



PACIFIC CITIZEN

AMERICAN SUTRA

» PAGE 6

FIGHTING FOR FAITH AND FREEDOM

» PAGE 4

Community Activist Jim
Matsuoka to Be Recognized
at Manzanar Pilgrimage.

» PAGE 5

Anaheim High School
Seniors Preserve
the Legacy of
Past JA Alumni.

The story of how
Japanese American
Buddhists fought
to preserve their
religion during WWII.

DUNCAN RYŪKEN WILLIAMS

THE *P.C.* WAS THE DRIVING FORCE BEHIND THE DMV WIN



***P.C.*'s Nov. 16 and Sept. 7, 2018, issues**

The story didn't appear on the front page. It didn't even come with a byline. The article simply noted it was written "By *P.C.* Staff."

But the Sept. 7, 2018, story in the *Pacific Citizen* about a Los Angeles JACL member who saw a car driven by a Kansas motorist with the license plate "442 JAP" could not have better illustrated the critical role news coverage can play in effecting important and, in this case, landmark change.

Because without the intervention of the *P.C.*, the state of Kansas would still be allowing its cars to drive on roads and highways with the letters JAP on the front and back of its bumpers.

I was in the trenches, so I know. As president of the Venice-West L.A. JACL chapter, this matter came to our attention almost a year earlier. Keith Kawamoto, a longtime board member, was driving on a street near his home in Culver City, Calif., on an otherwise clear autumn day in October 2017, when he spotted the car in question. The gray Nissan sedan was directly in front of him. He stared at the plate, and the plate

stared right back at him. He ended the brief standoff by pulling out his digital camera and snapping a photo.

Kawamoto shared the encounter and picture at our next board meeting. Traffic, he said, prevented him from getting a better look at the identity of the driver. With few other details at our disposal, we were left puzzled why someone from, or associated with, the U.S. Army's famed 442nd Regimental Combat Team of World War II would be the owner of such a plate.

After contacting the Kansas Dept. of Revenue, Division of Vehicles — the equivalent of most states' Dept. of Motor Vehicles (DMV) — Kawamoto found out that this was not a vanity plate, but one that was legally issued by the Sunflower State.

So, that explained the 442 part. But it didn't explain or justify the JAP part. A Dept. of Revenue official apologized to Kawamoto for the way he felt about the plate. But since the state randomly issued this plate and didn't find derogatory or malicious intent during that process, the Kansas vehicle division felt the matter was closed.

In the meantime, our chapter contacted JACL Executive Director David Inoue and our district governor, Carol Kawamoto, who went to work connecting with the Midwest district governor and other JACL members in that part of the country.

Months passed, and it felt like we were stuck in neutral, because frankly, our efforts weren't gaining much traction. So, I called George Johnston, the *P.C.* senior editor of digital and social media and the de facto lone staff writer. He deemed the story as newsworthy. Due to other

assignments and the upcoming JACL National Convention in Philadelphia last July, it took Johnston some time to do his full reporting.

After interviewing Keith Kawamoto and reaching a Kansas Dept. of Revenue spokesperson, a story appeared in the *P.C.* on Sept. 7. Among those who read the article was one of the only four JACL members who lives in Kansas. It spurred her to get involved. Kawamoto continued to press forward and was in communication with a federal official from the U.S. Dept. of Transportation.

Within weeks, Kawamoto heard back from the Kansas vehicle division that it was going to recall that license plate and 730 other plates bearing the letters JAP. He was also given assurances that the state would no longer issue plates containing those three letters in sequence.

Once Johnston had heard about the latest development, he asked us a favor to refrain from speaking publicly about this breaking news until he was able to write a follow-up story. We obliged. A second story ran in the *P.C.* on Nov. 16.

Johnston then shared this story with the Topeka, Kansas, bureau of the *Associated Press*, or AP, the national news wire service. The AP ran its own piece, which appeared in *USA Today* and other mainstream dailies. The *New York Times* and CNN did even better than that and had reporters on the beat covering this issue. In a conference call in January, *P.C.* Executive Editor Allison Haramoto noted that the story had appeared in news outlets as far away as Australia.

As a postscript, the *P.C.* story still has an online presence and can be viewed by virtually anyone. It's nothing short of intriguing to see posts left by so-called Internet trolls.

They are neither JACL members nor *P.C.* readers. But if they are able to hide under the cloak of anonymity, then it's also a perfect forum for them to freely weigh in.

Several have accused Kawamoto of "phony outrage" and waging a "frivolous complaint." As his penance, one critic suggested that Kawamoto, and not the state of Kansas, bears the fiscal burden of covering all administrative costs to replace the plates.

Another said there was "zero reason for the media to report on this."

There's plenty more, so go online and read the comments if you like. But the truth is, there were 731 valid reasons for the media to report on this, and in the end, it did.

And it all started with the *P.C.*

It's now April, so in addition to printing editions twice a month, the *P.C.* is in the midst of its annual Spring Campaign. All gifts help provide staff with the resources it needs to continue its great and important work. I've made my contribution to this year's campaign. I hope you will, too.



Sincerely,

John Saito Jr.,
PSW Editorial Board Member
and President of the
Venice-West L.A. Chapter



PACIFIC CITIZEN



2019 SPRING CAMPAIGN

Pacific Citizen Newspaper
123 Ellison S. Onizuka St. #313
Los Angeles, CA 90012
(213) 620-1767

www.PacificCitizen.Org

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The *Pacific Citizen* newspaper (ISSN: 0030-8579) is published semi-monthly (except once in December and January) by the Japanese American Citizens League, *Pacific Citizen*, 123 Ellison S. Onizuka St., Suite 313 Los Angeles, CA 90012 Periodical postage paid at L.A., CA **POSTMASTER:** Send address changes to National JACL, 1765 Sutter St., San Francisco, CA 94115

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Periodicals paid at Los Angeles, Calif. and mailing office.

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National JACL
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San Francisco, CA 94115
(415) 921-5225
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By David Inoue,
JACL Executive Director

FROM THE EXECUTIVE DIRECTOR

THE LOYALTY QUESTION

In JACL's formal statement for this year's Day of Remembrance, we made the broad assertion, "We remember that Japanese Americans were forced to prove their allegiance to our Constitution through the dedication of military service for a country that was imprisoning their families with no guarantee of release."

I would like to offer my sincerest apologies that this statement implied that our Nisei veterans, or any veteran, might have served because they had been forced to do so. As we all know, many of our Nisei veterans had to fight for the right to serve, against the government and a military that did not want them, but ultimately embraced them in the end. JACL played a significant role in that fight.

It is the point of the government's distrust of Japanese Americans that I want to spend

some time discussing in this column. The incarceration was built upon the lie that Japanese Americans were disloyal, that we represented a fifth column that would undermine the war effort in support of Japan.

Ironically, we learned years after World War II that the government knew very well that there was no security threat posed by Japanese Americans even before the incarceration. Incarceration was founded entirely upon racist animus toward Japanese and Japanese Americans.

Unfortunately, we continue to see this same type of prejudice persist today. The Muslim ban was upheld by the Supreme Court on the same basis of past Supreme Court cases that were upheld on the premise that the government should be given great latitude in responding to a perceived security threat, regardless of the racist underpinnings so clear in the preparation of the policy.

The other day, I was in conversation with someone who disagreed with JACL's support of the Muslim community. The assertion was that Muslims were fundamentally different from us because they prioritized their

religion over anything else and would bring Sharia law to the United States if given the chance. Muslims could not be trusted.

Being Christian myself, and knowing him to also be, I asked if he placed his faith to God above his allegiance to our country. Suddenly, he had the look of recognition of the double standard he had been employing. There was the recognition of commonality in faith, but also that religious faith can be pursued by anyone, without tainting his or her patriotism or ability to be a loyal American. Just as we had to prove that one's ancestry does not impact one's loyalty to country.

This discussion also happened against the backdrop of multiple charges of anti-Semitism against freshman U.S. Rep. Ilhan Omar of Minnesota. Among the comments under scrutiny was one in particular, "So for me, I want to talk about the political influence in this country that says it is OK for people to push for allegiance to a foreign country." The insinuation is quite clear — there is a dual loyalty for some to a foreign country, in this case, Jews to Israel, and also pushing that allegiance onto others.

Questions 27 and 28 were wrong 75 years ago. To ask similar questions of other Americans today simply because of their race, religion or even political party affiliation would be equally wrong. One of the easiest ways to delegitimize someone else's views is to brand him or her as not being American. In this hyperpolarized political environment today, charges of disloyalty come cheap, but not without cost.

A single tweet may seem innocuous, but start adding them up, and trust begins to erode. Perceptions are hardened. Incarceration of Japanese Americans did not happen overnight but with the accumulation of multiple racist policies over several years. We must make sure that we stand up early enough to stop the escalation to something worse.

With the New Zealand shooting following a series of religiously focused mass shootings here in the United States, we are seeing the ugly culmination of unchecked discrimination, bigotry and racism. We can start to bring a stop to this by not carelessly questioning one another's loyalty.

David Inoue is executive director of the JACL and is based in the organization's Washington, D.C., office.



By Gil Asakawa

NIKKEI VOICE

WHY IS MARIE KONDO SO POPULAR?

I've been following the worldwide career of Marie Kondo with bemusement since her first book, "The Life-Changing Magic of Tidying Up," was published in the U.S. in 2014. I've watched from a distance as friends have embraced Kondo's single-minded prescription for people to clean up their lives, physically and therefore emotionally, by focusing not on what to toss out but instead what to keep that "sparks joy" for them.

I've followed this fad sweep the world from afar because, frankly, I'm not a tidy person.

Recently, I've gotten a better introduction to Kondo as a personality and her somewhat complicated relationship to Americans through her Netflix series "Tidying Up With Marie Kondo."

In the series, she visits the home of people in the Los Angeles area, where she now lives, ranging from a Japanese American couple of empty-nesters to an African-American family, a gay couple, a lesbian couple, a widow awash in her late husband's presence — a veritable cornucopia of diversity, equity and inclusion. Each episode tugs at the heart and gives lots of tips and ideas for viewers to tidy up their homes . . . and lives.

