



THE MORAL AND MONETARY BASIS FOR
REDRESS/REPARATIONS

Racial discrimination in any form and in any degree has no justifiable part whatsoever in our democratic way of life. It is unattractive in any setting but it is utterly revolting among free people who have embraced the principles set forth in the Constitution of the United States. All residents of this nation are kin in some way by blood or culture to a foreign land. Yet they are primarily and necessarily a part of the new and distinct civilization of the United States. They must accordingly be treated at all times as the heirs of the American experience and as entitled to all the rights and freedoms guaranteed by the Constitution.

Supreme Court Justice, Frank Murphy.¹

THE LEGISLATIVE COMMITTEE

NATIONAL COALITION FOR REDRESS/REPARATIONS, LOS ANGELES CHAPTER

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INTRODUCTION

Suppose that a war or national emergency arose in the United States. Now suppose that because of your race, national origin, religion, or even beliefs, the U.S. Government decided that you--an American citizen--are an internal enemy. Shortly thereafter, the Government decides that you are subject to removal. You are notified that you have a week to sell all of your belongings and report for evacuation. You must leave your home, your job, your business, and your community. You have no legal recourse, because the Government has not made any formal charges. There is no court hearing. You have no option but to comply.

This actually happened to over 120,000 Americans of Japanese ancestry during World War Two, of whom more than 70,000 were United States citizens.²

The evacuation and imprisonment caused Japanese Americans to suffer severe and immense financial loss and injury to property.³ Some suffered permanent physical and mental disability, and even death, because of the intolerable conditions imposed upon them. The stigma of incarceration without trial ruined reputations, and broke the spirits of individuals.⁴ Traditional institutions of the Japanese American community were attacked and destroyed.⁵

The United States Government has never acknowledged the injustices of this period which its actions inflicted upon Japanese Americans. It has never made any meaningful effort to compensate Japanese Americans for the injuries suffered.⁶

Today, many organizations, groups, and individuals in the Japanese American community are fighting for Redress/Reparations. Redress/Reparations means that monetary compensation must be paid by the U.S. Government to all individuals (or to their heirs) who suffered evacuation and/or incarceration. Redress/Reparations also means that restitution must be made to the Japanese Americans as a group, in the form of a community fund. This report will document the basis for these claims.

Redress/Reparations is an issue for all Americans of good conscience. The evacuation and incarceration were illegal and in violation of the Bill of Rights of the United States Constitution.⁷ So long as the incarceration of the Japanese Americans remains unchallenged and unrectified, no American's constitutional rights will be safe should a condition of national crisis or emergency arise in the future.⁸

At his testimony before the C.W.R.I.C.--on November 3, 1981, John J. McCloy, who was Assistant Secretary of War during World War II, said:

Within 90 miles of our shores (there are)...roughly a hundred thousand people, thoroughly trained, thoroughly equipped, well-trained in modern warfare, that are being set up to serve as proxies for the Soviet Union in the various strategic parts of the world. Suppose there was a raid some ten, twenty, thirty years hence of (Florida), wouldn't you be apt to think about moving them (Cuban Americans) if there was a raid there?⁹

