Dear Congressman, Where is home? The 1st Lt. Ehren Watada
An APA coalition launches a picture postcard campaign for immigration awareness.

Executive Editor Saeed Art Nomura looks at JAs who live in Japan in his documentary Finding Home. National News Page 4

Entertainment Page 9

Since 1929 The National Publication of the Japanese American Citizens League

PACIFIC CITIZEN

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Exclusive: One on One With Ehren Watada

The 1st Lt. has now been officially charged by the U.S. Army for his decision to refuse deployment to Iraq. In an exclusive interview with the Pacific Citizen, he reflects on his decision and its impact both personally and on the larger community.

By CAROLINE OYAGI-STOM Executive Editor

It's been just a little over a month now since 1st Lt. Ehren Watada followed through with his decision to refuse deployment orders to Iraq after offering to serve in other areas of the world andrendering his resignation. Now the U.S. Army has officially charged him for his actions and he will face a pre-trial hearing Aug. 17.

From Fort Lewis, Washington

where he is currently stationed and working in an administrative position, Watada speaks with the Pacific Citizen. Although he now faces three charges — missing troop movement, conduct unbecoming an officer, and contempt towards officials — he has no regrets.

Reflecting on the impact his decision has had both personally and for the larger Japanese American community, we get a rare glimpse into the reasons behind Watada's controversial decision.

Pacific Citizen: How has the response from the Japanese American community and the larger Pacific American community been since you announced your decision in June?

Ehren Watada: Just by reading a few of the comments, the response has been fairly polarized. I don’t expect a large proportion of Asian Americans or Japanese Americans to rally to my side. To

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No regrets. How could I regret making the moral choice? How could I regret refusing to participate in something I believe is illegal? — 1st Lt. Ehren Watada

Judge Orders Eddy Zheng's Removal

The wait yielded an unwanted decision for Zheng's supporters — Yuri Kochiyama is among them — but the decision to appeal rests on the man who spent the last 20 years in prison.

By LYNDA LIN Assistant Editor

Eddy Zheng, a convicted community youth educator and cages, fist not be issued an immigration judge's July 19 decision to deny his application for relief.

To date, he still has to decide whether to appeal the judge's ruling, said Zheng in a July 28 letter to the Pacific Citizen. Weighing on his mind are the legal fees and the health of his elderly parents. The judge would only stop the deportation if it were a matter of national security, said Zheng's lawyer Zachary Nathigian.

Citing a 2002 removal proceedings by the U.S. Department of Justice, the judge also determined Zheng's removal from the country would not inflict extraordinary hardship on his family beyond the "normal" difficulties of family separation.

[Zheng] himself is young, healthy and educated. He will expe-

See ZHENG/Page 12

Bush Signs Voting Rights Act Extension; APA Groups Hail Victory

The Voting Rights Act has been critical in encouraging Asian American and other language minority voters to become more engaged in our nation’s civic life. — Margaret Fung, AALDEF

By P.C. Staff and Associated Press

President Bush on July 27 signed legislation extending for 25 years the Voting Rights Act, the historic 1965 law which opened polls to millions of outlawed racist voting practices.

"Congress has reaffirmed its belief that all men are created equal," he declared.

Bush signed the bill amid fanfare and before a South Lawn audience that included members of Congress, civil rights leaders and family members of civil rights leaders of the recent past. It was one of a series of high-profile ceremonies the president is holding to sign popular bills into law.

Asian Pacific American groups are also celebrating the victory. "We applaud the actions taken by Congress and President Bush to ensure that every American citizen will continue to have equal access to the vote," the Voting Rights Act has been critical in encouraging Asian American and other language minority voters to become more engaged in our nation's civic life," said Margaret Fung, executive director of the Asian American Legal Defense and Education Fund (AALDEF).

The law also strengthens the original Voting Rights Act by enforcing Section 203 — the language assistance requirement that is so important to the APA community — more

See VRA/Page 10

Under One Roof — The Second Generation’s Burden

Deferring independence, young professional APAs are increasingly bearing financial responsibilities for their parents.

By LYNDA LIN Assistant Editor

Imagine just getting out of college and signing your name to one of the largest purchases of your life — a house on a suburban Los Angeles tree-lined street. Nancy Vo’s hands visibly shook as she scrawled her name across pages of legal documents binding her to a six-figure debt and these decades confined to financial shackles. But at least the vanilla-colored house with the wrought iron fence would be a place for all to call home.

Bills, Bills, Bills: Nancy Vo is responsible for utility bills and portions of the mortgage at this home she helped buy with her siblings.

Kids buying homes for their parents is a growing trend, according to national statistics.

— all meaning her immigrant parents, two brothers and two sisters, one of whom is married and living with her husband and two kids in the master bedroom.

The Vo family gives new meaning to the description of a full house. This one was bought by siblings ranging in age from 18-34, who worked and saved just to buy a house for their parents, not so much as a gift but as a necessity.

"We were always moving around and my dad really wanted a permanent place," said Nancy, 27, who remembers moving three times in one year. Her parents worked in garment factories where they first immigrated from Vietnam, but when her dad fell ill over a decade ago the revenue stream steadily dwindled.

See ONE ROOF/Page 7
Readers Continue to Speak Out on Watada

If all members of the U.S. military had the right to refuse deployment, then no power on earth would be able to transfer a Commissioned Officer to the U.S. Army to do work that he did not do regardless of personal belief or wishes. Two matters are involved here. First, no law is either just or wise; second, we do not have to be willing to go to prison for our beliefs.

