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Holiday Issue 2018



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Letter from the Editor



The other day, my son asked me to take him to a friend's party. When I asked him for the address, I immediately noticed that the house was located only one block over from my grandparent's old house, which my mother and her sister sold after they passed away. I hadn't been to that part of town in years. But my heart leapt.

Before dropping him off, I made a point to stop across the street from the house, and instantly, memories from my childhood came flooding back into the forefront of my mind.

It was in that very house that I spent precious, countless years having family get-togethers, Christmas and New Year's parties, playing from the homemade swing that my grandpa made that hung from the huge tree in the front yard (still there today!) and having "midnight snacks" of ice cream and warm cookies that grandma would make for my sister and I — literally waking us up from sleep — whenever we slept over.

Although my son never had the pleasure of meeting my grandparents or seeing the inside of that wonderful house, I made a point to tell him vital snippets about my memories spent there before sending him off to his party.

It's "Merry Memories" such as these that remind me of the importance of having them in our lives. I was able to share with my son a brief snapshot of my life, which has played a huge role in helping shape the young man he is becoming today.

The best thing about memories? Each day is a new opportunity to make more.

As JACL and the *Pacific Citizen* head into their 90th anniversaries in 2019, it's a wonderful time to reflect upon this tremendous milestone and celebrate all that is still to come. Let's continue to thrive and survive together. All of us. "Merry Memories" one and all to share for future generations to come.

— Allison Haramoto, Executive Editor

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Ventura County

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Karen, Daniel and
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Thank you
Elizabeth Hiroyasu
for your service to
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complete your
doctorate studies!



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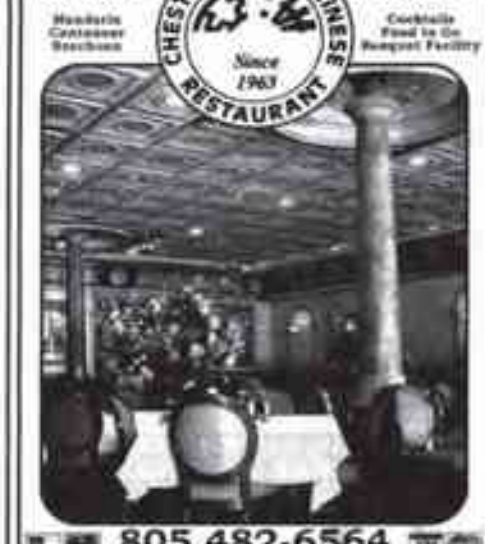
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from members of the
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James Yamamoto
Shannon Tsumaki
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www.venicewlajacl.org
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In celebrating this year's Holiday Issue theme, 'MERRY MEMORIES,' the *Pacific Citizen* asked JACLers to reflect upon their time with the organization as it prepares to celebrate its 90th anniversary in 2019.

They were asked to reflect upon the following questions:

- **Looking back on your involvement with JACL, what is your best personal memory of the organization during your tenure?**
- **As JACL celebrates its 90th anniversary, what do you believe is the key to its longevity? And regarding that longevity, how does JACL best keep that momentum to make sure it lasts at least another 90 years?**
- **What makes you most proud to be a JACL member?**



Betsy Salo, MDC District Governor

Although now I know JACL primarily as a civil rights organization, when I first got involved, my interest had very little to do with civil rights. We first moved to Cincinnati in the early 1970s in the midst of the Japan/America auto trade war . . . . Our local JACL chapter was planning a series of teachers' workshops to educate local teachers about the culture and history of Japan so that they could offset some of the ugly fictions that were circulating.

I was discovered as the brand-new teacher of Japanese (and other East Asian) history at the University of Cincinnati. And so, they got me. My husband and I were excited to share our enthusiasm for Japanese history, language and culture and to work to help bridge the culture gap.

That initial engagement with our local JACL led to participation in the annual picnic (now evolved to an inside potluck) and working on the JACL booth at Cincinnati's International Festival.

Before long, one or the other of us became a pretty consistent presence on the chapter board. Then someone pointed out that it would be fun for us to attend a Midwest District Council meeting to represent our chapter. They promised lots of nice people from all over the Midwest — it was true. We met Bill Yoshino.

He suggested more programs about Japanese culture, and eventually, we began to add a section on incarceration to our workshop presentations.

So, my connection with Cincinnati JACL started by links to Japanese history and culture but gradually grew to an interest in Japanese American history and because of the issues raised by incarceration to issues of civil rights.

It is the ability of JACL as an organization to evolve and respond to important issues both for Japanese Americans and others that has allowed it to remain vital for 90 years. No group can maintain its energy or the interest of its members if it does not evolve and respond to issues of the day that resonate with its core values.

JACL has been fortunate to have had leaders with foresight and wisdom and the ability to guide the organization through challenging issues. JACL has also been fortunate to have a general membership that isn't afraid to challenge its leadership on issues. This has led to the kind of vital debate that, while stressful at the time, makes for a stronger organization.

As an organization, JACL has figured out how to nurture young leaders, which ensures the vitality and continuity of the organization.

It is this ability to grow and change with the times and to respond with thought and intelligence to issues of civil rights and justice that make me proud to be a JACL member. Without groups like JACL willing to speak out thoughtfully and forcefully on vital issues, our democracy cannot survive.



Chip Larouche, Pacific Northwest District Governor

As I look back on my involvement with JACL, there are a lot of great memories of past conventions, meeting dignitaries like Sec. Norm Mineta, Sen. Dan Inoue and Congressman Mike Honda, but my best personal memory with JACL during my 19-year tenure (not long compared to many of my colleagues) would have to be attending the Congressional Gold Medal Ceremony for the Nikkei soldiers of the 442nd Combat Regiment, the 100th Battalion and the Military Intelligence Service.

As a retired soldier myself, and the son of a Dad who also served in World War II in the Army Air Corps, I've always had a special place in my heart for the brave military members who fought the tyranny of the Axis powers, which earned them the nickname of the "Greatest Generation" that was coined by Tom Brokaw.

I still remember the hundreds of veterans that came to the ceremony, a number of whom were awarded belated Bronze Stars for their heroic service, and the great treatment that the Portland contingent received from our two senators who even wheeled some of the veterans into the ceremony site in the Capitol Rotunda. Sadly, many of these soldiers have passed away since that ceremony in 2011, but the smiles on their faces when they received their medals will never be erased from my memory.

As JACL celebrates its 90th anniversary in 2019, you have to ask yourself, "What has been the key to our longevity?" Certainly, the great Nisei veteran story is a big part of it, but you have to believe that the JACL effort to gain redress for the World War II incarceration of its citizens and residents, which included an apology from our government for abusing their civil and human rights, has been part of our longevity. Can we keep up that momentum for another 90 years? I'm not sure I have that answer.

There are certainly civil rights issues that need to be addressed and solutions that need to be developed. I'm certainly proud to have been part of this effort for the last 19 years, and I hope to be able to contribute for a few more, but just like in technology, where we are always looking for the next "killer app," we need to find and own the next key solution that makes us live up to our slogan of being "Better Americans in a Greater America."



Carol Kawase, NCWNP District Governor

My foremost JACL memories are what I term "Defining Memories." I've been asked many times about my longstanding commitment to JACL. Being a member for 50 years is indeed a long time, but I'm not alone. A vast number of our members are lifelong, stalwart supporters of JACL and they have given me many defining memories that keep me grounded and working for what's truly important in our community.

My first connection with the Sonoma County Chapter Board started with a conversation with a past JACL JAYs mentor. As soon as I returned to home base, Margarette Murakami called to ask if I'd be interested in being a chapter board member. "Sure," I said, uncertain if I was really suited for the challenge of serving on what would have been my first board appointment. Then her very next question was if I would be chapter board secretary. What a leap of faith!

During my tenure on the chapter board, we would more likely than not be challenged with many of the issues surrounding civic engagement, civil and human rights and social advocacy. Always on my shoulder was another esteemed chapter board member who I called my "social justice angel." Mei Nakano would be the first to speak into my ear of who, what, when, where and why we should address the social justice issue of the moment. When she decided to retire those righteous wings, I mentioned how her shoes were going to be hard to fill. With her knowing smile, she replied, "The next generation would just have to step up." Not sure if I can fill those shoes, but her tireless commitment to social justice keeps me motivated to keep the pace.

I was given the rare opportunity to attend the first joint JACL/OCA Washington, D.C. Leadership Summit. At the time, Patrick and Lily Okura were generous supporting participants in the program and hosted a dinner in their home. As a 50-year stalwart champion for human and civil rights, he was very disheartened to see that history keeps repeating itself. He opined that JACL will always be needed as a watchdog to protect human and civil rights for all. The current political atmosphere seems like it has set the tone for a huge leap backwards in regards to civility and abrogation of certain inalienable rights. In reflecting on my 50 years in JACL, his observation of history repeating itself indeed seems true.

As JACL's 90th anniversary approaches, questions abound. Is JACL still relevant? Is history repeating itself? Are we committed to our strategic plan? Does the JA community need strong leaders? Is the organization needed in the next 90 years? I often think back to those defining memories in conversation with my mentors, and the answer almost always comes up — YES!



David Inoue, JACL Executive Director

Since becoming Executive Director, my favorite personal memory is from my first address at the Sayonara Banquet (in 2017), where as I was speaking, I could hear my son getting upset at the other side of the room. It reminds me of all the other family interactions I have had with JACL, both myself as a child and with my own family. It also ties nicely to this past year when my son accompanied me as I walked through the banquet and met with some of the tables. Ultimately, for me, JACL is a part of who my family has been and is.

JACL existed before we actually did. That is because we rose from local organizations that would become the first chapters. This past year, several of those chapters celebrated their 90th anniversaries, well in advance of the national organization this coming new year. It is with the strength of our nationally diverse chapters and members that we will continue in the years to come, regardless of what challenges we face and shall overcome.

[I am most proud of the] impact that JACL can have on issues at the national level that I see impacting my own family. Although it seems less important when put in the context of large-scale issues such as the Muslim ban and family separations, I have been able to engage in dialogue with both Major League Baseball and the NFL in the wake of incidents over the past year or so.

Inevitably, I emphasize the important role that sports do play in setting cultural norms and am able to convey the direct impact on my own family because of my own son's increasing interest in sports. The breadth and depth of JACL's engagement in many issues is something for all of us to be proud of as members.



Jeffrey Moy, Current JACL National President

Thinking about my time as a JACL member brings up so many wonderful memories for me. Perhaps my recent marriage is making me biased, but my favorite personal memory is meeting my wife at a JACL event in 2010. We were both invited to meet with college students at a dinner to speak about life as a young professional in Washington, D.C. Although it was several years before we started dating, it's a memory that I think of quite fondly in retrospect. This year, I was lucky enough to also attend a couple of weddings for other close friends who I met through JACL. It's given me a lot of opportunities to reflect upon the great work we've done, the fun times we've had and the wonderful community I've become a part of during my tenure.

This community is critical to the longevity of JACL. It is easy to take for granted what a special place JACL is. Whether we joined because of the advocacy work, a program or something else, there are so many opportunities to meet amazing people in your own local area and all over the country. We come from different places, from different generations and from different backgrounds, but we find commonality through a shared sense of community and social justice.

It's easy at times to be frustrated by our differences or make assumptions about a common understanding that isn't always there. But we need to remind ourselves that what matters at the end is that we are all willing to stand together as one to fight against the injustice that we see in this country. I'm proud of our work and the great legacy of our community, and I look forward to continuing to fight for social justice as we celebrate our 90th anniversary and beyond.



Floyd Mori,
Past JACL President and Executive Director

9/11 was one of the most catastrophic incidents of the century, and its direct impact on the Asian American community was significant. The JACL was the first civil rights organization to call for reason and calm in the immediate aftermath of the tragedy. Being aware of how hysteria can engulf a nation, while we condemned the action, we asked the nation not to react and repeat the regrettable reactions that stigmatized Japanese Americans at the bombing of Pearl Harbor.

Many of our leaders, including President George W. Bush, repeated that same caution as we saw many Americans turn to violence and hate against all Muslims. It became evident that the caution that we expressed from the JACL was heard by many, and I am sure our actions helped to avoid more hatred than was displayed during that time. As the JACL National President during that period, I worked with our JACL National Executive Director, John Tateishi, in immediately putting out a press release to urge caution and avoid racial profiling.

The major key to the longevity and effectiveness of the JACL is the willingness of its members to remain engaged in the community. We have not only been engaged in the causes of the Japanese American community but have as a united effort supported and spoken up for other communities of color and other groups that have been persecuted for one reason or another. Community engagement will ultimately measure our longevity as a civil rights organization. As generations move forward, new issues will arise, and it is essential that the newer generation as individuals and as a group be encouraged and provided a pathway to community engagement. It is also important to continually work to increase membership and get more young people to join the JACL.

The fact that so many within the JACL are willing to stand up and fight for others is the essential value that the JACL has exemplified in the fight for justice and equity. Helping others in light of the atrocities that our community has faced is giving back to others who have been placed in similar situations as we have. The unselfish work of the JACL stands out as a value that few organizations have established.



Floyd Shimomura,
Past JACL National President

My best memory is when I testified before Congress as National JACL President in support of redress on June 27, 1984. I was only 36. Reviewing my notes, I said, "The redress effort — which started within JACL — is a grassroots effort. It has been conducted from my JACLers' kitchen table. It has been funded on $5 and $10 contributions. My chapters have raised money through raffles, through chicken teriyaki sales and through the sale of books. Following such a chapter event, it is not unusual to receive a check for, say, $137.27 'for redress.' It almost breaks my heart to receive such a check knowing the effort which went into it and the profound belief in our system of democracy which it represents. Not only that a great wrong was done in 1942, but a simple faith that this great Congress — today, in 1984, when given all the evidence — will right that wrong. Despite barbed-wire fences and 40 years of Congressional inaction, such faith still burns brightly in our Japanese American community."

The key to JACL's longevity is in its local chapter leadership and their common fight for social justice. In 1929, local Nisei civic groups from the West Coast met in Seattle. The groups decided to form an umbrella organization, which they named the Japanese American Citizens League. A league is an association of independent organizations creating an alliance for common action.

Even today, each local group (now called "chapters") has an equal vote — regardless of its membership size — when the JACL convenes its National Council. This flexible "bottoms up" structure has allowed JACL to add and close chapters over time. Structurally, JACL will exist so long as it has two chapters. Of course, the other key is the astounding legacy of accomplishment that this decentralized structure has nurtured.

I am most proud of JACL's legacy, which is a 90-year struggle for justice. While JACL's role in the enactment of redress legislation in the1980s is known, many are not aware of JACL's earlier accomplishments, in overturning the alien land laws, gaining naturalization rights for Issei, opposing anti-miscegenation laws, defeating laws permitting housing discrimination and lobbying to enact federal civil rights legislation.

Moreover, since redress, JACL has continued to be a leading voice for diversity in employment, college admissions and in the media. More recently JACL has fought for same-sex marriage and against Islamophobia. Having served several terms as National JACL Legal Counsel, I know that this long and unique history has made JACL a classic bonafide civil rights organization, such as the NAACP, which enhances its ability to have its "friend of the court" briefs accepted in major civil rights cases. In fact, many civil rights lawyers vie to have JACL on their briefs.



Ken Inouye,
Past JACL National President

My best memories of my 40-plus years of being a JACL member would have to be the privilege and honor that I have had as a result of being able to work with so many amazing JACLers during that period.

I will apologize in advance for the fact that the following listing of my fellow JACLers will undoubtedly omit some very important people who should have been included but are not due to space limitations and my own poor memory.

The first five years of my JACL experience was highlighted by the fact htat I was mentored by so many Nisei's from our chapter (SELANOCO). JACLers like Clarence Nishizu, Hiroshi Kamei, Jun Fukushima, Richard and Evelyn Hanki were very supportive of my efforts at the chapter, district and national levels. They encouraged me to get involved and supported me even during the times that I may have failed to live up to their expectations.

The next significant period would involve the time that I spent on the National Board as JACL sought to secure redress and reparations from the U.S. government. As a National Board member, I had the honor of working with so many individuals who worked so hard in order to secure the historic redress legislation.

During this time, I learned so much from so many but will always remember the words of then-JACL President Harry Kajihara, as he assured me that we will secure redress since "we have justice on our side." This phrase has always been my source of inspiration as I have been fortunate, in subsequent years, to have had the opportunity to work with other communities as we strived to create an America where "all are valued and treated with respect."

During the last 20 years, I have worked with so many people who have become lifelong friends, and I would like to close this part of my memories by thanking Edwin Endow and his wife, Debra Hatanaka, for being by my side during some of the most challenging periods of my association with JACL and a special thank you to Alayne Yonemoto, who encouraged me to reprise my role as the governor of the PSW District of JACL at a time that the PSWD needed assistance in securing a regional director for the PSWD.

Of course, no discussion about people would be complete if I did not thank my parents, wife, daughters, their spouses and grandchildren for their grand support over the many years and for sharing this incredible journey with me. I have been truly blessed to have so many special people in my life.



Larry Oda,
Past JACL National President

There are many things that stick out as I reminisce about my experiences in JACL. Some of my favorites revolve around the places I've been and the people I've had the pleasure of meeting. Some of my fondest memories of JACL revolve around listening to and getting to know some of the icons of redress: Daniel Inouye, John Tateishi, Grayce Uyehara, Bob Matsui and Norm Mineta.

The key to the longevity of JACL is the idea that we need to stand together to get what we want because as individuals, our voice is lost in the crowd. Our early leaders understood the political process and designed the organization to train and nurture leaders to step into the larger community so we have a place at the table. Even then, we found during the redress effort that in order to advance our agenda, we needed help — we couldn't do it alone.

JACL is a great platform for budding public servants to get a relatively harmless way to receive an introduction to the election process. In running for office in JACL, you are among friends and while you're learning how to campaign and solicit support, if you win or lose an election, you're not alienating your friends or making enemies. It's a good training ground for running for public office.

I have warm memories of meeting many members and listening to their views when I was campaigning for office. While JACL is comprised of less than two percent of the JA population, it is providing the leadership for the whole population. There are a core group of folks that have a more expansive view of the community and its needs. JACL provides the vehicle for these folks to address these needs and to influence the adjustments.

One of the proudest moments I have as a JACL member is when JACL stepped up as the first national organization to call a press conference at the National Japanese American Memorial to Patriotism in Washington, D.C., almost immediately after the attack on the Twin Towers to caution the nation to be thoughtful about not targeting immigrants as we were in the aftermath of the attack on Pearl Harbor.

We tried to remind the nation that the racial prejudice, hysteria and weak leadership led to a travesty of justice. The Memorial serves as a tangible reminder of the failed policy, and we needed to be mindful of our actions to not repeat the mistakes of the past.

There are many advantages to being a member of JACL. Just being a member gives some unique benefits, and the work of the organization advances the larger community. While I was not part of the redress effort, learning about the process and experiences acquired proved to be of great value to me. One of the great benefits of JACL is the credibility we gained by participating in the legislative process and succeeding in getting an apology from the government.



Bob Buscher,
President Philadelphia JACL and *P.C.* Editorial Board Chair

I remember at the 2016 National Convention, the second year it was held in Las Vegas, we had a lot of the national AAPI advocacy organizations in attendance since it was a presidential election year. After about three days of not seeing the outside of the Monte Carlo where the convention was held (because it was so hot outdoors during the day, and we didn't care to venture out on the Vegas strip), a group of us took taxis out to a Japanese izakaya in the small Chinatown area on the outskirts of the city. It was a wonderful reprieve from the superficiality of the Vegas casinos and a much-needed opportunity to enjoy good Japanese food in an unlikely community space as we strategized for voter registration and other such topics.

For JACL to survive into the next generation, we need to become more relevant within contemporary social justice spaces. This field changes constantly and with it comes new strategies for communicating those issues and what strategies are most effective for achieving various advocacy goals.

As an organization, JACL needs to do a better job of not only listening to the youth, but allowing them a greater degree of say in terms of what issues JACL will advocate on behalf of. That said, JACL is first and foremost a community space, so we need to make sure that this organization remains open and inclusive to members of all generations. There is no single strategy that will help us sustain the JACL.

» **Continued on page 13**

Happy Holidays
from
Lisa Sloan

Chicago

Happy Holidays
Steve Arima
&
Elaine Ogawa

In memory of these and other friends and neighbors who raised their families, contributed to their community, served their country, and enriched our lives.

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» Continued from page 9

but I believe continuing to invest in our youth and creating additional opportunities for them to lead within the organization will help build the momentum to do so.

JACL is an organization of historic firsts. To name a few: We were the first nationwide Asian American advocacy organization, first AAPI organization to present an amicus brief to the Supreme Court over interracial marriage, first ethnic civil rights org to support marriage equality and first Japanese American organization to show solidarity with the Muslim community after 9/11. JACL continues to be a leader within civil rights spaces, and I am proud to do my small bit in carrying this organization's work forward.



Roberta Barlow,
CCDC District Governor

My best personal memory of JACL during my tenure would be meeting so many Japanese American heroes at our conventions. Legends such as Norman Mineta, Mike Honda and so many others who are icons in our AAPI community and worldwide share such fascinating JACL history and wisdom at these gatherings.

As JACL celebrates its 90th anniversary, it should look at leveraging its many past successes into forging new partnerships. JACL should share its story with allies. Combining its strengths with the strengths of allies could bring boosts in membership and funding, which are key to JACL's long-term stability.

As a JACL member, I am most proud of the amazing energy and enthusiasm of our youth and young professional members. They are always willing to step up when called upon to serve and serve others.

That's it for now. My two terms as District Governor will end in a few weeks. CCDC will be in the very capable hands of our outgoing Fresno chapter president, Joy Goto, who officially takes over as District Governor in the upcoming new year.



Kola Mizutani,
Chair, JACL National Youth/Student Council

One of my favorite personal JACL memories took place at the 2015 JACL National Convention in Las Vegas. That summer, the NY/SC worked to pass a resolution in support of HR 40 — legislation to study American chattel slavery and potential reparations, much like the Commission on Wartime Relocation. At a time when tensions seemed to run particularly high and controversy over anti-black racism solely dominated the headlines, we anticipated heavy opposition to the resolution.

Yet, the hard work, advocacy and encouragement from Secretary Norman Mineta just before the final vote paid off when the resolution was approved unanimously. He came over to give a bear hug. To accomplish even a small and perhaps largely symbolic victory — and receive a bear hug from the Secretary — was incredibly rewarding.

"The youth are the future." This statement, in the simplest terms, embodies one of the many keys to JACL's sustainability. Yet, we often neglect to reflect on what it means to attract and cultivate viable generations of young leaders. For many, social media usage and academic/career-oriented services and resources constitute the first steps.

While undoubtedly effective, these strategies overshadow our organization's equally important need to fundamentally evolve such that the JACL remains a cutting-edge advocacy leader for marginalized communities.

However, if the that fundamental message and culture cannot, themselves, retain engagement, then those strategies can only do so much. I am continually encouraged by efforts to both reactivate the JACL as a leading organization — thanks to the hard work and leadership of JACL staff and local leaders — and expand one of its key strengths: a space for leaders of all backgrounds to make positive change for their communities.



Scott Nakamura,
EDC Governor

As a person who was born and raised in Hawaii . . . JACL was never a part of my life growing up, and for that matter, in the lives of many Japanese born in Hawaii. Having done my undergraduate education at the University of Oregon . . . my next stop was the University of Pennsylvania. . . . By the end of my education tenure there, I began to actively seek other Japanese Americans, which led me to JACL.

I fondly recall the many social gatherings, all the while learning more about their internment experience, about which neither I nor any of my friends from Hawaii had any idea about. This culminated to my most memorable experience.

I recall attending my first EDC meeting in Medford Leas, N.J., at which I met and was able to speak with one of the elder members of the Philadelphia chapter. This was followed by a second meeting at the annual New Year's Party. We spoke at length about music. Having just lost my grandmother, it was a very meaningful connection. She was unassuming, kind and sincere. Only later did I realize that this was none other than Grayce Uyehara.

It is dedicated members like Grayce that have allowed JACL to remain vital and pertinent for all these years. JACL is now at the cusp of celebrating its 90th anniversary, and it still remains a crucial voice for those who face social injustice.

However, I feel in order to continue to survive, let us not forget that while being vigilant, we need to be fair and balanced and not ignore nor dismiss any who may have differing opinions, for this can lead to our demise. We must celebrate and embrace the diversity of our Japanese American family and continue to recant the story of what binds us together, never to forget.

Having the opportunity to meet and get to know individuals such as Grayce, Grant Ujifusa, Terry Shima, Floyd Mori, Bruce Hollywood and Norman Mineta, role models for the Japanese American as well as Asian American communities, makes me proud to be a member of JACL. But there is much more work to be done.

To quote Mas Hashimoto, "Onward!" ■



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FROM THE EXEC DIRECTOR

A New Hope

By David Inoue,
JACL Executive Director

As we come to the end of the year and look toward 2019, there is much to reflect upon, but also much to look forward to because of what has happened. It has been an extremely busy year for JACL, which continues to fight to ensure the legacy of the Japanese American experience is not one that is repeated for any group today.

Unfortunately, despite our greatest efforts, we saw the legacy repeated in the Supreme Court's affirmation of the Muslim Travel Ban. JACL took the rare step of authoring its own amicus brief in opposition to the ban as being rooted in an animus against Muslims that directly paralleled that against Japanese Americans as the basis for our own mass incarceration and in both cases in the name of a security threat.

Time would reveal that the security threat against Japanese Americans had been artificially created, and we believe that the so-called security threat from the targeted Muslim nations has been created as well to serve the end purpose of blocking immigration and travel from those countries because of the majority religion of their populations.

In a cruel sense of irony, the Supreme Court actually took the opportunity to repudiate the Korematsu decision of nearly 75 years earlier as being steeped in racism not worthy of serving as judicial precedent while actually memorializing the exact precedent that the Korematsu case represented in the Muslim Ban case — that the president had unchallengeable discretion to act in the name of national defense, in spite of clear evidence that discriminatory animus likely was involved in the decision.

The result is that we will continue to fight this battle both through efforts to repeal the ban through Congressional action and support of ongoing court challenges to the impact of the ban and realities of its implementation that have proven to be discriminatory.

Our community was similarly horrified to see the spectre of indefinite detention and even worse, the separation of children from their parents at the border. Additionally, the government appeared to be considering placing a youth detention center on the actual site of the Rohwer camp in Arkansas.

