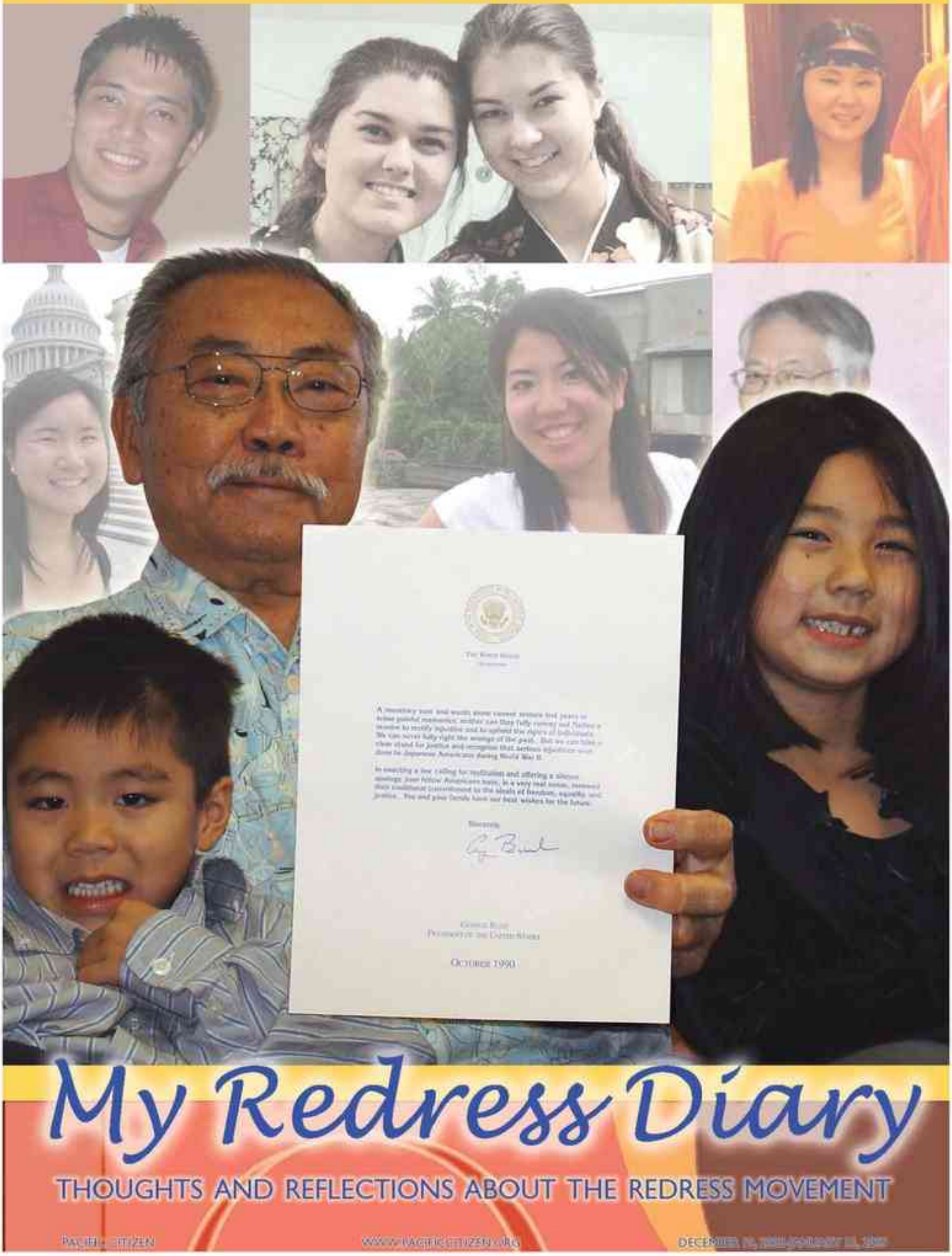
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# My Redress Diary

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# My Redress Diary

It's hard to believe that 20 years has already passed since the historic signing of the Redress bill in 1988. Much has since been written about the people, the organizations, the politicans, and the events that surrounded this phenomenal feat.

When the *Pacific Citizen* staff decided to dedicate this year's Holiday Issue to the 20th anniversary of Redress we decided to take a slightly different approach. We wanted to hear the first person accounts, the moments that stood out for those involved with the historic campaign. But we also wanted to hear from the younger generation who may not have been born yet when the Redress bill was signed but are still affected by the momentous event.

In the next 120 pages you'll read the personal stories of those who were on the frontlines, the members of JACL's LEC and from the Yonsei and Gosei who have inherited their legacy. We hope you enjoy, "My Redress Diary — Thoughts and Reflections About the Redress Movement."

Thank you to all our volunteer writers for your thoughtful articles and your time.

We would also like to thank the many chapters and members who continue to solicit ads for the Holiday Issue year after year. You can find their names listed in "*P.C.*'s People Who Count" on page 116.

A personal thank you to the *P.C.* staff whose dedication and talent I continue to admire: Lynda Lin, assistant editor; Brian Tanaka, office manager; Eva Lau-Ting, circulation, and new staffer Miyu Kataoka, reporter.

And finally, and most importantly, we would like to thank you our readers for your continued support.

Next year is the 80th anniversary of the *Pacific Citizen's* founding and we plan to celebrate throughout the year. Look for our special New Year's issue on January 16, 2009.

We'll also be debuting our newly redesigned database Web site with more content, photos, and interactive functions than ever before. The new site will be unveiled in February 2009 so be sure to check it out.

Wishing you a Happy Holidays and prosperous New Year.

*Caroline Aoyagi-Stom*
Executive Editor

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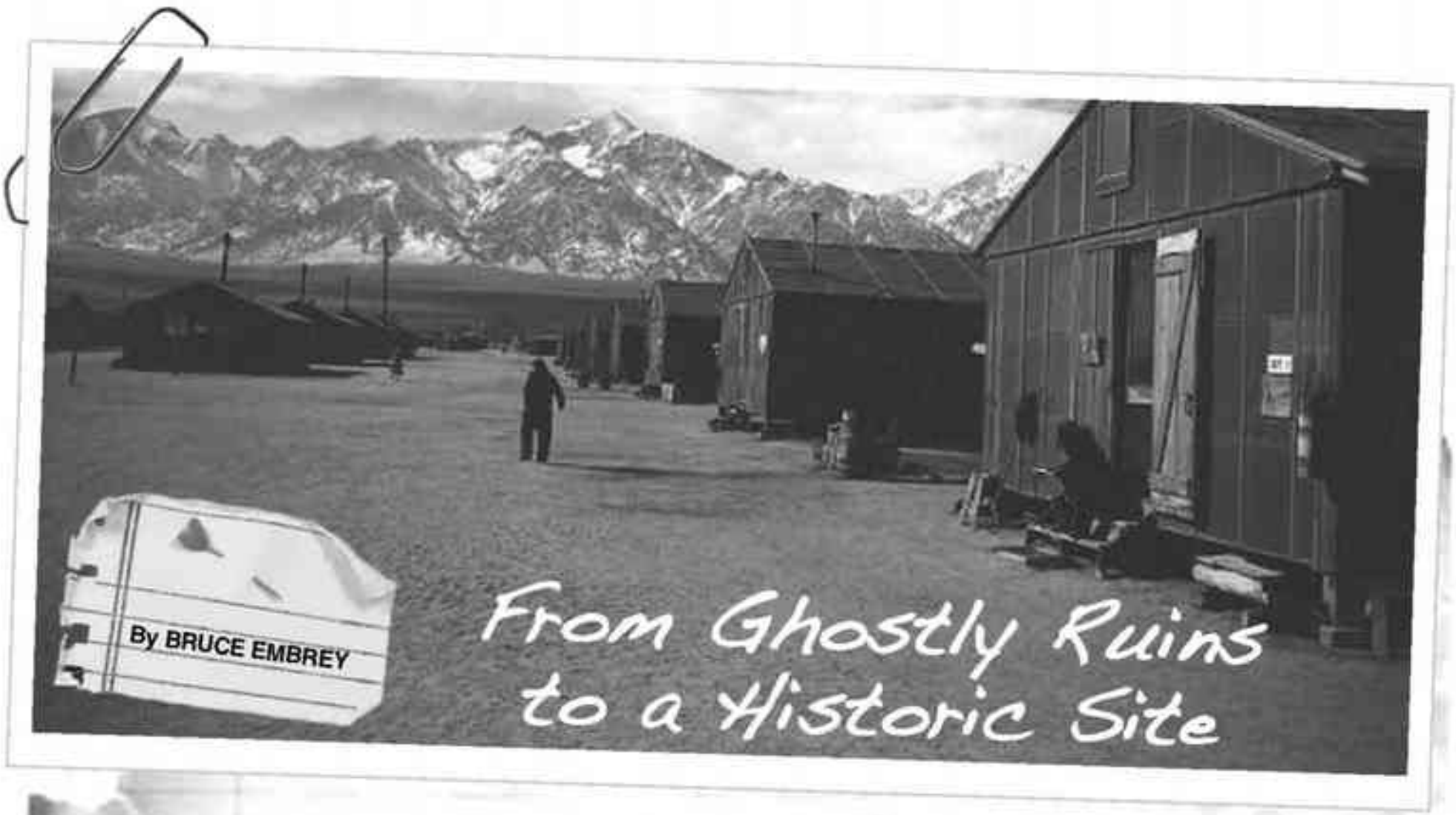
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# From Ghostly Ruins to a Historic Site

By BRUCE EMBREY

*Democracy is a beautiful thing. Mom said Manzanar is 'a good start.'*



Mom, Sue Embrey, and I



at Manzanar...

## Dec. 27, 1969

Some UCLA students are planning a trip to a place called Manzanar. Warren Furutani, the youth leader of JACL, is the driving force. He asks mom to come. Mom said she's nervous, not having been back since she left in '43 for Madison, Wis., but it would be an adventure. Too many blurred memories, simmering anger about losing the family store, how it tore the family and the community apart.

Gary and I went to grandma's and Auntie Choko's house to sleep. Mom and dad came back late — close to midnight. Mom is excited. She keeps talking about all the Sansei who showed up, asking a million questions. Warren had her talk to the press … all the major stations were there.

She said the memories came rushing back — editor of the *Free Press*, the riot and how grandma cried under the apple trees, fearing that they'd never be allowed to leave or worse. She said she talked about the trauma, the shame and the anger.

## 1971

The phone won't stop ringing! More than a year has gone by and people keep coming over and talking to mom about camp. Apparently she is one of a handful of Nisei who'll talk about it.

Some of the first "pilgrims" and others — Warren, Ken Honji, Don, Sue, Ron and Pat Runstrom, Jim Matsuoka, Rex Takahashi, and Ryozo Kado the mason who built the monument and sentry houses — feel the need to preserve Manzanar. They want to educate the broader public about the camps, and fight to make it a state landmark. The group forms the Manzanar Committee.

## March 1971

Mom publishes "Lost Years" to help jumpstart the educational work. She includes a powerful poem her friend from New York, Michi Weglyn, wrote. The writer/editor in her is coming out.

## April 1973

There is so much excitement about this year's pilgrimage. The Committee, Eastern California Museum and JACL got the state to dedicate it as a State Historical Landmark. They are going to put up a plaque — Ryoko insists on placing it — he's ill but got permission from his doctor to go.

The wording was really controversial. It took a whole year to reach agreement on the plaque's final wording. The State Department of Parks and Recreation opposed using concentration camp, racism and greed. Friends in New York, Chicago, Bill Michael from the Eastern California Museum and others support the committee's wording. They threaten to take it to the legislature, so the head of Department of Parks and Recreation Penn Mott finally relents. Warren apparently confronted him, called him racist in the final meeting.

There's a huge crowd — something like 1,500 and lots more Nisei. Auntie Choko and Hide came. I expected more … there are no buildings just the sentry houses and the cemetery. Hide and Choko try to remember where everything was — pointing to empty spaces and saying who lived there, where the hospital was. They can see it, like the buildings are still standing. We find some foundation walls, outlines of an old garden.

Penn Mott speaks at the pilgrimage. He says he's done some thinking and agrees Manzanar was a concentration camp.

## March 1975

Some members of the San Fernando Valley JACL (Paul Tsuneishi, Phil Shigekuni) invited Edison Uno to speak about reparations. Edison has been at the forefront of the movement for reparations.

Calls for Redress are growing. Resolutions at JACL conventions every year, the Seattle chapter is pushing hard too. They decide to demand reparations and fight for an apology.

The event with Edison was a success. Edison is Amy Ishi's brother — Roberts' mom. Two hundred people showed. They decide they need to canvass the community. They want to find out if there is support for Redress. They form a new group — EO 9066 — with Paul, Phil and mom

as the executive committee. They will send out questionnaires on reparations. Is it possible? Should there be individual payments or a community fund? There is overwhelming support for individual payments but lots of skepticism about getting anything. Not even an apology, much less reparations.

### 1980

Congressional hearings: President Carter signs Public Law 96-317 creating the Commission on Wartime Relocation and Internment of Civilians (CWRIC). 1981 — Mom is off to testify. Here is her testimony.

"The investigation this commission conducts must surely address the serious issues that the JA experience presents to the American people — the violation of human rights guaranteed by the U.S. Constitution, the stripping of our human dignity and the destruction of our community. If we do not all stand in support of the Bill of Rights, can we honestly say it will not happen again?"

She further testified that: "Manzanar was the most traumatic experience of my life. It has influenced me to encourage others of my generation to speak out about the unspeakable crime … speaking out has been a cathartic experience for me …"

### February 1982

The CWRIC hearings are in Los Angeles. Mom has been running around with workshops that the committee is organizing: "The Camps, Japanese American Experience, a Prelude to the Commission Hearings." The hearing is packed. Overflow crowds and loud speakers are set up in other rooms. People are crying.

Lillian Baker, that right-winger who's been saying the camps were to protect the community and attacking mom at every turn, jumps up and yells at this 442nd veteran while he is testifying. Everyone is yelling. Security escorts Baker out. Mom is elated. For the first time, mom isn't upset with something Baker does. I remember dad turning the radio off every time Baker was on otherwise mom would start yelling at the radio.

### 1985

Manzanar is now a National Historic Landmark. One more victory.

### 1988

The passage of the Civil Rights Act. Of all people, President Reagan signs the bill!

### 1991

The apology letter and first checks for former evacuees are being sent. Mom writes about it in the *Rafu Shimpo:*

"Let each of us ordinary people accept the U.S. governments' apology and the check the same way our Issei generation endured the internment — with grace and dignity … We are participants in a historic moment in America … we hold justice in our hands."

### 1991

Congressmen Mel Levine, Norm Mineta, and Robert Matsui propose a bill for National Historic Site status. This is the final step for Manzanar to be truly recognized. Now the bill is in the Senate.

The president of the Department of Water and Power objects to the wording of the Senate bill. DWP still owns the land and has to transfer it to the Interior Department. Mom and Rose Ochi, from the mayor's office, are making efforts to get the city council's/Mayor Bradley's support on record.

But Mike Gage of the Water and Power Board wants to kill the bill. He approaches mom and offers to match any federal money and create a city historic site in exchange for mom's lobbying against the national bill. But he tells her it'll be a secret deal just between DWP and her! Mom is furious. In City Hall, she tells Gage that the City of Los Angeles didn't put us behind barbed wire, the federal government did. He blows up, shaking his finger in her face, towering over her. He thought she'd cave. This reminded me of the time in Griffith Park when the biker told mom to go back where she came from and she grabbed a pop can and smashed it on his handle bars.

### 2005

The official opening of the Manzanar Historic Site. Mom is getting lauded. She gets up to speak and says she forgot her speech. Doesn't matter, it is from the heart. Rose speaks too. Lots of people cry. It's taken so long. Tak Yamamoto is beaming, so proud of what they've done. Uncle Jack is here! He's lecturing some journalists on how the incarceration was unconstitutional!

The museum exhibit has newspaper articles, personal items, and a really moving film about the 442nd. Mom narrates another film about the camps.

Thirty five years ago she was attacked for bringing it up, now some people are criticizing her for "turning it over" to the NPS. I have to admit I was a little skeptical too, but the exhibit is so good I'm almost in tears.

I look at mom. She's quiet. I told her I can't believe how good the exhibit is. She looks at me and says, "Our story is a powerful story. It had to be told. This is a good start. There are the other camps that haven't been recognized."

From half buried remnants of old foundations, a bullet ridden cemetery monument and a couple of sentry houses to a beautifully restored auditorium housing a first-rate museum.

Democracy is a beautiful thing to behold. ❄

*Bruce Embrey is the co-chair of the Manzanar Committee.*





Mom said other camps still need to be recognized.



# A CHANCE OF A LIFETIME

I was 35 when I argued Fred Korematsu's case to overturn his WWII conviction. Maybe it was the fearlessness of youth, but I just knew we would win.

**By DALE MINAMI**



When our legal team stood in the courtroom of the U.S. District Court for the Northern District of California on a rainy Nov. 10, 1983, to argue for the overturning of Fred Korematsu's 40-year-old conviction for failure to obey the military orders directed at Japanese Americans in 1942, we knew that an extraordinary event would be unfolding before us.

Our first clue was the reassignment from Judge Marilyn Hall Patel's courtroom to the "ceremonial courtroom," a larger and more grandiose venue for what might become a historic occasion.

The second clue was the crowd. Folding chairs were brought in to accommodate the more than 1,000 people. Reporters were stuffed into the jury box that usually seated only 12 people. Third, the composition of the audience was unusual for a court case — many JAs including Nisei, former internees, 442nd members and our friends and family were there.

The entire scene produced a palpable electricity for JAs who were about to get their first day in court on the issue of their incarceration. Finally, the hearing was held in the middle of a Redress campaign in full momentum even though members of Congress and the public were questioning why Redress should be given when the Supreme Court had legally validated the imprisonment in 1943 and 1944.

Much was at stake that day.

It was a different world than in 1942, when all branches of the government contributed to the civil rights disaster known euphemistically as the "internment." The executive branch through President Franklin Roosevelt issued Executive Order 9066. The legislative branch through Congress passed a law criminalizing the defiance of yet-to-be-issued military orders. And the Supreme Court validated the curfew and exclusion of JAs in the landmark cases brought by Gordon Hirabayashi, Minoru Yasui and Fred.

As a result, 120,000 JAs were imprisoned without the right to trials, notice of charges or the right to attorneys — all in derogation of their onstitutional rights.

By the time we appeared in Judge Patel's court 40 years after the original convictions were upheld, two branches of the government had repudiated the incarceration. President Gerald Ford had rescinded E.O. 9066 and Congress had made findings through the Commission on the Wartime Relocation and Internment of Civilians that the incarceration was unjustified and caused by "racial prejudice, lack of political leadership and wartime hysteria."



*(L-r)* Gordon Hirabayashi, Min Yasui and Fred Korematsu

Only the judiciary had yet to speak on this dark episode of American history.

So 40 years after the incarceration, Fred was asking the judiciary to speak. Personal reputations and perhaps an impact on the future of Redress were at stake for the young attorneys who handled the *coram nobis* cases and for Fred, who lost his first case in 1944 and felt the weight of responsibility for the decision that justified imprisonment of his people.

I was 35 years old and one of the older members of our team when we started the cases. But our youthfulness didn't put a dent in our belief in the strength of our cases. We knew the evidence of governmental misconduct was strong. This evidence that the Supreme Court never saw would have


The legal team in 1983.

refuted the arguments that JAs were dangerous or disloyal. Clearly, a fraud was committed on the Supreme Court in 1943 and 1944.

Our confidence was so high that when ex-Supreme Court Justice Arthur Goldberg publically announced at the start of our work that our efforts were unnecessary and potentially damaging to the Redress Movement, we hesitated for only a second before dismissing his comments as ignorance.

We were on a mission with a clarity of vision and moral righteousness one gains rarely in a lifetime. Plus, we had the evidence Justice Goldberg didn't know about. Perhaps we had the wisdom of fools or the fearlessness of youth, but we just KNEW that we would win these cases.

We would never have been in that courtroom if Fred and Kathryn (his wife, lifelong partner and our cheerleader) had not made a crucial decision earlier in the case. In the middle of the litigation, the government made offers to cut a deal. They would give Fred a pardon if he would give up his case. The pardon would admit the guilt of his "crime" of refusing military orders but would absolve him of any punishment. Fred and Kathryn refused the offer in a nanosecond.

Then the government offered a more favorable deal — a Pardon of Innocence, which would both forgive any punishment and formally establish Fred's innocence of the charges. We researched this pardon, but could not find anything. So when I asked the government attorney for the legal basis for this pardon, he told me there was none. They had made the pardon up!

At that pivotal moment in the litigation when we so desperately wanted factual and legal findings on the lack of justification for the incarceration, Fred could have avoided any trial of his case and walked away with a record of innocence for his stance in 1942.

But after we presented the offer to Fred and Kathryn, their response was what we had hoped for. They said, "We won't accept any pardon from the government; we should be pardoning the government." We walked out of their home that night with a big "YES" in our hearts.

Their decision was perfectly in character. Fred's personality and nature was one of quiet strength and integrity. But he also loved to have fun. He golfed, loved to eat and drink beer (in moderation) and greatly appreciated parties! He was an uncomplicated man. Right and wrong were simple concepts to him.

Kathryn also had a great sense of justice — our moral compass with a brilliant mind that remembered everything. Their decision to refuse the pardons were as simple as Fred's decision to refuse the military orders — they were just the right decisions to make.

So we came to this moment in time after almost two years of work grappling with some monumental legal questions: How do we overturn a 40-year-old conviction affirmed by the Supreme Court? How to prove what no one has claimed before — that a fraud was committed on our highest judicial body?

Can we introduce evidence so old that most of the authors and creators are deceased? Can we show that the justices of the Supreme Court would have changed their minds if they knew the truth? Perhaps most importantly, how do we wield a civil rights


Dale *(left)* said Fred exuded quiet strength.

disaster not well known in the larger American community into a tool to educate Americans and support the Redress effort?

I argued the case for Fred. The U.S. attorney argued that no legal or factual decisions were necessary. And in an unusual accommodation, the court allowed Fred to speak. In a strong, firm voice he asked the court to overturn his conviction so that what happened to him would never happen to another American again.

Judge Patel then ruled from the bench and stated decisively that the justification of "military necessity" for the executive and military orders were based on "unsubstantiated facts, distortions and representations of at least one military commander, whose views were seriously infected by racism." With those words, she threw out Fred's 40-year-old conviction.

From my personal perspective, the Korematsu and *coram nobis* cases changed my life. To have the opportunity to retry history, overturn a conviction upheld in a monumental Supreme Court decision, and to correct the historical record that was often distorted was the chance of a lifetime.

But there are regrets. I gained a measure of acclaim and recognition that I always felt should have been distributed more equally to members of our legal team who made great contributions: Don Tamaki, Bob Rusky, Karen Kai, Lori Bannai, Dennis Hayashi, Donna Komure, Leigh Ann Miyasato, Eric Yamamoto, Ed Chen, Akira Togasaki and Debbie Ching to the Hirabayashi and Yasui legal teams.

Of course Peter Irons, the progenitor of the case, received his 25 years of fame. And Aiko Yoshinaga-Herzig, the researcher who discovered some of the major documents, has finally been recognized for her indispensable discovery of much of the evidence we used.

Also, we have not fulfilled the second goal of our case, which is to inject the story of the incarceration and the flawed Supreme Court decisions into every constitutional law course in the country so that when *Korematsu v. the United States* is taught (as it has been for 65 years), professors will also teach about the corruption and manipulation that rendered parts of these decisions flawed. We had great plans, but we were just too tired and too broke after devoting a part of our lives to these cases.

Fred's enduring value is not just in his individual victory. It was a victory for JAs. It was a victory for Americans and it was a victory for justice. His victory taught America about the fragility of civil rights especially during times of international tensions. It reinforced our belief that civil rights must be fought for and are not simply guaranteed by the courts or by any governmental institution.

Korematsu and the incarceration taught us about the dangers of racism and the need for political action. His case inspired students to go to law school and made us all grateful that our parents struggled so we had the opportunity to pay them back in a small way.

And in the end, Fred, Gordon and Min inspired all of us with the courage to stand up and speak out against injustice. ❋

*Dale Minami is a partner with Minami Tamaki, LLP in San Francisco, Calif.*

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The Frandsen family at Peter's recent marriage to Emily





Grandpa Shake and I

# THE INHERITANCE OF REDRESS

It is not good enough for us to get into good universities and pick good careers. We need to build stronger families and communities like our grandparents and parents did for us.

By PETER SHIGEKI FRANDSEN



Young Peter with his grandfather Shake Ushio.

# I am a grandson of Shigeki "Shake" Ushio. I am an heir to one of the greatest legacies of American history.

Many great people and cultures have traversed land and sea to pursue the great American Dream. While I could never claim that the Japanese American experience is greater than any other people or story, I can unequivocally state that we have one of the many great stories that adds paint to the pluralistic portrait of the American landscape.

The view I see as a 27-year-old JA in 2008 is an extraordinary and amazing history. I can't help but wonder if my mother, uncle or grandfather would have made those same declarations when they were in their 20s.

In 1941, my grandfather, at 27, was president of the Salt Lake JACL. It was a distressing year, ripe with anxiety and hysteria. That December, my grandfather wrote the following sentiment in an article for the *Utah Nippo*:

"Face these trying days we must, so let us face them resolutely, undismayed, with infinite patience. We've got to learn to take a lot and take it without bitterness on our part. We must adjust our lives so that we can get along without many of the things we are accustomed too."

As a young man planning for his future and weighing the impending future with gravity, I am awed by his outlook. Here is a young man with a young wife and the beginnings of a new young family. His prospects are getting bleaker each month as the war progresses. His quintessential American dream is dimming quickly. Yet, his response is to call for "infinite patience, without bitterness." I am astounded by his serenity.

In November, I got married to a wonderful young bride. Next May, I will graduate from dental school and head out to the wide-open road ahead of me. Even after eight years of a negligent presidential administration, natural disasters in the South, and an economic meltdown a few blocks from my tiny Manhattan apartment, I can still, without hesitation, plan to move forward with big dreams and lofty goals.

This is the legacy, the inheritance of Redress.

It's painful for me to contemplate that my grandfather, at my age, did not have those same doors of opportunity opened to his American dream. In an era when racism was not only culturally acceptable, but also legal in many instances, my grandparents lead on.

The fortitude to "face the trying days" was a unique and powerful blend of both Japanese industry and American optimism. I cannot imagine a more noble generation. We who follow in their footsteps must be vigilant in our efforts to remember that the bricks that were laid down before us built the roads that we will travel to our own futures.

The 20th anniversary of Redress means many things to many people. The Redress Movement was a time of changing philosophies and altering political landscapes. Vigorous discussions and debates concerning the direction, tenor, and ultimate objectives of the movement were endless. While I do not wish to revisit the disagreements, tensions and divisions of the past, I do want to highlight the way in which my own Ushio family was not unlike many other JA families.


Shake Ushio *(left)* explains the internment to his grandkids.

In the Ushio home, we had a patriarch who did not want a national political spotlight glaring on our community. In him, we had a man who wanted to move forward with positive citizenship and programs, like the National JACL Credit Union, that would help to salve the wounds of our past and care for our community members internally.

We had a son who enlisted in the cause, dedicated his talents and energies, and worked tirelessly with national leadership for the success of the movement. In fact at the age of 27, my uncle David Ushio became the JACL national director and started off on a path that eventually culminated in the repeal of Executive Order 9066.

We had daughters who were simultaneously deeply sympathetic to the losses of families that were interned and also advocates for the tenets of their father's philosophy. Plus, we had numerous young grandchildren who were bouncing from one playground to the next concerned only with the frivolities of childhood. I was one of those grandkids.

Like much in your childhood, you wish you could teleport back, reach inside your own mind and decipher what you actually understood at a given moment. Such are my memories of the Redress era, including a trip my extended Ushio family took to visit the memorial at Topaz. My grandfather had written the original inscription for the plaque and I remember sitting around it as he told us the history of the internment camps.

I also distinctly remember a bullet hole in the plaque and was perplexed as to why someone would shoot such a special memorial. A decade or so later, I still cannot understand why someone would disrespect our memorial in such a manner, but I am not as baffled as I was when I was a child.

I belong to a generation who came of age well after the Redress Movement. My peers and I will always struggle to completely comprehend the battles and tireless work that allowed one generation to recover from the awful times following WWII and another generation to fight to right the wrongs inflicted on our community.

We can read about it. We can listen to stories about it. We can even wish that we could have been there to help shoulder the load. But try as we might, we do not have the capacity to truly understand.

It is this inability to truly feel the emotions of our parents and grandparents — the fear, the shame, and the hurt — that must drive us to lay the groundwork for the next generation using the very attributes of industry and the optimism of those that preceded us.

For the generation that was given everything, we have a call to duty that requires us to set the stage for those who will follow us. It is not good enough for us to get into good universities and pick good careers. We must use our education and our career paths to ensure that we build stronger families and stronger communities.