In Watada’s case, I feel sorry for him that he apparently did not have anyone, a fellow officer or a chaplain, he could turn to for counsel and advice as to how he could resolve his situation without harming himself and his family. He must have known he had the obligations he accepted when he accepted his commission. This matter is troubling to me personally as a soldier with the same last name that was privileged to serve with. Staff Sergeant Andrew Watada, was killed in action just a few weeks before the personal incident cited above.

I am relieved that the national JACL seems to be taking a cautious approach in regard to Lt. Watada’s case. Individual JACLers are entitled to voice their opinions, JACL as an organization needs to be sure of the facts and its grounds for taking positions, particularly for the implementation of the‚ NACLC. When a person is commissioned as an Army officer, he or she accepts certain responsibilities and obligations and there are things you do not do regardless of personal belief or wishes. Two matters are involved here. First, no law is either just or wise; second, we do not have to be willing to go to prison for our beliefs.

I support Lt. Ehren Watada’s decision and have signed his petition and donated money to him, as is more like the Nisei who think he needs to speak up. As an Army officer, he accepts certain responsibilities and obligations and there are things you do not do regardless of personal belief or wishes. Two matters are involved here. First, no law is either just or wise; second, we do not have to be willing to go to prison for our beliefs. The power to declare war in the United States is vested in the President upon the advice and consent of the Senate, and the power of the President to authorize the use of military force is vested in the President. Although Lt. Watada believes the war is illegal, it is constitutional.

Watada’s case is a sad one. I feel sorry for him that he apparently did not have anyone, a fellow officer or a chaplain, he could turn to for counsel and advice as to how he could resolve his situation without harming himself and his family. He must have known he had the obligations he accepted when he accepted his commission.

I have seen the negative attention and donated money. His action, however, is more like the Nisei who voiced their opinions, JACL as an organization needs to be sure of the facts and its grounds for taking positions, particularly for the implementation of the NACLC. When a person is commissioned as an Army officer, he or she accepts certain responsibilities and obligations and there are things you do not do regardless of personal belief or wishes. Two matters are involved here. First, no law is either just or wise; second, we do not have to be willing to go to prison for our beliefs.

I think this is a sad decision and I wish him well.

To Robert Watada and all those who support him.

I hope this publication will have the guts to print this response to all those putting him on a pedestal.

It’s nice that Lt. Ehren Watada feels he can cherry pick his assignments and be an active day as an officer, knowing all the risks and potential dangers involved in military service. One does not just step forward or join the Army and be most certainly received and accepted officers’ pay until he realized things such as doing a leg of Iraq.

Watada says he will gladly serve in Afghanistan. Would you enjoy your loved one under his command and leadership? This individual cannot not be trusted in an official capacity, and not just the military. To call him a man is an insult to all the men and women who have sacrificed their lives for this country but for all us Americans who believe a man’s word and handshake are, at best, nothing but an empty promise, and betray all you want Watada, but for once, please take your punishment like a man.

Thank You P.C.

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Thank You P.C.

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Lamm gets slammed for comments on racial minorities

DENVER—Former Gov. Richard Lamm is being criticized for saying racism and discrimination are not excuses for minority underachievement. Lamm, whose new book addresses that same issue, said in a July 24 speech, “I’m willing to say there is racism and discrimination, but that is not an excuse for minority underachievement.” Hispanics do half as much work as Asian students, and they get half as much grades. They have to stop telling people they are not succeeding because they are victims.”

After community leaders spoke out against the comment, Lamm responded by saying, “We must recognize that all the civil rights and affirmative action laws in the world are not going to solve the problem of minority underachievement.”

DJ apologizes for racist prank calls

TOLEDO—A disc jockey for WTRW-FM (98.3) has been suspended without pay for making racially insensitive remarks during prank calls to Chinese and Japanese restaurants, according to the market manager for Cumulus-owned radio stations. The station’s program director, Brent Carey, was also fired. "Luzia" whose real name is Josh Garber, made an on-air apology. Reading from a prepared statement, Lucas said, “Those calls reflected poor judgment on my part and resulted in an outcry from the Asian community, or to mock those of Asian ancestry.”

LAMSJ to Stay Put at Current Site, Proceed with Expansion Plans

SAN JOSE, Calif.—The Japanese American Museum of San Jose (LAMSJ) is staying at its present Fifth Street site and proceeding with its original capital expansion plans. It was asked to consider relocating to the City Corporation Yard at Sixth and Jackson Streets. Original expansion plans were put on hold, but after months of meetings, board members decided against the relocation citing among other reasons, financial concerns. The museum will be closing Aug. 31 for expansion. During construction, the library/research center will be open to the public.

Schafer refuses to apologize for remarks

ANNAPOlis, Md.—Comptroller William Donald Schaefer refused to apologize to a Korean American group for July 5 remarks he made linking Korea.

JAMsj to Stay Put at Current Site, Proceed with Expansion Plans

SAN JOSE, Calif.—The Japanese American Museum of San Jose (JAMsj) is staying at its present Fifth Street site and proceeding with its original capital expansion plans.

LAUSD Superintendent Cites WWll internment in Speech

Los Angeles—As Mayor Antonio Villaraigosa prepared to take over city schools, the district superintendent used his annual speech to rail against the mayor.

Superintendent Roy Romer said July 20 that the district’s growth was not as bad off as the mayor has portrayed them in recent speeches.

“I thought it was pretty offensive to try to connect Antonio to the same propaganda machine that put Japanese in internment camps during World War II,” Romer said. “I thought that was out of bounds.”

Romer later apologized to those offended by his comments but did not back away from his criticism of Villaraigosa.

