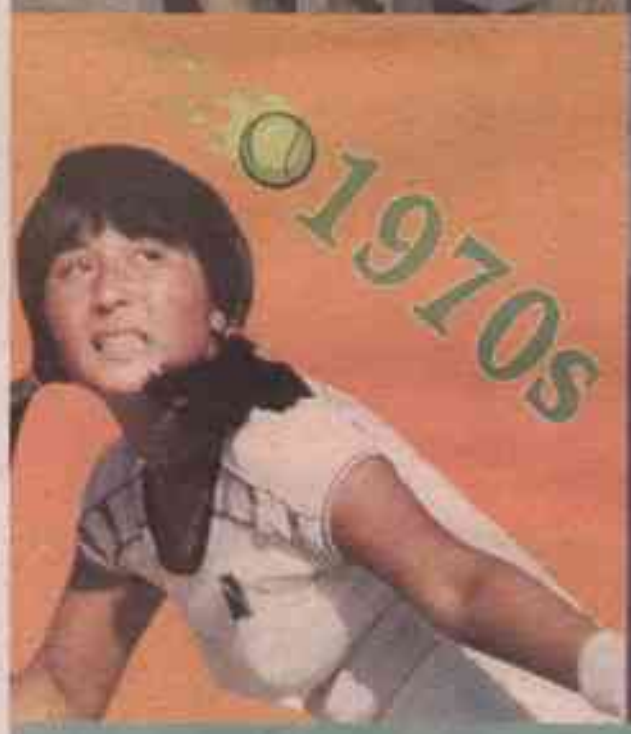
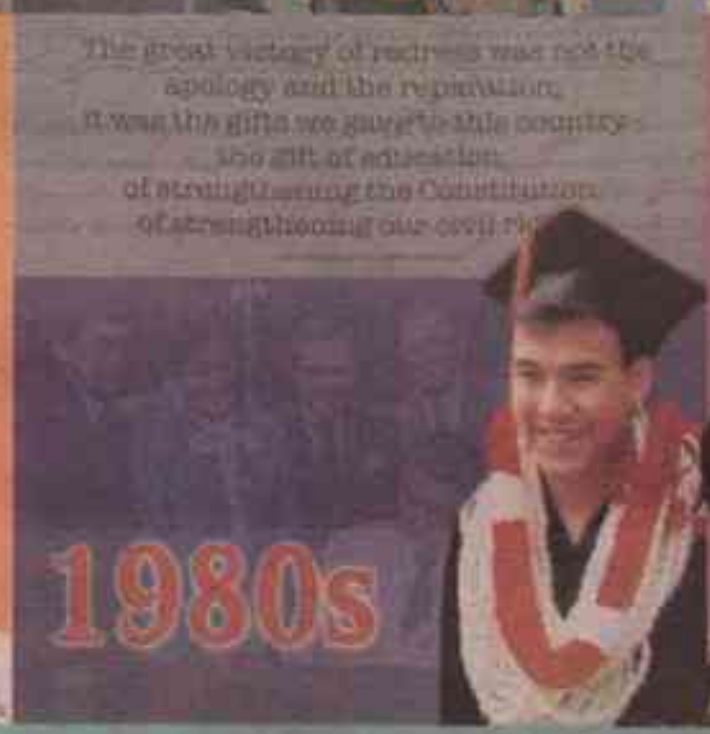
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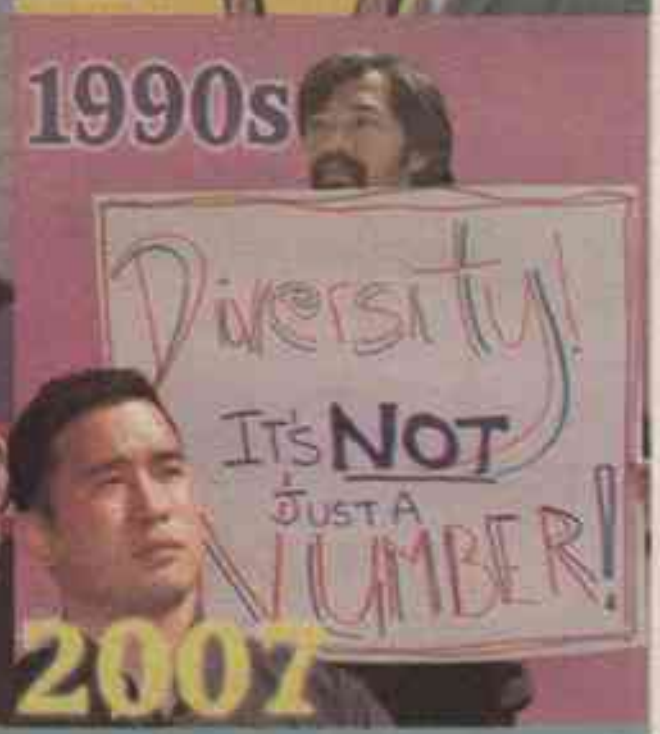












POV: GENERATION A to Z

Holiday Issue 2007



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The SELANOCO chapter honors and remembers Hiroshi Kamei, a board member who always gave unwavering dedication and service to not only our chapter, but the whole Japanese American community. We are saddened by our loss, and will miss him very much.

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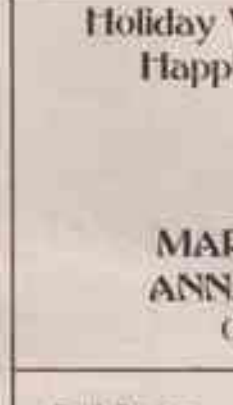
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POV: Generation A to Z

Welcome to the 2007 Holiday Issue. For this year's special issue the staff has selected the theme: "POV: Generation A to Z," a look at Japanese American and Asian American youth through the generations.

Within these 120-pages the *P.C.* will take you on a journey through the 1940s, 50s, 60s, 70s and 80s, with corresponding articles from JA and AA youth of today.

With historical articles selected from the *P.C.* archives we will hear from JA youth who fought in World War II and the Vietnam War. A number of today's JA and AA veterans will also talk about serving in the U.S. military.

From JA youth who endured the indignities of the WWII camps and then resettlement, today's youth will also explore the various issues dealing with their identity.

From topics such as sports, student activism, civil rights, and Japanese culture, youth from the past and today will give us their take on what it means to be JA and AA during their own unique generations.

We hope you enjoy the heartfelt stories of our more than 30 writers.

As always this special Holiday Issue would not have been possible without the dozens of JACL chapters who solicit advertising each year. Thank you for your continued support. The names of these special people can be found in "*P.C.*'s People Who Count" on page 114. The *P.C.* would also like to thank our advertisers who support us each year.

A special thank you to our *P.C.* readers who continue to support both the semi-monthly print edition and our popular Web site (www.pacificcitizen.org).

This year the staff for the first time produced the entire *P.C.* Holiday Issue digitally. To accomplish this huge task, the staff has spent the past nine months working on this special issue. Although there were some worrisome moments, the staff was able to accomplish its goals.

Thanks to *P.C.* staff members: Office Manager Brian Tanaka, Assistant Editor Lynda Lin, and Eva Lau-Ting, circulation. Brian and Eva worked on the many ads you see on these pages. You can also see Lynda's graphic design talents throughout these pages and on our cover design.

We hope you enjoy the issue and have a great Holidays. Look for our special New Year's Issue on Jan. 18, 2008.

- Caroline Aoyagi-Stom
Executive Editor

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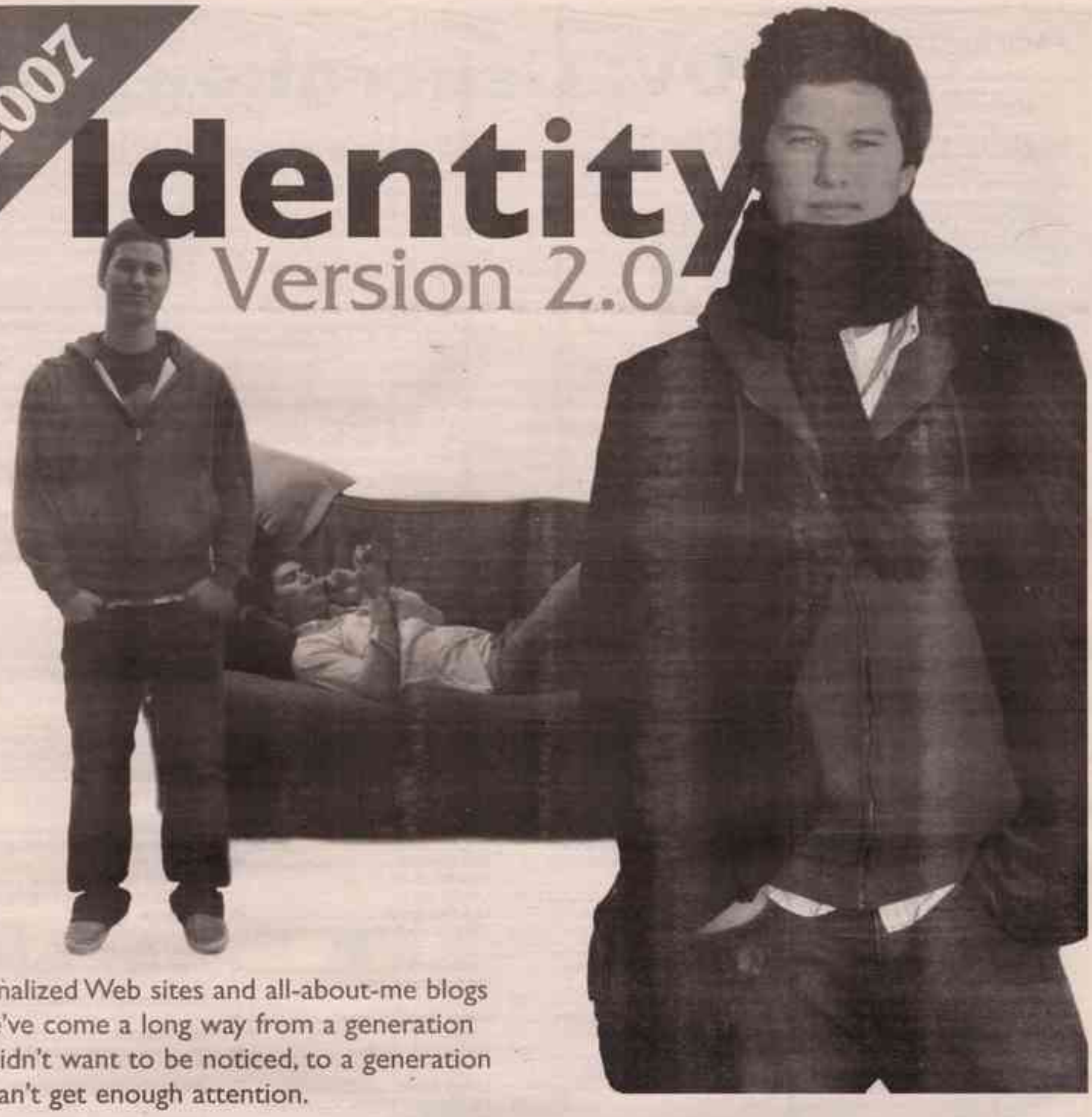
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2007

Identity
Version 2.0



Personalized Web sites and all-about-me blogs — we've come a long way from a generation that didn't want to be noticed, to a generation that can't get enough attention.

By PETER SHIGEKI FRANDSEN

I am right-handed.
I am Japanese American.
I am a third-year dental student.
I am a brother-in-law.

I am a lot of things and most of them do not have hyphens. Grammatically, the hyphen allows two words to be joined together that normally exist as separate entities.

Sometimes we use the hyphen to accentuate individual characteristics that both modify a single word — to make it unique or special.

I do not claim universal experience, but there have been many periods in my life driven by the need to be or at least to feel special. Maybe it stems from the fact the my mother taught kindergarten during my childhood years and all my deeds — great and small — were marked and rewarded with stickers and treats. In each of these periods, I wanted to be special. Sometimes the drive was to be the best; other times it was simply to be different.

I felt that if I were just like everyone else, my life would not have meaning, distinction or individuality. Who knows where this drive comes from? It is certainly not in line with the Japanese proverb that teaches that the nail that sticks up gets hammered.

Perhaps this individualist drive is the great difference between my generation and those generations that preceded us.

For example, my mother, Shauna Ushio Frandsen, and many of her peers do not speak their parent's language. The generations that followed soon after World War II sought unity and conformity, and thus many of them did not want to stick out by speaking a "strange/foreign" language. This is not to say that Japanese culture and honor were not passed down, but rather simple outward manifestations, like language, were not. Now compare that with my generation where most of my second-generation Korean American and Chinese American classmates not only understand the languages of their parents and grandparents but speak also with great fluency.

'Perhaps this individualist drive is the great difference between my generation and those generations that preceded us.'

Luckily, I was able to work in Japan as a volunteer for my church where I had the chance to pick up and learn some Japanese, but I've often felt it would be cool if my siblings, cousins, and other JA friends were fluent in Japanese like my Korean American and Chinese American counterparts. Maybe this stems from a basic desire to be different and special. Maybe I want to stick out by speaking a "strange/different" language.

My generation seeks to be special in our differences — to be individualist and distinctive. Then the question is: do we as Japanese Americans feel like minorities? To that I say emphatically, yes. Because any individual is mathematically a minority in any group larger than three.

But are we minorities in the classical sense? No. Because that would lump us into a broader, generalized, non-specific group (the type from which we are incessantly seeking to individualize ourselves).

We individualize ourselves by our music, our movies, our iPod covers, our laptops and anything else that will set us apart. Nothing makes me feel more special than introducing someone to something that I have discovered: be it a good book, a new movie or TV series, or even a restaurant. I live in a paradox where I feel different by having unique, obscure, distinct tastes, but I feel special when I can collect converts to my discoveries.

The desire to be different and special currently fuels the social networking phenomenon engulfing and igniting all persons under the age of 30 (or are under 30 at heart) within fingertips' reach of the



internet. Just look at the infinite number of blog entries, member profiles and web albums showcasing this awesome and amazing vacation or that hilarious dinner party or "the best night of the year."

If we did not want to boast about the greatness of our lives, why would we continuously post and publish every intimate detail of our lives from new baking recipes to new boyfriends? My parents' tale of courtship is remarkably different — they wrote weekly letters on matching stationery interlaced by weekly two-hour phone calls on Sunday nights. Even though my sister, Jill, stumbled on these letters years later, they stayed private and personal. How different is that from my generation, where two clicks of a mouse would forward an e-mail from a friend or foe with every meticulous word of commendation or condemnation?

Everything is broadcast. Nothing is private. In this state of self-disclosure, it is disquieting to consider the horrific amount of detail flaunted by this generation that screams to the world, "Look at me! Look how cool I am! Look how special I am!" We've come a long way from a generation that did not want to be noticed to a generation that cannot get enough attention.

Gone are the days of marching in unison for the cause. Here are the days of action alerts and e-mails. Gone are the well-crafted, heartfelt letters to representatives. Here are the days of online petitions drafted by unknown, private hands at great distances from our personal needs, wants or desires.

In this environment where everything is accessible and nothing is challenging, it is not a mystery why it is getting increasingly more difficult to retain the next generation of JACLers.

Gone is the attitude of just being together is enough reason to congregate. Here is the mindset of maximizing minutes. Currently, most of the JACL activities are planned and attended by a generation that feels the need to just be together. But we, the next generation, have different needs. It is not enough just to be with other like-minded or like-experienced persons. We need more. We want more.

The JACL's current youth program is great to teach the younger children and youth taiko, ikebana or tea ceremonies, but are these activities sufficient enough to latch onto a generation that is engaging into graduate programs, managing their first professional jobs or creating new young families?

Can we as an organization supplement and harness our need to be individualistic while concomitantly participating in a united movement? We do not want to fall by the wayside. We want to succeed. We want to be involved. We want to carry the torch. But what is it that we need?

We need attention.

We need to be unique.

We need to be special.

We want to be individuals and yet ironically we don't mind being individuals with other people. Just let us be us. Let us be different. Let us feel special.

I am not proud of the fact that we are so needy. Blame Google. Blame Wikipedia. Blame Facebook. Blame MySpace or Blogger.com. But the truth is: we do need to feel special, so if you give us what we need: attention, responsibilities, stickers and treats, we will not let you down. ❄

Peter Shigeki Frandsen is currently seeking stickers and treats at Columbia University, College of Dental Medicine, in New York, the perfect city for anyone looking to individualize with and within the masses. He is also a Mt. Olympus JACL member.



WIRED: Technology rules the modern young man's life. *(Top)* Peter Frandsen checks out a television display while on vacation. At home, he IMs his friends — even the ones sitting next to him.



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From the Shibas: Ed, Karen-Liane, Jiko, Matanuska, Anika & Button

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Tustin, California

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from
Todd Hasegawa
and
Family

Happy Holidays!
Alan, Alice & Kenny Tao

Merry Christmas
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Life is not measured by how many breaths you take, but by how many moments take your breath away.

Happy Holidays!!!!!!
Denise Higuchi Bjorn

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A LONG 'VACATION'

In November 1943, **KIMIKO KODANI** wrote an innocent letter from the confines of Tule Lake to **JUNE MOORE**, the friend she left behind. The letter illustrates life in camp and the growing misunderstandings between internees.

But she was also a normal young lady concerned with hair styles and fashion — even behind barbwire.

Tule Lake Center 4606-A
Newell, California
November 16, 1943

Dearest June,

It was so nice hearing from you! I received your letter just before leaving Gila. How lucky you are to be going to Occidental! and your campus life sounds very exciting and wonderful – not mentioning these men in uniforms who are supposed to be pretty highly rationed nowadays!

A month and a half has slipped by already since we transferred to this Center. During this time a great deal has happened. For one thing we had the thrill of our life when it snowed unexpectedly. Starting around 9:00 p.m. last October 20, the first lovely snowfall of the season covered the camp and the surrounding hills in a very short time and created the most beautiful scene! The next morning all the snow had not yet melted away, so that we had the great pleasure of slushing through it and hearing it crunch under our shoes. As it was our first experience, many of us from Gila were highly excited, but the former residents of this place midly stated, "O, snow!" and didn't seem to give it another thought. We hope it snows again soon; it's much better than the chilly frosty mornings!

A couple of days after I came here, I found work in the administration building as a stenographer in the Finance Division. My work consisted mainly of taking dictation, and some filing. One day I had to take and transcribe 19 letters, and golly, did I have my hands full! I found my work very interesting and was getting along beautifully — till suddenly trouble loomed over the entire camp.

As a result of misunderstanding and quarrels, from November 5, the Army has taken control of this center and we are now under Martial Law. We are still dazed and bewildered over the rapid succession of events that have occurred during the past couple of weeks. What with the soldiers, jeeps, tanks, machine guns, armored cars, et al. running loose around the front yard and in between barracks, it is no wonder that we feel as though we are living in the midst of war — however, minus exploding bomb shells to be a real war. From last Saturday curfew hours (7 p.m. – 6 a.m.) were declared and negotiation with the Spanish Consul and the Army is still underway in an effort to settle the dispute. Even the "history-making" Dies Committee is scheduled to arrive this week for investigation purposes. We are quite anxious to learn what they will uncover in regard to us.

As you can guess, rumors and gossips about every little incident are flying around among the people, so that it is difficult to weed out the true details. Much of the happenings have been exaggerated and distorted. For example the radio stated that Friday morning (Nov. 5) 20,000 disloyal Japanese gathered and tried to attack the administration building so that M.P.'s had to disperse them with tear gas! Of course, this news is



Kimiko Kodani's letter is courtesy of Occidental College Library Special Collections, Japanese American Relocation Collection. The Online Archive of the Japanese American Relocation Collection can be accessed at: http://departments.oxy.edu/dighistarch/web/index.html.



only partially true. Yes, about 7:50 a.m.; bright and early, all we workers started to head toward the ad. bldg. in order to report to work. Then suddenly the guards in armored cars and jeeps plus machine guns and rifles stopped all of us as we reached the road opposite the place leading to the ad. bldg. Without any explanation whatsoever, the soldiers yelled at us to go back to our quarters and threw tear gas directly at us! I happened to be near the gas and, golly, it smelled more foul and terrible than anything I've ever encountered and it certainly made my eyes smart.

On the previous night, Nov. 4 about 10:30 p.m. we were aroused from sound sleep when we heard a great commotion just outside our barracks. Gazing out the window and afterwards peeping thru the door slit, we witnessed the real fireworks as the Army rolled into action: armored tanks and jeeps rumbled by in hot pursuit of the people who ran pell-mell in all directions for their dear lives; flashlights flared here and there into the silent darkness in search of those who might be hiding in nooks and corners of the barracks; and all the while guns and rattling machine guns could be distinctly heard above the yelling commands and shouting of the M.P.'s and the pursued. Our first notion that the Army was having a practice and tryout was quickly forgotten as we realized the full significance of the terrifying event.

There was quite a trouble over the fact that food and supplies for us residents were removed from the project warehouses and given to the outside Japanese laborers who were hired from other places to harvest the center crops that were spoiling as a result of the farmers' strike here. According to the *Tulean Dispatch*, in spite of the promises made by the administrative heads that in case any food or supplies were to be taken out of the project warehouses, they would do so openly, on the night of Nov. 4, some Caucasians were spotted entering the warehouse, and trying to remove supplies. A group of resident wardens and young men attempted to stop the Caucasians and the fight began. Then, fearing that the Caucasians were to be kidnapped, the WRA officials called in the Army to take control of the situation. I guess this accounts for the tanks, jeeps, and fireworks that we witnessed; but what puzzles me is that the soldiers chased and captured the resident guards and others who were merely performing their duties, instead of helping to catch the intruders.



'According to the Tulean Dispatch, in spite of the promises made by the administrative heads that in case any food or supplies were to be taken out of the project warehouses ... some Caucasians were spotted entering the warehouse, and trying to remove supplies.'

Ever since the happening on Thursday night all the workers except mess hall, hospital and coal workers have been having an enforced vacation. I've taken advantage of my vacation to catch up on my belated correspondence and have been sewing some badly needed winter clothes for myself. I've already sewn a cotton frock and am now putting the finishing touches on a corduroy jumper. I have to do all my sewing by hand, there being no sewing machine, so I find it quite tedious. We're fearing that our "vacation" may be a long one because with the Army taking over we may never get our jobs back.

Perhaps you are wondering about my transfer to this segregation center? My folks wish to return to their homeland, and we children have decided to accompany them in order to preserve family unity, which we feel is important at this time of world crisis. June, even though I am in Tule Lake instead of having relocated to some outside community, my attitude toward you has not changed a bit, and I hope we may continue our friendship through correspondence.

You asked how I'm wearing my hair nowadays? I have it fluffed out on the sides and back, with a pompador (sp?) on the top. My hair is short because I got a permanent just before leaving Gila — end of September. June, will the letter reach you if I addressed it "Occidental College, L.A."?, or do I have to show a certain street address? Thought I'd type this letter because my writing will take you ages to read, but I don't seem to have done a very good job of typing either!

I'll send you our annual just as soon as the regular mail services are resumed. You see, ever since the recent happenings the mail services have become somewhat complicated.

With love,
Kimiko

SELANOCO

Happy Holidays to our JACL Friends!



BJ Watanabe,
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Kelly (26 yrs)

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Mary & Babe Karasawa

In loving memory of my parents, Mary and Kaz, who taught me everything I need, to live a happy life.
Carole Miyashita

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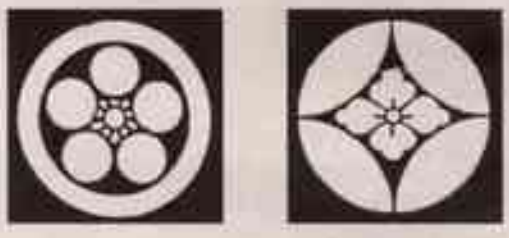
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Happy Holidays



Chris, Eileen, Milan and Cassie Rodenhizer



PHOTO: JOHN AUSTIN

T-SHIRTS, LATTES, AND ASSIMILATION

BY JUSTINE KONDO

Let's put down our iPods long enough to appreciate the sacrifices of our ancestors. Some of us may even be inspired to continue the fight for human rights.

2007



TWO GENERATIONS: Justine *(left, front)* with her sister Lilia and their grandparents.

Thanks to the efforts of those who came before us, Japanese American youth are fairly well assimilated into the greater American culture.

And while it is true that we are confronted with dramatically less discrimination than those of generations past, we are still the victims and products of ignorance. While I can only write from my perception of the world as a young JA, perhaps my observations will have some significance for others.

JA youth of today can only imagine the horror faced by earlier generations during the World War II era. We have seen the anti-Japanese war propaganda and read about the nationalistic extremism of some white Americans at that time. For that generation of JAs, this was their reality. And while my grandparents and I unfortunately do not discuss this period of their lives often enough, I do know that they, like so many others in their situation, tried to make the best of it.

After the war, my grandparents were married and had children, two girls and a boy, who would later become my father. While they do not speak openly about it, one can speculate that as victims of racial warfare coming out of Heart Mountain, they devoted themselves to raising a truly "American" family so that their children might not suffer as they had, a selfless endeavor, but nonetheless a very tragic one.

I consider my grandparents, father, and aunts to be cultural casualties of war. The patriotic fervor that becomes distorted into hatred has devastating effects on any targeted minority which is accused of not being "American enough." My grandparents' decision to leave behind an overwhelming portion of their Japanese heritage for the sake of their children's well being resulted in just that.

For this I thank them. Yet I also mourn the loss of a culture that was left to die at the hands of American racism. No one should have to surrender their own customs and traditions to be accepted into the majority society. But in the United States, that's just the way it is. We would all like to believe that America welcomes cultural diversity, but perhaps the Great American Melting Pot is really more like a Jell-O mold, in which everyone is sooner or later forced to conform to the pre-set standards of white Americans if they want to achieve any legal or political clout in this country.

Some ethnic groups that have succeeded in molding more to the white European American majority at the cost of their culture have also gained more social backing on the national level. However, many groups are far behind. A good point was once made in a *Pacific Citizen* opinion piece; it ran something like, "Everyone knows if you want to make fun of a racial minority in the United States, make fun of the Asians."

We have seen in the last few years, that when a celebrity makes one anti-Semitic or anti-black remark in this country, they are legally hounded, publicly condemned, and mass media devotes countless hours of attention to the issue until they make some effort to apologize. However, if it's an anti-Asian statement, the situation is entirely different because it is commonly felt that there is less legal power and national support behind Asian civil rights groups.

Take the Abercrombie & Fitch t-shirt case of 2002 for example. For a company whose advertising strategy is primarily based on the sex-appeal of 10-foot-tall posters of men's bare chests, it probably was not necessary to take it a step further by marketing t-shirts depicting stereotypical buck-toothed, squinty-eyed Chinese men in conical hats, accompanied by sayings such as: "Wong Brothers Laundry Service: Two Wongs can make it White."

The fact that these shirts were able to make it to retail store shelves and be sold without earlier interception makes a powerful statement about the ignorance and passivity of the culture we live in. While discriminatory t-shirts may seem trivial when compared to violent hate crimes, we must keep in mind how extremely influential fashion is on the minds of young people in general.

Given that clothing companies define what is "in," and what is not, they have the power to sell not only clothes to the masses, but beliefs and ideologies; ideologies which devalue a particular group of people and position them in a racial hierarchy. Thanks to a number of enraged individuals, the t-shirts were eventually pulled off the shelves. But one must wonder, would the situation have been the same if, say, the shirts featured Lil' Black Sambo?

More importantly, what are we doing about it as young JAs? While there are outstanding warriors for justice in this country, the majority of all American youth, myself included, voluntarily envelop ourselves in the world of the mundane: school, work, video games, rock bands, text-messaging, latté-drinking, and an occasional bit of adolescent soul-searching.

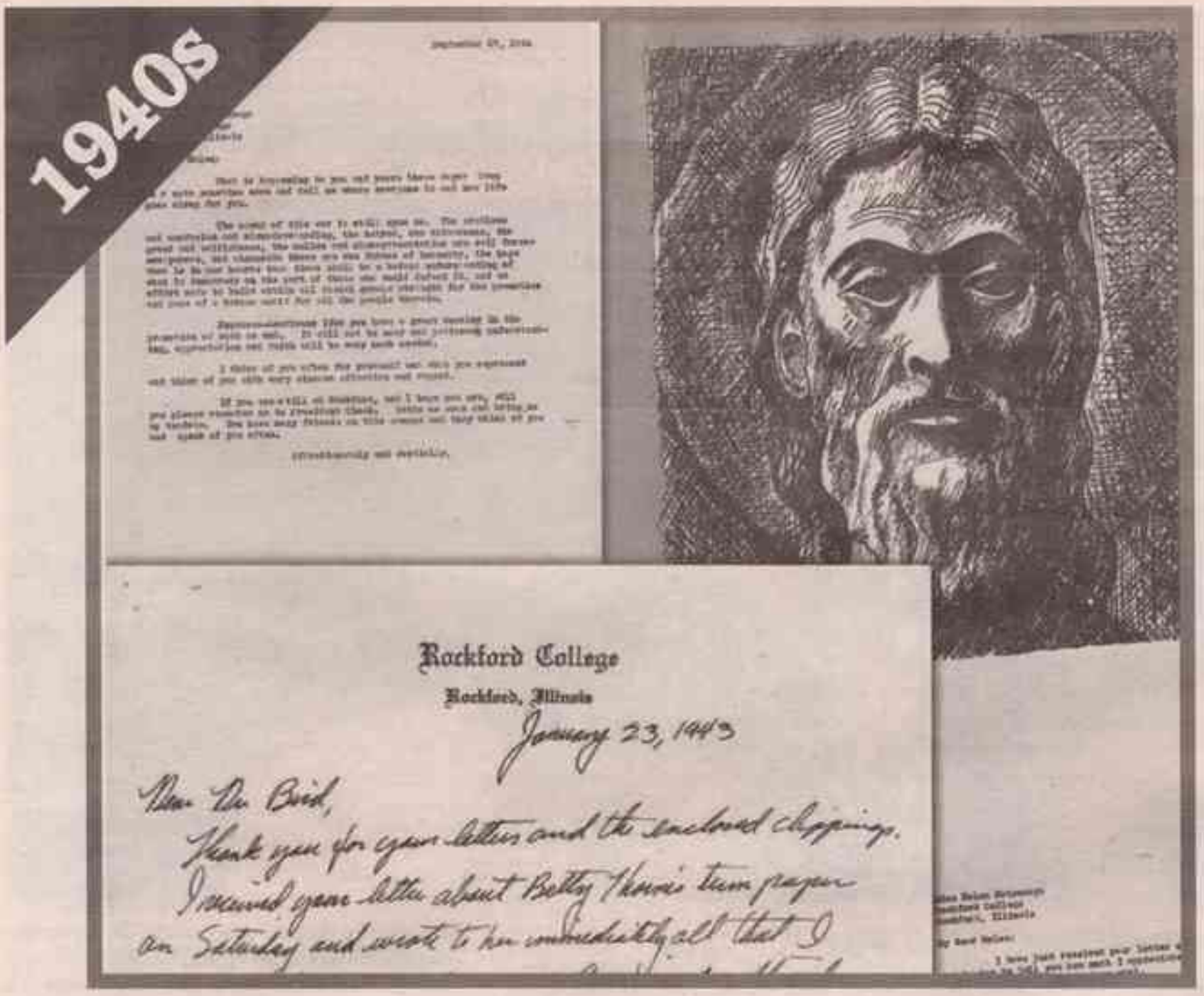
We are a group so overexposed to the happenings of this world that we have become desensitized to even the grossest of human rights violations. For a generation with so much information at our fingertips, we are shamefully uninformed and apathetic. So when we hear of an act of genocidal horror on the news, we coolly flip the channel to "Grey's Anatomy" without a hint of guilt.

"While there are outstanding warriors for justice in this country, the majority of all American youth, myself included, voluntarily envelop ourselves in the world of the mundane..."

As JA youth today, many of us have the social advantage of being better assimilated into the greater American culture than previous generations of our families, who have labored so that we might enjoy such integration. However, it appears that our assimilation sometimes distances us from the racial issues that are targeted toward us and to even less powerful minority groups in the U.S.

If we don't continue to fight for our own values and for the rights of today's new victims, then our predecessors' efforts for the rights we ourselves enjoy now will have been made in vain. The first step is to simply put the cell phone down and really discuss these issues with other human beings. While we may feel disconnected from our roots, we can never forget them. ❄

Justine Kondo, 20, is a junior at Eastern Washington University. She lives with her mother and sister in Spokane, Washington.



Rockford College
Rockford, Illinois
January 23, 1943

Dear Dr. Bird,
Thank you for your letter and the enclosed clippings.
I received your letter about Betty Hanis term paper
on Saturday and wrote to her immediately all that I

CORRESPONDENCES: During WWII, Helen Matsunaga and Occidental College President Remsen Bird traded letters and Christmas cards *(left, Helen's hand drawn Christmas card)* that shed light onto the JA resettlement experience.

DEAR MR. BIRD, DEAR HELEN

When the internment interrupted the education of thousands of Japanese American college students, President Remsen Bird of Occidental College in Los Angeles, Calif., launched into an effort to place his JA students in East Coast colleges to avoid internment. One of these students was **HELEN MATSUNAGA**, a Los Angeles native who attended Rockford College in Illinois with the help of Bird.

In those turbulent years, Matsunaga and Bird exchanged many personal and inspirational correspondences. These two letters from Matsunaga highlight the unique experiences of one JA family caught in extraordinary circumstances.

Five hundred letters and documents like these have been saved and digitized by Occidental in their online archive.

Rockford College
Rockford, Illinois
October 2, 1944

Dear Dr. Bird,

Thank you for your kind letter of the 27th. I have been planning to write to you for some time now. Much has happened, both good and bad; nevertheless, constructive in crossing one more hill with additional experience.