As our grandparents, one by one, pass onto another life and our parents begin to retire, the success of the JA story rests squarely on our shoulders. We must continue the work that began long before us.

This is our call. This is our work. This is the legacy of Redress. ❋

*Peter Shigeki Frandsen is currently a student at Columbia University, College of Dental Medicine. He is also a Mt. Olympus JACL member.*

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A JACLer's view of the Redress bill's signing.

# The Run Up to Redress:

## RECOLLECTIONS OF A FORMER *PACIFIC CITIZEN* STAFFER

By GEORGE TOSHIO JOHNSTON

**The 20th anniversary of the passage of the Civil Liberties Act of 1988 took place Aug. 10. I was on the *Pacific Citizen* editorial staff when Redress passed.**

Redress was, in retrospect, the most important story I covered in my slightly more than two decades as a professional journalist. We've all heard the saying, "You can't fight city hall." But thanks to the hard work of Japanese Americans and those sympathetic to the cause of correcting the injustice of President Roosevelt's West Coast evacuation and internment of American citizens of Japanese ancestry (and their relatives who were then ineligible for naturalization), an American minority group not only fought "city hall" — the United States government, in this case — but won.

Redress is not, however, just a testament to the tenacity and sincerity of Japanese Americans; it was a testament to the American system of government that a campaign for a redress of grievances could be waged and won. (It should, however, be pointed out that Canada actually had its own version of Redress for Japanese Canadians first.)

I'm sure an astute reader out there can correct me, but off the top of my head, I cannot think of another aggrieved racial and ethnic minority group — and there have been plenty in our nation's history — that achieved something like this, on this scale. So, it is fitting to look back on that period more than 20 years ago in the run up to Redress.

First, some background. I started at the *P.C.* in July 1987. Prior to that, I lived in Boulder, Colorado where I graduated from the University of Colorado with a journalism degree. Before I moved to Los Angeles to take the job, I was working in radio in Denver when I read in the *P.C.* (I was active with the Mile-Hi chapter at the time) a classified ad for an assistant editor. I applied for it, went to L.A. for a short interview, was subsequently offered the job, moved here and I've been here ever since.

The *P.C.* in the late 1980s was still a weekly. My editorial colleague was Laurie Mochidome; Harry Honda was our boss. The address (941 E. Third St. near Little Tokyo) was, at the time, a bit dicey; my car was broken into twice during my employment and eventually completely stolen. Finally, the equipment used to produce the paper was not exactly state of the art; the desktop publishing revolution that arrived with the then still-new Macintosh computer was still years away for the paper. Articles submitted for publication had to be retyped, since there was no such thing as sending an attachment document in an email. Money, as always, was tight. (Some things never change!)

Still, we managed to put out the paper.

With that backdrop, the big story we were pursuing at the time was Redress. Looking back through my bound volumes of *P.C.*'s for 1987 and 1988, it was plain to see that while the odds for Redress becoming reality weren't a lock, it was looking better than ever.




THE AUG. 19-26, 1988, ISSUE OF THE PACIFIC CITIZEN.

It occurred to me in latter years that one of the factors that helped Redress happen was that President Reagan was in the waning years of his second term. As a lame duck but still popular president, he didn't have to worry about getting re-elected; hence, he was in the best position of his career to do the right thing without having to worry about any negative consequences from opponents of Redress. Reagan could also make his mark in the history books as the president who corrected a decades-old wrong, which is exactly what happened. That's an irony that to this day Republicans have not capitalized on — it was a Democrat who caused the internment and it was a Republican (the party not known for being civil rights-friendly) who righted that wrong.

That Redress was, in 1987, starting to look like a probability can be seen from some articles that were in the *P.C.* The July 10-17, 1987 edition (my first on the *P.C.* staff, incidentally) contained a page one article with the headline: "H.R. 442 Receives Seven More Co-Sponsors; Total Reaches 150."

The banner head of the Sept. 25, 1987, issue reads: "House Passes Redress Bill," with a subhead reading, "Public Apology from U.S. Gov't, $20,000 Compensation Included."

The Oct. 30, 1987, issue's main story noted how the U.S. Senate was ready to vote on its version of Redress legislation, S. 1009. In the Feb. 5, 1988 edition, there is an article by Mochidome about a dinner sponsored by an umbrella group, Southern California Friends of Redress, honoring the efforts of Rep. Barney Frank, D-Mass., who was a major proponent of Redress legislation.

In the Feb. 19, 1988 edition, there is an article by me on the front page with a headline that reads "LEC Board: Redress 'Looks Good.'" There was also a column by Jerry Enomoto titled "Encouraging Signs for Redress." In it, he alluded to Rep. Dan Lungren, R-Calif., who chaired the Commission on Wartime Relocation and Internment of Civilians and was vying to become state treasurer. His choice to not support Redress was something that JAs would not forget.

Meantime, plans were under way for the 1988 National JACL Convention that was to be held at the University of Washington campus in Seattle from Aug. 6-11. Having never been there before, I was looking forward to the convention since I had to cover it for the *P.C.* (Among the things I wanted to do while there was pay my respects at the gravesite of Bruce Lee.)



*'It was a heady moment.'*

— **George Johnston**, about hearing news at the 1988 JACL national convention that President Reagan would sign the Redress bill. Some JACLers, including the *P.C.'s* Harry Honda *(third from right)*, flew to D.C. to witness history.

April 1988 was a big month for Redress. The April 15, 1988, edition's top story by JACL-LEC Executive Director Grayce Uyehara noted there was no action on S. 1009; another Uyehara article in the April 22, 1988, edition noted that S. 1009 was ready to be voted upon. Finally, the April 29, 1988, edition had a banner headline that read: "Senate Votes $1.3 billion for WW2 Evacuees"; the article also noted that S. 1009 had 69 yeas, 47 nays and four no votes. The stage was being set for Redress to succeed.

The May 6, 1988, edition had on its front page an article by Uyehara with the headline: "JACL-LEC Praises Efforts, Looks to Next Redress Hurdle." There was also an article by me with the headline: "NCJAR 'Skeptical' on Chances for Redress." The National Council for Japanese American Redress was headed by William Hohri. He was quoted as saying he was "very sober, very skeptical about Reagan signing it." The article ends with the quote: "It's unlikely the president will sign the bill. The one thing going for him is he's unpredictable. The probability is he will veto it, but that's just one man's opinion." The May 20, 1988 issue, meantime, contained an article reporting an appeal of the 1984 dismissal of NCJAR's class action lawsuit failed.

The June 10, 1988, edition reported that Vice President George Bush endorsed Redress legislation. The June 17, 1988 edition, meantime, noted that the House and Senate versions of the Redress bills had not yet left the Conference Committee. By July 8-15, 1988, the *P.C.* referenced an article from the *San Jose Mercury News* that Reagan intended to sign Redress into law.

Then, in the *P.C.* that was dated Aug. 5-12, which would have gone to press before the Seattle convention, one article noted that the Senate had given H.R. 442 its okay and that the House was next; another article noted a letter from Reagan to Speaker of the House Jim Wright, D-Texas, indicated that the president was favorable toward enactment.

Now, for my recollections from the Seattle Convention, supplemented by Bill Hosokawa's Aug. 19-26 column, in which he noted that Jerry Enomoto on Aug. 9 interrupted the convention's proceedings to report that President Reagan would enact Redress legislation in Washington, D.C., at 2 p.m. the next day.

I remember the general hubbub the news caused. It was, after all, a big deal, perhaps the biggest occurrence in JACL's history. It was a heady moment.

Last minute arrangements had to be made for some convention attendees to fly to Washington to be there for the signing ceremony. I remembered that I really wanted to be there to cover the story. I realized, too, however, that as someone who did not experience Executive Order 9066, it would be more fitting for Harry Honda to go on behalf of the *P.C.* to cover it. After the announcement that Redress would happen, I stood and made a motion that airfare be provided for Harry to go to D.C. on behalf of the paper to cover the event; in the elation of the moment, it was approved.

The banner head of the Aug. 19-26, 1988, issue read: "Reagan Signs Redress Bill." Harry wrote the story. For my part, I made sure we paid the extra money to buy the Associated Press photo (something we rarely did because of budget restraints) of a smiling Ronald Reagan immediately after signing the bill, surrounded by a delegation of supporters.

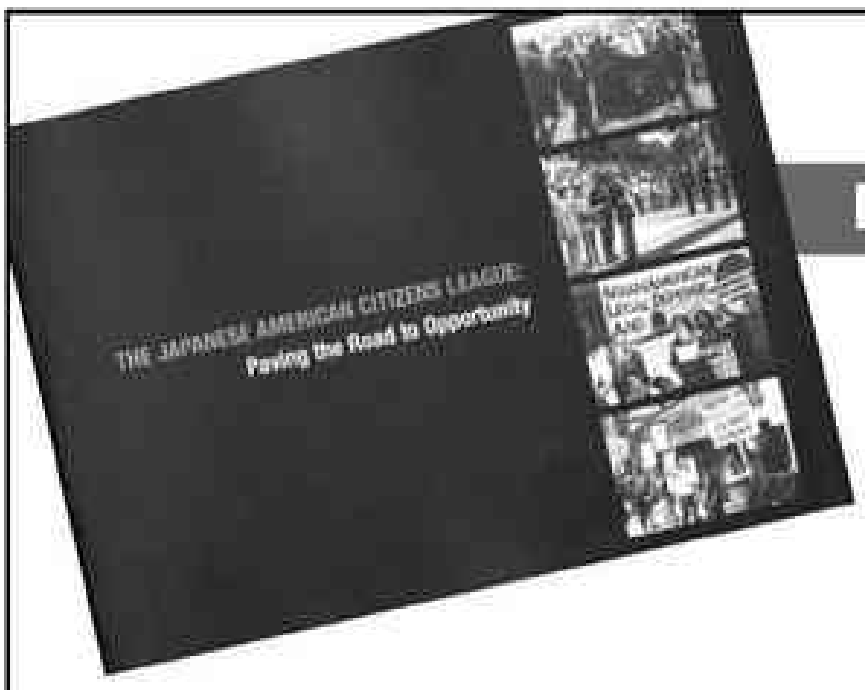
Twenty years after Redress, it's great that the JA community has revisited that special time. Since then, awareness outside the JA community of the JA experience during WWII, especially with regard to the internment camps and the service of those who served in the MIS and the 100th Battalion/442nd Regimental Combat Team, has increased. Anytime there is a national crisis involving a racial or religious minority group, calls to "round 'em up and put 'em in camps" get squelched immediately, thanks to that greater awareness.

I wish that mainstream media had given the 20th anniversary of Redress greater coverage; this is a great American story that deserves to be told and retold for generations to come. Maybe that will happen with the 25th anniversary. ❄

*George Toshio Johnston served as an editor at* Pacific Citizen *from 1987 to 1990. He now writes a column for the* Rafu Shimpo.



George Johnston hopes for better mainstream media coverage on the 25th anniversary of Redress.




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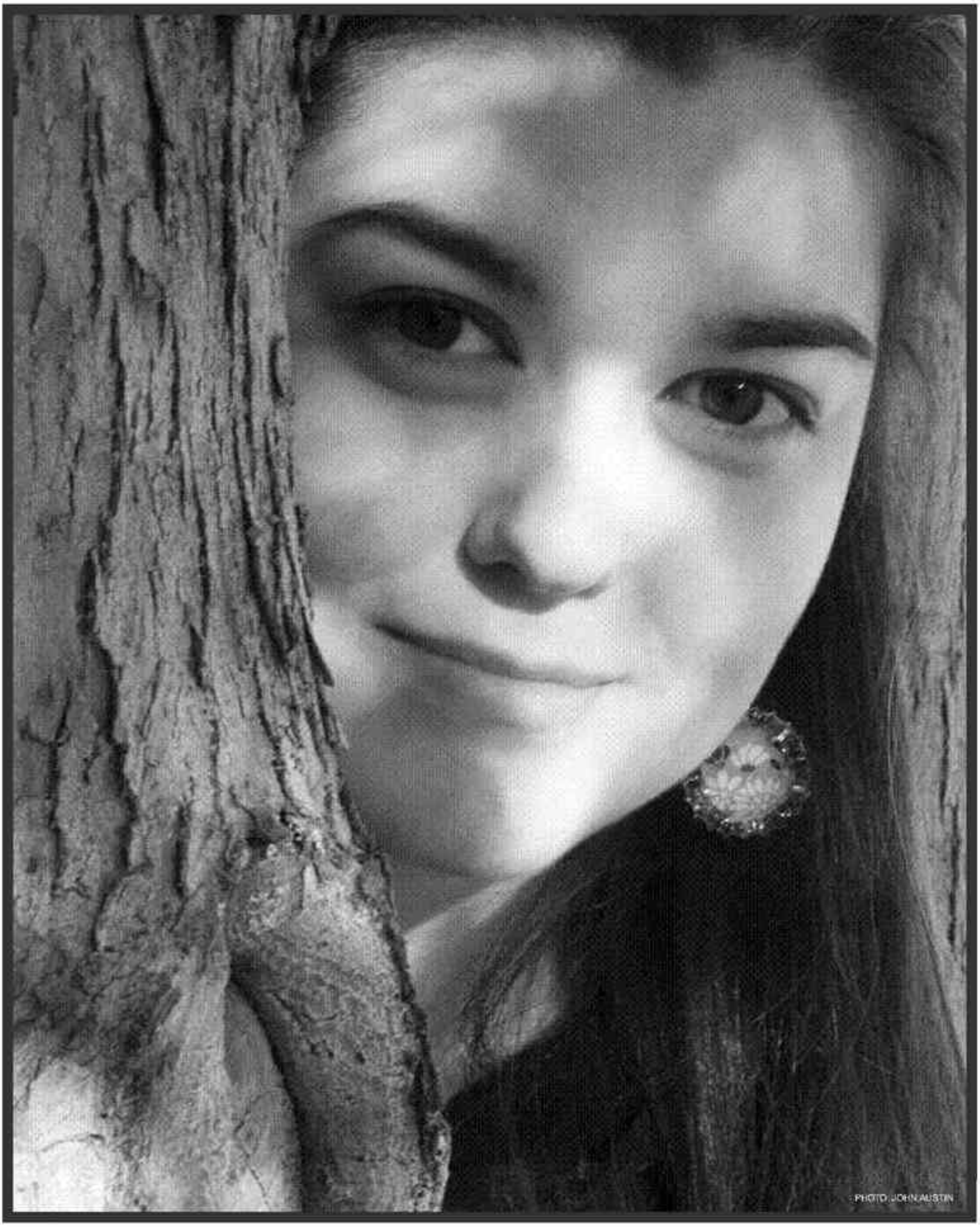
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# HONORING THE PAST, CELEBRATING OUR FUTURE

Twenty years later, the Redress Movement continues to shape who we are as a community.

By JUSTINE KONDO




# Internment. Redress. This pairing of words is uniquely attributed to the Japanese American experience and continues to remain the focal point of the JA discourse today.

I remember the first time I researched Japanese American history. As I came across the photo of the 1988 Civil Liberties Act signing, I remember thinking how silly it looked. It seemed as though the photographer was trying to make a cheap Hallmark moment out of a passionate act of justice. And there was a smiling President Reagan, a guy who probably had no idea what the people surrounding him had gone through; people who had tried so hard to uphold the dignity they managed to retain after such a dark period in their lives … 40 years earlier.

What a pathetic attempt by the American government to make things right. Not that anyone thought it would. Even to an ignorant youngster, it was easy to tell that this apology didn't even come close to righting the wrongs that had been committed.

And that's not the only disturbing part of Redress. An official apology that acknowledges past transgressions is right and honorable, but often it seems that saying you're sorry, even when it's coming from the government, has a connotation associated with the past and not the future. It's similar to a child apologizing for something in order to clear that wrongdoing with his parents so he can go outside and play again, knowing that he will probably repeat his actions many times to come in the future.

And so to me, Redress does not seem to emphasize so much that the U.S. has learned from its mistakes, but rather that it is using this as an opportunity to win back the favor and trust of the people by apologizing for a past mistake, only to abuse that people's trust to allow the government to go trample on others' rights in order to serve the interest of the state in the guise of fighting terrorism, for example. And so the cycle continues.

But what I didn't understand at the time when I first learned of redress and reparations was that this gesture would have to be enough, and that a sincere apology was really all anyone had been asking for for the past four decades.

Oftentimes at JACL gatherings, I wonder if people have the internment in the back of their minds. It is an ever-present context within which we must have our current discussions in the JA community. At our local JACL meetings, and in my perception of national JACL, I often have sensed this unspoken and uncertain "never again" mentality related to the internment and human rights struggles in general. While the JA internment is acknowledged as finished and done in the historical sense, it remains a chapter far from closed, and there's always the looming possibility of a similar event repeating itself. One thing is clear, few people are very talkative about it in person.

I look around and see the elderly members at our annual JACL Undokai picnic in the summer. They have arisen from terrible circumstances but are today leading prosperous, happy, and normal lives. Yet there is this mood I sense in people, almost as if they are saying, "Yes, it's a nice picnic . . . but have you forgotten the camps?" Or they are trying to cover up the past with the joys of the immediate present. Maybe my imagination is just projecting this onto people after romanticizing and exaggerating the internment in my immature mind, but I know that people have been greatly affected by this chapter in their lives, though they rarely speak of it.

Sometimes, though, at JACL events, I am lucky enough to extract bits of information about the camp experience from other JAs in my community that I try to piece together to form a picture of what actually happened during World War II. Lately, my excusable college-kid curiosity has come in handy, making those of older generations a little more willing to open up. And for those rare, precious moments of time when an aged former internee recounts this part of their life, a window into the past — into the truth — is opened. I begin to see the internment not as a distant, story-like setting where a blurred yet extreme injustice took place, but as a real, tangible event that actually happened; one that played a crucial part in my family history and in the collective history of all JAs.



Justine *(left)* and her younger sister Lilia celebrate their roots.

In this sense, the internment was and continues to be the ultimate bonding process that serves to further unite us as JAs. For this reason it must remain as a central backdrop to our discourse. Up until I wrote this, I honestly felt it would be better if we all just got over it and moved on, away from what happened more than half a century ago. That's easy for someone to say who has no concept of the pain and suffering endured by her elders.

But I realize now that no matter how cliché it sounds, we cannot forget that this experience has shaped us into who we are as a people. And we must remember that this injustice is the main driver of our political progress. Redress was, and 20 years later continues to be, a reminder of our purpose, our commitment to this goal. It reminds us that although it may take decades, and although many will die before they see it, change has come and will come, a theme that has gained familiarity with us recently, but is nonetheless undoubtedly true.

So, in respect to Redress and the overall JA experience, we must remember our roots, but also be wary of over-commemoration without action. What good will remembrance do if we do not use it to better the human condition — to "move on?" While the command is vaguely grand, it must be heeded.

If you look around in this paper, you might find the ad that sums it up in a couple of sentences: "Honoring the past. Celebrating our future." ❋

*Justine Kondo is a senior at Eastern Washington University studying International Affairs. She lives with her mother and sister in Spokane Washington.*

# What Redress Means to a Shin Nisei

**Although my family wasn't directly affected by the internment, the legacy of Redress continues to impact all members of the community.**



Writer Yumi Sakugawa (far *left*) with her family members.

**By YUMI SAKUGAWA**

I am a Shin Nisei.

I do not have any relatives who suffered in the internment camps. Instead, I have a great-uncle who died in World War II serving the divine will of the Japanese emperor.

Growing up, I didn't hear much about Japanese Americans in internment camps or the Redress Movement. Instead, I went to Japanese language school on Saturdays with other Shin Nisei kids, where we watched the sobering anime war movie "Grave of the Fireflies" or read poems about victims of the Hiroshima bomb.

On weekdays, I went to a normal American school where we learned in social studies class about how Japan bombed Pearl Harbor, and classmates debated whether or not bombing Hiroshima was justified to swiftly end World War II.

I had my Japanese history, and I had my American history. But where was my Japanese American history?

This all came in college, and it didn't come from the classroom. Unlike my Japanese education or my American education, it wasn't a requirement, or something my parents asked me to do. Like a moth drawn to a flame, I instinctively gravitated towards activities and events that taught me many things about the JA community that I had never known before.

For the first time in my life, I visited the Japanese American National Museum. I listened to JA war veterans tell their stories. I read plays and short stories written by former internees. Most unforgettably, I visited Manzanar on the weekend of the annual pilgrimage with the Nikkei Student Union and realized firsthand what a desolate and bleak desert these internment camps were located in.

I realize now that these special opportunities would not have existed if it weren't for the Redress Movement. The Redress Movement was not only about demanding justice for those who suffered unduly in the midst of wartime hysteria; it was also asking community members to remember and relive painful memories that they would have rather left buried in the past so that future generations could listen and learn.

If it weren't for the Redress Movement, these memories and important history lessons just may have gotten lost forever. Young JAs might have never learned the courage and strength their ancestors showed in enduring this government-ordered imprisonment.

But why should a Shin Nisei like me care about the internment camps or the Redress Movement?

Though I do not have any relatives who were directly affected by Executive Order 9066, in some ways being a Shin Nisei makes me feel close to the many JAs who suffered the shame and indignity of having their property and possessions stripped away. That is because when I look at those black and white photographs from Manzanar, or Tule Lake, or Heart Mountain, I now understand that many of these people were second-generation JAs. Just like me.

Just as how I questioned my own conflicting identities of being both Japanese and American, these Nisei had to do the same as well. Living in the 21st century, I had the luxury of exploring my JA identity through community internships, extracurricular activities, and hanging out with other JAs.

The Nisei of the past, on the other hand, had to confront their JA identities through forced evacuation, living in cramped barracks and choosing whether or not they should sacrifice their lives for a country that told them they didn't deserve to be treated like everybody else.

Whatever pain and confusion I went through for being a Shin Nisei, I now realize that it is hardly anything compared to the pain and confusion that these Nisei went through. In that way, I cannot allow myself to forget what these Nisei have suffered.

When I look at the faces of the Nisei smiling in the photographs from the internment camps, I am in awe. JA folklore has it that these internees were able to smile because they told themselves "Shikata ga nai" ("It cannot be helped") and did the best they could.

Because these faces are all Japanese, they look familiar to me. It is easy to imagine that I could have been one of them. I imagine myself, a Nisei, stepping off the bus and seeing for the first time the barren landscape of Manzanar. I imagine my Issei mother and father shaking their heads in disbelief at the cramped barracks, the lack of privacy, the injustice of it all.

Would I have been able to smile in spite of it all, too? ❄

*Yumi Sakugawa is a UCLA graduate and recently returned from teaching English in Japan. Her "Memoirs of a Non-Geisha" column appears regularly in the* Pacific Citizen.



*'I had my Japanese history, and I had my American history. But where was my Japanese American history?'*





Yumi Sakugawa (*top, second from right*) with her mother and grandparents.

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# Second Class No More

**The lessons learned from the Civil Rights Movement helped shape the historic Redress Movement of the 1980s.**



By JOHN TATEISHI

For me, the redress issue was more than just our effort to rectify a past injustice for the suffering and losses we endured when we were forced from our homes and placed in America's concentration camps during the war.

For me, it was about the vindication of who and what we were as Americans, and about demanding our rights in American society. Most of my life, I had grown up feeling second class because mainstream America demanded that of me, of us. We were never equal, truly equal, and as I found when I visited the South during Jim Crow days, we had lived our lives with an abject sense of ourselves not unlike blacks in the South in many ways. More subtle certainly, less obsequious, but nonetheless second class. The years after the war taught us that lesson, those of us who were Sansei and children of the camps, in much the way we witnessed our Nisei fathers and mothers undertake the task of making a home for us in this land.

*'The Sansei, products of all the prejudice and discrimination in post-WWII America, but also products of the Civil Rights Movement, were no longer willing to passively let things happen to us.'*

By the 1970s, Japanese Americans had reached a point of self-realization partly as a result of the great Civil Rights Movement of the 1960s, but we were a community split by generational experiences. The Nisei lived their lives as they always had, working hard to give their Sansei children a future better than the one they knew in their lives. But they only looked back on the war years with silence. The Sansei, products of all the prejudice and discrimination in post-WWII America, but also products of the Civil Rights Movement, were no longer willing to passively let things happen to us. The Civil Rights Movement taught an entire generation of young Americans to be proactive, to demand, to always seek higher social ideals. This was the lesson our generation learned from the 1960s.

That was what brought me to the JACL and the Redress Movement. I'm the son of a Kibei father who taught me always to live by my principles and always to fight for what was socially and morally right. The memories of camp and the years after shaped much of who I would become and bred into me the passion to fight injustice. It was those years that brought me to the Redress Movement and to that moment when I launched the JACL's redress campaign upon being given the reigns of the JACL's National Redress Committee.

The fact that I had no experience at this (leading a campaign) didn't deter or concern me. I felt I knew what the keys to the entire effort should be, based partly on my two years previous experience as the chair of the NCWNP district's redress committee, and partly on what I understood of the government's manipulations in 1942. I was probably more knowledgeable about the facts of the internment than most; I wasn't an expert, not yet, but I knew more than most. And because of that knowledge, I knew that the focus of the campaign had to be on the violation of constitutional rights and not on any of the losses or pain we suffered. America didn't care about that. Many in America didn't think we were made to suffer enough.



*'Initially, I took the fight into the public arena because I knew that that's where it was important to win this battle, in the hearts and minds of the public. I sought any opportunity to reach the public: television, radio, print media, public audiences, anyone sitting next to me on a plane, anything.'*

Initially, I took the fight into the public arena because I knew that that's where it was important to win this battle, in the hearts and minds of the public. I sought any opportunity to reach the public: television, radio, print media, public audiences, anyone sitting next to me on a plane, anything. I was armed only with facts and knowledge and whatever savvy I might have had against those who questioned our right to tarnish the image of a much admired president (FDR) and to question the conduct of the government at a time when we were at war with the imperialism of Japan.

Facing members of Congress wasn't so different. I had never been involved in Washington politics and was a neophyte when I first started lobbying for passage of our first bill, the so-called commission bill. But no one in the Congress confronted me with anything that I hadn't heard before from audiences I had constantly faced: the call-in programs with their bigots and racists, or audiences like the Birch Society or DAR or the Presidio Golden Gate Breakfast Club (made up of generals and admirals and right wing politicians), or those JAs who argued with me about demeaning ourselves by demanding compensation.

By the time we had the commission bill in the Congress, our efforts had become multi-faceted: we continued our efforts to educate the American public and to lobby for legislation, and the two intersected at the local grassroots level as a handful of chapter members sought to convince their congressional representatives to support our legislation. My work in Washington was focused on the Hill lobbying for passage of the bill.

What did surprise me was how difficult it was to convince members of Congress to accept what was essentially a benign bill which sought little more than to study the circumstances that led to the internment, which in itself was not an unreasonable proposition. But that bill met with not only resistance but outright hostility in most cases. JACL members who supported the commission strategy fought hard to break down resistance in their local congressional offices, and together — the public education effort, the lobbying at both ends — began to show results.

History has shown that the commission strategy proved to be critical in the ultimate success of Redress. It served three purposes: first, it established a public and official government record of the wrong and injustice committed against JAs during WWII; two, it generated tremendous publicity for months as the commission held hearings throughout the country and publicized the deep pain endured by JAs as a sacrifice to the nation; three, and perhaps most importantly, it helped to heal some of the psychological wounds caused by the internment and brought the entire JA community together to finish the fight for Redress.

The commission issued its report and recommendations, and we continued to fight the battle for redress, but only now, there was some glimmer of hope that we could succeed. Many members of Congress had been persuaded to support the bill that created the study, but more importantly, many who initially resisted the very notion of redress for JAs with hostility were convinced that the fight for redress was in the best interest of the country.