The series has led to Kondo becoming a fulcrum for racial and anti-Japanese sentiment in the past few weeks because of a controversial tweet (now-deleted) by American social justice,

feminist and socialist author and intellectual Barbara Ehrenreich. "I will be convinced that America is not in decline only when our decluttering guru Marie Kondo learns to speak English," she wrote.

After a torrent of criticism calling out the inherent racism in her comment, Ehrenreich took down her tweet and posted a nonapology: "I confess: I hate Marie Kondo because, aesthetically speaking, I'm on the side of clutter. As for her language: It's OK with me that she doesn't speak English to her huge American audience, but it does suggest that America is in decline as a superpower."

That view of diminishing American "power" is as old school as the Cold War, a shocking and disappointing backward worldview coming from someone who's supposedly progressive, liberal and forward-looking. And, it reveals that the ugly racist underside of the "politically correct" façade can still fester just beneath the surface of not just white supremacists but also people who should know better.

The fact that Netflix chose to have an interpreter on the show and have Kondo speak much of the time in Japanese (she can speak English, but is probably shy about using English — a typical Japanese trait of self-effacement) is a great sign that America is becoming more tolerant and *not* slipping in stature in the world.

The show has gotten positive reviews outside of Ehrenreich's dumb comment, so her language isn't hurting Kondo's celebrity brand. Her Japanese is either interpreted by Marie Iishi, who is awesome at converting Kondo's

rapid-fire Japanese into unstilted conversational English or translated into captions on the screen. Anyone who's watched a Japanese movie or anime with subtitles would not think this is a sign of the decline of Western Civilization, by any means.

Kondo's a perfect package for Western television: She's almost pixel-like in her tiny physical presence, but she commands a powerful, confident space as a personality. She has mastered her processes and can show people worldwide with or without language barriers how to fold clothes or use small boxes to organize the flotsam and jetsam of an unruly kitchen pantry shelf.

Her "KonMari" method — short for her proper name in Japanese, Kondo Mariko (family name first) — is a brilliant marketing distillation of the compulsive obsessions that caused her as a child to toss out half of her mother's things when she went on vacation, or caused her to straighten out her elementary school bookshelves, mixed with traditional Japanese cultural values. Or, at least, Shinto spiritual traditions, which demand cleanliness.

Kondo worked for five years at a Shinto shrine and was also inspired by the religion's animist traditions (hence, Kondo greets the homes she enters, and urges clients to thank the items they're not going to keep).

Her method makes perfect sense if you're interested in cutting clutter in your environment. Instead of tossing out as much as you can stand, Kondo's brilliant perspective is to decide what you want to *keep* — by seeing if those items, books, photos or clothes "spark joy" in you.



Marie Kondo is featured in her show "Tidying Up With Marie Kondo" on Netflix.

It's a positive affirmation of embracing the things in your life that matter, not a guilt-tripping need to cut away stuff willy-nilly.

But the KonMari method isn't for everyone.

For instance, I've never known a single journalist — including myself — whose desk didn't look like the aftermath of a natural disaster. We like it that way. My surroundings would probably give Kondo a heart attack.

So, I appreciate her stardom and am glad for Kondo's growing empire of tidy people. She's bringing Japanese values — and her quirky take on them — to America. But I'm happy to watch her from amidst my papers, cables, gadgets and stacks of stuff, thank you very much.

Gil Asakawa is former chair of the Pacific Citizen Editorial Board and author of "Being Japanese American" (Second Edition, Stone Bridge Press, 2015). He blogs at www.nikkeiview.com.

MANZANAR PILGRIMAGE SET TO HONOR JIM MATSUOKA

The longtime community activist will receive the Manzanar Committee's 2019 Sue Kunitomi Embrey Legacy Award.

LOS ANGELES — Longtime community and redress activist Jim Matsuoka has been named as the recipient of the 2019 Sue Kunitomi Embrey Legacy Award, the Manzanar Committee announced on March 21.

The award, named after the late chair of the Manzanar Committee who was one of the founders of the annual Manzanar Pilgrimage and the driving force behind the creation of the Manzanar National Historic Site, will be presented at the 50th Annual Manzanar Pilgrimage on April 27 at the Manzanar National Historic Site, located on U.S. Highway 395 in California's Owens Valley.

Each year, more than 1,000 people from diverse backgrounds, including students, teachers, community members, clergy and former incarcerated, attend the pilgrimage, which commemorates the unjust incarceration of more than 120,000 Americans of Japanese ancestry in 10 American concentration camps and other confinement sites that were located in the most desolate, isolated regions of the U.S. during World War II. Manzanar was the first of the American concentration camps to be established.

Born in Los Angeles' Little Tokyo, Matsuoka, 83, was among the 11,070 Japanese/Japanese Americans who were incarcerated at Manzanar.

After the war, Matsuoka's family returned to Little Tokyo before they moved to a trailer park in Long Beach. His family then moved to the Crenshaw District of Los Angeles and then finally settled in the Virgil Avenue area of Los Angeles, colloquially known at the time as "J-Flats."

Upon graduating from high school, Matsuoka was drafted and served in the U.S. Army. After completing his military service, he enrolled at Los Angeles City College. He later transferred to California State University, Long Beach, where he received bachelor's and master's degrees in social sciences. During his time in college, Matsuoka also worked in the aerospace industry and served 10 years as a union representative.

Matsuoka's work for the union was a catalyst for his activism.

"I spent something like 10 years as a union representative fighting for the workers," he said. "I really began to develop a social consciousness. Working people are being kicked around and taken advantage of. That kind of lead up into — as I continued on in school, people began to ask me about things like Manzanar, and somewhere along the line, I began to see that we're not being told the whole story."

Matsuoka was among the leaders of a group of activists who participated in the first organized Manzanar Pilgrimage on a very cold Dec. 27, 1969.

"Jim spoke at the first Manzanar Pilgrimage, even though he recalls that it was the only way he would've gone back in the dead of winter," said Manzanar Committee Co-Chair Bruce Embrey. "Jim was one of the handful of survivors of camp who made it that year. My mother, Sue Kunitomi Embrey, Karl and Elaine Yoneda, Amy Ishii and



PHOTO: GANN MATSUDA/MANZANAR COMMITTEE

Jim Matsuoka is shown here with activist/actor/artist/producer/writer traci kato-kiriyama during the 2019 Los Angeles Day of Remembrance at the Japanese American National Museum on Feb. 16.

a few others flanked Jim as he clearly laid out how camp traumatized our community. He was bold, honest and he cut to the bone. But his words were exactly what needed to be said, and, more importantly, they needed to be taken to heart.

"Jim was one of the original members of the Manzanar Committee," Embrey continued. "He knew how important it was to remember Manzanar."

Matsuoka is often recognized for his work during the fight for redress and reparations in the late 1960s through the early 1990s, especially with Nikkei for Civil Rights and Redress (NCRR, originally known as the National Coalition for Redress/Reparations).

"Speaking up for redress and reparations, speaking up about the injustices of the forced removal publicly and without regard for the personal or professional backlash that inevitably took place in the late 1960s and 1970s was not for the faint of heart," said Embrey. "But that didn't matter to Jim."

"Jim has been one of the most honest, bold and direct voices in our community," added Embrey. "Whether it was redress, workers' rights or fair housing, Jim was on the front lines. He took a stand. Jim is perhaps best known for his leadership role in NCRR, but his leadership in developing the first Asian American Studies programs in Los Angeles, to community organizations, helping ease the damage camp had done to the community — his contributions are immeasurable."

"Jim knew, from personal experience, how hard life was for many after camp," Embrey continued. "Jim worked tirelessly to help form community groups to assist especially seniors and young people."

Embrey also indicated that Matsuoka is more than deserving of receiving the Sue Kunitomi Embrey Legacy Award.

"The idea and spirit behind the award is to recognize people who fought for justice regardless of the risks," Embrey said. "We recognize people, some who have never been, who did the right thing before it was popular, and if you know Jim Matsuoka, you know he never hesitated to do the right thing. Not surprisingly, Jim's moral compass always led him to be one of the first to take on any injustice."

"Jim is no doubt one of our community's unsung heroes," Embrey concluded. "Jim is a tireless, selfless and honest activist who is a model for us all. We are proud and honored to name him as the recipient of the 2019 Sue Kunitomi Embrey Legacy Award."

In addition to the afternoon Manzanar Pilgrimage event, the Manzanar at Dusk program follows that same evening, from 5-8 p.m., at the Lone Pine High School gymnasium, located at 538 S. Main St. (U.S. Highway 395), in Lone Pine, located nine miles south of the Manzanar National Historic Site, across the street from McDonald's.

Through a panel discussion, small group discussions and an open mic session, participants will have the opportunity to learn about the experiences of those incarcerated in the camps.

Participants will also be able to interact with former incarcerated in attendance to hear their personal stories, share their own experiences and discuss the relevance of the concentration camp experience to present-day events and issues.

Pilgrimage participants are advised to bring their own lunch, drinks and snacks, as there are no facilities to purchase food at the Manzanar National Historic Site (restaurants and fast-food outlets are located in Lone Pine and Independence, which are nearby).

Water will also be provided at the site, but

participants are asked to bring a refillable water bottle that may be filled at stations located onsite.

Those who wish to participate in the traditional flower offering during the inter-faith service are advised to bring their own flowers.

The Manzanar Committee has also announced that though its bus from Little Tokyo is full (a waiting list is available), a bus to the pilgrimage is also available from Gardena, Calif.

The bus will depart from the Gardena Valley Japanese Cultural Institute (1964 W. 162nd St.) at 7 a.m., arriving at the Manzanar National Historic Site at approximately 11:30 a.m. The bus will also take participants to the Visitor Center at Manzanar following the afternoon program. The bus should arrive back at GVJCI at approximately 8:30 p.m.

Reservations will be accepted on a first-come, first-served basis. The nonrefundable fare is \$45 per seat, \$30 for youth (17 years of age and younger). Complimentary fares are available for those who were incarcerated at any of the former American concentration camps or other confinement sites during WWII.

Information for this bus can be found at <https://gvjci.wufoo.com/forms/manzanar-pilgrimage-2019>. Reservations can also be made at that website.

Anyone wishing to attend the Manzanar at Dusk program that evening should make other transportation arrangements.

In addition, Pilgrimage Weekend begins April 26 with a public reception hosted by the Friends of Eastern California Museum in Independence from 4-6 p.m. The museum features exhibits including Shiro and Mary Nomura's Manzanar Collection, the Anna and O.K. Kelly Gallery of Native American Life and exhibits on other facets of local and regional history.