My sister Setsuko was married the 13th of May. Her husband is a very fine artist, now in the service. She received her masters in Sociology at Washington U., just three weeks ago. My younger sister is planning to enter Simmons College in Boston in February. My father and mother are permanently resettled in Chicago now. Father is again in the apartment house business and is cheerful and working hard. My bother Ernest has been working as a drill press operator in Chicago and is planning to enroll at Chicago to finish his few units for his A.B. I had an interesting summer, working for the Ordnance Service of the War Department in Personnel. I have been back at College now for one week. I am still majoring in history and am now an assistant in the department. I hope to go on with my graduate work in Oriental History. This is a brief summary of the happenings and whereabouts of the Matsunagas.

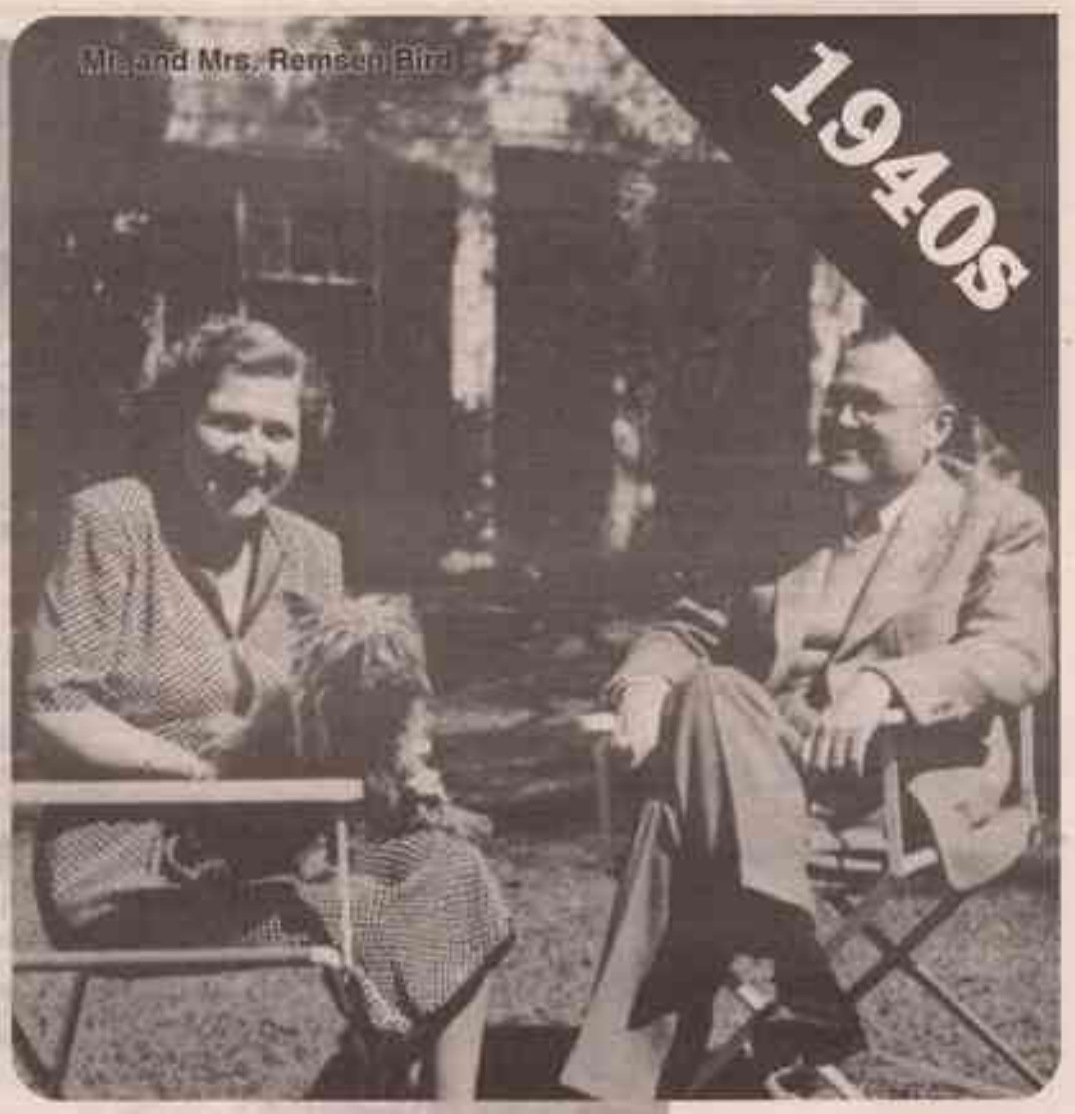
I am interested indeed to know how the more antagonistic reaction is towards those Japanese-American students returning to the Coast. I have never forgotten my role as a goodwill ambassador. I am working jointly with the mayor's inter-racial council here in Rockford. We had some unfortunate happenings here on Campus last year in the dismissal of a liberal prof. (you must be familiar with that case study, i.e. Radical prof. vs. Board of Trustees). As a result our Junior class is practically depleted. I had thought of transferring also, but resolved that my studies at Rockford were of prime importance and I could learn much by returning.

I am thinking these days of the bewilderment and doubt that is to follow soon in the post war era and the reconstruction, both physical and mental, in the European theater and the pattern that will be set for the general attitude in world reconstruction. I truly pray that all of us minority groups, and others will soon realize the fundamental and essential ideal of Democracy… embodied simply in some ideal of brotherly love based upon complete respect for every individual.

My family and I think and speak of you often and as I recall the joyful days I've spent with you, I hope that someday when the world is happier that we might relive some of those wonderful times. The minister who married my sister is a former Oxy student, Al. Ronander We had a pleasant day speaking of you and dear Oxy. I hope that when you are again in Chicago, you will drop me a line, as I should like so very much to see you and talk to you again. My address in Chicago is 815 No. Clark St. WHI. 9577.

Do tell me of all you are thinking and doing, for I do miss your kind spirit. My regards to all I know at Occidental and your dear Helen.

My love,
Helen



Ms. Helen Matsunaga
Rockford College
Rockford, Illinois

May 28, 1945

Dearest Dr. Bird,

We are having final examinations now and school will be over next Thursday. I shall have completed three years at Rockford College and will be a senior next September. I can't imagine that so much time has elapsed since you put me on the train some three years ago. How I do wish I could be with you again. There are so many things to talk about. I have a very interesting position this summer. I am working for the Mayor's Committee on Race Relations in Chicago. I shall do some general clerical work, speaking and research. My sister, as a Sociologist in Chicago, was able to get this position for me. I shall also go to the summer sessions at the University of Chicago where I shall take some advanced courses in Japanese history. One particularly interesting course which I am looking forward to is a seminar course of Professor Mac [Nair] on the Causes of the American-Japanese war. After June of next year when I shall have completed my undergraduate work, I plan to work during the summer to pay for my college expenses.

Rockford has aided me generously with loans. After that, perhaps in the fall, I shall go to either Columbia, U. of Chicago, or Stanford to do graduate work in Japanese history. The family are all in Chicago now. Daddy is reestablished in business and once again the Matsunaga family is a unit. Setsuko's husband is going overseas in July and she is now making exciting plans for this delayed 'honeymoon.' She has been married a year now. My younger sister Molly will enroll at the University of Chicago as a freshman this June. My brother Ernest is doing graduate work at the U. and is now in the midst of writing a play about the Nisei during the past evacuation program. It was certainly a joy to hear of the struggle in Europe at a military end, however, certainly now, the greater struggle for peace must rally all liberal forces in the world to create the peace we have long given lip service — a peace of justice and righteousness. This Pacific war has aroused every iota of energy and courage in me to participate directly in the Pacific Basin settlement. My interests, my pleasures, my work is completely directed towards this mission. I want to go to the Orient and work. How are you these days? What are you doing? I miss all the good times and wonderful talks we shared. I weep as a child when I think how distant you are and how long it has been since we said goodby [sic]. The world moves so rapidly. I miss sorely the comfort of spiritual solitude. Jobs, school, speaking engagements fill my life so compactly. I often wish I could stop to catch a refreshing breath. I must be getting along in years, yearning to stop to read and rest quietly. I am at the old age of twenty now. I have grown and learned so much — life becomes so deliciously exciting. I am almost too intense in my anxiety to grasp the many wonders life offers. The College is a turmoil of students cramming for their last minute exam preparations, packing — some of the girls are making their wedding plans. It's an exciting, but rather exhausting atmosphere. As for myself, I have decided to postpone serious thoughts on marriage or love until I have matured more in work and in my general emotional attitude. I shall be at home at 1246 No. Clark St. Chicago, Illinois until September 15th. My mother, father and the family send their best regards. I should like to hear from you when you should find time.

Hastily & with love,
Helen

'The world moves so rapidly. I miss sorely the comfort of spiritual solitude.'

— Helen Matsunaga, who became a violinist and a financial analyst in Washington, D.C., died of lung cancer in 1992 in Baltimore.

Letters and above photo are courtesy of Occidental College Library Special Collections, Japanese American Relocation Collection. The Online Archive of the Japanese American Relocation Collection can be accessed at: http://departments.oxy.edu/dlg/libarch/web/index.htm.



PHOTOS COURTESY OF SETSUKO MATSUNAGA NISHI



YOUTHFUL PROMISE: Helen Matsunaga *(top)* circa 1945 and *(right)* around 1942-43 before most of her letters were written.

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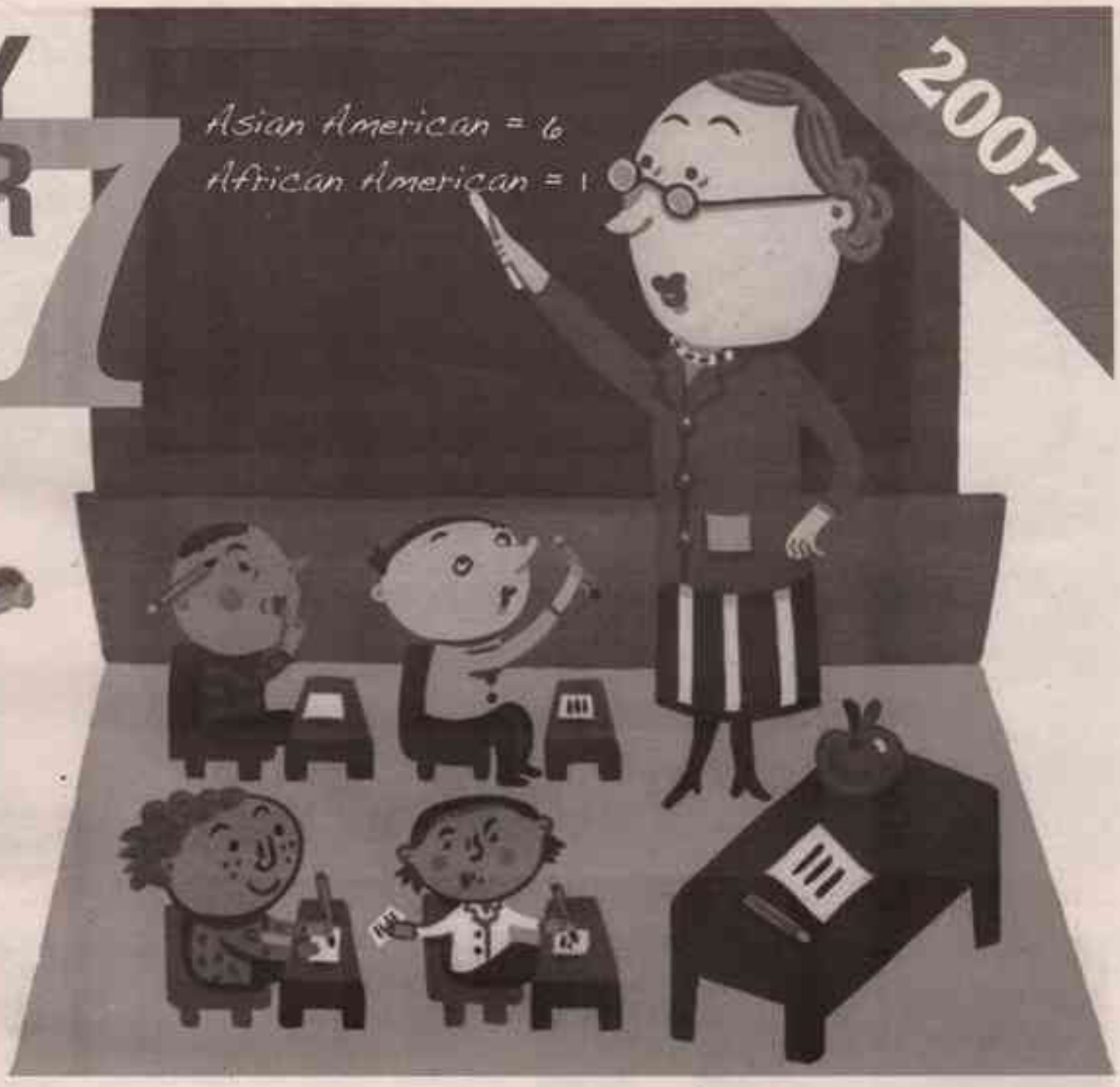
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LUCKY NUMBER 7

Can race be quantified? Feel angst about your ethnicity? It's 'Future Boy' to the rescue!





By JOSEPH E. CRAIG

The first time I really noticed my ethnicity was when I was in elementary school.

The teacher was handing out report cards and at the bottom of each student's report was a little blurb that read, "Ethnicity:" followed by a number. I wasn't sure what the number meant, but while all of my friends in class had a one or a two following their ethnicity, I had a seven.

A freakin' seven.

To this day, I probably never would've seen nor paid attention to this statistic, but one kid in my class made sure to point it out and suddenly, it became something that the whole class took pleasure in joking about at my expense. That evening, I asked my mom about it, but unfortunately, she didn't know either.

'... my mom used to call me "Future Boy" because she said everyone would look like me one day because ethnicity would cease to exist as people blended more and more.'

My background is a little complex, but it reads something like this: my dad is part black, part Native American, part Caucasian, and part some other things. My mom is part Japanese, part Caucasian, part French — if that's different from Caucasian — and some other things too. So basically, we're not sure if that seven represented the number of check boxes she filled in or if it was a value, such as the value given to the "other" box that she might've checked.

Regardless, it became the first time that I was really aware of my ethnic ways. Later other moments stuck out in my head, like how my mom used to call me "Future Boy" because she said everyone would look like me one day because ethnicity would cease to exist as people blended more and more. Or the time my elementary school teacher asked me what ethnicity I wanted to list on a test I was taking, only to laugh at me when I told her I was Japanese.

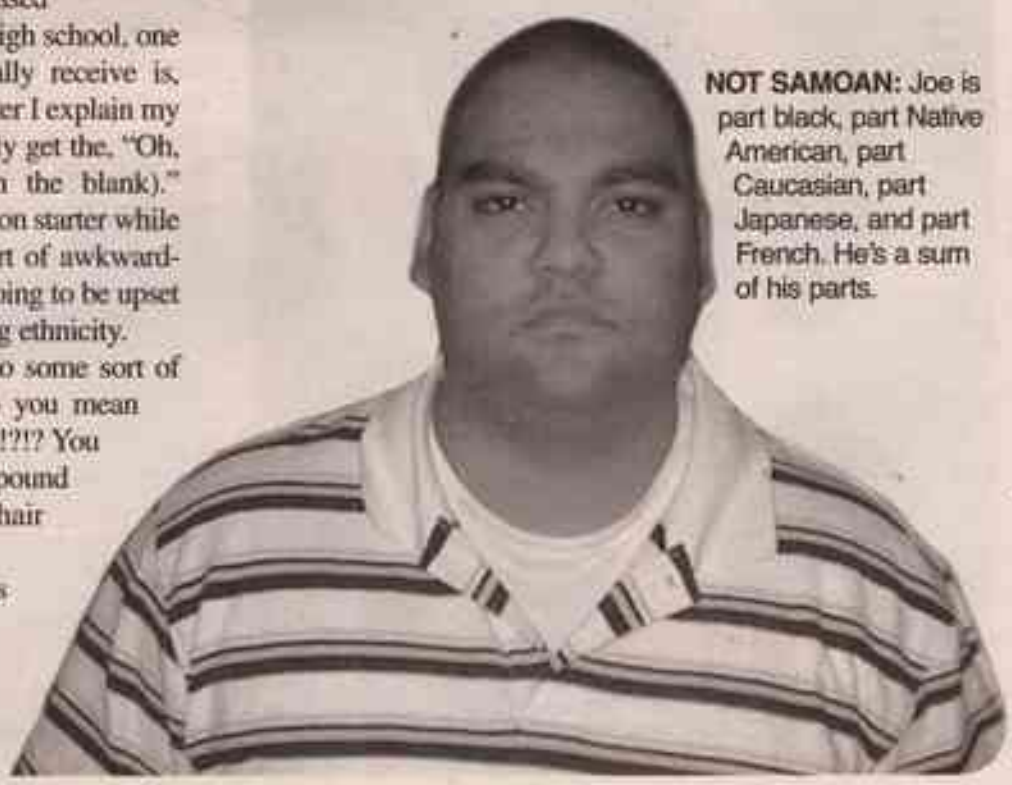
My experience is a little different than my wife's, who is half Japanese and half Chinese. She clearly has a physically identifiable background, which allows her to associate with people based upon that recognition. Since high school, one of the first questions I usually receive is, "What are you?" Of course after I explain my mutt-like background, I usually get the, "Oh, I thought you were (fill in the blank)." Sometimes it can be a discussion starter while other times it can create a sort of awkwardness when people think I'm going to be upset that they've guessed the wrong ethnicity.

Like I'm going to burst into some sort of tirade featuring a, "What do you mean you thought I was Samoan?!?!?!? You ain't never seen a 6-foot 270-pound mixed person with curly hair before who wasn't Samoan?"

Worse was when cliques were forming in high school and I would have to find

See CRAIG/Page 20





NOT SAMOAN: Joe is part black, part Native American, part Caucasian, part Japanese, and part French. He's a sum of his parts.



NUMBER 8?: Kristy, Joe's wife, is half Chinese and half Japanese adding another identity to the mix.





ROOM TO GROW: Newlyweds Kristy and Joe have spent their first few years of marriage spending quality time together.

CRAIG

(Continued from page 19)

other mixed people to hang out with since these cliques inevitably were formed by race. I tend to get along with most people, so talking during class wasn't an issue. It was an issue only when it came to hanging out with people at lunch.

The best way for me to make friends was through playing sports, which gave me a common ground to mingle with other people. After all, you figure that if you're playing basketball, you likely watch it as well, giving you something to talk about and a platform to become friends. Of course, when I was younger and trying to emulate Michael Jordan with the baggy shorts and wagging tongue while dribbling the ball up the court, people laughed at me again for trying to be black — which I actually am … sort of.

It's hard to convince anyone of this when you have a full head of curly, non-afro hair that gets knotted up and can't be combed. It makes me look Samoan. In fact, a friend of mine just told me I look like Dwayne "The Rock" Johnson, but the difference is that he's hot. I notice a recurring theme — I'm everything and nothing at the same time. Yay!

'In fact, a friend of mine just told me I look like Dwayne 'The Rock' Johnson, but the difference is that he's hot.'



I imagine my kids won't have as much of an issue, though. Part of the problem I had when growing up was our location. In our area, the neighborhoods were sort of segregated according to race, with me bouncing around wherever I could fit in. Now, however, races are becoming more and more intertwined — particularly with the Internet blurring the lines between cultures.

Speaking of which, I have no idea how to deal with any kids I might have and the Internet. If anyone has any tips on how to limit what sites they visit while also making sure they get out of the house every once in a while, please let me know.

Still, ambiguous racial lines should help my future kids out a lot, since they can make friends without having race be as much of a factor. In actuality, when my wife and I started really getting along and I realized that she was going to be much more than just a fling (check earlier *Pacific Citizen* Holiday Issues for more on our ongoing relationship), I actually worried that my child's ethnicity would be an eight with Chinese added to the sauce.

A freakin' eight.

I even had flashbacks to the days when I tried to play off my racial self-consciousness, a moment that didn't exactly scar me, but did leave an imprint. I can just imagine that pep talk: "Now, now there little Phinneas (yes Kristy, we're naming our first-born "Phinneas"), don't worry about that ethnicity thing. It's all your mother's fault anyway. If it weren't for her, you would've been a seven and that's lucky. If I had just married Britney Spears like God had intended, then you would've had a seven."

Overall though, I wouldn't have had it any other way. I like being multi-cultured with no one knowing who or what I am. It gives me a unique look. When I was younger and not married, it was an opportunity to flirt with women. When a woman used to ask about my race, I would respond with my head in my hands: "I can't believe you thought I was (fill in the blank). That's hysterical."

It actually worked some of the time and made me feel sorry for all those suckers who had a one on their ethnicity.

Joseph E. Craig is currently enjoying being married to Kristy Chin and hopefully one day keeping "Phinneas" off of the Internet.

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Us Versus Them, Us *and* Them

Attaching 'American' to his Japanese identity while living in Japan made him a target for racism. Now he wants to foster unity through dance.

By KEN KANESAKA

Espionage, sabotage and invasion were the images that flashed though the minds of many Californians during the early years of World War II.

Mixed with words such as "Jap," "Yellow Peril," and "slanted eyes," these images fueled the fear and public hysteria that led to the internment of American citizens that happened to be of Japanese descent after the Japanese bombing of Pearl Harbor.

Over 60 years later, this sort of cultural misunderstanding and racism still fuels the fear of the unknown, creating mini communities of "us versus them."

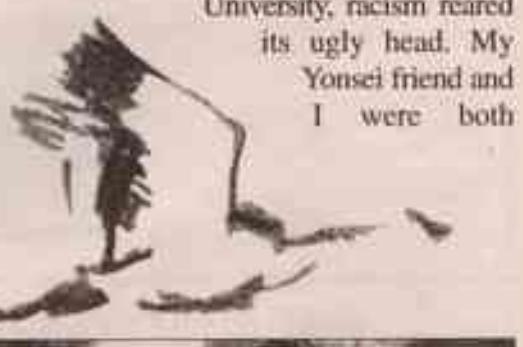
Growing up in the suburbs of Orange County, Calif., I was one of the very few Japanese Americans that attended my high school where the vast majority were Caucasians. Since we were the minority, we tried to assimilate into the mainstream culture even at the expense of suppressing our cultural heritage of being Japanese.

Yet no matter how hard I tried, it seemed as if my life of attending high school football games, club activities and school dances was just a shallow shell of what I wanted to be seen as — a full-blooded American. Beneath that outer shell was a complex mixture and fusion of two cultures, Japanese *and* American.

As a second generation Japanese American, my grandmother stressed the importance that her grandchildren learn and value some aspect of the Japanese heritage she left behind upon her arrival to Hawaii after WWII. At her request, I started *Nihon Buyo*, or Japanese classical dance, at the age of three tagging along with my older sister to the Bando School in Los Angeles. We both moved our bodies to the exotic beats of the music in a language unknown to us in a cultural setting that seemed like a fantasy world. We both lived a double life, one being Japanese during practice the other American at school.

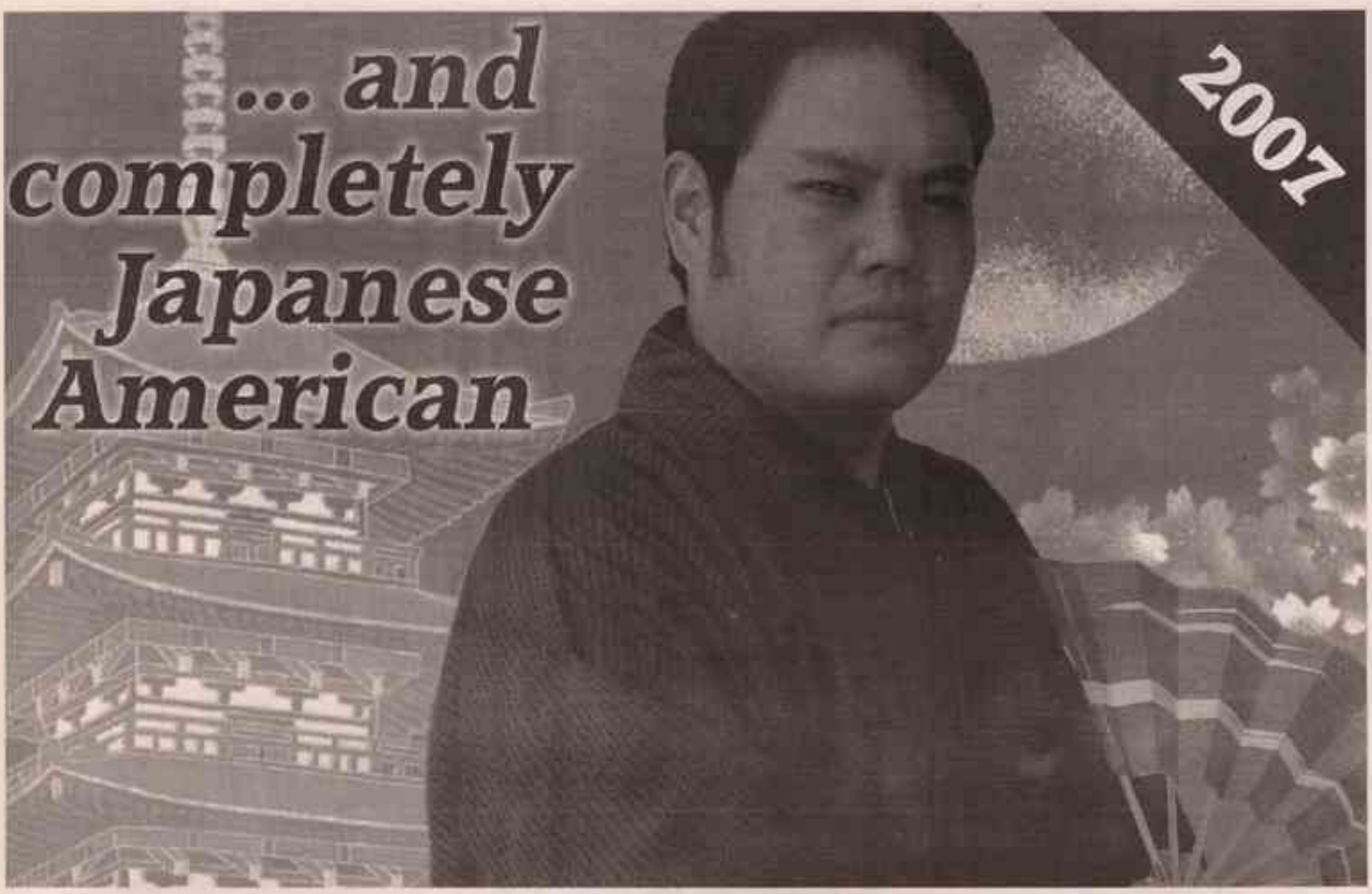
As I continued with my higher education at UCLA, I realized there were more students around me that shared this double identity complex. I thought there must be a way to try and combine and merge the two cultures. Yet, the only knowledge that I had of Japan was through Japanese classical dance. And so during my third year of college, I went to Tokyo University to experience Japanese society.

In Japan, I had this fantasy of being more accepted into the mainstream culture — more than I was in America. Yet, at Tokyo University, racism reared its ugly head. My Yonsei friend and I were both





Ken participated in his high school band with his sister Sheri Kanesaka.



barred from participating with the *Kyudo* Club, or Japanese archery. We were told that they did not accept *Gaijin* (but they accepted Europeans).

It seemed because we both had attached our "American" identity to the "Japanese" part, we were not accepted by the Japanese students.

And the racism did not stop there.

Being accepted as the first non-Japanese citizen to become a professional kabuki actor in the theater's 405-year history proved to be too radical for the traditional art form. The fear of allowing this *Gaijin* to perform on stage made people angry. Elite actors and the general public protested my presence. People would wait outside the entrance to the green room and tell me, "Go home! We don't want *Gaijin* here!"

'People would wait outside the entrance to the green room and tell me, "Go home! We don't want Gaijin *here!"'*

My teacher, National Living Treasure Tojyuro Sakata IV, said, "It should not matter where he was born, or where he was raised. It only matters that he wants to become a kabuki actor. The spirit of a true actor lies in his heart and not his appearance."

Now back in the United States, I would like to continue spreading the beautiful Japanese culture into mainstream America through teaching Japanese classical dance. By doing so, I hope to end misunderstandings about the traditions of Japan and all Asian cultures.

In order to secure a lasting Asian regional security, there needs to be more open communication and support of the arts between the Asian communities.

Today, one of the most pressing issues that hinder relations between China, South Korea and Japan is the historical remembrance of WWII. Every August, it is customary for the prime minister of Japan to pay his respects at the Yasukuni Shrine. This shrine houses the souls that were lost during WWII, and also the "war criminals" that were found guilty of starting and promoting the war.

Both China and South Korea argue that honoring these war criminals is an insult. But part of the reasons for paying respects to these war criminals is to appease their spirits, so they won't raise havoc on the country and lead Japan to another war. It is through this misunderstanding of cultural thinking that hinders the countries from uniting and moving forward.

Paying respects at the Yasukuni Shrine does not make these war criminals into gods — it's a way of not forgetting the past mistakes and ensuring peace in the future.

Therefore, with Mrs. Josephine Louie, we have created "Origin Dance Theater," a dance company that envisions the merger and fusion of different Asian art forms to better foster communication and cultural tolerance. It is our hope to bridge the cultural gaps and misunderstandings between Asian countries and eventually between Asia and the rest of the world.

We no longer live in a world of "us versus them," but in a world of "us and them." ❋

Ken Kanesaka currently teaches Japanese classical dance classes in California and Seattle.





PURE KEN: *(top, clockwise)* Ken strikes poses in different costumes and appears more subdued *(above right, standing)* with his family in Los Angeles.

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Best wishes for a happy and safe holiday season!

Nancy

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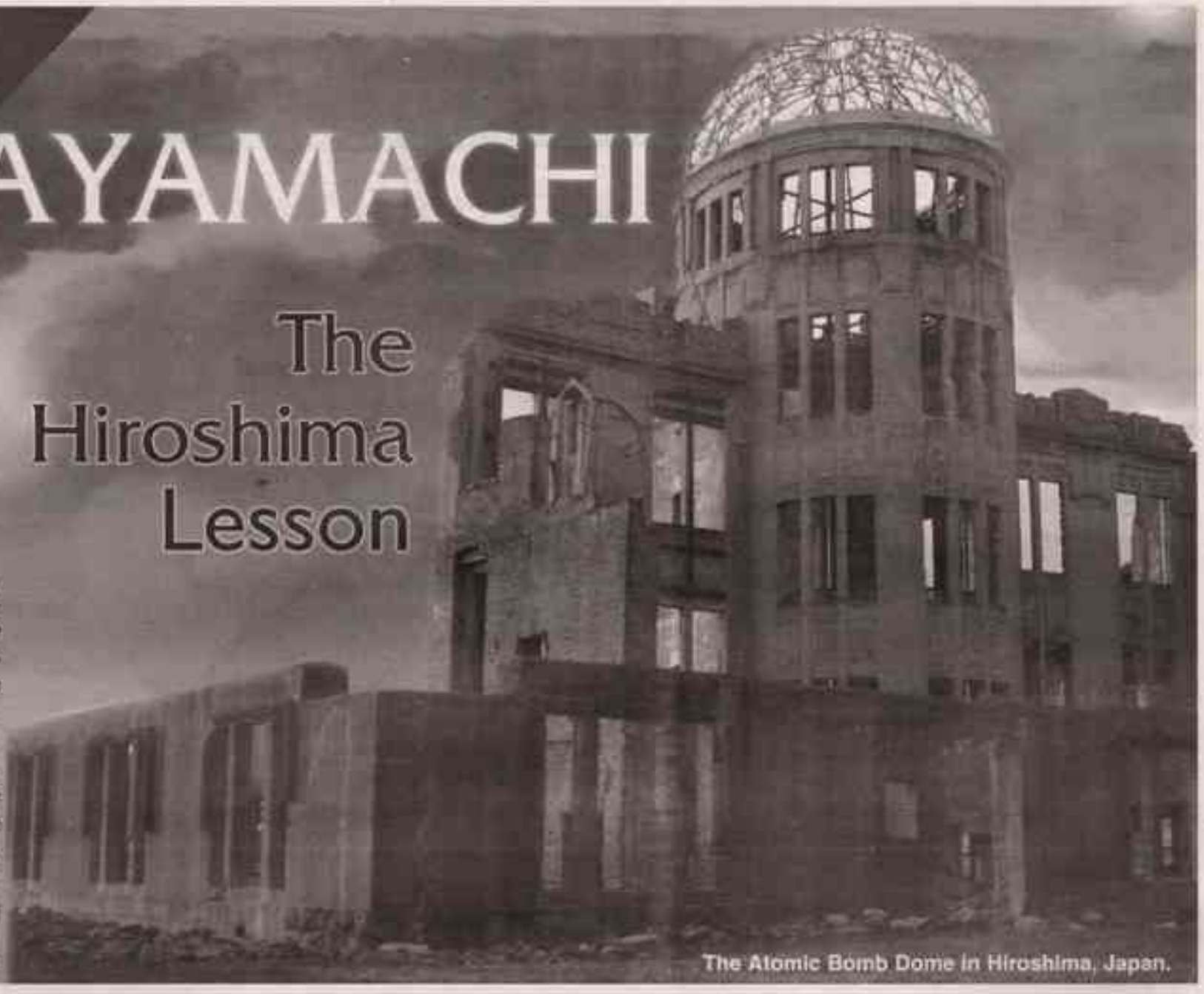
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1970s

AYAMACHI

The Hiroshima Lesson

In 1978, **RICHARD YAMASAKI** was one of 42 youths to win a JACL-Japan Airlines cultural heritage fellowship for a seven-week stay in Japan. There, he visited Hiroshima, the city where his grandfather lived before coming to the U.S. Below are his observations originally printed in the Dec. 22-29, 1978, *P.C.* issue



The Atomic Bomb Dome in Hiroshima, Japan.



SCHOLARS AT PLAY: The U.S. group to Japan performs a skit during their 1978 trip. From *(l-r)* Nancy Karasawa Murao, Chris Ando, Lisa Anne Villa Perkins, Richard Yamasaki, Janet Yasuda Fujii, and Emy Ejercito.



IN TRANSIT: Japan's Sophia University student guide Motoharu Matsukura *(left)* leads Nancy Karasawa Murao *(center)* and Richard around Japan.