That didn't mean the lobbying fight was easy from that point on, because it was anything but that. It would take the JA community, lead by the JACL, another four years to bring the fight to a successful conclusion and to close one of the darkest chapters in the constitutional history of the country. ❋

*John Tateishi is the former chair of JACL's National Redress Committee and the immediate past JACL national director.*



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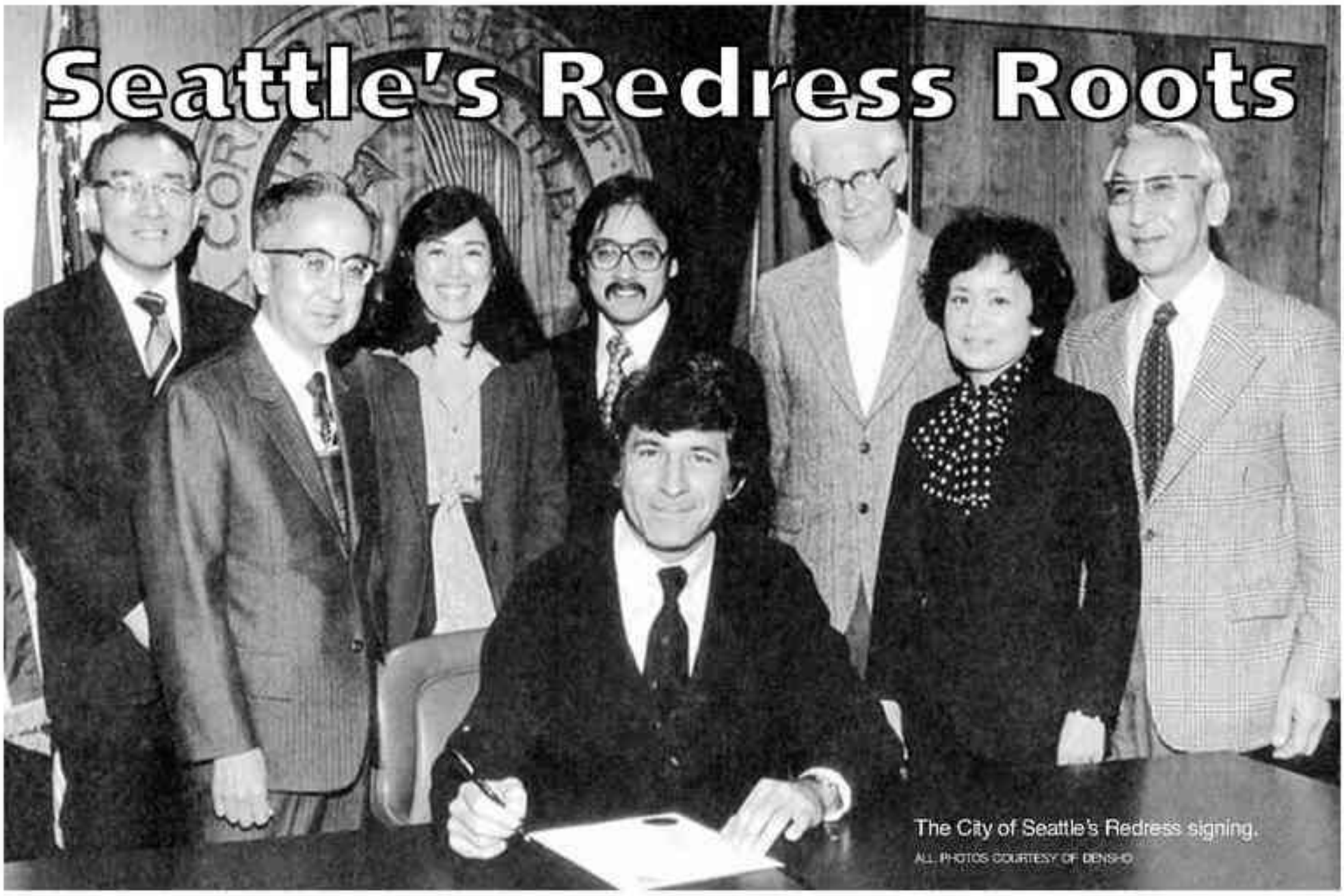

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1. John Tateishi with his wife Carol and children Sarah and Stephen.

2. John with his good friend Ernest Weiner of the American Jewish Committee. The AJC was the first national organization to support JA Redress.

3. John representing the national JACL as the organization's former director.

# Seattle's Redress Roots



The City of Seattle's Redress signing.

ALL PHOTOS COURTESY OF DENSHO

## Densho's executive director takes a closer look at Seattle's role in the historic Redress Movement.



Marking the Seattle School District's recognition of Redress.

**By TOM IKEDA**

*"That's the true genius of America. That America can change. Our union can be perfected. What we have already achieved gives us hope for what we can and must achieve tomorrow."*

— President-elect Barack Obama, victory speech, Nov. 4, 2008

When I heard President-elect Obama say these words on election night, I thought back to the struggles and progress of Japanese Americans over the last 120 years. My grandparents' generation came from Japan to America as people ineligible to become citizens or own land. My parents' generation, although loyal U.S. citizens, were incarcerated for years behind barbed wire fences because of their Japanese ancestry. But true to Obama's words, our country did a remarkable thing when it acknowledged these mistakes and apologized for the unjust incarceration. Upon signing the Civil Liberties Act of 1988, President Ronald Reagan declared:

*"My fellow Americans, we gather here today to right a grave wrong. More than 40 years ago, shortly after the bombing of Pearl Harbor, 120,000 persons of Japanese ancestry living in the United States were forcibly removed from their homes and placed in makeshift internment camps. This action was taken without trial, without jury. It was based solely on race, for these 120,000 were Americans of Japanese descent.*

*"Yes, the Nation was then at war, struggling for its survival and it's not for us today to pass judgment upon those who may have made mistakes while engaged in that great struggle. Yet we must recognize that the internment of Japanese Americans was just that: a mistake."*

These advancements in our democracy do not happen spontaneously. The effort to get our nation to offer redress payments and an apology to JAs took decades of education, persuasion, court challenges, and legislation by thousands of individuals. Growing up in Seattle, I had a close view of this process, or what I like to call, the Redress Movement.

In the late 1960s, Henry Miyatake, a Nisei Boeing engineer, did research on how to get our country to apologize to JAs. His work resulted in what was called the Seattle Redress Plan that called for an apology and individual payments to those affected by Executive Order 9066. Miyatake describes how fellow Redress activist Chuck Kato and he would try to improve the redress presentation after each community meeting in the early 1970s:

*"One of the objectives was to make this an area of American history — to clarify it to the American public. And anyway, I had all the list of objectives of why we're doing this. And Chuck and I, we used to talk about this thing after every meeting and — say if they made a suggestion that we want to incorporate, let's put it in there. So the pitch was an evolving process."*

This community education process helped to awaken the community to the concept of Redress and led to the very first Day of Remembrance held in Seattle in 1978. Over 2,000 people came to hear speeches and partic-



President Reagan signs the historic Redress bill on Aug 10, 1988.

ipate in a three-mile-long caravan to the Puyallup "assembly center" on the state fairgrounds. Redress activist Cherry Kinoshita describes some of the feelings that arose on that day:

*"We all met at what used to be called Sick's Stadium there on Rainier. And then we got into these cars, and I can't remember if I was in the bus, but the sight of the stream of cars all with their headlights on moving down the freeway — just miles — and that was so inspiring to think all these people are out here to go to the Puyallup. Many people had either suppressed it or just put it aside and they didn't want to talk about it. The Day of Remembrance was a very sobering event, where all these feelings that were hidden began to surface and when you listened to the speakers and realized that, what a massive injustice this had been, that was the start of it."*

In 1979, Mike Lowry, a newly elected congressman from Seattle, submitted the first Redress bill. The bill was based on Miyatake's Seattle Plan asking for an apology and individual compensation. When Congress instead decided to form a commission to study the issue further, Seattle was one of the cities to hold public hearings where emotional stories were shared. Seattle educator Mako Nakagawa recounts the testimony of an Issei man:

*"Then he started giving his testimony and it was in Japanese so the commissioners couldn't understand what he is saying. And he's saying that his daughter got so ill that the camp infirmary could not deal with the severity of her illness, and she had to be put into a hospital outside of camp. And then the hospital sends word that somebody from the family should come to the hospital. And he said because he was a prisoner, he had to be escorted by security guard, and he had to come up with a per diem cost of that security guard. And he very simply said, 'I did not have the money, I did not go and my daughter died.' And I just couldn't hold back the tears anymore. It still sits with me. I want to give this man fifty bucks today and say go visit your daughter. Don't let her die by herself. If you talk about injustice stories, that's the one that gets to me."*

After Congress passed the Civil Liberties Act of 1988, it was only fitting that Redress activists were in Seattle, attending a national JACL convention, when they heard that President Reagan was going to sign the bill. Secretary Norman Mineta describes the surprise and rush of feelings upon hearing the news:

*"So then we were all at the Seattle JACL convention in 1988, and we got word that tomorrow morning, the President's going to sign the bill. 'He's going to sign the bill?' So everyone was flying, just racing around trying to get reservations on the airplane to get from Seattle, Washington, to Washington, D.C. Everyone was going on the red-eye, and we all get to the White House and we're all bleary eyed, and we're all there watching the ceremony that President Reagan signed the bill."*

Cherry Kinoshita, who also led efforts to gain redress and apologies for JA employees wrongly fired by Washington State, the City of Seattle, and the Seattle School District, offers closing thoughts on what Redress accomplished:

*"I think it puts closure to the emotional part of any bitterness — that at least the government apologized. At least there was admission by vast numbers of people that it was wrong. That you know, there wasn't disloyalty. I mean, being incarcerated, the implication that there was something that we had to be incarcerated for. You wiped that out."* ❋

*Tom Ikeda is the Executive Director of Densho: The Japanese American Legacy Project (www.densho.org). Quotes from Japanese Americans come from Densho's extensive collection of visual history interviews. This article is written as a tribute to Henry Miyatake and in memory of Cherry Kinoshita.*



1. Washington state employees witness the state's historic Redress signing.

2. Henry Miyatake, author of the Seattle Redress Plan.

3. Cherry Kinoshita, a member of JACL's LEC.





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# INJUSTICE & RECONCILIATION



How does the history of Redress inform my life and my work as a young JA? It reminds me there is injustice in this world, but also hope for change.

**By JESSICA KAWAMURA**

*It* was the summer before sixth grade. I was in Ms. Dion's class at Daruma-no-Gakko, a four-week summer program for Japanese American elementary school students.

Every foggy East Bay morning, my grandpa would drop my brother and I off in the parking lot outside a local church. There, John and I would spend our summer mornings making crafts, singing folk songs, and cooking traditional food.

For the sixth graders at Daruma-no-Gakko, learning about what it meant to be JA meant learning about our history — from our great grandparents who emigrated from places like Fukuoka and Hiroshima, to our grandparents who grew up playing baseball in camp, and our parents who came of age in the tumult of the 1960s.

My classmates and I learned about the passage of Redress as history. In 1988, I was three years old and my brother wasn't even born yet. For me, the story of Redress is not part of my own memory, but rather part of a collective memory shared by parents and grandparents and the community I grew up in.

Fast forward and I am a graduate student in public policy at the University of California, Berkeley. I am spending my last summer as a student interning with the Children's Defense Fund, a nonprofit advocacy organization in Washington, D.C.

During my lunch hour, I walk to the Japanese American National Memorial, which happens to be three blocks from my office near the Capitol. I sit near the edge of the fountain eating my foil-wrapped sandwich and watching small birds splash around in the rushing water. As wandering tourists pass by, I wonder whether they understand the significance of this place.

The presence of such a memorial is itself testament to the perseverance, the *gaman*, of the JA community.

As we celebrate the 20th anniversary of Redress, it is an opportunity to reflect upon our history, but more importantly our fundamental values. As JAs, as Asian Pacific Americans, and people of color, we have experienced many injustices at the hands of the government. Yet we have also experienced the righting of wrongs and the process of reconciliation.

Although a check for $20,000 and President Reagan's signature could not bring back lost years or lost opportunities, Redress is a testament of American values, of justice and equality.

Many of the times I spent sitting at the JA memorial, I not only thought about my family's history, but also my own future. My decision to pursue the study of government — particularly objective analysis — is in itself a testament to my faith in democracy and my hope for social justice. Yet my undergraduate background in Ethnic Studies taught me that the story of Redress for JAs is more of an exception than a rule.

During my sophomore year at Brown University, I took a class in post civil war African American history. By chance, it was the same semester that the school was revisiting its role in the transatlantic slave trade and slavery in the United States. In fact, the oldest building on campus was built by the hands of a slave, and some of the members of the Brown family had participated in the slave trade.

*'I learned that JAs are one of the few groups who have ever received monetary reparations for past injustice.'*

For my final paper in the class, I wrote a comparison between the JA and African American experiences and the prospects for redress and reparations. While there are many differences between our histories, they evoked the same gut wrenching feeling of injustice and inequality.

In the class, we discussed the concept of reparations and redress. We talked about the experiences of the Jewish diaspora after the Holocaust and the healing of South Africa after apartheid. I learned that JAs are one of the few groups who have ever received monetary reparations for past injustice. The system is not always fair — actually, it usually is not.

How does the history of Redress inform my life and my work as a young JA? It reminds me every day that there is injustice in this world, but also that there is always hope for change.

See KAWAMURA/Page 40

# REDRESS — STORIES OF INTERNMENT

Amidst all the key players of the Redress Movement, much thanks must go to those who had the courage to testify at the commission hearings.

**By BILL YOSHINO**



PHOTO COURTESY OF DENSHO

In this 20th anniversary year of the signing of the Civil Liberties Act of 1988, much credit has already been accorded to those who were involved in the Redress campaign during the 1980s.

It was a singular achievement that required resolve and persistence by many individuals to finally convince the members of Congress and the Administration about the necessity for this legislation.

Recently, I re-read the testimonies of former internees who appeared at the Commission on Wartime Relocation and Internment of Civilians (CWRIC) hearing in Chicago in 1981 to tell their experiences during a trying and difficult time in their lives. As much as we praise those who participated in the Redress campaign, I admire and credit those who testified for helping create the official record of what happened in 1942. The testimonies provided a stark, compelling argument for the necessity for Redress. Their stories, linked one to the other, formed a unified account of indignity and injustice, courage and endurance.

These stories should be told and retold for the lessons they teach about America. As we commemorate the 20th anniversary of the Civil Liberties Act, let me share with you excerpts from some of the testimonies that illuminated that experience.

The prejudice and bigotry that led to the internment intruded on the lives of Japanese Americans in their daily routines. Shig Murao remembered, "While playing basketball, opponents called me 'slant eyes,' 'yellow belly,' 'Jap' or other obscenities. I fought sometimes, walked away sometimes, went to the locker room and shouted obscenities sometimes or at times sat down and cried …" This led to self conscious anxieties when Shig remembered the first day in a new class when he would have to recite his name, "Shigesato Murao … I despised it because invariably the teacher and some students couldn't understand. Then I would have to repeat myself. What an ordeal."

Shizu Sue Lofton described herself as a simple, non-political Nisei woman dreaming American dreams on Dec. 7, 1941. "My first thoughts in those terrible days following the attack on Pearl Harbor were for my daughter — not quite two years old — and of what I could do to keep her from being harmed." Sue described how her daughter viewed the journey to Manzanar as an adventure that was soon hardened by reality.

*'As much as we praise those who participated in the Redress campaign, I admire and credit those who testified for helping create the official record of what happened in 1942.'*

"Even the long bus ride over strange and dusty roads to the camp was fun, but she was very tired by the time we arrived, it was dark and the mountains looked eerie and threatening even to me; so when she turned to me in that desolate barrack, with canvas cots and empty mattress ticking and piles of straw in the corners, and said, 'Let's go home now, Mommy,' I could have killed every soldier standing there!"

Shig Wakamatsu testified about the uncertainty faced by the Issei farm families in the Puyallup Valley and whether they should proceed with plantings for the coming year. "I cannot overlook to state before the Commission the conduct of our immigrant parents, the Issei, during that terrible spring of 1942. That they responded to an inner sense of duty to their adopted country, a country that tried so hard to exclude them, is a feat that deserves a place in your record … Not much is known how the crops fared in the harvest nor what prices were obtained, but the Issei farmers went into camp with their heads held high, knowing that they had done everything that was possible to help our nation face its first summer of World War II."

**See YOSHINO/Page 40**

## CHICAGO CWRIC HEARINGS



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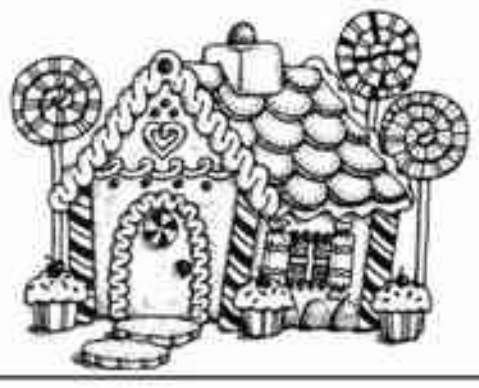
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# TWO GENERATIONS LATER

Redress may have been aimed at my grandparents' generation, but I'm the one who truly benefits from its legacy.

**By BRIGHAM WALKER**

## The successful Redress Movement for internees was a remarkable achievement; one that I only appreciated when I was in college.

I latched onto it as the punch line for my internment Day of Remembrance presentations. It was the light at the end of a dark tale; the culmination of a lifelong struggle for my grandparents and their generation. It was the grand finale of the collaborative grassroots' and Washington insiders' efforts that called for American accountability and instilled faith in this country by saying that we can admit our wrongs and ante up.

To me, Redress and internment went hand-in-hand as a cohesive tale, and I loved telling it.

However, I must be honest: I don't remember the Redress Movement firsthand. I was only three years old when Reagan signed the Bill. Like the story of internment it was one of those things that I just knew about, but since my family mostly spoke of it passively, its significance didn't warrant a second thought.

These were familiar family experiences that, as far as my childhood mind was concerned, were mere facts to take for granted. Consequently, my understanding of Redress was constructed on my own from what I read, not from what I remembered.



**Brigham *(center)* greets Rep. Mike Honda.**

My grandma and I speak on weekends, and a few calls ago I asked what Redress meant to her. I expected fanfare. I expected tears of happiness, joy, and satisfaction all bundled into one great moment where we had consensus — that this was a truly significant event for her and for me as I imagined it.

Her response — near complete emotional indifference — couldn't have been any further from what I'd imagined. I frantically pressed on in disbelief with absurd and desperate leading questions. Yet despite my incessant probing, she wouldn't budge. All of her responses fell into the same succinct story: Redress was uneventful to our family.

Seeking a perspective more consistent with my own, I asked my mother how she thought my grandpa (may he rest in peace) reacted to Redress. After all, like many Japanese Americans of his era, my grandpa joined the military while his family was put in the camps. His mother actually died while there because she fell and didn't have access to adequate medical care. Even when he joined the Army, he only did so after being denied membership into the Navy for being JA.

Redress had to have been a momentous occasion that validated his years of staunch patriotism. Surely, he must have felt the same warm fuzzy feeling when Redress happened as I do when I think about its legacy.

Yet the same story emerged and I had genuine consensus — my family was completely unmoved by Redress. Had I been over-exaggerating its impact? Perhaps my unconscious mind sought a complete story ending along the lines of, "and they lived happily ever after."

What did I have to lose if it weren't seen as the grand tale I knew it to be? The truth turned out to be much more tragic than that.

For my grandma, the pain of the internment and the general public sentiment towards my family was too

See WALKER/Page 85



# WHAT REDRESS TAUGHT ME

During the Congressional votes on Redress legislation in the summer of 1988, my job as a Washington intern gave me an inside look on the historic movement.

**By JAMES KUMPEL**

To Japanese Americans the internment authorized by Franklin Delano Roosevelt in 1942 was the watershed moment in the community's collective history.

It represented both an abhorrent abrogation of constitutional rights and a structural symbol, which families had to overcome for many generations.

The brave men of the 442nd Regimental Combat Team and 100th Infantry Battalion had to fight against not only the Axis enemies, but also against the domestic bigotry that resulted in many of their own families stuck behind barbed wire fences.

When I researched the internment in 1984 as part of a project on tragedies in American history, I was shocked and disturbed by this episode as citizens were herded up without regard to their individual innocence or rights. Their houses, businesses and farms were ransacked by opportunists.

When my social studies teacher allowed me to teach about the internment to 70 of my high school classmates, I witnessed their amazement and confusion that no history book or textbook had even referenced this 20th century event, despite heavy discussion of slavery in the context of the Civil Rights Movement.

When I received a Rotary Club "Student of the Month" award for my work, I discussed the internment with local business leaders, who were largely surprised by the nature of the event. In 1987, on the 45th anniversary of the signing of E.O. 9066 by FDR, I wrote an extensive letter to the editor of the *Cornell Daily Sun* published on the history of the internment and the need for Redress to the victims of this unconstitutional act. The follow up discussions by Cornell's Asian American Coalition and responses in the newspaper helped to build awareness of the legislation being considered by Congress.

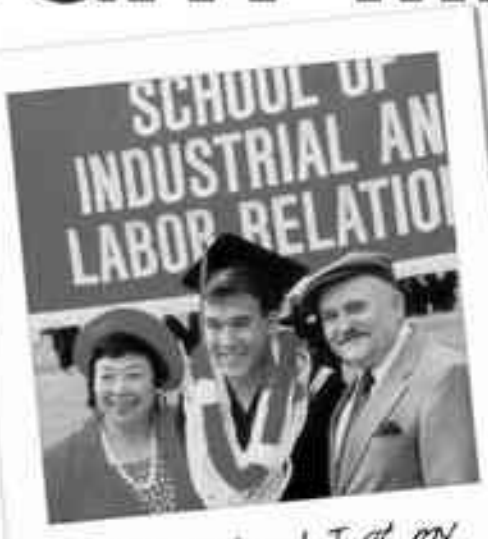
My internship in Washington in 1988 for Congressman Ray McGrath and the Northeast Midwest Congressional Coalition allowed me to see some of the inner workings of Congress and more actively lobby on behalf of the Redress legislation. The legwork by the JACL and Sens. Daniel K. Inouye and Spark M. Matsunaga in building momentum for the legislation met with predictable pushback from opponents whose arguments exposed their misunderstanding of the Constitution. I knew that only with bipartisan support and the signature of President Reagan could Redress successfully become law.

> What I learned from the successful Redress movement was that legislative remedies cannot be pursued by merely engaging one ideology or one party.

Without much fanfare, the efforts of leading Republican voices, namely New Jersey Gov. Tom Kean, Vice President George H.W. Bush, Rep. Jack Kemp, Sen. Bob Dole, Rep. Pat Saiki, and (yes) Rep. Newt Gingrich, convinced the president of the need for Redress to heal the wounds inflicted 46 years before on hundreds of thousands of citizens, many of whom had already died in the interim. I vividly recall the mantra: *Justice delayed is justice denied.*

What I learned from the successful Redress Movement was that legislative remedies cannot be pursued by merely engaging one ideology or one party. Without Republicans onboard, it would have been inconceivable for bills to have made it out of committee and into the president's hands. I have been increasingly disappointed that the

**See KUMPEL/Page 85**




Mom, dad and I at my 1990 Cornell graduation



Family at our wedding



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# REDRESS, CIVIL RIGHTS AND HISTORY

From graduate students to a retired Nisei librarian from Ohio, the power brokers of Japanese America were our community organizers.

**By PAUL IGASAKI**

I served as the JACL's Washington representative from 1989 to 1991. In this period, we worked towards and succeeded in securing funding for the Civil Liberties Act of 1988.

It was an honor to represent our community. But in a very real sense, the true story of Redress is about the academics and activists that proposed the idea, the Japanese Americans across the nation who debated the idea, and the community as a whole that built coalitions and support at the grassroots level.

Japanese America became a community of community organizers. Some politicians have denigrated that role. But true American patriots know that in a democracy, it will always be the people — not the politicians — that make the real difference.

The big money lobbyists of D.C. have not been good for public policy. They use money and political influence to sway votes. But lobbyists for nonprofit citizen's organizations, like JACL, are part of a different breed.

First, we don't have lavish expense accounts. When I came to D.C., our fax machine was broken and my chair was propped up. A successor from the private sector, Karen Narasaki, was surprised that I didn't tell her that the fax was broken, but since it was always breaking down it hadn't occurred to me. We had to save to be able to afford the cab fare for when we had to rush from downtown to Capitol Hill.

Our power was real. But it came from being able to show support from Lupton, Colorado to Atlanta, Georgia. Whether we're talking about graduate students in Berkeley, Calif. or a retired Nisei librarian from Ohio, the power brokers of Japanese America were our community organizers.

Our very nation was established by British colonists who argued that they were being ruled without a full voice. Abolitionists pushed against the powers that be to challenge the institution of slavery that made property of a race of human beings. Suffragettes challenged the view of democracy that prevented women from the vote or any other political voice. Peace activists challenged wars that were not in line with American principles of democracy from the Mexican War to Vietnam and Iraq. Most of these movements succeeded and all of them involved citizen patriots that sought to set our nation on the right course.

The late Speaker of the House Tip O'Neill said that all politics is local and that is indeed true. The army for Redress was made up of Nisei, Sansei, Yonsei and some Issei. It was made up of homemakers, doctors, retirees, students, farmers, factory workers, lawyers and teachers. And as we organized beyond our community, we reached out to Jewish organizations and African Americans as well.

At first we saw it as a long shot, but worth doing even if we did not succeed because it would educate our nation about the importance of protecting the rights of all people. As a law student I spoke to churches and Latino groups.

Many thought the courts might be a fruitful direction. Some looked at lifting the statute of limitations and a group of activist lawyers sought to challenge the convictions of Fred Korematsu, Min Yasui and Gordon Hirabayashi. The Asian Law Caucus, where I was later to serve as executive director, represented Fred in his case.

How did we collect coalition supporters? They were key for us, especially since so many parts of the U.S. have few if any JAs. Jewish groups helped, in part because the Holocaust experience in Europe showed how wrong ethnically or racially based concentration camps were. But we shared so many issues with Jewish Americans, ranging from pushing for religious diversity to fighting hate crimes.

*The rights of the least popular among us, as our community learned, will define the amount of freedom any of us will have.'*

The same is true with African Americans. JACL was one of the first national organizations to endorse affirmative action as a tool to overcome the damage of discrimination. Our community must join others in fighting for justice, from immigration to the right to marry. By doing this, we will make sure that what happened during World War II — when few stood by our side — will not happen again.

I was proud when JACL stood by Muslim and Arab Americans facing harassment, detention and deportation following Sept. 11, 2001. Justice is always the right thing.

Beyond JACL, I have been a legislative advocate for immigrant rights, due process and for the civil rights arm of the government itself at the Equal Employment Opportunity Commission. In all of those venues, I used the template that our community developed: apply local support to key legislators, build coalitions to broaden support and to reach in areas where our numbers were few, and work with Hill allies in D.C. to build bipartisan support and identify where local pressure was needed.

When I began my work there was still staff from the Legislative Education Committee. Though while I was there, JACL took on those responsibilities. Bill Yoshino was interim national director and Cressy Nakagawa was president. My wife, Lou, served as assistant Washington representative.



Flexing JACL's power with then Chicago mayor Harold Washington at the podium.

We continued the effort of past advocacy, looking for opportunities to build support for funding in Appropriations and other key committees. It was going well, but slow. Prospects changed when Sen. Dan Inouye, whose substantial seniority in Appropriations (He just became chair under the Obama presidency) and bipartisan clout was, and is, legendary. In a meeting he asked given the numbers involved, why don't we try this as an entitlement?

At that time, with anti-entitlement fervor of the Reagan years still dominating, that would have been something to laugh at coming from anyone but Dan.

In raising the idea with one of our key strategists in the House, the late Bob Matsui, he patiently explained to us why that couldn't happen until he heard this was Dan's idea. If Dan thought he could get entitlement status from the Senate, Bob said, anything was possible.

There was a lot more work to do, but even those skeptical of the original bill, like Sen. Fritz Hollings, were persuaded by Dan's advocacy. A core of largely Republican holdouts still wouldn't sign up, but we got enough solid support to make it happen.

The arguments we heard were the same made against the original Civil Liberties Act — it was too expensive. How could we seek this when U.S. prisoners of wars were never redressed in either WWII or Vietnam? But those arguments, which demonstrated the need for the Redress Movement, ultimately helped secure support first from Congress then President Bush (the first one).

We worked on other things for the JACL in Washington. As a civil rights organization, we had to support the civil rights issues of others just as they did for us. The rights of the least popular among us, as our community learned, will define the amount of freedom any of us will have.

I am proud of JACL's steadfast support against limits on due process and allowing detention and deportation without hearings or representation. Sadly, the lessons of WWII and of the Civil Liberties Act of 1988 must be relearned with every conflict or international tension that we face. Our experience will help and our voice for equal justice for all will be our community's ongoing contribution to an America that lives up to its promises.

My career has been devoted to civil rights, driven by our community's and my family's experiences during WWII. When I was facing opposition in my effort to be confirmed by the U.S Senate after President Clinton named me as vice chair of the EEOC, I got strong support from many of the civil rights allies that I've worked with over the years.

When I was with JACL, I was sent to our Fort Lupton chapter to explain our civil rights agenda. They were great, but I didn't think I convinced that many of them. When one of the senators that had blocked my nomination changed his mind, one of his aide's added, "How do you know people in Fort Lupton?"

The power of the JA community made civil rights history. And it is a monument to national vigilance in protecting the rights of all, including those — as we were in 1942 — that are the least popular among us. ❋

*Paul Igasaki is deputy CEO of Equal Justice Works. He also served as vice chair and chair of the U.S. Equal Employment Opportunity Commission.*



Jessica Kawamura with her childhood friend Zenzile Brooks at the Lincoln Memorial.

## KAWAMURA

(Continued from page 30)

It reminds me of the importance of civic participation, particularly for APAs and communities of color.