On April 27, the Manzanar National Historic Site Visitor Center will extend its hours to 9 a.m.-5:30 p.m. It features extensive exhibits and the award-winning film "Remembering Manzanar." A special exhibit "Manzanar Pilgrimage: Photographs From the Manzanar National Historic Site 1983-2018" by Geri Ferguson and Mark Kirchner is also on display through July 28.

And on April 28, Duncan Ryuken Williams, a Soto Zen Buddhist priest and director of the USC Shinso Ito Center for Japanese Religions and Culture, will speak about his new book "American Sutra: A Story of Faith and Freedom in the Second World War."

This history tells the little-known story of how, in one of our country's darkest hours, Japanese Americans fought to defend their faith and preserve religious freedom.

The program will take place in the Visitor Center's West Theater. The Eastern Sierra Interpretive Assn. will be hosting a book signing following the program.

For more information on Manzanar, call (760) 878-2194, ext. 3310 or visit www.nps.gov/manz. To get on the waiting list for the bus departing from Little Tokyo, call (323) 662-5102 or send an E-mail to 50thpilgrimage@manzanarcommittee.org.

ANAHEIM HIGH SCHOOL SENIORS PRESERVE THE JAPANESE AMERICAN LEGACY OF THEIR ALUMNI

As part of their internship work for the Anaheim Heritage Center, four students uncover a history that will forever be remembered.



PHOTO: PATTI HIRAHARA



AHS Student Ambassadors (from left) Cassandra Priego, Natalie Olivares, Gabriela Gonzalez Navarro and Vanessa Sanchez at the Anaheim Heritage Center



An exhibit about Japanese American history in Anaheim will be on display beginning in August at the Anaheim MUZEO Museum and Cultural Center.

By Patti Hirahara,
P.C. Contributor

The history of the Anaheim Japanese pioneers has been unknown to many through the years, but due to a 2018 National Park Service Japanese American Confinement Sites grant, their legacy will now be told for the first time in an original exhibition set for Aug. 25-Nov. 3 at the Anaheim MUZEO Museum and Cultural Center.

The City of Anaheim will be presenting the story of an amazing testament of courage and determination by its Japanese American pioneers and their descendants before and after World War II, their experience in being sent to Poston, Ariz., and where Anaheim High School was the center of North Orange County education for this community.

With this in mind, the Anaheim Public Library's Heritage Center worked with Anaheim High School's Work-Based Learning Coordinator Mandy Johnson to recruit four Anaheim High School students to be interns for a six-week research project to identify and research Anaheim High School's Japanese American student alumni.

A flyer was created utilizing my role as an Anaheim High School Class of 1973 graduate and a Japanese American legacy preservationist to recruit the students.

"In recruiting, we targeted junior and senior students in AP English and social science classes interested in research, history and journalism, and on the application, we asked students why they were interested in the opportunity and what skills they would bring to the project," said Johnson.

"I was surprised that we had eight applicants, only because we advertised the position on pretty short notice. We were recruiting from a pretty small pool of students, but I was excited to see that we had applicants to choose from because it would mean that we were able to

select the best candidates," Johnson added.

Four students were selected as interns and began their orientation at the Anaheim Heritage Center @ The Muzeo on Feb. 1 under the supervision of Heritage Services Manager Jane Newell.

The students' journey on why they wanted to be included in this new six-hour-a-week program shows their dedication in wanting to research their Japanese American alumni. This was especially true since it is the last semester of their senior year. It's impressive how these amazing young women can be our voice to future generations.

The students — Gabriela Gonzalez Navarro, Natalie Olivares, Cassandra Priego and Vanessa Sanchez — each shared their feelings about this internship and what they learned.

Gabriela Gonzalez Navarro is a reporter/photographer for Anaheim High School's Anaheim Exclusivo newspaper. After graduation, she is considering Fullerton Community College in the fall, but has not yet decided on a major. One day, Navarro hopes to pursue a career where she is able to help in the community.

"I currently volunteer at the Anaheim Public Library as a teen volunteer. I love to be given the opportunity to incorporate myself into the community as much as possible. I wanted to be part of this internship because I feel keeping the community informed of their city's heritage is something that I see a great value in doing. This internship gave me an amazing chance to ensure that the heritage of our community is not forgotten. Our heritage and history are important aspects that have lead the City of Anaheim and its people to where we have come today."

In being a reporter/photographer for Anaheim Exclusivo, "I really enjoy taking

photos for the articles rather than writing them. I like taking the time to find the perfect moment to photograph an action shot and have it become the featured image of the story for our paper.

"I do plan to write an article about this experience, as it is something that benefits the community since they will gain this information. I have also benefited a lot from this experience. I have learned so many skills that I will need as I further my education."

For Navarro, the most interesting part of this project has been discovering the many connections these individuals may have to one another. With all the information she has gained from looking through the school yearbooks, Navarro found how drastically different the demographics of Anaheim High School have been through the years.

"I just want people to be aware of what these individuals went through. People of high school age, like my classmates, had to go through an experience like this, and I found that to be so crazy to think about from then to now," Navarro concluded.

Natalie Olivares

Olivares is editor-in-chief of Anaheim High School's Anaheim Exclusivo newspaper; president of her school's Dual Language Academy Club, which promotes bilingual education; and a technician for Anaheim High's Advanced Theater class and Performing Arts Conservatory. She is currently waiting to receive

acceptances for college this fall and has decided to pursue a major in theater.

"As a senior, I need to compile the skills necessary to do research in college. I believe that this internship would be a fantastic opportunity for me to build my skills and discipline. Furthermore, I have always loved history and believe that all stories should be told no matter how small. This internship will not only benefit me, but also an entire community of people who have long been ignored, and I believe in helping bring their story to light."

What Olivares found most interesting about this project is "how different Anaheim High School is now culturally and how quickly that culture can change. Even looking at the

differences between the 1940s and 1950s, I am amazed at how different the student populations were.

"A surprising discovery I made was how integrated Japanese Americans were in the community, after the war, to advocate for their culture. Once the students were finally freed from the camps, they joined Japanese heritage groups to stay together and remind themselves and the world that they were just as important as everyone else. To me, it was such an astonishing show of pride, done in such an eloquent and peaceful way.

"I did find similarities in the way the Japanese community struggled to fit into American culture. The same way our minority students will pronounce a name to be more pleasing to the English tongue. Japanese American students would use Western names, even if it was their middle name, in yearbooks and enrollment forms, and I resonated with the need to fit in. It is the same today as we begin to pronounce our names properly with a Spanish tongue.

"What I hope that the people will learn about is what the Japanese Americans did to help shape our city and help build the City of Anaheim as we know it today. They loved Anaheim and Anaheim High School just as we do," Olivares concluded.

Kassandra Priego

Priego is an Anaheim High School senior who is in music studio and plays piano. She feels fortunate to be selected for this internship. She is hoping to attend California State University, Fullerton, or California State University, Long Beach, and wants to major in communication disorders, where she plans to study about the symptoms, diagnosis and treatment regarding disorders that affect a person's speech, language and hearing abilities.

"I feel that most times when we look back through the scope of history, we focus on the injustices done on minorities like African Americans, Hispanics or Latinos, but we often overlook the important role that Japanese Americans played in American history and the hardships they had to face as well.

» See ALUMNI on page 8

BEING BUDDHIST BEFORE BUDDHISM WAS COOL

'AMERICAN SUTRA' examines the WWII struggles of Japanese American Buddhists.

By P.C. Staff

Tibet's Dalai Lama on the cover of a recent issue of Time Magazine. The House of Commons' John Bercow exhorting for "zen" earlier this year during a tumultuous session on Brexit at Britain's Parliament. Words such as "karma" and "mindfulness" being found in casual speech.

In 2019, what do the aforementioned share? A link to Buddhism.

"It's almost fashionable," said Duncan Ryūken Williams, referring to how Buddhism and Buddhist ideas are subtly and not so subtly now embedded in everyday American life.

However, as Williams — a professor of religion and East Asian languages and cultures at the University of Southern California and an ordained Buddhist priest in the Sōtō Zen sect — pointed out, it wasn't always so.

Williams made the comment at the Japanese American National Museum's Tateuchi Democracy Forum in Little Tokyo on Feb. 23 during a discussion for his new book, "American Sutra."

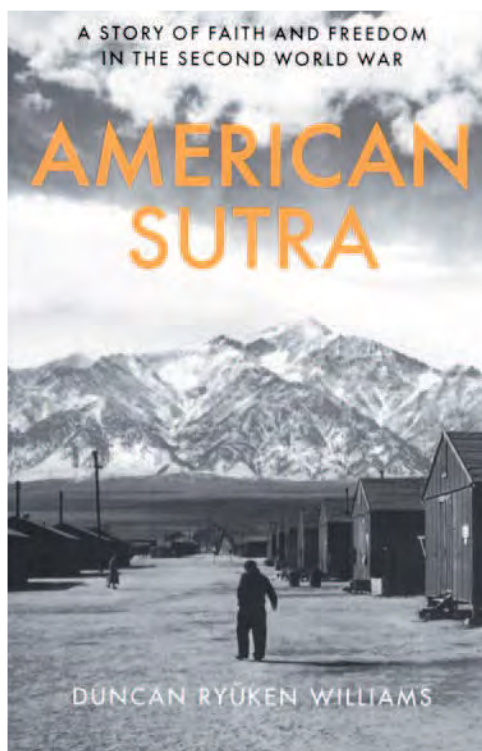
Subtitled "A Story of Faith and Freedom in the Second World War," the tome, which was 17 years in the making, is a historical examination of how the Buddhist beliefs of the majority — more than two-thirds, according to Williams — of American-born Japanese and their Issei parents (who were at the time ineligible to become naturalized U.S. citizens) in the then-territory of Hawaii and the mainland United States added another layer of "otherness" to existing ethnic and racial differences between Japanese immigrants (and their American-born offspring) and America's white, Christian majority.

When the U.S. declared war on Japan on Dec. 8, 1941, following the previous day's attack on Pearl Harbor, that "otherness" would lead to President Franklin D. Roosevelt's Executive Order 9066 in February 1942, which would remove tens of thousands of ethnic Japanese living on the American West Coast to remote inland concentration camps operated by the federal government.

