

PROFILE

Q&A with Poet Amy Uyematsu

By KENNETH TANEMURA

Sansei poet Amy Uyematsu recently released her second book of poetry, "Nights of Fire, Nights of Rain," an eclectic collection which offers a deep range of experiences from love, sexuality and aging to nature and art — themes that she has been cultivating since her days teaching some of the first Asian American Studies classes at UCLA in 1970.

As co-editor of "Roots: An Asian American Reader," member of the Pacific Asian American Women Writers, and contributor to "Gidra"

a writer. A lot of anger, passion, being-in-the-moment went into "30 Miles From J-Town." I didn't start writing the stuff out until the early '80s, but it began to form in my teens and in college.

KT: What are the themes in your upcoming book?

A.U.: I'm doing more experimentation with language, sound and rhyme, more prose poems, poems about films. Opening out. Before it was so much about race, and now my world is becoming more reflective about what the world is, not just about race. I still want to write about race and I do write about it. I'm writing more about nature. I live in L.A., surrounded by smog and buildings, so I make a conscious effort to pay attention to the natural world. Part of me is seeking that quiet, finding more of a peacefulness, trying to see the world in its totality. Before it was more about anger. This is where I come back to being Japanese American. I believe in racial memory. In Japan there's always been this preoccupation with nature. There's something deep inside of me that knows that. I feel close to Native Americans, and I think it's because of that link with nature. And the Issei being so close to the earth.



Poet Amy Uyematsu

in the late 1960s, Uyematsu deals with what it means to be a Nisei, an AA and a woman all at once, while at the same time questioning why only certain themes qualify as "Asian American literature."

Uyematsu's debut book of poetry, "30 Miles From J-Town," won the Nicholas Roerich Poetry Prize in 1992, and she continues to do frequent readings in the Los Angeles area.

Kenneth Tanemura: Did you make a conscious decision to move away from "Japanese American themes" in "Nights of Fire, Nights of Rain"?
Amy Uyematsu: There wasn't a conscious decision. In the early '90s, I was looking at things from the perspective of being Asian American rather than just Japanese American. A lot of the issues I was dealing with at the time weren't racial issues — raising a son, my sexuality as a woman and aging. Another big thing is what was happening in the L.A. riots. Also, what was happening to me as

KT: Do you feel that your audience was less responsive to your second book because it dealt less with JA themes?

A.U.: I felt that I got a really wonderful response from "30 Miles From J-Town." That didn't happen with "Nights of Fire, Nights of Rain." I felt that some of it had to do with theme. "Nights of Fire, Nights of Rain" isn't the kind of book that would be part of an Asian American Studies reading list because the theme is varied. Does our community want to just read books about our community?

KT: You've talked about the "tribal" identifying with Third World women who hadn't been affected by the Western, modern world. You've also talked about identifying with older women. Is this identification through their writing or their struggles?

A.U.: There are women of color who come from cultures that are way older and have so much to teach us — Native American women, Mexican women. I feel a kinship with women of color that cuts through culture. When I visited Yucatan with my son, I saw a woman walking down this road and she looked

See UYEMATSU page 3

Mainstream and Ethnic Press Examine Coverage of Arab American Community Since Sept. 11 Attacks



PHOTO: MARTHA NAKAGAWA

Hundreds turned out for a multicultural peace rally at Pershing Square in downtown Los Angeles Oct. 27. The Los Angeles rally joined the growing anti-war movement spreading across the nation. Speakers demanded a stop to U.S. bombing in Afghanistan, racist violence, curtailment of civil liberties and for funds to go towards social service needs. The rally was organized by the L.A./Orange County Coalition to Stop the War, Coalition for World Peace, International Action Center and A.N.S.W.E.R. (Act Now to Stop War & End Racism).

By MARTHA NAKAGAWA
Assistant Editor

Key issues missing from the mainstream media coverage in connection with the Sept. 11 terrorist attacks were points that were repeatedly brought up at a roundtable discussion between the ethnic and mainstream media outlets on Oct. 19.

The meeting, held at the Japanese American National Museum, was co-sponsored by New California Media, USC Annenberg School

for Communication and the Los Angeles County and City Human Relations commissions.

Speakers included: Aslam Abdullah, editor of *Minority Magazine*; Farida Anwar, news director of Eternal Images Radio; Akhtar Mahmud Faruqi, editor of Pakistan Link; Joseph Haiek, editor/publisher of *New Circle Magazine*; Mozghan Mojab, political editor of Iran Today; John Paley, general manager of KIRN Radio; and Mitzgon Zahir, founder of *Afghani Youth Journal*.

Teresa Watanabe, a writer with the *Los Angeles Times*, admitted that when the United States began bombing Afghanistan in response to 9/11, she was initially at a loss as to how to cover the Afghan American community.

"I had absolutely no sources, I had absolutely no feel for the community, and I didn't even know who to call, and I had to somehow produce a definitive story on the Afghan American community's

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COMMENTARY

War Hysteria, Race Prejudice and the Failure of Political Leadership

By SUSAN HAYASE, BURT TAKEUCHI, REIKO NAKAYAMA, JACKIE MARYUHASHI and MASAO SUZUKI (for Nihonmachi Outreach Committee)

Immediately following the attack on the World Trade Center and the Pentagon, the media began to make comparisons between Sept. 11, 2001 and Dec. 7, 1941. "Another Pearl Harbor!" the headlines screamed. In the midst of grief and horror at the carnage, this raised concerns among Japanese Americans who also remember Pearl Harbor and its aftermath.

JAs note with great relief that years of relentless grassroots efforts at public education seem to have paid off: pundits and politicians as well as regular people cite the WWII experience of JAs in sounding a cautionary note with regard to the preservation of civil liberties. In the wake of Sept. 11, people are saying, "Let's be sure not to do to Arab Americans what

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Support Agency Launched for Gay, Lesbian APIs

By TRACY UBA
Writer/Reporter

Augustin Paculdar stood in line at a gay dance club when, at the door, the bouncer suddenly asked him for an extra form of ID. When Paculdar commented that everyone else had been asked for only one form, he said he was called "a troublemaker," and promptly escorted out.

lated out. Paculdar later learned from friends that it was known practice by this club to discriminate against Asian Americans and African Americans.

"I was furious that my community, my gay community, would allow discrimination within its own ranks," he said.

That's what makes the recent launching of a new social service



PHOTO: TRACY UBA

(L-R): Carol Lee, Patrick Mangto, Assemblywoman Judy Chu and Augustin Paculdar unveil a new ad as part of APIHR's media tolerance campaign.

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P.C. PHOTO CONTEST

Break out those family photos folks!! It's that time and we want you, your kids, your grandparents to represent in our 2001 Holiday Issue "Families and Parenting."

Winning submissions will be featured on the full-color cover. Don't be shy! Send to: Photo Contest, c/o Pacific Citizen, 7 Cupania Circle, Monterey Park, CA 91755 or e-mail JPEG-formatted photos to: pacch@aol.com. Photos will not be returned without a SASE.

Entry deadline: Nov. 15.

agency for Southern California's Asian Pacific Islander-lesbian, gay, bisexual and transgender (LGBT) community particularly timely, say local activists and public officials. Assemblywoman Judy Chu joined members of the Asian Pacific Policy and Planning Council (AP3CON), L.A. Gay and Lesbian Center and Asian Pacific AIDS Intervention Team Oct. 23 to kick off Asian Pacific Islanders for Human Rights (APIHR), an organization which hopes to provide social ser-

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POSTMASTER: Send address changes to: JACL National Headquarters, 1765 Sutter St., San Francisco, CA 94115

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NEWS/AD DEADLINE: FRIDAY BEFORE DATE OF ISSUE.

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To avoid interruptions in receiving your PC, please notify your postmaster to include postcards in your change of address (USPS Form 3575)

JAACL-COMMUNITY Calendar

East Coast

PHILADELPHIA
Thur.-Sun., Nov. 8-11—Philadelphia Museum of Art Craft Show; Pennsylvania Convention Center; exhibit and sale of contemporary craft pieces by 18 Japanese artists. Infoc Nancy O'Meara, 215/684-7930 or visit: www.philamuseum.org/pcmacr.
WASHINGTON, D.C.
Sat., Nov. 17—Washington, D.C., JAACL general meeting and Japanese cooking class; Bradley Hill Presbyterian Church, 6601 Bradley Blvd, Bethesda, Md.

Mountain Plains

BOULDER
Fri., Nov. 9—Documentary screening, MIS's "Uncommon Courage"; 7 p.m.; University of Colorado-Boulder, Humanities Building, Room 250; panel discussion with filmmaker Gayle Yamada, Rocky Mountain MIS President Noriko Furuya and writer Bill Hosokawa to follow. Free admission. Reservations required: Japan American Society of Colorado, 720/748-9500.

Intermountain

KETCHUM, Idaho
Thur., Nov. 8—"Farewell to Amanzani" discussion with author Jeanne Wakatsuki Houston; 7 p.m.; Sun Valley Center for the Arts, 191 Fifth St. East. Info: 208/726-9491.
Thur., Nov. 15—Lecture on multi-generational impact of internment by Dr. Jesse Hiraoka; 7 p.m.; Sun Valley Center for the Arts, 191 Fifth St. East. Info: 208/726-9491.
SALT LAKE CITY
Sat.-Sun., Nov. 17-18—Annual holiday craft bazaar; Salt Lake Buddhist Temple Dharma School.

Pacific Northwest

PORTLAND
Sun., Nov. 11—Sake Matsuri 2001 fund-raiser; 6-11 p.m.; Montgomery Park Atrium, 2701 NW Vaughn; hors d'oeuvres, buffet, premium sake tasting, silent auction, raffle; proceeds go to Oregon Nikkei Legacy Center. Tickets: \$50. Info: 503/224-1458.
SEATTLE
Thur., Nov. 15—Book reading, "Free to Die for Their Country" by Eric

Muller; 7:30 p.m.; Elliott Bay Bookstore, Pioneer Square.
Fri., Nov. 16—Concert, "Saegusa Requiem"; 7:30 p.m.; St. James Cathedral. Info: Japanese Community Service of Seattle, 203/323-0250.
Sat., Nov. 17—Aiyame Kai, Holiday Craft Fair; 10 a.m.-4 p.m.; Seattle Buddhist Church, 1427 S. Main St.; proceeds benefit Seattle Keiro Nursing Home.

Northern California

ROCKLIN
Fri., Nov. 9—Veteran's Day flag ceremony; 12:30 p.m.; Sierra College, Central Quad; hosted by Standing Guard Project; Placer County 42nd vets present flag to Sierra College. Info: Bill Tsuji, 916/789-2770 or e-mail: bt-suji@small.sierra.cc.ca.us.
SACRAMENTO
Sat., Nov. 10—Nakamisa Bazaar featuring Japanese arts and crafts; 10 a.m.-2 p.m.; Parkview Presbyterian Church, 1115 E. Camino Ave. Info: 916/427-2841.
Sun., Nov. 11—Concert, "Praise Him with Jazz" featuring pianist Jim Martinez and quartet; 2:30 p.m.; Sacramento Japanese United Methodist Church, 6929 Franklin Blvd. Tickets: \$20 adults, \$15 children ages 7-18; proceeds go to SJUMC Legacy Fund. Tickets and info: 916/421-1017.

STOCKTON
Thur., Nov. 8—"Accelerando"; 8 p.m. Fridays and Saturdays, 3 p.m. Sundays; Broadway Playhouse, 1010 E. Camino Ave.; presented by Interactive Asian Contemporary Theatre. Tickets: \$15 general, \$12 seniors and youth. Reservations and info: InterACT, 916/452-6174.
SAN FRANCISCO
Fri., Nov. 9—Japanese Cultural & Community Center of Northern California awards dinner, "Issei Women's Hopes and Dreams: A Quest for Justice"; 5:30 p.m.; Nikko Hotel; honorees Cathy Inamasu, Karen Kai, Becky Masaki, Yuzo Tokuda and Roslyn Tonal. Info: 415/565-5505.
Sat., Nov. 17—Chinese American National Museum and Learning Center grand opening; 11 a.m.-4 p.m.; Jilly Morgan Chinatown WYCA, 965 Clay St.; ribbon-cutting, puppet show, storytelling, art and crafts, more.

Through Sun., Nov. 18—Play, "BARE" featuring Lisa Hori-Garcia and Todd Nakagawa; 8 p.m. Thursdays, 7 p.m. Sundays; New Langton Arts, 1246 Folsom St.; presented by Asian American Theater Company. Reservations and info: 415/440-5545.

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e-mail: info@asianamericantheater.org or visit: asianamericantheater.org.

SAN MATEO
Sat., Nov. 17—Health and Wellness Fair for Japanese Americans; San Mateo Buddhist Temple; free educational lectures and health screenings for hypertension, diabetes, hearing and bone density, to serve on the organizing committee, call 650/343-2723.

SANTA CRUZ
Sat.-Sun., Nov. 17-18—Music and storytelling by Eth-Noh-Tec, "Takashi's Dream and Other Tales for the New Millennium"; 8 p.m.; Four Eighteen Project/Performance Space, 418 Front St. Tickets: \$7 door. Info: Chip, 831/466-9776 or e-mail: chip@four-eighteen.org.
SONOMA
Sat., Nov. 17—Sonoma County JAACL Sushi Nite; buffet food style; proceeds go to Oral History Project.