*'We hold a powerful legacy, one of dignity and perseverance.'*

The story of Redress also reminds me that we must continue to fight for justice, both within and outside of politics. Redress was won not only by high profile leaders who maneuvered the political system in Washington, but also by community activists back home in San Francisco, Los Angeles and Seattle.

This summer in D.C., I interned at the Children's Defense Fund. It is not an organization that advocates particularly for JAs or APAs, but for all American children. Under the leadership of Marian Wright-Edelman, it positions itself between vulnerable children and the federal government, serving as a voice for those who cannot speak for themselves.

As a JA, standing on the shoulders of the many activists before me, I am inspired to be part of this effort, tackling the same issues of racial inequality that our community has experienced as well.

Wherever we find ourselves as young JAs, whether it be in the JA community or outside of it, inside of government or outside, I hope that we can continue to work toward the same values that are fundamental to our history. We hold a powerful legacy, one of dignity and perseverance. It's a legacy that testifies to the paramount importance of justice, equality, and freedom. I hope we can honor the work of those who came before us in our work today and tomorrow. ❄

*Jessica Kawamura is a Master's candidate at the Goldman School of Public Policy at UC Berkeley. A Berkeley native, she has enjoyed being part of both the Berkeley JACL and the Berkeley Methodist United Church. After graduating in May, Jessica looks forward to moving to Washington, D.C. and pursing a career in public service.*



BILL YOSHINO

## YOSHINO

(Continued from page 31)

Toaru Ishiyama, a psychologist, likened the internment to abandonment, where the country was saying "you are unworthy and cannot be trusted." The effects, he said, were devastating. "When a child feels abandoned, he cries. Only later does anger come. But we did not cry in 1942. I think this is why when Japanese Americans go on pilgrimages to the camps, the tears that were not shed then now come, and come, and come. We cry because of what we lost. And the loss goes beyond property issues, beyond physical hardships. I had finally learned that behind my anger, there was a tear."

*'We cry because of what we lost. And the loss goes beyond property issues, beyond physical hardships. I had finally learned that behind my anger, there was a tear.'*

Maryann Mahaffey testified as the president pro-tem of the Detroit City Council. She was also a member of the Detroit JACL board of directors. As a 20-year-old college senior, she volunteered as a recreation worker at Poston. "I think I did some good. I think I helped. But I will be forever haunted by what could not be done, by the irreparable damage inflicted on an innocent, helpless and defenseless population … In the more than 35 years since that agonizing summer, I have thought often and poignantly about my role, about my country, and about justice. As a mother, as a social worker, as an elected public official, I feel so inadequate, so humble, so full of shame about what our government has done."

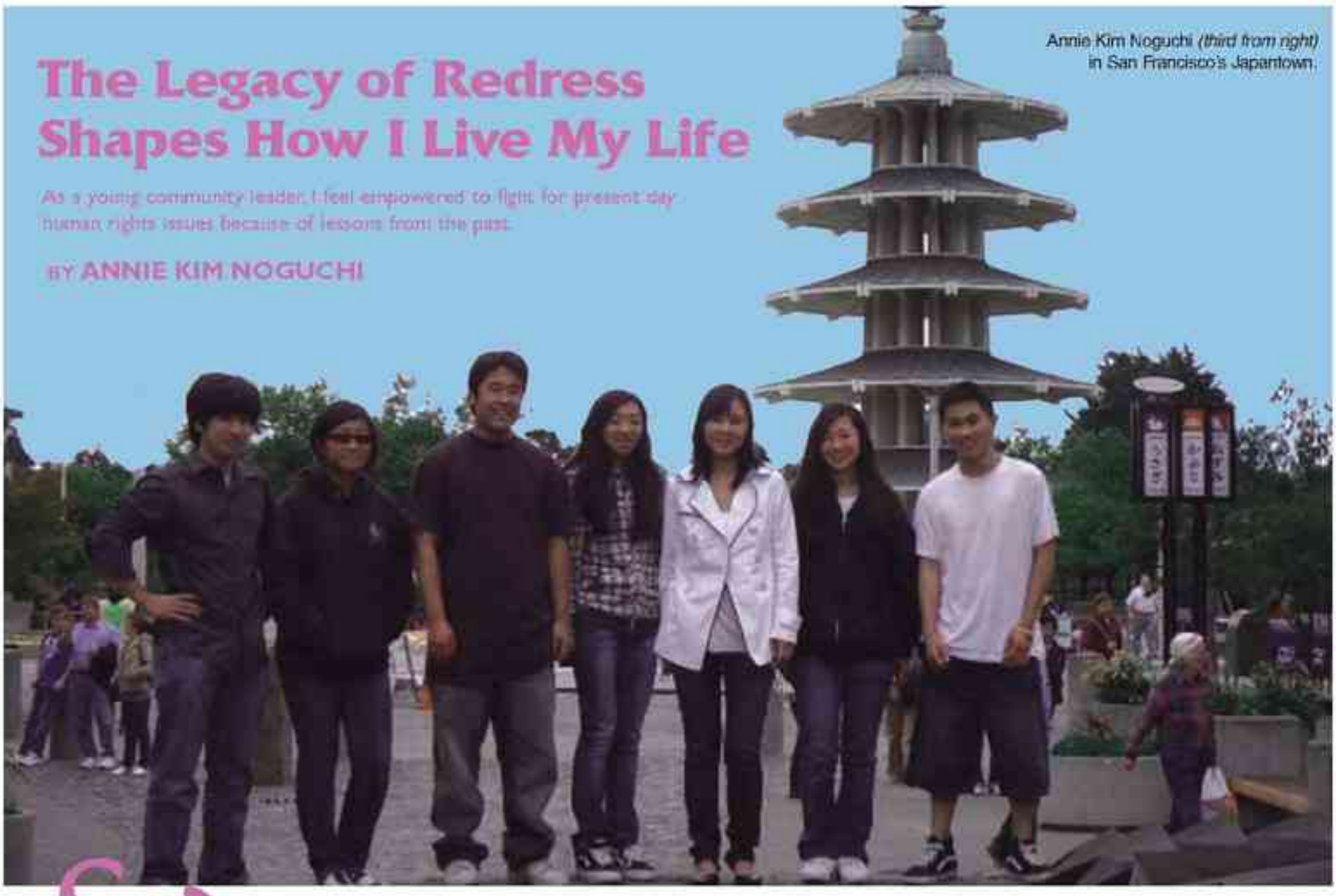
Finally, Studs Terkel, who won a Pulitzer Prize for "The Good War," testified on the role of the media and the manner in which they inflamed public attitudes. "But what was most shameful of that period was the media. The hysteria and I'm referring to all sorts of newspapers, even those called "liberal." We expected hysteria and obscenity from someone as strident as Walter Winchell or as bilious as Westbrooke Pegler, and of course, Broadway's darling, Damon Runyan. The most influential and the most devastating of columns against the Issei and Nisei were written by Walter Lippman. It was Lippman's columns, … [that] were most influential, I think, in impressing other political figures who were easily impressed when it came to the denial of constitutional rights … I am delighted, of course, to know that may of the young, the Sansei, affected as they were by the Civil Rights Movement of the 60s said to their parents, many of whom were understandably insecure and quiet because of the agony they suffered, "Speak up, why have you been silent?" But I ask, "Why has all of America been silent?" And I think these hearings have been a long time coming." ❄

*Bill Yoshino is the JACL Midwest regional director and writes from Chicago.*

# The Legacy of Redress Shapes How I Live My Life

As a young community leader, I feel empowered to fight for present day human rights issues because of lessons from the past.

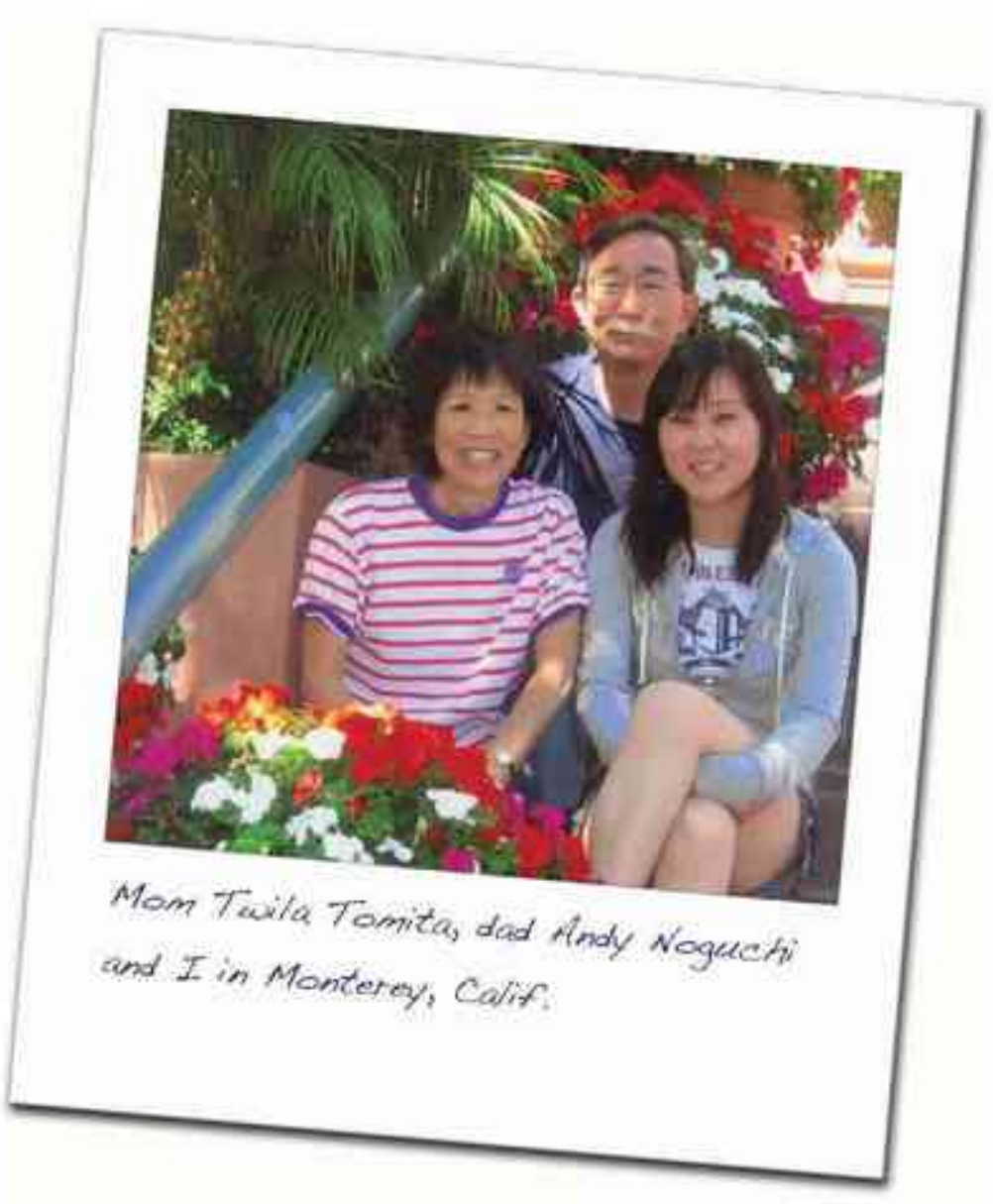
BY **ANNIE KIM NOGUCHI**



Annie Kim Noguchi *(third from right)* in San Francisco's Japantown.

So I've been sitting at my computer for two hours now alternating between writing this diary entry, obsessively checking Facebook, and munching on leftover Halloween candy. For someone who never seems to shut up, I find my fingers strangely still.

I guess it's because I've been trying to think of something really clever to write about, an angle that will move mountains and start revolutions. But you know what? This is not meant to be revolutionary. Diary entries are meant to be honest and truthful and sincere, right?



Mom Twila Tomita, dad Andy Noguchi and I in Monterey, Calif.

And so rather than writing a manifesto, I'm just going to speak from the heart, and explain why Redress is important to me and how and why I find myself continuing a tradition of activism that I learned from my family and from my community.

I can't remember when I first learned about Redress — it's something I've always been aware of. I guess while I was being potty trained and taught to brush my teeth — not just rub some toothpaste on them with my finger — I was also learning invaluable lessons from my parents as well.

However, knowing about Redress and understanding how Redress has affected my life are two different processes. It has only been in recent years that Redress has become more personal to me. Not really because of any specific event in my life, but as a result of my beginning to grow and appreciate all of the battles fought before me that gave me the privileges that I have today.

Like any young person, as I began to grow up I found myself trying to understand what motivates me and what kinds of decisions I want to make. Involvement in organizations like the JACL, taking Asian American Studies courses, and working in Japantown this past summer has helped me to become involved in the community and understand how the past actually affects me today.

I've also begun to realize that my community's past is not simply a passive history of things just happening — it includes events forced upon a group of people and how they responded in turn, creating the lessons and legacies that exist today.

In learning about my history and drawing inspiration from the Redress Movement, I began to realize one of the biggest privileges given to me was the privilege of being able to choose whether or not to be active. Because of the battles that my family and my community fought before me, as a young Japanese American I have the privilege of being able to choose whether or not to be motivated by my history. The generations before me fought to sur-

See NOGUCHI/Page 68

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# Cast: Sgt. Kaz Masuda, Gen. 'Vinegar Joe' Stilwell and President Reagan

**Drama: *P.C.* Clipping Stars at the Signing**



General Joseph Stilwell places Kazuo Masuda's medal on sister Mary Masuda. Looking on are parents Tamaki and Gensaku Masuda and brother Mutsuo Masuda.

*"The West bought an awful big hunk of America with their blood. You've damned right those Nisei boys have got a place in the American heart — now and forever."*

— General Stilwell

By HARRY K. HONDA

In 1991 I was the *Pacific Citizen* editor covering the National JACL Convention in Seattle at the University of Washington. On Aug. 9 we'd learn that President Reagan was going to sign HR 442, the Redress bill, the following day. The announcement aroused the JACL convention to new heights.

The national board was going to send representatives to witness the signing. And I was tasked to cover the historic signing. I had asked Bill Hosokawa (my mentor) if he would take my place. "You should go," Bill asserted.

And so it was, ten of us took the "red eye" on Delta Air Lines from JFK to Chicago, then changed planes to land at Washington National. There was time to freshen up at Pat Okura's home in Bethesda and a Hokkaido lady drove Pat's sedan to greet us at the airport.

Imagine me of no experience who has a car. I don't remember who all occupied the back seat except for the late Gerry Hashida who cautiously let us my lap. But I was worried if the police would stop us overloaded passenger car on the highway. But that didn't happen. Bethesda must be about 30 miles from the airport.

The signing ceremony was planned for the Rose Garden at the White House and a sizable number of local area Japanese American attendees had been cleared by Secret Service, only to be disappointed when the signing ceremony was moved to a key auditorium in the Old Executive Office Building. The day was extremely hot and humid. (Every time I drive by the Executive Office Building, I still say up to grateful memory.)

Arriving at the hotel, I met Ex-Chief from the West Coast who was out at the Seattle convention. Met with Lawrence Tritten and Mitt Iwanaga. But the man with the most stories was Dr. Joseph Grew, who was the Ambassador to Japan when Pearl Harbor was attacked. Dr. Grew was a guest speaker at the Seattle convention. He was a very kind man and I had the opportunity to meet him and his wife.

### A December 1945 *P.C.* Clipping

Before the President sat down at the table to sign the bill, he greeted the crowded room. What he said is in "Achieving the Impossible Dream," now illustrated by Mitsi Kihara Bentley, reads: "The Signing of HR 442," p. 395.

What Reagan said that truly amazed Mary Ehrlich at the signing came when mentioning Ben Ochi for sending him a clipping from the *Pacific Citizen* dated Sgt. Kazuo Masuda (Co. F) who was named for a Distinguished Service Cross, the Army's highest award for bravery. Mr. Ben was mentioned, but the *P.C.* (Dec. 21, 1945) had six photographs filling the front page and a 22-column-inch story on page 3.

Orville Sibley, in his "Americans' Story of the 442nd Combat Team" (1946), reported Sgt. Masuda received "the greatest single exploit" of the 442nd in northern Italy during their first month in combat.

Masuda and his squad at a base plate for a 60-mm. mortar hike, single-handedly fired the piece for 12 hours throwing back two 1-ton counterattacks. He never left his observation post except crawling back 200 yards through heavy fire for more ammunition. This happened July 4, 1944. (The 442nd first engaged the enemy on June 22, 1944.)

Fifty-two days later (Aug. 24), Masuda volunteered for a night patrol that along the Arno River to spot where the enemy forces might be. He and seven scouts crossed the river and, [illegible] gun nest and wiped out them. The two were with him returned with valuable information. For his gallantry, Masuda was awarded the Distinguished Service Cross.




*"Mr. and Mrs. (Gerardo) Mineta just as one member of the family of Americans speaking to another member, I want to say for what your son Kaoru did. Thanks."*

—President Ronald Reagan

Tech. 5 Kaoru Masuda (pictured, left) at Camp Shelby in 1943.

### Gen. Stilwell's Words Recalled

Army Air Force Lt. Ronald Reagan in Hollywood and Gen. Joe "Vinegar" Stilwell in Washington called to Santa Ana on Dec. 8, 1941, to present Sgt. Kaz Masuda's DSC award posthumously to the Masuda family in front of their farm known as Tulare Camarillas that precipitated their previous arrest in Marjorie Dean's "Military Lives Now: the Sites of the 100th and 442nd" (1993).

In May 1943, Mary Masuda, eldest daughter in the family, returned from Gila River Relocation Center to check out the situation about their farmer home in Tulare (now Pixley, Valley). She was told by the landlord and local farmers to keep out.

Dear wrote: "Many of our community harassed by death threats. The local police cut by doing nothing. Masuda's two brothers were still in the service. On receiving Lulac military affiliation brought General Stilwell, who had been active in the China-Burma-India Theater, to honor Sgt. Masuda."

### Reagan's Ashkhazi Remarks

General Stilwell's remarks carried in the "Old Bread Up" newsletter, were recited by Reagan at the Santa Ana Padres rally to honor Sgt. Masuda. "The Nisei brought an added big break of America with their blood. We're damned right those Nisei boys have got a place in the American heart — now and forever."

And Reagan added: "Stilwell has evoked into the realm of a teacher all of our color. America holds magic in the world, the only country and mankind on earth, but on a way — an ideal. Will as spite of, but because of our polyglot background, we have had all the strength in the world. That is the American way.

"Mr. and Mrs. (Gerardo) Mineta just as one member of the family of Americans speaking to another member, I want to say for what your son Kaoru did. Thanks."

### More Remarks of the General

Sgt. Masuda (father Isamu U.S. native Lucy Kaibara's father) also remembered the conversation he had with General Stilwell, who expressed his outrage at the treatment that Nisei failed in California.

"We cannot allow a single injustice to be done Nisei without defeating the purpose for which we fought the whole war. ... If a Nisei soldier ought to have a pack and rifle, Army Nisei we are very hurt by community picking on innocent Nisei kids or as any way die, concerning against Nisei, we ought to hang Nisei now the head with a jack rope, and I'm willing to be the charter member of such a club."

(Bill Houghton, "Nisei Legends," pp. 308-09.)

Today, besides a Nisei VFW post in Garden Grove bearing Sgt. Masuda's name, there's a new elementary school in Orange County named after Kaz was born.

Yet, there is more!

### MIS's Yankee Samurai Exhibit

Hardly evident three days at the retirement for the Los Angeles Times, one of the first Japanese language instructor of the Military Intelligence Service Language School (MISLS), to the National Japanese American Historical Society in San Francisco, which created the "Yankee Samurai" museum exhibit with a country first. Soul of the Pacific Army Museum in 1991 to tell the story of the 4,000 Nisei who trained at the MISLS.

A year later, the Yankee Samurai exhibit, telling also the story of the 100th and 442nd Infantry, opened at the Los Angeles County Museum. Dr. Roger Daniels, director of the Smithsonian's National Museum of American History, came to see it and highly impressed immediately asked it to be in Washington in 1944. Better yet, he recommended it be sent as the Smithsonian's contribution to the bicentennial celebration of the U.S. Constitution in 1987. The idea was enthralling but congressmen, aides, veterans and private citizens protested.

For five years, the Yankees hits on the House of Representatives but died in committee. In 1990 the bill was introduced as HR 442 and with over 100 cosponsor it was passed on Sept. 27, 1991. Two weeks followed, and an illustrated "Yankee Samurai" exhibit, now named "A Mark Protect Ukiah," opened at the Smithsonian Oct. 3, 1992 (see Mikio Sumida-Bertrand's "Achieving the Impossible Dream," pp. 313-317).

All the books produced HR 442, the Justice Department, OMB and thousands of letters to the White House objecting to redress. Ellison credits a folk-raising personal letter to the president from Nisei Masuda Ono of the Santa Ana Monday. Her letter included newspaper clippings of an event that occurred in December 1941 when a general (Stilwell) and a young actor (Reagan) posthumously served the DSC Stilwell to her brother Kaoru.

June continued to speak and write how great Ronald Reagan but modified her family to return to their farm and work as plans. The redress bill was signed on Aug. 10, 1988. ■

*Stanley K. Hanzo is the Pacific Citizen editor emeritus.*



On furlough, Kaoru Masuda visits his parents and family at the Jerome Relocation Center during World War II.

# My Redress Journey

**From an 8-year-old Amache internee to an activist of the historic Redress Campaign, the lessons of JA history have given me compassion for those who suffer injustice.**



**By PHIL SHIGEKUNI**

My journey to redress activism began when, at eight years of age, I, along with my divorced mother and older sister, went first by bus to Santa Anita, then six months later to Amache "Relocation Center" in Colorado.

I retired 14 years ago after spending 35 years as a high school counselor in Reseda, a suburb of Los Angeles. During this time I often spoke to classes about my wartime experience in camp. Students would frequently ask how I and other Japanese Americans could accept such an injustice so passively. After some reflection, I explained to them how "gaman" and "shikataganai" were useful Japanese cultural traits that allowed us to survive the experience. Over the years, however, the young people forced me to consider my American side which had to do with standing up for one's rights.

The Civil Rights Movement of the 60s was a source of increased awareness. Martin Luther King called on America to make good on its pledge of equality and justice for all. The catchphrase, "black is beautiful", caused me to ponder my identity as a Japanese/Asian American. My camp experience coupled with growing up during the hate-filled, anti-"Jap" war years had taken its toll on my self-image.

In 1948, our family bought a house in the Seinan area of Los Angeles. The house was located on the border of a color line, enforced by a restrictive covenant in the deeds of homes in white areas preventing them from being sold to minorities. I have a vivid memory of this elderly white man in an undershirt who went door to door seeking signatures on a petition which would force us out of our home. Fortunately, due to the work of Supreme Court Justice Thurgood Marshall, (formerly a NAACP attorney), the restrictive covenant was ruled unconstitutional, thus erasing the color line and allowing us to remain in our home.

Upon being elected president of our San Fernando Valley JACL chapter in 1974, member Paul Tsuneishi and I scheduled a reparations (as it was called then) panel. About 200 from all over Southern California attended the event in April 1975. Although the sentiment to go forward with redress was mixed, we decided to form an independent redress organization later named EO 9066 inc., headed by Paul. We circulated questionnaires at community events and staged testimonial dinners honoring such men as Gordon Hirabayashi, Wayne Collins Jr. and Rev. Herbert Nicholson. The questionnaires revealed a strong sentiment in the community for individual payments to those interned.

In 1976, I served on a redress committee called together by newly elected National JACL President Clifford Uyeda. Redress Chair John Tateishi ably lead the committee to accept the recommendation of Sen. Daniel Inouye to petition Congress to pass legislation forming a presidential commission empowered to hear testimony from former internees in various cities across the country. This commission allowed for the releasing of long repressed feelings as well as uniting the community.

At a meeting of the redress committee in late 1978, it was proposed to initiate a Day of Remembrance to be held on or close to the date of the signing of the executive order which authorized the internment. The purpose of the event was to support redress by annually keeping the incarceration in front of the community.

I called on the Manzanar Committee headed by the late Sue Embrey to help organize the event. The first L.A. Day of Remembrance was held in front of the old Nishi Hongwangi Temple, which was one of the places where JAs gathered to be bused to Santa Anita, and adjacent to the, later to be established, JA National Museum. Mayor Bradley was there to present a resolution and Warren Furutani said a few words after singing a song he had written for

See SHIGEKUNI/Page 68





Phil Shigekuni was just eight years old when he and his family were sent to the Amache internment camp (*pictured above*). His experiences propelled him in his fight for Redress during the 1980s. The photo at left was taken of the author in front of his house in 1980, during the midst of the historic campaign.

*If I were to stand before Supreme Court justices to argue for Fred Korematsu's* coram nobis *case …*



# BEYOND THE BOUNDARIES OF ZEALOUS REPRESENTATION

By BRANDON MITA

Before entering law school, I looked up to many grassroots community activists within the Asian Pacific American community in Chicago. Since attempting to make my way into the legal profession, I have additional inspirational individuals with whom I pull inspiration from.

Mr. Dale Minami is one of those individuals. Now, I do not pretend to know the mind of an impeccable attorney like Dale Minami. However, as a person who has tremendous admiration for the work he has undertaken on behalf of a grateful community, I want to honor him by attempting to write this article.

I have to say that since entering Howard University School of Law nearly one and a half years ago, I've learned a tremendous amount about perseverance, dedication to just causes, and my capacity as a social justice advocate. I say capacity because in an adversarial system, it's difficult to dissociate oneself and one's emotions from the client one is working with.

When legal ethics state that one must zealously represent one's client, the line between mere representation and proactive advocacy is a blurry one.

*Coram nobis*, from the Latin "in our presence" or "the error before us," is a petition to the court to rectify "an error of the most fundamental character" in order to achieve justice for a person that was wrongfully convicted of a previous crime. One of the most famous cases concerning a motion for a petition of *coram nobis* was *Korematsu v. United States*, 584 F. Supp. 1406 (N.D. Cal. 1984). In January 1983, Dale Minami and Peter Irons filed a *coram nobis* petition in the San Francisco Federal District Court.

In what ultimately led to the overturning of the U.S. Supreme Court decision of 1942, which convicted Korematsu of violating Civilian Exclusion Order No. 34, a community was able to let go of the pain and be free from the shackles of shame. Korematsu's *coram nobis* petition was granted, and finally, after 40 years of hands interlocking to brace against the wind, the *coram nobis* decision was one of the first dominoes in a series that culminated in the Redress Movement.

As a future attorney who desperately wants to serve his community to the best of his capacity, I stand in amazement at the sheer magnitude this case held for our community. I know that if I were to be placed in a similar situation as Mr. Minami — if I were asked to mount a challenge to a decision that was the epicenter of our community's anguish for well over 40 years — it would be difficult for me to dissociate my emotions and treat Korematsu as any normal client attempting to seek justice for a wrong committed.



*'Most men would have crumbled under the pressure to prevail when the stakes are so high.'*

— **Brandon Mita**, about Dale Minami *(right)* with Fred Korematsu during his *coram nobis* case.

I would have thought about the endless amount of time we waited for our redemption as a people.

Treated as enemies in the land of their birth, Korematsu and Gordon Hirabayashi believed in our basic principles of liberty and justice for all, only to have the U.S. government invalidate them as citizens and as loyal Americans. In cramped prison cells and in dusty barracks, they felt the sting of abandonment by their country. For such an undertaking, it would require more than zealous representation, but an unassailable determination and flawless rhetoric.

The decision to pursue a *coram nobis* petition remains an important step and should never be forgotten within the pages of the Redress Movement. The Hirabayashi and Korematsu decisions are a dangerous precedent of giving our government nearly unquestionable authority to use racial classifications as a justification to exclude persons during wartime.

As seen within the district court opinion, the government admitted to withholding information from the courts in 1942. Instead of supplying a solid factual framework of the state of persons of Japanese ancestry during World War II, the U.S. Supreme Court heavily relied its ruling on skewed facts from the DeWitt Report.

Hence, the gravity of the decision to overturn Korematsu's conviction was not simply to rectify the wrong committed against one individual, but rather, it was to provide the missing pieces to a puzzle left unsolved for over 40 years.

The *coram nobis* decision remains an astounding feat in American history, in law school classrooms, and in the hearts and minds of our community. As a Japanese American, I have high expectations of being as outstanding a litigator as Mr. Minami. Most men would have crumbled under the pressure to prevail when the stakes are so high. In the end, the testament of strength within our community is due to Mr. Minami and the many others that sacrificed to see Redress through.

I pray that my generation will be just as strong to ensure the tree of liberty continues to bear fruit for all persons who choose to take shade underneath it. ❋

*Brandon Mita is in his second year at Howard University School of Law in Washington, D.C. He is also the current JACL National Youth Representative and a member of the Washington, D.C. and Chicago chapters.*

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It is the soldier, not the reporter, who has given us freedom of the press.