Not only would what would happen to ethnic Japanese in America during the fifth decade of the 20th century prove to be an ordeal of epic proportions for that population, but it also forced America to face questions about the meaning of U.S. citizenship and the inherent rights citizenship conferred.

The Japanese American experience during WWII also pit bedrock American principles and constitutional rights such as due process, equal treatment under the law and religious freedom against populist notions of who could be an American and what belief system an American should follow.

As the nation again faces those fundamental questions



(Top)
Duncan Ryūken Williams discusses his book, "American Sutra," on Feb. 23 in Little Tokyo at the Tateuchi Democracy Forum.



(Bottom)
Duncan Ryūken Williams points to a photograph of Rev. Shinjo Nagatomi conducting a Buddhist service at Manzanar during World War II. Williams used the photo while discussing "American Sutra."



in the 21st century, Williams' "American Sutra" has arrived to revisit the history of how a population that was neither white nor, for the most part, Christian, grappled with those same issues decades ago.

When Roosevelt issued E.O. 9066 on Feb. 19, 1942, it would take months before the majority of West Coast Japanese Americans would be sent to assembly centers and then War Relocation Authority camps.

Williams pointed out, however, that there was no such time lag for Japanese community leaders, who were questioned and arrested, in some cases within hours of the attack on Pearl Harbor.

"The very first person the FBI visited, even before the smoke had cleared at Pearl Harbor, at 3 p.m. on Dec. 7, 1941 — they arrested Bishop Gikyō Kuchiba, the head priest of the Honpa Hongwanji Buddhist Temple in Honolulu," Williams said. "All of the different Buddhist priests — the Nichiren sect, the Shingon sect — were arrested within hours of the Pearl Harbor attack." Shinto priests were also targeted.

That the U.S. government could act so quickly was because it was a foregone conclusion, Williams said, that war with Japan would happen.

"This was not some kind of panicked response to what was, admittedly, a surprise attack. The Office of Naval Intelligence, the Army G-2 Military Intelligence, as well as the FBI, had all assumed that war with Japan would be coming," Williams said. "There was a calculation with the U.S. government's intelligence agencies that war with Japan was inevitable, and from as early as the late 1930s, they had begun to consider who would be arrested in case war with Japan happened."

Joining Williams to discuss "American Sutra" were Naomi Hirahara, a writer of books on Japanese American history and an award-winning mystery novelist; UCLA professor Valerie Matsumoto, the George and Sakaye Aratani Endowed Chair on the Japanese American Incarceration, Redress and Community; and Brian Niiya, content director for Denshō.

"I'm grateful for Duncan tackling one of the most-challenging and neglected aspects of the incarceration story," Niiya said, noting that while there exists "a tremendous amount of literature" on the wartime incarceration of Japanese Americans, there are "wide areas of the subject that we don't know a whole lot about."

Niiya lauded "American Sutra" for including the experiences of ethnic Japanese both in Hawaii and the U.S. mainland in the same

book and that Williams was in the "unique position" to be able to use sources, such as personal diaries of Buddhist priests who had been incarcerated, to tell stories that few people before had heard.

Niiya also praised "American Sutra" for being able to give a different perspective on the service of Japanese American soldiers who served during WWII in the 100th Battalion/442nd Regimental Combat Team and the Military Intelligence Service, something he "didn't think was possible to look at in a different way, but looking at it from this Buddhist framework does make you see these familiar stories in a unique way."

For Matsumoto, "American Sutra" was important for how it "illuminates the significance of Japanese American Buddhists and the struggle for religious freedom in the U.S." She was also captivated by its "range and the richness of the voices that Duncan has painstakingly gathered and presented."

The book also struck a personal chord for Matsumoto, whose uncle, Masami Hayashi, was a Nisei who served in the MIS during WWII. She related a story told by her uncle that she said revealed her uncle's Japanese cultural knowledge and Buddhist ideals.

In her uncle's words, Matsumoto related how a former criminal investigator from Chicago was ready to use a blackjack on a Japanese POW if he didn't talk.

"I informed the investigating officer that the best way to get cooperation from a Japanese prisoner of war is to treat him kindly. Give him a cigarette or candy. With this kind treatment, he will be appreciative and give you full cooperation," she related. "To the officer's surprise, the prisoner gave full cooperation and responded willingly."

Hayashi went on to have a career as a research metallurgist at the U.S. Bureau of Mines and after retiring became a Jōdo Shinshū priest.

Hirahara, who described herself as a "Christian convert" whose great-great grandparents led a Buddhist temple in Japan, said the book "really takes us to task" on how politicians and "just your regular individual" can discriminate against religions that are not Christian. "As a Christian myself, I need to take heed and pay attention," she said.

Hirahara also noted that Williams' Buddhist viewpoint put a "fresh new twist" on something familiar to scholars. "You know the Japanese word *atarimae*?" asked Hirahara, referring to a word that can be translated as obvious. "There were so many soldiers in the 100th and 442nd Regimental Combat Team



Duncan Ryūken Williams with (from left) Brian Niiya, Valerie Matsumoto and Naomi Hirahara at the Tateuchi Democracy Forum panel discussion.

that were Buddhist. *Atarimae*, right? Most of us were Buddhist, so of course. But it didn't really dawn on me.

"Reportedly, 70 to 80 percent were, according to Duncan's research, and 400 of the 506 Hawaii-born killed in action were Buddhist, yet there was no Buddhist chaplain on the frontlines," she continued. "I didn't really think about that. I guess that's the Christian privilege in me."

For Williams, the 17-year-long odyssey to write "American Sutra" began after the death of Harvard College professor Masatomi Nagatomi, who was Williams' grad school adviser. Williams was one of the last students of Nagatomi, who had taught at Harvard since 1958.

While assisting professor Nagatomi's widow, Masumi Nagatomi, with some of his papers, Williams came across a diary, written in Japanese, by the professor's father, Rev. Shinjo

Nagatomi, while he was incarcerated at the Manzanar WRA Center.

"As somebody who was born in Tokyo to a Japanese mother but to a British father and only came to the United States when I was 17, I didn't have any personal or family connection to the Japanese American incarceration story," Williams said. "It was just by chance that I came across it."

When Masumi Nagatomi asked Williams if he would translate some portions of the diary into English to help the family understand more about Professor Nagatomi's father, he said he knew that in order to understand the significance of what he was holding, he would need to understand the broader context of the Japanese American incarceration experience during WWII.

» See **BUDDHIST** on page 12

Duncan Williams holds a copy of "American Sutra" after signing it for Iris and Ron Gee following his book discussion.



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ALUMNI » continued from page 5

"I have always had a passion for history and would love to uncover facts that have been buried in the past about Japanese Americans in my community. This research internship has been an amazing opportunity to educate myself about the role of Japanese Americans in Anaheim as well as to get the opportunity to inform others about this topic as well."

"I have been a student at Anaheim High School for my entire high school career and a resident of the city of Anaheim since I was in the first grade. I hold a lot of pride for my school and city and wish to bring to light the role of Japanese Americans in my community."

For Priego, the most interesting part of her research was to learn about the stories of former Anaheim High School students.

"The Japanese American students of Anaheim High School were fighters: They were brave individuals who sought to make the best out of difficult situations even in the face of discrimination. They were filled with dreams, plans and goals, but the war changed all that. But despite their unjust treatment during WWII, they gave back to their communities once they returned home. Minority students today are fighters, too, who struggle as well, but learn how to pick themselves up in the face of diversity."

"It has been a privilege to be a part of bringing the lives of these Japanese American students to life as well as going to the same high school as these incredible Japanese American alumni who truly influenced our community in ways that will never be forgotten," Priego concluded.

Vanessa Sanchez is editor-in-chief of the Spanish portion of Anaheim High School's Anaheim Exclusivo newspaper, a member of the National Honor Society, a senior representative for the school's Dual Language Academy Club and a member of the Guiding Our Ladies With Dignity club. She is not yet certain as to what school she will be attending in the fall, but Sanchez plans on majoring in Spanish.

"History is my favorite subject, and I especi-

ally love learning about how big events affect people on a local level. This opportunity gave me the chance to research on how a decision I've only read about in books affected other minorities: Those who have grown up in this city and those who call Anaheim home, like me. I feel this internship allowed me to deepen my knowledge of journalism by researching the histories of our Japanese American alumni, and I enjoyed this opportunity very much.

"I think the most interesting part of this research has been looking through so many records, like newspaper articles. I have found it utterly amazing to find little tidbits of information and put what I have together, like pieces of a puzzle, and come up with a sketch of someone's life."

"I also found how times have changed for the better in our community. With this research, I hope that people can find parallels between themselves and the Japanese American students, especially as minorities. The times, hair and clothes are, without a doubt different, but we are all so similar at the same time. No matter what the generation, we still had so much in common," Sanchez concluded.

The interns' research will be used to tell the story of the Japanese American students at Anaheim High School for the City of Anaheim's exhibition entitled, "I Am an American: Japanese Incarceration in Time of Fear — The Unknown History of Anaheim's Japanese Pioneers."

The Japanese American community in Anaheim established businesses and a church prior to WWII, and Anaheim was attractive for these families to return and rebuild, with the city becoming a center for local Japanese American commerce and religion in Orange County during the 1960s.

The planned 5,000-square-foot exhibit will feature personal testimonials, artifacts and memorabilia, as well as give a first-hand look at the Poston, Ariz., Japanese American incarceration camp experience, which affected and devastated those in Anaheim and Orange County from 1942-45.



Navarro, Olivares and Sanchez will work to write articles for their student newspaper, *Anaheim Exclusivo*, about their experience, and this summer with Priego, they will have the opportunity to be Anaheim High School Student Ambassadors to share their knowledge about what they have learned during this internship experience.

Patti Hirahara, Anaheim High School Class of 1973

"For me, the highlight of my senior year was being Anaheim High School's representative on the Broadway department store's Youth Council and being named Seventeen Magazine's National Youth Advisory Council representative for the Anaheim Broadway store."

"During those early years, I had no ambition to preserve the Japanese American legacy and just wanted to be considered an all-American student who was able to achieve in American society. Little did I realize how my goals and values would change due to an invitation I received in my senior year."

