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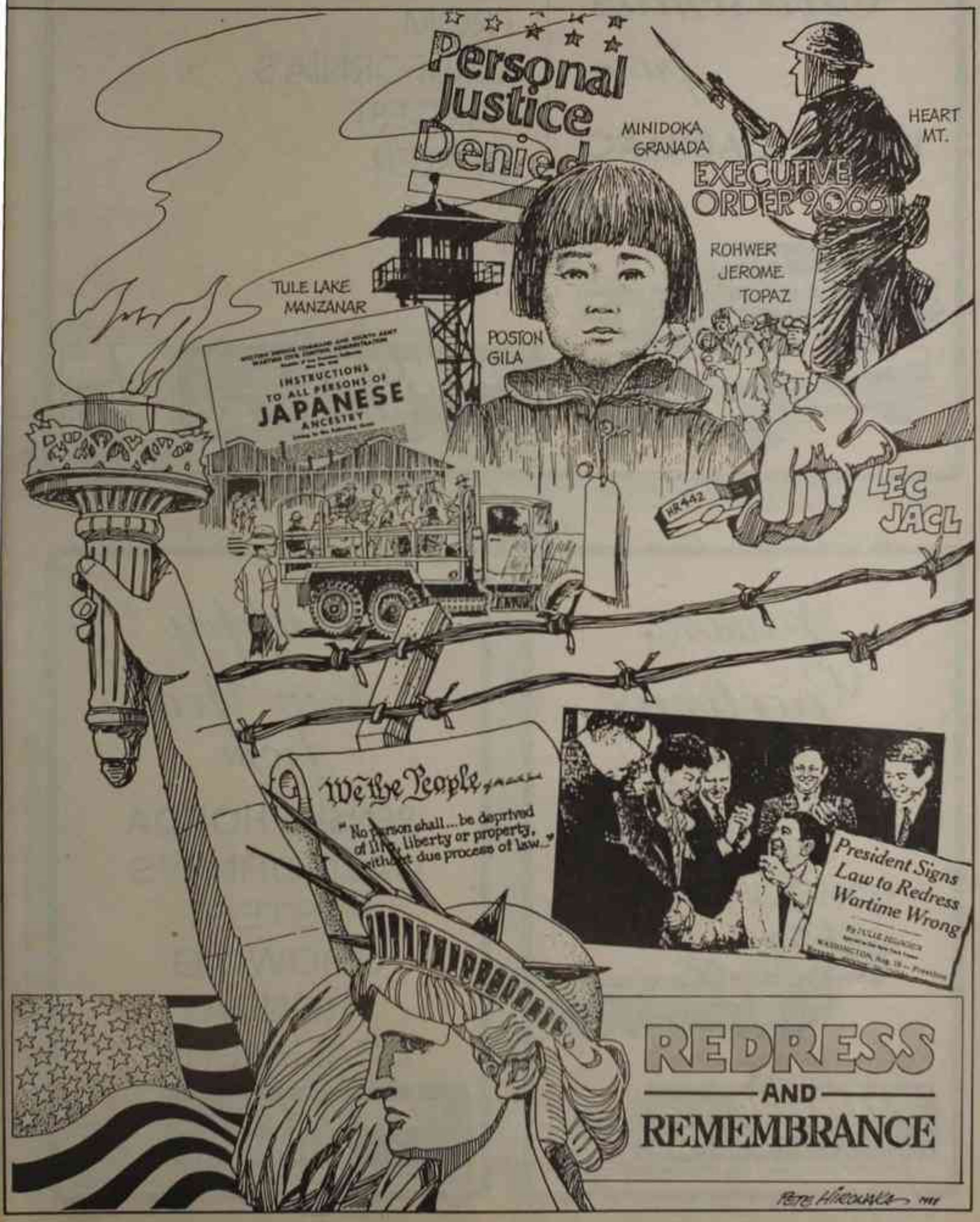
pacific citizen

Founded Oct. 15, 1929

National Publication of the Japanese American Citizens League

($3.00 Postpaid)
News Stand $1.00

P-2.511 / Vol. 107, No. 20 / ISSN: 0030-8579 941 East 3rd St. Suite 200, Los Angeles, CA 90013 IN FIVE SECTIONS, 128 PAGES Friday, December 23-30, 1988



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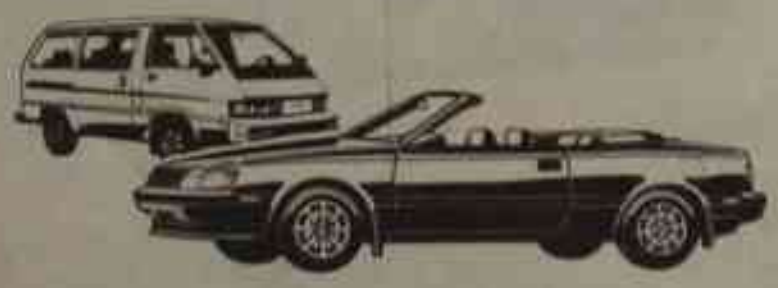


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(213) 626-6936, Fax: 626-8213, Editorial: 626-3004

Published at Los Angeles, Calif. by the Japanese American Citizens League, National Headquarters, 1765 Sutter St., San Francisco, CA 94115, (415) 921-5225, every Friday except the first and last weeks of the year, Weekly during July and August, and one week in December prior to the year end Holiday Issue.

Second Class Postage Paid at Los Angeles, Calif. • Annual Subscription Rates — JACL Members: $11.00 of the national dues provide one year on a one-per-household basis. Non-Members: 1 year - $25, 2 years - $48, payable in advance. • Foreign: add US$13.00 per year. • Air mail — U.S., Canada, Mexico: add $30 US per year; Japan - Europe: add US$60 per year.

The views and opinions expressed by columnists other than the National President or National Director do not necessarily reflect JACL policy.

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POSTMASTER: Send Address Change to: Pacific Citizen, 941 E. 3rd St., Los Angeles, CA 90013-1703

A Parable for Our Times

BY BILL HOSOKAWA

Long-ago—I do not remember when or where—I came across a story that, with a little modification, has a peculiar relevance today to Japanese Americans. Let me recount it for you.

It seems there was a man in a certain country who had grown old while laboring to improve his family's lot. In time he was able to acquire a burro. One day he put his young grandson on the burro and started for town.

Soon they met some strangers and one of them said to the boy: "Why do you ride? You should be more considerate of your grandfather. Get off and let him ride."

So the boy dismounted and the old man got on the burro. A little while later they met some other strangers and one of them said to the old man: "Why do you ride? You should be more considerate of your little grandson. Let him ride, too."

The old man reached down, picked up his grandson and seated the boy on the burro behind him.

The burro, carrying both grandfather and grandson, had traveled only a few hundred yards down the road when they encountered some more strangers. And of course one of them said:

"Why are the two of you riding? You are being cruel to this animal. Both of you should get off and walk."

By this time the old man was fed up with criticism from strangers who knew nothing about him. "This is my burro," he said with exasperation. "He is a beast of burden and his mission in life is to serve his owner. That is why I struggled so long to make enough money to buy him. I am aware of his value. I do not intend to abuse him. So go away and mind your own business."

Then the old man nudged the burro with his foot and it resumed plodding down the road with both grandfather and grandson on its back. A short while later the old man turned around and said to the boy:

"I have been thinking about what those people said to us. There may be merit in their criticism. But their criticism was confusing and I did not know what to do. Now I think I have a solution. We will tie the burro to a tree and continue on to town on foot. Then nobody can criticize me."

So that's what the old man did. But when he and his grandson completed their mission and returned to the tree to get the burro, it was gone. The critics had stolen it.

The old man was stunned. "Grandfather," said the boy who was wise beyond his years, "You should have had the confidence to trust your own judgment. If I may say so, your mistake was in listening to critics who knew not of what they spoke."

* * *

This is a parable about something that may or may not have happened a long time ago. Parables are most valuable when they are applied to present circumstances, so that we can learn from them. The present circumstance is a society in which many clamorous voices are raised in criticism of matters about which the critics have little knowledge and even less wisdom. If we heed them in confusion, or fear, or because we lack confidence in our own judgment, we too are likely to wind up losing our ass.

About Our Artists

Vic Cook is a cartoonist and storyboard artist living and working in Woodland Hills, Calif. **Pete Hironaka** is a cartoonist and longtime P.C. contributor living in Dayton, Ohio. **Stuart Iwasaki** is a graphic designer and free-lance illustrator/designer living in Long Beach, Calif. **Mari Umekubo** is a photographer residing in Gardena, Calif. **Neal Yamamoto** is a cartoonist and cartooning instructor living and working in Los Angeles.

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The President Signs the Redress Bill

BY WAYNE D. KIMURA

August 10, 1988, was a very special day for the Japanese American community; a day that will be remembered for generations to come.

For myself, events began the day before at precisely 8 a.m. I know it was 8 a.m. because that is when I usually arrive to work. That morning, as soon as I walked into the office, the telephone receptionist said she had just received a call for me. So I ran up to my office and took the call. It was Cherry Kinoshita calling from the JACL National Convention on the University of Washington campus. Her voice was very hurried. She said that the president planned to sign the redress bill, H.R. 442, tomorrow and asked if I would be interested in going to the ceremony. I said, "Sure. I wouldn't miss it for anything." She said okay, took my social security number, and then hung up.

I was naturally very happy to hear the news that the president was about to sign the bill and excited that I would be able to see him do it—something that I and many others had worked so many years to see happen. But I also realized after Cherry hung up that I didn't know how I was supposed to get there. So I waited patiently near my phone for another call and later in the day Cherry called back. She said, "I didn't get your expiration date." I asked, "What expiration date?" Then I realized, of course, that she needed a credit card number from me to purchase the airline ticket. So after giving the information to her and finding out what airline we were going to take, I figured I knew more or less what I was suppose to do.

We were booked on two red-eye flights going to Washington D.C. on Tuesday night and returning to Seattle on Wednesday night. Both flights went through Atlanta Airport to Washington's National Airport, with the return flight being eight hours long because it also went through Salt Lake City.

I parked my car in the SeaTac airport parking garage . . . Finding the JACL group going to Washington, D.C. was easy—I just had to look for a group of Nikkei standing around. There must have been about 40 people in our group, consisting of JACLers from all over the country who were in town for the National Convention. It turned out that Cherry and I were the only people actually from Seattle (other people from Washington State included Joe Kosai from Tacoma, John Kanda from Sumner, and Denny Yasuhara from Spokane).

I believe I was the youngest member in our group, which often led to questions such as, "Gee, you're so young. What are you doing here?" (i.e. you're obviously too young to have been in camp). I would explain that I was the co-chair of the Seattle Chapter Redress Committee, but it got to be tiresome after a while. So, after one of the group members said that he thought I was Cherry's son, I said, like "Saturday Night Live's" pathological liar, "Yeah. Yeah, that's it. I'm Cherry's son." After that I had no problems with explaining my presence.

The flight, Delta 174, left Seattle at 10:30 p.m. and arrived at National Airport at 8:10 a.m. It was a jumbo jet, L-1011, and packed full of passengers. I could not believe how many people were flying at such a god-awful hour. Fortunately, most of our group had seats near one another so that even though I didn't get much sleep, I had a pleasant time getting to know some of the members better, such as Harry Kajitura, the past JACL National president.

Arriving at National Airport, some of the group wanted to change their clothes. Pat Okura, who is from the Washington D.C. area, graciously offered his house for people to do so. Several of us, including myself, joined Pat, while the others changed in the airport restrooms. Everyone was told to meet at the Rayburn Building for a lunch being given for us by Congressman Norman Mineta at 11:30.

Pat was met at the airport with his car by Betty, a good friend of the Okura's who was taking care of their house while they were at the JACL Convention. Pat's car can hold five people comfortably, but there were seven of us: Cherry Kinoshita, Jerry Enomoto, Harry Honda, Mollie Fujioka, Betty, Pat, and myself. Somehow we managed to all fit in. It is a good thing we developed this ability to pack ourselves into his car because we had to do it all day long!

At Pat's house we were able to relax a little, freshen up, and change into more formal attire. We also were able to look at Pat's impressive collection of memorabilia (The Okura house is full of wonderful things to look at, including a beautiful collection of dolls made by Pat's wife.). Pat's memorabilia include pictures of his meeting with President Kennedy and Vice-President Johnson. I realized then that I was sharing the car with an impressive group of individuals—Pat Okura, a JACLer of the Biennium; Cherry Kinoshita, a National JACL vice-president; Jerry Enomoto, the JACL/LEC chair; Harry Honda, Pacific Citizen general manager; and Mollie Fujioka, a recent candidate for National JACL president. And, of course, me, Cherry's fake son!

Leaving Pat's home to go to the luncheon, we entered into the oven called the D.C. weather. The temperature was already probably in the 80's with the forecast saying it would reach the upper 90's. The famous East Coast humidity caused one to sweat profusely and the thought of sitting in the Rose Garden under these conditions wearing a suit did not appeal to me, even if it would be the first and probably only time I'd ever get a chance to be in the Rose Garden. Fortunately, we found out at the luncheon that the White House had moved the signing ceremony to the Old Executive Office Building because of the heat.

We had Pat as chauffeur which was great because he knew all the best ways of getting around the D.C. area. We were never late to a single event on our agenda. Of course, Pat's driving technique helped a lot. I now know the difference between a California stop and a Washington, D.C. stop. In California, you slow down before going through the intersection; in a Washington, D.C., you don't bother to even slow down.

At the Rayburn Building, where congressmen such as Norman Mineta and Robert Matsui have their offices, we met other Nikkei who had come for the luncheon. There were approximately 60 of us, including Bert Nakano and other representatives from NCRR (National Coalition for Redress/Reparations). Congressman Mineta was very busy and could not join us for lunch, but he did drop by to say hello and answer any questions. The clock on the wall would periodically make terrible buzzing sounds; Congressman Mineta explained that the buzzes were to alert congressmen in the room that action was occurring on the House floor that required their attention. In fact, Congressman Mineta showed us an electronic pager he carries that announces what is happening on the House floor.

The luncheon ended with people being instructed by Grayce Uyehara to meet in the Old Executive Building lobby at 1:45 p.m. Before leaving the Rayburn Building, the "Washington State Delegation" was interviewed over the telephone by a reporter from the *Tacoma Tribune* . . .

We gathered in the lobby of the Old Executive Office Building which is next door to the White House. Apparently many of the White House Administration offices are located in this building. The lobby reminded me of an old police station with guards sitting on elevated desks behind a wooden bannister. On the wall behind them was a large photograph of President and Mrs. Reagan.

After checking our ID and receiving badges to wear (we were allowed to take our cameras), we were escorted to the press room where the signing ceremony would be held. The room was like a small theater with cushioned chairs (perhaps 10 rows) and a low carpeted stage with a podium in the middle. On the podium was the presidential seal and to the right was a small wooden table and chair. On the table was the redress bill ready for the president's signature. In the back of the room were perhaps ten tripods for television cameras and a couple of them were being set up with cameras.

An 'Excellent' Seat

I was one of the first to get to the room, so I was very lucky to find an excellent seat. The seats in the very front row had "Reserved" tags on them so I sat in the second row on the end chair nearest to the signing table. I had a great view of the president standing behind the podium and later sitting at the table and signing the bill.

The room was nearly filled up with Nikkei, which I thought was very fitting. During the redress campaign, everyone worked very hard to fill the rooms with Nikkei during the Commission on Wartime Relocation and Interment of Civilians and congressional hearings. How fitting that Nikkei were the most prominent in this room during this climax of the redress effort. The room unfortunately could not hold all the Nikkei who wanted to see the ceremony (one disadvantage of not having it in the Rose Garden); people ended up sitting or standing along the walls.

While waiting for the ceremony to begin, we noticed that on the floor of the stage were beige note cards with people's names on them. There were two rows of cards behind the podium. Congressman Barney Frank, a strong supporter of redress, later explained that the cards told the congressmen and senators where they were supposed to stand. He showed us the card he had picked up from behind the podium after the ceremony. He said you would think at least this person would have known where he was suppose to stand—the card said, "Mr. President."

Shortly before the ceremony began, the press corps hit. It was like an invasion. There must have been 15 to 20 reporters racing down to the front of the signing table. One of them crowded right up next to me and partially blocked my view. "Great," I thought, "There goes my wonderful view." In the back, just about all the tripods now had cameras on them. I thought, "Hey, they're going all the way with publicity on this one."

Next, the congressmen and senators entered the stage area from a small room to the far side from me and took their positions. The air was charged with anticipation. Everyone had their cameras poised and ready (I double-checked to make sure I had wound my film). Finally, the announcement came we all were waiting for, "Ladies and Gentlemen, the president of the United States." The audience broke into a standing ovation as Mr. Reagan entered onto the stage from the small room. He waved and shook the hands of some of the people standing on the stage. He was wearing a tan suit which gave a more casual appearance to the occasion. Standing behind the podium, he smiled as we continued to applaud very loudly. Then, without wasting anytime he began his speech.

The President Speaks

It is hard to remember all the details of his speech. I remember that he delivered it very clearly with a minimal amount of pauses. He mentioned that what had happened to the Japanese Americans was indeed a tragic mistake that had to be corrected. He made special mention of the bravery of the 442nd and how these men fought for America knowing that their families were imprisoned in camps. I was impressed with the confidence of his voice when he pronounced the Japanese American names in his speech, but perhaps he had been practicing. Because at the end of his speech he quoted from an article published in the Pacific Citizen during the war about a decoration being bestowed upon a family for their son in the 442nd who had died in battle. One of the actors who was paying tribute at the ceremony said that the blood soaked into the sands of a beach is all of one color. "The name of that young actor," Mr. Reagan said, "—I hope I pronounce this right—was Ronald Reagan."

With that President Reagan ended his speech, sat down at the signing table and, with everyone on stage crowding around him, he signed H.R. 442. While the audience gave him another standing ovation, he shook the hands of those standing around him. Congressman Mineta introduced June Masuda Goto—sister of the posthumously decorated soldier (Sgt. Kaz Masuda) and then the president left the stage area. All during this time cameras were clicking furiously. I used up all the film in my camera, but kept on taking pictures just in case I could squeeze another frame out of my roll.

After the president left, the room became quite noisy and confused as people from the audience mingled with those on the stage, more pictures were being taken and the reporters tried to interview individuals. It appears most

Continued on next page

REDRESS BILL

Continued from previous page

of the television interviews from stations across the nation (and I think from Japan) were held outside in front of the Old Executive Office Building. It was extremely hot outside, especially in the sun where the interviews were being held, so I stayed near the door of the building in the shade. While members from my "car-pool" were being interviewed, I was asked to tell any Nikkei coming out of the building that there was a celebration party being held in the Capitol Building, Room H-130, at 3 p.m. I remember those numbers well because I was told to memorize them!

Matsui's Celebration Party

After the interviews were done, our "car-pool" left for the Capitol Building . . .

In Room H-130 were cold drinks (thank goodness), champagne (of course), and other goodies. People were mingling around talking about the signing ceremony. This celebration was also visited by Speaker of the House Jim Wright; House Majority Whip Tony Coelho; and Congressmen Barney Frank and Mike Lowry. In their brief speeches to us during the party, all the congressmen thanked us for helping them get the redress bill passed and signed. I thought that was a nice gesture on the part of the congressmen since earlier that same week we had been thanking them for their hard work.

Our flight back to Seattle was departing at 7:45 p.m., so our "car-pool" gathered up to return to Pat's house and change our clothes. For one last time, seven of us piled up into his car and went off to the airport. In the boarding area it was easy to identify the people in our group (ignoring for the moment that we were the only Nikkei); our people were the only ones falling asleep in the waiting chairs.

I don't remember much about the return flight, mainly because I was zonked out. I do remember that the flight, which would arrive in Seattle at 2 in the morning, was once again packed full. I thought, "What's wrong with these people? Don't they know they should be home in bed?" I swore I would never ride a red-eye flight again, except maybe to see the president sign a bill.

The Future After Redress

BY RICHARD TANAKA

Evacuation, the removal and incarceration of a entire group, aside from being questioned as unconstitutional and contrary to the spirit of justice, fair play and the American way, has changed irrevocably the social structure and pattern of a proud race. No more does the patriarch exist in a typical Japanese family; no more do values and manners become an important observance; and no more do language and culture have the significance or importance they richly deserve.

ISSEI

Due to the Evacuation, the Issei man lost his role as the head of the family or its breadwinner. The communal living and mass eating in large mess halls in the concentration camps tended to break down the vehicles for the teaching values and manners and with the emphasis of "Americanization," language and culture no longer had any place in the total socialization process. The Issei man's leadership role in the community also diminished after his return, and due to his inability to speak English, hindered his assimilation process with his "White" counterparts. Therefore, the Issei who lived a continuous life of suspicion, hate and jealousy, now had to live with eroded dignity, and found the most devastating blow occurred when he lost his role as the patriarch of his family.

Christine W. Kiefer in *Changing Cultures, Changing Lives*, states that Issei "felt that they had been deficient in feeling and expressing loyalty to their host country" and were "not inclined to judge the relocation as unfair even when they recall the suffering and loss it brought them." Kiefer added, that many Issei elected to remain in this country after others had left in disgust. They were reluctant to admit that their gamble was a serious mistake, consequently rationalizing in their minds that the Evacuation was similar to a natural disaster, like typhoons and earthquakes of their homeland, very impersonal and therefore blameless, unavoidable, and somewhat accidental in nature. Thus psychologically they did not have to feel the guilt of self-betrayal.

This form of rationalization can be explained by the phrase in Japanese: *shikata ga nai*—I do not have any control over this matter; it is fate.

NISEI

The Nisei experienced a different social psychological response to the Evacuation experience than the Issei. Nisei experienced the similar cultural and ancestral roots of their Issei parents, yet thought themselves as Americans first, thus concluding that they were betrayed by the fellow Americans. They realized that their constitutional rights were taken away when they were placed behind barbed wires, and further concluded that Japanese ancestry was the only reason for this injustice.

After World War II, the Nisei took over as patriarchs of the family, or extended family (son or son-in-law of the Issei) due to the change of social behavior. The second generation Japanese became more visible to public, and began working to remove the past stigma of disloyalty, secrecy and mistrust caused by the previous Issei isolationist social behavior.

As noted earlier, many Nisei are believed to have lost faith in "White America" due to their traumatic experiences behind barbed wires. They reasoned that they were Americans, yet were betrayed by their White counterparts. Nisei, the "quiet Americans," turned these aggressions inward, although not blaming themselves as their Issei parents had done, made up their minds that they would change the self-perceived public image of racial inferiority by concentrating more feverishly to succeed economically.

By their hard work and sacrifices, the Nisei did succeed, and were thus able to direct and educate their Sansei offspring and to announce to America, "We are as good or better than all of our fellow young Americans." Although the Nisei parents directed the Sansei in this positive direction, the Sansei started to question the non-sharing of their parent's experiences of their plight of incarceration. Perhaps the Sansei/Yonsei will soon create a movement to highlight and focus this tragedy, so that all Americans would acknowledge this painful experience. The Issei and Nisei desire to hide or not talk about these suppressed experiences is an act of practicing "social amnesia." Dr. Tetsuden Kashima comments that this is a "group phenomenon in which attempts to suppress feelings and memories of particular moments or extended time periods . . . a conscious effort . . . to cover up less than pleasant memories."

SANSEI AND YONSEI

The Sansei, the offspring of the Nisei are portrayed as the "most successful model minority in the United States." They are successful achievers, free from some of the social pathology of their parents. Most Sansei did not experience the incarceration behind barbed wire, yet are only today understanding these experiences, since their parents are becoming more open and finally sharing their experiences of incarceration.

The majority of the population in relocation camps, were Issei, with older Nisei offspring or Nisei with young Sansei children, and very few, if any, Sansei parents resided in relocation camps. The Sansei parents today have Yonsei offspring. Even though most Sansei and Yonsei did not experience the "camp life," they are the product of their parent's and grandparent's psychological and physical experiences. The Sansei/Yonsei were directed by their parents to become well-educated in order to guarantee their success, and were purposely protected and devoid of any experience of the incarceration of their parents.

The parents refused to acknowledge the psychological and physical losses existed by simply stating: "Let's forget about it, it doesn't matter anyhow." It is now reported that these hidden thoughts are now having certain impact on the Sansei/Yonsei group. The void now being surfaced by the younger generation may explain some of the behavioral patterns of today's youth. Some of these offspring, although successful academically, psychologically felt this void, and could not until recently explain certain behavioral patterns which they could not understand. Through research and the questioning of their parents and grandparents, however, they are learning about these experiences.

The Sansei/Yonsei are finally being sensitized with the experiences of the Evacuation, where their parents and grandparents were convicted of no crime or tried in a duly constituted court. This unjust removal of an entire ethnic group from society has caused undue financial as well as psychological damage, since the Issei and Nisei parents even today feel a sense of shame or *haji*. After World War II, and their subsequent return to California, they made an unwritten pact to "forget it, don't make waves, we must bear this," (*gaman*), for they felt that the important issue was the welfare of future generations of Japanese Americans to come. With respect to Japanese culture, these behavioral patterns were intended to reinforce family honor and image. These behaviors explain partially the rationale of keeping these somewhat traumatic experiences of the parents away from the young generations.

For Japanese Americans, camp is a point of reference. As one Sansei/Yonsei states:

> I can go anywhere in the United States today, and . . . talk to a Nisei or Japanese American family and after the initial social amenities are taken care of . . . discussions . . . without a doubt . . . will get to the topic of camp . . . People will ask, "Were your parents in camp?" And if you tell them what camp your parents were in, and if they were not themselves in that camp, then they would ask if you know so-and-so who was in that camp.

Due to painful memories, interned Japanese Americans avoided discussing their experience of camp and camp life; yet, when reminiscing occurred at all, for a long time, only the trivial or humorous moments were shared. The Sansei sometimes found this troubling:

> When I first learned of the internment as a youth, I found that it was a difficult matter to discuss with my parents. My perception of them was that they did not speak honestly about the camp experience. Positive aspects were always seemed to be something that were left out. My feeling was that there was much more to the experience than they wanted to reveal. Their words said one thing, while their hearts were holding something else deep inside.

What were the consequences or adverse effects on the Sansei and the Yonsei? This void and their partially missing sense of being, experienced by the Sansei and Yonsei offspring, may be possibly traced to the "covering-up" and the non-sharing of their parent's experiences.

This missing link, the denial of the parents not sharing their so-called "shameful demeaning experiences", (non-experiences) made many Sansei/Yonsei wonder what was lacking in their lives, and because of this, become somewhat unsure of themselves, resulting in carrying forth and intensifying the *enryo* social behavior, which is contrary to the so-called socially accepted middle class American behavior.

Harry H. L. Kitano in his definitive study, *Japanese Americans: The Evolution of a Subculture*, states,

> *Enryo* helps explain most of this Japanese American behavior. As with other norms, it has both a positive and negative effect on Japanese articulation. For example, take observation of Japanese in situations as diverse as their hesitancy to speak out at meetings; their refusal to second helpings; their acceptance of a less desired object where given a free choice; their lack of verbal participation especially in an integrated group, their refusal to ask questions; and their hesitancy in asking for a raise in salary—these may be based on *enryo*. The inscrutable face, the noncommittal answer, the behavior reserve can often be traced to this norm so that the stereotype of the shy, reserved Japanese in ambiguous situations is often an accurate one.

Growing up with the social behavior of *enryo* and the *haji* syndrome, many Sansei/Yonsei offspring have not fully assimilated in the total American social fabric due to their parent's environmental and psychological experiences. Only today are younger Japanese Americans understanding that they must carry the burden of their parent's or grandparent's experiences of incarceration, for only through the completion of this cycle, can they fulfill this "void of non-experience." This combination of the void of "non-experience," the *enryo* behavior and the *haji* syndrome caused by the incarceration, all contribute to the "lack of confidence," the non-assertive behavioral patterns displayed today by many Sansei and Yonsei. How tragic and how far-reaching will be psychological effects affecting future generations of Japanese Americans, only time will tell.

The Japanese American challenge is still before us. Whether all Americans will acknowledge and understand the iniquities and the injustices caused to a select minority in America, time will tell.

Whether it could happen to Japanese Americans again or to a newly selected minority, history will report.

Perspectives of a Social Movement

BY CHERRY KINOSHITA

Can the decade-long effort for redress legislation by the JACL and the Japanese American community be classified as a "social movement" in a textbook sense?

As one who was witness to the birth pangs of the first structured redress plan in the mid-70s and a participant in the long struggle, I feel that now may be the time to step back, examine the conditions which shaped and influenced the redress bill's path and review the course and character of the movement.

With help from resurrected notes and texts from a long-ago "soc" class, we can first examine whether the redress movement fits the textbook definition of "social movement" by initially exploring whether the conditions were conducive to collective behavior in the beginning.

Conditions Conducive to Collective Behavior

Just as the social system created in the hastily erected tarpaper barrack communities in the desertlands led to a wealth of human relationships which formed a kinship among inmates of camp life, the mutually shared experience of uprooting also produced a "we-feeling" that persisted regardless of the internees' subsequent geographic dispersion to all parts of the nation.

The cultural homogeneity essential to the development of collective behavior was abundantly in evidence. The kinship of common misfortune for an inescapable trait—bearing the face of the enemy—and the sharing of the resignation, hardships and disillusionment all contributed to the sense of group identity. In addition to the ecological and attitudinal factors promoting conduciveness, there was also hope that the American public would, in its traditional sense of fairplay, see that a grave injustice was done and would agree that such a massive assault on constitutional rights could not go unchallenged.

Character and Processes of Social Movements

The text definition by Ralph H. Turner and Lewis M. Killian in *Collective Behavior* reads, ". . . a social movement is a collectivity acting with some continuity to promote, or resist, a change in the society or group of which it is a part." Turner's approach to social movements examines movements comprehensively and from several perspectives with emphasis on the course and character of a movement being shaped by the constant dynamic of value orientations, power orientations, and participation orientations within the movement.

Under "processes," Turner sets out a typical life cycle for social movements with four stages of development defined.

> "In the first or preliminary stages of social unrest there is unfocused and unorganized restlessness."

Even after the formal verbalization of the redress issue at the 1970 National JACL Convention, no committees were formed, no communication was established and no meetings were held. At best, there was only desultory response from the membership.

> "In the second or popular stage, unrest is brought into the open and given a positive focus that transforms it into collective excitement."

The professional instigator of the movement (defined in the text as an "agitator" role, but who in this case was viewed by his constituency more as the "idealist/standard bearer") brought forth the issue again and again, at the 1972 and the 1974 JACL conventions where the motions to support the resolution were passed unanimously. The educator died tragically and unexpected in 1976.

A medical doctor (in the textbook role of "prophet" or "articulator") took over as National chair of the JACL Redress Committee in 1976, giving the incipient movement a fresh momentum and more specific focus. When the physician was elected to the National presidency of JACL in 1978, the formal organization stage was entered, a welding of the movement into a disciplined organization.

The resources and people-power of the 100-plus chapters and 26,000 members of the organization were utilized under a "mobilizer," now "capable of working effectively on community centers of power to promote its aims." After years of securing commitments to the movement's goals, the major goal was at last attained with the passage of the authorization bill this year. The final or institutional stage has now begun with the monitoring of the appropriations process.

Procedural Rift Arises

The road to reach the various stages of achievement was not simple. National and local committees were formed; meetings were called, details were argued, discarded and supplemented; surveys were conducted; politicians were lobbied; letters were written; demonstrations were held.

With the National redress committee stepping into high gear in 1978, it soon became apparent that a procedural, and perhaps ideological rift was brewing between the JACL National Redress Committee based in San Francisco and several local chapters, specifically in the Pacific Northwest where a major part of the research and studies had been pioneered since the early '70s. Perhaps ". . . the struggle between romantic and pragmatic adherents to a movement," as cited by Turner, might be termed more a divisiveness due to disagreement on methodology in this case. The controversy between the factions boiled down in effect to whether the emphasis should be placed on a commission study with its attendant educational benefits of primary importance, and redress, if any, a secondary aim; or whether the attainment of redress was the immediate and only goal that would make a lasting impression upon the government and the public.

The dichotomization of the movement evolved into (1) the "commission" approach and (2) the "direct redress" approach, with the two efforts subsequently translated into two bills which were introduced in Congress during 1979. As the records will show the commission bill, S. 1647, was passed in July 1980, with the might of the Nikkei congressional delegation behind it.

Three years later, the commission findings and recommendations eased the way for legislative activity incorporating the individual monetary compensation concept. What evolved was an eventual coalescing of the two approaches which originally had seemed so divergent.

On a cautionary note, as Turner points out, "The emergent norm underlies the appearance of homogeneity that permits members and society to see the movement as a unit."

"As more and more people come to think and feel in the same way, or appear to do so, there is a growing sense that everyone should share these feelings and definitions. There is increasing pressure on individuals to conform, a sense of constraint develops . . ."

In essence, individual views may not have been in conformity within localities, and greater variability in stance was probably more evident than the outward appearance of regional homogeneity presented. In the Pacific Northwest, the strong adherents of the direct redress approach dropped out from further redress activity, while others in the region picked up the leadership reins and moved ahead with the commission hearing phase, followed by the intensive five years of lobbying effort.

The Sense of Injustice

In discussing the sense of injustice as the emergent norm, Turner states: "A movement is inconceivable apart from a vital sense that some established practice or mode of thought is wrong and ought to be replaced . . ." The common element in the norms of many, if not most, movements is the conviction that existing conditions are unjust. The rule or norm that gains in importance, that is imposed upon members of the movement, and that the movement seeks to impose on the larger society is that what has heretofore been accepted as a necessary or desirable condition must be viewed as unjust."

Six members of the highest court in the land accepted the Evacuation in the name of "military necessity" as a necessary condition; three members did not. Justice Frank Murphy in his dissenting opinion stated, "This exclusion of all persons of Japanese ancestry on a plea of military necessity . . . falls into the ugly abyss of racism . . . This racial restrictions . . . is one of the most sweeping and complete deprivations of constitutional rights in the history of this nation in the absence of martial law . . ."

Members Need to Take Pride

The problem posed for students of collective behavior, according to Turner, is "Why a set of circumstances that were not seen as unjust should come to be viewed in this fashion at a particular time in history." Turner also observes, "Only when the group identity is one in which members can take some pride is it possible for them to assert that they deserve a better lot than they have and to accept their fellows as common victims of injustice."

In a sense this observation might explain the long delay between the occurrence of the internment and the start of the movement toward redress. Perhaps the hypothesis could be advanced that not until the Japanese Americans had reached the point of economic stability, could they verbalize and act out their frustrations.

Most of the Nisei had left the camps absolutely penniless and were then caught up in the grind of survival, as well as the need to support elderly parents now bereft of livelihood. Therefore, it was only after the Japanese Americans had become fairly comfortable financially that, as a matter of pride, and not as a matter of a charity, it became the point in time to bring up the redress issue on moral grounds.

Outside Group Support Essential

Turner offers the hypothesis that "a group cannot see its situation as fundamentally unjust without legitimation and support from an outside group whose established status is not problematic."

> ". . . some establishment support is essential . . . the claim of a victimized group is not a moral issue so long as it is purely the expression of self-interest. Support and sympathy from those who have nothing at stake let the disadvantaged see their situation as involving a principle wider than their personal plight. The apparent altruism of the outside supporters lends the moral tone to the issue . . . Support from outside prestigious persons also demonstrates that rights and not charity, are being demanded."

During the process of advocacy for the redress issue and legislation, endorsements were sought and obtained. A listing of close to a hundred supporters included: American Legion Posts in Illinois; Veterans of Foreign Wars; ACLU; American Jewish Committee; Anti-Defamation League; American Friends Service Committee; boards of supervisors of Los Angeles and San Francisco; California State Assembly; Leadership Conference on Civil Rights; U.S. Advisory Commission on Civil Rights; city and county councils throughout California, Washington and Oregon. All were supporters based on the issue of constitutional rights; none had political or selfish motives in tow.

Value Orientations

An analysis of the perspectives of the social movement would not be complete without examining the internal dynamics of the three orientations—value, power, and participation. Although Turner feels that rarely does one orientation clearly outweigh the others in any movement, the identifications do provide a basis for clarifying movements.

In the redress movement, "the ostensible reason for the existence of any social movement—its value orientation" predominated in the early stages through the commission hearing period. As Turner points out, the first question we usually ask about any social movement is: What are its goals?

> "Every movement promotes both specific changes in people or in social organization and a conception of reality that supports and justifies these changes. At times the goals are clear and the ideology is in the process of formulation—at other times a movement . . . has a fairly well elaborated ideology without a correspondingly stable set of goals."

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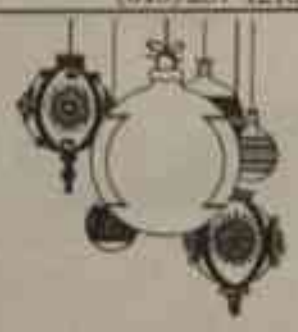
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Pacific Citizen Photo By George Johnston

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We extend our gratitude to the thousands of supporters who pressed for this civil rights action. With our consolidated efforts, justice prevailed.

We thank the many contributors who have made the JACL-LEC a viable and active organization. Your contributions have made it possible for JACL-LEC to first lobby for redress, and to now monitor eligibility and appropriations.

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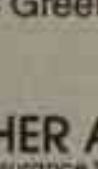
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SOCIAL MOVEMENT

Continued from page B-3

In the case of redress, both goals and ideology were fairly well defined from the inception of the movement. Identifying those functions that ideologies perform that have specific relevance to the redress movement:

> "Ideology supplies a vague but comfortable assurance of the rightness and effectiveness of the movement and a set of resources to employ in promoting the movement among the unpersuaded and in defending the movement from its enemies.
>
> "Ideology translates self-interest into an ideal by identifying group interest with the general welfare. This step is essential if the movement is to have the force of a moral crusade against injustice . . ."

Underlying the entire history from inception to final sucess of the redress movement lies the core, the *raison d'etre*—to assure that the constitutional rights and guarantees of human and civil rights will never be abrogated in this fashion again, and that the "legalization of racism" will never again be sanctioned in our democracy.

Ideology Identifies Villains

> "Ideologies always reevaluate the worth of population segments . . . Related to the reevaluation of population segments is the universal creation of villains. Besides devaluing a broad class of people, the ideology identifies a delimited set of individuals who are engaged in a deliberate conspiracy against the general welfare in the service of their own sinister interests."

The individuals who could be cast in the role of villains who perpetrated a disservice against the general welfare of the public range from the president of the U.S. who signed the executive order; the secretary of war who permitted the violation of rights; the military commanders who carried out the incarceration; and the Supreme Court members who validated the principle based on "military necessity." But no less villainous was the accepting public whose apathy and ignorance allowed the wholesale stripping of rights to proceed.

Pre-established Organization Insures Support

A movement goal strategy presented by Turner which may be particularly apt states:

> "Movement goals must combine tangible and symbolic gain with goals of general social betterment. The appeals to the self-interest of an established segment of society not only insures vigorous, rather than lipservice, support from that group but it also gives the movement access to the preestablished organization and communication networks of a group with some preexisting homogeneity."

The redress movement has been under the aegis of JACL for some 18 years, but efforts were intensified by the National Committee only in the last decade. That the movement has now culminated in legislation passed by Congress and signed into law attests to the vigor and effectiveness of the movement under the guidance of a preestablished organization.

Power Orientation

From the issuance of the 1983 commission report to the successful outcome of H.R. 442 on August 10 of this year, the redress movement's concentration was centered on lobbying the House, the Senate and the administration. Power orientation and participation orientation as defined by the text came into play during the past five years.

In addressing power orientation of a movement, Turner points out that if the "values are to be more than the day dreams" of a small group the "cultivation and use of power" become vital tasks of any movement.

> "In general the power of a movement—its ability to bring about desired changes—depends on the prestige and other positive evaluations placed on the movement by crucial publics, the size and discipline of the membership, and the value of resources under the movement's control."

In the decade of JACL's active commitment to redress, solely by dint of individual contributions and supplemented by select major fund raising events, over $1 million in hard-earned cash was raised and expended on redress support and staffing. The fact that JACL was the only organization of its size representing Americans of Japanese ancestry, with a nation-wide network of chapters, and a track record of over a half-century of civil rights advocacy, lent credibility to the issue in the public's perception.