Villaraigosa, in a subsequent news conference outside City Hall, criticized Romer’s remarks.

"To compare the facts of what is going on here in L.A. United to the internment of the Japanese is absolutely wrong,” he said.

Later, at a Westwood church, the mayor bashed school officials for failing to improve graduation rates. He cited figures that show that only about a half of all students graduate on time and said that major changes would be needed to improve city schools.

Villaraigosa had sought legislation giving him nearly complete control over the district, which covers most of Los Angeles and all or part of 31 other cities, as well as some unincorporated areas of Los Angeles County.

In June, after facing strong opposition, he was forced to agree to a compromise with legislative leaders and the teachers’ union.

Under the new proposal, the mayor would share management of the district with the superintendent and the elected school board.

The mayor also would have the power to hire and fire the superintendent.

Gov. Schwarzenegger said he would sign the bill if it passes in August.
NYC Diversity Presents New Set of Challenges

By ASSOCIATED PRESS

NEW YORK—When the New York Asian Women's Center opened in the early 1980s, the only language used other than English was Chinese. These days, the domestic violence shelter offers services in more than a dozen Asian languages. How does executive director Tutina De O'Connor feel about that? Frustrated. "It's just not possible," she says.

That's because when you put together all the languages and dialects spoken by the city's Asian communities, you're counting somewhere around 50 of them, spoken by people hailing from at least two dozen different countries. As Census figures and everyday experience readily show, increasing diversity is a part of life all over the Empire State, carrying its own set of complications depending on the region. Sure, the kinds of issues that upstate communities are starting to see — different cultures and people in places that may not have had them before — are old hat for a metropolis with the storied immigrant history of New York City.

But increasing diversity presents different kinds of challenges for New York City. As the Latino and Asian populations have exploded in recent years, they've grown not only in sheer numbers but in complexity. And none have had to adjust more to that reality than the community organizations that have been serving these groups.

Just looking at the Census categories for New York City over time is a revelation. On the 1970 form, when looking at the countries that foreign-born residents came from, the places listed for Asia were Western Asia, China, Japan and Other Asia.

For year 2000 data, a visitor to the Census Web site can break down New York City's Asian population in a number of ways: Indian, Bangladeshi, Cambodian, Chinese, Taiwanese, Filipino, Hmong, Indonesian, Japanese, Korean, Latvian, Malaysian, Pakistani, Sri Lankan, Thai or Vietnamese. The organizations working with these communities say what's important is finding issues various ethnic groups have in common.

Of course, that is somewhat easier to do in the Latino community, since they share a language which in turn shares an alphabet with English. Not so much in the Asian community, where there are a multiplicity of tongues, some of which are written in completely different lettering systems.

But despite the challenges, it's important to build a sense of community that extends past the country of origin, said Wayne Ho, executive director of the Coalition of Asian American Children and Families. "It's the best way to build political and social power."

He said, "By pushing a pan-Asian identity, we have a louder voice."

san Jose JACL Chapters Honor Young Scholars

San Jose JACL, which this year's scholarship recipients recently at a buffet luncheon held at the Issei Memorial building backyard. This year's scholarship awards totaled $11,650.

San Jose JACL

1. THE RECIPIENTS (pictures above, from left): Michael Suh received a $4,000 San Jose JACL Award; Jason Kusumoto won the $3,000 Masuo B. Nakamura Memorial Scholarship and a $500 CSS Scholarship; Addii McChare took home a $400 San Jose JACL Award; Lindsay Matsushita received the $500 Ada Y. Ueyda Memorial Scholarship and a $250 San Jose JACL Award; Carolyn Finney collected the $3,000 Kenji Sakuyu Memorial Scholarship; Stephanie Wilcox received the $2,500 George Misingura Endowment Scholarship; Brittin Kring received the $500 Karl Kimaga Memorial Scholarship and the $500 Lanette Yoneko Hayakawa Memorial Scholarship. (Not pictured) Alysson Yamashita and Lydia Takaki.

San Fernando Valley JACL

2. HONOREES: Timothy Kenichi Maki (right) is graduating from Faith Baptist and will be attending Pepperdine University as a creative writing major. Megan K. Suda (left) is graduating from Cleveland High School and will be attending the University of California, San Diego.

APA Communities Unite to Launch National Picture Postcard Campaign

Asian Pacific American organizations recently announced the launch of the "We Are America" Picture Postcard Campaign. Throughout the summer, national and local organizations serving APA communities will reach out to its members to send tens of thousands of picture postcards of immigrant families, workers and neighbors to members of Congress urging them to support just and humane immigration reform.

"Asian Pacific American families are deeply impacted by our immigration laws," said Lisa Hasegawa, chair of the National Coalition of Asian Pacific Americans. "This campaign is a compelling way for immigrants and descendants of immigrants to tell their stories and send photographs of immigrants as America's, families, workers and neighbors."

The passage of the immigration bill, H.R. 4437, sparked historic mass mobilizations across the country. Immigrant communities, in particular APA communities, have been engaged in fighting for workable and comprehensive reforms, local and national APA groups, including JACL, joined together to initiate the Picture Postcard Campaign to build upon the momentum of the immigration marches.

APA communities are uniquely impacted by the entire gamut of problems stemming from the current immigration system. Of the 15 million APAs living in the United States, 67 percent or 8.7 million are immigrants, 1.5 million are undocumented and millions more are caught in immigration backloggs, forced to wait many years to be reunited with their family members.