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It is the soldier, who salutes the flag, who serves beneath the flag, and whose coffin is draped by the flag, who allows the protester to burn the flag.

~ Father Dennis Edward O'Brien, USMC




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# Dear Diary: Redress Isn't Over Yet

Twenty years after the Japanese American community celebrated its Redress victory, Japanese Latin Americans are still waiting for their justice.



PHOTO COURTESY OF SAN FRANCISCO HISTORY CENTER, SAN FRANCISCO PUBLIC LIBRARY

Italian, German and Japanese residents of Latin America leaving a temporary internment camp in the Panama Canal Zone to join their male relatives in U.S. internment camps on April 7, 1942.



**By GRACE SHIMIZU**

I can't believe 2008 is almost over. Time is speeding by and I've been feeling closer to the edge just trying to live life with all the family, financial and health challenges. But with Obama's election, I can taste the hope for change that has swept the nation and around the world. Who would've thought, in our lifetime! Yes, I am genuinely hopeful and regaining energy. And my expectations are rising … for everything, including finally closing the chapter on WWII Redress.

Looking back on the long road to Redress which both Japanese Americans and Japanese Latin Americans (JLAs) helped to build, I know to not let expectations get too high. We've felt the pain of remembrance while testifying at the commission hearings in 1981, the surprise and exhilaration at the passage of the Civil Liberties Act of 1988, and the anticipation as we filled out the redress applications in the early 1990s — followed by the wound of exclusion from redress.

The disgust for the Department of "Justice" as it actively fought the JLAs in the courts. Then the bittersweet settlement of the *Mochizuki* lawsuit in 2000. The fear of betrayal when there wasn't enough funds to make good on the $5000 compensation payments and the relief when additional monies were finally secured. The disillusionment from four other law suits as JLAs learned we could find no justice in the U.S. courts. The hope when our redress petition was accepted by the Inter-American Commission on Human Rights (a body of the Organization of American States) in 2003, whose ruling we still await.

The hope when comprehensive Redress legislation was introduced in Congress followed by discouragement as it stalled in committee from 2000-2005. And hope, again, when the JLA commission study bill was introduced in 2006, followed by disappointment when the Judiciary Subcommittee hearing on the bill was cancelled this year.

The frustration of unfulfilled expectations. The slaps in the face back to reality. Decades of ups and downs, and we're still here.

I can understand why the U.S. government would want to close the chapter on WWII internment and Redress. But passage of the CLA and completion of a 10-year government Redress program did not signal a victorious end to the fight for Redress. Those historic accomplishments mark key junctures or stages in the Redress struggle which still continues.

To better understand the significance of these accomplishments, we need more discussion and assessment of how the CLA was implemented; who received and who was deprived of Redress; and its impact on the Nikkei community and the nation, especially our elected officials. And what do our Redress accomplishments and government accountability mean when we realize that what happened to our Issei as "enemy aliens" is being repeated today in other communities, with even more severe constitutional and human rights violations under the "War on Terrorism," both domestically and internationally.

And we must not forget the hundreds of JAs who have been denied redress because they were born in camp after an arbitrary cut-off date for eligibility, or they were Issei or Nisei adults when they were coerced to participate in the hostage exchange, or they suffered violations of their constitutional rights other than incarceration.

We must not forget the broken promise of $45 million in public education and research funding that the U.S. government still owes the American people. The educational mandate of the CLA has not been fulfilled.

We must not forget the 20,000-plus

See SHIMIZU/Page 69






# Recognizing Our Privilege, Standing on the Shoulders of Community Heroes

***'Remembering' is not about celebrating or congratulating, it's about helping our brothers and sisters of other communities move forward.***

**By CRAIG ISHII**

The year 1988 marked the passage of the Civil Liberties Act, which finally recognized the struggle and racism that plagued a generation. Redress was a catharsis for the community, a closing of an unspoken episode and the birth of a new activist chapter for our community. Now in 2008, we mark 20 years after the passage of that act.

The first thing that comes to mind when I think about that campaign is not its victory, but its ramifications for today. They say, "You, as the next generation, stand on the shoulders of the people and the leaders that came before you." I believe this is probably one of the tritest and overused statements in our country today.

And although, in its essence it's true, the question should be: What do we do with the legacy of those who came before?

I was asked to write this article like a journal entry; to let my deepest thoughts on Redress flow from my head to the paper. But the more I thought about Redress and the celebration of its passage, the more I became critical of our community and realized that I didn't want to write about the great victory of Redress. That's already been written.

Instead, I wanted to write about why our community needs to address its growing complacency and move into the future. Although our people aren't completely comfortable with the idea, this is a future that is not just Japanese American, but one that is Asian and Pacific Islander, Latino, Black, White, Lesbian, Gay, Bisexual, Transgender, Queer, Straight and so on.

"Remembering," to me is not about celebrating or congratulating, but is about recognizing our privilege as a community that has achieved what it has. It's about helping our brothers and sisters of other communities move forward.

I write this article two days after the excitement of the election of Barack Obama to the highest office in our country and also the passage of California's Proposition 8 barring same-sex marriage. As I stood listening to Obama's acceptance speech, three sentences caught my attention. He said, "This victory alone is not the change we seek. It is only the chance for us to make that change. And that cannot happen if we go back to the way things were."

This is indicative of the bittersweet victory that was achieved on that evening, because although Americans seemed to overwhelmingly support the idea of change, the ban on same-sex marriage in Arizona, Florida and California — as well as some close votes on other key state propositions and amendments — showed that people are hesitant when it comes to actual change.

Whether people are angry with me for writing this or not, I stand by my word. The JA community is a privileged and increasingly complacent community. We celebrate our victory in Redress without talking about what's next. We pat ourselves on the back while some people still can't marry, some can't get full access to health care, and while first generation communities are still being denied basic civil rights.

We stand on the shoulders of our ancestors and "remember" everything they fought for, but don't act.

But after this historic presidential election, I can't sit here and complain without putting my faith in hope and the words, "Yes, we can." In his closing words, Obama stated:

*"This is our time ... to reclaim the American dream and reaffirm that fundamental truth, that out of many, we are one; that while we breathe, we hope. And where we are met with cynicism and doubts and those who tell us that we can't, we will respond with that timeless creed that sums up the spirit of a people: 'Yes, we can.'"*

Our community is capable of being passionate and capable of effecting monumental change. I see it every day as I work for JACL and interact with community leaders who have transformed Asian Americans for the better. I see it in the JACL staff, the National Director Floyd Mori, and the Pacific Southwest District — it's the hope and the impetus for change. I see it in my family and my sister, whom I love very much, this potential for change.

So in celebrating the 20th anniversary of Japanese American Redress, let us embrace the hope of passion and change — and act on it. Because in the end, it's not about any single one of us, it's about the future of our community and ensuring that our community takes our legacy and implements it in the right way. ❋

*Craig Ishii is the regional director of the JACL PSW District.*








1. Craig Ishii (*right*) takes part in a Students First! rally.

2. The writer with his parents and sister.

3. Speaking at the recent Manzanar Pilgrimage.

# A NCRR Redress Diary

**NCRR was formed in 1980 to fight for redress and an apology for former internees. Today, the group continues to fight for justice.**









Kay Ochi (left), NCRR co-chair, speaks at a recent event at the Japanese American National Museum.

In addition to its history of fighting for redress and reparations, NCRR continues to fight for justice including the rights of unionized hotel workers.




## By KAY OCHI

The Nikkei for Civil Rights & Redress (NCRR), formerly known as the National Coalition for Redress/Reparations, joins the community in acknowledging the 20th anniversary of the signing of the Civil Liberties Act of 1988 (CLA) and celebrating the community's victory. The signing of the bill on Aug. 10, 1988, was a truly amazing historic event with tremendous ramifications. NCRR, an all-volunteer grassroots organization, was fortunate and proud to be an important part of this history.

Taking time from the usual work-a-day schedule to reminisce about the Redress campaign is full of delights and poignant memories. These are just a few of my thoughts and remembrances.

### Redress is Not Over!

The campaign for Redress has spanned three decades and still continues for Japanese Latin Americans and others who have not yet received equitable redress. The Redress Movement is not over! Get an update about the continuing campaign at: www.campaignforjustice.ja.org. Contributions can be made to: Campaign for Justice, P.O. Box 1384, El Cerrito, CA 94530.

Our community's victory is not complete until the government provides equitable redress for all JLAs who suffered terribly during World War II.

### Thanking the Nisei

In reflecting about the early days of the Redress campaign, I pay tribute to the Nisei who provided the leadership and heart to inspire and motivate so many of us. Most Sansei had not been falsely imprisoned by our own government, and we knew so little about "camp".

At a time in the early 80's when many community folks said, "Don't make waves . . . this will never happen," others simply said, "Thank you for doing this." Two Los Angeles Nisei who were critical in NCRR's work were Bert and Lillian Nakano. The Nakano's were articulate, passionate and generous leaders of NCRR. Their work, especially in the early 1980s, was so important to our group's direction.

At NCRR's Founding Conference in November 1980, Bert stated: "As I stand here and look around today, I feel that we're in a very exciting and significant period. Issei, Nisei, Sansei, newcomers and other nationalities, all coming together to build a nationwide movement for Japanese American Redress."

He further reminded the crowd, "We know our struggle will be long, and that's why we can't afford to lose any more time. Already, many of our Issei and even Nisei are gone. Forty years for justice is too long. Japanese people unite! Justice now, reparations now!"

Another Nisei, Dr. Gordon Hirabayashi, was the keynote speaker of the conference. He encouraged Nisei and Issei to speak out at the upcoming federal commission hearings.

"Those who have direct information on what took place have an obligation to speak out (during the upcoming hearings) and remind people of what happened, because American history has suffered some kind of amnesia about these particular events."

### The Los Angeles Federal

## Commission Hearings

The testimonies at the Hearings at the 1981 federal commission hearings were awe-inspiring. Their stories of fear, deprivation and humiliation caused by the forced removal and incarceration motivated us to take action to right the wrongs. Who will ever forget the reaction that Lillian Baker caused when she tried to rip the testimony out of Jim Kawamichi's hands! The security officers had to pull the two apart and escort Baker out of the auditorium. We knew that we were witnessing our history — a history being told after almost 40 years.

HCRR benefited from the participation and energy of many outspoken Nisei. Tom Shimada, a Nisei truck driver, was a strong voice within HCRR. During his long-distance routes he listened to late-night talk radio and heard anti-Japanese and anti-reparations sentiments. Because of his experience, he helped the commission to HCRR. It served to help gain some clarification to what we had to endure to educate others about the camps.

Another longtime HCRR member is Frank Abe, the writer/co-leader of the Heart Mountain Fair Play Committee. Abe spent 14 months at Leavenworth Penitentiary for counseling young men about their rights in regards to being drafted out of the camps. His courage, at a time when few spoke up or complained, has withstood the scrutiny HCRR members have given!

During the course of the Redress campaign, we met and worked with many other courageous Nisei. One in particular stands out because of her passion for justice. During the mid-1990s, I was one of many who received Michi Weglyn's late night phone calls to discuss her latest findings at the National Archives and to share information about the redress denial campaign. The multi-faceted package of photocopied historic data to HCRR in her search for the "smoking gun" that would prove government complicity in the firing of JA railroad and mine workers.

Weglyn, well-known author of "Years of Infamy," became a volunteer researcher for the JA railroad/mine workers and for the R. Ayr who had been denied redress. She devoted a tremendous amount of time and energy to help win redress and justice for those who were denied. The last note that she sent me before her death in 1999, ended with a simple statement: "Something must be done for the Japanese Latin Americans!"

## Congresswoman Barney Frank's Support

During the 1990s, HCRR lobbied in Washington, D.C. on behalf of R. Ayr in many occasions. At a high school assembly lobbying in D.C. for redress that we'd recently testified in, one of the dozens of meetings with members of Congress, one is particularly memorable. Congressman Barney Frank, D-Mass., was a staunch Redress supporter from the beginning. On one trip we actually got a meeting with the congressman and not just his chief of staff or aide.

When we arrived at his office, he was busy at work with stacks of paperwork all over his desk. During the visit, he hardly looked up from the work and just talked directly, "What can I do for you?" We asked him to send a "Dear Colleague" letter out to the congressional members to gain support for H.R. 442. He said, "Okay. Anything else?" We said, "Thank you. That would be great." It was, perhaps, the shortest meeting ever, but we got what we came for!

As we began to leave his office, I thanked him again and complimented him on a picture that hung near the door. It was the picture of three young JA boys standing behind a barbed wire fence and gazing out. All of a sudden, Rep. Frank recognized what he was doing. His demeanor dramatically changed. His voice softened as he said, "Bill Marutani gave me that picture. Did you know that Bill lost most of the hearing in one ear when, because he got sick in camp and didn't get the medical attention that he needed, he was a baby." He sighed and went back to work.

That spoke to Frank's empathy and the importance of Congressman Marutani's relationships within the Congress.

## DOR and Redress History at www.ncrr-la.org

During these three decades of Redress, there were so many media articles, documents and important events. In an effort to preserve this history, HCRR has expanded its Web site to include a Day of Remembrance Archives and a Redress Redress Archives. Partly funded by the California Civil Liberties Public Education Program (CCLPEP), the Web site organizes includes excerpts, hundreds of photos, news articles and other documentation of the community's Redress efforts.

The DOR Archives' home page features all of the Los Angeles DOR posters, postcards and flyers. Each piece was created by a community artist and donated to promote the annual event. Each year's DOR from 1911 through 2008 reflects HCRR's efforts in the campaign to win Redress.

The Redress Redress Archives takes HCRR's history from its Founding Conference in 1980 to its current work in support of other communities who have suffered from the violations of civil and constitutional rights in the name of national security, the excesses of presidential authority, and the targeting of ethnic and religious communities after the attacks of Sept. 11, 2001.

Please visit the HCRR Website (www.ncrr-la.org) and research the long, difficult and wonderful campaign for justice. ✦

*Kay Ochi serves as the co-chairperson of HCRR.*




*"In reflecting about the early days of the Redress campaign, I pay tribute to the Nisei who provided the leadership and heart to inspire and motivate so many of us. Most Sansei had not been falsely imprisoned by our own government, and we knew so little about "camp".*






Pacific Citizen/Rafu Shimpo, December 2008 23

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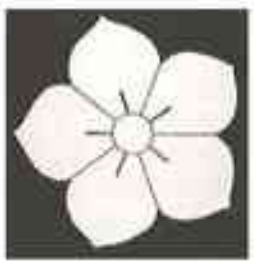


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Floyd Mori and his wife Irene *(left)* visited with his sisters Meg Kiriyama *(center)* and Selma Yagi at the JACL national convention.

# REDRESS: **A CONTINUING MOVEMENT**



Kusa Mori circa 1943 with her two youngest children Floyd *(standing)* and Steve.

In my native Utah, the formal beginning of Redress was established at the 1978 JACL national convention. From there, it continues to grow.

**By FLOYD MORI**

It was a cold February day about 25 years ago when my wife Irene and I decided to take a detour from our usual drive back from Los Angeles to Salt Lake City.

The diversion in our trip took us through the city of Delta onto the West desert of Utah to the site of the Topaz Relocation Camp. It was a very emotional arrival as we surveyed the skyline and imagined what it was like four decades earlier when 8,000 Japanese Americans inhabited this cold and desolate area. It was a culmination of developing a personal understanding of what relatives and family friends referred to as "camp."

When I was about 4 years old, I remember that our family was moving to a home further out in the countryside near Salt Lake City. Then relatives from San Pedro, Calif., came to live in the house that we had just vacated. In addition another family from Watsonville, who were also relatives, moved into an adjacent small house that was part of our new farm.

Part of family gatherings was the constant reference to "camp" by my cousins from California. I didn't have a clue what this really meant and didn't for many years afterwards. Even when all the relatives moved back to California in 1946, as a child I didn't know why they all moved back at the same time.

During their stay, we were very close and visited often, and it was always nice for me to go back to the old neighborhood where I was born. Camp was just a point of reference, and neither my relatives nor my immediate family explained to me what it was all about. Of course, my primary education made no reference to the camps, even though there had been a camp actually located in Utah where I was educated. It was a shameful part of history for everybody who was touched by the experience and was an experience that few wanted to remember.

*'My oldest brother, who was a warrant officer in the Counter Intelligence Corps during the Occupation of Japan, was killed in an airplane crash and returned home in a casket.'*

Growing up, going into the Military Service, serving a church mission in Hawaii, and continuing my college education at Brigham Young University brought me little insight into the matter of "camp" as referred to by my California relatives.

The specter of being perceived as a for-

eigner and often mistaken for the "enemy" was an experience that I did not avoid. Certainly there was shame and embarrassment when I went to movies as a child and saw the Japanese depicted as they were. I couldn't understand why people could even imagine that I was one of "those."

This was particularly perplexing in that two of my older brothers had joined the U.S. Army and were serving this country. My oldest brother, who was a warrant officer in the Counter Intelligence Corps during the Occupation of Japan, was killed in an airplane crash and returned home in a casket. This was a confusing and difficult circumstance to understand as a young child.

My parents, much like Issei anywhere, made it perfectly clear that I was not to shame the family and that I should work and study hard in order that I would not reflect badly on my brothers and sisters, who had preceded me and upheld the family name. I was given an "American" name, Floyd, when I entered the first grade and soon discarded the use of

*'Fairness is part of becoming an American rather than letting class and position determine your station in life.'*

Shiro, my Japanese given name.

I grew to disassociate with everything that was Japanese because my parents did in fact speak only Japanese and that placed me squarely in the middle of the enemy camp. The values of the Issei were firmly engrained into my behavior, but I did what I could to become part of the crowd and be "American."

The great lesson that I did learn in my childhood from my parents was that coming from humble roots, we had to be concerned for anybody less fortunate. And having been the brunt of bigotry, it helped me to be more empathetic to those who were dealt a bad hand. Fairness is part of becoming an American rather than letting class and position determine your station in life. While my personal social stature improved as I grew up, I had a tendency to stand up for the weak and to befriend the friendless.

Through college in Southern California and Utah, I began to get snippets of the total JA experience during World War II. Then actually moving to California to teach economics at Chabot College in the mid '60s, I learned more and more about what had happened and began my association with people who became strong advocates for Redress.

This also marked my deeper involvement in the JACL. I had been active in the Jr. JACL but that was strictly a social involvement. I attended the national JACL convention in 1976 in Sacramento and the 1978 convention in Salt Lake City, where the formal beginning of Redress was staged. While serving as a California state assemblyman during the late '70s, I worked closely with the JACL in developing support for the Redress Movement.

In 1978, I was able to pass one of the first state government resolutions recognizing Feb. 19th as a Day of Remembrance. During this time, I worked with state officials to designate Manzanar as a California State Historical Site. I followed the progress of the issue closely, which helped me to learn more about the experiences and circumstances surrounding the internment.

I attended two of the commission hearings held in California during the early '80s where I shed tears with many others as I heard story upon story of the personal hardships borne by the Issei and Nisei who were forced into the concentration camps during WWII.

Moving back to Utah in 1983 allowed me to witness a different kind of thrust by the JACL chapters there. Among others who were native Utahns like myself, I saw a more enthusiastic embracing of the spirit of the Redress Movement than they showed in 1978.

The grassroots letter writing and meetings held with the Utah congressional delegation became part of the standard operating procedure of the Utah chapters. This was amidst some grumbling and push-back by those who held that we shouldn't rock the boat and that the past should be left alone. The internment and Redress Movement was eventually adopted wholeheartedly by most of the Utah JA community.

There was an early activity that Irene and I encouraged during this time. We held the first Utah Day of Remembrance in our home with a humble beginning of a handful of people. We discussed the internment experience of WWII and showed a film about the evacuation and internment. This has grown to where the three Utah chapters now hold a joint Day of Remembrance, which has become one of the major JACL events in the state with hundreds of people attending each year.

There is an enthusiastic feeling in the JA community toward helping the public to learn about and to learn from the internment experience. The young are embracing the spirit of Redress.

The Redress Movement was not just then, but it continues to grow in terms of informing and educating the public about a regrettable chapter in our nation's history. ❋

*Floyd Mori is the JACL national director.*



# Time Capsules: Sharing Stories from the Historic Redress Movement



**Whether you played a direct role in Redress or were just a toddler, we all play a role in keeping this important part of our history alive.**

*'Whether we actively seek information about the Redress Movement from our family members and community or search for information indirectly through Google searches and research databases, it is important to remember that we are capable of preserving this important piece of identity as AAs.'*



By LISA HANASONO

Recalling the historical events surrounding the Japanese American Redress Movement is like opening a precious time capsule. Although 1988 may feel like yesterday, things were quite different back then. For instance, did you know that the average price of gasoline was only 91 cents per gallon? Movie tickets only cost $3.50. You could buy a U.S. postage stamp for less than a quarter, and the average price of a house was only $61,020. Our nation remained unaware of people like Barack Obama, Kristi Yamaguchi and Tiger Woods.

In the 1980s, people weren't addicted to their BlackBerries, iPhones and Facebook. Professionals didn't stand around the water cooler discussing the latest results on "American Idol" or the most recent break up on "Grey's Anatomy." Twenty years have passed since 1988. Although things are quite different today, there are some historical moments that must be preserved and shared. We must be careful to keep the memories of the Redress Movement alive today and share them with future generations.

## My Time Capsule

I am a child of the 1980s. I grew up with Cabbage Patch dolls, Rainbow Brite, and Care Bears. I religiously watched the television show "Inspector Gadget" and sang songs from "The Little Mermaid." Although I am currently a Ph.D. student, I was only six years old when the Civil Liberties Act of 1988 passed. While JA leaders were tirelessly advocating for redress, I was learning how to print my name as a first grader. At the time, I was too young to truly appreciate the historical milestone.

Today, I teach college students at Purdue University. My students were born during the 1990s. As children, they grew up with Barney the purple dinosaur and searched for Carmen Sandiego in classroom computer labs. They weren't even born when Redress passed. When I ask them to discuss the Redress Movement, many of my students stare inquisitively back at me and ask: "What is Redress?"

In my mind, their question urges us to address a larger concern. How can we keep the memory of Redress alive for future generations? Many of our nation's youth and young professionals (including my undergraduates) were born *after* the entire Redress Movement occurred. How can we preserve the powerful memories of Redress and push them back into our society's collective conscious? How can we relate the events from the 1980s to new generations of Asian Americans?

## Addressing Redress

Although the Redress Movement may be best known for its role in the Civil Liberties Act of 1988, its effects and implications ripple beyond legal and political spheres. To many, the Redress Movement shows how JAs can truly make a difference at the grassroots level. In the 1970s and 1980s, JACL members and other honorable organizations collaborated together and urged the U.S. government to make amends for the civil rights atrocities waged against Japanese and JAs during World War II. In some ways, the Redress Movement exemplified the power of the people and showed how people could successfully advocate for social justice.

Clearly, the Redress Movement is an important part of American history. How can we encourage people to commemorate this monumental moment? I truly believe the answer is through communication. We need to keep the stories of Redress alive and share them with our loved ones. Whether you were one of the movement's leaders or an ordinary citizen, I urge you to take a moment during the holiday season to share stories about the Redress Movement with your family members and friends.

Open your 1980s time capsule and reveal its precious contents. What was your role in the Redress Movement? How did the Civil Liberties Act of 1988 come into fruition? How did it affect your family? How are the struggles of the Redress Movement similar to struggles of social movements today? Simply sharing your perspective with loved ones can help keep the memories of the Redress Movement alive.

In addition, I believe that members from my generation need to take a more active role in uncovering memories about the Redress Movement from our parents, grandparents, and JA community leaders. Although we may not have been alive during the internment period — and some of us were not even born during the Redress Movement — these moments are part of our unique cultural heritage and continue to affect us today.

Whether we actively seek information about the Redress Movement from our family members and community or search for information indirectly through Google searches and research databases, it is important to remember that we are capable of preserving this important piece of identity as AAs.

## Sharing Our Time Capsules

During the last 20 years, our society has undergone many massive transformations. We have forged into the digital age and become virtually dependent on new technologies like cell phones, GPS devices, and Google maps. We have ventured into a new age that embraces globalization, multiculturalism, and Starbucks coffee.

Despite these changes, the need to commemorate the monumental Redress Movement remains the same. This holiday season, I encourage you to open the time capsule and share stories about the Redress Movement with your loved ones.

*Lisa Hanasono is currently a Ph.D. candidate at Purdue University. She is the Midwest district representative on the* Pacific Citizen *editorial board.*



JACL LEC: (L-r) Mae Takahashi, Mollie Fujioka, Jerry Enomoto, Cherry Kinoshita and Shig Wakamatsu

# OUR ORGANIZATION'S SHINING MOMENT

By JERRY J. ENOMOTO

When President Ronald Reagan signed the Civil Liberties Act of 1988 — commonly known as the "Redress Act" — it rewarded years of dedicated work by the JACL and its supporters against great odds.

The Legislative Education Committee (LEC) was the JACL's lobbying arm in the Redress campaign.

When the first chair, Min Yasui, passed away, I succeeded him as chair.

Today we celebrate the 20th anniversary of that momentous achievement. When looking back over my many decades of JACL membership, it is not difficult to regard the successful fight for Redress as our organization's shining moment.

Many of us were not optimistic about the chance of success. But thanks to the foresight of a few leaders (the late Edison Uno of San Francisco comes to mind) who urged the JACL to pursue aggressively the fight for Redress, we prevailed.

The Legislative Education Committee (LEC) was created as the JACL's lobbying arm in the Redress campaign. When the first chair, Min Yasui, passed away, I succeeded him as chair. I believe that the success of Redress was due to many factors, not the least of which was the record of Nisei soldiers in Europe and Asia.

The political leadership and influence of Sens. Daniel K. Inouye and Spark Matsunaga and Reps. Robert Matsui and Norman Mineta was critical. Very important was our ability to merge all these factors into a community network coordinated by the LEC.

Lobbying is an expensive proposition. Operating on a shoestring, we raised over $700,000. The effectiveness of LEC lay mainly in its ability to coordinate the network of chapters nationally in a focused legislative effort. Critical to our successful legislative success was the bipartisan support we enjoyed.

Let's reflect a moment on the lessons that we can learn from history. I was proud of the fact that when recent events placed our Muslim brothers and sisters in danger of being victims of similar injustices, we spoke up against such reactions.

Who should get credit for Redress? Many deserve a piece of it. What cannot be overlooked is the influence and leadership role played by the JACL.

Finally, I believe that our experience as first victims and then victors in the Redress fight places a greater responsibility to be alert to injustice whenever and wherever it arises and fight against it.

When I recall my experiences as the LEC chair, I remember the many friends and colleagues who worked so hard, despite the odds, and especially those who have passed on. Rather than offend by omission, I have mentioned no names, with the hope that such individuals will be duly recognized in another place at another time. ❋

*Jerry Enomoto is a former JACL national president and former chair of the JACL LEC. He is also a retired U.S. Marshal.*



With Congressman Mike Honda



Meeting President Bill Clinton!



Speaking at a community function in 2000



A 1980 meeting of past JACL national presidents in San Francisco, Calif.

# Arizona

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Our Chapter celebrates it's 75th Anniversary in 2009
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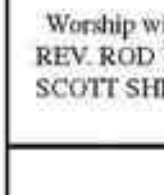
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# Continuing the Fight for Redress and Justice

**The Yonsei and Gosei may not have been around during the Redress Movement, but we have the drive and motivation to continue the legacy of fighting for justice.**



NIKKEI STUDENT UNION REPS.—(*l-r*): Nicole Young, Tomomi Amakawa, Yo Miyamoto, writer Stacy Iwata, and Junna Murakawa.

**By STACY IWATA**

"What to write, what to write …"

It was a cool autumn afternoon in La Jolla, California. The sun was shining and there was a light breeze that gently shook the bright red leaves on the nearby trees. Of course, I, a senior at the University of California, San Diego with hopes of graduating in June, paid absolutely no attention to the natural beauty surrounding me as I was racing frantically to my Japanese language class on the far end of the gargantuan campus.

After a good five to ten minutes of marathon walking, I made it to my classroom. I looked at the clock to check if I was late: 1:55 p.m. Score! Five minutes to spare. With a sigh of relief, I sat in an empty seat next to the window, set my backpack down next to me, and took the time to catch my breath. My eyes drifted toward the window overlooking the east side of the campus and my mind slowly began to wander. "What do I have to work on tonight? … Oh, that's right. I have to write that article about the Redress Movement."

A wave of anxiety crashed down upon me as I struggled to think of a topic worthy of being published. After all, the Redress Movement was back in 1988, when I was only two years old. To further complicate things, as a Gosei I was considered to be pretty far removed from this monumental part of American history.

"Gosh, compared to the people that actually *participated* in the movement back in '88, I have absolutely nothing!" I thought to herself. "They fought for something for a long time and accomplished their goal, leaving their mark on history in the process. Compared to that, what have *we* done? What are *we* fighting for? Are there any parallels that I can draw between then and now?"