There are two key selections of strategy during this power phase of a social movement: strategic considerations and expressive considerations.

> "First, the more sophisticated the leadership, and to a lesser extent the membership, of a social movement, the greater the tendency for the movement's power activities to be directed by strategic considerations rather than by expressive ones . . . Strategic considerations are those having to do with choosing which strategy is likely to contribute toward the attainment of the movement goals . . ."
>
> ". . . An undisciplined grass-roots movement is likely to follow power strategies that are determined largely by expressive considerations . . . Expressive considerations are those involving the gratifications that come with the exercise and display of power. People gain satisfaction from the act of wielding power, and conspicuous and dramatic displays of power give more personal satisfaction than behind-the-scenes or restrained maneuvering."

That JACL has functioned with organizational discipline has been apparent. The legislative progress during the three congressional sessions in which the redress bills were introduced attests to the success of a structured and disciplined lobbying strategy of constituent members. Particularly effective was the political strategizing of the JACL-LEC legislative strategist which turned around the opposition view of the administration to one of support. Victory then became assured.

Participation Orientation

The basic reason for any social movement to exist is set out in its value orientation. Its power orientation provides the means by which to promote and achieve its goals as momentum increases. But the movement is "ultimately made up of people" and in order to keep them involved in the effort they must "experience gratification" from participation in the movement.

In observing participation orientation, the author discusses the "expressive component":

> "Every movement is constantly pressed to choose between a strategy based on a careful weighing of the consequences of each course of action and a strategy whereby the members are given the opportunity to participate in dramatic gestures of support for its goals."

"The demonstration, the march, the ringing declaration of principle, the act of collective self-sacrifice that demonstrates commitment—all are powerful means for expressing dedication to a cause even when offering no hope of hastening attainment of the movement's goals. No movement can survive without these concessions to the morale of its members. But every movement is confronted by the constant danger that expressive actions will undermine the movement's principal strategies and that expressiveness will supplant objective progress in a cause as the movement's overriding aim."

Although JACL has in many ways responded to the expressive component by sponsorship of commemorative events, pilgrimages, forums and appreciation events, its strength has been in the dogged and persistent obtaining of congressional support in state by state. Other grass-roots organizations particularly in California may have to a greater degree dramatized the "ecstatic experience of membership in a cohesive like-minded group." Judging by the turnout at such events, Turner's assertion can be validated that,

> ". . . writing individual letters to congressmen, speaking individually to friends and neighbors, conducting meticulous research to clarify the nature of the problem cannot compare with the mass demonstration as a means of enacting solidarity and inducing the ecstatic sense of identification with a powerful legion of the like-minded."

However, according to Turner, "These sources of expressiveness further diffuse the goals and constrain the internal structure of the movement."

Conclusion—A Social Movement?

The foregoing discussion speculates whether the redress movement is an honest-to-goodness "social movement." Although the tid-bits of redress history interrelated with a smorgasbord of sociological concepts do not a study make—it may point to an answer of the initial question posed.

Perhaps more central to the issue is a commentary on the movement's outcome. Despite factional differences early in the redress movement and internecine struggles along the way between those who believed and those who did not, the retrospective view is a satisfying one. JACL and JACL-LEC as responsible, committed organizations can be proud of its decade of endeavor and the fulfillment of the mandate to make redress a law. Let us now forge ahead with appropriations and complete the task we set out to do.

A History Reborn—A Time to Mourn

BY JUNE K. TSUTSUI

Until the redress movement, I hadn't allowed myself to think about the camp days. In the span of almost five decades, time has healed the sores of other events in my life.

Yet, the photograph of my first-born son's grave brings painfully vivid memories of his loss at birth in camp. My baby was carried to a full term pregnancy, but the camp's inadequate medical care including the doctor's late arrival intensified a complex birth. A better staffed hospital environment might have helped to circumvent the hemorrhaging aggravated by a hasty, fatal delivery on a hard flat table while I endured indescribable pain. I remember feeling very alone with no phones available. My husband (Japanese American) was serving in the U.S. Army over a thousand miles away from Granada, Colo., our camp location.

At one time I told this story to my two young daughters who were in junior high school. Their ears hung intensely on my every word. With disbelief and utter amazement on how such an event could have happened, they asked me to write my story, but I never have until now. The world now knows of the painful episode experienced by the Japanese Americans who were interned. It is virtually impossible, however, for others to know how heavy our hearts have felt from the weight of silent suffering over these many years. No monetary award could ever compensate for the sense of guilt and shame arising from the internment which sentenced us to desolate, barren physical surroundings as well as a desolation in our souls.

My seven siblings and I, already having managed to survive life-shortening genes (blood pressure and heart problems), are also survivors in a higher sense as are past camp internees. For each of us the $20,000 which will be alloted to each internee has a different and personal significance. As for myself, they couldn't give me a million dollars to go through it again. The price I paid was too great. Nonetheless we join in the celebration of the public acknowledgement and apology.

Thankful for Many Things

At the age of 71, I feel my lingering years have been the best ever. I am thankful for many things.

My oldest daughter Irene visits me driving two hours from San Diego every week. Having once written an award-winning essay on the Bill of Rights, she is a steady supporter of the class action lawsuit which I believe helped bring pressure to have the redress bill passed. I appreciate how difficult it must be for her Caucasian husband to understand where her enthusiastic devotion to me originates. I feel it is due in part to the sad but unique experience our family shared unlike those of his typical American background. So, Irene has helped provide a nice home for me with all the modern conveniences, two lively dogs and much assistance in my health needs.

My younger daughter Laraine, born in camp, has given me five lovely grandchildren, the oldest of whom will soon be graduating medical school. My Sansei daughters are happy I will be receiving at least some compensation. And, they are particularly gratified that someone will now be writing the story I never could bring myself to reveal.

The history books will document the injustice that was done, and part of my grandchildren's heritage, marked by supreme sacrifice, will hopefully serve as a grave reminder to everyone. They must not forget that our "one nation, under God" is only as free as its citizens are allowed to be. And, it is not enough that a system of checks and balances exists; the people of authority within that system must be held accountable, if not individually, then at least through their government body itself. Our voices must continue to be heard, and I thank the Sansei in part including my two daughters for encouraging that process. That is, after all, how it is done in America.

The whole internment experience was once a bad dream for me. When the apology was finally granted on behalf of the government, the delayed reality of what happened to me hit home, and for the first time I cried. I cried for many days finally allowing myself to remember my sense of loss and abandonment. Now that the clouds have lifted, my deepest gratitude goes to those people who helped in their untiring effort toward the objectives of the historical redress movement and the ensuing healing in my heart and soul.

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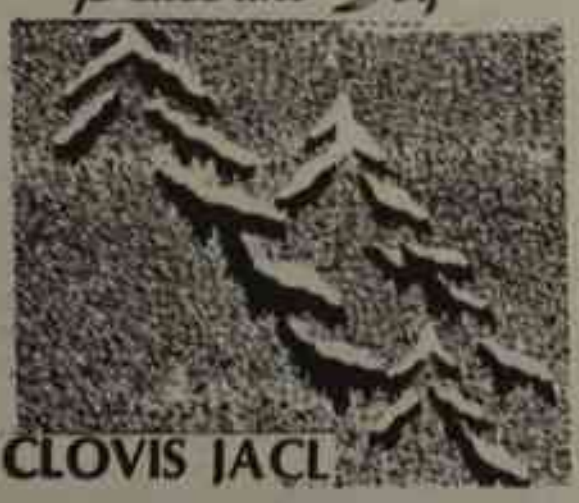
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A Quest for Justice

BY JAMES KUMPEL

As an American of Japanese, English, Irish and German ancestry, I have endured many of the inner conflicts and characterizations that those of mixed Asian ancestry routinely deal with.

Throughout most of my educational experience, schoolmates would immediately spot a difference in my eyes and think of me as strange and foreign—even though I was born in this country. Primarily because of these reactions, I tried hard to suppress any notice of my Japanese heritage. But that changed in 1984.

My mother received records from the National Archives through the Freedom of Information Act about my grandfather's four-year internment during World War II in eight different camps in the U.S. For the first time, I listened to my mother's recollections about Grandpa Obata's incarceration during World War II. I was shocked to learn that the American government ignored constitutional guarantees for 120,000 persons of Japanese descent (two-thirds of whom were American citizens) and imprisoned them for up to four years in concentration camps. Why didn't I know about this injustice? For that matter, why didn't any history course bother to mention this incredible example of wartime racism during the 1940s?

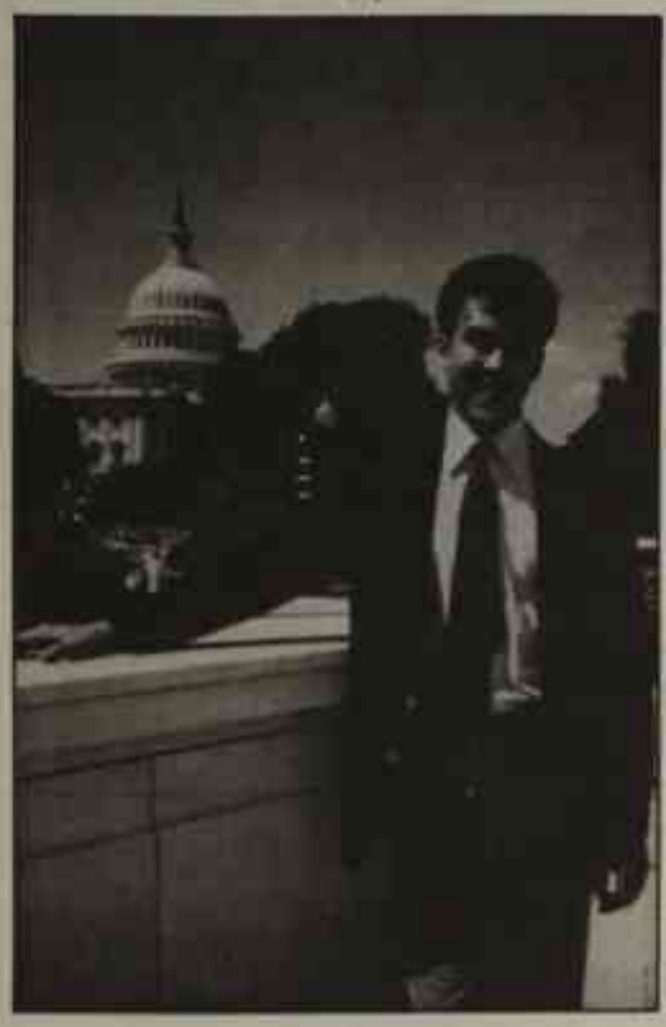
In May 1984, *Newsday* (the largest evening newspaper in the U.S.) ran a letter to the editor, denouncing the redress movement. The writer rationalized that no compensatory awards should be made until Japan paid the families of the victims of the Bataan Death March. Surprised by the writer's tortured line of reasoning, my father wrote a logical, concise response which delineated the differences between Japanese and Japanese Americans, and expressed his feelings at what the Japanese Americans suffered at the hands of their government.

This letter from my European-descended father instilled in me a sense of pride in my Asian background. He also showed me the importance of combating ignorance through active education of peers about the internment.

In the fall of that year, I had to write a term paper on some historical domestic or global tragedy. In the course of my research, I ran across an interesting fact: Not only were "full" ethnic Japanese interned; according to the law, so could anyone possessing as little as one-eighth Japanese blood. Not only were people illogically imprisoned for their potentially "unassimilable" Asian traits, but also for their remote association with a culture.

Had I been living on the West Coast and been married to a Swedish-American at that time, I could have been imprisoned, our children could have been imprisoned and our grandchildren—who could very well have been blonde, blue-eyed American citizens with one-eighth Japanese ancestry—could have been incarcerated. Because of our ethnic ties, my hypothetical Eurasian family would have been liable to detention for up to four years in a barbed wire-enclosed camp with armed guards, in some barren desert. It really hit home.

My term paper entitled "A Wartime Tragedy—the Mass Incarceration of Ethnic Japanese" had more effect



James Kumpel

than I anticipated. The teacher asked me to prepare a lecture which I delivered to two honors classes in social studies. A nearly universal reaction among teachers and students alike was shock and amazement that such an outrage had been perpetrated by the Federal government against American citizens. In the more than 40 years which had elapsed since Executive Order 9066 was signed by President Franklin Delano Roosevelt, most school texts had totally ignored this shameful chapter of our nation's history.

Subsequently I was invited to address a meeting of a local business association, and had to deal with rather spirited questioning from a few WWII veterans who didn't distinguish between enemy soldiers and Americans of Japanese ancestry. Much like the writer of the letter my father had challenged, they persisted in thinking there was a linkage between actions of the Japanese government and what happened to Nisei Americans.

Because of these experiences, I became thoroughly interested in the campaign for redress and other concerns of Japanese Americans. When I enrolled at Cornell University, I joined the Asian American Coalition on campus, and took an active part in its functions. I continued to write letters to newspapers and public officials concerning redress. A guest column I wrote on the 45th anniversary of Executive Order 9066 for the *Cornell Daily Sun* was reprinted by several publications, giving wider exposure to the 45-year-old injustice during the bicentennial of the U.S. Constitution.

Last spring I helped organize the 10th conference of the East Coast Asian Students Union which brought together some 600 students at Cornell from 50 colleges in the East. I arranged for the showing at that meeting of two outstanding films, *Nisei Soldier* and *Color of Honor*, and a segment of Charles Kuralt's CBS "Sunday Morning" show, featuring the redress movement.

During this past summer, I served a congressional internship in Washington, D.C. with the Northeast Midwest Congressional Coalition and with my congressman, Rep. Raymond McGrath (R-N.Y.) of the Ways and Means Committee. My primary function on Capitol Hill was to monitor legislation, and obtain broad support for that which was vital to our constituency.

As part of my personal agenda, I made several hundred phone calls to the White House and other government offices, urging support for the redress legislation. It was a matter of great personal gratification when I could be present on the day the House of Representatives gave its approval to redress. That moment I felt a bond with fellow Asian Americans which transcended all geographical and chronological barriers. The next day, I was privileged to have lunch with Sen. Spark Matsunaga (D-Hawaii), chief architect of the congressional redress legislation.

Now that I am back at Cornell, and redress is a historical fact (with only administrative details to be refined), I can concentrate on my studies of Japanese language and culture. It's not as exciting as the redress movement, but it is equally engrossing, and perhaps for the first time in my life, I truly feel I belong to both cultures.

Nisei Loyalty and the Success of Redress

BY SHIGEYA KIHARA

Grant Ujiiusa, who led the redress movement to success in August 1988 has stated that, "The most important dimension of the Japanese American evacuation saga was the story of the 100th/442nd and MIS, which 'cut deeply with the president.' Without the 442nd, no redress."

The record of the 100th/442nd and MIS was extraordinarily heroic, answering the question of loyalty with courage and sacrifice in battle.

But in 1942, the issue was not Japanese American loyalty. The issue was Japanese American *disloyalty* and what the United States Government should do about this danger to national security.

On Dec. 7, 1941, the Imperial Japanese Navy attacked Pearl Harbor, triggering the start of WW2 and plunging the small population of Japanese Americans in Hawaii and on the Mainland into a hellish nightmare of hysteria and prejudice for the duration.

Question of 'Disloyalty'

Executive Order 9066 was signed by President Roosevelt on Feb. 19, 1942 in response to the charges of disloyalty by Gen. John DeWitt, Attorney General Earl Warren of California, Secretary of the Army Henry Stimson and Secretary of the Navy Frank Knox. Over 100,000 Japanese Americans from the Pacific coastal states were incarcerated in 10 American concentration camps in desolate areas of the interior. A monstrous wrong in total disregard of the civil rights of American citizens, guaranteed by the Constitution had been perpetrated.

In Hawaii, the predominantly Nisei 298th and 299th Infantry Regiments of the Hawaii National Guard had been federalized and called into active service in June 1940. In May 1942, with the Battle of Midway impending, they were recalled to Schofield Barracks, ordered to stack arms and confined to the post. On June 5, 1942, 1500 Nisei boarded the USAT Maui for an unknown destination. They ultimately reached Camp McCoy, Wis. and began training as the 100th Infantry Battalion.

In Army training camps along the Pacific States, Nisei draftees were discharged by local commanders, reassigned from infantry duty to permanent KP and other non-military tasks or transferred to posts in the interior.

In June 1942 the induction of Nisei into military service was terminated by the Selective Service and the draft status of Nisei changed to 4C, enemy alien.

The Nisei Wartime Record

Faced with all this hatred and prejudice, it did not appear that there was any rational reason or emotional motivation for Japanese Americans to fight for America. And yet Japanese Americans were utterly loyal in spite of the unspeakable conditions of indignity and repression. They volunteered for military service from behind barbed wire and under clouds of distrust and suspicion in Hawaii. Their character and spirit were more powerful than the bigotry and hate that surrounded them. By the end of WW2, 33,000 Japanese American men and women served in the Armed Forces of the United States in Europe, Asia and the Pacific Theaters with valor and distinction.

American history speaks of uncommon courage in defending the nation, by Washington's Army at Valley Forge, by Texans at the Alamo and by United States Marines from the halls of Montezuma to the shores of Tripoli. But in all the 200 years of American history, nothing approaching the heart-rending loyalty of Japanese Americans has ever occurred. They fought to preserve freedom and liberty in the world, rights which America denied them at home. Theirs was an uncommon loyalty.

This uncommon loyalty of the 100th/442nd and MIS was the most important dimension of the Japanese American Evacuation saga and the redress bill, the historic Civil Liberties Act of 1988. What a wonderful tribute to the character, faith, courage and sacrifice of the Nisei soldier.

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Decision to Cooperate

The 1988 Pacific Citizen Holiday Issue is dedicated to the biggest story of the year in the Japanese American world—redress. One of the most misunderstood facets of the saga continues to be the National JACL's role in the weeks before the government sponsored removal of some 110,000 persons of Japanese ancestry from the West Coast. This period is recounted by Mike Masaoka, national secretary of the organization at the time, in his autobiography They Call Me Moses Masaoka, *written with Bill Hosokawa. The following is excerpted from "Decision to Cooperate," chapter five of the book.*

Sometime during the early part of February 1942, John H. Tolan, an obscure Democratic congressman from Oakland, California, announced formation of what was grandiosely called the Select Committee Investigating National Defense Migration of the House of Representatives, Seventy-seventh Congress, Second Session. As it turned out, its primary function was not to investigate "migration" but to provide a platform for those advocating the removal of Japanese Americans from the West Coast.

At first, however, it appeared the committee was established in a genuine effort to determine the facts about a confused situation. I thought it was the best news we had heard in a long time, and our advisers, Nisei and Caucasian alike, agreed. The Tolan Committee, as it became known, seemed to offer us a forum before which we could make our case for fair treatment and marshal witnesses to testify as to their faith in our loyalty, to give us a direct pipeline to members of Congress, and to provide an opportunity to get the kind of media treatment we needed to rally public support. I arranged for JACL representatives to appear before the committee and urged JACL chapters in other cities to present testimony when Tolan and his cohorts arrived for hearings. [Saburo] Kido as national president was the logical spokesman for JACL, but he insisted that I could make a more eloquent presentation and would be a better witness than he.

I believed my appearance before the committee was critical to JACL's hopes of forestalling further evacuation talk. No extemporaneous speech would do. I dropped all other activities and set to work to write a statement. Drafts were read and criticized by our advisers as I edited and rewrote and polished the text.

All of us were concentrating so intensely on preparing for the Tolan hearings that an event of far greater significance almost escaped our notice. That was the signing, on February 19, of Executive Order 9066 by President Roosevelt. The first we knew of E.O. 9066 was when Lawrence Davies of the *New York Times* called to get our reaction. It was all news to me, and I had to ask what it was all about. Davies said he understood Roosevelt had given the secretary of war authority to designate military areas "from which any and all persons may be excluded."

My first impression was that it had been a predictable move, something we had expected, and nothing to be really concerned about. There had been considerable agitation for removing enemy aliens from sensitive areas adjacent to aircraft factories, airports, military installations, power plants, and the like. The Justice Department had pressed for authority to get the job done, and we assumed E.O. 9066 simply provided it. At the time it was only mildly disturbing to us that the Army had received the assignment rather than a civilian agency.

What the Army then proceeded to do was to use E.O. 9066 as a device for overriding the constitutional rights of citizens. Within weeks the Army's Western Defense Command under Lieutenant General John L. DeWitt employed its new power to incarcerate Japanese Americans en masse on the basis of their ethnicity, depriving them of rights guaranteed even petty criminals.

The press failed to catch the alarming significance of E.O. 9066. This assault on the Bill of Rights passed virtually unnoticed and provoked little if any editorial comment. Civil libertarians, what few there were in those days, were silent. Imagine what the press would do today if a president attempted to issue such an order.

What we had no way of knowing was that on February 11, eight days before the president signed E.O. 9066, Secretary of War Henry Stimson had received Roosevelt's approval to prepare for a general evacuation of Japanese and Japanese Americans from the West Coast. That same day General DeWitt was notified and told to be prepared to get the job done.

Thus the decision on mass evacuation had been made a full ten days before Congressman Tolan opened his hearings in San Francisco on February 21. As the book *Nisei* has stated, "the hearings were a sham, a forum for expressions of opinions and prejudices, for the voicing of pleas for justice as well as the cries of bigotry, none of which could have any effect on the issue." We had approached the hearings in the belief that the democratic system was working. In reality we were participants in an exercise in futility.

A parade of city and state officials appeared to dredge up tired old myths to justify their fears that Japanese Americans were a security risk and should be moved off the West Coast for the nation's and—voiced piously—their own safety. Significantly, no one said anything about detention; the entire focus was on removal, although no one seemed to have any idea where the displaced should go or what they should do to support themselves.

I was the first Japanese American witness, and I took the stand still firm in the belief that what I was about to say would have an influence on the government's decisions. Congressman John Sparkman of Alabama took a prominent part in the questioning. I felt he was more sympathetic than the others.

(Elected to the Senate years later, Sparkman headed both the Foreign Relations and Banking committees before Adlai Stevenson picked him for his running mate in the 1952 presidential race. I happened to meet Sparkman during the campaign. He recalled the Tolan Committee hearings, then asked for my backing. Even though it appeared Dwight Eisenhower would win over Stevenson, I gave Sparkman a letter of support.)

The members of the Tolan Committee obviously were unfamiliar with Nisei, displaying the kind of ignorance that was to make the Evacuation acceptable to the American public. They appeared surprised that I could speak English without an accent, that I was a Mormon and not something they considered "subversive" like a Buddhist, that I had never been to Japan to fall under the evil spell of militarism and emperor worship, that I understood virtually no Japanese, that I was solely the product of the American educational system. The essence of my testimony was that we as loyal Americans had no choice but to bow to military necessity if that was the case, but would resist evacuation demands based on political opportunism or economic greed. I said:

> With any policy of evacuation definitely arising from reasons of military necessity and national safety, we are in complete agreement. As American citizens we cannot and should not take any other stand. But, also, as American citizens believing in the integrity of our citizenship, we feel that any evacuation enforced on grounds violating that integrity should be opposed. If, in the judgment of military and federal authorities, evacuation of Japanese residents from the West Coast is a primary step toward assuring the safety of this nation, we will have no hesitation in complying with the necessities implicit in that judgment. But if, on the other hand, such evacuation is primarily a measure whose surface urgency cloaks the desires of political or other pressure groups who want us to leave merely from motives of self-interest, we feel that we have every right to protest and to demand equitable judgment on our merits as American citizens.

I concluded with these words:

> In this emergency, as in the past, we are not asking for special privileges or concessions. We ask only for the opportunity and the right of sharing the common lot of all Americans, whether it be in peace or in war.

Although I spoke in broad terms, at this point in history the only real issue was removal of persons, primarily aliens, from militarily sensitive areas. There were rumors of wholesale evacuation of all Japanese Americans from the entire West Coast, but no one with the administration had said anything publicly about that possibility. Certainly there was no responsible reference to imprisonment of Japanese Americans in detention camps.

We know now that there was no military necessity to justify any of these possibilities. As I have noted earlier, the congressional Commission on Wartime Relocation and Internment of Civilians found after lengthy inquiry that "racial prejudice, war hysteria and a failure of political leadership" were responsible for what it termed a "grave injustice." In 1942 we sensed this to be true, but how could we prove it when we knew nothing more than what was published in the newspapers and broadcast by radio? Congressmen on the Tolan Committee insisted there were photographs proving Japanese Americans had sabotaged defense efforts in Honolulu during the enemy attack. We Nisei didn't believe it, but had no way of disproving such stories. Only much later did we learn that Nisei in Hawaii had responded magnificently in defense of their homeland. At the time there was little we could do other than to try to make our case before forums like the Tolan Committee, where, without our knowledge, the cards were stacked.

The situation was so confused that even federal officials weren't sure of policy. About the time E.O. 9066 was being drawn up, Kido and I met with Richard M. Neustadt, regional director of the Federal Security Agency, which had been made responsible for the welfare of those who might be forced to move by government order. He told us that the government did not contemplate either wholesale or indiscriminate evacuation of Japanese from the West Coast. Curtis Munson had given us similar information. Neustadt said only Japanese nationals living in areas specified by the Justice Department, if it came to that, would have to move out. He also assured us that Japanese nationals would be treated no differently from other enemy aliens like Germans and Italians, and that American citizens of Japanese descent would not be involved in any of the contemplated evacuation movements. Tom Clark of the Justice Department, later to become a Supreme Court justice, told us much the same thing.

Their assurances did not hold up, of course. I have no reason to believe that Neustadt and Clark were other than sincere, speaking on the basis of information available to them at the moment. And we had no reason not to believe them. At the worst, we thought martial law might be declared on the West Coast as had been done in Hawaii, placing some restrictions on a few civilians living in particularly sensitive areas. Even that seemed to be a remote possibility so far from the war zone. Under the circumstances the terrible danger to Constitutional rights inherent in E.O. 9066 was not apparent.

Some time later, when at last we saw the text of E.O. 9066, we were amazed by the sweeping powers granted the military. E.O. 9066 was posed as a military measure, declaring that "the successful prosecution of the war requires every possible protection against espionage and against sabotage." Authority was given "any designated commander," when he "deems such action necessary or desirable," to designate military areas "from which any or all persons may be excluded." The key words in that infamous document were "any or all persons." Roosevelt by a stroke of his pen granted the military the power to disrupt the lives and violate the rights—if it alone deemed it "necessary or desirable"—of any or all persons be they civilians or soldiers, citizens or aliens. In the absence of a declaration of martial law this was a clear violation of guarantees specified in the Bill of Rights.

There is no way now to tell what Stimson and Roosevelt had in mind when they first devised and the second approved E.O. 9066. I would like to believe they intended cautious use of its powers. However, the fact that General DeWitt was alerted to carry out a mass evacuation before that document was made public indicates that the president and his secretary of war had a clear idea of how the power would be used. DeWitt took advantage of the broad language of E.O. 9066 to force the wholesale removal of an entire racial minority and, in two subsequent steps not specified in the order, imprisoned them and continued to exclude them from the West Coast long after there was any possible necessity. There was nothing in E.O. 9066 to indicate that the government was contemplating other than removal. Not once in the many conversations Kido and I had with military officials was detention suggested.

When legal tests finally reached the Supreme Court, the justices were troubled by the arbitrary extension of military power. Frank Chuman writes in *The Bamboo People*, his legal history of Japanese Americans:

> Justice William O. Douglas declared that "detention in Relocation Centers was no part of the original program of evacuation." He pointed out that the legislative history of the act establishing the War Relocation Authority and the Executive Order 9066 authorizing the evacuation was silent on the power of WRA to detain the evacuees. He delineated Executive Order 9066 and Executive Order 9102, and all the public proclamations including the 108 civilian exclusion orders issued by General DeWitt, as being war measures put into effect only to "remove from designated areas . . . persons whose removal is necessary in the interests of national security."

Yet, somewhere along the line, the Army changed its objective and mission from simple removal to confinement, and a civilian agency, the War Relocation Authority, was given the job of jailkeeper. The Army reinterpreted its

Continued on following page

DECISION

Continued from previous page

powers under E.O. 9066 to mean it had total authority over the freedom of Japanese American civilians. The nation, and later the courts, sanctioned that action without really acknowledging the terrible precedent it established.

Late in February, even as the Tolan Committee continued its hearings, Kido and I were summoned to Western Defense Command headquarters in the San Francisco Presidio. We were ushered into the presence of General DeWitt, a short, stocky, gray-haired man with the three stars of a lieutenant general on his shoulders. DeWitt was surrounded by a bevy of lesser officers, all cold and stern. He did not introduce them. DeWitt made a brief statement making it clear that we had been called in to hear what the Army had to say, not for discussion or negotiation. With that he left the room.

Another officer broke the news. In a few days the Western Defense Command would issue Public Proclamation No. 1 announcing that "all persons of Japanese ancestry"—we were referred to as "aliens" and "nonaliens"—would be required to get out of the western half of California, Oregon, and Washington and the southern one-third of Arizona. The Japanese Americans would be urged to move out "voluntarily." If "voluntary" departure didn't work, the alternative would be transfer to temporary havens until the government could map the next move. It was obvious no one had any idea what that would be. But there was no doubt that the Army intended to proceed without delay; the removal of 115,000 men, women, and children, citizens and aliens alike, voluntarily or otherwise, would begin just as soon as arrangements could be made.

I heard all this in utter disbelief. I cannot remember ever feeling so desperately let down. What we in moments of doubt had feared might happen was about to take place, and there was nothing more we could do to try to prevent it. There was no more room for argument or reason, only the cold reality of military orders. On top of it all, the Nisei were being lumped together with enemy aliens. We had been prepared for drastic restrictions on the freedom of the Issei generation. But we had remained confident in the sanctity of our rights as citizens. I felt I had failed JACL and its members. What made it even worse was that the generals now were asking JACL to cooperate with them—to cooperate like Judas goats—in the incarceration of our own people. I gagged at the thought.

But in my desperation I could see another side. If mass evacuation was inevitable, the Army's request also confronted JACL with the responsibility to help minimize the pain and trauma of the ordeal ahead.

For the moment, Kido and I could not go beyond saying that we represented only our membership and that we had no authority or right to speak for the entire Japanese American community. Even as representatives of JACL the decision as to its role was too important to call a conference of league leaders to discuss our response.

Kido and I left the Presidio in silence, but that was a prelude to many agonizing discussions about principles involved, the leadership obligations to the people that we had assumed involuntarily, and the new obligations the Army was asking us to accept. What an anomalous position we were in. Our government was asking us to cooperate in the violation of what we considered to be our fundamental rights. The first impulse was to refuse, to stand up for what we knew to be right.

But on the other hand there were persuasive reasons for working with the government.

First of all was the matter of loyalty. In a time of great national crisis the government, rightly or wrongly, fairly or unfairly, had demanded a sacrifice. Could we as loyal citizens refuse to respond? The answer was obvious. We had to reason that to defy our government's orders was to confirm its doubts about our loyalty.

There was another important consideration. We had been led to believe that if we cooperated with the Army in the projected mass movement, the government would make very effort to be as helpful and as humane as possible. Cooperation as an indisputable demonstration of loyalty might help to speed our return to our homes. Moreover, we feared the consequences if Japanese Americans resisted evacuation orders and the Army moved in with bayonets to eject the people forcibly. JACL could not be party to any decision that might lead to violence and bloodshed. At a time when Japan was still on the offensive, the American people could well consider us saboteurs if we forced the Army to take drastic action against us. This might place our future—and the future of our children and our children's children—as United States citizens in jeopardy. As the involuntary trustees of the destiny of Japanese Americans, Kido and I agreed that we could do no less than whatever was necessary to protect that future. I was determined that JACL must not give a doubting nation further cause to confuse the identity of Americans of Japanese origin with the Japanese enemy.

The officers had made it clear to us that we could cooperate or they would do it the Army way. Anxious to avoid panic, the military did not make that threat public, nor were we in position to do so. Only when the evacuation was well under way did Colonel Karl R. Bendetsen, who has been described by the Army's official historian as the "most industrious advocate of mass evacuation," reveal in a blood-chilling speech to the Commonwealth Club of San Francisco that he had been prepared to complete the evacuation "practically overnight" in an emergency.

Reluctantly, we concluded there was no choice but to cooperate. We talked over the decision with friends and advisers, who, once over their shock, agreed we had no other choice. The few Issei community elders who hadn't been imprisoned counseled cooperation.

For several nights, after Kido had gone home to his family, I could not sleep. I tried to read and was drawn time and again to the Bill of Rights, particularly the due-process and equal-protection provisions in the Fifth and Fourteenth Amendments to the Constitution. "No person shall be deprived of life, liberty, or property without due process of law," the Fifth Amendment says. Due process meant the right to be presumed innocent until tried and found guilty by a jury of one's peers. Yet, the government was presuming our guilt without ever filing charges and putting us away until we could prove our innocence. Could anything be more wrong?

And the Fourteenth promises this: "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." Generations of Americans had fought and died to defend those rights. Now we were being asked to yield them peacefully in the name of national defense. I would toss and turn for hours until exhaustion claimed me.

Putting Rohwer, Ark. on the Map

BY MIKE HOSHIKO

As a Canadian Nisei living in Southern Illinois for many years I had heard of the Rohwer Relocation Camp being in Arkansas. It was the closest camp to Illinois and I thought one day I would like to visit it.

Several years ago I decided to attend the amateur radio hamfest in Shreveport, La., and to visit a childhood friend from Surrey B.C., Cazada days. She had gone back to Japan with her family in 1939 before the war and got back after the war when she married an American GI. They moved around until her husband retired from the Army and returned to the small town of Waldo, Arkansas, where he came from. It was listed in the Rand McNally road atlas even though it was out in the sticks in southern Arkansas. I had previously heard of Waldo because the dean of our graduate school came from there and his mother was the postmistress.

I wanted to visit Rohwer, too, but I couldn't find it on the road map. I had read in the Pacific Citizen about how money was being collected for a monument by Mr. Sam Yada in Little Rock. I called him on the phone and he suggested that I stop by his place and he would show me the way. And so it was that I finally found out how to get there. Mr. Yada said that you have to be careful or you will miss it.

Mr. Yada insisted that I cancel my motel reservation and stay at his home that night. Mr. and Mrs. Yada provided a warm hospitality, he even drove out to lead me to his place because I got lost in Little Rock.

* * *

Rohwer isn't easy to find because it is not on any of the Rand McNally road atlases. Well, the best way to get to Rohwer is to first go to the town of McGehee on Highway 65 in the southeast corner of Arkansas. Once you are in McGehee you will see a sign pointing to Route 1 and go east about 10 miles. You will see a sign by the side of the road marked "Memorial Cemetery Rohwer Relocation Center." You cannot see the cemetery; all that you can see is a gravel road going over a railroad bed much higher than the road. Once you get to the top of the railroad bed you will see some trees and the cemetery about a quarter of a mile straight ahead.

Over 46 years ago on September 1942, the first trainload of evacuees arrived at Rohwer from the Stockton and Santa Anita Assembly Centers. The first thing that they saw were rows and rows of tar paper shacks called "barracks". There were many blocks of 14 barracks arranged in two rows with an alley in between. In the alley were the community showers, lavatories and laundry. There was no running water in the individual barracks. The community dining room which fed over 250 people three times a day was at the end of each block. A 200-foot wide "street" which really was a fire break surrounded each block. Between each barrack was a space of 40 feet which was later used for gardens, recreation etc. Every three blocks the street became two times as wide, forming another fire break. Many wards were formed and each ward consisted of nine blocks of 14 barracks, a mess hall and a recreation hall. Wide roads led to the hospital, fire station, motor pool, and garage. The sewage disposal plant and farm lands were on the edge of the 120 acres.

Jerome 30 Miles Away

More and more wards were built until at one time they held about 10,000 Japanese Americans and a like number were interned at Jerome 30 miles away. Together those interned at Rohwer and Jerome totaled almost the same as the entire population of 21,000 Japanese Canadians in all of Canada in 1942. In 1945 the Jerome camp was closed and residents went to other camps, relocated to jobs outside and many were sent to Rohwer.

On Jan. 1, 1946 the Rohwer Relocation Camp was closed. One hundred and twenty acres were deeded to the Desha Central High School, and the remaining land was sold to private bidders. Vast quantities of household, office, and school equipment were sold to bidders all over the U.S. The buildings that were sold were torn down, cut up into parts or moved to places like Southern Illinois University. Some barracks that came from places like Rohwer are still being used on university campuses; even now there are barracks used on the Southern Illinois University campus.

Today, the land at Rohwer is back to farm land growing cotton, rice, wheat, soya beans, etc. The only visual trace left that indicates Japanese Americans were ever in Rohwer is a cemetery with about two dozen graves, a crumbling cement monument shaped in a form of a tank, a cement monument with Japanese writing dedicated to those who were interned there and a newly erected monument made from a magnificent piece of Georgia granite. This monument was the idea of Sam Yada of Little Rock who promoted and collected the money to finance it. The monument lists the names of 31 Japanese American young men who were recruited from Rohwer into the armed forces and were killed in action overseas.

Rand McNally Asked

To insure that the Rohwer Relocation Camp will not only be remembered but will be easily located, I contacted Rand McNally to suggest that they put Rohwer in the next edition of their road atlases. This past spring I received the following letter from Mel Pofahl, manager, Lexington Research Department, Rand McNally Cartographic Services, P.O. Box 11230, Lexington, KY 40582-2310

Dear Mr. Hoshiko,

Your letter addressed to our Chicago office has been forwarded to my attention for reply.

We will be pleased to add Rohwer, Arkansas to our Road Atlas map for our 1989 edition. I know of no reason why we left Rohwer (off) our map, but because of its historical significance as you pointed out it certainly deserves to appear on the maps.

Thank you for bringing this to our attention.

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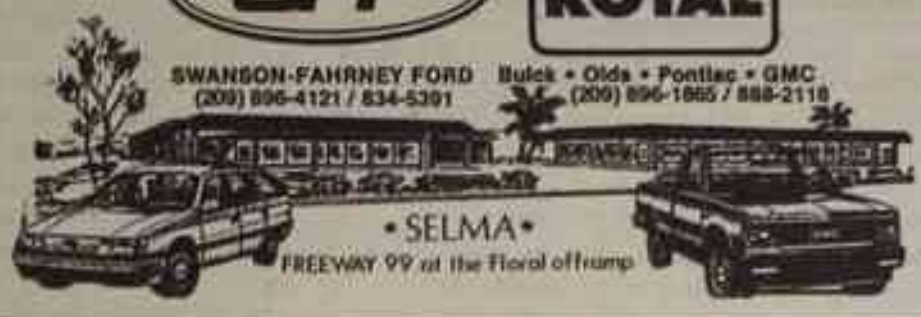
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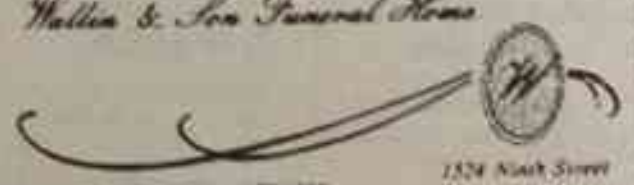
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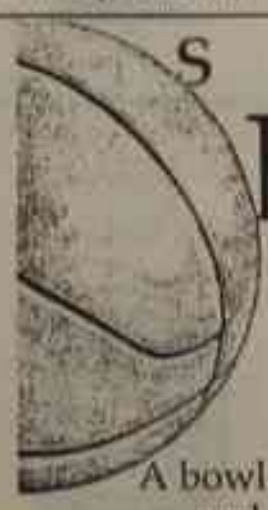
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WE gratefully acknowledge the splendid response to our request for advertisement and greetings for this Holiday Issue. May we earnestly encourage our members to reciprocate by supporting these FRIENDS of our Chapter.

Merry Christmas and a Happy New Year

Berkeley Chapter

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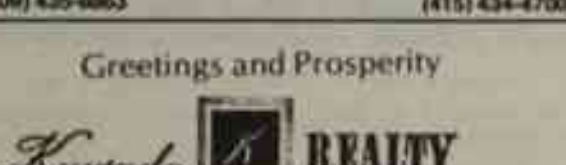
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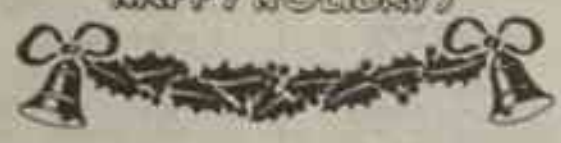
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Congressional Record Looks at 'Moses Masaoka'

A figure who played a major role during the 1942 Evacuation period was none other than Mike M. Masaoka, onetime National JACL secretary, its Washington representative for over two decades, and perhaps the best known second-generation Japanese American around the world, who recalls those years in his autobiography, published last year by Morrow & Co.