SUNOVILLE
Sat., Nov. 17—Sonoma County JAACL Sushi Nite; buffet food style; proceeds go to Oral History Project.

Central California

CLOVIS
Fri., Nov. 9—Documentary screening of MIS's "Uncommon Courage"; 6 p.m.; United Japanese Christian Church, 136 N. Villa; panel discussion with MISers to follow. Free admission. Info: Donald Wakida, 559/291-6322.
STOCKTON
Sun., Nov. 11—Stockton JAACL Veterans Day Memorial Service; 12 noon; Parkview Century, French Camp, Veterans Monument; lunch to follow at Calvary Presbyterian Church. Info: Teddy Saki, 465-8107 or George Baba, 478-8917.

Southern California
CALABASAS
Wed., Nov. 14—Panel discussion, "Youth Racism and Hate Crimes"; 7:30 p.m.; Soka University of America, 26800 N. Molluskland Hwy. Free admission, seating on first-come basis. Info: 818/878-3780 or visit: www.soka.edu/calabasas.
GARDENA
Sat., Nov. 10—Gardena Pioneer Center's Annual Law Day; 1-3 p.m.; Ken Nakaoka Community Center, 1700 W. 162nd St.; topics include Medicare and Medi-Cal. Free event. Info: Karen Chomori Ueykawa, 213/894-3235.

LOS ANGELES
Tue., Nov. 6—Artist Sumio Suzuki discusses wood and glass sculptures; 5:30-7 p.m.; Dan Gallery, 7796 Melrose Blvd. Free admission. Reservations and info: 323/782-0080.

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Sat., Nov. 10—2nd Annual Army Awards hosted by Sandra Oh ("Ari57") and Garrett Wang ("Star Trek Voyager"); Orpheum Theatre. Tickets: \$45, \$60 and \$75 through Orpheum Theatre box office or Ticketmaster; \$125 limited VIP packages available, e-mail: events@amedia.com. Info: www.armyawards.com.

Through Sun., Nov. 11—Play, "Achievers"; Century City Playhouse, 10509 W. Pico Blvd.; presented by Asian American theatre company ProperGrander Productions. Tickets, showtimes and info: 323/655-8587 or e-mail: achievers_press@hotmail.com.
Sat.-Sun., Nov. 24-25—Japan Expo 2001; 10 a.m.-9 p.m. Sat., 10 a.m.-6 p.m. Sun.; L.A. Convention Center, West Hall A, 1201 S. Figueroa St.; anime, arts & crafts, custom car show, food, more. Tickets: \$10 general, \$8 online. Info: www.japanexpo.tv, \$8 seniors and students. Info: 213/741-1151.

PASADENA
Sat., Nov. 17—Asian Noodle Festival; 1-4 p.m.; Pacific Asia Museum, 46 N. Los Robles Ave.; demonstrations, noodle-tasting, music. Free event. Reservations and info: 626/449-2742 ext. 41.
SAN DIEGO
Sat., Nov. 3—2nd Nikkei Elderly Forum; 9:30 a.m.-3 p.m.; Ocean View United Church of Christ, 3541 Ocean View Blvd.; co-sponsored by Bill Watanabe, LTSC; Steve Nakajo, Kimochi; and Wendy Shigenaga, Kiku Gardens. Fee: \$6 includes lunch. Registration and info: 619/230-0314.

SANTA MONICA
Sun., Nov. 11—9th Annual Asian American Performance and Visual Art Festival presents "Taiko Experiment" with hip-hop artists E:Trinity; 8:30 p.m.; Highways Performance Space, 1651 18th St. Tickets: \$15 general, \$13 seniors and students. Info: 310/453-1755.

SANTA MONICA
Sun., Nov. 11—9th Annual Asian American Performance and Visual Art Festival presents "Bad Cams" with Pete Lee, Erin O'Brien and Kristina Wong; 8:30 p.m.; Highways Performance Space, 1651 18th St. Tickets: \$15 general, \$13 seniors and students. Info: 310/453-1755.

WEST COVINA
Sat., Nov. 3—San Gabriel Valley JAACL's Fall Frolic Dance; 7-11:30 p.m.; East San Gabriel Valley Japanese Community Center, 1203 W. Puente Ave. Donation: \$10, proceeds go to scholarship fund. Info: 626/810-1509 or 909/861-9676.

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Letters to the Editor

In Remembrance of a Dedicated Nurse

I would like to call attention to the passing of Thelma McBride on Aug. 25 who was a registered nurse at the Rohwer Relocation Center during World War II.

Many who were in the Rohwer and Jerome Relocation Centers in Arkansas will remember her as a religious, friendly nurse at the Rohwer Center Hospitals. As the population in the centers diminished, Jerome was closed and the remaining internees were moved to Rohwer. Among them was a hospitalized quadriplegic patient who

was terrified of being sent to a county hospital when Rohwer closed down. In response to his plea, McBride took him into her home and cared for him until his death years later. The magnitude of her commitment to a stranger was an enormous one, even for a professional nurse.

I feel humbled and privileged to have had her as a friend and co-worker at Rohwer. She was a remarkable lady who truly lived by the prayer, "Where there is hatred, let me show love...Where there is despair, hope...Many of us had an opportunity to greet her with affection at the Rohwer dedication ceremony in 1992. I wish to direct this letter to any surviving former internees who knew her. They may write her nephew at Mr. & Mrs. J.T. McBride, 508 Dutton Dr., Lafayette, LA 70503.

J. Hasegawa, M.D.
Chicago

Finding Lost Friends

Thank you *The Pacific Citizen* is doing a great job! Meaning everyone is reading it cover to cover. Two people who I have lost touch with called to say "I read in the PC that you are looking for me and I am alive and kicking. I thought I would bump into you at a national convention, but I see you have been busy as always." He stated he and his wife are now retiring, so they will try to make it to the next national JAACL convention in Las Vegas. I have not seen these two people for 38 years, so it's been a long time.

Dr. Frank Sakamoto
Eaglewood, Colo.

Nisei Recalls Nebraskan Generosity

As a Nisei alumna of the University of Nebraska-Lincoln (UNL), Class of 1948, I believe the article "University Examines 1942 Decision to Admit JA Students," *Pacific Citizen*, Oct. 5-18, needs a response.

There are data somewhere that obviously contradict the favorable treatment we Nisei students received in Lincoln and elsewhere in Nebraska during 1942-49. However, most, if not all, of the 53 personal testimonies found in the 1994 Nisei Reunion Commemorative Album attest to the friendly and hospitable relationship between us and our fellow students, faculty members, townspeople and the families of the students in towns and villages across Nebraska. The interesting twist we discovered was that instead of hostility and racial animosity, there was generosity, kindness, friendship and equality.

The answer to the question of why hundreds of Nisei students were accepted at UNL, while other schools rejected them, lies in the compassionate hearts of those school administrators at that time. It was not a peculiarity of their personality or the chance of their character make-up. Rather, they responded to the situation naturally, driven by their conscience, faith and steadfast belief in the ideals of democracy.

In light of the cordial treatment we received in Lincoln and throughout the state, this article is unfair to the Lincolinites and to the great people called Nebraskans.

Patrick Sano
Apple Valley, Calif.

'Full-blooded' Myths

Ed Suguro raises the specter of race in connection with JAACL's purpose, and concludes that JAACL won't be needed in the future because there will be too few "full-blooded" Japanese-Americans (*P.C.*, Aug. 3-16). Mr. Suguro's concern about JAAs as a "full-blooded, Japanese ethnic group" are not just outdated, but are based on wrong assumptions.

JAACL's central and most worthy guiding principle is that being an American has nothing to do with race or ethnicity or anything else other than citizenship. So why do some JAACLers have trouble applying this same principle to Japan? After all, being Japanese is also a matter of citizenship, a purely legal status in which race, ethnicity, religion, culture, language, and other such factors don't figure.

JAACL would long since have gone out of business had it been founded to represent the interests of people who consider themselves "full-blooded" anything. JAACL's interests have mainly been human rights, particularly those connected with membership in a civil society.

JAACL's survival will depend on its willingness to spread the word that "Japanese" are no more a race than "Americans," on its efforts to deracialize "Japanese" in the same way it endeavors to help deracialize "Americans." JAACL should embrace the pluralistic demographics of the naturally changing JA population. Any American who has some connection with Japan should find something of interest in a "transcendental JAACL" — a JAACL that has grown beyond its roots in prewar, wartime, and post-war racism and racialism.

Bill Wetherall
Abiko, Japan

COMMENTARY

A Pacifist's Response to Terrorism

By GORDON HIRABAYASHI

George W. Bush entered his presidency under a heavy cloud following the strange voting procedures in Florida.



In this early stage, Bush's comments were regarded by his supporters as fair and considerate, and by opponents as illegitimate or lacking decisiveness.

The Oval Office indicated that they have received input from the hard-liners as well as from those who saw that combatting this level of terrorism must involve all freedom-loving nations, not the United States alone.

I have been asked how I, as a pacifist since World War II, react to the current issues of terrorism — how suicide pilots could take passengers hostage and turn commercial 747s into explosive projectiles, manning them into the Twin Towers where thousands of innocent civilians were working.

ments, like "the terrorists will be brought to justice." But it is not clear whether the United States will be joined by "all freedom-loving nations" (the world court or the United Nations) in seeking justice.

It is also not clear, when the president declared war on terrorism, whether he meant against all who engage in acts of terrorism and those who harbor them, or just those who planned and perpetrated the Sept. 11 attacks. These questions must be clarified, or we will not get far in ridding the world of terrorism.

When the Nazis rounded up Jews in concentration camps and exterminated many of them, we declared such acts as terrorism. In the same war, when our nation rounded up persons of Japanese ancestry into concentration camps, our country called them "Assembly Centers" and "Relocation Camps." There were no extermination policies in effect, so in comparison it was a more humane, barbed wire containment of innocent victims. But could it also be seen as an act of terrorism?

Desert Storm was initially organized to move Iraqi troops out of occupied Kuwait but dragged into several years of bombing Baghdad when Saddam Hussein defied conditions of the surrender. Today, Hussein survives healthy and well fed in his palace, but thousands of innocent Iraqi remain homeless, hungry and ill. The problem is how do we define terrorism and who do we designate as the perpetrators and the victims? The urgent question is what can we do now to protect ourselves and the world from terrorism? ■

National Newsbytes

By Pacific Citizen Staff and Associated Press

Violence Down but Workplace Discrimination Up

Groups tracking workplace violence since the Sept. 11 attacks say hate crimes appear to be tapering off, although there are new complaints of workplace discrimination.

The Council on American-Islamic Relations said it received over 960 complaints between Sept. 11 and Oct. 22 in which people said they were targeted because of their ethnicity, religion or appearance. Out of those incidents, 105 were workplace related in which people were allegedly fired, demoted or harassed.

The group also received 96 reports of airport profiling in which passengers were asked to de-board a plane or subject to what they believed was undue scrutiny. California and New York appear to be hotspots, with the highest number of complaints.

The American-Arab Anti-Discrimination Committee's legal department has filed 360 complaints with federal agencies, while the U.S. Commission on Civil Rights said it received 494 calls since Sept. 17 when it established a hotline for Arabs, Muslims and others.

The Asian American Legal Defense & Education Fund said it has heard from Japanese, Koreans, Chinese and Filipinos whose alleged attackers linked them to the terrorist attacks. One person was told to "go back to Osama," said legal fellow Sin Yen Ling.

'Hate-free Zone' Posters Dispatched Nationwide

SAN FRANCISCO—Global Exchange, a San Francisco-based human rights organization, says it has passed out 20,000 posters

that decry violence against Muslims, Arabs and South Asians and plans to put up even more in New York City, Los Angeles, San Diego, Denver, Boulder, Colo., and Boston.

The poster reads: "Our community is a hate-free zone, followed by the word 'hate' in a circle with a line through it.

"We condemn the increase in threats and violence against Arabs, Muslims and South Asians in the wake of the horrible tragedies of September 11," the poster says. "As a community, we unite to say 'No More Innocent Victims,' both at home and around the world. And we say no to war."

The group produced the poster in response to requests from Muslims and Arabs who sensed they were going to be the target of hate crimes, said spokesman Jason Mark.

"The response has been heartening," he said. "We're really pleased that it appears that 99 percent of Americans are saying no to scapegoating and they're not acting in small-minded prejudice."

Dig Turns Up 19th Century Chinatown Remnants

SAN BERNARDINO, Calif.—An archaeological dig in a parking lot has uncovered thousands of artifacts — porcelain dishes, Chinese coins, wine bottles and opium bowls — dating back to a 19th century Chinatown community.

The artifacts were found three to six feet beneath the parking area of a former state Department of Transportation district headquarters that is slated to be demolished, officials said.

Some artifacts were unwittingly destroyed when the headquarters was built, said Julia Costello, project director for Applied Earth-Works Inc., a consulting firm hired to do the digging.

The Chinatown part of the property was purchased by the state in 1944, and buildings were con-

structed there over the next 15 years. The offices closed in 1997.

Chinese immigration to California surged during the Gold Rush, and in the 1850s they became a key part of the work force in completing the transcontinental railroad. In San Bernardino and Riverside counties, they farmed, worked in citrus groves and lived in small Chinatowns.