"My counselor, Maxine Neely, summoned me to her office one afternoon and showed me a letter that she had received from the Suburban Optimist Club of Buena Park, telling her about their annual Youth Recognition Night for high school seniors of Japanese ancestry. She said to me, 'You should go to this, I really feel this is something you should be a part of.'"

"So, I brought the letter home, and I accepted their invitation to attend this evening event at Knott's Berry Farm with my parents. That evening, I was so amazed to see so many accomplished Japanese American students in one room at one time. I had never experienced anything like that before, and it made me realize that maybe I had been missing out on this experience to be part of my community."

"After graduation, I was fortunate to win second place in Seventeen Magazine's Youth Advisory Council scholarship competition among 500 girls from across the country and was the only minority among the four national finalists. This made me proud to be able to represent the Japanese American community."



"Through the years, the numbers of Japanese American students increased and declined at Anaheim High School, but I am so happy that their achievements will now be noted and be part of Anaheim's legacy."

"But for me personally, I am lucky to have found my roots in communicating with my relatives in Japan to this day, learning about Japanese culture and how to do business with the Japanese from Japan and being able to cook Japanese dishes at home."

"I wanted to share a part of our Japanese culture with these four students, so on their final day, I decided to treat them to a little graduation party. We went to the new Okayama Kobo Bakery on the Center Street Promenade in Anaheim, where they tried various Japanese pastries for the first time. They enjoyed the experience and wanted to come back to try other things on the menu."

"I feel if we have a chance to share our cultural heritage with the younger generation, this is a perfect way to get young people involved. No matter what generation, students have dreams, aspirations and enthusiasm that makes this time in their life so meaningful for the future."

"I never thought I would become a preservationist of the Japanese American legacy in the United States, especially in my hometown of Anaheim, to tell the story of my high school and its Japanese American alumni."

"In having this experience, these students are not only preserving Anaheim High School's history but they also are becoming part of history themselves by preserving the legacy of these students and bringing a face to those who graduated from Anaheim High, with distinction, so many years ago."

"It is my hope that the next generations of Anaheim High School students will read these profiles and see how similar their lives have paralleled these Japanese American students. I salute Natalie, Kassandra, Vanessa and Gabriela and thank them for wanting to make a difference in telling our story. With young future leaders like these, I know they will be able to share their experience and be our voice in the years ahead."

A LASTING IMPRESSION

Upon conducting research into former Anaheim High School Japanese American students as part of their internship work at the Anaheim Heritage Center, two AHS students share their personal thoughts about the people they discovered.



Clarence Nishizu, AHS Class of 1929

"The student that I was most impressed by was Clarence Nishizu, a 1929 graduate of Anaheim High School. The second that I found his obituary, I knew he had been a special individual. Throughout my research, I had been lucky enough to find obituaries that gave me a small insight into the lives of these students."

"For Clarence Nishizu, I didn't just find one

obituary, but I found several newspaper articles as well. It quickly became apparent that he was a very influential member in Orange County."

"His life began humbly, as did the lives of many other Japanese Americans. His father was a farmer who had fallen so far into debt that he didn't allow Clarence to fulfill his dream of attending UC Berkeley. So, Clarence stayed on the family farm. Through the Depression years, he succeeded in paying off his father's debt, and they owned more land than before."

"Then in 1942, he was incarcerated in Heart Mountain. When he moved back to Orange County after the war, he was studying to be a real estate broker, but in 1966, he became the first Japanese American Orange County Grand Jury foreman."

"Such accomplishments made him an incredible individual, but it was also the little things that impressed me. There was a quote from one of the articles I read about him that read, 'When people were kind to him, he returned the kindness in perpetuity, taking them flats of fruit or other gifts long after they'd forgotten the favor they'd done him.'"

"The love and appreciation that the people in

his community felt for him were clear in both his obituary and any article that mentioned him. Words like a charmer, determined, ingenious, charismatic, colorful, tenacious, kind and generous were all words used to describe him. He was a person who was so loved and so inspiring that I am sorry I will never have the opportunity to meet him."

— **Kassandra Priego**

Clarence Iwao Nishizu was active in the Orange County and Los Angeles County Japanese American communities as both a businessman and philanthropist. He founded the Orange County Chapter of the JACL and helped start four other JACL chapters in Southern California: Riverside, San Gabriel, North San Diego County and SELANOCO. He was president of the SELANOCO JACL from 1975-76.

Janet and Lou Ann Fukuda, AHS Class of 1952 and 1954

"The students who impressed me the most were the Fukuda sisters, Janet and Lou Ann. They were so amazingly edu-

cated, and it impressed me so much because this is a time when women were not pursuing college degrees and having careers. Yet, Janet went on to be a dental hygienist and graduated from USC, and Lou Ann graduated from UC Berkeley."

"It amazed me how involved and dedicated they were as well as to their culture, with both sisters

having joined Japanese American organizations. They were both old enough to have remembered their Poston experience to some extent, and the fact that they made sure that they would preserve the Japanese American legacy and not forget their heritage made their story even more beautiful to me."

— **Natalie Olivares**



Lou Ann Fukuda



Janet Fukuda

LEGAL NOTICE

To merchants who have accepted Visa and Mastercard at any time from January 1, 2004 to January 25, 2019: Notice of a class action settlement of approximately \$5.54-6.24 Billion.

Si desea leer este aviso en español, llámenos o visite nuestro sitio web, www.PaymentCardSettlement.com.

Notice of a class action settlement authorized by the U.S. District Court, Eastern District of New York.

This notice is authorized by the Court to inform you about an agreement to settle a class action lawsuit that may affect you. The lawsuit claims that Visa and Mastercard, separately, and together with certain banks, violated antitrust laws and caused merchants to pay excessive fees for accepting Visa and Mastercard credit and debit cards, including by:

- Agreeing to set, apply, and enforce rules about merchant fees (called *default interchange fees*);
- Limiting what merchants could do to encourage their customers to use other forms of payment; and
- Continuing that conduct after Visa and Mastercard changed their corporate structures.

The defendants say they have done nothing wrong. They say that their business practices are legal and the result of competition, and have benefitted merchants and consumers. The Court has not decided who is right because the parties agreed to a settlement. The Court has given preliminary approval to this settlement.

THE SETTLEMENT

Under the settlement, Visa, Mastercard, and the bank defendants have agreed to provide approximately \$6.24 billion in class settlement funds. Those funds are subject to a deduction to account for certain merchants that exclude themselves from the Rule 23(b)(3) Settlement Class, but in no event will the deduction be greater than \$700 million. The net class settlement fund will be used to pay valid claims of merchants that accepted Visa or Mastercard credit or debit cards at any time between January 1, 2004 and January 25, 2019.

This settlement creates the following Rule 23(b)(3) Settlement Class: All persons, businesses, and other entities that have accepted any Visa-Branded Cards and/or Mastercard-Branded Cards in the United States at any time from January 1, 2004 to January 25, 2019, except that the Rule 23(b)(3) Settlement Class shall not include (a) the Dismissed Plaintiffs, (b) the United States government, (c) the named Defendants in this Action or their directors, officers, or members of their families, or (d) financial institutions that have issued Visa-Branded Cards or Mastercard-Branded Cards or acquired Visa-Branded Card transactions or Mastercard-Branded Card transactions at any time from January 1, 2004 to January 25, 2019. The Dismissed Plaintiffs are plaintiffs that previously settled and dismissed their own lawsuit against a Defendant, and entities related to those plaintiffs. If you are uncertain about whether you may be a Dismissed Plaintiff, you should call 1-800-625-6440 or visit www.PaymentCardSettlement.com for more information.

WHAT MERCHANTS WILL GET FROM THE SETTLEMENT

Every merchant in the Rule 23(b)(3) Settlement Class that does not exclude itself from the class by the deadline described below and files a valid claim will get money from the class settlement fund. The value of each claim will be based on the actual or estimated interchange fees attributable to the merchant's Mastercard and Visa payment card transactions from January 1, 2004 to January 25, 2019. *Pro rata* payments to merchants who file valid claims for a portion of the class settlement fund will be based on:

- The amount in the class settlement fund after the deductions described below,
- The deduction to account for certain merchants who exclude themselves from the class,
- Deductions for the cost of settlement administration and notice, applicable taxes on the settlement fund and any other related tax expenses, money awarded to the Rule 23(b)(3) Class Plaintiffs for their service on behalf of the Class, and attorneys' fees and expenses, all as approved by the Court, and
- The total dollar value of all valid claims filed.

Attorneys' fees and expenses and service awards for the Rule 23(b)(3) Class Plaintiffs: For work done through final approval of the settlement by the district court, Rule 23(b)(3) Class Counsel will ask the Court for attorneys' fees in an amount that is a reasonable proportion of the class settlement fund, not to exceed 10% of the class settlement fund, to compensate all of the lawyers and their law firms that have worked on the class case. For additional work to administer the settlement, distribute the funds, and litigate any appeals, Rule 23(b)(3) Class Counsel may seek reimbursement at their normal hourly rates. Rule 23(b)(3) Class Counsel will also request (i) an award of their litigation expenses (not including the

administrative costs of settlement or notice), not to exceed \$40 million and (ii) up to \$250,000 per each of the eight Rule 23(b)(3) Class Plaintiffs in service awards for their efforts on behalf of the Rule 23(b)(3) Settlement Class.

HOW TO ASK FOR PAYMENT

To receive payment, merchants must fill out a claim form. If the Court finally approves the settlement, and you do not exclude yourself from the Rule 23(b)(3) Settlement Class, you will receive a claim form in the mail or by email. Or you may ask for one at: www.PaymentCardSettlement.com, or call: 1-800-625-6440.