Then, it hit me. Cue in the cheesy image of an old-fashioned light bulb suddenly becoming bright hovering over my head.

I slowly twirled my hair in my fingers and began to smile. Thoughts about the Little Tokyo Day of Remembrance back in February ran through my mind. I laughed as I recalled how nervous I was speaking in front of a large room full of people (including a well-known celebrity) about my involvement with the Nikkei Student Union and spreading awareness of Japanese American culture and history. I remembered emphasizing the significance of making a difference through everyone's collective efforts via activism, teaching or through word of mouth to ensure history doesn't repeat itself.

Suddenly, I stopped twirling my hair and looked at the clock. It was 2:00 p.m., but it was pretty clear that the professor wasn't going to begin for another five minutes or so. Sweet! More time to think and brainstorm.

I sank back into my chair and looked up at the ceiling, allowing my thoughts to drift back to the Day of Remembrance in Little Tokyo. I fast forwarded through my speech and suddenly remembered that this event was my first exposure to the Campaign for Justice: Redress Now for Japanese Latin Americans movement. I recalled that after hearing the speech and learning about the campaign itself, I thought, "This is like Redress for the 21st century!" (Since then, I have tried to stay involved with the Campaign for Justice.) Yes, this is definitely something that the younger generation is fighting for, something that is similar to the fight for Redress over 20 years ago.

Smiling, I knew that the passion and drive found in the leaders of the Redress Movement can be found in my generation. I knew that the fight for Redress over 20 years ago plays a huge role in the fight for Redress for Japanese Latin Americans today. I knew that I at least had *something* to talk about in



*'I laughed as I recalled how nervous I was speaking in front of a large room full of people (including a well-known celebrity) about my involvement with the Nikkei Student Union and spreading awareness of Japanese American culture and history.'*

Stacy Iwata with George Takei at this year's Little Tokyo Day of Remembrance at JANM.

See IWATA/Page 69

# Continuing the Spirit of JA Redress

***Whether its human rights or marriage equality, I hope everyone joins me as I spring into action to move this country one step closer to equality.***



Writer Leilani Savitt (*bottom row, left*) with her family.

**By LEILANI SAVITT**

I was four years old when Japanese American Redress happened and, at the time, too young to understand the importance. Now, as a much older person, I can tie the Redress era to the current day.

As President-elect Barack Obama takes office in January to try to form a more perfect union, I am reminded how over 60 years ago JAs who had been wrongly interned during World War II set out to accomplish the same task — to form a more perfect nation.

In 1988, after more than 20 years of hard work, President Ronald Reagan finally signed HR 442 into law. This legislation led to a formal apology by the U.S. government, a payment of $20,000 to each survivor who was interned and the establishment of funds to educate the public about the unconstitutionality of the JA internment.

Redress was a huge step forward in bringing our diverse nation together when so much had moved our country backward. Because of members in the JACL who gave so much time and effort to fight for Redress, I did not have to grow up in a nation where I feared being incarcerated based on my race.

In fact I grew up in a more diverse nation and, in the spirit of Redress, I have always treated others as equals. I even find it difficult to imagine what it was like when a couple such as my parents could not have been married because interracial marriage was illegal. So our country has made remarkable progress in ensuring that all U.S. citizens are given equal rights.

However, marriage inequality, the continued unjustified incarceration of Arab Americans after Sept. 11th and severe human rights violations occurring in other countries are just some of the inequalities that still persist today. The passage of California's Proposition 8, which overturned a legal precedent that allowed gay marriage, is just one piece of legislation that has clearly moved our country backward.

But, it wasn't just unique to California. In 2006, voters in my own state of Wisconsin passed initiatives to ban gay marriage, as did voters in South Dakota, Virginia, Tennessee and several other states. The Wisconsin initiative amended the state constitution to define marriage as a contract between one man and one woman.

JACL has and continues to support marriage equality. Recently, the national JACL signed onto an *amicus* brief to challenge Proposition 8 in California. Now, it is up to each JACL member to personally invest time and effort in this fight.

At a dinner I attended as the JACL Midwest district governor, I watched a series of videos presented by Tom Ikeda of Densho. In one of the videos, a Seattle chapter JACL member was recalling a meeting he had with a Florida senator during the Redress Movement. He described how the Florida senator spewed foul language towards him and told him he would never vote for Redress. This JACL member was insistent on getting his support. Later in the interview, he recalls being there on the day the vote was taken and noticing the Florida senator voted for HR 442. Reflecting on this video, I am reminded how one person's efforts can help lead an entire nation forward.

These are the reasons that I joined and continue to be a member of the JACL. It's because I believe it is our organization's time to help others achieve their civil liberties and equality. Hopefully President-elect Obama will keep to his word and close down Guantanamo Bay on his first day as president of the United States of America. And hopefully those prisoners will be compensated for being unjustly incarcerated.

But if they are not, we need to take action. And one press release or resolution is not going to be effective if our members are not actively backing the fight for justice by lobbying Congress, participating in protests, and recruiting allies.

This came to light last year when I took part in a major campaign to raise awareness of North Korea's human rights violations and to support the passage of a national JACL resolution. When the resolution passed at the 2008 national convention in Salt Lake City, I knew that the success resulted from the council members individual efforts of lobbying membership on the resolution. The campaign strategy required that every JACL youth leader got involved in the campaign. I experienced how one person can make such a positive difference in the life of another person.

As protests against Proposition 8 mount, I hope you will join me as I spring into action to move this country one step closer to equality just as so many JAs and their allies did during the fight for Redress. ❋

*Leilani Savitt is the JACL Midwest district governor and a graduate student at the University of Wisconsin-La Crosse.*



Leilani Savitt (*left*) with fellow national board member Kimberly Shintaku.





Leilani Savitt with fellow Midwest JACLer Lisa Hanasono.

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## NOGUCHI

(Continued from page 41)

vive, learned to thrive, and pushed for justice, so that many young JAs can live good lives devoid from much blatant racism or discrimination and without the stigma of being JA.

Many of us are in college, getting good jobs and buying houses. It's easy enough to say, "We've made it." It's even easier to simply ignore the fact that we even had to "make" it from a place where it was once not easy and happy to be JA. It's also easy to forget that there is still much work to be done, both in the JA community and elsewhere.

*'It's easy enough to say, "We've made it." It's even easier to simply ignore the fact that we even had to "make" it from a place where it was once not easy and happy to be JA.'*

And so I can say, "We've made it," or I can choose to acknowledge and honor the privileges given to me by the hard work of everyone who came before me, including those who fought so hard for Redress. I can learn from it, be inspired by it, and let myself be driven to continue a legacy of hard work that the Issei started and the Sansei continued through their fight to gain Redress.

Without the politicization and empowerment of many JAs from the Redress Movement, I might not have been able to be active and passionate about many causes, including the issue of North Korean human rights that was brought up as a resolution at the recent Salt Lake City JACL national convention.

I strongly supported the resolution for a number of reasons. One reason was because I saw it as a way of building coalitions and showing support for the Korean American community, who cares deeply about the situation in North Korea. Redress couldn't have been won without the work and the support of other communities, and now today many other communities also need our help and support to win their battles.

I saw the resolution as a way for the JACL to show that we are supportive of other Asian Pacific Americans. As the demographics of APAs continue to change (two-thirds of APAs are now foreign-born), in order to stay relevant to young people and to progress as an organization, I think it's important to stay connected to the larger APA community and to the changing face of Asian America.

So in short, Redress is important to me because it's one of the major achievements won by my community that went a long way to politicize and empower many APAs. And many of the activities I do today benefit from the Redress Movement.

It also went a long way to reduce the stigma and shame attached to the internment, which in turn allowed me to learn about my history growing up and thus better understand the factors shaping the community that has shaped me. The Redress Movement is also a model for other young APAs to learn from, as well as a source of empowerment and inspiration. It's a victory that gives the possibility that many more victories can and will follow.

Redress reminds me that I have to remain active to understand where I came from and honor all those who sacrificed for me. Redress is a part of a legacy that makes me who I am, and shapes how I live my life. ❋

*Annie Kim Noguchi is a sophomore at the University of California, Berkeley majoring in Ethnic Studies and minoring in public policy. She is also a Florin JACL chapter member.*



At the recent Salt Lake City national JACL convention, I urged the national council to support human rights in North Korea.

## SHIGEKUNI

(Continued from page 46)

the occasion. Community activist Betty Kozasa spoke, and Paul Tsuneishi's 93-year-old father, Shisei, read haiku poetry he had written. About 200 attended.

Shortly after this event I helped organize the National Coalition for Redress and Reparations, comprised mainly of Sansei activists who came together as NCRR. They have staged a Day of Remembrance each year since 1981. I left the organization early on to work with JACL groups. Like those young people I addressed in the classes I spoke to about my camp experience, these spirited Sansei were incensed by the injustice. Their efforts in educating the community, I believe, were crucial to the success of Redress.

Last 4th of July, I attended the JA National Museum sponsored conference in Denver, commemorating the 20th year signing of the Redress bill. On one of the buses that went to the site of Amache, I was asked to reflect on what it meant to be going back after 66 years. I told them that as an eight year old, the experience was not, on the surface, unpleasant. I played with my friends, went together to our mess hall for meals and lived a carefree life. The damage as I came to realize later was psychological.

I recently attended a lecture by Rev. Harada of the Orange County Buddhist Church. He told the stories of how one woman endured a bitter divorce and another man became blind. Despite the woman's unfortunate experience she was thankful that in the process she was able to draw close to her temple and become enlightened by Buddhist teachings. The man was thankful, despite his blindness, because of the outpouring of compassion he received from his friends. They both came to realize, except for the unfortunate incidents, they would not have received these benefits.

In a similar way perhaps we JAs, despite the pain we suffered, can be thankful for the suffering, causing us to be more compassionate toward those who suffer from injustice. Case in point: The passing of the resolution at the 1994 JACL convention in support of same-sex marriage was an effort to protect the civil rights of a minority group suffering discrimination.

On a more personal level: The internment and other racist acts have motivated me to pursue justice for others facing discrimination. My Christian faith has expanded from purely personal concerns to more social concerns. My favorite scripture verse: "What does the Lord require of you; to seek justice; to love kindness, and walk humbly with your God". Micah 6:8. ❋

*Phil Shigekuni is a member of the San Fernando Valley JACL chapter.*

*'In a similar way perhaps we JAs, despite the pain we suffered, can be thankful for the suffering, causing us to be more compassionate toward those who suffer from injustice.'*





Phil Shigekuni was recently honored as a "Redress Hero" at the PSW District's Annual Dinner (*above*).

He's pictured at left with his wife Marion, both longtime members of the San Fernando Valley JACL chapter.

## SHIMIZU

(Continued from page 50)

men, women and children of German and Italian ancestry in the U.S. and from Latin America who have not received proper acknowledgment nor apology for the violation of their rights, including internment and hostage exchange. They are still waiting for their Wartime Treatment Study Act to be passed by Congress.

Yes, 2009 is going to be a challenging year. We have much to contribute as our nation works together to restore our Constitution, repair our democratic processes and institutions and rebuild our economy. Our community's experience during WWII and the Redress struggle has many lessons which can help us all through these rough times. Whether we are Nikkei, or not, we all have the basis to take this history to heart, to embrace the ongoing Redress struggle as our own, and to take action for truth, justice and government accountability however best we can.

This means 2009 is the year to get our JLA Commission study bill passed by Congress. Time is of the essence. At some point there will be no one alive to testify and this sordid episode in history could successfully "disappear." This must not become part of the legacy of our Nikkei community's internment and Redress history.

This is our chance to expose the WWII enemy alien program and place the JA incarceration in a broader domestic and international context. We can spotlight the Latin American rendition scheme which affected over 6000 men, women and children of German, Italian and Japanese ancestry. Of these, over 2,200 were of Japanese ancestry from 13 nations, who were kidnapped, detained and interned for reasons of "national security" — but without charges or legal counsel, incarcerated for indefinite duration, held without trial, and many forcibly deported to war zones of the Far East in the hostage exchange.

This is our opportunity to establish the ongoing failure of the U.S. government to provide redress for war crimes and crimes against humanity against our families. ❋

**Here's what you can do:**

- Make this issue visible at your local Day of Remembrance commemoration with speakers, film screenings, spoken word performances, information tables, support letters, and donation cans.
- Sign support letters and get others to sign.
- Get endorsements from key opinion makers and organizations inside the Nikkei and other communities.
- Help with district visits and join delegations to D.C.
- Help with educational events on your campus or in the community.
- Ask educators to teach this information.
- Visit www.campaignforjustice-jla.org and www.enemyalienfiles.org.
- Make a monetary or in-kind donation to: Campaign For Justice, P.O. Box 1384, El Cerrito, CA 94530; 510/528-7288

*Grace Shimizu is a founding member of Campaign for Justice and the Japanese Peruvian Oral History Project.*

*'The frustration of unfulfilled expectations. The slaps in the face back to reality. Decades of ups and downs, and we're still here.'*





More than 2,200 Japanese Latin Americans were taken from their homeland and brought to the U.S. Many of the men, women and children ended up at the Crystal City, Texas Dept. of Justice camp (*above*).






*'I finally understood that the Redress Movement is a model for future activists young and old to show that we can make a difference and we are bringing about change.'*

Stacy Iwata (*far right, above*) and her family on a recent visit to Maui. At left, Stacy attends a wedding in San Diego with her sister Kristin.

## IWATA

(Continued from page 64)

my article.

I stretched and looked around the classroom, waiting for the lecture to start. Suddenly, another student's bag caught her eye. On the big canvas tote bag, I noticed a large blue button, with the words "No on Prop 8" in large white and red font. I smiled because I knew this was another fight my generation was a part of: the issue of gay marriage in California.

I know that gay marriage isn't exactly related to the Redress Movement of 1988, but then I thought, "Isn't this still a fight for change and a fight for rights?" True, this particular fight isn't for an official apology from the government. This isn't a fight for a particular ethnic group. No, this is quite different from the Redress Movement, but it's clear this is a fight that has stirred the hearts and minds of many and has forever changed history.

I closed my eyes and recalled all of the people I talked to who said that this was their first time voting. I remembered all of the discussions I had with my pro and con friends about this particular proposition. I visualized all of the "notes" and "status changes" on Facebook advocating a particular vote for Prop 8. But the thing I remembered the most clearly was how passionate my peers were about this and how their passion fueled their fight for their beliefs.

I took out my notebook and started jotting all of this down. I suddenly felt proud, not only of the leaders who fought for Redress 20 years ago, but of my own generation. I knew that the Yonsei and Gosei, like the Sansei, have the drive and motivation to continue to fight for what they believe in, to fight for change, and to even continue to fight for Redress. I finally understood that the Redress Movement is a model for future activists young and old to show that we *can* make a difference and we *are* bringing about change.

Suddenly, I hear: "Sore ja, mou ni ji desu kara, hajimemashou." Class was about to start. With a sigh, I finish writing out my thoughts. Then, I look at the clock: 2:05 p.m. I quickly look at my rough outline and smile, feeling the stress and anxiety slowly melting away … at least I knew what I was going to write about now. ❋

*Stacy Iwata is currently a senior at UC San Diego majoring in psychology and Japanese Studies.*

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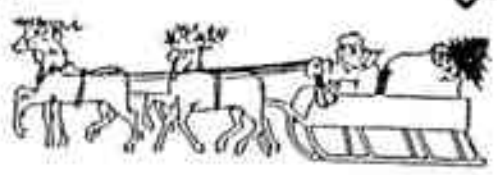
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Good Will to All!
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| Valley Karate Dojo | Tues 5 pm, Thurs 7 pm |
| Valley Buddhist Temple | monthly TBD Sun 10 am |
| Valley Buddhist Dharma School/Fujin-kai | Sun 10 am |
| Kinyu Ginshi-kai, Valley Shibu | Thurs 9 pm |
| Computer Class | Sun 10 am |
| Karaoke | first Sat 6:30 pm |
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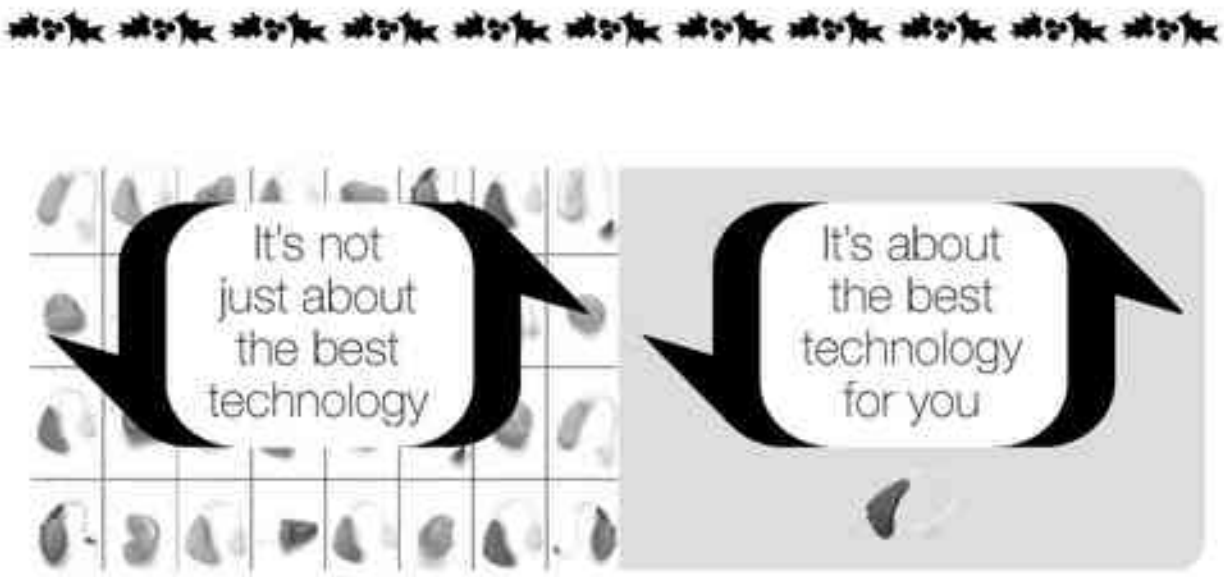
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# San Fernando Valley

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Dick and Suzie
Chatsworth, CA

Seasonal Greeting from
Harry & Helen
NAKADA

Have a Wonderful Holiday!
Yone Takimoto
and Tommy

Season's Greetings
Hazel Isa

MERRY CHRISTMAS & HAPPY NEW YEAR

LOVE,
ASAOKA FAMILY

HAPPY HOLIDAYS

Bob and Aki
Moriguchi

Happy Holidays!
Keith Kawamoto
& Kristina Zuniga

"These three remain - Faith, hope and love. The greatest of these is love" I Cor 13

Stan and Diane Date

Happy Holidays

Kiyo
Tomomatsu

Best Holiday Wishes
Roy and Violet
IMAZU

Happiest Holiday to all my friends

Pat Kubota

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Cheers
The Frosts

Elizabeth, Scott,
David and Michael

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Have a Joyful Holiday Season

DR. SCOTT, STACEY,
AVA and MAYA NISHIZAKA

Wishing you the Merriest Christmas and the Best New Year
Tak Yamamoto and Karl Von Fish

Happy Holidays

Paul Chan, Kim Gohata, Kenyon & Kendall

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Sato

Peace & Joy

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Michelle with her grandparents Mike and Etsu Masaoka.

# THE FIGHT FOR REDRESS WAS ALL IN THE FAMILY

My family taught me to never forget what my great-grandparents and my grandparents had endured.

By MICHELLE AMANO

When the national JACL first decided to act on Redress at the 1978 convention in Salt Lake City, I was not even born yet. This was something that both my grandfather Mike M. Masaoka and my uncle Norman Y. Mineta knew was something that needed to be done.

But they knew it was going to be a long and difficult battle ahead for the Japanese American community.

At first, my grandfather thought that no monetary value could be placed on what the JAs had endured. The idea of a monetary value was something that was embraced once my Uncle Norm was elected to Congress. That was when my grandfather realized that Redress could be accomplished because he could encourage other members of Congress to vote for the bill and get their support for its passage as well. My Uncle Norm also personalized the movement, since he himself was interned at Heart Mountain.

While growing up I met several people and heard many conversations about the Redress Movement. One memory I have was several years after the passage of HR 442. I was at my grandma's house and my Uncle Norm and Auntie Deni came over to say hi to my grandmother.

I had spent the day with my grandmother to get ready for their visit. While we were cleaning my grandfather's study, I saw the famous picture of President Ronald Reagan signing HR 442. I placed it to the side and, a couple of hours later, I came across my grandmother's gallery ticket to watch the vote on HR 442. So I asked her if I could have the ticket and she said sure.

That evening, I had my Uncle Norm sign the ticket for me. He wrote: this was done for you.

At first, I did not understand what he meant by that comment. Eventually, it became clear to me that he did not want me or other generations to have to endure what his generation and the generation before him had endured. He wanted me to never forget what happened in the past. I know this is why my grandmother finds it so important to share with me her experiences from camp — so no one else will have to endure those hardships.

Another story I remember hearing when I was growing up involved my grandfather, Uncle Norm, Sen. Daniel K. Inouye, and maybe a couple of others meeting with Speaker of the House Jim Wright. It was questionable if the speaker would allow for a vote on HR 442. My grandfather then asked if he would do it for a fellow Texan. Speaker Wright looked at my grandfather bewildered and said, "What do you mean?"

My grandfather then told him he was a part of the 442nd Regimental Combat Team that during World War II rescued the Lost Texas Battalion and all became honorary Texans. On that note, Wright smiled at my grandfather and said that he would allow for HR 442 to come to a vote in the Congress.

My family has inspired me in a couple of different ways. One of the ways that my family has inspired me is to never give up no matter how daunting the task may seem. I am sure that at times my family wondered if a bill like Redress could be passed. But with perseverance, the dream of Redress was realized.

My family's involvement in Redress has taught me to not forget what my great-grandparents and my grandparents had endured when they first came to this country.

If not for all of their sacrifices we as Sansei, Yonsei, and Gosei would not be where we are today. We would not be able to accomplish so many of things that we take for granted today. And we still today have to persevere for what we want.

*Michelle Amano writes from Washington, D.C. She currently attends Goucher College as a communications major.*







1. *(L-r)* Norman Mineta, Deni Mineta, Etsu Masaoka and Michelle at the Salt Lake City JACL national convention.

2. Michelle with her grandma Etsu.

3. Young Michelle as Lady Liberty in 1987.

4. Michelle with grandma Etsu and grandpa Mike in 1982.



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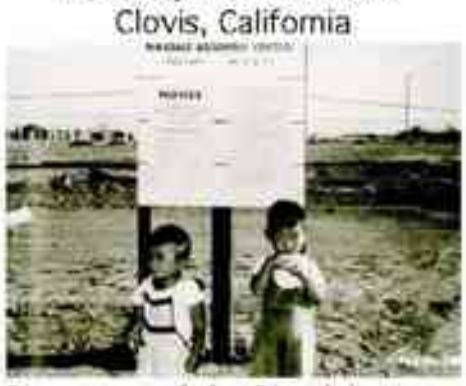

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# JAPANTOWN MUKILTEO — A GARDEN OF EDEN



## For Japanese Americans in the Early 1900s

**By MAS ODOI**

Above Japanese Gulch, Mukilteo
in Centennial Park on 5th Street,
stands a granite monument,
topped by a three foot origami crane
with the words PEACE and HAPPINESS,
inscribed in English and Japanese
on a bronze plaque.
Unveiled on Memorial Day, 2000,
it's the only reminder left of the thriving Japantown
of immigrant sawmill workers in the early 1900s,
which was called the best Japanese lumber camp, of the dozens
that sprang up in the Northwest a long century ago.

Japantown was a Garden of Eden for us Japanese American kids
with endless facilities to play and gad about.
A creek ran down from large reservoirs high up the wooded hills
along two rows of houses, then under a road to Everett
and tracks of the Great Northern Railroad
to blue waves of Puget Sound.
There were deep pools along its mile long course
with hungry trout, eager for wriggling angle worms,
skewed by boys on hooks of their fishing lines.
The surrounding forests was honeycombed with trails
for exploration by adventurous souls and nature lovers

A shallow, sandy beach near the border with Everett
was a favorite place to frolic on warm summer days.
We would bring food and drinks and hold picnics,
roasting weenies, marshmallows, and other goodies.
We enjoyed swimming, wading, and splashing each other,
or making driftwood rafts to pole around.
When the tide went out, we dug for clams or gathered grabs
and other edible marine life to take home.
We often fished off the sawmill docks for perch, cod, shiners,
or netted shrimps off the pilings.

Our fathers built a large community center
for programs, movies, games, and other recreations.
They cleared off a playground for baseball, football, basketball,
tennis, and other fun filled activities.
They made a grassy plot into a large park with seesaws and swings
and high jump and pole vault stands to practice our skills.
They erected a boys' clubhouse with a large garden plot
and a fishpond to hold extra trout we caught.
They encouraged us to develop initiative and good character,
which served us well in the adverse years to come.

But what we Japanese American children appreciated most
was the friendship of our Caucasian neighbors and of classmates
at Rosehill School and Christian churches.
We had fun together and visited each others' homes,
often being treated to cookies, candy, fruit, and milk.
We competed against each other and developed habits
of good sportsmanship and fair play.
We learned good race relationship, a dedication to basic principle
on which the United States was founded,
conducting ourselves in accordance with our God given rights
to freedom, equality, and the pursuit of happiness.

Examples of this can be found in our annual class plays,
to which the public was invited.
Our third grade class of twenty-five students presented a comedy
of a Chinese cook in a California gold mining camp.
I was chosen to play Fat Sing, the lead role.
The next year our class selected a long, two part play
about a rascally Old Man of the Sea.
Because the main part had much to memorize, the first half
was given to my twin, Hiroshi, and the last half to me.
Though children programs, the succession of feature roles exemplify
how we JAs had been treated on equal terms in Mukilteo.
And this attitude enabled us to maintain our faith in America
throughout the grievous years of the war with Japan,
when even our basic rights as citizens were grossly violated.



Mas and Hiroshi Odoi with their parents at the Minidoka Relocation Center circa December 1944.

During the Great Depression of the 1930s, the Crown Lumber Co. closed its doors; and there was a mass exodus of its workers. Japanese families all departed to find jobs, never to return, except for occasional visits. And as countless years went by Japanese Gulch became a wilderness of bushes and giant trees. However long we JAs had been gone from our birthplace, the Mukilteo spirit still lingered in our hearts and minds. Wherever we and our children settled down, we never found another environment as perfect as our childhood homes in Mukilteo.

In the long lifespan since we moved away, little Mukilteo incorporated, annexed populous areas, and grew into an affluent city of 20,000. The newcomers are hardly aware that the desolate Japanese Gulch was once a neat settlement of immigrant sawmill workers. And that progenies of these laborers learned well lessons of Americanism and had notable impact on our country's history. They kept FAITH through hard times of depressions and wars, when they had been treated like second-class citizens. And their deportment and unconditional loyalty earned for them the accolade of being called "model minority."

In the half-century after leaving Mukilteo, we JAs experienced dramatic ups and downs of adversities and successes. The period of our greatest heartache began with the bombing of Pearl Harbor by Japan on December 7, 1941. We JAs were labeled "national security risks;" and everyone of Japanese ancestry living along the Pacific coast, was evacuated to relocation centers in remote wastelands. Despite our shock and resentment at the injustice, when our eligibility to serve the Army was restored, thousands of JAs enlisted in the 442nd Regimental Combat Team or the Military Intelligence Service in the Pacific Theater.

All four JA boys, sitting together in the 1929 third grade class picture, served in World War II. My twin Hiroshi and I fought in Europe with the 442nd R.C.T. and helped in small ways to make it "the most decorated unit of its size in the United States Army." As the 100th Battalion citation clerk, Hiroshi successfully wrote up the Congressional Medal of Honor for Pfc. Sadao Munemori, the only CMH won by the 442nd R.C.T. during wartime, after it had been rejected by the Fifth Army as "unacceptable." It validated our reputation as "most decorated unit." Shigeo Takeuchi and Bright Onoda joined the Intelligence Service. Other Mukilteo JAs also fought in World War II. We are not recorded on the local register, because we had enlisted from other cities.

Our unconditional loyalty made the American people aware of the injustice of their wartime mistakes; and they atoned in millions of ways, rescinding anti-Japanese laws and customs and opening wide the gates of opportunity in every field. In 1988 the Redress bill, HR 442 was enacted, that awarded $20,000 to every living JA evacuee, with a presidential apology.

We Mukilteo JAs had been scattered from coast to coast by World War II and its aftermath. But many of us went to college and developed profitable careers in various professional and business fields. Examples include: pharmacist George Tokuda, whose son, Kip, became a Washington state representative, and daughters, Wendy, a popular San Francisco telecaster, and Marilyn, a Los Angeles actress and dramatist; and Paul, son of Sono Nakauchi, who sang the lead role of "The King and I" in New York and London. Other JAs accomplished much in less publicized ways.