A formal report on the archaeological find is expected by next summer.

Center for East-West Understanding Formed

SAN DIEGO—The Center for East-West Understanding, which strives to foster understanding between the cultures of the East and West, officially became a non-profit organization. The center hopes its global endeavors will contribute to diminishing terrorism and extremism.

Some of the activities that the center has planned include: worldwide townhall meetings with joint meetings held in paired cities so citizens of both the West and East can share opinions via video conferencing; friendship camps for youths from various ethnic backgrounds; educational films and television programs that depict the lives and values of ordinary people in different parts of the world to counter stereotypes depicted in mainstream media; and publication of books from various faiths, including Christianity, Islam, Judaism, Buddhism, Zoroastrianism and Bahaism.

The center was founded by Beata Badiozamani, Ph.D., who serves on the California Governor's Joint Venture Advisory Board and is vice chairman of the San Diego International Affairs Board. Badiozamani is a scholar and Iran expert whose articles have been published globally. ■

UYEMATSU

(Continued from page 1)

like she was living the same way women had been living there for hundreds of years, and I felt an immediate kinship. After my marriage fell apart, a woman kept visiting my dreams for four or five years. I couldn't tell if she was Asian or Native American, but she was a woman of color and she was really wise. I was going through a long period of celibacy. Once I started having boyfriends, she vanished. In the movement, we were looking up to our Issei grandmothers as unrecognized leaders who held the family together, and we were looking closer at the Issei as a group. In the anti-war movement, we recognized the strengths of women in Vietnam and how they held their families together in spite of everything.

K.T.: What inspired your early poem "Yellow Womanhood"?
A.U.: "Yellow Womanhood" was my way of expressing my anger towards Asian American men who were still accepting standards of white beauty and sexuality.

K.T.: What kind of work did you do in the early days of Asian American Studies? What do you think of the current state of AAS?
A.U.: I was a TA (teacher's assistant) for Asian American Studies classes from 1970-72 at UCLA. I taught a couple of classes on Asian American women's studies. The Asian American programs today are fantastic. I feel so excited over the fact that what started out as a struggle to get a few classes started on a few campuses has become this large network of programs. And it's happened in such a short time — 30 years. In so many ways you can see the impact of the activists in the 1960s and it really speaks well for the role of political activism. I think it's important for kids in college today to not take it for granted. We had to fight for these programs.

K.T.: Have the thriving AAS pro-

grams changed your perspective on what it means to be an AA writer?
A.U.: As far as getting an audience for a book, having conferences and classes going on definitely helps get your work out into the world. Asian American writers have flourished along with Asian American Studies. It's stimulating to see more Asian American writers out there. In the late 1960s, all I knew of Asian American literature was Lawson Inada, and that's because he came to UCLA. I knew of other movement writers, but there weren't that many.

K.T.: What are you working on now?
A.U.: Two manuscripts. One is more quiet, the other is more contemporary, political, angry. One thing I've been writing about is math. I've never written poems about it and I've been teaching math for over 20 years, so you'd figure I'd have written something by now.

K.T.: You once said that learning kanji would have opened up your poetry?
A.U.: There's a world of possibility. A lot of kanji characters have multiple meanings. Some of it is visual. Kanji is a beautiful form on paper. I write in pretty simple language. Again, I believe in racial or collective memory, and I think there's something Japanese about wanting to express so much in the sparsest, simplest way. ■

APIHR

(Continued from page 1)

grams, coming-out support and a political voice to underserved LGBT APIs.

As a psychologist, Chu said, "I've talked to many people about their emotional issues, and one thing that distresses me is when you have to hide something that's a very, very important part of you, ... what can happen especially in the case of Asian Pacific Islander lesbians and gays. Is that I think it can result in some really negative things. It can result in a lowering of

self-esteem, it can result in depression, it can result in feelings of powerlessness, and we don't want that because every API person deserves to be a part of our community."

Carol Lee, co-chair of APIHR and lead education specialist at the L.A. Gay & Lesbian Center, said the agency will focus on three main objectives: community education and social programs, including a media tolerance campaign, workshops for service providers and support groups for men and women; cultural programming, including sponsorship of API art exhibitions and film festivals; and public policy advocacy at local, state and national levels, concerning immigration rights and racial profiling.

"We are looking to work within the Asian Pacific Islander community as well as the mainstream community where we want to raise awareness that we do exist and we do need specific services that are based on different cultures and languages because we are not all one community," said Patrick Mangto, co-chair of the Gay Asian Pacific Support Network.

Mangto said APIHR has already begun running language appropriate ads in such newspapers as *Rafu Shimpo*, *Korean Central Daily*, *The China Press*, *India-West*, *Siam Media* and *Asian Journal*. Each ad features a face from their respective communities who is also LGBT.

While API LGBT people who've seen the ad have been happily surprised by the creation of such a support agency, Mangto said some ethnic media publications have refused to print it and APIHR has even received a number of hate calls.

"These are from Asian people who are shocked that we exist and outraged that we're here," he said. "The hate calls, in one sense, even though they were negative, the positive side is that we started a discussion."

To receive a "Facing Out Together" support pamphlet for families and friends of API LGBTs, or for more information about APIHR, call 213/368-6488. ■

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CCLPEP Announces Informational Meeting Schedule for 2002 Grants

The California Civil Liberties Public Education Program (CCLPEP) will launch a series of informational meetings around the state to provide individual assistance to those interested in applying for funding for fiscal year 2001-2002.

CCLPEP was created in 1998 as a result of legislation authored by then-Assemblyman Mike Honda of San Jose to create public education programs in California to inform the public about the Japanese American experience during World War II.

The program was extended to continue for an additional two years. We are currently in our first year of the two-year extension.

The following is a tentative list of times and places where the informational meetings will take place.

Call the CCLPEP office prior to each of the scheduled meetings to confirm the time and date as they are subject to change at the last moment.

Meeting Schedule

Nov. 7, 5-7 p.m.

L.A. Downtown Library Central Library Director's Office
630 West Fifth Street
Los Angeles, CA 90071

Nov. 8, 4-6 p.m.

Gardena Downtown Library
1731 W. Gardena Blvd.
Gardena, CA 90247-4726

Nov. 13, 5-7 p.m.

San Mateo Public Library
55 W. Third Avenue
San Mateo, CA 94402-1592

Nov. 14, 5-7 p.m.

San Diego Public Library
820 E. Street
San Diego, CA 92101-6478

Nov. 15, 5-7 p.m.

Orange County Library
101 N. Center Street
Orange, CA 92866-1594

Nov. 19, 4-5:45 p.m.

San Francisco Public Library Main Branch
100 Larkin Street
San Francisco, CA 94102-4796

Nov. 27, 5-7 p.m.

California State Library Library & Courts Bldg. II
900 N Street, Room 340
Sacramento, CA 95814

Nov. 28, 5-7 p.m.

Stockton Central Library
605 North El Dorado Street
Stockton, CA 95202

Nov. 29, 5-7 p.m.

Fresno Library Central Library
2420 Mariposa
Fresno, CA 93721-2285

Dec. 4, 5-7 p.m.

San Jose Public Library Dr. Martin Luther King, Jr. Main Library
180 W. San Carlos Street
San Jose, CA 95113

Dec. 5, 5-7 p.m.

Novato Regional Library
1720 Novato Blvd.
Novato, CA 94947

Jan. 8, 5-7 p.m.

San Francisco Public Library Main Branch
100 Larkin Street
San Francisco, CA 94102-4796

Jan. 10, 5-7 p.m.

California State Library Library & Courts Bldg. II
900 N Street, Room 340
Sacramento, CA 95814

Jan. 15, 5-7 p.m.

L.A. Downtown Library Central Library Director's Office
630 West Fifth Street
Los Angeles, CA 90071

For more information about CCLPEP, contact Lisa Turgeon at 916/653-5862 or Maria Pires-Molina at 916/653-0125. ■

Camp Updates

Heart Mountain

Phase I of purchasing a part of the former Heart Mountain camp site and raising funds to construct the replica honor roll is complete.

Phase II is now in progress, which entails formalizing the following: walking tour, interpretative learning center, replica half block with some original barracks, agriculture plots of crops grown by internees; stabilization of hospital boiler house chimney and architectural evaluation of the root cellar (currently on private property).

The Heart Mountain Wyoming Foundation is now seeking input and volunteers to serve on various committees. Contact them at P.O. Box 547, Powell, WY 82435-0547; call 307/754-2689; fax 307/754-0119; or e-mail Pat Wolfe at pwolfe@wavecom.net.

Manzanar

Plans are underway to restore the 1944 auditorium to become the Visitor Center and park headquarters. Design and development of the center exhibits and 15-minute introductory movie are on track and currently under review. Construction begins early next year and should be completed by spring of 2003.

The Manzanar staff is currently preparing a Cultural Landscape Report to provide an understanding of the historic landscape of the camp as well as previous occupations by European American settlers and Owens Valley Paiute tribe.

The first draft of the glossy National Park Service brochure has been completed and reviewed.

An estimated 37,631 individuals have visited Manzanar between January and September 2001. Five hundred and eight individuals attended 10 interpretive and 13 education programs this calendar year.

"Confinement and Ethnicity" is available on their website at www.nps.gov/manz. A notice of when this popular publication will be available commercially will be posted on their website.

Santa Fe

More than \$8,000 has been collected for the Santa Fe Internment Camp Historical marker fundraising campaign. A part of the donated funds will be used to build a monument at the former World War II Department of Justice In-

ternment Camp for Japanese Americans, and the remaining portion will be used to establish an archive program at the Palace of the Governors Museum in Santa Fe, N.M. The monument, which will consist of a granite boulder with a bronze plaque, is scheduled to be dedicated in the early summer of 2002.

Gila River

Maintenance and damage assessments of the Gila River camp sites of Canal Camp #1 and Butte Camp #2 were made on Sept. 22 by Arizona JACL chapter members Masaji Inoshita and Joe Aliman.

Three staff officials from the Manzanar National Historic Site also participated. They included Superintendent Frank Hays and rangers Kim Linsie and Alisa Lynch. Canal Camp #1 was in good condition, including the small monument and plaque.

Butte Camp #2 had considerable trash, including several old tires. The lower portion and pillars of the

large monument were also vandalized with graffiti. A paint and trash pick up crew, led by Jason Wang, president of the Asian Coalition at Arizona State University, cleaned up the area on Sept. 23.

The Manzanar staff plan to visit all former camp sites to prepare educational material presented at the Manzanar site.

Minidoka

Minidoka became the 385th unit of the National Park system after the Bureau of Reclamation recently transferred land to the National Park Service.

Meanwhile, a workshop on Japanese American history organized by JACLER Hero Shiozaki of the Pocatello-Blackfoot chapter was accepted into Idaho's inservice training, according to Micki Kawakami.

Kawakami said the chapter is bearing all the costs of the presentation and would welcome any assistance from other chapters or corporate grants. ■

Facilitators Needed for Go For Broke Education Program

The Go For Broke Educational Foundation is looking for workshop facilitators to help train educators on the Japanese American World War II experiences.

"If we are to give students a complete understanding about America's history, it is important for teachers to understand what happened to Japanese Americans during World War II and how the actions of the Japanese American soldiers helped shape America as we know today," said Carol Kawamoto, the foundation's education consultant.

The American Story Teacher Training Workshop Program was established in 1998, when the foundation was granted seed money

from the State of California. Since 1999, 16 workshops have been held throughout California and over 400 educators have participated.

The workshops focus on JA immigration, evacuation, internment, resettlement and the reparations movement. Panel discussions with Nisei veterans and former internees are also a vital part of the workshops.

Facilitators are being sought throughout the state to conduct workshops, generally conducted on Fridays and Saturdays, on an as-needed basis. Resumes and sample lesson plans should be sent to: Teri Kuwahara, Go For Broke Educational Foundation, P.O. Box 2590, Gardena, CA 90247. ■



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COMMENTARY

(Continued from page 1)

was done to Japanese Americans." Unfortunately, with the exception of wholesale expulsion and incarceration, it is happening again.

In 1983, the Commission on Wartime Relocation and Internment of Civilians reported to President Reagan and Congress that the WWII denial of constitutional rights to JAs could be attributed to "race prejudice, war hysteria, and the failure of political leadership."

What is war hysteria and race prejudice? Well, before the concentration camps, the authorities scrutinized JA farms to determine whether the celery and strawberries were growing in patterns pointing at airfields. Buddhist ministers and Japanese language teachers were singled out and arrested by the FBI. JA state employees were fired en masse. Remember "a Jap's a Jap," that pithy phrase that dehumanized a generation of patriotic American-born school children?

Things aren't that different today. Talk-show hosts and politicians beat the drums of war, and the public and authorities respond. An Arab American doctor is denied access to his plane once flights were restarted because passengers didn't want him on the plane. Widespread fear of Arab-looking people and people in Muslim dress provokes popular calls to "send them all back where they came from." Neighbors turn in neighbors in concert with broad FBI sweeps of Arab American community leaders and students.