The Picture Postcard Campaign will galvanize APA communities to express concerns, shape the debate and unite Americans behind a common vision that immigration reform is good for America.
JA Woman Discovers Adoption and a New Identity

(Continued from page 1)

didn’t know.”

For the past year, Ellen, a retired account executive living in Pismo Beach, Calif., has been trying to adjust to her new-found Korean American identity. It’s a task made even more difficult by an upbringing that engrained the Japanese culture into her.

“I speak Japanese fluently,” said Ellen, who was raised in both Japan and the United States. “Everything in my house, everything is Japanese. Japanese culture is engrained in me.”

Now she’s trying to mesh the Japanese and Korean cultures as best as she can.

“I’ve been eating: a lot of Korean food, buying Korean groceries, and watching Korean TV with subtitles,” she said with a chuckle. “It’s almost like it’s too late” to learn a new culture, she noted sadly. “But I’m proud to be 100 percent Korean.”

The unraveling of a secret adoption

Francis was a MIS soldier stationed in Korea during World War II. It was here that he met Ellen’s adoptive mother, a full-blooded Korean whose real name was Bae Kupja. Eventually she would take on a JA identity and the name Nobe after adopting Ellen.

Although the adoption was a shock, Ellen soon learned that the woman she had been raised to think was her aunt, her adoptive mother’s younger sister, was her birth mother.

Halla Buhma (nee Bae Yoonja) had had a bitter divorce from Ellen’s birth father, spurred by accusations that he had committed adultery. A struggle over their only child ensued. Single and divorced, Ellen’s birth mother made the difficult decision to give Ellen to her sister and brother-in-law so she could have a better life in the U.S.

“She decided to give me a new life… so her daughter would have a better life,” said Ellen, who learned she was born in Seoul, South Korea and that her real mother was Inae Kim. “I never knew I was her daughter.”

Ellen’s birth mother eventually remarried and moved to Hawaii where she went on to have a successful career as a Korean dance master. But she would have no more children. Ironically, In 1979 Halla made a visit to Southern California where she spent time with Ellen and her three boys, all the while assuming the role of Ellen’s aunt. It would be their last meeting.

In 1994, Ellen’s real mom died of breast cancer, never able to acknowledge Ellen as her daughter. Since both her adoptive and real mothers had had strained relations for several years since the late ’70s, Ellen never visited her mom while she was sick nor did she attend her funeral.

As Ellen pondered time lost and feelings of regret, she held a weathered black and white photo of her at the age of one with her real mother kneeling beside her, both smiling at the camera.

“I understand why they kept it from me. I understood about the adoption. But in 1994 I was almost 50. I should have been given the opportunity to ease her pain,” she said.

Her adoptive parents eventually had a natural child, Ellen’s younger brother Fred. Francis passed away in cancer in 1979 and Nobe died in 2003, both never revealing the secret of Ellen’s adoption.

Discovering her Korean roots

In September 2005 Ellen and her middle son David Ito made a trip to South Korea to not only meet her Korean relatives for the first time but to find her real father, a man who was still a mystery to her. Although her Korean relatives admitted knowing about Ellen’s adoption, they did not remember much about her real father, even his name. They had long ago lost touch with him and they claimed the family registry document of Ellen’s birth had been burned in a fire in 1949.

But what she did learn she pieced together from faded memories. If her father were alive today he would be 88-years-old. His last name was Kim and he had come from a prominent family in the city of Teung where his maternal grand­father had built a school.

She also discovered that her real father had the fanily registry document of her adoption made up for adoption.

If Ellen’s father is still alive today, she wants to see him. “I think he’s objective-wise. I was very fortunate,” she said noting she could have been given to her real dad’s family and stayed in Korea, a country impoverished by WWII. “I’m fortunate in that sense, really lucky.”

Ellen also learned that her Korean relatives were Japanese sympathizers during WWII, particularly a great-aunt on her maternal family’s side. This fact has not helped her in her search for her father. It seems no one wants to re-surrect this part of the family history.

So Ellen has decided to stop searching for her father for now out of respect for her Korean relatives. But a distant cousin has offered his help, taking the lead and continuing the search for her father.

“I do. I feel like I’ve come up against a wall. I feel suffocated… I can’t go beyond that wall to communicate with him,” said Ellen, who believes her Korean relatives may still be hiding some information about her father, suspicious of her motives. “Money is not what I want. I just want to know who my dad is.”

Adjusting to a new identity

On Ellen’s recent trip to South Korea she bought a Korean doll and placed it alongside the traditional Japanese doll in its glass case. Reflecting on her newfound identity she feels a sense of relief in finally discovering her true ancestral roots.

“The pressure’s off,” said Ellen who was given the name Ellen Inae Yamamoto in recognition of her Korean ancestry. “There’s a sense of freedom” she says. “I forget I don’t know about my culture.”

Growing up Ellen recalls her mother hinting they were part Korean “many times removed.” Ironically, Ellen admits she never felt like she was a “good Japanese,” a feeling reinforced by constant criticism from her adoptive mother. She admits to being “very outspoken and forthright,” characteristics not always cherished in the Japanese culture.

“I was always told I was a poor Japanese…now I know why,” she said.

She tries not to be bitter about her family’s long silence about her adoption. Although she forgives her adoptive father, she has feelings of resentment towards her adoptive mom, a woman she describes as “manipulative” and “mean” and with whom she had always had a difficult relationship.

“I don’t have feelings of bitterness towards my mother,” said Ellen who described Francis as a generous and kind man. “I’m still dealing with a lot of anger towards my adoptive mother. My mom made up a lot of stories.”