LEGAL RIGHTS AND OPTIONS

Merchants who are included in this lawsuit have the legal rights and options explained below. You may:

- **File a claim to ask for payment.** Once you receive a claim form, you can submit it via mail or email, or may file it online at www.PaymentCardSettlement.com.
- **Exclude yourself** from the Rule 23(b)(3) Settlement Class. If you exclude yourself, you can individually sue the Defendants on your own at your own expense, if you want to. If you exclude yourself, you will not get any money from this settlement. If you are a merchant and wish to exclude yourself, you must make a written request, place it in an envelope, and mail it with postage prepaid and postmarked no later than **July 23, 2019**, or send it by overnight delivery shown as sent by **July 23, 2019**, to Class Administrator, Payment Card Interchange Fee Settlement, P.O. Box 2530, Portland, OR 97208-2530. Your written request must be signed by a person authorized to do so and provide all of the following information: (1) the words "In re Payment Card Interchange Fee and Merchant Discount Antitrust Litigation," (2) your full name, address, telephone number, and taxpayer identification number, (3) the merchant that wishes to be excluded from the Rule 23(b)(3) Settlement Class, and what position or authority you have to exclude the merchant, and (4) the business names, brand names, "doing business as" names, taxpayer identification number(s), and addresses of any stores or sales locations whose sales the merchant desires to be excluded. You also are requested to provide for each such business or brand name, if reasonably available: the legal name of any parent (if applicable), dates Visa or Mastercard card acceptance began (if after January 1, 2004) and ended (if prior to January 25, 2019), names of all banks that acquired the Visa or Mastercard card transactions, and acquiring merchant ID(s).
- **Object to the settlement.** The deadline to object is **July 23, 2019**. To learn how to object, visit www.PaymentCardSettlement.com or call 1-800-625-6440. Note: If you exclude yourself from the Rule 23(b)(3) Settlement Class you cannot object to the settlement.

For more information about these rights and options, visit: www.PaymentCardSettlement.com.

IF THE COURT APPROVES THE FINAL SETTLEMENT

Members of the Rule 23(b)(3) Settlement Class who do not exclude themselves by the deadline will be bound by the terms of this settlement, including the release of claims against the released parties provided in the settlement agreement, whether or not the members file a claim for payment.

The settlement will resolve and release claims by class members for monetary compensation or injunctive relief against Visa, Mastercard, or other defendants. The release bars the following claims:

- Claims based on conduct and rules that were alleged or raised in the litigation, or that could have been alleged or raised in the litigation relating to its subject matter. This includes any claims based on interchange fees, network fees, merchant discount fees, no-surcharge rules, no-discounting rules, honor-all-cards rules, and certain other conduct and rules. These claims are released if they already have accrued or accrue in the future up to five years following the court's approval of the settlement and the resolution of all appeals.
- Claims based on rules in the future that are substantially similar to – i.e., do not change substantively the nature of – the above-mentioned rules as they existed as of preliminary approval of the settlement. These claims based on future substantially similar rules are released if they accrue up to five years following the court's approval of the settlement and the resolution of all appeals.

The settlement's resolution and release of these claims is intended to

be consistent with and no broader than federal law on the identical factual predicate doctrine.

The release does *not* extinguish the following claims:

- Claims based on conduct or rules that could not have been alleged or raised in the litigation.
- Claims based on future rules that are not substantially similar to rules that were or could have been alleged or raised in the litigation.
- Any claims that accrue more than five years after the court's approval of the settlement and the resolution of any appeals.

The release also will have the effect of extinguishing all similar or overlapping claims in any other actions, including but not limited to the claims asserted in a California state court class action brought on behalf of California citizen merchants and captioned *Nuts for Candy v. Visa, Inc., et al.*, No. 17-01482 (San Mateo County Superior Court). Pursuant to an agreement between the parties in *Nuts for Candy*, subject to and upon final approval of the settlement of the Rule 23(b)(3) Settlement Class, the plaintiff in *Nuts for Candy* will request that the California state court dismiss the *Nuts for Candy* action. Plaintiff's counsel in *Nuts for Candy* may seek an award in *Nuts for Candy* of attorneys' fees not to exceed \$6,226,640.00 and expenses not to exceed \$493,697.56. Any fees or expenses awarded in *Nuts for Candy* will be separately funded and will not reduce the settlement funds available to members of the Rule 23(b)(3) Settlement Class.

The release **does not** bar the injunctive relief claims or the declaratory relief claims that are a predicate for the injunctive relief claims asserted in the pending proposed Rule 23(b)(2) class action captioned *Barry's Cut Rate Stores, Inc., et al. v. Visa, Inc., et al.*, MDL No. 1720, Docket No. 05-md-01720-MKB-JO ("*Barry's*"). Injunctive relief claims are claims to prohibit or require certain conduct. They do not include claims for payment of money, such as damages, restitution, or disgorgement. As to all such claims for declaratory or injunctive relief in *Barry's*, merchants will retain all rights pursuant to Rule 23 of the Federal Rules of Civil Procedure which they have as a named representative plaintiff or absent class member in *Barry's*, except that merchants remaining in the Rule 23(b)(3) Settlement Class **will release** their right to initiate a new and separate action for the period up to five (5) years following the court's approval of the settlement and the exhaustion of appeals.

The release also does not bar certain claims asserted in the class action captioned *B&R Supermarket, Inc., et al. v. Visa, Inc., et al.*, No. 17-CV-02738 (E.D.N.Y.), or claims based on certain standard commercial disputes arising in the ordinary course of business.

For more information on the release, see the full mailed Notice to Rule 23(b)(3) Settlement Class Members and the settlement agreement at: www.PaymentCardSettlement.com.

THE COURT HEARING ABOUT THIS SETTLEMENT

On **November 7, 2019**, there will be a Court hearing to decide whether to approve the proposed settlement. The hearing also will address the Rule 23(b)(3) Class Counsel's requests for attorneys' fees and expenses, and awards for the Rule 23(b)(3) Class Plaintiffs for their representation of merchants in MDL 1720, which culminated in the settlement agreement. The hearing will take place at:

United States District Court for the
Eastern District of New York
225 Cadman Plaza
Brooklyn, NY 11201

You do not have to go to the Court hearing or hire an attorney. But you can if you want to, at your own cost. The Court has appointed the law firms of Robins Kaplan LLP, Berger Montague PC, and Robbins Geller Rudman & Dowd LLP as Rule 23(b)(3) Class Counsel to represent the Rule 23(b)(3) Settlement Class.

QUESTIONS?

For more information about this case (*In re Payment Card Interchange Fee and Merchant Discount Antitrust Litigation*, MDL 1720), you may:

Call toll-free: 1-800-625-6440

Visit: www.PaymentCardSettlement.com

Write to the Class Administrator:

Payment Card Interchange Fee Settlement
P.O. Box 2530
Portland, OR 97208-2530

Email: info@PaymentCardSettlement.com

Please check www.PaymentCardSettlement.com for any updates relating to the settlement or the settlement approval process.

A NATIONAL GUIDE TO NOTABLE COMMUNITY EVENTS

CALENDAR

NATIONAL

The 2019 JACL National Convention
Salt Lake City, UT
July 31-Aug. 4
Little America Hotel
500 Main St.

Save the date: Join JACL at its annual National Convention in Salt Lake City! Registration is also now open on the JACL website. Don't miss this opportunity to connect with JACLers from across the country as the organization continues its civil rights advocacy mission.

Info: Visit www.jacl.org.

NCWNP

'Moving Mountains: 50 Years of Asian American Studies at SF State'
San Francisco, CA
April 20; 6-9 p.m.
SF State Student Life Events Center Annex 1
1 N. State St.

Price: \$200

Celebrate the 50th anniversary of the first and largest Asian American Studies department in the nation at this event, which also honors 50 years of community-based education and pays tribute to those who founded the department. The gala dinner will also feature a keynote speech by College of Ethnic Studies alumnus and journalist/filmmaker/immigration rights activist Jose Antonio Vargas.

Info: For tickets, visit <https://www.eventbrite.com/e/moving-mountains-50-years-of-asian-american-studies-at-sf-state-tickets-57148330194>.

A J-Town Celebration for Jeff Adachi: A Gathering of Community and Friends

San Francisco, CA

April 27; 2-4 p.m.

Japanese Cultural and Community Center of Northern California Gymnasium
1840 Sutter St.

This community event, emceed by former San Francisco Deputy Public Defender Daro Inouye, will feature performances, remembrances and a short video in tribute to Jeff Adachi, the late elected public defender, social justice advocate and filmmaker who passed away unexpectedly on Feb. 22. "This will not be a memorial service, but a gathering of friends and community," said a statement from the event's organizers.

Info: Visit www.nichibei.org/jeff-adachi-celebration.

Spring Food Sale
Sacramento, CA

May 18; 10:30 a.m.-12:30 p.m.

Sacramento Japanese United Methodist Church
6929 Franklin Blvd.

Price: Food prices vary.

Support the Sacramento Japanese United Methodist Church's Spring Food Sale, where delicious home-cooked food will be available for purchase, including teriyaki chicken, spam musubi, chow mein, udon, Korean short ribs with kimchi and sesame chicken bento. All sales will support the church's programs. Preorder and prepay by May 9 for pickup on May 18.

Info: Call (916) 421-1017.

'Then They Came for Me: Incarceration of Japanese Americans During WWII and the Demise of Civil Liberties' Exhibit

San Francisco, CA

Thru May 27; Wed.-Sun., 10 a.m.-6 p.m.

The Presidio

100 Montgomery St.

Presented by the Jonathan Logan Family Foundation, this exhibit offers an expanded focus on the experiences of those returning to Northern California following the closing of the incarceration camps following the end of World War II. It also features imagery by American photographers Dorothea Lange and Ansel Adams, alongside works by incarcerated Japanese American artists Toyo Miyatake and Mine Okubo. Combined with additional artifacts made by camp survivors, historical documents, videos and a wide array of cultural, curatorial and political programs, this exhibit illuminates this historical event from several vantage points.

Info: Visit www.ThenTheyCame.org or email info@thentheycame.org.

PSW

Tsuruya Kokei: Modern Kabuki Prints Revised & Revisited
Pasadena, CA

Thru July 14

USC Pacific Asia Museum

46 N. Los Robles Ave.

Price: Admission free for members; \$10 General Admission; \$7 Students and Seniors; Free for Children Under 12

This new exhibition celebrates the 30th anniversary of the contemporary artist's first solo show and features the complete collection of his actor prints from 1984-93. The exhibition also showcases actor prints by Sharaku as well as two-dozen prints by contemporary Japanese and western artists.

Info: Visit pacificasiamuseum.usc.edu or call (626) 449-2742.

'Behind Barbed Wire' Book Signing and Reception With Paul Kitagaki Jr.

Los Angeles, CA

April 20; 3-5 p.m.

JANM

100 N. Central Ave.

Price: Event is included with museum admission, but space is

limited.