The distinguished dean of California's congressional delegation this past 100th Session, Rep. Don Edwards (D-Calif.), praised that book, They Call Me Moses Masaoka, *in his Extension of Remarks printed in the Congressional Record Dec. 21, 1987. Here is the complete text:*

CONGRESSIONAL RECORD, EXTENSION OF REMARKS

Mr. Don Edwards of California

December 21, 1987

THEY CALL ME MOSES MASAOKA

Mr. Edwards of California. Mr. Speaker, many books pass our desks everyday, but we can read only a few given the press of legislative business.

Thus, I was both surprised and pleased to happen across a little noticed yet compelling autobiography, that its jacket proclaims as "An American Saga." I was delighted when I discovered that *They Call Me Moses Masaoka*, the autobiography of the longtime Washington representative of the Japanese American Citizens League (JACL), is a heartwarming, dramatic, and, as the *New York Times* noted, "an important and sobering book . . . (and) is the stuff of American folklore." The life story of Mike Masaoka is his continuing struggle to make the Constitution and the Bill of Rights a living reality for all Americans, and especially for those who share his Japanese ethnicity and others who are of Asian and Pacific ancestry.

I first met Mike after I was elected to Congress in 1962 when his wife Etsu introduced us. As an attorney and businessman in San Jose, I knew the members of the Maeda family well as respected leaders of the Japanese American community there. I remember particularly well Etsu's sensitive, articulate, and activist youngest brother, who later became the first Japanese American mayor of a major city in the United States and is now our distinguished colleague, Norman Mineta.

In commending this volume to us, our former colleague in the House before he moved on to become Senate Majority Leader, the respected U.S. Ambassador to Japan, Mike Mansfield, declares "I have waited a long time for this book and the story it tells. In the bicentennial year of our Constitution, *They Call Me Moses Masaoka* takes on even more significance, because it is the story of how one man can make a difference, how he can fight injustice within the system and emerge victorious. As sad and frustrating as many of Mike Masaoka's battles were, he taught us all something—that true democracy must be strong enough to admit a mistake, learn from it, and work toward a better future for all its citizens.

Recalls Many Events in Book

"When I was serving in the U.S. Congress, we prided ourselves on always 'speaking to the issue.' Mike spoke to the issues then and continues even today. . . ."

Written in collaboration with fellow Nisei Bill Hosokawa, probably the best known American Japanese journalist and author, the autobiography recalls many events with which I am familiar because I am a native of California and happen to be the same age as Masaoka.

Here in the House, the tragedy of the so-called Evacuation of 1942 is well known, for on Sept. 17 we debated and approved by a 243-to-141 margin, H.R. 442, the Civil Liberties Act of 1987. As a ranking member of the House Judiciary Committee and chairman of the Subcommittee on Civil and Constitutional Rights, I am proud to acknowledge my enthusiastic participation. As the current dean of the California State Delegation, I represent the state which 45 years ago led the hysterical clamor and demands for the arbitrary deprivation and denial of the constitutional rights of a single racial minority solely on the basis of ancestry and its preposterous presumption of ethnic disloyalty.

In the House we are all aware that the real leadership for this long overdue redress effort was provided by Norm Mineta, Robert Matsui and Patricia Saiki, in the bipartisan victory for a modicum of justice, equity, and dignity for the surviving victims. Norm and Bob, and their families, were incarcerated in these wilderness camps. But Pat and her family and friends, residing not on the West Coast, but in Hawaii which had been under actual attack by the Japanese enemy on December 7, 1941, were not imprisoned.

In the Senate, more than 75 Democrats and Republicans are cosponsoring companion legislation under the inspired personal leadership of Spark Matsunaga, with the influential support of Daniel Inouye, both of whom honed their legislative skills in this chamber many years ago. Favorable action is anticipated early in the next session of this 100th Congress. This constitutional aberration cannot continue to be tolerated and token redress delayed any longer.

The President a Witness of Evacuation

And the president, from California and witness to the travail of this extraordinary mass military movement, who repeatedly calls on other nations of the world to extend to their respective nationals civil and human rights, is hardly in a position to deny to the citizens of his own country that which he demands for other populations.

Of course, Mike is in the middle of the battle, now representing the Go For Broke Nisei Veterans Association, though he continues to work closely with JACL's Legislative Education Committee. When redress becomes reality, his life as a Japanese American will result in the redress of the wartime grievances of those who responded to his vision of what had to be done under the vicissitudes and exigencies of global war.

Masaoka explains in considerable detail and reasons for JACL's controversial cooperative collaboration in the initial evacuation orders, noting that even with the benefit of almost half a century of hindsight, he does not know of any knowledgeable individual, evacuee or others, who has advanced a viable, practical, and effective alternative to their reluctant and difficult but patriotic decision. As a former FBI agent who also was very much aware of the true mood and atmosphere of the situation on the Pacific Coast, however, I can vouch for the fact that there appeared to be no other pragmatic or realistic choice but to comply with the military, which those of Japanese ethnicity did without violence or terrorism.

As a legislator, I wonder if had there been violent demonstrations and protests against Army tanks and armed troops with bayonets, those of Japanese origin would be enjoying the rights, privileges, and opportunities which they do today, a status they could not even dream of in the prewar days of overt discrimination, blatant prejudice, and social isolation. Most assuredly there would be no general sympathy for any redress legislation, even at this time, had those of Japanese descent forced the Army to drive them out of their communities as they would have battlefield enemy belligerents hiding behind roadblocks and other protective barriers.

Furthermore, as Masaoka emphasizes, how can it be expected that young volunteer JACL leaders would criticize and condemn government officials who initially insisted in the spring of 1942 that a grave "military necessity" existed then when more than a year later, these same military authorities convinced the learned justices of the Supreme Court that such a "military necessity" did in fact require immediate military action and control at that time. Although recent evidence has shown that important evidence of "military necessity" was improperly withheld from the court, at the time this argument was obviously compelling.

Nisei War Record Always Cited

Masaoka also questions those who belittle those who chose to volunteer from the concentration camps for military combat duty with the Military Intelligence Service in the Pacific and with the 442nd Regimental Combat Team in Europe, where they performed more gallantly than most others. While, I understand and appreciate the feelings of those who objected to selective military service until their citizenship rights had been fully restored, I am certain that corrective and remedial legislation and litigation would not have been possible without the bloody war record with its unanswerable and indisputable evidence of loyalty and devotion to country. In practically all statutes which have been enacted for the specific benefit of those of Japanese ancestry, for example, the unique battle standards of the Nisei soldiers have been cited as the primary reason for favorable consideration. It is a record that cannot be discounted or ignored.

We who had been lobbied extensively by highly organized and well financed individuals and organizations may marvel how Masaoka, representing almost alone a tiny, unpopular constituency with practically no funds with which to operate, managed a husband-and-wife endeavor to secure justice and equality when the hatreds and wounds of war still haunted almost every office. And almost single-handedly, he succeeded to the extent that actually hundreds of private and public bills became law, including for the first time equitable opportunities for immigration and naturalization to those of Japanese, Asian, and Pacific ancestry.

Moreover, as a self-styled "token Japanese American" in Washington, he reveals how he simultaneously contributed to influencing the historic Peace Treaty with Japan, one of reconstruction and rehabilitation and not of traditional revenge and reparations, contending that an implacable foe could become a formidable and reliable ally. He also had an input into the development and expansion of trade and economic and other relationships which have become mutually cooperative and profitable. Mike defined his personal responsibility as an American who desired to assure the country of his citizenship a potent and responsible ally in the land of his ancestry in at least the Far East as a dependable, trustworthy bilateral partner.

No wonder he welcomed statehood for the deserving territory of Hawaii and with it several outstanding and skilled politicians to represent its varied racial components, a campaign in which he played a prominent part. Even more wonderful was the election of competent and qualified American Japanese from the continental mainland. No longer would he be almost alone on Capitol Hill as the special sentinel on the watch for the interests and concerns of Asian and Pacific peoples, as well as all other citizens. Now the elected representatives of this new and growing minority could assume, among other issues of local, national and international consequences, the specific responsibilities to safeguard and extend the welfare and the wellbeing of those who previously directly unrepresented in the national legislature.

Reischauer and Michener Comment

Mr. Speaker, I would like to share with our colleagues the remarks of some noted Americans about this book.

Historian, educator and former ambassador to Japan Edwin O. Reischauer: "*They Call Me Moses Masaoka* is a fascinating account of the life and tremendous achievements of the now legendary Mike Masaoka, who, as a moving force in the Japanese American Citizens League, a member of the famous 442nd Regimental Combat Team, and an extraordinarily successful lobbyist in Washington, helped win full political and social equality for Americans of Japanese descent and through this helped start the whole post-World War II movement for greater minority rights. It is an intimate, moving story of broad significance."

Author-historian James A. Michener: "His book is an admirable account of the Japanese American experience in World War II. . . . and the marvelous manner in which the young Japanese ethnics have fitted into American life. It's an exciting story and an honorable one, filled with heroes and heroines, and Mike is one of the foremost. The book covers a world of interesting material and, with the help of Bill Hosokawa, Mike has revealed it in a most readable manner."

Japan Society of New York President David MacEachron: "At a time when tensions between the United States and Japan are high, this readable book is a reminder of the need to learn more about our second largest trade partner (after Canada) and our most formidable competitor. After all, it was ignorance of Japan—and of Americans with Japanese forebears—that generated one of the greatest threats to American constitutional rights.

"The eloquent statement about the importance of adhering to the Constitution that Sen. Daniel Inouye made at the end of the Congressional hearings on the Iran-Contra affair can provide a dramatic epilogue to what Mr. Masaoka has told us in his book. The senator's accomplishments, and those of the many other Japanese Americans who rise above bitterness to contribute so much to America, validate Mr. Masaoka's decisions—bitterly criticized later by some people—to cooperate with the government during the war, as well as his devotion to his country."

Nisei Struggle for Issei Citizenship Remembered

Sen. Spark M. Matsunaga of Hawaii: "In his long career as soldier, civil rights leader, and premier Washington lobbyist, Mike Masaoka has not only led but also symbolized Americans of Japanese ancestry and their long struggle to achieve first-class citizenship. In the years following World War II, he left his imprint on more than 500 pieces of civil rights legislation. In honoring him as the Nisei of the Biennium in 1950, the Japanese American Citizens League said of Mike: "Rarely can the history of one decade of a people be identified with a single individual. But uniquely and unmistakably the history of Americans of Japanese ancestry during the 10 most crucial and

Continued on next page

tumultuous years of their existence is the history of Mike Masaoka.'

"In the same sense, *They Call Me Moses Masaoka* is the story not just of one man, but of a people. It should be required reading for all Americans."

And by our colleague Congressman Norman Y. Mineta: "Mike Masaoka has been a fighter for freedom and justice for all Americans throughout his life. He is one of those men who have helped make our Constitution a living document. His book tells a moving story of one man's crusade, and I urge everyone interested in the history of the last 40 years to read it with care."

They Call Me Moses Masaoka is an autobiography of American democracy in action, making more meaningful for more Americans the Constitution and Bill of Rights. Still active though the victim of several cardiac and other major medical problems, I fear that like the biblical prophet of old he will not see in his lifetime the Promised Land to which he has tried to lead "his people." But he will have contributed mightily to a better and more harmonious world of peace, brotherhood, and goodwill.

I sincerely commend this volume *They Call Me Moses Masaoka* not only to our colleagues but to all Americans as a unique and inspiring epic of an individual, in the words of Ambassador Mansfield, who made a difference within the so-called system for the good of us all. Notwithstanding the message it tells, it is also good and easy reading, and inspirational too. I recommend it highly.

Editor's Note: The EXTENSION OF REMARKS are the corrected galley proofs as submitted by Congressman Don Edwards for inclusion in the official permanent Congressional Record for Dec. 21, 1987, Vol. 133, No. 205, pages H 11949 to H 11951. The only corrections to the preliminary transcript of the Remarks were typographical ones approved by the official printer of the Congressional Record.

* * *

Congressman Don Edwards, 72, represents the 10th Congressional District of the State of California, comprising most of the City of San Jose in Santa Clara County. A businessman and attorney, he is a graduate of both Stanford University and its Law School. In World War II, he saw service first with the Federal Bureau of Investigation (FBI) and then in the United States Navy.

Initially, elected to the 88th Congress in 1962, he has been reelected ever since. He currently ranks 12th in seniority among all 435 Members of the United States House of Representatives. Because of his continuous service in Congress, he is the Dean of the California Congressional Delegation, as well as the Dean in fact of the entire West Coast Congressional Delegations.

Third in seniority among the 21 Democratic Members of the prestigious House Judiciary Committee, he serves as Chairman of its Subcommittee on Civil and Constitutional Rights, as well as a ranking member of its Subcommittees on Criminal Rights, as well as a ranking member of its Subcommittees on Criminal Justice and on Monopolies and Commercial Law. He is also second only to the Chairman of the 21 Democrats on the Veterans' Committee, and the second in seniority on its Subcommittee on Oversight and Investigations. Under the rules of the House, a Member may serve as the Chairman of only one legislative committee or subcommittee. He is one of three Californians who are members of the Democratic Study Group.

Some Good in Everybody?

BY JACK HERZIG

In all the euphoria related to the passage and signing of the redress legislation by the president and the activities of the Office of Redress Administration (but let's worry about the appropriations tomorrow!), there is a group not yet recognized whose contribution to the redress effort was significant, but who may not even be aware of it. So let these few words serve as an open letter to those listed below, perhaps not by rank but some were certainly more rank (rancor?) than others.

Former Assistant Secretary of War John J. McCloy. Jack, you clearly revealed in your unsworn testimony before the Commission on Wartime Relocation and Internment of Civilians (CWRIC) and the Congress that your thoughts about your wartime actions had long become ossified. Before the commission you stated (paraphrased):

"If the Battle of Midway (June 1942) had not resulted in victory for the U.S., the bayonets of the Nisei soldiers might have turned in a different direction"—i.e., against the U.S. instead of the Nazis. You added that the Japanese internment (you never could say *Japanese American*!) was "in retribution" for the Imperial Navy attack on Pearl Harbor. Then, after being forced to confess to the Commission that you had *no knowledge of any disloyal acts by Japanese Americans*, you had time to change your tune before a Congressional subcommittee. Oh, yes, those pre-war intercepted Japanese diplomatic cables, known as MAGIC cables, which all of a sudden appeared, magically refreshed your memory. Now that you had heard about them, it seemed as though they did contain some stuff that came in handy as a substitute for truth—right, Jack? It really was a pity that a subsequent professional analysis by a former counter-intelligence officer (me!) destroyed the fiction that those cables contained evidence of espionage by Japanese Americans (*Americans*, Jack!). You remembered that you were not under oath (not that it would have mattered to you!), More importantly, there was no one there to challenge you. But your stories failed to destroy the truths that were clearly revealed over your own signature and words preserved on documents we found in our research. Too bad you can't try again. Do wait until your unauthorized biography comes out, please!

Former Col. Karl Robin Bendetsen (or Bendetson), Jack McCloy's Charlie McCarthy, and eventually deputy to the commanding officer of the Western Defense Command, Gen. John L. DeWitt. Karl, you testified that the inmates of the camps, which you helped to establish, were free to come and leave as they pleased. However, scores of former internees describe the barriers they encountered when they tried to leave your camps. Besides, we turned up many orders that you yourself had signed making it impossible for Japanese Americans to get out of the camps without military authorization. You testified in Congress that no military police were ever inside the camps except to restore order at the request of the camp staff. However, wasn't it unfortunate for you that I was able to follow your testimony with pictures of military police with shotguns "inside the assembly center," and others armed with bayonetted rifles inside the Manzanar camp? You also claimed that you were merely a low-ranking officer following the orders of your superiors—the same tactic used by war criminals in the Nuremburg trials. However, in DeWitt's *Final Report* on the exclusion of Japanese Americans which you prepared, you brag that in the very early 1940s you were McCloy's representative to DeWitt. That was just before DeWitt (I'm sure coincidentally) changed his mind and found that, gosh, it did become necessary to remove both alien and "non-alien" Japanese Americans from the entire West Coast. It couldn't have been, could it, that McCloy had you remind DeWitt of what happened to the commanders at Pearl Harbor (stripped of their commands)? How fortunate that you were on the spot, right, Karl? What you failed to say spoke volumes. Oh, yes, do you remember your wonderful story that you were chosen to carry a plea from the commanders at Pearl Harbor to President Franklin Roosevelt to reverse his specific orders forbidding them to go to full alert in early December 1942? Oh, gosh, I forgot—that's a story that I haven't yet revealed. That will just have to wait. But, thanks for the memories, commando!

Congressman Sam Stratton (D-N.Y.). Sam, you came twice before the House subcommittee with your own unique version of history. You told an amazed audience that because the Nazis had landed saboteurs on the East Coast of the U.S., wouldn't a reasonable man assume that Japan would do the same thing in California? So, by you it was okay to lock up all those "potential collaborators," even if they were orphans, patients in hospitals, or 70-year-old ladies. Sam, what you missed then, and I guess you still can't get straight, was that these Nazi saboteurs were caught *months* after the decision to imprison the Japanese Americans had been made and *after* some were already living in the camps. To paraphrase an old popular song: "You made the coat and vest fit the best, you made the lining nice and strong, but Sam. . . ." you got the dates all wrong, wrong, wrong! Play it again, Sam.

Lillian Baker, authority on hatpins and hatpin holders. Lillie, you are and continue to be the personification of those forces and emotions that are at odds with the consensus of the nation as well as with fact. Why do you feel compelled to destroy whatever is contrary to your version of history, sometime even by force as you tried at a CWRIC hearing in Los Angeles? Typical of your efforts is your fixation on the appropriate use of the term "concentration camp." You have not acknowledged the scores of official documents of the time, including those from the president on down, where that phrase was realistically employed to describe the camps where Japanese Americans were incarcerated. On an August, 1988 showing of the TV program, "Crossfire," you made the ridiculous claim that the commission report was printed *before* hearings were held, and added that the commissioners had made up their minds prior to their appointment. Of course, a statement from Mike Masaoka in the *National Journal* of October 22, 1988 that, "We tried to get as many liberals as possible on the commission," did lend some credence to your claim.

But then you went on to allege that 18,000 American citizens renounced their citizenship and opted to go to fight for Japan. Did they all swim to Japan, Lil? TV host Tom Braden ended this program by stating that he had certainly learned a lot—that you were ". . . the epitomy of hatred and racism in this country." Certainly he is not alone in expressing this feeling. But, he, too, is human and erred when he said that you "weren't even alive at that time." We know better, eh? Thanks a mil, Lil.

Others who should be recognized for their contributions to (mis)understanding the real reasons for the internment include the former Sen. Sam Hayakawa, Catherine Treadgold, and non-Asian Rachel Kawasaki. To this list should be added former colonel and Department of Justice official, Frederick Bernays Wiener, who is said to have pushed for the infamous prosecution of "Tokyo Rose" while he was with the Justice Department. Unlike the smooth sauce after which he may have been named, he came on as tough as a yard of barbed wire. In what I saw as the most overtly racist words of any witness, he sneered that "Papa-san and Mama-san could get seats on the gravy train . . ." if redress were to be awarded. In his testimony before some who had spent years in the desolate camps and some of us who were in the green hells of New Guinea and the islands of the Pacific, he had the audacity to pontificate how everyone had to sacrifice during war. He illustrated his version of sacrifice by describing how tough it was for him to obtain housing for his family in Trinidad and in Florida. I meant to ask if he had collected overseas or, perhaps, combat pay.

Ken Masugi's attempts should not be overlooked. He also impugned members of the commission and their conclusions by charging them with "intellectual dishonesty, moral misjudgment, and political opportunism." Instead of an apology and redress by the government for its wrongful act, he suggested that it should be adequate to build a monument to be placed among those hundreds now in Washington, D. C. Frankly, I don't understand one of his most recent letters to the *Washington Post* about the internment wherein he states that it was really the nation of Japan which was racist (and the U.S. was not?).

Special attention should go to self-styled ex-official of the National Security Agency, David Lowman. His fiction that the wartime MAGIC cables contained "facts" about disloyalty of Japanese Americans was so discredited that he had to abandon his facade of neutrality on the issue of redress. He ended up joining with Lil and her cabal in their futile efforts to derail the redress legislation.

Oh, yes, then there's that Department of Justice attorney who, in the past four years lost all three *coram nobis* cases—Korematsu, Hirabayashi, and Yasui. He tried to cite the MAGIC cables to support the government's argument of "military necessity" as the basis for the forced removal of Japanese Americans. In the end, he was practically laughed out of the Seattle court room by Judge Voorhees in the 1985 Hirabayashi hearing. At the same time his boss, the solicitor general of the U.S.—during the Supreme Court hearing of *Hohri vs. U.S.*, the class action lawsuit representing *all* affected Japanese Americans and their survivors—maintained that the exclusion from the West Coast of all Japanese Americans was carried out based on racial and cultural characteristics, *not military necessity*. He added: ". . . the worse we looked then . . . the better our case is now." Who should call whom "ignoramus," counselor?

It has been said that there's some good in everybody. In all candor, I don't see it in these cases. What I see is that some good came out despite blatant lies and clearly malevolent intentions. But, it must be said that those who were willing to learn and to share in this struggle were given a wonderful and totally unique opportunity. My limited participation was one of the high points of my own life. I treasure the friendships made and the relationships established through the years of the Japanese American redress movement.

—Jack Herzig was an advisor to the Commission on Wartime Relocation and Internment of Civilians. He is senior associate at the Conflict Analysis Center in Washington, D.C. He testified before both Houses of Congress, was an expert witness in the Hirabayashi coram nobis trial, and is an advisor for the Smithsonian's Japanese American exhibit, "A More Perfect Union: Japanese Americans and the United States Constitution."

The Broken Lines of Age



Illustration by Vic Cook

By JIMMY TOKESHI

Doshu Todoki stands at the vertex of a bold thrusting rock from the slanting sides of a hill made of dark brittle stone.

The Issei man stands motionless, indifferent with an arrogant calm. He needed time away to think about his life. He wants to understand how 1942 slipped into 1988. He wonders where the time has gone. His eyes slowly walk back to where the course of his life had changed in the once brown and empty landscape.

"Where has it all gone," he says under his breath.

A vast metropolis stretches before him. The city moves in incremental ways. Spires and their geometry engage the sun with splintering consistency. Divergent shadows of tall buildings brush against the electric blue sky as they ripple over the ingenuity of the glass and steel city. Luminous shadows and their dark soaring silence dot the planes of the dauntless structures.

Doshu remembers where the neighborhood used to be and the joy open spaces use to bring. He remembers the past, making no attempt to shade his eyes from the sun. He stands in full light recognizing the glory, the failures, the triumphs, the waste and the wonder of God and man.

His unmoving eyes, deep with liquid blackness, threaten the contradictions in society. He burys the implicit notion that he will die without leaving an impression, an enduring promise that will leave his mark somewhere on humanity. His face yields defiance with enraptured emotion in the taut curves and gentle angles. His thoughts wander back to the time, "There never seems to be enough time . . ." The ridges about his eyes strain with defined muscles contoured by the broken lines of age. His pale thin lips curve with a premise of sadness.

His calloused hands are clasped behind his back with open palms. The years of labor causes the thick skin on his palm to pinch the muscles in his hands. His burgundy sweater embraces the solid white cotton shirt as the weight of his conscience burdens the blades of his sloping shoulders. On the wings of his hip the cuffed brown trousers hang in agreement. His clothes float on a frame of an unmoved body yet impassioned spirit. The man and his aged body suggests the years have been one of endurance, of thought and of battle.

The enclosing dusk softens the sun. The yellow ball touches the luminous pink line across the tainted amber horizon. Stark shades of creation quench the blue thirst. The sun collapses into a vibrant orange dome giving breath to the power and magic of the coming night. The silhouettes from the earth knive through the roar of the suns finale. Brilliant shades of setting emotions tutor the lucid blue plane. The sky explodes into the wetness of twilight.

The cool of the evening rises with the pitch of the enameled darkness. The cold breeze intermittently blows around his small frame. The night begins to have the biting clarity of frozen glass to skin. A sudden chill makes him aware that there is hope in the city lights and flowering darkness. His hope will assemble the ways to what lay ahead.

In the enveloping darkness, he finds contempt. He hears the distant past silently whisper in the changing shadows. His eyes abandoned the rooms of life—deep, hollow and intimidating. His posture fades, almost blending with the surrounding night. The evening embraces the emptiness in his life, of always but never looking, of knowing never knowing, of saying yet never doing, of being touched and forever silent. He stands in the dark alone.

Smoked luminous windows checker with variety on the black boxes across the lumbering city. Red and green lights wink and mingle in the white pyramids across the matrix of black ribbons reaching toward the convexed horizon. Above the glow of the Christmas city, he notices the stars cluster as polished slivers on endless jet black glass. The earth suddenly moves in silver.

"Ojichan . . .!"

He steps back with one foot to peer down at the silhouette of a young woman in the headlights of a car. He is glad to see her.

"Ojichan . . . what are you doing up there?"

At 19, Dorothy Todoki stands with her hands on her waist. She shakes her head with a sigh of relief and cautiously works her way over the progression of dark rocks. She sees her grandfather smile and turn away as if something amused him.

Her long hair flows straight to the side and middle back with occasional black strands cutting across the gentle angles of her simple face. She throws her hair back off her face reassuring her vision. Her eyes are immediate with engaging innocence and silent experience. Her mouth thinning then parting in a line of compassion as her slender arms and legs work the rocks with hesitation, slowly closing the space between her grandfather. The denim jacket against her slim body causes an annoying distraction making the climb feel more treacherous than it really is.

"Ojichan . . . you've got everyone worried."

"No need to worry."

"I can't believe you. You're a crazy old man."

Doshu leads with a smile saying, "Crazy?! Maybe *Ojichan* needs to be a little crazy."

Dorothy returns a laugh turning toward the city. "It's beautiful up here, *Ojichan*. How'd you find this place?" She sits to embrace the magical gaiety of the earth and black silver sky.

"I was lost here many years ago. Then, I find this." The wavering moan of the city cast a shadow on the walls of his consciousness. His eyes gloss with unyielding emotion as his mind manifests the inspiration. Into the wells, his eyes fill the wetness of his defiance.

"Ojichan . . . What's wrong?" Dorothy quietly stands with concern and puts her arm around his shoulders.

"There are empty places in life where I have walked. That is why I weep. And that is why I need you. . ."

"You have me. Just like you have mom and dad."

"The empty place I have in my heart is a fear that you don't understand me. That you don't know where I have been and what I have seen."

Doshu doesn't look at his granddaughter, rather, he looks at the city. "What is before us is your time. You have inherited this . . . And it is your time that has attempted to redeem what had died for me 46 years ago."

She listens as she watches her grandfather rush away from the once silent and stoic Japanese man she knew.

"What I want is for you to help me show you the past." Doshu turned his hard eyes on her attempting to read her reaction.

"I don't understand . . ."

"Give me your car keys and I must show you."

Confused, she reluctantly hands the keys to him. She is afraid of her uncertainty, for she spontaneously cooperates out of a sense of obligation. She hopes it will be only a short trip, though she knows it is something more. She says nothing. She only sees an urgent need of a demanding spirit. She couldn't say no.

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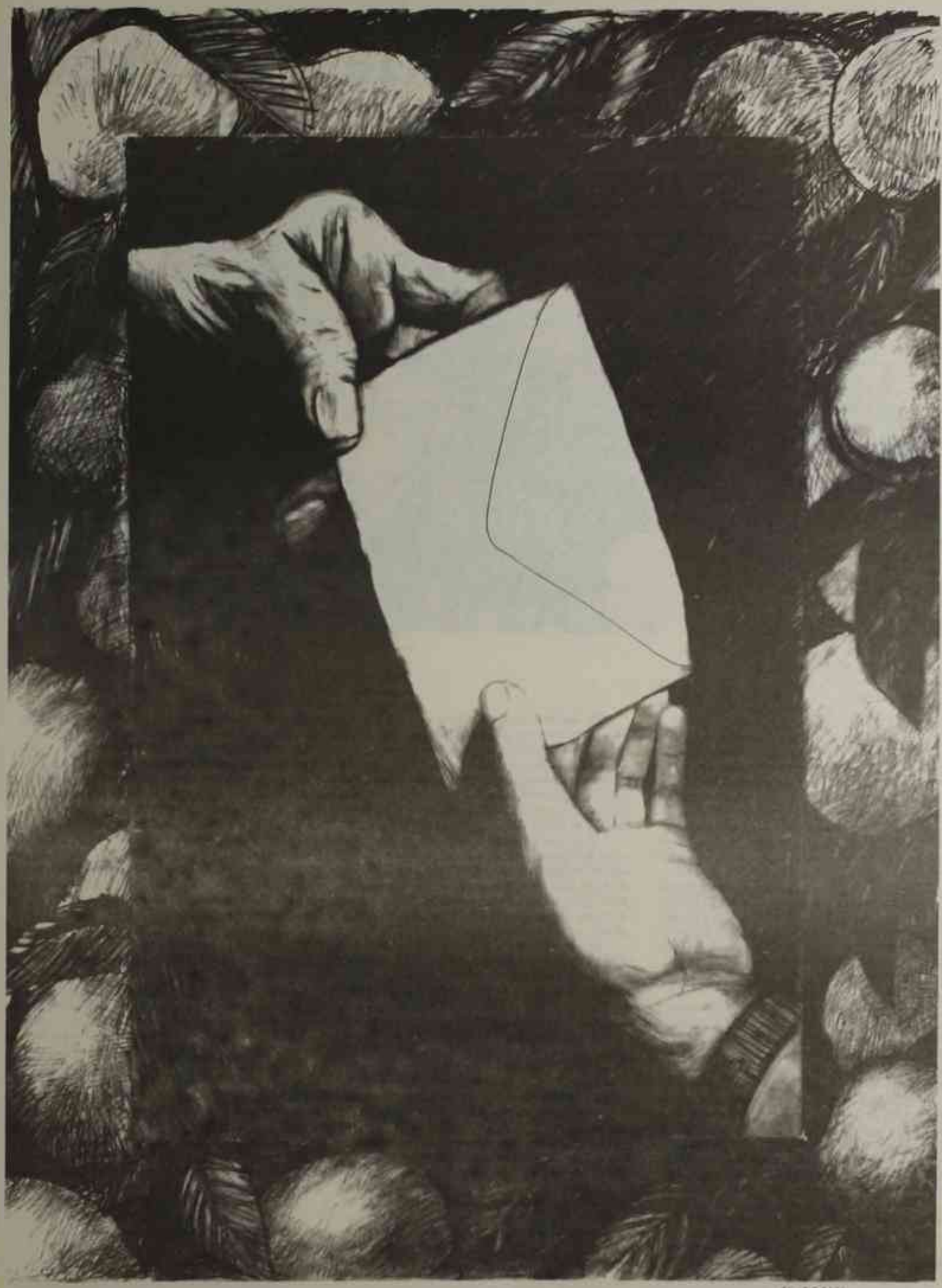


Illustration by Stuart Iwasaki

'88 Clavell Award Winner

A Letter to a Daughter

The 1988 winner of the 10th Annual James Clavell American Japanese National Literary Award is Patsy Saiki, Ph.D. The Hawaiian born and raised author is a graduate of the University of Hawaii; she also attended the University of Wisconsin and Columbia University.

The letter was short and simple. Written laboriously on rough lined paper, it had been folded and unfolded again and again, so that the writing was almost illegible. Occasionally there were dark splotches, as if the writer had wet the pencil in the mouth.

Namei, *mamenaka*. Mama *sameshiiyo*. *Tokidoki kake*. *Hayo modore*. Mama *genki*. *Sayonara*.

Namei, mamemaka. (Are you well?)

I know you're well. You've never been sick in your 15 years of life, except the time the measles went around and you caught it at school. *Mao mau*, I can still remember the high fever, and how you went deaf for a week. You scared us . . . you were so limp, so meek and quiet, so wet in your bed from the sweat, even though we changed your clothes every three hours.

Except for that one time, you've always been healthy and strong. I can still see your skinny brown legs flashing up the hill to our vegetable fields when Hanako asked you to get another cabbage to stretch the soup. Or to pull off ten ears of fresh corn to eat after supper, sitting on the veranda watching the Pacific Ocean change from blue to black.

I know you'll be healthy all your life because you've grown up on fruits: apples, oranges, peaches, loquats, bananas, guavas, berries, *poka* and *lilikoi*. You were like a giant yellow jacket, flitting from one tree to another, eating an apple after polishing it on your dirty dress, sucking the juice of an orange while perched high on a tree, then plucking thimbleberries and popping them into your always busy mouth. Maybe it was lucky we didn't have money for store-bought candy, and you had to make do with fruits and vegetables. Maybe it was lucky your father insisted we leave the plantation and settle on this homestead. Yes, I know you are healthy.

Mama sameshiiyo. (Mama is lonely.)

Oh, how lonely I am, with you in Honolulu attending school. How I wish we had a high school close by, so that you could have stayed here on this island.

You know, Namei, I never wrote a letter until today and I'm 58 years old. I learned because I wanted desperately to keep in touch with you. It was so frustrating, learning the alphabet, the *katakana*, which you taught me so patiently last year.

When I was a young child in Japan, I didn't learn my alphabet too well because the only time girls in our village could attend school was after the rice planting was over or we had completed the harvesting and weeding. It seemed like we always had something to do that prevented my going to school. I loved school, but I couldn't go while my brothers did. Boys were so lucky! But I learned some by listening to my brothers recite from their books. How I loved the stories they read, especially about the peach boy found in a fruit that came bobbing down the stream. For years I believed in Momotaro, just as little children in Hawaii believe in Santa Claus.

I married your father, who was well educated for those days. He emigrated to Hawaii only two months after we were married because there was a special opportunity. There were only twenty young men who went on that ship—the *China Maru*— because the others refused to go. They had heard Hawaii was no longer a kingdom and therefore the emigrants didn't have any protection from the government or the plantations. I didn't want my husband to go either, under those circumstances, but I had been married only two months and I didn't dare say anything. Besides, he had his heart set. He said he was getting old, and had no time to waste. He had to earn enough money to buy a plot of land for us, he being the third son and not able to inherit anything. I wasn't allowed to go to Kobe, the city from which he left. In fact, I couldn't even go to the train station in Hiroshima City. I worked in the fields as usual, but I think I pulled more vegetables than weeds that day.

From Hawaii he wrote to my father-in-law, his father, instead of to me. Of course he would do that since I was living under his father's roof and eating rice from his father's farm. He had to show respect to his father, and anyway, I couldn't read *kanji*. But I memorized all his letters, so I read them to myself all the time. Every time my husband wrote, I was happy. He had not forgotten me, and he would send for me as soon as he had saved enough money for a ticket.

Then fewer letters came. Each night, after the second year, I would pray, "Please, God, let tomorrow be the day my husband sends the money for the ticket and I can go to Hawaii to join him. Please, God . . ." My father-in-law was getting impatient, since a woman can't work as hard as a man but eats almost as much.

That tomorrow came a long four years later. In the meantime I wondered if your father had met another woman in Hawaii, and I would cry silently into my pillow, praying that he hadn't. After all, your father was a tall, good-looking man who carried himself well. We had heard of a farmer from the village on the other side of our mountain who had emigrated to Hawaii and had married a Hawaiian girl. The Hawaiian girl's family owned a lot of land, reaching from the mountain to the sea, this farmer wrote to his parents. What man wouldn't marry a girl with lots of land? So I worried, especially after three years, but not as much as my own mother because if my husband deserted me, I would be sent home to her, no one would marry me, and I would be a disgrace and a burden to my family.

Then the letter and the money finally came! Oh joy! The village chief went to town for the necessary papers which had been prepared earlier, and for the first time I traveled outside our village to a city called Kobe, where one could see many ships. My father-in-law, my father and my mother came on the train with me to see me off. My mother was weeping and beaming at the same time, sad to see me leave and knowing she would never see me again, yet happy that I was finally going to my husband and I hadn't been deserted. My father-in-law stood there, but I knew he was impatient to get back to the farm because he kept pulling his fingers, which he had a habit of doing when he was in a hurry. I sailed on the *Ghyra Maru*, in July, when Japan was steaming hot but the inside of the ship was even hotter. There were about 380 of us, and about 350 got sick. They vomited all the time, turned green, and lost so much weight. I was one of the few who went up on deck every day, where we could breathe fresh air. Being so tiny, only 4'11", and so radiantly happy, the sailors did not chase me downstairs, the way they did the men traveling with us.

Namie, I was shocked when I saw your father. He looked 20 years older than when we had married. He was thinner, his hair was grey, and his body stooped . . . and in only four years! He was 48 but he looked like an old, old man to my 28-year-old eyes! I promised myself I would be the best little wife to him because he had suffered so. He was so happy I was there! He took me and my *hari*, my trunk, in a rented horse-and-buggy to a plantation village, and he called out to his friends, "My wife came . . . my wife came . . . come visit us soon!" I'm sure life was easier for him after that, with me cooking, washing clothes, and earning money by working on the plantation too. I was small, but I was young and strong and used to working in the fields.

The other plantation workers told me, "Your husband wanted to save money so badly, he didn't even eat enough. Then he chopped wood for others, raised and sold vegetables, and did his own washing. It wasn't easy for him, saving money for your ticket, on $1 a day." How could I have been thinking about him and a Hawaiian girl? When his only thoughts had been of me? Those four years had been longer for him than for me.

Within two years we moved to this homestead from the plantation, so the children when they came wouldn't have to go to a plantation school and be told that they were good enough to work only as laborers on the plantation. Your father wanted his sons to be farmers on their own land. That was his greatest dream, to own land that he could pass on to all his sons, not just to the eldest. How many times have I seen him sift the rich brown soil through his fingers, so lovingly, so tenderly. He never knew his sons would grow up hating farm work, except for Toshi.

Namie, I'm sorry you had such old parents. By the time you started school, your father was 69 and I was 49. The other children in school had parents who were in their 20's, 30's, 40's or 50's. But you, poor Namie, you had a father who went to school one day and the teacher said, "Why didn't your father come? How come you brought your grandfather?" I remember ever after you refused to have us go to school. You would study hard and obey every rule, so that there would be no need for the teacher to meet with us. And we were so proud of you, always number one in your class, but I never went to school to watch you receive a prize. I always waited at home for you to come running up the hill to the kitchen door to shout, "Mama, mama, look, look what I won!" Ah, Namie, you made us so happy . . . you would look at your father, then to me, to see which parent's eyes would twinkle first, then you would jump to touch the kitchen ceiling. Your father looked 20 years younger, then.

Tokidoki kake. (Write sometimes.)

Please, a short letter is ok. Don't only write in English to your brothers. Write in *kana*, and have the letter addressed to me. I know you are busy with English and Japanese school, but just a few words. *Okaasan, mamenaku*. Are you well? Look, do you want me to write a letter . . . from you to me? Then I could show this letter to my friends at our monthly church get-togethers. My friends would say, "What a thoughtful daughter you have."

Namie, I am so proud of you, attending high school. You are the first one in our family. Each of your three brothers had hopes of going through high school, but first your father died, when you were seven, and your oldest brother had to serve as your father. Then when Toshi was to go, our horse and four cows died, and Toshi insisted he was needed to earn money to buy another horse. He said he would go the following year but he never did. And of course there was the time two of your older brothers contracted diptheria and they were barely kept alive. We were grateful to the doctor for keeping them alive, but we had no money for high school for a long, long time. The doctor was so kind. He allowed us to pay part of his bill in vegetables.

Now it's your turn and finally someone made it. I'm so proud and at the same time so lonely. Also, I'm so tired. Funny, I'm only 58. My own mother at 58 was so healthy, walking to work in the fields every day and carrying a load of firewood on her way back. I was told small skinny women lived long and were healthy. I'm small and skinny. How come I'm so exhausted? I don't have the strength to climb the hill to work in the fields any more.