Ellen’s three sons have been supportive during her recent ordeal. They too grew up with a JA identity but are now adjusting to being half Korean American. But for them, it’s all about being Asian American.

“It really doesn’t make much of a difference to me,” said Ellen’s son David.

“Being half Korean is difficult to classify and a bit too wordy to explain. To me, when I go to Japan they say ‘oh, you’re an Asian American’ not ‘Japanese’, when I am in the U.S. they say ‘you’re Japanese-Korean-American’,” he said. “There are a lot of labels and qualifiers. Shouldn’t we just be human beings and treat each other as such.”

Ellen’s relatives here in the U.S. say nothing has changed and they still consider her a part of their family.

“It doesn’t make a difference. I love her anyway,” said Francis’ sister Miyoko Sazaki. 86.

Although Francis had told Miyoko about Ellen’s adoption long ago, he had sworn her to secrecy. But he never gave her any background information on Ellen’s adoption, including who her real family was. “I felt really bad but I never questioned my brother. My brother loved Ellen so much,” she said.

On Aug. 5 the Yamamoto family is holding a family reunion in Southern California. Although Ellen is still coming to terms with her family’s decision to keep her adoption a secret, she plans to attend.

“I’m trying to let it go. Keeping a grudge is not going to help me. I’m still the person on the outside that I always was,” she said.

“I’m more embarrassed. I tried so hard to be a part of the family. I was always on the outside of the family because they didn’t like my mom” but “I have no axe to grind with any of them.”

Ellen is planning another trip to South Korea in 2008. She also hopes to tell her story in a future book she’s already begun to write.

“In my mind I have come to a closer. Telling her story has been therapeutic and cathartic,” she said. “It helps me deal with this new identity.”

And all this time you thought you were saving for retirement.
be honest, I didn't know what to expect. I avoided all Americans, regardless of race or creed, including AsAs have lent their support. I have no interest in an issue like this. Yet, it is curious to note, that the majority of soldiers who had asked their support in person, have been minorities. Whether they see me as giving a voice to the minority - and quite simply fighting for minority rights - I don't know.

PC: Have you been doing since the charges were EW: Any regrets? What are your regrets? How - and have you regret making the moral choice? For a long time I was in turmoil. I felt compelled to fulfill the terms of my contract despite what I knew to be utterly wrong. Only when I realized that I served not men and institutions but the people of this country, did I believe there was another answer. That choice was to do what is right and just.

PC: The national JACL recently released a statement regarding your situation. Although they did not have a position on your refusal to deploy to Iraq they did express concern about two of the charges against you: confronting officials and conduct unbecoming an officer. Do you feel that the national JACL has come out with such a statement of concern?

EW: It is important to remember that there are JACLs in some of these San Francisco areas. They are a very strong group, they have a lot of influence in the JAPAN. The only reason that they exist is because the Japanese American community has the power to make demands. The JACL is an American organization. We must remember our duty and obligation to do what's morally right. It's not that I disagree with this war, it's a matter of principle and respect to authority. Never did I believe I would have to follow orders that were contrary to my conscience. I was compelled to do what I thought was right. I was not out of compulsion, I would hope that these vets see parallels in my actions.

When I volunteered after 9/11 to deploy to Iraq, I knew I would have to follow orders - sometimes without rhyme or reason. I would have to do things that would be abhorrent to me, and feel trapped. Help them realize that there are many more servicemen and women who believe as we do. And that we all care, and we all have the same feelings.
BASEBALL

Zenimura Enshrined by Baseball Reliquary

Keichii Zenimura, the "father of Japanese American Baseball," was inducted into the Baseball Reliquary, a shrine in Los Angeles's Chinatown, July 23 in a ceremony at the Pasadena Central Library in Pasadena, Calif. Zenimura was honored along with baseball great Josh Gibson and Fernando Valenzuela.

The Baseball Reliquary is a non-profit organization that works to foster an appreciation of American culture and art through the context of baseball history, and the Shrine of Zenimura is the organization's equivalent to Cooperstown's National Baseball Hall of Fame. Zenimura was a baseball pioneer bringing the sport to the World War II internment camps and to the Japanese mainland with a series of tours. One of his lasting contributions was leadership of the Fresno Athletic Club, a JA all-star organization that lasted more than 50 years. Zenimura also worked as a coach and spread baseball and played, infeldier, and catcher until he was 55.

Born Jan. 25, 1900, in Hiroshima, Japan, Zenimura moved to Hawaii in 1907 and spent his childhood there. He picked up the game in Mills High School, and went back to back-island Championships for the school in 1918 and 1919. In 1920, he moved to Fresno, Calif., and continued to coach and spread baseball in the West. He was the first JA to be elected into the Fresno Athletic Hall of Fame in 1979. Zenimura died Nov. 13, 1968, but his mark and influence on baseball continue on today.

"I sacrificed my savings and partially my freedom," said Vince. "I wanted to move out. Now, since my brother got a full time job, he could take care of the utilities when I do get out."

"Vince's longtime girlfriend also pooled her income with her siblings to buy a condo that four generations call home. The couple is thinking, 'Okay. This is my house,' said Nancy.

"I can't wait to get out," she said, but added that her family is more cohesive than most. She counts her siblings as her closest friends and her candidate of choice for a roommate in a new apartment. "My brother."
**Voices**

**Memoirs of a Non-Geisha**

By Soji Kashiwagi

It was a moment my family will never forget.

Mary Matsuda Gruenewald, an 81-year-old Nisei woman from Seattle, sat with us in this small, intergenerational discussion group at this year's Tule Lake Pilgrimage held on July 1-4 in Klamath Falls, Oregon.