Fortunately, the response was overwhelmingly in opposition to the cruelty of child separations, and the courts also intervened. However, as we learn more of the facts about what happened and what continues to happen in the aftermath, the impacts upon the children will be incalculable.

We joined thousands of others in providing comments in opposition to the administration's continued attempts to legalize their actions in breaking the Flores Settlement, and we await the results of that comment process.

The positions we have taken on these issues were strongly affirmed by the JACL National Council at our annual convention in Philadelphia. This year's convention represented what I hope will be a shift in how we operate our conventions.

The convention has become too much of an event for JACL insiders, with little of interest if you're not a delegate for your chapter. We added a parallel film festival that drew in some attendees who had not originally planned to come.

For Salt Lake City in 2019, we hope to continue this trend of adding items of interest to the broader Japanese American community because as the only nationally focused Japanese American organization, we must appeal to the broader Japanese American community.

A significant part of this outward orientation has been manifested in our partnering with other organizations including joining in the formation of the All Camps Consortium. I have had the opportunity to attend several pilgrimages this past year as well as bring a group of students to Manzanar with the support of the National Park Service.

I also recently participated in the Okaeri gathering of LGBTQ Nikkei in Los Angeles. Just as they welcomed me at their meeting, I look forward to welcoming the opportunity to include programming for the LGBTQ community and the All Camps Consortium in next year's National Convention.

Ultimately, this is part of the hope to tie many aspects of the Japanese American community together. Coming from a Midwest upbringing and longtime residence on the East Coast, coming to understand the California Japanese American community has been eye-opening.

Many of you have probably heard me say that if we didn't get along with another Japanese American family when I was growing up, we just alienated the rest of the Japanese American community in our city. That's clearly not the case in a place like Los Angeles, where one can easily find his/her niche in the Japanese American community — whether it be through church, sports or another community organization.

As you are reading this, I will either be on my way back or will have just returned from our Kakehashi trip, each of which brings 92 Japanese American college students and young adults to Japan with the support of the Japanese government.

The trip is an opportunity for youth to reconnect, or perhaps even connect for the first time, consciously with their Japanese ethnic heritage. It is amazing how for many of them, this is their first trip to Japan.

We are also seeing increasing numbers of those with mixed heritage. Being half-Japanese and Chinese myself, it has been wonderful to have several of the participants come up to me and proudly state they, too, are half-Japanese and Chinese, and then we begin a discussion of how we associate with our dual background.

What the Kakehashi trip does most and does effectively is its ability to bring our Japanese American community together, regardless of past family history with JACL, political view, church affiliations or which JA basketball league team one played on. Together, we are all Japanese Americans on this trip sharing the experience and building community.

I believe there is now a greater awareness of the need to break down the barriers of the past. It is the sense I have had on this Kakehashi trip and that I get in meeting with individuals and groups around the country.

The stakes today are too high, as described in the issues earlier, and we do share the same vision as Japanese Americans for a nation that is just and fair to all its residents — alien and nonalien — and upholds all of our rights.

It is in this growing sense of solidarity that I have hope for the coming year both for our country, the Japanese American community and for the JACL. ■

Honoring Creativity

Using her grandmother as inspiration, award-winning artist/designer Dana Tanamachi is ready to make her 'mark' on the world.



ERIC RYAN ANDERSON

Emporium Pies, Dallas Texas

By Kristen Taketa, Contributor



The most beautiful possessions that artist Dana Tanamachi owns are small umbrellas made from Marlboro wrappers and chopsticks.

They are artifacts that were carefully made by her great-grandmother while her family was living in the Poston Internment Camp in Arizona during World War II.

Tanamachi also admired how her grandmother, Mitsuye "Mitzi" Tanamachi, made beautiful things from simple, lowly materials. When Tanamachi was growing up, she watched as her grandmother made clothes and purses for her, such as jumper dresses, using potato sacks and other simple materials.

Tanamachi was captivated by the way her grandmother could transform even scraps into something beautiful. It's now a significant part of what drives Tanamachi's work as an artist today.

"I grew up watching her make the most beautiful, ornate things . . . from very simple materials," Tanamachi said. "I grew up watching my grandmother kind of express her creativity in these ways, but that generation didn't have any of the opportunities that we have today. I try to honor her with things that I make."

Today, Tanamachi is an award-winning commercial artist who has drawn art for some of the U.S.' most popular consumer brands and publications.

Tanamachi's illustrations and custom typography have donned the covers of *O* and *TIME* magazines. One can also find her murals spanning the walls of Starbucks shops in San Francisco and Los Angeles' Koreatown. She has also been hired to create art designs for dozens of large brands and publications including Google, Nike, the Wall Street Journal, Penguin Books and USPS. In addition, she has also designed several products for Target, including wall art and decor.



Dana Tanamachi at Instagram headquarters in Menlo Park, Calif.



Tom and Mitsuye "Mitzi" Tanamachi

Her work often features designs such as patterned flowers and vines with vintage typography. Tanamachi identifies her work as being styled with a Japanese aesthetic and influences from the art nouveau, art deco and arts and crafts movements, so her work emphasizes designs that echo that craftsmanship, as well as natural and simple forms.

Tanamachi has won multiple accolades for her work, including being named a Young Creative to Watch by *HOW Magazine* and a Young Gun by the Art Director's Club.

Tanamachi said she chose to become a commercial illustrator and design artist because she likes having a definite task to accomplish. It's easier for her to do than, say, conjuring up something out of the blue on a blank canvas.

"I like partnering with people and brands to communicate certain things about their ideals," Tanamachi said. "I like working toward a goal. I like to try to communicate something directly through illustration."

Tanamachi said she had long wanted to be an artist and started actively studying it in college.

"I've always been drawn to the creative life, and if I could make a career out of it, then I was going to give it a try," Tanamachi said.

In college, she took drawing and design classes but especially got hooked when she took her first typography class. She later also studied illustration and design for posters, books and even packaging, she said.

"I just thought, 'Gosh, I couldn't get enough.' So, I knew there was something with typography I wanted to learn. I wanted to practice. I wanted to understand it," Tanamachi said. "I never looked back. I felt like I found exactly what I wanted to do."

Tanamachi graduated from the University of North Texas in 2007 with a design degree. She later started working in New York City, where she designed posters for Broadway shows including revivals of "Hair" and "Bye Bye Birdie."

One day, Tanamachi went to an apartment housewarming party in Brooklyn and noticed that the entryway in the building seemed to be decorated with chalk paint. She became intrigued, she said, since she had never seen chalk art like this before. So, she and a friend drew the word "Brooklyn" in chalk in a serif typeface — her first art installation that began the rest of her career.

"There was nothing I enjoyed more than seeing them laugh and dance and drink and enjoy themselves with my art as the backdrop," Tanamachi said during a Q Ideas talk. "This was . . . something that was special that was birthed out of community and celebration."



Time, October 2012



PHOTO: RUVEN AFANADOR

O Magazine, February 2012

PHOTO: COURTESY OF STARBUCKS



The ESV Illuminated Bible



Starbucks Maiden Lane, San Francisco



A family heirloom: The Marlboro fan

Chalk became the foundation of Tanamachi's early career as the medium grew in popularity via forums like Pinterest. Tanamachi was hired to create chalk art installations for Google, a furniture store and weddings, as well as branding and packaging for various products and companies.

Tanamachi realized that making art with chalk seemed to echo the way her grandmother had made beautiful things from simple materials. Some people assumed that she used fancy or expensive chalk to make her art, but Tanamachi said she got her chalk from a dollar store that was down the street from her place.

"I always try to work from that place that you don't necessarily need really expensive materials or really huge budgets to create something beautiful," Tanamachi said.

But around five years ago, Tanamachi became increasingly well-known only for creating chalk art — and she started to wonder if the chalk art craze had become too commercialized and ubiquitous. So, she committed herself to returning to her graphic design and illustration roots.

One of the biggest influences that started to materialize in Tanamachi's work around that time stemmed from her Japanese American identity.

Like many other Yonsei, Tanamachi wanted to be more closely connected to Japanese culture and her Japanese American identity, but she struggled to do so. Having spent much of her life in Houston, and being half-Hispanic, Tanamachi said she grew up not knowing much about Japanese food, culture or language.

She noticed this when she visited Japan for the first time. In 2012, she went to Tokyo after being commissioned for a couple of art installations for the Tommy Hilfiger store in Harajuku.

"It was very foreign to me when I got there, and realizing that made me . . . I wouldn't say sad, but it was kind of a wake-up call because I felt like there was a part of me that I didn't really understand," Tanamachi said. "Going for the first time really opened my eyes."

Being in Japan for the first time also catalyzed something in Tanamachi. After she returned from that trip, she started searching for ways she could connect with this part of her identity that she had known relatively little.

She began collecting Japanese art books, which she used to study anything from Japanese ornamentation and wood-box printing to family crests and kimono fabric design. Japanese influences and iconography now manifest themselves in her own designs.

In addition to amassing a small library of these books, Tanamachi also takes hour-and-a-half-long Japanese-language classes once a week.

"I'm just trying to soak it up and learn as much as I possibly can to bridge the gap. Maybe I'm making up for lost time," Tanamachi said. "Now, I feel very connected to it. One time, it was sort of an unknown; now, it feels very comfortable."

Since then, Tanamachi has used inspiration from Japanese prints, styles and designs in her work, including the pinnacle project of her career: illustrating the ESV Illuminated Bible by Crossway Books.

The book contains more than 500 pieces of art that Tanamachi made for the project, including full-page illustrations, drop caps, hand-lettered verses and ornamentation. The cover and pages are filled with designs such as roses, swirling vines, fanned-out leaves, suns and birds in gold.

Tanamachi said the project was both grueling and meditative at times. It took her seven months to complete it and was published last year. During that time, she worked on nothing else but the Bible.

"I'm very proud of the Illuminated Bible. I think that's something that will stand the test of time," Tanamachi said. "A lot of people have written to me and spoken to me at conferences saying, 'This is something I'm going to pass down to my children . . .' I thought, 'Wow, that's an honor.'"

In her mind, Tanamachi dedicated her work in the Bible to her grandmother, Mitsuye, who also happened to be the first Christian in her family. Tanamachi said she found the mental endurance to finish the project by thinking of her grandmother.

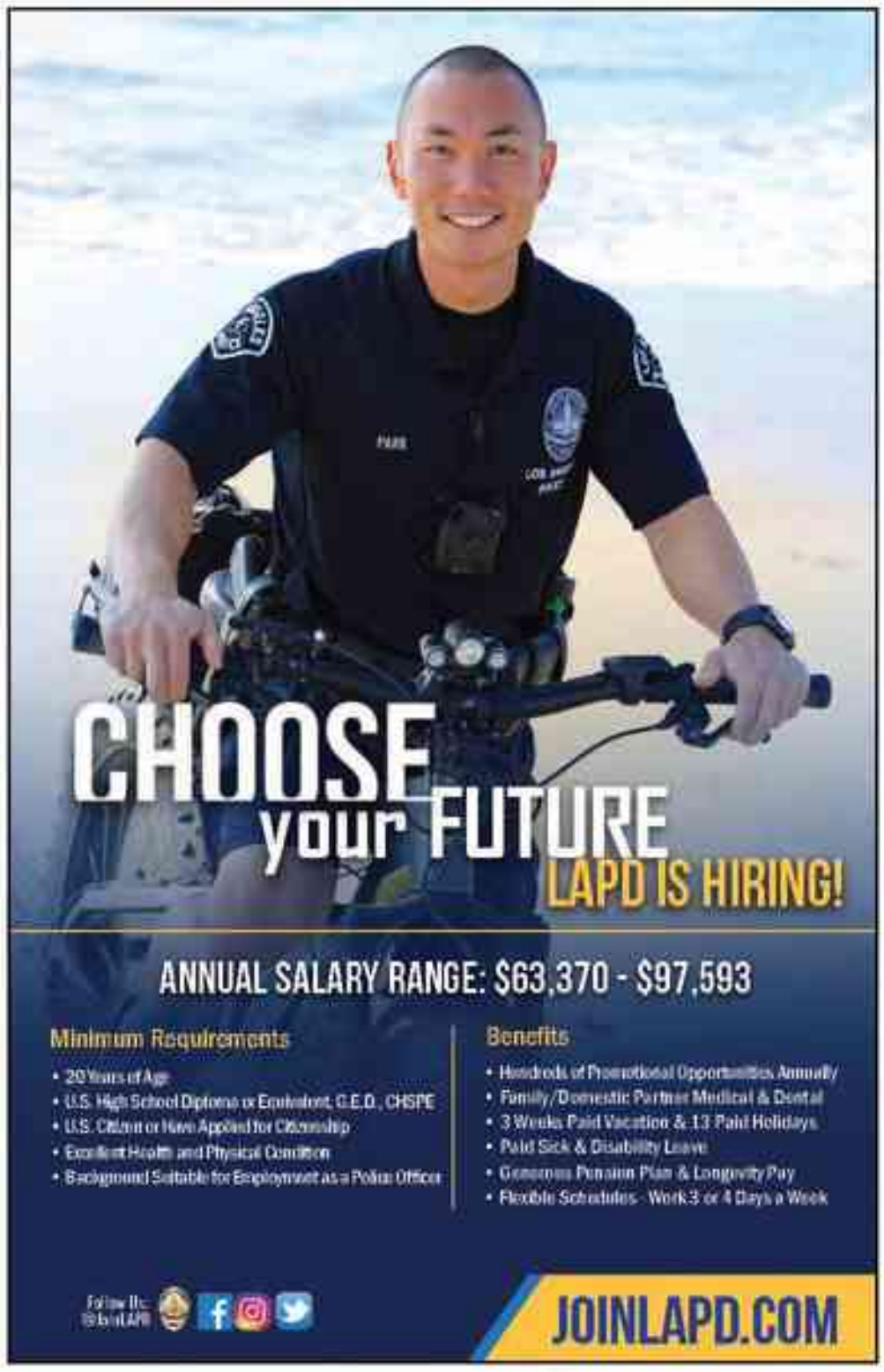
"She had such patience and grace, and I would think, I can do this," Tanamachi said. "I would just channel her patience and love for the actual book, and I could get through."

Now, Tanamachi is back in New York City, where her career first began.

A lot has changed for her since then. She has progressed from chalk art to largely focusing on illustrations. All the art she had made in New York years ago was crafted using chalk, she said, so they are all gone now.

Looking forward, Tanamachi said she wants to create something more lasting in New York, whether that's in the form of murals or other kinds of projects.

"I'd like the chance to make a more permanent mark on the city," she said. "I'm ready to make my mark." ■



A PHILADELPHIA STORY: MEMORIES OF THE CHILDREN

The Issei and Nisei legacy lives on through the lasting impact of their great deeds and tireless efforts toward community-building.



PHOTO: NAKASHIMA FOUNDATION FOR PEACE

By Rob Buscher, Contributor

In the 2017 Holiday Issue of the Pacific Citizen, I wrote an extensive history of the Issei and Nisei communities who settled in the Philadelphia region before and after World War II. Through my research, I became acquainted with the incredible group of leaders who built a community from the ground up in a region with relatively few Japanese. Although they have all passed from this world, I was able to compile their story through archival research of historical documents. Given the "Merry Memories" theme of this year's Holiday Issue, it seemed appropriate to revisit the histories of these foundational pillars of our local community, but this time, through the memories of their children and grandchildren. The following is an extended history further exploring the conditions that led to the settlement of Issei and Nisei communities in Philadelphia, told largely through the words of people who lived it.

The 20th century was an era of tremendous unprecedented social upheaval across the globe, and there are few examples that illustrate this better than the Empire of Japan and its Japanese diaspora. As a community, Japanese Americans have historically distanced ourselves from the Empire of Japan, and rightly so since its military regime committed horrendous atrocities across Asia. However, in order for us to fully understand the conditions of Japanese immigration to the U.S. during the first decades of the 20th century, it is necessary to consider the role of empire in making Japan a temious equal amongst the Western imperial powers.

After several decades of empire-building in the immediate region of Japan's main island of Honshu, which included the incorporation of Hokkaido and annexation of Ryukyu (Okinawa) and Taiwan, Japan found itself deadlocked with Tsarist Russia in a battle for supremacy over the Korean Peninsula. This led to the relatively short Russo-Japanese War in 1904-05 that resulted in a decisive victory for Japan after it virtually annihilated the Russian naval fleet in the Battle of Tsushima.

Philadelphia Issei pioneer Yosuke Nakano was already 18 years old when the Russo-Japanese War ended. Nakano's daughter, Teru Graves, identified this as a pivotal moment in her father's decision to immigrate to the United States.

"He came from a place in the far western part of Yamaguchi in 1906, near the Strait of Shimonoseki," Graves said. "That's where the Japanese destroyed the Russian fleet. My father said he could hear the guns. He was about to be drafted, so he decided to leave. Also, he was the second son, so his brother was going to inherit all the property."

Although Yosuke did not have birthright over the family landholdings, his samurai father cut down the family woodlot and gave him the proceeds, which amounted to about $200, so that he could emigrate to the U.S.

Nisei William Marutani's father actually served in the Japanese military during the conflict before immigrating to the U.S.

Marutani wrote, "After serving in the Russo-Japanese War, Goroku Marutani and his newly married bride left Hiroshima for America to a land whose language neither spoke, whose customs were unfamiliar to them and with no employment awaiting them. Since Goroku was first in line to inherit farmlands plus some forest properties owned by his father, I never quite understood why they left to test their fortunes elsewhere. But they did, and I'm glad they chose America."

Emerging from the conflict as the first Asian country to have defeated a Western power in the modern era, Japan held an unprecedented amount of power. Although there was much anti-Asian racism along the West Coast of the U.S., particularly in California, Japanese immigrants were afforded special privileges that their Chinese contemporaries were not.

Nisei Mary Jane Mikuriya recalled, "Unlike the Chinese community in California who were segregated into Chinese-only schools, Japanese Americans were allowed to attend school with white students."

Indeed, despite increasing anti-Japanese sentiment on the West Coast, the Empire of Japan was able to broker special accommodations for Japanese nationals and their descendants. In exchange, Japan agreed to stop issuing further passports for Japanese citizens wishing to immigrate to the U.S., which became known as the Gentlemen's Agreement of 1907.

Nakano was able to immigrate just before the passports were discontinued and also benefited from this arrangement by having the opportunity to attend a white American high school. Following work as a fruit picker in Bakersfield, Calif., and a houseboy in Berkeley, Calif., Nakano enrolled in the University of California Berkeley's School of Architecture. Upon receiving his degree, he headed east because he realized that Asians had limited opportunity to practice professionally on the West Coast.

Nakano moved to Philadelphia in 1915 to complete his MA in engineering at the University of Pennsylvania, becoming one of the first Japanese permanent residents of the region. After working for a few smaller companies, he joined Wark & Co. Builders and became its chief engineer in 1919. It was around this time that Nakano met his future brother-in-law, a dentist named Yamamoto, who suggested

(Pictured above from left)

Tak Moriuchi and his daughter, Miyo, in 1951 at their farm

Pictured during the summer of 1948 are *(back row, from left)* Ichiro Hasegawa, Heijiro Moriuchi, Fred Moriuchi, Naotaka Uyehara and *(front row, from left)* Tak Moriuchi, Tsukumo Moriuchi, Kiku Uyehara and Yuriko Moriuchi.

David and Michiyo Inouye

George Nakashima and his daughter, Mira, inside his woodworking shop



Mile High

Happy Holidays
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Japan Spring Countryside Holiday Tour (Ernest Hida) . . . . . April 12-23
Tokyo, Sakata, Akita, Oga Peninsula, Hanamaki Onsen, Matsushima,
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South America Japanese Heritage Holiday Tour (Ernest Hida) . . . . . May 9-24
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Peru – Lima, Machu Picchu. Meet local Japanese and learn their history.
Iceland Explorer Holiday Tour (Elaine Ishida). . . . . June 5-11
Reykjavik, Blue Lagoon, Strokkur Geyser, Gullfoss/Golden Falls,
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Grandparents-Grandchildren Japan Tour I (Ernest Hida). Waitlist . . . June 17-27
Grandparents-Grandchildren Japan Tour II (Ernest Hida). . . . . July 1-11
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Alaska Land & Cruise Tour (Elaine Ishida). . . . . July 16-28
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Chitose, Furano, Asahikawa, Rishiri Island, Wakkanai, Sapporo, Otaru,
Lake Toya, Hakodate, Tokyo
Western Mediterranean Holiday Cruise (Carol Hida). . . . . Aug 18-31
Rome, Gibraltar, Malaga, Barcelona, Provence, Monte Carlo,
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Yellowstone & Mt. Rushmore Holiday Tour (Elaine Ishida). . . . . Sep 22-29
Jackson Hole, Yellowstone National Park, Sheridan, Mt. Rushmore.
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Yuri Moriuchi is pictured *(fourth from the left)* during the Eastern District JACL Conference in Philadelphia circa 1950.

(Right) George, Marion and Mira Nakashima in March 1947

(Bottom) Michiyo and Saburo Inouye with their grandsons, David and Robert





PHOTO: NAKASHIMA FOUNDATION FOR PEACE



his sister, Teru, might be a suitable marriage prospect.

In Graves' words, "Teru came to Philadelphia and was won over by Yosuke's wonderful smile. She stayed with the Wark family in Mount Airy while the couple became acquainted. They were married in 1920, and my sister, Naomi, was born in 1921."

The young family made their home in the Philadelphia suburb of Ridley Park, where they had their second daughter, Teru. They were the only family of Asian descent in their neighborhood, but the community seemed to embrace them.

"Philadelphia and the East Coast were hospitable to Japanese prewar," said Graves on her childhood in the region. "Our family had a wide circle of non-Asian friends and business associates. We were also in touch and friendly with the few other Issei/Nisei in the Philadelphia area. Among them were Dr. Hirata and his family; Dr. Kitajima, a dentist who practiced on Porter Street; the Higuchi's, who had a store on the Wildwood, N.J. boardwalk; Tad Mikuriya, whom Daddy considered the most talented engineer he had ever met; and the Okamotos, whom I only knew because Alan once dated my sister, Naomi."

Nearly a decade younger, Issei Tadafumi Mikuriya had many things in common with the elder Nakano. Born in 1898 in Saga, Kyushu, Mikuriya was the first son of a samurai and came to the U.S. in 1923 to attend graduate school at the University of Pennsylvania.

His eldest daughter, Mary Jane Mikuriya, wrote, "He was brought to this country by Lutheran missionaries because he attended a Lutheran Missionary kindergarten. His teachers were from the Philadelphia area and facilitated his attending UPenn. When he first came to the USA, Dad was housed with Lutheran Edith Fales (niece of famous merchant John Wannamaker) to assure that his welcoming home would be in keeping with his samurai upbringing."

After graduating in 1925, Mikuriya's first American job was with U.S. Steel in Pittsburgh as a structural engineer, where he worked for several years. Mary Jane Mikuriya shared an interesting anecdote about her father's time there: "He observed that the Chrysler Building was being constructed one floor at time and wondered out loud why U.S. Steel did not just install the entire steel constructive frame rather than wait for each floor to be built before erecting the next floor's steel structure. His bosses agreed it was a good idea but had not yet figured out how to do what he suggested. They offered to send him back to UPenn, so my immigrant Dad, who was disallowed citizenship, worked with his professors and came back to U.S. Steel one year later with the solution, which is now standard practice in constructing skyscrapers."

In addition to his prowess as an engineer, Mikuriya demonstrated a unique ability to radically adapt to the era and circumstances in which he lived. An unlikely pairing, Mikuriya met his future wife, Anna Schwenk, an immigrant from the Austria-Hungarian Empire, at the International House in Philadelphia. They were married in 1929 and shortly thereafter went to live in Japan until Mikuriya's father died of a heart attack.

Although Mikuriya had no intention of settling down in the U.S. when he first traveled there for grad school, the prospect of having mixed-race children in Japan was not tenable in that era. While interracial marriages were not common, and indeed illegal in many states around the U.S., it seemed like their best choice for a stable future.

"For my two college-educated immigrant parents, life in America was a challenge of how to act/be American," wrote Mary Jane Mikuriya. "The Depression caused the loss of all their savings. . . . [Mother] could not work [with two young children to raise], and there was hardly any work for Americans, let alone for an engineer husband who designed industrial buildings and bridges, which no one was building anymore."

Although Philadelphia wasn't hiring, Mikuriya managed to find a job with American Bridge Co. in Trenton, N.J., and in 1938, the family purchased a small two-acre farm across the river in Fallsington, Pa., to raise their family.

"Their life together was without conflict," said Mary Jane Mikuriya. "It was spent being joyous 'pioneers,' learning to be American, self-sufficient small farmers who grew their foods and sold chickens, squabs and goats."

However, the Mikuriyas' way of life and that of the few other Japanese immigrant families were about to change immensely with the bombing of Pearl Harbor on Dec. 7, 1941. Already a teenager at the time of the attack, Graves remembers the immediate aftermath.

"After Pearl Harbor, the FBI visited immediately, I guess on Dec. 8," Graves recalled. "They confiscated many of my father's documents related to construction projects, and they took my Browning box camera down to the police station."

Mary Jane Mikuriya shared a similar memory: "The FBI took away our camera and long-distance radio, allowing only an AM radio. Therefore, there are no family photos during the war. There are class photos of my brother and me, but no photos of our parents or the family during the war years."

While Nakano's elder daughter, Naomi, was excluded from attending graduate studies program at UPenn, their family's wartime experience was a relatively pleasant one thanks largely to the support of Wark Co. and their many partners, who vouched for Nakano as a loyal American.

In particular, the friendship of businessman/inventor Edward G. Budd, whose Budd Co. held a number of U.S. Military contracts during WWII, helped ensure that Nakano would be able to continue his work throughout the war years.

In a letter dated Dec. 23, 1941, Budd wrote, "My dear Mr. Nakano: I want to send you a Christmas word of good cheer. I take this occasion to tell you how highly we have regarded you personally here and that we wish the coming year may be a successful one."

In another letter dated March 7, 1942, Wark & Co. VP John Derham petitioned the commanding officer Maj. Clyde B. Pyle at the Army Corps of Engineers to approve Nakano's security clearance to allow him to continue overseeing the construction of the Philadelphia Quartermaster Depot. The Army approved the application and based on correspondence dated May 15, 1942, Budd Co. further contracted Wark & Co. to build a new defense plant under Nakano's supervision.

Meanwhile, the younger Mikuriya family was facing a greater deal of hostility from their rural neighbors in



Tadafumi and Anna Mikuriya in 1929 . . .