During my time in Hiroshima, I learned of the existence of the Radiation Effects Research Foundation (RERF), which is part of the Atomic Bomb Casualty Commission.

Overnight accommodations, which were located in a dormitory adjacent to RERF, were arranged through Chris Ando, a fellow Sansei traveler, whose uncle had just started his work at the Foundation. Just the brief exposure to the RERF facility alone made me realize that the damage caused by the A-Bomb dropped 33 years ago was not over with. Research is still being conducted today.

The day in Hiroshima included a visit to the Peace Memorial Hall, Memorial Museum, and A-Bomb Dome. Although there are a number of people in the world who would rather forget about what happened August 6, 1945, including many Japanese, the Hall and Museum contain technical and visual accounts of an event which I knew very little about.

'Twisted glass bottles melted by the bomb's tremendous heat, clothes torn to shreds by the blast, and keloids (scar tissue) preserved in glass jars were among the remnants for visitors to view.'

Within the Memorial Hall, a short film was shown which contained close-ups of the facial and body burns of many A-Bomb victims who sought help at nearby hospitals, several of whom eventually died days after they were filmed. The film also contained footage of the unbelievable devastation caused to the physical environment taken within days after the disaster. A sea of debris was all that remained near the bomb's epicenter where houses and buildings once stood.

Contained in the Museum building were displays of various remains of the bomb explosion. Twisted glass bottles melted by the bomb's tremendous heat, clothes torn to shreds by the blast, and keloids (scar tissue) preserved in glass jars were among the remnants for visitors to view. These objects plus enlarged black and white photographs of scarred victims were like parts of a puzzle which, when mentally assembled together, gave a more complete and detailed picture of what went on the day of the blast and shortly after. In all, an estimated total of 200,000 Japanese were believed to have been killed by the heat, blast, and radiation.

Previous to the Hiroshima visit, I never took the initiative to become knowledgeable of the details of the A-Bomb explosion because I had always viewed it as just another historical event which had little to do with the "important" activities going on today in the U.S. It is in relation to persons holding the same perspective as mine that I saw the existence and perpetuation of the Memorial Hall and Museum as vitally necessary. Educating persons



SAYING GOODBYE: The scholars *(l-r)* Chris Ando, Janet Yasuda Fujii, Richard Yamasaki, Motoharu Matsukura and Nancy Karasawa Murao, bid farewell to each other at the end of their 1978 Japan trip.

to the pain and devastation caused by the A-Bomb is extremely important, not only in terms of building awareness of the A-Bomb catastrophe but also in terms of warning persons of the extreme danger of nuclear weapons which are presently possessed by nations.

During the past few months since that disturbing yet enlightening day, it has been very difficult to forget what I personally saw and felt in Hiroshima. For my own sake, I hope that such deep impressions will cause me to critically evaluate the political issues attached to nuclear arms possession and development by a number of countries today. The necessity of such evaluation would have never been evident to me had I not visited Hiroshima and if the U.S., Soviet Union, and other countries did not continuously pursue efforts towards developing and building more sophisticated nuclear weaponry since the day of the two A-Bomb blasts in Japan. It is quite clear that the U.S. has never stopped to deeply reflect upon the destruction it caused and also has not looked beyond all its military rationales for the stockpiling of nuclear arms.

The U.S. now possesses 1,054 Titan and Minuteman ICBMs as well as 656 Polaris and Poseidon missiles on 41 nuclear submarines. Each Titan ICBM has the capability of delivering a 5- to 10-megaton nuclear warhead up to a distance of 7,000 miles. A 10-megaton warhead unleashes a force 500 times as powerful as the A-Bomb dropped on Hiroshima. According to Pentagon estimates, a hundred nuclear weapons targeted for Russian sites would kill a minimum of 37 million people. The U.S. now possesses over 9,000 nuclear warheads.

'It is scary and depressing to think that these weapons will be used sometime in the near future.

...

It is just a question of when and where.'

One of the latest developments in missile weaponry is the cruise missile. This jet-powered aircraft is equipped with a guidance system which allows it to fly at such low altitudes that it cannot be picked up by Soviet detection systems. The probability of hitting its target is almost 100 per cent.

William Perry, the U.S. Defense Department's research chief, reported that even if the Soviet Union were to develop a system of detecting early model cruise missiles, the U.S. could overcome the system by making modifications in the size, speed, and electronics of the missiles at a rate much faster than Soviet defense changes could be made.

It is scary and depressing to think that these weapons will be used sometime in the near future. As the proliferation of arms has increased and as the U.S. and Soviet Union have continued to invest in arms production, the probability of nuclear arms use has increased to such an extent that their use is almost assured.

It is just a question of when and where.

The materialization of a mutual agreement calling for the total disarmament of nuclear weapons is extremely unlikely. The power of the Bomb today commands too much of the respect of nations to give it up. Even if there exists absolutely no intention on the part of individual governments to use nuclear arms, their possession serves the purpose of being used for political and economic leverage.

There is much to be learned from Hiroshima, but perhaps it is way too late. The wrong lessons have already been learned.

The power of the Bomb has been seen and diligently developed since the day it was first tested. Nations have failed to learn and to recognize the insanity and madness of such efforts. While the goal has been the insurance of survival, changes for the world's total destruction have increased as a result. Weapon technology has become so finely turned and so sure-fire that the outcome of nuclear warfare can be accurately predicted to leave no winners.

In a recent *L.A. Times* article, Leonid Brezhnev amply stated that if Russia tangled with the U.S. in such war, "There will be no more U.S. But we will still get it in the neck."

Ayamachi — the error — has already been repeated. ❄



Richard on a recent trip to the Grand Canyon in Arizona.



UPDATE: *Richard Yamasaki is currently working as a physician assistant in two emergency rooms in the Los Angeles area. He maintains his sanity through flyfishing and contemplative prayer. He is a member of the Sierra Club, Amnesty International, Bread for the World, and Trout Unlimited.*

He has not returned to Japan since 1978, but is currently trying to locate former 1978 Japan Airlines scholars from seven countries for a 30 year reunion to be held next summer in Malaysia. With information, please contact Richard directly at ryamas@gmail.com.

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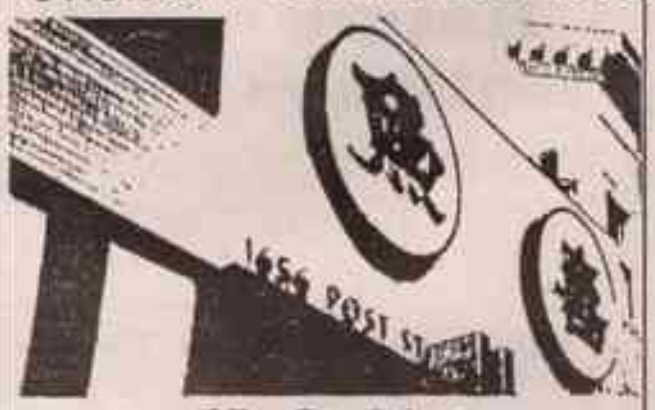
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Writer Yumi Sakugawa (*center*) visits Disney Sea in Japan with her co-workers. Yumi started teaching English in the town of Kimitsu this past September.

Lost and Found in Translation

With a one-year contract to teach English in Japan, Yumi Sakugawa gets a first-hand look at what it means to be a JA in the motherland.



By YUMI SAKUGAWA

Sometime in September, I arrived in Japan with a lot of luggage, a college degree, and a yearlong contract to work as an English-language teacher. This was no family vacation, but a chance to start my lifelong dream to become a more competent adult. Coincidentally, it is also an invaluable opportunity to answer a question that is pertinent to this particular holiday issue of the *Pacific Citizen*: What does it mean to be a Japanese American living in Japan, in this day and age?

I've been doing this for at least two months at the time of this writing, so that makes me an expert on this subject. Being a JA living in Japan means that I get to eat a lot of amazing Japanese snacks that are not found in America, like cream-cheese filled *mochi*. That, and get paid for knowing how to speak English.

Speaking of getting paid for knowing how to speak English, being a JA English-language teacher in Japan means that I get to go incognito to my classroom as Christina-*Sensei* (Christina being my banally American middle name), the friendly, American-born teacher who appears as though she can't speak a lick of Japanese but can actually understand, very stealthily, everything that her students are saying.

Such as her nine-year-old students who complain about her supposedly draconian rules. Or the 64-year-old woman who scolds herself under her breath for not remembering the words of simple geometric shapes. And like an uncanny mind reader, Christina-Sensei tells you the right answers, to refute or affirm your Japanese suspicions of whether or not this unfamiliar English phrase really does mean this.

One day, my students will be shocked by the truth of my bilingual capabilities.

Being a JA living in Japan means that I finally get it through my head that no matter how long I live here, whether it be a year or ten years, I will never be completely Japanese, as though being Japanese is a tangible condition that can be achieved like consistent weight-training. I am finally beginning to understand that this illogic of quantifying identity and history falls in the same vein as asking a Hapa which racial identity she likes better.

Living abroad in the motherland has given me the vantage point to see everything with a clearer per-

See SAKUGAWA/Page 83



Writer Yumi Sakugawa (*seated*) dresses up like a scarescrow to introduce the idea of Halloween to her Japanese students. The weeklong festivities were a novelty for the Japanese students who do not celebrate Halloween.

1960s

JACLer Marches in Alabama





On March 11, 1965, Rev. James Reeb *(left)* was beaten to death in Selma, Alabama for supporting the civil rights movement.

A few days later, former JACL oratorical contest winner **TODD ENDO** *(right)* headed to Selma with a group of students from Massachusetts to soak in the history.



I knew Jim Reeb. Not very well, but I knew him briefly in Washington this summer while working for a community organization group which he chaired.

It was on Wednesday evening, March 10, that I first heard of Jim's injury. The paper carried a short statement that a Rev. James Reeb had been attacked and critically injured in Selma. The half hour news broadcasts reiterated this fact — critically injured, near death.

Suddenly the civil rights movement became very personal. A person I knew had gone to Selma, been struck on the head, lay near death, and for all I knew was dead.

The civil rights movement was no longer a faraway happening.

My useless, inactive concern was jarred.

With deep guilt I must confess that Jim Reeb's crushed skull stirred me to action in a way that the fight for the ballot, the campaign to eradicate tenements and "white only" signs, the smack of a police billy club, or even the violent death of Jimmy Lee Jackson did not.

Jim and I agreed on the justice of the civil rights movement. Yet, near death in Alabama lay Jim while I sat in comfortable detachment in Massachusetts.

A passage I recalled from the Book of James struck home: "So with faith; if it does not lead to action, it is in itself a lifeless thing."

ON THE 8:30 NEWS

Yesterday the news spoke of the dying Rev. Reeb and finally on the 8:30 news I heard that Jim had died. Jim had died!

Sorrow, a muttered question "Why?," a silence, and a rising hate were my first responses.

But now, dying at least is the hate and righteous indignation in my heart.

Hate can never win, much less unite. More pertinent, perhaps, hate can only blind one to the "mote in his own eye."



'Hate can never win, much less unite.'

— Endo, about his Selma experience in the article originally published in the March 26, 1965, *P.C.* issue.

Hate casts all evil onto Sheriff Jim Clark or Selma or Alabama and blinds one to the evil deeds which he has committed and more importantly, blinds him to his lack of deeds in the fight to combat bigotry and discrimination.

As Dr. King said in answering his question, "What killed Rev. Reeb?," Southern hate killed Rev. Reeb, rule of violence killed Rev. Reeb, and those, who by their silence allowed violence to reign, killed Rev. Reeb.

Hate can only blind me to the evils in my city, Boston, to the tremendous housing and educational discrimination against which Jim Reeb had been fighting here. Finally, hate only produces the falseness of self-righteousness.

EFFECT OF REEB'S DEATH

As I sit here now, I wonder what effect Jim's death will have on me.

I am afraid that it might have little.

I am afraid that like the assassination of President Kennedy it might leave me empty for a few days but without a strongly renewed determination to continue the task which he began.

I am afraid that in a few days I might return to my self-concerned life and forget — forget not Alabama nor civil rights, but my role in the nationwide struggle for "Better Americans in a Greater America."

This may be the same thing as forgetting about the civil rights movement.

I am afraid it might take a shock closer to home to shake me out of my complacency.

I resolve that this shall not be so.

But what can I do?

I could join the large group of Massachusetts residents who are going to Alabama to memorialize Jim.

I could go to Washington to urge Congressional and executive action. But these may neither be possible nor right for me.

I could give money. That I surely will do. But that alone seems too much like an easy conscience salve.

What then is feasible for me, a student in Boston with a limited amount of time and money?

I could see if additional help is needed in the low-income housing work which Jim began; or I could participate further, in countless ways, through my inner city church; or I could see what CORE, SNCC, NAACP, or SCLC are doing.

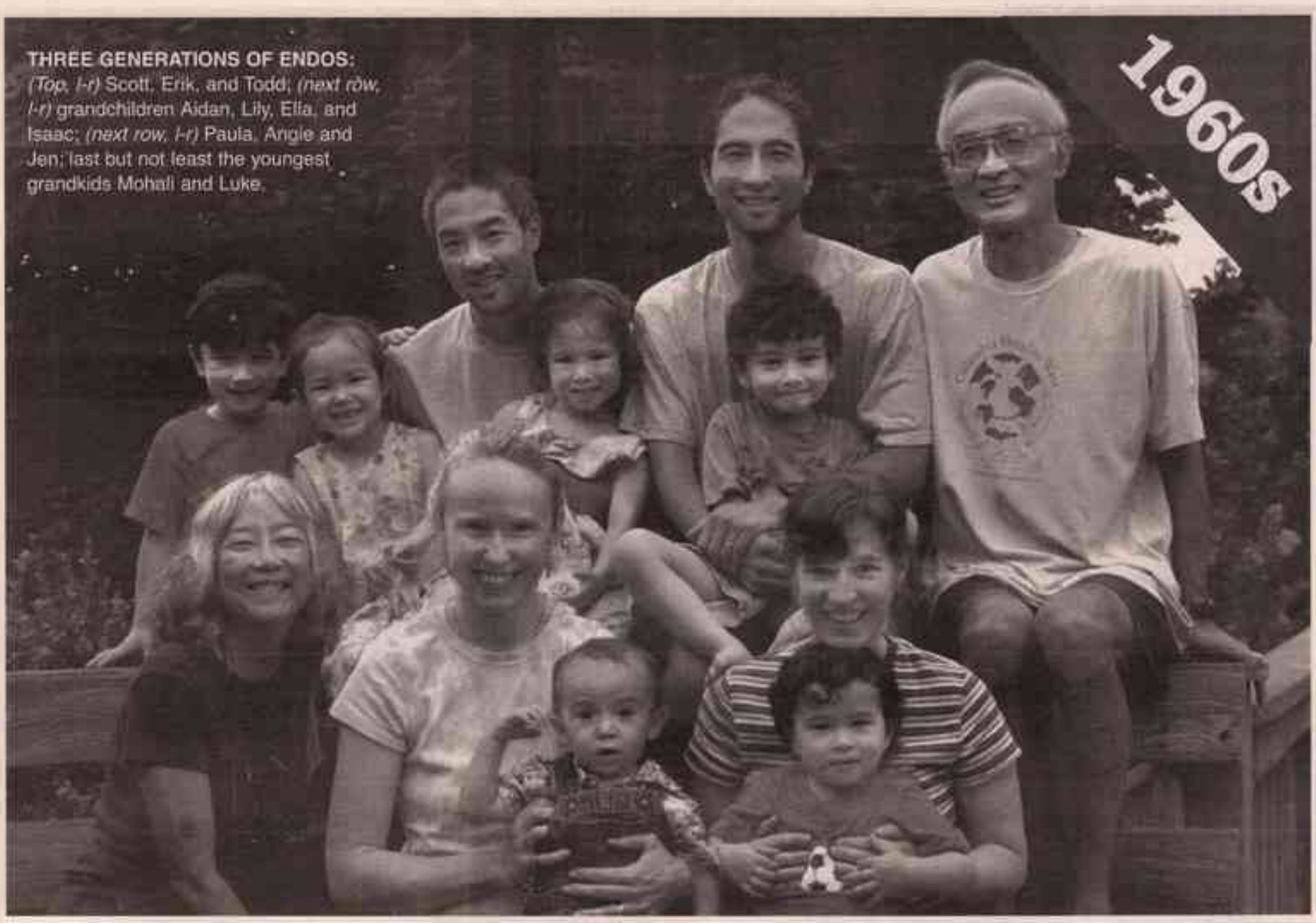
As I think about it, innumerable possibilities emerge for one with my limitations: tutoring, fund-raising, neighborhood organization work, political pressuring on a local, state, and national level, the simple effort of extending the hand of friendship to all people.

DO WE CARE ENOUGH?

I hope that my thinking aloud echoes the thoughts of many readers, because I feel that we all should be seriously weighing the importance of the civil rights movement in our lives.

The biggest hurdle to our involvement is ourselves, for mountains of work are waiting for people of all talents, immense or meager, specific or general.

So the question is not, 'What is there for us to do?' Rather the question is,



THREE GENERATIONS OF ENDOS: *(Top, l-r)* Scott, Erik, and Todd; *(next row, l-r)* grandchildren Aidan, Lily, Ella, and Isaac; *(next row, l-r)* Paula, Angie and Jen; last but not least the youngest grandkids Mohali and Luke.

'Do we care enough to rise from our complacency and comfort?'

SELMA

The real heroes in Selma, Alabama are not the civil rights leaders, not the hundreds and thousands who came from all parts of the country to participate, but the Negro citizens of Selma.

Selma is a strategic battleground for the civil rights leader, a source of indignation and commitment for the outsider; but Selma is home for the Negroes there.

Civil right leaders and outsiders will eventually leave, but the Selma Negroes will stay. Thus, the freedom movement in Selma involves the total self of each native Negro.

It requires total commitment because the stakes are high.

And the Negroes there have responded totally. They are united and determined to follow Martin Luther King to "freedom land." They are courageous and spirited in their non-violent pursuit of equality.

MAR. 15 MARCH

Quiet determination characterizes one side of the Selma Negro community. During the March 15 march to the Dallas County courthouse in Selma, I walked with two Negro women from Selma.

The woman on my left was a strong-willed, outspoken mother, about 40, who told me about her repeated attempts to try to register to vote.

That morning, she said, she waited three hours to take her exam.

After she finished the clerk took one look at it, told her she had failed, threw her exam into the wastebasket, and advised her to come back again in three weeks on the next registration day to try again.

Forcefully and with determination she told me that she would try and try again until she passed.

TEAR GAS VICTIM

The woman on my right was elderly, stooped, and apparently uneducated.

Haltingly, she quietly told me that yes, she had marched on Sunday and Tuesday to the bridge. Yes, she said, the tear gas was terrible. But she left it at that.

There was no hate, no bravado — just quiet determination to suffer what was necessary in the Negroes' march forward.

These examples were echoed again and again during my three-day stay in Selma.

You could never doubt that the next registration day would see a long, black line in front of the courthouse.

You knew that when Dr. King next said, "Let's march," they would march.

These examples multiplied countless times branded on my mind a vivid impression of the Selma Negro, best expressed in the ungrammatical profundity of the aged Negro lady who said during the Montgomery bus boycott of 1955, "My feets is tired, but my soul is rested."

UNIFIED COMMUNITY

Another way of describing the Selma Negro community is that it is united.

It is no longer a minority which is active in the march toward freedom.

Now most of this community has fallen into ranks behind Martin Luther King in this monumental campaign.

Unity can be seen in the ease with which the thousands of outsiders are transported, housed, and fed.

Unity can be seen in the thousands of Negro faces in the line marching to the courthouse.

Unity can be seen in the friendly way each one greets you as a welcome brother in the movement.

But this unity of purpose can best be seen in the effective economic boycott of Selma merchants.

Negroes, with few exceptions, buy no longer from the white merchants in Selma. They buy instead from the local Negro establishments and, when necessary, pool shopping lists and go to Montgomery.

Four stores have already gone bankrupt in Selma and all merchants have been hit by this boycott.

NO HATE EVIDENT

Most striking of all, perhaps, is the fact that the Negroes in Selma are not hateful, vindictive, or rashly impatient.

Though they are denied the vote, study in inferior schools, live on unpaved roads, and move every day and in every way in an oppressive and crippling atmosphere, they do not hate.

They believe in and follow Martin Luther King and the non-violent philosophy.

The Selma Negro community is determined but not vengeful, courageous but not violent.

Each day the members of the community join together and sing and seem to believe the civil rights song, "I Love Everybody in My Heart."

BROWN'S CHAPEL

The mass meeting brings all these aspects of the Selma Negroes together and molds them into an effective force.

Whether held in Brown's Chapel, under the glowering eye of a state trooper at the "Berlin Wall," or on the steps of the Dallas County courthouse, the mass meeting symbolizes the spirit of this nationwide movement of the Negro for freedom.

Here the young and old of the community join with their white brethren and civil rights workers, renewing their determination to move irresistibly forward, together.

Perhaps this mood is best captured when all join hands and sway while solemnly singing "We Shall Overcome."

At that moment one could sense the love, the unity, the determination which pervade the atmosphere. At that moment one can never doubt that we shall overcome someday.

HEART OF MOVEMENT

One can never doubt this because of the determination of people like the Selma Negroes to overcome.

The civil rights leaders provide guidance and the outsiders draw in the forces of national public opinion; but the heart of the movement is the strength and the faith of the Negro populace.

Without their wholehearted and active participation we shall never overcome. ❋

UPDATE: *Since Selma, Todd Endo has worked several high profile jobs, including the advisor to the Minister of Education in Egypt. But the longest job he's had is coaching youth soccer (16 years). He is also the author of "Vietnam: Think Before You Speak" reprinted on pages 49 and 67.*

NEW YORK

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In 2008

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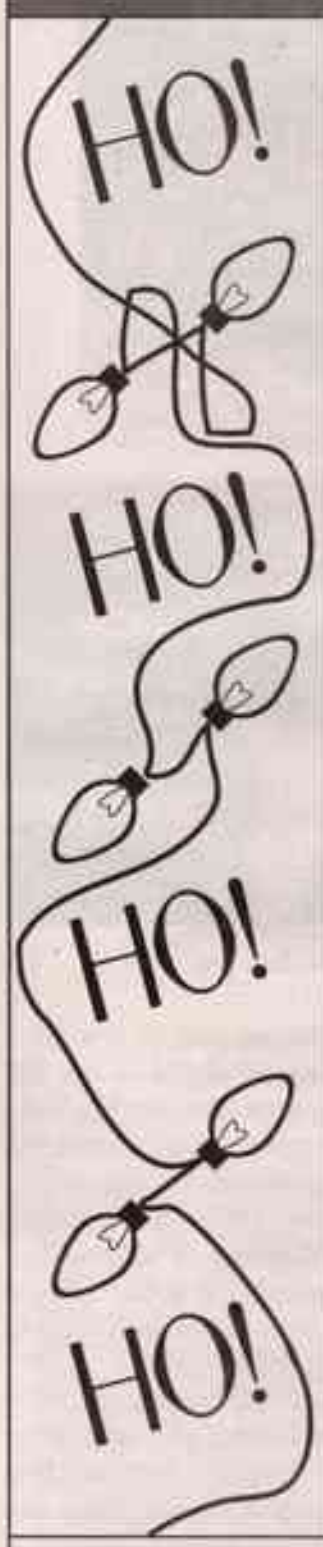
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The New Civil Rights:

My Journey in the Gay, Lesbian, Bisexual and Transgender Struggle for Equality

TRAGIC LEGACIES



VINCENT CHIN
murdered in 1982



THONG HY HUYNH
murdered in 1983



ARTHUR BOB MARKUS
killed himself in 2003



SATENDER SINGH
murdered in 2007

By MEILEE WONG

In 1942, my grandparents and our family were imprisoned for four years in a remote California desert, simply because they were Japanese American. In the 1960s, my parents stood with African Americans in their struggle for civil rights. In 2007, I stand here today for the very same reasons.

Some people have wondered what a straight, Christian, Asian girl is doing in the traditionally gay-white-male-dominated world of the LGBT civil rights movement. Was I raised this way? What does it have to do with me? Why should I care?

The short answer is that I grew up with an acute awareness of what it means to be different. I remember how frustrating it was when some girls in preschool wouldn't play with me because I was Chinese. I remember how it stung when our white male neighbor complained that "the Japs are taking over Rockefeller Center." I remember the wild-eyed man hanging out of his car window shouting "WHITE POWER!" at me and my mom as we walked down the street in San Diego.

I feel that Todd Endo and I are not dissimilar in our convictions. Todd went to Selma to march in the civil rights movement and stand in solidarity with those who were seemingly unlike him, and I am a member of the LGBT rights movement, because we are all human.

Let me tell you about Arthur Bob Markus.

I grew up in a little town in Northern California called Davis, where everyone knows everyone, liberal is normal and our Green Party mayor rode her bicycle to work. In 2003, I was a senior in high school and Bob was attending my former junior high. It was also the 20th anniversary of the death of Thong Hy Huynh, a Vietnamese student who was stabbed to death on the Davis High campus in a racially motivated attack that shook our city to the core.

Unbeknownst to many, Bob was facing his own attacks at school. The popular, outgoing 7th grader faced relentless mental and physical attacks from other students who despised the fact that Bob was gay. He wrote in his online journal: "I hate waking up and knowing I'm back in the land of the depressed. Not only knowing I'm back, but not being able to leave. I can fake the happiness, but you all know that I rarely do that. Anybody have a one-way ticket back to happy-land?"

That was the last entry Bob wrote before he took his own life. He was 13.

In my mind, what killed Thong Huynh in 1983 is the exact same thing that killed Arthur Markus in 2003.

Whenever laws and policies arbitrarily marginalize a minority group, they automatically become second-class citizens. Gay, lesbian, bisexual and transgendered people are not protected under the federal Civil Rights Act.

'It is my honor and privilege to stand side-by-side, hand in hand, with LGBT and allied activists in the movement.'

It is heartbreaking to be prevented from visiting your partner in the hospital. It is morally wrong for a child to be taken from two loving parents. It is emotionally and financially paralyzing to be prevented from marrying the person you choose to love and spend your life with. It is nonsensical and barbaric.

Let me tell you about Satender Singh.

When I was at home this past summer helping my mom on the campaign trail, I attended a vigil in the rose garden of the state Capitol in Sacramento. I read in the paper that Satender had been out enjoying a day on the lake with friends, when another group of people hurled gay slurs at him and inexplicably physically assaulted him. He fell backward, struck his head on a rock, and never awoke. He was declared brain-dead. A few days later, his parents made the impossible decision to take him off life support. He was 26.



The Wong family with Meilee *(right)*.

At the vigil, we all pinned on our ribbons and held our candles, but just looking around at everyone who gathered was the true demonstration of community. Men and women, seniors and children, gay and straight, people of all races had gathered to remember a young man of Indian descent whose life was needlessly and senselessly taken.

Representatives of Sacramento OCA and Florin JACL took the podium to speak. A friend played a mobile phone recording of Satender's laugh. Local and state politicians — political rivals — stood together in the garden to pledge solidarity against hate.

As the crowd raised their voices together to sing a hymn, I cried. I cried for Satender and Bob and Thong Huynh and Matthew Shepard and James Byrd and Vincent Chin. For the frustration and futility and the absurdity of hate. And in the end, it only served to steel my resolve to keep fighting for what I know is right.

I am proud to join my LGBT friends in their struggle for equal rights and equal protections under the law. It is my honor and privilege to stand side-by-side, hand in hand, with LGBT and allied activists in the movement.

When an entire group of people is disenfranchised because of the color of their skin or who they love, it is the duty of all Americans to speak out against this injustice. This is why I must speak out. ❋

Meilee Wong is currently serving in Washington, D.C. as the JACL's Norman Mineta Fellow.

A Change is Gonna' Come





With bullhorns and clenched fists, Brandon Mita (top, right) fought for Asian American studies on his Illinois campus. Now with a pile of law books and a new school, he is fighting for change in a different way.

By BRANDON MITA

It feels like a distant memory now. The loudspeaker has turned into the "Torts and Compensation" book. The meticulous preparation for meetings with campus administrators has transformed into the fear of being called out in civil procedures class.

The person who spent long nights preparing for a crucial tone that would set the pace for the student protest in the "Quad" has now become the baggy-eyed, spectacle-wearing zombie that is always made fun of because he doesn't leave the library. The school and the city have changed, but the passion that I put into my work and the hope for a better tomorrow still remains fresh.

With fingertips tapping the keyboard, it comes back to me in a flood of carefully laid-out sequences. Pounding the pavement with clenched fists, I was one of the students at the University of Illinois, Chicago (UIC) who vocalized the need for a more inclusive education.

Like the many that came before us — Yuri Kochiyama, Third World Liberation Front, Helen Zia and Grace Lee Boggs — we paid tribute to them by refusing to remain silent. We were students on a mission as we fought for our right to learn.

We were fighting for Asian American studies.

A part of me looks back at my time at UIC with some regret as I realize that I was not able to accomplish more. When I first joined UIC's Asian American Coalition Committee (AACC) in my sophomore year, I remember watching the student-produced film, "Ethnic Studies on Strike," a documentary on the 1995 hunger strike at the University of California, Berkeley. The students were striking against the administration's cutbacks within the university's ethnic studies department.

As the new kid on the block in an organization I had just joined and with an identity I was just beginning to discover, the bar was immediately placed at — or what seemed like — an unattainable level. However, the years went extremely fast and the learning curve was even faster when being thrown headfirst into various meetings with UIC administrators and unsympathetic faculty members.

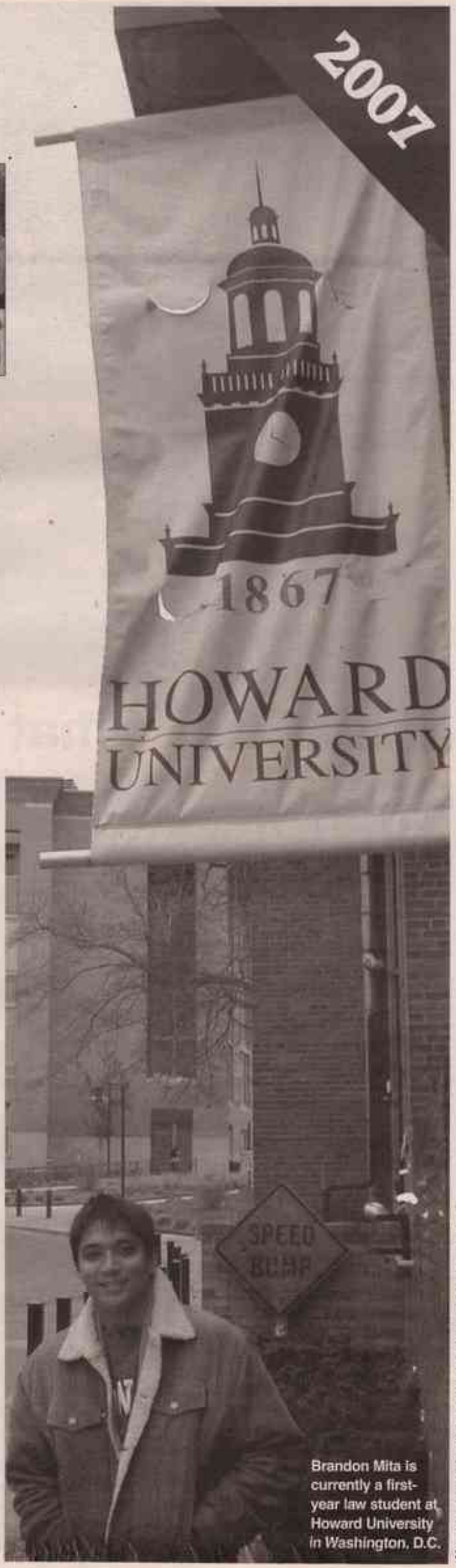
Asian American studies, and even ethnic studies, have come a very long way since the inception of its idea in the 1960s. However, outside of California, only a handful of universities have such a program. UIC remains one of those schools that are still in the process of establishing an Asian American studies program. UIC has been pushing for a program for over 15 years and very little has been given in return for student efforts.

Part of the problem with organizing a student movement at a university is the continuous succession of new student leadership and high turnover rates of individuals with a bulk of the knowledge. With new and constant cycles of leadership, administrators are reluctant to move knowing that they can sit back and wait for another year when that new and inexperienced student inherits the chair. Regardless, the movement continues as new students stand ready to replace those who have moved on.

Now, the clock strikes midnight and the shroud of memories lifts to bring me back to my studio apartment in Washington, D.C. As a law student at one of the country's most prestigious historically black colleges and universities, I find myself following in the footsteps of others who helped to shape this nation.

The students at Howard University School of Law are some of the most accomplished that I have ever had the pleasure of working with. It is their drive and passion to make this world a more acceptable place that drags me out of bed every morning at 5:30 a.m., so that I'm at the library when the doors open. It is because I have taken the next step from fighting for Asian American studies in Chicago to being a Howard University law student in Washington, D.C. ❋

Brandon Mita is currently a juris doctor *candidate for 2010. He is the immediate past JACL Ford Fellow for the Midwest district office.*



Brandon Mita is currently a first-year law student at Howard University in Washington, D.C.



About half of UC San Diego's NSU members are not of Japanese descent, but are involved to learn more about the culture, including annual pilgrimages to Manzanar.

UCSD NSU: What Does it Mean to You?

As this year's Nikkei Student Union president at UCSD, Stacy Iwata has some big shoes to fill and a lot of events to plan.

By STACY IWATA

"What does NSU mean to you?"

As a third year in the Nikkei Student Union (NSU) at UC San Diego and this year's president, I find myself asking the general body members (GBMers) this question, eagerly awaiting to hear what they have to say about my beloved club. For some, NSU is a student organization to learn more about the Japanese and Japanese American culture. For others, it's a place to meet new people and make new friends.

What do I say when people ask what NSU means to me? I say that NSU is a community. I say that it is a cultural outlet. I even say that NSU is an extended family. Shoot, sometimes I'm really ambiguous and say that NSU is what *you* make it. To me, NSU is all of this and more.

As the president, my job is to make NSU more than just your average cultural student organization. It is my responsibility to educate and spread awareness about the Japanese/JA culture as well as to emphasize that NSU is a community within an even greater community. I have many duties as the president, but my ultimate *goal* is help it continue to grow.