It's war hysteria and race prejudice when violent thugs, pumped up with patriotism, kill someone they think is the same race as the terrorists. It's the same thing when teenagers in San Jose stirrround a mother wearing a head scarf and taunt and threaten her as she walks her kids down a public street. It is not a defensible, race-neutral response to be afraid of all Arab Americans and Muslims. If it were, then why aren't we afraid of all clean cut, white, Christian, Gulf War veterans like Timothy

McVeigh? Who's getting profiled at the airports?

Racism keeps us apart and ignorant of each other while war hysteria ratchets up the fear. Sixty years ago, as the United States entered WWII, JAs seemed "unassimilable" and permanently alien amidst reports of emperor worship, kamikaze pilots and "oriental inscrutability." Today, references to "jihad" are a fixture in discussions of the assumed innate violence of Muslims and of an "inevitable" clash between Islam and the West.

What about the failure of political leadership? Surely this can't be happening, not when President Bush enjoys his 90 percent approval rating from the American people. But in 1942, Franklin D. Roosevelt, one of the most popular presidents in U.S. history, set in motion curfews, travel restrictions and ultimately mass expulsion and false imprisonment for 120,000 citizens and legal resident aliens.

To be sure, it is commendable that both President Bush and Attorney General Ashcroft have made statements against hate crimes. This demonstrates that some lessons, at least, have been learned. Still, it's chilling to hear that the president and attorney general are demanding and Congress is racing toward passage of an anti-terrorism bill ("Uniting and Strengthening America (USA) Act," S.1510) that would allow, among other things, indefinite detention without judicial review.

Indefinite detention, without charges and no legal recourse — this time without barbed wire — is the same thing that happened to JAs, immigrant and citizen alike. Overwhelming majorities in both Republican and Democratic parties are enthusiastically leading us down this ugly, if familiar, path. Popularity notwithstanding, this is a failure of political leadership.

The slander, insult, humiliation and violence being experienced today by Arab Americans, Muslims, South Asians and others mistaken for Muslims, washes over the memories of JAs, uncovering old feelings

COVERAGE

(Continued from page 1)

sentiment within a few hours of my deadline," said Watanabe. "So the hardest thing has been trying to make connections with the Afghan community; most of which we do not cover on a day-to-day basis."

Watanabe said the *Los Angeles Times* has since created a database of Afghan American and Arab American contacts, but she added that it is difficult in a diverse city such as Los Angeles to cover every ethnic community.

Anwari, however, a news director for an Afghan American radio station, reminded mainstream media journalists, in particular the *Los Angeles Times*, that when they had sent out press releases in the past to have various festivities or events covered, they received no response.

of fear, shame and outrage. The struggle for redress for JAs was not only about an apology or monetary compensation; it wasn't even only about justice. The struggle for redress was fed by a dogged determination that what happened to JAs would never happen to anyone else. This determination is as strong as ever and is our legacy.

If Americans had defended the constitutional rights of JAs in the aftermath of Pearl Harbor, it's possible that the travesty of justice that was the concentration camps could have been averted. Today, patriotism needs to mean more than displaying a flag on your car or house. With our love of country we must take to heart the obligation we have to each other and to the defense of our most precious constitutional rights.

If we don't stand up now for Arab Americans and Muslims, then we take more ominous steps down that same old path of "war hysteria, race prejudice, and failure of political leadership." We already know that path is a real failure of democracy. Going there again would surely be our shame. ■

"We begged them to come and cover it but nobody showed up," Anwari said. "Now, had they come, they would have a history of our community. So I wish they will make more contacts."

Zahir, founder of the Northern California-based magazine *Afghan Youth Journal*, voiced similar sentiment. She noted that some mainstream journalists are simply going into stores owned by Middle Eastern people and interviewing them without seeking a broader cross-section of the community.

"They're not getting the perspective of the general population of Afghans here that have been so long trying to have their perspectives be heard," she said.

Abdullah, editor of *Minaret Magazine*, which covers Muslim related issues for various ethnic groups ranging from African Americans, Chinese Americans to Arab Americans, pointed out that it was important to examine who defines Islam. He questioned why the American mainstream media continues to give prominent coverage to people such as suspected terrorist Osama bin Laden while ignoring others who interpret Islam differently. He likened the situation to that of giving continuous coverage to such American groups as the Ku Klux Klan, which espouses Christian beliefs.

He also pointed out that in contrast to what is being said in the mainstream press, the concept of a "holy war" is not an Islamic belief. "There is no such thing as a holy war in Islam," said Abdullah. "There's not a single word in Arabic to mean that."

He explained that the reason Christianity is so reviled in some predominantly Muslim countries is that it is too closely associated with past European colonialism and enslavement.

Today, while colonialism may be gone, Abdullah noted that past U.S. foreign policy has been responsible at some level for the terrorist attacks.

"They live in a political climate that strangulates any kind of freedom, and they see the relationship

of the United States with these dictators, with those who violate human rights," said Abdullah. "Then people like bin Laden say to them, 'We can give you a better life.'"

Political and corporate interests, in particular U.S. oil interests, have impacted the Middle Eastern region, said Mojab of Iran Today who has lived through the wars in Iran during the late 1970s and early 1980s.

"At times there has been some democratic movement (in the region) that has not been supported by any Western government," said Mojab. "In fact, for years, suppressive governments have been supported... We know that at one particular moment, the interests of the United States wrongfully played a role, but we are beyond that and we are willing to take the next step to move towards democracy."

She cautioned against substituting a war against Islam now that the Cold War against communism no longer exists.

Paley, general manager of KIRN Radio, a Los Angeles-based radio station for the Iranian American community, said the positive contributions of the Arab American community since the Sept. 11 attacks have been virtually ignored by the mainstream media.

"What has not occurred in the news media, and I point my fingers directly at the major newspapers of Los Angeles, is that what has not appeared is the positive side of what is being done by this community," said Paley.

He noted that there has been such an outpouring of support from the Arab American community that their radio station website posts information on where to donate blood or money and how to contact the FBI.

"The most significant thing to come out of this is that the dust had not settled on the World Trade Center and my phone was ringing with people asking, 'What can we do to help?'" said Paley, who added that during a one-day fundraising drive, their radio station was able to raise \$100,000 for the relief efforts in New York. ■

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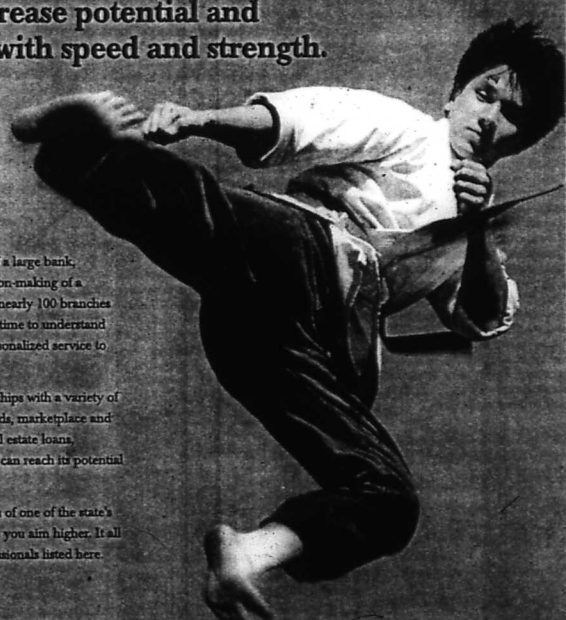
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2001 JAACL Scholarship Winners

The national JAACL recently announced its 2001 scholarship winners, including awards for freshmen, undergraduates, graduates and in the areas of law and the arts. The JAACL National Scholarship Program began in 1946 and continues to be one of the largest scholarship programs in the Asian Pacific American community. This year, JAACL handed out 38 scholarships totaling \$68,000.

FRESHMEN

PATRICIA & GAIL KSHIMOTO MEMORIAL SCHOLARSHIP

Kimberly M. Tanaka
Las Vegas JACL
Clemson University
Level of Study: Freshman
Field of Study: Business Management

Essay Excerpt:
"Where it was once nearly impossible to have an American identity, the Japanese Americans today share all the same rights and privileges as our neighbors. Yet the success of Japanese Americans' assimilation into the American culture has presented another issue: are we becoming too American? We have long sought to gain our American identities, but in the process have slowly begun to lose our Japanese customs and identity in our efforts to fit in with mainstream America. As each new generation emerges, the traditions and customs our ancestors practiced have slowly become less important and even forgotten in our American-based minds. The main focus must be towards strengthening the family unit. The efforts of both parents are required to support and emphasize to their children the importance of their background and instill in them knowledge and pride for their ethnicity."

MASAO & SUMAKO ITANO SCHOLARSHIP

Grant J. Takahashi
Pasadena JACL
UCLA
Level of Study: Freshman
Essay Excerpt:
"The problem of our cultural identity stems from the generation gaps and the disparity of beliefs between differing age groups. As each generation passes, the Japanese American cultural identity becomes cloudy and vague as it develops into something else. I do not believe there is exactly one answer or any answer at all. However, I do believe that the community and family must reinforce our past heritage to each new generation. Understanding our heritage is absolutely necessary in helping to determine exactly who we are as an ethnic group in America. It provides us with a solid base for our cultural background so that we can build an understanding of exactly who we are."

MASAO & SUMAKO ITANO SCHOLARSHIP

Grant J. Takahashi
Pasadena JACL
UCLA
Level of Study: Freshman
Essay Excerpt:

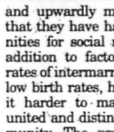
"The problem of our cultural identity stems from the generation gaps and the disparity of beliefs between differing age groups. As each generation passes, the Japanese American cultural identity becomes cloudy and vague as it develops into something else. I do not believe there is exactly one answer or any answer at all. However, I do believe that the community and family must reinforce our past heritage to each new generation. Understanding our heritage is absolutely necessary in helping to determine exactly who we are as an ethnic group in America. It provides us with a solid base for our cultural background so that we can build an understanding of exactly who we are."

MASAO & SUMAKO ITANO SCHOLARSHIP

Zachary Katagiri
Portland JACL
Stanford University
Level of Study: Freshman
Field of Study: Sociology
Essay Excerpt:
"Ironically, the advances that have endowed the Japanese community a respected place in society



have come at the expense of their distinct cultural identity. The fact that Japanese Americans continue to be highly educated, successful, and upwardly mobile has meant that they have had more opportunities for social mobility. This, in addition to factors such as high rates of intermarriage, divorce, and low birth rates, has come to make it harder to maintain a strong, united and distinct Japanese community. The problems faced by Japanese Americans today stem from our newly gained freedom and seeming acceptance. The fact is there is still a significant amount of buried hostility towards Japanese Americans, but because we are often called "the model minority," it does not get noticed as much. In the media, we tend to be an invisible minority and we need to guard against this trap."



KENJI KASAI MEMORIAL SCHOLARSHIP

Cindy T. Nakano
San Jose JACL
UC San Diego
Level of Study: Freshman
Essay Excerpt:
"To begin with, community groups must make an effort to keep Japanese Americans involved with activities that are exciting, enjoyable and enlightening. By becoming involved with the community, an individual can learn much about traditional customs, beliefs and the history of Japanese culture itself. Secondly, community groups must build up the will of the people to educate themselves and each other about their ancestry. Another way of bringing back the lost generations of Japanese Americans would be to expand the reaches of Japanese culture in everyday life. If enough of the community is willing to educate themselves and others, and work to keep the culture of Japan alive, maybe not in practice, but in acknowledging our ancestry in some ways, any gap between generations can be bridged and a rich culture preserved."

KENJI KASAI MEMORIAL SCHOLARSHIP

Cindy T. Nakano
San Jose JACL
UC San Diego
Level of Study: Freshman
Essay Excerpt:

"To begin with, community groups must make an effort to keep Japanese Americans involved with activities that are exciting, enjoyable and enlightening. By becoming involved with the community, an individual can learn much about traditional customs, beliefs and the history of Japanese culture itself. Secondly, community groups must build up the will of the people to educate themselves and each other about their ancestry. Another way of bringing back the lost generations of Japanese Americans would be to expand the reaches of Japanese culture in everyday life. If enough of the community is willing to educate themselves and others, and work to keep the culture of Japan alive, maybe not in practice, but in acknowledging our ancestry in some ways, any gap between generations can be bridged and a rich culture preserved."

HENRY & CHYO KUWAHARA MEMORIAL SCHOLARSHIP

Tiffany C. Nagano
SELANOCO JACL
Harvard University
Level of Study: Freshman
Field of Study: Undeclared
Essay Excerpt:

"Fortunately for me, my parents had insisted upon our continued and active participation in a wide variety of Japanese American community activities, despite logistical problems. Now as I prepare to move farther still to attend Harvard University, I am saddened by the realization that I may not be able to

participate in Mochitsuki or to celebrate Girls' Day at home with my traditional dolls or to make my offering of sweet tea. The pity is that we Saneisi and Yonsei may not comprehend what we have missed until we are threatened with its loss and with it, a vital part of our very identity. As more Nikkei families spread out geographically, our community stretches and grows even thinner, weakening the bonds to the Japanese American community. As the generations become even more integrated into American society, the bits and pieces of our cultural connection begin to fade. The solution to this problem, which might be termed "community disconnect," is involvement of all kinds. Whether as a writer of Japanese American children's books such as my mother, or as an organizer for the building of a Japanese American Community and Cultural Center, or as a member of a youth taiko group, each of us can play a role in maintaining that thing called a "Japanese American Community" and we can do so without sacrificing our inherent American character."

