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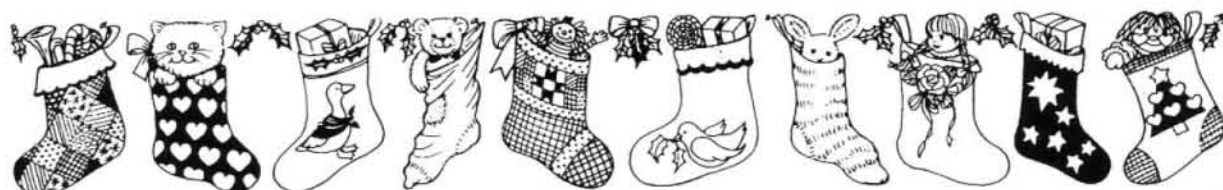
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Founded in 1929, JACL is the nation's oldest and largest Asian American civil and human rights organization with a 25,000 membership base. JACL has 112 chapters nationwide, four regional offices, a Washington, D.C., office and a national headquarters in San Francisco. JACL's mission is to secure and uphold the human and civil rights of Japanese Americans and all Americans while preserving our cultural heritage and values.

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8 DECADES OF APA NEWS

Eighty years ago the first issue of the *Pacific Citizen* went to press and even today thousands of JACLers and community members continue to receive their Asian Pacific American news here, both in print and on our popular Web site (www.pacificcitizen.org). This year we've dedicated our Holiday Issue theme to *P.C.*'s 80 years of covering the APA community from Nisei citizenship and WWII, to identity, hate crimes and APAs in the media. We hope you enjoy this special issue.

As with all media these days, the survival of the printed newspaper is a constant concern. This year was sadly the last for many APA news outlets including the *Hokubei Mainichi*, *AsianWeek* and *Nichibei Times*. Now that the *P.C.* is one of the few remaining news outlets for APA news, our role has become ever

more important.

With national JACL's financial woes, there are those who are calling for the end of the printed issue. But we understand the importance of the printed issue for many of our readers. So we want to hear from you: how would you like to receive your *P.C.* news?

The *P.C.* staff continues to produce our popular printed issues but we have also made some amazing strides in our online version. Did you know you can download the entire printed *P.C.* straight from our Web site? If you prefer to receive your *P.C.* news online, please fill out the coupon on page 15 and send it back to us. You'll be saving some trees and saving money for the JACL.

As always, this issue would not have been possible without the support and continued effort of our JACL chapters

who continue to solicit advertisers for this special issue. Their names are listed in "*P.C.*'s People Who Count" on page 115. We would also like to thank our advertisers and encourage all of our readers to support them.

Most importantly we would like to thank our readers who continue to support our efforts to provide you coverage of the APA community. The *P.C.* has chronicled APA history for the past 80 years and we hope to be there for many more.

On a personal note, I would like to thank the hardworking staff of the *P.C.* for their dedication and hardwork. This issue would not have been possible without you.

Thank you and Season's Greetings!

Caroline Aoyagi-Stom
Executive Editor

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2009



THE NEXT STEP: **ELECTING THE FIRST APA PRESIDENT**

Someone recently told me that politics is not an end in itself, but rather a means to an end. Now that we have a proverbial foot in the door and a seat at the table, we must continue to work tirelessly for the community.

By Jessica Miyeko Kawamura

My mom didn't think she would see it in her lifetime and neither did I. Yet in 2008, our country elected our first black president. Watching the news on television shortly after the election, my mom and I were both brought to tears.

The presidential election of 2008 was significant for the Asian American and Pacific Islander (AAPI) community for many reasons. Symbolically, the election of the first president of color was a victory in our continued fight to overcome racial prejudice in our country. More practically, the election of President Obama resulted in greater access to the White House and new public policies that will benefit low-income AAPI communities.

Although President Obama is not AAPI, in many ways he is an honorary member of our community. Born in Honolulu and raised in Indonesia, he has a deep understanding of what it means to be AAPI. His sister, brother-in-law, and nieces are Asian Pacific American. He even eats spam musubi — as a Japanese American with roots in Hawaii, that's all the proof I need.

As a young professional in Washington, D.C., I have observed the impact President Obama's election has had on the AAPI community. From those who went from working his campaign to working in government agencies, there is a whole group of APAs from all over the country who have come to work in the Obama administration.

For the first time, there are three APAs in the cabinet: Sec. Gary Locke of the Department of Commerce, Sec. Steven Chu of the Department of Energy, and Sec. Eric Shinseki of the Department of Veterans Affairs. Tina Tchen heads the Office of Public Liaison and Chris Lu serves as the liaison between President Obama and the cabinet. These high level political appointments reflect the philosophy of the Obama administration of valuing diversity as fundamental to the strength of our government.

The Obama administration has also taken an active role in addressing the concerns of the AAPI community. On Oct. 14 in celebration of Diwali, President Obama reinstated the White House Initiative on Asian Americans and Pacific Islanders. Working with all 23 cabinet-level agencies, the initiative will increase access to government and improve services for AAPIs. The initiative will address the whole range of challenges facing the AAPI community from a lack of disaggregated data collection to the need for increased language access in government programs.

I have seen these changes on the news and in the press, but I have also seen them through my everyday experiences in the capital. A classmate from college went from being a grassroots organizer to serving as an appointee in the White House. The executive director of the nonprofit where I worked now communicates regularly with the White House on issues affecting AAPIs. I have seen agencies like the State Department take a proactive role to provide AAPIs and other people of color an equal opportunity to serve in the civil service. Most importantly, I feel the hope and enthusiasm of my peers who aspire to work in public service.

Seeing this change come to Washington, I cannot help but look ahead to the future. Will America elect an AAPI president? Now more than ever, anything seems possible.

Although we are too often invisible in American history, AAPIs have a proud history of serving in national office. In 1956, Indian American Dalip Singh Saund became the first APA to serve in the House of Representatives. In 1991, Patsy Mink was the first woman of color to serve in Congress.

AAPI leaders have continued to serve in elected office at the national level. In October, Sen. Daniel Inouye celebrated 47 years in the Senate, making him the third-longest-serving senator in American history. Sen. Inouye is the chair of the Senate Appropriations Committee. Since 2001, Rep. Mike Honda has served in the House of Representatives, where he serves as the chairman of the Congressional Asia Pacific American Caucus.

In addition to these familiar faces, we are starting to see a younger generation of AAPI politicians on Capitol Hill. Newly elected Congresswoman Judy Chu of Southern California is the first Chinese American woman to serve in Congress.



Jessica Kawamura poses with Rep. Mike Honda at a Conference on Asian Pacific American Leadership reception for APA presidential appointees.

Congressman Anh “Joseph” Cao is similarly the first Vietnamese American.

While we celebrate these recent victories, we must also be realistic about the challenges facing the AAPI community in Washington, D.C. Overall, both in the nation’s capitol and across the country, we continue to be underrepresented in political office and civil service. There continues to be a glass ceiling keeping AAPIs from rising to positions of management and leadership. There is also a need for leadership that reflects the full range of diversity within the AAPI community, particularly women, Southeast Asian Americans and Pacific Islanders.

But back to the point, what can we do to elect the first AAPI president?

Get Involved Politically

Fundamentally, we need to increase AAPI civic participation. We need to debunk the stereotype that we are perpetual foreigners and assert our right to participate in the democratic process. We need to vote, we need to volunteer for campaigns, and we need to contribute financially. We need to develop meaningful coalitions not only within our own communities, but across ethnic and racial lines.

Foster Local Ethnic Leadership

Over coffee this summer in Washington, I spoke with JACL National President Larry Oda about the recruitment of young people into our organization. When I brought up the notion of a leadership drain from ethnic organizations like the JACL to broader political causes, he made a good point. He said that the role of the JACL should be to develop future leadership, not only for our ethnic community, but for the nation. Case in point: Congressman Honda spent his early days as a leader in the local JACL. The development of community leaders into national politicians must be a conscious effort. Leaders are not made

overnight.

Mentor for the Public Sector

Recently I also had the opportunity to volunteer with the Conference on Asian Pacific American Leadership (CAPAL). CAPAL is a nonprofit organization in Washington fostering the development of AAPI leadership for the public sector. For the past 20 years, CAPAL has been a community of young professionals in Washington, working together to mentor college students and interns. CAPAL is just one example of how mentorship can help build the leadership pipeline for the AAPI community.

Make an Impact in People’s Lives

Most importantly, we need to make the connection between public service and positive change. Rather than getting caught up in politics, we need to hone in on the policy changes that will help our communities. The people back home need to be able to make a connection between our work in Washington and new programs for low-income AAPI college students and additional funding for mental health services in Vietnamese.

When I was in Honolulu for my grandfather’s funeral this fall, I had a chance to sit down with my 90-year-old aunt after the service. As we enjoyed lunch, Auntie Kay congratulated me on my new job and we talked about life in Washington. She asked me if they hired APAs — or in the language of her generation, “Orientals” — in the federal government. I told her there were some, but not many. Auntie Kay pondered whether APAs in the government might feel like second-class citizens. Regardless, she told me that

I should hold my head high and be proud of my work.

For me, my trip back to Hawaii was a reminder of the history of my own JA family. My same Auntie Kay who asked about my job was interned during World War II because her husband was a Japanese school principal. Her son went on to serve in the Korean War. I hadn’t given much thought that my own grandfather spent his career in civil service. My uncle talked about how my

grandpa not only served in the Army, but spent years as a cartographer for the government. For the first time, I began to see my work as a continuation of his legacy of public service.

Someone recently told me that politics is not an end in itself, but rather a means to an end. Today we have an African American president. We have three APAs in the cabinet. Now that we have a proverbial foot in the door and a seat at the table, we must continue to work tirelessly to ensure that our work in Washington benefits our

communities back home and across the country. The sky — or should I say the White House — is the limit. ☼

Although she will always be a Californian at heart, Jessica currently lives in Washington, D.C. where she works for the Office of Civil Rights at the State Department. Her prior experience includes interning with the National Coalition for Asian Pacific American Community Development. In May, she completed her master’s in public policy at the University of California in her hometown of Berkeley.

‘Overall, both in the nation’s capitol and across the country, we continue to be underrepresented in political office and civil service.’

1930s

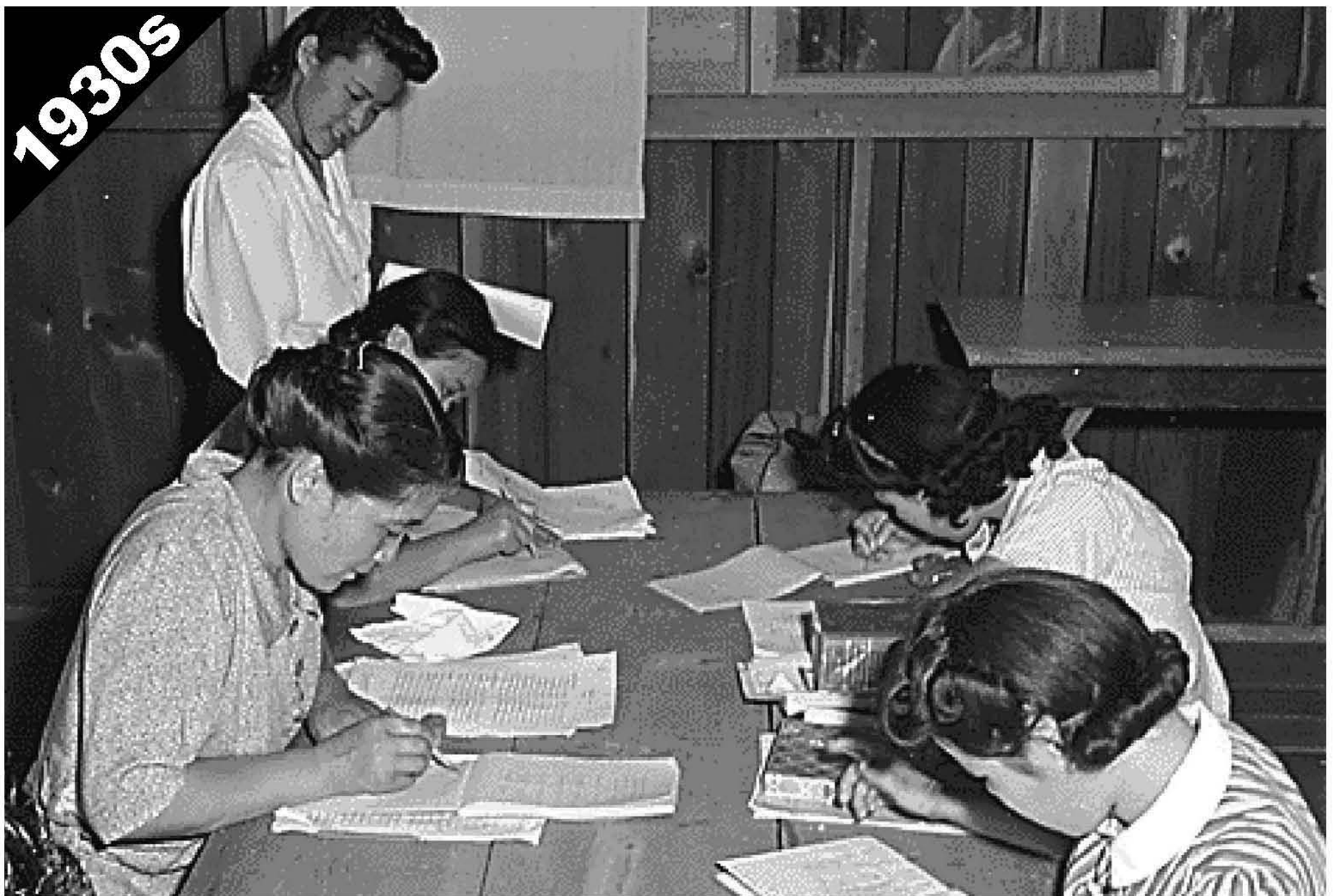


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Issei and Kibei internees study American citizenship and the English language.

U.S. Court Asked to Ban Nisei Citizens



'Just like *Mein Kampf*, screamed the original sub-head printed **July 2, 1942** in the *Pacific Citizen* about Ulysses S. Webb's (referred to here as U.S. Webb) attempts to restrict U.S. citizenship from the Japanese Americans. Webb, a lawyer and politician, believed naturalization laws retained the term 'white persons' as a limiting factor. Lawyers arguing against Webb blasted his attempts as 'facist.'

Naturalized citizenship wasn't offered to JAs until the 1952 Immigration and Naturalization Act.

SAN FRANCISCO—The right of Japanese and other persons of Asiatic ancestry to hold American citizenship was attacked in federal court in San Francisco last week in a legal action aimed at disenfranchising 180,000 Americans of Japanese race in the continental United States and Hawaii.

In a bitter Hitlerite attack against the right of Asiatics to hold American citizenship, U.S. Webb, former attorney general of California and long a leader of movements for restrictive measures against resident Japanese, told the federal court that only "whites" and American Negroes were eligible for citizenship.

Webb appeared on behalf of John T. Regan, secretary of the Native Sons of the Golden West, and urged Judge St. Sure to decide a test case contrary to a United States Supreme Court decision of 44 years ago.

Webb Files Two Suits

A similar suit has been filed by Webb in Alameda County for James Fisk, representing the American Legion. Defendants in the suits, which seek to strike out the names of registered American citizen Japanese from voting rolls in Alameda and San Francisco Counties, are the registrars in the respective counties.

Webb described the decision of the Supreme Court in the *Wong Kim Ark* case of 1898, upholding the right of citizenship of the Chinese-born in this country, as "one of the most injurious and unfortunate decisions" ever handed down by the court.

Webb based his one-hour argument generally on the thesis that our naturalization laws and also the Fourteenth Amendment were meant to bar from citizenship persons other than the "whites", except for the American Negro.

Would Citizenize Chinese

He said later, however, that once the Japanese and other Asiatics were disenfranchised, that Congress should "pass an act citizenizing all Chinese-born in the United States." This suggestion was made by Webb after opposing counsel had accused him of advocating "fascist principles" in the midst of "democratic war."

Appearing as a "friend of the court," Charles R. Garry, representing the National Lawyers' Guild, an organization of progressive attorneys, asked:

"What would our Allies think if we came out today and said, 'only those are Americans who are whites.'"

Webb then referred to "China's noble struggle" and said Congress "in a fortnight" could enact legislation giving American-born Chinese citizenship.

(American-born Chinese, of course, are already accepted as citizens under the Supreme Court decision of 1898 to which Webb objects).

'Webb based his one-hour argument generally on the thesis that our naturalization laws and also the Fourteenth Amendment were meant to bar from citizenship persons other than the "whites", except for the American Negro.'



This picture, taken at the Broadway Performance Hall, shows a 1953 naturalization ceremony of many of Seattle's Issei.

Ninety Voted in Election

The specific purpose of the hearing was a suit against Cameron King, registrar of voters in San Francisco County, to strike from the election rolls the names of 90 American-born Japanese who voted by mail in the recent municipal bond elections.

The action is being defended by Walter Dold, assistant city attorney.

Dold cited a statement by the late Justice Benjamin Cardozo of the U.S. Supreme Court in a more recent case, *Morrison vs. California*, in which Justice Cardozo stated that “a person of the Japanese race is a citizen of the United States if he was born in the United States.”

Webb told the court: “The legal question is ‘is a member of the Japanese race, born in the United States, a citizen of the United States?’ And, I may say, that raises other questions than the Japanese.

“It involves the citizenship and right to citizenship of all peoples and all races who do not fall within the characterization of ‘description of white people.’”

The purpose of the Fourteenth Amendment, ratified in 1868, is, said Webb, to enfranchise the Negro. Webb’s contention was that it “citizenizes all persons born in the United States of parents who are eligible to citizenship,” a point, which if upheld, he added, would limit citizenship to the white race except for the American Negro.

Excludes All Asiatics

“It excludes the Chinese, the Japanese, Hindus,

Hottentots and the islanders of the Pacific,” Webb expanded, in disagreement with any contention that the amendment would make citizenship possible for “all persons born in the United States of parents ineligible to citizenship.”

The amendment itself reads that “all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and the State wherein they reside.”

Only ‘Whites’ in Revolution

Harking back to the very beginning of the nation, Webb said that, except where American Indians were involved, only white persons were present at Bunker Hill, Lexington, Valley Forge and in the drafting of the Declaration of Independence and the Constitution.

He noted that, though modified 12 times between 1790 and 1870, the naturalization law, “like the Rock of Gibraltar” retained the term “white persons” as a limiting factor.

If only white persons can be naturalized, he argued, should children of ineligible aliens automatically be admitted to citizenship?

Dold answered Webb by saying that Webb’s arguments had come too late, “the law has been established.” Dold then quoted both the Wong Kim Ark

decision and the statement by Justice Cardozo.

Compared to *Mein Kampf*

A second representative of the Lawyers’ Guild, Harold Sawyer, told judge St. Sure:

“If you had taken the authorities cited by General Webb, and changed the word ‘white’ to Aryan you would have had the same language as in Hitler’s *Mein Kampf*. Any attack on the right to be a citizen is not democratic. We are fighting a democratic war and cannot adopt fascist principles.”

The suit was filed by the Native Sons supported by their companion organization, the Native Daughters, as the first step in their campaign to take away the citizenship of American-born Japanese. The Native Sons have announced that they are willing to take their case to the Supreme Court. At their recent conventions both the Native Sons and Daughters contributed \$1,000 apiece to start a fund toward disenfranchising the citizen Japanese.

The Native Sons is restricted in membership to persons born in California. There is a Chinese branch of the organization in San Francisco. ❀

‘Any attack on the right to be a citizen is not democratic. We are fighting a democratic war and cannot adopt fascist principles.’

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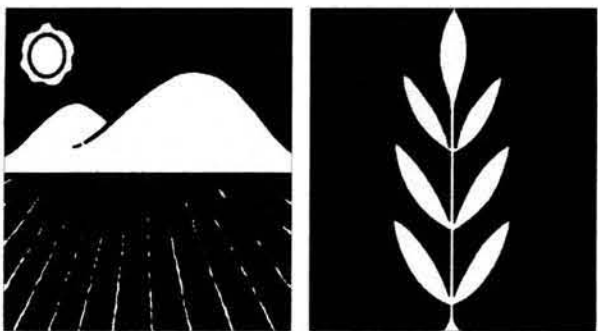
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'It's ridiculous having to apply for a green card three times,' said Yoshiyuki Noyori (pictured here in 2005).

The Price of Becoming American



Rep. Mike Honda campaigns for immigration reform.

Think your immigration lawyer passed the Bar? Think again.

By Lynda Lin, Assistant Editor

Yoshiyuki Noyori has American dreams. But in the 14 years that he has lived and worked in the United States, he has only had glimpses of those dreams. Noyori is here on a work visa, but like many, he wants his uncertain life to be secured by a green card.

He relied on employers and immigration attorneys for help. One time, a former employer abruptly withdrew sponsorship for his green card application. In his second attempt at gaining permanent U.S. residency status in 1992, his new employer set him up with Glen Krebs, an immigration lawyer based in Lexington, Kentucky.

Noyori lived in the Los Angeles area of California and worked as a liaison for a business that exported automotive parts to Japan. His boss at the time, Chad Lapidès, said that he had some skepticism about hiring an out-of-state attorney, but said Krebs quickly eased his fears in their first telephone conversation.

"He spoke Japanese fluently and he was Ivy League educated," said Lapidès who was referred to Krebs by a family member. "I trusted that he was taking care of what he was supposed to be taking care of."

Noyori never met Krebs. He was told that Krebs had a San Jose, Calif. office where all his paperwork would be transferred and handled by Krebs' assistant Robert Higa.

"That's when the problems started," said Noyori.

He worked with Higa for over four years to get his H1-B visa — a temporary classification for non-immigrants to work in the U.S. — renewed and his green card application started for the second time.

Then Higa suddenly stopped returning phone calls. He had taken Noyori's passport to have the Consulate General's office in Osaka review it, but then Higa vanished. And to make matters worse, Krebs called from Kentucky to say that contrary to what was promised, nothing was done on their part to file for his green card.

Lapidès said that he paid anywhere from \$15,000 to \$25,000 for visa and green card services, the latter of which was never provided.

"[Higa] was not a paralegal and not an attorney. Every time I asked Krebs about his title, he was evasive and said that he was just a guy who helped him out," said Lapidès. "He didn't help us at all. What they did actually hurt us."

Higa's qualifications may always remain a mystery and Krebs — who still practices law in Kentucky — is not likely to provide any clarification. He did not respond to any of the *Pacific Citizen's* requests for comment.

Now 45 years old, Noyori is still living and working for a new employer in Los Angeles under an H1-B visa and he's hoping that the third time will be a charm.

"It's ridiculous having to apply for a green card three times," he said. "I lost four and a half years."

Noyori is one of the luckier victims of immigration fraud.

According to the U.S. Immigration and Customs Enforcement, immigration fraud in general increased by 33 percent from 2002-2003. One of the most pervasive forms of immigration fraud in the APA community usually involves immigration consultants who have no legal background but offer legal services. In some cases, consultants simply lie about their legal training. Every year, countless new Asian immigrants put their futures in the hands of imposters who favor opening offices in ethnic communities and advertising immigration services in phone books, newspapers and on their store fronts.

Becoming an immigration consultant can be as simple as hanging a sign in front of an office building and waiting for foot traffic.

The Enemy from Within

According to Joann H. Lee, directing attorney for the Asian/Pacific Islander Community Outreach Unit of the Legal Aid Foundation of Los Angeles, immigration fraud crimes range from the consultant or attorney filing false paperwork to ordering their client's deportation after the money is collected.



Immigration fraud increased by 33 percent from 2002 to 2003, according to the U.S. Immigration and Customs Enforcement.

These phony immigration consultants infiltrate the APA community from the inside.

"My parents were immigrants and my first home was in Chinatown," said Wei C. Wong, an attorney in Alhambra, Calif. "They [the perpetrators] looked like the victim and spoke the same language — the old 'let me help you, my friend' — gives them entry into people's trust ... the guard is down when dealing with one's own."

Wong, along with Southern California Chinese Lawyers Association's (SCCLA) Unauthorized Practice of Law Committee, have filed 13 cases for civil prosecution involving fraudulent immigration consultants.

In the past 10 years, districts attorneys in states with high percentages of APA residents — like California, West Virginia and Texas — have performed sting operations to crack down on the immigration fraud.

In California, immigration consultants are required to post a \$50,000 bond with the Secretary of State's office and post signs indicating that they are not attorneys.

But in a survey of 20 randomly selected immigration offices in the Los Angeles area, the *P.C.* did not find any such offices with visible signs posted. Additionally, many of the immigration offices that advertised themselves as "immigration and naturalization consultants" either denied offering such services or referred us to an off-site attorney when asked for evidence of compliance to bond requirements.

A representative from API Group in Alhambra told the *P.C.* that they had discontinued immigration services. China United Immigration Law Office, also in Alhambra, referred us to attorney James Andion after we asked for their bond surety number. According to the California Bar Association, Andion works for a law firm in downtown, Los Angeles and has been penalized several times for ethical violations including faulty advertising.

It's only lawful for paralegals and assistants to use the attorney's title and backing if the office belongs to the attorney himself, said Wong.

Experts also point out that a legitimate law office would bear the attorney's name in the business title.

"These [immigration consultants] don't have to take any classes. Nothing. There's nothing stopping them from saying whatever they want to say. There are no ethical rules. There's no training. They are completely unregulated," said Wong.

When these unqualified individuals sit in a position of power over unknowing victims there is a problem, he added.

Who Pays? We Do

There are legitimate immigration consultants who provide valuable non-legal help such as translation services, but Wong said that the unauthorized practice of law has "definitely increased and has expanded to traditional legal services, such as personal injury and other areas of law."

As laws continue to change, so too does the business of immigration consultants. Offices are opened and closed within short amounts of time and "backed" by real attorneys, making these cases extremely difficult to prosecute. Victims are generally reluctant to report fraud crimes.

Ultimately all Americans pay for these crimes with tax dollars.

Immigration fraud is also pervasive online. Web sites offering speedy immigration services can make even the most internet savvy and educated client a potential victim.

Companies like Immigration Form Process Center, LLC (www.visa-forms.com) and American Immigration Center (www.us-immigration.com) charge high prices for paperwork that the U.S. Citizenship and Immigration Services (USCIS) offers for free.

"It's important to get competent help from the beginning," said Lee, especially since immigration laws are constantly changing.

"The profile of the fraud victim runs the gamut — from the sophisticated to the poor. People hear what they want to hear. They can't seem to heed the statement, 'If it is too good to be true, it probably isn't true.'" ❀

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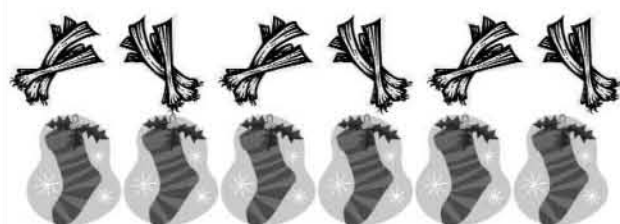
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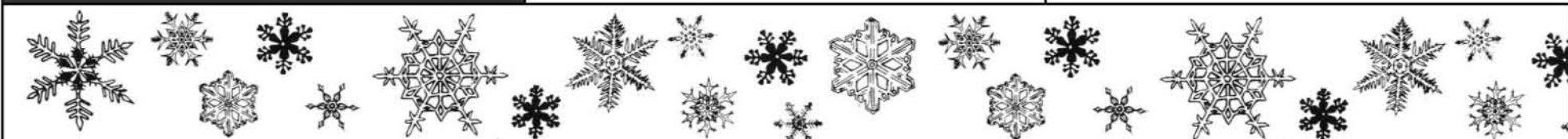
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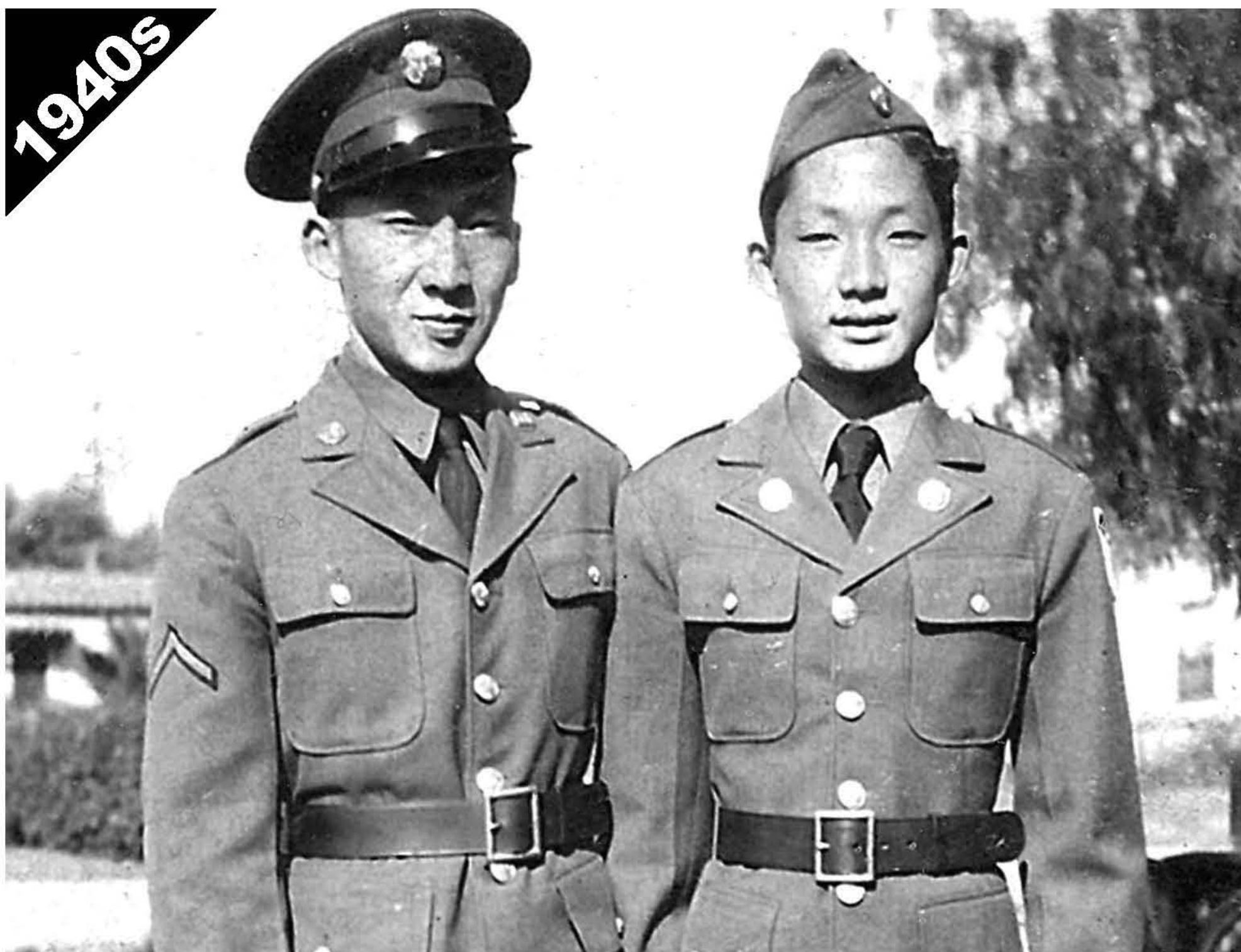


PHOTO COURTESY OF JAMES M. TAJIRI

Pfc. Vincent Tajiri (left), pictured here at 22 in 1941, poses for a photo with his brother James M. Tajiri, 15, in front of their San Diego, Calif. home.