Hayo modore. (Come back early.)

Of course I don't mean that. You've been away only eight months and seven days. You still have over a whole year to go. Strange, in the past, the days just flew by, and we would say, "What? Another New Year?" But now the days inch by. Two years of not seeing you . . . What a long, long time, although two years is not really that long. I wonder why I feel that way? But I will keep healthy and wait. And who knows? Your brothers may get me a ticket to Honolulu some day. After all I have never seen that city. I thought your father would be waiting for me there, when I came from Japan. Instead, there was a fat Japanese man in a white suit who took us to a stone building and said, "Okada? You go to Hawaii. Ikeda, you're Maui. Stay over there. Nakamura, you're Maui too. Over there . . ." He made us into little groups and called other men to take us and our *hari* to some small boats where again we were told to go below deck. But that trip took only one night so it wasn't bad, although we tossed this way and that all night long. And your father was waiting, this time, at a place called Hilo. So I never did get to see the city called Honolulu where I had heard there was a queen.

After we moved to this homestead, life wasn't too hard,

Continued on page 11

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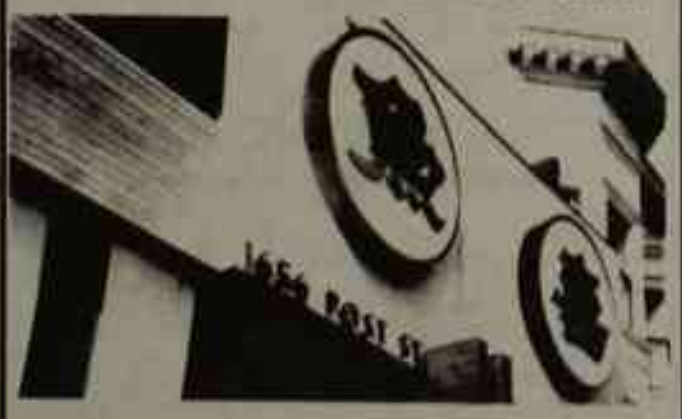
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MERRY CHRISTMAS AND A HAPPY, HAPPY NEW YEAR!

Being at an international crossroad, 1988 brought us another eventful year. While the soaring exchange rate greatly reduced the yen for/to travel to Japan, many friends and associates did cross the Pacific for business/personal reasons. Among them were:

Noby and Tami Yoshimura, Jack Hirose (San Francisco), Dennis Ogawa (Univ. of Hawaii), Matsuo Takabuki (Hawaii), Tosh Nishimura (Chicago), Hiro Nishimura (Seattle), Peter & Muts Okada (Seattle), Frank Inami (Livermore, Calif.), Yone & Babs Goto (Hawaii), George Yoshinaga, later Hiro Hishiki of Kashu Mainichi, Los Angeles, Lynn Nakamura, Penny Sakoda, Paul Bannai (Los Angeles), Peter Hosokawa, Bill & Alice Hosokawa (Denver), Bill Hunefields (La Jolla), Harry, Misako and Patty Honda (Pacific Citizen - Los Angeles), Yori Imada of Rocky Mountain Jiho, Denver, Willie Hoshiyama, Toy Kanegai (Los Angeles), Ruth Hashimoto (Albuquerque), Bill Himel (Washington, D.C.), Fred Oshima (Salinas, Calif.), Gene Uratsu (Marin County, Calif.), Roger and Mrs. Shimizu (Seattle) and Floyd Mori (Utah). Mike Masaoka's scheduled visit to Japan was postponed.

. . .

The year's highlight was the National JACL confab, which was blessed with seven beautiful days out of eight, several hundred delegates, alternates and boosters to Seattle, and the dramatic signing of the Redress bill on Aug. 10 in Washington, D.C. The keynote banquet was attended by more than a thousand.

With the pace/energy of the convention set by the Sanseis, also present were the familiar leadership and background faces of the past, many in active or advisory roles, such as:

Pat & Lily Okura, Shig Wakamatsu, Lillian Kimura, Hiro & Grayce Uyehara, the Joe Oyamas, True Yasui, George Kondos, Tom Shimasaki, Mas Hironaka, Tad Hirota, Yosh Nakashima, Tats Hori, Art Morimitsu, Harry Iida, Tak Inouye, Marshall Sumida, Bill Marutani, the Mas Yamazakis, George Babas, Earl Nishimura, the Ed Hamasus and hardworking Seattleites Roger Shimizu, Tomio Moriguchi, Ben Nakagawa, May Namba, Ken Nakano and others.

Dignity was assured and personified by Congressmen Norman Mineta and Robert Matsui with Mrs. Matsui, as well as a healthier-looking Mike and Etsu Masaoka, and scholars like Harry Kitano, Setsuko Nishi, Gordon Hirabayashi, Franklin Odo, Warren Furutani and Mako Nakagawa.

Offsite, met the Chuck Nakatas of Seattle, the Kay Hisatomis, Pendleton, Ore.; Roy & Mary Takai, Pleasant Hills; Tom and Sadie Sakamoto, Gunji and Atsuko Moriuchi, Luther Ogawa, Terry Fukuhara, Sammie Inouye (visiting) Tomio, San Jose, Kay and Marion, Robert & Pearl, Tom & Carol Okamotos, San Jose; Jun Agari, Sho Tabuchi, Bingo Kitagawa, Sat Nakai, the Mikasas, George and Mitzi Baba, Henry and Mary Kusama, brothers George, Kay and Ted with families, George Akimoto, Ruth Dobana, Taki Wakimoto, Stockton; Jack and Kiyo Hirose, Marshall Sumida, Lefty Nishimura, Cliff and Helen Uyeda, Carol Hayashino, Bill Yoshino, George Kondo at San Francisco; and kins galore — everyone was important for different reasons, with links going back more than 60 years or to places like Arkansas, Illinois, Maryland, national JACL conventions, military service or Japan.

. . .

Stopped smoking 60 cigarettes a day in March and came up with high blood pressure five days later. My low-salt, less tasty meals are keeping my internal pressures under control and my weight stabilized. What a misfortune to have high blood pressure in this land of a thousand delicious *tsukemono* and soy-flavored *senbei*. Perhaps, studying Zen will help me philosophize.

My wife is happy — no more holes in ties, shirts, suits, curtains and table tops. The air is cleaner and austerity really starts at home. I should be completely denicotinized by the time I retire on the West Coast next year, which is the Year of the Snake.

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Joy to the World

BROKEN LINES

Continued from page D1

Her concern grows as her car accelerates onto the freeway. Their eyes meet for a second. She sees his face intensely calm with purpose in his eyes. She timidly wonders, whispering, "Where are we going, *Ojiichan*?"

A long silence is prelude to his sobering answer, "Manzanar. . ."

"What?" she says in immediate disbelief.

"I want you to see Manzanar."

"What? It's Christmas eve . . ." Her voice is insistent and impatient.

He ignores her plea of recognition, "I want you to see Manzanar in the winter."

"It's Christmas eve."

"I know. . ."

She goes into silent shock with an inexplicable expression. Her thoughts cloud with confusion and anger yet with a silent excuse, she is without words. She turns to rest her head on her shoulders. She turns away from her grandfather to gaze at the passing lumbering lights. She falls asleep to the hum of the road.

An awakening rush of chilling air fills the warmth of cars interior. The car door is open. The night air is crisp and cold with the fresh scent of the Sierras. The relentless wind blows in bursts of inhuman strength. The cold catches her breath as her huddles from the wind. The red door light blinds her vision beyond the glass of the car. It is black outside.

She pushes her door open and steps out into the naked wind. She can't understand the wind and cold. She can't understand the sadness that is welling inside her stomach. She begins moving slowly forward, trudging across the miserable barren ground into the night.

A figure stands motionless in the unforgiving wind. Her grandfather, though a silhouette, stands straight beyond the things in nature. The earth moves and surcomes against the memories of the man.

"They're still here. The sounds are still here. I close my eyes and I can't make it go away. There are still some things unresolved here, even with all that has happened in recent months. Look at the darkness hiding what is out there, just as my silence still hides much of what had happened. This is what you are inheriting, an unanswerable question, something you have to experience in order to understand."

Solitude begins to rise around him. The feeling of immeasurable nonexistence burdens the unreason in the past, revealing the eroded edges of his passions. The cold recalls the spiritual resistance and the acts of self sacrifice. Bitter salt dispatches across his pale lips and settles within the short dispassionate line. The more he hurts, the taller he becomes.

"I remember my wife. I remember my wife as if she were still alive. She had a pot of rice filled with water. And the rice wasn't balanced in the pot so it accidently tipped over. The water and rice scattered across the ground. She was crawling on the ground to pick the rice from the dirt. She was sobbing because it was no use."

He stops short with steady, hostile eyes. Dorothy stares at the ground saying nothing.

"Remember this place Dorothy. Remember how it feels in Christmas. This place links you and me and many other people. This flat land, in a different kind of darkness, is a place where we departed from humanity once long ago."

He sees the distance of his life and the immaculate images of his experience. A great issue swells in the chill of the wind causing him to ask whether the illusion is more real than the way it was. He wonders if time has diminished his experience to the capacity of role playing. He just remembers when the world was too small.

Dorothy turns with compassion to her grandfather, "I will keep this day as you hold on to your memories."

"I want to remember this day, but I also want you to understand why I did this." He intently looks at her face, "I just want you to understand camp."

She closes her eyes and shakes her head, "You may not think, and maybe it's true, that people my age cannot understand your experience of camp. And maybe some of us don't even care. But *Ojiichan*, you must believe that if there is not an understanding of the experience, it's an understanding of pain, and an understanding in the sense of betrayal and loss. Everyone understands those things but maybe to a different degree. When I see you, I see family and the things that have happened to the family, both good and bad. And no one can take those things away from me. I understand, because I see a quite Japanese man, who is finally trying to tell me something . . . "

"And when I'm no longer here?"

"I have your memory. And now, even better yet, I have a story to tell my kids. That my grandfather kidnapped me to show me Manzanar at Christmas time . . . in the night . . . in the wind and cold . . and how miserably alone you feel out here." Dorthy quickly turns to hurry back to the car. She can't explain how she feels. She sits in the car with her hands in her face. She wants to go home.

Doshu turns and begins slowly walking back to the car. His face expresses nothing. His mind is blank to the cold and the wind. He questions the manner in which he leaves his mark on humanity. He only hopes it has done some good.

LETTER

Continued from page D3

although after your father died . . . you were in the second grade, I remember . . . I had to load the vegetables on the horse and walk to town each Friday to sell them. I wasn't a good salesman so half the time I had to unload the vegetables on my way home and throw them into a gulch. I felt so guilty doing this, throwing those tender ears of corn and those firm cabbages down the hill, but I couldn't give them to people because then they would never buy vegetables, just wait for me to give them more. And if I took them home, your brothers would say, "How many places did you go to today? Are you sure you weren't just visiting with friends?"

It was three miles to town and I didn't mind the walking, but it was frustrating because our new horse, Betani, insisted on eating the grass growing along the roadside. I couldn't pull him away because he was stronger than I was and real stubborn, but then one day I held a carrot in front of him. He ate it and liked it so much he followed me all the way to town because I held another carrot in front of his nose. Ha! That Betani! I showed him who was smarter, him or me . . .

I had one customer in town, a Mrs. Mita, who was supposed to be rich but who would say, "How are the peaches today!" She would take two of the largest, juiciest, rosiest, eat them and say, "They're tasty, but I still have some apples that I bought last week from Mr. Otake. I should eat those before I buy any more fruit." I used to sell a dozen peaches for a nickel, 25 for a dime, and still people would complain. They never knew, these customers, how we had to struggle to pick those ripe peaches every Thursday evening. I had you climb the peach trees with a basket lined with newspapers, and you would pick each ripe, golden peach and place it carefully in the basket. Those ripe peaches bruised so easily . . . they turned from gold to brown quickly. You climbed from slim branch to slimmer branch with that basket and I would call, "There . . . there's one right above your head." You had homework. Sometimes you had a test the next day. Yet you always helped me pick the peaches. Once you fell from a tree and I thought you had broken some bones, since you turned so pale. Besides, you had been up so high. But after a minute or so, while I ran ten steps to the road to run and call your brother, then ran ten steps back to see how you were, you shook your head, picked yourself up, and limped home with all your scratches. Remember? And we didn't have any peaches to sell that Friday. Then that Mrs. Mita says, "Where are your peaches? I might want to buy some peaches today." You can't imagine what a fierce joy it gave me to tell her, "Sorry. No peaches today." I apologized, but I felt triumphant inside. She couldn't have her two free peaches! At that moment, I promised myself to bypass Mrs. Mita's home the following Friday. Not giving her two peaches was worth more than selling her a few vegetables. And you know what? I was so jubilant, so cheery, I sold all my vegetables that day.

Mama genki. (I am healthy.)

The other day a strange thing happened. I started menstruating again. Isn't that funny? To be near 60 and menstruate? I got blood stains on my dress, so I hurriedly washed it so your brother Toshi and Hanako wouldn't find out. I don't know whether it's a disgrace, but at least it's embarrassing, so I'm keeping it a secret. But I'm telling you, Namie, because you're my daughter and I tell you everything. I want to share my thoughts, my feelings, with someone. I never had that someone, even when your father was alive.

Sometimes nowadays I'm so tired I stumble when I walk. I lost a lot of weight, and I look haggard. When your brother or Hanako worriedly ask, I say it's because of the heat lately. But it's just as hot for everyone else, so how come I'm the only one to lose weight? And how come my stomach hurts at night? I feel this sharp pain, and I clench my fists and cry a little, but at morning when I must face your brother and Hanako before they leave for work, I put a smile on my face and force myself to sip a bowl of *miso* soup and nibble at rice and pickled vegetables. It is chiefly at night that this pain twists inside my stomach. It's almost like a baby . . . in fact I have a large lump that feels like a baby, only it's further down my stomach. Why am I losing so much blood? Sometimes I hold my breath, waiting for the pain to go away, but I pretend everything is okay so that your brother and Hanako will not find out. After all, they will be having a baby some day and will need to save money, so I don't want to burden them with doctor bills. I still remember when your brothers had diptheria, and their education money was all used up.

Namie, did I ever tell you about when you were born? I was standing in the fields spreading fertilizer, since I couldn't crouch to pull weeds, you were already so big in my stomach. All of a sudden I felt you move and I called to your father, "The baby! The baby! It's coming . . ." Your father ran ahead to boil some water. There was no time to run to the policeman's home to borrow the telephone to call the midwife from town. The boys were not home. I had to hold you in, as I walked home slowly, because you wanted to be born in a cabbage patch or in the guava bushes. And when I reached home, the fire under the kettle had started burning, but the water wasn't ready when you were born. So we wiped you with cold water, and it shocked you so that you took a deep breath and yelled. Oh, what an angry cry, a rebellion, that was! And you have been rebelling ever since!

Namie, I'm sorry we were so poor you didn't have a pair of shoes until 7th grade. Then too, you had to wear hand-me-downs from Mrs. Tomita and Mrs. Kondo, who gave me their daughters' dresses in front of everyone else at the church get-togethers. I wanted to refuse those dresses, but some were quite pretty and I knew you needed more than two dresses a year, the way you were growing so tall so fast.

But Namie, we . . . your father and I first, and your brothers and I, later . . . were poor but we have never had an unpaid debt. We have never inconvenienced others or cheated them. We have never refused the town people who bought vegetables from other peddlers but who came to us during the Depression years to beg for fruit and vegetables. "When times get good again we will buy from you. We will remember this kindness," they promised us. They didn't have to say that. We would have shared with them anyway.

We have been honest, law-abiding people . . . people you can be proud of. This is the only legacy I can leave you, Namie. I can leave you nothing valuable. The farm is for your brother and Hanako. I don't have any jewelry, since neither your father nor I owned a ring or a wristwatch. Your father had a pocket watch which he gave to your oldest brother just before he died.

I think of you often, Namie, daughter of my old age, so often nowadays. Your brother picks up the mail once a week, on Fridays, when he goes to sell the vegetables. I wait and wait until he returns. I pretend I'm not anxious, and I force myself to sit quietly on my chair on the veranda, looking for the ten-thousandth time at the Pacific turning from blue to black, and praying your brother will say, "Why, here's a letter to Mama from Namie! Addressed to you, Mama! A personal letter!"

I think of you and miss you most at night, when the pain is now like a knife slashing my insides, and the rags can't stem the flow of blood and I feel drained of strength, of life. And I think, "What if I die before Namie gets back? How will she know I loved her so much? I have never told her, because we Japanese don't talk aloud about love."

* * *

The five-sentence letter had never been mailed. But Namie's mother handed Namie the letter when she returned from Honolulu. The cancer operation was too late; the doctor told them it was a matter of weeks, not months or years, and her brothers had decided Namie should return and nurse her mother. Namie read the letter aloud. Her mother mused, "I wrote a letter. Can you imagine? Me writing a letter?" Then, "Namie, did I have any mistakes?"

It was only a few weeks later that Namie escaped from the house where neighbors worked preparing for her mother's funeral. She climbed the hill past the grove of peach and orange trees, past the patches of red thimbleberries, through fields of cabbage and corn and potatoes until she came to the hillside of Easter lilies. Standing among the rows of yellow-tipped white flowers on slender stalks that reached toward the sky, she unfolded the letter and read aloud:

Namie, mamenaka. Mama sameshiyo. Tokidoki kaze. Hayo neoiov. Mama genki. Sayonara.

Then she whispered, "Mama, this is your gift, your legacy to me. You showed me that we are never too old to learn. We are always to keep growing. Thank you for this letter. I treasure this more than anything else you could have given me. And mama, *genki de neh?* I will be healthy too. And, some nights, I will reach for the sky, and could you please touch me and comfort me, the way you always did? Even from up there, will you please keep loving me? Mama, *sayonara.*

Monterey Peninsula JACL: Building on Old Roots

BY YONEO JOHN GOTA

Prior to 1924, the Monterey Peninsula Japanese colony talked much about building a Japanese community building for their future benefit. No building appropriate for their needs was available and it was acknowledged that because of the many families residing here, the need for such a building was obvious in order to create an organization where they could have social, educational, religious, business and sports activities, and promote the welfare of their children.

In 1924, Asaka-no-Miya (Prince Takamatsu) of the Japanese imperial family, hearing that the Monterey Peninsula was such a lovely area, visited here and the local Japanese leaders escorted the prince and his group to scenic areas such as Point Lobos and the 17-Mile Drive. During the tour, the prince heard of the need for a building. In gratitude, he laid the foundation for the impetus to raise the needed financial funds by donating $100 (which at that time was a pretty good sum of money).

Not to be outdone by the prince's generous contribution, the local Japanese people decided to make their pledges to have their own building become a reality. Heading the list of local donors were Tsunekichi Oda (owner of the original Sea Pride Canning Company) with $500, Ikutaro Takigawa (owner of the Pacific Mutual Fish Company on Fisherman's Wharf) $300 and Setsuji Kodama (owner of the Owl Cleaners) $300. Others were to follow with lesser sums.

In 1925 the building at 424 Adams St. was dedicated and named the Monterey Japanese Association Hall. To celebrate the happy opening, a gala banquet was held and Kabuki *shibai* was performed by local Issei talent. The performers were Tajuro Watanabe, Fumio and Ichiro Gota, Takujo Fujimoto, Takeo Yamate, Mr. Sakagawa, Tamaki Jack Hamaguchi and Junichi Oda.

One of the first and important function of the Japanese Association was the creation of a Japanese Language School for the up & coming Nisei.

Under the direction of Tajuro Watanabe, an amateur Kabuki Shibai was presented each year to raise the needed funds to operate the school. Proceeds from this annual show kept the school successfully in operation year-after-year. The teachers who taught through the years prior to World War 2 were: Miyake Sensei, Tsutomu Obara, Mrs. Kinji Ogawa, Okamoto Sensei, and Kuroye Sensei, also a high-ranking judo instructor.

Activities staged at the Japanese Association Hall included the Japanese School, banquets for visiting dignitaries, weddings and receptions, live entertainment programs, Japanese movies (in the 1920s silent movies were narrated by a talented professional who spoke the parts of the different characters, (a *benshi* by the name of Chonuge Natsuemon), modern movies, funeral services, kendo, young people dances, *tanomoshi* (financial loans), Young Buddhist Association, Minato Club (boys' athletic group) meetings, Shin Buddhists religious services, anniversaries, Seinen Kai (young Issei members) and organizational activities of the Monterey Peninsula Japanese American Citizens League.

The United States war with Japan brought about the forced evacuation of people of Japanese ancestry into concentration camps. During the war, the building was used as an armory by the National Guard.

With the return of the evacuees in 1945, Shigeo Honda turned the building into a much appreciated hostel and it served as such until the Japanese people were able to find permanent housing and quarters.

After the war, the Japanese Association was disbanded and the Japanese American Citizens League of the Monterey Peninsula became the responsible organization.

The JACL sponsored and resumed the continuation of the Japanese School under the direction of Rev. Kisan Ueno. Groups such as the Bonsai Club, Nakayoshi Club (war brides group), Shigin (traditional poem recitation), Monterey Fishing club, Fujima and Bando Classical Japanese Dance groups, Veterans of Foreign Wars Post 1629, Issei Kai (for senior citizens) under the able and dedicated leadership of Mr. Goro Yamamoto, met at and used the hall.

Being 62 years old, the building was in need of repair and renovation. The JACL recently completed a successful building fund drive and restored the dignity and respect that the hall so richly deserved. On Oct. 30, an open house was held to mark the occasion.

"Buildings have personalities. Some by their immense dignity, speak almost as music speaks."

—Mr. Gota is chairman of the Monterey Peninsula Japanese American Historical Society. He has contributed local history pieces to the Pacific Citizen in the past.

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Behind the Scenes Dynamics of Redress

The following appeared in the Oct. 22 issue of the National Journal, *a weekly magazine for the Washington community—the elected officials, presidential appointees, important lobbyists and members of the media. The* National Journal *is owned by the Times Mirror Co.*

BY BRUCE STOKES

President Reagan had come to New Jersey to tout his administration's record of fostering economic growth, but as his limousine sped across the northern part of the state, it was the man riding with him who was making the sales pitch. Republican Gov. Thomas H. Kean was trying to persuade Reagan to erase a black spot on America's past. He urged Reagan to provide restitution and an official apology to Japanese Americans who were interned during World War II.

"I used whatever persuasive powers I could," Kean said in a recent interview about that conversation in October 1987. He reminded the president that in 1945, when the city of Santa Ana, Calif., would not allow a Japanese American soldier heroically killed in action to be buried in the local cemetery, a young actor named (Ronald) Reagan had the courage to participate in a ceremony awarding the Distinguished Service Cross to the young man's family.

"The president was favorably inclined," Kean said, "but he wanted questions answered. So I got him the answers." In a follow-up letter, Kean enclosed a note from the soldier's sister and snapshots of the ceremony. He also pursued the matter in a telephone conversation with then-White House Deputy Chief of Staff Kenneth M. Duberstein.

The lobbying paid off this year. On Aug. 10, overriding advice from the Justice Department and the Office of Management and Budget, Reagan signed the redress legislation, saying that "the internment of Japanese Americans was a mistake . . . a grave wrong."

"Without the president's support, I don't think it would have happened," said Grant Ujifusa, legislative strategist of the Japanese American Citizens League Legislative Education Committee (JACL-LEC).

And, most observers agree, the foundation for the support was laid by Kean's talk with Reagan—a talk that was no accident. "I'm an historian by profession, and I've always felt that particular episode was one of the few things in American history I was ashamed of," Kean said. Ujifusa, who had edited a book written by Kean, knew the governor's feelings and asked him to intervene with the president.

It was a master stroke, and it turned a page in Asian American political history. A group long on the outside demonstrated that it could play the inside game—and win.

To drum up public awareness of the issue and gain support outside the Asian community, Sen. Daniel K. Inouye, (D-Hawaii), suggested creation of a presidential study commission. And, after a commission was authorized, "we tried to get as many liberals as possible on the commission," said Mike M. Masaoka, (the first paid) JACL executive secretary and longtime Washington representative.

That tactic worked. In 1983, the commission (Commission on Wartime Relocation and Internment of Civilians) recommended compensation of $20,000 for each of the 60,000 surviving former internees and a formal apology. The only dissent on reparations came from commission member Rep. Dan Lungren (R-Calif.)

Bills to implement the recommendations were introduced in Congress, but for four years they languished in subcommittees. "It was then that the Japanese American community learned how the basics of the game are played," Ujifusa said. A network of former internees, many of whom had become prominent local figures, was mobilized to contact members of Congress. Veterans of the 442nd Regimental Combat Team, made up of Japanese Americans who fought in Europe, lobbied hard and enlisted the help of veterans of other divisions that fought alongside them.

Fastest Growing Minority in the U.S.

Clearly, Asian Americans are an ethnic group on a roll. The fastest-growing minority in the United States in percentage terms, they accounted for an estimated 2.1 percent of the population in 1985, a share that could grow to nearly 4 percent by the year 2000. Compounding this demographic impetus is a growing U.S. fascination with all things Asian—in finance, technology, management and trade—with Asian Americans uniquely placed to act as a bridge to America's Pacific-focused future. Little wonder that Asian American activists predict that they will become the new ethnic power in American politics, following in the tradition of the Irish and the Jews.

"They always talk about our technical competence, our ability to become scholars and chemists," said Rep. Robert T. Matsui, (D-Calif.) "No one ever talked about our potential power. [Now] there is something out there."

As they find their voice in U.S. politics, Asian Americans are likely to broaden the constituencies for such causes as education, economic opportunity and civil rights. They will undoubtedly become more involved in America's increasingly important and, at times, tempestuous relationship with Asia. They are also likely to bring new concerns to political bargaining tables . . .

Because of racially discriminatory laws, many Chinese Americans did not get citizenship until 1943; many Filipinos had to wait until 1946; Japanese aliens could not b naturalized until 1952. Not until 1974 was the first Japanese American—California Democrat Norman Y. Mineta—elected to the House from the U.S. mainland. Former Sen. S.I. Hayakawa, (R-Calif.), born in Canada of Japanese ancestry, who served from 1977-83, has been the only mainland Asian ethnic in the Senate. Thus, when Japanese Americans decided to fight for reparations, Asian Americans were taking their first big step into the national political limelight.

More than 120,000 Japanese Americans were interned in primitive camps for more than three years during WW2—deprived of liberty, property and dignity though many were U.S. citizens or had lived in this nation most of their lives. Initial efforts to compensate these victims of wartime hysteria had fallen short. But by 1978, with a handful of Asian Americans in Congress to open doors, the JACL decided to try again.

But with few Asian Americans voting in most House districts, all politics on this could not be local—other strategies were necessary. Democratic and Republican leaders of Congress were brought on board early. Ujifusa, co-author of *The Almanac of American Politics*, used his connections to get through closed doors. "Grant knew the mechanics of politics," Masaoka said. "With the *Almanac*, he had entrée to people we couldn't reach. And he believed enough in this cause to put his reputation on the line."

Other lobbies were asked to help. The Jewish community, among others, was particularly effective, according to Matsui.

Finally, the effort paid off. In September 1987, the House passed the redress legislation by a vote of 243 to 141. And last April, the Senate approved it 69 to 27. But a possible presidential veto loomed. To reinforce Kean's arguments, Matsui said he talked with Duberstein and asked Times Mirror Co.'s Washington representative, Patrick Butler, to talk with Butler's former boss, presidential Chief of Staff Howard H. Baker, Jr.

Reagan Signs Bill on Aug. 10

To offset the Justice Department's opposition, meanwhile, Ujifusa persuaded then-Education Secretary William J. Bennett and presidential assistant Gary L. Bauer, whose conservative credentials were beyond question, to support the bill. With such input and the prospects of a divisive veto-override battle looming immediately before the presidential election—in which California's vote could be critical—the president [on Aug. 10] signed the legislation.

New Jersey Gov. Kean's sales pitch for redress on President Reagan goes back to Oct. 1987

At the signing ceremony, Reagan recounted his assistance at the WW2 award ceremony. It was an anecdote that he might have forgotten—but Ujifusa realized that having Kean remind Reagan of that personal connection would carry more weight with the president than rational argument. It was the crowning touch to a textbook lobbying effort.

The redress effort was a firm indication that there was a new, potentially tough kid on the block. But passing legislation is only the first test of political muscle. Real respect in congressional cloakrooms comes by demonstrating the power to reward friends and punish enemies.

In the fall of 1987, California Republican Gov. George Deukmejian nominated Rep. Lungren to fill the state treasurer's post. Confirmation seemed assured, but several Japanese American activists could not forget Lungren's vote against reparations. "We decided that unless we did something, it would send the wrong message to our leaders—that they could take positions against our interests and we wouldn't do anything," recounted Donald K. Tamaki, a partner in the San Francisco law firm of Minami, Lew, Tamaki & Lee.

Tamaki and other young Japanese Americans took Lungren's record apart, vote by vote, and built an anti-Lungren coalition of labor, civil rights, education, senior citizens' and women's groups. In February, the coalition blocked Lungren's confirmation by the Legislature. "It was a remarkable feat," Matsui said. "It was the first time I saw the Asian American community take a leadership role and take a risk."

The redress effort was an auspicious beginning. Enactment of the bill and the campaign against Lungren was "a tremendously liberating experience," Tamaki said. "The effort of those two successes encourages members of the Asian American community to be a lot more active."

Despite Wishes of Some . . .

Comparatively Few Internees Came From Hawaii

BY ALLAN BEEKMAN

Though it was to take a milder form in the islands than on the Mainland, the movement for Evacuation began in Hawaii. Though Evacuation was unjustified anywhere, a better case might have been made for it in Hawaii.

At the time of the attack there were 155,000 Nikkei in Hawaii, about one-third of the total population. Though one would scarcely suspect it from the propaganda put out by the press and Hawaii officialdom, those identified as Japanese involved two main groups: the aliens, and the Hawaiian-born-and-bred, who by rational analysis were not Japanese, but Hawaiian and American. Thirty-five thousand of the total were alien, 120,000 American citizens. The Nikkei constituted about one-third of the total population of Hawaii.

The alien Japanese were not necessarily tied to the mother country by choice, but because America denied them citizenship.

Probably most of the American-born were likewise Japanese subjects, for the law abolishing dual citizenship had been enacted only 17 years previously and applied only to those born after that date. Though a procedure existed for the renunciation of Japanese citizenship, few of the locally born had availed themselves of it.

Among the Hawaii-born was a subgroup, the *Kibei*, the members of which had received at least part of their education in Japan and so were assumed to identify with Japan.

Most suspect by the local American officials were officers of clearly identified Japanese organizations, such as the Japanese Chamber of Commerce, Japanese language schools, Buddhist and Shintō priests, Japanese consular agents as well as several prominent Nikkei politicians, active union leaders and many commercial fishermen. The chamber had been urging the Japanese to buy Japanese war bonds and to contribute to war funds.

Army, Navy and FBI were engaged in anti-espionage activity for some time when they were joined in December 1940 by an espionage bureau established by the Honolulu Police Department. Through 1941 the local intelligence agencies compiled lists of persons to be picked up on the outbreak of war and of those to be kept under surveillance. As the investigations proceeded, names were added or removed. By November 1941 all arrangements for internment had been completed, even to rehearsals of the identification of suspects and of their transport to internment centers.

At a special session of the Hawaii legislature called Sept. 15, 1941 to deal with the tense situation caused by worsening America-Japan relations, Lt. Gen. Walter C. Short, commanding general, Hawaiian Department, had appeared to urge passage of an MD (Major Disaster) bill. The bill, which was passed, gave the governor extraordinary powers to be invoked in case of emergency. The act further gave the governor, or his deputies, power to train guards and air raid wardens, to purchase supplies and to register, fingerprint and immunize the population.

In a scene from *Tora, Tora, Tora*, a movie dramatizing the attack on Pearl Harbor and viewed by millions, Short is shown at Hickam Field, Oahu, before the attack, studying the dispersal of planes.

He asks, "Do the planes have to be parked like that? Way out on the edge of the field?"

"Standard dispersal procedure, general . . . In case of enemy air attack."

Then, according to the script, Short's face seems to narrow, his eyes sharpen, and he says forcefully, "There are 130,000 Japanese on this island. Our main problem is sabotage . . . It's too easy for enemy agents to blow up every damn one of those planes out there—one at a time."

His conclusion resulted in his parking the planes wing-tip to wing-tip so that it would be easier to guard them against saboteurs, but making them open targets for the Japanese who attacked Hickam Field and other key points on the island of Oahu, Dec. 7, 1941.

After the Japanese bombs fell, the shaken Gen. Short appeared at Iolani Palace, which then housed the Office of the Governor, and insisted that the M Day Bill was inadequate to meet the stringencies of the situation. He asked for martial law, which the governor granted.

In addition to the powers granted under the M Day act, martial law suspended the courts and the writ of *habeas corpus*.

As soon as martial law was declared, Army Intelligence, assisted by the FBI and local police, began to arrest those considered dangerous. Cards with the names and addresses of Nikkei suspects were divided among 13 squads of officers. Within three hours after the declaration of martial law, nearly every Oahu suspect was in custody at the Immigration Station.

Altogether 1,450 Nikkei—nine-tenths of one per cent of the local number—would be taken into custody during the war, about two thirds of them alien and most of the others Kibei. Those arrested on Oahu were first held at the Immigration Station on the Honolulu waterfront and later moved to Sand Island in Honolulu harbor. On the island of Kauai they were first crowded into the county jail at Wailua; on the island of Hawaii at the Kilauea Military Camp.

The group included all those whose names were on the suspectlist before the attack, the list being expanded to include others who aroused suspicion.

Several thousand Nikkei would be interrogated and released without being detained.

About 100 Germans and a handful of others of European descent would also be detained.

Though no sabotage had occurred, rumors of it were rife. Returning to Washington from an inspection tour, a week after the attack, Secretary of War Frank Knox said in a special press conference, "The most effective fifth-column work in this war was done in Hawaii, with the exception of Norway."

"Fifth column" was a term then current that referred to local sympathizers seeking to betray the defenders to the enemy.

Rumors were rife of local Nikkei assisting the attack, with the Nikkei accordingly held in disrepute. A few days after the attack I was on a bus full of volunteers about to enter Hickam Field to help in erecting defenses against the anticipated Japanese invasion. We had given our names to the aboriginal driver who, at this point, stopped the bus, dismounted and submitted the list of names as a preliminary to entering. The driver returned with an official in civilian clothes.

Standing inside the entrance of the bus the official held up the name list and, in stentorian tones, called out a Japanese name from it. A Nikkei stood up.

The official jerked his thumb over his shoulder towards the bus entrance. "Out."

The red-faced Nikkei complied.

"Now," said the official, in a voice full of menace, "are there any more Japanese boys here?"

He repeated the question. Receiving no answer, he returned the list to the driver along with approval to proceed.

By the middle of December, boards of civilians were appointed on each island to hear the pleas of the internees. The hearing usually consisted of summary evidence by the FBI and questioning of the internees about friends and relatives in Japan, Germany or Italy. They were asked if they had visited these countries or donated food, clothing or money to them. In most cases no witnesses were called.

In nearly every instance the internees were judged on their personalities, utterances, criminal and credit records and probable nationalistic sympathies. On the island of Niihau, where a Japanese pilot crash-landed after the Pearl Harbor attack, he was assisted by an alien Japanese and a local Nikkei couple. But there was no proven case of espionage or sabotage by the resident Nikkei.

The same could not be said of the Germans. Of these Europeans, the one dealt with most severely was Otto Kuehn.

Kuehn had arrived in Honolulu, from Yokohama, March 3, 1938, letting it be known that he was a student of the Japanese language. Forty-three, handsome and well-bred, he was a member of the German naval reserve. He had failed as a physician and found employment with the Gestapo, the Nazi secret police. He and his wife filed a declaration to become American citizens. He became an air raid warden and a member of a neighborhood first aid class. He was often in the company of Ruth, about 22 years his junior, Mrs. Kuehn's daughter by a former marriage.

Ruth had been the mistress of German Propaganda Minister Joseph Goebbels. Her brother, Leopold, was his private secretary. Through Goebbels, the Japanese recruited the Kuehns.

In Honolulu, Ruth married J. Carson Moore, an American, and became an American citizen.

After the attack, the authorities arrested the Kuehns. He had supplied the Japanese consulate with information about the fleet at Pearl Harbor and had arranged a system of signals to transmit this information to the Japanese navy, including a display of lights in the window of his house at Lanikai and the dormer window of the one he owned at Kalama. The signals were evidently never used.

In federal court, before a military commission, he was found guilty. On Feb. 21, 1942 he was sentenced to be hanged. He talked to save his family, who had also engaged in espionage, and his sentence was commuted to 50 years in prison. He served five years and was deported to Germany.

In general the military authorities upheld the recommendation of the boards for freedom, parole or retention.

Most of the alien internees were sent to Mainland centers.

After the initial sequestering, citizens were quartered in Honouliuli, a center set up a few miles west of Honolulu.

In some cases the head of a family simply disappeared, several weeks passing before the government got round to notifying his distraught family. In a few cases, all adult members of a family disappeared, the children left unattended until social agencies chanced to learn of the situation.

Families of the interned also might find themselves being shunned by former friends who feared association with them might result in their own internment. Wives of many internees were forced to shift for themselves for the first time in their lives. Some found themselves suddenly weighted with the responsibility for large businesses, with the task of operating it rendered more onerous by confusing regulations imposed as the result of war.

In January a Hawaiian branch of the American Friends Service Committee was organized with a staff of Caucasian workers who had lived long in Japan and spoke fluent Japanese. They were handicapped by duplication of effort and the insistence on military secrecy. The situation eased March 31, 1942 when the Office of the Military Governor and community social agencies agreed on a plan whereby the Honolulu Internment Center gave office space to the Red Cross, to whom it also gave information on the internees and their families.

Under this plan a Red Cross representative called on each family and referred those with problems to appropriate agencies. On the other islands, the Territorial Department of Public Welfare assumed this responsibility.

Federal authorities on the Mainland refused to accept American citizens and returned the first group of them to Hawaii. Thereafter only aliens were sent.

Families were allowed to join the internees at Mainland relocation centers or join them for return to Japan where they would be exchanged for American internees. Sometimes older children remained in Hawaii; their alien mother leaving with the younger children. In some cases the wife and children joined the interned father because the wife had no means of supporting herself or them. Japanese was the enemy language.

Severe though these measures may seem, they fell short of what some persons in positions of authority considered adequate. In a memorandum to President Roosevelt, Feb. 23, 1942, Knox wrote, "You will recall that on several occasions at Cabinet meetings I have urged the policy of removing 140,000 people of Japanese blood from Oahu to one of the other islands in the group . . . I shall always feel dissatisfied with the situation until we get the Japanese out of Oahu and establish them on one of the other islands where they can be made to work for their living and produce much of their own food . . ."

Though an educated man, Knox evidently saw nothing incongruous in attributing the hereditary characteristics of the Nikkei to blood, though Gregor Mendel had invalidated the blood theory of heredity almost 77 years before. Knox

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NIKKEI INTERNEES

Continued from previous page

and Short may be excused for identifying the local Nikkei as Japanese, since even those born in Hawaii were so identified, even by themselves.

Some in Hawaii, like Knox, advocated a complete evacuation of the Nikkei population, even asking that they be sent into permanent exile in the Mainland. Regardless of the professed justification for evacuation, practical considerations intervened. Transportation was unavailable for the evacuation of the 160,000 designated. The War Relocation Authority protested that its hands were full with the West Coast evacuees; it had no facilities to handle thousands from Hawaii.

There were also no facilities for handling and relocating the proposed evacuees in Hawaii. No suitable site was available and no means, except by diversion from the war effort, of constructing barracks, water and sewer systems and procuring the necessary food.

The economic life and war work could not sustain the removal of this third of Hawaii's population. Hawaii was desperately in need of the skills and industry of the Nikkei.

Mass internment was also likely to destroy any American leanings of the suspects. If a Japanese invasion succeeded, the invaders would immediately release the internees and incorporate them into their cause.

The security agencies argued that confinement of Nikkei to their homes during any critical period would be sufficient means of control.

The authorities compromised by demanding personal history declarations of all who sought entrance to military installations in the armed camp of Oahu. The Central Identification Bureau fingerprinted and photographed the applicants. It gave the non-Nikkei, if acceptable, a non-restrictive badge to the military reservations; it gave the acceptable Nikkei, a badge marked RESTRICTED.