HENRY & CHYO KUWAHARA MEMORIAL SCHOLARSHIP

Harumichi A. Kariya
Orange County JACL
UC Berkeley
Level of Study: Freshman
Field of Study: Mechanical Engineering
Essay Excerpt:

"The loss of the Japanese culture in Japanese Americans saps from them the enrichment and unique spiritual perspective brought by the Japanese culture. This is the loss that faces Japanese Americans today. What worsens the situation is the empty facade put up by young Japanese Americans when they claim to hold pride in a culture of which they know nothing. Japanese Americans need to look at being Japanese American not as a privilege to identify with a certain group to "Asian Pride" or to inherent uniqueness, but as the bare situation of being Japanese American. The sense of being "Japanese" in American society has decayed to the point where many young Japanese Americans are role-taking, fictitious characters. By widening interest in the Japanese culture and increasing awareness and recognition of the culture by the non-Japanese, Japanese Americans will be given more opportunities to understand their situation of being Japanese American as well as their heritage."

SAM S. KUWAHARA MEMORIAL SCHOLARSHIP

Grant M. Hanada
Fresno JACL
UCLA
Level of Study: Freshman
Field of Study: Undeclared
Essay Excerpt:

"Today, as generations of the future, such as myself, the Japanese Americans have become so Americanized that the word Japanese is being lost. Heritage is long but has drifted away and a new culture has been taken on, that of the Americans. While it is important to take on the culture of the surroundings, it is also important to retain a sense of identity from the place you came. Because of the loss of culture within our parent generation, it is important that the children are the

ones to regain what was lost. My generation simply needs to learn about who we are and where we came from before it's too late. If change doesn't start somewhere, the preservation of rich Japanese culture will be lost. If there is any hope for our future, the change must start now."

MR. & MRS. TAKASHI MORIUCHI SCHOLARSHIP

Jamie L. Funamura
Lodi JACL
Stanford University
Level of Study: Freshman
Field of Study: Undeclared
Essay Excerpt:

"Technically, I am a Yonsei. But in truth I feel less like a Yonsei and more like a Semi-sei as if there weren't enough Japanese in me to rightfully consider myself a cultural descendant, as if I were merely an imposter and a wannabe trying to lay claim to the Japanese culture. My school, community and overseas experiences have afforded me a feeling of what it means to be a true Japanese. But a rather vicarious, second-hand, outsider-looking-in feel always overshadowed the fact that I don't know my own language. If the linguistic deficiencies I perceive within myself were indeed confined to my own experiences, my lamenting would hardly be considered a significant 21st century issue facing the Japanese American community. But I am afraid that the problem is more widespread. Within the 120 students from across the United States that I traveled to Japan with last summer, precisely one student was semi-fluent in Japanese as a direct result of speaking the language at home. I was struck by the realization that a large number of us, in many ways representatives of the future of the Japanese American community, would never master the language of our culture and that Japanese as a native language could be completely lost to the generation after."

GONGORO NAKAMURA SCHOLARSHIP

Maximilian Boal
West Los Angeles JACL
Harvard University
Level of Study: Freshman
Field of Study: Undeclared
Essay Excerpt:
"As our nation grows more and more diverse and as pop culture wages a never-ending siege against the old, accepted patterns of life, traditional culture is in serious danger. Over the years, in a successful attempt to adjust to the American way of life and to prosper economically, Japanese Americans have lost many of the original aspects of Japanese culture. Whether it be traditional language, diet, values or even natures, all characteristics of Japanese culture have been diminished by assimilation. Today, we truly do stand at a critical point in history. Swift, yet subtle action, such as the creation and upkeep of Japanese cultural museums and programs, the continued teaching of the Japanese language in schools and the continued preparation of traditional foods, will honor and strengthen Japanese American culture while at the same time it will soften the delicate distinction between Japanese and American which describes who we are."

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West Los Angeles JACL
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YUTAKA NAKAZAWA

MEMORIAL SCHOLARSHIP

Mari Hayman
Seattle JACL
Stanford University
Level of Study: Freshman
Field of Study: Undeclared
Essay Excerpt:

"My teachers always encouraged me to check the "Asian/Pacific Islander" box because I looked Asian, and because minorities were such a rare commodity in my hometown, but I checked two boxes to sabotage the Scantron mentality of a society that refused to acknowledge the beauty of racial ambiguity and cultural pluralism. Racism, ignorance, forced conformity at the expense of identity, and confinement to society's expectations (whether manifested as a check mark in a single box or as a broad, misconceived generalization about a group of people) all need to be uprooted on this planet, and replaced with a sense of acceptance and appreciation of differences, an understanding of a group of people on their own terms through their own eyes. In short, we must live each other's lives. If I could write a mission statement for the Japanese American community as we enter the 21st century, it would be that we must consolidate our efforts to achieve an end to the discrimination that all minorities and marginalized people face, not only in this nation, but in the world."

SOUTH PARK JAPANESE COMMUNITY SCHOLARSHIP

Maya Yamazaki
Seattle JACL
University of Washington
Level of Study: Freshman
Field of Study: Pre-Med/Chemistry
Essay Excerpt:
"Living in a country that prides itself in its racial diversity, Japanese Americans are still viewed as foreigners. No matter how ardently I insist on my American ideals, people still view me as an outsider. Every time a cashier says, "sayonara" after reading my name on the receipt, or a salesperson speaks condescendingly slow to ensure my comprehension of the English language, I realize how alienated I am. My black hair and phonetic last name serve as a flag connected to the top of my head screaming, "I am a foreigner, treat me differently!" When ironically, the only home I have ever known is in Seattle. We cannot apathetically watch and wait as these prejudices create circles around the Japanese American community, enclosing the bubble of alienation smaller and smaller. Only through persistence and courage can the Japanese American community break the barriers and prejudices still inherent within American beliefs."

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Seattle JACL
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Level of Study: Freshman
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MAS & MAJILU UYESUGI SCHOLARSHIP

Amber M. Arakaki
Riverside JACL
UC Berkeley
Level of Study: Freshman
Field of Study: Mass Communications
Essay Excerpt:

"The most significant issue concerning the Japanese American community is not poverty or prejudice, but the lack of plurality. Our ancestry was driven by honor, integrity, respect, however, we also

emphasized familial ties. As a community, we must share our experiences with others and also within our bounds. Most people (including our own youth), however, don't realize the importance of our customs. We must, therefore, relate to everyone about our culture, one that is unique and diverse with meaningful traditions and values. As the new century begins, I fear that our traditions are having less impact more and more. We must express to our youth the extreme importance of our culture, tradition and family. That way, they'll know and understand where we come from and how we got here. It's very difficult in modern times to take from our elders their history and ancestry. Perhaps because of language barriers or sometimes plain laziness, we never ask for their knowledge and experience until it's too late.

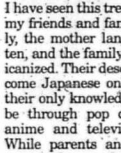


STEPHEN CHU
Twin Cities JACL
Washington University,
St. Louis
Level of Study: Freshman
Essay Excerpt:
"I believe that the most significant issue facing the Japanese American community in the 21st century is the loss of identity. I believe that it is very hard for a culture to pass on its identity through several generations. I have seen this trend in the lives of my friends and families. Gradually, the mother language is forgotten, and the family becomes Americanized. Their descendants will become Japanese only in name and their only knowledge of Japan will be through pop culture, movies, anime and television programs. While parents and grandparents want to keep a firm grasp on the customs that they grew up with, their children and grandchildren will have a hard time understanding these principles and traditions. The necessity of adapting to new circumstances causes these clashes to happen, often leaving the second and third generation completely westernized and detached from the beliefs of their ancestors. The only way to maintain this culture while in America is for each and every person in the Japanese American community to take up their responsibility. Everyone needs to do their part to insure that the values and customs of past generations will not be lost amidst the surroundings of a different world."

**MITSUYUKI YONEMURA
MEMORIAL SCHOLARSHIP**

Stephen Chu
Twin Cities JACL
Washington University,
St. Louis
Level of Study: Freshman
Essay Excerpt:

"I believe that the most significant issue facing the Japanese American community in the 21st century is the loss of identity. I believe that it is very hard for a culture to pass on its identity through several generations. I have seen this trend in the lives of my friends and families. Gradually, the mother language is forgotten, and the family becomes Americanized. Their descendants will become Japanese only in name and their only knowledge of Japan will be through pop culture, movies, anime and television programs. While parents and grandparents want to keep a firm grasp on the customs that they grew up with, their children and grandchildren will have a hard time understanding these principles and traditions. The necessity of adapting to new circumstances causes these clashes to happen, often leaving the second and third generation completely westernized and detached from the beliefs of their ancestors. The only way to maintain this culture while in America is for each and every person in the Japanese American community to take up their responsibility. Everyone needs to do their part to insure that the values and customs of past generations will not be lost amidst the surroundings of a different world."



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UNDERGRAD

**KYUTARO & YASUO
ABIKO MEMORIAL
SCHOLARSHIP**

Irene L. Noguchi
Orange County JACL
Stanford University
Level of Study: Undergraduate
Essay Excerpt:

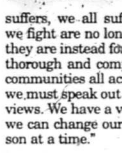
"The term 'Japanese American' meant to link two cultures together, is starting to drive the Japanese American community apart. I see it among people at home and I see it increasingly on my college campus. The descendants of Japanese immigrants thrust into an all-American society, Japanese Americans today have become polarized. They either push aside their ancestry to be accepted as 'American-

ized," or they stay inside the comfort of the Japanese community without integrating elsewhere. They, or I should say we, have found no middle ground. Somewhere along the line we forgot to be proud of our ancestry and became ashamed of it instead. We've got to be persistent. Especially as students on a campus where opinions are constantly being shaped and molded, we've got to keep sending out flyers, advertising university-wide events and introducing to others the culture we embrace as our own."

**ALICE YURIKO ENDO
SCHOLARSHIP**

Stephen H. Okano
Washington, D.C. JACL
Massachusetts Institute of
Technology
Level of Study: Undergraduate
Essay Excerpt:

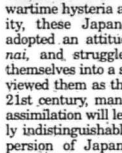
"The battles are not over; racial injustice still exists today. It may come disguised or diluted or diminished, but it is there. Can we afford to ignore racial injustice? Hardly. When one man in our community suffers, we all suffer. The battles we fight are no longer for survival, they are instead for fairness that is thorough and complete. In Nikkei communities all across the country we must speak out and express our views. We have a voice, and with it we can change our world, one person at a time."



**KENJI KAJIWARA
MEMORIAL SCHOLARSHIP**

Penny A. Honda
Diablo Valley JACL
UC Davis
Level of Study: Undergraduate
Field of Study: Political Science
Essay Excerpt:

"During World War II, the forced internment of 120,000 persons of Japanese ancestry shattered their faith in a government once believed to be the embodiment of democratic values. Wary of a resurgence of wartime hysteria and racial hostility, these Japanese Americans adopted an attitude of *shikata ga nai*, and struggled to integrate themselves into a society that once viewed them as the enemy. In the 21st century, many now fear this assimilation will lead to a culturally indistinguishable race. The dispersion of Japanese Americans throughout suburban America, coupled with high rates of interracial marriage, could sever all cultural ties with their Japanese heritage. Thus, as the cultural gap continues to expand, the Japanese American community will further distance itself from its unique history. Even though we as Japanese Americans have cut down much of the barbed wire of prejudice and ignorance once suffered by our ancestors, many barriers remain. In addition, a new challenge we must struggle to overcome is the passage of time and our waning memories that threaten to disconnect us from our Japanese history and culture."



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**NOBUKO R. KODAMA
FONG MEMORIAL
SCHOLARSHIP**

Blake Y. Van Noy
Greater L.A. Singles JACL
Amherst College
Level of Study: Undergraduate
Field of Study: Political Science & Religion
Essay Excerpt:

"In the 21st century, the Japanese American cultural identity is no longer so clear or easy to define. Today, descendants of the Nisei are fully assimilated into mainstream American society and several new influxes of Japanese immigrants

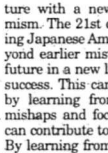


have made the Japanese American community much more diverse in experience. What it means to be a Japanese American in the 21st century is very different from what it meant in the early 20th century. The "Japanese American experience" is no longer as homogeneous as it once was; it now depends on the time and circumstances of one's family's immigration. As we move into the 21st century, we must strive to forge a cultural identity that unites us all, regardless of the vast array of different experiences that our community encompasses."

**SABURO KIDO MEMORIAL
SCHOLARSHIP**

Isaac H. Smith
Mount Olympus JACL
Brigham Young University
Level of Study: Undergraduate
Field of Study: Economics
Essay Excerpt:

"Although we must continually fight to secure and maintain human and civil rights, the most significant issue facing the Japanese American community in the 21st century is the need to approach the future with a new focus and optimism. The 21st century is beckoning Japanese Americans to look beyond earlier mistakes and see the future in a new light adorned with success. This can be accomplished by learning from past historical mishaps and focusing on how we can contribute to a better America. By learning from the past, we can move into the future better prepared to face the challenges that lie ahead. We should not forget regrettable events such as the World War II relocation of Japanese Americans, but we must not dwell on them. Efforts to redress such tragedies are commendable, but more importantly we must take what we learned from that dismal experience and apply it to contemporary issues. The JACL's determination to seek a legislative guarantee that such a violation of constitutional rights would never again be practiced on American soil provides a poignant example. Rather than resenting our country, the JACL sought to improve America by seeking to help avoid similar incidents in the future."