Thank you Mukilteo, for your friendliness that helped us find happy endings, beyond our fondest expectations!

*Mas Odoi was a Mukilteo, Wash. resident in the 1920s. He was recently named the Mukilteo 2008 Pioneer of the Year.*

# REDRESS



**By MARI MICHENER OYE**

In the Senate of the United States, 100th Congress:
A Bill, Be it Enacted

To acknowledge
the fundamental injustice, the injustice
of the evacuation,
of the relocation and
of the internment;

To apologize
on behalf of the people of the United States
for the evacuation,
for the relocation, and
for the internment;

and to give us
restitution.

Restitution looks like
envelopes, and sheets of paper.
Like honor, registered
and mailed express,
back fifty years. See it?

Redress
arriving timely.

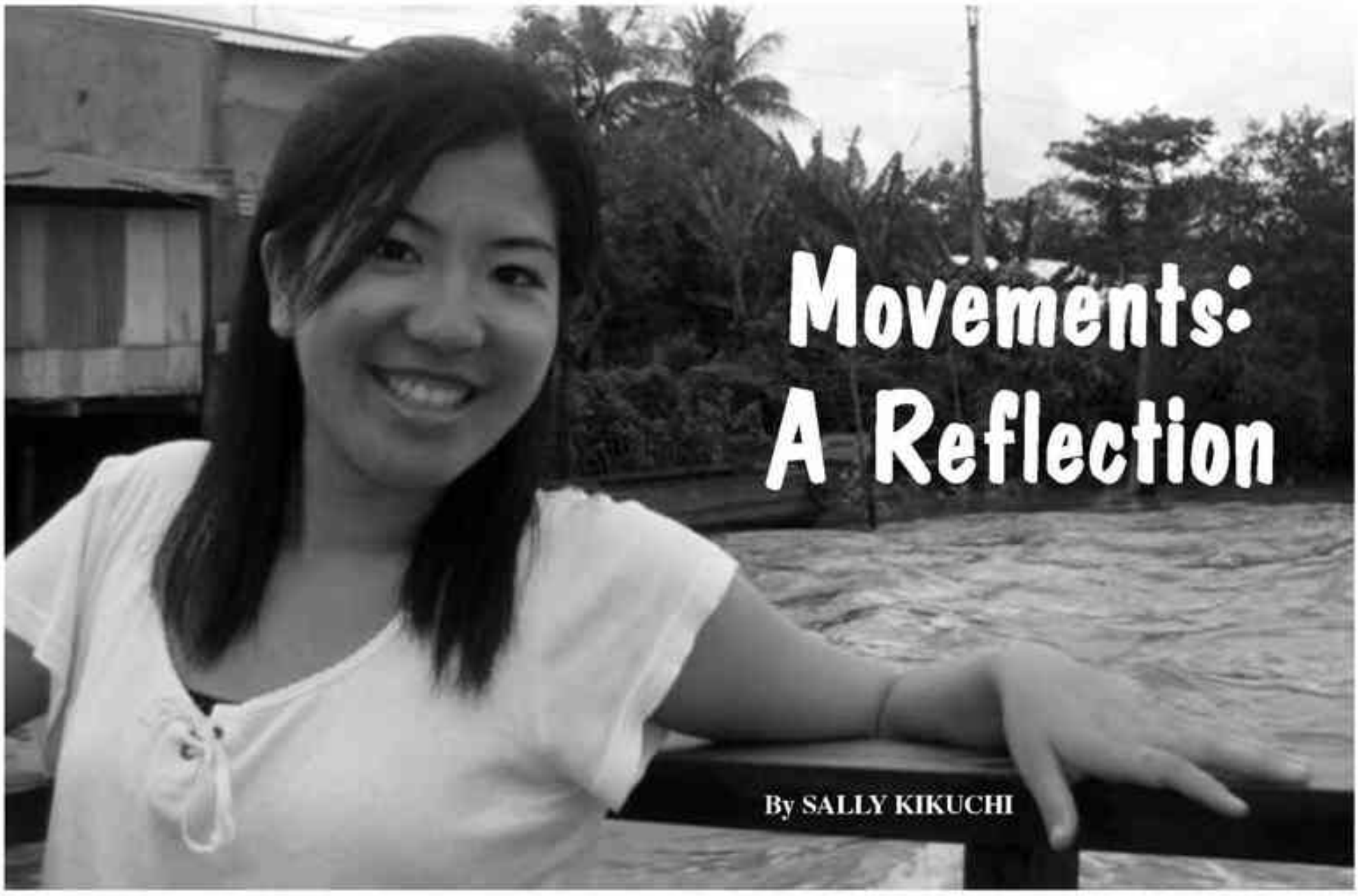
See the paper cutting chainlink?
See the tattered dollar bills, mixed up
with sand and blowing by the barracks?
Someone can fold them into cranes,
to pass the time. Someone
will be granted twenty wishes.

Maybe my grandmother
will do it, in Poston, in the heat
or my grandfather in Gila –
he taught me to say *shikataganai*
before he died, but not to mean it.

*Mari is currently attending Yale University.*



Mari's grandfather, George Oye, posing at Gila River.



# Movements: A Reflection

By SALLY KIKUCHI

**The power of social movements inspires positive change in both the larger realm of society and within our very own communities.**

*People are inspired in their own ways to join movements, drawn to ideas of change and hope.*






Sally Kikuchi (*top photo, left)* as a member of the Nikkei Student Union.

Sally (*bottom, far right*) and fellow JET instructors during an orientation in Japan.

I was one of those who didn't have a vote in this year's election. My absentee ballot never made it to Japan on time. Among minors, convicted felons, undocumented individuals, and many others in our society, I too experienced disenfranchisement.

I realize that our rights as Japanese Americans to vote, to own land, and to marry those we love (though we now still have to move forward from Prop. 8) did not come easily. I recognize that it is because of the hard work that our communities have put into various movements of the past and present that we have been able to take steps forward.

However, even though I also recognize that there is always work to be done, I feel that we often remember the causes of the movement and the results, but forget to remember the process. And in reflection of that, I fill my head with thoughts and questions that I cannot seem to answer.

We all have our ideas, our passions, and our own inspirations that drive us forward. We see ourselves as individuals within a community. People are inspired in their own ways to join movements, drawn to ideas of change and hope.

I used to get frustrated when some people would simply say, "Sorry, I just don't care." But are they really to blame if the possibility exists that they may never see the results of change in their lifetime despite all the effort they put in? Why are so many movements based on a trigger: an attack, an event, a line of a speech, etc. anyway?

As a friend once put it, how can we be more proactive and less reactive to the political process? Wouldn't it be great if all elections could have such a big voter turnout? How can we organize as different communities coming together? What really are our priorities and who decides them? What makes it so difficult for "religion" and "activism" to go hand in hand when so many movements have depended on both?

Which is worse — feeling disempowered by those who deliberately try to silence our communities or feeling disempowered by people within our own communities who silence others with accusations that resemble the very attacks we try to overcome? Is it so hard to recognize that we are not fighting an enemy but rather a system that perpetuates the idea of enemies? How can we effectively go about thinking critically and not just criticizing?

I don't really know.

Many of the questions we have may never be answered. But these are the questions that arise and facilitate a process of significant growth when we become a part of social movements. It is easy to forget the values of the process because we are constantly striving to achieve a goal.

I try to retain more than just the accomplishments — the experience through which we engage in critical discussions, question our actions, and solidify our visions. The planning and strategizing sessions, long meetings and debates, rallies and events, overwhelming feelings of frustration and pain — this very process is what challenges our personal convictions and humbles us as community members and fellow organizers rather than as separate individuals.

The power of social movements inspires positive change in both the larger realm of society and within our very own communities. I am reminded of this everyday by being inspired by the strength of the Japanese American community and other communities that have empowered themselves through past and present.

So I may not have had my vote this election, but in acknowledging the process it took to establish that right and having faith in my community to support me, I am satisfied with the idea of placing my trust in those back home to cast theirs. ❄

*Sally Kikuchi recently graduated from UC Berkeley and is currently teaching English In Japan.*

## WALKER

(Continued from page 34)

much to be changed by Redress. It's moving to hear her recount her childhood journey on a blacked out train from California to nowhere. And despite burying her priceless family heirlooms in the backyard — with hopes of recovering them after the war — they were lost forever to opportunistic looters.

Or in postwar times, where she simply wanted to find happiness in her native country but still couldn't avoid the drive-by epithet or being told that she was unhireable because of her lineage. To her, Redress was nice, but ultimately insufficient.

As for my grandpa, he wasn't desperately going through the motions of patriotism in hopes that these efforts would be validated later in his life. Rather, he looked to his opportunities as a young father working to provide for his family and achieve the American dream. It's inspirational when I think about how he made a life for himself despite the postwar racism he encountered. Thanks to the opportunities he had combined with his uncanny optimism, he didn't need Redress to believe in America.

But I think that I did.

I will never know an America that didn't provide my family with opportunities, nor will I know an America that didn't step up to the plate, apologize, and pay for its wrongdoing to my family. For all of this and more, I love this country.

*'With [Redress], I find faith in the accountability of my country.'*



FAMILY: *(L-r)* Brad, Debbie, Brigham, Fumiko 'Mary' Kagawa and Mackenzie.

Yet, I still can't fully empathize with the motivation of my grandpa to fight for the very country that put his family away. It seems that he had so much faith in the system that turned its back on him and his family that rather than abandon it, he fought to change its perception of him and his people through dedicated service.

If things hadn't worked out for him through financial opportunity or if Redress didn't happen, I think my feelings toward America would be different.

In college, a history professor told my mother that the internment was for her parents' own good. How could she respond to the flurry of rhetoric behind statements like that without the U.S. government's confession? How could I have full understanding of what happened without the unquestionable public record acknowledging it? Redress may have been aimed in large part at my grandparents and their generation, but I think that I'm the one who truly benefits from its legacy.

Without it, the story I told in college and today would be incomplete, open-ended, a perpetually tragic and unrectified cliffhanger.

With it, I find faith in the accountability of my country. With it, there is a hopeful ending. ❄

*Brigham Walker is a Hapa Yonsei and the current JACL Eastern District Council Youth Representative — a position he has held since 2004. He graduated from Princeton University with a degree in Molecular Biology in 2007 and currently works in Boston for a health care firm.*

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## KUMPEL

(Continued from page 35)

JACL has almost unilaterally embraced Democratic candidates and unrelated liberal causes despite the glaring irony that a Democratic presidential icon was responsible for the internment, while a Republican presidential icon signed Redress into law.

Redress also reminded me of the importance of remembering that the Constitution applies to individuals, not groups. There are not separate constitutional guarantees for German Americans, African Americans, Japanese Americans or Mexican Americans. The Bill of Rights applies to all Americans, regardless of race, creed or religion. The internment was unconstitutional and damnable because people were treated as members of a group rather than as individuals, no due process was served, and no jury trials pursued.

What was elegant, just, and critically important to Redress was that only the actual parties who were interned were compensated with nominal $20,000 checks. As a grandchild of an internee, I was not denied any rights so I was due no form of compensation.

How is it, then, that the JACL has decided to support reparations to African Americans for slavery? What purpose is served by redistributing tax dollars from people who had nothing to do with slavery (i.e. immigrants from China and India, descendants of Northerners who never owned cotton farms, and, frankly, anyone alive today) to people who were never subjected to the ravages of slavery? If Redress is used as a precedent for a proper historical apology, it should also be recognized as a model for directly recompensing only those who have actually been wronged.

The Redress Movement reminded me that the JACL works best when it focuses on issues that actually affect the JA community, specifically, and Asian Pacific Americans, generally. In particular, it is confusing to see the JACL support affirmative action — which has clearly hurt meritorious APA students in college admissions — in an attempt to band together with other people of color.

It is entirely proper for the JACL to be sensitive to any policies in place or in store that may target particular ethnic or religious groups in this post-9/11 world, but it is inauthentic and grotesquely overwrought to equate the current cultural suspicions of Islamic extremists with the government mandated internment of JAs. Likewise, does any decision maker really look to the JACL for its views on gay marriage, environmental issues, or health care policies? It seems to me that what binds JACL members together is a common interest in addressing APA concerns.

I believe that the Redress Movement was a clear demonstration that the U.S. may be an imperfect nation, but one that ultimately learns from its mistakes. The long struggle to secure an apology and acknowledgement of the worst wholesale violation of civil rights of American citizens in our history showed that organization and grassroots lobbying efforts — conducted in a bipartisan way — can accomplish virtually anything.

I learned that correcting a wrong requires effective communication and appropriate advocacy. With the proper focus and mission, I believe the JACL can continue to be relevant and important to the APA community. ❄

*James Kumpel is an 11-year veteran Wall Street equity research analyst covering health care services companies. After four years in Washington, he and his wife have moved back to New York, where he is a New York JACL chapter member. He is also a Cornell University alumnus and a Duke University/Fuqua School MBA graduate.*



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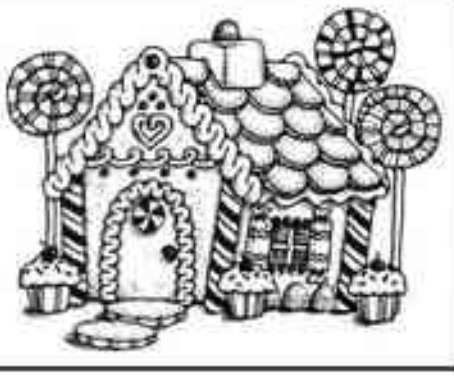
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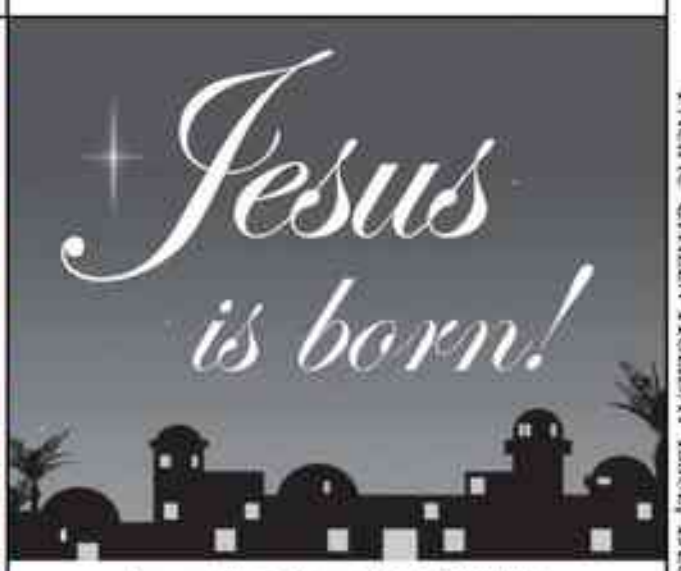
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merry christmas

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season's greetings

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Happy Holidays
WEST LA JACL


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from
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of
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丑年
Year of the Ox

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From members of the

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**Seasons Greetings from Hoosier JACL**



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2008 Cleveland JACL Chapter

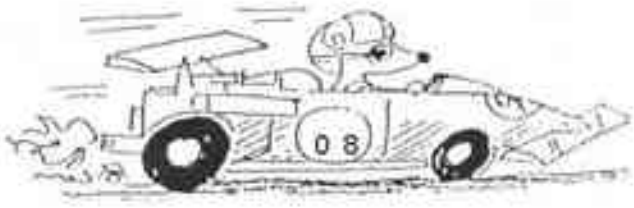
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*from the*
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*and*
*A Happy New Year*

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and
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# REDRESS AS I REMEMBER IT



The contributions of the LEC helped propel the successful Redress bill.

**By HITOSHI KAJIHARA**



LEC members with Hitoshi Kajihara *(right, standing)* in 1988.

*This* year marks the 20th anniversary of the signing of the Redress bill.

Why did I involve myself in the pursuit for Redress? Simply put: Min Yasui. Min was the guest speaker at the Santa Barbara JACL installation dinner in February 1982. He was a gifted and persuasive speaker. He detailed his lifelong experience in the pursuit for Redress. Tears flowed freely from many attendees. Min convinced me then and there that I must participate and support his goal to accomplish Redress.

Min Yasui is my father of Redress. At age 22, he wandered the streets of his hometown purposely disobeying the government imposed curfew legislation in an attempt to get arrested to test the constitutionality of this law. After being ignored by the local police and told to go home, his persistence finally paid off. He was arrested and held in solitary confinement for one year and then released.

Min's case never reached the courts until much later. He traveled frequently and widely spreading the Redress gospel. He chaired both the JACL and LEC Redress Committee. Sadly, he was unable to witness the fruits of his long labor, the signing of the Redress bill on Aug. 10, 1988.

Before the historic signing, very few non-Japanese American fellow citizens knew about the JA incarceration experience during World War II. Since Aug. 10, 1988, many fellow citizens have been made aware. People nationwide saw clips of President Reagan signing the Redress bill. Many books on the JA experience are now on the public library shelves.

Two classic photos — one showing JAs and their parents being herded onto trains by armed soldiers and the other showing rows of tar-papered covered barracks — have been shown on TV repeatedly. Each showing has been accompanied by comments from news anchors and political commentators on the JA incarceration.

The latest appearance of the "barracks photo" was on the opposition to California's Proposition 8. Even my grandson Kevin Miyamoto was assigned to interview me on the topic of Redress by his English teacher at Newbury High.

The Redress bill first made its appearance in the House on Oct. 6, 1983. It would take five years to reach a successful conclusion. During these five years, Redress legislation moved at glacial speed, frequently coming to a dead stop in Congress. It was both an exhilarating and agonizing journey that has bonded forever myself to Min Yasui and the people listed here.




## Grayce Uyehara



A dedicated lifetime JACLer beginning from youth. She stepped up to capably fill the LEC directorship in the Washington, D.C. office without pay because LEC could not afford a salaried director. She was also the top fundraiser, bringing in $27,000 for the LEC. She has received many recognition awards inside and outside of JACL.

## Grant Ujifusa



He formulated the LEC Redress pursuit strategy to present to key members of Congress and executive personnel. He was able to reach President Reagan through key figures he knew including Reagan's Chief of Staff Ken Duberstein and ex-New Jersey Governor Tom Kean. He was the co-author of the biennially published "Almanac of American Politics" which the *U.S. News and World Report* referred to as the "Bible of Congressperson". This publication gave Grant access to members of Congress, including several hours with Speaker Newt Gingrich to speak about Redress.

## Denny Yasuhara

He lived in Spokane, Washington and Tom Foley was a congressperson from Spokane. Consequently, Denny followed and supported Tom's political career for multiple decades. Tom became the House Speaker during the time Redress legislation lingered in Congress. Denny was able to get Tom's support and influence in supporting the Redress legislation.

## Cherry Kinoshita



Cherry was responsible for convincing two senators and eight representatives from the State of Washington to support the House Redress bill (no other single JA persuaded 10 congresspersons to vote for the Redress bill). She was the second highest fund raiser, bring in $25,000 for the LEC.

## Art Morimitsu

A highly respected member of the Veterans of Foreign Wars (VFW), his superiors agreed to refrain from enacting a resolution at one VFW national convention that would have severely hampered the Redress pursuit.

## Jerry Enomoto

Jerry capably filled the LEC chairperson position left vacant by Min Yasui's passing. With many years of experience within JACL including his national JACL presidency he capably attended to the numerous matters that arose within the LEC.

## Mollie Fujioka



She was the individual that I ran to for advice concerning conflicting matters that arose in the organizational operation. Her analysis was always wise and on target. She was cool as the youngsters put it.

## Bacon Sakatani

Donations to support the LEC Redress operation totaled $700,000 over four years. These donations ranged from $5 to $500. I estimate that there were over 20,000 donors. Computer expert Bacon kept a record of each donor's name and amount and periodically submitted them for publication in the *Pacific Citizen* over a four-year period.

Redress was a spectacular accomplishment. The movement led by a small number of JAs was a significant contribution towards the development of "a more perfect union" as proclaimed in the preamble of the U.S. Constitution. I am hoping that in some distant future many years from now some Hichisei or Hachisei doing research will proudly say "Gee, my forbearers did real good." ✻

*Hitoshi Kajihara is a former JACL national president and was recently honored by the Pacific Southwest District for his contributions to the successful Redress campaign.*

# Making Connections Between American and Canadian Internment Experiences



Former Prime Minister Brian Mulroney signs the historic Japanese Canadian Redress bill on Sept. 22, 1988.

## Seattle JACLers Dawn Rego and Doug Honma recently attended a conference celebrating Canada's 20th anniversary of Redress.

**By DAWN REGO**

As Japanese Americans across the U.S. celebrate the 20th anniversary of Redress, we must also recognize and honor our Canadian neighbors to the north who also went through a similar experience.

On Sept. 22, 1988, the government of Canada formally acknowledged the injustices committed against Japanese Canadians (JCs) during World War II. Twenty years later, there was an opportunity for us all to learn about the Japanese Canadian internment experience, honor those who fought and won Redress, and teach others so we do not repeat the same mistakes.

Doug Honma, Seattle JACL second vice president for civil rights, and I had an opportunity to travel to Vancouver, B.C. to attend the 20th anniversary of the Japanese Canadian Redress Conference that was co-hosted by the National Association of Japanese Canadians (NAJC) and the Greater Vancouver Japanese Canadian Citizens' Association (JCCA).

It was held Sept. 19-21 at the Vancouver Japanese Language School & Japanese Hall and the National Nikkei Museum & Heritage Centre. The event was attended by almost 300 people. Both of us felt privileged to have this opportunity to learn about the JC experience as well as make connections with similar organizations right across the border from Seattle.

We had the opportunity to attend various workshops and plenary sessions like, "Redress: Never Too Late," where a panel of representatives of the Aboriginal, Chinese Canadian, Ukrainian Canadian and Japanese Canadian communities shared their experiences fighting for and winning redress from the government of Canada.

In another session, "Beyond Anti-Racism" panelists discussed moving beyond being *against* racism, discrimination or injustice — which has a tendency to split groups into the "us" and "them" — and move towards being *for* justice and equality as a way to create unity.

The conference also showcased local JC talent during the luncheons and in a workshop titled, "Telling Stories, Questioning Japanese Canadian Identities: Research, Writing, Visual Art as Cultural Practices," where a panel of authors and artists talked about their work as an expression of their JC identity and the struggles, challenges and joys within the community.

Two workshops that I found most interesting were, "Building Partnerships and Right Relations with Aboriginal Peoples," and a youth workshop, "Thinking for the Present, Re-visiting Redress." The first workshop had Mary Kitagawa, a former internee and member of the JCCA Human Rights Committee, and Lorna Williams, a member of the Squamish Nation and assistant professor & director of Aboriginal Education at the University of Victoria. They shared their personal history of the JC internment and the experiences of the nation's first people.

It showed many similarities between the two experiences, but also many differences. There was also time for a sharing circle where attendees were able to share their reactions or personal experiences. This workshop was so powerful not only because of the stories that were shared, but because 60 teaching students from Simon Fraser University were in attendance that day. They were all able to benefit from the personal experiences and hopefully will continue the cycle of learning with their future students.

The "Re-visiting Redress" workshop showcased a panel of leaders during the Redress Movement and youth respondents to share their reactions and thoughts. It was so powerful to have these two groups learn from each other and pass knowledge from one generation to another.

We also had a wonderful opportunity to network with leaders in the JC community. We had an opportunity to meet members of the JCCA Human Rights Committee so that we can build a dialogue of the human and civil rights issues in the Japanese communities in both Seattle and Vancouver.

Doug and I also had the opportunity to have lunch with Craig Natsuhara, the president of the National Nikkei Museum & Heritage Centre in Burnaby, B.C. We discussed the similarities and differences between Vancouver and Seattle and the Japanese communities in both cities. We also had a really interesting conversation on youth involvement with both of our organizations.

Doug and I consider ourselves very fortunate to have the opportunity to learn and celebrate with the Japanese Canadians on such a significant anniversary. We learned that the JA and JC internment experiences were somewhat similar but were also very different and that like JACL, many organizations like the NAJC and JCCA, are working very hard to preserve and document the lessons learned from internment and Redress and to share with future generations.

We both look forward to the continued dialogue and sharing between the two cities and organizations. ❋

*Dawn Rego is the Seattle JACL president.*



*(L-r)* Cindy Mochizuki, event coordinator for the Celebration of 20th Anniversary of Japanese Canadian Redress Settlement; Doug Honma, Seattle JACL second vice president for civil rights; Dawn Rego, Seattle JACL president; Craig Natsuhara, president of the National Nikkei Museum & Heritage Centre; and Mika Hoffman, executive director of the National Nikkei Museum & Heritage Centre.

# Three Nisei Women of the Redress Movement



Mitsuye Endo of *Ex Parte Endo.*

**Mitsuye Endo, Michi Nishiura Weglyn and Aiko Yoshinaga Herzig exemplified the values given to us by the Meiji Era Issei. They did what they did and asked for nothing in return.**

**By STANLEY N. KANZAKI**

It is now over 30 years since the Redress Movement first began. In that time many have worked diligently for redress and reparations. In looking over those who dedicated themselves for this cause I found three Nisei women, who in three different ways, had greatly influenced the Redress Movement.

In 1942, Mitsuye Endo undertook something a young Nisei girl of that era was not expected to do. She became a plaintiff in a writ of habeas corpus case against the U.S. government to be known as *Ex Parte Endo*.

Certain people and an organization tried to dissuade her from doing so. Even the U.S. government got into the act, promising her immediate release from the concentration camp if she dropped the case. Endo chose to stay for she knew it would have weakened her case.

Normally a case like this would be decided upon post haste due to the nature of the writ. Instead it took over three years and three camps with the case going through three federal courts. In that period Endo became a controversial figure for there were people for her and against her. Not an ideal situation for a young Nisei girl in camp.

When the U.S. Supreme Court decision was to be announced, President Franklin D. Roosevelt told the Court to hold up on the announcement until his fourth term run for the presidency was decided upon. This was the same president who by signing Executive Order 9066 imprisoned 120,000 Nikkei into America's concentration camps. When the Court made the announcement in her favor, it did in contrast free 120,000 Nikkei out of the concentration camps. This then can be considered the first step towards the Redress Movement.

Michi Nishiura Weglyn was the author of the great book "Years of Infamy: The Untold Story of America's Concentration Camps" which was the needed background for the Redress Movement. A well documented book, it told in detail what happened to the Nikkei before, during and after WWII. This book must be kept in circulation and found in the bookshelves of every Nikkei home. Weglyn was also active in advocating for the Redress Movement.

Aiko Yoshinaga Herzig was a researcher who with her late husband Jack discovered documents which showed misconduct by the U.S. government in the wartime cases against Korematsu, Hirabayashi and Yasui. Because of this discovery, their cases were later overturned by the U.S. District Courts.

Aiko later became the principle researcher for the Commission on Wartime Relocation and Internment of Civilians. This discovery also became a part of the findings of this commission which concluded that what happened to the Japanese and Japanese Americans was due to "race prejudice, war hysteria and a failure of political leadership."

These three Nisei women exemplified the values given to us by the Meiji Era Issei. They did what they did and asked for nothing in return. It is sad to note that of the three, two are no longer with us. It is sad to also note that they have not been given due recognition.

These three Nisei women are indeed my heroes. We must always remember them for what they did for our people.

*Stanley Kanzaki is a member of the New York JACL chapter.*





*'These three Nisei women are indeed my heroes. We must always remember them for what they did for our people.'*

Stanley Kanzaki on Endo, Michi Nishiura Weglyn (*above, middle photo*) and Aiko Yoshinaga Herzig (*bottom photo*).

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# THE ROAD TO REDRESS

## A HISTORICAL TIMELINE

Twenty years after the Redress bill, it's time to take a look back at the steps taken towards this historic moment in Japanese American history.

This Redress timeline was reprinted from the 35th Biennial JACL national convention program booklet.




### 1970
*July*

The first resolution in support of redress is approved by the JACL National Convention in Chicago. Similar resolutions will be passed in 1972 and 1974.

### 1976
*February*



President Gerald Ford signs a proclamation officially terminating Executive Order 9066 (E.O. 9066). Ford writes, "We now know what we should have known then—not only was that evacuation wrong, but Japanese Americans were and are loyal Americans."

### 1978
*August*

The JACL National Convention adopts a plan calling for a flat payment of $25,000 per internee and establishment of a $100 million trust fund for the benefit of the Japanese American community, and makes Redress the organization's top priority.

### 1980
*July*



MARUTANI

President Carter signs a bill creating a Commission on Wartime Relocation and Internment of Civilians to review the facts and circumstances surrounding E.O. 9066, and its impact; review the military directives requiring relocation and internment; and recommend appropriate remedies.

The commission includes Joan Bernstein, Esq. (chair), Judge William Marutani, of the Philadelphia Court of Common Pleas; former Supreme Court Justice Arthur Goldberg; and Rep. Daniel Lungren, R-Calif.