Many Nikkei were denied a pass of any sort. Some found application for a pass brought internment.

When Short said there were 130,000 Japanese on the island, he was only repeating what the Census Bureau and other official agencies, the press and other organs of propaganda had told him, even though his figure fell 10,000 below that given by Knox.

Evidence exculpating the local Nikkei from assisting the attackers would be long in reaching the general public; some remain convinced of the guilt even today. Those in authority soon learned the truth. Far from being reassured by the information, the authorities became concerned that no sabotage had accompanied the attack. They reasoned that the enemy had abstained from sabotage because after invading he wanted to capture the utilities in working condition.

Though most were spared internment, enemy aliens were strictly regulated. No enemy alien could take an air flight or change his residence or occupation without the approval of the provost marshal, who was charged with maintaining order and other police functions. An enemy alien could neither buy nor sell liquor, be employed in restricted areas without permission or be at large during blackout hours, which extended from dusk to dawn. Immediately after the attack Japanese-language newspapers and Japanese-language broadcasts were banned, the newspapers later being permitted to publish under strict supervision.

Aliens were required to turn in to the nearest police station all implements of war, fireworks, cameras, short-wave receiving sets and numerous other items. Assisted by volunteers, the Army Signal Corps made house-to-house searches of Nikkei areas to pick up contraband articles.

Even before the attack, the Foreign Funds Control Office had been administering the freeze order on assets of enemy aliens. After the attack, enemy aliens were permitted to engage in business only under general licenses issued by the office over the signature of the governor of Hawaii.

In addition to supervisory functions over certain properties, the federal government's Alien Property Custodian took possession of 42 island corporations and approximately 100 parcels of real estate, selling much of it. Under the War Claims Act of 1948, Congress would provide that proceeds from sale of vested properties, after payment of creditors and administrative expenses, would be used in paying claims filed by persons interned by the Japanese government.

Taking over the former Japanese Consulate in February 1942, the Swedish vice-consul found himself besieged for guidance by bewildered relatives of the internees. He ministered to them as diplomatic agent, interpreter, legal adviser and employment officer. He visited internees and periodically inspected prisoner of war compounds and hospitals where wounded Japanese prisoners were being treated. He notified relatives in Japan of the death of Japanese subjects in Hawaii and took care of their estates. He replied to many inquiries from American government agencies.

The first group of internees, 10 in number, returned to Hawaii early in July 1945. Heads of 191 families and their 202 dependents had been cleared for return, priority being based on health, age, dependence and relationship to members of the American armed forces.

In November and December of the same year, several hundred internees and their families returned. Social workers helped them to readjust. When necessary, the federal War Assistance Program provided living expenses up to 90 days. Families with children were given from $150 to $300 to purchase furniture.

Nevertheless, for many of the older internees it was impossible to find the niche into which they had previously fitted. Priests and language school teachers found their organizations gone or, at best, financial support for them decreased. Merchants found their businesses had been sold or being managed by a younger generation.

Altogether, 1,875 persons had been sent from Hawaii—1,118 to relocation centers, 757 to Department of Justice internment camps. Later, 140 originally assigned to relocation centers transferred to Justice camps, some voluntarily to join their families. On release or parole, 99

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John Aiso and the MIS

BY JAMES ODA

Recently the book titled *John Aiso and the MIS* was published by the MIS Club of Southern California. In it the readers found numerous in-depth articles relating MISers' exploits during the second World War. They must have realized that it is no accident hundreds of Nisei linguists were promoted to the rank of captain, major and colonel in the post-war period.

However, to conclude that everything was rosy and without incident in the Nisei's participation in intelligence work would be an over-simplification. To be specific, I present the following quotation from Joe Harrington's *Yankee Samurai*—a quotation that is extremely controversial in nature. (Page 62 through 65.)

> Despite the tons of glowing prose about Japanese Americans and their 1941-45 experience, not all were reverent, thrifty, clean and obedient. Nor were all chafing at the bit, just raring to get at America's enemies. Most had to operate under a cloud of suspicion even when their intentions were totally open, obvious and honest. This cloud did not dissipate until long after victory was won. Many Nisei resented it. Some still do.
>
> Among Caucasians who started in the first Camp Savage class was Sheldon Covell. "We were told," he said, "that our principal mission was to learn sufficient Japanese so that we could be sure the Nisei were translating, interrogating and reporting accurately and not deceiving our intelligence people with false information." Covell hastened to add that he noticed no such activity on the part of Nisei during his service," but that is we were trained to detect.

This passage of the book was the hottest item most discussed by the former MISers. Col. Kai Rasmussen often informed the faculty that the role of Caucasian officers was to protect Nisei MISers in combat zones and act as their spokesman and good-will liaison officers. He repeated this version in his speech to the graduating class on June 25, 1977 at the Defense Language Institute, Monterey, Calif., stating that the main purpose was to have an unmistakably Caucasian officer associated with Oriental faces in order not to have some trigger-happy GI pop a gun, gun.

Did Rasmussen and the Pentagon carry out a dual policy with double standards? It looks that way. They indoctrinated Caucasian officers with their true intentions and pretended to Nisei linguists that they were not under surveillance. To them, the Nisei were not comrades-in-arms, but potential security risks to be exploited. John Aiso, director of Academic Training, must have vigorously protested this obviously contradictory policy.

In combat zones overseas many Caucasian officers literally took this directive upon themselves to unnecessarily grill Nisei soldiers for making 'unpatriotic' utterances. On the other hand, Nisei soldiers, who had to gripe just like any other GI Joe, found Caucasian officers grossly inadequate in supervising the translation work. Nisei did most of the work, but when the rewards were accorded, Caucasian officers got all the credits.

Because of this situation, the morale of the Nisei MISers was low, to say the least. Worried about the situation, SSgt. George Sankey, a pioneer MIS linguist, took the matter up with Col. Sydney Mashbir, who took over the command of the ATIS (Allied Translator and Interrogator Service) Oct. 6, 1942. Under his command the situation began improving considerably. But for airing complaints, Sankey himself was Shanghaied out to no-man's land in New Guinea by none other than John Anderton, the officer named in the following controversial quotation by author Harrington.

Lachlan Sinclair, a classmate of Covell's, suggested to the author that he not tell readers that all Nisei were loyal. He pointed out that, just as Americans served on both sides in our Civil War, there were Nisei on both sides in the 1941-45 war. "To gloss over this fact," wrote Sinclair, "is unfair to the 'Yankee Samurai' in your story who chose loyalty to America in the face of ridicule, scorn and hatred from those who picked Japan as the winner." Sinclair was privy to top secrets, and should know what he was talking about. So should John Anderton, who "encountered" but one suspicious instance while working with 700-800 Nisei in Australia. Anderton handled the situation by ordering the man to a forward unit, along with secret instructions to "have him die in combat if anything suspicious happened." Nothing did. The man survived the war. Anderton decided that he might have been wrong, and kept the man's name secret to his grave.

The testimony of Lachlan Sinclair and John Anderton reflects the crass ugliness of the whole situation induced by the deep mistrust and suspicion held by those in authority. The absence of specific names and incidents of disloyalty belies the verification of their statements. If any Nisei was caught in an act of disloyalty, he should have been court-martialed without fanfare. It should be a private matter, and by no means should it implicate all Nisei. The Nisei sacrificed too much for America to be besmirched in that manner. The truth of the matter is that not a single Nisei soldier was court-martialed on a charge of treason.

Gen. George Patton was castigated for simply slapping a cowardly soldier who reported to the dispensary for a minor injury. If any American general ordered a soldier to be shot from behind on the front line, no doubt he would be court-martialed. No army has the right to kill a soldier like a dog just because he was a security risk suspect.

In all fairness to the Caucasian linguist officers, I must say that many of them more or less ignored the basic policy of surveillance toward the Nisei MISers and displayed with common sense comradely compassion, whereby genuine teamwork developed.

Some of them were really peeved about the way the Army treated Nisei soldiers. Some were even guilt stricken. Others felt that at least Nisei combat soldiers' families should be released from concentration camps back home. I know of one Caucasian officer who became so despondent over the conduct of the war in general, and the treatment of Nisei in particular, that he committed suicide after the war was over. I heard of another officer who committed suicide similarly, but I have not been able to establish his identity.

Some of the Caucasian linguist officers linked their names to the Nisei cause in the post-war period. Judge Eugene Wright of Seattle and Professor James Kokoris of Chicago are the two names that come to my mind immediately.

It is regrettable that author Harrington abruptly brought up this subject. This is the delicate sensitive issue not to be discussed thoughtlessly. One cannot make a flat statement and get away with it.

Perhaps the most qualified person who could elaborate on this subject would have been John Aiso. That is why, when Arthur Morimitsu of Chicago proposed to undertake the publication of John Aiso's autobiography in the spring of 1986, it was warmly welcomed by the MIS Club of Southern California. They all welcomed the idea that Aiso, now in civilian status after 40 odd years, write what he

Continued on page E-6

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JOHN AISO

Continued from page E-3

knew about the whole situation. It could have been a tremendous revelation to all of us.

To our surprise, however, Aiso's reaction was cool and reserved. "I will not write my autobiography," was his answer. As we pressed for his more active participation, his attitude changed from polite declining to outright refusal. The John Aiso Book Committee was formed to carry on the project more or less independently.

In the 1967 New Year edition of the *Rafu Shimpo*, a major Japanese language vernacular, Kiyoshi Yano, its former acting editor-in-chief, started writing a long series—11 installments of the John Aiso story, unrelated to the MIS book project. This was, no doubt, a master piece. He studied and researched issues of the *Rafu Shimpo* that were more than 50 years old that covered the story of a young brilliant and promising Nisei student named John F. Aiso. Haruo Kugizaki, formerly a MIS instructor, promptly translated the whole series into English and presented to the judge.

Seemingly amazed the judge made a comment, "By golly, this is fantastic. Mr. Yano surely dug out a lot of things that I myself almost forgot about. It really refreshes my memories." Thereupon, I said, "Everybody is so concerned about your book and is doing everything he can, judge, are you going to sit back and just watch?" He was cornered. He was silent for a while. On his face appeared an expression of indecision and even agony. But then he slowly said, "Jim, tell the committee I am going to take an active part in writing the book." This became the turning point. The Book Committee was elated over the prospect that he would write a sensational autobiography.

For the following nine months, he took lessons from Haruo Kugizaki on how to operate the word processor, examined the articles contributed by the MISers, and read reference books concerning the MAGIC Code and the Dixie Mission in Yenan, China, etc., to enhance his knowledge of world-wide events of the war era.

However, unfortunately he suddenly passed away Dec. 29, 1987. The Book Committee regained control of the project, and upon recommendation of Ko Shibuya, also deceased since then, named Tad Ichinokuchi the editor to finish the book. Tad is a superb writer with a PhD degree.

Then we hit the first snag. Daniel Aiso, John's brother, told us that he could not find the judge's manuscript anywhere. After waiting for a month, we decided to go ahead without his manuscript. This meant we had to use the previously mentioned biography of the judge written by Kiyoshi Yano of the *Rafu Shimpo*.

What could have happened to his manuscript? There are three possible answers to this mystery:

1) It was simply lost in the aftermath of his death.

2) He pretended that he was writing, but actually he did not write anything at all. Daniel supports this theory.

3) Somehow he sensed before his death that his time had come and destroyed the unfinished manuscript. I am inclined to support this theory.

First of all, let us examine why Aiso was so insistent on not writing his autobiography. I presume he was forbidden by the Pentagon hierarchy upon his retirement from the army that he write anything about the internal strife of the MIS School.

Rasmussen was content with status quo in the Army. He never challenged the Pentagon's double standard policy toward Nisei, whereas Aiso was full of ideas and argued that Nisei be treated as comrades-in-arms and given due recognition for their excellent work. The two clashed repeatedly. Rasmussen, superior in rank, tried to subdue Aiso. But it was obvious to everybody that Aiso was a better man in every respect. Finally the question of insubordination came up. The Pentagon, however, could not back up Rasmussen. Many of Aiso's ideas were gradually adopted.

In the postwar period Rasmussen was given insignificant assignments in Norway and South Dakota for a period of three years. He was not promoted to general. For a man who created the MIS School and remained its commandant for the duration of the war, this negative treatment is difficult to understand.

On the other hand, as if to prove his point, Aiso made quick advancement in civilian life after the war. He attained the judgeship in the California Appellate Court and even served as a justice pro tem of the California Supreme Court for a period of three months.

What might have been accomplished, had Aiso written his own story? More than anyone else Aiso was aware of the unspeakable hardships and tribulations that early graduates of the MIS School had to face in the front line in the war against the country of their ancestors. But he must have concluded that to thrash out the mistakes and express grievances at this stage of history would be anti-climatic. His real true struggle had already been carried out in secrecy within the Army, where airing complaints to a higher authority was taboo. He was lucky to have come out of the squabble without a scratch.

Some might ask how I obtained all this information. Is it authentic? Aiso never confided to me any of the foregoing. But I worked under him for three-and-a-half years. I had known him 45 years. Particularly after he had a mild heart attack our association became close. I went to see him almost every other week. Often we were joined by Ko Shibuya, Haruo Kugizaki and Rocky Yamada, all former instructors under him. Occasionally Shibuya's wife Fusako and my wife Mary joined with us. Our common intention was to entertain and console this great warrior who did so much for Nisei and for America.

On one occasion the conversation touched upon the incident whereby Rasmussen attempted to replace Aiso with a certain Columbia University professor named Leon Henderson, and Ko Shibuya remarked, "It was a good thing that Rasmussen did not force it. If he did, there would have been no MIS School left, because all of us would have applied for overseas assignments." Suddenly the judge's eyes seemed to moisten. I felt that harsh words denouncing the intolerable treatment he endured at the MIS School would spout out of his mouth. But he checked his emotions in time and simply said, "Thanks for your sentiment." He regained his composure and it ended there.

I encountered many happenings of this sort while associating with him. This is how I was able to piece together all the bits of information.

He was an avowed Christian—a serious student of theology. Today his faint silhouette looms before me as if to say, "I have done my part. I did my best. God knows it. My story need not be told."

Merry Christmas

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from the New Mexico JACL Chapter

Heavenly Father, we call you by many names, The Enlightened One, Allah, Jesus. During this holy season we thank you for all the gifts you have given us, for our brothers and sisters who are white, black, brown, red and yellow, many of whom where compassionate and understanding in our times of travail.

We pray that when we suffer from the actions of the few who would dislike us because of our ancestry, you will not let us forget the many who judge us on the content of our hearts and souls. We pray that you will give us the courage to confront and expel the prejudice and selfishness that lies in our own hearts, and replace it with love and understanding for all people. Amen.

Feliz Navidad

The Japanese American Experience or As I Remember It

BY FLORENCE DATE SMITH

Ever frequently, I have been asked of late the Japanese American story. To begin, I must confess that telling this story publicly until three years ago was psychologically agonizing and physically painful. Ever surprising to me, tears would run noiselessly, and excruciating stomach cramps overwhelmed me. For decades, I repressed memories of that period. Even to this day, some of my friends have not been able to share their stories freely or easily. I'd like to begin by noting some events more recent than the Evacuation of 1942.

An Update of History

In Oregon, the death of Min Yasui was noted by the media. A renowned graduate of the University of Oregon Law School, this diminutive man with dogged persistence and audacity challenged the U.S. Courts in a test case to the very end of his life. He questioned the legality of the government's decision to deprive American citizens of their freedom, justice and equality by its imposition of the 1942 Curfew Proclamation—a curfew on more than 110,000 persons of Japanese ancestry, aliens and American citizens alike, who lived on the West Coast.

In 1946, Gordon Hirabayashi, a University of Washington sociologist also challenged the constitutionality of the Evacuation orders. He noted that Japanese Americans are reluctant to "rock the boat and shake attention toward us." He was willing to do so because he held Western cultural values more strongly than many Nisei, the second generation Japanese Americans.

Then, 41 years after Evacuation, during the 1983 62nd Oregon Legislative Assembly, 13 senators and 19 representatives sponsored the Oregon Senate Joint Memorial 5. This Assembly memorialized our U.S. Congress to:

1) Consider appropriate compensation for all persons of Japanese descent who were relocated and interned during WW11, and

2) Pass legislation to prevent such actions in the future and to recognize the humiliation and suffering experienced by them during 1942-1946.

Other portions of the memorial accurately and succinctly describe the shame, feelings of helplessness, embarrassment and pain the Japanese Americans had . . . feelings which went unacknowledged by them, not shared with friends and family.

Early History

It occurred to me only lately that except for our own Native Americans, all residents of our nation are from immigrant stock, and I am no different. My parents came to the United States from Hiroshima, Japan in the early 1900s. Shortly after, I was born in San Francisco.

To make a long story shorter, I'd like to start with the year 1941. December the 7th, to be specific. I was in the library at the University of California. There was a sudden disruption in the normally muted and somber sanctuary of the library. Someone had brought in a radio. Whispered words went through the hallowed halls like a hurricane: JAPAN HAD ATTACKED PEARL HARBOR! It seemed as though at that moment, the entire campus community came to an abrupt halt.

Beginning with that afternoon, for Nisei, there was an added anxiety about the future. What was in store for our alien Japanese parents? Due to the laws of our land, Japanese immigrants could never become citizens, only permanent resident aliens. And *now enemy* aliens. Our parents, confident in the ways of democracy, said that whatever happened to them, we were to carry on in their places at home and at work . . . they, never dreaming that their children, American citizens, would be affected!

For the Nisei on campus, changes occurred rapidly. One by one, students from out-of-town were called home. My college support group quickly disappeared.

Soon thereafter, a curfew for all persons of Japanese descent, aliens and American citizens alike, was proclaimed. I felt as though I was under "house arrest" as I usually spent my days and most of my evenings in the university library or in class.

Now we were confined to our homes between the hours of 8 p.m. and 6 a.m. and furthermore restricted in travel to within a five-mile radius of our home. How many of us work miles from home? I wanted to shout, "Why us—What about persons of German and Italian descent?"

Another order followed. We were required to turn in all cameras, phonograph records, short wave radios, anything longer than paring knives or items the authorities considered weapons, including valuable family heirlooms.

The news media blared unsubstantiated headlines daily about the dangerous presence and activities of the Japanese. I read that commentators such as Westbrook Pegler wrote, "Herd them up, sterilize them and then ship them back to Japan and then sink the island."

This order was followed by another. Each family was to register and thereby receive a family number. We were #13533.

In April of 1942, Civilian Exclusion Order No. 5 was announced by the Western Defense Command, addressed to all persons of Japanese ancestry. This order was posted publicly and conspicuously everywhere. Everyone in town could not but see the order. I felt like a criminal, innocent but guilty of something. I was totally devastated. Did everyone have to know? I just wanted to disappear quietly, right then and there, like a ghost.

Our parents had accepted the situation where we were denied entry or acceptance in public swimming pools, restaurants, hotels, as well as restricted from land ownership or immigration quotas. But criminal accusations sufficient to warrant incarceration for citizens was another story.

It was obvious that I could not submerge quietly under the waters without a ripple. For example, one afternoon, on my way home from my last days at the university, a group of elementary age children with long sticks in their hands converged upon me shouting, "A Jap, a Jap, a Jap!!" I was a bit uneasy but not fearful. Very Asian thoughts went through my mind. How as it that these youngsters had no respect for an adult? Well, after all, was my second thought, I was only #13533.

The date of our departure had been announced so four days later we reported dutifully to the Civilian Control Center. We had in those few days and hours, hurriedly disposed of our entire household goods and necessities. Bargain-hunting neighbors and strangers had descended upon us, knowing we were at their mercy and constrained by the urgency of time.

So, as instructed, with our bedding, a suitcase, a tin plate and cup, fork, knife and spoon, and "only what we could carry," we waited there to be sent to some mysterious "Reception Center" somewhere out there. I do not believe my parents even carried a set of chopsticks as we were going to an "American" camp.

At this Civilian Control Station, I was shocked and then I can remember feeling at the same time extremely angry for the first time. Why? Uniformed men with guns were stationed everywhere. We had presented ourselves peacefully and certainly we would continue to do so. Tall towering guards herded us toward the buses. We quietly boarded them. Not because of the bayonets and guns but in spite of them.

Two Cultures

Have you ever wondered why and how thousands of persons of Japanese ancestry, over 70 percent of them American citizens, so willingly and non-violently left their homes in haste and entered into two concentration camps located in the barren unproductive areas of the United States?

All during my childhood years, my parents encouraged me to integrate American values which I learned well in the public schools; the beliefs and concepts of democracy, equality, the Bill of Rights, and the Constitution. On the other hand, simply by observing my parents' responses and behavior, I inherited their communication and relationship values which were a mixture of Buddhist, Shinto and Christian religious concepts. I felt enriched for I was a product of two worlds.

Now this dichotomy, this near impossible balancing of two different views: 1) belief in liberty and the freedoms guaranteed by the Constitution and 2) the precept which accepts and respects authority, subservience and acceptance of what will be, affected me more deeply than I was able to acknowledge . . . until decades later.

Recent studies proved helpful to me . . . studies which compared Japanese and Western cultural values in the areas of communication, personal relationships and perception. These studies indicated that when compared to Westerners, the Japanese generally, are more receptive, listen more than confront, show emotional restraints, exhibit humility and self-sacrifice, favor harmony and conformity, and have an unusual respect for authority.

As I was a product of a typical Western educational system but as I held many Asian cultural values, there seemed to have been a war raging within me. One side said, "Be assertive, verbally expressive, believe in equality, exercise the freedom to be an individual."

The other side said, "Be in unity, be humble, remember harmony and conformity, respect authority first, consider the welfare of the group and community rather than individual. In this is your strength and wisdom." In this struggle, the second side won. We followed all the proclamations and orders issued by both civilian and military authorities.

Internment Years

There at the "Reception Center" I was to experience added insults to my psyche. I could hardly believe that my new home was Horse Stall #48 at the Tanforan Race Track! Manure had been shoveled out, hay removed, and what debris remained was whitewashed over. There was a semblance of cleanliness. Up in the grandstand, there were working flush toilets with signs posted, "For Whites Only." I wondered could anyone imagine the depth of my pain?

We were there in the race track, behind barbed wire fences, watched day and night by armed guards in towers. There was roll call twice a day: 6 a.m. and 6 p.m. Feeling victimized by those in power over my life, I refused to be counted at 6 a.m. All our mail was opened and censored. Two raids were made to uncover nonexistent weapons. Indeed, we had become prisoners.

By the fall of 1942, children, youth, young people and elderly were located in one of 10 camps placed in bleak isolated desertlands. No one was accused of any crime and yet no one was able to call upon the protection guaranteed us by the Constitution.

After my relocation to Utah's desertland, Topaz, I taught in the upper elementary grades for $19 a month. My "appointive" Caucasian colleague told me she made $300 plus living expenses for the same work. I had repressed feelings about that situation, too.

One day, I strolled over to see how she and "they" lived. A large sign was boldly posted in their block, "For appointive staff only." I wondered what would happen to me if I were apprehended. I even stopped and used their facilities before leaving. I must confess my resentment was showing.

It jarred my personal integrity to be
accused unjustly of being a dangerous citizen, forcibly
moved to this remote area of the U.S.A. while
hundreds of thousands of Hawaiian Americans of
Japanese descent as well as German and Italian
Americans were not,
confined behind barbed wire fences with 10,000
others in an area one square mile, families living in
accommodations meant for single men in military
barracks with its mess hall and latrines,
watched by armed guards who were ordered to shoot
on sight anyone appearing or attempting to leave the
area,
incarcerated as a potential saboteur and then nine
months later have the armed services begin to recruit
for volunteers from these camps,
asked to swear unqualified allegiance to the U.S.A
and also forswear any form of allegiance to the
Japanese emperor or any other foreign power, (yes,
to both might get one in trouble).

Feelings ran high at this point. How could loyalty to the United States be questioned when at the same time the government was asking for evacuee volunteers for military service?

Government records show that about 1,000 volunteers joined from these camps and became part of the most highly decorated American combat unit in the entire history of the United States.

In another area, I hurt to the quick, for as a teacher I saw the effects of this public life upon the children of the camp community. They roamed freely about, not responsible to their own parents anymore. Why should they have been? Why, these adult parents couldn't even provide their own children with protection or even support them. In classrooms I was saddened to see a lack of courtesy and respect exhibited toward teachers, authority, and other children. The children seemed lost indeed. My task was to educate them academically and in addition to help them regain self-respect.

My mother, a former teacher and an observant person, said that during those years I appeared rather grim. I was! I was unable to share with her the fact that

Continued on page E-2a

Streetwise

BY MARSHALL SUMIDA

The mind—a powerful instrument
It can make or break us.
Tranquil it can push anxieties away.
Set toward a goal and programmed
it overcomes enormous obstacles.
—Inspired by RACHEL CARR

Life is like a tip of an iceberg; more remains hidden below the surface than can be seen.

Insight and instincts are used to avoid these hidden hazards to steer a productive course. This is "Street wise," the capacity to perceive and manage hidden details that directly or indirectly affect our lives.

One must set goals, anticipate problems and program the brain for productive action.

* * *

Lives are affected by the changes in economic, political, and social conditions.

Men do not live alone on islands. They are members of society. Moral, ethical, and legal codes for individual conduct have been established for society to function.

Men in power interpret such codes to suit their convenience.

* * *

Individuals find it difficult to cope with some interpretations.

Goals and priorities differ with individuals. Self-preservation and one's own welfare comes first.

Life is more than survival.

Immediate problems, receive priority.

* * *

Trial and error is a hard way to learn. Complex problems have no easy answers.

Resolving problems are part of life. Problems require careful analysis, good planning and detailed preparation. Asking questions from different points of reference is a learning process. And make adjustments as facts are determined.

Plan a course of action with detailed substeps. Many answers depend on contingencies yet to happen.

Have contingency plans ready.

Calculated risks are taken when necessary.

* * *

According to Murphy's Law—anything can go wrong—and usually does. When things don't work out, there are emotional reactions. Don't waste your time looking for excuses or a scapegoat to blame.

"To err is human, to look for scapegoats more human." Frustration is not having anyone to blame but yourself.

A setback can be a positive learning experience. It is better to have tried and failed, then go through life doing nothing.

* * *

A valuable lesson is learned by becoming "Street Wise"—the power to understand, accept adverse experiences, and not give up.

Reset goals, fine-tune problem, "debug" steps that went wrong, and START all over again.

* * *

Is what I am thinking, planning, or doing productive? Non-productive, or counter-productive? If goals will be productive, it's worth the effort.

GO FOR IT!
GO FOR BROKE!

* * *

Serendipity is the delight one feels when results turn out better than expected.

The Plain of Jars

BY MARY SHIMASAKI

What havoc exploded
Monstrous caverns like inverted caverns
Gaping wounds, carved sinister grimaces
Onslaughts of B-52s bound for the Ho Chi Minh Trail.
The plane circles over hundreds of massive jars,
Time and purpose lost in communal silence.

The plane lands, I face an awesome jar who speaks,
"Reverberations of the bombs still echo within,
I bear the wretched earth upon my shoulders,
See the bullet holes, the fissures of my torso"?
Other jars join in antiphonal chorus,
"I listened to the swishing robes of the enlightened,
Watched caravans of silk, tributes for palaces of Cathay,
Craftsmen of porcelain captured for the conquerors".

"I felt the earth tremor with thundering hoofbeats,
Savage clashing swords, Burmese and Thai,"
"I glimpsed a princess swaying in the golden palanquin,
A peace offering to the Kingdom of the Kymers,
I plied with the brothers, a nationalist, a communist,
Charging their armies in bloody fratricide".

"Avarice, jealousy, power, intrigue,
I have witnessed all the base emotions of man,
Zooming planes, bursting napalm, explosioning CBU's
Cries of the anguished, terrors of children,
Faltering weak, raspings of the dying."

"Man who raised the temple towers,
Tamed the angry rushing waters,
Bridged the mountains, burrowed tunnels,
Painted treasures, scribed pages of wisdom.
Man who walked upon the moon,
Split the atom, computerized chips."

"Man endowed with the supreme gift of creation,
Made in the likeness of his Maker,
Why, Oh why are you once again destroying?
Are MX, Star Wars, life but playthings?
Only you can will and change,
Walls into dialogues,
Swords into plowshares,
Holocaust into peace."

The jars fell silent.

A Nisei's Continuing Faith

BY MAY IWAHASHI

Upon the signing of the Civil Liberties Act. H.R. 442, August 10, 1988.

Deprived of all rights of citizenship,
Herded as cattle to desolate, unwanted
wastes of civilization,
Incarcerated behind barbed—wire fences,
Gun—toting guards on duty,
Housed in tar-papered barracks which could
not restrain ravages of sand, rain, cold,
Lost my individuality and privacy to
communal housing, mess halls, toilets, showers.
Upheaval, humiliation, isolation, injustice, identity crisis,
I was a pawn in economic, class,
racial struggles of self-serving powers.
For many decades my wounds were buried in cobweb of
conflicting emotions — shame, timidity, fear.
I am finally vindicated, guiltless, liberated!
I sing a new triumphal proclamation of right over wrong,
A memorial to justice of a great nation
correcting a grievous error,
A beacon of hope to all peoples of the world.
Now I have a new challenge to liberate the oppressed,
dignify and uplift humanity,
That freedom, righteousness, equality, peace
may ring in every soul.

A Time

BY FRED YAMASHITA

To be or not to be —
to reiterate my show of loyalty.
My love of life and land
is like that of any other man.
Then why am I denied?
"We can't trust the slanty eyed."
This can't be real, this tale of fiction
still I salute the contradiction
that waves so bold, red, white and blue,
it stands for freedom and justice, for who?

To see or not to see —
what is happening to my family.
To my people so strong, so proud,
the tears they shed aren't heard aloud.
But anger and confusion seeps through the soul,
and what we want America to know,
is that we will endure despite and within
the laws you have forged to fence us in.
We will fight for you,
unlock these yellow hands,
with our blood, prove to be, true Americans.

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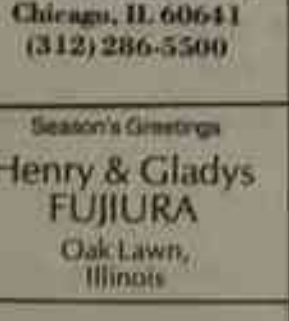
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A Comparison of U.S. Treatment of German and Italian POWs with Interned Japanese Americans During WW2

BY RONALD NELSON

INTRODUCTION AND BACKGROUND

In 1830 the Congress of the United States passed the Indian Removal Act. This law gave the president the power to exchange government land west of the Mississippi for Indian Nation land in the east. Of course, the Indians did not want to move, but rather than face forceful eviction, most of the Indian Nations gave-in and relocated. However, several Indian Nations failed to move fast enough to suit the United States government; in 1836, the Creeks were handcuffed, chained, and led from their homes. In the winter of 1838, the Cherokees, the last of the Indian nations to be moved, were forced-marched to land west of the Mississippi. Of the 15,000 men, women, and children who began the trek, less than 11,000 arrived at their new homes; over 4,000 died enroute. This episode in American history would become known as the "Trail of Tears."[1]

In our 20th century sophistication, this tragic event has been largely forgotten or rationalized by asserting that Indians were just a savage people. Nothing of similar nature could happen in modern America. Or could it?

On Dec. 7, 1941, Japanese forces attacked the United States naval installation at Pearl Harbor. Four days later, the United States was at war, not only with Japan but also with Germany and Italy. President Roosevelt immediately issued a series of proclamations restricting the activities of Japanese aliens; their assets and credits were frozen by the Treasury Department. These sanctions, of course, closed most Japanese owned business.[2]

The next encumbrance came in January 1942. Fear of some type of enemy action along the west coast of the United States caused the creation of the Western Defense Command; the coastal area from Canada to Mexico was designated Military Area No. 1. This area included portions of Washington, Oregon, California, and Arizona and was subdivided into 99 exclusion areas.

Gen. De Witt's Orders

During January 1942, John L. DeWitt, commanding general of the Western Defense Command, asked officials in Washington to declare certain specific exclusion areas "off limits" to enemy aliens.

On Jan. 29, 1942, in response to Gen. DeWitt's request, Attorney General Biddle ordered all aliens to leave areas around airports, powerhouses, dams, and military installations by Feb. 24.[3]

On Feb. 19, while these critical areas were being evacuated, President Roosevelt issued Executive Order 9066, which now gave Gen. DeWitt authority over these evacuation proceedings.[4]

On March 2, Gen. DeWitt ordered that aliens living anywhere in Military Area No. 1 must relocate to some region outside the area.

However, on March 27, DeWitt changed his previous order and said there would be no more voluntary movement. Enemy aliens were to remain where they were and await further orders, which came in a series of Civilian Exclusion Orders. These orders, which were issued between April 30 and Aug. 8, systematically provided for the forcible removal and detention of enemy aliens living in all 99 exclusion areas.[5]

The Enemy Alien

One curious factor regarding this entire affair was that the interpretation of who constituted an enemy alien was left up to Gen. DeWitt. One would logically think that an enemy alien would be a person residing in the United States who was a citizen of one of the countries with whom the United States was at war. This was not Gen. DeWitt's definition.

According to DeWitt an enemy alien was neither German nor Italian but was anyone of Japanese ancestry: man, woman, or child. "A Jap's a Jap," DeWitt declared. "It makes no difference whether he is an American citizen or not."[6] It also did not seem to matter to DeWitt that neither the FBI nor the War Department could find any evidence of sabotage by a civilian Japanese in Hawaii either before, during, or after the air attack.[7] Nor did DeWitt care that even though Japanese made up 32 percent of the population in Hawaii as compared with less than two percent in California, the Army was not planning to voluntarily or forcibly move or to intern any Japanese living in Hawaii.[8] To this information DeWitt replied, "The very fact that no sabotage has taken place to date is a disturbing and confirming indication that such action will be taken."[9]

By Aug. 8, 1942, 113,000 Japanese, 80,000 of whom were American citizens, had been rounded up and placed under armed guard. During the month of August, the United States also made an agreement with Great Britain to accept 50,000 German and Italian prisoners-of-war.[10] As the United States became more involved in the war, the number of prisoners increased until in May 1945, there were 371,683 German and 50,273 Italian prisoners-of-war in the United States.[11]

A comparison of the Japanese American internees with the German and Italian prisoners-of-war reveals unmistakable discrepancies in treatment. In six crucial area of confinement initial treatment, transportation, housing, food, work and pay, and education, the Japanese Americans received far less favorable treatment.

Initial Treatment

The forcible round-up of Japanese Americans began on April 30, 1942 with the issuance of Civilian Exclusion Order No. 27. This and subsequent orders, gave the Japanese living in the specific geographical area covered by each order, 14 days to store, sell, or dispose of all their worldly goods and be ready to be packed up and transported to temporary detention facilities or as they were called by the Army, Assembly Centers.[12] As no arrangements for storing belongings or selling property was provided by the United States Government, many non-Japanese "bargain hunters" took advantage of the situation.[13]

Civilian Exclusion Order No. 27 also gave a list of items that each "evacuee" was required to bring to the assembly centers: bedding, (no mattresses), linens, toilet articles, extra clothing, eating utensils, and essential personal effects. No pets of any kind were allowed.[14] As nothing could be brought to the assembly centers which could not be carried by hand, it is obvious that not much more than the "required items" could be taken.[15]

There were 16 assembly centers in the four western states: 13 in California and one each in Washington, Oregon, and Arizona.[16] These assembly centers were converted fairgrounds, racetracks, and athletic stadiums.[17] These centers were to be used only for a short time until the "permanent" facilities could be completed. This "short time" varied from 27 days for the Mayer, Arizona, facility to 215 days at Santa Anita.[18]

Santa Anita was a very beautiful horse and harness racing track at the base of the Sierra Madre Mountains in Arcadia, just northeast of downtown Los Angeles. The racetrack was designed to hold about 17,000 people for racing events. For the 215 days it was used as an assembly center, it slept, fed, and housed 21,000 Japanese Americans.[19]

Instead of horses in the stalls, there were Japanese families, with up to four persons per stall. Similar living conditions were to be found at Tanforan Race Track near San Francisco. Upon arrival at the centers, each person was issued a bed-ticking bag and was told to fill it with straw for use as a mattress. Unfortunately, the Army did not have time to clean the manure from the stalls prior to their human occupancy. The welcoming meal was in keeping with the living conditions: boiled potatoes and two slices of bread at Tanforan; pork and beans at Santa Anita.[20]

At the other assembly centers, where ready-made housing was unavailable, temporary buildings had been constructed. These buildings were about two blocks long and were divided by six foot tall partitions into family units 18 feet wide by 21 feet long. These partial dividers of course, offered only a modicum of privacy. Each family unit was to hold up to seven persons. one small washroom was provided for every 250 people.[21] Common to all assembly centers was the security: barbed-wire fences, flood lights, and guard towers with machine guns.[22]

The closest comparison to these assembly centers that the German and Italian prisoners-of-war experienced was the treatment they received while enroute to the United States from Europe. It was common practice to transport the American wounded and the prisoners on the same ships, many of which were converted luxury liners. The prisoners were assigned cabins and ate the same food as the Americans. Ice cream and stewed plums were two favorite desserts. Prisoners were supplied with cigarettes, writing paper, and newspapers. They occupied their free time with shuffle board and they entertained the American wounded with boxing and wrestling matches. It was reported that one American soldier, recovering from his wounds, made a statment to the effect that he wished the prisoners would ask that the empty swimming pool on the ship be filled with water so that everybody could take a swim.[23]

An Interesting Comparison — Transportation

As the permanent War Relocation Authority centers were completed, and in some instances even before they were completed, the Japanese Americans were transferred from the assembly centers to these new facilities.

Of course, when the German and Italian POW's arrived on the east coast, they were transported to various prisoner of war camps throughout the United States. Although this transportation episode consumed an insignificant amount of time in the lives of the two groups, it afforded an interesting comparison in their treatment.

The journey from the assembly center at Tanforan, to the new facility at Topaz, Utah, required two nights and one day by train. Each trip transported about 500 persons. The rail coaches apparently had not been used in some time and they were dilapidated and covered with dust. The entire journey was made in semi-darkness because the gas light did not work and the shades were drawn with no one permitted to look outside, either during the day or at night. Each coach had at least one armed guard. About half way through the trip, the train stopped to allow the "passengers" to walk around. This stop was at a predetermined location in the desert and came equipped with barbed wire on both sides of the track and armed military police every fifteen feet.[24]

The basic unit at a typical relocation center was the barrack. It was an all wooden structure 20 feet wide by 120 feet long and, like the temporary facilities, had no interior walls.

Each unit was divided with six-foot-high, partitions into six rooms ranging in size from 16 feet wide by 20 feet long to 20 feet wide by 24 feet long. The larger rooms were used for families with up to eight persons. Exterior walls were wood sheathing nailed to two-by-four studs. The wood sheathing was covered with black tar paper.

A group of 12 barracks made up one section. Each section had one mess hall and one sanitation building which contained men's and women's latrines and showers as well as laundry facilities. These sanitation facilities could be as far as 200 feet away from the barracks. Two sections of 12 barracks each comprised a block. Blocks were assembled, as required, to make up a center.

The furnishings were as meager as the buildings. Each family room had a stove for heat and a droplight for illumination. Army cots were also supplied. Any additional furniture that a family desired had to be made from scrap lumber.[25]

At the Rohwer, Ark., center, the internees were allowed to go to swamps, which were close to the center, and cut cypress knees. These knees were made into tables, chairs, and stands of various sizes.[26] Common to all centers was, of course, the high fences, topped with barbed wire, powerful flood lights, and guard towers

Continued on next page

COMPARISON

Continued from previous page

equipped with machine guns.

The main housing for the German and Italian prisoners was an extra room at existing military installations. One hundred and forty two such military bases were used throughout the country.[29] Areas within existing camps were cordoned off with chain-link fence; appropriate flood lights and guard houses were installed. When room at military installations was exhausted, abandoned Civilian Conservation Corps camps were used. New construction, when required, was very similar to the type used for the Japanese, i.e. tar-paper-covered wood sheathing on two by four inch studs.