NSU: PAST

NSU was not always the large, rambunctious organization called the "Nikkei Student Union" at UCSD. Established in May of 1988, a small group of students with common cultural interests and beliefs joined together and formed the Japanese American Society, or "JAmS" for short.

After its conception, JAmS slowly started some of the events that are still held to this day. Some of those events include: a Day of Remembrance to commemorate the internment of JAs during World War II, the Nikkei Classic basketball tournament at Rimac Arena, Sushifest (all you can eat sushi), and participating in the annual Manzanar Pilgrimage. But, for about 12 years, JAmS was very small and relatively inactive — most of the UCSD community did not really know of its existence.

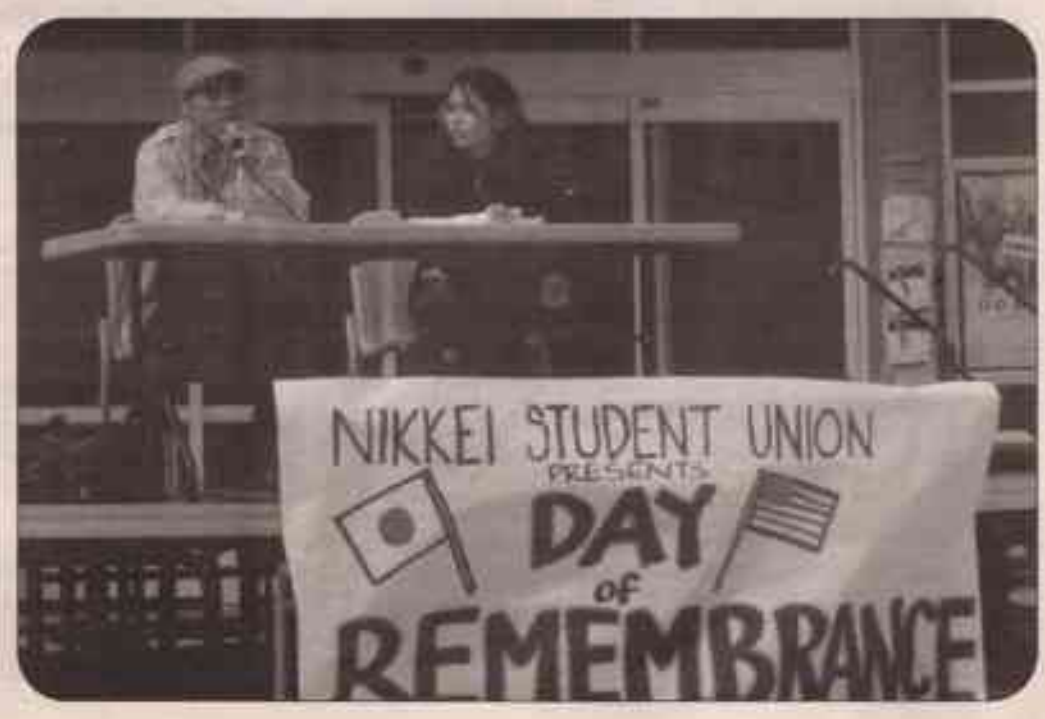
Then in 2001, another group of fresh, eager students with a hunger for a cultural and social club revived JAmS and renamed it the "Nikkei Student Union." This second chance at life brought about more changes to the way NSU functioned as well as the types of events that were to be held.

General body meetings (GBMs) were established as biweekly events, staff meetings were held to help coordinate and "plan the fun," the very first Culture Show — a play based upon Japanese or JA culture along with side acts like *taiko* and *odori* — was put on for the general public, culinary skills were put to the test with the very first Iron Chef competition and students dove into the JA community to volunteer and participate in its beloved events.

Over the years, NSU has grown to host a plethora of cultural and social events for its members, providing the sense of community and family that college students often search for during their four (or five) year academic journey.

NSU: PRESENT

Now entering its 20th year, UCSD NSU has grown exponentially, and is now a 175-plus member organization holding 15-20 GBMs and well over 20 social and cultural events a year. Currently, roughly 45 to 50 percent of our members are not of Japanese descent, but are involved to learn more about the culture and to feel a sense of belonging. (When I asked GBMers what attracted them to NSU, the most common answers were "the people" and "the culture.")



HISTORY: Now in its 20th year, UC San Diego NSU is now a 175-plus member organization. They hold over 20 social and cultural events a year including Day of Remembrance events *(pictured, right)* on the UC San Diego campus.

'There is a whole camaraderie of things, values and beliefs that everyone shares and enjoys together.'

— **Darius Chan,** current third year at UC San Diego and NSU secretary

One thing that really attracts students of both Japanese and non-Japanese descent is the strong sense of community and togetherness that NSU and the JA community conveys.

"As a whole, I am very surprised with how close-knit and together the JA community is," said Darius Chan, current third year and NSU secretary. "There is a whole camaraderie of things, values and beliefs that everyone shares and enjoys together. What's unique is that everyone knows each other; everyone is like family. You don't really find that in the Chinese community, or at least it is a type of experience that I have never really experienced until I joined NSU."

Not surprisingly, some of our most popular events are the community and cultural events, like volunteering at the Chibi-K Run in Little Tokyo, participating in a Little Tokyo scavenger hunt with the Intercollegiate Nikkei Council (the umbrella organization for Nikkei student organizations at universities around southern California), and partaking in community projects and programs like the Nikkei Community Internship.

"I think it's really important that other community organizations realize what a great resource college orgs are as a way to draw people into the community," said Haruka Roude-bush, president of UCSD NSU from 2004-2005 and active member of the JACL in Northern California. "That's basically how I found the JA community and got involved — through NSU."

With overwhelming interest in events like these, it's clear that NSU is not just a social org for networking, but could also prove to be a means of keeping young people involved and engaged with the community.

NSU: FUTURE

Presently, UCSD NSU is an organization of epic proportions with the potential to rock the San Diego and JA communities. More importantly, while NSU has undergone amazing growth over the past 20 years, it still has a lot more room to grow. Nobody really knows how NSU will continue to develop or what direction it will take, but all I know is that right now, NSU has grown not only in size, but also socially and culturally.

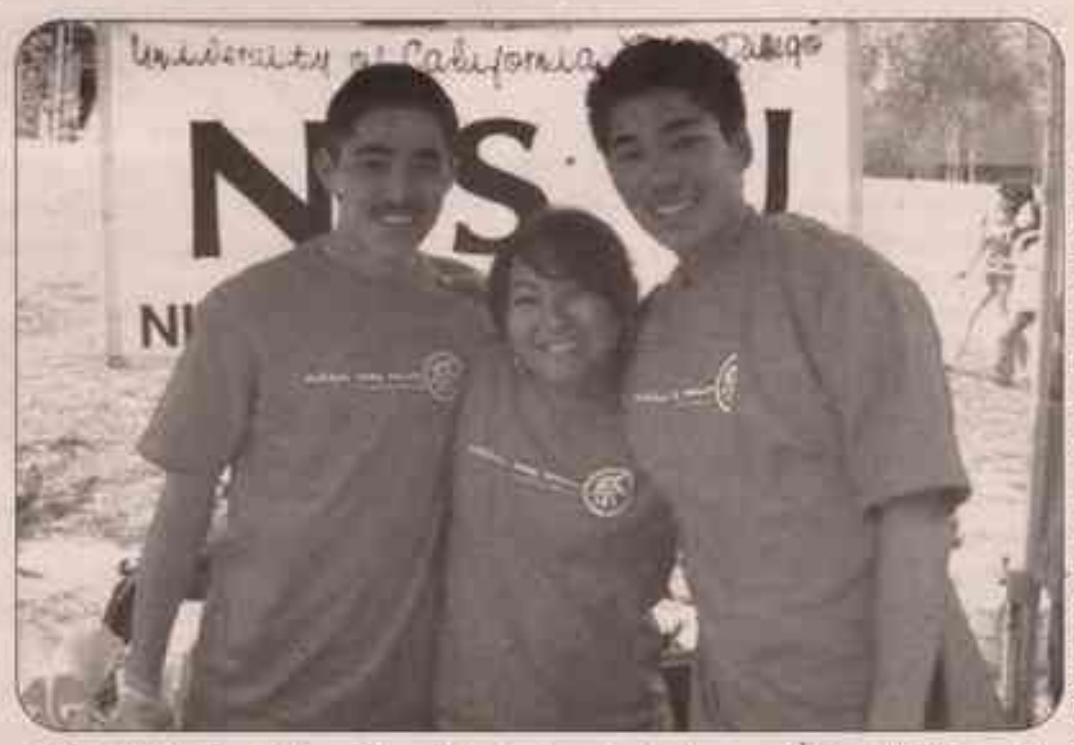
As this year's president, I am constantly challenging my officers, future leaders and the GBMers in the club to think about what's in store for NSU in the future. How can we improve NSU to make it even better? How can NSU get more involved with the surrounding communities? What has the club done for you and what can you do to give back to the club? How do you envision NSU in five, ten or even 20 years from now? And in the end …

What does NSU mean to you? ❋

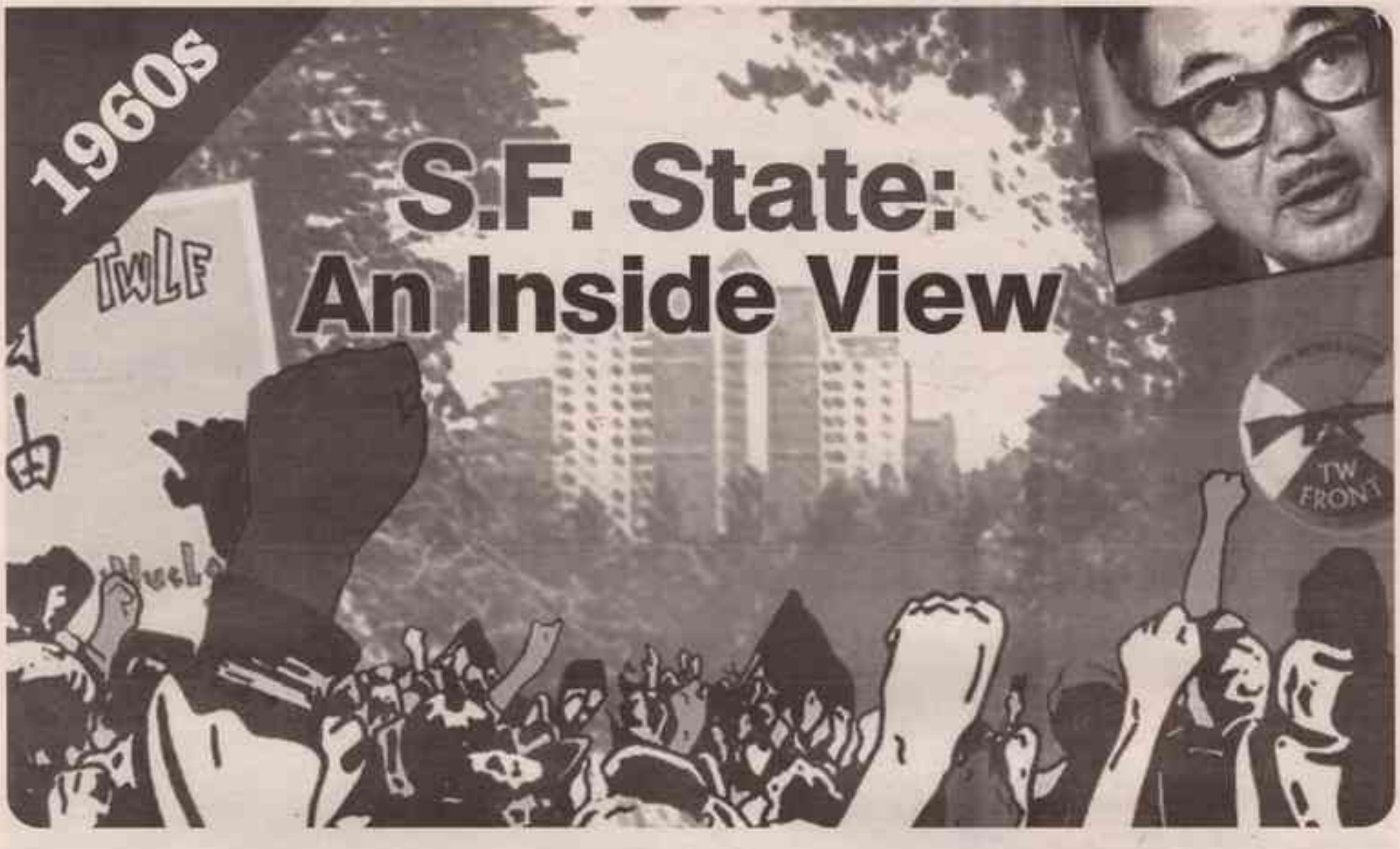
In 2006 Stacy Iwata was the youth marketing intern at the Pacific Citizen *newspaper. She continues to provide input and insight into all things involving Asian American youth as an unofficial contributor to the* P.C.



HARMONIZING: UCSD's NSU members showcase their talent by singing their hearts out at a recent Culture Night show.



COMMUNITY: Writer Stacy Iwata *(center)* shows off her Nikkei pride flanked by fellow Nikkei Student Union members.



S.F. State: An Inside View

In 1969, **JOHN SUGIYAMA** was elected chair of the JACL Northern California Western Nevada District Youth Council. He was also a junior at San Francisco State during one of the longest, most costly and militant student strikes in California history.

Below are his firsthand observations originally published in the Feb. 7, 1969, *Pacific Citizen* issue.



YOUNG LEADERS: John Sugiyama with his wife Judy (Yamato) Sugiyama.

As many of you may know, San Francisco State College has for the past couple months been racked with varying degrees of violence, turmoil, and confusion. As a junior at San Francisco State College, I have been a witness to many of the happenings and thus feel qualified to give my opinion of the situation.

The basic issues in the turmoil at SFSC are still the 10 demands of the Black Students Union and the five demands of the Third World Liberation Front (composed of the Latin Americans, Asian Americans, and Afro-Americans).

Basically these demands center around more freedom for ethnic minorities in determining the course of their own education.

For example, one demand is for the establishment of a School of Ethnic Studies under which various departments world be created dealing with specific ethnic groups as, Black Studies, Asian Studies, etc. As of now, this demand had been granted by the College Administration.

However money is needed to implement this demand and the State College Board of Trustees who control the allocation of money, do not seem to be willing to move rapidly in financing this program.

STUDENT POWER PLAY

As the demands were stated, a strike was called by the two groups in an effort to close the campus until all the demands were met.

Classes were interrupted by dissident students in an effort to close the campus. There was however quite a bit of confusion regarding the meaning of many of the demands.

'For the first time in my life, I saw innocent people clubbed and beaten by police.'

Therefore just before the Thanksgiving holiday, a three day Convocation was proposed in which the main purpose was to educate students and the public to the demands of the BSU and TWLF.

These two groups at that time, it seemed, were beginning to realize that the administration had no power in implementing these demands but that only the Trustees had such power. The Convocation for the two days that it was held proved I'm sure educational for all who attended.

Then it happened. All hell broke loose. President Smith resigned and S. I. Hayakawa, noted semanticist, became acting president. He vowed to keep the campus open using police if necessary. This he did, using upwards of 600 police on campus.

The college was definitely moving in a direction of discussing the demands, which is a necessary first step in resolving the crisis.

When Dr. Hayakawa brought police on campus, the policy of the administration turned from one of discussing the issues to one of ignoring them. This enraged students and rallies were held daily.

A state of emergency was declared on campus and rallies were deemed illegal. Police were used to disperse the crowds of students numbering at times into the two thousands.

POLICE BRUTALITY

Now, you may have read about police brutality but never witnessed it. Believe me, it is a fact. For the first time in my life, I saw innocent people clubbed and beaten by police. It is not a very pleasant sight to say the least.

Therefore I could not understand the logic behind keeping the campus open under a police state.

During the time the police were on campus, the college was more "closed" than before.

NOT 'OPEN' CAMPUS

Innocent students were not protected by police. It was dangerous enough to walk from class to class, building to building without the fear of being caught between police and striking students.

In the classes, students were too nervous to be able to concentrate on their studies. Professors had difficulty in lecturing over the noise of a police helicopter flying over campus surveying the situation. The campus atmosphere was not conducive to learning.

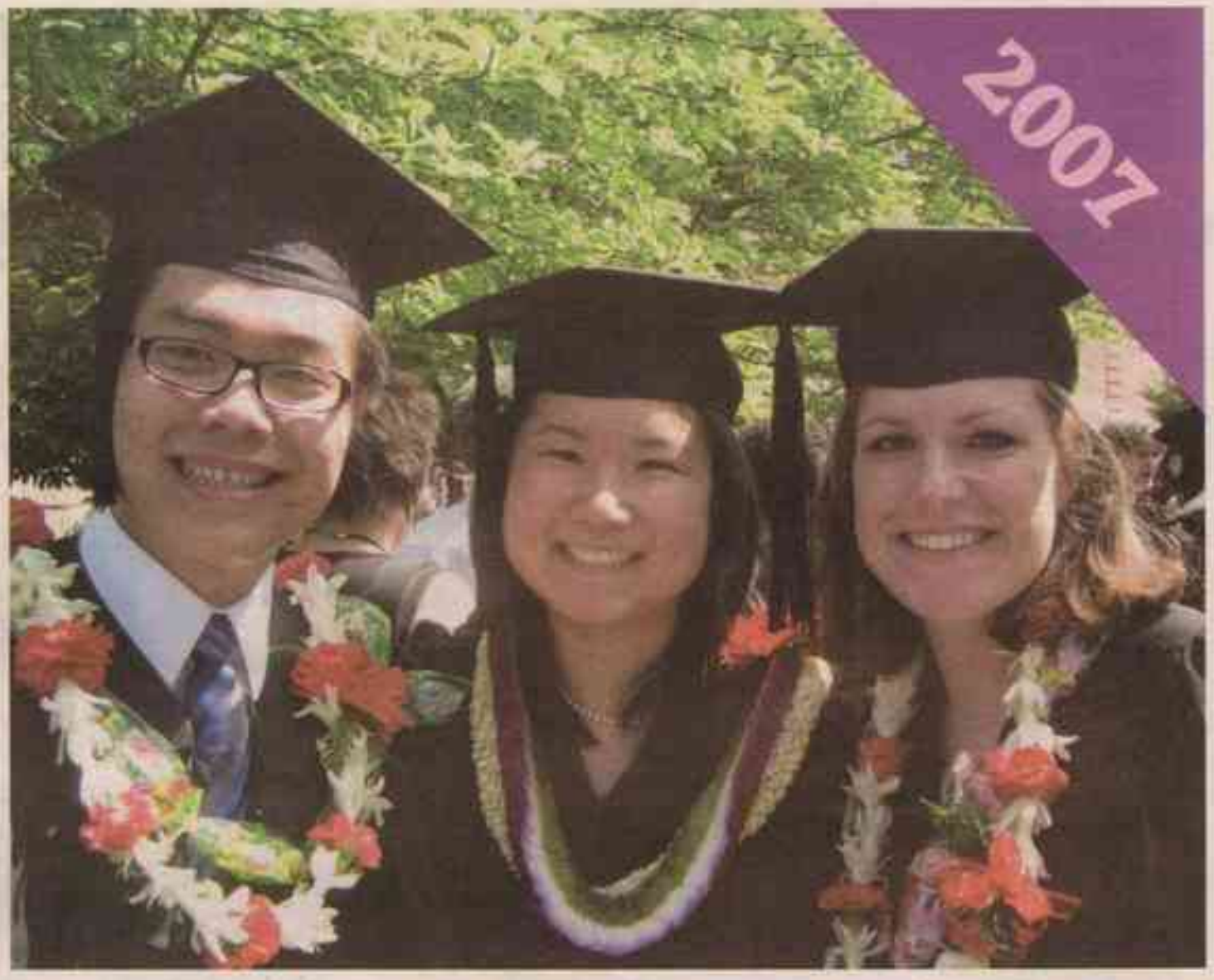
See SUGIYAMA/Page 83

Coming Home

How do young JAs balance their hectic lives with their commitment to family and community?

The future of the Nikkei community will be decided by their collective choices.

By JESSICA KAWAMURA



This spring, I graduated from college in New England and returned home to Berkeley, Calif. for graduate school.

Living in Berkeley for the first time in 10 years — in a studio seven blocks from my grandparents' home — has been a strangely comforting, yet disorienting experience.

As we come of age, particularly as we graduate, we choose whether or not to return home. This time, my educational trajectory determined my decision. However, in the long term, I know this decision will be inevitably tied to my identity as a Japanese American.

Coming home means coming back to family, back to friends, back to familiar places. It means making a commitment and giving back to the community that raised me. Coming home brings with it a sense of belonging, but also an awareness of responsibility and obligation.

Sometimes as a young person, it feels easier to leave these responsibilities behind. It is easier to follow what mainstream culture tells us to do — to follow our passions wherever they lead us and forge our own lives often separate from our parents and far from where we grew up.

As young JAs, how do we negotiate a balance between our hectic lives and our commitment to our families and our communities? The future of the Nikkei community will be decided by our collective choices.

As JA families slowly experience the passing of the Nisei generation and the retirement of the Sansei, we are seeing the transformation of our ethnic organizations, including the JACL. Older organizations struggle to maintain young membership in a world where blatant racism does not necessitate a need for an ethnic community.

Yet in this world, and in my generation, I have met so many young people who care strongly about being JA — about our history, our culture, and our communities — who carry these values whether or not they are far from home.

Young JAs seek to participate in community activities, but often we find it difficult to do so. While we value our history and the experiences of our grandparents, sometimes we desire to move beyond the internment narrative, to define our changing community and to take leadership. Often we are left burned out, our naiveté revealed. Other times we simply feel burdened by the "small world" of the JA community and desire to find space where people don't know our parents and grandparents by name.

'Coming home brings with it a sense of belonging, but also an awareness of responsibility and obligation.'

Sometimes we are burdened by the call to leadership. Leaders of the JA community repeatedly say that the future lies in the hands of young people. Yet as the community grows more diverse and disperses geographically, there are only greater challenges facing youth who want to be involved in the JA community.

I myself wonder in a world with war in Iraq and an AIDS epidemic in Africa, whether there are causes more worthy of my attention. As I study social policy and seek to build a career in government, I hope to work on broader issues of inequality and injustice.



Developing a balance between my commitment to the JA community and these broader goals is something that I've been thinking a lot about recently. These issues are issues that span beyond my own experience, but span across a generation of Nikkei coming of age.

At the age of 22, I do not know whether I will settle back down in the Bay Area, bring my kids to basketball games, dance with them at Obon, and send them to JA summer school. I honestly don't know how long these cultural resources will be here for us. But I do know that I deeply value what it means to be JA and that I will carry that value wherever I go — near or far from home.

Jessica Kawamura is a first year Master's candidate at the Goldman School of Public Policy at the University of California, Berkeley. Last spring, she graduated from Brown University with a degree in Ethnic Studies with an emphasis on Asian American history. She is an alumna of the Nikkei Community Internship Program and a former intern at the Japanese Community Youth Council in San Francisco's Japantown.



GRADS: *(top l-r)* Lam Phan, Jessica Kawamura and Diana Moka celebrated their graduation from Brown University in Rhode Island last year.

Jessica has now returned to her native Bay Area to attend graduate school and cheer for the UC Berkeley Bears with her friends.

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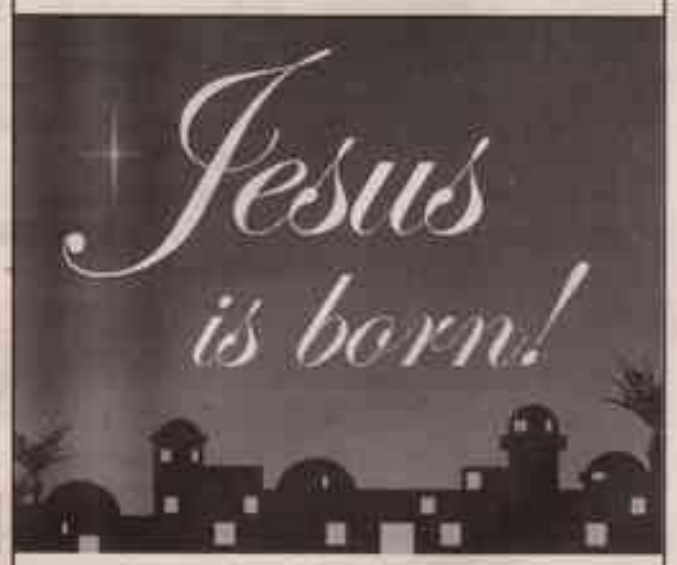
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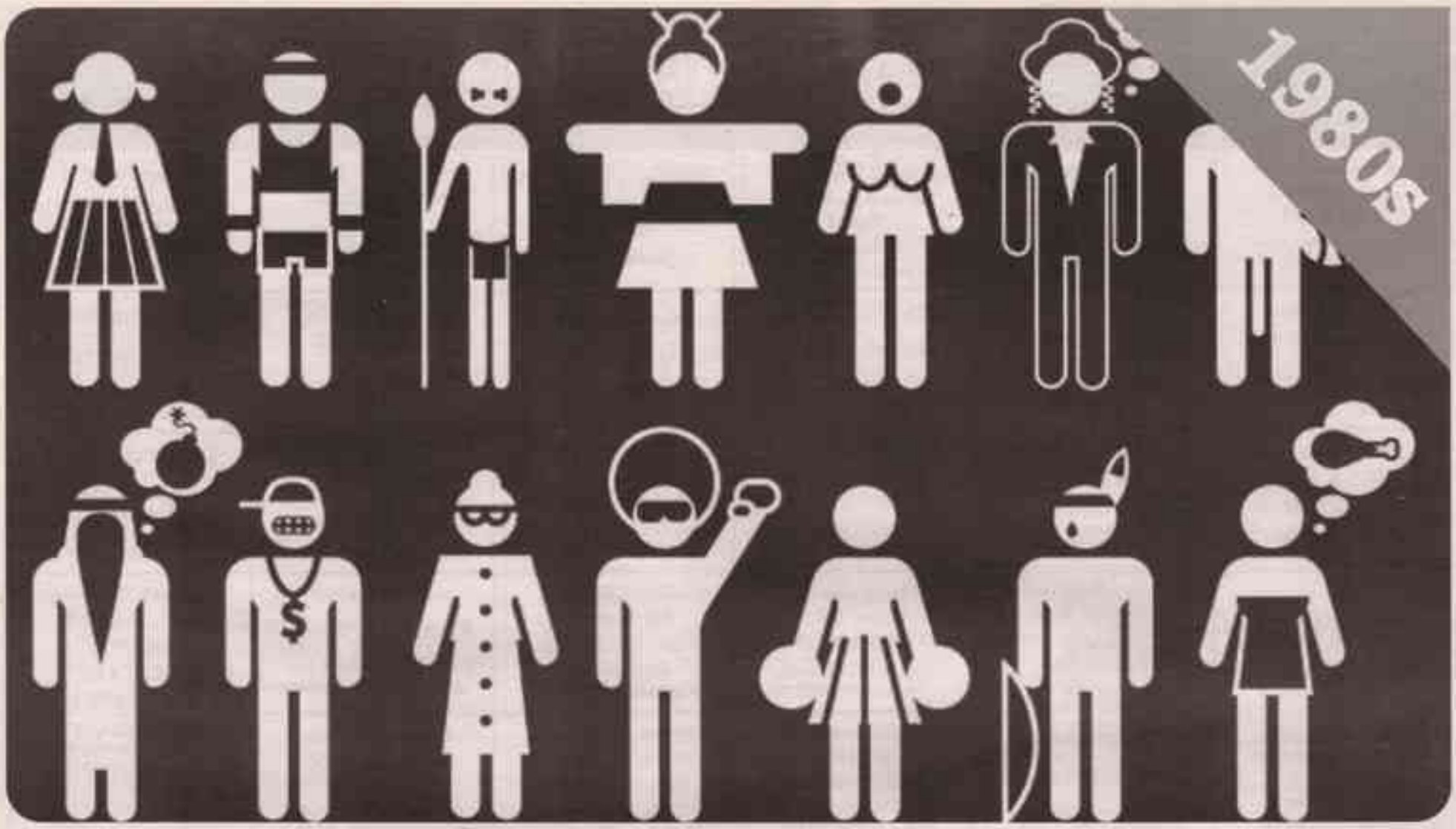


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Have We Made It?
A Student Gives Her Perspective

Ethnic stereotypes and the MODEL MINORITY MYTH were buzz words in the 1980s ...

Kim Suyehiro charted the progress of Asian Americans in a July 1986 National JACL speech and Forensic Competition. She won in the extemporaneous division at the Chicago convention.

Here is Suyehiro's winning entry, which was originally printed in the Dec. 19-26, 1986, issue of the *Pacific Citizen*.

Have We Made It?

A Student Gives Her Perspective

By KIM SUYEHIRO

In order to discern whether we have actually "made it" as a model minority, it is essential to understand the definition and the nuances of the term "model minority."

The phrase includes, first of all, "model." I would think that "model" has come about from recent articles such as in the April 1984 *U.S. News and World Report* commenting on the achievements of Asian Americans—in particular, Japanese Americans, those of the Sansei generation who have gone through college, who have achieved so much, who have achieved the "American dream."

Also, an article appeared in the *San Jose Mercury News*, in the same year, pertaining to the subject. One statistic marks the achievements of Asian Americans in the United States today. That is at the University of California at Berkeley, which I currently attend, where 19.6 percent of 1980 graduates were Asian Americans. This is a sure sign that many American citizens, both whites and minority, view the Asian American as a model minority.

However, there is one term that I find hard to accept: "minority." The very word itself points us out as a minority. When you realize that in spite of our achievements, we are still Asian Americans, we still have a yellow coloring, and we still are viewed by the white majority as a minority.

This leads to my second point. And it is a discussion of what has been called colonization. A sociologist named Robert Allen describes colonization as the subordination of a minority of people by state power.

This colonization can be seen in the history of Asian Americans in the United States. The history begins with, of course, immigration restriction laws, passed in the early 1900s and late 1800s pertaining to Chinese and Japanese immigrants. These immigrant restriction laws are obviously a direct manifestation of subordination of minority people by the white majority by state power laws.

The second example is, of course, one that we are all quite familiar with, and that is Executive Order 9066 issued during WWII. This was a denial of life, liberty and pursuit of happiness to American citizens by a white majority, because we were viewed as a minority.

> *'When you realize that in spite of our achievements, we are still Asian Americans, we still have a yellow coloring, and we still are viewed by the white majority as a minority.'*

Therefore, we have seen that there is a history of colonization, direct colonization by the government of the United States against a minority, of Japanese Americans, Chinese Americans, or in general terms, Asian Americans.

In an article by sociologist Albert Memmi, this modern colonization poses a double threat to minorities in America today. The first threat is that people may have a tendency, as minorities, to over assimilate; that is, to try to blend in with the white majority to achieve what the majority people believe to be success.

This is exemplified by Richard Rodriguez in his book "Hunger of Memory." He is a Mexican American icon who came from a Spanish-speaking home, and was able to attend Oxford University. He achieved the "American dream."

But he also alienated his family. He also found that he no longer could communicate with his own culture. He was a second generation man who found his success but also found alienation because he was still a minority though he chose to deny it.

The second way of responding to modern colonization, that is, our realization that we are a minority, is outright rebellion. And this was described by Memmi as "an iron collar," something that must be broken in order for us to escape.

Now we realize that we don't want outright rebellion; we don't want to say, "Well, we're a minority, we don't want to blend in, we don't want your idea of success."

This is not the point. The point is that in the United States, Japanese Americans have achieved much and we are considered the model minority, a minority of people which has achieved success in the terms set by the majority.

There's still much to do. The achievements of Japanese Americans have been many. But we must realize that we are still a minority in the view of the majority in the United States. And we are still colonized people as long as terms such as model minority are applied to us.

Thus, in answer to the question—Japanese Americans, "model minority": have we made it? —the answer is, "Not by our standards, but by the white majority's." ❄

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2007



The Rise of JA Young Professionals



By LISA HANASONO

I never thought that I would be retiring at the age of 25. While most of my peers and colleagues polish their resumes and pursue prestigious careers, I have been diligently preparing for my retirement. No, I didn't win the lottery and I didn't receive a rich inheritance. As a Ph.D. student at Purdue University, I have not even held a full time job. Despite my fragile financial situation and current ineligibility for social security and Medicare, I am confident about my decision to retire and shuffle into a new era of golden years and golden opportunities.

The current crop of JACL youth members are preparing for 'retirement' only to enter a new and exciting phase as young professionals.

This year, I will officially "retire" from my role as a JACL youth member and step into the position of a young professional in America's oldest and largest Asian American civil rights organization. Although I enjoyed my 25 years as an official youth member of JACL, the time has come to embrace my new identity as a young professional in today's dynamic and globalizing society. But what *are* young professionals, and how do they differ from youth members? Furthermore, why are young professionals vital to the JACL?

In the 1940s, society recognized a viable demographic of adolescents by coining the term "teenagers." Over 60 years later, American teens continue to carry clout in society by setting trends and challenging the status quo. However, many things have changed since the 1940s. As we progress into the year 2008, I would like to suggest the recognition of another viable demographic: the young professionals.

Young professionals constitute a rising generation of hardworking, highly motivated, and hopeful individuals who are pursuing successful careers, business partnerships, and financial security. No longer pursuing high school and undergraduate degrees, members of the young professionals demographic must make the daunting leap between the secure grounds of their youth and the uncertain terrain of adulthood.

Many must manage major milestones, including new jobs, marriage, parenthood, and home ownership. During this dynamic time period, young professionals may get swept away in the rushing currents of their busy personal and career-oriented lives. However, it is imperative to maintain their active membership in our organization.

The young professionals are a vital demographic for the JACL's current and future success. Their energy, ambition, and networking skills will undoubtedly rejuvenate the organization and bring new perspectives and opportunities for JACL. Many young professionals are searching for ways to strengthen their careers and make a difference in the world. JACL can provide an outlet to this demographic by networking them with other successful professionals and encouraging them to get involved in social and political

See LISA HANASONO/Page 55



JACLers Lisa Tanaka, Megumi Kaminaga, and writer Lisa Hanasono.