. . . and the couple in the early 1960s



PHOTO: NAKASHIMA FOUNDATION FOR PEACE





(From left) **Marion and Mira Nakashima and Marion's father, Okajima, at Minidoka on Feb. 21, 1943; The Mikuriya family in Japan; and the Moriuchi family in 1959**

Fallsington.

"My war years were very painful because the radio was blasting distrust for immigrants and propaganda against Japanese and Germans, which both my parents were," Mary Jane Mikuriya recalled. "People were encouraged to punish us. No one at school or in the community would be our friends, and if someone was nice to us, they would be chastised. When dad walked down the street to get his bus to work, every one crossed over to the other side of the street as if he had a virus."

Although she was still a young child during the war years, Sansei Mira Nakashima has similar memories of her time growing up in New Hope, Pa., in the 1940s-'50s, northwest of where the Mikuriya family were living.

"We came in 1943, I think in August or so, to Bucks County, but he was only allowed to do chicken farming," Nakashima recalled. "I guess that's why all those people came to Seabrook. But when I was growing up in New Hope, I don't remember any other Japanese in the community at all. Most of my classmates were white obviously, and some of their fathers had served in the war, so there was a certain amount of prejudice. They made me aware that I was different, and they used to make fun of me. They would call me 'Ching-Chong Chinaman' and would push up their eyes so they would look slanty, and I wasn't very happy. But I was fortunate that there were a number of people in the community that became my friends and competitors in school."

The Nakashima family was one of the first allowed to resettle in the Philadelphia region because of the relationship Mira's father, George, had with his former employer, noted architect Antonin Raymond. After completing his master's in architecture at MIT in 1930, George Nakashima went to work for Raymond in Tokyo.

"We were allowed to come east because of Mr. Raymond, who was my Dad's employer in Tokyo from 1934-38 — it was through his invitation," Mira Nakashima explained. "He was alerted we were in the camps by one of Dad's professors at MIT. I think he was pretty well accepted as an ordinary American at that time. When he was looking for a job in 1934, he signed on with Antonin Raymond in Tokyo and worked with him for a while. Raymond left Japan in '39 and came to Bucks County, bought a broken-down farmhouse and renovated it. He actually worked as an architect here with some of his Japanese architects for a while, and then somehow this professor from MIT alerted him. He said, 'Can you please sponsor the Nakashimas to leave camp because they're in Minidoka.'"

In addition to freeing George, his wife, Marion, and infant, Mira, the War Relocation Authority also agreed to release Mira's maternal grandfather and Aunt Thelma, who were both employed by the government to help in translation in Chicago.

Among the other early resettlers to Philadelphia were the Issei couple Saburo and Michiyo Inouye, who managed the Philadelphia Hostel where hundreds of Japanese Americans temporarily resided as they transitioned to life post-incarceration.

Aside from the small social circle of Issei parents and their Nisei children who lived in the region before WWII, the hostel was arguably the first Japanese American community space in Philadelphia. Since the $1 per night rooms provided little space for more than a bed, hostel residents spent most of their time in the building's common areas when they weren't at work or in school. Communal meals and leisure activities like bridge games became a regular part of the hostel routine.

David Inouye, Saburo and Michiyo's grandson, shared his memory of one such occasion: "Maybe my fondest memory of the hostel is the New Year's Day parties that they hosted. My grandparents did a lot of cooking for it, and the guests also brought a lot of Japanese food. The dining room and living room were always crowded, and there would be people playing Go. I don't think my grandmother approved of alcohol, and I don't remember any alcohol being served, but I did hear later that my grandfather would sneak some cooking sherry into his chicken teriyaki recipe."

It was also at this time that the prewar and resettlement communities began interacting.

"During the postwar years, the Nakano family welcomed and supported many Issei and Nisei who relocated from the West Coast," recalled Graves. "This involved helping with housing, participating in gatherings for holidays at various locales and other communal activities. A Japanese *fujinkai* (women's association) was founded. As a well-established Philadelphia area Issei/Nisei family, we were in a favorable position to counsel and support relocated families, many of whom started farming and business enterprises."

Although Philadelphia did have a critical mass of resettlers by the mid-1940s, many stayed only temporarily in the region before returning west or relocating elsewhere. Those who remained struggled to maintain a sense of identity against the backdrop of a community-wide postwar assimilation effort.

One Nisei resettler who did exceptionally well at both assimilating into the local community while also retaining his sense of self was Tak Moriuchi. As one of the many Quaker converts who emerged from this era, he became integrated into the larger community in Southern New Jersey, where he first started working at the Barton Farm in Haddonfield in 1944. After two seasons working there, he was able to secure a loan to purchase his own 100-acre farm in nearby Mount Laurel.

By this time, a couple of key pairings had occurred that would help bind together the Nisei resettlement community throughout the rest of their lives. The maiden name of Tak's wife, Yuri, was Uyehara, and she was the sister of Hiroshi Uyehara, who was a major community organizer involved with the Philadelphia Nisei Council during the resettlement years. Later, this organization would be absorbed into the Philadelphia JACL chapter.

While there had been limited interactions between them, the JACL chapter gave individuals from the prewar and resettlement communities the opportunity to interact on a regular basis. Naomi Nakano was one of the founding members of the chapter, whose father Yosuke served as a board member during its early years, and Teru was also an active member. Mary Jane Mikuriya also recalled, "Mom and dad were always involved in JACL, and I remember being at a JACL event in my late 30s and assigned to the children's table."

Miyo Moriuchi shared some of her





(Left) **A Marutani family photo**
(Above) **The Moriuchi-Uyehara family portrait, Christmas 1950**

early JACL memories.

"I remember some distinctive Issei, Mrs. Nakano, wore fancy dresses and a fur! Mr. Nakano played Go for hours at the picnic, and neighbor Mrs. Ikeda always welcomed us children, could speak English to us and made sure we had some sweets to take home. The Hasegawa home smelled different as there was a home Shinto shrine with burning incense," she recalled.

The Marutani family would also become a major player in building the postwar community. Lawyer William Marutani served as chapter president for several years during the 1950s. Marutani's daughter, Laurel Dee Marutani Snyder, said, "It was great fun to play with the Moriuchi kids, who looked like me and shared the same family and cultural values, since in Northeast Philadelphia, my family were the only Americans of Japanese ancestry that I saw daily. The Moriuchi family were very gracious in hosting numerous JACL events at their home over the years, providing authentic Japanese cuisine that I would realize later, took hours of preparation, and Yuri would have beautiful floral arrangements placed on the table created from her Ikebana skills."

Aside from the JACL events, Tak and Yuri Moriuchi would also host social events for the extended community. However, it is clear that JACL played a central role in convening the community.

"Besides raucous eight-kid holidays with our Uyehara cousins (Hiroshi and Graycee) in West Chester and occasional visits with a few nearby JA families, I remember the JACL Christmas party at the Settlement House in Philadelphia and summer picnic at Friends Central School," recalled Miyo Moriuchi. "Mostly, I remember the food — inarizushi, teriyaki, tsukemono and games."

While certain aspects of their lives were idyllic, many of the Sansei children still dealt with issues of bullying growing up.





(Left) Michiyo and Saburo Inouye with their grandsons, David, Robert and Richard in 1964

(Below) Michiyo and Saburo Inouye *(center)* with the Yeyas in 1964

Hiroshi and Graycee Uyehara's daughter, Lisa, recalled, "We were among the furthest out in Chester County. I'm sure that in the entire county we were the only Japanese American family, certainly in our greater school district. There were a couple of Chinese American families in a big school district but never any Japanese. A lot of the JACL folks who were Quaker knew each other, but we were not Quaker and went to regular public schools."

Lisa and her three brothers grew up in Ridley Park and later moved to nearby West Chester, in the West Philadelphia suburbs.

Hiroshi Uyehara also ran into issues of discrimination in his career at Westinghouse Turbine Division. After being hired initially as an engineer, he was demoted to the role of draftsman, which did not require the professional degree he held.

"Part of his job involved interfacing with clients, and he got demoted from being an engineer because they didn't want to deal with someone who was Japanese," said Lisa Uyehara. "Decades later when my father was 50-something, he went to the head of engineering and said that he wanted to finish his career as an engineer. . . . I assume Westinghouse immediately realized they had screwed up majorly because they actually promoted him to the position of senior engineer and gave him a significant pay raise."

Despite these occurrences, the fledgling Japanese American community found ways to thrive in many respects. After being turned down for partner at the American Bridge Co., Tadafumi Mikuriya started his own firm, Tada Engineering Co.

About her father's projects, Mary Jane Mikuriya wrote, "One of Dad's specialties was designing bridges, and he was a consultant for Robeling in Trenton that made cables for suspension bridges such as are used in the Golden Gate Bridge. . . . He was especially proud of the roundabout around the Jefferson Memorial, which he designed as such so that drivers could appreciate both the cherry trees and memorial."

Yosuke Nakano also continued to leave a lasting impact on the Philadelphia landscape through his work with Wark & Co.

Graves remembered, "Shortly after WWII, my father was named 'Man of the Year' by the Philadelphia Chamber of Commerce. Legally, he was still an enemy alien. He was cited for building 60 of the most-outstanding buildings of the Greater Philadelphia region, including industrial and military facilities, offices, hospitals and schools."

The younger generation of Nisei resettlers would also continue to leave their impact on the region.

George Nakashima would become one the country's leading furniture craftsman whose woodworking studio works remain among the most-highly sought-after midcentury pieces in the resale market.

Tak Moriuchi's farm prospered, and in time, he was able to purchase additional land making it the largest apple orchard on the East coast. After a distinguished career as a lawyer, William Marutani became the first Asian American judge east of California.

Others succeeded in their own quiet ways, integrating themselves and their families into the business, religious and social communities of Greater Philadelphia.

Yet, this relatively small group also left an indelible mark on the Japanese American community nationwide through their significant contributions to the Redress movement.

Sansei Ken Oye wrote, "I remember a small strategy meeting at Tak Moriuchi's house with Graycee Uyehara, Grant Ujifusa and others. The Moriuchi family were gracious hosts. Tak looked on wisely without talking much. If memory serves, Tak then offered advice on how to reach Republican members of the House through low-key personal visits by Nisei business people and farmers. He also noted that Sansei liberals like me might not be very effective with people like conservative Congressman James Courter. And if memory serves, Grant and Graycee smiled and nodded."

Tak's daughter, Chiyo Moriuchi, expanded on her father's role in redress.

"Tak actively lobbied. He couldn't avoid it since Aunt Graycee wouldn't let him not," she said. "Tak was a Republican and donated to many candidates. I think that might have given him access to some representatives that otherwise might not have been natural supporters."

Reflecting more on the role of the Nisei women, Miyo Moriuchi remembered, "Graycee was outspoken and active professionally as a social worker and later for redress. Hiroshi, like his sister (my Mom), went along and was supportive and always did whatever she was doing meticulously and thoughtfully."

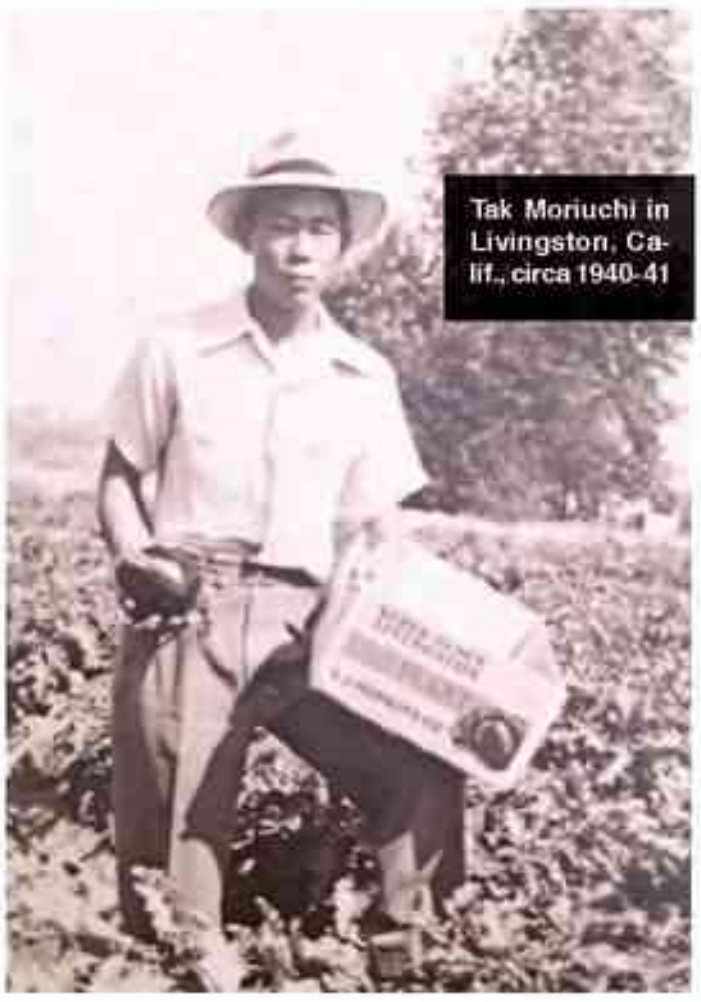
Perhaps Tak Moriuchi and indeed the entire Philadelphia Nisei generation's greatest effort at building a lasting community space that would keep the Japanese Americans together was realized when he became a founding partner of the Medford Leas Retirement Community.

Daughter Chiyo recalled, "When I asked him why he got involved with Medford Leas, he said 'because Lew Barton said to.'"

Miyo Moriuchi elaborated further: "Dad was an only child and knew how difficult it was for my Mom when his mother became ill with cancer in her mid-60s. Besides the family, farm and household, Mom was nursing Obaachan and later Ojiichan. Dad didn't want his children to be expected to do that kind of care and saw the Continuing Care Retirement Community concept as a practical, comfortable and intelligent way to age. He encouraged and convinced about 30 JAs to move to Medford Leas, including the Uyeharas and the Marutanis. I think he felt protective and got two or three single JA women, Ida Shimanouchi from NYC and Mary Toda, D.C. secretary to Mike Masaoka, to also move to Medford Leas."

Laurel Marutani reflected, "As a child, I did not realize the depth of commitment Americans of Japanese ancestry had in supporting human rights. The Nisei generation were examples of the importance of perseverance, patience, community-building and family in supporting positive change for our country."

While the entire generation of Issei and most of the Nisei are now gone, their legacy lives on through the memories of their children and the lasting impact of their great deeds and tireless efforts toward community-building. ■



Tak Moriuchi in Livingston, Calif., circa 1940-41

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PHOTOS: BRANDON MIYASAKI



Michelle Huey *(left)* speaks on a youth-organized panel discussing sexual assault in the Asian American community.



Strategic planning in action. Pictured *(from left)* are Stephanie Nitahara, Eric Langowski and Tammy Le.

(Below) First-time Convention-goers Taylor Goto, Karman Chao and Lauren Matsumoto

Finding Love, Solidarity and Inspiration in our Community:

THE MERRY MEMORIES OF THE NY/SC



Voices in the NY/SC center their activism in the organization's sense of community and need to build upon it to strengthen ties with all people.

By Mieko Kuramoto, NY/SC National Youth Rep. Additional reporting by Caitlin Takeda, EDC Youth Rep.

As December rolls around and brings 2018 to a close, the youth of the JACL had a chance to look back on our year. It's been a busy one — spanning two retreats, six Youth Leadership summits and one fantastic National Convention in Philadelphia — and the youth had a lot to say!

In keeping with the theme of "Merry Memories," we asked members of the JACL's National Youth/Student Council about their favorite memories of their years in the organization. Most of what we heard centered on community — the ways in which we find it in one another, how we keep it thriving and the foundations we build that strengthen our work as activists and leaders.

From those of us who have been involved with JACL for years to those who joined weeks ago, the NY/SC had a lot to share. More than anything, youth members talked about the communities they formed both at the national and local levels.

Eastern District Council Youth Representative Caitlin Takeda recently joined the New England chapter, but she spoke about carrying her affinity for the JACL community from home to college with her.

"My favorite memories have been back home at JANM and with the Ventura County Chapter. Having a close-knit JA community back home was so important to me and made me want to join the JA community in New England."

Takeda also had the opportunity to participate in this year's Heart Mountain Pilgrimage, an experience that she described as being emotionally powerful.

"Heart Mountain is a significant place for my family because it is where my maternal grandfather and his family were incarcerated. Being at the site with former incarcerees and their families was incredibly moving," she said. "There is resilience in revisiting a place of pain and trauma and still walking away with hope for a more accepting and democratic future."

While our work often leads us into the deeply personal, having a community of other JACL youth to support and share it with is joyful.

Jess Juanich, who recently joined the NY/SC as the Pacific Northwest District Youth Representative, remembers taking the stage at his first National Convention after a long day of business.

"My favorite memories were definitely the 2018 Convention, where I connected with many people and had a fun time jamming out at the open mic night with Rob (Buscher), Kota (Mizutani) and others . . . it was super fun!"

Juanich's spur-of-the-moment performance on piano, alongside Mizutani's saxophone and Buscher's guitar, is now JACL legend.

Indeed, some of the NY/SC's most important bonding moments happen outside of meetings, weekly conference calls and council sessions.

"I've attended the conventions in D.C. and Philly, and my favorite parts of those have probably been spending time with other JACL members during our downtimes," noted Intermountain District Youth Representative Eric Tokita.

Tokita's knack for creating energetic and cohesive community spaces extend beyond just the National Convention, and this year, he spearheaded the formation of JAYS, Japanese American Youth/Students, in the Salt Lake City area.

Community building has always been an important part of the NY/SC's work toward education and activism. It builds not only networks, but also friendships and memories, too.

Tammy Le, a former PNW District Youth Representative, described finding a similar sense of community through her JACL work.

In the first gathering of the PNW Youth Group she organized, Le said, ". . . we connected over our childhood stories, our aspirations and our passion for learning and social change. This was especially memorable for me because I had moved away from Seattle, where I didn't know many like-minded people. Being in that



(Above) Participants in the 2018 Youth Membership Convention are recognized during National Convention.

(Right) NY/SC Youth Chair Kota Mizutani gives the NY/SC report to the JACL National Council at the 2018 National Convention in Philadelphia.

PHOTOS: BRANDON MIYASAKI





Kota Mizutani *(left)* and Jess Juanich *(center)* perform at the 2018 Convention in Philadelphia's Open Mic Night.

Members of the NY/SC with the recipient of the 2018 Vision Award, Beckie Masaki *(center)*. Pictured *(from left)* are Eric Tokita (IDC Youth Rep.), Tammy Le (PNW Youth Rep.), Michelle Huey (former NCWNP Youth Rep.), Mieko Kuramoto (NY/SC National Youth Rep.), Kenji Kuramitsu (former NY/SC National Youth Rep.) and Kota Mizutani (NY/SC Youth Chair).

(Above right) Mieko Kuramoto speaks at a Youth Leadership Summit at Smith College. The summit was entitled, "Incarceration by Executive Order: Japanese American Internment Camps and Immigration Detention Centers Today."

(Right) The NY/SC at its 2018 Fall Retreat in San Jose, Calif. Thanks to San Jose Taiko and Roy Hirabayashi for a great workshop!

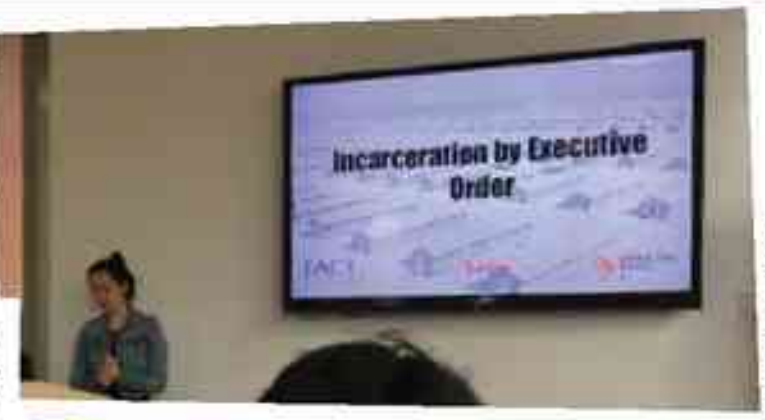


PHOTO: AIKO DZIKOWSKI



space again reminded me of the hope and power that comes from uniting as one for a common goal. I was also glad to hear [that] other people felt the same way."

"Uniting as one for a common goal" is what gives our JACL youth community such a strong foundation from which to build our activism. While we share many unforgettable experiences, we remain mindful of the work that still needs to be done — work that is increasingly pressing.

"It's hard to imagine another time in recent when the JACL's leadership was so needed," said NY/SC Youth Chair Kota Mizutani. "From the disturbing increase in hate crimes nationwide to continued attacks on important affirmative action policies in institutions of higher education, the JACL has limitless opportunity to take crucial leadership and support roles within a variety of advocacy spaces."

Indeed, beyond our personal goals, the NY/SC has hopes for the greater JACL and its trajectory as a civil rights organization. Many hope to broaden our definition of "community" and create bonds beyond just Japanese and Asian Americans.

Aiko Dzikowski, an at-large member of the NY/SC based out of the Eastern District, sees the future of JACL as advocating for social and political change from multiple perspectives.

"I see JACL as being adaptive to specific intercommunity and intracommunity needs as they arise," said Dzikowski. "In terms of today's social issues, I hope to see JACL take action in solidarity with groups such as migrant families, victims of gun violence and those affected by the California wildfires and other consequences of climate change."

Others, like former Midwest District Youth Representative Eric Langowski, advocate for an introspective approach to intersectional activism.

"Redress is a legacy that we can utilize to advocate for all oppressed peoples of color," said Langowski. "We often draw historical connections with today's child detention policies or the Muslim ban, but it is just as important to make connections with direct action we can take today. This can be extending redress to our community . . . or in solidarity with other communities (such as advocating for reparations for slavery or the abolishment of ICE). Redress was radical and today calls for radical action."

As we look to the NY/SC's goals for the next year, our community remains at the center of our aspirations. Whether it is facilitating youth groups at the local chapter level or supporting others through activism, it is in our communities where we can start to make social and political change. We cherish the memories we've had with JACL in the past year and look forward to a new year of growth and community-building. ■

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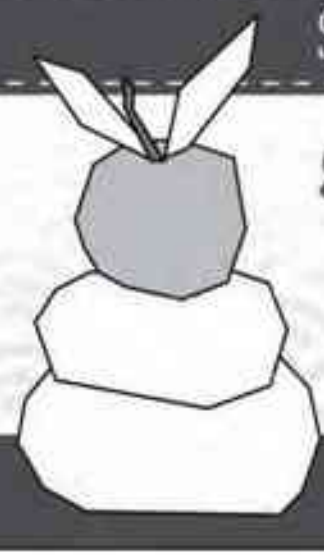
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THE STATE OF WASHINGTON SHOWS INITIATIVE IN PRESERVING MEMORIES OF THE JAPANESE AMERICAN LEGACY

Specific classes at the University of Washington focus on JA history.

By Patti Hirahara, Contributor

I n being fascinated on how the Japanese American legacy is being preserved in the State of Washington, I found two classes being taught at the University of Washington by Acting Assistant Professor Vince Schleitwiler of the Asian American Studies/American Ethnic Studies Department.

His two class offerings are the Autumn 2018 Asian American Studies 370 class titled "Japanese America: History, Culture and Politics — When and Where Does the Story of Japanese America Begin?" and the second is his Winter 2019 Asian American Studies 372 class titled "Japanese American Incarceration: An Unfinished History."

It is rare these days to find these types of classes still being taught to university students, so I wanted to find out more.

His first offering explores how Japanese Americans began arriving on U.S. shores in significant numbers more than 130 years ago, but histories don't always start at the beginning.

For many, the story of Japanese America began with the start of World War II and the uprooting of long-established West Coast communities and subsequent incarceration of some 120,000 people in U.S. concentration camps.

For others, the story begins in the 1960s, when a cohort of young activists redefined the Japanese American experience as an indispensible part of the Asian American movement.

More recently, in the aftermath of 9/11 and the 2016 presidential election, Japanese American identity has been increasingly redefined as the grounds for a politics of solidarity with movements for black lives, Muslim Americans, refugees, the undocumented and other targets of racial stereotyping, indefinite detention, family separation and mass incarceration.

In this course, Schleitwiler explores the lost worlds of Japanese America through a combination of historical and cultural approaches, recognizing that the means and ends of Japanese American identification have always been a matter of politics.

In the first half of the course, he surveys three major episodes in Japanese American history: the era of immigration and exclusion, the WWII incarceration and the rise of the Asian American movement. In the second half, he examines major themes: the intersections of race and ethnicity with gender and sexuality, the relations between Japanese Americans and other people of color that define each group and the life trajectory of an exceptional Japanese American, Yuri Kochiyama, in a movement toward an ideal of liberation.

His second offering in 2019 looks at WWII and its life-changing impact on Japanese Americans.

The JA community had long-established roots on the West Coast. The majority were citizens, by virtue of U.S. birth, and the rest were immigrants who were legally excluded from naturalized citizenship on racial grounds and were committed, many decades earlier, to a permanent life in the U.S.

Over subsequent decades, historians have conclusively established that there were no legitimate grounds for this policy. By scholarly consensus, there are no credible arguments to justify the Japanese American incarceration, both in retrospect and based on what was known to U.S. policymakers at the time.

Japanese Americans did not pose a threat to national security, the incarceration was not a military necessity and the safety of the community was not the motivation for their imprisonment behind barbed-wire fences and armed guards.

In the 1980s, the U.S. government formally acknowledged the injustice of the incarceration, apologized and allocated a symbolic sum of money for redress and reparations to surviving incarcerees.

"Nonetheless," Schleitwiler believes, "the memory of the Japanese American incarceration continues to be a struggle of discussion in the present — because of what it means for narratives of national history, race or the Japanese American collective identity and because of its unmistakable resonances with contemporary issues of Islamophobia, anti-immigrant and anti-refugee sentiments, arbitrary and indefinite detention, mass incarceration and white nationalism."

In this course, Schleitwiler explores the major elements of this history, as well as the terms of political struggle and cultural memory that continue to animate contemporary debates about the Japanese American incarceration.

The current autumn class has a total of 40 students, and their interests in wanting to take this class ranged from an extension of taking Japanese language classes, personal family history of having members that were incarcerated during WWII and a general interest of learning more about the Japanese American legacy.

I had an opportunity to be in Seattle in November, where I was invited to be a guest speaker by Professor Schleitwiler due to my background in preserving the history of Japanese pioneers of the Yakima Valley in Central Washington and being the first Japanese American to be named a 2018 Honorary Alumna by the Washington State University Alumni Assn., the first since its inception in 1966, for my work in promoting the Japanese American incarceration on behalf of WSU.