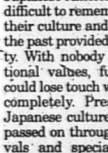


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**HENRY & CHIYO
KUWAHARA MEMORIAL
SCHOLARSHIP**

Jennifer R. Sugiyama
San Diego JACL
AFS Intercultural Programs
Level of Study: Undergraduate
Essay Excerpt:

"Each generation is more American than the previous, and also less in touch with their Japanese heritage. The original immigrants played an important role in Japanese culture. As their numbers decline, today's Japanese Americans are finding it difficult to remember and maintain their culture and traditions that in the past provided strength and unity. With nobody to pass on traditional values, future generations could lose touch with their heritage completely. Preservation of the Japanese culture can be kept and passed on through language, festivals and special food. Although Japanese Americans, old and young alike, have adapted more to the American culture and ways of life, a sense of pride is still kept alive, fueled by their knowledge of who they were in the past, what they are today and who they will be

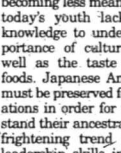


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**HENRY & CHIYO
KUWAHARA MEMORIAL
SCHOLARSHIP**

Eric M. Imoto
Fresno JACL
UCLA
Level of Study: Undergraduate
Field of Study: Undeclared
Essay Excerpt:

"As generations continue to assimilate towards American culture, Japanese culture has weakened and become less significant to the Japanese American youth. Cultural festivals and foods are becoming less meaningful. Many of today's youth lack the cultural knowledge to understand the importance of cultural festivals as well as the taste for traditional foods. Japanese American culture must be preserved for future generations in order for them to understand their ancestral past. Another frightening trend is the lack of leadership skills in the Japanese American youth. Today's youth are less willing to step up and lead this upcoming generation into the future. This threatens the future of cultural festivals such as obons and other community fundraisers. Will today's Japanese American youth be able to plan and coordinate these events? As the Yonsei generation continues to grow older they must continue to stay involved in the Japanese American community and develop necessary leadership skills."

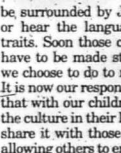


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**SAM S. KUWAHARA
MEMORIAL SCHOLARSHIP**

Sarah D. Smith
Mount Olympus JACL
Utah State University
Level of Study: Undergraduate
Field of Study: Horticulture
Essay Excerpt:

"As the years go by, our connection with our Japanese heritage and culture may grow weak. We won't always be able to go to our grandparents' homes and see their way of doing things. We won't always be surrounded by Japanese decor, or hear the language or see the trails. Soon those connections will have to be made strong by things we choose to do to maintain them. It is now our responsibility to share that with our children to maintain the culture in their lives, but also to share it with those around us. By allowing others to enjoy some of the simple yet wonderful aspects of our culture, we give them the opportunity to incorporate it into their lives."

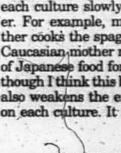


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**MARI & JAMES MICHENER
SCHOLARSHIP**

Ashley N. Iwafuchi
Sacramento JACL
Santa Clara University
Level of Study: Undergraduate
Field of Study: Marketing
Essay Excerpt:

"I guess you could say that my household represents America in the 21st century. I have had the privilege of growing up with three cultures: Japanese, Italian and Portuguese. However, it is apparent that each culture slowly blends together. For example, my Japanese father cooks the spaghetti, while my Caucasian mother makes a variety of Japanese food for my family. Although I think this blend is great, it also weakens the emphasis placed on each culture. It is hard to keep



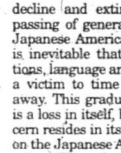
each culture slowly blends together. For example, my Japanese father cooks the spaghetti, while my Caucasian mother makes a variety of Japanese food for my family. Although I think this blend is great, it also weakens the emphasis placed on each culture. It is hard to keep

the Japanese culture alive partly because of the mix of cultures and also because everything is becoming so Americanized. Cultures are lost today, and all blended into the huge American culture. It is up to the Japanese community and the individuals of the community to try to keep the culture alive."

**YOSHIKO TANAKA
MEMORIAL SCHOLARSHIP**

Minna M. Kurata
San Francisco JACL
Doshisha University
Level of Study: Undergraduate
Field of Study: University of California Education Abroad Program
Essay Excerpt:

"As we enter the 21st century, we are reminded of a certain acquaintance that is both friend and foe: the passage of time. While time provides the opportunity for improvement and advancement, it also leads to decline and extinction. With the passing of generations within the Japanese American community, it is inevitable that Japanese traditions, language and culture become a victim to time and slowly fade away. This gradual disappearance is a loss in itself, but my main concern resides in its resultant impact on the Japanese American youth of today. Through my participation with Japanese organizations in college, I have come to notice that due to this decline in the knowledge of our culture, the rift between Japanese American students and those from Japan continues to grow and threatens the future of the Japanese American community."

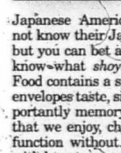


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**DR. THOMAS T. YATABE
SCHOLARSHIP**

Tritia H. Nishikawa
West Los Angeles JACL
UCLA
Level of Study: Undergraduate
Field of Study: Spanish & Portuguese
Essay Excerpt:

"It is evident that most Yonsei and Gosei do not know the Japanese language, but what better way to teach language and spark an interest for the language than through food. There are many young Japanese Americans that might not know their Japanese alphabet, but you can bet almost all of them know what *shoyu* and *gohan* is. Food contains a special power that envelops taste, sight and more importantly memory. It is something that we enjoy, cherish and cannot function without. By linking food with language and folklore, we can use *Oshogatsu* as a channel in which to teach Japanese Americans their culture. We as a community need to first start preservation in the home, by having such traditions as *Oshogatsu* passed down to younger generations. One of the simplest steps is to have display cards with the food's name and symbolism beside every dish; this way relatives and friends can learn why we serve these foods year after year."



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GRADUATE

**NISABURO AIBARA
SCHOLARSHIP**

Meredith A. Oda
Diablo Valley JACL
University of Chicago
Level of Study: Graduate
Essay Excerpt:

"From my position with the Na-

Continued on next page



tional Japanese American Historical Society, as well as from my observations of the other community organizations that I have worked with, I believe that one of the most pressing and universal needs for the continuity of these organizations is the necessity of attracting new and especially younger members. Many of these organizations worry that the younger generation — Gosei, Yonsei and even Sansei — are less inclined to join these Japanese American organizations. This trend occurring with Japanese American community organizations can be seen as symbolic of the Japanese American community as a whole. Organizational membership is one of the most visible ways in which people demonstrate their community identification; people sign on with an organization that they consider in sync with their own mentality. That relatively few youth are choosing to officially identify with the community suggests a disaffection that will most likely continue on with the coming generations."

the extent that current discrimination against JAs is dismissed as exceptional rather than routine. The effect of this dismissal is that detractors of diversity highlight the relative success of the JA community as sufficient justification for eliminating affirmative action; supporters of diversity, on the other hand, often point to JAs as a "model minority" who no longer need the benefits of diversity-related public policy."

**DR. KYOSHI SONODA
MEMORIAL SCHOLARSHIP**

**Carrie A. Imoto
Fresno JACL
UCLA**

Level of Study: Graduate
Field of Study: Dentistry
Essay Excerpt:

"With the population of full-blooded Japanese Americans declining with interracial marriage and continued assimilation, I feel that it is important to start now in the preservation of our culture by gaining the interest and leadership of the up-and-coming generation. It is not only important for the Japanese American issues of today, but also tomorrow. It is important for our society, as a whole, to be educated on our struggles, success and injustice of the past. The younger generation must be inspired to be community leaders and gain interest in their heritage. Youth conferences and organizations through churches, temples and schools should be created to help perpetuate the interest in JA communities."

**HENRY & CHIYO
KUWAHARA MEMORIAL
SCHOLARSHIP**

**Britt T. Yamamoto
Seattle JACL
University of Washington**
Level of Study: Graduate
Field of Study: Geography
Essay Excerpt:

"Identity is certainly a slippery concept in the post-modern 21st century. In a Japanese American community in particular, the more bounded notions of first, second and even some third generation cultural identities have given way to a fluid progeny, a group likely to speak more Spanish than Japanese, to prefer spicy California rolls to ika and whose most prominent "cultural marker" is a Japanese sounding middle name. For these Yonsei and Gosei, the image of Japan occupies a far different space than prior generations. But rather than debate the "cultural purity" of the present and future generations of Americans of Japanese ancestry, it is far more important to consider the way in which this identity is changing and opening up a new space for different interpretations and connections. This "hybridity" is how I see the future of Japanese America — a future linked to a meaningful and important past but not tightly organized around any particular issue."

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**RAILROAD & MINE
WORKERS MEMORIAL
SCHOLARSHIP**

**Noela S. Yamamoto
Honolulu JACL
American Schools of Professional Psychology**
Level of Study: Graduate
Field of Study: Clinical Psychology
Essay Excerpt:

"I strongly believe that education, active involvement and leadership are our most powerful tools to fight ignorance, discrimination and racism, combat stereotyping in the media, challenge discrimination through legislative and legal advocacy and bring about change in the field of mental health where culturally sensitive intervention is much needed. Those individuals victimized by injustice through



prejudice, racial intolerance, workplace discrimination, harassment and anti-Asian violence in the form of hate crimes in the U.S. are still major concerns. Although we have made major gains in achieving equal opportunities in employment, Asian Americans continue to be victims of racial discrimination in the workplace and face issues like discrimination in hiring and glass ceiling practices blocking advancement. We should address the issue of social injustice by first continuing to challenge employment discrimination issues at all levels, from employers to state and federal regulatory agencies and in the courts."

**CHIYOKO & THOMAS
SHIMAZAKI SCHOLARSHIP**

**David T. Hiroshima
Arizona JACL
Stanford University**
Level of Study: Graduate
Field of Study: Medicine
Essay Excerpt:

"As JAs have become more assimilated into society, they have moved away from J-town in pursuit of career opportunities and new communities. As a result, many of these families and youth are isolated from the activities, institutions and issues of the JA community. As the stalwart Nisei population ages, we face an absence of new leadership and a challenge of reconnecting these isolated families and Yonsei youth. We must make a conscious effort to seek out, rather than hope for, JA involvement. I would speculate that many JAs are willing to help but are too busy to realize the issues or what they can do to help. Where solutions are proposed, we must spread the word through all modes of communication — especially local newspapers, the Pacific Citizen and the Internet. The call to action must not be limited to traditional JA citizens and must include Hapas and their non-Nikkei family members, new immigrants and any one interested in helping."

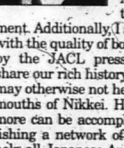


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**REVREND H. JOHN
YAMASHITA MEMORIAL
SCHOLARSHIP**

**Edwin T. Hamada
Seattle JACL
University of Washington**
Level of Study: Graduate
Field of Study: Asian American Leadership
Essay Excerpt:

JACL has served a significant role in being the leading advocacy group for Americans of Japanese ancestry. I feel that JACL has done a lot to increase the awareness of mainstream America on the internet. Additionally, I am impressed with the quality of books published by the JACL press, books that share our rich history to those who may otherwise not hear it from the mouths of Nikkei. However, I feel more can be accomplished. Establishing a network of mentors will help all Japanese Americans navigate through the maze of leadership. One study found that successful Asian American managers were the least likely to say they had a mentor when compared to other successful groups. Additionally, those that had mentors were significantly less satisfied with their mentoring experiences than were other minorities. As an organization, JACL needs to facilitate these relationships so future Nikkei have the support from individuals who can appreciate and understand



their issues."

**MINORU YASUI
MEMORIAL SCHOLARSHIP**

**John H. Torok
New York JACL
Columbia University**
Level of Study: Graduate
Field of Study: Law
Essay Excerpt:

"As an organization, JACL has always upheld the principle of bipartisanship. Bipartisanship was a key to the Japanese American community's successful campaign for redress and reparations. I believe the only way to build Japanese American unity, and thus strengthen the JACL, is to think long and hard about what it means to be "better Americans in a greater America" today. We need to ascertain what issue most divides Americans, and what the Japanese American community's role in relation to that issue might be."



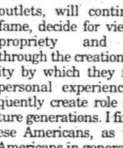
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LAW & ARTS

**THOMAS T. HAYASHI
MEMORIAL SCHOLARSHIP**

**Steven T. Masada
Southeast JACL
University of Washington**
Level of Study: Law School
Field of Study: Law
Essay Excerpt:

"The 21st century will accompany the evolution of the distribution of information, ideas and entertainment. It will be a media-driven society where the television, along with other electronic mass media outlets, will continue to create fame, decide for viewers morality, propriety and assumptions through the creation of a false reality by which they must compare personal experience and consequently create role models for future generations. I find that Japanese Americans, as well as Asian Americans in general, seem to lack participation in certain industries that thrive on public exposure."