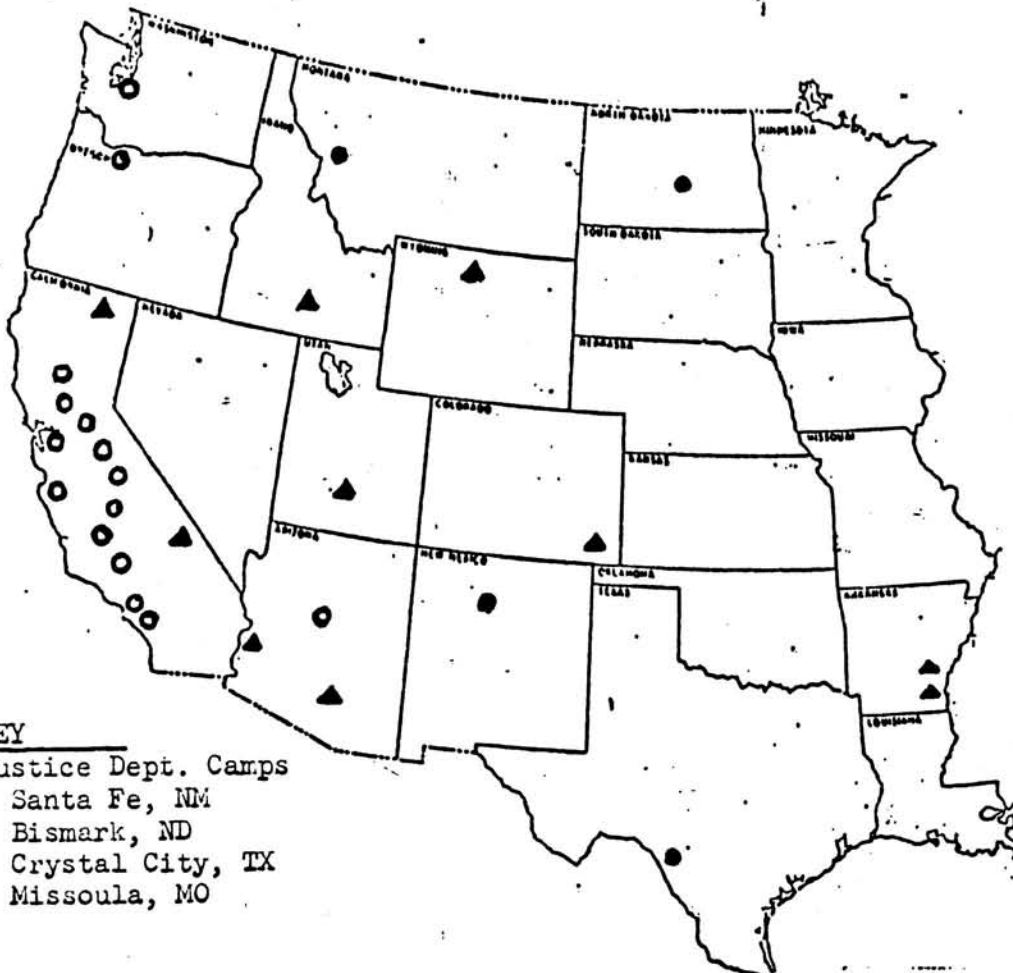
THE CAMPS

The persecution of Japanese Americans by the Federal government began immediately upon the outbreak of the Second World War. Agents of the Federal Bureau of Investigation seized and detained Japanese American resident aliens solely because of their race and national origin. This policy was implemented on the basis of U.S. government officials' belief that these aliens were "subversive" or "dangerous." More objective observers had no cause to believe that this was true, and no Japanese American has ever been proven to have been disloyal or otherwise "dangerous" to the United States during this period.¹⁰

On February 19, 1942, President Roosevelt issued the Executive Order 9066, which was ratified by Congress in Public Law 503.¹¹ The Western Defense Command was empowered by this legislation to create military zones, and to order the exclusion of "enemy aliens" from such areas.

By March 14, 1942, an evacuation plan, focusing specifically on persons

ASSEMBLY CENTERS, RELOCATION CENTERS, AND INTERNMENT CAMPS



KEY

- Assembly Centers:
 - Puyallup, WA
 - Portland, OR
 - Marysville, CA
 - Sacramento, CA
 - Tanforan, CA
 - Stockton, CA
 - Turlock, CA
 - Merced, CA
 - Pinedale, CA
 - Salinas, CA
 - Fresno, CA
 - Tulare, CA
 - Santa Anita, CA
 - Pomona, CA
 - Mayer, AZ

- ▲ Relocation Centers:
 - Manzanar, CA
 - Tulelake, CA
 - Poston, AZ
 - Gila, AZ
 - Minidoka, ID
 - Heart Mountain, WY
 - Granada, CO
 - Topaz, UT
 - Rowher, AK
 - Jerome, AK

KEY

- Justice Dept. Camps
 - Santa Fe, NM
 - Bismark, ND
 - Crystal City, TX
 - Missoula, MO

Immediately after the outbreak of the War, the F.B.I. began to round up "suspect enemy aliens," of Japanese ancestry. Many of these persons were later sent to Justice Department internment camps for incarceration.

The "evacuation" proceeded in two stages. First, Japanese Americans living within security areas were removed by the Army to temporary "assembly" centers. This stage was completed by March, 1942.

The second stage involved removal to more permanent concentration camps, and was completed by November 3, 1942.

of Japanese ancestry, was completed. The evacuation process was initiated soon after.¹²

Japanese Americans were first removed from their homes and communities and sent to one of fifteen temporary areas of assembly. These sites were often local race tracks and fair grounds.¹³ Many who testified at the C.W.R.I.C. Hearings said they will never be able to forget the stench which greeted them, and the unsanitary conditions of the horse stalls in which they were forced to live.