Professor Schleitwiler and I became acquainted through an introduction from Jill Hyesun Wasberg, editor of the International Examiner newspaper in Seattle.

It was a wonderful experience to meet these energetic UW students and tell them how lucky they were to be part of an exciting time in Washington history. Many new projects have been developed this year that focus on the Japanese American experience, throughout the state, and new stories continue to be told.

Having only planned to meet with the students for an hour, I told them that "this is your time to help preserve the Japanese American legacy by writing stories, speaking to public groups, being an ambassador on the subject, learning more about your family tree, and if you have family that was a part of the Japanese American incarceration, to start asking questions before it's too late."

I was also able to show them the video about the history of the Hirahara family photographers that I presented at the FDR Presidential Library and Museum in 2017, as well as shared my story about how I have worked to help Japanese American families tell their personal stories about their experiences throughout the Pacific Northwest, around the country and in my hometown of Anaheim, Calif.

The class is only held twice a week, but due to student interest and questions that Tuesday morning, I was there for about 90 minutes answering questions before I had to go to the airport and come back home.

In talking with Schleitwiler after I returned home, he said, "The students still continue to talk about your presentation, and it was an honor to have you in my class. The students were very inspired by your work."

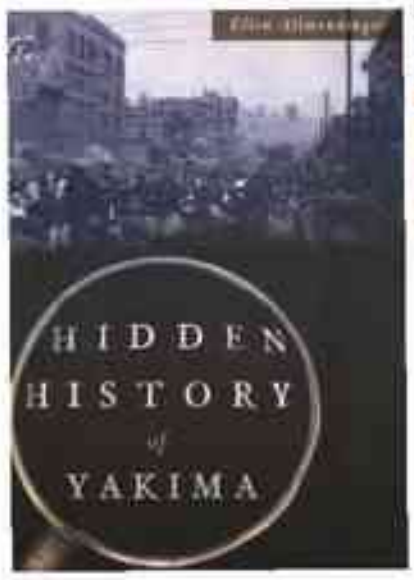
I asked him what has been the reaction from his students in taking his JA class.

"Teaching this class, in Seattle, to these students has been a delight," Schleitwiler said. "Some of my students are Japanese American themselves, usually mixed with other ethnic and racial backgrounds, and are eager to learn about their family and community history. A very large percentage come from families that immigrated after WWII, which is interesting since they still see the camp experience as relevant to who they are. But most of my students are from other ethnic and racial backgrounds. Many of them also connect to this history through their communities, like the students you met from the Yakima Valley, who were so eager to learn about your family's history, or the student who was inspired to go home on break and interview his Japanese American neighbor, or the Latino and Muslim students who are curious about how Japanese American history relates to the bigotry and xenophobia they are experiencing today. Now, several of them are doing final projects motivated by your presentation."

It was also personally rewarding to find that the University of Washington Libraries Research Guide on Asian Americans/



(Above) KSPS Public Television Station Spokane Producer/Editor Mary DeCesare and Executive Producer Jim Zimmer will debut their new documentary about the Japanese American incarceration in the State of Washington in 2019.



Ellen Allmendinger's book "Hidden History of Yakima" profiles the unknown history of the Japan Town in Yakima, Wash. Her Oct. 29 release is showing book sales doing well.

PHOTO COURTESY OF ELLEN ALLMENDINGER



Patti Hirahara receives congratulations from Washington State University Alumni Assn. Executive Director Tim Pavish for receiving its 2018 Honorary Alumna Award. Hirahara became the first Japanese American to receive the award since its inception in 1966.

PHOTO: STEVE HAKATA

Hirahara serves as grand marshal of the 2018 Washington State Pioneer Power Show; her grandfather, George Hirahara, received the same honor in 1987.

PHOTO: JEANBIE SUTTON









(Left) University of Washington Professor Vince Schleitwiler talks with his students during his "Japanese America: History, Culture and Politics" class.

(Right) Yakima Herald Republic's Tammy Ayer interviewed Yoshiko Kishi *(pictured)* about her donation of her baby moccasins to the Yakima Valley Museum. The story was picked up by the *Associated Press* and was carried by 80 media outlets across the U.S.

(Below) Vince Schleitwiler's students watch a short video presentation about the history of Hirahara family photographers George and Frank C. Hirahara, which was originally shown at the FDR Presidential Library and Museum in New York.

PHOTOS: PATTI HIRAHARA

Japanese Americans is citing the Washington State University Libraries Manuscripts, Archives and Special Collections George and Frank C. Hirahara Photograph Collection, 1943-1945, as one of their resources.

Schleitwiler, is a fourth-generation Japanese American who was raised in Chicago's Rogers Park neighborhood and currently makes his home in Seattle's Beacon Hill.

In becoming an acting assistant professor at the University of Washington, he has seen his career come full circle. Schleitwiler received his PhD in English from the University of Washington in 2008 and has since held positions at Williams College and the University of Southern California, where he taught courses in both ethnic studies and Africana studies.

Schleitwiler also served as a Scholar-in-Residence at the Center for Art+Thought, an organization that brings together artists, scholars and writers to explore the experiences and perspectives of the Filipino diaspora.

And while he was a graduate student at the University of Washington, Schleitwiler worked with many in the UW English department and served as a teaching assistant for both Sherman Alexie and Professor Emeritus Steve Sumida. He also knew both Sumida and Sumida's wife, Professor Emeritus Gail Nomura, from his time as an undergraduate at the University of Michigan and was happy to continue working with them at UW.

"In 2016, after Steve, Gail and Tetsuden Kashima all retired, I came back to UW to teach Steve's old classes," Schleitwiler said. "Starting in 2017, I took over Tetsu's courses in Japanese American studies, which had been taught the previous year by Jeannie Shinozaka, a very talented historian from Southern California."

In addition, Schleitwiler is a frequent contributor to Seattle's *International Examiner*, and his article on an exhibition at the Wing Luke Museum was honored in the 2017 Northwest Excellence in Journalism awards. His writing has also appeared in the *Village Voice* and *FILMMAKER*, having started his interest in journalism during high school as a weekly movie review columnist for the *Chicago Tribune*. Among his other published works are articles and reviews for scholarly journals, and his book, "Strange Fruit of the Black Pacific," was published in 2017 by NYU Press.

In terms of what Schleitwiler has found the most rewarding in teaching at UW has been making connections between Japanese American history and the struggles of other communities today.

"This is particularly powerful, and when I was in college in the '90s, a lot of us thought that Japanese Americans had accomplished what we needed in terms of telling the story of camp, thus Asian American studies should focus on other things," he said. "But 9/11 changed my mind, of course. Now, as I look at how a new group of Japanese Americans are reclaiming their history, specifically to support other groups that are targeted today, I like to talk to students about someone like Yuri Kochiyama, an activist best known for working with black and Puerto Rican organizers. I realized that this compassion for other groups is very much a Japanese American value."

His family also has a personal tie to the *Pacific Citizen* newspaper.

"This is another really rewarding part of this class for me since I can actually teach materials related to members of my family in just about every unit! Larry and Guyo Tajiri, the great *Pacific Citizen* journalists, are my great-uncle and great-aunt. They published a piece by my grandfather, Vince Tajiri, in the Dec. 3, 1942, issue about being a private in the U.S. Army on the day Pearl Harbor was bombed," Schleitwiler said.

He is now following in the footsteps of another famous University of Washington Professor Emeritus Tetsuden Kashima, who was awarded the Order of Rising Sun, Gold Rays with Rosette, in 2017 by the government of Japan in recognition of his contributions to furthering the understanding of Japanese American sociology and history and the advancement of Japanese and Japanese Americans in the U.S.

"In the late '60s and early '70s, we had to fight for ethnic studies classes until it became a legitimate academic option at major universities," said Kashima. "Very few analytic sources were then available on the JA experience, especially on the WWII incarceration tragedy. This was before the Commission on Wartime Relocation and Internment of Civilian's redress hearings with the commission's 1982 conclusion being that the root causes of the incarceration were 'racial prejudice, war hysteria and a failure of political leadership.'"

Kashima's first academic appointment was as an acting assistant professor at the University of California, Santa Barbara, in the department of sociology and as chairman of its first Asian American Studies Program there from 1971-76.

In 1976, he joined the University of Washington faculty as the chairperson of its Asian American Studies Program; he retired 39 years later as a professor in the department of American ethnic studies and adjunct professor in the department of sociology.

"I created and offered my first JA History and Culture class in 1971 at UCSB," recalled Kashima. "In teaching that class, what was most extraordinary to me was the frequency of my JA students' request to tell them more about the WWII 'camps.' They said that their parents and grandparents would allude to it but NEVER talked about or answered any questions except about trivial matters such as the food, weather and primitive living conditions. So, I devoted more lectures in that class on the history of the resistance and resilience of the Issei and Nisei in meeting the challenges they faced in their extraordinary disruption in their lives and their losses from their prewar days."

In the early 1970s, substantive books and sources on the incarceration were few but steadily increasing.

"At the UW from 1976-16, I offered a yearly class first on JA History and Culture and a few years later on the incarceration experience," Kashima continued. "What I then started to notice was the increasing mortality rate of the Issei generation. When I talked with many of the Issei before, the men would talk about various camp names that were not in the WRA area — such as Lordsburg, Santa Fe, Crystal City and Seagoville. So, I thought a major experiential vacuum existed in the historical knowledge of Japanese Americans.

"Fortunately, Jeanne Wakatsuki Houston's 'Farewell to Manzanar' (1974) and Michi Weglyn's 'Years of Infamy' (1976) reached a larger audience than the relatively few excellent academic writings by introducing the Department of Justice internment camps saga," Kashima continued. "What was also needed was a comparative perspective on the incarceration and internment experience about which I lectured, and I finally published a book entitled 'Judgment Without Trial: Japanese American Imprisonment During World War II' by UW Press in 2003 and 2004."

Kashima's Japanese American History and Culture class was the initial foray in this JA area, and he taught it almost yearly from 1971-16, except for his two years when he was invited as a visiting professor to a Japanese university.

In asking how many students took his class during that time, Kashima concluded, "My best guess is that I am privileged to have interacted with the smiling (hopefully, at least a few) faces of over a thousand eager, very smart and even some brilliant students."

For me, the Japanese American legacy will be well preserved in the history of the State of Washington for generations to come, but I hope these classes at the University of Washington will continue to inspire future leaders in our communities and be a permanent part of UW's Asian American Studies/American Ethnic Studies Department program.

I agree with Vince Schleitwiler when he says, "Japanese American studies lives on at UW because of Tetsuden Kashima, who established these courses and taught them for decades. The courses are also a testimony to the local community, which let the university know how important it is to maintain the legacy of Steve, Gail and Tetsu when they retired. Currently, these courses need to be renewed each year, so the support of the Japanese American community continues to make a big difference." ■





(Above) The Yakima Valley Museum hosted its first Day of Remembrance event on Feb. 18, 2018, where attendees learned more about the history of Japanese pioneers in the region.

PHOTO: DAVID LYNX

(Left) University of Washington Professor Emeritus Tetsuden Kashima

PHOTO: COURTESY OF TETSUDEN KASHIMA

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BRIDGING GENERATIONS AND CULTURES WITH JAPANESE DANCE

Ken Kanesaka, the first and only non-Japanese citizen to be accepted into the ranks of professional Kabuki theater, is striving to bring international awareness to the Japanese arts.





Tokiwazu "Matsuri no Hanagasa," performed in Los Angeles, November 2018

PHOTO: JUN YOKOTA

By Connie K. Ho, Contributor

Elaborate makeup. Colorful dress. Soulful singing and dancing. These are many of the attributes of Kabuki, a Japanese traditional theater style. Ken Kanesaka, a native of Southern California, has lived and breathed Kabuki much of his life. He has been a student, a performer and a teacher, breaking boundaries and barriers with the art form.

Kanesaka, known professionally as Nakamura Gankyō, was born and raised in Huntington Beach, Calif. He began his Nihon Buyō (Japanese classical dance) training at the age of 3 from the Bandō School of Japanese Classical dance. Starting at a young age, he traveled widely around the United States to perform and introduce Nihon Buyō at various Matsuri, or Japanese festivals, and other multicultural events.

Gankyō was first inspired to take up the art from interactions with his grandmother.

"She always kind of stressed the importance of never forgetting what your heritage is and your ancestors," Gankyō said.

At the age of 17, he attained his shodori (masters degree) from the ninth headmaster and Kabuki actor, Bandō Mitsugorō, and awarded the name Bandō Hiroshichirō. He enrolled at the University of California, Los Angeles, where he studied philosophy and political science. But while studying abroad in Japan, Gankyō decided to audition for a place in a kabuki dance school. Against all expectations, he was accepted to Shochiku Kamigata Kabuki Jyūku in Osaka. Gankyō noted that the experience was a bit of a culture shock at first.

"We have to oblige by the proper protocols of bowing and saying thank you. And when your senior comes, you have to show the same type of gratitude or same type of formality," said Gankyō, who would often ask clarifying questions from the instructors to better understand the curriculum. "Finding the people who understand what it is to be a foreigner I think was really important to be able to ask those type of questions later on. But otherwise, it was one of the most thrilling moments in my life."

While completing the two-year training program for future Kansai Kabuki actors, Gankyō was immersed in a variety of classes, including Sado (tea ceremony), Ikebana (flower arrangement), koto, shamisen, narimon (percussion), wasai (sewing), Japanese history, rakugo (Japanese traditional comedy telling) and Tokiwazu, taught by National Living Treasure Tokiwazu Ichihadaiyu. After two years, Gankyō graduated first in his class, being the first non-Japanese citizen to be accepted into the school.

"It was really a moment in my life that I was very grateful to have," said Gankyō on having the opportunity to learn from National Living Treasures, a popular Japanese term for those individuals certified as Preservers of Important Intangible Cultural Properties. "And I think it's because also in your 20s, you're at the stage in your life where you can make mistakes, you're able to take risks. For me, to be able to live in a foreign country and to learn all these art forms was just remarkable. It was really exciting for me to get up every morning and come back and study — it was part of the dreams I had as a child that I thought would never be able to kind of manifest itself in my life."

Much of his professional career has been filled with milestones. Upon graduation, Gankyō was accepted to be the youngest member of the Chikamatsu-za Troop and was apprenticed by National Living Treasure Nakamura Ganjirō III, now Sakata Tōjūrō IV.

"More than anything, it's really about my master, Sakata Tōjūrō," said Gankyō. "He has been, even to this day, an idol for me since childhood. His dreams and visions to bringing international awareness to Kabuki along with my own desires to pass on the traditions to future generations

>> See *Dance* on page 38





(Above) **Gankyō Nakamura was first featured in the 2006 edition of the *P.C.'s* Holiday Issue.**

(Right) **Gankyo "Hime"**

PHOTO: PAUL YAMAGUCHI





(Above) JCC Red Cross volunteers, 1923

(Right) Clothing and drygoods were packed in front of JCC's second building location at 135 W. 100 South to aid Tokyo's 1923 Kanto earthquake victims.

JAPANESE CHURCH OF CHRIST HITS A MAJOR MILESTONE

Memories abound for the 100-year-old Salt Lake City church, still thriving through the love of its dedicated members.

By Charles James, Contributor

When one hears that a Japanese church in Salt Lake City is celebrating its 100-year anniversary, one might think, "Wait a minute . . . a 100-year-old Japanese church in Utah?" Well, there is more to a church than a building, and there is more to Utah's faith communities than just the Church of Latter-Day Saints. Yes, Utah is largely demographically white and Mormon, but the state has been undergoing considerable changes. The Salt Lake City Japanese Church of Christ has played a significant role in those changes during its own 100 years of existence.

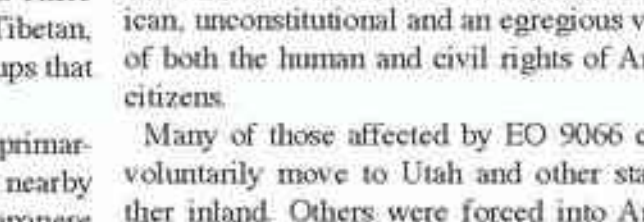
Utah history with those of Japanese ancestry goes back more than 120 years, beginning in 1882 with the arrival of immigrants of Japanese ancestry moving into the state. Founded in 1918, the Presbyterian Japanese Church of Christ has long played a key, critical role in providing for the spiritual needs of Japanese immigrants and Japanese American citizens, as did the Ogden and Salt Lake City Buddhist temples, established in 1912.

According to a 2017 *Deseret News* article, the most recent Utah census shows that "more than 1 in 5 Utahns is now a racial or ethnic minority — including more than 1 in 4 Utahns under the age of 18."

Asians are the fastest-growing racial or ethnic group in the state, accounting for 4.4 percent of the state's population. Chinese, Japanese and Filipinos comprise more than 50 percent of the Asian population, which also includes Vietnamese, Indian, Laotian and Thai communities. There are also smaller communities of Nepali, Tibetan, Bhutanese, Hmong, Karen and other groups that also now call Utah home.

Most of Utah's Japanese residents live primarily in Salt Lake City and to the north in nearby Ogden. There is also a scattering of Japanese farming communities throughout northern Utah and Carbon County, located south of Salt Lake City.

Many Asian immigrants were brought into the state in the late 1800s to work on railroad road gangs and as coal miners. Some of the first immigrants were women brought in as "picture brides"



JCC under construction in late 1924, nearing completion.

in 1882 — a 20th-century practice that brought widows, prostitutes and women from poor families from their home countries to Asian immigrant communities in the United States. Brides were brought from Japan and Hawaii based on photographs and recommendations.

After the Japanese attack on Pearl Harbor on Dec. 7, 1941, hysteria, paranoia and racial prejudice gripped many Americans living along the West Coast. It would lead to President Franklin D. Roosevelt ordering the forced incarceration of 120,000 people of Japanese ancestry.

Executive Order 9066 was issued on February 19, 1942, ostensibly as a "military necessity," though it was a contrived, disingenuous excuse not supported by any facts. It was also un-American, unconstitutional and an egregious violation of both the human and civil rights of American citizens.

Many of those affected by EO 9066 chose to voluntarily move to Utah and other states farther inland. Others were forced into American concentration camps around the country to live behind barbed-wire fences with armed military guards, one of which included the Topaz War Relocation Center in Utah.

More than 11,000 Japanese American citizens and others of Japanese ancestry were sent to the Topaz War Relocation Center. The concentration camp opened on Sept. 11, 1942, and eventually became the fifth-largest city in Utah, with more than 9,000 internees and staff; it closed on Oct. 31, 1945. Following the end of World War II, many of the incarcerees chose to stay in Utah, which had developed a thriving business and social environment for people of Japanese ancestry.

For many decades, there had been a strong anti-Japanese sentiment in the West Coast states and in many other areas of the country. Non-Caucasians, especially Asians, often faced hostility and resentment for any successes they achieved in business and life. Even farming, an activity held in high esteem in Japanese culture, and something they were very good at it, was made to appear as if they were somehow "taking up the land" from "real Americans."

Both Buddhism and Christianity were central to mitigating the effects of racism in Utah by

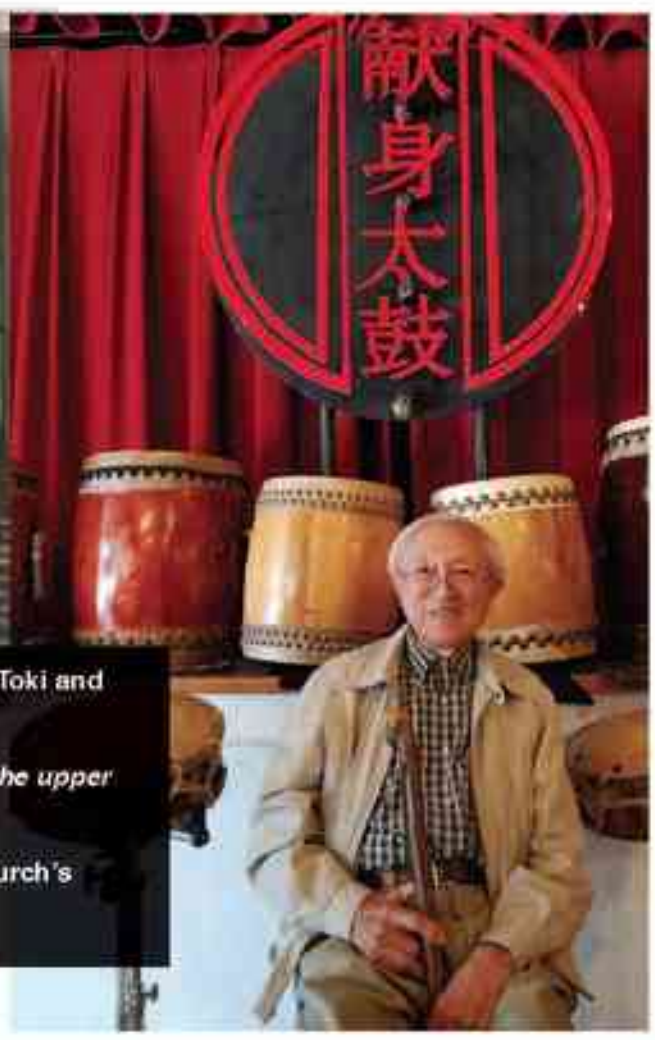




(Left) JCC 100th anniversary sign. *(Above)* The JCC congregation on Aug. 24, 2018.







(Left) Kay Nakashima and his sister, Emiko, with their parents, Toki and Yasukichi

(Above) In this picture from 1935, Kay Nakashima *(standing in the upper left-hand corner, back row)* loved being in the Boy Scouts.

(Right) Kay Nakashima and the taiko drums he made for the church's taiko group

providing a rich cultural, spiritual and social life for the Japanese communities. It allowed them to come together, feel safe and be accepted for who they were. In that, the Japanese Church of Christ of Salt Lake City would play a very significant role.

The Japanese Presbyterian Church of Christ of Salt Lake City was founded in 1918. The Rev. Hidenobu Toyotome was its first pastor. At first, meetings were held in a church member's home. Later, the church operated out of a store front in what is known as Japantown.

In 1924, a new church was built at its present location to accommodate its growing church membership. Pastors at the church and the church leadership has changed greatly over time. Issei leadership, the first-generation immigrants from Japan, gave way to Nisei leadership, those born in the United States. Now, leadership is being passed on to Sansei individuals, the grandchildren of the Issei.

The current church has its challenges, as do all churches in the modern age. Modern society is increasingly nonsectarian and less respectful of traditions, authority and institutions. Social values and morals have changed with the times, with the result that fewer people attend church. Even so, the Church of Christ continues to vigorously pursue its mission in helping others.

One example is the Tongan American Free Wesleyan Church and the Kachin Trinity Church, whose congregations need a place to worship — both have been allowed to share the JCC's facilities.

The church chapel's original design included a cross atop the building but was never installed. That changed with the 100th Anniversary celebration, which was held on Aug. 25. Through a generous donation of Eunice Kato Griffin and her son, Isaac, in memory of her parents and his grandparents, Rev. Paul and Nobuto Kato, the church now proudly has a cross atop its building.

There are several JCC church members in their 90s. One of them, 98-year-old Kay Nakashima, born in 1920, agreed to answer written interview questions from the *Pacific Citizen* with the help of his daughter, Allyn.

Nakashima's parents were Issei, and his father, Yasukichi, came to the U.S. first in 1907, followed by his mother, Toki Tamai, in 1915 at the age of 19 as a picture bride. His mother remembered being seasick all the way over on the ship, which landed in Seattle.

Yasukichi Nakashima worked for Union Pacific Railroad in Nevada, painting boxcars until he fell off a scaffolding and suffered a serious head injury. The family then moved to Ogden, Utah, to stay with friends. Nakashima's father became a barber, and his mother worked first as a maid, and then later learned to do clothing alterations and dry cleaning.

The family moved to the Japanese section of Salt Lake City, near the site of where the JCC is now located. Kay Nakashima had two sisters. Emiko (Amy) was born in 1916, and Sakiko, born in 1918, died while an infant. Kay (Kenichi) was born in Ogden, Utah, on Jan. 26, 1920.

He attended school in Japantown at the age of 6 but was held back one year because he couldn't speak English. Nakashima would eventually go on to attend the University of Utah, earning a degree in bacteriology and work as a medical technologist.

While he wanted to go to medical school, Nakashima was prevented from doing so because of WWII. Japanese were not allowed in medical school. He became a pharmacist instead, retiring at the age of 65 in 1985.

Nakashima can't recall exactly when he first got married, but he believes he was about 31 years of age. He married Michiko Watanabe from Brigham City, and they would go on to have two daughters, Allyn and Denyse. Michiko died in 1957, and Nakashima did not remarry until 1984, when he married Saeko Nozaki Amano, a widow that he met at church.

Despite a willingness to serve in the military during the war, Nakashima was not accepted for enlistment because of poor eyesight and a slight limp from breaking his leg as a child.

Nakashima has lived in Salt Lake City since he moved there with his parents at the age of around 5 — he has lived there for 93 years. And for 93 years, he has also been a member of the JCC. Asked why that particular church, he replied that that is where most of his friends went to church. He loved the Boy Scout Troop sponsored by the church. His mother, however, attended the Buddhist church across the street.

Both of Nakashima's daughters, Denyse and Allyn, attended JCC throughout their lives. Denyse was a youth leader and started the taiko group at the church with her friend, Laura Hirose Olson, whose father was the pastor. Denyse and her father made most of the taiko group's drums out of old wine barrels.

Nakashima would serve as an Elder at the church several times through the years and said he always loved the people there. He attended the Mt. Olympus Presbyterian church near his home during the 1960s and '70s, but never stopped attending functions and activities at JCC, where his daughters worshipped. He returned to the fold at JCC permanently in the 1980s.

Nakashima's daughter, Allyn, says the church has always been a big part of her dad's life, saying that "it was important to him to belong to the Japanese community for social and cultural reasons." She says his association with the nearby Mt. Olympus Church introduced him to the Christian Business Men's Committee.

Through the CBC, he became one of the founders of the Rescue Mission of Salt Lake in 1972. The CBMC also sent him as their representative to the President's Prayer Breakfast during the Johnson Administration.

While Nakashima says he did experience some prejudice after WWII, he always had friends in the community who did not hold his race against him. And while Nakashima believes his experience at Mt. Olympus Church added greatly to his growth as a Christian, it was to the JCC that he returned. It was his spiritual home and most important to his cultural heritage.