A Japanese American on Dec. 7



Originally written a week after Japan attacked Pearl Harbor, this article by Vincent T. Tajiri, then a private first class in the Army, chronicled the turbulent emotions of a young Nisei soldier during the first week of the United States' involvement in World War II. The piece was not published in the *Pacific Citizen* until a year later on **Dec. 3, 1942.**

By Vincent T. Tajiri

It is around 3:20 p.m., Monday afternoon, Dec. 15. The barrack is a scene of activity for guard mount is at 3:30 p.m. Outside it is raining and the east wind comes raging off of the snowcapped peaks nearby. Somewhere in this world, this hour, this minute, there is a war going on and the price of a human life has been slashed down and is closing out at 10 cents per head.

Last night you had your first leave since the hostilities began. The pass was good for two hours and the reason was "to visit friends."

So you went into Portland last night.

Only eight short days ago, on a Saturday night you had come into Portland to write an article for the Christmas edition of the Japanese American News. You sat at a desk by the window on the seventh story of the *Portland Journal* building and looked down upon the river of lights that flowed down Seventh Street (or was it Sixth?), you looked at the Willamette River beyond the tall buildings, a string of lights marked where the Broadway Bridge crossed the river.

That was eight days ago — Dec. 6, 1941. Eight days and the world had become a merry-go-round.

Then you walked down the streets of Portland last

'They stared at you, the people did, last night. Walking down the street with a steel helmet set on one side of your head and a gas mask strapped over your shoulder.'

night and felt like a stranger in a foreign city. Could this be Portland of the bright lights and the flashing marquees, this city of the dark streets with the laughter gone from its friendly heart?

And you were bewildered, perhaps a bit frightened by the grim seriousness that prevailed in the city.

They stared at you, the people did, last night. Walking down the street with a steel helmet set on one side of your head and a gas mask strapped over your shoulder. Around your waist was that now ever-present cartridge belt which only half an hour ago at the air base, was heavy with the weight of .30 caliber ammunition. And as you walked the dark streets last night you thought to

yourself that in another week the people of Portland will no longer stare at steel helmets, and gas masks will be the mode of the day.



PHOTO COURTESY OF JAMES M. TAJIRI

The Tajiri family in 1939: (l-r, back row) Ryukichi, Fuyo, Shinkichi; (l-r, front row) Vincent, Yoshiko, Tom and Jim.

On sitting here writing this, a few minutes before guard mount, watching your buddies tie up their leggings, strap on their cartridge belts heavy with tin clips of lead, checking over their Garands and running a cloth patch through the bore — sitting here and watching all this, the war and all its horrors still seem too much like a fantastic nightmare. There is still that feeling that maybe this moment or the next, you will awaken and find this madness just a dream.

Perhaps it is because of the suddenness of the attack, the lightning like change of events, which turned all our tranquil, content lives into a turmoil, which makes it so unbelievable.

It was only a short week ago, Sunday, Dec. 7, 1941. You were firing for record on the rifle range at Bonneville and cursing because your score from the “offhand” position was below your mark of the day before. It was a quiet, peaceful Sunday — the sun was warm and the early morning fog had melted away. The report came over a portable radio one of the soldiers has brought with him. “Japanese planes have bombed the naval air base at Pearl Harbor.”

For some unknown reason, which could better be explained by a psychologist, no one was disturbed. One reason might have been that the boys had developed a high talent for disbelieving anything that resembled a rumor. Another, the fact that this day was one of the big days of their lives, after a year’s training, after two months of steady drill, and sighting-in, preliminaries, jawbone — this was the long awaited moment — record day. Today

would determine whether a soldier was an expert rifleman or a bolo.

So the firing went on. The word came in that 300 men were killed at Schofield Barracks. The reports mounted. It wasn’t until after the firing was over

‘... sitting here and watching all this, the war and all its horrors still seem too much like a fantastic nightmare. There is still that feeling that maybe this moment or the next, you will awaken and find this madness just a dream.’

and the trucks were taking us all back to the barracks, the thought swiftly occurred to us. It meant war!

Back at the barracks that afternoon, the order came out that all men had been restricted to quarters, those on passes were being called back.

A determined grimness permeated the air, the

poshing, and the bull sessions so prevalent here was absent. The men crowded around the radio, listening to each terse report that came in. An hour later we had loaded all the trucks and were returning to our home station in Vancouver.

That was Sunday, Dec. 7, 1941.

Since then, we have been walking guard nightly at the air base. There is a rumor that, in a few days, we are moving on to Montesano, Wash. No one knows anything for certain, and there is a tenseness here that grips you. The other night Alpert fired over an M.P. truck that failed to stop at his command. They’re playing for keeps now, and we may soon have the opportunity to show if the last 10 months’ training, the maneuvers in Hunter Liggett and in Washington, were of any good.

A couple of nights ago, because of a mistake, Frank Frustasci, an Italian-born American, and Charles “Jughaid” Ogata, an American-born Japanese, walked seven continual hours of guard without relief, and there was no squawk from either of them. They realized it was a war and each man has to do his share and more without griping.

That is the way things are going here today, eight short days after Pearl Harbor. ❁

Vincent T. Tajiri, who passed away in 1993, served with the 2nd Battalion 442nd RCT. He was medically discharged right before his unit went overseas. In Chicago, Ill., he was Playboy Magazine’s first photo editor.



Mike Masaoka (left, seated) enjoys a moment of normalcy with friends before the mass evacuation.

Why I Volunteered

In a message to JACL members and officers, Mike Masaoka, national secretary of the organization, requested a 'leave of absence.' In this message, published in the *Pacific Citizen* on **Feb. 4, 1943**, he gave reasons why he was volunteering for the new Japanese American unit.

By Mike Masaoka

I have volunteered for service in the Army of the United States, and specifically for the special combat team composed of loyal Japanese Americans, which is now being organized by the War Department.

As an American citizen, and particularly an American citizen of Japanese ancestry, I could do no less.

I volunteered because I had to keep faith.

I had to keep faith with "my" America, an America which has granted me innumerable benefits far beyond those meted out to other peoples in other parts of the world.

It has often been my personal opinion that too many of us summarily expect and demand every conceivable right and privilege of citizenship without being willing to accept and discharge the accompanying obligations and responsibilities. I believe that the obligation to bear arms in the defense of home and country is one way of assuming that responsibility.

I had to keep faith with the organization, which has honored me by permitting me to serve our people as its national secretary and field executive. First impressions may indicate that my volunteering was an attempt to "sluff off" my duties to our membership, that I was "running out" on the JACL. Nothing could be further from the truth. I am confident that our members will sustain my decision once they understand the reasons for that determination.

Our organization is in the public spotlight. We

have consistently advocated adherence to the principle of democracy and have constantly demanded the right to share in the common lot and life of all Americans. When this greatest of all challenges, this supreme test of our sincerity, was presented by the Army, I, as the representative of the JACL, had to take the lead in accepting the government's invitation to join in the common defense of our birthright.

My action refutes the charges of some who allege that the League's leaders are striving to discover ways and means of inducting Japanese Americans into the selective service while they themselves remain deferred. My volunteering reaffirms the pledge made by those at the national headquarters: that we are willing to assume any risk to life and limb, equally with those of our gallant leaders in the many relocation centers, in order to prove our allegiance to this country. As a member of the Armed Forces, I believe that I can render even greater service to the JACL both now and after peace is won.

I had to keep faith with my many friends, both Japanese and non-Japanese. They have expressed, time and time again, their confidence in me as a person and as an American. They expect, and rightfully so, that I am willing and eager to assume the

same burdens and dangers as they themselves are called upon to assume.

Many of my friends, most of my classmates, and even my former students, are dressed in uniforms. I am embarrassed when I walk down the streets of any town or city, for my "civvies" are not only conspicuous, but self-condemning in the "sea" of khaki around me. I often resent, but could do nothing about, those suspicious eyes marking me as a coward or a slacker.

I had to keep faith with myself. I have to live with myself, and so I always want to be in a position to be proud of what I have done. I have made, and will make, many mistakes. But I want to be able to say that those mistakes were made not because I was afraid of death, but because I knew that I was right and honest with myself. I want to be able, in the years to come, to know that my children and their children after them will not be forced to suffer, as we have suffered, because I was not visionary enough, or courageous enough, to be baptized under the fire of enemy guns and to prove beyond all doubt that we who are Americans in spite of our Japanese faces are loyal to the land of our birth, even unto death.

This is the first time in which all of us can take an affirmative, forward stand by making an overt act which every person can understand and appreciate far more than all the speeches we can make, all the statements we can write, all the bonds we can buy, all the arguments we can win. This is the chance to guarantee for all time to come that our loyalties never again will be questioned, that our people will never again be "evacuated because of military necessity," that our children will never again live a "regimented life" behind barbed wire fences. We need a service record to ensure our acceptances for all time.

I volunteered because I want to see our people who are in relocation centers released and resettled in normal communities.

I know that there are some who have accused the Army of adopting this system of volunteer recruitment as an insidious method of obtaining additional "cannon fodder." To them and all their kind, I reply that the Army of the United States with its millions of men wouldn't have to go to all the trouble just to conscript a few thousand more men for a "condemned battalion," even if they wanted to, which is contrary to their traditions and their history.

In principle, we oppose segregation and discrimination of any kind based upon race, or color or creed. But in this particular case, the propaganda value of this special combat team composed and officered by Japanese Americans cannot be overestimated. A few thousand Japanese Americans scattered here and there among the millions which make up America's fighting forces would make no impression, but that same few thousand in a special unit, we can fight for recognition and identification of our position.

To those who shout "discrimination" simply to be shouting, I answer that no person, regardless of his nationality or his color, is entitled to equal treatment and consideration unless he is willing to earn that right — and to protect that right against all those who seek to destroy it.

The Army and government of the United States have done their part. It is now up to us to either justify their confidence in us as a group or to prove as being true the contentions of those interests which seek to nullify, circumvent and cancel our citizenship in this country. The burden of proof, now more than ever before, is on us. We cannot compromise; we cannot "straddle" the "fence"; we cannot equivocate. We must make our decision now.

I have a stake in America. I believe that it is worth fighting for. As an American, as the national secretary and field executive of the JACL, I volunteered because I sincerely feel that I could do no less. ❀

2009

PHOTO: DENSHO



'Tule Lake. Two words, when mentioned in our community, conjure up all kinds of emotions, usually negative,' said Kashiwagi.

Words I Can Live By

Over 60 years after Japanese Americans were released from their desert prisons, many find meaning in going back. The pilgrimages offer younger generations a firsthand look at the harsh conditions and an opportunity to reflect on wounds inflicted by words.

By Soji Kashiwagi

If there's one thing I've learned after 30 years of writing, it's this: words matter.

Words, and how they are used, have the power to uplift, soar through the sky and change the world, and the people in it.

"I have a dream," said Dr. Martin Luther King, Jr.

Who can ever forget those words?

But words, used in other ways, also have enormous power to hurt, kill and send people to the depths of despair.

Adolf Hitler knew the power of his words. It matters how we use them.

As Japanese Americans, key words were used against us before and during World War II that changed our lives forever. Some of them are painful. Here are just a few: "yellow peril," "good for nothing" and "Jap hunting license." Then the forced removal of our community happened, and creative words were used like "non-alien" (referring to American citizens, the Nisei), and "assembly center" (temporary camp) and "relocation center" (permanent camp).

And then, in early 1943, our wartime leaders

came up with more words, this time in the form of two confusing and ill-worded questions: The infamous "loyalty oath" question numbers 27 and 28:

Question 27

Are you willing to serve in the Armed Forces of the United States on combat duty wherever ordered?

Question 28

Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any and all attacks by foreign or domestic forces and forswear any form of allegiance or obedience to the Japanese emperor or any other foreign government, power or organization?

These were the words that were used to force JAs, age 17 and above, to answer either "Yes-Yes," or "No-No." But it's safe to say that these words, in the context of where they were, had a devastating effect on our community that is still felt to this day. Friendships ended. Lovers split.



Hiroshi Kashiwagi was a block manager at Tule Lake.

Families were torn apart. A community was fractured.

A "Yes-Yes" answer meant that you were "loyal" to the United States. Anything other than that was considered "No-No," and that individual was branded "disloyal" and sent along with over 12,000 others to what became the Tule Lake Segregation Center for disloyal JAs.

Tule Lake. Two words, when mentioned in our community, conjure up all kinds of emotions, usually negative.

"Oh, that was the troublemakers' camp."

"You're one of those disloyals."

In other words, Tule Lake equals the "bad" JAs.

"Troublemaker," "disloyal," "bad people" — these are the words that have haunted those who were incarcerated and segregated at Tule Lake back then, and have followed them for 63 years since they left.

This year, I attended the 17th Tule Lake Pilgrimage held over the Fourth of July weekend at the actual Tule Lake campsite, and I listened to the words and stories of people who were

See KASHIWAGI/Page 20



PHOTO: MARTHA NAKAGAWA

(L-r, front row) Sadako and Hiroshi Kashiwagi recently visited Tule Lake with their sons Hiroshi F. Kashiwagi (left, back row) and Soji Kashiwagi.

KASHIWAGI

(Continued from page 19)

there, including my mother, father and aunt.

Citing the U.S. Constitution, several of the “No-No Boys,” now in their 80s and 90s, said they were deeply insulted by the questions. Angered and betrayed by the country they loved, they responded by saying “No-No,” qualified their answers, or flat-out refused to sign.

“I was fighting for our civil rights,” more than one said. “This was not right, and we were protesting what the U.S. government was doing to us.”

“I would have served, if they had released us from camp,” said another.

Clearly, this was not a “black and white” issue. For some, it had absolutely nothing to do with loyalty or disloyalty, and everything to do with family.

“My mother insisted that our family stay together,” said one. “That’s why we said ‘No-No,’ so our family could stay together.”

Here are some other things I learned at the pilgrimage: after segregation, Tule Lake became a camp full of 18,000 inmates. Because of the chaotic and lawless environment — employees of the War Relocation Authority (WRA) were stealing food to sell on the black market, military police were conducting dragnets throughout the camp and a culture of mistrust from insider “spies” on the WRA payroll — the government put Tule Lake under martial law. Over one thousand soldiers were brought in with tanks, machine guns and tear gas, and a stockade was built that included a jail, within what was already a jail.

Without being charged, protest leaders were thrown into the stockade or jail. Some were beaten, others were tortured, according to Tokio Yamane, who was imprisoned in the stockade with two other men. Yamane described the torture of fellow inmate Tom Kobayashi who was beaten with a baseball bat that broke into two

from the force of the blow to his head. (At the pilgrimage we watched a DVD interview with Yamane, from his home in Japan. This interview is corroborated by FBI reports of the incident.)

Under duress, over 5,000 individuals renounced their U.S. citizenship, and thanks to a special federal law passed with them in mind, many were legally shipped off to Japan, a country they did not know.

After digesting all of this, my thoughts return to the words, “disloyal,” “troublemaker,” and the “bad people” of Tule Lake, the ones who supposedly brought shame to our community for saying “No-No” when they should have said “Yes-Yes.”

But after hearing the words from those who were there, I have to wonder: was it “disloyal” to cite one’s civil rights and protections under the U.S. Constitution as their reason for protest? Does protesting an injustice make someone a “troublemaker” and a “bad person”? Wasn’t the Boston Tea Party a form of protest? Isn’t fighting for freedom and democracy the American way?

The saddest part about these words is that for many in our community, they have become the reality, the accepted words to use when describing the people at Tule Lake. Because of this, the “No-No’s” and “renunciants” have largely been shamed into silence, their stories ignored in our history, and they have been placed in the margins of JA society.

The tragedy of it all is that so many — thousands — have gone to their graves with this terrible burden and shame on their shoulders. And for those still living, the pain remains, unresolved, not only for themselves, but for their descendants as well.

On the bus ride home from the pilgrimage I asked a young National Park Service Ranger serving at Manzanar if he saw any differences between Manzanar and Tule Lake. He thought a moment and said, “At Tule Lake, and among the people I met, I felt a lot more pain.”

And it’s all because of words, these words that have caused so much pain and damage to mem-

bers of our community, splitting us apart and turning us against each other. We have received Redress and reparations, and an official apology from the president. Where now are the words that can begin the healing from within our community?

I, for one, will never use the words “troublemaker” and “disloyal” again to describe the people of Tule Lake. Instead, I will use words to celebrate the fact that despite extremely difficult circumstances, we have many courageous stories to tell our future generations: the heroic and amazing story of the soldiers of the 100th/442nd/MIS and 522nd Field Artillery Battalion; the independent spirit and dedication of Nisei women who served in the Cadet Nurse Corps and the Women Army Corps (WAC); the strength and perseverance of the Heart Mountain Resisters of Conscience, the devotion and hard work of the military protesters known as the 1800th Engineer General Service Battalion and last, but not least, the endurance and fighting spirit of the rebels of Tule Lake.

These are the words I have used to describe our greatest generation: courageous, heroic, amazing, independent and strong. To the Sansei, Yonsei, Gosei, Hapa Nation and beyond, this is how they responded — with enormous dignity and Americanism — to the words and actions of a government that had betrayed them.

Embrace them all, choose your own, but know that they existed back then — these stories and our people. And for all that they did, and for all that they suffered, I cannot help but say to them, with deepest respect, gratitude and appreciation: Thank you. Mahalo. Arigato.

And hopefully, now and in the future, they can all be accepted, recognized and acknowledged as the national treasures that they are. ❀

Soji Kashiwagi is a Sansei writer and playwright. He is also the executive producer of the Grateful Crane Ensemble.



Nisei soldiers move into a new command post built by the U.S. Army Engineers in St. Die Area, France.

Japanese Americans Rescue ‘Lost Battalion’



‘Members of the Texas Division had been isolated behind enemy lines for eight days,’ cried the headline of the article originally published **Nov. 11, 1944**, about the daring rescue by Nisei soldiers. It was a rescue that added to the lore and legacy of World War II’s bravest men.



The Japanese American 442nd Regimental Combat Team was disclosed on Nov. 6 to have led the drive which resulted in the rescue of the “Lost Battalion” of the 36th (Texas) Division of the U.S. Army behind the German lines in France, according to a correspondent of the *United Press* “with the Seventh Army in France.”

—The *U.P.* correspondent reported that the combat unit of Japanese Americans was made up of “fighting men who have already distinguished themselves in the bitter Italian campaign.”

These Japanese Americans, the *U.P.* stated, had been in action in the central area of the Seventh Army front for only three weeks when they launched an attack on Oct. 15 through a forest three miles west of Bruyeres where the “Lost Battalion” — 270 infantrymen of the 36th Division — had been trapped for more than a week.

For five days the Texans had been without food until rations and medical supplies were dropped by low-flying Thunderbolts. They had all but given up hope when the 442nd Combat Team and other American groups broke through Nazi lines to capture Bruyeres and reach the encircled infantrymen.

Members of the “Lost Battalion” left no doubt that the 442nd rated as their favorite regiment and a strong move was afoot to declare all of these Japanese Americans “honorary Texans.”

The Japanese Americans reached the isolated unit, a part of the 141st Regiment of the 36th Division, on the afternoon of Oct. 30.

“It really was ironical that we were so glad to see Japanese,” said Pvt. Walter Yattaw, 94 Superior St., Providence, R.I., “but, boy, they are real Americans.”

One 48-man patrol of the Texas Battalion came back with only six men, the report disclosed.

The Seventh Army disclosed that Pfc. Nakada of San Bernardino, Calif., whose parents live at the Gila River relocation center, and Staff Sgt. Senzaki of Los Angeles whose parents are at the Rohwer Relocation Center in Arkansas, were among the first to reach the encircled battalion.

A report from Edd Johnson, *Chicago Sun* correspondent, filed the following report on the battle, which resulted in the rescue of the “Lost Battalion”:

“Since a week ago yesterday (Oct. 30) everyone on this front has been “sweating it out” for several hundred

American soldiers who were cut off and surrounded deep in German territory.

“Two hours ago survivors of this ‘Lost Battalion’ came back. Savage attacks by American units on the left flank broke through the German lines and effected the relief.

“It was a grueling affair. We lost in captured, wounded and killed, but the Germans lost even more heavily. The dense woodland that surrounded the positions held by the ‘Lost Battalion’ are full of German dead, and in addition the enemy’s strong mountain defenses have been broken.

“Eight days ago this American battalion attacked. Their objective was a clearing on the reverse slope of a wooded mountain. They reached their objective, fighting every foot of the way through a cold and soggy forest full of hidden enemies.

“The Germans counter-attacked behind them, killing several of the battalion staff and dispersing its command post. The Lost Battalion dug in and began to sweat it out.

“For water they crawled to a swampy mudhole and filled their canteens under enemy rifle fire. For five days they were without food or medical supplies. There were no doctors. Those who died of their wounds were buried while a young lieutenant read a prayer in whispers so that the enemy could not hear.

“On the sixth day they received their first food when our artillery shelled them with concentrated chocolate projectiles. Later the same day the sullen wintry skies broke momentarily and American planes took off and dive-bombed them with additional supplies.

“The next day our planes dive-bombed again with more food and blood plasma, bandages, ammunition and batteries for a portable radio that had kept the ‘Lost Battalion’ in communication with those sweating it out on this side of the line.

“Frequent patrols went out. Sometimes survivors came back, sometimes they didn’t. There were German minefields on every pathway, and strong road-blocks were held by the Germans who never seemed to sleep.” ❁



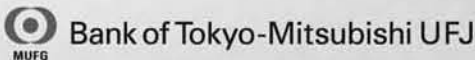
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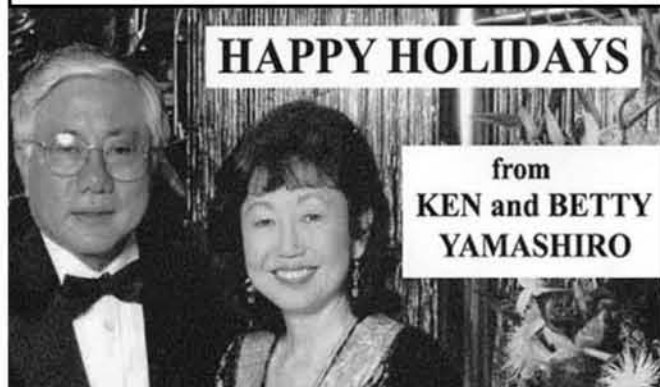
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(L-r) Wayne Osako, Ken Nakano, JACL volunteer, Aiko King, campaign founder, Joanne Nakano, JACL volunteer, gather support for the stamp at a Nisei Week Festival.

A Stamp of Honor

I want my daughters to understand what our JA veterans did during WWII, but I also want my neighbors across the street and on Main Street, USA, to understand the legacy of the Nisei veterans.

By Wayne Osako

We must remember those who serve in our nation's military. They put themselves in harm's way — all without much in return — so that our democracy and way of life can be protected. One way our nation can honor its veterans is through commemoration on U.S. postage stamps.



Campaign founder Chiz Ohira with Osako.

The campaign to commemorate the valor of the Japanese American World War II veterans continues about five years after it began. In 2004, three Nisei women were discussing a topic close to their hearts — how to remember the Nisei WWII veterans — when they came up with the stamp idea. Aiko King of Camarillo, Calif. and Fusa Takahashi of Granite Bay, Calif. had just viewed an exhibit at the Japanese American National Museum when they talked with their friend Chiz Ohira of Gardena, Calif. about a commemorative postage stamp. A true American grassroots campaign was born. Something that began within small circles in the JA community now reaches nationwide and

even across the Atlantic Ocean to France. All three ladies are closely connected to the veterans. Aiko is a very close friend to many veterans and their families. Fusa is the widow of a Military Intelligence Service (MIS) veteran. Chiz is the widow of a 100th/442nd Regimental Combat Team veteran. Their enthusiasm is infectious. The first time I spoke with them about the campaign, their passion captivated me and I was convinced that I needed to be involved. I am a 40-year-old Sansei who does not usually get involved in campaigns, but this was different. My experience as the campaign coordinator and co-chair continues to be uplifting and reaffirming.

The stamp campaign has generated considerable support. Six state legislatures have unanimously passed resolutions asking the U.S. Postal Service to issue the stamp. All of the key Pacific Rim states that were affected during the WWII internment have passed legislation: Hawaii (two resolutions), California, Washington and Oregon. Arizona and Illinois have also joined the effort. Over 60 cities and counties have passed resolutions of support. Two Congressional letters of support were sent in an effort led by Rep. Mike Honda. Even House Speaker Nancy Pelosi composed a letter. Prominent organizations have also endorsed the campaign. A few of them include the Simon



The idea for the campaign started with Fusa Takahashi (second from left) talking with friends about a commemorative postage stamp. It's become a grassroots campaign.

Wiesenthal Center/Museum of Tolerance, American Jewish Committee, National Organization of Chinese Americans (OCA), and the National Association for Uniformed Services. Of course, there has also been the support from the JACL, which has helped organize the handwritten petition drive and gathered support in Washington, D.C., among other things. Many JACL chapters have also become closely involved. The Ventura JACL for instance, was pivotal in supporting its member, Aiko King, in kick-starting the campaign.

Support has sprung up not only from within but also from outside the JA community. Carole Herhold's campaign from Chicago led to the Illinois state resolution in support of the stamp. Carole has no family ties to JAs, but was moved by a story about the stamp campaign in a local newspaper. Doris Dias of Riverdale, Calif. heard about the campaign from friends and was moved to do something. She began knocking on doors, collecting hundreds of petitions, and even presented the campaign in her church.

Remarkably, a French campaign began about two years ago in areas where JA soldiers liberated towns during WWII. Frenchmen Gerome Villain and Hervé Claudon have led the effort there, generating numerous letters of support and petition signatures from political leaders and citizens alike.

Some ask, "Is all of this effort for a little stamp worth it?"

What these veterans did was so incredible that it still gives me chills when I think about it. In order to prove their loyalty, they put their lives on the line. Over 20,000 young JA men and women enlisted in our military, many directly from internment camps. Most served in the 100th Battalion, 442nd RCT and the MIS. JA women served mainly in the

Cadet Nurse Corps and Women's Army Corps.

The Nisei's military service during WWII is legendary. The 100th and 442nd are the most highly-decorated and acclaimed units in U.S. history. For its size and length of service, the 100th and 442nd are unrivaled. Just a few of their famed battles include Monte Cassino, Anzio, and the rescue of the Lost Battalion.

'What these veterans did was so incredible that it still gives me chills when I think about it. In order to prove their loyalty, they put their lives on the line. Over 20,000 young JA men and women enlisted in our military, many directly from internment camps.'

The MIS began the famed military linguist school for the Army, now the Defense Language Institute, which is central to our current fight against terrorism abroad. The MIS is also credited with shortening the war in the Pacific by at least two years, and saving countless lives through their knowledge and use of Japanese language and culture.

Would I have enlisted in the Army during WWII from an internment camp with machine guns point-

ing at me like I'm the enemy? To the JAs who did enlist, supporting the nation at war was the best thing to do. Perhaps they hoped that their good service would help their families and help turn sentiments within the government and across the U.S. in favor of the JA community.

I have two daughters, and I cannot imagine how difficult it would be to leave them and my wife behind to enter the Army. Yet, this is what many JAs did at the time, leaving their family roles to take on new ones in the military.

Such patriotic service under these circumstances places the JA WWII veterans in a very select group that deserves special recognition. A U.S. commemorative stamp would be just one way to help preserve the legacy of these veterans, and help teach the American public and younger generations what they did. I want my daughters to grow up and understand what our JA veterans did during the war. But I also want my neighbors across the street and on Main Street, USA, to understand the legacy of the JA WWII veterans.

These veterans had faith in our Constitution and democracy. They entrusted that our nation would eventually right itself, and they served and fought not only for the JA community, but for all Americans.

We must continue to find ways to remember this pioneering group of JA WWII veterans. Help us preserve their legacy on a U.S. commemorative postage stamp. ❀

Wayne Osako is a former middle school history teacher who volunteers as a campaign coordinator and co-chair of the Nisei veterans' stamp campaign. He has many relatives and family friends who are among the Japanese American WWII veterans.

2009



'The samurai warrior spirit of service, courage and loyalty were virtues that were inculcated into the Nisei from early childhood,' said Judge Okamoto.

Legacy of Courage

Japanese Americans who fought in the frozen mountains of Korea and the jungles of Vietnam, and those who are serving in the burning deserts of Iraq and Afghanistan continue the proud legacy of the World War II Nisei veterans.

By Judge Vincent Okamoto

The compelling saga of the Issei and Nisei in this county who overcame poverty, racism and injustice to provide a better life for their children is an inspiration to us all. But the history of the Japanese and Japanese American experience in this country cannot be chronicled without the storied achievements of the Nisei soldiers during World War II.

What possessed young Nisei to don the same uniform of soldiers who were guards in the internment camps where their parents and families were imprisoned? What motivated the young Nisei from Hawaii to volunteer to serve a nation that relegated their parents to menial jobs and toil in the pineapple and cane fields?

One factor was pride in being of Japanese heritage. The Issei taught their children to never do anything that would bring dishonor to their family or community; to maintain their self-respect and thereby earn the respect of their friends and neighbors. The samurai warrior spirit of service, courage and loyalty were virtues that were inculcated into the Nisei from early childhood. But at the outbreak of WWII, all JAs were viewed with suspicion and mistrust and were denied entry into the armed forces.

But as the casualty lists grew and the need for soldiers increased, pragmatic government officials decreed that while the Nisei could not live as free citizens in America they could be conscripted to fight and die for her.

When finally allowed into the military that warrior ethos and the desire to prove themselves as loyal Americans prompted them to join racially segregated units like the Military Intelligence Service, the 100th Infantry Battalion and the 442nd

Regimental Combat Team. The contributions of the MIS linguists as code breakers and interrogators helped significantly shorten the war in the Pacific. The 100th and 442nd gained renown in some of the bloodiest fighting of WWII, and the 442nd went on to become the most highly decorated unit in the annals of American military history.

It was a distinction purchased at a terrible and bitter price. Each week the camp newspapers and the local press in Hawaii published the names of the young Nisei soldiers killed and wounded in action, and Issei mothers quietly hung gold stars in their windows to symbolize the sons who had died fighting for their adopted country. And in the grim confines of the internment camps the courage and sacrifices of those young Nisei soldiers who shed their blood on a hundred different battlefields in Europe and the Pacific rekindled the pride and reaffirmed the loyalty of an entire people.

That proud legacy set the standard of courage and self-sacrifice for their younger brothers, sons and grandchildren. JAs who fought in the frozen mountains and fetid rice paddies of Korea, in the steaming jungles and hedgerows of Vietnam, and those who served and continue to serve in the burning deserts of Iraq and Afghanistan continue that proud legacy.

Those who were fortunate enough to have never



1st Lt. Okamoto in South Vietnam.

had their lives touched by war and who take freedom for granted may never truly understand how profoundly war forever changed the lives of the men and the families of the men who had to fight. But perhaps they might gain some small insight by a letter written by a man who served as an infantryman in the Vietnam War. He wrote:

"I was a soldier. I did what others feared to do. I went where others feared to go. I've seen the face of war, killed and watched friends die. I lived through times that others say are best forgotten. I ask for nothing from those who gave nothing. I remember and grieve, but am proud of what I was ... a soldier."

To our young people: remember and honor those who fought, bled and died for you; for what they did allowed and prepared us as their beneficiaries to live in a larger and better world.