### 1983
*February*

The commission's report, "Personal Justice Denied," is submitted to Congress. The commission finds the exclusion of Japanese Americans to be "a grave injustice," without foundation, and the result of "racial prejudice, war hysteria and a failure of political leadership."

*June*

The commission recommends a congressional resolution to be signed by the President apologizing for the internment; funds to support research and education about internment; and funds to provide "personal redress to those who were excluded."

Specifically, the commission recommends that Congress appropriate $1.5 billion to be used first for one-time payment of $20,000 to each of the "surviving persons excluded from their places of residence pur-

suant to E.O. 9066" and the remaining funds to be used for research and education.

The recommendations have the unanimous support of all but one member of the commission, Rep. Lungren, who opposes the recommendation on redress.

### October

HR 4110, a bill to accept and implement the recommendations of the Commission is introduced in Congress; the bill has 74 co-sponsors; House Majority Leader Jim Wright, R-Texas, is the lead sponsor.

## 1984

### May

The Federal District Court for the District of Columbia rules in favor of the government and dismisses the National Council for Japanese American Redress (NCJAR) class action suit.

The court rules that the statute of limitations has run out for former internees to sue the government and suggests that they ask Congress for reparations. The decision will be appealed.

### June

Members of the the Black Caucus and Hispanic Caucus in the House announce their support of the Redress bill.

*The Wall Street Journal* reports that Republicans in Congress "back an apology, but oppose paying $20,000 to each of the 60,000 survivors." It adds that the Reagan Administration is opposed to the bills. A White House spokesman, however, refutes that statement, saying the administration has not "announced our opposition yet."

The House Subcommittee on Administrative Law and Governmental Relations begins hearings on HR 4110.

### August

Testifying on S. 2116 before a Senate subcommittee Sen. Alan Cranston, D-Calif., states that second only to slavery, the internment of JAs was "the single worst mass violation of civil rights and liberties in our nation's history."

### October

The Redress bills die in subcommittee as the 98th Congress adjourns.

## 1985

### January



WRIGHT

House Majority Leader Jim Wright reintroduces Redress legislation with 99 co-sponsors during the opening days of the 99th Congress.

The Civil Liberties Act of 1985 is identical to HR 4110, but the bill's number has been changed to HR 442 in honor of the 442nd Regimental Combat Team.

### May

Sen. Spark Matsunaga reintroduces the Redress bill in the Senate. S 1053 is similar to HR 442 and has 26 co-sponsors.

### September

Grayce Uyehara becomes the interim executive director of the JACL-LEC. She will later become the permanent director.

## 1986

### January

The U.S. Court of Appeals for the District of Columbia overturns a district court ruling dismissing the NCJAR class action suit. The decision permits the case to proceed to trial.

### February

In a letter to the chairman of the House Judiciary Committee, the Department of Justice opposes the Redress bill, stating that it is "futile" to attempt to judge national leaders who ordered the internment during "extreme wartime conditions."

### October

The 99th Congress adjourns; the Redress bills never make it out of subcommittee.

### November

The Supreme Court agrees to hear the U.S. government's appeal of the NCJAR suit. The Court will order the case back to another federal district court of appeals.

## 1987

### January

The House Redress bill, HR 442, is reintroduced with 125 co-sponsors during the opening days of the 100th Congress by House Majority Leader Tom Foley, D-Wash. The climate in Congress is more favorable than it has been in years with both Houses now controlled by Democrats.

### April



PHOTO COURTESY OF DENSHO

The Senate Redress bill, S 1009, is reintroduced by Sen. Matsunaga (*above*) with 75 co-sponsors.

### May

The House Judiciary Committee's Subcommittee on Administrative Law and Governmental Relations, chaired by Rep. Barney Frank, D-Mass., approves the Redress bill. It is the first time the legislation has ever gone past the subcommittee level.



PHOTO COURTESY OF DENSHO

The bill, HR 442, was named in honor of the 442nd Regimental Combat Team. *(Above)* Infantrymen in Italy run for cover as a German artillery shell is about to land outside the building.

### June

The House Judiciary Committee, chaired by Rep. Peter Rodino, D-NJ, votes to send HR 442 to the full House for a vote.

### August

The Senate Governmental Affairs Committee, chaired by Sen. John Glenn, D-Ohio, passes S 1009 by a unanimous vote. The bill can now proceed to the Senate floor. There are 76 co-sponsors of the Senate bill; the House bill has 167 co-sponsors.

### September

On the 200th anniversary of the signing of the Constitution, the House passes HR 442 by a margin of 243-141.

Reps. Norman Shumway and Daniel Lungren, both R-Calif., introduce amendments that would eliminate or reduce payments to former internees; the amendments are voted down.

### October

The JACL national board declines to take a position on President Reagan's selection of Robert Bork to the Supreme Court. Many civil rights organizations oppose the nomination. The JACL cites fears of retribution by Reagan against the Redress bill as the reason for not taking a stand.

### December

JACL-LEC Executive Director Uyehara reports that threats of a filibuster by Republican senators opposed to Redress mean that the bill will not be voted on by the end of the year.

## 1988

### January

A form letter from the White House responding to people who sent letters asking the President to support Redress indicates he will not sign the legislation. The letter

See TIMELINE/Page 110

Season's Greetings from APAN JACL

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Merry Christmas and a Happy New Year!

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HAPPINESS




PHOTO COURTESY OF DENSHO

## TIMELINE

(Continued from page 107)

says the Japanese Evacuation Claims Act of 1948 handled reparations while President Ford's repeal of Executive Order 9066 in 1975 took care of the apology.

Rep. Mineta says White House Chief of Staff Howard Baker told him that, contrary to some reports, Regan has not yet made a decision on the Redress bill.

### March

The Congressional Record lists 11 amendments to the Senate Redress bill, many of them by Sen. Jesse Helms, R-NC. Most of the amendments weaken the bill, while others address the individual payments.

### April

Grant Ujifusa of the JACL-LEC reports that the Justice Department has changed its position on the Redress bill. "The current position is that the Redress bill is under review" by the department, says Ujifusa.

The Senate passes S 1009 by a vote of 69-27. The bill will now go to a joint House-Senate conference committee.

Sen. Pete Wilson, R-Calif., says he is optimistic that there are enough votes in both houses of Congress to override a presidential veto of the Redress bill.

White House Press Secretary, Marlin Fitzwater, says the President is "generally supportive of Redress legislation but has not yet decided whether to sign it.

### May

The U.S. Court of Appeals for the Federal Circuit sustains a lower court's decision to dismiss the NCJAR suit. The group will appeal to the Supreme Court.

### June

During the last day of the campaign for the California presidential primary, Republican candidate Vice President George Bush declares his support for the Redress bill.

Unidentified White House and congressional sources say the President intends to sign the Redress bill, reports the *San Jose Mercury News*. Reagan supposedly feels a veto might damage Republican chances in the upcoming elections, especially in California, where many JAs reside.

### July

The final version of the Redress bill comes out of the conference committee. By a voice vote, the Senate passes the final version of the Redress bill.

### August

In a letter to House Speaker Wright, President Reagan says he will sign the Redress bill.

The house votes 257-156 in favor of HR 442.

After ten years, a Redress bill will finally make it to the President's desk.



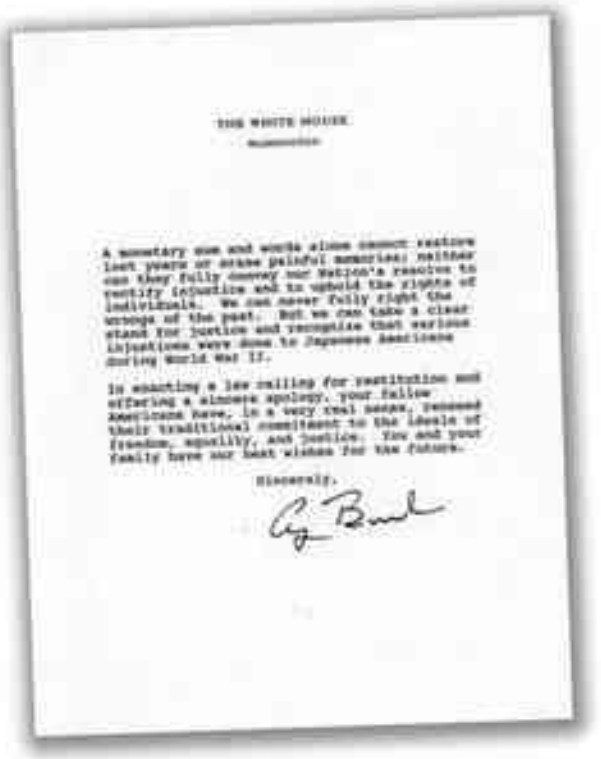
AP PHOTO

## August 10, 1988

President Reagan signs the Redress bill.

**"The legislation that I am about to sign provides for a restitution of a payment ... Yet no payment can make up for those lost years. So what is important in this bill has less to do with property than with honor. For here we admit a wrong. Here we affirm our commitment as a nation to equal justice under the law."**

**President Ronald Reagan**
**August 10, 1988**



THE WHITE HOUSE

WASHINGTON

A monetary sum and words alone cannot restore lost years or erase painful memories; neither can they fully convey our Nation's resolve to reaffirm injustice and to uphold the rights of individuals. We can never fully right the wrongs of the past. But we can take a clear stand for justice and recognize that serious injustices were done to Japanese Americans during World War II.

In enacting a law calling for restitution and offering a sincere apology, your fellow Americans have, in a very real sense, renewed their traditional commitment to the ideals of freedom, equality, and justice. You and your family have our best wishes for the future.

Sincerely,

George Bush

# Redress Campaign: A Brief Review



Dr. Clifford Uyeda (*pictured back row, left*) witnesses the signing of the Comission on Wartime Relocation and Internment of Civilians by President Jimmy Carter in 1979.

**By CLIFFORD UYEDA**

*Editor's Note: The following article appeared in the* Pacific Citizen *newspaper's Sept. 16, 1988, issue. Dr. Clifford Uyeda, former JACL national president, contributed a regular column titled "Cliff's Corner." Uyeda passed away in 2004.*

The redress effort of the Japanese Americans was an unprecedented triumph. Its active national campaign goal was accomplished in less than 10 years.

Redress for Japanese Americans had been considered even during the detention years. The discussions increased in the 1970s. The effective nationally organized effort, however, was not initiated until the JACL National Convention launched a nationwide campaign in the summer of 1978 with the demand for $25,000 per individual plus a trust fund.

No single individual or an organization, including JACL, can take all the credit. The passage of the Redress bill by both houses of Congress (H.R. 442, S. 1009) was the result of dedicated efforts by all citizens who believed that a meaningful restitution was necessary. The importance of the early efforts by the Seattle group to keep this subject in the forefront of Japanese American consciousness cannot be ignored.

JACL realized early, 1977-1978, that the major obstacle it faced was the widely held Nisei fear of public backlash. This fear was circumvented with expressions like: "Cheapening freedom by putting a price tag on it." "Diminishing the grace and realism with which our Issei parents made the best of the impossible situation." "Depreciating the patriotism and the courage with which Nisei fought for America." "Dissipates the good will built by Nisei among our fellow Americans."

Not an insignificant number of Nisei told us that we will be seen as standing outside the halls of Congress with "palms outstretched for a hand out." Some agreed with then Sen. S.I. Hayakawa that this behavior was "beneath our dignity." Clearly the education of the Nisei was the first order of business.

These were the public utterances of many well-heeled Nisei. However, answers to over 4,000 questionnaire forms in the late 1970s revealed that 94 percent of the respondents favored seeking redress. Eighty percent of the respondents were Nisei, and ten percent each were Issei and Sansei. Ninety-two percent had experienced wartime incarceration.

The proposal adopted by the JACL National Council in 1978 called for monetary restitution to everyone actually detained or interned in camps or who were compelled to move from the "exclusion" areas. Payments would go to survivors and heirs of deceased detainees. Persons of Japanese ancestry who were brought over from Central and South America by the U.S. government and interned were included.

The proposal stated that the processing and payment of individual claims will be the responsibility of the U.S. government. A trust fund for the benefit of Japanese American community projects, it stated, should be administered by members of a presidential commission, the majority of which would be Japanese Americans.

The great controversy in the Redress campaign came in 1979 when a commission route was chosen — adding another step in the process of seeking redress. The added process was felt necessary in order to educate the American public, the constituents of congressional members who must pass the necessary bill. Some opening of old wounds became necessary. The jurors were the American public who had to hear from the victims.

There were opponents of the commission route who said they preferred an all-out effort for immediate redress, that if they failed their conscience would be clear. They would know they had gone down with the ship ablaze. JACL felt that this was not good enough. The entire group could not be sacrificed for the satisfaction of few individual feelings. The Redress committee felt duty bound to obtain a meaningful restitution.

The supporters of the commission route felt that a full examination of the Japanese American incarceration experience could not fail to produce an objective recommendation in our favor. This could become a powerful reason for national support of the Redress bill in Congress.

Once the commission began its public hearings, the vigorous grassroots campaign under the capable Sansei leadership of the National Coalition for Redress/Reparations (NCRR) was a crucial factor in the success.

The attempt by the National Council for Japanese American Redress (NCJAR) to seek redress in the courts based on the merits of the case, rather than appealing to public sentiment, was logical. In the preparation of the court case, many new research materials were uncovered which strengthened the case for redress.

In the Redress bill passed by Congress, there is an unfortunate change in the eligibility which does not redress many who suffered the most from the wartime incarceration experience. Under the precedent established by the Redress bill, however, the U.S. government will think twice before ever again imprisoning a class of people based solely on ancestry and without due process.



Members of the National Committtee for Redress (*standing*) including Clifford Uyeda (*back, middle*) meet with Japanese American members of Congress in Washington.

The role played by the Nikkei members of Congress was a major one. Without their courage of conviction and untiring efforts, the Redress bill could not have succeeded.

The most significant realization for Japanese Americans is that the passage of the Redress bill through Congress owes its success to many individuals and organizations. Most of all, the Redress campaign's success is due to the willingness of the American people to conclude this case with a reasonably meaningful restitution. ❖

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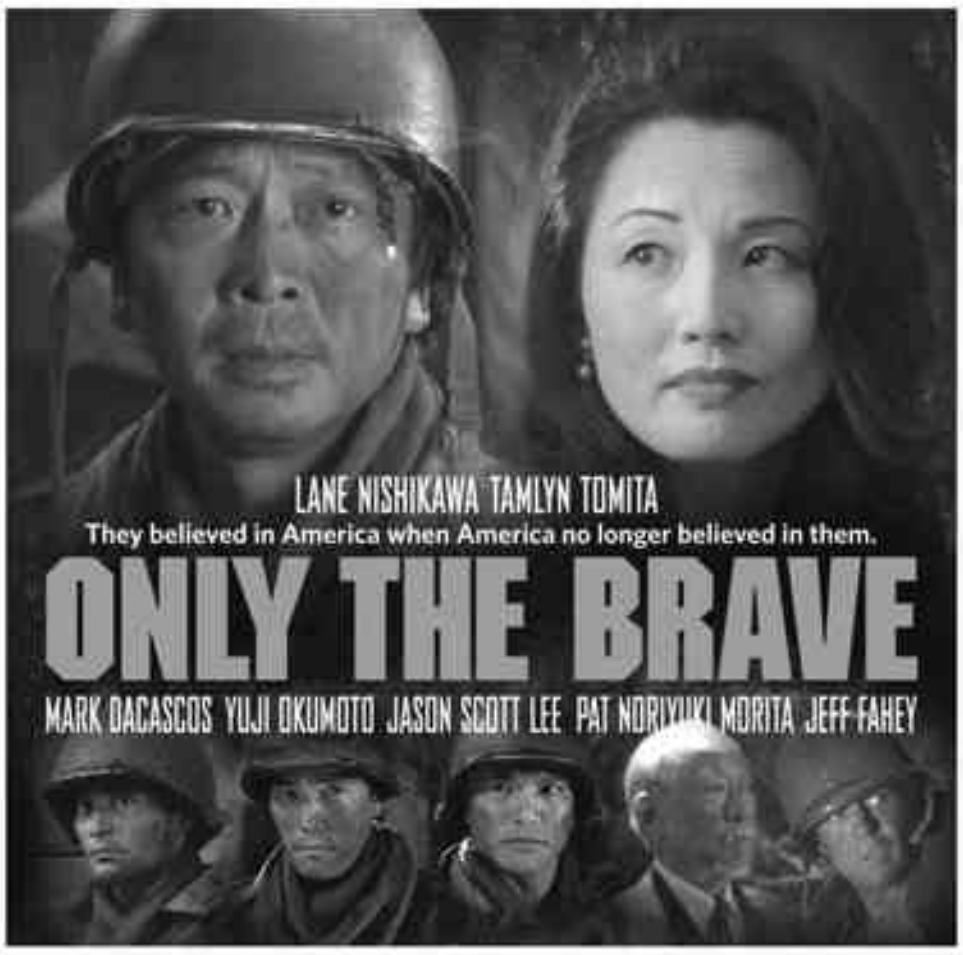
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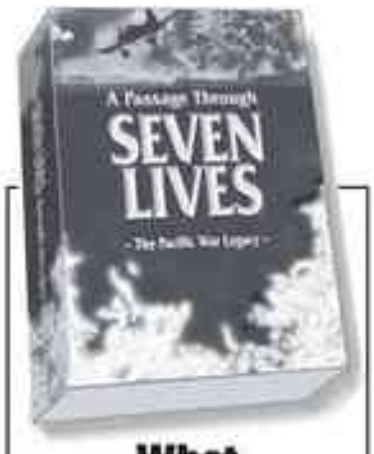
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| Apr. 10-23 | Korea Highlights & Drama/Movie Tour "Cherry Blossoms" |
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| Oct. 1-15 | Exotic China |
| Oct. 22-Nov. 1 | Autumn Japan "Fall Highlights" |
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| EGYPT-NILE RIVER TOUR I (SOLD OUT) | | JAN 16-26 |
| Cairo, Luxor, Nile River Cruise, Kom Ombo, Aswan, Abu Simbel. | | |
| HOKKAIDO SNOW FESTIVAL TOUR | | FEB 2-11 |
| Sapporo, Abashiri, Lake Akan, Sounkyo, Asahikawa, Otaru, Shiraoi, Noboribetsu. See 5 Snow/Ice Festivals. Ride icebreaker ship "Aurora". | | |
| EGYPT/NILE RIVER TOUR II | WAITLIST | FEB 21-MAR 3 |
| KOREA DRAMA SPRING HOLIDAY TOUR | | MAR 27-APR 8 |
| Seoul, Cheju Island, Busan, Daegu, Daejon, Chuncheon/Namiseom Island. | | |
| JAPAN SPRING COUNTRYSIDE TOUR | | APR 15-25 |
| Tokyo, Tendo Onsen, Akita, Hirosaki, Lake Towada, Morioka, Matsushima, Higashiyama Onsen. | | |
| EASTERN CANADA HOLIDAY TOUR | | MAY 3-11 |
| Montreal, Quebec City, Ottawa, Toronto, Niagara Falls. | | |
| GRANDPARENTS/GRANDCHILDREN JAPAN TOUR I (SOLD OUT) | | JUN 28-JUL 7 |
| Tokyo, Hakone, Atami, Hiroshima, Miyajima, Kyoto, Nara. | | |
| GRANDPARENTS/GRANDCHILDREN JAPAN TOUR II | WAITLIST | JUL 7-16 |
| Kyoto, Nara, Hiroshima, Miyajima, Atami, Hakone, Tokyo. | | |
| ALASKA HOLIDAY CRUISE | | JUL 26-AUG 2 |
| Seattle, Glacier Bay, Juneau, Sitka, Ketchikan, Victoria City HOLLAND AMERICA Westerdam Ship. | | |
| JAPAN OBON FESTIVAL TOUR | | AUG 5-16 |
| Tokyo (Tsukiji Obon Festival), Gujo Hachiman (Summer Odori Festival), Kyoto, Jozankei Onsen Sapporo, Kitami (Tsubetsu Obon Festival). | | |
| EASTERN MEDITERRANEAN/GREECE HOLIDAY CRUISE | | AUG 22-SEPT 3 |
| Venice, Croatia, Athens, Istanbul, MyKonos, Kusadasi, Santorini, Olympia. HOLLAND AMERICA Oosterdam Ship. | | |
| PANA CONVENTION SOUTH AMERICA TOUR | | SEPT |
| PANA Convention - Uruguay, Argentina, Brazil. Option to Peru. | | |
| NEW ENGLAND HOLIDAY TOUR | | OCT 1-8 |
| Boston, Maine, Vermont, New Hampshire. Day trips on historic trains: Maine Narrow Gauge Railroad, Conway Scenic Railroad, Green Mountain Flyer Railroad, Essex Steam Train. | | |
| OKINAWA-KYUSHU HOLIDAY TOUR | | OCT 11-23 |
| Naha, Kagoshima/Ibusuki, Miyazaki, Nobeoka, Takachiho, Mt. Aso, Beppu, Kumamoto, Nagasaki, Fukuoka. | | |
| CANYONLAND GETAWAY HOLIDAY | | NOV 8-13 |
| Laughlin, Grand Canyon, Valley of Fire Park, Mesquite, Bryce Canyon, Zion Canyon, Las Vegas. | | |

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DEATH NOTICE

## TSUGUO OKAMOTO

Tsuguo Okamoto passed away peacefully on Nov. 6, 2008 in Albany, Calif. at age 95. Born in Berkeley, he was the son of the late Ichiro and Raku Okamoto. A long-time resident of Sacramento, a veteran of the Korean War, and retired from the Sacramento Army Depot since 1981. A member of Aichi Kenjin Kai and JACL. Preceded in death by his wife, Yasuko; brothers, Kazuo and Akira; and sister, Ayako. Beloved father of Patricia (Andrew) Cherniack of Shrewsbury, Mass., Barry (Maria) Okamoto of San Ramon, Mary Okamoto of Sacramento, and Alice (Luis) Porras of Albany. Loving grandfather of Madeline, Luke, Natalia, Diana, Matthew, and Trini. Also survived by his brothers and sisters-in-law, Mitsuo and Haru Okamoto, and Hitoshi and Takako Okamoto, all of Sacramento; sister-in-law, Yukiko Kato of Cincinnati, Ohio; and brothers-in-law, Hideaki Sunayashiki and Kunio Wakita, both of Japan; as well as many cousins, nephews, and nieces.

Private family services were held, with interment at East Lawn Memorial Park, Sacramento.

DEATH NOTICE

## ITSUKI "FRED" NAKAGAWA

Itsuki "Fred" Nakagawa of Seattle, Wash. passed away on Dec. 5, 2008 at the age of 88. Fred was born on Jan. 29, 1920 to Genichi and Itsuyo Nakagawa. Fred was the oldest son of twelve children. He is survived by his brothers and their families: Giro (Miyo) Nakagawa of South Bend, Wash, Saburo "Sam" (Yoshiko) Nakagawa of Seattle, Wash., Kazuo (Chiyo) Nakagawa of Lompoc, Calif., George (Hiroko) Nakagawa of Gardena, Calif., Ben (Marilyn) Nakagawa of Las Vegas, Nev., sister-in-law Myong Ju Nakagawa of Seattle, and 20 nieces and nephews. He was pre-deceased by his sisters Toshiko Katayama, Masako Nakagawa, Setsuko "Betty" Katayama, Kiku Nakagawa, and his brothers Henry and Harry Nakagawa.

Raised in Kent, Wash., Fred obtained his teacher's certificate from Chicago Teacher's College, his Masters in Education from Michigan State and he attended courses at Pepperdine University. A long-time employee of the United States Government, Fred taught the children of Army and Air Force servicepersons stationed overseas. He taught high school in Heidelberg, Germany and 6th grade in Yokota, Japan. He learned how to fly model airplanes and was a member of the Kanto Model Airs Club. He became the first certified foreign teacher of soroban (abacus). Kind, gentle and an educator of young people to the end, Fred created abacus drills for his grand-nieces and nephews even in his final days.

At retirement, Fred returned to Seattle and settled on Beacon Hill amassing a wide network of friends. Always on the hunt for fresh, local fruit, Fred became an expert at finding the sweetest oranges or Rainier cherries. All looked forward to his impromptu arrivals, always with a sack of produce in hand. He enjoyed season tickets to the opera, squid jigging off Pier 71, Toyota Camrys, and especially world travel having reached the jungles of Borneo and practically all of Europe and Asia. Fred believed in ethical behavior and clean air and lungs.

A celebration of Fred's life will be held at the Nisei Veterans Hall, 1212 S. King St., Seattle, WA on Saturday, December 20, 2008 at 1:30 p.m. A light reception will follow. In lieu of flowers, any remembrances should be made to the Japanese American Citizens League (JACL), Nikkei Concerns or the Nisei Veterans.


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| Mar. 31-Apr. 14 | Yamato Deluxe Spring Tour to Japan | Peggy Mikuni |
| April 1-7 | Yamato Washington D.C. Cherry Blossom Tour | Philippe Theriault/Lily Nomura |
| July | Yamato Hokkaido Tour | Peggy Mikuni |
| July 9-14 | Yamato Discover California Motorcoach Tour | Philippe Theriault |
| July 30-Aug. 8 | Yamato Canadian Rockies Tour | Philippe Theriault |
| Aug. 29-Sept. 11 | Yamato Tour to China | Peggy Mikuni |
| Oct. 2-11 | Yamato East Coast Fall Foliage Tour | Philippe Theriault/Lily Nomura |
| Oct. 15-29 | Yamato Deluxe Autumn Tour to Japan | Peggy Mikuni |
| Nov. 9-17 | Costa Rica - Nature's Museum, A Smithsonian Journeys Tour | |
| Nov.30-Dec. 9 | Yamato Christmas Market Tour (Europe) | Philippe Theriault |

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## Whereabouts

This section runs on a space available basis at no charge.

### JIM & BLANCHE FUKASAWA

Richard Kushino is looking for the whereabouts of Jim and Blanche Fukasawa. They were formerly of Los Angeles, but the last known address for them was in Kent, Wash. With any information on their whereabouts, please contact Richard at 1664 Copa Way, Monterey Park, CA 91754, 626/282-3460 or sleek94599@mypacks.net.


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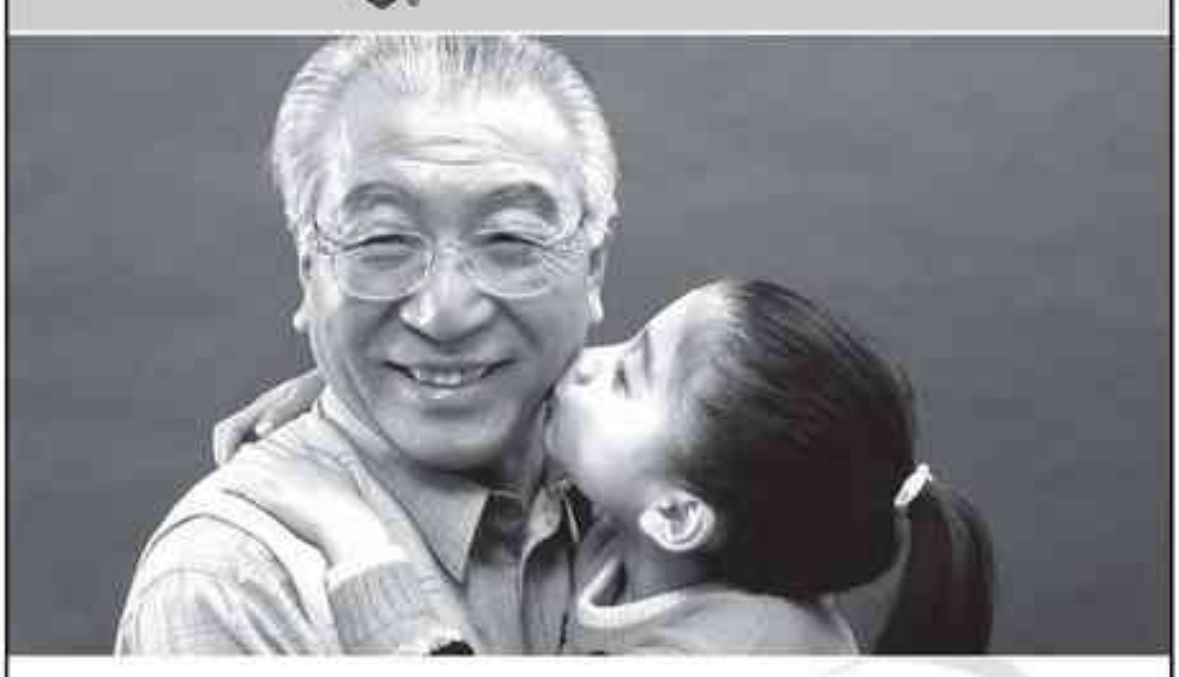
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