A notable difference in construction was, however, that the prisoner barracks had concrete-slab floors, whereas the barracks constructed for the Japanese had wooden floors. These wooden floors were made of green lumber and when they dried they separated, buckled, and left large gaps.[30] These openings allowed dust and dirt to blow into the rooms. In winter, cold air would come through the cracks making adequate heating difficult if not impossible.

Another point of comparison between the housing for the two groups was the square footage allowed for each person. The 20 x 24 foot room for a family of eight persons provided 60 square feet per person. The enlisted prisoners-of-war were allotted 40 square feet each and officers had 120 square feet each. In addition, space was made available for officers to have their orderlies with them.[31]

Rations Different Between WRA and Army Camps

The quality of food in the relocation centers varied from center to center depending upon their locations. Where arid conditions prevailed, the food supplied by the U.S. government lacked variety; typically, bananas were the only fresh fruit and cabbage sufficed for the only fresh vegetable.[32] After the centers were in operation for some time and the internees had established farms, the centers in the more fertile areas not only supplied their own needs but also sent surplus food to other centers. For example, at Tule Lake, located in a fertile area of northern California, beets, carrots, and rutabagas were grown to supply that center for the winter and an additional 150 carloads of surplus were sent to other centers.[33]

Another problem with the food was that many people required a special diet for medical reasons such as allergies, diabetes, high blood pressure, ulcers, etc. No provisions were made for these special cases.[34]

Because the majority of prisoners of war were housed at military bases, they ate the same food as the American soldiers. A typical first meal to greet the prisoners was: beef, tomatoes, green vegetables, milk, real coffee, and ice cream. The canteens had cigarettes and some had beer and wine for sale.[35] After receiving some complaints about the food not being what the prisoners were used to because of different cultural tastes, the menus were altered to serve more traditional German and Italian food.[36] When the Germans began cooking for their own people they would prepare gourmet German dishes; the Germans had found some way to trade bushels of beans for large amounts of sauerkraut.[37]

Work and Pay: Prisoners Comparatively Better Off

The general operation of a WRA center, which contained from 10,000 to 20,000 people, required a substantial number of workers. Work corps were established among the Japanese Americans to take care of plumbing and electrical problems; internee-carpenters were available to help families make their drab living quarters more comfortable. Cooks, waiters, and dishwashers also came from the internees. Camps were expected to be as self-sufficient as possible. To this end, farms were started and vegetables were grown. Medical and dental care were also supplied by the internees.[38] For this work, the internees received monthly wages. For an unskilled laborer the pay was $8 per month and for a professional, such as a doctor or a dentist, the pay was $16 per month. This pay was over and above the base monthly allotment of $2.50 for singles, $4 for couples, and $1 for those of less than 16 years of age. A family maximum of $7.50 per month was set.[39]

There was a manpower shortage in the United States due, of course, to the military requirements. The German and Italian prisoners-of-war were used to relieve this shortage. The prisoners performed a variety of tasks working in agricultural fields, factories, shops, and military installations.[40] A group of German prisoners volunteered to help prevent flood damage along the Mississippi. They worked 26 straight hours and piled over 10,000 sand bags along the levees.[41] For any work prisoners performed they were paid 80 cents a day, which was in addition to the 10 cents a day normal allowance. Therefore, a prisoner, who was a common laborer, would receive $19 per month. This amount was almost twice as much as his Japanese American counterpart received and was the same as a Japanese American doctor or dentist was paid. German and Italian officers were not required to work but they received a monthly allowance. Lieutenants received $20, captains received $30, and majors and above received $40.[42]

Sharp Contrasts in Education

The relocation centers were occupied before any formal plan for the education of the 30,000 school-age children was developed. The War Relocation Authority finally organized a program and recruited some Caucasian teachers to work in the centers. It was still necessary to draw one half of the required teachers from the ranks of the interned Japanese and Japanese Americans.[43] Facilities were minimal. There was one spare barrack for each block that was used for indoor recreation, church services, and school rooms. Classrooms were improvised in these spare barracks by temporary partitions. Since no desks were provided, the internees made benches from scrap lumber. There was also a major shortage of textbooks and school supplies.[44]

The adults organized a good educational program among themselves. As the internees came from a broad cross section of West Coast American society, many occupations and trades were represented. The internees used their knowledge and skill to organize 165 different classes at the Topaz center in Utah. Courses ranging from psychology to auto-mechanics were offered.[45] Appeals to colleges and universities for correspondence courses and guest lecturers were constantly refused.[46] Magazines and books for libraries were supplied by volunteer charitable organizations.[47]

In sharp contrast to the somewhat benign attitude of the United States government regarding the education of the Japanese Americans, was the Army's major education program for the German and Italian prisoners-of-war. This program, in addition to providing general education for each prisoner, selected and specially trained potential leaders for important roles in postwar Germany.

To accomplish this educational program, a Special Projects Division of the Office of Provost Marshal General was created.[48] The program was administered by nine field-grade officers and operated by 150 company-grade officers who spoke German and had a liberal arts college degree. The motion picture industry, journalists, experts in German and American literature, and educators were enlisted to develop the program.[49]

Fourteen universities were selected by the American Council on Education to provide correspondence courses to the prisoners. Books, film strips, films, slides, and classroom supplies were made available. Lectures by German-speaking Americans were also part of the program. Classes were held in a variety of subjects such as chemistry, physics, English, journalism, etc. Emphasis was placed on courses in American history and government. Classroom discussions were held, examinations were given, and grade cards were issued.

Coordination among the U.S. War Department, the German Red Cross, and the Reich Ministry of Education insured that prisoners received full university credit for their schooling once they returned to Germany.[51]

For those prisoners showing leadership qualities, a special six-day intensive training course was set up at Fort Eustis, Va. This school dealt with basic concepts of freedom, democracy, and personal worth and the importance of the individual. One prisoner, on his way back to Germany after the war, was asked what he thought about the Fort Eustis experience. He replied, "Fort Eustis is the greatest thing that ever happened to me. Even though it was only a short course, it was an experience that I will remember for a lifetime. Eustis restored my faith in God and man. It's not only what was taught at Eustis, but also the fact that the school existed in the first place. Only the United States could have created such a place."[52]

CONCLUSIONS

In the several areas chosen for comparison, the German and Italian prisoners-of-war were shown to have been treated considerably better than the interned Japanese Americans. The question is, of course, why the difference?

Logic dictates that if large numbers of people are going to be placed under armed guard, in the same country and ultimately under the same authority, then the treatment received by all persons should be somewhat similar. To try to prove that there was some type of conspiracy to discriminate between the two groups would probably lead nowhere. If the government did not provide for an agency to coordinate the activities between the Departments of War and State in the pursuit of wartime aims,[53] there was undoubtedly no agency or even an individual who had complete knowledge of the conditions of the Japanese Americans and the prisoners-of-war. Therefore, no single agency or individual influenced treatment and handling of the two groups.

It can only be said that the way each group was treated served as an indication of the government's policies toward each group. The comparison of the inequitable treatment is evidence of the governments overall prejudicial policies toward the Japanese Americans, intentional or not.

What were these different policies? The reason given for the good treatment of the Germans and the Italians was twofold. First, the United States Army hoped that by treating the prisoners-of-war at least as well as, and for the most part, considerably better than required by the Geneva Convention, Germany would do likewise with captured Americans. Second, as the war drew to a close, it was also hoped that there would not be any fanatical last-minute resistance by the German soldiers. The fear of surrender would have been reduced because soldiers knew how they would be treated as prisoners. Studies have shown that the Army's hopes, overall, paid off.[54]

In regards to the Japanese as a racial group, official policy in the beginning was almost totally confined to California. As early as 1913, an Alien Land Bill was passed which limited Japanese from bequeathing any owned or leased lands. This land policy was due to the overwhelming success the Japanese had with farming; they had captured a large share of the produce market in just a few years. In 1920, this law was modified to prohibit Japanese aliens from leasing any agricultural land. The Supreme Court of the United States upheld the constitutionality of that law in 1923, and in 1924, United States Sen. Samuel Shortridge of California introduced the Quota Immigration Act. This law essentially meant that Japanese were denied both immigration and citizenship.[55]

Even with all these handicaps, the Japanese produce business had tripled between 1924 and 1941, and was grossing over $35,000,000 annually. In Los Angeles alone, the Japanese floral industry amounted to over $4,000,000 per year. The outbreak of hostilities in 1941 led to a new round of racial discrimination and gave California officials and those in the other western states, prodded, of course, by those in competition with the Japanese, a new tool in which to solve their 50-year Japanese problem. With internment and minimal care came the hope that the Japanese would not return.[56] As with the case of the American Indian over 100 years earlier, governmental policy, based solely on economic and racial grounds, was formulated to physically relocate an entire population.

The final examples will summarize the policies of the United States government toward the prisoners of war and the Japanese Americans. A former Afrika Korps corporal and prisoner-of-war returned to Texas several years ago and was interviewed about his experiences in a prisoner of war camp. He told reporters, "I'll tell you, pal, if there is ever another war, get on the side that America isn't, then get captured by the Americans—you'll have it made!"[57]

In contrast to this treatment was the almost unbelievably hypocritical policy of the United States government concerning the relatives of Japanese American soldiers serving in the 442nd Regimental Combat Team based in Europe. This unit was composed entirely of Japanese Americans and was the most decorated unit in the history of the United States Army. Government policy prohibited relatives living in internment camps from going to Washington, D.C., or even to the nearest military base, to accept posthumous awards for their sons and husbands who died fighting for their country, the United States of America.[58]

FOOTNOTES

[1]Edward Powers, *Indochinese America* (Illinois, 1969), pp.317-322.
[2]Dorothy Swaine Thomas and Richard S. Nishimoto, *The Spoilage* (Berkeley, 1946), pp. 3-4.
[3]Ibid., p. 8.
[4]Harry H. Kitano, *Japanese Americans* (New York, 1967), p. 32.
[5]Jacobus ten Broek, Edward N. Barnhart, and Floyd W. Matson, *Prejudice, War and the Constitution* (Berkeley, 1968), pp.123-124.
[6]Thomas, *The Spoilage*, p. 20.
[7]"Justice for Evacuees: Internment of the Japanese," *Christian Century*, 59, 10 June 1942, p. 750.
[8]E.V. Rostow, "Our Worst Wartime Mistake," *Harper*, 191 September 1945, p. 193.
[9]Thomas, *The Spoilage*, p. 5.
[10]Arnold Krammer, *Nazi Prisoners of War in America* (New York, 1979), p. 2.
[11]Ibid., p. 272.
[12]ten Broek, *Prejudice*, p. 12.
[13]Charles Iglehart, "Citizens Behind Barbed Wire, Evacuation of Japanese," *Nation*, 154, 6 June 1942, p. 650.
[14]Allan R. Bosworth, *America's Concentration Camps* (New York, 1970), p. 112.
[15]Ibid., p. 43.
[16]Bill Hosokawa, *Nisei The Quiet Americans* (New York, 1969), p. 327.
[17]Edward H. Spicer, et.al., *Impounded People* (Tucson, 1969), p. 327.
[18]Bosworth, *America Concentration Camps*, p. 118.
[19]A.A. Hunter, "Tragedy Haunts Steps of Exiles," Christian Century, 59, 27 May 1942, p. 711.
[20]Bosworth, *America's Concentration Camps*, pp. 117-119.
[21]Ted Nakashima, "Concentration Camps U.S. Style," *New Republic*, 106, 15 June 1942, p. 882.
[22]"Justice of the Evacuees," p. 750.
[23]Krammer, *Nazi Prisoners*, p. 16.
[24]Hosokawa, *Nisei*, p. 343.
[25]Krammer, *Nazi Prisoners*, p. 18.
[26]Robert A. Wilson and Bill Hosokawa, *East To America* (New York, 1980) p. 212.
[27]Hosokawa, *Nisei*, pp. 341-342.
[28]Corinne Fendel, "Community Activities in a War Relocation Center in Arkansas," *Recreation*, 38, August 1944, p. 264.
[29]Krammer, *Nazi Prisoners*, p. 269-270.
[30]Ibid., p. 35, Thomas, *The Spoilage*, p. 20.
[31]Krammer, *Nazi Prisoners*, p. 33.
[32]Iglehart, "Citizens Behind Barbed Wire," p. 646.

Continued on page E-16

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Season's Greetings
"FROM THE BLUE CHIP CITY"
Cincinnati JACL
CINCINNATI, OHIO

AN OVERDUE MESSAGE

This brief Holiday Greeting is for my parents, Taro and Rose Mukai. 1988 has been filled with many events—some sad, such as the passing away of our Issei grandmothers, and some joyful, such as the gratification of receiving recognition for the wrongdoings imposed on you both as Japanese Americans back in 1942. It is hard as a Sansei to even imagine what it would be like not to be able to do or go as you pleased. This "overdue message", however, is just to say that I am grateful for all that you both have said, taught, and accomplished throughout the years. You make a great team and deserve the very best for 1989 and forever. JO

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Keetley Reunion Brings Together Friends and Neighbors

BY GRACE MIYAMOTO

I saw the elderly Caucasian lady coming in through the doorway of the hospitality suite of the Ramada Hotel, searching the faces of the people in the room. Suddenly her face lit up in recognition.

"Doc Tsujimoto!" she exclaimed, rushing over to a short little Japanese man.

"Mrs. O'Toole, how great to see you here. I'm so glad you could come to this reunion," said Masao Doc Tsujimoto.

They shook hands warmly and could not believe it had been 46 years since they had all lived in a remote little valley named Keetley deep in the Wasatch mountains. After all those years, they were meeting on the Fourth of July weekend in Los Angeles for a reunion of people who had migrated from California to Utah during the war years.

Arlene O'Toole and her husband John were operating a little grocery store and gas station in Keetley when a large contingent of Japanese Americans moved there from California.

Masao Tsujimoto or "Doc," as we called him, was a pharmacist and a member of the group that lived in Keetley and kept a historically important diary of that period in their lives.

When President Roosevelt gave the Army the power to remove any person of Japanese descent from the West Coast, Japanese Americans were given the opportunity to move voluntarily to an inland state, if they moved by March 29, 1942. After that date, they would have to go to various relocation centers in different parts of the western states. Most of the Japanese had little choice but to go into the relocation centers. They knew no one outside of California, many heads of families were Issei who could speak little or no English and there were many who were afraid to move to unknown places since there were many rumors of anti-Japanese sentiment and hostilities.

The Commission on Wartime Relocation and Internment of Civilians reports show that of the 110,000 Nikkei on the West Coast over 10,000 Nikkei had intentions of moving, but the actual number that succeeded in moving before the deadline of March 29 were less than 5,000.

Among the 5,000 Volunteer Evacuees

My family and relatives were among those 5,000 people. My father, Fred Isamu Wada, who was then 35, had no intention of being incarcerated in any kind of center. He had struggled through a life of poverty as a child, but by hard work and determination had built up a successful produce store in Oakland, Calif. He was not about to give up all he had worked for and be put into any kind of "prison." He was an independent man and had too much pride to be put into a restricted camp.

My mother, Masako, was born in the state of Utah and had spent her early childhood there. She suggested they move to Utah because she remembered people there being friendly and helpful to her family. She knew that many of them were Mormons, who themselves had felt religious persecution and felt empathy towards people like her family.

When my father read an article in the newspaper about farmers in Utah needing laborers, he decided to go to Utah and try and locate a place for them to move to. It was no easy matter.

He first talked with some long time Japanese residents of Utah, explaining that he would like to bring a large group of JA's to Utah to farm. They discouraged this idea because they felt that this would create more hostilities toward all Japanese in general.

Although the Japanese American Citizens League (JACL) tried to help initial evacuees find work, as more and more Japanese came to Utah, it opposed the coming of the West Coast Japanese in large numbers. JACL members were afraid for their own precarious position in the communities of Salt Lake and Ogden.

Undaunted, Fred Wada went before 350 people in Duchesne and Uintah Counties to convince them, in his broken English, to allow him to bring about 130 Japanese there to farm. He assured them that each man would bring about $1,500 in cash or equipment. He promised them that no one would ever go on welfare, they were all honest, hard-working people. He finally managed to persuade them.

Next, he found a 3,200-acre ranch, owned by George A. Fisher, 40 miles from Salt Lake City that had existing apartments and cottages that could house all the people he wanted to bring there.

My father then proceeded to convince Gov. Maw of Utah to allow him to bring the large group of Japanese Americans to Utah to farm and help the war effort by raising food. When he finally accomplished his goal, he returned to California and informed his relatives and friends that they could move to Utah. Like all Nikkei at that time, they had to sell most of their worldly possessions for a fraction of their real value. They took with them as much as they could on cars and trucks. Larger shipments of farm equipment, Japanese foods, furniture and personal belongings were sent by freight train.

Most of the Nikkei left California on March 28, just before the deadline, and arrived in Keetley after an exhausting two night, two day drive. Keetley was at an elevation of 6,200 feet and it was still covered with snow. For most of these Californians, it was the first time they saw snow.

My mother recalls seeing the remote and lonely looking valley and remembering the fact that she could not stop the tears that streamed down her face, wondering how they were going to survive in this hostile environment. Would they be able to feed their three small children and all the families they had brought with them?

My mother's worries and concerns increased when a few days after they settled in Keetley, everyone was jarred awake in the middle of the night by a tremendous explosion. Someone from a nearby mine had set off dynamite to frighten the new settlers.

When Gov. Maw heard of this incident, he wired Fred Wada and told him he thought it would be best if they all moved. But my father ignored the wire. He had little choice—they had nowhere else to go. They would have to stay and make the best of things. But he had many a sleepless night, wondering if there would be another dynamite blast. Responsibility for the safety and welfare of all the people he had brought to Keetley weighed heavily on his mind.

When the snow finally melted, the settlers found only grazing land covered with sage brush. It took a lot of hard work to dig out the rocks and sage brush before they could start planting seeds, but after long days and months of hard work, they were rewarded with a bounty of fruits and vegetables. Although there were a number of farmers among them, most of them had never farmed before and those were exhausting, tiring days. They trucked the high quality produce to Salt Lake City and proudly put up a big sign by Highway 40 that bore the words "Food for Freedom." It was a symbol of their patriotism and their desire to help America win the war.

One of the first things the Nikkei did upon arrival in Keetley was to build a *furo-ba* (bath house). A huge metal vegetable wash tub was turned into a *furo* and a carpenter built a shed around it so everyone could enjoy the warmth of the *furo* during those freezing-cold nights.

When summer ended, the children went to school in the little town of Heber City. We were an uncommon sight for the townspeople, most of whom had never seen Japanese before. I can still recall my first day of school. As we got off the bus, curious children and a few parents were there standing and watching us. One mother came toward me and stroked my hair. In those days, I had bangs and straight, coarse, shiny hair. She just wanted to know what it felt like. The texture was so different from her own curly, soft blonde hair. One little child asked her mother, "What kind of soap do they wash with? Their skin is a strange color."

Although we were certainly strangely alien to this community, most of the people were kind and helpful. As time went on we became friends with many of them. In fact, one of the men in our group noted that a year or so after the dynamite incident, one of the miners he befriended told him that he had been the one that had thrown the dynamite. He said he was sorry he had done it. He didn't want to harm anyone, but just wanted to frighten us away. But after he had gotten to know us, he realized that we were really a nice group of people and had developed a respect for our hard working nature.

Children attended Mormon Sunday schools, a few JA boys organized basketball competitions between the boys in Keetley and the boys from a nearby mine. Some of the men helped start victory (small vegetable) gardens in the back yards of friends in Heber City. Slowly, the people in the community learned to lose their fears and apprehensions and began to accept us.

People like John and Arlene O'Toole became very special life-long friends with some of the Japanese in Keetley, because they were truly the kinds of people who make America the great country that it is. They had the courage to give a willing and helping hand to a group of displaced people no one wanted. John O'Toole had himself deputized in order to prevent another dynamite incident and see to it that no harm came to this group.

* * *

So it was no wonder that the members of the reunion who met on July 2 and 3 were so happy to see Mrs. O'Toole and her son, Jack. They were only sorry that her husband, John, and daughter, Patty, had passed away and were unable to be at this memorable occasion.

Another such man was Dr. Russell R. Wherritt, a kind and compassionate doctor who was always there when we needed him.

George A. Fisher, our landlord, was severely criticized by many for leasing to the Japanese, but when the war ended and the last of the group returned to California, he wrote a letter dated January 15, 1945. Excerpts follow:

> "And here endeth a chapter in a great American drama. The (140) Japanese Americans who participated in the migration herein recorded have my profound respect. Many of them have gone to more desirable locations. None of them have proven shoddy stuff. Quietly, patiently and without bitterness they have added countless tons of food stuffs. Entering a community where there never had been a Japanese, Chinese or Negro resident, they endeared themselves to the local citizenry by their unstinted devotion to the cause of America which gave them citizenship. Their sons and brothers are brushing shoulders tonight along with my boy and yours on many a far flung battle front. At home, their manpower has been devoted to filling critical labor gaps. The exacting scrutiny to which they have been subjected; the merciless jibes of the ignorant; the sudden jar of dislocation from the even tenor of their way of life on the Coast, could not be detected in their daily lives here in these new surroundings.
>
> "I feel that if every cross section of one hundred thousand souls in the United States could stand the acid test to which these citizens have been put, the safety of this government would be assured."

One hundred and eighty-three people came to the banquet. Most of them were original members of the group that went to Keetley, but many were spouses, children and grandchildren, who for the first time heard in detail from various speakers about the hardships, trials and tribulations of that time. They watched slides and films showing the story of this courageous band of people. They heard old nostalgic songs that brought back special memories. But most of all they talked about those days, sharing their many experiences.

Today, most of the original members have returned to the areas they had settled before the war and all are doing well. After the war, they returned to a still hostile community and felt the after-effects of the war and prejudice against all Japanese, but they had worked hard, persevered and done well. They passed on sound values to their children: Hard work builds good character; living honestly and holding high moral and ethical standards would reap its own rewards.

When I talked to friends or read accounts of people who went to camps like Manzanar and Topaz, I realize how fortunate we were to have escaped the experience of being incarcerated in camps. In Jeanne Wakatsuki Houston's book, *Farewell to Manzanar*, she writes about her father:

> "It was the charge of disloyalty. For a man raised in Japan there was no greater disgrace. And it was the humiliation. It brought him face to face with his own vulnerability, his own powerlessness. He had no rights, no home, no control over his own life. This kind of emasculation was suffered, in one form or another by all the men interned at Manzanar."

JA EXPERIENCE

Continued from page E-7

I was depressed, lonely, overwhelmed and facing a frightening future. I had suddenly become the "head of the family" for I was the sole American in the family in a country which was treating us with hostility.

In addition, my father was in the hospital. I was told by the unsympathetic Caucasian hospital administrator that my father would never leave the hospital and furthermore, the doctor didn't care about this case. When I reported this incident to my minister, all evacuee ministers in this camp called upon the medical officer. Misdiagnosed, my father lived an additional 13 years after being released from camp. But my mother died four years after entering internment. She needed medical care and surgery that camp personnel or the hospital could not provide. For us, my father's hospitalization marked a permanent separation for us as a family.

Conclusion

This is my story. I tell it and hope that it will help others understand why I supported evacuees Min Yasui, Gordon Hirabayashi and others who filed suit against the U.S. government to have curfew, evacuation and internment proclaimed unnecessary and an illegal act according to the laws of our land.

I also laud the work of the Japanese American Citizens League which worked toward the passage of the redress bill, H.R. 442. The dedicated work of many people finally led to President Reagan's signature of this bill which acknowledged that Japanese Americans and their parents were unjustly imprisoned and deprived of U.S. guaranteed civil rights with no accusation nor recourse to a trial at that time.

I'd like to close by sharing some *haiku* by my mother, Haruko Shirai Date, whose poetry was translated into English by a bilingual friend 40 years after it was written. It revealed to me, the depth of her grief and loneliness during her incarceration in the "relocation" camp.

For half a year
I have lived here
Yet I haven't become friendly
With the natives
How lonely!

A little child
Who has come
To say goodbye for their move
Just keeps smiling
I feel so lonely

Looking at our miserable camp
Standing on this boundless wilderness
Tears gather in my eyes

Driven away from here to there
Again we are to be thrown
Out of this
Temporary Lodging

The war doesnt cease yet
Two years have passed
Being confined

COMPARISON

Continued from page E-15

**In the Relocation Centers, Gila Arizona," *Survey*, 79, January 1943, p. 255.
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NIKKEI INTERNEES

Continued from page E-3

originally interned entered relocation camps.

Nearly 1,500 returned, some with babies born on the Mainland. Two hundred forty-one remained on the Mainland. Eighteen had died. Two hundred forty-eight chose repatriation to Japan.

Two hundred six West Coast Nikkei returned with the island evacuees. Many were islanders who had been studying at West Coast colleges at the outbreak of war. Some were Mainland residents who had met and married islanders at internment centers.

In a deposition in a damage suit after the war, Gen. Delos C. Emmons, who became Army chief in Hawaii after Short was relieved of command, said of the internment, " . . . undoubtedly mistakes were made. We leaned over backward in interning people in order to achieve as much security as we possibly could."

Emmons had assumed command with a strong bias against the Nikkei, but his attitude had mellowed as he became familiar with the local situation. He was later to say of them, "Open to distrust because of their racial origin, and discriminated against in certain fields of the defense effort, they nevertheless have borne their burdens without complaint and have added materially to the strength of the Hawaii area.

"They have behaved themselves admirably under the most trying conditions, have bought great quantities of war bonds, and by the labor of their hands have added to the common defense."

The handful interned in Hawaii where a case might have been made for internment, at least until the Battle of Midway in early June 1942, renders all the more starkly the injustice of the Mainland Evacuation. On the other hand, the Redress Act will affect a proportionately far smaller number here.

According to Honolulu attorney Earl K. Nishimura, any internee living after the passage of the Act, Aug. 10, 1988 is eligible for its benefits. Payment is expected by the summer of 1989. If an internee dies after Aug. 10, 1988, but before receiving payment, the payment will be made to his descendants. Since they were permanent residents, this rule applies even though the internees were enemy aliens.

—Beekman is the author of The Niihau Incident, *the true story of the Japanese fighter pilot who, after the Pearl Harbor attack, crash-landed on the Hawaiian Island of Niihau and terrorized the residents, and of the soon to be published* Crisis: The Japanese Attack on Pearl Harbor and Southeast Asia.

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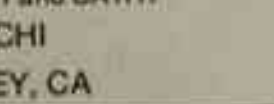
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Thank You

We gratefully acknowledge the splendid response to our request for advertisements in this Holiday Issue. May we earnestly encourage our members to reciprocate by supporting these FRIENDS of our Chapter.

Merry Christmas and a Happy New Year
CONTRA COSTA JACL



Wishing you all the warmth and joy this holiday season brings.

May there be peace on earth.

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謹賀新年

May you enjoy a happy holiday season and a healthy and prosperous new year. May your increased involvement in the community bring forth the changes you desire most. Thank you for all your past support and involvement in my campaigns.

ROBERT J. CAMPBELL
Member, California Legislature
11th Assembly District
Sacramento, CA

Happy Holidays

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and wish you
a warm and joyful
holiday season.

BOB, DORIS,
and BRIAN
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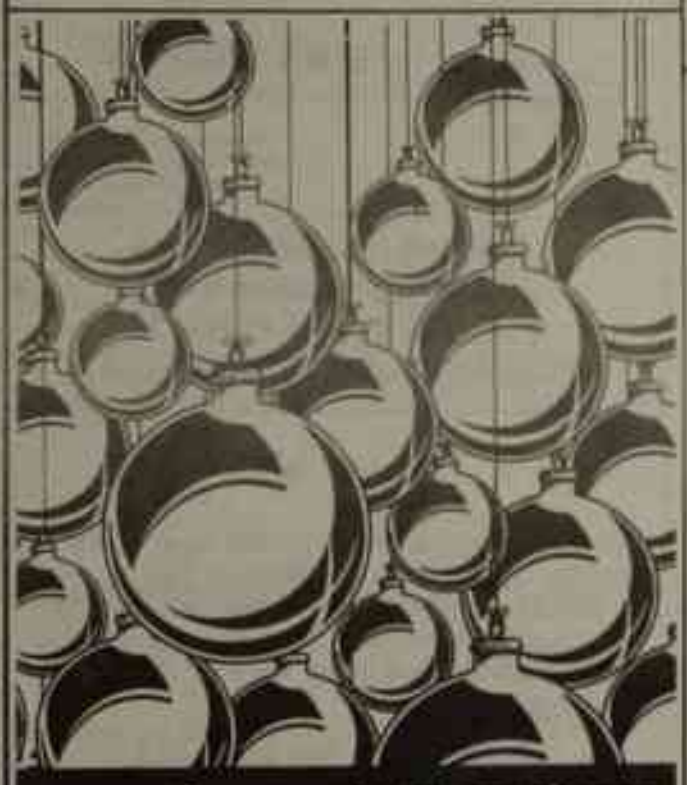
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In appreciation of our association
during the past year
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for a happy holiday season

June Hashimoto

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Merry Christmas

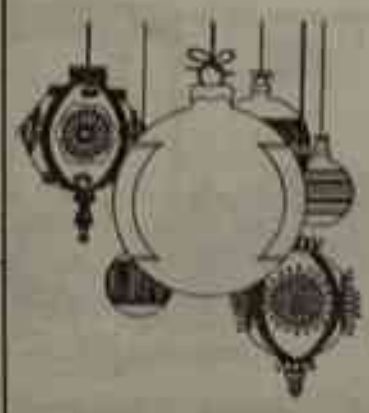
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HAPPY NEW YEAR

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CALIFORNIA DAILY NEWS

ESTABLISHED 1931 BY SEI FUJII
HIRO E. HISHIKI, PUBLISHER
915 E. 1st St., Los Angeles, CA 90012-4083
Office: (213) 626-1166
Editorial: (213) 628-4686



'Tis the season that brings
a flurry of activity
filling hearts with merriment,
a time for caring and sharing
with good friends and loved ones.
Peace, prosperity and good health to all.

Sumitomo Bank
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Season's Greetings Thank You!



Dear Friends:

As we enter into this holiday season, our hearts and minds are filled with thoughts of love, joy, and peace. This is a time for reflection and a time for me to say "THANK YOU" to all the friends I have made during my many years in public life.

In 1988, we successfully lifted the stigma of shame which Americans of Japanese ancestry had endured for 46 long years. When H.R. 442, the Civil Liberties Act, was signed into law, we honored our parents, our grandparenmts and future generations of Americans with our dedication to justice. It was a great victory!

My campaign for re-election to Congress also came to a successful conclusion in 1988. It is with humility and gratitude that I express my sincere thanks and appreciation to everyone for their support and continued friendship during my years as a Member of Congress.

The opportunity to represent my constituents and all Americans of varying backgrounds is a great honor. I look forward with renewed confidence that the spirit with which we enjoy our holidays mirrors our determination to work toward a more peaceful world.

Wishing you a joyous Holiday Season, and a New Year of health and happiness.

Sincerely,

Norm

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Member of Congress

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Illustration by Neal Yamamoto

A Session At Tak's Place

BY MANZEN (TOM ARIMA)

It was a bright, beautiful, sunny day. A Saturday, no less. But Tak Arai, walking through the empty schoolyard, did not notice. A nagging cloud of gloom hung over him making the brightness and the warmth of the morning sun obscure and irrelevant. Even the joggers taking their exercise in shocking red suits did not attract his attention. He had gotten up early that morning with a restlessness that was unnerving. He felt he had something he should do, or had left undone, but he could not pinpoint exactly what it was. It was annoying. It gnawed at him. The feeling soon formed a shadowy cloud which grew ominously, spreading amorphously and insidiously. It was a grotesque cloud that soon enveloped everything—totally—distorting shapes and forms and suggesting doom by its very ambiguity, plunging him deeply into the depth of gloom.

Normally, Tak was not prone to such gloom or depression. He was too busy for that, too active. He was involved in the JACL (Japanese American Citizens League), the art association, taking various classes, deeply concerned about community affairs, and writing *haiku* (a Japanese art form of poetry) in English. He had no time for depression. . .or gloom. They did not fit his agenda. But the cloud was there.

Tak lowered himself onto the schoolyard swing and kicked his legs lazily, swinging leisurely. It was an unconscious effort to relax, to rid himself of the cloud; and the wind born of his swinging was soothing and refreshing. But it was to of no avail. The cloud did not disappear. He knew it was feeding on itself, but he did not know how to blow it away. "Heck," he muttered to himself, "I'm just tired. The meeting last night was too long. Maybe I'm getting too old," he thought, and slipping out of the swing, he slowly headed home.

Tak was in his 60s, 65 to be exact. He was retired, having taken an early retirement about five years before, due to health reasons. Not that his health was all that bad, but bad enough to jump at early retirement when the opportunity arose. His blood pressure had been high, but was now under control, and his arthritis, though uncomfortable at times, especially his left hip, had not deteriorated and was tolerable. He enjoyed retirement thoroughly and the freedom of thought and activity it afforded him was pleasurable. Financially, it wasn't triple A, but he managed, adjusting his lifestyle philosophically. "Everything was adequate," he would say whenever he was asked. But his morning, for some reason this cloud of gloom seemed to hover over him.

Reaching home, which was a small, one bedroom apartment, Tak turned on the radio and walked over to the desk, seating himself on the old straight backed chair in front of it. He rapped the small glass bell standing on his desk. He did it mechanically. The bell was a miniature, inverted wine glass suspended on a metal post. It made a thin, fragile sound, a pitiful sound. He looked about the room. It was clean and orderly, but not exciting. The chair in which he was sitting was left to him by his brother some years ago when he moved away to get married. The desk was new, although not store bought. Tak had made it himself just the year before last, as he had the two bookcases standing next to the desk. There were five other bookcases, of which two were made up of bricks and planks neatly erected three tiers high; all of which surrounded the room on three sides. A platform of plants stood near the front window offering a bit of greenery and freshness to the room. And in the far corner was a small stand standing about 18 inches high. It was made by his father some 45 years ago in Jerome, Ark., a concentration camp in which they had been incarcerated during the war years for no other reason than being of Japanese ancestry. It was a keepsake. On the walls were some paintings Tak had done. And other than that, there were the usual things of an apartment: bed, couch (which by the way, was given to him by a friend), TV, radio, kitchen things, and three vinyl chairs, all of which needed repairs or replacements. Possibly the only unusual item was the painting table laden with paints, brushes and such, which was shoved into one end of the large, oblong kitchen. All in all, it was a somewhat frugal apartment reflecting the simplistic essentials of life which was harmonious with Tak's philosophy of life. "We come into this world naked, and naked we leave. What we do in-between is the question," he used to say, adding, "It's not what we collect, but what we do that counts." Tak believed in this and obviously he lived it.

Placing his old, battered typewriter in front of him, he began to type. It was an article he had been meaning to write but had been putting it off since other urgent matters kept coming up. It was to be a positive and encouraging type of article, so, thinking it would focus his attention away from his feeling of gloom, he began. It was difficult at first. The shadows of his gloom kept interfering making concentration fleeting, but as he got into it, the words began to flow and the gloom soon dissipated. It seemed to validate that it was the tiredness of the night before after all. The droning of the radio was not heard. Only the steady staccato of the typewriter keys permeated the room.

He had typed nearly a whole page, when there was a knock on the door. It was Nobe, and saying "Hi, Tak. Boy, it sure was a long meeting last night, wasn't it?," he invited himself in, leaving Tak still standing at the door. He made himself at home on the couch and took off his shoes. He was like that. He was a good friend, a year or two older than Tak; jolly, and always in a good mood. He was also retired, and usually dropped in unannounced, which was rather rude in a way, but it was his way. If Tak had not been in, he would have gone somewhere else not giving it a thought. He was convivial and just like being with people. Tak and Nobe had a long history together.

The meeting Nobe referred to was the previous night's JACL chapter board meeting, which had lasted until about midnight, or maybe a little after. It had been a long, drawn out affair, somewhat negative and critical, and mainly talk, but it did prompt many who normally just sit there like "bumps on a log" speak up (though admittedly little), which was good; they did get involved. Maybe it was the full moon that triggered their talking; that is, if there was a full moon. But whatever it was, the meeting was long and tiring; mentally, physically, and emotionally as well. Moreso, when one considers what was accomplished . . . which wasn't much to speak of.

It was quite obvious the meeting was still on Nobe's mind. "Gosh, all they kept saying was 'They should do this' or 'They should do that'. . .'Why didn't he (or she) take care of it?'. . .'didn't he do that?' Man, I really don't know why I keep going to those meetings, no lie. It's so negative. They keep blaming others." Nobe was serious. And then he laughed and said, "Ha, I should resign and spend my nights watching TV or something. Or get some things done around the house. It'll be more relaxing and productive, that's for sure. Ha! You'll have to agree with that, Tak. Right?"

"Yeah, it was long," Tak agreed, not too sure whether Nobe was joking. "But it did get some of those guys who usually just sit there say something anyway. At least that was something positive. Right?" Tak was trying to patronize Nobe just in case. Nobe was a dedicated JACLer; a Century Club Life Member, no less; a die-hard JACLer one might say; and a doer.

Tak got up to turn off the radio, but just as he did so there was a knock on the door. It was Joe and Mits, who were also at the meeting. "C'mon in," welcomed Tak. "Nobe's here, too. Just take a seat. Gosh, what is this? Grand Central Station? Old home week?" Joe was a tall, wiry sort of guy in his early 60s; an engineer, sort of laid-backed, and inclined to be somewhat pragmatic. Mits was short and stocky, but muscular, and a little younger than Joe; maybe about 58 or 59. He worked for the city in the parks department and came from a well-to-do family. Joe and Mits hung around together. They were like Mutt 'n Jeff, but only in appearance. Joe sat on the couch next to Nobe and Mits sat on the vinyl chair Tak brought in from the kitchen. After the expected comments about the meeting last night, the group got serious.

"This redress bill, now that it's passed and signed, what's National going to do?" Joe asked.

"From what I know, National's going to . . .," Tak started, but was interrupted by Nobe.

"Say," said Nobe, "You know the info we announced about who to call and where to write. . .it was in the papers and we spread it to other organizations like the churches, the temples and senior citizens groups, but how are the people who are alone in convalescent homes or in the boondocks. . .you know, the loners who don't get the P.C. (Pacific Citizen) or the papers . . . how are they going to know? Maybe we should form a committee or something to make sure they're covered and not overlooked." Nobe was like that. He was always thinking of others and programmed in thinking 'we' rather than 'they' when it came to getting something done if he thought it was important.

"Yeah," Mits agreed. "I know someone like that. She's a widow, an Issei, in her 80s, and a homebody. I told her about it, but I imagine there's a lot of people out there that doesn't belong to organizations or get the paper. Let's set up a committee to make sure those kind of people don't fall through the cracks."

"National should take care of that," Joe said, leaning over and putting his elbow on his knees. "Or the District. That's why we're paying dues to them, isn't it?"

"Yes, but it's our people," replied Nobe.

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TAK'S PLACE

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"But National's National," Joe said flatly. "Besides, it's the attorney general's responsibility to locate and contact all the people of Japanese ancestry who were affected by the wartime evacuation and internment."

"Yeah, that's true," Mits responded. "And National should develop something to get the word out on the latest and keep everybody up to date as to what's happening. You know, some sort of set up or policy to cover the whole redress situation. You can't just leave it up to the government and rely on them. You know how the government works." Mits paused, then continued. "Gosh, can you imagine all the people out there who have changed their address, marital and family status since the Evacuation? Sure as shootin', they didn't keep the government up to date, that's for sure. Who would anyway . . . after what they did to us? Sure hope the people don't just sit back and wait till the government finds them. I sure won't. It's my money!"

"I'm sure National will do something," said Nobe somewhat senatorially. "But keep in mind, headquarters can't do this alone . . . nor can the district. After all, we are the arms and legs of the National and the district; We are the National, the district. And something like this has to be done on the local level. There's a lot of people who are not in the JACL and they need to be contacted and updated on the local level, especially the 'loners.' Sure, there's the NCRR, the NCJAR and other groups who are thumping, but somewhere down the road we have to get more involved . . . locally . . . individually.

"Besides, we keep saying THEY as if THEY were someone OUT THERE . . . but in reality WE are the THEY. WE are the National. WE are the district. WE are IT! You and I. People like us. Like last night . . . they kept saying THEY, and thus, conveniently, subconsciously or psychologically separating themselves from whatever they think needs to be done; never realizing that we, all of us, are the THEY.