The JA veterans bequeathed to their children ideals that unite all of us as Americans. What they endured speak to values that sustain us during times of trial and crisis. What they achieved speak to the dreams that inspire ordinary people to perform extraordinary acts of courage and self-sacrifice, and speak to us of the value of loyalty, courage, fundamental fairness and personal dignity and is a testament to the glory of the human spirit.

These are the things they passed onto us. This is our inheritance. This is the legacy of the JA veterans. ❀

Judge Vincent Okamoto is a Vietnam War veteran and the recipient of the Distinguished Service Cross, the Silver Star, the Bronze Star, the Vietnam Cross of Gallantry and three Purple Hearts. In 2007, he was inducted into the Army Ranger Hall of Fame.

'LOST BATTALION' RESCUE

A Timeline

Sixty-five years ago, the Nisei warriors of the 442nd Regimental Combat Team completed their mission to save the 211 men of the 1st Battalion, 141st (Alamo) Regiment, 36th (Texas) Infantry Division, who were trapped and doomed in the Vosges Mountains of northeastern France.

Despite being without food and low ammunition, the so-called "Lost Battalion," commanded by 1st Lt. Martin Higgins, repeatedly repelled German attacks until Oct. 30, 1944, when the 442nd came to their rescue.

To mark the anniversary of the valiant rescue, members of both troops reunited this year during a gala sponsored by the National Japanese American Memorial Foundation.

Following is a day-by-day chronicle of events that resulted in the "Lost Battalion" rescue courtesy of the Japanese American Veterans Association:

Oct. 24

The 1st Battalion, 141st Regiment fends off attacks along its flanks, the worst of which waited ahead of them. Members of the 933 Volks-Grenadier and 198 Fusilier Battalion troops soon surround them and overrun their headquarters. The 1st Battalion sends small patrols to contact the mission force but are turned back.

To further compound the situation, the 2nd and 3rd Battalions of the 141st Regiment are stopped cold on the left flank. Ten members of the 1st Battalion, 141st Regiment are killed in action.

Oct. 25

A medium patrol sets out in the morning to reestablish a supply route and communication — it is soon returned. Later that day a large 50-man patrol of volunteers is sent from 1st Battalion, 141st to break through to the mission force only to be trapped by a high density mine field, pre-sighted MG 42 machine gun and mortar fire. Only five men of the 50-man patrol return late on the evening of Oct. 26.

Oct. 26

Enter the 442nd RCT, whose men had just withdrawn for rest after capturing Bruyeres, Belmont and Biffontaine. The Nisei men are ordered to break through to the surrounded Texans, who had not eaten in three days and are critically low on ammunition.

Oct. 28

The 442nd RCT encountered sub-freezing temperatures at night, near-constant rainfall and ever-stiffening enemy resistance. The 405th Fighter

Squadron encounters zero visibility over the drop zone and is unable to drop supplies to the 1st Battalion. Eighteen are killed on the 442nd RCT.

Oct. 29

This sixth day was the toughest. A tremendous artillery barrage preceded the first enemy assault of the day. The unique sound of the German MG 42 machine gun pierces the morning silence and signals the commencement of the attack. The "Lost Battalion" light and heavy machine gunners took a heavy toll on their attackers. All units are successful: the 3rd Battalion/442nd RCT charge Hill 617, break enemy resistance and clear a path to the "Lost Battalion."

The pilots of the 405th Squadron hit the mark with the majority of their supplies. Armed, the men of the "Lost Battalion," who have been without food for five days, repel the largest enemy ground assault of the seven-day siege.

Oct. 30

The Germans retreat. Late in the afternoon, 141st T/Sgt. Eddie Guy of New York City sees some movement in front of his position. T/Sgt Tak Senzaki and Private Mutt Sakumoto, of the 3rd Battalion, 442nd, advance toward Guy's position on the defensive perimeter. Sakumoto nonchalantly asks Guy, "Do you guys need any cigarettes?"

The 442 RCT suffer over 50 KIAs, an estimated 286 wounded in combat, and over 250 non-combat related casualties (frost bite, trench foot, etc.) in the breakthrough effort to reach the "Lost Battalion." ❁



'Lost Battalion' and 442nd RCT veterans gathered in Houston Nov. 1 to mark the 65th anniversary of the rescue at a gala hosted by the National Japanese American Memorial Foundation.

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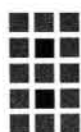
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Primatologist Jane Goodall says the only
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is our sophisticated language. She urges us
to use it to change the world.

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- The John Nishizu Family -



1940s



PHOTO COURTESY OF THE FAMILY OF FRED T. KOREMATSU

Before the World War II incarceration of Japanese Americans, Fred Korematsu (second from right) worked in his family's Bay Area flower nursery.

Legality of Army Evacuation Orders to Be Tested Soon



If, according to the petition filed on behalf of Fred Korematsu, the court ruled against the Nisei who challenged the legality of Executive Order 9066, it would be 'writing the epitaph of a lifeless Constitution.'

In the JA community's darkest hours, lawyer A.L. Wirin served as the JACL's special counsel and wrote for the *Pacific Citizen*, including this piece published **March 4, 1944.**

By A.L. Wirin

The constitutionality of the military evacuation orders, excluding from the Pacific Coast, American citizens of Japanese ancestry and directing their internment now awaits decisions by the Supreme Court with the filing of a petition to review the opinion of the Ninth Circuit Court of Appeals by Fred Korematsu.

The *Korematsu* case was sponsored and is being carried through the courts by the Northern California Comm. of the ACLU. Supporting the appeal in a brief filed as a friend of the court is the national office of the ACLU.

Although the Supreme Court in the *Hirabayashi* case merely upheld the curfew orders issued by Gen. DeWitt and expressly avoided passing upon the legality of the exclusion orders, the Ninth Circuit Court of Appeals summarily upheld the evacuation orders relying upon the Supreme Court's views expressed in the *Hirabayashi* case. In the circuit court, Judge William Denman criticized the action of the other judges of that court for not considering and passing upon the issues in that case and for relying solely upon the Supreme Court's general language in the *Hirabayashi*

decision.

In a brief prepared by Wayne M. Collins, counsel for the Northern California ACLU Comm. and countersigned by the former Judge Jackson H. Ralston of Palo Alto, supporting the application for review of the action by the Federal Court of Appeals at San Francisco, it is urged that both the act of Congress

which makes it a crime to violate a military order and the military order themselves as applied to *Korematsu*, unconstitutionally deprived him of substantially all his rights of national citizenship in the absence of crime upon his part without due process of law, constituted a bill of attainder and effectually imprisoned and detained him in involuntary servitude.

The exclusion orders are challenged also on the ground that the

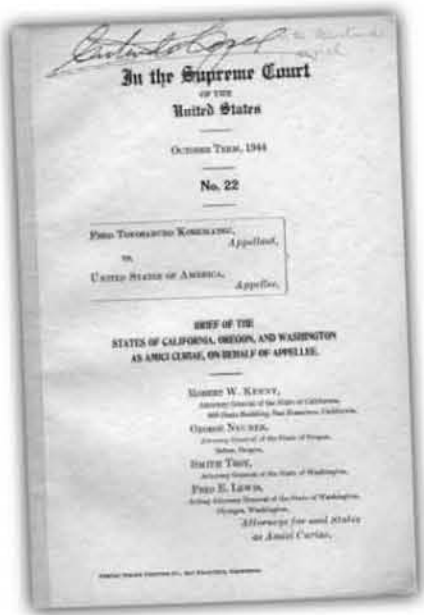


Korematsu (center) sought justice again in 1983 with a legal team that included Dale Minami (left).

Congressional act delegated unlimited legislative powers to the courts, juries and military commanders, and delegated unlimited judicial power to military commanders. Also claimed is that Korematsu was deprived of his liberty and property without due process of law, that the evacuation orders inflicted upon Korematsu cruel and unusual punishment constituting a bill of attainder, violating “his rights to be free from unreasonable search and seizures,” imposing a condition of slavery and involuntary servitude and works a corruption of blood and forfeiture upon him without trial upon the theory of the constructive treason of his remote ancestors.

The noteworthy brief thus concludes:

“This petition presents constitutional issues of a novel nature and great gravity. The final determination of these questions is a matter of national concern. The rights of national citizenship of the petitioners and 70,000 American citizens and native-born children who have been unfortunate enough through no fault of their own but solely by the accident of birth to have had ancestors who, for a period of time, were nationals of Japan directly depend upon the final determination of the issues involved herein. Indirectly the rights and liberties of all native-born and naturalized citizens likewise depend on the final settlement of these issues.



The amicus brief in the Korematsu case.

Whether the Constitution any longer possesses efficacy is at stake herein. Whether this nation may, with truth, be identified as a republican democracy or whether, because of public apathy and indifference, it has surrendered all governmental power to the executive division power without a struggle are the fundamental questions this court must decide. If the question finally were to be resolved against the petitioner the conclusion would necessarily follow that courts had ceased to function as the judicial department and had been distorted into an appendage to the executive branch. In such circumstances this court would no longer be interested in judicial questions but merely in writing the epitaph of a lifeless Constitution. We cannot believe that such is the mission of this court and the destiny of this Republic.”

Supporters of the Northern California’s petition to the Supreme Court for a review of the case in the national office of the ACLU in a brief countersigned by the following attorneys: Morris M. Grupp, and Clarence E. Rust, of the California Bar; Edwin Borchard, of the Connecticut Bar; Osmond K. Frankel, and Arthur Hays, of the New York Bar; and Harold Evans, William Draper Lewis, and Thomas Raeburn White, of the Pennsylvania Bar urges the Supreme Court to review the case and to set aside the exclusion orders on the grounds that the military authorities have no power to order the detention of citizens; classification of citizens based solely on ancestry is a denial of due process and is forbidden by the Fifth Amendment; and the exclusion orders constitute a denial of due process because no provision for any hearing was made. ❀



Korematsu spoke out after the Sept. 11th terrorist attacks to ensure that Muslim Americans did not face the same type of injustice he did.

PHOTO COURTESY OF THE FAMILY OF FRED T. KOREMATSU

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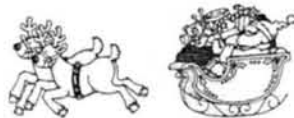
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'Today, Fred Korematsu's case resonates as much as ever,' says Katie Nakano, a Yonsei who attended the re-enactment of the Korematsu case this year.

A Year of Remembrance

This year, a reenactment of Fred Korematsu's day in court to challenge the World War II internment of Japanese Americans ensured that future generations don't forget one of the darkest decisions by the high court.

By Katie Nakano

Sixty-five years ago this December, the U.S. Supreme Court handed down its decision in *Korematsu v. United States*, forever changing the course of history. It may have taken over six decades, but 2009 is the year that the courts took the initiative in paying tribute to the significance of the case.



PHOTO COURTESY OF THE PRESS-ENTERPRISE

Karen Korematsu-Haigh gave her personal take on her father's 1942 case in a recent Riverside courtroom.



PHOTO COURTESY OF THE FAMILY OF FRED T. KOREMATSU

Fred T. Korematsu passed away in 2005.

sentations through monitors in different rooms. What unfolded was an indelible side of Japanese Americans in 1944.

1944

The *Korematsu v. United States* case challenged the constitutionality of Executive Order 9066, the law that ordered the removal of Americans of Japanese ancestry from the West Coast. Toyosaburo Fred Korematsu, a U.S.-born citizen, knowingly disobeyed this law and was arrested. With the help of attorney Wayne M. Collins and the Northern California American Civil Liberties Union, Fred Korematsu took his case to court. He lost the decisions in the lower courts and appealed to the highest courts of the judicial system. On Dec. 18, 1944, the U.S. Supreme Court held that the evacuation and internment of Japanese



Katie Nakano attended the 2009 Tule Lake pilgrimage with her father, Roy Nakano.

Americans was justified in the name of national security. In doing so, the court established the standard of judicial review, holding that government discrimination on the basis of race must be justified by a compelling government interest, narrowly tailored, and use the least restrictive means.

2009

For the recreation of the historic oral arguments, University of California, Irvine Law School Dean Erwin Chemerinsky presented the testimony of Fred Korematsu's attorneys during the Court of Appeals commemoration. Chemerinsky argued that race can never be the basis for taking away liberties, and that E.O. 9066 was unconstitutional because both liberties and property were taken without due process of law.

Representing the government in the reenactment was Chapman University Law School Dean John Eastman, arguing that the order was not based on race. On the contrary, Eastman argued that the evacuation was because of military necessity. The JAs were new Americans, he argued. They were only one or two generations away from being Japanese-born citizens.

Karen Korematsu-Haigh Remembers

The most searing remembrance out of the program came after the court arguments, when Fred Korematsu's daughter spoke.

Karen Korematsu-Haigh didn't know about her father's famous case until she was in high school. A classmate, it turns out, gave a book report and mentioned the case of *Korematsu v. United States*.

"I wonder if it's one of my distant relatives," she remembers saying at the time. "No, I think it's your father," said her classmate.

Korematsu-Haigh was upset, and waited in line to call home on the school's public pay phone. She hurried home after school when no one answered. "Is it true?" she asked her mother. "You better talk to your father," was the reply. That

night, Karen waited for her father to return home from his double shift. It was one of the longest waits of her life.

After the courtroom presentations and the closing remarks of Justice Ramirez, the words of Korematsu-Haigh still echoed. "People didn't talk about camp." Even though her father didn't talk about the case very much, "he had always wanted to reopen the case because he believed in the

'Even though [Korematsu-Haigh's] father didn't talk about the case very much, "he had always wanted to reopen the case because he believed in the Constitution."

Constitution."

The justices read the decision of the court. Of course, the majority ruled against Fred Korematsu. However, the dissenting opinions of Justices Jackson, Murphy, and Roberts (the sole Republican on the high court) were also read. Personal testimonies were offered, including Korematsu-Haigh's. It was an emotional moment as tears were shed by Korematsu-Haigh. She said her father was truly and utterly disappointed, as he believed so much in the U.S. Constitution.

Fred Korematsu passed away in 2005.

Korematsu v. United States II

This year also marks the 25th anniversary of *Korematsu v. United States II*, the decision published in 1984 vacating Fred Korematsu's convic-

tion. With the help of the Asian Law Caucus, attorneys Peter Irons, Dale Minami and others, Fred Korematsu returned to the courts, challenging the earlier decision through an ancient common law avenue to right fundamental wrongs called a *writ of coram nobis*.

In the second *Korematsu* case, U.S. District Court Judge Marilyn Hall Patel held, "There is substantial support in the record that the government deliberately omitted relevant information and provided misleading information in papers before the court." This information was critical to the Supreme Court's original decision in 1944.

Judge Patel went on to state: "In particular, the government suppressed information that their stated military justification for the exclusion and internment of Japanese Americans was, in the words of Department of Justice officials writing during the war, based on 'willful historical inaccuracies and intentional falsehoods.'"

Deja Vu

Today, Fred Korematsu's case resonates as much as ever. The ongoing war on terror offers temptations for the suspension of civil liberties. But as Judge Patel concluded 25 years ago, the Korematsu case, "stands as a caution that in times of distress the shield of military necessity and national security must not be used to protect governmental actions from close scrutiny and accountability."

"It stands as a caution that in times of international hostility and antagonisms our institutions, legislative, executive and judicial, must be prepared to exercise their authority to protect all citizens from the petty fears and prejudices that are so easily aroused." ❀

Katie Nakano, 17, is a student at Temple City High School in Temple City, Calif. Earlier this year, she participated in the 2009 Tule Lake Pilgrimage.

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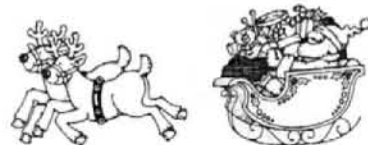
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1940s



PHOTO COURTESY OF THE JAPANESE AMERICAN HISTORICAL SOCIETY OF SAN DIEGO/WWW.JAHSSD.ORG

Kajiro Oyama and his family outside their Chula Vista, Calif. home in 1935. The Oyamas farmed celery, tomatoes, strawberries and beans.

Oyama Case Decision Upholds Nisei Rights

By Tosuke Yamasaki



In 1934 Issei Kajiro Oyama found a way around the Alien Land Laws — he bought land in his American-born son's name. When the state took his land, Kajiro took the fight to the highest court in America. The ***Pacific Citizen*** covered each step, including this **Jan. 24, 1948**, article on the landmark *Oyama v. California* decision.

Though the Oyama case did not strike down California's Alien Land Laws, it served as an important precedent for *Sei Fujii v. California*, the 1952 case that finally did repeal the laws.

WASHINGTON—In a 6-3 reversal of a California Supreme Court judgment in the Oyama test case, the U.S. Supreme Court on Monday, Jan. 19, ruled that the provisions of the California Alien Land Law had been applied unconstitutionally against Fred Oyama, but the high court refused to invalidate the whole statute despite the insistence of four concurring justices.

The opinion of the court, written and delivered by Chief Justice Fred M. Vinson, conceded the argument of the petitioners that California had discriminated against the Nisei land holder in escheating his property to the state — tracts which his alien Japanese father had deeded to him 14 years ago — but added “we do not reach” their other contentions that the land law denies ineligible aliens the equal protection of the laws.

Chief Justice Vinson held that the issue was citizen's rights — namely, whether California in barring ownership of land to Fred Oyama had deprived him of the equal protections of the laws guaranteed by the 14th Amendment and of his privileges as an American citizen. The chief justice thought a ruling on that was sufficient to settle the Oyama case.

“The only justification urged upon us by the state (California) is that the discrimination is necessary to prevent evasion of the Alien Land Law's prohibition against ownership of agricultural land by ineligible aliens. This reasoning presupposes the validity of that prohibition, a premise which we deem it unnecessary and therefore inappropriate to re-examine in this case,” he declared, adding:

“But assuming, for purposes of argument only, that the basic prohibition is constitutional, it does not follow that there is no constitutional limit to the means which may be used to enforce it. In the light most favorable to the state, this case presents a conflict between the state's right to formulate a policy of land holding within its bounds and the right of American citizens to own land anywhere in the United States. When these two rights clash, the rights of a citizen may not be subordinated merely because of his father's country of origin.”

However, four concurring justices, in two separate opinions, one delivered by Justice Hugo Black and joined in by Justice William O. Douglas, and the other written by Justice Frank Murphy and shared by Justice Wiley Rutledge, insisted that the whole structure of the land law should be invalidated. They declared the controlling issue is whether the statute is consistent with the U.S. Constitution, noting, with detail, the racist features of the anti-Japanese California law.

“The California statute in question, as I view it, is nothing more than outright racial discrimination. As such, it deserves constitutional condemnation. And since the very core of the statute is so defective, I consider it necessary to give voice to that fact even though I join the opinion of the court,” said Justice Murphy in a 25-page attack on the land law. He described the land law as an “unhappy facsimile, a disheartening reminder, of the racial policy pursued by those forces of evil whose destruction recently necessitated a devastating war. It is racism in one of its most malignant forms.”

Justice Black said he should prefer to reverse the judgment on the ground that the provisions of the California statute violate the equal protection clause and conflict with federal laws and treaties governing the immigration of aliens and their rights after arrival in this country. In a blistering condemnation of the alien land legislation, he declared: “That the effect and purpose of the law is to discriminate against Japanese because they are Japanese is too plain to call for more than a statement of that well-known fact.”

He pointed out that despite the sweeping prohibition against Japanese ownership or occupancy of land, it is no violation of the law for a Japanese to work on the land as

1940s



PHOTO COURTESY OF ACLU SAN DIEGO

After World War II, the family returned to Chula Vista to find that their property had been escheated by the state of California.

a hired hand. The law thus puts all Japanese aliens within its boundaries on the lowest possible economic level, he said, adding that he would overrule the previous decisions of the Supreme Court that sustained state land laws, which discriminate against one group of people.

Justice Felix Frankfurter joined in the majority opinion which was limited to the more restricted issue discussed by the chief justice.

The three dissenting justices — Robert H. Jackson, Stanley Reed and Harold Burton — attacked the court's failure to decide the constitutionality of these land laws, arguing that the judgment against Oyama should not be reversed unless the court was prepared to invalidate all the provisions of the laws.

Justice Jackson, giving his own dissent, declared that while he thought California has pursued a policy of "unnecessary severity" in the Oyama case. "I do not see how this court, while conceding the state's right to keep the policy on its books, can strip the state of the right to make its act effective. What we seem to be holding is that while the state has power to exclude the alien from land ownership, the alien has the constitutional right to nullify the policy by a device we would be prompt to condemn if it were used to evade a federal statute."

Justices Reed and Burton said that unless the California laws are to be held unconstitutional, the presumption of intent to evade the law and its resulting effects must be accepted as legal.

In rendering the court's opinion, Chief Justice Vinson remarked that in approaching such cases as the Oyama case, in which federal constitutional rights are asserted, "it is incumbent on us to inquire not merely whether those rights have been denied in express terms, but also whether they have been denied in substance and effect."

The chief justice traced the entire history of the Oyama case pointing out how an alien Japanese, Kajiro Oyama, had in 1934 purchased six acres of farmland in Southern California in the name of his son, Fred. The deed was duly recorded. On two occasions, in 1936 and again in 1937, the father as guardian sought the courts permission to borrow money on the land. In each case the court approved the act. Again in 1947 he purchased two more acres, adjoining his first parcel of land.

In 1942, the chief justice went on, Fred and his

family were evacuated from the Pacific Coast along with all other persons of Japanese ancestry, and in 1944, when Fred was 16 and still forbidden to return home, California filed a petition to declare an escheat on his property. The California trial court found as facts that the father had the beneficial use of the land and that the transfers were subterfuges effected with intent to prevent, evade or avoid escheat, and accordingly, the court vested the land to the state.

He pointed out how the trial court filed no written opinion in the Oyama escheat proceedings but indicated that its findings were based primarily on four inferences, the two most important being: 1. statutory presumption that any conveyance is with "intent to prevent, evade or avoid" escheat if an ineligible alien pays the consideration; 2. an inference of similar intent from the mere fact that the conveyances ran to a minor child. The California Supreme Court, he added, relied upon the same four inferences in holding the trial court's findings of intent justified, ruling further that California could constitutionally exclude ineligible aliens from any interest in agricultural land, and that Fred Oyama was deprived of no constitutional guarantees since the land had passed to the state without ever vesting in him.

The chief justice showed how the California law had set up a father-son relationship between an alien Japanese father and his American-born son which differs from the relationship between citizen fathers and their sons. "Fred Oyama ran into other obstacles which, so far as we can ascertain, do not beset the path of most minor donees in California," he declared.

More important to the issue of equal protection, he added, is the fact that "our attention has been called to no other case in which the penalty for a guardian's derelictions has fallen on any one but the guardian. The whole theory of guardianship is to protect the ward during his period of incapacity to protect him.

"In Fred Oyama's case, however, the father's deeds were visited on the son; the ward became the guarantor of his guardian's conduct. The cumulative effect, we believe, was clearly to discriminate against Fred Oyama."

Pointing out that the Nisei was saddled with an onerous burden of proof, which need not be borne by California children generally, he emphasized that

statutory presumption and the two ancillary inferences, which would not be used against most children, were given such probative value as to prevail in the fact of a deed entered in the public records.

The only basis for this discrimination against an American citizen, moreover, was the fact that his father was Japanese and not American, Russian, Chinese, or English. But for that fact alone, Fred Oyama, now a little over a year from majority, would be the undisputed owner of the eight acres in question."

"Since the view we take of petitioners' first contention (that it deprives Fred Oyama of the equal protection of the law and of his privileges as an American citizen) requires reversal of the decision below, we do not reach their other contentions: that the Alien Land Law denies ineligible aliens the equal protection of the laws, and that failure to apply any limitations period to escheat actions under that law takes property without due process of law."

The decision climaxes a three-year-old fight of the JACL, the JACL Legal Defense Fund of Southern California and the Northern California Civil Rights Defense Union to obtain a Supreme Court ruling on the validity of the Alien Land Law.

The California Supreme Court on Oct. 31, 1946, upholding the judgment of the San Diego Superior Court, ordered the Oyama property escheated to the state. Two of the seven justices in the California decision did not take part in the final ruling while one more concurred solely on the ground that the decisions of the California court "are controlling until such time as they are re-examined and modified" by the U.S. Supreme Court.

The Supreme Court in 1923 in the *Terrace v. Thompson* case held that the Alien Land Law was constitutional.

The case was argued before the highest tribunal on Oct. 22, 1948, at which time Dean Acheson, former undersecretary of state, and A. L. Wirin, legal counsel for the national JACL, represented the Oyamas. The Washington office of the JACL Anti-Discrimination Committee had requested attorneys Acheson, Wirin, and Charles Horsky, counsels for the Oyamas, and the JACL, for their interpretations of the legal implications of this decision. ❀

2008



PHOTO: PHYLLIS OYAMA

Alice Yano (left) and Fred Oyama were honored by the ACLU San Diego for their family's role. Sept. 24 was officially declared 'Kajiro Oyama Day' in San Diego.

Ordinary Family, Extraordinary Legacy

Sixty years ago, California took away the Oyama family's land. By suing and winning, the family built a foundation for the fight for equal rights.

Fred Oyama was six years old when he first became a landowner. It was about six acres of Chula Vista, Calif. farmland — a gift of necessity from his Issei father, Kajiro Oyama.

Back then racism was written into law, and the only solution was a gift. Kajiro, who immigrated to the U.S. in 1914 from the Wakayama Prefecture, was an "alien ineligible for citizenship" and therefore prohibited from owning land, so he simply deeded the property to his American born son.

"I didn't know why I was there," said Fred, a retired junior high math teacher, about the day he and his father filed the paperwork for the land.

But innocence turned into anger when the U.S. government seized the Oyama land anyway during World War II, saying it had been purchased with intent to evade the Alien Land Law.

"I was so angry," said Fred in between long pauses. "This is my country. I'm a citizen and you take my land away."

Instead of accepting this fate, Kajiro and Fred, with the help of the JACL and the American Civil Liberties Union, took their battle against injustice all the way to the Supreme Court. In the highest court in the land, the Oyamas were vindicated.

Their 1948 case, *Oyama v. California*, has been called a turning point for equal rights for Asian Pacific Americans and the country's immigrant communities.

But 60 years later, even with a splashy ACLU event commemorating the landmark case, Fred prefers to duck the spotlight.

"My role was my name. Everything that happened was because of my dad."

In 1934, Kajiro purchased the Chula Vista property located on J Street for \$4,000. The land was deeded to Fred, an American citizen by birth.

But with the outbreak of WWII and the president's evacuation order of all Japanese Americans from coastal areas, the Oyamas were forced to leave their land in 1942 for Utah.

The Oyamas leased a farm near Cedar City, Utah, so they could avoid the internment camps.

"I knew our rights were being violated. But not

knowing the nuances of the legal system, what could we do?" said Fred.

In the summer of 1944 when Fred was 16 years old, a deputy marshal notified the Oyamas that their California was filing an "escheat" suit under the Alien Land Act to take away their Chula Vista property.

The Alien Land Law, which passed in California in 1913 and 1920, were primarily targeted at JAs who were perceived as threats to local farmers. The escheat suits were like salt on an open wound.

But it took a visit from civil rights leaders to convince the Oyamas to fight back. The ACLU and JACL's Mike Masaoka arrived on the Oyama's doorstep one day to encourage Kajiro to let them take his case to court, said Alice Yano, Fred's sister. They said Kajiro's conscientiousness in putting the property in Fred's name gave their case the best chance of winning.

At first, the Issei farmer was reluctant, but he eventually agreed.

"I think it was because he had the backing of the JACL," said Alice, 83. "He was doing it for all Nisei."

Oyama's case lost in the lower courts, but ACLU attorney A.L. Wirin took the case to the U.S.

Supreme Court, where Dean Acheson, the secretary of state under President Harry Truman, presented the case for the Oyamas.

There, the justices agreed that Fred had been deprived of federal and state equal protection guarantees.

The Oyama decision set a crucial precedent for later Alien Land Law cases and the 1952 lifting of racial restrictions in California.

But growing up in the Oyama household, the Supreme Court case was simply called "the land case with the ACLU," said Phyllis Oyama, Fred's daughter. It wasn't brought up much and almost never in the context of its historical significance.

"It was never talked about in that way in our family," said Phyllis. It was simply ordinary people doing the right thing.

At a dinner hosted by the ACLU of San Diego and Imperial Counties, Sept. 24 was officially declared "Kajiro Oyama Day" in San Diego.

Phyllis thinks Kajiro, who passed away in 1998 at the age of 99, would have been thrilled that his land case made an impact on equal rights.

"That's what our country is built upon," she said. "We need to protect everything we can."

It's especially important now because Kajiro's fight for justice is still being waged today in another part of the country where the Alien Land Law is still on the books.

Florida is the last state in the nation to still have the Alien Land Law in its constitution. And for the last six years, Sen. Steven Geller, D-Cooper City, has been the law's biggest opponent.

For the upcoming Nov. 4 general elections, he successfully got such a measure on the ballot.

Florida's existing Alien Land Law is obsolete and unenforceable. If the measure passes, it would just be symbolic.

"But it discriminates against Asians. It's comparable to a state law saying African Americans can be slaves even though the U.S. Constitution bars it," said Geller.

Opponents have also said striking the law would help "terrorists and illegal aliens."

The measure needs a 60 percent vote to pass. But if voters go to the polls and misconstrue the measure as a benefit for undocumented immigrants and terrorists, they will vote against it, said Geller.

"Nobody but me has been advocating this," he said. "This is a one-time shot."

At its Sept. 27 meeting in Washington D.C., the JACL national board passed a resolution to support the repeal of Florida's Alien Land Law. The resolution also called for staff members to conduct outreach and educational campaigns on the ballot initiative.

Any law that restricts rights based on race should be stricken, said Fred. ❁

THE ROAD TO EVACUATION

1940s

The most important events of 1942 centered on the forced removal of over 100,000 Japanese Americans from their West Coast homes. The ***Pacific Citizen*** chronicled every crucial event including this chronological record of the evacuation originally published **Dec. 31, 1942.**

JANUARY

The first cries for the evacuation of Japanese aliens from West Coast homes were heard from California "pressure groups," many of them historically in favor of restrictions against Japanese immigrants and their American-born sons and daughters. Later these demands for evacuation of "enemy alien" Japanese were to be expanded to include all persons of Japanese ancestry. A lobby representing a powerful California agricultural pressure group went to Washington to put pressure on Congressmen and on government officials for evacuation. The mayor of Los Angeles, who first asked American-born Japanese municipal civil service workers to take a leave of absence, later made public demands for the evacuation of Japanese. On Jan. 29, U.S. Atty. Gen. Francis Biddle issued the first order establishing prohibited and restricted zones along the West Coast and regulating movements of enemy aliens therein. Subsequent orders were issued on Jan. 31 and in February.

FEBRUARY

Demands for evacuation grew. A letter was sent to President Roosevelt on Feb. 13 from the

set an example which resulted in additional safeguards by the government and military authorities to avoid any recurrence of the disordered evacuation of the Terminal Island area.

MARCH

On March 2 a proclamation was issued by Lt. Gen. John L. DeWitt — commanding general of the Western Defense Command and Fourth Army — designating military areas in the states of Washington, Oregon, California and Arizona from which all persons of Japanese ancestry were to be evacuated.

The JACL called an emergency national council meeting in San Francisco during the first week of March, attended by 200 representatives from 66 chapters in 300 communities. The JACL statement to the Tolan Congressional Committee strongly opposed mass evacuation and asked for selective evacuation of persons considered dangerous to the security of the coastal area. However, government and military authorities impressed JACL officials with the fact that evacuation would be carried out, whatever the attitude of the JA community. The JACL announced its cooperation with the decision of the military com-



JAs say bye to friends on a train to the Merced Assembly Center.