Mary is the author of her memoir, "Looking Like the Enemy." She came to the pilgrimage on a mission, and her message would touch my family deeply.

My father, Nisei writer Hiroshi Kashiwagi, 83, my mother, Sadako, and the rest of my family were imprisoned at the Tule Lake Segregation Center, which would become the "No-No Boys" camp.

The "No-No Boys," were defined by members of the JA community— including the JACL at its national convention — as "disloyal" and "troublemakers." Being condemned as "disloyal" has left a scar on my dad’s soul. He, and many other No-Buts refuse to talk about it.

When I met Mary for the first time in Seattle in May, she told me she was planning to attend the Tule Lake Pilgrimage, and was going to speak out in support of the "No-No" position. This communication from the sister of a 442nd vet and a lifelong advocate of the "Yes-Yes" position, was a remarkable statement.

So there we were — my younger brother Hiroshi, my mom and I — sitting in a circle with Mary, her daughter Marita, and several others. "Through the process of writing my story," she said, "I have come to realize that I have been wrong about my attitude toward those who answered 'No-No' to the loyalty questions, and I want to take responsibility for the hurt I have caused them."

Then she started to cry, but bravely continued. "And I want to apologize to Hiroshi Kashiwagi and the Kashiwagi family for what I have done, and I ask them for their forgiveness."

And then, the tears began to flow — from almost everyone in the room.

I believe the healing in our community has to start one person at a time," Mary told me later.

I never gave much thought to why people said No-No," she said. But in writing her book, "I did more research on the subject, and realized I was part of the Yes-Yes group who had condemned our own."

"Then when I saw you in Seattle and you told me that your father had felt like a pariah all these years, and that he hurt me like a punch in the stomach," she said.

The Nisei soldier story, she said, has overshadowed the importance of what groups like the No-No Boys, Renunciants and Heart Mountain Resisters did, and that their positions were our democracy in action as they stood up for every American’s Constitutional right to protest and dissent.

"Each side is worthy — they’re both very worthy," she said. "They’re both in support of the Constitution. One is not better than the other."

Normally, I would end the story on this note. However, there’s one more story to tell.

On July 3, about 260 of us from the pilgrimage group attended a cultural program at the Rangle Theater in Klamath Falls. As we walked outside after the show, we were met with the sobering news that two of our five buses had had a total of three windows shattered by a BB gun, causing $2,600 in damage.

The next day, the bus driver also found a BB hole in the window of the theater.

That day the theater also received a call from a woman who ranted for 15 minutes about how "they bombed Pearl Harbor and killed our children." Local police and theater staff contested her claim, but the incident was a case of vandalism and "criminal mischief."

From where I was sitting, this felt very much like an act of violence against us. One bus window can be written off as vandalism. Three bus windows, plus the theater window, is sending a message to our group. To me, it reminds us that hate is very much alive, and we, as Asians, can still be targeted for no specific matter what position we took during the war.

And with recent news of North Korea testing a nuclear missile, nearly 200 people killed in a terrorist attack on a train in India, a brutal terrorist attack on the media, let it start with us.

It was a moment my family will never forget.
I grew to understand what I previously disliked," said Nomura about Japan.

His documentary juxtaposes the country's mixture of the modern with traditions.

"I could understand that. If you're a Japanese American living on the West Coast, you're more likely to be among people who look like you, but you still feel like you're on the outside of it," said Nomura. "I don't particularly like standing out."

In one scene, he films his surroundings on a train and everyone around him looked like him.

"That was odd. I was not used to it. Seeing so many people that look like you — that was overwhelming in a good way because there's a kind of relaxation that happens. You don't have your guard up wondering, 'Who's looking at me?'" said Nomura.

As the camera rolls, Nomura captures contradicting images of an old world in modern times and a lot of diversity represented. He captures interviewees in intimate moments of self-reflection while waxing philosophical on the questions of home and identity.

A beefy Hawaiian-born wrestler proudly wears a t-shirt with the proclamation "purebred" while talking about feeling truly American for the first time when he came to Japan. At the end of his odyssey, Nomura comes up with a personal answer for the question: where is home?

As for the ichiban question: "Japan was a pretty good place... I grew to understand what I previously disliked," said Nomura. "I understood my own behavior more.

"I'm definitely an American and I appreciate that I am of Japanese ancestry."

For screening information or to order a copy of 'Finding Home' go to www.artnomura.com or www.arrupeproductions.com

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"Why would JAs choose to live in Japan?" Art Nomura seeks answers in his documentary 'Finding Home.'

LYNDA LIN
Assistant Editor

"I was never a big fan of Japan growing up," said Art Nomura about his formative years with a Nisei father and Issei grandmother who were "unabashed cheerleaders for Japan." For them, everything about the motherland was ichiban.

But the praise fell on deaf ears. As a teenager he would retort, "Why don't you go live there?" aspired to become a cowboy.

"I wanted to fit in and be an American," he said, but he was forced into Japanese school on Saturdays where he would feel like an outsider. In his young mind, samurai didn't measure up to cowboys and Japanese culture just seemed inferior.

Then in 2001, Nomura's son, freshly graduated from Penn State with a degree in biochemistry, accepted a fellowship from an institute in Japan. Almost immediately upon arrival, his all-American son started cheerleading about Japan too.

"I thought 'Hey I have to check this out,'" said Nomura.

The Samei professor of film and television production at Los Angeles' Loyola Marymount University applied for a Fulbright research grant to make a documentary about Japanese Americans who chose to live in Japan.