"People in National, or the district, or even we who are on the chapter board, are just people. People who volunteer. We don't have to do what we're doing. We don't have to be board members. Nobody makes us do it. But we do. Why? Have you really thought about it? We're really *bakatares* (fools), as Tak affectionately calls these kinds of people. We really are!! Any volunteer who takes on a so called leadership role is a *bakatare*. They get the headaches, the problems, the worries, and they get knocked, criticized, shoved into corners, and even villified. Yet they keep doing it year after year. They've got to be *bakatares*. But the fact is, we need more *bakatares*."

Tak smiled at this. Nobe was really getting into it, and Tak was applauding silently. Nobe went on, "Somewhere down the road, I wish people will really get it in their heads . . . once and for all . . . that it's not really THEY, but WE . . . 'cuz once they do, they'll stop being just talkers, or self-proclaimed critics, and become doers and lend a hand rather than their lips."

Joe, who had now leaned back on the couch, asked hesitantly, "In helping the government with the redress program, would it not be like the Evacuation and the war years all over again? You know, like kow-towing to them? There's some out there who says $20,000 is not enough; that it's an insult. And too, there's all this thing about the 'No-No Boys' and the resolution that came up at the Seattle Convention . . . not to mention, that the JACL sold us out. There's a lot of concern out there, both ways, and a lot of validity in what they're saying, pro and con."

"Yeah," said Mits, nodding. Then shaking his head, "It's not smooth sailing yet. There's a lot of choppy water out there and lots of cross currents." At this Tak smiled and chuckled to himself. He had almost forgotten Mits had a small cabin boat that slept four.

"There's always difference of opinions," Nobe responded to Joe. "In a way it's healthy. No, I don't think helping the government with the redress program will be criticized. But as to the 'No-No' resolution, it's a good thing it was handled the way it was. With a report all the ramifications and the circumstances, including the temper of the time, can be brought out and weighed. Whereas, with the resolution, with just a few paragraphs and the way it was worded, it just polarized the people."

"I just hope the report isn't just a whitewash," Joe countered.

"No, I don't think it'll be a white wash," Nobe said, "But I do hope it'll be broad and comprehensive enough to lay it to rest, that's for sure. In a way, I'm glad it did come up . . . though not in the way it did. We have to address that 'No-No' question sooner or later since it's been festering down through the years. It's a hot question. I know some people who were in Tule Lake, not that that was the only place it was debated, but some were really torn, literally, and some unfairly intimidated. A friend of mine, who was 18 at the time, even split from his family and stayed in Jerome while the rest of his family went to Tule. Others, who were young adults, were equally firm as to where they stood; belligerently so. Some even resisted the draft and went to prison, though not just on the 'No-No' question. They all believed in what they thought; not only in words and talk, but in action. But then there were many others, too, who acted and donned uniforms in response to their country's call to arms; in spite of the fact that their families, including themselves, were incarcerated behind barbed wires, guns and watch towers; they felt it was their duty to do so; their country was at war!"

"I wish it had never come up," Mits said, going back to the resolution. "It took away from the expected signing of the redress bill and dampened the convention. Besides, we had other things to worry about. Membership is dropping, dues are going up again, and people are wondering what's next after redress. Heck, I've even heard comments that there's nothing after redress. Or that there's no more reason for the JACL for that matter. Can you imagine that?"

"Yeah," said Joe, clinching his hands. "They keep talking about boosting membership, and then they keep raising the dues. How crazy can you get? They keep talking about getting young people in, but they keep shutting them out. How can the young people afford it, financially I mean, with them trying to raise a family?"

"But redress took a lot of money," Mits defended, "and it'll take a lot more before we're finally through with it . . . especially with maximum appropriation needed to be sought every year; not to mention trying to get each state to make the redress money tax free statewise. Wonder how many non-JACLers know how much we spent on redress so far? Sure wish a lot of them would give us some money as well as their lip, that's for sure."

"Yes, you're both right," Nobe reflected. "and too, on top of that, I've heard some negative comments that JACL is trying to hog all the credit for redress, which isn't true. Redress was and is a collective effort. All the organizations involved deserves credit. JACL has been criticized on this score many times down through the years; some of it deservedly so, I might add . . . at least I think so. But I believe it's the nature of things; of organization; of the need for membership; and that some do tend to embellish things. I don't condone it since hogging the credit when others should rightfully share is not only unfair, but detrimental and divisive community-wise as well. And it impacts on boosting membership when it is looked upon negatively." Nobe looked at Tak. Unconsciously, he was seeking help. He was afraid he was going to get into another long monologue and he didn't want to sound like he was 'preaching' anymore than he may have already. "Say, Tak, what do you think of the JACL and what we've been talking about?"

Tak smiled and chuckled, rubbing his forefinger on his chin. He had been enjoying the discussion. They were bringing up lots of interesting and pertinent points. And he liked what Nobe was saying, that is, except for his last remark. That put him on the spot. "Well, I don't know," he said, "You guys are doing pretty good. I was really enjoying it. And you guys were making a lot of sense. My two cents worth isn't worth much, but you know, sometimes I think we ought to re-read the purpose of the JACL as it's spelled out in the National JACL Constitution . . . just as a refresher. It states . . . let me read it to you." so saying, Tak went to the bookcase and got out a three-ring binder. Flipping over the pages to where he wanted, he began to read:

"Article II, Section 1, General Purpose: The purpose of this organization shall be to: (a) Protect the rights of Japanese Americans as its primary and continuing concern. It shall also strive to secure and uphold civil and human rights for all people. (b) Preserve the cultural values of Japanese Americans in a multicultural society. (c) Participate in the development of understanding between all social and ethnic groups, and (d) Promote, sponsor and encourage programs, projects, and activities designed to further and encourage members to perform faithfully their duties and obligation to the United States of America. The organization and its members shall uphold the Constitution and the laws of the United States and the several states."

"So what does that have to do with what we're talking about?" asked Joe.

"Well," said Tak, "for one thing, it might focus in on what the JACL is all about, and give us a feel for the need and importance of the JACL; not just for the organization itself, but for the whole community. I think sometimes it's a forgotten perspective. Oh, I know, we think it sometimes and say it once in a while, but we don't seem to act it. At least not as much as I would like to see it. Lot a times I see our JACLers in public taking a defensive or apologetic stance regarding the JACL. They try to explain away the negative questions thrown at them, or respond hesitantly, or defensively, to the negative attitude they feel is out there. I don't think we ought to. I don't think we need to. We are a multi-issue organization, a national organization, and broad in our membership. We are concerned with whatever impacts our community. In addition, we are recognized for our concerns regarding the welfare of the community and its civil liberties; not only by the community intuitively, but also by Congress, the people in government, people in the private sector, and generally by society at large. Furthermore, we are mandated by the purpose in our constitution to do so."

"So, what you are saying is that we ought to promote the JACL by what we stand for," Nobe encapsulated.

"Yes," said Tak, "Promote the JACL . . . not just what it is, or was, but what it can be. But before we can do that, I think we need to remind ourselves first of what we are all about and feel good about it . . . you know, that we are for the welfare of the whole *Nikkei* community; that we ARE an important and integral part of the community, and things like that . . . and form an attitude that reflects this. Focusing in on our purpose as stated in our constitution can do this. I'm quite firm about this.

"And speaking about attitudes, we spawn, either directly or indirectly, many single issue organizations. Which is good. We can't do everything by ourselves. These organizations, being single issue organizations, can concentrate on one thing and not dilute their energies and interests in several directions as we are wont to do. So we ought not look at them as competitors; for they, too, are working for the sake of the community same as we are. If anything, we ought to support them, like our chapter with the NCRR. Our chapter is a member of the NCRR, as are other JACL chapters. We are all one, working for the same cause. Realizing this, our attitude and posture will reflect this. And this kind of thinking should be encouraged and fostered."

"I see," said Nobe, and Mits nodded in agreement.

"Hmm . . . membership-wise, with focusing in on what the JACL can be, I can see there's a possibility," Joe condescended, "and I'll go along with you. Focusing in on our purpose is, or can be, an important key. This can include the temples and the churches, too. But you seem to be hinting at something more, Tak. Exactly what are you leading up to?"

"Basically, it's what I just said. Based on our purpose, and already having a certain recognition as mentioned before . . . that is to say, having various important contacts and input on broad issues and concerns that impact the community . . . the JACL can serve to inform, implement, facilitate or push for various pursuits and matters of great concerns. In doing this, we will spawn, or give birth, to other groups, which we can aid and support, thereby getting more people involved in a common cause."

"You mean, be like an umbrella organization," Nobe interjected.

"Well, in a way, yes," Tak replied, "although the term 'umbrella' may not be acceptable in some quarters," he chuckled, "but it does give you a better idea of what I mean. And if our people see it this way, I think our attitude and posture will benefit, and in turn, so will the community. You see, it's a way we can be more of a stimulus to the community as well as getting something done. It's a way of becoming a viable family, a more dynamic family. To be sure, we will still have difference of opinions, but for the long haul we will be pulling together . . . and with more shoulders."

"Yeah, I get what you mean, Tak," said Mits. "We'll be thinking in terms of a family instead of THEY and US. We'll be pulling together like a family."

"And if we could get people thinking and believing in what we can or could be . . . and considering all the things that can and will impact on the *Nikkei* community even now . . . we might get more members," Nobe added.

"Yes, we might." Joe said reservedly. "IF we could GET THEM to think of what we CAN BE! And that's a big IF!"

"It's not just them, Joe. It's US, too . . . we who are already JACLers. WE have to believe," corrected Mits. "I think that's what Tak was saying. It's like that old saying, 'What the mind can conceive, you can achieve, if you really believe. It's got to start with us, you and me . . . or rather ME. You can't get others to believe if you don't believe yourself first."

"Okay, okay, so you're right," Joe concurred. "At least selling the purpose of the JACL and the concept of what we can be is worth a shot. At least it'll be different than 'what we've done and how important we are'. It may be just what we need. But we'll have to follow through and make sure we have the 'steak' and not just the 'sizzle.'"

"You're absolutely right, Joe," Tak said, impressed with Joe's thinking. "We have to make sure the concept has substance . . . or 'steak,' as Joe says. And keep in mind, the point is not just boosting membership, but also, benefiting the community. That's important. As for the 'steak' . . . you know, I've been going to the National Board meetings for years and years, and I've always been

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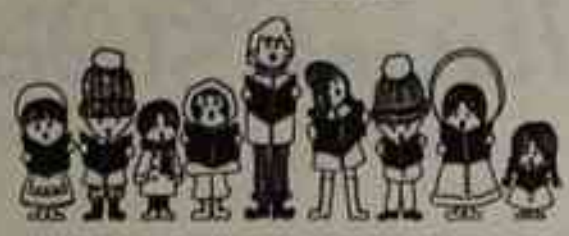
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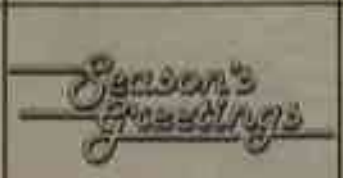
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TAK'S PLACE

Continued from page D–15

impressed with the board members down through the years. They have a lot of good ideas and a lot of good programs in mind, not to mention enthusiasm and the willingness to implement them. But the saddest thing is to see how it all goes to naught, mainly because of funding . . . or should I say, the lack of it. They're constricted by it. And because of it, they get knocked by the membership for not doing anything. It's unfair, but that's how it's been. With a boost in membership and the monies generated by funds such as the Endowment Fund, the 1000 Club Life Membership Fund, the Mike Masaoka Fellowship Fund, and other such funds the board may get a chance to implement or reflect what they have in mind. Restricted funds are a help, too, in as much as they relieve the budget in certain areas, but it's the unrestricted funds which gives the board an opportunity to do things; to reflect their intent. That's why the funds I just mentioned needs to be supported wholeheartedly . . . donation-wise and otherwise. Can you imagine what the interest on a million dollars, or two million, would be? Just on interest? And it'll go on and on since the principal . . . the way these funds are structured . . . will remain intact. This hand-to-mouth existance cannot go on, especially with a volunteer organization such as ours. The organization is too important, too needed. Moreso, considering our purpose and what we stand for."

"Say, maybe, when the redress payment is made, some will donate or will part of it to the JACL?" Mits volunteered, as if it was a new idea.

"I'm sure some will," Nobe said, "and we should be looking into it. I'm sure other organizations will be looking into it, too. But the key thing is to get this thing moving. Especially this 'what we can be' bit. I think it'll really help boost membership and gain broader financial support."

"Okay," said Joe, still somewhat lukewarm but stimulated, "I'll buy the concept. It has a good chance of flying. Let's bring it up at the next board meeting and get it moving . . . by the way, when's the next District Council meeting? We can bring it up there, too, and maybe get other chapters to move in the same direction."

"Hey, I think that's a great idea," said Nobe. "I think the next board meeting is on the 4th and the district's on the Sunday the week after, the 13th. Timewise, it's perfect. We can get the chapter to go along and then see how the other chapters feel." Nobe felt good that Joe suggested it. He wasn't too sure how Joe felt until then. Nobe always felt that a discussion was for airing things, to bounce off ideas and thoughts; not to convince or to convert; and if it came out whereby there was a oneness of minds which translated into action, then so much the better. It was a plus-plus.

Tak leaned back in his chair comfortably. He knew something was going to be done. They were not just talking. The pillow he had placed at the small of his back felt good. He looked around at his friends and felt a warmth of appreciation envelope him. He respected them and was grateful that they were his friends. He enjoyed their thinking and the ease in which they expressed their views, without fear, even though their views differed occasionally. A sense of camaraderie and a spirit of oneness bonded them together. In retrospect, even their difference in thinking was a plus, a positive, Tak realized. It meant more bases touched and more ground covered, which was a distinct advantage over a one-opinion group. And too, he knew that his friends were not just talkers. They were doers. Tak smiled as an apt phrase came to mind. It fit his friends perfectly. They were not just do-gooders, but good-doers.

* * *

After seeing them off, Tak walked briskly back to his apartment. Returning Mits's chair back to the kitchen, he watered his plants, and settled down in front of his typewriter. Continuing the article he was working on, he pounded the typewriter keys enthusiastically. It was not long before he had finished it. It was a promotional news item for the monthly chapter paper. Once finished, he stretched his arms up high, and yelled for no reason at all. He laughed out loud and felt his stomach muscle tighten joyfully. He once heard somewhere that laughing once a day was good for you and healthy. And he believed it. He laughed again at that, then let out another belly laugh, which was followed by a series of chuckles.

He felt good. The earlier gloom had disappeared, completely, dissipated in the typing and the discussion with his friends. And too, he had finished his article. The whole morning was good . . . and productive. And he had the rest of the day to enjoy. He flicked the tiny bell on his desk with a quick snap of his finger . . . and it rang melodiously, filling the room with its sparkle. And when the ringing died, he flicked it again. It was a lovely day!

Greetings

Intermountain District Council

District Officers

Governor ..... Hid Hasegawa
1st Vice Governor ..... Seichi Hayashida
2nd Vice Governor ..... Hiroshi Sakahara
Treasurer ..... Saige Aramaki

1988 Chapter Presidents

Boise Valley ..... Seichi Hayashida
Idaho Falls ..... Martha Sakaguchi
Mt. Olympus ..... Floyd Mori
Pocatello-Blackfoot ..... Hero Shiozaki
Salt Lake City ..... Gary Nakao
Snake River ..... Randy Harano
Wasatch Front North .. George Sugihara

IDC Committee Chairpersons

Pacific Citizen Board ..... Cathy Maeda
IDC Historian ..... Alice Kasai

POCATELLO/BLACKFOOT JACL

POCATELLO, ID. 83201/83204

ABE, Mike/Cathy ..... 964 Patsy Dr. 83201
ENDO, Bob/Marianne ..... 339 S Grant, 83204
ENDO, Ron/Dayle 3171 Cassia,83201
MORIMOTO, Tom/Mikie ..... 786 E Bryan, 83201
OKAMURA, Paul/Sanaye ..... 107 Torace, 83021
PROCTOR, Marie ..... 1606 Monte Vista, 83201
SATO, Joe/Alyce ..... 756 N 12th, 83201
SHIOZAKI, George/May ..... 5526 Yellowstone, 83209
WATANABE, Harry/Yone ..... 916 E McKinley, 83201

BLACKFOOT, ID 83221

ENDOW, Kazuo/May ..... 571 South St
MARUJI, Mitsuie ..... 1596 Connestoga
SHIOSAKI, Hero/Martha ..... 1154 Sunset
TSUKAMOTO, Mas/Midori ..... 99 W 1000 N
YAMADA, Kunio/Mrs M ..... 550 N 650 W

SEASON'S GREETINGS

Mt. Olympus JACL/1988

President ..... Floyd Mori
1st Vice President ..... Sadie Yoshimura
2nd Vice President (Membership) ..... Mary Takemori
Treasurer ..... Jim Matsumori
Rec. Secretary ..... Aiko Okada
Corr. Secretary ..... Amy Tomita

BOARD OF DIRECTORS

Frank Yoshimura ..... Tom Shimizu
Oscar Misaka ..... Ken Nodzu

Hospitality ..... Helen Oniki
IDC Rep. ..... Saige Aramaki
Redress ..... Yas Tokita
Scholarship ..... Shig Motoki
Newsletter ..... Irene Mori
JAYs President ..... Steve Sugiyama

Joy to the World

Joy to the World

MOUNT OLYMPUS JACL

Oscar & Yo Misaka, Mary, Terri
5765 Nena Way, Murray, UT 84107
Mas & May Akiyama, and Diane
3711 S. 11th East, Salt Lake City, UT 84106
Lloyd & Martha Okawa, Karen & Alan
3350 S. 7th East, Salt Lake City, UT 84106
Byron & Reiko Watanabe, Troy, Kenny & Kiku
352 Georgia Cir., Salt Lake City, UT 84115
Ken & Dawn Nodzu
778 Elgin Ave., Salt Lake City, UT 84106

All Addresses in Utah (UT)

AOKI, Hugh/Barbara ..... 8573 Rimrock Way, Sandy 84092
HASHIMOTO, Shig/Mieko ..... 3411 Cantino Way, Salt Lake City 84121
MATSUMORI, Tom/Kyoko ..... 900 E Peach Blossom Dr, Sandy 84070
TATEOKA, Tom/Fumi ..... 12560 S 2700 W, Riverton 84065
TERASHIMA, Paul/Kathleen ..... 1764 Mardale Lane, Salt Lake City 84117
USHIO, Shigeki/Momoko ..... 5108 S 1300 E, Salt Lake City 84117

Christmas Greetings

BOISE VALLEY JACL

SERVING

SOUTHWESTERN IDAHO

SALT LAKE JACL

SALT LAKE CITY, UTAH 841—

DOI, George/Ruby ..... 1565 E 1700 So (05)
DOI, Mary ..... 1251 E Brickyard Rd (05)
DOI, Mineo/Elsie ..... 145 Dorchester Dr, 84105
FUJIKAWA, Hide/George ..... 2946 So Warr Rd (09)
FUJIMOTO, Rae ..... 1121 Goodwin Cir (15)
HACHIYA, Robert/Josie ..... 461 N 700 W (15)
HAMADA, Midori/Steve ..... 1138 Nocturne Dr (15)
HATANAKA, Ted ..... 746 W 800 N (15)
HIGASHI, Dr. Wilford/Joyce ..... 3256 Fortuna Dr (17)
IKEGAMI, Hiro/Toby ..... 1045 Sunset Dr (15)
IMADA, John/Reiko ..... 3775 Loretta Dr (05)
IMAMURA, Hank/Masako ..... 979 N 1200 W (15)
INOUYE, Tom/Shirley ..... 1121 Brooklyn Ave (04)
INOWAY, Carl/Rita ..... 585 First Ave (03)
ISHIHARA, Stan/Marlene ..... 435 S 900 E (02)
IWAMOTO, Yas/Bob ..... 2520 Blaine Ave (05)
KANEGAE, Tosh ..... 346 Ardmore Pl (03)
KASAI, Mitsugi ..... 5775 Olivet Dr (21)
KASAI, Seiko/Grace ..... 1505 Foothill Dr (05)
KASAI, Yukio/Bertha ..... 1356 Sunset (15)
KONISHI, Jim/Jean ..... 5389 Avalon Dr (07)
MAYEDA, Buster/Rose ..... 51 M St (03)
MIYA, Tom/Nan ..... 1251 N Oakley (15)
MIZUNO, Bill/Shigeko ..... 3225 Westview Circle (17)
MORITA, Tom/Chiko ..... 3969 S 2700 E (24)
NAKAMURA, Frank ..... 4897 S Damon Cir (17)
NAKAMURA, George/Mary ..... 3369 So Edison (15)
NAKANO, Tom/Jean ..... 817 Sonata (15)
NAKASHIMA, Kay/Sueko ..... 2975 Upland Dr (09)
OKUMURA, Yuji/Kiyo ..... 249 So 700 E (02)
OSHITA, Emi ..... 120 S 200 West #1404 (01)
SEKINO, Lillian ..... 120 S 200 West #901 (01)
SUNOKA, Shu/Sumi ..... 3168 Doris St (06)
TABATA, Skip/Mary ..... 4000 S 5250 E (24)
TASAKA, Nick/Grace ..... 1808 Foothill Dr (05)
TOKUNAGA, Shigeo/Utako ..... 245 S 12th E (02)
TSUJIMOTO, Floyd/Sakiye ..... 465 Redondo Ave (15)
TSUTSUI, Harry/Kathy ..... 1253 Roosevelt (05)
UJIFUSA, Frank/Mary ..... 1815 E Lone Peak Dr (17)
WATANUKI, Isamu/Masae ..... 120 S 200 W #501 (01)
YAMAMOTO, Lennie ..... 120 S 200 West #1401 (01)
YOSHIMOTO, George/Hide ..... 1209 S 4th E (11)

BOUNTIFUL, UTAH 84010

MAYEDA, Ben/Chiyeko ..... 421 E 2150 S
OKAWA, Dr K K/Mrs ..... 1299 E Millbrook Way
OKUDA, Tubber/Mary ..... 1994 S 1175 E
ONO, Dr Joe/Mrs ..... 2524 S 450 E

ELSEWHERE IN UTAH

ARATA, Joseph/Tamako ..... 1096 Bushnell, Sandy 84070
KAKAYA, George/Ichiyo ..... 4204 S 5415 West, W Valley City 84119
UMEMOTO, Mary ..... 5457 S Redwood Rd, West Valley City 84119
YANO, Kent/Donna ..... 5946 Fontaine Bleu Dr, Holladay 84121

BOISE VALLEY JACL

BOISE, IDAHO

AONO, Minori/Sumi ..... 1810 So Arcadia, 83705
IMAI, Shiro/Chiekie ..... 2808 McKinney, 83704
KANEMASU, George/Tomi ..... 8504 North Fry, 83704
KAWANO, Takeo ..... 1810 North Maplegrove, 83704
OKAZAKI, Sho/May ..... 534 Victoria Drive 83705

CALDWELL, IDAHO 83605

AKIMA, John/Fukashi ..... 124 Halstead
FUKUSHIMA, Jim/Midori ..... 15899 Dania St
HAYASHIDA, Dean/Amy ..... 515 E Linden
HIRAI, Katie ..... 2514 Iowa Ave
KAWAHARA, Harry/Teri ..... 17532 Karcher Road
MATSUI, Harry/May ..... Route 5 Box 268
OYAMA, Jim/Mary ..... 2507 Ellis Ave
OYAMA, Roy/Nori ..... 1515 Locust St
OYAMA, Takao ..... 2514 Iowa Ave
SAKIMOTO, Herman/Ardyce ..... 1207 Kimball
TAKASUGI, Max/Michiko ..... Rt 6, Box 268
TAMURA, George/Sachiko ..... 16268 Plum Road
YAMADA, Charlie ..... 1717 Blaine
YAMADA, Yoshio ..... 2019 Wyoming
YAMAMOTO, Kay/Fran ..... 20845 Midland Blvd
YAMAMOTO, Junji/Grace ..... 5115 Arlington
YAMASHIYA, Mac/Rina ..... 16128 Florida
YAMASHITA, Tus/Mary ..... Route 5 Box 111

HOMEDALE, IDAHO 83628

INOUYE, Mary ..... P O Box 606
KORA, Taka/Rose ..... P O Box 848
UDA, Ben/Bette ..... Box 71

NAMPA, IDAHO 83651

EDEN, Kimiko ..... 5906 East Locust Lane
HAYASHIDA, Seichi/Chiekie ..... 251 Lone Star Road
HENSHALL, Mary ..... 5111 Sunny Ridge Road
ITAMI, Dyke/June ..... 11553 Orchard Ave
KAWAI, George ..... 615 Whither Blvd
KAWANO, Jim/Katherine ..... 3008 Smith Ave Ext
KONDO, Cesar/Lois ..... 3225 Ginger Lane
KOYAMA, George/Midori ..... 625 Lone Star Rd
KOYAMA, Kosh ..... 2504 West Orchard Ave
KUNODA, Ken/Shig ..... 7552 Birch Lane
MIYAKE, Ishi/Ruth ..... 11060 Karcher Road
NAITO, Hiroshi ..... Route 7 Box 7168
WAYANARE, Molly M ..... 12021 Moss Lane
YAMADA, Manabu/Mary ..... 1714 West Smith Ave Ext
YOSHIDA, David/Estelle ..... 411 Chestnut
YOSHIDA, Tad/Michi ..... Rt 5, Box 5679

ELSEWHERE IN IDAHO AND OREGON

BABA, Miriam ..... Wheel Inn Mobile Manor, Meridian, ID 83642
FUJISHIN, Sam/Nate ..... 1307 Hiway 201, Adrian, OR 97901
KIDO, Mas/Emi ..... PO Box 658, Parma, ID 83660
MIYASAKO, Tony/Kathy ..... Route 1, Riverview, Wilder, ID 83676
YAMAMOTO, Duane/Judi ..... PO Box 64, Kuna, ID 83634
YASUDA, Kay ..... 25724 Fer Lane, Wilder, ID 83676

Member FDIC

Holiday Greetings from all the people you've met at California First.



The Reality of Life in the South

BY HERBERT M. SASAKI

As a resident in the state of Mississippi for more than 40 years, I would like to comment on the story by Jimmy Tokeshi entitled "Future Lament of the American Redneck," published in the March 18, 1988 issue of the Pacific Citizen, a story about a fictitious scenario of a Mississippi summer night in 1989.

I have no quarrel with the intent of his article, but feel that his misrepresentation of life in the Southeastern states is incorrect and if we are going to criticize the "redneck mentality," we must be very sure that all of our facts are correct.

The KKK meetings that were held deep in the piney woods and attended by men clad in white sheets with hooded heads were discontinued more than 20 years ago. The klan chief was usually some prominent member of the community like the county sheriff or independent country preacher. The klans became very unpopular after they lynched Emmit Till from the county jail in Popularville, Miss., about 35 miles south of here and shot Medgar Evers in Jackson, Miss., about the same time. Also at that time, they burned down the home of Vernon Dhamer, the local NAACP representative and killed the whole family. Nowadays the KKK no longer meets secretly in the woods, but they have hired lawyers to see that their activities are protected by the Constitution. The preachers in this Bible Belt were able to become TV evangelists taking in contributions of from $100 to $200 million a year. In fact, Jim Bakker and Jimmy Swaggart found things more interesting in the motels than fooling around with the klan out in the woods. The KKK has become very old and feeble in this area and the young generation is more interested in experimenting with drugs than wandering around out in the woods. The most profitable agricultural crop in Florida and Mississippi is marijuana.

The main misrepresentation that I find in the Tokeshi's story is the conversation that he said was taking place at these KKK meetings. Tokeshi writes that the speaker at these meetings claims that "Japs" are "bringing down the neighborhood" and that we cannot be trusted for "nothin'" Well, I built my home in an area called "Silk Stocking Row" in Hattiesburg and was a member of the main country club—also was asked to become a "charter" member of a small nine-hole "private" club and didn't think that I was tearing down the neighborhood. My good friend Sam Ozaki from Los Angeles is living in Gulfport, Miss., about 60 miles south of here—he moved in with his girlfriend down there and there is the possibility that he is up to no good—but I think that he is too damn old for that.

Tokeshi writes that "Southern Rednecks" are concerned that the Japanese government and imperialists in our government have betrayed us once again, that our government is going to pay $5.2 billion in Evacuation claims to the evacuees while Southern men and their sons are losing jobs to Japan. This kind of "misrepresentation" should be checked out for accuracy before it is printed because Japanese Americans should not be fed this kind of misinformation. Southern states are agricultural and do not produce products that are competitive with Japan—cotton, timber, paper, paper pulp, broiler chickens, peanuts, tobacco, citrus from Florida, Tabasco Sauce, oil & gas from Louisiana, etc. Mississippi alone has five Japanese plants located on the Mississippi River and estimates that 20,000 jobs have been created exporting agricultural products to Japan. Tennessee has $5 billion worth of Japanese plants employing 100,000 workers—Nissan, Toshiba, Sharp, Bridgestone Tires, etc. There are 200 Japanese restaurants in Atlanta, Ga. and every major Japanese company has a main office in Atlanta.

I still have no quarrel with the intent of the article by Tokeshi and feel that if he had done more research of the subject matter, he would have found that the setting would have fit Detroit, Cleveland and Pittsburg much better than the piney woods of Mississippi. I will have to admit one thing, that racial hatred and discrimination, especially against Black Americans, looks as though it will continue for several generations.

Japan was a very poor country at the end of WW2 in July of 1945. During the occupation by American troops from 1945 thru 1965, over 50,000 Japanese women had married American G.I. husbands and every U.S. military base has these mixed Japanese American couples. In 1965 there were 5,000 of these mixed couples living in Mississippi, 5,000 living in Alabama and 5,000 living in Louisiana. Georgia and Texas had over 10,000 living in each state. At the present time there are three Japanese grocery stores around Keesler A.F.B. and four Japanese restaurants around the Biloxi, Miss. area.

There are now over 100,000 Japanese Americans (Nisei) with last names like Jones, Smith, Murphy, etc. going to school and working here in the Southeastern states—more than the Nisei living on the West Coast before WW2. I've had many conversations with one who is my wife's second cousin. Based on this and other encounters, many seem to think more like their Southern fathers. Like their "redneck" cousins living all over the South, these Nisei Americans with Caucasian fathers work at all jobs—common laborers, bankers, school teachers and doctors.

The JACL is concerned about future membership in the next century and while there is time, I think that this large segment of Japanese Americans should be solicited—then we could have chapters of the JACL in every state. Third and fourth generation Japanese Americans think something like E.O. 9066 could never happen again; the Jews have learned, and they have a network of organizations all over the United States that are constantly putting out the fires of racial prejudice.

Camp Shelby, Miss., was the second largest military facility in the U.S. during WW2 and there were over 100,000 troops in training all the time, including the Japanese American 100th/442nd RCT. There is a small museum on the post with objects sent in from all units that received their training at this facility; the 65th Division of Massachusetts held a reunion at the camp while enroute to the World's Fair in New Orleans. They also erected a granite monument on the parade grounds in memory of their men who paid the supreme sacrifice. The famous 69th Division of New York also held a reunion for the same reason. Camp Shelby is the "birthplace" of the Japanese American 442nd Regimental Combat Team, yet we have very little in the camp museum to inform the thousands of young Southern National Guard soldiers who are in training there every year. Camp Shelby also maintains a non-commissioned officer's school and a helicopter training facility. It also maintains an artillery range and have the latest Abrahms tanks. Special military units from all over the Southeastern area come to Camp Shelby for training. I'm sure that thousands of Japanese American (Eurasian) boys from small towns all over this Southeastern area have come to Hattiesburg to train at Camp Shelby and are unaware of the role that their "cousins" played during WW2. Recently I was asked to select six pictures from the 442nd "Go For Broke" album that were enlarged and put into frames. Three pictures are now hung in the Officer's Club and three pictures are hanging in the non-commissioned officer's club. There is also one official War Department framed photo of the 442nd hanging in the conference room of the post commander.

Recently Maj. Tom Kawaguchi, who is in charge of Veterans Affairs with the National Japanese American Historical Society, designated me to be project coordinator for the New Camp Shelby Museum. I'm not going to thank Maj. Kawaguchi because we both know that I'm the only Nisei 442nd vet stupid enough to be still down here in Hattiesburg, Miss.—he had very little choice.

I'm getting old and after a heart attack and by-pass surgery, I can't guarantee that I'll live long enough to complete the job, but I'll give it a try as memory of some of my old buddies who did not make it back from Italy and France during WW2.

Since you all know that it takes money to set up this museum project and that I'm not getting any younger, start sending your tax deductible checks to NJAHS and specify the Camp Shelby Museum Project.

Service is the Dividend with the JACL Credit Union

BY SHIGEKI USHIO

In spite of the fact that we in America are enjoying a relatively good standard of living, there is a nagging sense of uneasiness, a feeling of impending doom, when we hear of or are involved in thrifts failures, savings and loan bankruptcies, banks with problems, indictments for investments frauds and scams, illegal insider trading practices, and the trauma of Black Monday.

Coupled with the bigger worries of national indebtedness, international trade deficits and the threat of severe recession, we find ourselves vaguely apprehensive as to where to put our money.

There is, however, one bright spot in the financial picture.

The non-profit people-helping-people Credit Union movement generally, and in particular the National JACL Credit Union are doing just fine. More people are joining credit unions than ever before. The credit union name and reputation is brighter and there are fewer credit unions in trouble than at any time in its history-truly a rose amidst the thorns in the financial jungle.

There is a basic reason for this optimistic, enthusiastic buoyancy in the credit union movement. The reason for the strength and viability of the credit union movement has always been there, but has not always been apparent when times were good and no one was in trouble. However, in times of stress and uncertainty, the fundamental soundness of the credit union philosophy and operating style comes into play enabling it to more than meet all competition and prevail.

As a Non-Profit Cooperative

Let us review and discuss the basic, fundamental reasons for the strength and the popularity of the credit union movement.

First, a credit union is a *non-profit* cooperative financial organization. This means that no one individual or a group of investors owns the credit union. There are no stockholders in the credit union. As a consequence there is no great pressure to make extra money or profit with which to make the owner or the stockholders rich. In a profit oriented financial institution, there has to be extra earnings over and above what's paid to the depositors in order to pay dividends to the investors for their profits.

Since, in a non-profit cooperative enterprise, such as a credit union, there is less pressure to make extra earnings for the sake of profit, there is less urgency to make unwise or risky investments, or engage in highly speculative or slightly unethical methods to satisfy the demands of profit. If because of efficiency and good fortune extra earnings are realized, in a credit union it is all given back to the participants as lower loan costs, higher returns on the deposits, free share insurance, free credit life insurance, and other valuable services.

The National JACL Credit Union, enjoying all of the aforementioned advantages for successful operation, with

Continued on next page

CREDIT UNION

Continued from previous page

45 years of solid growth and experience, with more than adequate equity capital to support an expanded service for its members, and with the backing of NCUSIF, an agency of the U.S. Government, guaranteeing deposits up to $100,000.00, stands ready to offer comprehensive financial service to JACL members.

For those wanting a secure place for their savings with the highest possible return on their money consistent with safety, and for those needing to borrow gimmick-free money at the lowest rate of interest for car loans, home equity loans, credit card loans, or for whatever short term needs, the National JACL Credit Union is the place to go.

For senior citizens and retirees, the most worry-free method of dealing with Social Security checks and retirement income checks is to direct deposit it in the JACL Credit Union and draw it out as needed with a VISA CARD, and ATM, or a Share Draft (checking account).

Excellent Depository for Redress Compensations

For those who will be receiving the Redress compensations during the next 10 years, a JACL Credit Union account would be an excellent temporary or long term depository while deciding what to do with it. It will be earning good interest with absolute safety, with the added satisfaction of knowing that it will be working for the benefit of fellow members in the Credit Union.

Service-Oriented Philosophy Prevails

We have no quarrel with the free enterprise profit oriented system as such. After all, that is what made America great in the financial sense. It is great for those with money to invest, for the smart businessman, for the daring entrepreneur, for people with ideas and skills, and for those that love the thrill of competition. But for the great number of ordinary people with ordinary income and ordinary skills, and who do not relish being part of the dog-eat-dog competitive world, the safe, conservative, service-oriented Credit Union philosopy is very attractive.

Secondly, recognizing the fact that credit unions are non-profit, volunteer manned financial enterprises organized for the sole purpose of encouraging thrift amongst its members, of providing ready access to funds at reasonable costs for its members, and of rendering financial and advisory service to its members, the federal government has granted to the Credit Unions a tax break. Any tax break in today's economy is a great big plus. Credit unions, as beneficiaries of this tax break because of what we actually are, must constantly fight unreasoning detractors who would deny us our favorable status.

The third basic reason that credit unions are in such good and enviable position is that there is a common bond relationship existing among its participants. Credit union membership is composed of people with common interest or a common background. In a particular credit union, members could be all employees of a single company or a similar industry, or a school district, a government entity, a community, a church, an ethnic group, or whatever that will tie a group together. Being tied together by a common bond promotes unity, loyalty, and a sense of responsibility and concern for each other. In a sense, we have a loyal corps of ready-made clients and customers that would ensure success for any business enterprise.

Greatest Strength Based on Common Bond

Perhaps, the greatest strength that credit unions derive from the common bond feature is that out of the common membership comes the volunteer leaders (the Board Members, the Supervisory Committee Members, the Credit Committee Members, etc.) who devote time, effort, and means for the common good without demanding compensation.

A very successful credit union executive once remarked that credit unions have so many natural advantages that they cannot help but succeed. He said that if he had just one of the many advantages (non-profit feature, the tax break, or the common bond) he could successfully compete in any financial field. With all three factors going for him—no way can he fail.

Other possible areas in which the JACL Credit Union can be of service are for young people going to universities or colleges in need of government sponsored student loans, for children learning the first rudiments of money and money savings. To have a credit union account and to see it grow is an excellent lesson in money management.

Also as a step toward full service, we are considering a VISA Card program with no annual fee, 11.9% interest rate, 25 days free period, an ATM (Automatic Teller Machine) service that will allow member access to cash at many locations, and a Share Draft (checking account) service. This in addition to the free share life insurance and free credit life insurance already available.

The National JACL Credit Union, conceived and born in the depth of misery and despair of the Second World War era, nurtured and developed in the ensuing period of recovery and progress, and poised now with other credit unions at the dawning of a Credit Union Age of greater influence and greater service to mankind, invites JACLers and Japanese Americans and friends to join us in an adventure in cooperative non-profit enterprise that will positively affect our lives.

—Mr. Ushio of Salt Lake City is a director of the National JACL Credit Union, recently retired, and had been the credit union chairman for many years.

Golden Gate Chapter's JACL Voice is Mighty

BY CLIFFORD UYEDA

The Golden Gate Chapter is one of the youngest and the smallest JACL chapters. It was founded in January 1980. The chapter was organized with a view of being primarily issue oriented, with advocacy for the rights of Japanese Americans as well as civil and human rights of all Americans as its primary on-going project.

It was felt that the formation of this chapter will give an option to those who desired to work primarily in this aspect of JACL functions. At the time of its formation and acceptance by the national organization, 80 percent of its members were new to JACL.

A brief and selective review of the chapter's many activities may be of interest to the organization.

AGAINST RACISM:

✓ The chapter vigorously protested a cable program called "San Francisco Confidential" in which blatant and ugly racist remarks against Japanese were freely used (4/80).

✓ Sponsored a public forum, "Racism is still very much alive today" (4/82).

✓ Opposed the Immigration Control & Reform Act, known as the Simpson/Mazzoli bill [S.529, H.R. 1510] (5/83). A resolution against the bill was also introduced at the [Hawaii] 1984 JACL National Convention (8/84).

✓ Laid flowers at a ceremony at the Holocaust Memorial, recently completed in San Francisco's Lincoln Park (12/84).

✓ Presented a public forum on "U.S. English" to present both sides of the issue (4/86). Presented resolution to [Chicago] 1986 JACL National Convention to oppose the constitutional amendment initiative to have English proclaimed as the official language of the U.S. (8/86).

CIVIL AND HUMAN RIGHTS:

✓ Information concerning the plight of 10,000 Navajo people was brought before JACL in November 1982. In March 1983 the JACL National Board authorized the support of the Big Mountain people. Japanese Americans were kept informed through monthly reports until August 1986, a month after the July relocation deadline.