Pacific Coast congressional delegation, headed by Rep. Leland Ford, recommending the evacuation from strategic areas of all persons of Japanese ancestry.

On Feb. 19 President Roosevelt issued an executive order authorizing the secretary of war or designated military commanders to prescribe military areas from which any or all persons may be excluded, or in which their movements may be restricted. Voluntary evacuation of Japanese from the West Coast area was started. Meanwhile, wild rumors were circulated regarding wholesale sabotage by residents of Japanese ancestry in Hawaii on Dec. 7.

On Feb. 21 the hearings of the Tolan Committee (House Committee on National Defense Migration) began in San Francisco, but while these hearings were still underway, evacuation was to be ordered. On Feb. 23, the Tolan Committee took its first positive action in wiring President Roosevelt, urging for the establishment of the office of Alien Property Custodian in the Pacific Coast area. The Terminal Island fishing colony, peacetime home of 3,000 persons of Japanese ancestry was ordered evacuated "on 36 hours' notice." The heartbreak, the loss of property, the victimization of the people by unscrupulous profiteers at Terminal Island were to

mander in time of war and said that its members would cooperate as an expression of their loyalty to the United States.

On March 14 the Wartime Civil Control Administration (WCCA) was established as an agency of the Western Defense Command under Col. Karl R. Bendetsen. On the same day a proclamation was issued designating Idaho, Montana, Nevada and Utah as military areas 3, 4, 5, and 6, respectively. On March 16 work was started on clearing land and erecting housing for the evacuee processing center at Manzanar, Calif., under the U.S. Army Engineers.

On March 18 Executive Order (9102) issued by President Roosevelt created the War Relocation Authority (WRA), a civilian agency, with authority to formulate and carry out a program for planned and orderly relocation of persons evacuated from military areas. Milton S. Eisenhower was appointed director.

On March 19 telegrams were sent by the Tolan committee to 15 Western governors asking for their attitude toward receiving voluntary evacuees, since during this period voluntary evacuation was being urged by the Army. All but one of the replies (from Gov. Ralph Carr of Colorado)

See EVACUATION/Page 73

JAs were forced to wear evacuation tags while waiting for buses bound for desert prisons.



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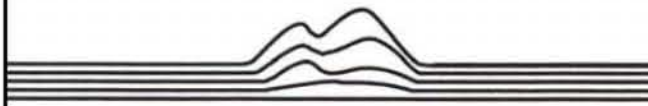
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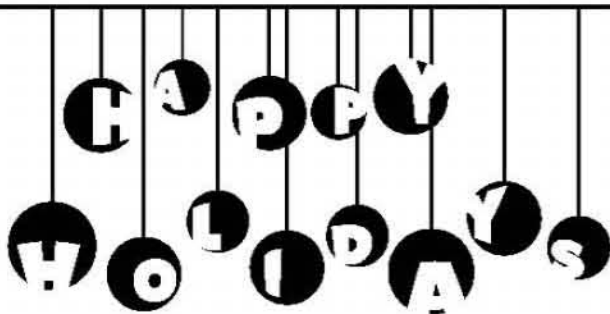
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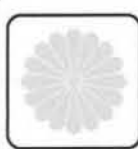



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1950s



Hawaii, a popular tourist destination for Americans, officially became the 50th state in 1959. Hawaiians, like the group above, celebrated the milestone on the beach.

JACL to Press Efforts for Hawaii Statehood



The road to Hawaii statehood took years of work. The *Pacific Citizen* covered every major event including this **May 13, 1955**, article chronicling the JACL's commitment to help make the islands a part of the United States. The effort paid off on Aug. 21, 1959, when President Eisenhower signed the proclamation to welcome Hawaii as a state.

WASHINGTON—Despite the House recommittal of the combined Hawaii-Alaska statehood bill Tuesday, the Japanese American Citizens League will continue to press for favorable action during this session.

Effort is to be made by statehood advocates to urge the House Interior and Insular Affairs Committee to divorce the statehood "package" deal and resubmit separate bills for Hawaiian and Alaskan statehood this year.

Such a bill could be considered on individual merits under special House rules granting statehood matters a privileged status, it was pointed out by the Washington JACL office.

Efforts will also be redoubled urging the Senate Interior and Insular Affairs Committee to report out separate bills for Hawaii and Alaska.

According to Capitol Hill observers, present prospects are dim for any favorable action this year in either the House or Senate, but the fight will go on, the JACL added.

Rep. John R. Pillion, R-New York, led the debate to recommit the combined statehood measure on grounds that statehood would give disproportionate power to Hawaii and Alaska in the Senate as compared with present states and would "deliver the Hawaiian state to the Communist Party on a silver platter."

Mrs. Joseph R. Farrington,

Republican Delegate from Hawaii, who led the fight for the bill, denied the charges of communism.

Tribute should be paid to Mrs. Farrington for her gallant and courageous stand favoring statehood despite opposition from House Speaker Sam Rayburn and Minority Leader Joe Martin, the Washington JACL office commented.

House Votes to Recommit Statehood Bill, 218-170

Almost solid opposition of Southern Democrats, a majority of Republicans brought about the House rejection of a bill to admit Alaska and Hawaii into the union last Tuesday. The vote was 218-170 to return the measure to the Interior and Insular Affairs Committee, which has been described as tabling the issue for this session.

The vote came after two days of heated debate. On three occasions, the House voted to admit Hawaii to the union, and Alaska once. But it has never approved a combined admission, although the Senate did so last year. ❀



PHOTO: SHAMA KO

The Aloha Towers on the island of Oahu.



Hawaii Statehood

A Timeline

June 14, 1900

Congress passes the Hawaii Organic Act, which creates the governing legislation of the Territory of Hawaii. The act grants citizenship to all citizens of the republic. A distinct territorial judiciary is set up. The territorial governor and territorial secretary (akin to a lieutenant governor) are to be appointed by the president.

February 11, 1919

Prince Kuhio Kalaniana'ole introduces the first Hawaiian statehood bill to Congress. The bill is referred to a committee for further study. In subsequent years, this bill is followed by numerous other bills calling for Hawaii statehood. Prior to 1959, none of these bills gained congressional approval.

July 9, 1921

U.S. Congress approves the Hawaiian Homes Commission Act sponsored by Prince Kuhio. The act sets aside almost 200,000 acres of former crown lands in trust for people of at least 50 percent Native Hawaiian blood.

May 9, 1934

In a move to protect mainland sugar interests, Congress approves the Jones-Costigan Act. This act lowers the amount of sugar that foreign countries and territories, including Hawaii, can export to the American continent tariff-free. This convinces local plantation owners who suffer a resulting economic pinch to campaign for statehood.

November 22, 1935

The emergence of commercial air travel brings Hawaii closer to the U.S. Instead of a five-day journey by sea, travelers can now take a 16-hour flight from Los Angeles to Honolulu.

October 6–22, 1937

A joint congressional committee of seven senators and 12 representatives hold 17 days of hearings in Hawaii and conclude that Hawaii fulfills every requirement for statehood. A statehood plebiscite, a vote from the people of Hawaii, is recommended.

May 7, 1940

The U.S. Pacific Fleet moves its headquarters from San Pedro, Calif. to Pearl Harbor. This, in addition to the military fortifications already in place make Hawaii an ever more important military outpost for the United States.

November 5, 1940

The statehood plebiscite required by Congress results in a 2 to 1 vote in favor of statehood — 46,174 votes to 22,426.

December 7, 1941



The Japanese attack Pearl Harbor. Hawaii is placed under martial law until 1944.

February 1, 1943

Nisei volunteers are activated for service as the 442nd Regimental Combat Team.

August 10, 1944

The 100th Infantry Battalion formally becomes part of the 442nd RCT for the final nine months of the war in Europe.

August 15, 1945

World War II ends.

December 22, 1945

Interior Secretary Harold Ickes endorses Hawaii statehood as the official position of the Department of the Interior.

December 14, 1946

Hawaii is placed on the United Nations list of "Non-self-Governing Territories" under article 73 of the UN charter, which promotes decolonization. This creates an unexpected impediment to statehood.

January 7-17, 1946

The U.S. House Committee on Territories, headed by Louisiana representative Henry Larcade, holds hearings on statehood for Hawaii — the first since 1937.

January 17, 1946

On the last day of the Larcade hearings, territorial senator Alice Kamokila Campbell, daughter of wealthy sugar planter James Campbell and a descendant of Hawaiian royalty, voices her opinion against statehood.

1947

Further Hawaii statehood hearings are held in Washington, D.C. In June, the bill is brought to the House floor and passes 196 to 133.

January 7, 1948

President Harry S. Truman calls for Hawaii statehood in his state of the union message. A third Congressional statehood investigation is held in Hawaii for 12 days. The unanimous recommendation is immediate statehood.

December 31, 1948

The 80th Congress adjourns without any Senate floor vote on the Hawaii statehood bill passed by the House in 1947.

May 20, 1949

In an attempt to expedite statehood, the Territorial Legislature approves the convening of a constitutional convention to frame a state constitution.

November 7, 1950

The Hawaii State Constitution is approved by the people with a vote of 82,788 to 27,109.

1952

At the insistence of Senate Majority Leader Ernest W. McFarland, D-Ariz., a combined Hawaii-Alaska Statehood bill is sent to the Senate floor against the wishes of the delegates of both territories, who felt both had more chance of success if Hawaii went first. The bill is sent back to committee on a 45-44 vote, ending action in the 82nd Congress.

1953

In the 83rd Congress, the House of Representatives pass the Hawaii Statehood bill, 274 to 138, for the third time; however, the Senate postpones action to 1954.

1954

The Senate votes 46 to 43 to join the Hawaii and Alaska bills into one measure. They then pass the combined bill 57 to 28. Representative Joseph Martin, the U.S. House Speaker at the time, favors statehood for Hawaii alone and refuses to consider the joint bill.

February 24, 1954

A 250-pound petition containing 120,000 signatures in favor of Hawaii statehood is ceremoniously sent to the U.S. Congress from Hawaii.

November 1954

For the first time in Hawaii's history,

largely due to the support of Hawaii's WWII veterans and the labor unions, the Democratic Party gains control of the territorial legislature.

November 6, 1956

John A. Burns is elected Hawaii's delegate to Congress as a Democrat.

1957/1958

Delegate Burns agrees to a strategy supported by both the Senate Majority Leader Lyndon B. Johnson, D-Texas, and House Speaker Samuel T. Rayburn, D-Texas, to admit Alaska in the 85th Congress and hold back Hawaii. This strategy is designed to force the issue with President Dwight D. Eisenhower. The Alaska bill passes the House 208 to 166 and the Senate 64 to 20. Eisenhower signs the bill. Burns fulfills his commitment and refuses to press for the Hawaii bill.

January 3, 1959

Alaska becomes the 49th state. The 86th Senate moves expeditiously to consider Hawaii for statehood. With the admission of the 49th state, both political parties are willing to admit a 50th state so as to maintain continual political balance in Washington, D.C. (with Alaska being predominantly Democratic and Hawaii more Republican at the time).

March 11, 1959

The Senate passes Hawaii's Statehood Bill 75 to 15.

March 12, 1959

The U.S. House of Representatives passes Hawaii's Statehood Bill 323 to 89.



March 18, 1959

The act to provide for the admission of the state of Hawaii is signed by President Eisenhower.

June 27, 1959

A plebiscite is held to allow Hawaii residents to ratify the congressional vote for statehood. Out of 155,000 registered voters throughout the territory, 140,744 ballots are cast. The "yes for statehood" garners 94.3 percent.



August 21, 1959

President Eisenhower makes Hawaii statehood official by signing the proclamation that welcomes Hawaii as the 50th state of the union. He also unveils the new 50-star flag. 🌺

Timeline information courtesy of hawaii.gov/statehood.

2009



Sen. Daniel Akaka, D-Hawaii, introduced a bill to establish Native Hawaii governance.

Akaka Bill Stirs Public Opinion

By Nalea J. Ko, Reporter

A bill that would establish Native Hawaiian self-governance gained revived attention with the support of a new administration, spurring public opinion in the islands.

Sen. Daniel Akaka, D-Hawaii, introduced the Native Hawaiian Government Reorganization Act, commonly known as the Akaka Bill, in 2000. It is co-sponsored by Sen. Daniel Inouye, D-Hawaii. The bill's creation came in the wake of the Supreme Court's decision in *Rice v. Cayetano*.

The court voted 7-2 in favor of rancher Harold "Freddy" Rice who challenged the constitutionality of a Hawaiian-only voting restriction, which gave Native Hawaiians the authority to elect the board of trustees to the Office of Hawaiian Affairs, or OHA. The agency provides educational, health, housing and other programs for Native Hawaiians. The court's ruling echoed the sentiments of the Bush administration, which strongly opposed the Akaka legislation.

Sam Hirsch, deputy associate attorney general for the Justice Department, spoke of the historical case while expressing the department's support of the Akaka Bill in the Aug. 6 hearing before the Senate Committee on Indian Affairs.

"As for Native Hawaiians specifically, the Supreme Court has never decid-

ed whether Congress has the authority to treat the native Hawaiian community in the same manner as an Indian tribe," said Sam Hirsch. "Indeed in its 2000 decision in *Rice v. Cayetano*, the court expressly avoided that question, calling it 'difficult to reign.' And in the decade since the Supreme Court decided *Rice*, no court has squarely addressed that issue." Hawaii-born President Barack Obama previously expressed his support of the bill.

Hirsch said recognizing Native Hawaiians as a sovereign entity, would acknowledge them as a dis-

tinct community. No vote was made in the hearing. Akaka said it was the 10th time the committee convened to discuss the bill.

Supporters of the bill said its passage would address past wrongs to Hawaiians. But, opponents said the legislation would give Native Hawaiians unfair race-based entitlements.

Hawaii-based attorney H. William Burgess wrote in his testimony that the Akaka Bill would encourage "Hawaiian supremacists."

"A firm rejection of the Akaka Bill by this committee would reassure the people of Hawaii that racial supremacy and separatism are not acceptable," Burgess wrote in his testimony. "That, in the eyes of government, there is only one race here. It is American."

The Kingdom of Hawaii

To understand the sentiments expressed about the Akaka Bill requires a look at the historical relationship between Hawaii and the United States.

During the 1800s coffee and sugar plantations sprouted up in Hawaii, which is comprised of the eight islands. Soon the concept of private landownership was introduced in Hawaii with the Great Mahele, or "Division of Lands," in 1848. The Mahele gave commoners and foreigners land ownership rights.

Iolani Palace opened in 1882 in downtown Honolulu. It was the primary residence for Queen Liliuokalani.



PHOTO: HAWAII.GOV

Akaka (right) says the bill would help preserve cultural heritage.

In 1887 the monarchy's power was limited when a group of businessmen, among others, forced the then-king to sign the document in what became known as the "Bayonet Constitution."

Taking the throne after her brother died, Queen Liliuokalani said she would proclaim a new constitution for the Kingdom of Hawaii. The announcement fueled anti-royalists. A group called the Committee of Safety, which was led by Lorrin A. Thurston, said the queen was infringing on their safety and property rights. U.S. sailors and marines were later positioned outside of the Iolani Palace.

"I Liliuokalani, by the grace of God and under the constitution of the Hawaiian Kingdom, queen, do hereby solemnly protest against any and all acts done against myself and the constitutional government of the Hawaiian Kingdom by certain persons claiming to have established a provisional government of and for this kingdom," wrote Queen Liliuokalani on Jan. 17, 1893.

The kingdom of Hawaii was overthrown in 1893 without bloodshed. When royalists attempted to restore the queen to the throne in 1895, she was arrested and imprisoned in her upstairs bedroom in the palace. Today docent-guided tour groups are led through the same palace once traversed by the queen.

Nearly 100 years later the U.S. government issued an apology for the overthrow of the Kingdom of Hawaii, but supporters of the Akaka Bill said the wounds are still fresh.

"The bill provides needed parity, enabling Native Hawaiians to establish a government-to-government relationship with the United States," said Sen. Daniel Akaka, D-Hawaii, in a written statement to the *Pacific Citizen*. "The structured process in the bill empowers the people of Hawaii to honor the needs of our state, preserve our cultural heritage, and address issues that have remained unresolved since the overthrow of the Kingdom of Hawaii."

The 50th State

Hawaii gained statehood in August of 1959 under President Dwight D. Eisenhower. Commemorative events for the 50th anniversary of statehood were subdued this year, mirroring the similar mixed feelings about the Akaka Bill. And do not expect a victory parade if the bill passes, said Akaka Bill opponents.

"No, it [the Akaka Bill] will not stop racially-motivated lawsuits. It will not benefit most Hawaiians materially. It will not increase self-governance nor self-determination," said Ikaika Hussey, with the Movement for Aloha No Ka Aina, or MANA. "It will lead to more political control over Hawaiians being located in Washington, D.C. not in Hawaii. And it will be misinterpreted by many people as being a victory for Hawaiians, when in fact it will be most useful as a way of closing 'the Hawaiian problem.'"

About 8.5 percent of the population in Hawaii is Native Hawaiian or of other Pacific Islander descent, according to the U.S. Census Bureau. A Native Hawaiian is defined under the Akaka Bill as someone whose relatives resided in the islands before Jan. 1, 1893.

Opponents to the Akaka Bill said the legislation would also separate Hawaii by ethnicity.

"The Akaka Bill will be the destruction of Hawaii's social and economic foundation as we all know it," said Hawaii resident Jimmy Kuroiwa, who said he is related through marriage to Akaka. "Hawaii will become a state of us verses them by race (ethnic group)."

If passed, the bill would establish a "single Native Hawaiian" government that would negotiate assets with the state and federal government. The Hawaiian government would be similar to the federal government's relationship with indigenous people of North America, except the Hawaiians cannot "conduct gaming activities." Akaka said the bill neither permits the transfer of private businesses or



PHOTO: HAWAII.GOV

Hawaiian dancers performed at a conference to celebrate the 50th anniversary of statehood.

lands nor permits secession from the Union.

In 1920 the Hawaiian Homes Commission Act reserved about 203,500 acres of land for Hawaiian homesteads. About 6,800 Native Hawaiian families live on those lands, according to the Akaka legislation. Approximately 18,000 people are on the waiting list. Under the legislation about 1.2 acres of state land, which Native Hawaiians believe was illegally stolen, could be at stake.

Also at stake are future Native Hawaiian programs, said Haunani Apoliona, OHA board chairwoman. She said since 2000, Native Hawaiian programs have been attacked as discriminatory and the "assaults" continue.

"In the absence of the act, Native Hawaiian programs, benefits and assets currently serving Native Hawaiians in the areas of human services, employment training, health, education, economic development, housing, perpetuation of Hawaiian language and culture, policy advocacy, protection of traditional and customary rights will remain in 'harms way,'" Apoliona wrote in an e-mail to the *Pacific Citizen*.

Civil rights organizations like the JACL said it is time to repay Hawaiians for the past wrongs committed.

"We have been supportive of Native Hawaii sovereignty from the beginning," said Floyd Mori, JACL national director. "Their history is too much like Native Americans who had their land taken away and left to fend for themselves in unwanted spaces. Hawaiians deserve the dignity that is due to them as the original inhabitants of the islands."

Despite apparent divisions about the bill, some Native Hawaiians said the community is not as divided about the legislation as might be interpreted.

Native Hawaiian activist William Aila, Jr. said he is "in the middle" about the bill, explaining the legislation has been modified to gain passage. But Aila said the bill sets the foundation for correcting the injustices of the past on the Hawaiian community.

"It's not as divided as it appears," Aila said. "I think the majority of Hawaiians support the creation of a native entity. They clearly identify the injustices of the past and the need to make amends."

The Akaka Bill has never been successful in the Senate, but has passed in the House twice. If the Akaka Bill passes in the Indian Affairs Committee it will move to the full Senate. ✱

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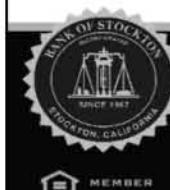
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AP PHOTO

Richard P. Loving and his wife, Mildred, pose in this Jan. 26, 1965, file photograph. Residents of Caroline County, Va., the Lovings married in Washington, D.C., in 1958. Upon their return to Virginia, the interracial couple was convicted under the state's law that banned mixed marriages. They eventually won a U.S. Supreme Court decision in June 1967 that overturned laws prohibiting interracial unions.

Virginia Supreme Court Upholds Ban on Interracial Marriage



Historically, Virginia has been the battleground for love, marriage and equality. Ham Say Naim, a Chinese immigrant, found his divorce proceedings with his American-born Caucasian wife at the center of a challenge to Virginia's anti-miscegenation law.

Naim turned to immigration lawyer David Carliner for help in becoming a citizen after his wife filed for an annulment. According to this article originally published on June 24, 1955, Carliner then turned to the JACL.

Naim v. Naim served as a legal foundation for the landmark 1967 *Loving v. Virginia* case, which finally struck down laws banning interracial marriages.

WASHINGTON—The Virginia Supreme Court upheld the state law banning interracial marriages reported the Washington Office of the Japanese American Citizens League.

The court ruling denied the petition of Ham Say Naim, a Chinese seaman who sought to reverse a lower court order annulling his marriage to Ruby Elaine Naim, a white woman from Portsmouth, Virginia. The marriage was solemnized in 1950.

Naim said that he would appeal the decision to the United States Supreme Court on the grounds that it raises a constitutional question.

According to the Washington JACL office, the United States Supreme Court has never ruled directly on the constitutionality of state laws banning interracial marriages.

David Carliner, attorney for Naim, conferred with the Washington JACL office on the case and on another separate but similar case in Mississippi. The Mississippi miscegenation ban case involved that state's decision voiding a mixed marriage between an oriental and white person. Three minor children of the Mississippi couple would be made illegitimate unless an appeal is made and the court decision reversed by a higher judicial tribunal.

On the Naim case in Virginia, the Portsmouth Circuit Court upheld the constitutionality of the state's miscegenation statute. The court's decision annulled the Naim marriage holding that it was void under the Virginia law.

Justice A.C. Buchanan in the 18-page circuit court decision said:

"We are unable to read in the 14th Amendment (of the United States Constitution) or in any provision of that great document, any words or any intendment which prohibits the State from enacting legislation to preserve the racial integrity of its citizens or which denies the power of the State to regulate the marriage relation so it shall not have a mongrel breed of citi-

zens.

"We find there no requirement that the state shall not legislate to prevent obliteration of racial pride, but must permit the corruption of blood even though it weaken or destroy the quality of its citizenship. Both sacred and secular history teach that nations and races have better advanced in human progress when they cultivate their own distinctive characteristics and culture and developed their own peculiar genius." ❁

The Lovings Interracial Marriage Timeline

- 1958**—Richard Loving and Mildred Jeter marry in Washington, D.C. and return to their home in Virginia where interracial marriage is illegal. They are soon arrested.
- 1961**—Both are charged with violating Virginia's Racial Integrity Act of 1924. They plead guilty and are sentenced to one year in jail but their punishment is suspended on the condition that they leave Virginia. The Lovings move to Wash., D.C.
- 1963**—The Lovings soon wish to return home to Virginia and petition the judge in the original case to set aside his verdict. Circuit Court Judge Leon Bazile refuses.
- 1967**—The Supreme Court by unanimous vote overturn the Lovings' conviction.



PHOTO: SYLVIA TAN

Tim Ky (right) married Larry Riesenbach in a June 17, 2008, ceremony officiated by Paul Arevalo, city manager of West Hollywood, Calif.

Same-sex Marriage is a Civil Rights Issue of the 21st Century

For a few months, same-sex marriage was legal in California. Now it's only allowed in Connecticut, Iowa, Massachusetts and Vermont.

By Lynda Lin, Assistant Editor

It's been a painful few weeks for Tim Ky and his husband Larry Riesenbach. After California voters reinstated the ban on same-sex marriages, their six-year-old son Aaron asked, "Will you pretend you're not gay?"

"No," Tim responded. "We need to live proudly."

And so the small family from South Pasadena is maintaining a brave front despite their heartbreak. Because long after the new U.S. president takes office and campaign workers return to their normal lives, Tim and Larry need to fight on towards an uncertain future.

To illustrate their cause, Aaron's colorful crayon artwork urging people to vote "no" on Proposition 8 still hangs in the front window of their home.

For them and many other same-sex couples, Nov. 4 marked both a major milestone in the fight for equality with the election of the nation's first African American president and a major setback with the passage of Proposition 8 in California and similar constitutional bans in Arizona and Florida.

"It was such a bittersweet moment," said Tim, who is first generation Chinese American. After over 11 years of dating and domestic partnership, Tim and Larry legally married June 17 in a small West Hollywood ceremony.

For the first time, he was able to call Larry his husband. No matter what happens, Tim says he'll never stop.

"He is my husband."

But with their marriage status in limbo, what happens now? Across the U.S., rallies and vigils continue to take place like spontaneous outbursts of emotion. Lawsuits have been filed and a child's political artwork continues to stay up like an act of defiance when all other campaign signs have been taken down.

It's a fight for equality that cuts across all racial and socioeconomic borders, and many say it has

only just begun.

"I believe that same-sex marriage will be one of the key civil rights issues of the 21st century," said Ted Namba, civil rights chair of the Arizona JACL.

APAs in the Divide

"About 400,000 votes divided us," said Jennifer Pizer about the difference between the "no" and "yes" votes on Proposition 8. "We came close. We fell short and that is heartbreaking."

Despite the defeat, the senior counsel for Lambda Legal — a national legal organization that advocates for the lesbian, gay, bisexual and transgender community — says she sees this measure as an example of steady progress. In 2000 Proposition 22, a similar measure to ban gay marriage in California, passed with a higher percentage.

"I see the celebration of love and marriage over the past five months as providing a positive education to the rest of the country," said Pizer.

In May, the Calif. Supreme Court's decision to legalize same-sex marriage led to as many as 18,000 such marriages. Because of Proposition 8, these unions may be challenged in court.

But gay rights advocates say at the very least people are talking about marriage equality.

"It's hard to find someone in California who doesn't know about Prop. 8," said Karin Wang, vice president of programs for the Asian Pacific American Legal Center (APALC).

About 54 percent of APA voters surveyed by APALC in L.A. County supported Prop. 8, said Wang. Young APAs — between the ages of 18 to

35 — and fluent English speakers strongly opposed the measure. The challenge was with the higher population of first generation APAs, which anti-gay marriage groups targeted with high concentrations of in-language media ads.

The lesson here is that younger people are good on this issue, said Wang. "They get it. That's the silver lining. It's just a matter of time before justice will prevail."

On Nov. 14, civil rights groups including APALC filed a petition with the Calif. Supreme Court to stop the enactment of Proposition 8 on the grounds that, among other things, it would mandate discrimination against a minority group.

The court has invalidated a voter initiative before, according to APALC. In 1990, it overruled an initiative that would have stripped the courts of their role as independent interpreters of the state's constitution.

"Should it be so simple to take away rights from a minority with a popular vote?" said Wang, who cited antimiscegenation laws as examples of a majority population discriminating against another minority group — APAs.

The last of the antimiscegenation laws was overturned with *Loving v. Virginia*, the 1967 landmark case, for which then civil rights advocate William M. Marutani argued the cause for the JACL by special leave of the court.

"To me, Prop. 8 is an attempt to marginalize people based on who they are, not what they've done," said Rev. Mark Nakagawa of the Centenary United Methodist Church in Los Angeles' Little Tokyo. "It's consistent with all other race-based laws made to exclude someone."

Beyond California

In the fight for marriage equality, most of the resources came to California even though two other states had similar constitutional bans on their Nov. 4 ballots.

"We really wanted to win here," said Wang.

Arizona's Proposition 102, which bans same-sex marriage, passed and drew the most votes of all the

See SAME-SEX MARRIAGE/Page 68

1950s

Jim Yamasaki (pictured here in the 1960s) graduated from Northwestern University with a degree in electrical engineering.

JACL Moves to Alleviate Job Bias Against Nisei

WASHINGTON, D.C.—The JACL Anti-Discrimination Committee (ADC) announced this week it would cooperate with the United States Employment Service (USES) in one of several national programs to help eliminate discrimination against ethnic and religious minorities.

The USES already is working with the National Urban League on a similar program to eliminate discrimination against those of Negro ancestry.

The JACL-USES program will be designed specifically to reduce job discrimination against persons of Japanese ancestry, according to Mike Masaoka, national JACL ADC legislative director.

Similar programs are being worked out by the USES with national Jewish groups, the National Congress of American Indians, the Indian Bureau, and other groups.

In a series of conferences with officials of the Bureau of Employment, Department of Labor, Mr. Masaoka said the JACL would cooperate to the full extent of its resources with the USES.

This will require cooperation on the national level between the JACL and the USES for overall reports on Nisei employment, and cooperation on the local level between JACL leaders who will act in an advisory capacity to local and state employment services.

Mr. Masaoka pointed out that the JACL, because it has a relatively small staff, will be limited in the work it can do with the USES but he said "we will go as far as possible in this significant employment program."

He told Labor Department officials: "During and since the war, the problems of the Nisei in America have not been unemployment but underemployment."

By this he said he meant that Nisei all too often are hired for jobs below their true capacities. USES officials said the cooperative programs between the government and minority groups are two-fold:

1. To permit employment opportunities for all on the basis of skill, ability and qualifications.
2. To make definite and continuous effort with employers with whom relations are established to base hiring exclusively on job performance factors.

In cooperating with the JACL, USES will provide the JACL with a continuous supply of information on labor markets, employment security activities, and selective information on techniques helpful in eliminating discriminatory specifications and practices in employment.

The JACL, in turn, nationally will provide USES with any material and reports which will keep the USES fully informed on Nisei employment, and cooperate to the best of its ability and resources in the promotion of programs for employment of the handicapped, youth and veterans.

Locally, state employment services will supply JACL chapters and districts, in a program yet to be established, with pertinent information on the local job market, expansion or retrenchment of industries, labor union resistance or acceptance of Nisei, etc.

