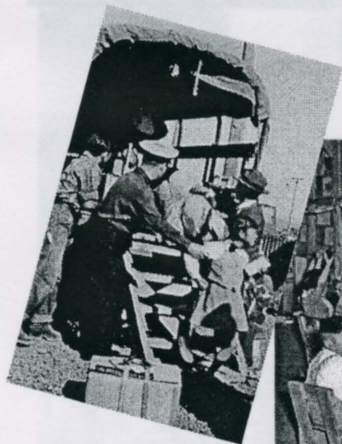




*Day of Remembrance 2001*







## Program

On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066, incarcerating over 120,000 people of Japanese ancestry on the West Coast. Two-thirds of internees were American citizens, most of whom were only children. The rest were permanent resident, "aliens ineligible for citizenship" by the discriminatory immigration and naturalization laws of that period.

Forty-six years later, as a result of a movement led by Japanese Americans (JA) and supported by a broad cross-section of Americans, the Civil Liberties Act of 1988 was signed by President Ronald Reagan. This act provided an official government apology, individual redress for surviving internees and a public education fund to prevent this injustice from being forgotten, or worse, repeated.

Since 1978, JA communities across the nation have observed Day of Remembrance to commemorate, honor, and learn about the histories of those interned, and perpetuate the legacies of all of those who continue to work for redress, and civil rights. JASA has taken part in this national event by producing a Day of Remembrance for the UCSC campus since 1988.

**Welcome**

**"Consciousness"**

**Frank Abe**

producer and director of  
**"Conscience and the Constitution"**

**Intermission**

**Grace Shimizu**

Campaign of Justice: Redress Now for  
Japanese Latin Americans!

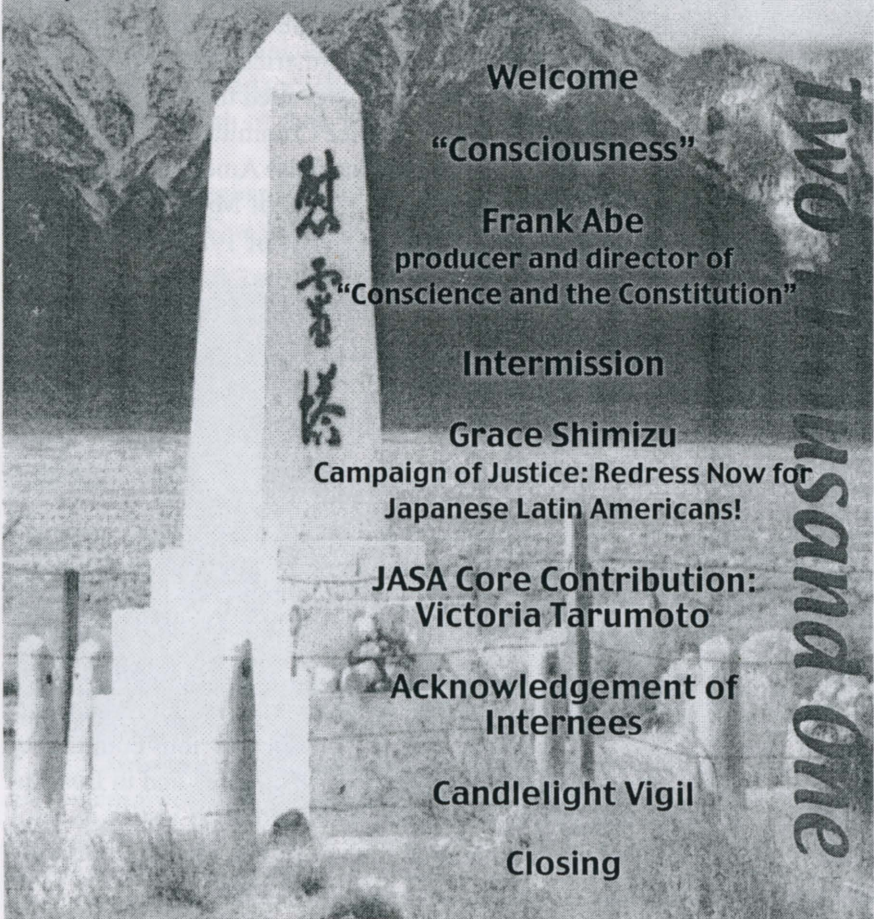
**JASA Core Contribution:**  
**Victoria Tarumoto**

**Acknowledgement of  
Internees**

**Candlelight Vigil**

**Closing**

**Two  
Thousand  
One**





## *Frank Abe & Grace Shimizu*

**F**rank Abe is an alumni of Cowell college at UCSC and a founding member of the Asian American Theater Workshop in San Francisco. Mr. Abe is the son of a Heart Mountain internee, is native to the Santa Clara Valley, and now resides in Seattle, WA with his wife and daughter.