And with a camera in hand, he went to find out how ichiban Japan really is.

Nomura's feature length documentary, "Finding Home," is as much a personal film for his father as a meditation on identity and cultural authenticity. In his voice over narrations, he often speaks to his father while trying to untangle questions about the country he's heard so much about.

His reactions were very mixed — on the one hand there was the historical and cultural areas that seemed to challenge time contrasted starkly with the "haphazardly organized" cities and commercial areas.

He interviewed over 50 JA expatriates who chose to live in Japan and heard reasons varying from the good food to a deeply embedded hatred of American political hypocrisy.

"I could sympathize with all their reasons," said Nomura, who spent five months there. One expatriate said he didn't like to stand out.

SECRET ASIAN MAN By Tak

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"I blame society,"

even Asian guys.

SECRET ASIAN MAN
DISENGAGEMENTS THAT THE
RUB-TAG-CCLICK EFFECT
WORKS FOR EVERYBODY.
Let's take a look at the document page and extract the text. Here's a straightforward representation of the content:

**APA Community Celebrates Passage of VRA**

**CELEBRATING:** APA leaders attend the July 27 White House signing of the Voting Rights Act (f/k/a JACL, Director of Public Policy Floyd Mori; JACL intern Greg Silliman; John Yang of the Organization of Chinese Americans; Vincent Chin, AIA; deputy director; Christine Chinn of APIA Vote; and Jeannette Moy of APIA Vote.

**VRA (Continued from page 1)**

- Frequently. The Republican-controlled Congress, eager to improve its standing with minorities ahead of the November elections, pushed the bill through even though key provisions were not set to expire until next year.
- “The right of ordinary men and women to determine their own political future lies at the heart of the American experiment,” Bush said. He said the Voting Rights Act proposed and signed by then-President Lyndon Johnson in 1965 “broke the segregationist lock on the voting box.”
- “My administration will vigorously enforce the provisions of this law, and we will defend it in court,” Bush said.
- The legislation bears the names of these women who were active in the civil rights movements: Fannie Lou Hamer, Rosu Parks and Coretta Scott King. Bush said he was signing the bill “in honor of their memory and their contribution to the cause of freedom.”
- Hamer, a Mississippi sharecropper, was beaten and jailed in 1962 for trying to register to vote. She co-founded the Mississippi Freedom Democratic Party and gave a fiery speech at the 1964 Democratic National Convention. In 1955, Parks refused to give up her seat to a white man in Montgomery, Alabama, sparking a mass boycott by thousands, mainly black women and domestic workers who had long filled the buses’ back seats. King was a prominent civil rights activist and the widow of slain civil rights leader Martin Luther King, Jr.
- APIA groups along with the Congressional Asian Pacific American Caucus, the Congressional Black Caucus and the Congressional Hispanic Caucus have worked vigorously in the last few months to ensure the bill’s passage.
- “The language provisions of the Voting Rights Act renewal is a huge victory for civil rights,” said Gen Fujioka, executive director of the Asian American Legal Action Network. “It is now up to our communities to exercise this hard earned right and increase our participation in the democratic process.”
- The bill passed the Senate by a vote of 98-0 and the House 390-30.
The wizard in "Conan the Barbarian" and "Conan the Destroyer" with Arnold Schwarzenegger.

On Broadway, his multiple roles as reciter, shogun, emperor and an American businessman in Stephen Sondheim's 1976 musical "Pacific Overtures" earned him a Tony Award nomination for best actor in a musical.


As artistic director of East West Players, Mako staged classics such as Shakespeare's "Twelfth Night" and Chekhov's "Three Sisters." In 1961, he devoted his entire season to playing pertaining to the internment of Japanese Americans during World War II to coincide with the start of a national discussion on the start of a national discussion on internment reparations.

Mako immigrated to New York when he was 15. After serving two years in the U.S. military, he moved to California and studied theater at the Pasadena Playhouse.

He is survived by his wife, Chiyo; brother Harold (Edith); daughter Mallie; 4 gc.; sister, Mary (Shigeru) Tokiwa.

DEATH NOTICE

ROBERT MASANORI HORIUCHI

Robert Masanori Horiuchi (Bob), 90, passed away July 1. He is survived by his wife, Chye; brother Harold (Edith), daughter Lynne; son Makoto (Jeanne) and three grandchildren, Akira, Ioumi, and Korin; and many other loving family members. Bob worked for the State of Colorado Revenue and Highway Departments, and in Illinois and Kent as a financial consultant. He volunteered for many boards, and was a prominent member of the Asian American community in Denver. He held offices in the Mile-Hi JACL chapter and helped with redress. An informal memorial service was held July 9 for close friends and family. In lieu of flowers, donations may be sent to Mile-Hi Japanese American Citizens League; c/o Brian Matsunoh, President; 1335 So. Kingston Street; Aurora, CO 80012.

DEATH NOTICE

MACK YAMAGUCHI

Mack Yamaguchi, 88, passed away June 14. He is survived by his wife, Alice; children, Donna Jean (Ken) Inouye, Greg (Susan) Yamaguchi, JoAnn Asakawa, Denise, Kathryn Yamaguchi, and Erica Yamaguchi, and eight grandchildren. A memorial service was held July 1 at the First Presbyterian Church of Alhambra. Donations in memory of Mack can be made to the First Presbyterian Church of Alhambra or Pasadena Nikkei Seniors, Inc.
ZHENG
(Continued from page 1)

terience some social dislocation upon a return to China, but he has the sup-
or of his family, including his sis-
ter, to help him,” said Immigration Judge Anthony S. Murray in a writ-
ten report of his decision.