✓ Participated in the research of city archives for San Francisco civil service employees of Japanese ancestry who were dismissed soon after the onset of WW2. Payroll records were meticulously reviewed. Thirteen Nikkei names were found (5/83).

✓ Introduced resolution (adopted) at the National Convention protesting Japan's treatment of her Korean residents (8/84).

✓ Petitioned (adopted) the JACL National Board to establish the Edison Uno JACL Civil Rights Award (1985).

✓ Introduced resolution (adopted) at the National Convention to give due recognition and gratitude to members of the *corps noble* teams for their outstanding efforts (8/86).

✓ Submitted a resolution requesting JACL endorsement of Amnesty International's campaign marking the 40th anniversary of the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations. Resolution deferred to the National Board (8/88).

ETHNIC CONCERNS:

✓ Opposed the manner in which Jerry Enomoto was removed from directorship of the State Department of Corrections by California Gov. Jerry Brown, and contributed toward the Jerry Enomoto Support Fund (4/80).

✓ Supported California S.B. 2565 to establish minority business development. Felt it was important that Asians and Pacific Islanders be defined as minority (4/80).

✓ Called for unified action of the Asian Pacific Americans to promote more opportunities in California state appointments (4/81).

✓ Recommended and obtained from the JACL National Board a special recognition and appreciation certificate to Masayo Umezawa Duus for her research and publication of books about Japanese Americans (1984).

✓ Hosted the Northern California-Western Nevada-Pacific District Council (NCWNPDC) meeting in which Dr. Harry Kitano of UCLA's Social Welfare Department addressed the lunch hour on the subject "Re-analysis of Japanese American Behavior" (8/83).

✓ Sponsored a public showing of *Nisei Soldier: Standard Bearer for an Exiled People*, by Loni Ding. Discussion followed (3/84).

✓ Conducted a nationwide survey of all JACL chapter presidents concerning impressions on the controversial Japanese maxi-TV series *Sanga Moyu* (1984).

✓ Actively supported a deputy director (of Japanese ancestry) in the community mental health services which resulted in her reinstatement (1984).

✓ Urged the U.S. Bureau of Census to develop and establish a minority advisory committee for the 1990 census (5/85).

✓ Urged the San Francisco City Parks and Planning Committee of the Recreation and Park Commission to acquire Japantown Peace Plaza and maintain it as an open space (1988).

ANTI-NUCLEAR:

✓ Urged U.S. to take leadership role in breaking impasse with the USSR on continued nuclear arms escalation (NCWNPDC meeting, 4/82). Similar resolution co-sponsored with Sonoma County Chapter at the 1982 National Convention in Los Angeles.

✓ Went on record opposing the stationing of the battleship Missouri in San Francisco, a city with a strong anti-nuclear sentiment (1985).

INTERNAL JACL AFFAIRS:

✓ Sponsored open forum on "JACL and the U.S.-Japan Relations" (5/83).

✓ Held open forum on "Who should run the Pacific Citizen?" (4/84).

✓ Held public forum on "Where should the JACL National Headquarters be: San Francisco, Los Angeles, or Washington, D.C.?" (3/85).

✓ Suggested that JACL promote community unity and healing by acknowledging that wartime JACL erred in its counsel to the Japanese American community and in its reaction toward Japanese American dissidents (6/88).

JACL NATIONAL CONVENTION AWARDEES:

✓ Winners nominated by Golden Gate Chapter:

1980—John Tateishi, for JACLer of the Biennium.

1982—Min Yasui, for JACLer of the Biennium.

1984—Yori Wada, for Japanese American of the Biennium (Education & Humanities category).

1986—Walter and Mildred Woodard of Bainbridge, Wash., for the JACL Edison Uno Civil Rights Award (first year).

1988—Sue Kunitomi Embrey, for the Japanese American of the Biennium (Education & Humanities category).

1988—Henry Der of San Francisco, for the Edison Uno Civil Rights Award.

* * *

In 1985, the Golden Gate Chapter won the NCWNPDC Chapter of the Year Award for 1984. It was the sole winner in the Best Overall Programs and Activities category.

Hundreds of phone calls, letters and memos became part of the activities listed above. Although the Golden Gate chapter membership is small, its activities have received tremendous support from the national membership.

—Unsolicited, this Golden Gate Chapter report revives a Holiday Issue tradition of decades past when chapter reports provided a rich tableau of grassroot JACLers in action.—HI Coordinator.



Photo by Mari Umekubo

Lost Possessions Mean Lost History

By JANE B. KAIHATSU

There is a tendency by evacuated and non-evacuated persons, to believe, that because the redress bill has been passed and moonetary compensation is about to become a reality, the scars of the Evacuation and internment of Japanese Americans will soon be healed. But one scar which will remain is the damage to our cultural heritage as an immigrant group.

Most of us are familiar with the wounds of loss or property, abandoned careers and the trauma of being evacuated and held in the camps. However, this episode in Japanese American history has greatly affected those of us who were not interned.

Because of the time-frame in which people were ordered to move, people took only what they could carry and what they deemed necessary for survival. What is rarely discussed are the things which were left behind or worse yet, deliberately destroyed because even the smallest Japanese article could be construed as a statement of disloyalty to America and loyalty to Japan.

Things normally not seen as "necessary" include photographs, Japanese books and magazines, toys, kimonos, martial arts equipment, letters, dishes, *kokeshi* dolls, perhaps a *nōren*, even a *Butsudan*. (In rare occasions, family heirloom swords were disposed).

Ordinary items from ordinary people. But since our Nisei parents and Issei grandparents were ordinary people, these items are the very links to each of our personal history and cultural heritage. They were not the kind of folks who had stories written about them in the newspapers or whose lives would be immortalized in movies. So it is from these items that we learn about what kind of people they were—their personal tastes, hobbies and interests, colors they liked or which were popular at the time—these are the details which reflect and give insight into their personalities.

Recently I saw a Japanese film which sensitized my interest in my grandparent's early days and my parent's childhood. What struck me when watching the film was how little I know about the way my family lived during this period.

Sorekara (directed by Yoshimitsu Morita in 1984) is a film based on the novel by Natsume Soseki. It is a love story set in the mid-Meiji Period, or the early 1900's. The art direction and visual composition was superb and care had been taken to authenticate the mood and styles of the time. Consequently, I was overwhelmed with both a rush of familiarity and sadness, a sense of *natsukashii*.

The male characters wore a mixture of kimono and Western-style suits, looking smart in their caps and round tortoise shell spectacles. The women wore their hair Gibson Girl-style and donned large-print flowered kimonos, just as in the photograph of my grandmother taken at her graduation from middle school.

"This is what Japan must have been like when my grandparents lived there!" I thought. I drank in every scene's costumes, furniture and props in an effort to recompose in my mind my grandparents' early life.

A few other instances reminded me of this void. At my church this past March, I was asked to bring my *O-Hina-sama* Matsuri doll set which was given to me by my grandmother; she ordered them from Japan in 1957. For those familiar with the doll sets, its significance lies in the fact it becomes a family treasure passed down from mother to daughter.

A few of the Nisei women approached to tell me stories of setsthey were given before the War which was buried in backyards or left behind. My set is one of my most cherished possessions and my heart was breaking as I heard their words. How terrific it would have been that day to see a 50- or 60-year-old doll set displayed with mine!

On another day I was discussing with a Caucasian girlfriend her wedding plans and specifically, if she had chosen her formal and casual dinnerware patterns.

"Oh no," she replied. "I'll be getting some dishes from my mother, who got them from my grandmother when she came from Austria." My friend felt very proud and lucky to have such a fine gift as well as a remembrance of her grandmother, who died a long time ago.

I realized that I and the majority of Sansei would never have an opportunity such as my friend has. Can you imagine packing precious dishes or tea bowls to take to camp? Of course not! More often such items were placed in government storage warehouses or left with others where they were vandalized, stolen or sold away.

As a result, very few personal items survive of early Japanese American history. The ones that do serve as associations to old Japan and to immigrant families' happier days before the war.

As I survey the few pieces from my family's pre-war life miraculously surviving a voyage from California to the camps and finally to Chicago, I can't help but know there would be so many more cherished things if the internment hadn't happened. I did not know my grandparents well so I wonder about them alot. I'm almost dependent on these little objects to tell me about them. Still, I wonder what kind of books did they like to read? Did they really like American fashion? What kind of toys did they buy for my parents? And what was precious to them from Japan?

So what is the loss of these mere material possessions when compared to the loss of dignity, constitutional rights and personal freedom? Its triviality is a matter of perspective. For the Sansei, Yonsei and those to follow, this loss represents the loss of information about our families. Perhaps it is even a loss of meaning of our cultural heritage—one which prides itself on respect for things old and traditional.

As we continue to bask in our remarkable recovery as a community since the war years and a form of redress is near, we may no longer outwardly exhibit as many wounds. But the internment crisis in Japanese American history will, unlike the experience of some other immigrant groups, leave an odd "absence of legacy" for succeeding generations.

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VISITING—Mike Hoshiko (left) visited with the Yadas of Little Rock, Ark. during a trip to Rohwer, Ark. (see page C–5).



HAWAII INTERNMENT—Many of Hawaii's internees stayed in this encampment at Honouliuli, Hawaii (see page E–2).



Hawaii Herald Photo

NIKKEI DETAINEES—Military police processing detainees after the Japanese attack on Pearl Harbor, Hawaii.

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Japanese Canadian Redress:

A Touch of It in Greenwood, B.C.

BY HARRY HONDA

It becomes apparent that Japanese Canadians who survived the World War II internment camps will receive their redress compensation before their U.S. counterparts will. They are fewer in numbers (an estimated 12,000 in Canada vs. 60,000 in the U.S.), consequently the amount of redress is less even though the individual redress payments are comparable ($21,000 Canadian vs. $20,000 U.S.) So much for the politics.

The theme of this year's Holiday Issue being redress, here is one American's observation of redress for Japanese Canadians that might be wholly unexpected on either side of the international border.

* * *

The week following the excitement of the JACL National Convention on the Univ. of Washington campus in Seattle led some to visit British Columbia—especially Victoria and Vancouver. Ours was a spectacular drive through the Canadian Rockies via Highways 1 and 3 eastward some 600 kilometres (it's all metric in Canada or 375 miles from Vancouver, looking for those towns which are etched in the minds of Japanese Canadians as "home during WW2"—Hastings Park (near the site of the World Expo in '86), Hope, Tashme, Kaslo, Sandon, New Denver, Lemon Creek, Slocan, Roseberry, Greenwood, Princeton — many of them ghost towns in B.C. or road camps. A few still exist as a careful perusal of the excellent maps obtainable free at the government tourist centers will show.

Greenwood, B.C., was our destination — not expecting anything as memorable as that one day turned out to be for one who didn't experience being evacuated (I was already in uniform prior to Dec. 7, 1941,) and the other who had (to Santa Anita and later to Poston).

The drive in mid-August turned out to be a scenic wonderland — the creeks and rivers were full-flowing, the trees at their greenest and mountain air breath-taking. The stop at Hope Slide was awesome as you read and realized how this landslide permanently scarred the landscape. The fruit stands were at their colorful best. The folks (touring and non-touring) were easy to talk to (never end a sentence with a preposition, my English teacher always insisted, but forgive us this one time.)

Instead of the morning paper to read while sipping a cup of coffee at the cafe, it was perusing the slim Grand Forks, B.C., phone book this particular morning and

Continued on Page C-31

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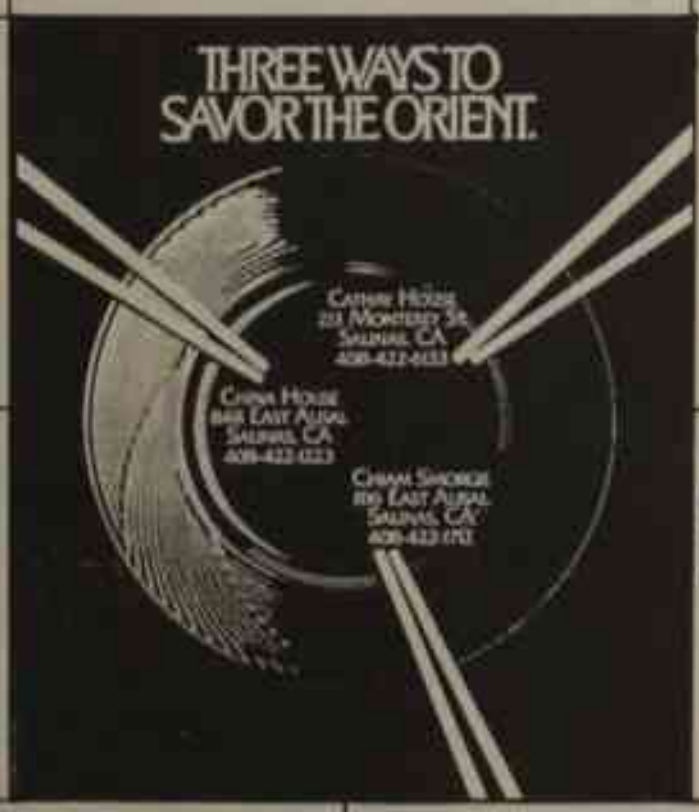
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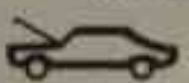
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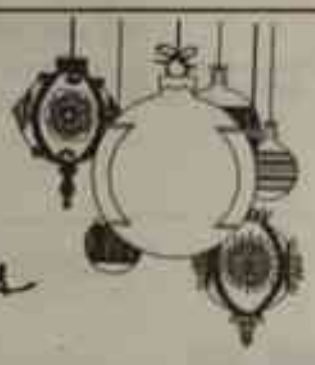
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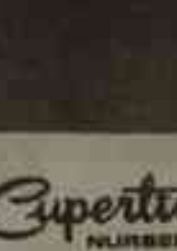
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GREENWOOD, B.C.

Continued from Page C-23

surprisingly, here in Greenwood were many Japanese names: Honda (I find myself paging phone books from my name), Ikari, Imai, Ishida, Kariya, Kamori, Kubo, Maeda, Mukai, Nakatsu, Oyama . . . Wakabayashi, Yamaguchi, Yamamoto. (We found Fujimura, Fukui, Furumoto, Hashimoto and Higashi in front of the listing for Greenwood.)

By 9 a.m., the town museum (in the same building as the tourist information office) was open. On the rise behind this building was a swimming party of some kind occurring. It turned out to be a swim meet and the pool was built by Japanese Canadians in gratitude and respect for the welcome and treatment from the town folks of Greenwood during World War II. History reminds that Greenwood was one of the first municipalities to petition the British Columbia government to reopen the doors to Japanese Canadian resettlement after the war. B.C. finally relented in 1949.

* * *

Inside this museum were relics and memorabilia of the local past, mementos of the Indians, then of the European settlers and miners who followed and finally a torii decoration leading to the next room with the inscription: The Late Pioneers. The next two rooms were filled with items, pictures and posters donated by the Japanese Canadians.

Our two hours were not enough to appreciate all that was on display. There was much to read—how and what happened to the Japanese in Canada in wake of the bombing of Pearl Harbour, as the Canadians spell it.

Any Nisei from the U.S. planning to visit this particular museum and gain a better understanding of the turmoil and tragedy that befell their Canadian "cousins" would want to spend a good part of the day and somehow include a lunch with one of the many Canadian Japanese families still in Greenwood. That many chose to remain in the area *after* the war is most unusual. It didn't happen this side of the border.

Like most ghost towns in British Columbia and in the American Rockies, a few remained after the gold, silver or copper had run out or the prices had dropped. In Greenwood, the old folks told us the coming of the Japanese and Japanese Canadians was a life saver for the community. There was an immediate influx of some 2,000 people. Many went to build roads — a situation that prevailed at other Japanese Canadian camps in the interior. Some repaired the old buildings in town to house the rest of the families who were to follow.

The living conditions were severe — how severe can be gleaned from the captions to photos on exhibit at this museum. Unlike Poston, Manzanar and any of the U.S.-style concentration camps, Greenwood was not a barrack town. (Of course, Canada had some tent cities and barrack camps.) As for security, the RCMP mounties were stationed at both ends of the road going through Greenwood.

* * *

This is an introduction to Japanese Canadian redress story and very incomplete. The opportunity to become better acquainted was missed when so many JACLers were in Seattle last summer and so close. Perhaps a convention setting is no place to dwell on this kind of a matter — getting to know the Japanese Canadians — but a joint gathering of sharing and exchanging experiences would be welcome. Some excellent ones have been held in the past at the academic level and many more will be scheduled. Having visited Greenwood, such a meeting for me would be a rich encounter.

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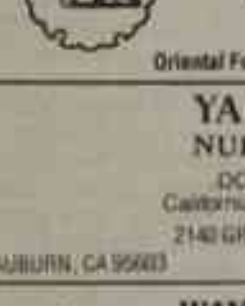
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toward a unique and unparalleled integrity
of the Japanese American Family
of that swiftly vanishing, noteworthy
generation and its era,
these thoughts and reflections are sincerely
voiced as a most fitting tribute.

From a Distant Horizon

I feel upon my face the refreshing breeze of yesteryears,
And though in the midst of the heat of the day,
there is no need for any tears,
But in the heat of this day,
there is no comforting breeze, they say.
Yet, from afar, I can feel that
gentle breeze which comes from yesterday.
That gentle breeze which prevails
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Merry Christmas, My Japanese Friends

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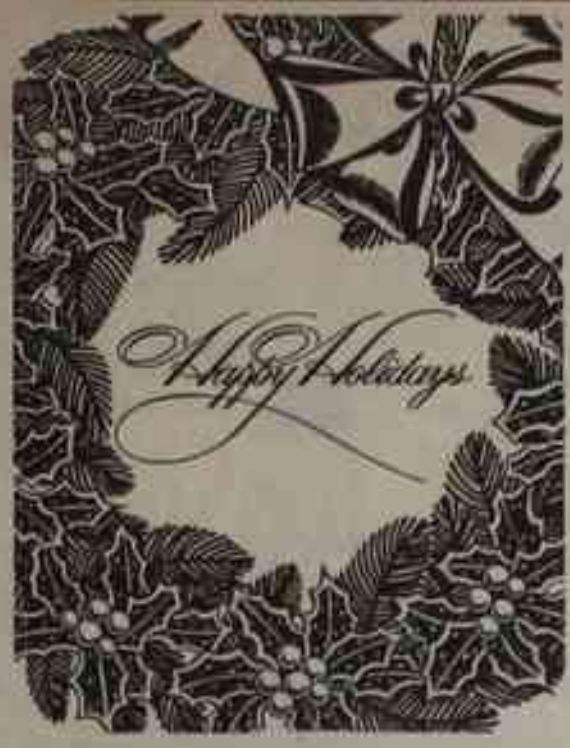
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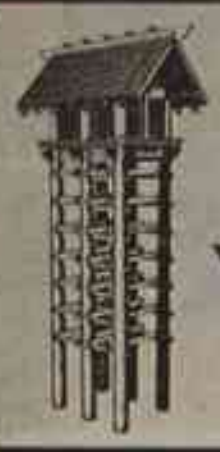
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JACL-LEC: Post Passage



White House Photo by Pete Souza

REDRESS BECOMES REALITY—A halo of observers share a historic moment as President Ronald Reagan enacts H.R. 442, the Civil Liberties Act of 1988, on Aug. 10, 1988.

BY JERRY ENOMOTO

As I sat in the press room of the White House on Aug. 10, 1988, about 10 feet away from the president, heard him acknowledge that the internment was wrong, and watched him sign the bill, the enormity of the occasion really sunk in. There were tears in many eyes as the realization dawned that the struggle that had begun years ago had finally been won.

I remembered Edison Uno who, long before the first bill was ever introduced in Congress, urged action to seek some meaningful redress for those who had suffered the injustice of internment. Sadly, Edison and many others are not with us to celebrate today. However, I am sure that True Yasui, who was at the signing, at that moment felt that Min was with her.

As we savor this victory and take stock, the significance of the whole thing looms ever larger. A small minority group, despised and treated as the enemy only 40 odd years ago, has succeeded in obtaining an apology and monetary redress from the U.S. government. Consider that this occurred in the face of a decision by the highest court in the land that the internment was constitutional—a decision that cries out for reversal.

How was this accomplished? By a belief in American democratic principles, and a stubborn and persistent utilization of the system. The decision to take the legislative path to redress was supported by another decision to seek the appointment of a presidential commission, whose recommendations later served as the heart of H.R. 442. There is no doubt that the legislative battle could not have been won without the patient and determined leadership of Sen. Dan Inouye and Spark Matsunaga, and Reps. Matsui, Mineta and Saiki. We have heard repeated testimonials to that fact from their congressional colleagues. Seldom has a bill of this kind gotten 74 co-sponsors in the Senate—a tribute to Sen. Matsunaga's popularity.

We cannot discuss the victory without acknowledging the work of Grayce Uyehara, who spent three hard years in Washington developing and guiding the grassroots lobbying effort. It is not an exaggeration to say that she did a million dollar lobbying job on a shoestring. We can better appreciate the significance of this when we note that many states do not have Japanese American populations of any consequence.

Passage of H.R. 442, significant in itself, would have been hollow had not the president signed it. Primary credit for that goes to a Wyoming Sansei, who never saw the inside of an internment center but was motivated to fight for redress to right the wrong done to his parents and grandparents. Grant Ujifusa, using the prestige of his book, *The Almanac of American Politics* and his contacts in the Congress and the White House was, more than anyone else, responsible for the ultimate success of redress.

The campaign, however, could not have succeeded if it were not for the magnificent war record written by those Japanese Americans who fought and died in Europe and Asia. We are also indebted to the many Nisei veterans like Mike Masaoka, and our own LEC board member, Art Morimatsu, for making sure that we had the support of the veterans organizations. I frequently refer to the comment of a colleague who likened the redress campaign to a relay race. The baton was passed through many hands over the years, and it was truly a team effort. As a long time JACLer, I am proud of the organization's role in this achievement. Although many deserve credit, the record is clear that JACL's contributions were essential to the success of redress.

* * *

We now ask ourselves—what now? The answer is, in a sense, simple. We are now committed to getting the maximum amount of funds appropriated in the shortest period of time, so that the surviving recipients may be paid during their lifetimes. We are very aware that the clock is ticking.

Our lobbying efforts must, therefore, continue with the legislative strategy directed by Grant Ujifusa, and the staff support of our Washington, D.C. office.

The identification and location of all eligible recipients, and the interpretation of language in the act needed to answer the many questions on eligibility, are the job of the Justice Department. The unit created to assume responsibility, formerly the Office of Reparations Administration, now renamed the Office of Redress Administration (ORA), has demonstrated a high degree of sensitivity and initiative in our initial contacts. An example, is the decision to change the name of the unit at our request. I had the opportunity to meet with key members of their staff in Washington, and found them to be very accommodating and, most important, anxious to utilize community input in doing their job.

These are critical tasks still remaining that we of the JACL-LEC board feel are our continuing responsibility. It is for that reason that we have developed a work plan for the next biennium that is based upon those tasks but which include other lesser, but important, responsibilities. Some of those are:

- To have input into the appointment of the Civil Liberties Public Education Fund Board of Directors so that we may exert some influence upon what kinds of educational projects are funded.
- To maintain an information center and "listening post" in Washington, D.C., as long as redress remains a viable issue. We will consider redress a viable issue until the first recipient is paid and a functioning payment process is established, including the appropriation of enough funds in the first several years so that the process does not drag on for 10 years.
- To begin to write the "Redress Story" so that a factual

Continued on following page

JACL-LEC

Continued from previous page

and human account of an accomplishment of major significance in American history will be available.

• To assist in protecting redress payments from state taxes and recipients from the consequences of losing eligibility for social programs such as Medicaid, as California has already done through passage of appropriate legislation.

We of the JACL-LEC Board have been gratified by the tremendous response to the post H.R. 442 signing fund drive, which we feel reflects people's appreciation for what was accomplished, and a willingness to support what still needs to be done.

Those who read the Pacific Citizen are aware of the various questions that have been asked, which deal with eligibility for payment. We have been encouraged by the ORA's interest in soliciting any possible questions that potential claimants may have, as well as our sense that their interpretations will be based upon giving claimants the widest possible latitude in establishing eligibility.

Staff of the ORA have already met with people in some California communities, and plan to visit other areas throughout the country. A form has been developed which claimants may complete and return to the ORA. It is our understanding that they intend to complete the identification of all eligibles within the year called for in the act. Although an enormous task, judging from their initial performance, we are optimistic about the results.

* * *

As we celebrate our success, I must point out an unfortunate reality. H.R. 442 was not embraced enthusiastically by all Americans. My experience during one television appearance, and some radio talk shows reminded me that some people still cannot distinguish us from Japanese nationals, and, worse yet, blame us for Japan's acts in World War II. Such people ignore facts and insist upon perpetuating lies. At the root of all this is racism, and it reminds us once again that we live in an imperfect democracy, and that eternal vigilance is the price of liberty.

One of the reasons that we were interned was that we had no political muscle in 1942. Our Nikkei members of Congress and increased Asian American political presence in local and state arenas now give us that muscle. The Congressman Lungren episode may have helped us realize just how much more influence we now may have. As a member of the Commission on the Wartime Relocation and Internment of Civilians, he was the only one to oppose individual payment to internees. He didn't just oppose it, he lobbied and fought against it. Asian American anger and Japanese American led coalition activity was directly responsible for Lungren's subsequent rejection for the post of California state treasurer.

In the state with the largest Nikkei population, there may now be increased respect for our political support. A significant point, considering the rapidly increasing Asian Pacific American population in California. Of course, the important point is that we use that muscle constructively.

JACL's commitment to the enactment of just immigration laws, a census policy that does not work against an accurate count of the different groups in the Asian Pacific American community which will, in turn, affect funding of vital services, educational policies which do not discriminate against Asians, and affirmative action policies which protect all minorities from discriminatory treatment in the workplace, is a commitment that is essential if we are to reach the ultimate objective of a truly just society.

America is a product of immigrants from East and West but we remember that until only some 30 years ago, our parents were denied the right of naturalized citizenship. Today, the increasing number of newly arrived Asians has revived ever present racist feelings which, in turn, have created a serious wave of anti-Asian violence. Recognizing that our status in American society is less shaky than that of these recently arrived immigrants, but aware that we are only 46 years removed from American concentration camps, the JACL has added its voice against this wave of violence. Our fight for redress has won us the respect of many Americans. We were given invaluable help in winning that fight by many Asians and fellow minorities. It seems to me that we in turn have an obligation to build on that respect and achievement by making the JACL an integral part of an active and effective coalition, whose objective is to protect and insure the rights of all Asian Pacific Americans as we enter the 21st Century.

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HARVEST TIME!

It's that time of the year when our JACL chapters are planning their holiday calendar. Christmas, New Year get-togethers, annual Installation Dinners. It is a great opportunity, also, to raise funds for the chapter treasury by selling Mike Masaoka's own autobiography, *They Call Me Mister Masaoka*, co-authored with Bill Hosokawa and published by Morrow & Co.

The book lists at $18.95. It is available to the chapters at 40% cash discount plus the shipping. The latter charge varies from 50 cents per book by freight to $1 per book by UPS-regular, depending on how far the chapter is from the shipping point in Pennsylvania. This order must be placed through the Pacific Citizen for the discount. We need the name, address and daytime phone number of the person who can sign and pay the shipping charge for the shipment.

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"Beautifully written— a jewel of a book that eloquently portrays the extraordinary courage of which our forebears were capable." —Michi Weglyn, author of *Years of Infamy: The Untold Story of American Concentration Camps*

FIRESIDE BOOKS

JACL PULSE

ARIZONA
• Installation dinner, Jan. 22, Sheraton Phoenix, 111 N. Central Ave. Info and reservations: Gary Tadano, 602 846-9689.

BERKELEY
• New Years Eve Dance Party, North Berkley Senior Center, 1901 Hearst St., Dec. 31, 8:30 pm-1 am. Music by George Yoshida and his Sentimental Journey Band. Admission: $25, includes party favors and bento. No tickets sold at the door. Info: 415 848-3560.

DIABLO VALLEY
• Installation and awards dinner, Jan. 22, Zio Fraedo's Restaurant, 701 Gregory Ln., Pleasant Hill. Dinner: $17.50. Reservations: Jack Nakashima 2640 San Carlos Dr., Walnut Creek, CA 94598.

MARINA
• "Flaunting Asian Manhood," speech by Ron Wakabayashi, Jan. 5, 7:30 pm, Burton Chase Park, 13650 Mindanao Way, Marina del Rey. Info: Shirley, 213 558-4255.

SALT LAKE
• Installation, Multi-Ethnic Senior High Rec. 7 pm, Jan. 7.

SAN JOSE
• Math Contest, sponsored by the *Holiday Mainichi*, the San Jose Sumitomo Bank Branch and the San Jose JACL, Jan. 28, 12:45 pm, Santa Teresa High School, 6150 Snell Ave., San Jose. Application dealine: Jan. 13, 1989. Limit: Junior Division, grades 7-9, limited to 240 students; Senior Division, grades 10-12, limited to 160 students. Awards will be presented at 3 pm or after all tests have been graded. Info: Kiyoko Tokumitsu, 408 723-4886 or Jerry Satoki, 408 534-3000.

WEST VALLEY
• Installation dinner, NAS Moffet Field Officers' Club, Jan. 20. Hospitality Hour: 6-7 pm. Dancing until 12:30 am. Guest speaker: Cressey Nakagawa. Info and reservations: John Kaku, 408 253-8187 or Bill Kamagai, 408 258-4363.

Items publicizing JACL events should be typewritten (double-spaced) or legibly hand-printed and mailed at least THREE WEEKS IN ADVANCE to the P.C. office. Please include contact phone numbers, addresses, etc.

THE NEWSMAKERS

▶ **Richard I. Mori** of Los Feliz, Calif., has been added to the staff of office building sales and leasing specialists in the Los Angeles office of Coldwell Banker Commercial Real Estate Services. A native of Los Angeles, Mori previously worked as assistant manager of the Telecommunications Services Group of Mitsubishi Corp.'s Tokyo headquarters.

▶ **Kimi Sugiyama** of Long Beach, Calif., and **Soejani Jiichi** of Monrovia, Calif., are among 4,541 who will receive awards from the Japanese government for their contributions to the Japanese American community. Both will receive the Order of the Sacred Treasure with Silver Rays. Sugiyama, who was born in Yokohama, Japan, has been honored by many organizations, including the JACL and Optimist International, for her contributions to the Japanese American community. Born in Saga Ken, Japan, Jiichi, a landscaper, is a three-time winner of the Southern California Gardens Association Trophy. He has been honored by the city of Los Angeles for his work at the Nishi Hongwanji Buddhist Temple.

▶ **Tomio Moriguchi**, president of Seattle's Uwajimaya, the Northwest's largest Nikkei company, was named to the board of directors of Washington's Energy Co., the parent company of Washington Natural Gas.

▶ **Brian Matsuyama**, 42, has been promoted to president and a member of the board of directors of the Seattle company of Cascade Natural Gas Corp. A graduate of both the University of Washington and Harvard Law School, Matsuyama is former vice president and general counsel of the company.

▶ **Paul Tanaka**, 36, has been appointed director of the Department of Public Works by King County Executive Tim Hill of Seattle. Tanaka, a King County employee for over 10 years, had been acting director for the department of 885 employees and a 1988 budget of over $111 million. He is a graduate of Yale University and the University of Washington Graduate School of Public Affairs.

Help the Japanese American community—by helping the United Way.

By using the United Way Donor Designation Option, you can help these non-profit, tax-exempt Japanese American organizations:

Japanese American Cultural and Community Center
244 S. San Pedro St., #505
Los Angeles, CA 90012
(213) 628-2725

Little Tokyo Service Center
244 S. San Pedro St., #411
Los Angeles, CA 90012
(213) 680-3729

Keiro Services, Inc.
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Los Angeles, CA 90031
(213) 225-1501

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To: Frances Morioka, Administrator
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1765 Sutter Street
San Francisco, CA 94115

Please send me information on the JACL-Blue Shield of California Group Health Plan.
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Assistant Editor

A full-time assistant editor to gather/write news, edit copy and proof-read. Operate with cold-type process; camera-ready pasteup. Typing skill of at least 35 words per minute. Will train to use in-house typesetters. Familiarity with Japanese American community-at-large and/or Japanese American Citizens League a key priority. Prefer candidates with college degree in English, journalism, related field or comparable newspaper experience. Some evening and weekend hours required. Salary $17,900-$22,000 depending on qualifications.

Send resume, letter and samples of prior work to Harry K. Honda, G/M Operations, Pacific Citizen, 941 E. 3rd St., #200, Los Angeles, CA 90013.
Deadline: Dec. 23, 1988, or until candidate is selected.

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Salary: $35,000 to $47,000 Plus Benefits.

Qualifications: Min. B.A. in political science or related field. Five years professional organizational experiences, including legislative activities. Familiarity and knowledge of JACL.

Filing Deadline: January 13, 1989.

Send Resume To:
JACL/LEC PERSONNEL COMMITTEE
2192 Grandview Avenue
Cleveland Hts., Ohio 44106

For Further Information:
JACL/LEC Office
1730 Rhode Island Avenue, N.W. #204
Washington, D.C. 20036

CAREER OPPORTUNITY

NATIONAL JACL DIRECTOR

Under the general policy and direction of the National JACL Board, manages and directs administrative affairs of the National JACL organization and its staff; serves as spokesperson for the JACL on issues and concerns which are related to the objectives of JACL.

- **Position open from October 28, 1988**
- **Filing deadline: January 20, 1989**
- **Salary: $31,896-$54,576**

REQUIREMENTS

(1) A bachelor's degree from an accredited university or college and work experience of five (5) years in management; (2) Managerial and supervision experience; (3) Knowledge of budget and financial management; (4) Knowledge of JACL, its organization, programs, activities (preferences) or minimum of 2 to 3 years active participation, and ability to relate to current social problems in society and to communicate with all elements along the political continuum.

DESIRABLE QUALIFICATIONS

(1) Ability to communicate effectively, orally and in writing; (2) Knowledge of personnel management, salary administration, EEO and affirmative action; (3) Program planning, development and public relations; (4) Working knowledge and sensitivity to the needs of the Japanese Americans and other related volunteer organizations; (5) Mature in both judgement and thinking. Leadership qualities; (6) Fundraising experience is desirable.

APPLICATION PROCESS

For a copy of the job announcement or to submit a cover letter and resume please contact:

JACL PERSONNEL COMMITTEE
JACL NATIONAL HEADQUARTERS
1765 Sutter Street, San Francisco, CA 94115-3297
(415) 921-5225

ANNOUNCEMENT

JACL Washington, D.C., Representative

Position open:	November 18, 1988
Filing Deadline:	February 24, 1989
Salary:	$28,920 - $49,500

Under the supervision of the National Director, performs a wide variety of duties in relation to JACL's objectives and activities in the Washington, D.C. Office.

REQUIREMENTS:

Bachelor's degree from an accredited university or college.
Work experience in legislative advocacy or lobbying.
Managerial and supervision experience.
Knowledge of legislative process.
Knowledge of JACL, its organization programs, activities, and ability to relate to current social problems in society and to communicate with all elements along the political consensus.
Special Requirement: Willingness to register as a lobbyist for the JACL.

APPLICATION PROCESS:

For a copy of the job announcement or to submit a cover letter and resume, please contact:

JACL Personnel Committee
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(415) 921-5225

Classified Ads

2—Announcements

Hydro-Québec

CALL FOR TENDERS
For 2:00 p.m. Montreal time
Tuesday January 3rd, 1989
CPQ: 80026.F

Acquisition of a supercomputer and workstations. Tender guarantee: $200,000. Price of document: $25.00.

The conditions for each call for tenders are set forth in a document which may be examined or obtained Monday to Friday from 8:30 a.m. to 12:00 p.m. and from 1:00 p.m. to 4:00 p.m. at the following location:

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9—Real Estate

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CANADA

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1988 HI Boxscore

THE 1987 TOTALS

Display Ads 8,373 one inches
One Line Greetings 757
JACL-HI Project $4,040

1988 DISPLAY ADS
Dec. 15: 7,457 (89.1%)

The Sukiyaki Chapters are in bold. Legend:

60 (min.)	4 pg	272	2 pg
84	3 pg	360	4 pg
180	2 pg	720	1 column

Alameda	90	Parlier	4
Arizona	24	Pasadena	192
Arkansas Vly	2	Philadelphia	120
Berkeley	300	Placer County	192
Boise Vly	72	Rafu/So Western	120
Carson	6	Reedley	4
Chicago	240	Sacramento	180
Cincinnati	120	Placer County	192
Cleveland	192	Rafu/So Western	120
Delano	4	Reedley	4
Diablo Vly	60	Sacramento	180
Contra Costa	180	Riverside	192
Dinuba	252	Sacramento	180
Fowler	6	St. Louis	12
Fresno	180	Selanoa Vly	360
French Camp	12	Salt Lake	192
Fresno	180	San Benito	72
Gardena Vly	90	San Fernando Vly	60
Gilroy		San Gabriel Vly	
Golden Gate		San Jose	90
Gr. LA Bud	6	San Luis Obispo	12
Gr Bay Area		San Mateo	24
Hanford	12	San Pedro Vly	270
Hollywood		Santa Barbara	18
Hoosier	6	San Diego	216
Houston	192	San Fernando Vly	270
Idaho Falls		San Francisco	180
Imperial Vly		San Gabriel Vly	
Japan	180	San Jose	90
Lake Wash'n		Santa Barbara	18
Las Vegas	6	Santa Clara	192
Latin American		Santa Cruz	192
Los Angeles	120	Santa Maria Vly	60
Lodi		Seattle	6
Madera	2	Selanoa	360
Marin	2	Selma	124
Marysville	12	Sequoia	
Mid-Columbia		Siskiyou River	288
Milwaukee	180	Sonoma City	
Monterey	192	Sonoma Vly	
Monterey Penin	90	Stockton	180
Mt Olympus	192	Tacoma	6
New England		Tehama	192
New Mexico	6	Terminal Island	192
New York	18	Tracy	6
Nihon Lth A		Tri Valley	72
No San Diego		Tulare City	192
Oakland		Twin Cities	192
Olympia	6	Ventura County	192
Omaha	277	Venice Culver	12
Orange Cty	180	Ventura	180
Pacifica		Wasatch Fnt	
		Wash. DC	192
		Watsonville	180
		West L.A.	180
		West Valley	90
		White Hor Vly	12
		Willamette	2
		Central Cal DC	14
		Eastern DC	1
		Intermountain	8
		Midwest DC	1
		Mtn. Plains	
		NC-WNP DC	20
		PNW DC	8
		PSW DC	20
		All Dept (Fr)	370
		PC Circuit	280

ONE LINE GREETINGS: 745 (98.4%)

Boise Valley	47	Mid-Columbia	19
Cincinnati	18	Riverside	21
Cleveland	20	St Louis	
Culver	13	Salt Lake	50
Dayton	24	San Benito	23
Delano	14	San Mateo	29
Detroit		Santa Barbara	18
Diablo Valley		Seabrook	33
Ft Lupton		Sonoma City	13
Grand Isl	31	Spokane	
Houston	12	Tulare City	10
Milwaukee	30	Twin Cities	60
Mt Olympus	6	Ventura County	19
Olympia	22	Wash. DC	15
Philadelphia	27	West Valley	44
Placer Cty	61	White Hor Vly	44

JACL-HI PROJECT: 28 (31%)

28—Student Aid
—Scholarship
2—LEC Program

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9—Real Estate

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ENGLAND, IRELAND, SCOTLAND	(17 dys) AUG 12
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In lieu of sending Holiday Season cards, these JACLers and PC readers are participating in the HOLIDAY ISSUE PROJECT by sending their greetings to friends in JACL through this special section. The amount of the cost involved in mailing out cards is contributed to this JACL/PC project which then turns over this amount as a contribution (less the $20 for a Unit Space on this page) to the JACL Abe & Esther Hagiwara Student Aid Fund or some other JACL/PC fund to be designated by the contributor . . . If you wish to join them here next year, let us. We shall remind you by the first of November.

Pacific Citizen Advertising Dept.

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AKI OHNO
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Holiday Greetings to Our JACL Friends
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