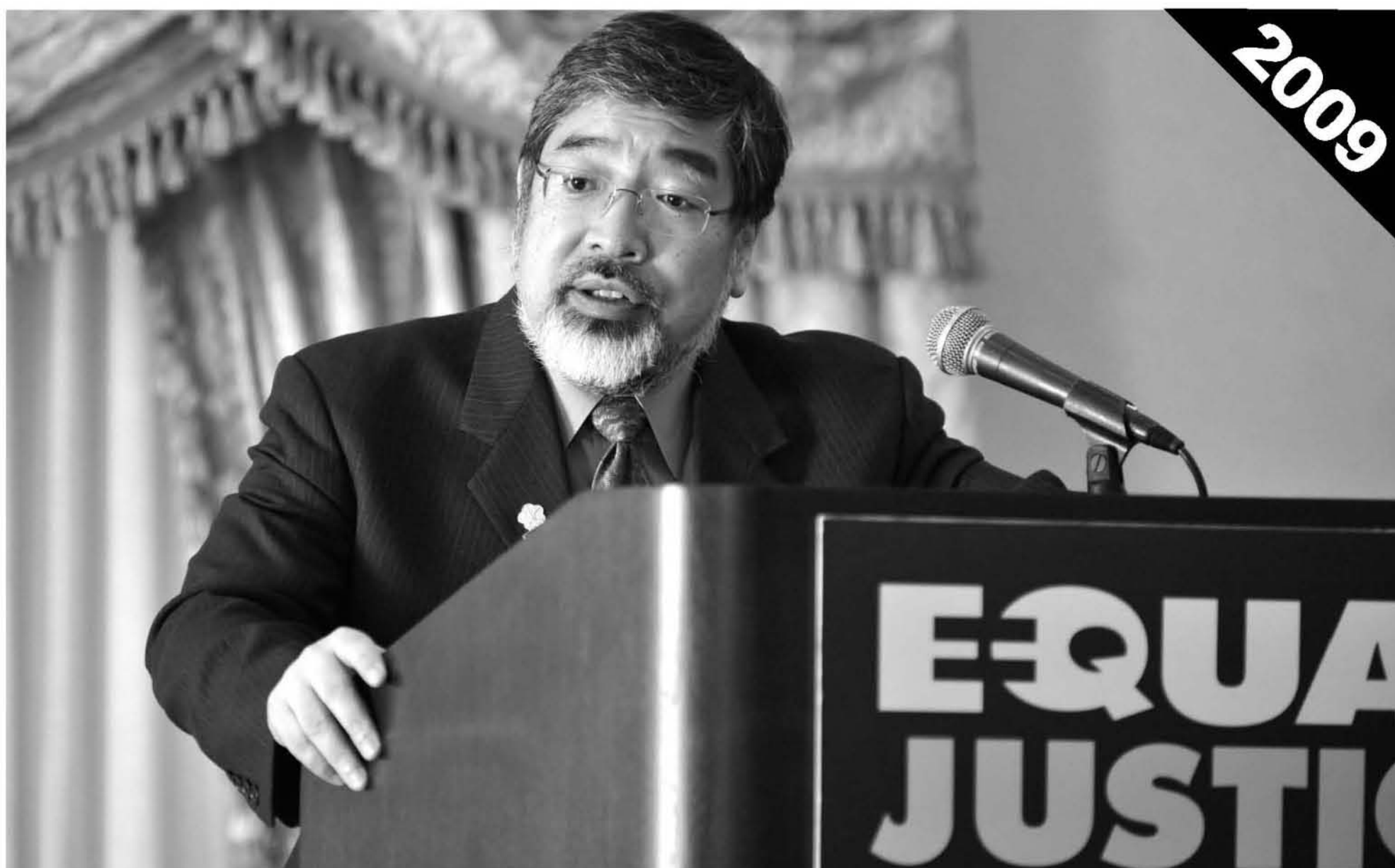
In return, locally the JACL will be expected to provide members to serve USES in an advisory capacity, provide the employment service with information helpful in developing cooperative plans of assistance, and with techniques and methods to secure placement of qualified Nisei in jobs to fit their skills.

Jointly, the JACL and employment service on the local level will seek to work out conferences with employers where needed, and cooperate in programs to secure placement of Nisei in jobs of their choice, to fit their ability.

Mr. Masaoka said it appears that "the program has been carefully conceived and, if there is real support should be the means of accomplishing a great deal. It has merit that is not designed for spectacular results, but for sound, honest efforts to help save the wasteful evil of job discrimination." ❀



'During and since the war, the problems of the Nisei in America have not been unemployment but underemployment,' said Mike Masaoka. In this article originally published on **Jan. 21, 1950**, the *Pacific Citizen* reports on the JACL's effort in the fight for equal rights.



'We now know that despite substantial progress against bias, it will not be eliminated,' said Paul Igasaki deputy CEO of Equal Justice Works.

Tackling Job Bias: Stronger Tools and Elusive Equality

Asian Pacific Americans still face significant bias. The tools won from long-fought battles for civil rights are there for both current and future challenges

By Paul Igasaki

In 1950, racial prejudice in the workplace was commonplace and largely legal. In many states, segregation was legal. And the fight against prejudice relied upon the good will of those in power.

The situation faced by Japanese Americans, especially Nisei, included many returning from military service or from the camps to look for jobs often in new places. At that point, cities like my hometown of Chicago swelled with families that settled there before returning West as well as those that stayed. Many were formerly employed in the agriculture and fishing industries and sought new opportunities. The post war bias against JAs was at full force. Jewish and Latino Americans also faced such prejudice. And, of course, African Americans suffered overt discrimination.

In 1950, the Supreme Court and Congress had yet to weigh in on behalf of civil rights. President Truman and his administration tried to take the first baby steps, and the Department of Labor program in 1950 was part of that effort. It is easy to see how limited that was by today's standard, but it was a step in the right direction. It took courage for a border state Democrat to move in the right direction. Back then the party relied on the solid South and, as we saw in the 1960s, when the Democrats moved with the 1964 Civil Rights Act and the 1965 Voting Rights Act, they lost the South to an increasingly conservative Republican Party.

What efforts such as the Department of Labor found was that education and information helped the well-meaning employers do the right thing. It did not affect those most likely to discriminate. It produced no change in certain parts of the country and had its limits even where public opinion was

more open-minded.

Tougher approaches were needed. It wasn't the government, but civil rights activists that made the difference, especially from the African American community. And the 1950s were when the first big victories were won: Thurgood Marshall and the school desegregation lawsuits led to *Brown v. the Board of Education of Topeka*. Rosa Parks started the Montgomery bus boycott. Martin Luther King, Jr. went to jail to dramatize the African American community's commitment to change.

In 1963, as part of the push for civil rights, Rev. King brought the movement to Washington, D.C. demanding equality including in jobs. The JACL was there, represented by Pat Okura and Mike Masaoka. That coalition moved some of the government in the right direction.

This forced a decision. The nation was divided, but one had to decide which side they were on. Some federal change was secured by executive order. The end of segregation in the military was ordered by President Truman. President John F. Kennedy sought, but did not secure, an anti-discrimination law. In response to the activism of the 1960s and the support following President Kennedy's assassination, President Lyndon Johnson utilized his legislative skills to enact the Civil and Voting Rights Acts.

The Civil Rights Act of 1964 made job prejudice illegal. But even then, the government was allowed only to try to conciliate disputes. That didn't work.

Lawsuits, damages and court injunctions were necessary to truly make a difference. And amendments to the Civil Rights Act provided that power in the early 1970s.

It allowed cases to be brought first to the administrative Equal Employment Opportunity Commission (on which I served as vice chair and chair) and then, if necessary, for cases to be brought into federal courts. Many, but not all, states also have job discrimination laws, as do some local jurisdictions.

In addition to racial discrimination, ethnic, religious and gender discrimination were also banned. Soon, laws also protected against age discrimination against those over 40, those who are pregnant and those with disabilities. An increasing number of jurisdictions, and hopefully soon the federal government as well, ban job discrimination based on sexual orientation.

How did job bias change? In the beginning many employers even admitted that they exercised discrimination in hiring. As it became clear that would cost damages, companies began to move in the right direction. Some still discriminate, but do it in a more secretive way. Others allow discrimination in the workplace assuming that if the employer doesn't do it directly they aren't liable. The most common offense is decision-making based on stereotypes. In many cases each of these could be illegal discrimination, but it isn't always so clear.

The predominant form of discrimination targeted by the Civil Rights Act was by race against African Americans. Certainly they faced some of the most aggressive and organized bias. I live in Alexandria, Virginia and there were segregated schools here despite the *Brown* decision until the 1970s. JAs faced the greatest discrimination, of course, during and immediately after World War II. But it continued until the 1960s at least with more isolated inci-

See IGASAKI/Page 69

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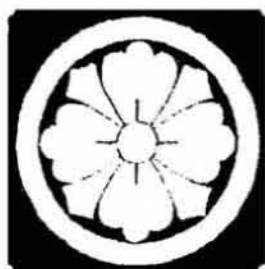
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JACL was represented at the March in Washington for Jobs and Freedom to 'try to arouse the conscience of the people,' said Masaoka (right) with K. Patrick Okura.

That August 28 March

By Mike Masaoka

WASHINGTON—Yes, Japanese Americans participated in the Aug. 28 March In Washington for Jobs and Freedom.

True, we were less than 35 in that massive movement of more than 200,000. But we were part and parcel of that greatest peaceful assembly in United States history to petition in the nation's capital for the redress of grievances in the historic tradition of the First Amendment of the Bill of Rights to our federal Constitution. We were there to join in the demand for the right of all Americans to live in equality in and under the law.

We were there to show that Americans of Japanese ancestry understood and wanted to implement the true meaning of that March — to dramatize the kind of human beings who have been and remain the innocent victims of racial discrimination and prejudice and to try to arouse the conscience of the people; to prove that Americans of Japanese ancestry too are joined in the common cause, knowing that only in social and economic justice for all will there be any true dignity and opportunity for each of us, as well as for every other individual citizen; to repay in small part the enormous debt we Americans of Japanese ancestry owe to those too few Americans who during our period of travail and persecution in World War II were willing to stand up and be counted on the side of decency and humanity.

Two weeks earlier, at a special JACL meeting on civil rights, 21 had signed up for the March.

But we were apprehensive as to how many would actually show up, for there was much speculation as to how respective employers, including the government would react to such participation. Even more challenging were the many news stories and other suggestions that mob violence and rioting could be the only consequence when so many gathered to press for certain demands that were being stoutly denied by so many others, including such acknowledged masters of strong-arm methods as those self-styled

American Nazis and the White Citizens Councils.

Though there was nothing heroic about the small group that gathered appropriately enough at the International Red Cross Building at the appointed time, each comfortably dressed in dignified attire in spite of the hot and humid summer in Washington and each with a small lunch tucked away on his or her person, JACL can be proud that every one who signed up did show up.

From our meeting spot, we walked up the street several blocks to the assembly point on the Washington Monument grounds. There we simply stood around, caught up in that great mass of humanity, until almost noon, listening to songs of freedom sung as only those who have never truly known freedom can sing about that simple right that ought to be theirs and to impassioned speeches by those who have served in the front lines of the battle for civil rights over the past half-century.

We were there among thousands of Negro and other Americans, from all parts of the Nation, also milling about the vast Washington Monument grounds, whose mall stretches up to the Capitol of the United States where the Congress that must enact the legislation sits, and adjacent to the ellipse that backs the White House where the president of all the people lives and works.

Many of those passing by paused to take a second look at the beautiful JACL banner, nodding in agreement that the motto "For Better Americans In A Greater America" summarized well the spirit and the objectives of the great March.

Just before noon, like a tiny stream moving into a wide and slow river, we eased our few participants into the mam-

Over 200,000 converged on Washington, D.C. for that historic day in 1963 when Dr. Martin Luther King, Jr. gave his famous 'I Have a Dream' speech. JACLers were there, and so was the *Pacific Citizen* through the eyes and words of Mike Masaoka, then Washington, D.C. representative who wrote vividly about the happenings of that day in his column, *Washington Newsletter*, published on **Sept. 6, 1963.**

See MASAOKA/Page 69

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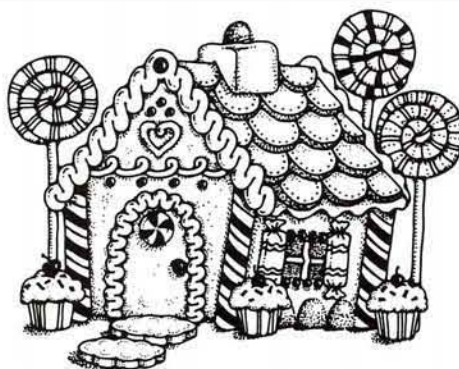
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Mike Masaoka (second from left, with K. Patrick Okura) often talked about how proud he was that the JACL was represented at the 1963 March on Washington.

Shaping the Contours of the Civil Rights Landscape



PACIFIC CITIZEN HOLIDAY ISSUE, DECEMBER 2009

John Tateishi was the JACL's Redress director and is the immediate past national director.

For eight decades, the JACL has fought for the rights of Japanese Americans and has waged battle against racism and discrimination.

By John Tateishi

There's a photo at the JACL headquarters, stuffed away in a closet, of Pat Okura and Mike Masaoka standing behind a JACL banner with a contingent of JACLers marching among a sea of people.

This was the great 1963 March on Washington, led by Martin Luther King, Jr. who inspired the nation when he gave his historic "I Have a Dream" speech on the steps of the Lincoln Memorial.

Whenever I brought up that march to Mike, he often talked about how proud he was that the JACL was represented there. Few, if any, Japanese Americans participated in that march beyond the group of JACLers in that photo. It's noteworthy the JACL was there on that memorable day, an important moment in this nation's history that cul-

minated in changing forever the social landscape of America.

That photo symbolizes for me much about the JACL: Mike and the other JACLers were there to demand of the civil rights community that the color line include Asian Pacific Americans. And the JACL's presence there reflected the role the organization had played in Washington and across the country to help shape the contours of the civil rights landscape of the nation.

For eight decades, the JACL has fought for the rights of Japanese Americans and has waged battle against racism and discrimina-

'That photo symbolizes for me much about the JACL: Mike and the other JACLers were there to demand of the civil rights community that the color line include Asian Pacific Americans ...'

tion. For eight decades, the organization has recorded one achievement after another in its efforts to ensure the rights and liberties of APAs.

I'm convinced that conditions for APAs are better today in significant measure because of the JACL's work and commitment to civil rights. You have to be pretty naïve to think that we gained a social foothold in this country in the years following the Civil Rights Movement as a natural course of history. Social change never comes willingly in this country, and everything we have we had to fight for. None of it was given freely or as a matter of right.

I don't mean to suggest that the kind of acceptance APAs enjoy today compared to, say, a half century ago, has come about primarily as a result of the JACL's efforts, because clearly that just isn't the

helped make our lives better.

One need only to look at some of the organization's accomplishments, such as the remarkable overturn of a presidential veto to gain passage of the Walter-McCarren Act, the fight to eliminate exclusion policies; the reversal of Alien Land Laws; the nullification of anti-Asian miscegenation laws, challenges of anti-Asian segregation by restrictive covenants throughout the Western states, to name only a few. There have been so many more, some on the national level, some regionally, but actions that played a role in helping JAs enjoy a greater degree of civil liberties over the decades.

And then, of course, there was Redress. Without the JACL's involvement and leadership, Redress never would have happened. Others can talk about the JACL only being a part of the total effort, but I know

'Without the JACL's involvement and leadership, Redress never would have happened. Others can talk about the JACL only being a part of the total effort, but I know from having been there, it was the JACL that drove the campaign...'

case. However, what I am saying is that the JACL has contributed significantly to that change, which in turn changed the way we've been able to live our lives, the quality of life we've experienced and the comfort we feel as part of this society.

The level of acceptance APAs enjoy today came about because of a confluence of many things: the young activists on the streets over the decades, the appearance of APA faces (Wendy Tokuda, Tritia Toyota, Connie Chung) as reporters and anchors on the news and their courage (in the case of Tokuda and Toyota) to tell the stories about Redress and the camps, the increase in the APA population, corporate recognition of the APA consumer market (and therefore the inclusion of Asian faces in ads), more Asian faces in entertainment, and a whole host of other things that have brought us where we are today.

But from my experience with the organization — both as its Redress director (when I had to know all about the JACL's history, especially its WWII history) and as the national director — I know that this organization played important and key roles in fighting to help bring about many of the changes that have

from having been there, it was the JACL that drove the campaign, made its most important decisions, and was the lobbying force (both in D.C. and at the grassroots level across the country) for the campaign.

And in subsequent years, add to all that the JACL's immediate response to the terrorist attacks on Sept. 11 as a major voice calling for reason as it protected and supported Arab and Muslim communities across the country while it challenged the administration's post-9/11 policies. Add also the many lawsuits with the ACLU in support of same-sex partnerships as well as its leadership in the fight to ensure the preservation of the WWII campsites. And all the while, JACL has been fighting an ongoing battle against discrimination and racism almost on a daily basis.

Sitting in that closet with that photo of the D.C. march is an eight-page single-space bullet-point chronology of the JACL's civil rights achievements that I put together when I first became director in 1999. An update during my tenure alone would add another three or four pages. That's a lot of history, and a lot of achievement. ❁



ARIZONA

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2009 Arizona Chapter Board

Bottom row (l - r) Karie Matsuishi, Dr. Richard Matsuishi, J.C. Kobashi, Cindi Harbottle, Derdra Fuwa, Michelle Komatsu, Masako Takiguchi
Top row (l - r) Kathy Nakagawa, Denise Fuse, Ted Namba, Warren Komatsu, Cindy Tanita, Kathy Inoshita, Claudia Kaercher
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*Happy Holidays
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& a Happy New Year!*

Masako Takiguchi & Family



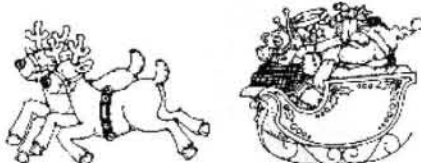








Seasons Greetings!

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*Merry Christmas &
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1970s

JACL, Asians Protest Use of Epithet in New York Ad



The most prominent use of an anti-Asian slur wasn't limited to bad Hollywood summer blockbusters. In this **June 11, 1971**, *Pacific Citizen* article, the fight against racial epithets centered on the fashion world.

NEW YORK—The designer named Kenzo, who is the latest darling of the London and Paris boutique patrons, is about to find out what might be considered a swinging label on the continent is regarded as pure, uncut anathema within these shores.

When the *New York Times* carried a seven-column ad in its May 27 edition from Bonwit Teller touting their newest boutique, neither the *Times* nor Bonwit (as their spokesmen claim) realized the incredible goof they were committing in the eyes of everything Japanese American who saw the ad or who subsequently heard about it.

Xeroxed copies of the ad were being handed to those who had not caught the ad the evening after it appeared.

The ad in question carried the usual drawings of long-limbed women gotten up in designs by Kenzo, all of which may be seen in Bonwit's fourth-floor boutique at their Fifth Ave. and 5th St. store.

The boutique is called "Kenzo for JAP."

It was not long before the telephone of the store's public relations department was ringing with complaints from numerous Asian callers. It was not very surprising to learn that later callers found all of the PR staff "in a meeting" and

unavailable for immediate comment.

Protests Stream

Others also called the *Times* man who passes on advertising acceptability, and the *New York Nichibei* (the Japanese American weekly) learned one woman was told he saw nothing particularly offensive about the term and only began to have second thoughts when asked whether he would let pass a sign reading "Boutique for Niggers."

Among the local organizations protesting were the New York

JACL and the Asian Americans for Action.

At week's end, Asian Americans for Actions were picketing the store to protest the use of the derogatory term.

Attorney Moonray Kojima, local JACL past president, called the office of the president of Bonwit Teller to make a series of demands, including: 1. the removal of the word "Jap" from the sign over the Kenzo boutiques, 2. the removal of all public displays in which the offensive term is used and 3. rewording of all future advertising for the Kenzo line,

specifically excluding the perjorative "Jap."

Shortly thereafter, Bonwit arranged an appointment for a meeting of store officials and members of the Japanese American community last week (June 1).

Whether a similar ad appeared in local newspapers where Bonwit Teller has stores in Philadelphia, Chicago, Cleveland, Boston and Troy (New York) remained to be seen. ✽



A vintage Kenzo label also became the center of controversy for the APA community.



Jap Lane in Orange County, Texas was originally named in honor of Taro Kishi and the farming colony he founded. But the name came under fire in latter years.

Renaming 'Jap Road' and 'Jap Lane' in Texas

By Caroline Aoyagi-Stom. Executive Editor

In response to pressure from the JACL and other civil rights groups, the offensively named 'Jap Road' in Jefferson County was renamed 'Boondocks Road,' after a popular catfish restaurant that had closed a decade earlier.

In 1992 Sandra Nakata Tanamachi first learned there was a "Jap Road" in her hometown of Jefferson County, Texas and approached local politicians and residents to try to get the racial slur removed.

But after more than 10 years of effort and education, "Jap Road" today is still a three-mile stretch of land in this small Texas town and home to about 102 residents.

"The word 'jap' is a slur and very offensive," said Tanamachi, a school teacher whose descendants settled in Jefferson County in the early 1900s. "I couldn't believe they would have something like that in modern times. They would never have something degrading towards Blacks or Hispanics."

In December, Tanamachi, along with Thomas Kuwahara, filed a federal complaint with the U.S. Department of Transportation and the U.S. Department of Housing and Urban Development to increase pressure on the county to rename "Jap Road." They accuse Jefferson County of violating civil rights laws and are asking that federal funds be suspended until a name change takes place.

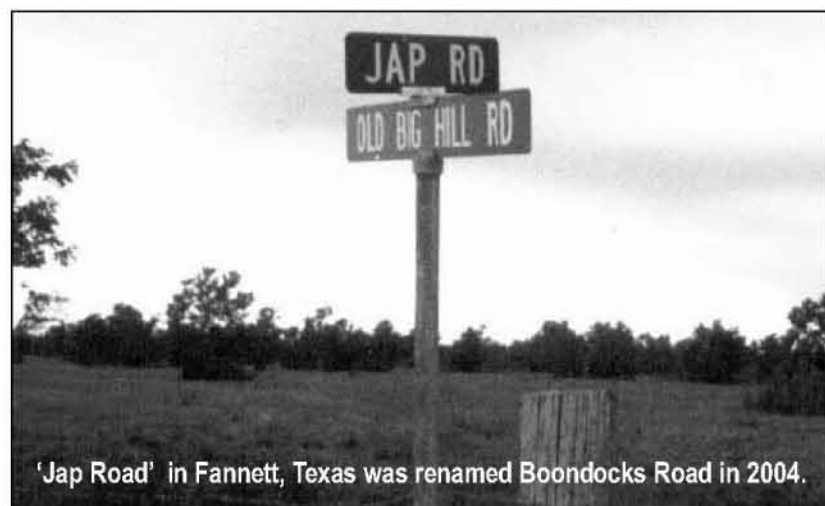
"Any reasonable person would be persuaded and say the sign is racist," said Kuwahara, a resident of Lafayette, Louisiana. He had been driving through Jefferson County after visiting a cousin when he came across "Jap Road." He did a U-turn just to make sure he hadn't read the sign incorrectly. "I saw the road in 1999. Fifty-five

years after World War II why is the road still up there? Some people have the nerve to say it's just an abbreviation. This continuing attitude, they are racist."

The federal complaint attracted national media attention and the support of national civil rights groups including JACL, NAACP, and the Anti-Defamation League, but since late last year little progress has been made to change "Jap Road,"



Sandra Tanamachi (left with Carol Kawamoto) was named JACL's JA of the Biennium in 2006.



'Jap Road' in Fannett, Texas was renamed Boondocks Road in 2004.

frustrating those who have been fighting for a name change for over a decade.

"The County thinks the issue is dying down, that Japanese Americans and Asian Americans don't need to be reckoned with," said Scott Newar, legal counsel for Tanamachi and Kuwahara. "But it's a matter of time before this gets done. There's no place for the word 'Jap' in American politics, culture, or society."

Newar noted that they are still awaiting a decision on the federal complaint and hinted that a lawsuit may be the next step.

So far promises to take the issue up with the Jefferson County Commissioners Court, the political body that has the authority to change "Jap Road," have not materialized.

Jefferson County Commissioner Mark Domingue believes the name change issue should be discussed in an informal, roundtable discussion among residents and the various civil rights groups. Although an exact date has yet to be set, he hopes to have the talks sometime in April.

"People in the immediate area consider it a non-issue. The people who care about this are from

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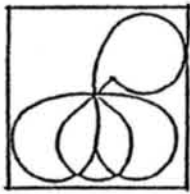
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HAPPY HOLIDAYS

SAME-SEX MARRIAGE
(Continued from page 51)

state ballot measures.

"I believe that generally Arizona APAs support same-sex marriage," said Namba, whose 19-year-old daughter Lauren voted for the first time in the recent elections and contributed to the growing strength of the state's APA and youth vote.

"Many APAs understand that it was not that long ago that APAs were not allowed to marry who they wanted because of the color of their skin. For this reason, many APAs tend to fight for the rights of others," said Namba, who also pointed out that the city of Tempe, which has a large student population was strongly opposed to Proposition 102.

"Perhaps our younger voters have the correct vision on this same-sex marriage issue?"

In Florida where Amendment 1, a constitutional change that would have struck the anti-Asian Alien Land Law from the books, failed to get the 60 percent benchmark to pass. But Amendment 2, barring same-sex marriage, passed.

And in Arkansas, voters passed a measure aimed at barring gay couples from adopting.

"I see that coming down the pipe. It's a sad, sad thing," said Tim.

"And whose rights are next up on the ballot?" said Larry.

Moving Forward

After the elections, controversial exit polls showed that African Americans and Latinos strongly supported Proposition 8. But many gay rights proponents say these polls are not always accurate.

"It's too easy to find a scapegoat," said Wang. Many like Tim and Larry, are trying to put

their anger aside and work on broadening coalitions. They told their son Aaron that the civil rights movement took many steps forward and backwards. And now Barack Obama is president-elect.

"Our side also needs to do a much more effective job of communicating that this is about civil marriage and nothing else," said Larry.

Henry Kameya, whose daughter is gay, agrees.

"Sexual orientation is not a choice," said the San Fernando Valley JACL chapter member.

"As long as we are aware that some Asian Pacific Islander gays contemplate suicide because they lose hope of being understood by the API community, we feel a sense of urgency in our advocacy work."

Reports of churches overwhelmingly supporting a gay marriage ban don't show the full picture either. Shortly before the elections, APA religious leaders held a press conference in Little Tokyo to express support for same-sex marriage. Among them was Nakagawa, a Sansei.

"The Bible does not end with the last page of the book," said Nakagawa, about the strand of theology that says people have to continually be open to God's revelations to the world.

"You can read the Bible literally or seriously. I choose to read it seriously," he said.

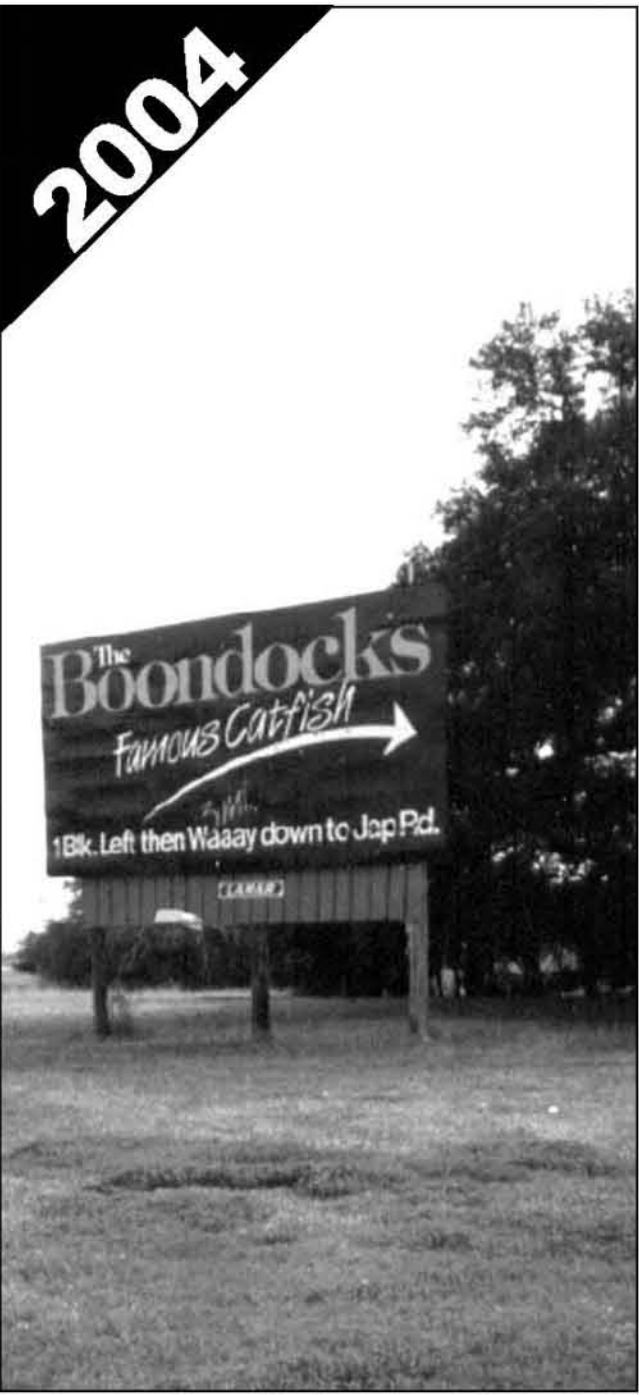
He recently officiated a same-sex wedding between two Sansei women. It was the same type of ceremony as all of the other weddings he has performed except for a few changes of words here and there. What surprised him was the outpouring of support from community members. About 200 people were there to celebrate love.

"There would've been more if they could've fit." ❀



PHOTO: J.C. STAFF

After California voters reinstated the state's ban on same-sex marriage last year, Riesenbach and Ky's son Aaron (right) asked, 'Will you pretend you're not gay?'



'Boondocks Road' was named after a popular catfish restaurant that had closed a decade earlier.

RACISM
(Continued from page 65)

outside of the area," said Domingue.

Although he believes local residents are against a name change he would be in favor of changing "Jap Road" to "Japanese Road" or "Japanese Farm Road" to honor the pioneering Japanese American families in the area.

Wayne Wright and his wife Polly have lived on "Jap Road" for 31 years and believe the name should remain unchanged from the original purpose of honoring pioneering Japanese farmer Yoshio Mayumi who settled in the area 100 years ago.

"There's no one I know of that wants to change it," said Wright, who has been compiling information on the history of the road and on the word "Jap." "I have done enough research that disproves what they are saying," he said. "Jap" is not a word, it's an abbreviation."

Wright notes that he has invited the concerned JAs to his home to discuss the issue but has been turned down. "I have no animosity against the Japanese or whoever you are," he said.

The "Jap Road" controversy has inevitably trickled over to neighboring Orange County, Texas where "Jap Lane" has also come under criticism, although it was not a part of the recently filed federal civil rights complaint.

After watching neighboring Jefferson County deal with the recent uproar, Orange County Commissioners decided to poll residents living on "Jap Lane" to see if they wanted a name change. About 70 percent said they wanted the name to remain the same, citing financial costs as the most important factor.

"We felt it should be their decision," said Judge Carl Thibodeaux. "It's a major expense to change the road and we have to consider the residents liv-

ing on the road."

Although "Jap Lane" will remain, the commissioners passed a resolution March 15 asking the Texas Department of Transportation to designate Highway Road 1135 as "Kishi Road" in honor of pioneer Taro Kishi who settled in the area in the 1900s.

"This is our way of honoring Kishi and Japanese Americans," said Thibodeaux. "We took the initiative on ourselves before this goes to court."

But the latest action taken by Orange County is not enough, said Tanamachi, who thinks "Jap Lane" should be changed. "I really don't think it's right because it's still there," she said. "It's still going to cause a lot of pain for Japanese Americans."

George Hirasaki, president of the JACL Houston chapter and Taro Kishi's grandson, believes "Jap Road" should be renamed "Mayumi Road" and "Jap Lane" changed to "Kishi Lane" in honor of the local JA pioneers.

This year marks the 100-year anniversary of Japanese Texans and Hirasaki hopes that through various events and educational opportunities local residents and politicians will be swayed to make the name changes.

"We're doing it for historical reasons rather than over civil rights objections," said Hirasaki, who was born in Orange County and whose brother currently lives on "Jap Lane." "I find 'Jap' very offensive and I want the names changed."

Although more than 10 years have passed since Tanamachi started the uphill battle to change "Jap Road," she's still hopeful that the road will be renamed.

"The residents are more educated and have come to understand our situation. The younger children are more educated and my hope is that they will come around and change the name," she said. "I'm not going to give up hope." ❀

IGASAKI

(Continued from page 53)

dents since then.