To commemorate the release of his new book "Behind Barbed Wire" and in celebration of his highly regarded exhibition "Gambatte! Legacy of an Enduring Spirit," join photographer Paul Kitagaki Jr. for a special reception that will feature several of the exhibition's subjects. Kitagaki will also be signing copies of his book, which will be available for purchase in the JANM Store.

Info: RSVP by April 13 to <https://9644p.blackbaudhosting.com/9644p/tickets?tab=2&txobjid=1c5e0008-9b6a-46c2-9208-19d1a4c7e1fd> or call (213) 625-0414 or email publicprogram@janm.org.

Los Angeles Asian Pacific Film Festival

Los Angeles, CA

May 2-10

Film Screening Locations Vary; check website for full details.

Produced by Visual Communications, the nation's premier Asian Pacific American media arts center, the 35th LAAPFF will screen films at select cinemas in the Los Angeles area. The festival continues to be the largest of its kind in Southern California and is the premier showcase for the best and brightest of Asian Pacific American and international cinema. This year's opening-night film is "Yellow Rose," written and directed by Filipina American Diane Paragas about a headstrong Filipina American fighting to pursue her country music dreams while facing the threat of deportation.

Info: Visit <https://vcmedia.org/festival>.

Fiesta Matsuri 2019

Los Angeles, CA

May 5

JACCC

244 S. San Pedro St.

Price: Free

This family event celebrates the vibrant Children's Day celebrations and traditions of Dia De Los Ninos and Kodomo No Hi through art, dance and song. Enjoy a free day of workshops and performances for the whole family, including performances by Nishi Child Development Center, Kitsune Taiko, Folklorico Del Mar, Plaza de la Raza Mariachi and mochi making, food trucks and arts and crafts. Don't miss this great opportunity to see the blending of two cultures celebrating all children.

Info: Visit www.jaccc.org.

PNW

Asian and Pacific Islander Day at the Capitol

Salem, OR

April 27; 10 a.m.-2 p.m.

Oregon State Capitol

900 Court St. N.E.

Price: Free

All are invited to attend this day celebrating Asian American and Pacific Islander heritage and culture

and their influence on life in Oregon. The event will feature various cultural performances, activities, music and education. A must attend for all!

Info: Call (503) 986-1388 for more information.

Asian Pacific Islander Heritage Month Celebration

Seattle, WA

May 5 11:45 a.m.-5 p.m.

Seattle Center

305 Harrison St.

Seattle Center Festal presents this event that explores the cultural roots of the Asian Pacific Islands through live performances, visual arts, hands-on activities, food, games and a lively marketplace. Also featured will be a lion dance, youth drill teams, drumming, martial arts exhibitions and artists from around the state. This event is presented in partnership with the Asian-Pacific Directors Coalition.

Info: Visit <http://www.apiheritage.com>.

MDC

'Exiled to Motown'

Ann Arbor, MI

Thru May 12

Ann Arbor District Library (Downtown)

343 S. Fifth Ave.

Price: Free

This exhibit tells the story of Japanese Americans in Detroit, drawing on oral histories conducted by the Detroit JACL chapter, as well as archival photographs and documents. From the Ford Motor Co. to World War II, the murder of Vincent Chin and Japanese-Arab American solidarity in the wake of 9/11, "Exiled to Motown" sheds light on a little-known but critical piece of American History.

Info: Visit <http://exiledtomotown.org>.

'Caught'

Minneapolis, MN

May 17-June 2

Dowling Studio of the Guthrie Theater

818 S. Second St.

Price: Ticket prices vary.

Full Circle Theater presents "Caught" by Christopher Chen and directed by Rick Shiomi. This play begins with a visual art exhibition by a Chinese artist and then Lin Bo, the artist himself, appears to give an extended talk about his experience in China as a dissident artist. This play delves into issues of appropriation, racism and white privilege within the American intellectual elite.

Info: For tickets and further information, visit fullcircletheatermn.org.

EDC

Asia in America: Next Generation
New York, NY

May 23; 7-10 p.m.

Asia Society

725 Park Ave.

Price: \$60 until May 1; \$80 after
Save the date for the 2019 edition of the Asia in America celebration! This party recognizes Asian American artists and creative who have played a transformative role in the arts in the U.S. Scheduled to appear this year are Devika Bhise, Danielle Chang and Kenzo Digital, each of whom leads sociocultural developments that have long-term impact on the presentation and response to Asian American culture.

Info: Visit asiasociety.org.

Eaglemania: Collecting Japanese Art in Gilded Age America

Boston, MA

Thru June 2

McMullan Museum of Art, Daley Family Gallery

Boston University

2101 Commonwealth Ave.

This exhibit features bronze, silver and ivory sculptures of birds of prey in folding screens, scroll paintings, netsuke, lacquerware, ceramics and textiles to bring to life the history of the Boston College eagle. During a recent conversation, Boston College's monumental bronze eagle was found to be a Japanese masterpiece from the Meiji period (1868-1912), which was donated to the college in the 1950s.

Info: Visit <https://www.bc.edu/sites/artmuseum/exhibitions/eaglemania/>.

Conservation in Action: Japanese Buddhist Sculpture in a New Light
Boston, MA

Thru June 30

Museum of Fine Arts

465 Huntington Ave.

This exhibit offers a rare, behind-the-scenes look at the conservation of seven Buddhist sculptures. The wooden figures are decorated with polychromy or gilding and date from the 9th-12th centuries. The conservation project occupies an entire gallery in the museum, allowing visitors to observe the techniques employed by conservators as they carefully clean the sculptures and secure areas of loose paint, lacquer and gilding.

Info: Visit <https://www.mfa.org/exhibitions/conservation-in-action-japanese-buddhist-sculpture-in-a-new-light>.

ADVERTISE HERE

Events in the calendar section are listed based on space availability. Place a 'Spotlight' ad with photos of your event for maximum exposure.

FOR MORE INFO:
pc@pacificcitizen.org
(213) 620-1767

In MEMORIAM

TRIBUTE

BEVERLY ANN MASANO KODAMA



Beverly Ann Masano Kodama was born to Henry and Marian Kodama on Nov. 30, 1949, in Marysville, Calif. She grew up and attended school in Yuba City, graduating from YCHS in 1967 and Yuba College in 1969. Beverly subsequently attended San Jose State College majoring in nursing until circumstances changed her course of study. She graduated from SJSC before attending Sacramento City College to complete undergraduate

predental studies. She was accepted to UCSF School of Dentistry and graduated with honors in 1981.

She enjoyed practicing dentistry in Sacramento more than 30 years and was dearly loved by all her patients. She was a proud member of the Sacramento District Dental Society and the SDDS Foundation and served on many dental boards and committees through her years.

Beverly is survived by her husband, William Galloway of Eagle, Idaho; and her sister, Candy Kodama of Toquerville, Utah; as well as many aunts, uncles, cousins, extended family members and a multitude of friends.

Dr. Kodama passed away on Feb. 23, 2019, after a valiant fight against cancer. A celebration of her life will be held April 13 at 10:30 a.m. at Del Paso Country Club in Sacramento. PLEASE TAKE UBER OR LYFT – parking is limited. In lieu of flowers, she has asked contributions to be made in her memory to the SDDS Foundation or the Sacramento SPCA.

Akahori, Yasuaki, 67, La Mirada, CA, Feb. 10; he was predeceased by his siblings, Takaaki, Kazumi and Haruaki; he is survived by his wife, Angelita Oliva Diaz-Akahori; son, Koichi Miguel Akahori; siblings, Naomi (Koji) Kawase, Yoshimi (Shigeru), Hideaki (Fumiko) and Shigeaki (Nobuko) Akahori; he is also survived by many nieces, nephews and other relatives.

Arii, Virginia Hideko, 93, Yorba Linda, CA, Feb. 22; she is survived by her children, Don (Sachi) Arii, Catherine (John Hindmarsh) Rush, Robert (Dayna) and Kelvin (Donna) Arii; brother, Arthur (Mary) Takemura; gc: 9; ggc: 3.

Dote, Sueko Higa, 90, Gardena, CA, Jan. 13; she was predeceased by her husband, Jimmy; she is survived by her daughters, Janis Dote (Mark Nagumo) and Jamie Dote-Kwan; siblings, Betty Thompson and Wallace (Louise) Higa; sister-in-law, Jane Higa (Harold); gc: 2.

Fuchino, Wallace S., 87, Torrance, CA, Jan. 30; he was predeceased by his wife, Jacqueline, and son, Neil; he is survived by his children, Janice (Ron) Tanaka, Craig (Candy) and Keith; siblings, Wilfred, Frank (Margaret), Amy (Sterling) Morikawa and Richard (Mae); gc: 4; ggc: 4.

Fujinami, Kiyoko, 101, Los Angeles, CA, Jan. 21; she was predeceased by her husband, Hirokichi; son, Henry Kiyoshi Fujinami; and son-in-law, Ichiro Masuda; she is survived by her children, Sam Sachio (Brenda), Ronnie Hiroshi (Donna) Fujinami and Hiromi Masuda; gc: 7; ggc: 2.

Hamamoto, Thomas K., 88, Gardena, CA, Jan. 17; he is survived by his wife, Akiko; children, Darryl T. (Susan Hahn) Hamamoto and Sharon S. (Lance) Kurisaki; siblings, Betsy (Sam) Takahashi, Edward (Myrna) Hamamoto and Katie Hamamoto; brother-in-law, Masamizu Kitajima; he is also survived by many nieces, nephews and other relatives; gc: 4.

Higashi, Mary Kuniyo, 97, Los Angeles, CA, Jan. 16; she is survived by her daughter, Eileen Eiko Asato; brothers, Kyoji (Mieko) and George Hitoshi (Aiko) Hatanaka; gc: 2; ggc: 2.



survived by his sons, Derek (Roya) and Lance; he is also survived by many nieces and nephews; gc: 1.

Ogata, Layne Minoru, 63, Sacramento, CA; March 13.



-Hikoyeda, Yoshiko, 98, Berkeley, CA, March 3; she was predeceased by her husband, Tadashi; she is survived by her children, Allan (Nancy) and Janet; gc: 2; ggc: 1.

Ido, Yukichi, 97, Los Angeles, CA, Jan. 16; he is survived by his wife, Umeka; five children and their spouses; gc: 11; ggc: 17.