From the "assembly" centers, Japanese Americans were sent to more permanent camps. These so-called relocation camps were situated in isolated areas in the interior of the United States. There were ten such camps. Each was surrounded by barbed wire, and had guard towers manned by armed military personnel.¹⁴

Inside the camps, Japanese Americans, along with Japanese from Latin America, were housed in flimsy tar-papered barracks which did not adequately protect them from the climate. Families were crammed into small rooms, and everyone was forced to eat in the confusion of the block mess-hall.¹⁵

LIFE IN THE CAMPS¹⁶

The recent Commission hearings revealed, as never before, that life in the concentration camps was marked by humiliation and by the inhumane treatment of persons of Japanese ancestry.

Some felt deeply betrayed by their country.

The temperature was about 110 to 120 degrees (in Poston) and there were scorpions and rattlesnakes. Our family lived in one room that was about 16 X 24 feet wide. We were given a bale of hay so that we could stuff our bags to make a mattress for the cots. After a while, the WRA began conducting hearings, asking us...

*insulting questions such as: "Are you willing to serve for the U.S. in case an enemy invaded us?", "Are you loyal to the U.S.?" I wrote "no" all the way... They were asking us about our loyalty to this country after revoking our rights and privileges, humiliating us and making us out to be war criminals. This was outrageous!... A brutal action taken against us... loyal citizens... I was so disgusted, I requested deportation to Japan... a country I had never seen before!*¹⁷

The internees suffered from environmental conditions such as the extreme heat and cold, the dust, the mud. They suffered from the poor quality of the food, and, in some cases, the lack of essential foods like milk and raw vegetables. They also suffered from the poor conditions of camp facilities.

*Conditions in the Assembly Center were almost fatal to me because of my weakened physical condition, and my allergic reaction to hay was aggravated by having to sleep on a hay-filled mattress, which I had to fill myself. I also suffered severely because of the long wait in the mess line, three times a day, in the unbearable summer sun, when I was recuperating from surgery, pregnant, and caring for two young children. The long six-month stay in the Assembly center, the broiling heat, the suffocating atmosphere of the tar paper covered buildings, and the poorly prepared food provided for us, inedible for most internees, resulted in frequent bouts of food poisoning. In my weakened physical condition I was always the first to succumb and I had to be hospitalized several times in the makeshift hospital of the assembly center. During this time I could not rely on much help from my husband because he was assigned to work details and was taking care of his ailing mother when he could.*¹⁸

Personal humiliation was frequently reported, due to a loss of privacy and dignity.

Camp Life: Our family like many others were evacuated from a very mild climate to a very torrid area called Pinedale, California. We all suffered heat stroke and exhaustion, especially those from Oregon and Washington. The living quarters there were very minimal. Our door had so much space between the boards that we just reached through for our cup, tooth brush, and soap. Sanitation was a disaster with only temporary plumbing; all the excess shower water spilled out into an open area, and the children played in the water. Because of the heat people took more than one shower and it compounded the unsanitary condition.

Many families like ours were separated into different barracks. Because of limited space, many of the smaller families had to share one room with others. We were denied any privacy, and only a partial wall separated us from other families. We were restricted from any personal life or discussions. Any family

arguments were heard by the entire barrack. It was a nightly ritual for Mr. Fujimoto to let out an onara (flautus) before we fell asleep.¹⁹

The circumstances of the sudden evacuation and imprisonment, and the climate of hatred that surrounded the Japanese Americans, cause psychological trauma and aberrations.

In 48 hours we were told to pack up and leave from the place we called home for at least fifty years or more (Terminal Island). This resulted in panic, anxieties, humiliation, frustration, and untold hardships, let alone phenomenal losses in businesses and real properties... What hurt most was the loss of parental guidance in time of such crisis. Because all or most of the fathers...were immediately arrested...either on the 7th of December or a few days later, this created a condition of confusion and uncertainty, tantamount to the unreasonable hysteria as to the future of each family... There were countless families in just this type of predicament...

(This happened to the Toyozaki family consisting)...of a mother and four children. To take care of her husband's affairs was just too overwhelming (for the mother)...let alone packing and storing her personal effects. When she heard of this ultimatum (to vacate Terminal Island in forty-eight hours)...she was panic-stricken... With no viable place to move to and at a complete loss as to what to do, she just sat down and cried.²⁰

In some cases there were nervous breakdowns.