Frank Abe is the director and producer of the film "Consciousness and the Constitution." In this film, the complete story of the largest organized resistance to wartime incarceration of the JAs during WWII is told.

Mr. Abe spent ten years searching for the answer to the question, "Why didn't you resist?" After interviewing survivors of the resistance at Heart Mountain, he found himself asking a new question, "Why did you turn your backs on those who resisted?" Through this film, Mr. Abe is able to bring part of an unwritten history of JAs to the public.

Frank Abe served as the National Vice President of the Asian American Journalist Association and received many awards for his reporting career. Mr. Abe helped create the first DOR in Seattle and Portland. He also helped form the National council for Japanese American Redress in Seattle in 1979, which lobbied for a redress bill and later sued the government for reparations. With the American Friends Service Committee, Mr. Abe aided in directing a series of symposiums called "Japanese America: Contemporary Perspectives on the internement." The efforts of Mr. Abe and others led to the passage of the federal Civil Liberties Act of 1988.

**G**race Megumi Shimizu is a founding member and director of the Japanese Peruvian Oral History Project (JPOHP) and founding member of the Campaign For Justice: Redress NOW for Japanese Latin Americans! (CFJ). Her father, at age 94, is one of the oldest survivors of the Japanese Peruvian internment experience.

Ms. Shimizu gives direction to the major work areas of the JPOHP: conducting family history interviews, development of educational materials, curriculum development, educational outreach, providing information and referral regarding redress. She is one of the principal researchers, writers and speakers. Ms. Shimizu is one of the CFJ's most visible and active spokespersons and organizers and is a liason with former internees in the US, Japan, Okinawa and Peru. Her extensive campus and community experience spans almost 30 years. She has worked with various community and women's organizations in the San Francisco-Bay Area and in Los Angeles, having organized projects and events around such issues as anti-Asian violence, peace and international human rights, racism, reproductive rights, infant mortality and violence against women.



# History

Japanese immigrants first came to America in 1868, mostly as laborers in search of a new life. They imagined a land of opportunity and freedom, but instead encountered a land of prejudice and discrimination.

In an effort to control and limit the Japanese American (JA) population, the US government enforced several laws based solely on race. They considered the *issei*, or first generation JAs, as “aliens ineligible for citizenship,” and further stated that “aliens ineligible for citizenship” were forbidden to own land or property. In their main effort to curb the growing JA population, the government enacted the Gentlemen Agreement of 1907 and the Ladies Agreement of 1924, both of which prohibited the immigration of Japanese to the US. Despite this hatred and legalized discrimination aimed toward all Asians, the JA community prospered and grew with the birth of their children, the *nisei*, or American-born second generation.



On December 7, 1941, the Imperial Japanese Navy attacked Pearl Harbor, Hawaii. Due to this attack, most Americans became suspicious of every person of Japanese ancestry, regardless of citizenship, and the Japanese soon became “the most hated race in America.”



On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066. This order confined over 120,000 persons of Japanese descent, two-thirds of whom were American citizens, to concentration camps. Evacuation notices were posted throughout JA communities, stating which assembly center to go to, and bring only what one could carry. JA families gave up their homes and businesses, selling at prices far below their worth.

JAs were separated from their homes, families, and friends, shuttled into assembly centers, then sent to “relocation” camps. Dispersed in camps throughout the nation, secluded behind barbed wire, and shunned from the rest of society, JAs struggled to continue with their lives and communities.





For the duration of their internment, JAs found solace only through their determination and perseverance.

After the release of most JAs in 1945, the looming question was, "Where would JAs resettle?" The government hoped that resettlement in places like Cincinnati or Chicago would break up the prewar patterns of "clustering" on the Pacific Coast. However, many thousands of JAs wanted to reestablished their roots in California, Washington, and Oregon. They wanted to return to their old homes and jobs, but because of their time ille-

gally incarcerated, they could afford to keep neither their lands or businesses, and therefore were left with nothing.