Voice of Democracy



By CAROL OGATA

The following is the text of Carol Ogata's prize-winning broadcast script written for the "Voice of Democracy" contest. The article was originally published in the *Pacific Citizen* on March 31, 1961.

The 17-year-old Pahoa, (Hawaii) High School senior received the top prize, a $1,500 scholarship, in Washington, D.C., on Feb. 22.

Congressman Daniel Inouye prefaced his talk at the 15th annual National JACL Bowling Tournament awards dinner at San Jose by reading the speech.

I am an American of Japanese ancestry. My grandparents were immigrants to this country. Our nation fought a bloody war with the people of my grandparents' homeland. Yet, I am no less an American than a person who can trace his ancestry back to the Minuteman who "fired the shot heard "round the world." I am no less an American because this is America. I am no less an American, for that Minuteman or his father or grandfather before him was an immigrant also.

Our nation's greatness was built by the tired, the discontented, the adventurous, the hopeful and the desperate from numerous countries.

To all these America gave a new lease on life, and all these people contributed to America's greatness.

The virgin land and open skies presented opportunities, but these were unattainable except through hard work. Hard work did not deter these people, for in America, as nowhere else in the world, a man was truly free.

The people worked and suffered but never yielded. Great cities sprang from the earth, till in some places there were forests of buildings instead of forests of towering trees.

Industries grew, agriculture flourished, and our country became what it is today—prosperous and still growing.

HARD WORK and creative thinking built our country, but our country was born and preserved in blood. Americans fought to gain their independence. They fought against common foes. They even fought brother against brother. Yet in the end the United States of America remained united.

Such is the history of our nation, built by the sweat and blood and ingenuity of countless individuals. This is our heritage.

I, As an American, proud of my heritage, will defend it.

Where else can there be so much prosperity and abundance? Where else will you find a Catholic and Protestant running for the nation's office and have each man considered for his abilities and not for his religion?

Where else will you find territories so eager to become a part of the nation?

Where else will you find the government so close to and so representative of the people?

My answer is nowhere else but in my homeland—America.

To some people America may be the farms and fertile valleys. To others bustling cities, filled with humanity may spell America. A Negro mother may hear America in the voice of Marian Anderson. A Jewish citizen may look with pride upon the life story of Albert Einstein.

An Italian citizen may add his lusty voice to thousands of other voices cheering a Rocky Colavito.

AMERICA is a combination of all these things.

America represents something intangible, yet something we live by day in and day out. It represents something people have given and will give their lives for. It represents something people take for granted at times. It represents democracy. Democracy, our daily way of life, can survive only if all of us are determined to keep it alive.

THEREFORE, I vow to defend my country, not with arms and fists, for I am quite helpless with these; not with angry words, for they are of no avail; but in every way I can —through my actions and with my heart.

Every time I'm given a chance to voice my disagreement, I will try to remember that I, too, must give others an equal opportunity to voice their opinions.

Every time I communicate with God in my own way, I must remember to put in a few words of thankfulness.

Every time I am given a chance to make my own decision, I must weigh the facts carefully, for with my privileges come certain responsibilities.

I will defend democracy, for democracy lives through you and through me. ❀

Carol Ogata, 17, credited her teacher Miss Irene MacKenzie for being chosen national winner of the "Voice of Democracy" speech contest in 1961.

As first place winner, she received a $1,500 scholarship to any U.S. college of her choice. She planned to attend the University of Illinois and major in mathematics and become a mathematics teacher.

Ogata said she almost failed to get to Washington, D.C., to receive the award on Feb. 22 because of the airline flight engineer strike. Upon being grounded in San Francisco she was a houseguest of a friendly woman she had met on the flight from Honolulu. Another woman gave up her reservations to Chicago so the teenager could get to Washington on time.

Voices from the Front

2007

Time changes, but the nature of war stays the same. How do the experiences of today's war heroes compare to those of the past?



MODERN DAY HEROES: *(l-r)* Thomas Kim returned from active duty in 2005, Cody Green served two tours and Robert S. Nakamoto walked in his ancestors' footsteps by serving his country in Iraq.

Editor's Note: *Since the beginning of the current war in Iraq, the* Pacific Citizen *has strove to capture the Asian Pacific American experience by interviewing soldiers fresh from the battlefield. Below are excerpts of some of the most poignant stories, told in their own words.*



THOMAS KIM
Counterintelligence Agent
3rd Brigade 2nd Infantry Division, 1-14 Cavalry Squadron

I decided to enlist after my second year of attending the University of California, Riverside. It was during a time in my life when I was most confused and vulnerable. I was in the process of changing majors and I felt that I was learning nothing from school.

When I was with the Cavalry, I had to raid homes of insurgents, go on convoys from Balad to Scania, do cordons and searches in the city of Samarra and Mosul, do daily patrols through Mosul, and go on "Quick Reaction Force" (QRF) when soldiers received [armed] contact.

You would think when soldiers go on raids to find people or do cordon and searches or attack cities that they'd be most vulnerable. But that didn't seem to be the case with me. I was in most danger at times I felt most comfortable and felt we were safe. In Samarra, we were outside the city setting up a traffic control point when mortars rained down on us.

Also, when we were doing convoy missions from Balad, I was bored to death standing outside the hatch of a Stryker watching cars pass, when an Improvised Explosive Device (IED) went off on a fuel truck directly behind us. All I heard was the beginning of a loud boom and then I went deaf (I wasn't wearing hearing protection because most of the time on convoys, nothing happens).

There was smoke and dust everywhere, and for awhile (it felt like a long time), I was stunned and in shock. I then heard the clacking of an AK-47 and saw a person on the highway about 100 meters off the blast area.

I opened fire on five guys that dismounted from a vehicle.

To this day, I don't know if I hit them, nor do I care. All our goals were to get out of bad situations alive, not to kill a lot of people or get medals or awards ... to just make it back alive with all our limbs and eyesight intact. — Reprinted from the May 20-June 2, 2005, *P.C.* issue. ❄

Thomas Kim, 27, returned from active duty in Iraq in 2005 as Human Intelligence Collector and Counter Intelligence Agent in Cavalry platoon.

CODY GREEN
Lance Corporal 2nd Marine Air Wing, Marine Air Group 26, HMM-764



Cody and his wife Sara in 2005.

Watching that second plane hit the World Trade Center made me think. I obviously had to tell [my family] I wanted to enlist because I was only 17 when I was sworn in to the Armed Forces. They didn't want it for me, especially my mother. She came to America so I could receive a good education. I made my promise to use the Montgomery G.I. Bill to go to college. That was the only way I could get them to sign my enlistment contract.

'I am here in Iraq making a difference in life.'

Here missions are classified, but I can tell you that there really isn't a single most dangerous mission. Just being in Iraq is dangerous on its own. The villages and towns that surround U.S.-controlled areas are filled with people who were brought up to kill and hate us.

I am here in Iraq making a difference in life. Not only mine, but for people who need help to fight for their rights. Not very many people can tell the world that he or she is a Marine, a Marine that has been in Iraq twice. — Reprinted from the May 20-June 2, 2005, *P.C.* issue. ❄

In 2005, Cody Green, 23, was on his second rotation in Iraq as a 6112 CH-46 mechanic and collateral duties inspector.

See TODAY'S VETS/Page 67

1940s-60s

Bravery spans across the generations. Below are stories from some of our brave soldiers through decades of war.

Voices from the Past





Notes of a Nisei Soldier

We Have Won the War — We Must Make the Peace

By T/5 YUKIO IDE
Originally printed in the June 22, 1946, P.C. issue.

CASTELFIORENTINO, Italy—LEST WE FORGET ... Memorial Day has been a day of ceremonies in paying tribute to the war dead for more than 27 years.

Vividily I recall those years celebrating this particular day as a day for display of flags, for pompous parades, for family picnics, for school dances or for speeches. My thoughts go back to those long sermons in a quiet church, to those paraphrased school speeches and to those jubilant soap-box orators in the park.

It was obvious for me to take such occasions for granted then, as I had never seen war at first hand and as a result those well-meant statements by the ministers or by the speechmakers never meant anything to me, except that I listened and they sounded good.

But time has changed with me.

I've learned as my mind grew. My indifferent attitude has changed overnight and now a feeling of confusion overcomes me if I don't get off my sentiment here.

Not so long ago during the course of the V-E Day celebration I noticed an elderly man and his wife standing together, quietly in the back of the crowd, just watching. Their eyes were wet; they looked over and beyond the tumult that was before them. And I knew the answer—for them, it didn't come soon enough.

We are progressing with time and here we are in Italy. We can count the days when we first set foot on this soil on which Nazism and Fascism had been thriving. We see red poppies growing on this soil now, but we also see crosses, row on row, making the soil much more sacred.

Today, hostilities are through, hence, there will be no need to shed American blood. No more names will be added to the casualty lists that have darkened every country.

We must be vigilant now that the job is almost through. We must make our influence felt. There must be an end to the furtive hatreds and prejudices against people of colored or uncolored skin. The shells and bullets and bombs have no preference; they are impersonal, and impartial. They killed Negroes, Indians, New Zealanders, English, Italians, or Japanese Americans. They killed Catholics, Protestants, Jews or an aethist. The right to live and the right to happiness must be accepted impartially and impersonally—everywhere else regardless of individuals.

Out of this chaotic world, a new one is in the remodeling. It can and must be a better world if the promises given are kept. Our desires and aims that have been won in the battlefields must not be short changed.

We have won the hard war; we must make the peace—a peace that is meant to be enduring. ❋



'But time has changed with me. I've learned as my mind grew.'

Legendary heroics of the 442nd RCT have been immortalized in WWII Army photos like the one above. But camera lenses have also captured personal moments like this Nisei soldier *(left)* writing a letter from his tent.

Vietnam: Think Before You Speak

By TODD ENDO
Originally printed in the Nov. 26, 1965, P.C. issue.

A lot of people seem to be disturbed about Vietnam these days. Some are disturbed about our policy over there. Others are disturbed by those who are disturbed. Charges and countercharges fly back and forth. Epithet after epithet make their way into newspaper headlines. One group cries "genocide," "immoral America," and "burn your draft card." Another group screams "Commie, Commie," "beatnik," and "treason." Opponents of the Vietnam policy call supporters of the policy "reactionary dupes of the imperialistic establishment." Administration supporters brand the anti-war demonstrators as "disloyal dupes of the Communist conspiracy" if not out and out hard-line Communists. Pro Viet Cong demonstrators proclaim that imperialistic America is smashing the indigenous national liberation forces. Ardent administration advocates often portray America as a virtuous knight on a white charger leading a moral crusade against the devil hoards of Communism.



Todd Endo with his wife Paula Tsukamoto Endo in 1967.

These generalizations come easy and are too often used as substitutes for thought. Too bad there are no meaningful substitutes. Wouldn't it be nice if the issue were black and white and we could easily separate the good from the evil, the loyal from the disloyal? We all like to cheer the heroes and boo the villains. But, what do we do when most of the villain lies within ourselves?

None of the generalizations come face to face with the complexities and ambiguities of the issues. People who use them are either lazy thinkers buried by apathy or unbalanced fanatics.

From our heritage as Japanese in America we should be especially leery of using any such sweeping generalizations and be aware of the moral self-righteousness which they usually betray. I recall that about 40 years ago there was a man who swept many thousands of people off their feet with his generalizations and enlisted them in his moral crusade. His name was Valentine Stuart McClatchy. His crusade was to halt the immigration of the "Japanese invader." McClatchy was obsessed by great Japanese conspiracy to subvert America in a manner similar to the way many people today are obsessed by the great Communist conspiracy to overthrow our government. He saw everything as part of the insidious plot to colonize America for Japan. The immigrants became to him faceless soldiers of the Emperor whose sole purpose was to grab land and breed children. By weaving together bits of evidence he helped to create the myth of Japanese disloyalty. The damning accusations of his sweeping generalizations never died but only lay dormant to revive in a much more virulent form during World War II. With this memory can any of us ever mimic the easy generalizations of our day without investigat-

See HISTORICAL VETS/Page 67

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My Multiracial Identity:

It's Not Just Black and White



As a Hapa from Minneapolis who grew up in both the Jewish American and Japanese American communities, this writer knows the true meaning of a multiracial identity.

By LEILANI SAVITT

I grew up in a predominantly white suburb of Minneapolis called Golden Valley. My mother is Japanese and my father is white. Compared to my siblings, I was born looking the least Japanese. I have brown fine hair like my father and look most like him when posing in family pictures.

From a young age, my mother immersed my siblings and I in various Japanese cultural activities. We were dragged to every Twin Cities JACL event and any other Asian American event youth could attend — the annual holiday party, the annual summer picnic, Japanese New Year's — just to name a few. We attended Japanese dance practice every Sunday, housed Japanese English teachers during the summer, and traveled to Japan.

I was also very involved in Jewish activities during my childhood. I attended a Jewish preschool, went to Hebrew School three times a week after regular school, celebrated Shabbat with my grandparents, and participated in Saturday morning programs at my synagogue. I enjoyed being involved in Jewish activities but wished there was at least one other Hapa to hang out with.

Outside of my Japanese activities, I hung out with friends who were predominantly white. In my elementary school class there were two adopted girls, one from Korea and one from China, but they knew nothing about their Asian culture. Being Hapa it was easy for me to blend in with the rest of my peers. I think I was the girl who did not look completely white but at the same time did not look different enough to be questioned about ethnicity.

Outside of my Japanese activities, I did not have friends that resembled how I looked so I did not ponder the future struggle I would have with finding my true identity.

Throughout high school, I stayed involved in the Twin Cities JACL and even served as a youth representative. I was very proud of being Japanese American even if I was only half Japanese. However, high school was also the time that my peers started to ask questions about my identity.

I loathed being asked if I was Hawaiian or being asked what island I was from, and then having to reply no, and explain that my father was listening to a radio show hosted by a woman named Leilani, and decided I looked like a Leilani. Also after I told people I was Japanese and Jewish, they would assume I could only be half Jewish. I would then explain how my father was born Jewish and how my mother converted to Judaism so that makes me 100 percent Jewish. These were safe questions though that I was always able to answer quickly and cleanly.

In college, my identity started to get more complex. I had tough discussions with peers about affirmative action that usually ended with asking me what side I would take. I had friends who self-defined themselves as white who asked why I hid my whiteness. I had Asian friends who asked me: "How could someone that is so into their Asian culture date a white person?"

It was difficult having conversations about race with my white friends and equally difficult to have similar conversations about race with my Asian friends. However, there were plenty of other Jewish students to hang out with and for



SAVITT SIBLINGS—(*left to right*): Mariko, Leilani, and Joshua.



Writer Leilani Savitt poses with her mother Gloria Kumagai and her father Steven Savitt at her recent graduation.



Leilani Savitt credits her grandparents for teaching her about her family heritage. Pictured are (*left to right*): Clara Savitt, Leonard Savitt, Hisashi Kumagai, and Terry Kumagai.



'I feel it is important for multiracial individuals to explore all parts of their identity and be proud of all of the different races they are a part of.'

Writer Leilani Savitt (*front row, far right*) poses with her extended family.

the most part this kept me preoccupied so I did not have to worry about my racial identities.

Growing up in a mixed race household, I never really thought that I could be held to the boundaries that are constructed for race and religion. I always frowned upon the parents who mandated that their children date a person of a certain race, religion, country, etc. My mother always joked about how she wanted me to marry a Chinese guy who owned a Chinese restaurant. I never took my mother's comments seriously, although, I do believe that deep down inside my mother and I fear that if I marry a white man and have children, others might not be able to tell that they are still part Japanese.

But, I have learned to move beyond physical characteristics. I am a part of the JA community today because I feel empowered and proud to participate in it and hope that my children will find a similar joy in being a part of it. Likewise, I also enjoy being a part of the Jewish community and the white community and hope my children will be a part of these communities also.

I feel it is important for multiracial individuals to explore all parts of their identity and be proud of all of the different races they are a part of. When I am a parent, I will help my children explore the different communities they belong to by passing on the culture and history of each community. My hope in the future is that multiracial and multiethnic individuals never feel forced to choose just one race or ethnicity because this is not truly representative of who we are.

I used to think that being Hapa was unique, but now I understand that our nation's demographics are changing and Hapas are becoming more prevalent. It is wise for communities like the JACL to welcome Hapas and encourage us to further explore our identity and our place in the community. ❄

Leilani Savitt currently serves as the national JACL youth representative on the JACL national board.

LISA HANASONO
(Continued from page 46)

'It's time for us, as young professionals, to give back to the JACL by lending our time, talents, and energy to an organization that has given us so much.'

causes.

Furthermore, the JACL could provide programs that specifically target this group's need for leadership opportunities, professional skills development, career advancement, and community activism. In return, young professionals can strengthen the JACL's membership and contribute their talents and skills as leaders in our outstanding organization. Clearly, the symbiotic relationship between young professionals and the JACL has many promising perks!



Currently, the JACL actively supports its *youth* members through the provision of scholarships and fellowships, youth-oriented workshops, conferences, fundraisers, and social activities. JACL's continued dedication for its youth is very admirable and well warranted. However, I firmly believe that the JACL would *also* benefit by specifically targeting *young professionals* and implementing more programs that would engage this dynamic group of people.

In addition to the JACL's effort to engage young professionals, "retiring" youth members and young adults must recognize our personal power and responsibility to stay actively involved in an organization that gave us scholarships for college, held youth-oriented workshops and conferences during our high school years, and provided fun potluck picnics (complete with *mochi*, rice balls, and teriyaki chicken) during our childhoods.

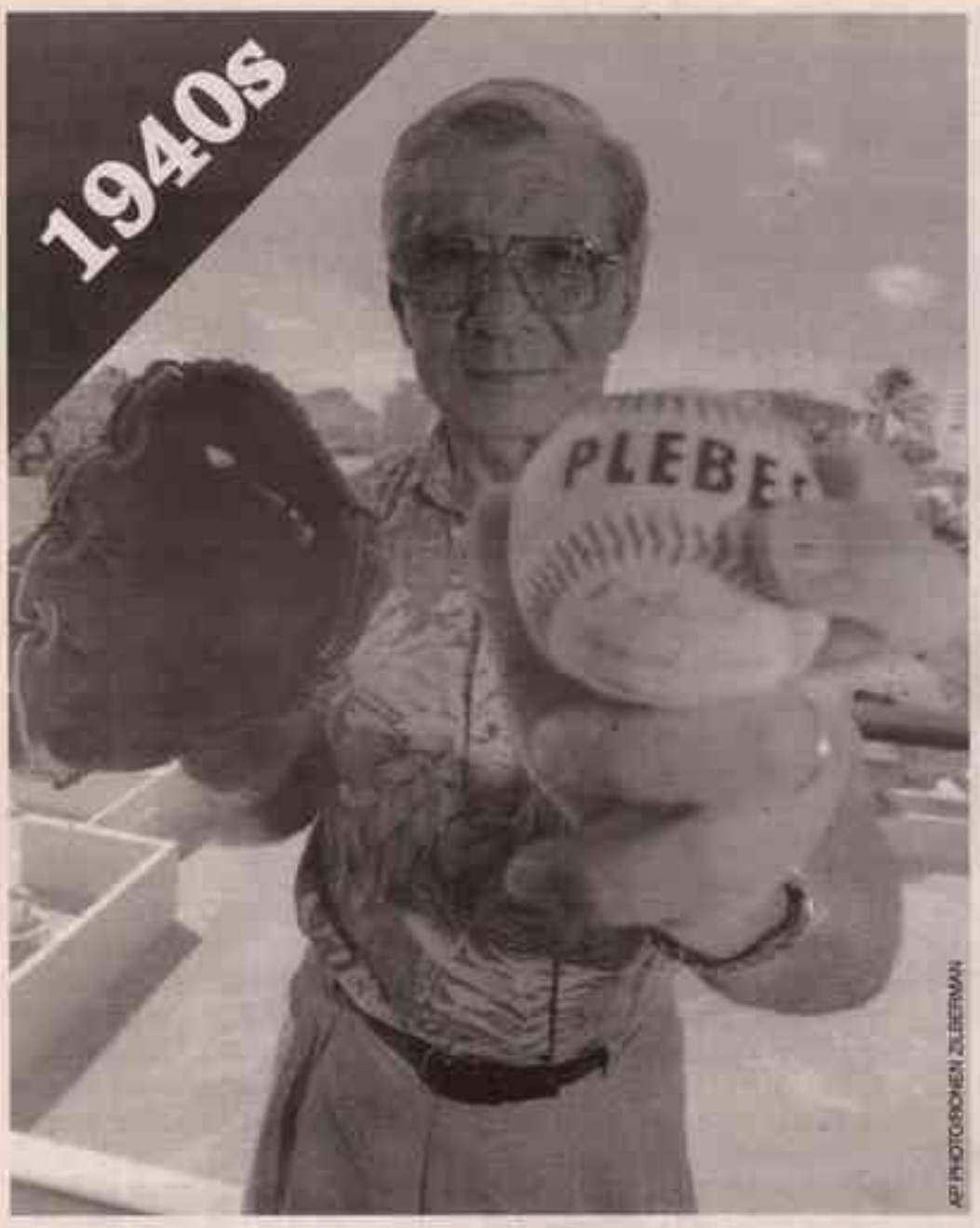
It's time for us, as young professionals, to give back to the JACL by lending our time, talents, and energy to an organization that has given us so much. Whether you are starting your first job in southern California, attending law school on the East Coast, or settling down in the Midwest, I urge you to stay involved with the JACL.

Many JACLers are "retiring" from their status as youth members and maturing into the role of young professionals. It is imperative to retain their membership and commitment to the JACL. Additionally, I encourage young professionals to make an active effort to stay involved with their local chapters and the organization as a whole.

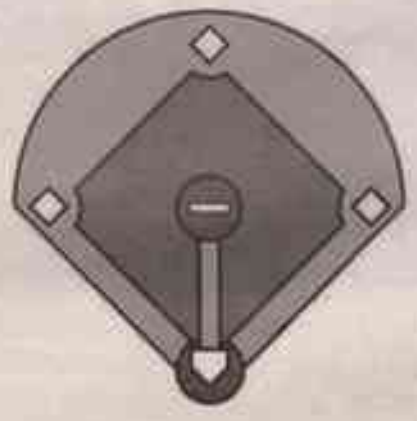
As for me, I feel content and optimistic about my upcoming retirement. As a graduate student in the area of interpersonal and intercultural communication, I plan to conduct research that will directly benefit our organization and members of Asian American communities. In addition, I am working with others to establish an Asian American Studies Program and Asian American Cultural Center at Purdue University.

Finally, I hope to serve on several JACL committees and attend the 2008 JACL National Convention in Salt Lake City. Even though I must "retire" from my role as a youth member in the JACL — as a young professional, I look forward to what the future may bring. ❄

Lisa Hanasono is currently a graduate student at Purdue University studying interpersonal and intercultural communication. She is also the Midwest district representative on the Pacific Citizen *editorial board.*



He Plays the Field



A Personal Account of Young Wally Yonamine

By THOMAS KOMURO

The following feature story on Wally Yonamine was originally published in the Dec. 20, 1947, issue of the Pacific Citizen.

Probably the most talked about name in big time football this season (among Nisei ball fans, that is) is a hefty Nisei vet from the Islands who skipped basic college training and got his first taste of rugged pro ball as a rookie with Buck Shaw's famed Forty-Niners.

He was the reason for a throaty, bellowing frog-voice not so long ago which cut through the placid San Francisco fog somewhere near the fifty-yard line at Kezar Stadium when a luntsman from Waikiki remonstrated, "Hey you Buddahead, why you no get out there and do something, huh!" followed by a mumble of a few well-chosen Kanaka epithets.

A rugged product of the Hawaiian Islands, young Wally Yonamine, a Sansei, was just getting his start at his hometown high school in Lahaina, Maui at the time of Pearl Harbor. Since that time, sportscasters throughout the country have learned to rattle off his four-syllabled name with as much flourish as they do such Gaelic twisters like Czarobski or Swistowicz.

As a first year man playing in the company of such veteran standouts as Frankie Albert and Norm Standlee, Wally has actually put in more playing time this season than most rookies. His baptism into the big time has not been too spectacular, but it is obvious that Coach Buck Shaw is breaking him in slowly and building him up for bigger things in '48.

Wally goes at his training with the seriousness of a kid who grew up during wartime and knows what a terrific break it was for him to land a two-year contract with the San Francisco ball club. He's the second youngest player in the club which boasts such seasoned alumni as Albert, Standlee, Beals, Branducci, Eshmont and other veteran players, most of whom have gone through the four-year mill of collegiate football.

"It's something I never even dreamed of," Wally says.

Shaw's scouts spotted Yonamine in action in 1946 when the Hawaii All-Stars, made up of top graduates of the Islands' high schools, came to the mainland to play. With the All-Stars Wally really did his stuff when they played against Portland U. A triple-threat kicker, passer and runner, he was largely responsible for rolling up a staggering score of 54-13 against the Oregon team. The All-Stars, who were coached by former University of Hawaii star, Ching Do Kim, also showed up well against San Jose and Fresno State colleges.

"After the trip when I got home," Wally relates, "Dan McGuire, the sports writer for the *Honolulu Advertiser*, says Buck Shaw wants to look me over." Shaw was still in California but was planning a vacation to the Islands.

As it turned out, Shaw didn't get to Honolulu, but one of his scouts got in touch with Wally and signed the boy up.

There had been several offers of scholarships from big-name colleges, including Ohio State, but Wally didn't want to pass up the opportunity given him by the famed 49ers.

"Besides," he said modestly, "I thought I ought to help the folks."

Wally is the second oldest in a family of seven children. One brother, Sgt. Satoru Yonamine, is presently stationed as an interpreter in Japan. An older brother, Akira, came to the mainland this year with the Hawaii All-Stars of 1947.

In addition to his parents, Mr. and Mrs. Matsusai Yonamine and Grandfather Yonamine, the rest of the family, including two sisters, Itsuko and Harumi and little Kenny, who is still in grade school—are all following Wally's career with keen devotion.

Before turning professional, Yonamine was one of the key players at Farringdon High School in Honolulu where he attended his junior and senior year. It was at Farrington that he really learned the basics of the game from such top mentors as Henry Kusunoki and Bert Itoga, former Island flashes who were among the best grid stars in their time.

Soon after being graduated from high school he received his greetings from Old Man Whiskers and was inducted at Schofield barracks in Hawaii. He was in khaki for the next three years.

When the Pacific ocean area GI outfits chose a pigskin squad to play against the 11th Airborne in Tokyo in January, 1946, Yonamine, together with another Nisei islander, Donald Matsutani, made the trip, playing before a capacity audience of GIs and Japanese fans.

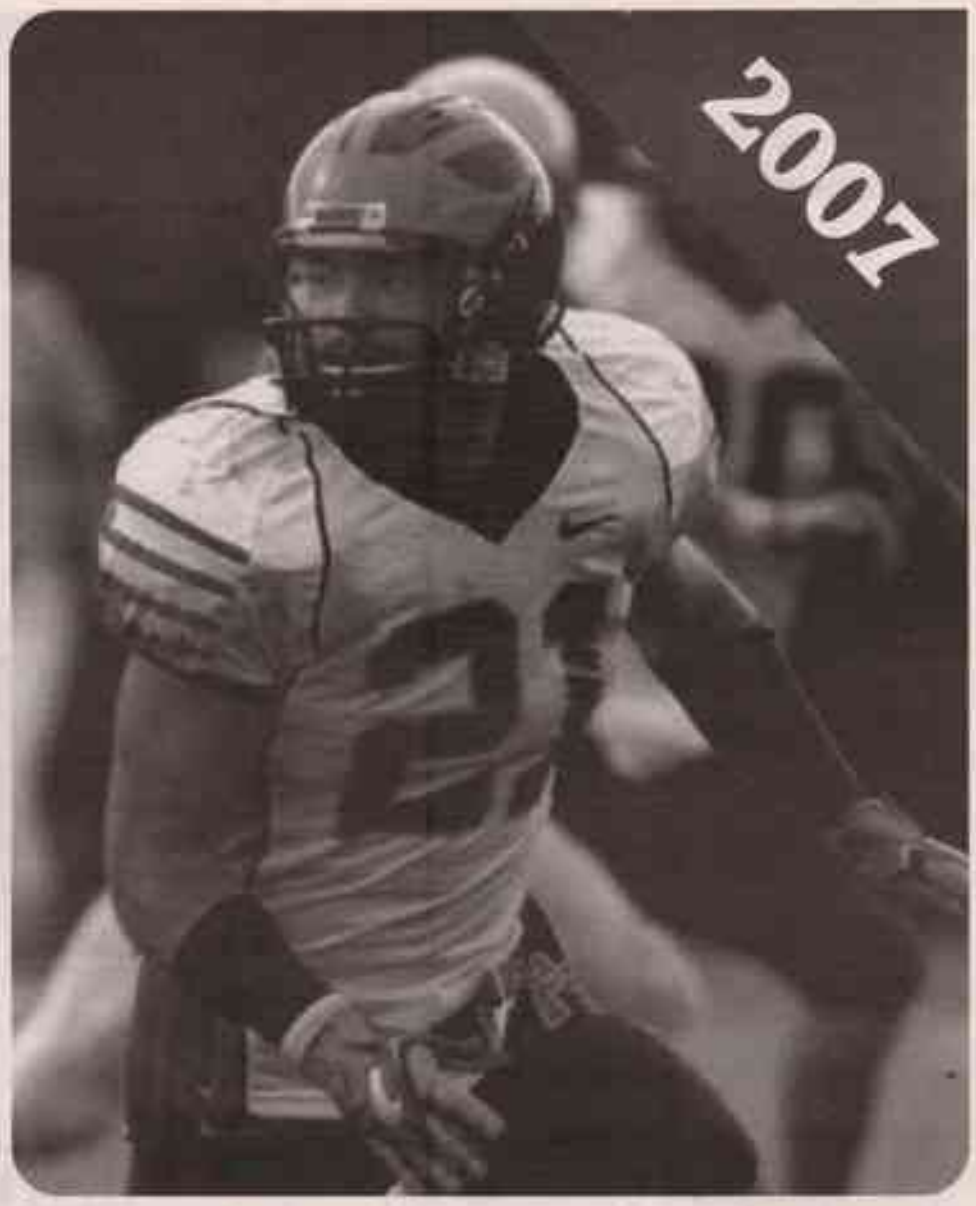
Among the term players who've all taken a protective interest in this modest young rookie, his closest pal is Mickey Masani, a former Fresno state ace. Wally met him for the first time last year when the All-Stars played the Fresno team. They generally bunk together when they are out of town.

Shortly after returning home to the Islands just after the season ended, Wally took time out to play a little basketball with the San Francisco Vets in the Bay Region Nisei circuit.

And the gals? With a trace of shyness, this V-shaped, 185 lb. hunk of man, standing slightly under six feet, said quietly, "Well, I guess I generally play the field." ❄



Part of the Continuum of Great APA Athletes



Growing up, Hapa predecessors like Paul Kariya and Johnnie Morton made this future football star feel like he had a place on the ice and field.



By BRIGHAM WALKER

Stereotypes about Asian Pacific Americans directly impacted my ambitions as a student athlete. Framed by my rejection of the *negative* stereotypes and sense of obligation to fulfill the *positive* ones, I challenged myself in both school and sports. Given the unfortunate persistence of ethnic stereotyping, as an APA I have to decide how to best manage both these positive and negative associations.

On feeling an obligation to the *positive* side of APA stereotyping, I have always had an internal expectation to get good grades. This certainly played out in my stereotypically anal high school mentality where I sought to do the best in the hardest classes our school offered. I even carried this mindset to college where I majored in an extremely competitive molecular biology department, fulfilling the overachiever stereotype.

On rejecting the *negative* side of APA stereotyping, I had a longing to prove my capability in the toughest of team sports — ice hockey and football. Playing hockey as a child and seeing a Hapa like Paul Kariya in the National Hockey League made me feel that an APA like myself had a place on the ice. Similarly, Johnnie Morton's stellar USC football career gave me validation in my pursuit of a Pac-10 scholarship.

Knowledge of such predecessor athletes provided inspiration for me and made me proud of the progress of Japanese Americans. Similar to how post-internment JAs worked hard to establish credit in this country through breaking *negative* stereotypes and proving their worth, I saw Kariya and Morton as part of this continuum. Though I recognize the hard work and achievements of fellow JAs, I think that there is something else in the mix for us Hapas if these *negative* stereotypes are to be broken.

Any Hapa athlete's Asian ancestry is widely recognized in the APA community, but they are rarely recognized in the mainstream. As a result, their athletic accomplishments aren't widely associated as APA accomplishments and thus have a minimal impact on reversing negative stereotypes.

As a Hapa athlete, I have wondered about my impact on overturning negative stereotypes. To those able to discern mixed Asian ancestry, I have a recognizable Asian look, but I don't believe myself to be universally identifiable as an APA: I have a fairly thick beard, hazel eyes, and have cracked the 6-foot 200-pound ceiling. These characteristically un-Asian traits were apparent in a recent trip to China where most people thought that I was Arab or Italian. No one recognized the East Asian in me.

Even when I went to Japan this past summer as part of the amateur USA football program, the Japanese people I encountered saw me as a *gaijin* (foreigner). To put the nail in the coffin, my full name — Brigham Cody Walker — is not only un-Asian but if anything has an overtly white-American ring to it and brands me as such.

> *"The take-home message that I learned from being an APA student athlete has been this: in order to break APA negative stereotypes, one must first be recognized as APA in the mainstream. This is crucial for progress for our community. Otherwise, these achievements achieve nothing for the big picture."*

Any of the limited athletic achievements I've been fortunate to be part of would not turn back any negative stereotypes about APAs in sports unless I branded myself as an APA. Such an effort was difficult because I was initially passive about asserting my APA identity. However, the importance of helping in some way break down perceived inabilities based on race forced me to make an effort to publicly claim my APA identity.

When I graduated, I was happy to know that when receiving a modest student athlete award, my accomplishments were publicly associated with my Japanese identity. Even my Princeton football program biography made this association clear in a feature article, and when I went to play football in Japan this identity was the focus of my limited media attention.