Equally serious, there were major health problems. These entailed health difficulties, more permanent damage to physical condition, and, in some cases, death.

There were doctors in the camps but no provisions for medical care were made during transport (to Gila River). If a doctor happened to be one of the evacuees, we were lucky. If a doctor wasn't aboard the train, the consequences could be serious. One day, when I had been at Gila...a train arrived after traveling for over twenty-four hours in the sweltering heat. Among its passengers was a small infant who, by the time he arrived, was suffering from exposure. I held the child as the physicians administered fluids to the desperately dehydrated child. Suddenly I felt his leg twitch and his body went limp as he died in my arms. I will always vividly recall this incident.²¹

My youngest daughter, born under such adversity in a horse stable, was only eighteen days old when we were moved to Jerome, Arkansas. She had to make the four-day and four-night trip in a dilapidated coach, amid much filth, and without the facilities to prepare her baby formula, in the stale air of the coach because the windows

and shades were always drawn for security reasons. In the extreme summer heat, and in such adverse conditions, she developed double pneumonia on the train and, upon our arrival at Jerome, she had to be rushed to the still incomplete hospital. Later, at Tule Lake, this sickly child was again made severely ill when she inhaled the tear gas thrown in front of our barracks by the Military Police, when they were trying to quell a disturbance following the imposition of martial law. As a result of these incidents, this child had to weather several crises in her repeated stays in the hospitals at Jerome and Tule Lake.²²

In summary, there has never been a complete account of the sufferings of those incarcerated. Individuals, families, and the group as a whole were put under tremendous pressure. The pressure was intensified as, in late January of 1943, the War Department decided to form an all-Nisei combat team. To facilitate the draft and resettlement of internees the Wartime Relocation Administration officials issued an obligatory questionnaire. Two of the most controversial questions were number twenty-seven (on willingness to serve in the Armed Forces) and twenty-eight (on loyalty to the United States.) In effect, the Issei, or first generation, who were never allowed to obtain citizenship in the U.S., were being asked to renounce the only citizenship they had. The Nisei, or the second generation, were being asked to serve the country that had stripped them of their rights as Americans. Insensitive beyond belief, the "resegregation" questionnaire divided families and resulted in beatings and even murder.²³

And yet, even though their parents, friends, and relatives were behind barbed wire, 13,528 Nisei served in the Armed Forces of the United States during World War Two.²⁴ The Nisei soldier gave exemplary service, and many died or suffered grievous injury on the battlefield. Members of the famed all-Nisei 442nd Regimental Combat Team were awarded 18,143 individual decorations for valor, thus making the team the most decorated unit for its size and length of service in the history of the United States.²⁵

LOSSES INCURRED AS A RESULT OF THE EVACUATION AND IMPRISONMENT OF JAPANESE AMERICANS

The Congressional Bill--HR --specifies that each evacuee or their heir(s) is entitled to a single-payment benefit of \$25,000.00. The sum of three billion dollars is also allocated for the creation of a Nikkei Community Fund. What is the basis for this compensation?

To begin with, no amount of monetary reparations can fully compensate for the wrongs committed and the losses sustained. The amount, in this sense, is symbolic.

Actual damage and loss, however, did result from the evacuation and imprisonment. This will be outlined below.

Financial losses were caused by the drastic policy of rapid evacuation and removal. Typically given but seven to ten days notice, evacuees had no choice but to abandon, or sell below cost, their possessions and means of livelihood.²⁶

How extensive were such losses? We will probably never know. The "official" estimate of the Wartime Relocation Authority (W.R.A.) Chief of Evacuee Property was that approximately two-hundred million dollars (\$200,000,000) worth of real, personal, and commercial property was "left behind."²⁷ This estimate contains no estimate of non-property losses or damages.

The only published, independent and scholarly, analysis of property and income losses resulted in a total estimate of three-hundred and fifty million dollars (\$350,000,000).²⁸

If this estimate of the total income and property losses of the Japanese Americans were translated into 1981 dollar values, the sum would be over three billion dollars.²⁹

Keeping these general figures in mind, we must never forget the personal experiences of the individuals and families who saw their farms, businesses, homes, and possessions literally stolen from them. The cases below (both part of the official testimony given to the C.W.R.I.C.), suggest some of the personal injury and anguish that Japanese Americans endured and still live with today.