In 1948, Congress passed the Japanese American Claims Act, an act requiring the government to compensate JAs for their losses. It was an important act symbolically, but financially it did not nearly fulfill the amount that JAs needed to reestablish themselves. Property value increased on the West Coast and the amount of money the JAs could have made while in camp was not taken into account. Most JAs did not see any monetary compensation until the movement for redress and reparations several decades later.

The redress movement had its origins in the 1970s when the *sansei*, or third generation, vocalized their concerns regarding their parent's and grandparent's experiences. They wanted either an official apology from Congress, a more reasonable monetary compensation, or both.

In 1981, the Commission on the Wartime Relocation of Civilians was formed by Congress to investigate what had happened to Japanese Americans during WWII. The Commission held hearings across the country, taking testimonies from federal officials, wartime officials, and internees. Very few JAs had talked to their families about their wartime experiences, and even fewer publicly spoke about their experiences. JAs are taught that individuals should not bring shame or disgrace upon the group, and since being put in concentration camps seemed disgraceful, they did not talk about their experiences. The





Redress Commission issued its report, "Personal Justice Denied," and called for five recommendations:



1. A formal apology by Congress
2. Presidential pardons for persons who had run afoul of the law while resisting the wartime restraints placed upon Japanese Americans.
3. Congressional recommendations to government agencies to restore status and entitlements lost because of wartime injustices.
4. Congress to establish and fund a special foundation to "sponsor research and public education activities...so that the causes and circumstances of this and similar events may be illuminated.
5. A one time, tax free payment of \$20,000 to each Japanese American survivor who had been incarcerated because of ethnicity during World War II.

President Ronald Reagan signed these recommendations into the Civil Rights Act of 1988, along with two subsequent appropriations bills. The first appropriation checks were issued on October 9, 1990, more than forty-eight years after the mass incarcerations began. While the fight for redress was a victory, it did not in any means compensate the ways in which internment had affected the lives, and future generations of JAs, nor did it erase the memories of those who were forced to live behind barbed wire.







## About Camp

The signing of Executive Order 9066 legalized the mass removal of over 120,000 people of Japanese heritage. Japanese Americans and Japanese “enemy aliens” from Hawaii, Latin America and Canada, were taken out of their communities and imprisoned in military detention centers for the duration of the war. Japanese Latin Americans were abducted by the US government as prisoners of war for future exchange with Japan for “American” military hostages.



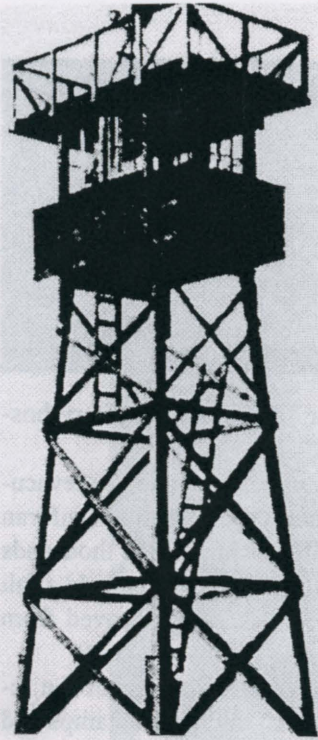
Many Japanese Americans first found themselves in temporary “evacuation” camps, known as Assembly Centers. Assembly Centers, like Tanforan or Santa Anita, were converted racetracks, unfit as housing for the thousands of people who were forced to move there. A single horse stall often held a full family of parents and children. After a few months internees moved from assembly center to more remote “internment camps.”

The War Relocation Authority, the department in charge of the removal and internment of JA's during the war, built 10 internment camps and 27 US Department of Justice internment camps in the non costal areas of the US. Each camp was located in extreme climates, the high altitude desert of Manzanar, California to the swamp and delta of Rohwer, Arkansas. Living quarters were constructed with little consideration of the harsh conditions of wind, snow, and mud. Cracks in walls and roofs provided little insulation or protection from these elements.