The take-home message that I learned from being an APA student athlete has been this: in order to break APA *negative* stereotypes, one must first be recognized as APA in the mainstream. This is crucial for progress for our community. Otherwise, these achievements achieve nothing for the big picture. ❋

Brigham Walker is currently working for Boston Healthcare Associates in Boston, Mass. He continues serving as the JACL EDC youth rep with Brandon Mita, the current EDC youth chair.



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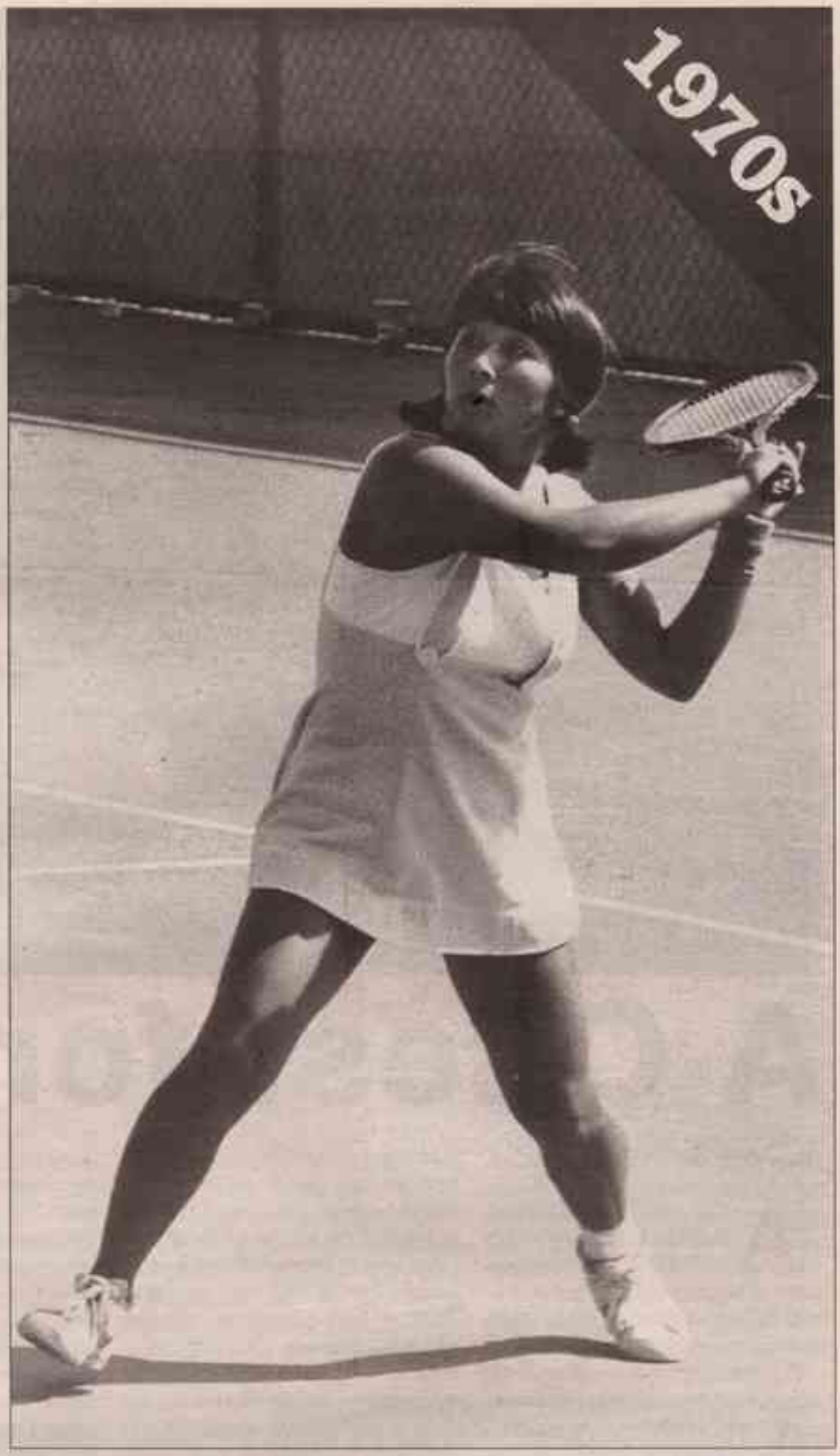
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Love is a Racquet for Ann Kiyomura



By SHARON SUZUKI
Originally printed in the July 7, 1978, P.C. issue

Ann Kiyomura is not your typical Japanese girl.

Just about the hottest Japanese American sports figure around, she first hit the tennis limelight by becoming prestigious Wimbledon's junior girls' champion at 17, went on to capture the women's doubles competition there at 19, and now plays World Team Tennis for the Los Angeles Strings.

Known as a doubles specialist since the Wimbledon win (in 1976 she was the Ichiban mixed doubles team in WWT with Ray Ruffels, the No. 3 women's doubles team with Mona Guerrant). Ann thinks she prefers doubles since she does better at it. Also because, "... it's more relaxing, and it's playing with somebody else, too—not just playing for yourself—so it's kind of nice to get satisfaction for somebody else besides yourself."

However, she likes playing singles, too, but considers it "a much more difficult game to play."

Doubles or singles, she's been in love with the game since she was seven years old, and a racquet was put in her hands. But wait a minute—don't label her an aggressive girl jock yet—Ann says she looks forward to getting married and having a family. And when asked where she'd like to settle down after quitting professional tennis, Ann says, "I'll just go where my husband goes, right?" although she prefers living in California, since she was raised in San Mateo.

Just because she might defer to a husband's wishes on where to live doesn't mean she'll become a docile Japanese housewife. Unlike her friend, Kazuko Sawamatsu (her partner in the Wimbledon ladies' doubles), who retired when she got married, Ann says, "In one way or another, whether as a tournament director or instructor, I'll be doing something in tennis."

Ann especially wants to live in Japan "for a couple of years, to learn the language, maybe teach tennis."

DID YOU KNOW?



• Ann was a two-time Wimbledon champion.

• She is the first APA female to win a Wimbledon title.

• She won the 1975 women's doubles title with Japan's Kazuko Sawamatsu.

• She defeated Martina Navratilova in the 1973 Junior Wimbledon singles.

• Tennis is in her blood — her mother was a tennis player in Japan and her father was a tennis instructor.

• She won the singles and doubles trophies at the 1978 Japan Open.

• Ann and her husband David Hayashi, a dentist, are still active in the JACL.

She is more well-known there because "... when we (she and Kazuko) won the Wimbledon, it was a big thing to them." She has an offer to teach youngsters there and would also like to help popularize tennis in Japan. It's considered "almost a rich man's sport, plus there isn't much room for tennis courts because of the land problem," explains Ann.

Her interest in Japan was also nurtured because her mother was a tennis star—ranked third among women—when she lived there for several years before the War. The rest of Ann's family also plays tennis—her father teaches tennis, and her sister won some titles before retiring.

She would like to see tennis become more popular among Japanese Americans, too.

"Maybe we're just not a sports-minded people," she offers, trying to find a reason for minimal JA interest in tennis. "Maybe we're 'make it big in the business world' people."

But that is all for the future.

Asked when she planned to quit professional tennis, Ann says, "I've decided to just take each year, or rather, each month as it comes ... you really can't look that far ahead because maybe you'll have an injury, or you'll no longer want to play. It just depends on what happens."

Ann pointed out that Billie Jean King, who is 32, and Francoise Durr, who is 35, and "some women who are almost in their late 30s" are still doing well.

'Tennis has been almost my whole life ... I probably wouldn't know what to do if I didn't have tennis.'



"I guess they still want to play," she says. "I think if they weren't doing as well as they are, then they would definitely stop there. But someone like Billie Jean King—she's done so much for the game and is still going good—so why stop? She still has a lot to give of herself."

Only 22, Ann still gets a kick out of being on tour. "I like to go places and meet different people." She enthuses. "It's exciting."

She does concede that the frantic pace of the tour isn't exactly a bed of roses.

When asked if it was tough at times, Ann says, "It is, in that it's a lonely life and not a very convenient life—you're living out of hotels." She has also said before that "this is definitely not the best type of situation to make friends in. Everything is so temporary and shallow."

Her schedule now: "About every three months I go home for about one or two weeks. I usually don't get to stay home very much—maybe a month out of the year," Ann says. "I usually like to stay away from home, but the more that I travel, I like to come home, too—you get that way."

Meanwhile, she's in the company of superstars Chris Evert and Ilie Nastase on the Strings' team. Nastase is also their coach, and

See KIYOMURA/Page 68



AP PHOTO

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 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.



'It really hit home.' — **Kumpel**, about his internment research in the article originally published in the Dec. 23-30, 1988, *PC* issue.

See KUMPEL/Page 68

JACL's Future Includes Collegiate Youth





Today's JA youth have given their time and commitment to the community. Now it's time for JACL to place their trust in them.

By CRAIG ISHII

A question for the ages: how do we connect JACL to the youth of today? There have been many propositions and many successful answers, but the question is ever-present because the composition, culture, and climate of youth is constantly changing. So considering the present day, let's consider the question again.

Now of course an article can by no means provide a clear cut answer to this question. In fact, sometimes creating this connection feels like solving a complex multivariable calculus problem in which you have no calculator. The variables include ethnicity, generational differences, and demographics amongst many others.

But there is certainly one concept to consider: leadership exists and potential exists. It has been stated on many occasions by the youth that they in fact have the potential to do more than just "move chairs," they have the ability to "move community."

However, this opportunity to "move community" is not often provided. With the multitude of events ranging from community, to cultural, to civil rights, it's easy to simply ask for volunteers BUT sometimes creating an opportunity for ownership is overlooked.

This is not to say volunteers are not needed and that there is an unwillingness to volunteer within the community. It is only meant to state that when there is an opportunity to co-program or integrate youth into a planning process, it should be highly considered.

Let's start with an historic example. From 1986 to 1989 the UCLA Nikkei Student Union worked with many organizations, including JACL, to gain tenure for Professor Don Nakanishi, who is now the current chair of the Asian American Studies Department at UCLA. Students and organizations worked together to rally media, gather organizational support, and lobby the school and the system. Students were given the trust and responsibility for the grassroots education and bringing the campaign to the student body.

Last year in 2006, the Nikkei Student Union at UCLA worked hard to plan the Chibi-K run with the Japanese American Cultural and Community Center. This run (part of the greater Children's Day Event), gathers kids from across Southern California for a set of morning races, bringing parents, kids, and the community together for an amazing day in Little Tokyo.

Although the run was not held in 2005, members of the organization and the community felt strongly about bringing back this important event to Little Tokyo. Students were given many different responsibilities, and most importantly, the trust to make it a successful community festival.

And finally in 2008, many different collegiate Nikkei groups — including those from San Diego, Riverside, and USC — will create a segment of the annual Day of Remembrance hosted by JACL, NCRR and JANM in which the importance of history and the meaning behind collegiate DORs will be explored.

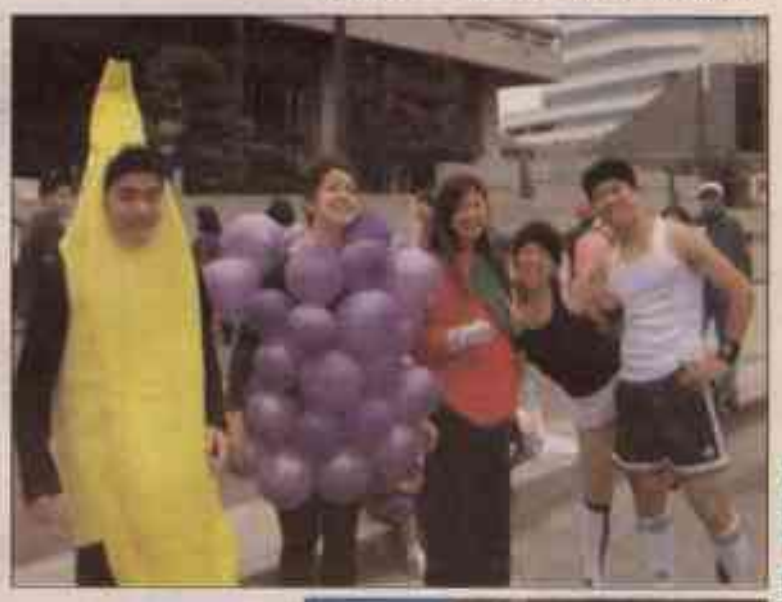
This will allow the program, while honoring the struggles of the past, to provide a connection to the future. Because of their own hard work on their respective DORs, students can now show the community exactly what they do on campus and why.

In the things that they do, there is a passion and an understanding of the importance of history, community preservation and civil rights. Students want to fight to save Japantown and support the community both on campus as well as the physical community. In addition, they want to educate people about the internment and its connection to modern day civil rights. These are things initiated by students because the passion is there.

JACL must make a commitment to place their trust in the youth. The organization must provide ways to allow for expression, for leadership, and ultimately for change.

The youth are capable, and it's been proven but the opportunity must be made available. Let us as members of this organization move forward by providing that commitment of trust, and letting the youth of the next generation be the ones to help bring JACL into the future!!

Craig Ishii recently graduated from UCLA and is the current JACL Pacific Southwest district's regional director.





Nikkei Student Union members dress up for the Chibi K run in Los Angeles' Little Tokyo (*above*).

Writer Craig Ishii takes part in a Students First! rally.

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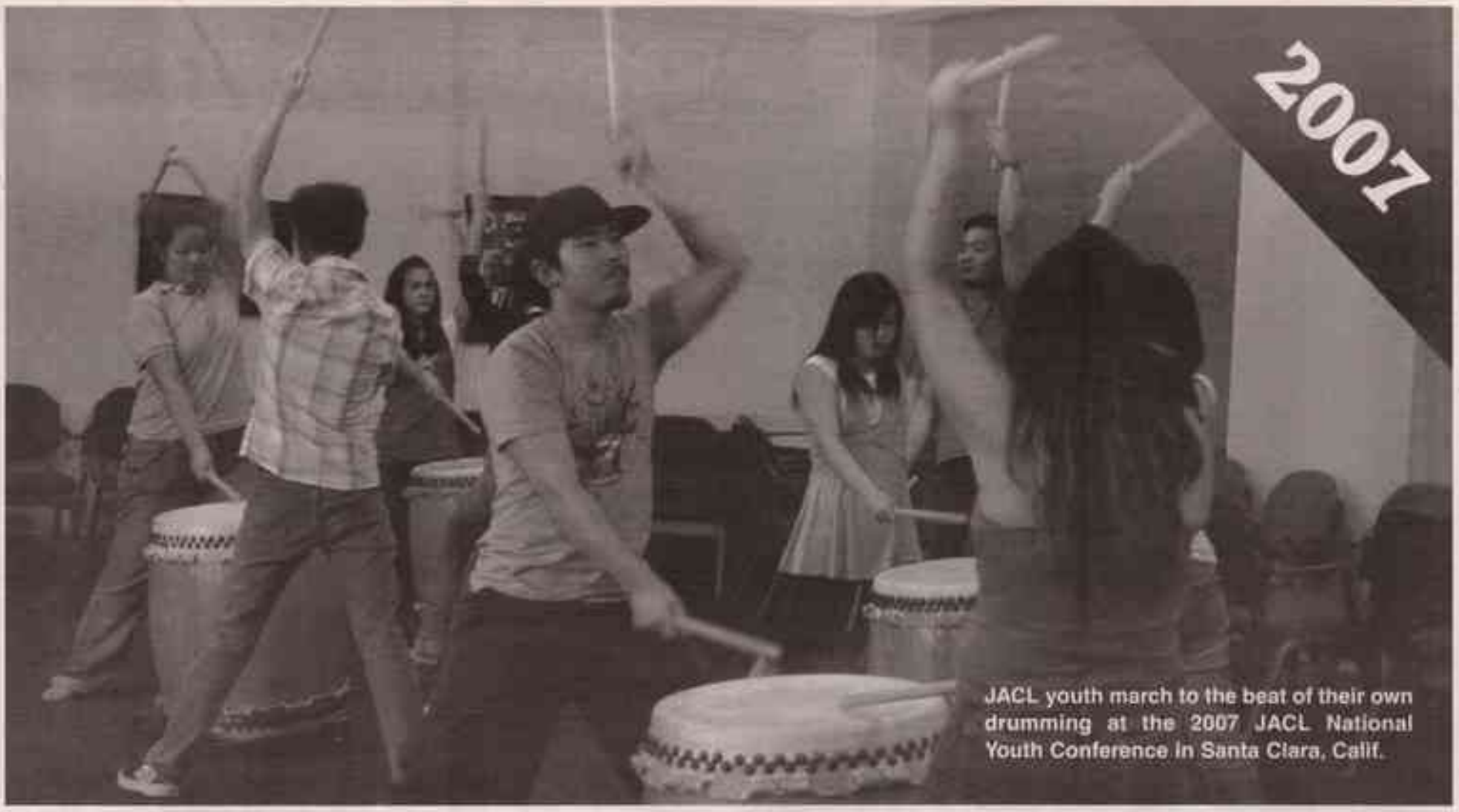
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JACL youth march to the beat of their own drumming at the 2007 JACL National Youth Conference in Santa Clara, Calif.

JA Youth in JACL: Our Leaders of Tomorrow

There are plenty of JA youth out there so how can we get them interested in JACL? First, get their attention, but more importantly, keep them interested.

By KIMBERLY SHINTAKU

What is JACL? Do we still need JACL in the 21st century?

Of course. JACL is still an organization we need because it will ensure that the civil rights of all people are protected. In addition to civil rights, JACL is also interested in Japanese American issues. We need to think about the future of JACL but we need to understand where we have been to know where we are going.

At the last JACL National Youth Conference, there were workshops that we felt would be of interest to the youth including: cultural workshops, leadership development, and workshops on currents events. The JA youth who attended the conference have responded with great interest to get involved in JACL.

Many are currently involved with other Nikkei youth organizations at some of the college and university campuses. Others may be high school students wanting to find their roots. Some are young professionals trying to adjust to the working world and life on their own.

There are tons of youth, and for that matter, tons of youth of Japanese decent. The question has always been: how can they become a part of this organization?

In the past year, I have received e-mails and messages from students asking about JACL. I received a message asking if JACL is just for Californians. I received another saying that they were in JACL when they were back home, but had moved away to go to graduate school. They wanted to know if there were any JACL activities that they could go to in their new area.

Although I can tell them that I will do what I can to keep them informed of youth activities in their area, I still need help in responding to them. I point them to the nearest chapter or district for more information on local activities. I think we are fortunate that there are young people out there reaching out to us to get more involved. The one thing that we must remember is that if they try, but don't feel like they belong, it will be even more difficult to get them to return in the future.

It works like a Web site. If an individual searches for, say for example "Japanese cookbook," and the first site they come to doesn't look appealing, there are over 1.5 million other sites they can go to. If they decide to search again tomorrow, it is more likely they won't go back to the Web site that didn't have what they wanted the first time they looked.

I would like to believe JACL is the first Web site they go to, that there's something about the first Web site that makes them want to look at it everyday when they turn the computer on.

How can we be the attractive Web site that everyone wants to look at? How can we be the next Facebook.com or MySpace.com for youth? These two Web sites have been the popular craze of youth today. I have to admit that after these Web sites came out, I would check them as often and as regularly as I checked my e-mail.

'How can [JACL] be the attractive Web site that everyone wants to look at? How can we be the next Facebook.com or MySpace.com for youth?'

JACL is already my homepage. The next step is to reach out to all of our JA youth. One thing I've learned is that we can't plan an effective and successful event for youth without knowing who our youth are. A youth survey has been created to take a look at the youth that have come through this organization, whether it be through scholarships or fellowships.

I think this can be expanded with your help in getting in touch with current and former JACL youth. We want to know what attracted these youth to JACL, what got them involved, and what we can do to keep them interested in JACL. Also, what are these youth currently involved in? How can we work with these organizations to build our leaders of tomorrow?

What we also want to consider is the demographics of our youth. What may be a successful event for JA youth in Fresno, Calif. may not have the same results if it is conducted in Detroit. Now, with all factors considered, with your help, we can start planning programs and events for our JA youth.

I have one last question for everyone: Who wants to help our JA youth become our leaders of tomorrow? ❄

Kimberly Shintaku currently attends UC San Diego and is the National Youth/Student Chair on the JACL national board.





YOUTH MOVEMENT: *(left)* JACL youth representatives strike a pose at the recent retreat in Chicago. Kimberly Shintaku *(top, left)* and Archana Sheth at the 2007 National Youth Conference.

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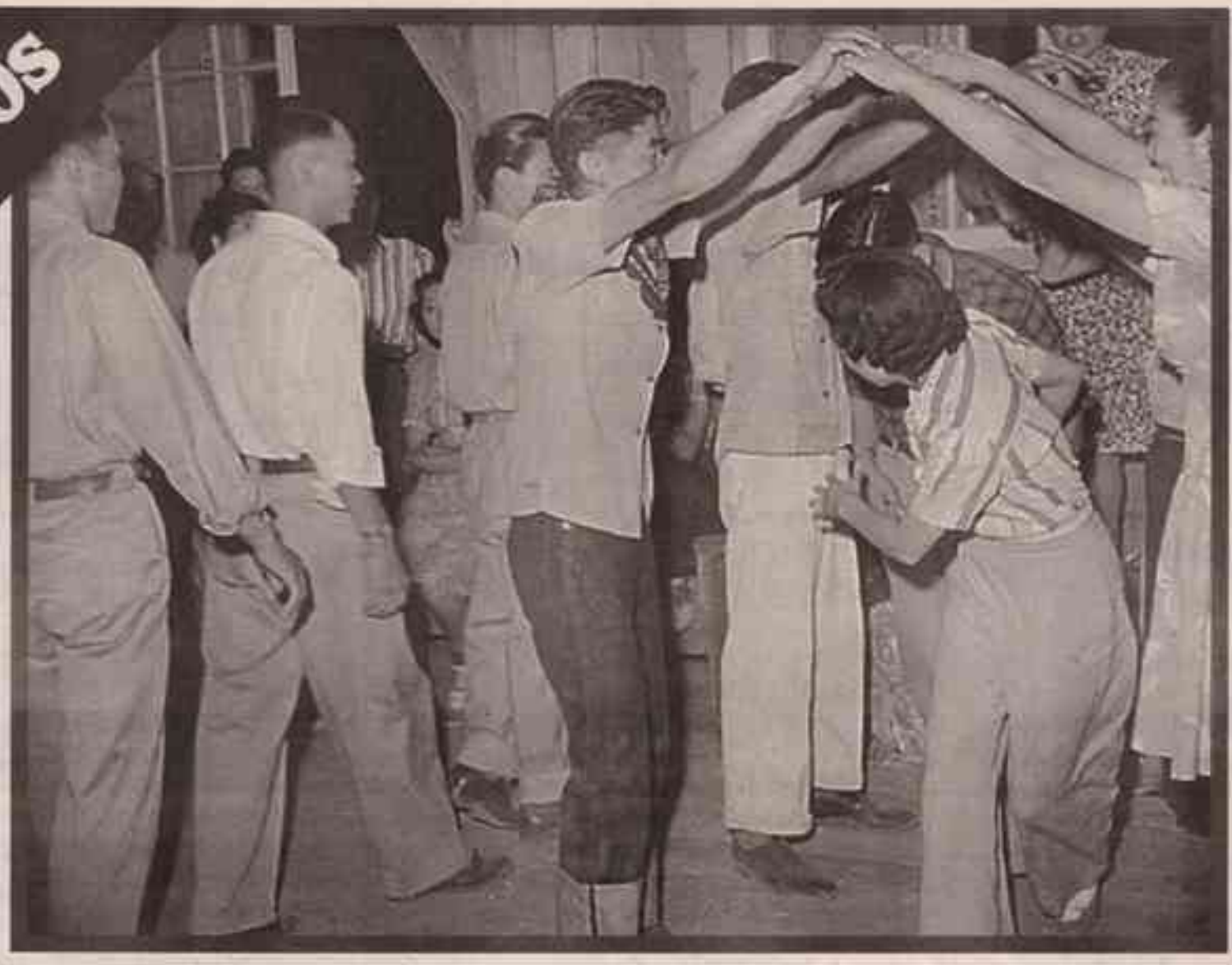
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1950s



Junior JACL Program Expanding

The following article was published in the *Pacific Citizen* on Dec. 21, 1956. The following editor's note accompanied the piece:

"To give due emphasis to a rising aspect of JACL's year-around program we are happy to devote this page to Jr. JACL groups. Much of the success of such clubs should be placed in the hands of the patient advisers, who are molding the Sansei to take their place in society.

During the past year, we have noted more chapters are taking more active interest in this phase of guiding the youth of their community to become prospective leaders of tomorrow.

Reports from some of the Jr. JACL groups may picture a typical program for the year. Each activity provides a member to chair, worry and carry out the assignment in building a sense of responsibility. It is with this hope that we are publishing them. We hope to inspire other chapters as well as parents who might undertake the task of serving as advisers."

Sr. & Jr. Tri-Villes push social and welfare projects

Palo Alto—Growth of the Junior JACL program, sponsored by the Sequoia chapter here, was keenly noted this past year as activities of both the Jr. and Sr. Tri-Villes proved busy and interesting for the young girls.

Senior Tri-Villes

In January the girls contributed their time as hostesses for the Sequoia JACL installation dinner and again for the Northern California-Western Nevada JACL District Council meeting in July at the Rickey Studio Inn in Palo Alto.

The yearly project of the Senior group was the making of stuffed animals for the Palo Alto-Stanford Convalescent Home for Children and the animals were completed in February. Sports activities were the bowling night in February and the weekend ski trip in April. A mint pot was shared by the winning bowling team. The overnight ski trip to Soda Springs proved to be one of the year's most enjoyable functions except for those who came back with sun burns and very sore muscles.





Members of the San Francisco Junior JACL perform in their Spring Show in April, 1966 (*above*).

The April 1966 Spring Show also included *nihon buyo* or traditional Japanese dancing performed by (l-r): Suzie Kawahata, Georgette Omi, Carol Murata, and Cynthia Hamada.

PHOTOS: GEORGE OKADA

The May Parent's Tea, which was one of the two joint activities of the Junior and Senior groups, was skillfully engineered by co-chairmen, June and Mary Kumagai. The tea, themed "T.V. Takarazuka," was a short entertaining program followed by a tea social.

In June the Junior, Senior and Redwood City Boys' Athletic Club groups (all affiliated with the Sequoia JACL), helped plan the Sequoia JACL graduation party.

Over the Labor Day weekend the Senior, the Junior and the Boys' Athletic clubs participated in what was the first Junior JACL convention in San Francisco. Discussion groups met and later in the evening a social was held. Those who attended agreed that the convention was a successful first attempt in the integration of the young Nisei and the JACL.

The new officers of the year, August 1956 to July 1957, were installed at a dinner at the Marie Antoinette Restaurant in September. The new officers are Mary Kawakami, pres.; June Kumagai, vice-pres.; Amy Saito, rec. sec.; Midory Kanazawa, cor. sec.; June Sugimoto, treas.; and Anne

See JUNIOR JACL PROGRAM/Page 80

TODAY'S VETS

(Continued from page 48)

'Due to the sacrifice that [the 442nd] — and other Japanese Americans — made in the war and the years following the war, I did not have to endure the racial discrimination that they did.'



ROBERT S. NAKAMOTO
Sergeant with the Tennessee National Guard, M Company of the 278th Armored Cavalry Regiment

At Camp Shelby [in Mississippi], it honestly took awhile for me to realize exactly where I was in terms of American history. Ironically, when I received my alert notification about going to Iraq, I had been thinking about the example of the 442nd's service. After I realized that I was walking on the same ground they had prior to going overseas, it was a humbling experience.

At the Camp Shelby museum, a section is devoted to the 442nd RCT. It really opens one's eyes to look at it. The 442nd had enormous casualties and endured some of the toughest fights any U.S. unit saw during the war.

Due to the sacrifice that they — and other Japanese Americans — made in the war and the years following the war, I did not have to endure the racial discrimination that they did. My analogy is they made a broad road so that their children and descendants would not have to fight that battle again, at least nothing of that magnitude.

There were, and are, times when I feel every time I put on a uniform that I'm at an advantage with "Nakamoto" on my nametag. They, and the other JAs who served in other units during that conflict and later conflicts set such a good example that in some ways it's a given that you are someone who can be counted on. — Reprinted from the May 19-June 1, 2006, *P.C.* issue. ❄

Robert Nakamoto served primarily as a Hummer gunner in a scout platoon with the Tennessee National Guard in Iraq from November 2004-October 2005.

HISTORICAL VETS

(Continued from page 49)

ing carefully the evidence?

As Japanese Americans, also, we ought to be able to stand apart and see with a critical eye some of the more unseemly aspects of the American creed. We ought to be sensitive, as non-whites around the world are, to the threads of the idea of the white man's burden and the attitudes of racial superiority and self righteousness which are interwoven with nobler motivations into our Vietnam policy.

But, perhaps we are too "Americanized" to be able to look at America critically. Perhaps, on the other hand, we are so insecure in our acceptance as Americans that we protest our "Americanism" in unison with the American Legion and never dare to "rock the boat." Are we too afraid to take stands that seem unpopular to the majority? I hope not. I hope that our desire to be considered first class Americans does not cause us to sink into the blind "patriotic" babble of easy generalization.

The great issues of our day like that which Vietnam symbolizes demand deep consideration. The dodge of easy generalization which seeks to evade this responsibility is inexcusable.

We often say "Americanism is a matter of the mind and heart, and not of race or ancestry." Let us be neither too afraid nor too lazy to use our minds as well as follow our hearts. ❄



UPDATE: *Todd Endo is the founder and director (until '03) of the Virginia-based Urban Alternative, a non-profit organization that specializes in community development with a focus on children and families. Previously, Todd worked for 25 years in public education. He has a doctorate in education from the Harvard Graduate School of Education (1973). He has a wife and two married children, all of whom are professionally involved in educational work with youth.*



Vietnam Vignette

Al Endow *(far left, front row)* wrote to then JACL Youth Intern **David Takashima** this letter while stationed in South Vietnam. It was originally printed in the July 4, 1969, *P.C.* issue.

Dear Dave:

We lost two guys yesterday and had about 12 wounded in the last two days. One of the guys killed was from our platoon and he was really well-liked; what makes it worse is his wife is about 6 months pregnant.

These last two days have been something I wish to forget — guys getting severely wounded by our own chopper (a rocket landed about 10 feet in front of a hole in our Night Defense Perimeter) … getting pinned down twice by the same sniper just doesn't get it with me.

The most dreadful sound you can hear is when someone's hollering for a Medic and no one can move 'cuz of the snipers. That's what happened the second time we were pinned down when the guy in our platoon was shot. I really don't think a medic would have helped though, 'cuz he got it in the head.

The only reason we tried to go back in there was to get another body out. (He was point man when initial contact was made). Trying to get the body out … we had five guys wounded one killed. Since the time we came out from VIP we've lost around 30 men … that's why 2 platoons from another company have joined us now. We were down to around 50 men.

I can't say I haven't seen a GOK (VC) anymore 'cuz I sure saw enough yesterday. I sure wish I was moving in with you 'cuz I really don't dig it here. Seeing guys get knocked off isn't my bag.

I received a letter from Gary and I guess he had a pretty good scare. He was at LZ Carolyn and he was in a bunker that was overrun. His bunker was fragged and he got a shrapnel wound . . . as he says he doesn't even have shrapnel scares.

I sure got scared the other night … a VC set off a trip flare but we didn't even see the guy. Anyway, we had to go the rest of the night without any protective device which warns you when someone was entering your perimeter. It sure is scary …





AL ENDOW
Somewhere Near the Cambodia Border

UPDATE: *Al Endow,* (far left) *still keeps in touch with David Takashima* (right), *who currently works for KP Public Affairs in Sacramento, Calif.*

KUMPEL

(Continued from page 60)





'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.'

ROOTS OF HIS SUCCESS: James Kumpel *(top, center)* is flanked by his mom and dad at his 1990 graduation. Today, he is still a JACL member.

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 Kurault'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 detail 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. ❄

UPDATE: *James Kumpel is a chartered financial analyst working for FBR Capital Markets. He has covered healthcare services stocks since 1997. Prior to working at FBR, he was a senior vice president at Raymond James.*

In 2006, Kumpel was rated by StarMine as the No. 1 stock picker and the No. 2 earnings estimator in the healthcare technology segment.

He received his bachelor's degree from Cornell University and his MBA from Duke University's Fuqua School of Business.

KIYOMURA

(Continued from page 59)

Ann likes working with him.

"He keeps you very loose because he's always joking, and he makes you relax," she says.

Most coaches "work on you in one specific area—you know, they tell you what you're doing wrong," Ann explains. "He's just not like that. He just gives you encouragement—that's the way he coaches."

Nastase and Ann are now ranked No. 1 for mixed doubles in the WTT league. Playing doubles really seems to be her forte because she's also ranked about sixth in WTT with Chris Evert.

Asked what she thinks is important in doubles, Ann says, "You're lucky if you find someone that you can work with and that you sort of click with, then you're going to do well. That's very important, that the partners get along, because you have to work together as a team."

She claims to have no favorite partner. "I've had different partners throughout the years, and I like playing with different people. I've never had just one person I like to play with," she says.

Although she's the Strings' crack doubles player, Ann doesn't feel life's been different since she joined them, since the media concentrate on " ... our two big stars, Chrissie Evert and Nastase. They do most of the work in that area." She seems relieved that she's been able to escape the sort of attention her fellow superstar-teammates have been showered with.

But if she keeps playing the way she has been, the Strings will have one more superstar to offer the public. ❄

In July 1978, Sharon Suzuki had recently joined the Pacific Citizen *staff as an editorial assistant.*





PROUD PARENTS: In November, Ann and Tom joined their son John *(top, center)*, a senior at the United States Naval Academy, on the Notre Dame campus to watch Navy football defeat Notre Dame — their first victory since 1963.

Ann's sports prowess has been passed onto her daughter Jane *(left, second from right)*, who plays Varsity volleyball, softball and basketball.