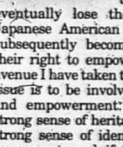


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**SHO SATO MEMORIAL
SCHOLARSHIP**

**Angela M. Okamura
Sacramento JACL
University of the Pacific**
Level of Study: Law School
Field of Study: Law
Essay Excerpt:

"From the perspective of a fourth generation Japanese American, I feel one of the most significant issues facing the Japanese American community in the 21st century is that newer generations will eventually lose their sense of Japanese American identity and subsequently become passive of their right to empowerment. The avenue I have taken to address this issue is to be involved in culture and empowerment: I believe a strong sense of heritage leads to a strong sense of identity and empowerment, and if the Japanese community can focus on heritage, generations will sustain their identity as time goes on. Regarding culture, I have been learning the Japanese language which I plan to teach my children and have been taking part in Japanese cultural festivals and activities. From my cultural involvement, I have developed a deep awareness of my identity empowering me to be proac-



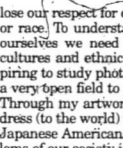
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**HENRY & CHIYO
KUWAHARA MEMORIAL
SCHOLARSHIP**

**Maya Hirai
Orange County JACL
San Francisco Art Institute**
Level of Study: Creative Arts
Field of Study: Fine Arts/
Photography
Essay Excerpt:

"I think we at least need to realize the differences between us and admit those differences. Those differences, physically, culturally, never disappear and cause prejudice. On the other hand, we shouldn't lose our respect for our own culture or race. To understand others and ourselves we need to study other cultures and ethnic groups. By aspiring to study photography, I have a very open field to express myself. Through my artwork I hope to address (to the world) the existence of Japanese Americans and the problems of our society in terms of prejudice."



**ABE & ESTHER HAGWARA
STUDENT AID
SCHOLARSHIP**

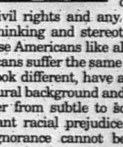
**Kumiko Harada
New York JACL
City College of New York**
Level of Study: Financial Aid
Field of Study: Graphic Design
Essay Excerpt:

"Having a global perspective enables us to understand the complexities of the worldwide struggle and how they affect these intimately related nations. This understanding gives each Japanese person in the U.S. the ability and opportunity to contribute to the leadership of our community and country. As a native of Japan, I came to the U.S. when I was 25. This was my first experience living outside the Asian world. I discovered that American functions for many kinds of people, such as the disabled, the poor, those from diverse ethnic groups, foreign students, etc. We should all be aware of our greatness and heritage while trying to turn our weaknesses into strengths."

**AIKO SUSANNA
HIRATSUKA PERFORMING
ARTS MEMORIAL
SCHOLARSHIP**

**Edgar A. Diaz
Sacramento JACL
California Polytechnic State University**
Level of Study: Performing Arts
Field of Study: Industrial Engineering
Essay Excerpt:

"As citizens paving the way for the 21st century, it is everyone's duty to uphold the dreams of our suffering ancestors by continually keeping alert to any violation of any group's civil rights and any hint of racist thinking and stereotyping. Japanese Americans like all Asian Americans suffer the same problem: they look different, have a different cultural background and thus still suffer from subtle to sometimes blatant racial prejudice. Racism and ignorance cannot be tolerated. It is America's duty to ever recognize that Japanese Americans add to our cultural experiences, but also the wrongs inflicted upon this ethnic group were instrumental in shaping modern America's healthier perspective and experience in feeling and dealing with racial differences."

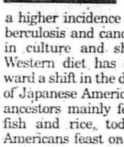


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**MAGIOCHI & SHIZUKO
KATO MEMORIAL
SCHOLARSHIP**

**Scott T. Kawamoto
Honolulu JACL
University of Hawaii**
Level of Study: Graduate
Field of Study: Medicine
Essay Excerpt:

"As a promising medical student, I feel the most significant issue facing 21st century Japanese Americans is the inherent racism that exists in today's health care industry. Asian Americans are known to have a higher incidence of diabetes, tuberculosis and cancer. The change in culture and shift towards a Western diet has contributed to a shift in the decline of health of Japanese Americans. While our ancestors mainly fed on a diet of fish and rice, today's Japanese Americans feast on rich, fatty and primarily unhealthy fast foods. Health status is a very significant and "critical concern" for many Japanese Americans, especially for the aging generation. Health significantly affects the quality of life and choices about one's life — it affects levels of education, earning potential, contacts, know-how and overall well being. Without good health, it is difficult to succeed in life."



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**HENRY & CHIYO
KUWAHARA MEMORIAL
SCHOLARSHIP**

**Loren J. Rullman
St. Louis JACL
University of Missouri,
St. Louis**
Level of Study: Graduate
Field of Study: Higher Education Leadership and Policy Studies
Essay Excerpt:

"I believe the most significant issue facing the Japanese American community in the 21st century is the increasing marginalization of this population by both opponents and supporters of affirmative action. Though affirmative action was designed to assist in the elimination of past and present discrimination, current dialogue and practices often don't fully appreciate the historic injustices done to the JA community. Furthermore, contemporary public policy, routine hiring practices and even popular media exploit the "model minority" myth to



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Whose Nation?

In his otherwise insightful article in the Sept. 21-Oct. 4 issue, Eric L. Muller begins with the sentence, "This nation has just suffered a vicious surprise attack on its own soil, apparently by people of a different race and culture."



By BRIAN NIIYA

I suspect many of us had the same reaction: who does the author think "this nation" is made up of? We are of course a multicultural state, made up of people of

European Americans as "Americans" and all other Americans as something else, whether "Japanese," "Chinese," or various mostly disparaging terms for their non-white groups.

I suppose this is a minor annoyance in the grand scheme of things, particularly in the age of suicide bombers and anthrax! But in a small way, it contributes to the general mindset that leads to such events as the mass internment of JAs and many other less extreme examples, by implicitly suggesting that those of us who are not of European ancestry are somehow less American. Language can be important in shaping attitudes. If one continues to refer to Muslims or people of Middle Eastern descent as other than American, it will tend to reinforce the prevailing notions many of us have. Given the characteristic American chauvinism, it is a small step from buying into the notion of a given group not being "American," to justifying special treatment for that group, whether in the form of ID cards, surveillance, or profiling, all of which have been proposed for Arab Americans in the present case.

As this "war on terrorism" continues (and I fear it will continue for a long time), we have to continue to be vigilant about our actions. The line between fighting terrorism on the one hand and trampling on civil rights on the other, is a fine one. Under the present conditions, it is all too easy to accept restrictions in civil liberties we would never accept in peacetime. Given our history, we need to be ever vigilant about such restrictions, whether we would be personally affected or not.

We also need to be vigilant about our use of language and our notions of who is an American. We should know that Americans come in all sorts of shapes and colors, all sorts of flavors, varieties, and styles. And all different races and cultures. ■

The Japanese Gardens in 'Our Midst'

"OUR MIDST" means the P.C. morgue, resting now at the Japanese American National Museum's Hirasaki National Resource Center. This past week, I was sorting through clippings describing at least 40 Japanese gardens from prewar,



By HARRY HONDA

wartime and postwar. I immediately noticed some of the well-known Japanese gardens were not represented in the folder tagged, "Gardens," the Oriental Garden built

that drew 138 entries. A Japanese temple and garden at Fresno's Woodward Park on the south bluff of the San Joaquin River dates from 1969.

Community involvement and support created the Japanese tea garden at the new CSU Dominguez Hills campus near Gardena. Thanks to longtime JA/CLER Kaz Horita of Wheaton, we drove to Geneva, Ill. to view Fabry's historic Japanese garden built in the 1910s. Issei and Nisei planted and groomed the Japanese garden at Gresham, Greg's, Main Park in 1975.

The City of Los Angeles acquired in 1968 the once-famous Wattles Park, dating from 1905, behind the Mann's Chinese Theater (formerly Grauman's) in Hollywood. Adolph Bernheimer's hilltop Japanese Garden and Residence overlooking Hollywood and Vine continues to be a popular restaurant, but his garden overlooking the ocean in Pacific Palisades is nowhere near the luster of its 1927 attraction.

Descanso (former home of newspaper publisher Manchester Body) in La Cañada added a "must see" Japanese garden and teahouse in 1966. Foothill Jr. College, Los Altos Hills, restored the teahouse and pond on campus in 1970; UCLA acquired the off-campus Guberson family Japanese garden in 1965.

Eastbay Japanese Gardeners presented 50 cherry trees to Lake Merritt Park, Oakland, in 1958. In Philadelphia's West Fairmount Park, a 16th century house and garden, transported from Japan as a gift of the American-Japanese Society of Tokyo in 1956, fell into disrepair from neglect but is now back in shape. The famous Japanese garden in Portland's Washington Park opened in 1967.

In Golden Gate Park, San Francisco, the Japanese Garden celebrated its 100th anniversary in 1994. It was born at the California Midwinter International Exposition in 1894.

Seattle's teahouse at the University of Washington Arboretum dates from 1959, when the Washington State International Trade Fair was held. Two fires destroyed the teahouse in 1973.

When I visited the city last year, Spokane's Japanese-tea garden in

Manitou Park was closed and under renovation because of vandalism. In 1972, a local reporter's story of well-known Issei landscaper Nagao Sakurai of Honolulu, who was stricken and resting in Spokane, was able to view this park. It resulted in many get-well letters from hundreds of cities and towns in the United States, Canada and Japan where he had designed gardens. He also designed the Japanese garden at the San Joaquin County Fairgrounds in 1955.

The Nitobe Memorial Garden at the University of British Columbia campus, Vancouver, dates from 1959. Canadian Nikkei maintain the garden as well as the Momiji Garden at Hastings Park, site of the 1942 assembly center and gardens around the new National Nikkei Heritage Center, which was dedicated in 1999.

And having read Naomi Hirahara's "Green Makers: Japanese American Gardeners in Southern California," I soufited some 20 projects that the gardeners have designed and maintained.

Southern California's historic Japanese garden at the Huntington Library, San Marino, dates from 1908 — with roots in Pasadena. Antique dealer George Marsh had constructed a Japanese-teahouse garden, which was maintained by an Issei couple, Chiyoze and Tsune Goto. When the garden closed in 1911, the structure and plants were moved to Huntington. The carpenter who assisted in the move was Pasadena pioneer Tschircho Kawai.

Hirahara notes these prewar Japanese gardens served as "symbols of the nascent Japanese American community." Other Issei landmarks would include the farms — great and small — lumber, railroad, mining, the fishing industries and the mom & pop shops at some 70 Nihonmachi that once graced the West Coast.

Now, the State of California is about to implement a bill to preserve three historic Nihonmachi which date from the 1880-1890 era: San Francisco, Los Angeles and San Jose. In preserving Nihonmachi, the place of Japanese garden will become dominant in the life of Nihonmachi. No question, Japanese gardens are universally admired. ■

Troubled in Paradise

all races and cultures. Whoever the perpetrators of the attack might be, there are many Americans of that same race and culture.

Though you see this sort of thing less often than you used to, you still see it. Many Americans still assume that the American norm is a person of European descent and that everyone else is an "other" or something worse. Whereas that may have once been true, at least in practice, it certainly is no longer true. In Hawai'i for instance, European Americans have always been the minority and many other states are fast approaching that situation, including some of our most populous. The day may one day arrive when the American norm is a person who looks more like Tiger Woods than George Bush, one whose race and culture is an amalgam of the entire rest of the world.

And yet, so many of us persist in this sort of practice. I know many Japanese Americans who do the same thing, referring to

Very Truly Yours

by Kimi Jingu in San Antonio's Brackenridge Park, the world-famous Japanese flowering cherry trees of Washington, the Japanese garden in far north Chicago and the gardens by the late Isamu Noguchi

In alphabetical order by cities, the morgue has clippings for the Austin, Texas, Isamu Taniguchi Oriental Garden in Zilker Garden Center dedicated in 1969; Bloomfield, Mich., garden by the Township Library; Normandale Junior College shrine and garden dedicated at Bloomington, Minn., during the MIS reunion in 1971; and the rock garden built in 1976 along the front of the Adams County Administration Building in Brighton, Colo.

The Nisei helped expand the green belt facing the Costa Mesa City Hall in Calif. Artisans from Culver City's Sister City of Kaizuka constructed the garden in Culver City, Calif., in 1974.

In 1979, Denver Botanic Gardens opened its Japanese Garden; Shofu-en, designed by the late Koichi Kawana, who also has left his mark in Des Moines, Sioux Falls, S.D., University of Minnesota's Arboretum, Bainbridge Island, Wash., St. Louis, Mo., and throughout Southern California. He designed the Sui-Ho-En garden at Tillman Water Reclamation Plant in Van Nuys.

A Nisei team headed by Joseph Yamada of San Diego landscaped El Cajon's Superblock in 1978 and won the annual American Society of Landscape Architects competition

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Youngest CCLPEP Recipients Showcase Youth Perspectives

Want to know what's going on with youth in the Japanese American community today? What do youth know and think about JA politics and history? How do they feel about the internment and its impact on their identity and everyday lives?

Kenji M. Treanor, 23, and Yukiya Jerry Waki, 25 — the youngest grant recipients in the history of the California Civil Liberties Public Education Program (CCLPEP) — are looking to explore these questions and more through an independent zine project called "wirecutting."

It's a publication for and by young Nikkei, which Treanor and Waki hope will reflect diverse perspectives on issues of history, identity, politics and community through such media as writing and art.