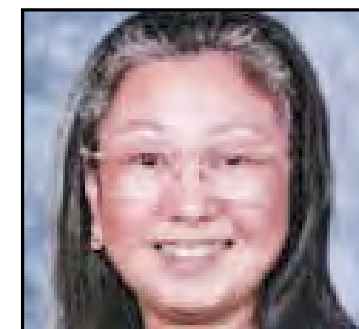
Kido, Momoko Morinaga, 93, Seattle, WA, Feb. 28; during World War II, her family and she were incarcerated in the Pinedale, Tule Lake WRA Center in CA and the Heart Mountain WRA Center in WY; she was predeceased by her husband, Edward; she is survived by her children, Vicki (Jeff) Smith, Kurt and Ken (Alison Whitmire); siblings, Jimmy Morinaga, Benny Morinaga and George Morinaga (Kim); sisters-in-law, Helen (Roy) Murahashi and Suzy Kido; brothers-in-law, Frank Ota and Jan Yagi; gc: 3.



Masuda, Bessie, 89, Berkeley, CA, Feb. 14.

Nakamura, Dennis, 75, Los Angeles, CA, Jan. 19; he was born in the Gila River WRA Center in AZ; he is

Sonobe, Thelma R. T., 80, Honolulu HI, Jan. 30; she is survived by her husband, James; children, Todd Sonobe and Cami Sonobe; siblings, Donald Torii, Royce (Helen) Ebesu, Ed (Nancy) Torii, Mildred Matsuyoshi and Amy (Donald) Morita; gc: 3.



Takara, Emiko, 63, Redondo Beach, CA, Feb. 25; she is survived by her husband, Wayne "Dick" Sauer; mother, Sadako Takara; siblings, Yuki Alexander, Sadayoshi Takara and Frank Takara.



Yamada, Miyo, 93, Sacramento, CA, Jan. 27; during WWII, her family and she were incarcerated at the Poston WRA Center in AZ, where she met her future husband, Mitsuo; she was predeceased by her siblings, Pete Hironaka, Eiji Hironaka, Lillian Satow and Shirley Sato; she is survived by her daughters, Lynne (Allan) Chinn, Patti (Dennis) Webb and Emily (Curtis) Ishii; gc: 5; ggc: 2.

TRIBUTE

YUTAKA KOBORI



Private funeral services for Yutaka Kobori were conducted Saturday, March 23, at the Buddhist Church of Oakland. Kobori, age 93 years, was born May 15, 1925, in Fresno, Calif., and peacefully died Feb. 28 in San Leandro, Calif. Kobori was an active member of the Eden Japanese Community Center and Eden Japanese American Citizens League. He was preceded in death by his wife, Kimiko Kobori, and survived by five children and eight grandchildren. A memorial Celebration of Life will be held Saturday, May 11, at 3 p.m. at the Eden Japanese Community Center in San Lorenzo, Calif. Please RSVP to yutaka-koborimemorial05112019@gmail.com. In lieu of flowers or koden, donations may be directed to the Eden JACL Scholarship Fund.

TRIBUTE

SALLY NISHI

Sally Sadako Nishi, 96, of Chicago, passed away March 5, 2019. Beloved wife of the late Hiromu Nishi; dear sister of Jeanne Oki and the late George Nakashige, Masami Nakashige, Kazuo Nakashige and Mary Kono; loving aunt of Kathleen (David) Boydston and Michael Kono; cherished great-aunt of Michael (Nicole) Kono and Brandon Kono. Sally owned and operated a beauty salon for many years. Our family wishes to extend our sincere Thank You to all those who have had the honor and privilege of being a family and friend to Sally. She found the best in all of us and had the ability to make those around her smile when they needed it most. She will always be in our hearts, and we know she is looking down on us from heaven. Honoring Sally's wishes, only a graveside committal was held next to her loving husband, Hiromu, at Montrose Cemetery 5400 N. Pulaski Road.

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PLACE A TRIBUTE

'In Memoriam' is a free listing that appears on a limited, space-available basis. Tributes honor your loved ones with text and photos and appear in a timely manner at the rate of \$20/column inch.

CONTACT:

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or call (213) 620-1767 ext. 104

REGISTRATION FOR JACL NATIONAL CONVENTION NOW OPEN

By Devon Matsumoto,
JACL Salt Lake City Co-President,
Convention Planning Committee

The Utah chapters of the JACL are excited to announce that registration for the 2019 JACL National Convention is now open! Hosted by the Mt. Olympus, Salt Lake City and Wasatch Front North chapters, this year's convention, "Inclusion, Advocacy and Action," will be held at the Little America Hotel in downtown Salt Lake City from July 31-Aug. 4.

Registration pricing will vary. In order to make the convention as affordable as possible, especially for youth, the committee, as well as JACL National, has worked hard to keep prices low and develop programming that will appeal to conventiongoers of all ages.

There are many exciting activities planned for attendees. This year's convention will start off with a golf tournament and end with a bus trip to the Topaz Incarceration Camp and museum. In between, there will be various youth activities, as well as intergenerational excursions

into the surrounding city. And on Aug. 2, there will be a chance for conventiongoers to participate in an Open Mic-Night Bazaar at the Salt Lake Buddhist Temple.

In addition, Aug. 2 and 3 will feature various interactive workshops and panels hosted by the NY/SC, JACL National Board, local citizens and various community groups that will focus on teaching, informing and challenging attendees to work toward a world without hate, bigotry, racism and oppression.

Convention organizers are also excited to announce that there will be two tracks for convention.

There will be a broad intergenerational track and a track that is youth-specific. Local youth, with the help of the NY/SC and OCA-Utah, have put together an affordable program for any young person interested in attending convention. Youth participants will have three options:

- Register for the entire convention
- Register for Aug. 2 workshops (the focus will be on the NY/SC and what it is doing to get young people involved in JACL and

activism as a whole)

- Register for Aug. 2 and 3 workshops (in addition to the programming on Aug. 2, workshops on Aug. 3 will focus on local issues currently facing the Utah community)

I, along with the local youth committee for convention, felt that it was important for our youth workshops to emphasize the theme of "Inclusion, Advocacy and Action." The JACL prides itself on being the "oldest and largest API civil rights origination," but when one looks at the demographics and programming, API is really just JA.

Therefore, we have begun to partner with local community groups to bring in voices that are not often heard within our organization. Our hope is for a conversation to be started about JACL's role in the larger API community. Inclusion, advocacy and action can only work if silenced voices are included in the conversation and if we as an organization are committed to creating bonds with other minority groups to continue to fight against injustice.

This year's JACL National Convention is one that must not be missed! With the



different tracks, fun excursions, golf tournament, Topaz trip and Open Mic-Night Bazaar, there is something for everyone. Don't miss out on this opportunity to reconnect with old friends and make new ones, all while working toward making a difference in the world we live in today.

We cannot wait to see you all in Salt Lake City this summer!

GOLFERS WANTED FOR THE 2019 JACL NATIONAL CONVENTION

The JACL has held golf tournaments off and on over the years in conjunction with its National Conventions. Although it is generally difficult for delegates to participate because of meetings, the golf tournaments have been an enjoyable prelude to the beginning of the convention when the "real" business of the JACL is handled. The 2019 Convention will feature a golf tournament that will take place

on July 31 at Stonebridge Golf Club, located in West Valley City, minutes from downtown Salt Lake City. This is a 27-hole championship golf course designed by Johnny Miller.

All golfers are invited to participate. Working on providing a fun outing for JACLers are Dean Hirabayashi, president/CEO of the National JACL Credit Union; Lisa Ikegami Imamura, a former Utah Women's Amateur

Champion who now works for the Utah Golf Assn.; and Floyd Mori, past JACL National President/National Executive Director and convention co-chair.

Conventiongoers who enjoy golfing are encouraged to sign up for the golf tournament. It is sure to be filled with fun as well as a great opportunity to enjoy good companionship while being surrounded by the beauty of the

Salt Lake Valley. The registration form for the golf tournament will be available along with other convention materials at www.jacl.org.

ALL are welcome to come and join JACL at the 2019 National JACL Convention. Boosters are encouraged to plan a vacation to join in the activities of the convention, which is sure to be an enjoyable learning and experience for everyone who participates!

BUDDHIST » continued from page 7

"All I knew was that my professor had somehow, without having ever disclosed its existence to his wife, kept these diaries and Buddhist sermons of his father in his office all those years," Williams said.

After translating parts of the diary for Professor Nagatomi's survivors, Williams said some other families with fathers or uncles who were also Buddhist priests during the war approached him to translate their diaries.

But it was only after getting the full story from Masumi Nagatomi about an incident from her childhood did the idea of writing a book about that broader context of the challenges of being Japanese American and Buddhist during WWII occur to Williams.

In the days after the Pearl Harbor attack, Masumi Nagatomi, née Kimura, told him she came home from school to find her father, who was a board member of the Madera, Calif., Buddhist Temple, pinned to the ground by one man as her mother sat at the kitchen table with another man holding a gun to her head.

"Even though she was only 10 years old, she knew she had to step in there because her parents, being from Wakayama Prefecture, immigrants

from Japan, didn't have much facility with English," Williams said.

As it turned out, it was a horrible misunderstanding caused by a case of bad timing — her father was stepping out of the house with a shotgun to scare away rabbits in their fields just as FBI agents sent to question her father arrived at their farm.

To prove his family's loyalty to America, her father burned most of their belongings that were made in Japan, or had on them Japanese

writing or cultural significance — but not the *Amida Kyo* sutra that had been in the family for generations, as well as the Madera temple's minutes from its founding onward. Those papers he wrapped in a kimono cloth and put into a *senbe* tin to be buried near the garage, hoping that he could someday recover them.

The Kimura family sold the farm and escaped incarceration by moving to Utah to be farm laborers. When they returned after the war, the new owners had torn down the garage, which

made finding the buried sutras impossible.

Williams now had a mission, which was to write a book that would honor stories like that.

"To me," Williams said, "this story is about one Japanese American Buddhist family trying to demonstrate their loyalty and belonging to the United States, even literally burning away their Japanese-ness, but refusing to burn away their faith, their Buddhist faith, asserting in their own way that it would be possible, that it could be possible that one could be a Buddhist and an American at the same time."



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