After spending two decades behind bars and years fighting deportation, Zheng is at a crossroads. He has 30 days to appeal the judge’s decision or face an uncertain future in a country he left long ago. If deported, Zheng could possibly live with an elderly aunt in the coun-
tryside of Guangzhou, China.

“As expected, the judge’s denial of my petitions to stay in the U.S. was disappointing. However, what’s more heartbreaking was knowing that I may not get an opportunity to show the world what I can do for society as a free man,” said Zheng.

His lawyer said Zheng has been “down before,” but the question is: what is the next step for the now 37-year-old who has spent more than half of his life in prison trying to shed his past self?

Zheng seemed to be pondering this question for a long time.

“Do you believe that you can create your personal legend?” he asked in a letter to the P.C. last October.

This is the first time Zheng has come up against a situation like this—one that involves choice, his sup-
porters say. In the past, he had no hope other than to fight.

A Twisted Personal Legend

“The crimes that I committed so long ago live with me. They don’t just linger in my mind. They’re etched in my brain like a tattoo. The ink may fade with the passing of

IN HAPPIER TIMES: Eddy Zheng’s wife Shelly Smith (second from right) celebrated their unlikely marriage with his sister Lili (left) and his par-
tents Larry and Mary. A year later the judge ordered Eddy’s deportation.

ime, but the mark is permanent,” said Zheng, who was granted parole in 2004.

Under the Immigration and Nationality Act, any non-citizen — even if he has a valid green card — is subject to deportation if convicted of crimes as minor as shoplifting.

Zheng, who immigrated to Oakland on a green card in 1982, made a decision at the age of 16 that contin-
ues to define him.

In January 1986, Zheng along with David Wong and Dennis Chu (he calls them “crime partners”) entered and robbed the Tam family home at gunpoint, according to court documents. The teens held the family hostage for five hours demanding to know where the safe with all the money was hidden and even threatening to rape Mrs. Tam.

All three were arrested and Zheng pled guilty to 16 felony counts. He was tried as an adult and received a sentence of seven years to life.

“By the time I realized the conse-
quences of my actions and its impact on the APA community it

was too late. That’s why I commit-
ted myself to helping the APA com-

munity to stop the cycle of Asians committing crimes against Asians,” said Zheng.

A New Life Behind Bars

For the most part, the APA com-

munity has not only forgiven

Zheng, but also rallied behind him. He has won the support of California Gov. Arnold Schwarzenegger, Assembly Majority Leader Wilma Chan, Congressman Mike Honda, and Assembly Members Leland Yee and Judy Chu.

In Zheng they see a community leader.

From the confines of the San Quentin prison, he taught himself education and became one of the few inmates in California to graduate from college. He also petitioned for Asian American studies in the prison system and has worked with at-risk youth.

In March 2006, the San Francisco Board of Supervisors passed a reso-

lution urging the Department of Homeland Security to allow Zheng to stay in the U.S. by underscoring his achievements and rehabilitation.

Zheng won over his biggest fan in July 2005 when two days prior to his hearing, he married Shelly Smith, a U.S. citizen who volun-
teered at the prison.

“I’m a lucky man,” he wrote in a recent blog entry about their first anniversary.

In the week leading up to their anniversary, it was Shelly who had to break the news to her husband that the government who punished him for 20 years was going to send him away to a country where he would be a target of persecution and extortion, supporters say.

“He’s practical about it. I think it’s more crushing for people around him witnessing this,” said Smith to the P.C. “I think I’m in shock. I’m numb about the whole thing. I can’t imagine that he’ll actually be deported. I just can’t let myself think that.”

There has been some attention paid to the timing of their wedding, said Smith. “My response is, ‘Well, that’s the nature of this relationship.' We can’t have a gala wedding in the countryside. The timing would have been different under different cir-
cumstances.”

But they knew it would take more than being a citizen’s spouse to save Zheng.

In his written decision, the immi-

gration judge seemed to take into consid-
eration the unique relationship and contribu-
tions of the couple. He agreed to consider the couple’s relationship, the principle of the out-of-county marriage, and the possible negative consequences for Zheng if they were removed.

But it is an allegation Smith staunchly denies. “I never said that. What I said was that both of us were focused on him staying here.”

was just noting the challenges and asking [the judge] to consider them. There’s not a bone in my body that feels ‘Oh, forget it.’”

Opponents have also said it’s hypocritical for the APA community to rally behind a person who perpe-

trated a crime against an APA fami-

ly. These are all sentiments echoed in the death penalty debate of Stanley Tookie Williams, a former gang leader of a notorious South Central Los Angeles gang.

Williams, who Zheng met two years ago in the death row visiting area, also reformed in jail even authoring a children’s book and earning a Nobel Peace Prize nomination. Williams was executed by lethal injection last December.

Although Zheng sees similarities in their level of activism, he does not profess to Williams’ guilt or innocence.

“He should’ve received clemency for the good things he had accom-

plished since his personal transfor-
mation,” said Zheng about Williams because in the eyes of justice, the good needs to balance out with the bad for a chance at freedom.

For his part, Zheng is working on a letter to his victims explaining his remorse.

“I would apologize to them for the lifelong pain and suffering that I inflicted on them. I would explain to them how I had no right and no excuse to violate their home and rob them of their security.

“I would share with them how I have changed during my incarcer-

ation. I would ask for forgiveness because I want to see them let go of their pain...” said Zheng.

For more information about Eddy

Zheng, visit: www.eddyzheng.com

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