Asked how he would like to be remembered, Nakashima said what he most wants is to be remembered as "a good Christian man." And with having been part of the 100-year history of the JCC for 93 years of his life, who would argue that he would be remembered as anything else.

What's interesting about Nakashima's story with the JCC is that his experiences have been shared by many thousands of Japanese Americans and others of Japanese ancestry growing up in the U.S. They often faced exploitation and prejudice, yet it was the always the dream of a better and freer life for themselves and their children in America they held dear. Their embrace of their faith and the social and cultural ties to their churches and communities sustained them. And it contributed to their success and happiness.

The 100th anniversary celebration of the Salt Lake City Japanese Church of Christ is symbolic of how a small church, one lovingly supported by its members throughout its history, can have an outsized influence on the lives of others.

The 2019 JACL National Convention will be held in Salt Lake City. Be sure to visit this historic site, located at 268 100 S while attending convention!

DANCE >> continued from page 35

PHOTO: CONANT



(Above) Tokiwazu "Kaminari Sendo," circa Monterey, Calif., 2011

(Left) Nagauta "Hanafusa Shujaku Jishi," circa Monterey, Calif., 2000

is what motivates me to continue my studies in Kabuki.

Gankyō also became the first, and only, non-Japanese citizen to be accepted into the professional ranks of Kabuki in the theater's history. As a professional Kabuki actor, he has performed in all of the major Kabuki theaters throughout Japan and has traveled internationally to perform in China, England, India, Korea and the United States.



PHOTO: PAUL YAMAGUCHI

"I felt like it was too good to be true, like I was dreaming and someone was going to wake me up," said Gankyō. "Honestly, as a foreigner, I never thought I would be allowed to set foot on the stage, let alone be accepted as a professional Kabuki actor.

Tōjūrō awarded Kanesaka with the stage name of Nakamura Gankyō (the "gan" from Ganjiro, and "kyō" from Kyoto).

"It was held in great secrecy — I wasn't able to pick my own name, as it was something that my master held very dearly to his heart," said Gankyō, who was filled with a mix of emotion when he heard his stage name for the first time and wanted to uphold it with dignity.

Gankyō began to pursue higher education when he returned to the U.S., completing first a master's degree in 2010 at the University of Southern California; he is now enrolled in a doctoral program at UCLA. Kanesaka is also considered a "double Bruin," having attended UCLA previously in 1998. During his doctoral studies, he has studied as a Fulbright Scholar and as a researching scholar at Waseda University and Tokyo University.

"I focus on the emergence of popular fiction in the early modern period, and the reason why I wanted to do this was because I was able to combine both aspects of performance and the visual arts and then with the literature aspect," said Gankyō, who is currently in the last stages of editing his dissertation. "I'm kind of the very first person to look at this intersection between how performance influences textual creations like textual writing and also how poetry and literature influence the way actors present their characters onstage and how they both kind of feed off of each other."

In November, U.S. Kabuki Kenyu presented "Shinsei Kai: Emerging Stars of Japanese Theater" at the Aratani Theater in Los Angeles' Little Tokyo.

"My grandmother told me that it doesn't really matter how much you love learning or continuing your own studies if you don't teach the younger generations. She always reminded me to be humble and be grateful for the opportunities that I've had in my life so far, and I must admit that I'm very, very lucky that I've had so many mentors in my life and so many people who care enough to spend the time to teach me different aspects of not just theories and literature, but also in practicing these traditional arts," Gankyō said. "I want to make sure that the future generations will also have the same opportunities that I've had so that the arts will continue to grow and be passed down to the future generations."

The program offered an opportunity to showcase Japanese traditional arts, featuring kabuki, taiko, calligraphy, among other art forms.

"One of the things I wanted to do with this show was to create the space for young artists to come together and bring the traditional arts back to Little Tokyo," Gankyō said. "Luckily, I think there was enough interest from the community, and I think one thing that I was very, very pleased about — it wasn't just the Japanese American community that came out to support it, but we had various nationalities that I think over 60 percent was actually from communities outside of Japan. And so I was so happy to see that, to see that mix in the audience."

Gankyō currently teaches dance to students ranging in age from 3 to mid-80s. He also has dance studios in Northern and Southern California and New York. In 2007, he formed the group Bando Ryu "Kyo no Kai."

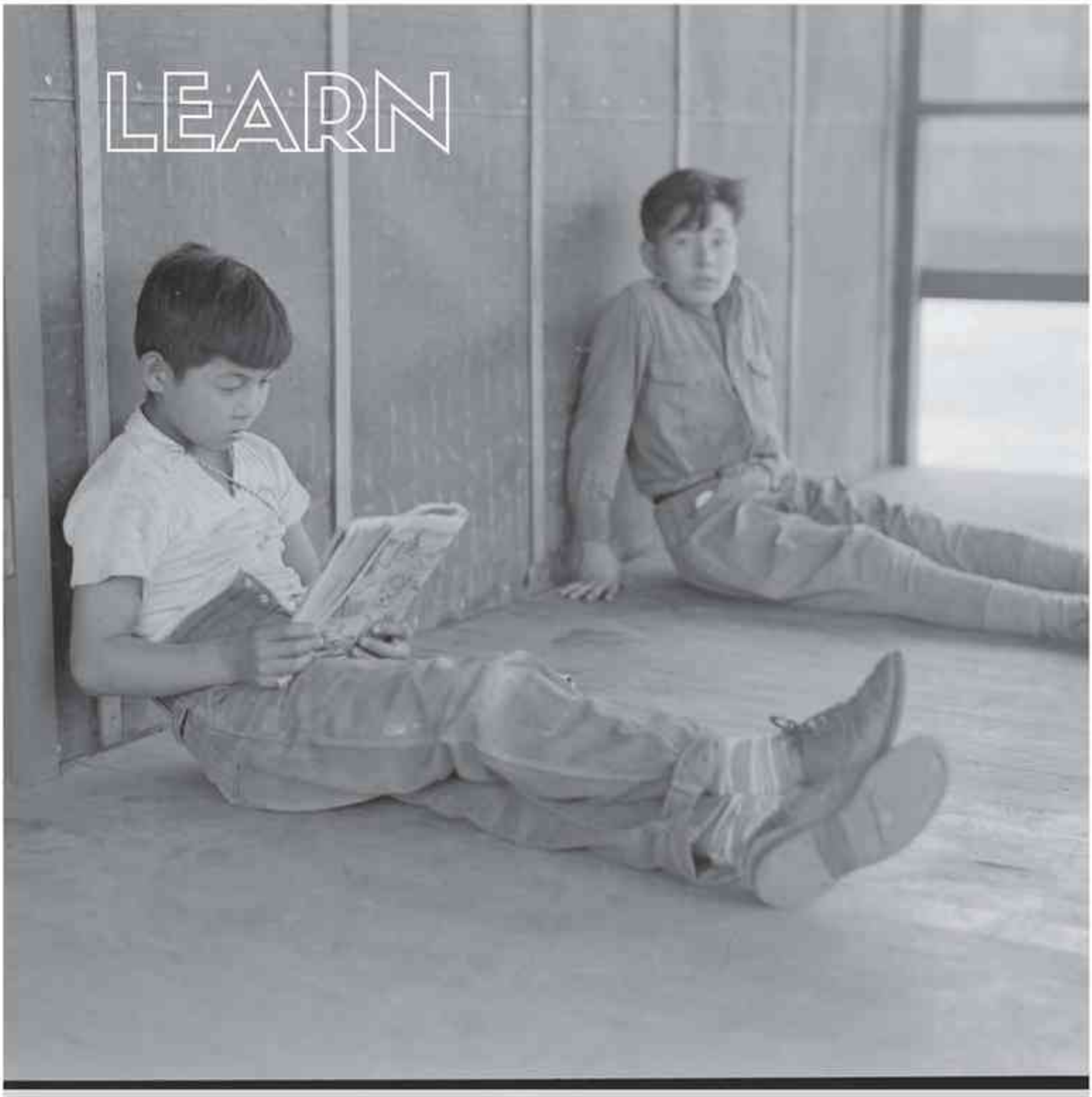
He currently teaches dance every Thursday at Centenary Methodist Church in Los Angeles' Little Tokyo and on Saturdays at the East San Gabriel Valley Community Center, as well as once a month in Monterey, Calif.

Gankyō is excited about the future opportunities in store, including upcoming performances and educational opportunities.

"It's really important for me to uphold my grandmother's vision and bring this international awareness to the Japanese arts," Gankyō said. "I'm still learning as an artist, and academic scholar, but it's something that I'm very passionate about. And I think this is a really important time that we live in right now — it's very important to keep that heritage and culture alive." ■



Gankyō performs sans makeup in Gidayu "Ninin Sanbaso," circa Monterey, Calif., 2009.



DENSHŌ

Densho provides free curriculum and resources to help teachers bring lessons of Japanese American history, civil liberties, and equity into the classroom.

www.densho.org/learning-center

Philadelphia

Best Wishes this Holiday Season
Peace & Prosperity to All in 2019





Philadelphia JACL

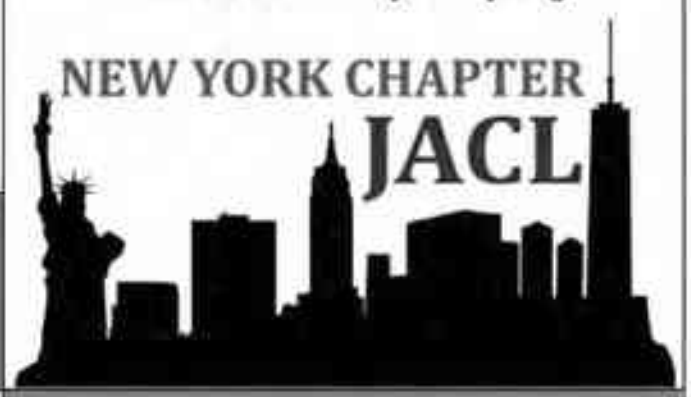
New York

Happy Holidays

from the JACL

New York Chapter!

Visit us at: www.jacl-ny.org



Livingston-Merced

Happy Holidays from the Livingston-Merced Chapter

Save the Date:
Come join us at our Day of Remembrance Banquet, Saturday, February 16, 2019 Merced County Fairgrounds



The Merced Assembly Center Memorial

For more information contact:
Janet Fujimoto McCabe at JanetF127@gmail.com or (209) 631-1933

Cincinnati

Happy 90th Anniversary JACL

Never Again is Now

Cincinnati Chapter

Arizona

Peace. Love. Unity.

JACL Arizona Chapter

Pocatello-Blackfoot



Seasons Greetings!

from the IDC

Pocatello-Blackfoot Chapter

Santa Barbara



Sonoma

Sonoma County JACL

84 years of history serving Sonoma Co.
www.sonomacojacl.org

Season's Greetings!

AIII, Kokichi & Esther ..... Sonoma
CHERNIN, Joshua & Sarah ..... Cotati
CONKLIN, Jack ..... Sebastopol
DAVLIN, Nancy ..... Petaluma
FUJII, Rose ..... Sebastopol
FURUSHO, Ralph & Keiko ..... Sebastopol
HAYASHI, Mark & Cynthia ..... Petaluma
HOTTEL, Jodi ..... Santa Rosa
ISHIZU, Carly & Marian ..... Petaluma
ISHIZU, Ken & Ryan ..... Petaluma
KASHIWAGI, George & Alice ..... Sebastopol
KAWAOKA, Shiz ..... Petaluma
KISHI, Cynthia ..... Sebastopol
KNAPPMAN, Michael & Sachiko ..... Rohnert Park
LEACH, Jalene & Tim ..... Sebastopol
LEW, Lance, Roberta & Spencer ..... Petaluma
LOPEZ, Yukiko ..... Santa Rosa
MASADA, Gary & Greg ..... Petaluma
MASUOKA, Ginger ..... San Francisco
MIYANO, Steve & Janice ..... Petaluma
MURAKAMI, Alan & Family ..... Sebastopol
MURAKAMI, David ..... Petaluma
MURAKAMI, Margarette ..... Sebastopol
PETROVIC, Beverly & Mihajlo ..... Petaluma
SHIMIZU, Gordon & Michi ..... Sebastopol
SHIMIZU, Martin ..... Cotati
SUGIYAMA, Alyce ..... Petaluma
SUGIYAMA, Gary & Becky ..... Santa Rosa
SUGIYAMA, Marie ..... Santa Rosa
SUGIYAMA, Matsumi ..... Santa Rosa
SUGIYAMA, Rod & Family ..... Santa Rosa
TANIGUCHI, Teruyo ..... Sebastopol
TAWA, Thomas ..... Sebastopol
THOW, George & Family ..... Santa Rosa
WATANABE, Don ..... Sebastopol
YAMASAKI, Ray & Caroline ..... Petaluma
YONEDA, Tom (Mem. of Karl & Elaine) ..... Santa Rosa
YOSHIOKA, Nancy ..... Petaluma

St. Louis

Happy Holidays

From
The
St. Louis JACL



Snake River

HAPPY HOLIDAYS

from members & friends of
SNAKE RIVER CHAPTER
Ontario, Oregon

Board Members

Cathy Yasuda	Lonnie Woo
Kiyo Teramura*	Ted Takatori
Erica Oxnam	Mary Ann Murata
Ashley Mio*	Larry Matsumura
Janet Komoto	Howard Matsumura
Mike Iseri	Danielle Hiramatsu
Teresa Fetherolf	* student board members

Japan Chapter

あけましておめでとう！
Happy New Year and Happy Holidays
from the Japan Chapter!

JACL Japanese American Citizens League
JACL Japan Chapter - Tokyo

Learn about us on Instagram @jacl_japan or
Facebook - JACL Japan Chapter

EDC

The Eastern District Council wishes you a
JOYOUS HOLIDAY SEASON
AND A
PROSPEROUS NEW YEAR

Washington, D. C.

JAPANESE AMERICAN CITIZENS LEAGUE
JACL
DC CHAPTER

WISHING EVERYONE A
HEALTHY AND PROSPEROUS
NEW YEAR!

PSWDC

Happy Holidays

From the 2018
Pacific Southwest
Board

Carol Kawamoto	Governor
Gary Mayeda	Vice Governor
Kurt Ikeda	Secretary
Alayne Yonemoto	Treasurer
Juli Yoshinaga	NYSC Rep.
Kenneth Inouye	Board Member
Kent Kawai	Board Member
David Kawamoto	Board Member
Emi Kanemoto	Board Member
Michelle Komatsu	Board Member
Nancy Takayama	Board Member
Marissa Kitazawa	Past Governor

JACL
Pacific Southwest District

YEAR IN REVIEW 2018



CONSORTIUM STAKEHOLDERS SIGN A MEMORANDUM OF UNDERSTANDING

During this year's Day of Remembrance observations, a group of organizations and individuals dedicated to preserving and sharing the Japanese American incarceration experience met in Los Angeles to solidify their collaboration. On Feb. 18, the Japanese American Confinement Site Consortium met at JANM to further define its structure and purpose. On hand to sign the memorandum were JANM CEO Ann Burroughs, JANM Board Member Harvey Yamagata, Friends of Minidoka Chair Alan Momohara, Friends of Minidoka Executive Director Mia Russell, Heart Mountain Wyoming Chair Shirley Ann Higuchi, HMWF Vice Chair Doug Nelson and JACL Executive Director David Inoue. "The consortium has the potential to channel tremendous energy and resources toward wide-ranging initiatives that illuminate the Japanese American experience and provide valuable social justice lessons," said Brian Liesinger, coordinator of the consortium and author of the JACS proposal, which received funds for the project.



CALIFORNIA FETES 442ND VETERANS

The California Senate honored members of the 442nd Regimental Combat Team on June 25 at the state capitol in Sacramento, marking the 75th anniversary of the most-decorated military unit for its size and length of service in U.S. history. Senate Pro Tem Toni Atkins (D-San Diego) *(right, wearing lei)* recognized the veterans with a resolution, citing the 442nd RCT's unparalleled combat record and role in helping to pave the way for the civil rights movement. In attendance were eight California members of the 442nd: Masao Kadota, 94; Fernando Sosa Masuda, 93; Don S. Miyada, 93; Yoshio Nakamura, 92; Lawson Iichiro Sakai, 94; Sam Isamu Sakamoto, 93; Noboru "Don" Seki, 94; and Tokuji "Toke" Yoshihashi, 95.



REMEMBERING HR 442 ON ITS 30TH ANNIVERSARY

The year paid tribute to the 30th anniversary of HR 442, which was signed by President Ronald Reagan on Aug. 10, 1988. The Civil Liberties Act granted reparations to Japanese Americans were had been wrongfully incarcerated by the U.S. government during World War II and a formal presidential apology. Pictured at the signing ceremony with President Reagan *(center)* were *(from left)* Hawaii Sen. Spark Matsunaga, California Rep. Norman Mineta, Hawaii Rep. Pat Saiki, California Sen. Pete Wilson, Alaska Rep. Don Young, California Rep. Bob Matsui, California Rep. Bill Lowery and JACL President Harry Kajihara. The legislation stated that government actions were based on "race, prejudice, war hysteria and a failure of political leadership" as opposed to legitimate security reasons. In total, 82, 219 survivors received redress payments.





HEART MOUNTAIN INTERPRETIVE CENTER INSTALLS NEW ROAD SIGN

The Heart Mountain Wyoming Foundation commissions a new sign to increase roadside visibility of the Heart Mountain Interpretive Center. A historic photo inspired the design concept of white letters on a black background, which was built of industrial aluminum and galvanized steel I-beams by Production Machine. The sign was formally installed in time for July's Heart Mountain Pilgrimage and is positioned in the agricultural field perpendicular to the highway, clearly visible to travelers and visitors.

LICENSE TO THRILL: KANSAS CANS 'JAP' PLATES



In response an original article first published by the *Pacific Citizen* in its Sept 7-27, 2018, issue, and public outcry regarding the usage of "JAP" in Kansas state license plates, according to an email from David Harper, director of the Kansas Department of Revenue's Division of Property Valuation and Division of Vehicles, it has "decided to restrict the use of 'JAP' in future license plates and pull any plate currently in use with that combination. We have contacted the current plate holders and requested an exchange of plates at no cost to the vehicle owner. If the exchange is not done at this time, the plates have been identified in our system and will be replaced at the time of their required annual renewal." The story went viral and was picked up by the *Associated Press* and made national headlines in every major newspaper in the U.S. and on all the major TV news outlets.

JACL INSTALLS NEW LEADERS AT NATIONAL CONVENTION'S SAYONARA BANQUET

During its Sayonara Banquet at the JACL National Convention in Philadelphia on July 21 at the Sheraton Downtown Hotel, the organization headed into its 90th birthday by electing a slate of still-youthful leaders for the next biennium, with Jeffrey Moy officially taking the reins of JACL National President from Gary Mayeda, who served a two-year term. Moy said he was hoping to "bring a spirit of teamwork and camaraderie to JACL" as it faces a challenging fiscal environment and declining membership compared to a generation ago. He also wanted to connect with "those who have stepped away from JACL that we're a family, and it's time to come home." ■

Meet JACL's Newest National Board Members

JACL President Jeffrey Moy completes his cabinet by naming Buscher, Kitazawa, Kuramoto and Mita to National Board positions.

At the Sept. 22 JACL National Board meeting in Washington, D.C., JACL National President Jeffrey Moy nominated Rob Buscher, Marissa Kitazawa, Mieko Kuramoto and Brandon Mita to positions on the board; all were approved.

Let's welcome JACL's newest board members to their respective positions.



Rob Buscher,
Pacific Citizen Editorial Board Chair

Rob Buscher, a member of the Philadelphia JACL chapter and festival director of the Philadelphia Asian American Film Festival, is a film and media specialist who has worked in many aspects of film, including production, administration and distribution. Due in part to his biracial Japanese American heritage, Buscher's expertise is Japanese and Asian American Cinema, although he has worked as a professional film programmer and critic across a variety of genres. Some of his career highlights include co-founding Zipangu Fest, the U.K.'s premier Japanese Film Festival, and creating the Japanese Cinema and Asian American Studies curriculum at Arcadia University in Pennsylvania. Buscher also lectures at the University of Pennsylvania Asian American Studies Program and Fleisher Art Memorial and is a contributing writer at the *Pacific Citizen* and *Broad Street Review*.

Buscher serves as president of the JACL Philadelphia chapter and formerly chaired the national organization's Strategic Planning Committee and the 2018 JACL National Convention chair. His other board affiliations include Philadelphia Asian Performing Artists Community Advisory Council and Governor Wolf's Advisory Commission on Asian Pacific American Affairs, where he chairs a subcommittee called the AAPI Arts Collective of Pennsylvania.

The *Pacific Citizen*: What inspired you to serve on the JACL National Board?
Rob Buscher: As a longtime contributor to the *Pacific Citizen*, I am deeply appreciative of the opportunity to serve in this role. The *P.C.* is the only national Japanese American newspaper, and our work in documenting and reporting on the happenings of our community is paramount to maintaining a presence on the national stage. I see the *P.C.*'s role in disseminating our organization's latest policy initiatives along with other social issue-driven content as an integral facet of the JACL's communication strategy. I hope to bring my background in media production and content distribution into the work the *P.C.* does, since I think this will be the best use of my volunteerism within the national organization currently.

***P.C.*: What are your goals for your term:**
Buscher: I know that the *P.C.* has been a point of contention amongst certain individuals trying to solve the JACL budget deficit, but I think it's really important that people see the *P.C.* as a program of JACL versus a stand-alone organization. We do not require other programs to be fully self-sustaining, so placing that kind of financial burden on the *P.C.* is not reasonable. Consider how much good the paper can do in terms of keeping members engaged in the organization's work — it can also be a powerful tool for bridging the intergenerational divide by keeping members of all generations up to date on current events in the social justice space and further cultivate a national dialogue amongst our JA community at-large. The *P.C.* can and will continue to fundraise, but it is important for the JACL National budget to continue its support of the *P.C.*, which I will advocate on behalf of.

***P.C.*: What is your favorite thing about being a JACL member?**
Buscher: Having grown up in a small Connecticut town where the only other Japanese Americans were my mom and sister, I never belonged to a JA community space before joining JACL. JACL has helped me to better understand my identity as a mixed-race Japanese American, continues to provide valuable leadership development skills and gives me the opportunity to befriend peers nationwide — some of whom I relate to more than people I have known my entire life. I love that JACL exists to both build and maintain the JA community, while also advocating on behalf of the civil rights of all Americans. In all the volunteer work and other projects I am involved in, nothing satisfies me more than my work with JACL.



Marissa Kitazawa,
JACL National VP of General Operations

Marissa Kitazawa, a member of the South Bay JACL chapter, is a multidisciplinary storyteller with a MA in documentary filmmaking. She strongly believes visual storytelling can be a tool for social change by transforming communities through dialogue, creativity and engagement. By day, Kitazawa works as a senior creative producer at Dailey & Associates and specializes in branded content creation. Adjacent to her advertising marketing career, she has more than eight years of experience working with AAPI nonprofits. Kitazawa brings her experience in leadership development, program development, event planning and community organizing to the JACL.

Kitazawa has been actively engaged with JACL for the past eight years. As a former JACL employee (program associate and interim associate regional director), she coordinated and led all PSW youth programs, including Camp Musubi, Project: Community, Bridging Communities (NPS Grant), Nikkei Community Internship, Kataroo Histories and Collegiate Community Internship. Kitazawa left her staff position at JACL to pursue a master's degree. Upon graduating, she returned to serve as the PSW vice governor and the PSW governor. In addition to JACL, she serves on the board for the Asian Pacific Media Coalition (JACL representative) and Visual Communications (board member at large).

The *Pacific Citizen*: What inspired you to serve on the JACL National Board?
Marissa Kitazawa: I am inspired by my family and community. Collectively, my grandparents have endured and fought in wars, been imprisoned in the Japanese American incarceration camps, survived the atomic bombing of Hiroshima and worked hard to create a better life for their children. The manifestation of these roots raises the question of how can I continue to honor their experiences as I pursue my own life. My strength comes from my family history, and it's always been important for me to advocate for civil rights. Being apart of a national civil rights organization has allowed me to give back to my community while continuing to fight for social justice.

***P.C.*: What are your goals for your term?**
Kitazawa: As vp of general operations, I hope to creative meaningful change within the organization. I hope to work closely with the staff to examine our organizational structure and create the foundation so that we can continue to grow as an organization. On a larger level, I hope that JACL can be sustainable for future generations, and we can continue to be at the forefront, fighting for social justice issues.

***P.C.*: What is your favorite thing about being a JACL member?**
Kitazawa: My favorite thing about being a JACL member are the people. JACL has provided me a national network of multigenerational community leaders and friends. I've been very fortunate to find my mentors who provided me opportunities for leadership development and have supported me through all of my endeavors.



Mieko Kuramoto,
National Youth/Student Council National Youth Rep.

Mieko Kuramoto, a member of the New England Chapter, is the National Youth/Student Council National Youth Rep. She is currently a junior at Smith College and is going on her fourth year of involvement with JACL. Kuramoto attended her first National Convention in Las Vegas in 2015, the summer after graduating from high school. In 2016, she joined the NY/SC as the EDC District Youth Rep, and assumed her current role in JACL in September.

The *Pacific Citizen*: What inspired you to serve on the JACL National Board?
Mieko Kuramoto: I loved working closely with the NY/SC for the past couple of years that I've been on it, and with every year, I find myself enjoying the JACL more and in new ways. I joined the National Board because I wanted to continue that involvement at a higher level and learn more about the organization itself.

***P.C.*: What are your goals for your term?**
Kuramoto: I would love to get the NY/SC moving outside of our usual circles and into the wider activist and Nikkei communities. I'm very excited about is COPANI 2019, a convention of Nikkei from 13 countries throughout North, Central and South America. The involvement of the NY/SC in new perspectives, people and ideas is something I want to pursue further.

***P.C.*: What is your favorite thing about being a JACL member?**
Kuramoto: My favorite thing about the JACL is undoubtedly the people I've met. I've been able to make close friends of all ages throughout my time here, and that community is always what keeps me energized and keeps me coming back.



Brandon Mita
JACL National Legal Counsel

Brandon Mita, a member of the JACL Washington, D.C., chapter, is an associate in the Washington, D.C., office of Littler Mendelson, P.C. In his practice, Mita counsels and represents employers across multiple industries in a wide array of labor and employment issues. He has appeared before various state and federal courts, the American Arbitration Assn., JAMS, the Equal Employment Opportunity Commission and other state and local agencies responsible for investigating discrimination, harassment and retaliation. Mita also devotes a substantial part of his practice to representing employers in complete class and collective actions involving overtime and other wage-related claims.