Like assembly centers, camps were cramped, one family sharing a space of 20' by 24'. Restrooms were located away from the blocks of barracks that served as neighborhoods. Most people were shy about using the toilets and showers which were built with no doors on the stalls. The laundry room was always crowded, clothe was washed by hand with water fetched by





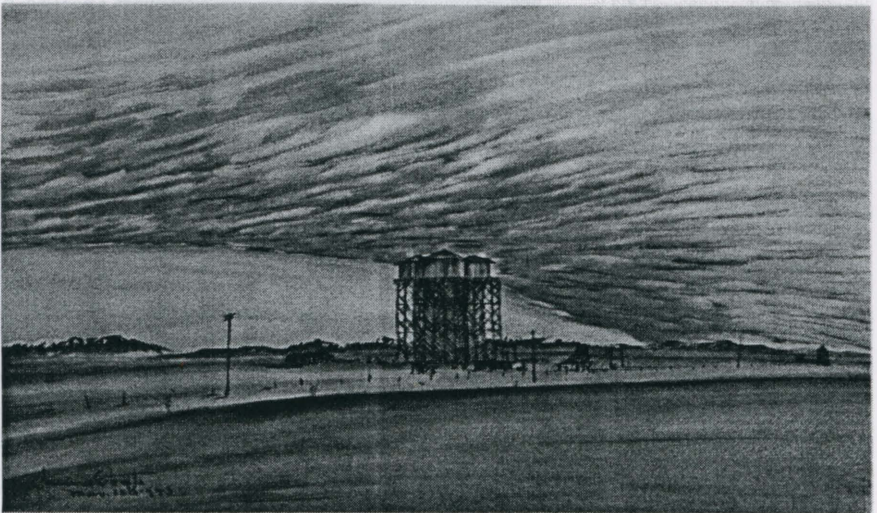


buckets. No provisions for cooking were available, all meals were provided in mess hall style dining facilities with organized eating times and tasteless food.

Despite these inhumane conditions, many of those in camp were determined to bring a sense of dignity back to their lives and communities. Internees set up schools for their children, recreation programs for the elderly, and some adults found work in camp. Internees also used art and creativity as outlets in camps. Beautiful community gardens, masterful paintings, intricate crafts and music bands allowed for self expression.

Act of resistance was also a form of expression that was taken up by groups of internees. Demonstrations, public statements, and even violent protests were staged against the WRA and the US Army. Draft resisters soon became targets of segregation and more harsh treatment.

At detention centers run by the Department of Justice, the administration carried out military rules, and searches, interrogations, and segregation. These camps held all those who were not from the West Coast. Japanese Latin Americans were also held in these camps, to serve a specific political purpose.





## Draft Resisters

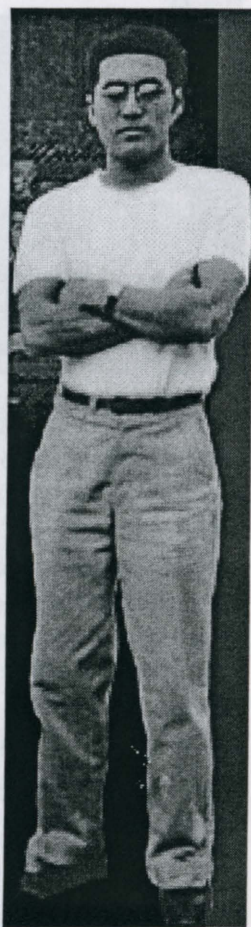
“Two generations of Americans have grown to adulthood believing that Japanese Americans spent three years in camp and lost all their civil rights without protest or resistance, and I was never satisfied with that answer when I was growing up”  
~ Filmmaker Frank Abe

Americans are taught that when the Japanese American (JA) community was interned over fifty years ago, they went in silence. They are taught that JAs took what they could carry and disappeared quietly, settling into camps to prove their loyalty and thinking to themselves, *Shikata ga nai* (it can't be helped).

As with everything, to believe this as the entire truth is dangerous and wrong. Strong acts of resistance did exist, and some of the internees fought for their basic civil rights. Filmmaker Frank Abe in "Conscience and the Constitution," tells the story of the Fair Play Committee of the Heart Mountain camp in Wyoming. This committee was formed by internees who refused to be drafted by the US army. They first wanted their rights as citizens to be restored and their families released from camp. A total of 85 young JA men were prosecuted and incarcerated for draft evasion, they served two years in prison for standing up for their rights.