Take for example the experience of Mr. Henry T. Murakami. A resident of Terminal Island, Mr. Murakami was arrested at the outbreak of the war by the F.B.I., and sent to Fort Lincoln, North Dakota.. He was imprisoned without mercy or consideration, and had to leave his pregnant wife and four young children behind, unprotected.

I...became a fisherman at Terminal Island... I spent all my savings to buy purse seine nets and by the time World War II had started, I was the owner of three sets of purse seines... These nets...(were worth a combined total of \$22,000).

...the government issued evacuation notices after I was (arrested). People were given 48 hours to leave. I had four children and a wife who was pregnant at the time...and she couldn't carry anything except clothing... We had a three-bedroom house with a kitchen. My wife had to abandon everything...the furniture and all of our other furnishings, including a 1940 Plymouth...no one ever knew what happened to my property. I tried talking to all of the authorities but no one ever seemed to know.³⁰

Contacted by phone (4/19/1982) Mr. Murakami said that he had never received compensation for his property or household goods.³¹

Another case is that of Mrs. Tetsu Saito, now 81 years old, a widow, and living in a low-income neighborhood of Los Angeles.

The Ruth Hotel (which Mrs. Saito's family owned) was a two-story, 37 room, operation. Its pre-War value was estimated at approximately \$6,000. At the time of World War II, we had managed to save enough money to pay off the mortgage and own the hotel outright. As the evacuation notice gave our family little time to sell our property, when a Caucasian man offered us \$300 we decided to sell for that amount. (In addition, 64 crates of possessions, and six trucks were all lost or stolen).

...after the war, we returned to live in the trailer camps in Lomita...³²

Non-property Losses and Damages

Any discussion of losses must include the violation of the constitutional rights of the Japanese American evacuees.

The evacuation of Japanese Americans from the prohibited and restricted zones of the Pacific coast was rationalized in terms of the doctrine of "military necessity." The U.S. Government "forgot", however, that under the Constitution the military has no control over civilians except in a situation where martial law has been declared.³³

In the case of the Japanese Americans, martial law was never in force. Even members of the U.S. Supreme Court recognized the weakness of the plea of "military necessity."

In dealing with matters relating to the prosecution and progress of a war, we must accord great respect and consideration to the judgments of the military authorities who are on the scene and who have full knowledge of the military facts...

At the same time, however, it is essential that there be definite limits to military discretion especially where martial law has not been declared. Individuals must not be left impoverished of their constitutional rights on a plea of military necessity that has neither substance or support...³⁴

Unfortunately, the three major branches of the U.S. Government failed to check and balance each other. Each branch was afraid to face the military bureaucrats and question the "internment" decision.³⁵ Five years after the events, the renown constitutional scholar Edward S. Corwin stated that the evacuation and the imprisonment was "...the most drastic invasion of the rights of citizens by their own government that has thus far occurred in the history of our nation."³⁶

What constitutional rights were violated by the wartime events?

Generally, there was a violation of the guarantee of equality under the law, which specifies that citizens shall have protection against unreasonable and discriminatory laws.

Today is the first time, so far as I am aware, that we have sustained a substantial restriction of the personal liberty of citizens of the United States based upon the accident of race or ancestry.

SUPREME COURT JUSTICE FRANK MURPHY, in his concurring statement to the case, Kiyoshi Hirabayashi versus United States, 1943.³⁸

That this forced exclusion was the result in good measure of (the) erroneous assumption of racial guilt rather than bona fide military necessity is evidenced by the Commanding General's Final Report on the evacuation from the Pacific Coast area.

SUPREME COURT JUSTICE FRANK MURPHY, in his dissent to the case Toyosaburo Korematsu versus United States, 1943.³⁹

Specifically, many of the guarantees of the Bill of Rights were violated:

the FOURTH AMENDMENT, which prohibits unreasonable searches and seizures

by the Federal government:

One morning three FBI agents came to our house and they proceeded to tear the house upside down in the search for incriminating evidence. We did not have anything of contraband nature in the house. I had the only thing which the FBI took. It was a hunting knife I had used as a Boy Scout in my younger days and I had not even given it a thought.⁴⁰

the FIFTH AMENDMENT, which guarantees the due process of law--that is, the right to be formally charged, and the right to present a defense, before liberty can be taken away.

The FBI did not come into town again until February [1942] and this time they took after every male Japanese alien in town. They came in very suddenly and many of the Japanese men were taken right off of the fields so that they had no chance to go say good-bye to their families...