In addition to his work representing and counseling employers, he regularly provides his services to several nonprofit organizations on a *pro bono* basis. In addition to his role in JACL, he also serves as the *pro bono* general counsel for the National Japanese American Memorial Foundation.

Mita is an active member of numerous organizations and bar associations, including the Chicago Bar Assn., the Asian Pacific Bar Association of Greater Washington, D.C., area, the D.C. Bar Assn., the National Asian Pacific American Bar Assn., the National Native American Bar Assn. and the National Employment Law Council. He is also an associate member of the U.S.-Japan Council and board member and membership chair of the JACL D.C. chapter.

He has been a member of JACL since he was in college, where he worked with the Chicago JACL to address issues and concerns regarding the Asian American studies population at the University at Illinois at Chicago. He served in numerous positions at the local, district and national levels for JACL. These positions include former board member for the Chicago JACL, former EDC youth rep. and former National Youth Rep. He was also a former member of JACL's National Staff, where he worked as the 2006 National Convention Internship Program Manager and as JACL's first Ford Fellow, where he worked on student empowerment and addressed issues around hate crimes out of the Midwest District Office.

The *Pacific Citizen*: What inspired you to serve on the JACL National Board?
Brandon Mita: I have met many amazing individuals within JACL throughout the years. These individuals not only have a strong sense of community, but also an unwavering commitment to justice and equality for all. It is in this forum where I have found my place. I would not be where I am today without the strong support of the many who have helped me along the way throughout my career. Serving on the National Board is one way that I hope to give back to the organization that has given me so much already.

***P.C.*:** What are your goals for your term?
Mita: As National Legal Counsel, it is my job to ensure that JACL is able to function as it should while avoiding potential liability. ■

Riverside

William and Nancy Takano and family

Mark Takano

Douglas and Helen Takano and Mia

Derrick and Judy Takano

Riley and Julia Takano Aria and Cadence

Nick Takano

Gerry and Angela Takano, Erin

Happy Holidays

Gordon & Rei Okabayashi

Wishing you all the brightest and the best of the season

Dolly & Irene Ogata

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EXTENDING REDRESS: My University, My Ancestors

The author uncovers a startling fact: denied college admission to Japanese Americans in the Midwest during World War II.

By Eric Langowski, Board Member, Hoosier Chapter

About a year ago, I came across a startling fact: From May 1942-September 1945, Indiana University, my alma mater, denied admission to Japanese Americans because of their ancestry. Over these 40 or so months, at least a dozen Japanese Americans applied to IU, including several transfer students, an individual from Indiana who worked at an IU-affiliated hospital and an incarcerated Nisei for whom attending college was freedom.

Every application was unique, but all received the same response: Indiana University does not accept Japanese Americans. At a time when most of our community was behind barbed wire, the rejection letters that these Nisei received might have seemed like an expected injustice. But these rejection letters were not sent by the military. They were not sent by the WRA. They were sent by an American college.

I grew up hearing my grandmother tell me how lucky she was that she was able to go to college during the war and how it changed her entire life. But she also kept, to this day, a letter from a different college that rejected her.

The letter seems benign (she was rejected due to limitations on out-of-state students), but then I discovered another young Nisei was sent an identical letter on the exact same day. These institutions, which so easily weaponized their admissions process to stamp deny on every Japanese name, have never apologized.

Only 25 percent of colleges admitted Japanese Americans during World War II, meaning 75 percent of colleges did not. The individual institutional justifications varied, but, today after redress, none remain justified. It is up to us to hold these institutions accountable and tell the stories of Niseis who were denied admission.

Nisei Wartime Education

In 1941, about 3,250 Nisei were enrolled at West Coast colleges. A year later, 2,600 joined their families in the concentration camps, and 600 transferred to other colleges. With about 4,000 Nisei due to graduate from high school in 1942, around 7,500 Nisei were unable to continue their education.

Recognizing this, the American Friends Service Committee and other activists formed the National Japanese American Student Relocation Council (NJASRC), who would be the primary placement office for Nisei during the war.

Identified by the NJASRC as "ambassadors of goodwill," these ambassadors would struggle to find willing colleges. By spring 1943, only 890 Nisei had enrolled. By spring 1944, about 2,500 Nisei enrolled. At the end of 1944, when the NJASRC closed, only 3,500 students had enrolled.

A few institutions, such as the University of Nebraska, Washington University at Saint Louis, University of Minnesota and Earlham College, offered hundreds of young Japanese Americans the opportunity to rebuild their lives.

One administrator, the president of Earlham College, made a poignant defense of Japanese Americans: "Is there any need to be forced to defend the enrollment of loyal American students in an American college?"

While most alumni of these colleges moved away, the Nisei Plaza at the University of Nebraska is a notable testament to the lasting importance of the bond formed between these colleges and Japanese America.

For the majority of schools, Japanese Americans were not admitted: Some were simply unable to secure military permission, others were unable to overcome community anti-Japanese sentiment and still others were unable to overcome their own prejudices.

In my research, I discovered a startling exception for historically black colleges and universities (HBCUs). The NJASRC decided that "it would be unwise to further complicate the situation" by enrolling Nisei at HBCUs. The NJASRC was joined by JACL's own Mike Masaoka in this decision. Masaoka was afraid that Nisei might collaborate with "negro student agitators."

For Indiana University and many others, the process of denying applications (and education) was opaque. Since the NJASRC managed student placements, if a college told the NJASRC that it would not admit Japanese Americans, the NJASRC would not allow students to apply —potentially shielding bureaucrats from understanding the implications of their denials.

Education Denied at Indiana University

During the May 1942 Board of Trustees meeting that began IU's ban, Ora L. Wildermuth, president of the Trustees, made the following statement:

"As I see it, there is a difference in Japanese and Germans or Italians — they are Aryans and can be assimilated but the Japanese can't — they are different racially. I can't believe that any Japanese, no matter where he was born, is anything but a Japanese."

IU's Trustees then ruled that "no Jap[anese] be admitted to Indiana University," beginning a three-year period where education was denied to young Nisei.

The next week, IU President Herman B Wells approved a form letter to be sent to every Japanese American applicant, which said due to the "present uncertain military status of the southern Indiana geographical zone . . . this University is not accepting Japanese students at the present time."

A few weeks later, an unnamed Nisei wrote Wells to inquire about IU's medical school. Wells' response was that "it is necessary to limit the number of admissions from other states." These two responses are representative of the larger struggle that Nisei faced. Colleges deny applications every day in nebulous processes and for often arbitrary reasons. The unstated subtext to every rejection letter that Wells wrote was Wildermuth's racism.

In October 1942, a student group, the Student Religious Cabinet, organized a series of town halls on campus to debate "Japanese in America" with the topic "Should an American citizen of Japanese ancestry be deprived of his university education."

IU's single Japanese American student (who had enrolled before the war), Sunao Miyabara, was given the responsibility of explaining "the effect of the current problem of racial prejudice upon his people."

While some students said that "[Japanese Americans] are as much American as us," IU's faculty members seemed generally opposed, with one saying they were "not in favor of granting them any privileges."

For the next year, the "epidemic"

of applications (in the words of IU's director of admissions) would fade away as the NJASRC did not allow students to apply to institutions, like IU, which were classified as unfavorable.

A Courageous Nurse

Sumiko Itoi had seemingly always wanted to be a nurse. In April 1943, she received a gold badge in the nurses' aides program at the Minidoka (Idaho) Camp Hospital before she graduated and left for Indianapolis in July 1943.

In late October, Itoi wrote to Kate Hevner Mueller, IU's Dean of Women, who received this plea for admission into IU's nursing school:

I am a nineteen years old American of Japanese Ancestry who is greatly interested in applying for entrance into Indiana University for a year or so to take up a Pre-nursing Course. At the present, I am employed at the Medical Center, Robert Long Hospital [Indianapolis] in the Nursing Division. I am one of the millions of people who are engaged in an essential war industry and realize that I am contributing towards the welfare of those on the homefront. However, I feel as though I could do more if I could become trained for the profession that is so vital at this time. My parents are still at a War Relocation Authority Camp in Hunt, Idaho but are all for this plan of mine. I have a sister at Hanover College and a married brother who is a pre-med student in St. Louis, Missouri.

I am residing at the home of Dr. and Mrs. John Ferguson of the Irvington Presbyterian church. You may write to him for any reference needed.

Please understand that my father will provide financially but is very anxious to have me near my sister as possible. Therefore, I cannot look to other schools in the other states.

I hope and trust in God that you will aid me in every possible way…

Itoi received the following response from IU's Dean of Women:

I am very sorry to send a discouraging reply to your very fine letter, and I am also sorry to have delayed in answering it. . . . At the present moment we do not have in Indiana University any arrangement whereby an American of Japanese Ancestry can enroll for courses.

Denied admission into IU's program and separated from her incarcerated parents, Itoi would go on to prove her loyalty "and show the public that [Japanese Americans are] as much a part of the U.S. as anyone else" by enrolling at the Nurses Cadet Corp at Adelphi College in New York.

This is the crux of the injustice of education denied. Nisei, like Itoi, only asked to be considered on their individual merits, but they were rejected because of their ancestry.

Around the same time, a "Japanese girl from Chicago" was also denied admission to IU's nursing school, as in the words of IU's director of admissions, accepting "a Japanese girl from another state . . . would mean the exclusion of some Indiana girl."

IU's Board of Trustees would create exceptions for honorably discharged veterans and IU's extension campus in January 1945, but Nisei would continue to be rejected.

On Jan. 30, 1945, IU received an application with a return address of Heart Mountain. Donald Yamashiro, still incarcerated, seemingly applied to the university looking for a new home. It would not be until after the end of the war that IU's trustees would revoke their policy and until September 1946 that Japanese Americans again enrolled at the university's main campus.

Kansha: *Shikata ga nai* No More

When I think about what my grandmother experienced and all the sacrifices she made so I could undertake this research today, I feel kansha (gratitude). When my grandmother left Amache to attend college, it was the last time she ever saw her father alive.

For the Nisei I came across in the archive, I could not help but wonder: Were they able to find another college? On the West Coast, Sansei activists were able to secure apologies and retroactive diplomas for Nisei forced to withdraw from schools like the University of Washington and the University of California. Here, in the Midwest, the stories of rejection have been largely forgotten. But not erased.

I am proud to tell the Nisei story and advocate for extensions of redress to my state. For the first time, the names of three Nisei veterans are now included in IU's official registry of veterans.

Additionally, in October 2018, in partnership with others on campus, the Wildermuth Intramural Center, a gym named after Board President Wildermuth, was "denamed," and I believe an apology is in the works for IU's Japanese American ban.

Still, there is so much more to be done. My next project is titled: Japanese Americans Deemed Inadvisable at the University of Chicago. If you have a family story of education denied or an institution you would like to research, please reach out to me.

Portions of this research will appear in an upcoming article in the Indiana Magazine of History.







(Far right photo, top)
Kiyoshi Ota's 1947 yearbook photo. Ota, a 442nd veteran, was one of two Japanese American veterans to reintegrate IU in late 1946.

PHOTO: ERIC LANGOWSKI

(Left photo)
A recently erected historical marker for Bill Garrett, the first African-American basketball player in the Big Ten, in front of the now Intramural Center on IU's campus. Wildermuth, the former namesake of the building, expressed segregationist views.

PHOTO: ERIC LANGOWSKI

(Far right photo, bottom)
The letter Eric Langowski's grandmother, Hannah Tani, kept the letter that told her of her rejection from Iowa State College.

EDUCATION MATTERS

Most of us are proud to represent our alma maters. But one JACLer recently made a discovery that challenged everything he thought his institution stood for. Eric Langowski, Indiana University class of 2018 and board member of the Hoosier Chapter, discovered that IU denied admission to Japanese Americans during World War II.

For more than three years, IU's official policy was that "no Jap[anese] be admitted to Indiana University." Even worse, the president of the Board of Trustees at the time, Ora L. Wildermuth, made racist statements during the meeting that enacted the policy. "I can't believe that any Japanese, no matter where he was born, is anything but a Japanese."

Langowski was devastated. He knew how much pain such actions caused Nisei. (For example, his grandmother still has a rejection letter from one college that claimed she could not be admitted because it "was necessary to restrict the number of non-residents . . . that can be accepted.")

He began to research securing an apology for IU's wartime actions. He knew that, no matter what, it was wrong for any university to automatically deny an application for only one reason: Japanese ancestry.

In addition, Langowski petitioned the IU Board of Trustees and ran a Day of Remembrance event on campus about IU's ban. He spent hundreds of hours in the library and institutional archives reading about the struggles of Nisei to enroll at Midwestern colleges during WWII.

He also contacted the families (including some surviving Nisei) who were denied admission. His work supported a successful campaign to rename a building named after Wildermuth on campus, and his research will be published in the Indiana Magazine of History next year.

Considering the failure of Midwestern colleges to apologize and the implications for educational access today, the Education Committee asks you to consider supporting the expansion of Langowski's research to other Midwestern universities.

If you are interested in researching a specific Midwestern institution or if you have a story about a family member denied admission to an institution during the war, please reach out to Eric Langowski at *erhlango@gmail.com*. He is happy to help with any research.

— JACL Education Committee

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'Then They Came for Me'
Multimedia Exhibit Set to Open in SF

SAN FRANCISCO — The Jonathan Logan Family Foundation in partnership with the National Japanese American Historical Society and J-Sei announces the opening of "Then They Came for Me: Incarceration of Japanese Americans During WWII and the Demise of Civil Liberties" at the Presidio in San Francisco beginning Jan. 18-May 27, 2019.

This multimedia exhibition features imagery by noted American photographers Ansel Adams, Clem Albers and Dorothea Lange, along with photographers commissioned by the U.S. government's War Relocation Authority, to tell the story of the forced removal of 120,000 Japanese American citizens and residents from their homes during World War II without due process or other constitutional protections.

Executive Order 9066, signed by President Franklin D. Roosevelt on Feb. 19, 1942, set in motion the incarceration of all Americans of Japanese ancestry living on or near the West Coast.

More than 75 years later, this dark chapter illuminates new challenges brought on by fear mongering and racism at the highest levels of the U.S. government as seen in today's state-sanctioned anti-immigrant fervor and the Muslim Ban.

The exhibition's venue at the Presidio of San Francisco holds deep significance because in 1942, the military proclamations and Civilian Eviction Orders leading to the mass removal and incarceration were issued from the Presidio-based Western Defense Command.

"Then They Came for Me" presents this historical event from multiple perspectives. Drawing upon the images uncovered from the National Archives for the book "Un-American: The Incarceration of Japanese Americans During World War II" by Chicago-based photo historians Richard Cahan and Michael Williams, the exhibition features works documenting the eviction of Japanese Americans from their homes and their subsequent lives in the incarceration camps.

Among the commissioned works, the exhibition also presents images of daily life in the camps by artists and inmates Toyo Miyatake and Miné Okubo. Also included are photographs by contemporary photographer Paul Kitagaki Jr., whose work on this subject was recently published in *National Geographic*.

Combined with additional artifacts made by incarcerees, historical documents, videos and a rich array of cultural, historical, curatorial and political programs, the exhibition illuminates this historical event from several vantage points that includes the rise of state-sanctioned anti-Japanese sentiment in the late 19th century, conditions within the camps, the irreplaceable loss of many Japanese Americans' homes and personal property, the resettlement process and Japanese American postwar activism fueled by the experience of wartime incarceration.

» See Multimedia on page 61



JCCH NAMES NEW PRESIDENT AND EXECUTIVE DIRECTOR

The board of directors selects JACL Honolulu chapter board member Jacce Mikulanec to move the center into the future.

HONOLULU — The Japanese Cultural Center of Hawaii has named Jacce Mikulanec as its new president and executive director, effective Jan. 1, 2019.

"We were fortunate to receive interest from a broad range of qualified, experienced applicants who share our passion for the organization," said Ken Hayashida, chairman of the JCCH. "Jacce Mikulanec's enthusiasm for JCCH's mission, leadership in the community and professional experience in local, state, national government relations and fundraising impressed the board of directors."

Mikulanec currently works in government relations for the Hawaii Medical Service Assn. He also served as the policy and community partnership director at the Good Beginnings Alliance (Hawaii Children's Action Network), a nonprofit organization focused on early childhood education and well being, as well as the special assistant on policy for Lt. Gov. Brian Schatz.

He also has been a board member of the JACL Honolulu chapter since 2010 and also served as its president from 2014-16. During his term as president, Mikulanec worked closely with the JCCH on efforts to establish the Honouliuli National Monument.

"I am humbled and grateful for this opportunity," said Mikulanec. "The Japanese Cultural Center of Hawaii is the pre-eminent source of information on the Japanese American experience in this state; JCCH's work to conserve and perpetuate the stories and experiences of past generations is more relevant today than ever before. I look forward to working with the staff, volunteers, members and community partners to continue and expand the quality programs, research and exhibits that the JCCH is known for."

Upon hearing of Mikulanec's appointment, Hawaii Medical Service Assn. Executive VP and Chief Health Officer Dr. Mark Mugiishi said, "Jacce Mikulanec is a superb choice to fill the big shoes left by Carole Hayashino. I have worked extensively with him both professionally and in community projects. He understands better than anyone the role that Japanese American history and culture plays in the ongoing quest for social justice in our country. And he has the skill-set to mobilize people and relationships to accomplish progress. I have no doubt that the JCCH will flourish under his leadership."

The JCCH also praised Hayashino for her exceptional service; she announced her retirement from the center in June.

"We are grateful for Carole Hayashino for her outstanding service (seven years), commitment and leadership moving our organization forward," said Hayashida. "We are pleased that she will continue her association in a new role as JCCH president emeritus to support Jacce Mikulanec during his transition through February 2019. We look forward to working with Jacce to build upon the momentum created and move JCCH into the future."

Mikulanec moved to Hawaii in 1999 to attend graduate school at the University of Hawaii at Manoa. He also serves on the boards of the Manoa Valley Theatre and Gregory House. In addition, he was appointed to a term on the City and County of Honolulu's Grant in Aid Advisory Commission (2013-15) and was recently appointed to the Hawaii Supreme Court Committee on Equality and Access to Courts.

Mikulanec earned his undergraduate degree from the University of Colorado, Boulder, and a master of arts degree in anthropology, with an emphasis on Polynesian archaeology, from the University of Hawaii, Manoa. ■



NATIONAL JACL ANNOUNCES 2019 SCHOLARSHIP PROGRAM

SAN FRANCISCO — The Japanese American Citizens League announces its National Scholarship and Awards Program for the 2019 academic year. Each year, the JACL offers approximately 30 college scholarships for students who are incoming college freshmen, undergraduates and graduates, as well as those specializing in law and the creative/performing arts. There are also student-aid scholarships for those in need of financial assistance in this era of rising tuition costs.

Scholarship Program information, instructions and applications can be found on the JACL website *(www.jacl.org)* by clicking "Youth" on the menu bar.

Freshman applications must be submitted directly by the applicant to his/her local JACL chapter, with a postmark no later than March 1, 2019. Freshman applicants may obtain the mailing address of his/her chapter scholarship chairperson by contacting Membership Assistant Tomiko Ismail at *tismail@jacl.org* or by calling the Membership Department at (415) 921-5225, ext. 26.

Chapters will then have one month to evaluate their freshman applications and are to forward ONLY the most outstanding ones to the National JACL Freshman Scholarship Committee, c/o JACL NCWNP District, 3566 Barley Court, San Jose, CA 95127, postmarked no later than April 1, 2019.

Applications for the "other" scholarship categories (undergraduate, graduate, law, creative/performing arts and student aid) are to be sent directly by the applicant to the National JACL Scholarship Committee, c/o JACL Midwest District Council, 10604 Killarney Drive, Union, KY 41091, with a postmark no later than April 1, 2019.

All those applying to the National JACL Scholarship Program must be a student member or individual member of the JACL.

For more information on the National JACL Scholarship Program, contact Regional Director Patty Wada at pwada@jacl.org or National JACL VP for Planning & Development Matthew Farrells at mfarrells@jacl.org.

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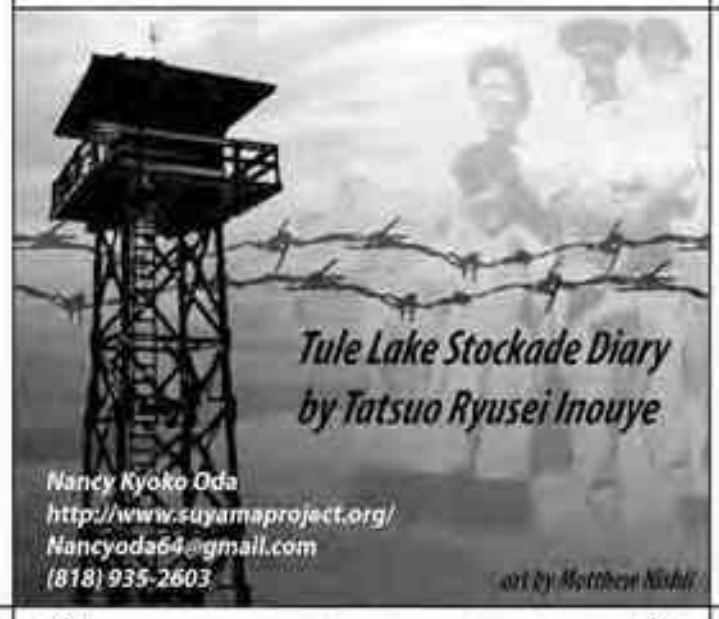
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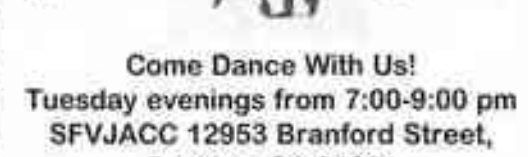
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Puyallup Valley



Puyallup Valley Chapter
Japanese American Citizens League

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STEVEN UJIFUSA SETS SAIL AGAIN WITH 'BARONS OF THE SEA'

The historian's second book examines the era of the clipper ship.

By P.C. Staff







With his second book "Barons of the Sea," author and historian Steven Ujifusa continues a nautical theme that began with his first book, 2012's "A Man and His Ship." That book told the story of naval architect William Francis Gibbs and his love — obsession, perhaps? — with ships in general, and his ocean liner, SS United States, in particular.

Instead of focusing on one man, however, Ujifusa in "Barons" examines several American individuals during a particular era — 1840-50 — in which a still-young United States and some ambitious Americans vie in international trade vs. naval power Britain, expand the bounds of shipbuilding technology and help transform San Francisco to a booming metropolis from a fishing village. Those aforementioned individuals, meantime, engaged in creating the financial foundation for some of America's wealthiest families.

At the heart of "Barons of the Sea" is the story of the development of a type of sailing ship that was designed for speed: the clipper, which explains the book's subtitle, "And Their Race to Build the World's Fastest Clipper Ship."

And if you're wondering why these sea barons were compelled to build these faster ships, the answer is, of course, earning money.

What was a clipper ship? Ujifusa described a clipper ship as a "three-masted, fully rigged vessel" that was very expensive to operate, requiring crews of 50-60 men and capable of speeds of 15-20 knots.

"The weird thing about these wonderful clipper ships that were built to carry tea and Chinese goods back to New York or Boston is these ships also operated along the lines of pure *laissez faire* capitalism," Ujifusa told the *Pacific Citizen*. "They are beautiful to look at — extremely tall masts, real rakish silhouettes, sharp bows — aesthetically just beautiful. But they were basically freighters — they were as much instruments of capitalism as they were works of art. Their job was to carry high-value freight as quickly as possible and land at their destination first and sell the cargo of tea first to market. Whoever had the first pickings of the young hyson tea from China could pay off the cost of that clipper ship."

It's worth remembering that tea, which didn't grow in Europe, was *the* beverage of 19th-century Britain and the United States — and to slake that thirst, Westerners had to do business with China, and later, Japan.

The clippers would also be enlisted to bring goods to San Francisco to support the hordes of men bent on striking it rich after gold was discovered in 1849.

Even the largest clippers, which eventually grew to be 200-300 feet in length with masts 13-15 stories high, were built for speed over cargo-carrying capacity. It was almost like a 19th-century preview to the 20th century's space race between the U.S. and the U.S.S.R. — the development of fast clipper ships by the Americans was spurred by gaining an advantage over slower British ships.

So, with the comparatively limited space on a clipper, that cargo had to be something small but of high value: tea and silk from China to the West and something quite sinister by today's standards: opium, smuggled into China from India by the British and from Turkey by Yankee traders.

In "Barons," Ujifusa writes: " . . . the Chinese craving for opium was far more potent, addictive and deadly than the Western craving for tea."

"The Chinese have not forgotten the British and the American involvement in the opium trade," Ujifusa said. "There's a very simple reason why opium was smuggled into China by American and British businessmen. America and England did not produce a whole lot of things the Chinese wanted to buy, with the exception of maybe ginseng from Vermont or maybe sandalwood from Hawaii."

As highly addictive then as it is now, it is important to recognize that unlike today, opium was legal 175 years ago and its use widespread and fairly commonplace, whether prescribed by a doctor or as a "cure-all" in the form of laudanum.

"It was used for depression, a painkiller, 'hysteria' — a sort-of catch-all and unfortunate diagnosis for women at the time," Ujifusa said of opium's use in the West. "But in China, it was marketed solely as something you just smoked, like marijuana or tobacco. It was just seen as a recreational thing, and it did a lot of damage to Chinese society."

The British and the Americans could not have engaged in trade, legal or otherwise, without some inside help, and Ujifusa's book spotlights an almost obscure historical figure who loomed large in East-







(Top) **The merchant Wu Ping-Chien, known by his American friends as Houqua, was one of the richest men in the world and served as a mentor to many American traders in Canton. This portrait is by Lam Qua.**

photo: steven ujifusa by permission of frederic delano grant jr.

(Top left) **Steven Ujifusa**

(Top middle) **A painting of the N. B. Palmer**

photo: courtesy of the kelton foundation, l.a.

(Far left) **Franklin D. Roosevelt builds a clipper ship model, circa 1935.**

photo: steven ujifusa courtesy of the franklin d. roosevelt presidential library and museum

(Middle) **Warren Delano II with his children**

photo: sara delano perkins collection

(Right) **A photograph of San Francisco taken in 1850**

photo: steven ujifusa by permission of the library of congress

West commerce: Wu Ping-Chien, or "Houqua," as he was known to his Western devotees and trading partners. According to Ujifusa, Houqua controlled valuable tea plantations, but also profited from the opium trade.