Leaders in the Japanese American Citizens League (JACL), a group formed by several *nisei* in the 1930s to promote Americanism, felt JAs had "to prove their loyalty through cooperation." Due to this motto, the JACL aided in the incarceration of their community, and publicly criticized resisters, calling them draft-dodgers and traitors.

After the war, resisters continued to struggle. They were ostracized from the JA community and had difficulty finding jobs. The draft resisters' stories remained an invisible part of JA history until recently. In July of 2000 the JACL passed a resolution, apologizing to draft resisters for the criticism they received during internment. Through further education and works like "Conscience and the Constitution," draft resisters can finally be recognized for their vital role in JA history.





## Japanese Latin Americans



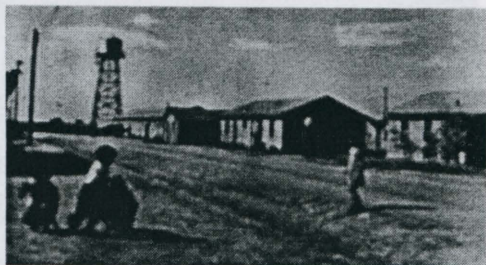
Many know about the struggles of Japanese Americans during World War II, yet only a handful realize the tragedy of Japanese Latin Americans (JLA). From 1941 to 1945, the US Government deported nearly 2,300 men, women, and children from 13 different Latin American countries. JLAs were held as hostages by the United States to be exchanged for Americans held by Japan.

Those interned from Latin American countries were shipped over international borders, had their passports confiscated, and were detained at the hands of the US government. Pronounced as illegal aliens, JLAs were then sent to internment camps controlled by the Department of Justice. The majority were interned at Crystal City, Texas, where they were housed with those of Italian and German ancestry during the war.

Despite the end of World War II, JLA struggles continued. Thousands were denied re-entry into their homelands, and the 1800 from Peru were denied readmittance by the Peruvian government despite their citizenship, or marriage to Peruvians. Because of this action, between November of 1945 until 1946 many were exiled to Japan, and those who stayed in the United States had to fight deportation. Their continual activism and commitment for justice allowed close to a hundred JLAs to return to their homelands. Only in 1952, did the United States government finally agree to allow JLAs the rights to permanent residency and citizenship.

Although the JLAs have fought for an apology, justice and redress, since the end of World War II, the education and compensation for JLAs still remain unfulfilled. In the Mochizuki settlement of 1998, an agreement was reached that allowed JLAs to apply for the possibility of a \$5000 payment. Sadly, due to the "depletion of funds" only 145 of the 729 who applied under this settlement received their money.

In 1999, 4.3 million dollars was allotted by the US government to allow the application process of compensation to begin again. However, the US government has denied an apology to late applicants and internees.





## About JASA

In 1986 the Japanese Student Association (JSA) was formed as one of many Asian American organizations emerging at UCSC. With the increase of Japanese American (JA) student enrollment and heightened activity surrounding redress and reparations, JSA strongly established itself as an ethnic student organization on campus.

JSA provided a comfortable and supportive environment for the JA population on campus, as well as educated the greater UCSC community about the varying experiences of JAs through the production of cultural, historical, and political programs and events. Two years after its formation, JSA produced "Day of Remembrance," an annual event that has continued for 13 years.

In the fall of 1997, JSA officially changed its name to the Japanese American Student Association (JASA), reflecting the membership and constituency of the organization, and to acknowledge the diversity of cultural backgrounds that many JAs carry with them. JASA continues to flourish and has become a well established organization on campus, serving the JA community, and also standing in solidarity with other organizations and campaigns involving students of color and historically underrepresented and marginalized peoples. The rise in hate crimes and violence against Asian Americans, legislative assaults on people of color, and the tenuous international relations between the U.S. and Asia, firmly grounded the position of the organization in the context of JA issues and agendas.

Today, JASA strives to represent the difficulties many JA's face in negotiating the multiplicities of Japanese American identity. Articulating understandings of JA history from *nisei* to *gosei* perspectives, while honoring and respecting cultural values keeps JASA in touch with the ongoing movements led by People of Color. Maintaining our political agency through critical self-examination, enables us to continually participate in progressive movement, and mobilize efforts to challenge and resist reactionary, racist, sexist, and homophobic legislation, and attacks.