UPDATE: *Ann (Kiyomura) Hayashi now resides in San Mateo, Calif. with her family. She is retired from tennis, but she helps out at Jane's school, attends all of her sporting events and helps to care for her parents Harry, 88, and Hisayo, 90.*

Ann and David are currently presidents of the U.S. Naval Academy Parents' Club of Northern Calif.

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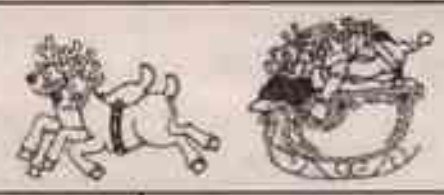
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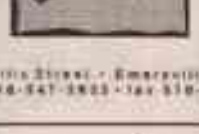
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JUNIOR JACL

(Continued from page 66)

Takamoto, sports manager. Following the dinner the girls had a surprise bridal shower for Yaeko Yuki, the past year's president.

Through the combined efforts of the Junior and the Senior clubs, the fifth annual Fun Night was a success. A portion of the proceeds will be apportioned to the National JACL Building Fund and to the Fresno Old Folks' Home.

Also in October, Dr. Baba was the guest speaker at the general meeting.

The big yearly social function of the Seniors is their 4th annual Christmas Eve dance. Plans are in the completion stages for the semiformal dance which will be held this year at the Redwood City American Legion Hall.

Junior Tri-Villes

The Junior Tri-Villes have led a most busy and successful year. They spent an interesting year all the way from the beginning to the end.

Activities began with a skating party in February. On March 24, the girls had a public dance called "Springtime Rhapsody," which was very successful. The following day after the dance, the girls spent their time at the Crystal Springs Home in Belmont serving cream puffs and tea. The girls who enjoyed themselves have expressed a wish to visit the county supported old folks' home again.



In May the Junior Tri-Villes had a parents' tea with the Senior Tri-Villes.

The girls had an installation dinner at the Paris Restaurant on August 11, installing a new cabinet and greeting the new members. The new cabinet members are Mary Kumagai, pres.; Nancy Kamita, vice-pres.; Janice Enomoto, cor. sec.; Michiko Sukekane, rec. sec.; Dorothy Kajikawa, treas.; Miyoko Hirotsuka, athletic mgr.; Jean Kamita, parliamentarian. Following the dinner, the girls saw the play, "Teahouse of the August Moon," which they truly enjoyed. The trip up to San Francisco to see the play was fun, because the girls took the train.

The girls have contributed to the Junior JACL functions also. They participated in the convention at San Francisco and made cookies for a JACL potluck dinner. The girls have jointly sponsored with the Senior group the annual Fun Night. Proceeds were donated to the National JACL Building Fund and the Fresno Old Folks' Home. With the Redwood City Athletic Club, the Juniors have planned a Christmas party for children, with refreshments, movies, and games.

St. Louis Jr. JACL Program Prepares Youth for Chapter

ST. LOUIS—The Jays have had an active year with Miss Rose Ogino as our sponsor. Our membership consists of boys and girls from 13 to 18 years of age.

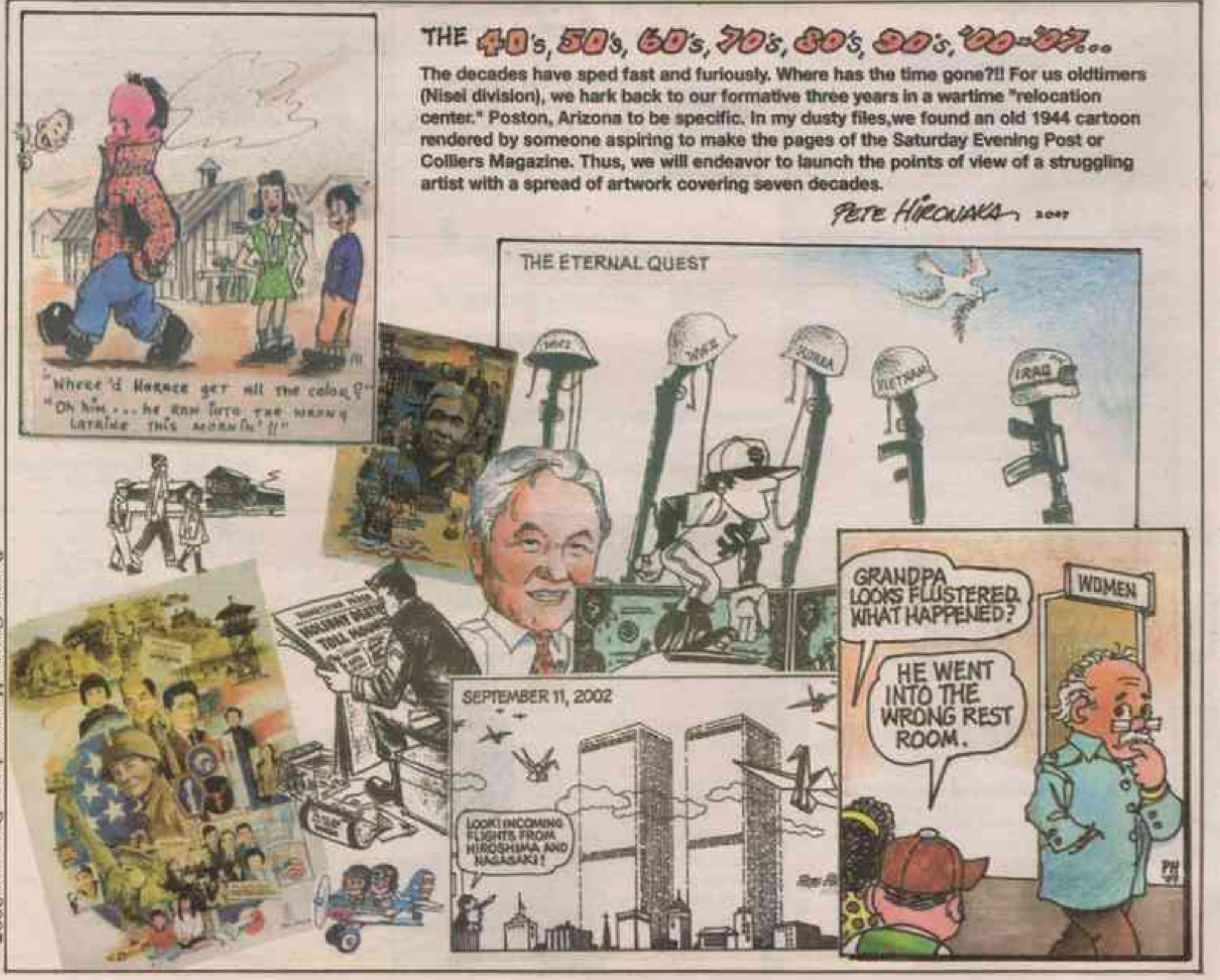
At a typical Jays meeting, we discuss the Jays contribution to JACL projects. Many of our plans tie in closely with the JACL program. So far this year, we took active part in the Inaugural Dinner with the Jays installation of officers, the annual Fourth of July picnic and the recent Talent Show.

At our last two meetings, we made plans for a money raising project at the JACL Fall Festival held on Nov. 17. We had a Balloon bust booth and a cookie booth, both for which we had full responsibility. The cookies were made by our members and we purchased our own prizes for the game booth. We are also planning to give a Christmas basket of food and toys to a needy family.

We meet once a month at the home of one of the members for a business meeting which usual lasts about an hour and a half. After the meeting is adjourned, light refreshments are served and the rest of the evening is spent dancing to records, playing cards, or bowling. During the summer months, we have our meetings at a picnic or barbeque, and then play volleyball or miniature golf.

Our meetings and activities are for the purpose of providing an opportunity for the younger group to take part in the parent JACL program, so when we become eligible for JACL membership, we shall be familiar with their purpose and program. Of course, we also enjoy getting together for fun and chatter. We hope that many other cities have organizations like our Jays in St. Louis. (By Jean Mitori) ❄

Editor's Note: While only two Jr. JACL groups responded to our call for their reports, it is only fair to mention that active groups are found in Orange County, Placer County, Salt Lake City, and a new one being fostered in Sacramento. These groups participated in the Jr. JACL program at the last Nat'l JACL Convention in San Francisco.



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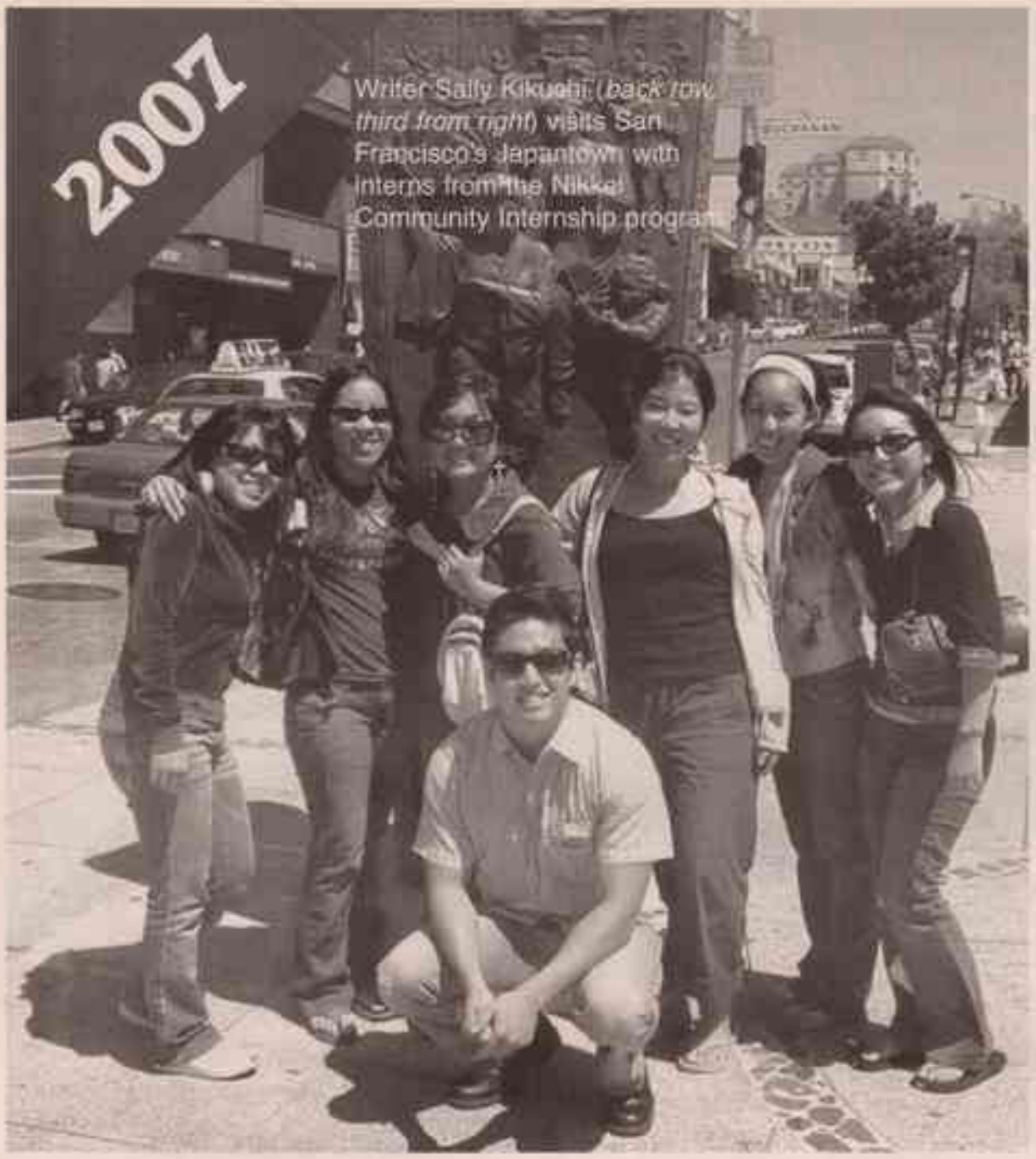
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A signature of Levy Restaurants



Writer Sally Kikuchi (*back row, third from right*) visits San Francisco's Japantown with interns from the Nikkei Community Internship program.

What Does it Mean to be JA Today?

Writer Sally Kikuchi decided to pose this question to some of her fellow Japanese Americans and also some non-JAs. Below is what she discovered.



By SALLY KIKUCHI

Oftentimes, I've found myself in the situation where I've had to explain who I am as a Japanese American, especially to other JAs. I don't fit the "typical" experience of having a relative who went through internment or the usual growing-up experiences of playing basketball or going to a Buddhist Church; it wasn't until coming to college and having the opportunity to re-connect with the community that I have come to truly appreciate my JA cultural identity.

Considering the changing dynamic of the JA identity and the community, I decided to ask various students on campus (UC Berkeley) what they think it means to be JA today. Out of the individuals I asked, some are of Japanese ancestry and some are active volunteers in the community. Others, however, have no blood ties to being Japanese, are of various races, and/or are unfamiliar with JA history or the Asian Pacific Islander community. These quotes are replicated verbatim.

On being Japanese American today:

• "I think being JA is about embracing and being aware of our cultural identity, diversity and our individual/family histories, as we come together as a community and reach out to the greater Asian Pacific Islander/ethnic community."

• "Being JA is recognizing you are an American of Japanese descent … basically you don't have to be involved in the community or whatnot to be JA."

• "It means that I can live and function in Japanese and English speaking countries, which adds flexibility to your travel destinations."

• "When I think of JAs, I remember that JAs have a history of intermarriage, so I think being JA today means renegotiating racial, ethnic and cultural lines."

• "Being Japanese American is to move beyond the surface cultural aspects of Japanese people (although important), but to understand that your movements, your migration, etc. is an inherent part of your identity in America, and remains so."

• "I guess it means taking Japanese values that are important to you and mixing them with American ones."

• "For me, being Japanese American is being part Japanese and living in the United States … so basically, I have the blood, but I share a culture that is the American culture that distinguishes me from being Japanese."

• "It's having to figure out where you fit in the bigger APA community."

• "It means finding connection to the community, with an understanding that the definition of community is always changing."

• "I think of displacement: I'm not sure …"

• "I think it has to do with people whose parents were born in Japan and JA being born in America …"

• "It means belonging to this identity of Asian American, but always being unique in the aspect of being the only Asian American group to be interned … it means existing in America for so long, that it is now it's own unique experience … it means having to forge their own destiny in this ever turbulent world."

• "Hmm."

• "Being JA means embracing my Japanese culture but at the same time celebrating my family's struggle to make it in America."

• "Being Japanese American is a unique category to be put in from an Asian American standpoint (because lumped into Northeast Asian — the basis for model minority), but JAs have history of systematic oppression and institutional/explicit oppression that other groups don't really have. When I think of JAs, and when 9/11 happened and the backlash happened against Arab Americans, JA orgs were working with those communities."

• "Being JA means being involved in things like NSU and holding on to culture through things like culture show, preserving Japantown, etc."

• "It means being connected to a larger history and ancestry that is unique among Americans and Asian Americans and a community that spans several generations with different issues and what not and I guess having ties to Japan, though not as strong as being American per say."

• "The first thing that came to mind was internment like the sons and daughters of people who survived internment but really, I have no idea."

• "I think it means finding your own interpretation of being Japanese American. Though some think you need to be able to speak Japanese or to always eat Japanese food, watch and listen to Japanese music/TV, or have parents who work at Japanese companies, there's more … there are people who have relatives who immigrated in the 1800s, people whose parents came to the U.S. in the 1980s, some are of mixed race, there are just so many pos-

See KIKUCHI/Page 87



Sally Kikuchi (*right*) dresses in a *yukata* at a NSU general meeting celebrating *matsuris*.

SAKUGAWA

(Continued from page 31)

spective. It means that my future plan has expanded beyond the luxuriously idealistic "we'll see what happens" philosophy that I clung onto like a deflated life jacket when I first graduated from college and worked as a sushi waitress. Or maybe this is a general symptom of finally growing up.

The last time I was here, I was 14-years-old: awkward, miserable and too painfully self-conscious to contemplate the wonderful, mysterious nature of shared genetics. Eight years later, I want to soak in the minutiae of family life as much as possible.

Before I came here, I only had vague memories of what my extended family was like. Now I have a well of details to draw from that create a more complete, nuanced picture of how interconnected we all are. I could say: I am mystified by the coincidence that my mother and her two sisters have all borne a single daughter more or less within their respective images. Or that my grandmother is still a hardy woman who works in the fields and can make ornate sushi rolls that resemble flowers, snails and cherry blossoms. Or that my grandfather, a man of very few words, 20 years ago single-handedly built the wooden roof over the line of Buddhist god statues that stand at our local temple today.

Certainly, not all my days are filled with wonder and self-discovery. While there are many exultant moments that come with living away from home, there are also days of self-doubt, homesickness and overwhelming anxiety over why I am here, in this small town of Kimitsu, and whether or not I should be doing something else, somewhere else, during this strange, unstable period in my life when things are more permitted to be strange and unstable.

Some days are more predictable than others. I wake up, eat breakfast, go to work, and go back home. Other days are unexpected adventures that I like to see as signs that my being here will tremendously help me become the person that I am meant to be.

Because really, in the end, this has nothing to do with being a JA living in Japan. It is growing up and finally learning to stand on my own. ❄

Yumi Sakugawa is a former Pacific Citizen *intern and currently writes a regular column, 'Memoirs of a Non-Geisha,' for the newspaper. A graduate of UCLA, she is currently teaching English in Japan.*





Writer Yumi Sakugawa on a visit to Japan as a child (*above*). Yumi is pictured in the front row, second from the right. Her mother (back row, second from left), grandmother (front row) and brother (to Yumi's left) are also in the family photo.

Yumi dresses up in a kimono at the age of four (right).

SUGIYAMA

(Continued from page 40)

It was not truly an open campus.

There is no promise that everything will be in order when school resumes in January. Striking students want all the demands met and the college administration is determined to keep the campus open.

NO UNDERSTANDING

Of course, the situation is much more complex than space will permit it to be explained here.

> *'It is a sad commentary upon our society that many people express a lack of understanding by not attempting to understand the reasons for such concern.'*

However perhaps the important question now is "What can be learned from the SFSC crisis?"

In talking with many adults in the community, I am saddened by the lack of understanding expressed by many adults exhibited toward the feelings and needs of young adults.

Students expressing a need for understanding and a desire to shape the world into which they must live and raise a family are met by cries by many adults that these "radicals" are bent on the destruction of society or that these elements are communist inspired.

It is a sad commentary upon our society that many people express a lack of understanding by not attempting to understand the reasons for such concern.

Much is said about the "Generation Gap" but little is done about it.

A friend commented that rather than a "Generation Gap" there exists a "Value Gap." If this is true, let us attempt to understand the formation of values on the part of adults and young adults. If we tried to perceive the needs of others rather than our own, perhaps problems like those at SFSC would never have occurred.

Unfortunately, such a lesson is often learned the hard way. ❄

UPDATE: *John Sugiyama graduated from SFSU with a B.A. in Psychology. He went on to get his Master's in Educational Psychology in 1972 and his Ed.D. in Organizational Leadership at the University of La Verne in 1997.*

He retired in 2006 as the Dublin Unified School District superintendent of schools in Northern California.





EDUCATOR AND ACTIVIST: John *(above)* witnessed police brutality during his time at San Francisco State. Students demanded more freedom for ethnic minorities in determining the course of their own education. A state of emergency was declared on campus and rallies were deemed illegal.

Today, John is a retired educator who is spending quality time with Judy *(pictured, left)*, his wife of 37 years.

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Pacific Citizen Editorial Board Chair
Author of "Being Japanese American" (Stone Bridge Press, 2004)
Read Nikkei View – Pop culture & politics from a Sansei perspective online at http://nikkeiview.com

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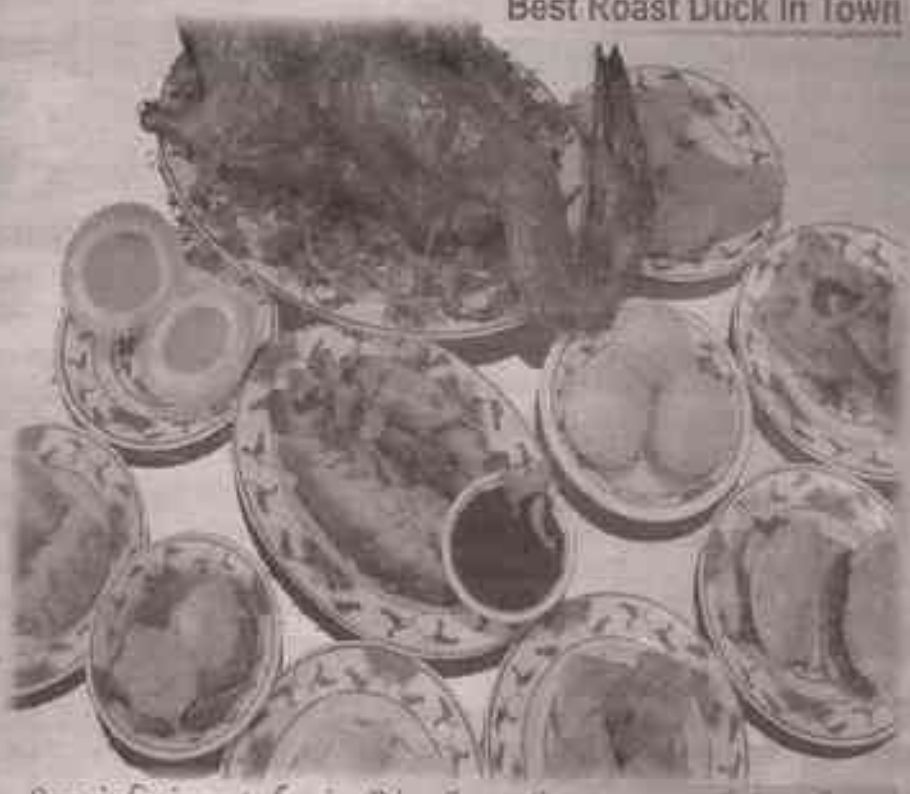
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PACIFIC CITIZEN Youth Survey

In an effort to reach out to the younger generations of Japanese American and Asian Pacific American readers, the *Pacific Citizen* recently conducted a survey of its youth readers. The following are some of the questions and answers from the survey. — *Editor*

1. Which age group do you fall under?

13% 15-17 years old
71% 18-23
16% 24-29
0% 30-plus

2. What generation are you?
(*round up to nearest whole number*)

0% Issei (first)
29% Nisei (second)
3% Sansei (third)
58% Yonsei (fourth)
10% Gosei (fifth)

3. Do you prefer to read the newspaper or read the news online?

13% I prefer to read the newspaper.
29% I prefer to read the news online.
55% I read both the newspaper and online news.
3% I do not read the news.

4. How often do you read the newspaper/online news?

45% Everyday
23% Every other day
13% Once a week
10% Once every other week
6% Once a month
3% Never

5. What types of activities do you enjoy doing?
(*mark all that apply*)

20 playing sports
21 reading & writing
11 playing videogames/computer games
14 cooking
24 listening to music
9 playing an instrument/composing music
24 watching movies
3 filmmaking
22 traveling
5 computer programming/web design
2 gardening
18 shopping
4 other

6. What elements do you think make up a good Web site? (*mark all that apply*)

26 use of pictures
26 original content (i.e. original articles, stories, etc.)
8 use of macromedia/flash
3 music embedded in the background
7 bright colors
12 other (organized content, easy to read and understand content)

7. What topics in the newspaper/online news attract your attention the most?

22 National news
18 Local news
7 Sports
18 Entertainment
6 Comics
0 Obituaries
5 Home & Decorating
6 Other (US-Japan relations)

8. What types of Japanese American & Asian Pacific American stories do you prefer to read?
(*mark all that apply*)

19 civil rights issues
23 young JA & APA figures in the sports and entertainment business
21 job opportunites/internships
12 politics
16 opinion/columns
10 JA & APA comics
11 "top ten" columns
10 recipes & home decorating tips
15 calendar of events
1 other (Japanese culture and entertainment)

9. Which ethnic vernaculars do you read?
(*mark all that apply*)

16 Pacific Citizen
8 Rafu Shimpo
7 Nichibei Times
3 Asian Week
2 Hokubei Mainichi
0 Hawai'i Herald
2 Other

10. Are you/have you been a JACL (Japanese American Citizens League) member?

37% Yes, I am currently a JACL member.
12% Yes, I was a JACL member but I am not a current member.
48% No, I am not a JACL member, but I know of the organization.
3% No, I am not a JACL member because I do not know what it is.

11. Have you heard of the *Pacific Citizen* prior to this survey?

68% Yes
32% No

11.a. If "yes" to question 3, how do you know of the *Pacific Citizen*?

29% I am currently a *Pacific Citizen* subscriber.
23% One or more members of my family are JACL members and receive the *Pacific Citizen* as part of their membership package.
4% One or more members of my family are subscribed to the *Pacific Citizen* but are not members of the JACL.
7% I look at the *Pacific Citizen* Web site.
33% Other (I previously subscribed to *Pacific Citizen*)

12. What types of articles/stories would you like to see in the *Pacific Citizen* in the future?
(*mark all that apply*)

24 Internship/job opportunities in the JA & APA community
17 Scholarships
18 Calendar of events by JA & APA youth groups nationwide
21 Entertainment articles focusing on the Japanese culture (i.e. modernism vs. traditionalism, etc.)
18 Youth-written columns
4 Japanese recipes, home decorating articles, Japanese & Japanese American stories
3 Other

13. What do you feel is the main reason why a lot of the young adults in the JA & APA community do not subscribe to the *Pacific Citizen*?

19 A lot of the youth have never heard of the *Pacific Citizen*.
5 The articles & stories in the *Pacific Citizen* do not attract the youth's attention.
7 It is hard for youth, especially college students, to subscribe to the *Pacific Citizen* because their address keeps changing due to housing.
11 It is easier to read news online than subscribing to a hardcopy of the *Pacific Citizen*.
4 other

14. Currently, JACL youth memberships include a subscription of the *Pacific Citizen* unless another member of the household receives the *P.C.* already. Do you feel that all youth members should receive their own copy of the *P.C.* or do you feel that it is fine the way it is?

16 I feel that the youth members should receive the *Pacific Citizen* regardless.
6 I feel that the current system is fine the way it is.
9 No preference.

The *Pacific Citizen* is still accepting responses to its youth survey. If you would like a copy of the survey questions, please e-mail: pc@pacificcitizen.org. ❋

Sansei Survey Questionnaire

1960s



The following survey of Sansei youth was published in the Dec. 22, 1961, issue of the *Pacific Citizen*. Below is a partial listing of the questions and answers.

1. Are you a: Nisei 19, Nisei-Sansei 18, Sansei 87.
2. Sex: 48 Females, 39 Males.
3. Religious affiliation: 30 Bud., 42 Prot., 3 Cath., 13 Non.
4. Do (did) you: (Number of "Yes")
(a) play a musical instrument? 49 (55%).
(b) paint or draw? 53 (61%).
(c) dance (ballet, tap, etc.)? 25 (28%)
(d) participate in plays, debates, oratory, etc.? 41 (46%)
(e) sing in a choir or group? 44 (54%)
(f) write (essays, short stories, poems, etc.)? 42 (48%)
(g) play a school sport? 60 (69%)
(h) play on any other organized team? 39 (45%)
5. Are (were) you on the honor roll? Yes 60 (69%)
6. Do (did) teachers expect more of you because you are Japanese? Yes 39 (45%)
7. Do (did) you feel that you have to do well in school because you are Japanese? Yes 35 (40%)
8. Are (were) you in the (a) top quarter 55 (61%) (b) middle 34 (38%) (c) bottom quarter 1 (1%) of your class?
9. Have you ever held a position as an officer in student government, clubs, etc.? Yes 74 (84%).
10. Do you own a car? Yes 3 (3%)
11. Do you have a part time job? Yes 27 (31%)
12. Do you work during the summer? Yes 52 (57%)
13. Do you earn all of your own spending money? Yes 34 (39%)
14. Do you have an allowance? Yes 66 (75%)
15. Do you feel that your parents are: (may check more than one)
(a) old-fashioned 14 (15%)
(b) too strict 4 (5%)
(c) ideal 39 (45%)
(d) too lenient 15 (17%)
(e) too busy to bother with you 1 (1%)
(f) doing the best under the circumstances 41 (46%)
16. Can you read Yes 10 (13%), write Yes 10 (13%), speak 22 (26%) Japanese?
17. Do you remember evacuation — relocation during the war? Yes 12 (13%)
18. Do you know why the evacuation occurred? Yes 75 (88%)
19. Do you feel that the evacuation was justified? Yes 29 (40%)
20. Are you attending or do you hope to attend college? Yes 81 (93%).
21. Do you feel that being Japanese makes it (a) harder 13 (15%) (b) easier 2 (2%) (c) no difference 72 (83%) to make a success of yourself in a job or business?
22. Have you ever had a bad experience because of your race? Yes 25 (29%)
23. Do you feel that Caucasians see you:
(a) first as a Japanese 38 (50%)
(b) first as an individual 38 (50%)
24. Do you feel that Japanese Americans should:
(a) break from Japanese customs and try to be 100% American? 3 (3%)
(b) try to keep some customs along with the American? 84 (97%)
(c) strictly keep the Japanese heritage? 0 (0%)
25. Do you study any of the Japanese arts (judo, odori, etc.)? Yes 31 (36%).
26. Do you belong to any Japanese organizations (Jr. JACL, athletic clubs, dance clubs, etc.)? 49 (56%)
27. Do you participate in social activities with:
(a) Caucasians only 3 (4%)
(b) Japanese only 3 (4%)
(c) both 77 (92%)
28. Do you date (a) Caucasians only 6 (8%) (b) Japanese only 21 (28%) (c) both 48 (64%)
29. Are you in favor of intermarriage between Japanese and Caucasians? Depends 8 (9%), No 24 (28%), Yes 48 (66%), Unimportant 5 (7%)
30. Do you feel that the problems involved in intermarriage are:
(a) too great to have a successful marriage 2 (2%)
(b) difficult but solvable 45 (53%)
(c) very few 12 (14%)
(d) non-existent 2 (2%)
(e) haven't thought about it 24 (27%)
31. Do you feel that Japanese are cliquish and/or too conscious of their race? Yes 53 (62%)
32. Do you feel that Japanese should:
(a) associate only with Japanese 0
(b) associate only with Caucasians 0
(c) make no conscious effort either way 86 (100%)
33. Are your two closest friends (a) Caucasian 18 (21%), (b) Japanese 28 (33%), (c) other 40 (46%)
34. Do you feel that in general, Japanese are: (a) smarter than average 50 (62%) (b) average 31 (38%) (c) below average 0
35. Do you take any interest in cultural, historical, and other aspects of Japan? Yes 49 (58%)
36. Do you ever hope to visit Japan? Yes 70 (81%)
37. Have you ever belonged to a gang? Yes 15 (17%)
38. Have you ever been in a gang war? Yes 8 (9%)
39. Have you ever been in serious trouble with the police? Yes 4 (5%) ❀

KIKUCHI

(Continued from page 82)

sibilities … so it's whatever it happens to be for the individual person."

• "It means being able to enjoy twice as much of a perspective where the world is widened and being grateful of having two cultures to live by."

• "It is an uncertainty of identity, because of a long history of assimilation yet clinging to what culture we have and certain outlook on life, the work hard, don't be noticed, be true to your family idea; I think the big thing is identity not sure what our community is, because it's changing and the boundaries aren't clear all of us feel to a certain extent the pull of being American and the pull of being Japanese, and where we end up is very different for each of us."

• "I don't know."

• "I think being JA is an identity created by those within the community and not one given labels from 'outsiders' … so it means whatever you want it to mean."

• "Well being mixed for me means that I'm coming from two different backgrounds that are totally different and yet I have perspective on both and yet I don't really identify with one more than the other because at the end of the day, I'm still just me. So I think it gives me a lot of perspective on life, but at the same time it really makes me think about who I am aside from just being mixed if that makes any sense maybe in a not so nice way because I'm sort of ostracized by the two groups separately, I figured out who I am without any attachment to a specific cultural group."



Members of the Nikkei Student Union attend the 100th Anniversary Japantown Gala Dinner recently. Sally is pictured in the back row, fourth from the right.

• "It means a lot of things. To me it means so many things that it cannot be described by a racial characteristic or specific community, it's really at a point where we can redefine what it means to be JA."

• "I think JAs fall under the term 'model minority' where they tend to be very well represented in terms of visibility because when you say 'Asian American,' Japanese Americans would be one of the ethnicities that people will list. In terms of economy … as far as I know Japan is very well advanced in technology, so Japanese folks are quite educated I assume …"

• "Being Japanese American means living in America while holding on to some Japanese traditions and remembering important events in Japanese American history, such as internment."

• "Being JA means … to have the willingness to learn more about traditional culture, to live off in a modern way but not forget traditional culture or your history or generation's history, and lastly to have a synergy of past and present and to have a grasp of both things."

Just from this handful of responses, one can see the different interpretations that individuals, who may or may not consider themselves to be JA, have regarding the community. In relation, the JA community is a diverse one in itself, with different negotiations of identity and culture.

Along this note, I see myself not only as a JA, but also as an AA, a woman, a daughter, and a student, among other "categories" of identity. No single label defines who I am, and similarly, as long as I know myself and know that I am part of the JA community today, I am content. ❀

Sally Kikuchi is currently a sociology major at UC Berkeley. She is the coordinator of internal affairs of the Asian Pacific American Coalition and she works as an intern with the Japanese Community Youth Council on the Nikkei Community Internship (NCI) Program Alumni Network.