But as the definition of discrimination included harassment, the glass ceiling and other forms of bias, it became clear that Asian Pacific Americans, including JAs, face significant bias still. Due to the glass ceiling, few APAs are placed on short lists for managerial positions, even today. We are often overlooked for opportunities involving leadership despite increasing acceptance for technical expertise.

Prejudice is also wrong if it is based on national origin. Bias against APAs is often in the form of anti-immigrant attitudes. Discrimination against accents, for example, if it goes beyond what is necessary for the job is a form of national origin discrimination.

Lawsuits can and are sometimes brought. But they are often not enough. Companies control the evidence and often employees don't even know what is happening to them. The cost of lawyers limits suits to the ones that are large or egregious enough to be worth paying for. In the late 1960s Presidents Johnson and Nixon embraced affirmative action as a tool to overcome substantial underrepresentation of minorities and women in many positions. That began to improve the diversity at many levels.

Some employers used inflexible quotas to get diversity with the least effort. If you cut corners, however, if you aren't willing to look hard enough, you can produce unfair results forcing the hiring of unqualified candidates or the exclusion of others that are qualified. This resulted in increased antagonism to well-intentioned programs.

Affirmative action is still an important tool

to break exclusion or under-representation. If the availability of various minorities and women in the job market is used to establish goals, it needn't become a statistical straight-jacket. It can tell you when more diverse recruitment is still called for. It is sensible, but requires effort to balance the factors to produce a fair and just result. JACL has consistently supported each of these advances in reducing job bias.

In each case, it became clear that overcoming bias, pernicious in our society and, frankly, in our minds, required stronger legal tools as well as private and government commitment.

When the first governmental efforts against discrimination were begun, we often looked to these efforts as what was necessary to end discrimination. I remember even in my own life being told that Dr. Martin Luther King, Jr. was marching in Chicago so that prejudice would be ended.

We now know that despite substantial progress against bias, it will not be eliminated. The tools that we put in place are there for both current and future challenges. Just as the JACL should be. ❀

Paul Igasaki is deputy CEO of Equal Justice Works and a member of the Washington, D.C. JACL. He has served as president of the Chicago JACL, chair and vice chair of the Equal Employment Opportunity Commission, executive director of the Asian Law Caucus, JACL Washington, D.C. representative, and liaison to the mayor of Chicago among other positions. He lives in Alexandria, VA with his wife Louann, the first Asian Pacific American appellate social security judge, and daughter Aiko.



MASAOKA

(Continued from page 57)

moth line to march down appropriately named Constitution Avenue.

We didn't march; we just walked, setting our own pace and controlled only by those before and behind us. There were no martial bands to set the cadence: no straight and military lines by which to parade. Indeed, there were few spectators, and most of these joined the marching throng. From time to time, some of the slowing moving crowd would break out in songs like "Freedom, Freedom, Freedom" and "We Shall Not Be Overcome."

And, in the line of march, there were all manners of men and women and even children — the old and the young, the newly married and the college student, the fat and the slim, the lame and the halt, the well-dressed and the obviously "this is the only party dress (or suit) I have" type. Some tried to keep some kind of step.

Others just walked. Still others shuffled along. This was a cross section of humanity, USA, on parade. This was America, in war and in peace, on display.

As in the past, organized labor marched with the Negroes.

For the first time, though, on Aug. 28 the organized churches — Catholic, Protestant, and Jewish — also marched hand-in-hand with the Negroes, thereby confirming the brotherhood of man. There had been no rehearsals; no printed instructions in advance. And, during the march itself, there were no shouted commands or bullying drill masters to set the pace.

This was not a sullen, threatening march of lonely Negroes; this was an almost festive outpouring of citizens of all races, colors, and creeds, secure in their knowledge that "right makes might."

There was a quiet dignity, a meaningful purpose, a

certain rhythmic cadence that all too clearly showed better than words the inner discipline that one so seldom finds these days, especially when three or more gather together nowadays.

This was not a regimented band of human robots ordered out to parade on command; neither was this the desperate demonstration of freedom seekers moving out against tanks and machine guns firing at point-blank range.

This was humanity on the march; this was democracy in action; this was a confident people moving forward, with faith and vision and yet with courage, toward equality of opportunity and dignity.

And, even when this 200,000 were jammed before the Lincoln Memorial for more than four hours, without seating and other arrangements for comfort, this self-disciplined continued. People who bumped into each other accidentally, or had to move through especially packed sections, apologized. There was evident goodwill everywhere. There was no profanity, no threatening remarks. There were no untoward remarks.

The songs and the speeches at the Lincoln Memorial rally were most impressive and eloquent, but even more impressive and eloquent was the conduct of the participants in the biggest civil rights demonstration in our country's history.

The newspapers, the radio and television commentators, and the many observers noted especially the decorum and the order of the marchers.

There are the cynics and the diehards who insist that the March failed to change a single vote in the Congress of the United States.

It is still too early to hazard a guess on this objective, though we know that it is not too early to pre-



K. Patrick Okura was among the JACLers in the historic march.

dict categorically that much and great goodwill came out of the March. In an early Newsletter we may treat with this evaluation.

But, regardless of what happens from here on out, we know as participants that we were privileged to share a unique, moving, thrilling, and inspiring, experience that probably will never again be duplicated in this country.

The Aug. 28, 1963, March for Jobs and Freedom may well mark the end of that tragic era when, not merit or qualifications, but race, color, and creed determined a citizen's right to opportunity, dignity, and justice.

We who marched are proud of our participation.

And JACLers everywhere in the land, beneficiaries of this participation, should be proud too that their fellow Americans of Japanese ancestry proved that "Americanism is not a matter of race or ancestry, but a matter of the mind and the heart", in fulfilling the national ideal of being "Better Americans In a Greater America." ❀

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Kaminari Taiko and the Las
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Happy Holidays
from the board and
members of the

Lodi Chapter JACL

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EVACUATION
(Continued from page 41)

were unfavorable. On March 21 Congress passed a law providing penalties for persons violating orders as to entering, remaining in, or leaving military areas.

On March 23 Civilian Exclusion Order No. 1 was issued by Gen. DeWitt directing all citizens and aliens of Japanese ancestry to evacuate Bainbridge Island in Puget Sound on or before March 30.

On March 27 an order was issued by Gen. DeWitt establishing a curfew for German and Italian aliens and citizens and aliens of Japanese ancestry. Another order "froze" all travel of persons of Japanese ancestry out of military area No. 1.

And on March 29, the period of voluntary evacuation ended. During this time some 8,000 persons had left military area No. 11 voluntarily, although the majority went to area No. 2 in California, from where they were later to be evacuated to relocation centers.

On March 30 the first evacuation was ordered in California when persons living in the area adjacent to Terminal Island were ordered to the Santa Anita Assembly Center.

APRIL
WRA Director Eisenhower met with governors of 10 Western states on April 7 in Salt Lake City's Hotel Newhouse. As a result of antagonistic views expressed by Western governors regarding the private resettlement of evacuees, the WRA temporarily abandoned its original plans to resettle evacuees individually in these western areas outside of relocation centers.

Construction was started by the WRA on relocation centers near Parker, Ariz., Tule Lake, Calif., and Sacaton, Ariz. The appointment of E.R. Fryer of the U.S. Indian Service as regional director of WRA in San Francisco was announced on April 17. Evacuation proceeded from West Coast areas to assembly centers. In April the national headquarters of the JACL was established in Salt Lake City, Utah.

MAY
The month of May saw evacuation in full swing and assembly centers operated by the WCCA housed evacuees at: Camp Harmony, Puyallup, Wash., Portland, Ore., Marysville, Walerga, Stockton, Merced, Turlock, Salinas, Tulare, Fresno, Santa Anita, Manzanar, Pomona, and at the Mayer CCC camp in Arizona. The Mayer group was moved soon to Poston, Ariz. Evacuation of Arizona was completed by May 8.

On May 7 the National Student Relocation Council was established, initiated with the approval of the WRA and the War Department, and with the JACL as a participating agency, to assist in the program of relocating evacuee students in approved education institutions outside the evacuated area. Thomas W. Holland was appointed chief employment officer. On May 16 the Eastern Defense Command was established, covering the Eastern states.

On May 19 the Western Defense Command issued Civilian Restriction Order No. 1, establishing all assembly centers and relocation centers in the eight far Eastern states as military areas and forbidding evacuees to leave these centers without the express approval of the Western Defense Command.

The first group of volunteer evacuee sugar beet workers left the Portland Assembly Center for agricultural work in Malheur County, Oregon. Later thousands of other evacuees were to leave centers to help meet the farm labor shortage. On May 27 the Tule Lake Relocation Center was opened.

JUNE

Manzanar, an assembly center, was turned over to the WRA by the WCCA and re-designated as a relocation center on June 2. On the following day, Gen. DeWitt issued proclamation No. 6, "freezing" all persons of Japanese ancestry in military area No. 2 in California (the Eastern half of the state) and forbidding them to leave the area. On June 5 the evacuation of 112,000 persons of Japanese ancestry, 70 percent of which are U.S. citizens, from their West Coast homes had been completed.

On June 17 Eisenhower resigned as WRA director to take a position with the Office of War Information, and Dillon S. Myer, formerly of the Department of Agriculture's Soil Conservation Service, was named director. On June 20 Joseph S. Smart was appointed regional director, with offices in Denver, and given charge of the relocation centers at Heart Mountain, Wyo., and Granada, Colo.

During this month the JACL set up an Eastern office in Washington and New York City, with Mike M. Masaoka in charge. On June 4 the *Pacific Citizen* began publication in Salt Lake City as a weekly newspaper.

In June, also, Gen. DeWitt issued an order removing all U.S. soldiers of Japanese ancestry from posts and training camps in the Western Defense command and transferring them eastward. A battalion of Hawaii-born Japanese soldiers arrived in Wisconsin to being combat training at Camp McCoy.

In protest against food, 800 camouflage net workers staged a short "strike" at the Santa Anita Assembly Center.

A \$70 million appropriation for the WRA for the fiscal year beginning July 1, 1942, was approved.

JULY
On July 2 Federal Judge St. Sure in San Francisco threw the Native Sons' suit to disenfranchise Nisei out of court.

Calif. Gov. Culbert Olson made a last-minute attempt to halt evacuation on July 8 in an attempt to help save California's farm crops by retaining evacuees for agricultural labor purposes. Gov. Olson told Gen. DeWitt of his belief in the loyalty of the majority of California Japanese. His request was denied.

The publication of the record of hearing before the House disclosed that Eisenhower, then WRA director, had made a strong statement of his belief in the loyalty of Americans of Japanese ancestry before the congressional group on June 15.

Several national religious organizations adopted resolutions regretting the evacuation and "internment" of citizens of Japanese ancestry. WRA Director Myer disclosed that citizens of Japanese ancestry who could meet certain conditions could leave relocation centers for jobs outside the Western Defense Command.

AUGUST
Two hundred Military Police officers were called into the Santa Anita Assembly Center to quell a disturbance.

Elmer Rowalt was named deputy director of the WRA.

Evacuation of Japanese from Calif.'s military area No. 2 was completed Aug. 11.

The WRA revealed its lineup of 10 relocation centers: Manzanar and Tule Lake, Calif.; Poston and Gila River, Ariz.; Minidoka, Idaho; Heart Mountain, Wyo.; Topaz, Utah; Granada, Colo., and Rohwer and Jerome, Ark.

Farm groups in the Intermountain West appealed for volunteer evacuee workers to meet an acute shortage of agricultural labor. The WRA announced a procedure of group leaves to make evacuees available for work on Western farms outside the prohibited areas.



Following evacuation orders, a JA-owned store in Oakland, Calif. was closed.

SEPTEMBER
Certain evacuees of mixed Japanese and white blood were released from assembly centers and allowed to return to their homes.

A move to exclude all persons of Japanese ancestry from the United States after the war was initiated by some of the same pressure groups, which had originally favored evacuation.

Sen. Rufus C. Holman, of Oregon, introduced a bill in the U.S. Senate aimed at depriving American-born Japanese of citizenship through a constitutional amendment. This, and similar legislative efforts, died.

On Sept. 29 a significant entry in the Federal Register by the WRA detailed terms by which evacuees could leave relocation centers for permanent work. Three types of leaves, indefinite, short-term and group, were outlined.

Roy Nash, project director at Manzanar, resigned.

An overall federation of religious and social work organization was initiated in New York City to aid the resettlement of evacuees outside of the relocation centers, with the JACL as a participating agency.

Gen. DeWitt ordered the first evacuation of non-Japanese from the West Coast.

OCTOBER
Four Nisei were nominated and one elected in Hawaii's territorial elections. The nominees, however, later withdrew from the election.

Most of the 10,000 evacuees who answered the call for agricultural labor on western farms left the relocation projects and assembly centers.

JACL chapters in the Intermountain Area staged scrap drives to aid the war effort.

Evacuation of persons from assembly centers to the WRA relocation centers was speeded up and completed by Oct. 31. By the end of the month all WRA centers were functioning. Although many complaints were heard at first because facilities were not complete at the time the evacuees arrived at the projects, criticism lessened as the centers swung into full operation.

The Committee on Resettlement of Japanese Americans, with offices in New York and Chicago, was formed, with George Rundquist as executive secretary. The Federal Council of Churches, the Home Missions Council and the Foreign Missions Conference are sponsors of the committee.

NOVEMBER
The U.S. Army in Hawaii announced plans to evacuate a "small number" of Hawaiian Japanese to relocation centers on the U.S. mainland on Nov. 5.

With evacuation completed, Gen. DeWitt praised the participating federal agencies for their part in the program.

The U.S. Supreme Court, considering a test case, upheld the right of alien resident Japanese to the use of the country's courts.

JACL officials from nine relocation centers met in Salt Lake City in an eight-day conference to discuss the entire field of problems concerning Americans of Japanese ancestry and resident Japanese aliens in the United States. Stress at the conference was placed on the government's program for resettlement of evacuees outside the centers.

A five-day disturbance was reported at the Colorado River center at Poston, which was ended by military police. A group of recalcitrant evacuees had staged a demonstration on Nov. 18, following the arrest of two men for the beating of Kay Nishimura, an American-born evacuee. The project director head at Poston praised the assistance of loyal evacuees in restoring order. The disturbance was confined to Unit No. 1 at Poston.

Federal Judge Fee in Portland, Ore., in a decision made public on Nov. 16 in the Min Yasui case questioned the authority of the military in imposing a curfew on citizens of Japanese ancestry without the declaration of martial law.

It was announced that eight Nisei had enlisted in the U.S. Army during the height of the disturbances at Poston.

The first group of evacuees from Hawaii, consisting of 107 persons, arrived at the Jerome relocation center in Arkansas.

DECEMBER
A disturbance at the Manzanar Relocation Center, following the beating of Fred Tayama, JACL leader, and attempted attacks on other outspoken pro-American evacuees at Manzanar, were quelled on Dec. 6 only after the imposition of martial law. Two men were killed and eight others were injured as the military police fired on the rioters. A group of more than 60 loyal evacuees and their families were removed to a CCC camp in Death Valley.

The WRA announced, following the Manzanar trouble, that permanent resettlement of evacuees would be accelerated. Authorities, meanwhile, took speedy action to segregate troublemakers.

Gen. DeWitt on Dec. 23 issued proclamations numbers 14 and 15, which abolished all prohibited zones, except military area No. 1 and the California portion of No. 2, rescinded restrictions and regulations relative to these zones, and also withdrew curfew regulations applying to German aliens and persons of Japanese ancestry in restricted areas.

Christmas came to the relocation centers and the yule tide spirit was considerably heightened by the community Christmas campaign conducted by the JACL and various, religious and social work groups which set a goal of a gift for each of the 38,000 children in the WRA projects. ❀

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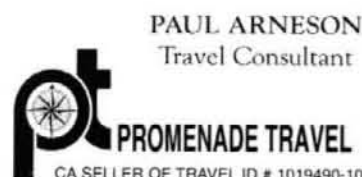
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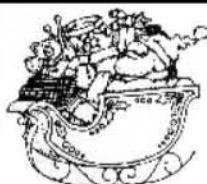
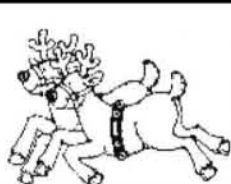
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Reagan Signs Redress Bill

At the historic signing of the Redress bill, President Ronald Reagan referenced the *Pacific Citizen* in his closing remarks. It was a triumphant moment for the community and the newspaper, whose staff members, including Harry Honda, were onsite to file this article originally published in the **Aug. 19-26, 1988**, issue.

By Harry Honda

WASHINGTON—The day of Aug. 10 when President Ronald Reagan signed H.R. 442 to “right a grave wrong” and apologize for the World War II removal and detention of 120,000 persons of Japanese ancestry has eclipsed Feb. 19 — the date when all this began in 1942.

It also set into motion the Justice Department’s search for those eligible to receive individual apologies and \$20,000 payment signifying redress of grievances for being deprived of freedom and property because of race during WWII.

It evoked messages of joy and jubilation from those who had recognized the wartime detention as a fundamental injustice.

And it was the biggest story for the Japanese American community, judging by the banner headlines in the vernacular press, since the Issei won citizenship rights in 1952 when the Congress overturned President Truman’s veto of the measure.

Congressional Comments

Rep. Norman Mineta, D-Calif., who spent his wartime years as a child at the Heart Mountain, Wyo. camp, said the Redress bill dealt with fundamental questions of the U.S. Constitution.

“Does our Constitution indeed protect all of us regardless of race or culture? Do our rights remain inalienable even in times of stress, especially in times of war? Passage of this legislation answers these questions with a resounding YES.”

Rep. Robert Matsui, D-Calif., called the passage a “commitment to the Constitution that will be remembered in history books for generations to come ... (the president’s) signature demonstrates that principles of justice can transcend any partisan lines politics may draw up.”

Chief sponsor in the Senate, Sen. Spark Matsunaga, D-Hawaii, was especially pleased since he himself signed the bill as acting Senate president pro tempore to certify passage. Mineta earlier had signed the same bill as acting speaker of the House.

Matsunaga reminded: “Many believed we would never see this day, the issue was so controversial and emotional.

“Realization did not come overnight, but it did

come across the political spectrum with a clarity which affirms our national purpose and bodes well for America’s future.”

Compensation to Evacuees

The Redress law provides \$20,000 tax-free payment to Japanese Americans who were affected by E.O. 9066 with some exceptions. And the Justice Department is required within 12 months to identify and locate each eligible individual “without requiring any application”, as stipulated in the reconciled version of H.R. 442.

The JACL-LEC is expected to mount an information campaign to accelerate the process.

Appropriations Due from 1990

While the Redress bill authorizes payment, Congress must still “appropriate” the funds on a yearly-basis through the budget, which must be signed by the president.

No more than \$500 million is to be appropriated for any fiscal year.

The JACL intends to monitor this process in the forthcoming sessions of Congress.

Payments are expected over a 10 year period starting with the most elderly as early as the next Congress which would pass an appropriations bill in 1989 with payment following from 1990, according to Grayce Uyebara, JACL-LEC executive director, who was responding to queries at the National JACL Convention in Seattle.

She indicated even the renunciants present at Tule Lake at the end of war are eligible.

A Day to Remember

National JACL President Harry Kajihara, long identified with the Redress effort at the grassroots Ventura County JACL level, later as district governor and national JACL Redress campaign leader,

issued the following statement upon Mr. Reagan’s signing of the bill.

“Today is truly a grand and glorious historic day that will be rejoiced and remembered by all Americans of Japanese ancestry. In 1942, at the hands of our own government, we were deprived of our freedom, our liberty, our pursuit of livelihood, and forcibly herded into ten incarceration centers located in God-forsaken barren wastelands of the United States.

“Now 46 years later, our government has officially proclaimed that injustice was inflicted upon loyal Americans of Japanese ancestry. Today, President Reagan has affirmed this declaration by affixing his signature on to Redress bill, H.R. 442.

“Many people, inside and outside of the Japanese American community toiled long to right this wrong. We are ecstatically gratified that this Redress pursuit has at long last come to a successful conclusion.”

An Ironic Experience

Judge Raymond Uno of Salt Lake City had joined the Army after he got out of Heart Mountain, Wyo., because he noted that it was about the only option open to young Nisei after the war. He had served in the Korean War but it wasn’t until he was in law school that he realized the irony of having fought to defend the freedom he was once denied.

“It brought out the best and worst of the Japanese American people,” Uno told the *Salt Lake Tribune* the day after the House passed the conference report to the Redress bill. “It taught a lot of us about self-government and self-reliance, but there was a lot of bitterness. A lot of tension.”

Uno felt the \$20,000 being paid to internees is valuable because of its symbolism. “The apology is a good thing, but there’s something else. It is of sufficient economic value that people will realize this is a very serious thing,” he said.

The same day in San Francisco, National JACL Executive Director Ron Wakabayashi said: “I am thankful to President Reagan for his expression of support for the Redress bill. His efforts to indicate his position eases the remaining anxiety regarding the culmination of this community’s long campaign to restore ourselves and strengthen the nation. I am personally pleased to have this take place in my mother’s lifetime.”

The P.C. Clipping

Referenced by the president in his closing remarks about a newspaper clipping from the *Pacific Citizen* dated December 1945 was from the Dec. 15 issue, which featured photos of Gen. Stilwell presenting the Distinguished Service Cross posthumously for Sgt. Kazuo Masuda to his sister Mary Masuda on the porch of “her small frame shack near Talbert, Orange County (now Fountain Valley)”.

George Johnston of the *P.C.* staff had researched the files for this story for Rose Ochi, who then sent the clipping to the president, as was acknowledged in his remarks.

Apparently, it was the many JACLers present who appreciated Mr. Reagan’s mention of JACL’s official publication, the *Pacific Citizen*, as most accounts the following day did not attribute the story of Gen. Stilwell’s presentation nor the remarks by “one young actor (who said): ‘Blood that has soaked into the sands of a beach is all of one color. America stands unique in the world, the only country not founded on race, but on a way — an ideal. Not in spite of, but because of our polyglot background, we have had all the strength of the world. That is the American way.’”

“The name of that young actor,” Mr. Reagan concluded, “I hope I pronounce this right (evoking laughter here by some who knew of the incident — was Ronald Reagan.” It drew strong applause. ❁


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2009



An Issei woman receives her Redress check from Assistant Attorney General John Dunne.

Redress Compensation Checks Leave Lasting Impression

Twenty years after most Japanese Americans received their \$20,000 Redress checks, the *Pacific Citizen* looks into the legacy of a wrong acknowledged.

By Nalea J. Ko and Leslie K. Tamura

About three months ago while sorting through Peggy Kodama's belongings, a relative came across an unexpected treasure buried in the garage. It was an unused Redress compensation check for \$20,000.

After the death of her husband, Peggy Kodama moved from her Lompoc, Calif. home to Los Angeles, where she currently lives. Twenty years ago, Peggy Kodama was busy dealing with her husband's failing health in addition to her own health issues, said her daughter.

"They were a little shocked," said Gail Kodama, Peggy Kodama's daughter, about finding the check made out to her mother. "My dad's sister-in-law found it. My dad had a lot of health problems. He was hit by a Greyhound bus and my mom was dealing with that. Plus she has macular degeneration and glaucoma. She was stressed with having to follow up with so many things."

On Aug. 10, 1988, President Ronald Reagan signed the Civil Liberties Act into law giving former Japanese American internees a formal apology from the U.S. government and monetary compensation — Redress checks of \$20,000 — to amend the injustices they faced.

In the decades since the passage of Redress, these checks have helped build a legacy.

Many donated their money to organizations like the JACL, invested it for their family, or used it to send their children and grandchildren to college.

'How could someone forget \$20,000? If someone gave me \$20,000, I'm not going to forget. I think they're resigned to the fact that it's gone.'



Eighty-two-year-old Sam Shimoguchi said he remembers when his family received their checks. "We all cashed it — every person," said Shimoguchi, who is also a family friend of the Kodamas. "We put it into the savings account. At least in our family we never spent it. If I got \$20,000 today, it might be a different story."

Shimoguchi said the money was a substantial amount in the late 80s, so most people he knew hurried to invest or save the compensation.

"To me it's kind of unusual because at the time they [the Kodamas] received the money that was still important money," Shimoguchi added, "How could someone forget \$20,000? If someone gave me \$20,000, I'm not going to forget. I think they're resigned to the fact that it's gone. Apparently time has run out."

Legacy of the Redress Money

JAs interned in the camps during WWII received their \$20,000 compensation checks



PHOTO: DENSHO

U.S. Assistant Deputy Atty. Gen. James Turner presents a Redress check to a 105-year-old Issei man in 1990 at the Nisei Veterans Hall in Seattle, Wash.

according to their age; the oldest were paid first.

People often bought goods, donated it to various JA or other civil rights causes, or invested it for their family, according to Mitchell Maki, dean of the College of Health and Human Services at California State University, Dominguez Hills.

"The \$20,000 did not change [Japanese Americans'] lives financially," said Maki. "However, the meaning of the \$20,000 was priceless in the sense that it was a true acknowledgement that they had been wronged."

The Redress money also supported the Japanese American National Museum as well as the JACL's Legacy Fund as both organizations began fundraising drives in the early 1990s.

Carol Saito, who has worked as an administrative assistant with the JACL Pacific Southwest District office since the Redress Campaign, recalled the Issei coming to the Little Tokyo office nearly everyday with \$200-\$500 in hand.

"When they got the checks, a lot of them lived in Tokyo Towers. They all came with cash donations to the office," said Saito. "They would come by bus to give us the donations, which we put in the Legacy Fund."

Saito said the Issei would not always share their stories about how they used the money, but one woman did.

"This is a story I will always remember," Saito said. "This one woman walked across from the Towers. She wanted to thank us so much because she wanted to buy her teeth. I just felt this kind of tremendous sadness that here is this woman who wanted to buy teeth." Saito recalled that most recipients who donated to the Legacy

Fund were very happy about the compensation.

But some thought the Redress checks didn't make up for the injustice they faced.

George "Pop" Okada used his \$20,000 to pay for his annual income tax.

During WWII, Okada spent three years interned behind barbed wires on U.S. soil. His crime was his Japanese ancestry. When he was released from the Tule Lake camp, Okada received a one-way ticket home to Parlier, Calif.

"I had to work the next day to buy my groceries," said the now 88-year-old retired farmer living in Fresno, Calif.

"The Redress money was too late, too little," added Okada. "I really felt that it wasn't enough."

Shikatanagai

The road to Redress was long, difficult and filled with dissenting voices.

"In the beginning there was no consensus on what the community should do," said Chris Komai, the public information officer at the Japanese American National Museum in Los Angeles.

In the 1970s, as head of the Redress Committee, John Tateishi told the Issei, Nisei and Sansei who had experienced the camps that he wanted to enter the public arena to force a discussion about monetary compensation, education and restitution.

"There was a very strong cultural reaction against [Redress]," Tateishi said, "because in the minds of a lot of people it was a kind of dishonoring of Japanese Americans."

There were individuals who wanted to leave

the issue alone, forget the war and move on. There were those who thought the government should apologize, but they didn't want to monetize the apology. And then there was a third group who felt that the apology meant something only if the government paid.

"I was really blindsided," Tateishi said, "by not realizing just how strongly the Nisei felt the *shikatanagai* about camp."

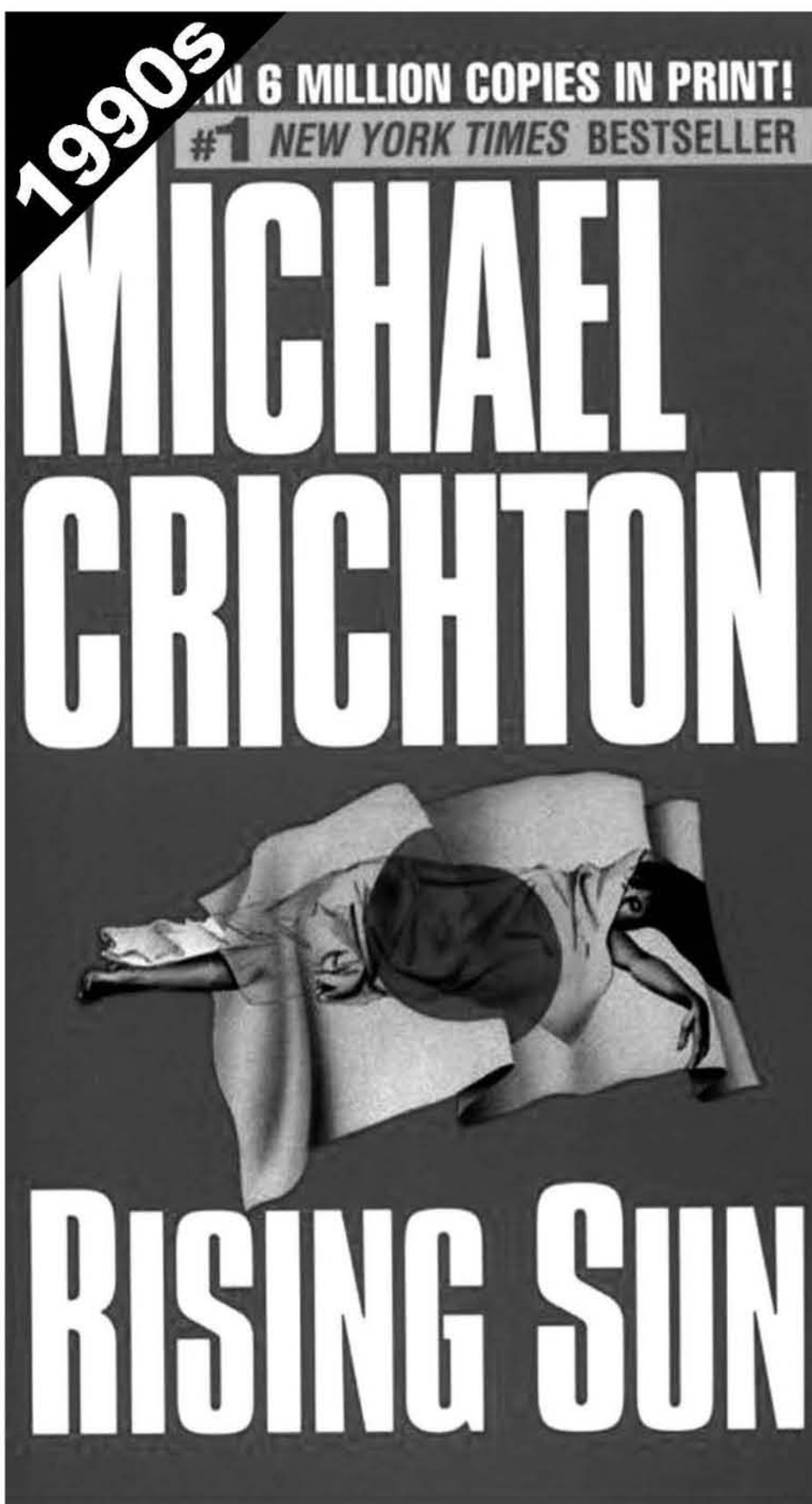
Asian American history books often refer to the strength of honor and *shikatanagai*, the cultural philosophy that emphasized letting go, moving on, looking to the future. Many community leaders were against Redress because they wanted to leave the past in the past.

"This was not about money, not about making the government pay," Tateishi added. "What I saw in it for the Nisei was a vindication for who and what they were as Americans; we were doing this not for ourselves but for the future of the United States, for the future of democracy and the constitution."

Regardless of how each recipient used their compensation checks — or did not use it — most hope the injustice of the JA internment will forever live on in the history books.