Fortunately for the Yankee traders, Houqua preferred doing business with Americans over the British, who he thought arrogant. Houqua, as head of the Cohong or guild that "held the monopoly on foreign trade," was the key man in this enterprise. According to Ujifusa's book, the Americans "revered him almost as if he were a deity." If a deity, Houqua was a very wealthy one, as he was believed to be worth, at his peak, $26 million back then.

One of the key American figures Ujifusa writes about in "Barons of the Sea" is Warren Delano II, who made his fortune in the China trade. Like other Americans who did business with China, Delano held Houqua in high regard — enshrined in his Hudson River estate was his portrait. One of the clipper ships, Houqua, was named after him.

As "Barons" details, Delano not only helped mastermind the Yankee clippers and build a fortune, he was the paternal grandfather of Franklin Delano Roosevelt, who in the next century would become president of the U.S.

As noted, "Barons of the Sea" is the second book by the New York-born and Philadelphia-based Ujifusa, 39. Also, as noted, it's his second book with a nautical theme.

"I've been very interested in ships and the sea for a long time. What I find fascinating about the great ships, whether it's ocean liners like the S.S. United States or clipper ships like the Flying Cloud or the Great Republic, is that these are kind of floating embodiments of what a nation can produce, they're kind of total works of art," Ujifusa said. "They have the best engineering. These are ships meant to withstand the worst that nature can throw at them. There's also art involved, there's aesthetics, there's interior design — you name it. They have to be beautiful and strong. There's nothing more punishing than the ocean."

Also punishing was completing "Barons." The Harvard and University of Pennsylvania grad says it took about five years to write, from start to finish, and he admitted to being a bit overconfident after completing "A Man and His Ship."

"I was like, 'I wrote one book that was well-received. I can easily write another one,'" said Ujifusa. "I was proved wrong because this book was not just about the construction of a single ship and one man's quest to build the finest, fastest, most-beautiful ocean liner. There were many wonderful clipper ships built in the 1840s, the 1850s for the China trade and the California trade. It was very hard to focus on just one or just one ship designer. After about two years, I felt like I was stuck."

Ujifusa kept at it, though, and came up with a solution.

"What really changed it for me was focusing on one principal family that made its fortune in the clipper ship trade, the Delano family," he said.

On the topic of family, Steven Ujifusa is the son of Amy and Grant Ujifusa, the latter of whom was the co-author of "The Almanac of American Politics" book series, with the elder Ujifusa known for having used his insider knowledge of Washington politics as strategic adviser to the redress efforts of the Japanese American Citizens League that helped correct, ironically, the executive action taken by Warren Delano II's grandson against American citizens of Japanese ancestry.

Steven Ujifusa remembers attending as a lad the 1988 JACL Convention in Seattle, during which it became known that President Ronald Reagan would sign the Civil Liberties Act of 1988. He also remembers his father coming to his middle school to discuss the event.

"It's something I didn't come to a full realization of until I was in college and studying history on my own," he said, "and his place and the JACL's place in righting a great historical wrong."

As for what it was like growing up with Grant Ujifusa for a father, Steven recalls his dad as being "an extremely loving and attentive parent."

"He set very high but very fair standards for my brothers (Andrew and John) and me of what was expected of us," Ujifusa said. "He was very encouraging of my own interest in history. He grew up on a sugar beet and alfalfa farm that didn't have indoor plumbing until the 1950s. For him to go from there to Harvard and to where he is now and his achievements professionally and in civil rights was a lot to admire and a lot to live up to. He definitely passed on his work ethic to me."

Ujifusa, who has a young son, Isaac, with his wife, Dr. Alexandra Vinograd, said he wants to make sure their son learns of his grandfather's achievements.

For the younger Ujifusa, staying connected to the Japanese heritage of his father means serving on the board of directors of the Japan America Society of Greater Philadelphia and as chair of the Subaru Cherry Blossom Festival of Greater Philadelphia.

Since being published on July 17, "Barons of the Sea" has not only sold well, having made it to the *Los Angeles Times* best-seller list, it has also been favorably reviewed by such publications as the *Wall Street Journal*, the *Christian Science Monitor* and *Sailing Magazine*, as well as praised by author Nathaniel Philbrick ("In the Heart of the Sea," "Mayflower").

For Ujifusa, he is already charting a course for another book — and it will likely continue his penchant for writing books with a nautical theme.

"I'm working on a third proposal right now," he said. "I can't quite say what it is."

As for the beautiful clipper ships that played such a huge, if brief, role in American history and their contributions to America's rise on the world stage, as well as the rise of some of the nation's foremost families, Ujifusa said it was the rise of the steamships and their ability to meet schedules that made the clipper obsolete, as well as declining demand and the Civil War.

"It's a whole lost era," said Ujifusa. "Sadly, not one single American clipper ship survives intact. There are a few fragments. Almost all of the dozens and dozens of these magnificent ships have been sunk or broken up or burned for their metal parts. They're all gone. The only one that survives of its type is a British ship, a cutty sark built in 1869, and she's on display in Greenwich, England."

Almost as an aside, Ujifusa noted that there were a few clipper ships used in the Japan trade after it was opened to the West in the 1850s.

"One of the great clipper ship owners, Abiel Abbott Low, who was a business partner of Warren Delano, commented, 'If you think Chinese tea is good, wait till you see the stuff that is coming out of Japan!'"

For Ujifusa, with the effort to complete "Barons of the Sea" behind him, he is left feeling a great sense of accomplishment.

"I'm feeling lucky," he said. "This book, it was a struggle to write at times, and now, I'm feeling happy that people are enjoying it and getting something out of it." ■



A MOTHER'S TAKE

Creating Heartfelt Memories



By Marsha Aizumi

During the holidays, it's often hard for LGBTQ individuals to want to go home or families with LGBTQ children to look forward to gatherings. The holidays are filled with stress, fears of awkward moments or being rejected by family.

If you are transgender, people might call you by a previous name and pronoun, not acknowledging who you truly are. Or, if you are gay and single, you are bombarded with numerous questions about who you are dating or why you don't have a boyfriend or girlfriend.

If you are a parent or sibling, do you risk stepping in to support your child or LGBTQ family member, possibly upsetting others, and ruining the family gathering?

The holidays are less than merry for these families.

We all need a place to belong, and that is why I helped to create Okaeri 2018: A Nikkei LGBTQ conference. On Nov. 16 and 17, this was our third biennial event, and it drew close to 250 people to Los Angeles' Little Tokyo and the Japanese American National Museum.

It also drew JA community and JA leadership support from so many such as:

- David Inoue – Japanese American Citizens League executive director, along with many JACL chapters
- Kris Hayashi – Transgender Law Center executive director
- Bill Watanabe – Retired Little Tokyo Service Center executive director
- Stephanie Nitahara — Kizuna executive director
- Fukui Mortuary
- Numerous churches and temples including Centenary United Methodist, West Los Angeles United Methodist, Faith United Methodist, Chatsworth United Methodist, Gardena Buddhist Temple, Konko Church and the National Japanese American United Methodist Caucus.
- Numerous social justice groups, such as Manzanar Committee, NCRR, Nikkei Progressives, Little Tokyo Community Council, APAIT, FLUX, API Equality LA, NQAPIA, PFLAG SGV API and Asian Americans Advancing Justice-Los Angeles
- More than 85 sponsors and in-kind donors, including the Aratani Foundation, Masto Foundation, Japanese American Bar Assn., Little Tokyo Service Center, JANM and so many generous individuals from all over the U.S. all made this event possible.

In a recent survey, Okaeri found that only 30 percent of participants of the 2016 Okaeri felt the Nikkei community was accepting. One person I talked with couldn't believe that low figure until she shared with her auntie about Okaeri. She said this aunt was the most loving and kind person she knew. Yet, this aunt said she could not support the LGBTQ community because it was wrong according to her church. This story and our survey shows there is still much more work to be done.

But during Okaeri 2018, I also saw so much progress and hope. . . .

Close to 140 people attended our opening event, which was a mini-film fest. This was double the number of attendees in previous openings. We showed four short films: Nikkei ministers speaking about LGBTQ inclusion, an interview with Sab Shimono, "A Love Letter" about two JA families of transgender children and an animated film called "A Mother's Promise," which shares the journey of a single mother raising a gay son. A panel discussion and reception followed the short films.

During Saturday morning's plenary, a mother and child spoke about their estrangement and coming back together, which began with Okaeri 2014. Okaeri allowed them to began talking, asking questions and trying to understand each other's perspective to bridge the gap of misunderstanding from the past.

The mother was very religious, and so the child felt their mother chose the church over them. This child uses they, them, their pronouns because they feel nonbinary, which means they don't feel male or female.



PHOTOS: COURTESY OF MARSHA AIZUMI

Happy holidays from the Aizumi family

Through Okaeri and listening to ministers, the mother came to realize that she could love her child and the church. She did not have to choose one over the other.

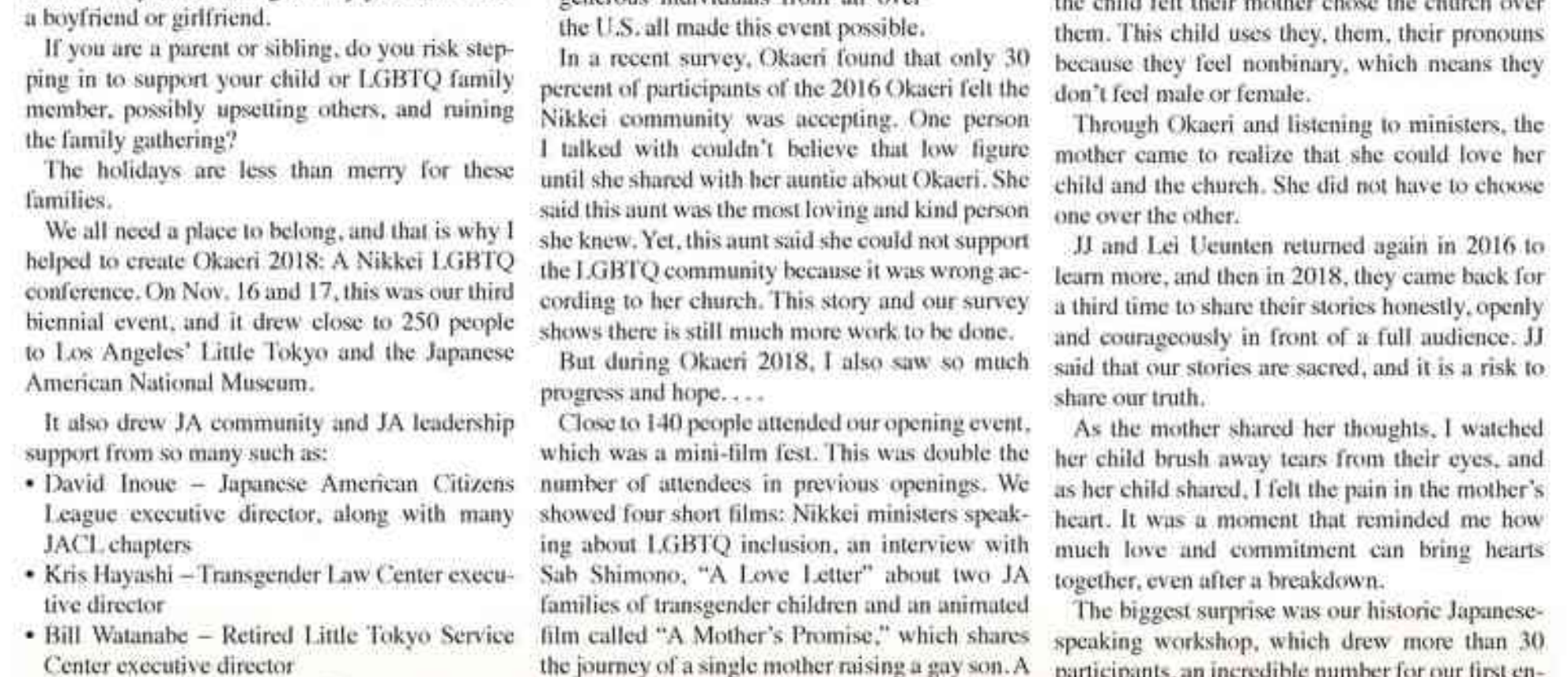
JJ and Lei Ueunten returned again in 2016 to learn more, and then in 2018, they came back for a third time to share their stories honestly, openly and courageously in front of a full audience. JJ said that our stories are sacred, and it is a risk to share our truth.

As the mother shared her thoughts, I watched her child brush away tears from their eyes, and as her child shared, I felt the pain in the mother's heart. It was a moment that reminded me how much love and commitment can bring hearts together, even after a breakdown.

The biggest surprise was our historic Japanese-speaking workshop, which drew more than 30 participants, an incredible number for our first endeavor. The organizers had not received one call inquiring about this Japanese-speaking workshop prior to the start of Okaeri 2018, and this was after much promotion. They disappointedly reported that they only expected a handful of people.

As I walked by the Yuki boardroom at Okaeri and saw so many individuals intently listening to each other, I thought of the famous quote from the movie "Field of Dreams" . . . "If you build it, they will come." I am so grateful for this small group of Japanese-speaking individuals who created this beautiful space for those to feel they have a community and a place to belong.

» See Memories on page 63



Okaeri was intergenerational.

Buddhist and Shinto supporters of Okaeri

Some of Okaeri's Japanese-speaking participants

THE JACL STORY OF REDRESS

By Grant Ujifusa

Following is the speech given by Grant Ujifusa at the 2018 JACL National Convention on July 21 in Philadelphia, themed "Redress, Resistance, Reconciliation." Ujifusa, who served as the legislative strategy chair of the JACL redress effort from 1982-92, spoke as a panelist along with Karen Narasaki and Stuart Ishimaru during the "Redress 30 Years Later: Looking Back and Moving Forward" plenary session, moderated by JACL Executive Director David Inoue.

Thank you, David, for inviting me to speak today. Let me say that I am so happy to be back among members of JACL, an organization that was so much part of my life during the most important years of my life.

Let me begin by asking all of you here at the Convention in Philadelphia to remember a JACLer from Philadelphia, Grayce Uyehara, who was the heart and the soul and the grit and the muscle of Japanese American redress.

Also, please remember the great and brilliant Cherry Kinoshita of Seattle. Nothing ever escaped Cherry's awareness of where redress was and what had to be done next. For me, Cherry was the single most intellectually gifted person in the redress movement.

You should also remember Peggy Liggett of Fresno and May Takahashi of Clovis, both of whom never tired of the work of redress.

I will say to you: No redress without these four women, powerhouses all and all forever unvanquished.

As a matter of general fact, I would say that Japanese American women made redress happen. Among much else, they were much more willing to lobby white Washington politicians face-to-face then were Japanese American men.

David asked me to speak to what lessons learned from the experience of redress might apply to the future of JACL as it seeks to advance the civil rights of Japanese Americans and all Americans in the years ahead. I would say four things.

First, the need for passionate and savvy leadership of the kind provided by Grayee, Cherry, Peggy and May. I say savvy because none of them organized a single street demonstration, which, while preaching to the choir, only riled up our opponents watching on local TV, the most powerful of whom was Republican Sen. S.I. Hayakawa of California. He was sure he had us stopped. More on Hayakawa later.

Nor did the four JACL women write a single letter to members of Congress from Topeka, Toledo and everywhere else USA — letters that were never opened let alone read.

The youngest interns in the office were instructed to put letters not postmarked as coming from a member's *home district* in the round file. Why? Because writers of those letters can't vote to re-elect any politician from Toledo.

At the White House, where mail was opened and counted for or against but not read, sentiment ran 6-to-1 against us. So for the impact of letter writing and street demonstrations on redress, I would say, as the Romans might have, *"Post hoc, ergo propter hoc."* Not hard to google that.

Second, the need for karma or luck, the kind when the 442 battlefield death of Sgt. Kaz Masuda became part of the life of a 26-year-old movie star, Ronald Reagan, on Dec. 9, 1945. Of redress karma, I will speak in a moment.

Third, the need to win elections. A crucial example. When the Democrats retook the Senate in 1986, the way was opened for Spark Matsunaga, not one-time Boy Scout Alan Simpson, to put together a filibuster-proof 69-vote majority for our bill in the spring of 1988.

Before the Democrats flipped the Senate, a Republican Committee Chairman, Bill Roth of Delaware, had kept S.1009 buried for years. Roth (and his wife, a federal district judge) simply hated what we were trying to do. But the new chairman of Government Operations with jurisdiction over our bill, Democrat John Glenn of Ohio, just loved Sparky. So, the answer is: No Senate flip, no redress.

With a huge 76-seat Democratic majority in place, House passage in the fall of 1987 was easier, 243-141, once Barney Frank replaced Texas arch-conservative Democrat Sam Hall of Texas as chairman of the House Judiciary subcommittee with jurisdiction over HR 442.

Hall, like Roth, had our bill bottled up for years, while Barney powered HR 442 through the full committee and to commanding success on the House floor.

And fourth, a capacity to talk to the other side — the 1980s was a decade dominated politically by American conservatives, though they were conservatives mostly unlike Donald J. Trump. In 1987, Newt Gingrich and Dick Cheney were persuaded to vote for our bill.

Now, I want to tell you the **JACL story** of redress karma, of how Ronald Reagan, arguably the most conservative president of the 20th century and a longtime opponent of HR 442, came to sign our bill on Aug. 10, 1988 — 30 years ago next month.

The hero of our story is Kazuo Masuda of Fountain Valley, Calif., where he grew up on a modest truck farm in then-agricultural Orange County.

On Aug. 27, 1944, Kaz was killed in action on the banks of the Arno River in Italy while serving as a member of the 442. Sgt. Masuda was 24 years old and was to be awarded the Distinguished Service Cross.



Gen. "Vinegar Joe" Stilwell pinning the Distinguished Service Cross on Mary Masuda



Grant Ujifusa was knighted by the government of Japan for reversing Ronald Reagan's opposition to HR 442.





Staff Sgt. Kazuo Masuda, 442 RCT

While Kaz trained at Camp Shelby in Mississippi, he would visit his mother and father and his sisters, Mary and June, who were imprisoned not far away in Jerome, Ark.

During one of his visits, Kaz said to Mary that if anything happened to him, he wanted to be buried in his hometown cemetery in Fountain Valley.

After Mary learned that Kaz had been killed, she got permission to travel to Fountain Valley, where she went to City Hall to make arrangements for her brother.

But the town fathers there said to Mary, "We're sorry, but we don't bury Japs in our cemetery."

Somehow, word got to Gen. "Vinegar Joe" Stilwell. In the China-India Theater, Stilwell was the commanding officer of Col. Frank Merrill of Merrill's Marauders — a group of 2,700 men, including 15 Japanese Americans of the Military Intelligence Service. All of the Marauders, all of them volunteers, fought and died and distinguished themselves behind Japanese lines in Burma.

Tying down an entire Japanese division for a year was not the only thing they did for their country. The Marauders suffered an 80 percent casualty rate, when 15 percent is considered astronomical.

Vinegar Joe respected and loved the Nisei soldier. So, he got himself to Fountain Valley and confronted the town fathers.

The general said, "This soldier is going to be buried here, and I'm going to make an example of you SOBs and present the Distinguished Service Cross to Kaz's mother at a nice ceremony."

The town fathers backed down.

Invited to speak at the ceremony was a movie star, 26-year-old Army Capt. Ronald Reagan.

But there was a big problem: Kaz's mother refused to accept the medal. What she felt was this: "They push us off our farm and into a scary camp next to a swamp. Then they take my son, and he comes back in box. And they want to give me a medal? No, thank you."

"But Mom, a General, General Stilwell is coming to give you the medal," Mary said. "I don't care who he is," Mrs. Masuda said. "No, thank you."

Finally, it was arranged for Mary to accept the medal. After Stilwell spoke, Ronald Reagan got up and said:

"The blood that has soaked into the sand is all one color. America stands unique in the world, the only country not founded on race, but on a way — an ideal. Not in spite of, but because of our polyglot background, we have had all the strength in the world. That is the American way.

"Mr. and Mrs. Masuda, just as one member of the family of Americans, speaking to another member, I want to say for what your son Kazuo did — thank you."

Many Japanese Americans knew that **Capt.** Reagan spoke at Kaz's ceremony, but how could we get word into **President** Reagan to remind him? I saw and asked Bill Bennett, a graduate school friend, to help; then Ed Rollins, campaign manager for Reagan's 1984 landslide; and then Richard Wirthlin, Reagan's pollster.

None of them could do anything.

After a meeting in the White House, Wirthlin called me and said that the top aides around Reagan were dead set against us.

Wirthlin suggested that we hold off for a year. I said we couldn't. We'd been at it for 10 years, and we were running out of gas.

The JACL Women of Redress



Grayce Uyehara
Philadelphia



Cherry Kinoshita
Seattle



Peggy Liggett
Fresno



Mae Takahashi
Clovis

At that time, the summer of 1987, I was book editor in New York, and one of my writers was Tom Kean, the Republican governor of New Jersey. I turned to him for help.

Tom said that the president was coming to New Jersey to campaign for Republican state legislative candidates in October 1987. The governor said he would bring up redress with the president as they traveled by limo around the state together.

Reagan said to Tom that he thought Japanese Americans were sent to camp for protective custody — something California Sen. S. I. Hayakawa told both the president and Attorney General Ed Meese. And "Sam," as he was affectionately called by both men, also told them that upright, middle-class Japanese Americans would never come to the government asking for money — only the group's far left, like the campus radicals he pulled the plug on at San Francisco State. No Republican should give the radicals anything, Sam said.

In the limo, Tom said to Reagan, "No, no, it wasn't protective custody, and mainstream Japanese Americans support redress." The next day, Tom called me and said, "Write me a letter speaking to both points, and I'll get it to the president using a special line of access for Republican governors."

I said, "I can also get a letter from Kaz Masuda's sister, saying please sign HR 442." Tom said, "I'll get her letter into him, too."

June Masuda Goto wrote:

Dear Mr. President:

Thank you for taking the time to read my letter.

Perhaps you recall a very special day for our family, December 9, 1945, when you came to a ceremony honoring my brother, Kaz Masuda, in Fountain Valley, California. . . . The presence of you and General Stilwell greatly affected the community, and led to a better life for our family.

Many times I have been asked to speak at the Kazuo Masuda middle school. I speak to all the history classes, and quote your words to the students. . . .

If HR 442comes to you, I hope you will look upon it favorably. All of us in our family – and I believe Kaz as well — would be greatly honored if you would. I also believe that America, through you, would honor itself."

The president read June's letter, called Gov. Kean, and said, "I remember that ceremony for Kaz Masuda. I'm asking our people to reconsider everything."

After the president signed our bill, June Masuda Goto was led up to the podium to meet him. The president leaned down toward her and asked, "Are you Mary?" June answered, "No, Mary is dead. I'm her sister June." The president then clasped June's right hand in both of his.

A Buddhist priest served our family while I was growing up. He once said, "Where there is gratitude, there also is civilization."

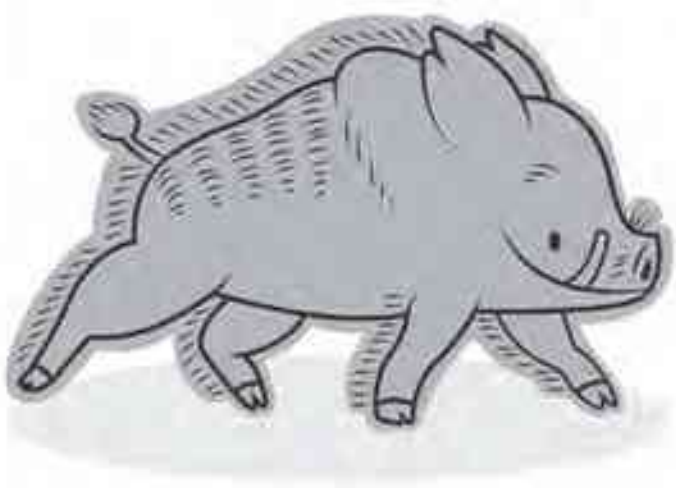
As we're here together today, I think we can be grateful to Kaz Masuda and his heroism on the battlefield, and grateful to Kaz's mother for resisting authority of the most imposing kind, and grateful to Mary for accepting life as it is, as it has to be; and grateful finally to Gen. Stilwell for going the last mile to honor a fellow soldier.

We are the beneficiaries of the civilization that these four Americans helped to create.

Grant Ujifusa, JACL's Redress Strategy Chair, was knighted by the Government of Japan for reversing Ronald Reagan's opposition to HR 442. He lives with his wife, Amy, in Chappaqua, N.Y.

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(The list above includes the individuals who generously donated $100 or more to the annual Spring Campaign.)

NIKKEI VOICE

HO! HO! HO! Memories of Japan DURING THE HOLIDAY SEASON



By Gil Asakawa

I have fond memories of Christmas when I was a kid growing up in Japan. Because I was an "Army brat," my brother and I got to visit Santa on military bases near where my family lived in Tokyo and later, in Iwakuni, south of Hiroshima.

My earliest memories of Santa were pretty much the same as most Americans: sitting on the lap of a heavy-set old white man with a white beard, saying "Ho! Ho! Ho!" in a low voice and whispering our deepest wishes for the Christmas presents we wanted. It was sort of an in-person version of circling the toys we wanted in each year's Sears Wish Book, the gigantic catalog that formed our all American consumer culture at an early age. We'd tear out the circled stuff and tape it to the fridge and hope mom and dad were paying attention. Er, that is, hope that Santa was paying attention.

Those military base Santa parties were weird even for us as 3- and 4-year-old boys. I recall after we climbed off Santa, we'd be handed a wrapped box containing some inconsequential present. It was all for show, and we knew it.

We didn't believe in Santa Claus and reindeers and all that stuff in the songs. Hell, we didn't even have chimneys in any of the homes where we lived. But, it was always reassuring, and a signal that the day of presents was coming, when we saw various Santas at stores.

Because Japan isn't a particularly Christian society, the main symbol for Christmas is Santa Claus. And the image that first springs to mind when you say, "Santa" is the same guy whose lap I sat on.

Over the years, though, I've seen black Santas and Latino Santas. I've even seen women in Santa suits sitting in, I suppose, as "Mrs. Claus." I've seen Santas with real beards, fake beards and even dark beards. I've seen old and impossibly young Santas. I've seen really fat, fake fat and too-skinny Santas.