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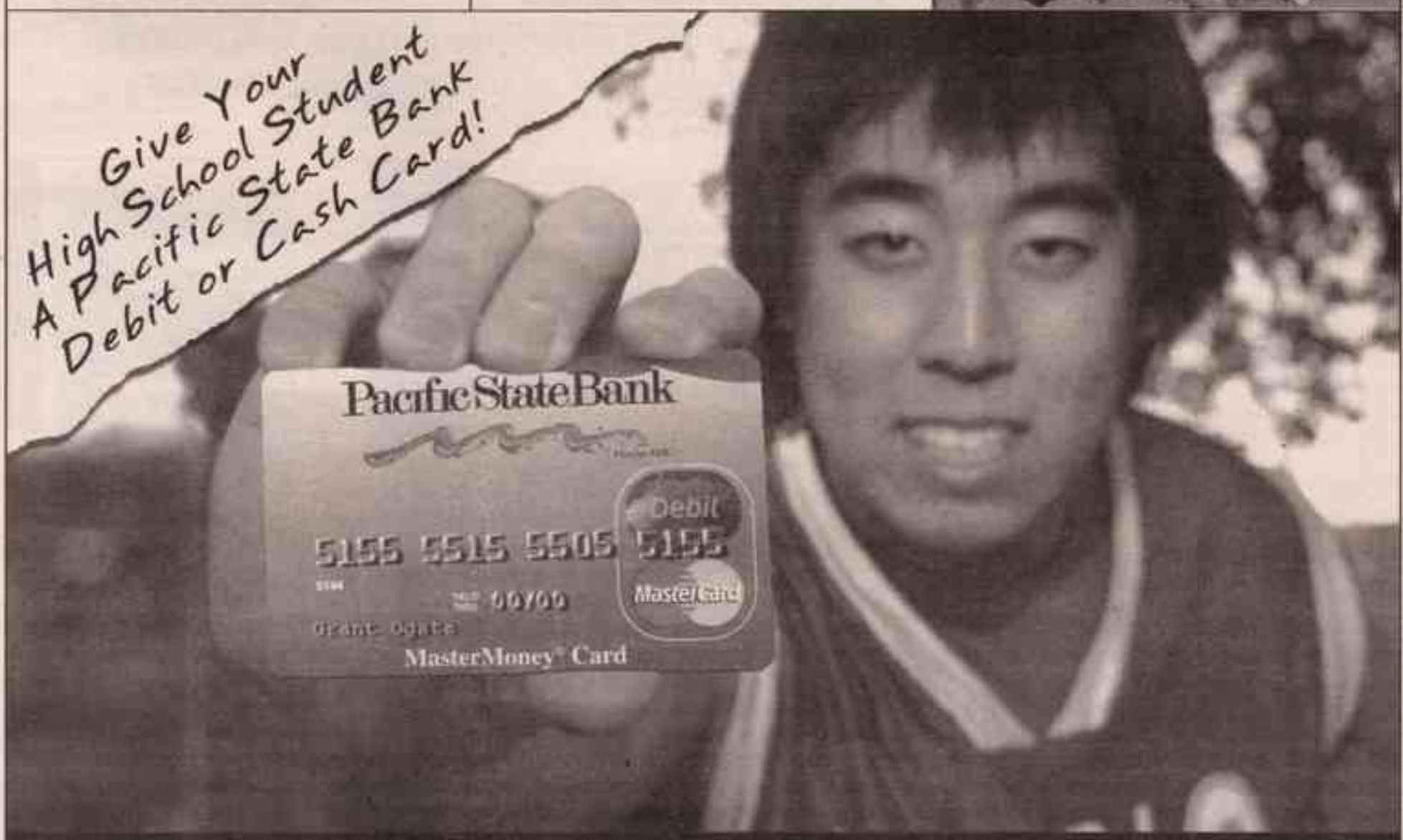
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Ethnically Japanese or wholly American?

The clichéd question now has a whole new meaning.

Writer **HARUKA ROUDEBUSH** (pictured, right) provides some answers.



Connecting Our Emerging JA Identities

For many of us already connected to the Japanese American community and our JA identities, sometimes we take our place within the community for granted.

At the same time, many young JAs these days remain unsure exactly if they identify with the community and have a place within it, or if they have room for it in their busy lives. For many of us, there has been a struggle to understand exactly what being JA actually means with regard to how it affects our identities and daily lives.

For the current youth generation in particular, that struggle has been difficult for us to resolve with a uniform answer because our backgrounds have grown increasingly diverse — not only ethnically but generationally as well. What we see defining individuals as JAs no longer fully accounts for how we identify with our ethnic heritage and communities.

So many of us have considered the now clichéd question: are you Japanese or American?

Herein lies a point of disconnect between our young people and our community. This fundamental question many of us face initially when considering how we identify does not prompt contemplation about how we are JA, but instead how we are Japanese. Many are never completely sure about the distinction between being Japanese and JA.

In contrast, it is easier to understand being ethnically Japanese, in whole or in part. Naturally, many of us explore what we consider to be Japanese when trying to identify as being Japanese. Some of us may initially see Japanese things as foreign and consider ourselves more American. For others, our interest in our ancestral culture may spark an interest in many things Japanese — both modern and traditional — including import cars, anime and manga, J-pop, fashion, watching Japanese *doramas*, dolls and toys, video games, crafts, food, *odori*, *taiko* or martial arts, to name a few.

Ultimately however, there is always a language barrier to overcome, which to many seems to be the largest roadblock. This often leads to feelings of cultural inadequacy.

The matter of being "Japanese enough" is also obviously a common theme in questions of identity. Our community's increasing ethnic diversity is not unique to the current generation, but I think our definition and acceptance of who is JA needs to expand to be more inclusive in order to reflect the reality of our changing face.

It is an understated fact that Hapas face adversity in our community. Community programs and events, like pageant programs or sports leagues, constantly create questions and internal doubt about how Japanese our Hapa brothers and sisters are. This is certainly not limited to young Nikkei who are multiracial, but also to people who happen to be of multiple Asian ethnicities as well. Despite being a part of the JA community by blood, the experiences of many multiethnic youth are often marked by an ongoing questioning of their belonging.

Interestingly enough, there are also some of us who wonder if we are *too* Japanese to fit in with the JA community. Unlike many of my Sansei or Yonsei friends the same age as me, I am Shin Issei. I have no direct connection in my family's history to the internment camps or anyone who was incarcerated. Many young Shin Nikkei like me are thus at a loss when attempting to connect with what is arguably the most defining cultural experience shared by the community.

Additionally, many young Shin Nikkei feel a disparity between their cultural experience and ties to modern Japan and the seemingly fossilized aspects of Japanese culture and values celebrated throughout the JA community.

For young Nikkei with direct ties to the internment, there remains a strong challenge to fully understand and appreciate that struggle, simply because they have grown up with a completely different experience from what is increasingly fading with the passage of time into being merely a dark page in history.

This is by no means meant to downplay the significance of the internment and its lessons and impact on our community, but I believe it is now only a galvanizing issue for past generations. The internment experience brought us closer together to a degree because we were forced together. Because of the sacrifices and perseverance of those before us, most young JAs today no longer have to identify with our community.

Rather than uniting over a shared historical experience — especially considering how varied the experiences of young JAs are today — the components of our identity such as our culture and our connections to friends and family are what we can more readily relate to and share as a community. Those shared connections will thus serve as a stronger basis for building our community into the future. ■

Haruka Roudebush is currently a San Francisco JACL board member.



'For many of us, there has been a struggle to understand exactly what being JA actually means with regard to how it affects our identities and daily lives.'

Haruka Roudebush (left) attends the recent National JACL Youth/Student Conference in Santa Clara, California.

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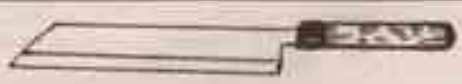


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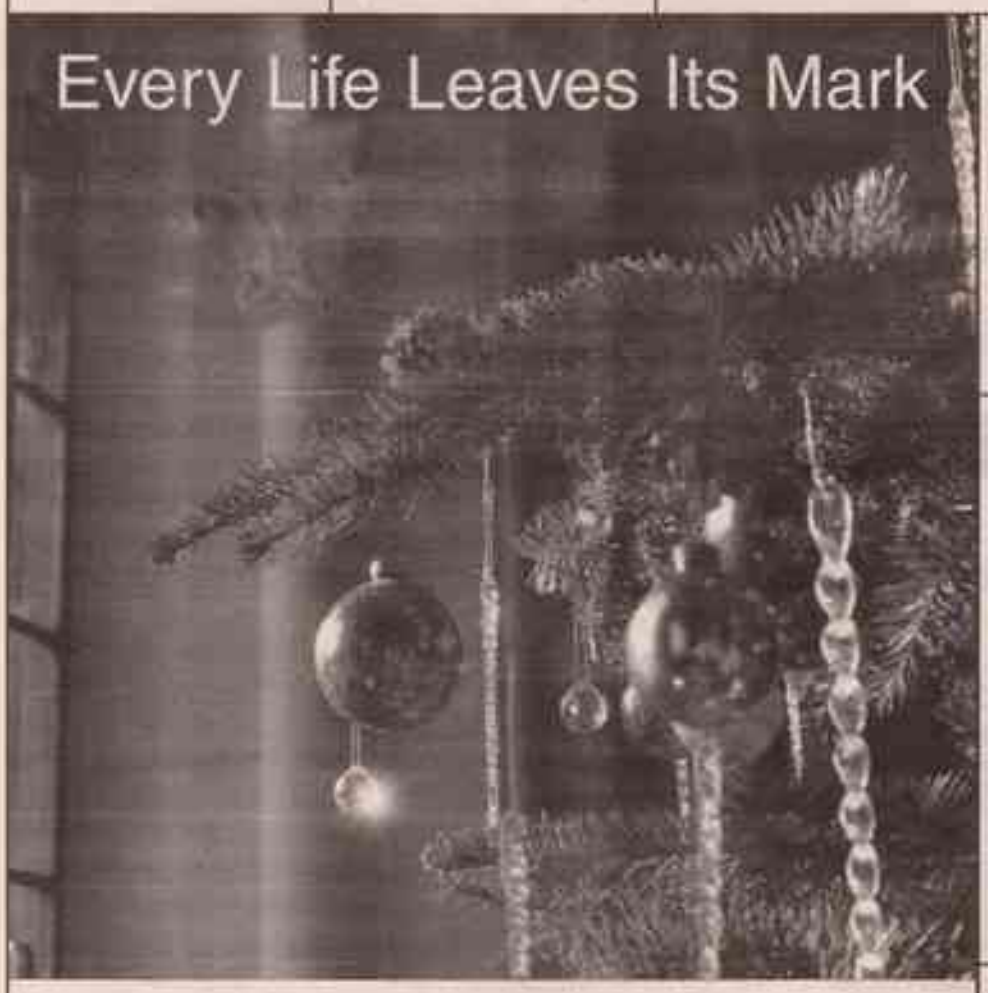
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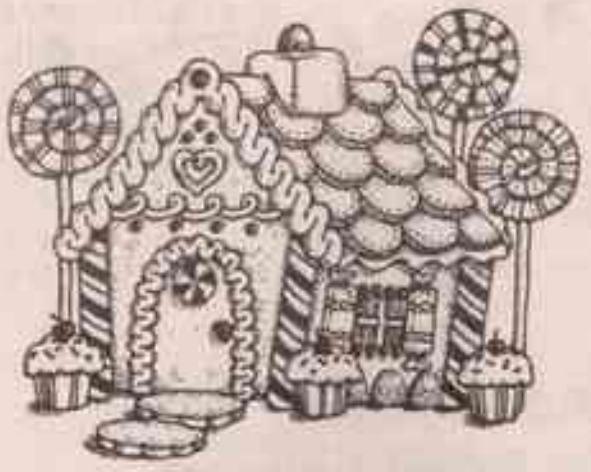
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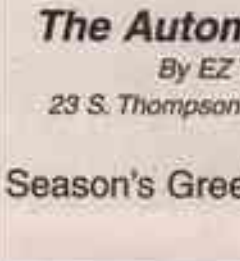
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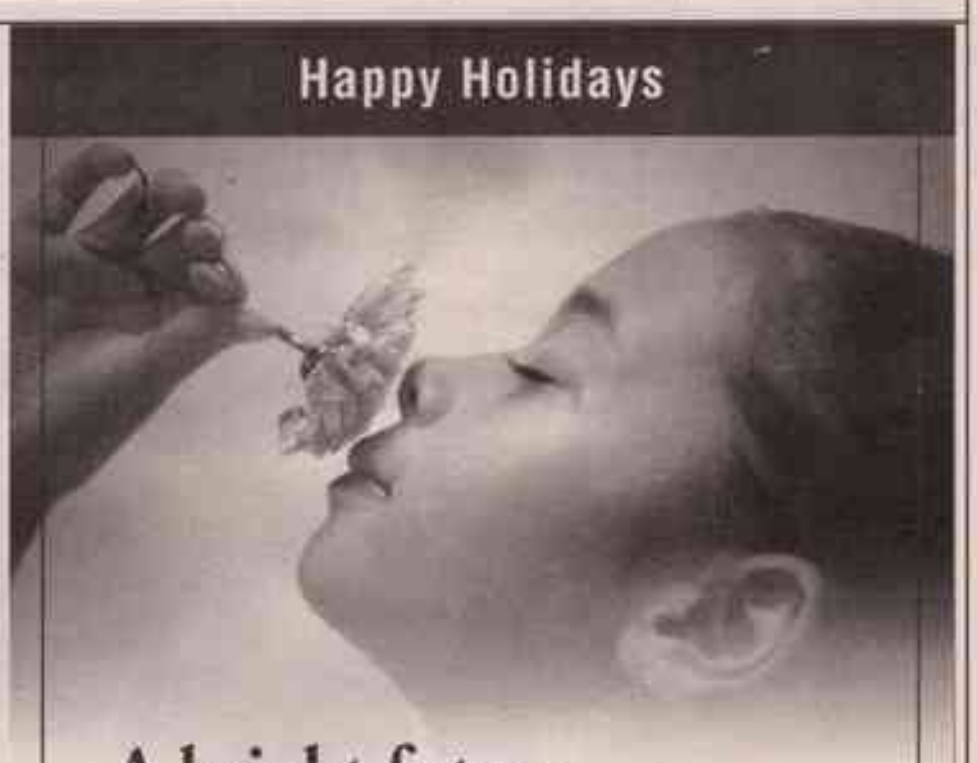
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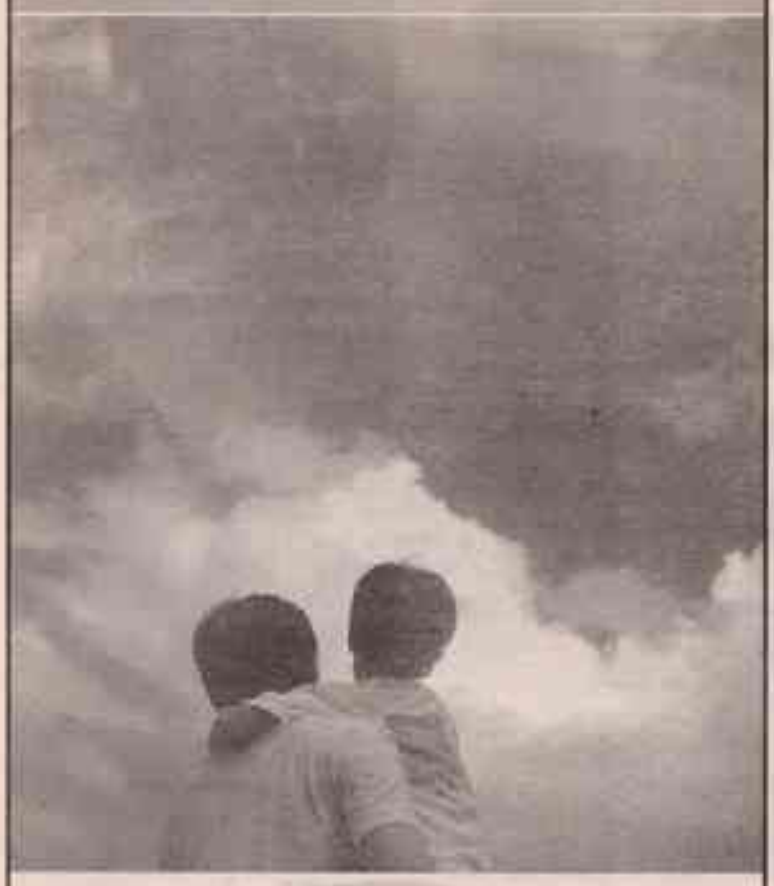
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Sept. 3	**Scandinavia & Russia Cruise** - 15 Days - NCL - London - Copenhagen - Tallinn - St. Petersburg - Helsinki - Stockholm - Oslo - London.
Sept. 27	**NYC - Boston - Nova Scotia - Canada - Prince Edward Isl. Cruise** - 12 Days - From $1976 - **NCL.**
Oct. 13	**Hokkaido & Tohoku** "Fall Foliage" 11 days - $3895 - Sapporo - Sounkyo - Sahoro - Ainu Village - Lake Toya - Hokodate - Aomori - Lake Towada - Hachimantai - Matsushima - Sendai - Tokyo.
Oct. 20	**Uranihon** "Otherside of Japan" 11 days - $3795 - Tokyo - Sado Island - Kanazawa - Amanohashidate - Kinosaki - Matsue - Izumo - Mt. Daizen - Osaka.
Nov. 3	**Fall Japan Classic "Intro to Japan"** 11 days - $3695 - Tokyo - Takayama - Nara - Kobe - Okayama - Miyajima - Hiroshima - Shodo Island - Kyoto.
Nov. 12	**Okinawa, Kyushu & Shikoku** - 11 days - $3995 - 3 days in Okinawa - Fukuoka - Karatsu - Nagasaki - Kumamoto - Beppu - Cape Ashizuri - Kochi - Takamatsu - Osaka.

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DEATH NOTICE

HARRY I. OMORI

Harry I. Omori DDS of Evanston, IL, born December 17, 1922 in El Centro, CA, died October 30, 2007 at the age of 84. Loving husband of Tsugi (nee Mayahara). Proud father of Dr. Michael (Tamora), Dr. Mitchell (Erin), Dr. Todd (Margaret), Bradley (Lisa) and Karol (William Earle). Devoted grandfather of Cullen, Cameron, Mary Irene, Matthew, Margaret, Miles, Finn and Lily. Brother of Dorothy Bergeron and the late Frances Cummings, Dr. John and Dr. Richard. At his request cremation was private and there will be no memorial services. Please remember him as his family will, with great love and respect.

DEATH NOTICE

KATSUMI JAMES NAKADATE

Katsumi James Nakadate, M.D., died Nov. 29, 2007, in Portland, Ore., at age 93.

Katsumi Nakadate was born in Portland on Feb. 3, 1914, to Bunichi and Moriji (Ashizawa) Nakadate. He graduated from Washington High School in 1932, Willamette University in 1936, and the University of Oregon Medical School in 1939. He served an internship at St. Catherine's Hospital, East Chicago, Ind., 1939-40, and a residency at William J. Seymour Hospital, Eloise, Mich., 1940-42. On Nov. 23, 1942, he married Mary Marumoto, in East Chicago.

Dr. Nakadate was in the U.S. Army Reserve from 1937-42 and 1946-57, retiring at the rank of Colonel. He entered active duty in 1942, training with the 442nd Regimental Combat Team; upon reassignment, he served as a battalion surgeon with the 17th Airborne Division in the European Theatre, 1944-45; he was attached to the 82nd Airborne Division during the Occupation of Berlin. His service decorations include the Silver Star, Bronze Star, and Purple Heart with three oak leaf clusters.

Dr. Nakadate was a staff physician at St. Catherine's Hospital, East Chicago, 1941-42 and 1946-50 and a resident in anesthesiology, Hines Veterans Administration Hospital, Chicago, 1951-52; he was a staff physician/anesthesiologist at St. Mary's Mercy Hospital, Gary, Ind., 1952-54; V.A. Hospital, Walla Walla, Wash., 1955-56; St. Vincent Hospital, Portland, 1956-79; and V.A. Hospital, Portland, 1979-81.

Katsumi Nakadate was an accomplished fisherman, and a lifelong volunteer with organizations that included the American Red Cross, St. Vincent Guild, Obukan Judo Dojo, and Portland Ikoi No Kai. His affiliations included the American Medical Assn., Boy Scouts of America (Eagle Scout, Scoutmaster), Japanese American Citizens League, Oregon Nisei Veterans, Oregon Nikkei Legacy Center, and Epworth United Methodist Church.

Survivors include sons Neil, of Ames, Iowa, and James, of Eugene, Ore.; daughters Keiko, of Manzanita, Ore. and Ann, of New York, N.Y.; five grandchildren and one great-grandchild; brother-in-law George Marumoto, of Portland; and sister-in-law Tomiko Nakadate, of Tokyo. He was preceded in death by his wife, his parents, and his brother Toru.

A memorial service will be at 1 p.m. on Saturday, Jan. 19, 2008, in Epworth United Methodist Church, Portland, Ore. Disposition is by cremation and interment at Willamette National Cemetery. The family suggests remembrances to Ikoi no Kai at Epworth United Methodist Church.

American Holiday Travel

2008 Tour Schedule

PANAMA CANAL HOLIDAY CRUISE ..... JAN 11-22
Ft. Lauderdale, Bahamas, Curacao, Aruba, Panama Canal, Costa Rica.
HOLLAND AMERICA Waterdam Ship.

HOKKAIDO SNOW FESTIVALS TOUR ..... FEB 3-11
Sapporo, Shiretoko, Abashiri, Sounkyo, Asahikawa, Otaru, Otaru, Noboribetsu.
See 5 Snow/Ice Festivals, Ride icebreaker ship "Aurora."

BRANSON/MEMPHIS/NASHVILLE HOLIDAY TOUR ..... MAR 26-APR 3
St. Louis, Branson, Little Rock/Tunica, Memphis, Nashville. Shoji Tabuchi Show.
Elvis Presley's Graceland, Clinton Presidential Library/Museum, Grand Ole Opry Show.

JAPAN SPRING HOLIDAY TOUR ..... MAR 26-APR 6
Fukuoka, Hagi, Iwakuni Kintaikyo, Miyajima, Hiroshima, Matsuyama, Kochi, Takamatsu,
Shodo Island, Okayama, Himeji Castle, Kyoto. Cherry Blossom season.

NEW YORK/LAKE COUNTRY HOLIDAY TOUR ..... MAY 10-17
New York City, Corning, Finger Lakes, Cooperstown, Lake George, Kingston,
Hudson Valley, West Point Military Academy, FDR National Historic Site.

AUSTRIA-SWITZERLAND SPRING HOLIDAY TOUR ..... MAY 15-27
Vienna, Salzburg, Munich, Black Forest, Innsbruck, Zermatt, Matterhorn, Lucerne.

SOUTH AMERICA HOLIDAY TOUR ..... JUNE 12-23
Attend Centennial Celebration Program of Japanese Immigration to Brazil in Sao Paulo.
Rio de Janeiro, Iguassu Falls, Buenos Aires. OPTION: Peru-Lima, Machu Picchu.

GRANDPARENTS/GRANDCHILDREN JAPAN TOUR ..... JUNE 29-JULY 8
Tokyo, Lake Hakone, Atami, Hiroshima, Miyajima, Kyoto, Nara.

ALASKA HOLIDAY CRUISE ..... JULY 20-27
Seattle, Glacier Bay, Juneau, Sitka, Ketchikan, Victoria City.
HOLLAND AMERICA Westerdam Ship.

CANADIAN ROCKIES HOLIDAY TOUR ..... AUG 7-14
Calgary, Banff, Lake Louise, Kamloops, Vancouver, Victoria City. Rocky Mountaineer Train.

WESTERN MEDITERRANEAN HOLIDAY CRUISE ..... SEPT 11-24
Rome, Florence/Pisa, Monte Carlo, Barcelona, Palma de Majorca, Tunisia,
Palermo, Naples. HOLLAND AMERICA Noordam Ship.

HOKKAIDO-TOHOKU HOLIDAY TOUR ..... OCT 5-17
Lake Akan, Shiretoko, Abashiri, Kitami, Sounkyo, Sapporo, Otaru, Noboribetsu,
Lake Toya, Hakodate, Aomori, Morioka, Matsushima, Kinugawa Onsen, Nikko, Tokyo.

CARIBBEAN HOLIDAY CRUISE ..... OCT 13-24
Ft. Lauderdale, St. Maarten, St. Lucia, Barbados, Martinique, Tortola, Half Moon Cay
HOLLAND AMERICA Maasdam Ship

AUSTRALIA-NEW ZEALAND HOLIDAY TOUR ..... NOV 9-23
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Mar. 31-Apr. 14 **Yamato Deluxe Spring Tour to Japan** - 15 days visiting Tokyo, Sendai, Hagoni, Takayama, Kanazawa, Amanohashidate, Hiroshima, Kyoto. — Peggy Mikuni

April 1-7 **Yamato Washington D.C. Cherry Blossom Tour** - 7 days visiting Philadelphia, Lancaster, Washington, D.C., Mt. Vernon and the U.S. Naval Academy. — Lilly Nomura

May 1-10 **Yamato Mackinac Island with Collette Vacations** - 10 days visiting Southfield, Frankenmuth, Holland, featuring the Tulip Festival, Grand Rapids and Mackinac, then to Green Bay, Wisconsin and Chicago, Illinois.

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June 9-17 **Yamato Spectacular Scandinavia with Collette Vacations** - 11 days visiting Stockholm, Sweden, Oslo, Lillehammer, Loen, Stalheim and Bergen, Norway and Copenhagen, Denmark. — Sharon Seto

July 2-13 **Yamato Tour to Hokkaido** - 12 days visiting Sapporo, Sounkyo, Kawayu Spa, Kushiro, Obihiro, Lake Toya and Hakodate. — Peggy Mikuni

Aug. 18-28 **Yamato European Panorama Tour** - 9 days visiting Rome, London and Paris for 3 nights each city. — Philippe Theriault

Sept. 11-21 **Yamato Colors of Canada & New England, aboard Holland America's new ms Eurodam** - 10 days sailing from Quebec to Saguenay, St. Lawrence River, Charlottetown/Prince Edward Island, Sydney and Halifax/Nova Scotia, Bar Harbor/Maine, Boston, Newport/Rhode Island and New York. — Sharon Seto

Sept. 11-25 **Yamato South Pacific Wonders with Collette Vacations** - 15 days visiting Cairns, Great Barrier Reef, and Sydney, Australia; Christchurch, Queenstown, Milford Sound and Mt. Cook, New Zealand.

Oct. 1-6 **Yamato National Parks & Canyons of the American Southwest** - A motorcoach tour from Los Angeles visiting St. George, Utah, Bryce Canyon National Park, North Rim of the Grand Canyon, Monument Valley and Zion National Park. — Philippe Theriault

Oct. 18-Nov. 1 **Yamato Deluxe Autumn Tour to Japan** - 15 days visiting Tokyo, Hakone, Kyoto, Saga, Fukuoka, Miyazaki, Beppu and Hiroshima. — Peggy Mikuni

Nov. 2-8 **Yamato Southern Charm with Collette Vacations** - 7 days visiting Charleston and Beaufort, South Carolina, Savannah, Jekyll Island and St. Simons Island, Georgia and St. Augustine and Jacksonville, Florida.

Nov. 3-12 **Yamato Miyamoto Musashi/Samurai Tour** - 10 days visiting Nagoya, Takayama, Kyoto and Kumamoto. — Lilly Nomura

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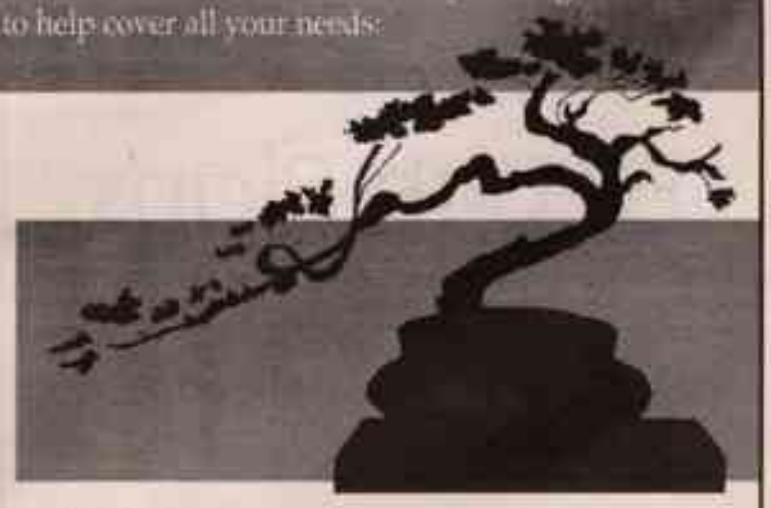
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DEATH NOTICE

SHIZUE MORITA

Shizue Morita, 85, widow of Hatsuo Morita, Chula Vista (formerly Imperial Valley) died peacefully Nov. 30. Beloved mother of Dennis (Pamela) Morita, Marjy (Frank) Campos, Joyce Morita; 6 gc; Justin (Kristen), Eric, Carla Campos, Jordan, Denise Morita, Barry Willis, 1 ggc Kaitlyn Campos; surviving siblings: Ayako Yawata and Amy Murakami.

DEATH NOTICE

LOUIE S. SATO

Louie S. Sato, 84, of Deer Park, Ill., passed away Nov. 29 at Good Shepherd Medical Center in Barrington, Ill. Services will be private. Mr. Sato was born Mar. 31, 1923, in Seattle, Wash. He was an Army veteran of World War II, serving with the 442nd Infantry. Louie was the beloved husband of Marie V. (nee Fukui); loving father of Stephen H. (Evelyn "Dixie" Matson) of Vancouver, Wash.; Gregory R. of Grayslake, Ill. and Kevin of Deer Park and dear grandfather of Timothy C. Donahue. Special thanks to Charisma 'Kirinhakone for her loving care. Memorials may be made to the Japanese American Service Committee of Chicago, Attn: Carol Yoshino, 4427 N. Clark St., Chicago, IL 60640. Arrangements by Cremation Society of Illinois — 847-577-6505.

DEATH NOTICE

GEORGE NISHIO

Dr. George Nishio passed away peacefully in Sacramento in the presence of his loving family on November 29, 2007. Born June 8, 1917, in Fresno, CA, he attended Fresno State and completed his optometry degree at UC, Berkeley. He was incarcerated in the Jerome, AR concentration camp and served in the U.S. Army in the European theater during WWII. He married Michiko Saiki, and after the war returned to Fresno to resume his optometry practice. He was the proud father of six children.



In 1960 he moved to Chowchilla. Active in civic affairs, he was a member of the local School Board and Planning Commission, and he served as president of the Madera County School Board, Rotary, and Central California chapter of the American Optometric Association, which honored him as Optometrist of the Year. Dr. Nishio was the first to dispense contact lenses in the Central Valley of California. He was a boating enthusiast, avid fisherman, and world traveler.

Dr. Nishio is survived by his devoted wife of 63 years, Michiko; his 6 children (spouses), Dan (Thuy), Jim (Denyse), Nancy (Winston), John (Sandora), Wayne (Nadine), and Marilyn (Garry); 12 grandchildren; his brother, Frank (Karen); and many nieces and nephews. Donations in his memory may be made to the VFW Nisei Post 8985, 1515 Fourth Street, Sacramento, CA 95814.

DEATH NOTICE

EUGENE YEIJE KONO

Eugene Yeije Kono, 87, at rest suddenly, Nov. 22 in Stanford, Calif. Beloved husband of Irene T. Kono for 65 years. Loving father of Noreen (Gary) Endow, Peggy Kono, and Lauri Johnson. Adored grandfather of Jeff, Kris (Roy), Kevin (Melissa) and Brenna. Great-grandfather of Elysa, Megan, Tyler, Kyle and Kamryn. A WWII veteran of the U.S. Army MIS. A native of Fresno and longtime resident of Menlo Park.

Private family services were held. In lieu of flowers, contributions preferred to UC Berkeley Alumni Assoc. Scholarship Fund. Arrangements by Cusimano Family Colonial Mortuary, Mountain View.

DEATH NOTICE

HISAYE (YAMAMOTO) KOGA

Hisaye (Yamamoto) Koga, 86, born April 16, 1921, Seattle, Wash. Survived by sister Kazuko Terao (Seattle), sister-in-law Helen Yamamoto (Seattle), daughters Carole Suzuki (George), (Rosanne) Masaye Okano Nakagawa (Junzo) (Seattle), 7 gc Gregory, Lisa Miki, Kevin, Cheryl Suzuki, Justin Kurihara (Seattle), Jarod Tadashi (Kurihara) Okano (Seattle), Jordin Kanshi Kurihara (Tokyo); 7 ggc Justice Kurihara (Seattle), Victoriana, Sterling, and Sofia Suzuki, Catherine and Elena O'Connell, and Gianna Barro. Seattle born and raised Nisei. Pinedale Assembly Center, moved to Chicago during the war, and to Ogden, Utah for a short time after. Pre-deceased by husband Minoru Koga and brothers Tom and Mack Yamamoto. Funeral held at Seattle Betsuin Nov. 16.

DEATH NOTICE

KIYOSHI NISHIMI

Kiyoshi Nishimi, 83, of Moraga, passed away November 17, 2007. A longtime resident of Altadena, he was the principal designer of Integrated Design Associates, an award-winning Beverly Hills, Calif., interior design firm that helped to develop major hotels and restaurants nationally and abroad. He was preceded in death by his wife, May Sumiko, and is survived by his children, Dr. Leslie Nishimi of Flagstaff, Arizona (Rodney Lowthorp); Lyle Nishimi of Moraga (Linda Lim); and Lisa Nishimi of San Jose (Kurt Euler). He is also survived by his sister Sharon Adams of Sacramento, his brother Dan Nishimi of Elk Grove, and his grandchildren Craig Lowthorp of Tempe, Arizona; Megan Lowthorp of Flagstaff; Andrea Nishimi and Alexandra Nishimi of Moraga; and Lucille Euler of San Jose. Interment will be at East Lawn Memorial Park, Sacramento. In lieu of flowers, donations may be made in memory of Kiyoshi Nishimi to the Lamorinda Adult Respite Center, 433 Moraga Way, Orinda, CA 94563; or the Alzheimer's Association, 225 N. Michigan Ave., 17th Floor, Chicago, IL 60601-7633.



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PEACE & JOY
Hiroshi & Grayce Uyehara
43 Medford Leas
Medford, NJ 08055

Holiday Greetings to
Our JACL Friends
Don HAYASHI, Deb DUNLOP & Sarah
1133 Woodland Meadows Dr.
Vandalia, OH
45377-1567

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