Peggy Kodama is "still hopeful" that something can be done with her mother's unused Redress check. The family has waited 20 years to find the check, so Gail Kodama said she would not be rushing to the bank any time soon.

"Not valid after six months," Gail Kodama said, reading a notice on the check. "I don't necessarily think a bank would take it. I'll just probably hold on to it for awhile." ❀



New York Coalition Protests 'Rising Sun'

Stereotypical portrayals of Asian Pacific Americans and ominous tones about U.S.-Japan relations? 'What could go wrong?' thought the Hollywood studio in charge of adapting Michael Crichton's controversial novel "Rising Sun" for the big screen. Everything was wrong, according to the JACL and APA groups. In this news article originally published in the Aug. 6-19, 1993, issue, then JACL Washington, D.C. representative Karen Narasaki said the intent of the protest was simple: to fight justice.



NEW YORK—Approximately 100 members of the New York Coalition of Asian Pacific Americans Against "Rising Sun" protested the numerous Asian stereotypes and racial slurs in the movie "Rising Sun" at its July 30 opening.

The coalition consisting of more than 20 Asian Pacific American organizations staged a press conference for local ethnic, national and international media followed by a protest demonstration. The demonstration was part of a concerted nationwide protest organized by national JACL.

The group is concerned that 20th Century Fox's news release, adapted from Michael Crichton's controversial novel "Rising Sun," perpetuates negative stereotypes of Asians and Asian Pacific Americans.

Present were coalition chair Michael Ishii, Day of Remembrance Committee; Tom Kometani, president of the New York JACL; Margaret Fung, executive director of the Asian American Legal Defense and Education Fund; Jonathan Sung Bidol, Committee Against Anti-Asian Violence; Karen Narasaki, JACL Washington, D.C. representative; and Lillian Kimura, JACL president who was interviewed by the media. The speakers focused on the lack of positive Asian American roles to counter the negative images.

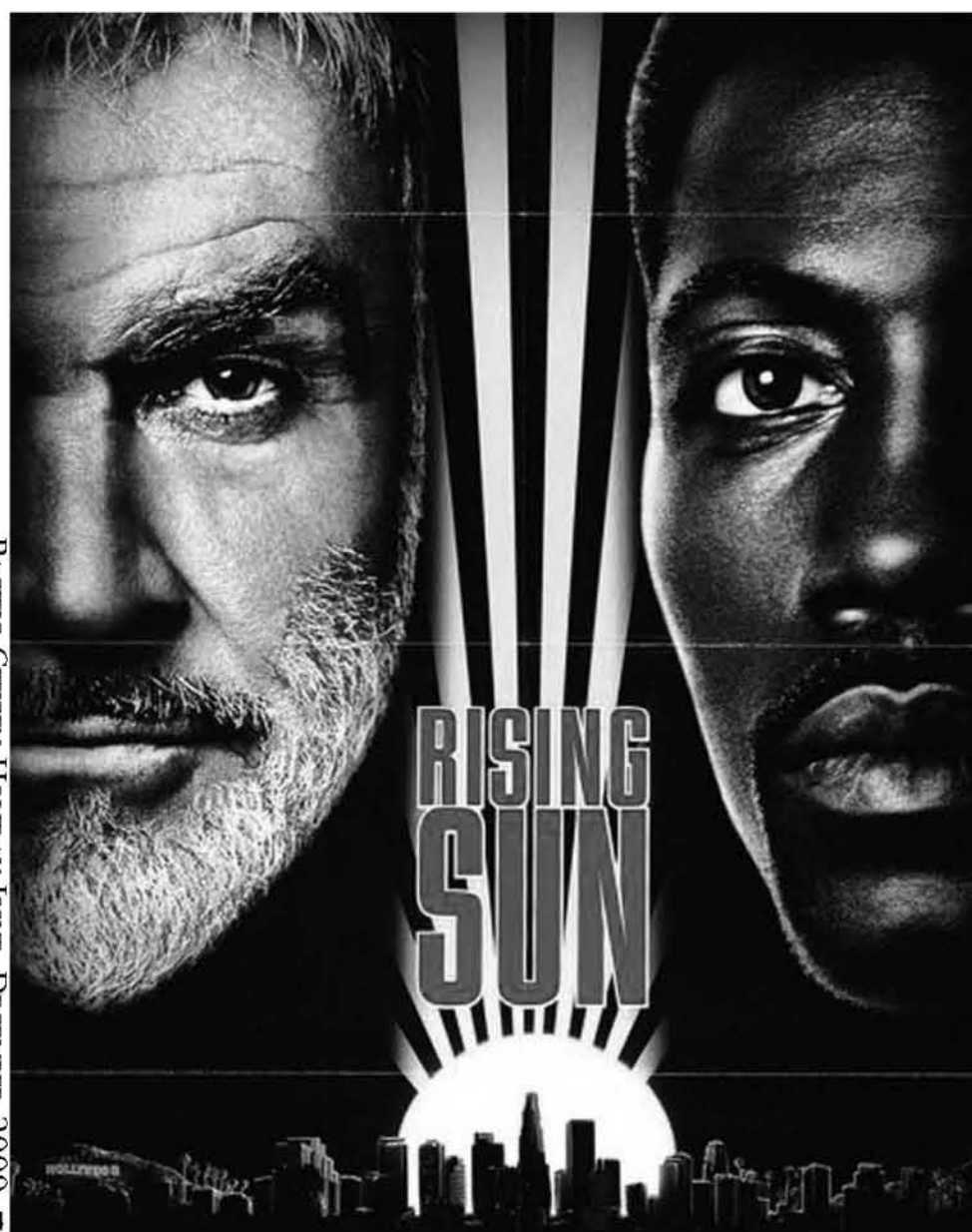
Narasaki said "Kaufman and 20th Century Fox have said we have our own agenda. We do. Theirs is to make a profit and ours is to fight against prejudice and discrimination.

"We don't doubt that Kaufman had good intentions, but he is not in our shoes. He doesn't have to live with the results," added Narasaki.

"During the preview of 'Rising Sun', I felt like an 8-year-old kid again in the Tule Lake Internment Camp watching a war propaganda movie with all the racist stereotyping of the Japanese," Kometani said.

"Fifty years later, anti-Asian sentiment still hits close to home. My Yonsei son is harassed on a Florida highway by a man in a pickup truck who has a large sign in the rear window that reads, 'Japan Sucks.'

"The importance of the protest was the coming together of the Asian Pacific American communities as a single voice to demand the entertainment industry exercise responsibility to reflect the diversity of America in their product," Kometani said. ❀





JACL National Director Floyd Mori (left) and JACL PSW Regional Director Craig Ishii led a protest of 'The Goods' in front of Paramount Pictures on Aug. 21.

Paramount Apologizes for Racial Slur in 'The Goods'

JACL leaders met with Paramount Pictures officials Nov. 12 to discuss the movie studio's racially insensitive summer comedy.

By *Pacific Citizen Staff*

Just hours before the JACL and the Media Action Network for Asian Americans (MANAA) were set to protest and demand an apology from producers of the new comedy "The Goods: Live Hard, Sell Hard" for its "shocking lack of judgment" and its use of a racial slur, Paramount Studios released an apology.

"The Goods," which stars Jeremy Piven as a used-car salesman, opened in sixth place in the North American box office Aug. 14.

"On behalf of the studio, I want to extend our sincerest apologies to the Japanese American Citizens League and the greater Asian American community for the racially demeaning language used in the scenes depicted in the film," said Adam Goodman, president and CEO of Paramount, in a statement Aug. 21.

Goodman added that the trailers that included the racial slur and offensive scene had been pulled and invited the JACL and other leaders in the Asian American community to continue a dialogue on the issue.

"We are encouraged that Paramount recognized its error in using a racial slur and violence against Asian Americans as comedy. We find nothing funny about racial slurs nor do we see the comedy in using a well known hate crime as so called satire," said Floyd Mori, JACL national director, who attended the Aug. 21 protest along with about a dozen protestors. "This movie indicates that there is an ongoing need for groups such as the JACL to be vigilant in the fight against discrimination."

Asian Pacific American groups had criticized a scene in which Piven's character uses a racial slur to launch a physical attack on another APA character played by actor Ken Jeong. The scene still remains in the film.

In the scene, Piven's character says, "Don't get me started on Pearl Harbor — the Japs flying in low and fast. We are Americans and they are the enemy! Never again!"

There's nothing funny about racial slurs, said the JACL in an Aug. 17 statement.

"By their very nature, racial slurs are hurtful and they have the potential for causing great harm by singling out and marginalizing an identifiable group of people," said the JACL in the statement.

Critics say the scene is a "sad reminder of a time during the 1980s and 1990s when Japan-bashing based on perceived economic threats reached a dangerous level." The sentiment was famously attributed to the 1982 murder of Vincent Chin by two autoworkers that misidentified him as Japanese.

Paramount Vantage responded saying, "We understand that when presented out of context, jokes and situations in the movie about a variety of topics might be offensive to some people ... To be very clear, 'The Goods: Live Hard, Sell Hard' is in no way meant to be mean-spirited, disparaging or hurtful to any individuals and we regret any offense taken."

APA leaders, unsatisfied with Paramount's initial response, called it a "non-apology."

"Even when presented in context, this scene and its jokes about hate crimes, racial stereotypes and wartime hysteria are still unfunny and offensive," wrote Phil Yu, in his popular blog, Angryasianman.com.

Playing a hate crime scene for laughs or satire doesn't protect it from being offensive, said MANAA in a statement.

"The use of harmful, racist slurs and treatment of hate crimes in the trailer for, 'The Goods: Live Hard, Sell Hard,' is unacceptable and should not be tolerated," said Karen Narasaki, president and executive director of the Asian American Justice Center.

JACL said the use of racial slurs in Hollywood



Jeremy Piven's character makes a racist remark in 'The Goods.'

movies like "The Goods" sends the wrong message and promotes hate.

"Japanese Americans are particularly offended because we painfully recall how slurs were used during the 1940s to vilify and demean our community resulting in a forced eviction from our homes and communities on the West Coast, followed by confinement for up to three years in concentration camps," said the JACL about the World War II internment of Japanese Americans. ❀

UPDATE

Paramount Agrees to Dialogue

JACL leaders met with Paramount Pictures officials Nov. 12 to discuss the movie studio's summer comedy that many called racially insensitive.

The meeting was the result of Asian Pacific Americans' protest over a controversial scene in the film, "The Goods: Live Hard, Sell Hard," in which Jeremy Piven's character uses a racial slur and attacks an APA character played by actor Ken Jeong. The scene remained in the film.

Paramount issued a statement apologizing for the "racially demeaning language used in the scene depicted in the film."

JACL National Director Floyd Mori and PSW Regional Director Craig Ishii met with Adam Goodman, president and CEO of Paramount Pictures, and Paramount executives Sharon Keyser and Katie Martinelli.

In the meeting, Goodman committed to ongoing dialogue and requested that more meetings be held to monitor Paramount's performance, said the JACL in a statement.

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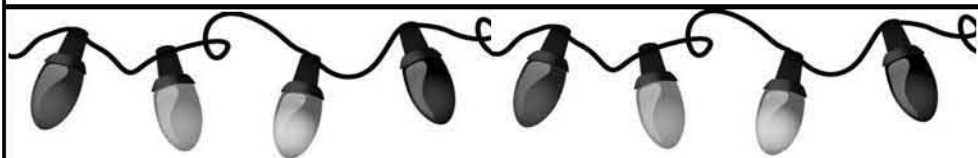
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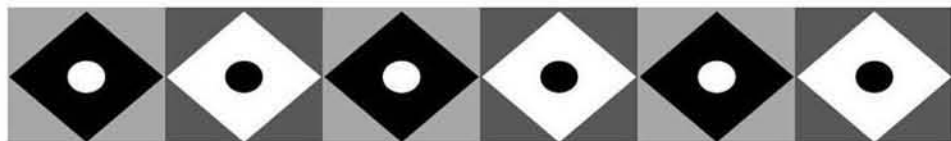
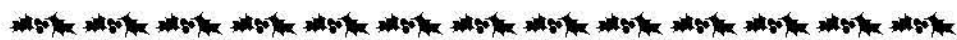
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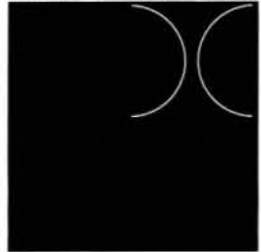
  
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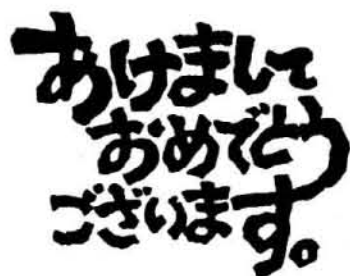
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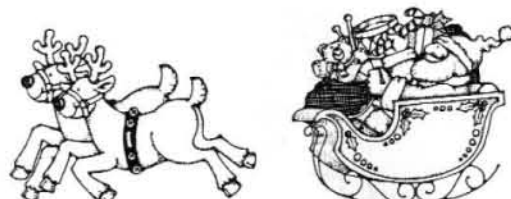
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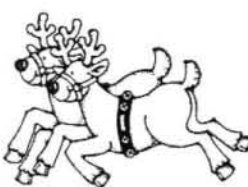
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**Congratulations to Kerry Kaneichi,  
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**Best wishes to the 2009-2011  
PSW District Board.**









Larry and Guyo Tajiri were part of the *Pacific Citizen* staff during its WWII exile.

# The Wartime Role of the *Pacific Citizen*

By Harry K. Honda

While the honor of the first English section in a Japanese language newspaper goes to *Nippu Jiji* in Honolulu in 1919, the *Pacific Citizen* — or *P.C.* among JACLers — stands alone as an all-English language publication for a nationwide readership in general, Japanese Americans in particular. Its columns now scan the Asian American world.

## *P.C.*'s Five W's

When Nisei from California, Oregon and Washington gathered at San Francisco in April 5–6, 1929, to organize the Japanese American Citizens League, a young attorney named Saburo Kido, and an importer of Japanese grocery, Sim Togasaki, launched the *Nikkei Shimin* (Japanese for “Japanese American Citizen”) a half-year later with a “name the paper” contest lasting through 1930.

The January 1931 issue bore the winning name, *Pacific Citizen*. Earl Tanbara, advertising manager with the Dollar Steamship Line, (later known as American President Line) won the prize, a pair of tickets to the UC Berkeley–Stanford football game.

The *P.C.*'s Vol. 1, No. 1, dated Oct. 13, 1929, lists Iwao Kawakami as editor and Miya Sannomiya, Henry Takahashi and Kido as associate editors.

“All, of course, were volunteers,” author Bill Hosokawa points out in his book, “JACL in Quest of Justice.”

The newsletter's purpose was to serve as a medium for self-expression and a publication for Japanese American citizens, Kawakami emphasized in his first editorial.

When Kawakami moved to San Diego in 1932, Tanbara and Kuraya took over.

Finances lacking, the *P.C.* was reduced from a semi-monthly to a monthly. Then rather than letting the *P.C.* die in 1933, Jimmie Sakamoto, of Seattle, assumed the role as publisher.

His staff at the *Courier* included his wife Misao (the eyes for her blind husband); Hosokawa, then a journalism student at the University of Washington; John McGilvray Maki, UW graduate student in English; and typesetter John Funai. They carried on for seven years until 1939, when the

*P.C.* was returned to San Francisco.

Taking over again was Kido (the *P.C.* was pretty much his from the start), assisted by *Shin Sekai Asahi* English editor Evelyn Kirimura and volunteer JACLer Vernon Ichisaka of Eden Township as business manager.

As finances fizzled the *P.C.*, a four-page monthly tabloid, went to sleep in May 1940, and woke up in December with an 18-page Holiday Issue, a tradition that still lives.

## After Pearl Harbor

In the wake of Dec. 7, 1941, West Coast Japanese vernaculars were suspended. In its place, the JACL/*P.C.* mimeographed bulletins in Japanese and English to inform an anxious and bewildered Nikkei community. Copies were sent to the chapters for local distribution.

On Feb. 19, President Franklin D. Roosevelt signed Executive Order 9066 authorizing the War Department to exclude any or all persons from designated military areas. The order only applied to the Western Defense Command as the War Department prepared an elaborate program to evacuate some 110,000 persons of Japanese ancestry from the West Coast.

To avoid the ordeals of evacuation, JACL voted to move its headquarters and the *P.C.* to Salt Lake City.

## JACL and *P.C.* Staff Heads to Salt Lake City

As Hosokawa describes the JACL move, administrator Teiko Ishida, Larry Tajiri and his wife, Guyo, drove from San Francisco on old Highway 40 in the rust-colored Studebaker jammed with JACL files, records and personal baggage.

Crossing into Nevada before midnight on March 29 — the final day for voluntary relocation from the military zone — they headed for the JACL office in Salt Lake City run by Jerry Katayama, who helped get them downtown office space on the fourth floor of the venerable Beason Building at 25 East Second South.

Tajiri arranged with a small shop, Century Printing Co., to print the paper's first issue, an eight-pager dated Friday, June 4, 1942. Its front-page headline read, “Army to Order Evacuation of Military Area 2.”

## Big Nisei Story of the 1940s

“The big Nisei story of [the 1940s],” in Tajiri's eyes was being written by the Nisei “in blood on the battlefields of war and with the sweat and sinew on farm, in factories and homes. It is a proud story, one that will not be forgotten; a story of a group of Americans and their immigrant parents who climbed back from the depths of public suspicion and personal despair to add a singing chapter to the history of their ancestry.”

Editor Tajiri continued: “The obligation to bear arms in defense of home and country in time of war is

a fundamental one. The Nisei asked for full responsibilities of their citizenship and got it. They fought in the heat of Pacific jungles and the cold of Italian mountains. They made secure their future in America for themselves and their families. They provided the challenge which the hatemongers, who hounded the Nisei and their parents and called for their total exclusion, could not answer.”

Some of the positions the *P.C.* took were not always popular, but they expressed the long view of the JACL, the *P.C.* being its official organ. The request for military service for the Nisei, when most of JAs were confined in war relocation camps, was greeted in some quarters by violence upon those in JACL leadership, and in the case of *P.C.*, by the stoning of a commissary store in camp where the paper was sold.

Manifested in the bound copies of the *P.C.* “are the names on lengthy casualty lists of more than 700 Nisei dead of World War II and the Korean conflict.”

“The Nisei had paid with blood and body for the right to walk as free and equal men on the American land. This is the big story which the Nisei wrote and which the *P.C.* published,” Tajiri concluded.

## Tajiri's Watch

It was part of *P.C.*'s objective to tell the Nisei story to the people of the United States. The *P.C.* was being read by thousands of Americans whose interest in the Nisei was inspired by an outraged sense of justice. The *P.C.* was proud of these readers. And in difficult years, it tried to keep these Americans armed with the truth about the Nisei.

The last *P.C.* editorial (Sept. 27, 1952), written in wartime exile at Salt Lake City, thanked the staff, printers, mailers, volunteers and residents of the Intermountain area, who helped the *Pacific Citizen* far beyond the dictates of ordinary responsibility.

The *P.C.* was never the work of a few persons but of many, especially those who hustled for subscriptions and advertising. Major evidence of this cooperative effort was seen each year's end in the annual Holiday Issue.

Without missing its weekly deadline, the first *P.C.* in Los Angeles was dated Oct. 3, 1952, with Kido, general manager; Harry K. Honda, editor; and Katsumi Kunitsugu, Holiday Issue editor.

During the week that followed, then JACL office manager, Masaru Horiuchi transported by truck the office files, photographs, addressing machine, and Tajiri's typewriter, now a permanent fixture at the Japanese American National Museum's main exhibit, “Common Grounds,” symbolizing the roll of the Nisei press during the war years. ❁



1990s



PHOTO: WARD MORRISON/HRC

To mark the 14th anniversary of the 'Don't Ask, Don't Tell' law, the Human Rights Campaign displayed flags on the National Mall to recognize the 12,000 men and women discharged from the military since its enactment.

# Gays in the Military: Civil Rights on Trial?

By Gwen Muranaka



The military's 'don't ask, don't tell' policy, which was instituted in 1993, stirred debate in the community. The *Pacific Citizen* covered both sides of the issue, including this **Feb. 5, 1993** article by then assistant editor Gwen Muranaka. The JACL national board would eventually adopt a resolution in support of ending discrimination against LGBTs in the military.



From former slaves who fought and died in the Civil War to Japanese Americans of the 100th and 442nd during World War II, minorities have long fought with distinction and valor even as they were persecuted for being different. Now with President Clinton's decision to lift the ban on gays and lesbians in the military, the nation is once again debating the right of a minority to fight and die for their country. For JAs watching the issue unfold, the matter of equal rights and opportunity for homosexuals is reminiscent of their own struggles.

"Mr. Clinton made a promise to the gay and lesbian community and he intends to keep the promise," Martin Kazu Hiraga said. A homosexual, Hiraga is on the front-line of the fight for gay and lesbian rights as director of the anti-violence and privacy projects for the National Gay and Lesbian Task Force (NGLTF).

While the Clinton administration has reached a compromise with Senate Armed Services Chairman Sam Nunn, D-Ga. and military leaders to wait six months before lifting the ban, opposition within the military still remains strong.

Speaking to *Newsweek*, Gen. Gordon Sullivan, Army chief of staff, said, "Up and down the chain of command, you'll find the military leadership favors the ban."

Hiraga, countering military opposition to gays in the armed forces, said, "Lesbians and gay men are already in the military, they've been there all along. Even members of my family who served in the Korean War or World War II said they knew people who were gay and lesbian," said Hiraga. "Clinton is seeking to overturn centuries of bigotry. We are urging that he be deliberate but move with all deliberate speed."

To Trisha Murakawa, JACL vice president of planning and development, the issue of gays in the military is a non-issue.

"On the issue itself, gays should have the right to serve in the military, just give them regular legal status," said Murakawa, who is chairwoman of Pacific Southwest District's Civil Rights Caucus. At the same time, Murakawa questioned Clinton's decision to take on the issue right now. "Choosing that as the first issue to take on, when there are more important issues — and then making a compromise — I think that his decision was influenced politically. He should just do it," said Murakawa.

Dennis Hayashi, JACL national director, said that at this time JACL is not making an opinion on the inclusion of gays in the military. The national director said that JACL is waiting until the upcoming Senate hearings before drafting an opinion.

However, JACL has been aboard on the broader issue of gay and lesbian rights. At the 1988 JACL national convention in Seattle, the preamble to the constitution was changed to assert the rights of all people regardless of sexual orientation, age, sex, race, religion and disability.

Murakawa, who drafted the amendment as a member of the Nikkei Leadership Association, said that there was some opposition to the amendment, "Some didn't want to support it because of sexual orientation. It wasn't the only issue that was changed, but that was the one people didn't support."

Bruce Yamashita, who is suing the Marine Corps for reinstatement, has first hand knowledge of discrimination in the military.

"I was not surprised at all by Gen. Colin Powell's opposition to (gays in the military)," said Yamashita. "They are slow when it comes to these sort of matters. Relating back to my case, I was told by Marine officers that racial remarks were acceptable, that they always occurred and were used to toughen us up."

Yamashita was disenrolled from the Marines Corps officers training school in 1989. Later, the Marines acknowledged that Yamashita was subject to racial slurs and was told, "You know during World War II, we whipped your Japanese ass."

Yamashita sees issues like gays in the military and his own case of racial discrimination as a way of hopefully opening up a closed system.

"The military is going to have to show the public that they deserve the bucks and convince the American people that they're fair and uphold principles that we hold dear."

Hiraga praised Reps. Norman Mineta and Robert Matsui for writing a letter opposing Measure 9 in Oregon and Amendment 2 in Colorado, which sought to limit the civil liberties of gays and lesbians.

"What they did is significant. It sent a message that it's not okay to defame any group of people. It was a clarion call to a community that has never said anything," Hiraga said.



# APA Iraq Veteran Takes on 'Don't Ask, Don't Tell'

It's a personal battle for 1st Lt. Dan Choi, who with three words, 'I am gay,' landed in the center of a national debate.

During a rifle marksmanship drill with New York Army National Guard, Dan Choi barks out commands over the thunderous roar of gunfire. Call him a weekend warrior, he jokes later.

"I love it," says Choi, 28, a National Guardsman with the 1st Battalion, 69th Infantry, based in Manhattan. He uses the word "love" several times during the telephone interview, mostly to describe his service to his country, which includes a tour in Iraq. But he also uses it to describe a real human emotion.

Having survived the pains of combat, he says he now realizes what he's been fighting for.

"Love is important."

For Choi, an Anaheim, Calif.-born son of a Southern Baptist pastor and a West Point graduate, being in the Army meant keeping a part of himself secret. It's a truth he struggled with for most of his life until the words tumbled out on national television.

"I am gay" said Choi on MSNBC's "The Rachel Maddow Show."

Those three words have landed Choi in the center of a national debate on the "don't ask, don't tell" policy, which prohibits lesbian, gay, bisexual and transgender (LGBT) people in the military from being open about their sexual orientation. A bill that would allow gays to serve openly has been introduced in Congress and President Barack Obama has said he supports ending the now 16-year-old policy.

But for now, the law is still the law. And Choi's honesty makes him vulnerable to repercussions.

His dad, who served as a military policeman on the South Korean side during the Vietnam War, always said, "If you're not serving something greater than yourself, then you're not considered a man."

So Choi is taking a stand against what he calls an immoral law that forces him and many others in the military to lie. He's the face of the newly formed association called Knights Out for LGBT West Point alumni and their supporters. This means appearing on television shows and doing telephone interviews with simulated warfare going on in the background. It's a whole new world for Choi, who is of Korean descent.

Prior to this, all he knew was the Army.

In a darkened theater in 1998, Choi watched Tom Hanks lead his soldiers on a noble mission in the World War II movie "Saving Private Ryan."

"I knew I wanted to be that."

At West Point, Choi majored in Arabic and trained to become a soldier. The arguments against LGBTs in the military have centered on unit cohesion. Over 1,000 retired military officers issued a March 31 statement urging President

Barack Obama and Congress to maintain "don't ask, don't tell."

Among those signatories was Lt. Gen. Allen K. Ono.

"In the military, cohesion is key, especially in the Army when you live in very close quarters. You sleep and you eat and you interact together and to disturb that relationship may be detrimental," he said in a telephone interview. "Change has to be done in moderation. It's an extraordinary vocation here where one needs to trust the other. It's not time to fiddle with it."

"Don't ask, don't tell" was put in place after President Bill Clinton tried to lift the ban on gay service members in 1993. Since then, over 12,000 service members have been discharged under the policy, according to the Servicemembers Legal Defense Network, an advocacy group seeking equal treatment of LGBTs in the military. Of those discharges, 800 were of individuals deemed "mission critical" including Arabic linguists — like Choi.

In Iraq, Choi filled a critical need: translation. He typed in Arabic and e-mailed local government leaders. But to keep from violating Army policy, Choi told half-truths about girlfriends.

"I created this additional persona to be accepted," a fact, he says which flies in the face of the Army's honor code.

Sixteen years after it was enacted, one of "don't ask, don't tell" staunchest supporters, former Sec. of State Colin Powell, has called for a reexamination of the policy. For the most part, President Obama agrees, but through comments from White House spokesperson Robert Gibbs and Defense Secretary Robert Gates, seems to be applying the brakes.

"Let's push that one down the road a little bit," said Gates in an appearance on "Fox News Sunday."

Rep. Ellen Tauscher, D-Calif., has introduced the Military Readiness Enhancement Act, which would replace the current ban with new provisions prohibiting discrimination based on sexual orientation in the armed forces. Reps. Mike Honda, Mazie Hirono, Doris Matsui and David Wu are cosponsors.

In 1993, the JACL national board adopted a resolution in support of ending discrimination against LGBTs in the military. Its leaders say the fight today is still very much a JACL issue.

For now, it's one day at a time for Choi. And despite everything, he wants to go back to Iraq. The bottom line is, he loves serving his country. And love has a way of making you stronger.

It's a simple idea, said Choi, it's about freedom.

"I might not agree with you, you may hate me, you might even spit on my coffin when I come back, but I'll fight for you to be able to say what you want to say." ❀



The Army has moved to dismiss Choi a National Guardsman with the 1st Battalion, 69th Infantry, for openly talking about his orientation. Choi has vowed to fight his dismissal.



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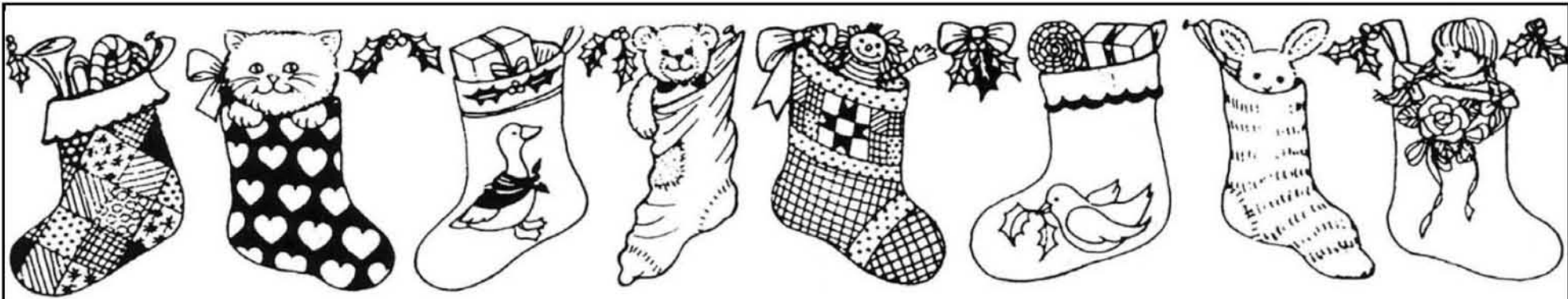
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## Greetings from Idaho Falls JACL

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Dale Cawley  
Jacqueline Corbridge  
Junko Flynn  
Cydnee Hansen  
Yuki & Deto Harada  
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Taka & Jun Nukaya  
Shoji Nukaya  
Gail & Jon Ochi  
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Tom Ogawa  
Sherry & Steve Randolph  
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Ken Sato  
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## ~ Happy Holidays ~ Boise Valley JACL

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ENDO, Gino .....4340 Tech Farm Rd 83204  
ENDO, Karl .....17 Cedar Hills Dr 83204  
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ENDO, Rick .....988 Rocky Point Rd 83204  
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KRINER, Jeff .....550 W Day 83204  
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SATO, Joe & Alyce .....756 N 12th 83201  
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HARRINGTON, Howard .....825 W 385 N  
KERSHAW, Hyrum .....487 W Hwy 26  
KONISHI, Alice .....175 W 100 North  
MATSUURA, Mrs. Emi .....362 N 200 W  
MATSUURA, Richard & Shawna .....574 N 100 W  
MATSUURA, Raymond & Yukiko .....275 W 200 N  
SHIKASHIO, Jim & Akiko .....P.O. Box 908  
SHIOSAKI, Hero .....PO Box 743  
SHIOSAKI, Jim & Vickie .....PO Box 743  
SHIOSAKI, Misako S .....PO Box 5  
TOMINAGA, Frank & Kimi .....1448 W 100 South  
TOMINAGA, Jack & Betty .....826 Hwy 39 West  
TOMINAGA, Richard & Joann.....702 W 100 North  
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UGAKI, Marjorie.....520 Lilac St  
YAMADA, Kunio .....1245 E Walker  
YAMAMOTO, Shiz .....358 Rice  
YAMASHITA, Patricia & Steven .....166 W 245 N  
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ENDOW, Masako .....14242 W Elmsprings, Boise 83713  
HIGASHI, Richard & Heidi.....  
.....4989 Independence Ave, Chubbuck 83202  
KAWAMURA, Shirley .....4680 Ramsgate, Chubbuck 83202  
PORTER, Cheryl & Douglas .....964 E Curling Dr, Boise 83702  
SATO, Douglas & Kelly.....2664 E Hancock Ct, Boise 83706  
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UGAKI, Waka .....3036 Kelly Dr, Idaho Falls 83402  
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MORIMOTO, Tom.....750 Bounty Dr, #5002, Foster City, CA 94404  
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POULTON, Dennis & Linda.....4602 E White Dove, Orange, CA 92669

Happy Holidays to All



SEASON'S GREETINGS

# HAPPY HOLIDAYS

Welcome to our new members and thank  
you to our renewing members for their  
continued support.