## Consciousness is . . .

Consciousness is the perception of what passes in a man's own mind

You say you are empathetic to our cause and yet  
You mistake me for my international brother and sisters  
Because of my long black silky hair  
When you look into my almond shaped eyes and stare at my body  
Do you see three generations of struggle on my shoulders?  
Realize that I am not some Japanese geisha for your erotic fetishes  
A submissive women who never raises her voice  
Or shuffles as she walks

When you see me  
Do you see a woman whose grandfathers, uncles and cousins were protesters,  
Were No No Boys?

No, you do not . . . and how can you?

You see my culture as a profitable market  
Abusing our language with tattoos and t-shirts  
Making Pearl Harbor into a love story starring famous actors  
Or having those magnetic sushi platters on your frig  
Consciousness is the perception of what passes in a man's own mind

When you hear the word Japanese, what do you think about?  
The bombing of Pearl Harbor?  
Or do you think about the internment of Japanese Latin -Americans  
Who were forced into the United States from 13 countries  
And upon arrival to the US were stripped of all rights and passports  
Held at the government's leisure,  
Then Traded for Americans hostages in Japan  
To this day they are declined apology, justice and redress

Your perception of WWII is different then mine,  
Your family did not have to give up land, possession, and take only what they could carry  
My father's earliest memory is pushing a rake behind barbed wire in Gila Bend  
What was yours?  
442 means to me honor, courage, defending our country, and purple hearts. . . .  
Do you know what that number means?

Consciousness is the perception of what passes in a man's own mind  
20000 dollars is the average university tuition  
Is that the equivalent amount that the US government should pay  
Japanese Americans for being interned because they were a "national threat"?  
Is 5000 dollars the equivalent Japanese Latin Americans should be paid  
For being stripped of citizenship to their homeland  
Then exiled into a war stricken country not even theirs?

I don't think so, but that's my opinion. . .

Because hey. . . consciousness is only the perception of what passes in a man's mind

Victoria Tarrumoto



# Acknowledgements



Thanks and Appreciation to:

Frank Abe

Grace Shimizu

Alice Yang-Murray

Sayo Fujioka

Jay True

Gary Mayeda

JASA Core

JASA Core '99

Aram Collier

Nancy Kim and AAPIRC

Stevenson Work Crew

All those who came before us

For more information on Japanese American and Japanese Latin American interment, redress, and pilgrimages:

Conscience and the Constitution:

[www.resisters.com](http://www.resisters.com)

Heather McKinnon. "TV documentary tells the overlooked story of JA draft resisters."

[www.seattletimes.com](http://www.seattletimes.com)

John Yu's Japanese American Internment Webpage:

<http://www.geocities.com/Athens/8420/main.html>

University of Utah's Marriot Library - JA Internment Photo Exhibit:

<http://www.lib.utah.edu/spc/photo/9066/9066.htm>

National Japanese American Historical Society

[www.nikkeiheritage.org](http://www.nikkeiheritage.org)

National Japanese American Museum:

[www.lausdk12.ca.us/janm/](http://www.lausdk12.ca.us/janm/)

National Coalition for Redress and Reparations:

244 South San Pedro St., Number 411, L.A., CA 90012

Japanese American Citizens League:

[www.janet.org/jacl/](http://www.janet.org/jacl/)

Manzanar Committee:

1566 Curran St., L.A., CA 90026

The Japanese Peruvian Oral History Project:

[njahs@nikkeiheritage.com](mailto:njahs@nikkeiheritage.com)

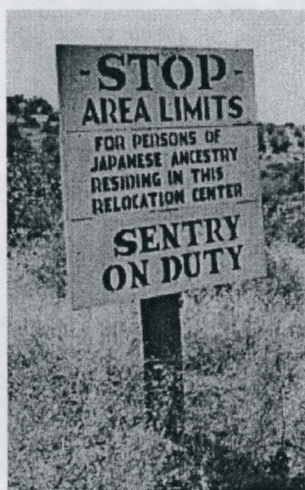
Sansei Legacy Project:

2311 Buena Vista Ave, Alameda, CA 94501

*The View From Within.* JANM, UCLA Wright Gallery,  
UCLA Asian American Studies Center.

*Touching the Stones.* Mark Sherman, George Katagiri.





**"Consciousness"**

brought to you by JASA 2001 of UCSC