But I've never seen an Asian Santa. I've been told from people in Asian-rich areas like Southern California that yes, sometimes Asians don Santa suits. But not in Colorado, where I do my holiday shopping!

I've never seen one in Japan, where Christmas is much more popular these days than when American families celebrated on military bases. Actually, there is a video of two skinny Japanese dudes in Santa suits doing a tap-dance act on a street corner, but I don't think that counts.

The reality is, the most common sight of Santa in Japan is . . . Colonel Sanders dressed up as Jolly Ol' Santa in front of every KFC.

Yup, Christmas — or "Kurisumasu" — is a big deal in Japan now. Starting at the end of summer, you'll find stores stocked with displays of Halloween and Christmas merchandise on the same shelf. They start even earlier than we do. At least Costco here in the U.S. waits until just before Halloween to put up its Christmas displays.

Like for many people here in the U.S., in Japan, Christmas is a consumer holiday, not a religious one. Santa is placed aside the jack-o'-lanterns on store shelves.

Back to Colonel Sanders and KFC: In Japan, the Christmas dinner of choice isn't the clichéd Norman Rockwell portrait of a family (of beaming, nice-looking *hakujin*) sitting around a dinner table overflowing with food and Grandma serving a platter with an enormous roasted turkey. Instead, through a smart marketing trick, the "traditional" Christmas meal in Japan isn't turkey or ham or even a prime rib. It's a bucket o' KFC Fried Chicken.

In 1974, a smart KFC franchisee began selling chicken as a holiday meal, and now customers place orders for their Christmas KFC up to two months in advance, leading to five times the usual business for KFC in Japan.

Since my family moved to the states in 1966, I don't have warm memories of KFC Christmas dinners. But, I do still wonder about Asian Santas.

One possible reason there aren't Asian Santas requires me to dive deep into the pool (cesspool?) of stereotypes. I'm thinking that Asians can't be Santa because we're short and might be mistaken for an elf instead of the Big Man himself.

Is that bad? Ho! Ho! Ho! — Happy Holidays!

An earlier version of this story was originally posted on Discover Nikkei (www.DiscoverNikkei.com).

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



PHOTO: GIL ASAKAWA

A Christmas display from Daiso in Tokyo

Multimedia » continued from page 52

"Then They Came for Me" will host a series of programs including events featuring author Duncan Williams with the musician scholars No No Boy, Kambara + Dancers and a discussion about tracking down the subjects of Lange's photographs with photo historians Cahan and Williams and Lange's official biographer, Elizabeth Partridge.

Additional programming will include discussions on the current state of U.S. immigrant detention camps, the Muslim Ban and the rise of Islamophobic hate crimes, film screenings, music, family activities and more.

The exhibition travels from its second showing at the International Center of Photography in New York (2017-18) following its debut at Alphawood Gallery in Chicago (2017). The upcoming third iteration will offer a look at the incarceration specific to the West Coast.

"Then They Came for Me" is designed by Tomomi Itakura of i-k design, formerly the director of exhibition design at the Fine Arts Museums of San Francisco and senior designer at the Museum of Fine Arts, Boston.

JACL chapters interested in doing programming (film showing, speakers, etc.) in conjunction with the exhibit can contact exhibit advisory board member and Berkeley JACL Co-President Nancy Ukai at nancyhukai@gmail.com or Judy Appel of the Jonathan Logan Family Foundation at judy@jlffdn.org.

Pacific Citizen Archives

UPDATE

The Pacific Citizen newspaper archives from 1929 to the current day will be available from our website soon!

Although we are missing a few of the years (probably due to wartime, international conflicts or the newspaper office's multiple moves), our complete set will be available for public viewing through the Pacific Citizen website.
This newly organized collection will be comprised of physical page-by-page scans, scans from microfilm and conversions of the digital versions to PDFs.

This painstaking endeavor was given a jump-start by a generous "Spring Campaign" donation, which we have titled the "Tsutomu Ige Fund." In addition to help support our monthly expenses, it has allowed us to update computer programs, purchase additional hardware and the proper portable backup memory to forever save this project for the benefit of our readers.

The procedure involved organizing previous scans and microfilm storage, scanning years of Pacific Citizen pages, retouching the page for easy viewing and then converting the entire file into a universal, searchable format for the public, all organized by the related year.

Attaching the archives to the Pacific Citizen website will allow readers to view the historical headlines of the past, gain further knowledge of the Japanese American experience, learn historical facts about the JACL and its fight for social justice and potentially create a new interest in membership.

But we're not done yet.

"The Pacific Citizen Photo Archives" — Past photos are currently stored in boxes in the office. They need to be organized and scanned in the same manner as the pages of the newspaper. By creating a digital archive of photos, we can easily share more of the newspaper and JACL history with our own chapters and other media. The photo credit will remind and expose readers to the Pacific Citizen and the JACL.

We'd like to thank Joanne Nakano from the Ventura Valley JACL and Aeko Yoshikawa from the Stockton JACL for their volunteer time in helping us organize the initial boxes.

More updates to come in 2019!

Happy Holidays,

The Pacific Citizen Staff

Archive project made possible by

THE TSUTOMU IGE FUND

LEGAL-EASE: AN ATTORNEY'S PERSPECTIVE

Kids Will Be Kids, Even as Adults



By Judd Matsunaga, Esq.

Years ago, the goal of estate planning was to avoid probate and eliminate federal estate taxes. Today, with the federal estate tax exemption at all-time highs, $11.18 million per person in the age of Trump, my estate-planning focus has shifted to helping families resolve their parent's estate as quickly and easily as possible.

After 20-plus years of doing estate planning for thousands of families, I can say with confidence that 99.9 percent of all parents hope that their children will remain close even after they are gone. Unfortunately, the reality is that the courts are full of brothers and sisters fighting over Mom and Dad's estate.

The first and foremost way to keep your children from fighting after you're gone is to keep them out of probate court. That means setting up a Revocable Living Trust to avoid the probate process all together. It is very simple. You appoint yourself the "Trustee" of your own trust.

What might be a little tricky is picking your "Successor Trustee." You might say, "I named all three of my children as "Co-Successor Trustee" because I love all my children equally. That sounds good on paper. But in reality, "Co" means they all have to act together in unison. That could lead to arguments. I would advise you to consider changing it.

"Change it to what?" I would suggest you pick one child to be the primary successor trustee, and the other(s) as an alternate. "But wouldn't picking one child show favoritism?" The notion that parents cherish all their children equally is so entrenched in our culture that one would not expect to find any mother who would admit to caring for one son or daughter more than another.

Until Dr. Karl Pillemer, a gerontologist at Cornell University, and his team found that most mothers were perfectly willing to name favorites. The researchers interviewed 275 Boston-area mothers in their 60s and 70s and surprisingly found that "most mothers have very distinct preferences" *(Source: The New York Times, Nov. 3, 2009)*.

Dr. Pillemer found that most mothers want to pick the child they feel closest to.

"If you expect you may be losing your autonomy, you want a child who shares your values," Dr. Pillemer said. "And they gravitate toward those children who are more similar to them in personal characteristics and values."

As for which children become Mom's favorites, Dr. Pillemer is still figuring this out. "Parents tend to prefer oldest or youngest (as opposed to middle) children." In addition, research has long confirmed that this job falls overwhelmingly to daughters, suggesting a higher degree of closeness between mothers and daughters than between mothers and sons.

"In addition, parent-child relationships continue after children leave the home," Dr. Pillemer added. Siblings compare themselves to one another, and they compare their relationships with Mom. Perception of favoritism has more impact than actual favoritism and has been shown to have a detrimental effect on the quality of sibling relations in adulthood. In other words, kids will be kids, even as adults.

To the researchers' surprise, "Even a child who would appear patently unsuitable gets the nod if the mother always liked her best." Mothers were not dissuaded by a history of substance abuse or other mental health problems, or even by past trouble with the law. However, if you are concerned that your favored child may not be up to the task, consider a professional or trust company.

In addition, make sure to "fund" your trust with all your financial accounts. Many mothers will put that "closest" child's name on her bank accounts. That way, if anything were to happen, that child would have access to funds to pay bills or arrange for care. The problem is, upon Mom's death, that child has no legal obligation to divide the money with his or her siblings.

One final thought — parents should make a list detailing who they want to receive which items of personal property. Your estate binder should have a "Memorandum of Personal Property," where you write down who gets what. It's easy to divide a bank account. Or to divide the proceeds of sale of the house. But who gets Mom's jewelry or Dad's gun collection?

In reality, most personal items tend to disappear on a first-come, first-served basis before any formal estate or trust settlement begins. Parents may not want to believe it, but their adult children will rarely agree on who should get what upon a parent's death — especially when it comes to items with sentimental or monetary value.

Judd Matsunaga is the founding attorney of Elder Law Services of California, a law firm that specializes in Medi-Cal Planning, Estate Planning and Probate. He can be contacted at (310) 348-2995 or judd@elder-lawcalifornia.com. The opinions expressed in this article are the author's own and do not necessarily reflect the view of the Pacific Citizen or JACL. The information presented does not constitute legal or tax advice and should not be treated as such.

Memories » continued from page 57

The most poignant moment for me was seeing a lovely 94-year-old grandmother walking beside her young, gay grandson. Kevin Mori had come down from Northern California and invited his grandma to attend. It moved me that his grandmother's age did not stop him from inviting her, and her age did not stop her from coming. His face radiated with pride and joy as he patiently walked with his grandma, protecting her every step, so she wouldn't fall. Another lesson popped into my head: You are never too old to learn . . . just open your heart. . . .



Mini-Film Fest panelists *(from left)* Rev. Mark, Tina Takemoto, Alden Aizumi, Janet Uradomo and Laurin Mayeno

So, during the holidays, if you have someone in your family who is LGBTQ and coming to a family gathering, please open your heart with love and build a place of inclusion. Be committed to creating a safe space by respecting requests to be called a different name or use a different pronoun. Everything we do sends a message to those who are LGBTQ and their families. Let the message be *you matter,* and we are glad you are here celebrating this holiday with us . . . .

'I have learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel.'
— Maya Angelou



Jeri Tanaka-Okamoto introduces the West LA UMC choir members.

Marsha Aizumi is an advocate in the LGBT community and the author of the book "Two Spirits, One Heart: A Mother, Her Transgender Son and Their Journey to Love and Acceptance."

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Wishing you a holiday season full of fun, rest and time with loved one's!

Best, Tara Umemoto, Berkeley Chapter

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and Karrie our sweet daughter

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Notables



Rev. Albert Chan
Feb. 16

Rev. Albert 'Jack' Chan, 87, Albany, OR, was predeceased by his wife, Patricia Ann Kennedy. He is survived by his daughters, Nancy MacDonald, Christine Larson, Leslie Parker and Amy DeYoung; gc: 6; ggc: 1.



Richard Yutaka Fukuhara
Dec. 4

Richard Yutaka Fukuhara, 74, Orange, CA, was an Army veteran, artist and commercial photographer who used art to honor victims of the atomic bombs dropped on the cities of Hiroshima and Nagasaki in WWII. He is survived by his children, Julia (Mark Painting) and Derek (Jen Hackler); siblings, Victor (Masako), Larry, Tracy (Joann), Sandi Saiki and Aki (Mike) Vaughn; he is also survived by many nieces, nephews and 1 grandniece and 1 grandnephew.



Aiko Herzig-Yoshinaga
July 16

Aiko Herzig-Yoshinaga, 93, Torrance, CA, played a crucial role in the Japanese American Redress Movement, the Commission on Wartime Relocation of Civilians and three Supreme Court coram nobis cases, thanks to her research at the National Archives that showed military officials in WWII erroneously used "military necessity" as the justification for the forced removal from the West Coast of U.S. citizens and legal permanent resident aliens of Japanese ancestry, followed by incarceration at 10 concentration camps in remote areas of the country. She was predeceased by her husband, Jack Herzig; she is survived by her children, Lisa Abe Furutani (Warren), Gerrie Miyazaki and David Abe; a brother, John Yoshinaga (Lucienne) and a sister-in-law, Reiko Yoshinaga; gc: 6; ggc: 2.

Toshio Hirai
Nov. 14

Toshio Hirai, 34, Gardena, CA, was a motorcycle patrolman for the Gardena Police Department who was killed while riding his motorcycle to work. He is survived by his wife, Kristen, and son, Takeo.



Rodney Kageyama
Dec. 9

Rodney Kageyama, 77, Montebello, CA, was an actor who appeared in movies "Gung Ho" (as well as the TV series spinoff), "The Next Karate Kid" and "Pretty Woman," as well as several TV shows. He also worked for and volunteered at community organizations such as East West Players, the Japanese American National Museum and Nisei Week, and was honored in November at the Aquarium of the Pacific's Autumn Festival. He is survived by his husband, Ken White.



Yoshisuke Jack Kunitomi
Jan. 20

Jack Kunitomi, 102, Los Angeles, CA, was a former incarceree at the Manzanar and Heart Mountain WRA Centers and a WWII veteran who served in the Military Intelligence Service in the Philippines. He later served in Japan during the occupation of Japan under Gen. Douglas MacArthur. After returning to his hometown in the U.S., he earned a bachelor's degree and a master's degree and worked for the Los Angeles Unified School District for 30 years. He was predeceased by his wife, Masa, and later by his companion, Thelma Jackson; he is survived by a son, daughters, nieces and nephews.

Rev. Shuichi Tom Kurai
June 29

Shuichi Tom Kurai, 70, Los Angeles, CA, served as a head minister at Zenshuji Soto Mission Buddhist Temple, and he helped establish the Taiko Center of Los Angeles. He is survived by his son, Garrett (Evette), and sisters, Emiko Razo and Judy Fujii; gc: 1.

Lily Masamori
Jan. 24



Lily Masamori, 89, Denver, CO, was active with the Simpson United Methodist Church, the Tri-State Buddhist Temple, the VFW Auxiliary, the Japanese American National Museum and the Japanese American Citizens League. She was predeceased by her husband, Tom, and her siblings, Ted, George, Katherine, Bryan and Ike (Diane, deceased), and great-granchild, Camden Okimoto. She is survived by her children, Robert (DJ), Cyd (Jack Anderson), Mike (LuAnne Garvin), Ron (Christine Rodgers), John (Rachel), Dan (Patty Schmalz) and Susan; siblings, Frances Hamai (Jun, deceased), Al (Fran), William (Gail) and Jeanette Tomomitsu (George); and sisters-in-law, May Kawamura (Ted) and Diane Kawamura (Bryan); gc: 6; ggc: 6.

Tribule

JOSEPH EIJI TASHIRO



Tashiro, Joseph Eiji, 91, North Miami Beach and Miami Beach, Fla., Dec. 5; Joe was born in Miami Beach, FL in 1927 and lived there until 1954; graduated from Miami Beach High School '45; Army service in 1946; worked at his father's nursery on Miami Beach; graduated from University of Miami '52; worked as a fisheries biologist for NOAA/NMFS laboratory on Virginia Key from 1966-1994. He is survived by wife Yoko of 51 years, their two children, Midori and Joseph, and two grandchildren, Lily and Andrew.



Helen Sachi Masaoka
April 6

Helen Sachi Masaoka, 90, Los Angeles, CA, was incarcerated at the Topaz WRA Center in AZ during WWII. She was predeceased by her husband, Tad, who worked for his brother, Mike Masaoka, and the JACL. She is survived by her children, Jan Masaoka (Paul Rosenstiel), Mark Masaoka (Kathy) and Miya Masaoka (George Lewis), siblings, Harry Kawahara (Jane) and Moko Hatamiya (Roy); she is also survived by many nieces and nephews; gc: 6; ggc: 3.



Toru Miyoshi
Aug. 13

Toru Miyoshi, 90, Santa Maria, CA, was incarcerated at the Gila River WRA Center in AZ and later served in the Army. He also served on the Santa Maria City Council and served two terms on the Santa Barbara County Board of Supervisors. He helped shutter the Casmalia Resources Hazardous Waste Landfill. He is survived by his wife, Jeanne, and daughters, Joni Miyoshi and Lisa (David) Daum; gc: 2; ggc: 1.

Art Shibayama
July 31

Art (Isamu) Shibayama, 88, San Jose, CA, was a civil and human rights advocate for Japanese Latin Americans who were removed from their home countries and sent to the U.S. to be used for prisoner of war exchanges with Japan during WWII. Born in Peru, he became a naturalized U.S. citizen in 1972, having spent a period of time as a stateless person. He was predeceased by his siblings, Fusa Sumimoto, Susan Hikida and Kazuko Shibayama; he is survived by his wife, Betty; children, Bekki and Brian; and siblings, Kenbo, Tac, George and Rose Nishimura.

Wakako Yamauchi
Aug. 16

Wakako Yamauchi, 93, Gardena, CA, wrote the plays "And the Soul Shall Dance," "12-1-A," "The Chairman's Wife" and "The Music Lessons." She also authored the books "Songs My Mother Taught Me: Stories, Plays, and Memoir" and "Rosebud and Other Stories." During WWII, her family and she were incarcerated at the Poston WRA Center in AZ. She was predeceased by her daughter, Joy; she is survived by her sister, Yuki Sugiyama; and son-in-law, Victor Matsushita; gc: 2.

In Memoriam



Ambo, Genshyo, 91, Seattle, WA, Nov. 5; during WWII, his family and he were incarcerated at the Jerome WRA Center in AR and he served in the Army; he is survived by his wife, Emiko; children, Arlene (Michael), Barb (Wes), Ed (Cathy) and Stan (Hiroko); gc: 10; ggc: 3.

Fujimoto, Steven, 84, Laguna Niguel, CA, Nov. 20; he is survived by his wife, Jean Yoshiko; children, Michael, Andy (Michele) and Lynn; siblings, Paul, Josui (Helen), Kisui and Mary (Ted) Fujimoto; he is also survived by many nieces, nephews and other relatives.

Goto, Tadashi, 85, Alhambra, CA, Nov. 8; he was predeceased by his wife, Nettie Ruth; he is survived by his daughters, Stephanie (Scott) McMahon and Viki Goto; gc: 2.

Hara, Kent Kazuto, 90, Walnut, CA, Oct. 29; he is survived by his wife, Eleanor; daughter, Dena (Levon); brothers, Yoshio and Shinobu; he is also survived by many nieces, nephews, cousins and other relatives.

Hamada, Henry, 91, Gardena, CA, Oct. 20; a U.S. Army veteran who served in Japan after WWII; he is survived by his brother, Yuso; he is also survived by many nieces, nephews and other relatives.

Ikari, Ken, 54, West Hills, CA, Nov. 22; he is survived by his wife, Amanda; daughters, Kaitlin and baby Kylie (due in March); mother, Misao; he is also survived by nieces, cousins and aunts.

Imamura, Kikuye, 93, Los Angeles, CA, Nov. 6; she is survived by her children, Jeanne, Rick (Jerilyn) and Joy (Duane) Hirayama; she is also survived by many nieces, nephews and other relatives; gc: 3.

Ishiwa, Sachiko, 91, Los Angeles, CA, Oct. 28; during WWII, she was incarcerated at the Manzanar WRA Center in CA.

Kadomatsu, Steven Ken, 71, Mission Viejo, CA, Nov. 13; he is survived by his wife, Susan; children, Stacey (Marco) Barrantes and Marc (Maricris); siblings, Patrice (Ryan) Mito and Gary (Marilyn) Kadomatsu; he is also survived by nieces, nephews and other relatives; gc: 1.

Kato, Cherry, 97, San Gabriel, CA, Nov. 12; she is survived by her children, Janet Kato (Richard) White, Bruce (Patty) Kato and Akio (Sachiko) Suzuki; she is also survived by nieces, nephews and other relatives; gc: 5; ggc: 2.

Kawamoto, Michio, 92, Pasadena, CA, Nov. 6; he is survived by his wife, Yumiko Kawamoto; sister, Yoshiko (Tom) Sasamoto; he is also survived by nieces, nephews, grandnieces, grandnephews and other relatives.

Koyanagi, Sue Setsuko, 94, Torrance, CA, Sept. 11; she is survived by her sons, Richard Masato (Maureen) and Jerry Jiro (Carrie); brother, Kingo (Ardith) Teranishi; gc: 2; gcc: 1.



Mayeda, Ine, 86, Sacramento, CA, Nov. 8; she is survived by her husband, Ben; daughter, Lisa (Abdon) Manaloto; sister, Mieko Isayama; gc: 2.

Minato, Rikie May, 90, Los Angeles, CA, Sept. 16; she is survived by her husband, Kiyoshi; children, Jeanne (Mark) Pickering and Alan Minato; she is also survived by nieces, nephews and other relatives; gc: 2.

Mitsuuchi, Nancy, 96, Irvine, CA, Nov. 22; she was predeceased by her husband, Roy K. Mitsuuchi; brothers, Jack Sakioka and Johnny Sakioka; she is survived by her daughters, Margo Suzuki, Beverly (Mike) Siow and Marti (Bryan) Hosoda; siblings, Betty Hisako Kawabe, Nobuko Shiokari and Art (Marilyn) Sakioka; she is also survived by nieces, nephews and other relatives; gc: 2.



Mizokami, Grace, 92, Chandler, AZ, Nov. 8; she was predeceased by her husband, Mike; she is survived by her children, Warren, Brian and Joyce Mizokami; siblings, Edith Nishikawa, Bessie Konishi, Judy Yamakishi and Gary Yoshida; gc: 4; ggc: 5.

Motooka, Sam, 92, San Jose, CA; he is survived by his wife, Masako; children, Carol Ann, Brian David (Cynthia) and Alan Scott (Labeshia); gc: 5.



Nakada, James S., 78, Thousand Oaks, CA, Oct. 10; he is survived by his wife, Eleanor; children, Erin Nakada, Craig Nakada, Lynn (Miguel) Franco; sister, Grace Peshkin; he is also survived by nieces, nephews and other relatives.

Nakaki, Mary, 91, Los Angeles, CA, Nov. 20; she is survived by her children, Michael, William (Evelyn), Robert (Mary), Thomas and Steven (Naomi); she is also survived by nieces, nephews and other relatives; gc: 6.



Nakanishi, Toshiko, 89, San Gabriel, CA, Oct. 15; she is survived by her daughters, Arline Masayo, Nancy Kiyomi and Dorothy Kaname Nakanishi; brother, Katsushi (Hiroko) Ikeda; brother-in-law, Yohei Nakanishi; sisters-in-law, Yoneko Nakanishi and Masuko Ikeda; she is also survived by many nieces, nephews and other relatives.



Nakata, Kenneth Michael, 75, San Gabriel, Oct. 7; an Army veteran, he is survived by his wife, Masako Nakata; children, Jennifer (Sean Commons) and Michael (Larrianni) Nakata; siblings, Richard Nakata and Jane Sakamoto; he is also survived by many nieces, nephews and other relatives; gc: 4.

Nakata, Shigeo, 85, Anaheim, CA, Sept. 29; an Army veteran, he is survived by his children, Pamela Ayako (Dennis) Kikuchi, Lorraine Shizuko Perluss and Norman Nakata; brother, Fred (Patty) Nakata; he is also survived by nieces, nephews and other relatives; gc: 5; ggc: 3.

Nakazono, Shunyo, 91, Gardena, CA, Sept. 13; he is survived by his children, Stanley Harumitsu Nakazono, Yuriko (Masashi) Shikai, Terry and Thomas Taketaka (Akari) Nakazono; half-sister, Junko Kuroda; he is also survived by nieces, nephews and other relatives; gc: 3.

Nishioka, Norman, 86, Los Angeles, CA, Nov. 11; he is survived by his wife, Shirley; children, Michael (Jodi), Wendy (Joel) Marutani and Craig (Jocelyn); sisters, Karen Takemoto and Sumie Kimura; brothers-in-law, Kenneth (Leilani) and Dennis (Lorna) Matoba; gc: 4.

Orikuchi, Hayato, 93, Willoughby, OH, Nov. 12; he is survived by many nieces and nephews.

Oyama, Mieko, 86, Lomita, CA, Sept. 12; she is survived by her daughters, Ellen Oyama and Reiko Saiki; sister, Chieko (Tadashi) Wakasugi; siblings-in-law, Saburo, Yoshio (Asako) and Saeko Oyama; gc: 1.

Shintaku, Kikuko, 74, Elk Grove, CA, Nov. 5; she is survived by her husband, Takeyuki; children, Janet (Jeffrey) and David (Shari); gc: 3.



Suzuki, Richard Goro, 82, Wilmington, CA, Nov. 14; a Korean War veteran, he is survived by his children, Desiree Suzuki-Warner (Harlan Green) and Charlton Suzuki (Cheryl Igawa-Suzuki); brothers, Stanley and George Suzuki; gc: 1.

Takahashi, Norman, 73, San Francisco, CA, Oct. 29; born at the Topaz WRA Center in UT, he is survived by his wife, Elena Mapoy Takahashi; sister, Masako Martha Takahashi.

Takamiyashiro, Genevieve, 93, Los Angeles, CA, Nov. 7. ■

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お客様は、航空券代について、全日本空輸株式会社（以下「ANA」）との訴訟の影響を受ける可能性があります。それ以前にも、12社の被告との和解が既に成立しています。訴訟は、まだ和解に同意していない被告、ANAと継続中です。裁判所は、「集団」またはグループに代わって、集団訴訟として、この訴訟を認定し、お客様はこの中に含まれる可能性があります。裁判所は、ANAの行為が誤っていたとは判定しておらず、本件は、現在裁判にかけられる予定です。

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訴訟の経緯は?

この訴訟では、被告らが太平洋を横断する航空券価格を固定することに同意したとして訴えられています。結果として、航空券の購入者は、必要以上の金額を支払った可能性があります。ANAは特定の割引航空券の価格を固定したことを認めているにもかかわらず、責任を否認しています。集団訴訟の弁護団は、裁判所で主張を立証しなければなりません。

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この訴訟には、二つの集団があります。一般的に、以下の場合、お客様はその対象に含まれます。(1) 2005年2月1日から2007年12月31日の間に、航空券を全日本空輸または日本航空から購入され、燃料サーチャージを支払った、または2000年1月1日から2006年4月1日の間に、里帰り、つまり「帰郷」料金の航空券を購入し、(2) 航空券に、米国発、日本着の区間が少なくとも1区間含まれていた。特別な例外があります。以下のウェブサイトで集団の定義をよくご覧ください。旅行会社は、個人的な使用目的で航空券を購入した場合のみ、集団に含まれます。

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