"I have been asked and told, 'Where are the young people? There is not enough youth participation in the community,'" said Treanor. "Well, if there is the perception that youth aren't voicing their opinions and ideas, then that should be saying something to someone. And I think it has been, but some folks have gotten more used to hearing the silence than trying to learn how to listen to new kinds of voices, new timbres, the resonance of a new generation."

"But participation, or protest for that matter, are not the only ways young people express themselves or try to be visible in the community," Treanor said. "Writing and art represent different ways youth put their voices out there, try to have their statements seen."

The duo have been traveling to conferences and community

events on the West Coast promoting and distributing the zine as well as soliciting and collecting submissions from those aged 14-28.

"We decided on a zine format because it's a raw, no-holds-barred approach to documenting people's experiences and stories," said Waki, who explained that zines are usually small-scale, self-published, non-commercial pamphlets or journals, produced to give space to the expression of ideas not otherwise represented in the mainstream. "You get direct access to what people, youth in our case, are thinking and feeling."

Treanor and Waki are currently putting together a workshop series for young people in the Bay Area interested in contributing to "wirecutting." Guest artists will work with participants on developing writing, photography and visual art skills.

For more information on the "wirecutting" project, contact Kenji Treanor or Jerry Waki at 415/302-2841 or e-mail: wirecutting@hotmail.com.

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The Annual Smear Fest

WITH THE DEC. 7 anniversary just around the corner, one can expect the usual sprouting of letters-to-the-editor and other commentaries pontificating on the 1942 "evacuation" (uprooting, expulsion and internment) of Japanese (aliens and non-aliens) residing in the Pacific coastal states plus a segment of Arizona. Unsubstantiated assertions will be repeated to justify the wholesale

East Wind

roundup and confinement of some 120,000 Japanese Americans and their resident parents into barbed-wire camps. These apologists, some presenting themselves as patriots, such as in a letter to the VFW magazine, mouth smear-phrase phrases such as "espionage, sabotage, wartime emergency, military necessity, secret cable messages" and so on. An ominously disturbing aspect of this phenomenon of (gross) racial profiling is that its subscribers may not be confined to a letter writer to some veteran's magazine. (By the way, a response letter to the magazine was never published. Similarly, an earlier response, consisting of just two pages, double-spaced as I recall, to a Seattle newspaper never saw print.)

Let's try to set the record straight.

LET'S START with the official 1982 "Report on the Commission of Wartime Relocation and Internment of Civilians" (CWRIC), established by Congress "to review the facts and circumstances surrounding" this 1942 act of our government. In its summary, the commission reported: "The promulgation of Executive Order 9066 was not justified by military necessity, and the decisions which followed from it — detention, ending detention and ending exclusion — were not driven by analysis of military conditions. The broad historical causes which shaped these decisions were race prejudice, war hysteria and failure

of political leadership. Widespread ignorance of Japanese Americans contributed to a policy of haste and executed in an atmosphere of fear and anger at Japan. A grave injustice was done to American citizens and resident aliens of Japanese ancestry who, without individual review or any probative evidence against them, were excluded, removed and detained by the United States during World War II."

THE PRACTICE of differentiating between Nisei and Issei — pointing out that of the some 120,000 detained or excluded, some two-thirds were American citizens — has always troubled me. The unspoken implication of such an assertion is that as for the one-third, the unilateral imposition of the arbitrary actions of our government may have been excusable, being that they were "aliens." These Issei were broadly god-fearing, hard-working, tax-paying, law-abiding, morally-upstanding, longtime permanent residents of the United States. By the provisions of the "Japanese Exclusion Act" of 1924, these Issei were barred from attaining U.S. citizenship, a barrier which remained in place for 28 years, until it was lifted in 1952. (See Frank Chuman's "The Bamboo People: The Law and Japanese Americans," p. 52.)

If the "alien" status somehow justifies disparate treatment of such folks, it would yet seem inherently unjust for the sovereign to impose penalties for a condition which that sovereign devised and imposed.

SO WHEN these latter-day patriots make their anniversary appearance to justify racial profiling, contending that Issei and/or Nisei had engaged or were involved in a plan for espionage, sabotage, etc., call upon such to come forth with facts — names, dates, places, nature of disloyal act, supporting witnesses — so we can apprehend and remove from circulation any such deficits supposedly in our midst.

In the meantime, the letter-writer may wish to keep his secret under wraps, lest these saboteurs and spies are spooked and take cover before we can nab them. ■

Bill Marutani is a past JACLA national legal counsel and a retired judge of the Pennsylvania trial court.

Obituaries

All the towns are in California except as noted.

Adachi, Shozo, 81, Aug. 11; Los Angeles-born Nisei; survived by wife, Takeko; daughter, Hiroshi (Taji) Nakamoto; sister, Ayame Tago; sister-in-law, Teshiko Adachi; 2 gc.; and nephews, nieces and other relatives.

This compilation appears on a space-available basis at no cost. Printed obituaries from your 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 \$14 per column inch. Text is reworded as needed.

Aoyagi, George Keiichi, 68, Gardena, Aug. 22; Hakalau, Hawaii-born Nisei; survived by daughters, Kim Aoyagi and Cindy (Drake) Peters; sister, Emiko Ebata; brothers, Harold Aoyagi, Wallace (Connie) Aoyagi and Elvin (Cheryl) Aoyagi; 2 gc.; and many nephews and nieces.

Fujii, Sadayo, 101, Gardena, Aug. 23; Yamaguchi-Ken-born Issei; survived by daughters, Hisano Matsumoto, Janet (Bill) Dirks, Margie Anzalone, Maude Toyozaki and May (Robert) Sueyoshi; 12 gc.; and many great-grandchildren.

Hamaguchi, Kenneth Tsukasa, 59, Cerritos, Aug. 8; Long Beach-born; survived by wife, Aimee; son, Jared; daughter, Dristen; sister, Karen Iwasaki; brother-in-law, Kay Nozawa; sister-in-law, Jean (Ralph) Koizumi; mother-in-law, Natsuko Nozawa; nephew, Lance Koizumi; nieces and many other relatives.

Handa, Michiko, 77, Pasadena, June 10; Seattle-born; survived by brother, Robert; sister, Ai Moore; 3 nephews and one niece.

Hara, Sachiko, 80, Los Angeles, Aug. 21; San Pedro-born Nisei; survived by son, Yoshiaki (Marilyn); daughter, Akemi (Marlin) Cardon; stepson, Yasuo (Janice) Hara; brother, Hitoshi (Shizue) Kawagishi; sisters, Fusako Hara and Michiko Fujinami; 7 gc.; 1 ggc.; and many nieces, nephews and other relatives.

Ito, Yoshiharu J., 82, Santa Monica, Aug. 13; Montebello-born Nisei; survived by wife, Louise; son, Chris; brother, Kiyoshi (Ayako); sisters, Toshiko Nishiwaki, Shizue Urakawa and Chiyoko Ito; sister-in-law, Meriyu (Tetsumi) Dasai; and many nieces, nephews and other relatives.

Kadoi, Harry H., 87, Norwalk, Aug. 22; Montebello-born Nisei; survived by wife, Hideko; son, Glen

(Leila); daughter, Deborah (Thomas) Ishino; sisters, Kinuko Nagao and Itsumi (Honroku) Hanatani; sisters-in-law, Nancy Takahashi and Lillian Nakano; 5 gc.; and many nieces, nephews and relatives.

Koshiyama, Sawami, 97, Cerritos, Aug. 21; Hawaii-born Nisei; survived by daughters, Kathleen Ai, Miki (Kenneth) Ogata, Helen (Joe) Seiter and Charlene (Richard) Kuramori; 4 gc.; 2 ggc.; and nieces, nephews and other relatives.

Kusaba, Masaru, 74, Long Beach, Aug. 20; Terminal Island-born; survived by daughter, Becky (Mike) Gillet; son, Clifford (Laura); brother, Katsuyuki (Kyoko); sisters, Masako (George) Tani, Eiko (Masaru) Hamachi and Sadako Kusaba; aunt, Fumiko Endo; 4 gc.; and many nieces and nephews.

Masuyama, Toshiko, 86, Cerritos, Aug. 7; Oregon-born; survived by son, Eiji (Kay); daughter, Eiko Masuyama; sisters, Ayako Watanabe, Matsuko Shimoda and Chiyoko Shimoda; brothers-Satoru (Haruko) Shimoda and Jiro (Margaret) Shimoda; sister-in-law, Masaya (Yoneo) Shigemaru and Elsie Masuyama; 1 gc.; and other relatives.

Matsuda, Stacy Leigh, 41, Diamond Bar, Aug. 18; Los Angeles-born; survived by husband, Floyd; parents, Takewo and Jane Hirata; brother, Derek (Stacy) Hirata; and sister, Shirley Hara.

Morishita, Janet Akiko, 55, Gardena, Aug. 21; Hawaii-born; survived by sisters, Alma (Herbert) Okamura, Ruby (Harris) Murai and Shirley (George) Tanaka; dear friend Bruce Nakamura; and many nieces, nephews and other relatives and friends.

Nagatoshi, Chiyoyi, 87, Berkeley, Aug. 18; survived by son, Ernie (Jane); daughters, Asako (Kazumi) Tamekuni, Satsuko (Jeff) Davidson, Michiko (Kazuo) Takata, and Reiko (Gerald) Hanabusa; and 12 gc.

Nakai, Daisy Yasu, 80, Los Angeles, Aug. 10; Gardena-born Nisei; survived by husband, Joe; son, Michael (Pat); daughters, Karen (Tak) Toda, Joanne (Michael) Sien and Suzy (Norm) Takeda; sisters, Tom (Mary) and Dr. Ray (Mits) Saruwatari; 8 gc.; and many nieces and nephews.

Nakasaki, Dale Masami, 37, Gardena, Aug. 8; Los Angeles-born; survived by sister, Vivian (Bob) Arnold, Donna (David) Dahlman

and Karen (Edward) Ikehara; brother, Alan; and nephews, nieces and other relatives.

Nakasono, Yoshiko, 83, Aug. 19; survived by daughters, Grace Nakawatase and Setsuko (Stanley) Higa; brothers, Charlie, Louie and Yoshiaki Shiroima; and 1 gc.

Nishimoto, Shizuka, 82, Auburn, Wash., Sept. 29; Thomas, Wash.-born; survived by wife, Helen; sons, Marvin and Gordon (Lynda); daughters, Jona Sasaki and Ellen (John) Weber; sister, Alice Hama; brother, Henry; and 7 gc.

Ogawa, James K., 80, West Covina, Aug. 16; San Pedro-born Nisei; survived by wife, Chiyomi; son, Robert (Teresa); daughters, Donna Ogawa (Glim Yokoyama) and Suzi (Steve) Shimizu; sister, Chiyeko (Yukio) Hino; mother-in-law, Fumi Marumoto; brothers-in-law, John (Betsey) and Nori (Toyoko) Marumoto; sisters-in-law, Sayeko (Tok) Mayeda and June Marumoto; 7 gc.; 2 ggc.; and many nieces, nephews and other relatives.

Oshiro, Doris Tsuruko, 88, Torrance, Aug. 21; Oakland, Hawaii-born; survived by husband, Raymond; sons, Ronald (Eleonor), Dennis, Wayne (Andrea) and Gordon; daughters, Betty (Warren) Chibana, Patsy (Ted) Mondoy and Nancy Sumida; brothers, Suzen (Aiko), Sukio (Fumiko), Sugen Eme (Florence) Nishihara; sisters, Patsy (Joseph) Mehegan, Norma Chinen; 9 gc.; and 1 ggc.

Sugimoto, Tony, 86, Gardena, Aug. 22; Watsonville native; survived by sons, David and Randolph; daughter, Nancy Maruyama; sisters, Dorothy Dohi, Kiyoko Machita and Mieko Sugimoto; brother, Robert; 5 gc.; and 3 ggc.

Sugitani, Shigeru, 74, Gardena, Aug. 10; survived by wife, Hannah; children, Stanley Sato, Phyllis (Daniel Wilson) Tom, Mark (Rodna Alt) Sato and Terry (Valerie) Sato; 7 gc.; nieces and other relatives.

Tada, Minoru Raymond, 62, Monterey Park, Aug. 15; Los Angeles-born; survived by son, Bryan (Karen); daughter, Leni Tada; parents, Mitoshi (Kiyono) Tada; sister, Florence (Jack) Miyagawa; former wife, Nancy Tada; many nieces and nephews.

Takemoto, Yasuko, 83, Penryn, Aug. 6; Penryn-born; survived by sons, James (Georgia) and Ken (ex-wife Ruth); daughter, Mary; brother, Isamu Asazawa; sister, Mary Asazawa; and 3 gc.

Takeshita, Jug Shiro, 80, Alameda, Oct. 15; Salinas-born; WWII veteran, 522nd Battalion; Alameda JACLer; survived by wife, Ikuko; brothers, Dr. Masao (Aiko), Dr. Saburo (Emy) and Goro; sister-in-law, Teruko Isono; brother-in-law, Mas Takano; and many other relatives.

Yakushi, Albino, 66, Monterey Park, Aug. 19; Peru-born; survived by wife, Rosa; sons, Dr. Jose and Juan; and other relatives.

Yamasaki, Stanley, 86, Tracy, Aug. 11; Los Angeles-born; survived by sons, Gaylen, and Myron; daughter, Mindy; and brother Kazuo. ■

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