# LAKE WASHINGTON JACL

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## Season's Greetings ~ Raymond and Yoshiko Uno ~



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and Happiness in the  
New Year...

- Jeanette and Paul Misaka





2001

Houston is a Hapa of native Japanese, Blackfoot Pikuni Indian, and African American extraction.

# Hapa Culture in the New Millennium

By Velina Hasu Houston

I am part of many families. My membership in my immediate family as a single parent and my membership in my extended family as a daughter, sister, cousin, aunt or sister-in-law are incontestable. In like manner, my membership in the community of women, the intelligentsia, or the community of theater is indisputable.



The question, 'Who am I?' has been a central issue for the Asian Pacific American community for decades. Here, in a piece originally published in the **Pacific Citizen's 2001 Holiday Issue**, playwright Velina Hasu Houston's reflections on her own identity have proven to be timeless.

Throughout my life, however, my membership in some of my ethnic families has been challenged and even disputed. By "ethnic family" I am referring to the ethnic communities of which I consider myself a member. Being a Hapa of native Japanese, Blackfoot Pikuni Indian, and African American extraction, I have ties to those monoracial communities — sometimes tenuous, sometimes considerable.

My chief ethnic family, the Hapa community, is the only ethnic arena in which my belonging is not sacrosanct, but expected and organic. Now that the Hapa community is embarking upon a third decade of community development, I think it is wise to reflect upon the history that brought us to a position of strength.

## Multiracial Identity Comes of Age

Progressive multiracial culture is relatively new, born into U.S. discourse in the late 1970s and continuing with fortitude to the present-day. Within this period, several textual constructs have emerged including scholarly books and articles, dissertations, documentary cinema, popular media discourse, dramatic literature, poetry and prose as well as visual expressions in art and performance art.

These works have initiated public discourse that is reconfiguring the way that multiracial individuals shall be identified, and is attempting to dispel the myths and stereotypes that have plagued multiracial identity in the United States since the days of the plantation.

Because of its bicultural and binational aspects that

complicate society's efforts to categorize it racially, the Amerasian or Hapa ethnicity has lent credence and support to the growth of the overall multiracial community's movement within the United States and its project: to allow those of multiple races and ethnicities to identify themselves as multiracial.

Of the various monoracial communities of color, the Asian American community has made the most strides in accepting the Hapa community as part and parcel of its past, present and future. Perhaps it has little choice because of the increasing rate of interracial marriages among persons of Asian descent and persons of other ethnic backgrounds.

In the past, colleagues in the AA community expressed a desire for the Hapa community to be woven into the political fabric of their sociopolitical community. Today, however, AA community leaders seem to be recognizing that along with collaboration exists a need for Hapas to organize their own family. This is complemented with a fervent effort to find ways for Hapas and AAs to work together towards the realization of common goals that enrich and support both communities, which, of course, are forever linked.

It is my hope that the same can occur with other monoracial communities who have blood ties with Hapas, but who have not yet found ways to work together politically and to break bread with each other socially. Given what I have seen of my teenage son's generation, I am hopeful that they will carry the torch into even greater cross-community relations.



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

**Merry Christmas and a Happy New Year!**



About 15 years ago I wrote an article for the *Pacific Citizen* about the hard but uncommonly spectacular adventure of growing up as a transnational individual of my multiracial blend. One of the things that made that journey easy was having parents who intrinsically understood the multiracial reality of their offspring and who did not allow themselves to be compromised by the one-drop hypodescent view of race that permeated the United States when I was growing up (and that continues to do so today). In addition to having multiracially prescient parents, I also had the good fortune of being reared in a transnational Hapa environment in which being Hapa was a normalized identity (from the perspective of the large international community to which I belonged) rather than a peculiarity that confounded the monoracial majority.

Membership in that international family (situated in the midst of a provincial Kansas community) exposed me in an intimate way to diverse ethnicities and cultures that expanded my understanding of the world and transformed me into a cosmopolite of the first order. When people used to ask me how a girl from a small Kansas town has such a global perspective on humanity, I replied that I learned it spending time in the kitchens of the foreign mothers of my transnational, multiracial peers.

When I wrote the *P.C.* article, I was newly arrived in California. Coming to California was a significant cultural transition for me because, in a deeper and broader way than I had before, I understood that being Hapa was being part of a sub-culture within monoracial communities whose embrace of our difference was often tenuous, sometimes merely tolerant, and sometimes entirely absent.

Ultimately, the early encounters that I had with AAs coupled with my historical encounters with African Americans helped to politicize me. This was largely due to their resistance to Hapa identity and the fact that they sometimes even resisted Hapa membership in their communities. I encountered the challenge of not being “Asian enough” to create Japanese characters and not being “black enough” to create African American characters in my creative writing endeavors. When my liberal AA friends invited me to community organizing events, many were disturbed by my presence even though I was one of the few who was socio-politically productive.

Although life in Kansas had been challenging due to old-fashioned racism, the new-fangled racism that I encountered in California was astonishing. In Kansas, I was seen as an immigrant outsider, a view that acknowledged my Hapa identity (albeit as a negative) but, in California, I was not even allowed to be what I was. My membership in communities was called into question along with my right to be multiracial.

## The Birth of a Movement

In the same time frame, something else was occurring that further politicized me.

The phenomenon came at just the right time for me.

Along with my sister, H. Rika Houston, Teresa Williams-Leon and Philip Tajitsu Nash, I formed a Hapa nonprofit community organization called The Amerasian League in the mid-1980s. We opted to use the term “Amerasian” in order to embrace and include both foreign-born and domestic persons of multiracial Asian ancestry, which was not an embrace that existed within the context of other ethnic community organizing, such as in the AA community which was purposefully skewed towards domestic Americans only.

Our goal was to build an international network of multiracial Asians, and educate the public and the media about the Hapa identity. We also wanted to mentor young Hapas, particularly those whose



Houston is pictured here in 2001 with her son Kiyoshi.

views about their identity were in a state of confusion usually due to the confrontations with the external society about the right of Hapa identity to exist.

As our ability to sustain The Amerasian League waned due to the rise of our individual professional careers, we decided to fold the corporation. Fortunately, Cynthia Nakashima and Susy So Schaller had established another Hapa organization, Multiracial Asian International Network (MAIN), in San Francisco that continued the same important work we had been doing including creating linkages with Vietnamese Amerasians who were newly arrived in the United States from Asian refugee camps.

Now both The Amerasian League and MAIN have faded into Hapa history, but all of the individuals involved with those organizations as well as numerous next-generation Hapas work together in supporting Hapa interests. Hapa Issues Forum (HIF) was founded in 1992 at the University of California, Berkeley and is dedicated to enriching the lives of Asian Pacific Islander Americans.

Over the last 20 years, the overall Hapa movement has grown as a result of this community organizing. I look at this growth and the growth of the overall multiracial community as positive signs for Hapa integrity and self-development, but also for humanity in general. As filmmaker Vincent Ward said, “To map someone else’s land ...” Hapas and multiracial individuals cannot allow monoracial communities to map our territories for us. In an organic, grassroots fashion, we have begun mapping our own territory and “possessing our own land,” meaning that we must define our identity as an individual community and our place in traditional monoracial communities in order to exist in a way that does not allow multiracial identity to be impugned, manipulated, abbreviated or compromised. This is the advent of progressive multirace.

## Protecting Our Bodies, Our Ways of Life

In 1993, the former mayor of Los Angeles, Tom Bradley, asked me to be the keynote speaker for his annual APA heritage banquet. I challenged the audience with a speech about the realities of the “AA” community versus the fiction of it. Against

the fiction of its being wealthy, model-minority, and primarily Japanese, Korean or Chinese American, I presented the other portrait of ethnic, racial, and economic diversity. I pointed out the number of other ethnicities among “AAs” such as Sri Lankans, Afroasians, Eurasians, Indians and Polynesians, as well as the fact that AAs have a poverty rate twice as high as that of non-“Hispanic” whites. I gave figures about AAs on welfare and told stories about AAs who do not have a snowball’s chance in hell of being admitted to top universities. I discussed the racism among different AA ethnicities and the lack of information that AAs have about immigrant ethnic groups in their midst, indeed, in their “community.”

A particular group identity is measured over time and space and deserves specificity in the consideration of what credible options exist for them, according to Cornel West. Pointing out that identity has to do with “protection, association, and recognition,” he states that, “people identify themselves in certain ways to protect their bodies, their labor, their communities, their way of life, in order to be associated with people who ascribe value to them, who take them seriously, who respect them; and for purpose of recognition, to be acknowledged, to feel as if one actually belongs.”

## Asian Pacific Islander American = Hapa





As a community, multirace is still a novitiate in the arena of community development and invention — albeit, an increasingly sophisticated one that seeks to imagine itself with preserving style. An important step in that imagining began with the 2000 U.S. Census in which, for the first time, multiracial Americans were able to self identify their multiple heritages.

In the 1990 census, almost 10 million U.S. citizens refused to describe themselves as one of the four traditional racial categories and chose the category “other.” The National Research Council estimates that, “by 2050, the number [of United States citizens identifying as multiracial] would be 1 in 5.”

According to the 2000 Census, 14 percent of Asian Pacific Islander Americans (2.3 million) in the United States checked more than one race. Hapas are one of the fastest growing factions of the APIA community. ❁



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## The University Press of Colorado



**Japanese American Resettlement through the Lens**  
by Lane Ryo Hirabayashi, with Kenichiro Shimada  
Photographs by Hikaru Carl Iwasaki

"It deserves a place on coffee tables and home libraries of anyone with any degree of social and historical consciousness, Japanese American or not."  
—George Toshio Johnston, *Rafu Shimpō*

This unique collection of photographs by WRA photographer Hikaru Iwasaki focuses on resettlement. Showing photos of Japanese Americans following their release from WRA camps from 1943 to 1945, author Lane Hirabayashi explores the use of photography in the WRA mission to encourage "loyal" Japanese Americans to return to society at large, and convince Euro-Americans this was safe. Hirabayashi also assesses the success of the WRA project, and the multiple uses of the photographs over time.

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2009



To prepare for their first child, Frandsen and his wife stocked up on baby ware. Somehow buying goods allows young parents to feel prepared.

# On Becoming Hapa-Wise

Many JACLers are worried about the future of JACL and Hapa culture. The challenge of creating a Hapa identity is much greater than a simple formula: it's one part experience mixed with one part emotion.

By Peter Shigeki Frandsen

**M**y wife and I recently had our first child, a baby boy, my eldest son or *chonan* in Japanese. We could not be happier.

In preparation for his arrival, we did all the things a modern expectant couple does: stock up on parenting books, pre-purchase loads of diapers, fill up shopping bags with H&M baby clothes and pick out the right strollers (a Maclaren for everyday use and a Bob for jogging). We got a better camera, tested out car seats, and a million other things that allow new young parents to feel an inflated sense of confidence as the due date approaches.

Somehow buying goods allows young hipster parents to equate baby-ware with baby preparation. While I mock the rituals, that tiny added measure of confidence is useful when the mothers-in-law depart and two young newbies are staring at a little tike thinking, "Now what?"

At least we have all this stuff.

One of the parenting books that came highly recommended was *On Becoming Babywise*, by Ezzo and Bucknam. The book teaches parents how to raise happy, healthy babies through a semi-regimented structure of feed/wake/sleep

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*'... my memory is filled with experiences that enriched my understanding of what it means to be Japanese American, ranging from making mochi with my Grandma Momo and my cousins for New Year's and playing bingo at the JACL farmer's picnic in the summers.'*

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cycles. Apparently, this trains the baby to teach itself how to sleep longer through the night and eventually become smarter than other babies who do not know the crucial skill of sleeping.

According to the book, when people look at

your happy, content baby and make comments like, "Oh, what a happy baby, you sure are lucky parents," you are supposed to think, "Nope, we're just great parents." I don't think I will ever have enough parental conceit to stake ultimate credit for a smiling baby.

As skeptical as I may be about how the feed/wake/sleep cycles could help my son become a successful CEO later in his life, it does make me wonder when we eventually become who we are. There is a classical debate that pits nature against nurture, with most intellectual observers agreeing that personality and identity stem from some combination of the two.

When it comes to my own Hapa identity and personality, there is a myriad of factors that contributed. However, it is hard to distinguish which factors were more potent. For example, my memory is filled with experiences that enriched my understanding of what it means to be Japanese American, ranging from making *mochi* with my Grandma Momo and my cousins for New Year's and playing bingo at the JACL farmer's picnic in the summers. Looking at pictures of my nieces decked out in Girl's Day costumes each year is also really meaningful. Each of these experiences, plus an endless multitude of others, reinforces to me that I am Hapa.



Jane Momoko Tew and Momo Ushio.





(L-r) Peter Frandsen, Nick Ushio Frandsen, Jill Sono Tew and Momo Ushio with triplets (l-r) Kate Sono Tew, Jane Momoko Tew and Zach Shigeki Tew.

Yet, each of these memories is loaded with emotion. I can still feel the shock and amazement of a child who just witnessed his Grandpa Shake catch a bee over his fried chicken just like Mr. Miyagi from “The Karate Kid,” and the quiet pleasure in listening to my grandmother exchange pleasantries with her Japanese friends. Each of these emotions solidifies my concept of what it feels like to be Hapa.

So, when I look at my cute, mini *chonan*, I must remember to establish and do whatever it takes to help him also become “Hapa-wise.” Somehow I know just giving him the middle name “Shigeki” — after my grandfather — won’t be enough. My wife and I need to create an environment that will facilitate unique Hapa experiences and emotions to infuse into his developing identity, so that he can “walk the beat” in Hapa communities for the next 80 years.

The challenge of creating a Hapa identity is much greater than a simple formula: it’s one part experience mixed with one part emotion. The challenge becomes greater with each successive generation. This is due in part to the ever-evolving social norms. Diversity is celebrated in many elements of society: in the workplace, churches, media outlets, education, and neighborhoods. While this is a significant sign of our progress, it has the potential to limit the uniqueness of our diversity.

It is further compounded by the fact that many Hapas do not look much different from their peers. Many people are shocked to learn

that I am half Japanese. I can only imagine what it will be like for my Gosei, quarter-Japanese son to explain why his middle name is so unique, especially if he doesn’t look the part. Likewise, my generation has already struggled to unite towards a common cause like the generations that preceded us. And these are just a few of the challenges that face the future of Hapa culture.

Many JACLers are worried about the future of JACL and Hapa culture. The discussion of passing the torch to the next generation repeats itself in council meetings, board meetings, articles in the *Pacific Citizen*, and conferences across the country. Prospective future leaders remain elusive and largely absent from the discussion, and when present, they often mimic the thoughts, words and actions of their predecessors.

To create the proper progressive environment, the JACL needs to take on an enormous reformation.

Religionists call it conversion. Naturalists call it adaption. Obama supporters know it by a simpler name: change. Despite nature and nurture, we do have the ability to change who we

are. If we are to survive as a JACL species, we must adapt to our changing environment. It will

require facilitating experiences that draw out the essence of our Hapa culture. But more than that, it will also require connecting emotionally. For example, the scholarship program is wonderful and affords many opportunities for young JACLers, but what emotional memory is attached? We have the experiences, but we need the emotions.

If the community is going to become Hapa-wise, a lot needs be done to solidify my generation’s role as a bridge from the past to the future. We need to continue to bring my peers into the conversation, whether by print media, like the *P.C.*, online communities, or good old fashion face-to-face time. There are hard decisions to be made and it will not be as simple and

formulaic as enforcing a strict feed/wake/sleep cycle. ☼

*Peter Shigeki Frandsen lives in Biloxi, Mississippi. He is a Mt. Olympus JACL member.*

*‘Many people are shocked to learn that I am half Japanese. I can only imagine what it will be like for my Gosei, quarter-Japanese son to explain why his middle name is so unique, especially if he doesn’t look the part.’*



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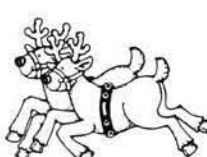
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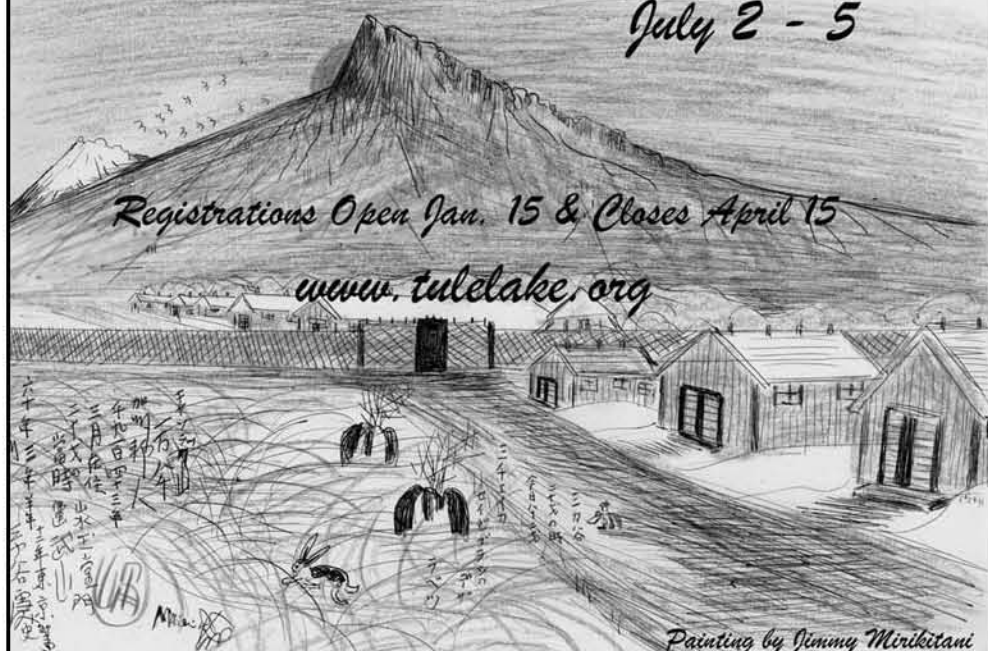


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# KOMAYO KAY (NAKAGAWARA) HARA

April 17, 1918 - November 7, 2009



Komayo Kay Hara, 91 years old, passed away on November 7th, 2009 due to a serious respiratory condition while being treated at New York Presbyterian Hospital. She was cremated by her family on Veterans Day, November 11th, 2009 at 11am, exactly 15 years after the death of her husband George Yoshio Hara.

Komayo Nakagawara was the first child of Shikataro and Chiyo Nakagawara born in Tacoma, Washington on April 17th, 1918. At 3 years old, she and her younger brother Minoru were sent overseas to be raised with relatives in the Saga Prefecture of Japan. Komayo grew up never meeting her real parents until she was 18 years old. When she returned to Tacoma, she worked as a residential domestic while attending school full time. She graduated from the Charlotte School of Fashion Design in Seattle in 1941 as a fashion designer.

At that time, she met George Yoshio Hara, a recent Accounting graduate from the University of Washington. They married in 1942, just after WWII began and all Japanese Americans in Washington were being directed to relocation camps at Minidoka, Idaho. Their first born son, Edward was born inside Minidoka in 1944. After the war, they moved to NYC where Komayo had three more sons: Davis, Martin and Gary.

Komayo was living her dream of having four sons and using her career skills to support her husband. She exercised her talents as a dress designer and sample maker with various top establishments in the fashion district. Town and Country was one that kept her employed many years until her retirement in 1984.

Upon the sudden death of her son Davis in 1979, Komayo maintained all her strength to inspire the family forward. She encouraged her husband George to continue with his plans of starting his own business. One of her proudest moments was when George was given a lifetime achievement award by the Emperor of Japan for his selfless service to the Japanese American community. After the death of her husband, in 1994, she carried on his legacy by encouraging his son Edward to continue the Hara Accounting Office in his father's name.

She found the greatest pleasure in sharing family moments together with her sons and their families. She was also honored by dear friends and relatives for her warm compassion, love and support over many years. Upon her 90th birthday, she was honored at the NY Buddhist Church by over 80 guests. She requested that everyone donate their gift money to the Buddhist Church Renovation Fund to save the shrine roof from collapse. On December 13th, 2009, her memorial was held in the same hall that she shared with so many others in her community to preserve for future generations:

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Many relatives in Tacoma Washington will also honor her memory on the same day at:

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She was given the Buddhist name of Shaku-ni Myo Ju, which translates as "a boundless life of wonder".  
Tribute donations can be made to either church in her memory.

For more information, please go to [www.komayohara.blogspot.com](http://www.komayohara.blogspot.com)

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| <b>SOUTH AMERICA HOLIDAY CRUISE</b><br>Buenos Aires, tour to Iguassu Falls, Montevideo, Falkland Islands, Cape Horn, Ushuaia, Strait of Magellan, Punta Arenas, Santiago. HOLLAND AMERICA Veendam Ship.                                   | FEB 7-24     |
| <b>JAPAN CHERRY BLOSSOM HOLIDAY TOUR</b><br>Fukuoka, Hagi, Akiyoshidai, Iwakuni, Miyahima, Hiroshima, Matsuyama, Kochi, Takamatsu, Shodo Island, Naoshima, Okayama, Kyoto.                                                                | MAR 28-APR 9 |
| <b>OUR NATION'S CAPITAL &amp; WILLIAMSBURG TOUR</b><br>Washington DC, Mount Vernon, Richmond, Jamestown, Yorktown, Williamsburg.                                                                                                          | APR 15-21    |
| <b>SEDONA &amp; GRAND CANYONS HOLIDAY TOUR</b><br>Stay-Put-Holiday: Visit Sedona with the Sedona Trolley, Grand Canyon & ride Grand Canyon Railway. Jerome mining town, ride the Verde Canyon Railroad. Enjoy Chuckwagon Farewell Dinner. | APR 25-30    |
| <b>FLORIDA HOLIDAY TOUR</b><br>Orlando, EPCOT Center, Kennedy Space Center, Marco Island Resort, Everglades Boat Ride, Key Largo, Miami, Miami Bay Cruise.                                                                                | MAY 3-10     |
| <b>SOUTH AMERICA HOLIDAY TOUR</b><br>Sao Paulo, Rio de Janeiro, Iguassu Falls, Buenos Aires. Optional to Peru - Lima, Machu Picchu. Meet local Japanese.                                                                                  | MAY 13-22    |
| <b>SCANDINAVIA-RUSSIA HOLIDAY CRUISE</b><br>London, Tallinn, St Petersburg, Helsinki, Stockholm, Copenhagen.<br>HOLLAND AMERICA Eurodam Ship.                                                                                             | MAY 28-JUN 9 |
| <b>GRANDPARENTS/GRANDCHILDREN JAPAN TOUR</b><br>Tokyo, Hakone, Atami, Hiroshima, Miyajima, Kyoto, Nara.                                                                                                                                   | JUN 27-JUL 6 |
| <b>ALASKA HOLIDAY CRUISE</b><br>Vancouver, Sawyer Glacier, Juneau, Skagway, Glacier Bay, Ketchikan.<br>HOLLAND AMERICA Zuiderdam Ship.                                                                                                    | AUG 14-21    |
| <b>CANADA-NEW ENGLAND HOLIDAY CRUISE</b><br>New York City, Newport/Rhode Island, Boston, Bar Harbor/Maine, Halifax/Nova Scotia, Prince Edward Island, Saguenay Fjord, Quebec.<br>HOLLAND AMERICA Eurodam Ship.                            | SEP 15-26    |
| <b>SAN FRANCISCO-NAPA-TAHOE HOLIDAY TOUR</b><br>Chiba, Mito, Aizu Wakamatsu/Higashiyama Onsen, Sado Island, Nagano, Matsumoto, Takayama, Gujo Hachiman, Gifu, Kyoto.                                                                      | SEP 22-28    |
| <b>JAPAN AUTUMN COUNTRYSIDE HOLIDAY TOUR</b>                                                                                                                                                                                              | OCTOBER      |
| <b>KOREA DRAMA HOLIDAY TOUR</b><br>Seoul, Jeju Island, Gyeongju, Busan, Tongyeong, Gwangju, Daejeon.                                                                                                                                      | OCTOBER      |
| <b>SOUTHEAST ASIA HOLIDAY TOUR</b><br>Bangkok, Cambodia, Vietnam.                                                                                                                                                                         | NOVEMBER     |

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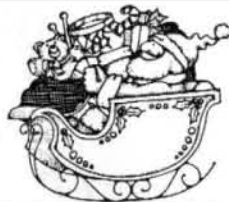
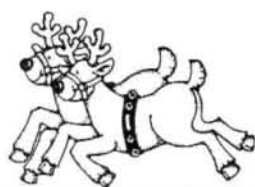
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|-----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| <b>Mar. 6-21</b>      | <b>Yamato 14-Days Orient-China Cruise aboard the Ocean Princess</b><br>sailing from Yokohama, visiting Osaka, Hiroshima, Hakata, Vladivostok, Inchon, Xingang, Dalian, Shanghai.                                                                              | Peggy Mikuni       |
| <b>March</b>          | <b>Yamato Panama Canal Cruise with Princess Cruise Lines</b>                                                                                                                                                                                                  |                    |
| <b>Mar. 25-Apr. 8</b> | <b>Yamato Deluxe Spring Tour to Japan</b><br>15 days/13 nights visiting Tokyo, Sendai, Matsushima, Niigata, Takayama, Kanazawa, Amanohashidate, Kyoto, Hiroshima.                                                                                             | Peggy Mikuni       |
| <b>April 4-11</b>     | <b>Yamato Deluxe Discover India Tour</b><br>8 days/6 nights visiting Delhi, Jaipur, Agra.                                                                                                                                                                     | Philippe Theriault |
| <b>April 12-16</b>    | <b>Yamato Exclusive Vancouver Cherry Blossom Tour with Seattle</b><br>5 days/ 4 nights visiting Seattle and Vancouver.                                                                                                                                        | Lilly Nomura       |
| <b>May 22-29</b>      | <b>Yamato Alaskan Cruise aboard the Golden Princess</b><br>8 days/7 nights roundtrip from Seattle to Juneau, Skagway, Tracy Arm Fjord, Ketchikan, Victoria, BC.                                                                                               |                    |
| <b>June 5-13</b>      | <b>Yamato Essential Spain Tour</b><br>9 days/8 nights visiting Bilbao, Basque Country, San Sebastian, Barcelona, Seville, Gibraltar, Costa del Sol, Marbella, Andalucia, Granada.                                                                             | Philippe Theriault |
| <b>June 19-29</b>     | <b>Yamato Family Tour to China</b><br>11 days/9 nights visiting Guangzhou, Guilin, Xian, Beijing.                                                                                                                                                             | Rich & Joanne Hong |
| <b>Jun. 28-Jul. 8</b> | <b>Yamato Hokkaido Tour</b><br>12 days/10 nights visiting Sapporo, Sounkyo, Kawayu Spa, Kushiro, Ikeda, Obihiro, Lake Toya, Hakodate.                                                                                                                         | Peggy Mikuni       |
| <b>July 9-15</b>      | <b>Yamato Niagara to Old Quebec Tour</b><br>7 days/6 nights visiting Niagara Falls, Toronto, Thousand Islands, Ottawa, Montreal, Quebec. There will be a 2 night optional extension to Charlevoix County for a <i>seafaring villages &amp; seafood tour</i> . | Philippe Theriault |
| <b>Aug. 7-16</b>      | <b>Yamato Canadian Rockies &amp; Majestic British Columbia Coast Tour</b><br>10 days / 9 nights visiting Calgary, Banff, Jasper, rail to Prince George, rail to Prince Rupert, ferry through the Inside Passage to Port Hardy, Campbell River, Victoria.      | Philippe Theriault |
| <b>September</b>      | <b>Yamato Tour to Ireland</b>                                                                                                                                                                                                                                 | Peggy Mikuni       |
| <b>Oct. 6-13</b>      | <b>Yamato Exclusive Albuquerque Balloon Fiesta Tour</b><br>8 days/7 nights visiting sites in New Mexico and Colorado.                                                                                                                                         | Philippe Theriault |
| <b>October</b>        | <b>Yamato Deluxe Autumn Tour to Japan</b>                                                                                                                                                                                                                     | Peggy Mikuni       |
| <b>Oct. 10-17</b>     | <b>Yamato Music Cities Tour with Collette Vacations</b><br>8 days/ 7nights visiting New Orleans, Memphis/Graceland, Nashville/Grand Ole Opry and Country Music Hall of Fame.                                                                                  | Sharon Seto        |
| <b>Nov. 1-8</b>       | <b>Yamato Exclusive Southern Delights Tour</b><br>8 days/7 nights visiting Miami, Florida, Keys, Kennedy Space Center, Orlando/Walt Disney World, St. Augustine, Florida; Savannah & Atlanta, Georgia.                                                        | Lilly Nomura       |
| <b>Dec. 1-11</b>      | <b>Yamato Deluxe Discover Egypt Tour</b><br>11 days/ 9 nights, includes 3 nights in Cairo, 2 nights in Giza, then 4 nights aboard a 5-star riverboat.                                                                                                         | Philippe Theriault |
| <b>Dec. 8-11</b>      | <b>Yamato Best of Branson Tour</b><br>4 days/ 3 nights including 4 shows, Branson sightseeing and visit to Silver Dollar City.                                                                                                                                | Peggy Mikuni       |

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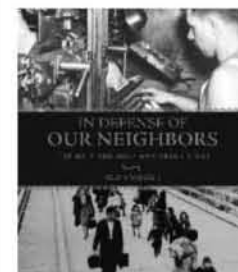
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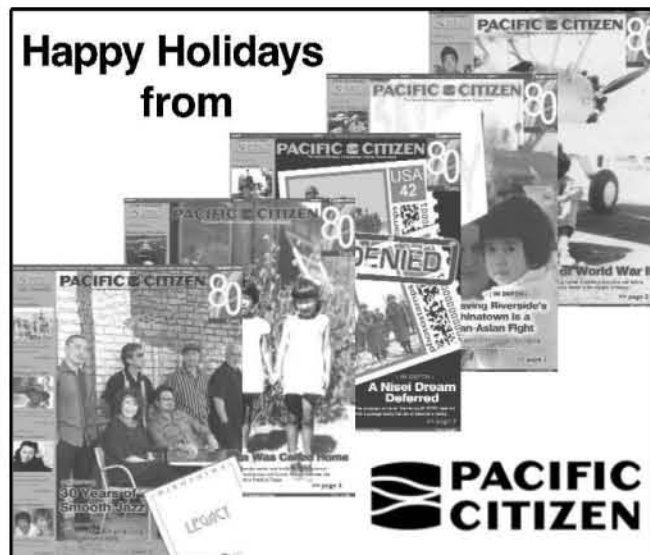


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