It was at this time that my own dad was picked up too... My family still doesn't have any idea why Dad was interned even to this day. None of the family saw him again until March of this year [1944] and I haven't seen him since he was taken by the FBI men two years ago. I felt quite bitter and resentful at this whole procedure because I didn't think my father was guilty of anything. Our family was too poor to give much money to Japan anyway.⁴¹

the SIXTH AMENDMENT, which guarantees the right to a public and speedy

trial:

I was at school when my father was interned. When I came home I had a funny feeling because I heard my mother crying. I realized immediately that Dad had been taken at last. He was put into a jail two blocks away and we were allowed to go visit him... The FBI officers went through all of our things at home but they did not find anything that showed evidence that my father had done any sabotage work or anything like that. The only reason why they did take him was that he was on the Board of Directors of a Japanese language school.

Dad was suddenly transferred to [a near-by internment] center and we went to visit him about 3 times a week...

The next thing we knew Dad was suddenly shifted to [a distant] internment camp. He was not able to join the family until July, 1943. I missed my father a great deal since I was pretty close to him. I kept hoping that he would be returned soon but I was doomed to disappointment. I was convinced that he had not done anything bad.⁴²

the EIGHTH AMENDMENT, which prohibits cruel and unusual punishment:

The tragic part of this evacuation was what it did to my father, who at age 61, was an independent farmer who had worked hard all of his life to be where he was at the start of the War. After his internment at Bismark, S.D., Fresno Assembly Center, Jerome, Ark., and Amache, Colo., he left camp at the age of 64 with little money, little possessions, a wife who was not able to work and two teenage boys... He could not make a comeback after the internment and ironically he dies working as a laborer..."⁴³

Finally, life in the concentration camps violated the spirit and letter of the FIRST AMENDMENT, which guarantees freedom of speech and of association, as well as other implied and fundamental rights such as the right to personal privacy, the right to vote, and the right to travel.⁴⁴

Censorship was the rule... Nothing was permitted to go into the papers that did not meet with center management approval. Discussion of the international situation, war news, national news, even hometown news and politics was taboo.⁴⁵

The only seclusion within an "apartment" was provided by flimsy curtains that residents might put up between the crowded beds. Children, it was reported, did not get their proper sleep at night, and there was a good deal of restlessness among them. Grown children, too, lived with older parents, and sometimes a

*family contained more than one generation of couples. The search-lights that swung monotonously around an arc periodically lit up the rooms and seemed to rout out any final illusions of privacy.*⁴⁶

DAMAGE TO THE TRADITIONAL JAPANESE AMERICAN COMMUNITIES

Not only were there injuries to the individual Japanese Americans who were imprisoned; there were also injuries to the group as a whole. There is much evidence to indicate that the traditional Japanese American community organization was destroyed by the evacuation and by the official policy of post-War dispersal which was advocated by the W.R.A.⁴⁷ In order to fully understand the evolution of such communities, though, they must be placed in the historical context of racism against non-White minorities in the United States.

Racism against the Japanese in the United States is, in part, a continuation of racist attitudes perpetrated against the Chinese since the middle of the 19th century.⁴⁸ Anti-Japanese sentiment became overt in the early 1890s almost with the beginning of immigration from Japan. It came initially from the trade union leaders, including some who had already honed their racist political rhetoric against the Chinese.⁴⁹

This was merely the beginning, however. Racism directed towards the Japanese emanated from many quarters during the first decade of the 20th century. Politicians, scholars, labor unions, local and national political/civic organizations, were all involved in agitation against the Japanese.⁵⁰ Exclusion Leagues were formed to ban Japanese immigration, Japanese children were thrown out of the San Francisco public schools in 1907, and anti-Japanese riots broke out in the same city, again in 1907, accompanied by rumors of the inevitability of war with Japan. In the years that followed, a flurry of anti-Japanese bills were introduced in the legislature, restricting immigration,

anti-Japanese bills were introduced in the legislature, restricting immigration, any form of property ownership, and relationships with women (in the form of anti-"miscegenation" laws, and the banning of the "picture-bride" form of marriage), in addition to many other discriminatory covenants.⁵¹ With the passage of the Immigration Act of 1924, Asians were made ineligible for further immigration. Immigrant Japanese were not even able to become U.S. citizens until 1952.⁵²

On the basis of this short summary, we can see that it would be erroneous to argue that Japanese American communities--as territorially-defined areas of concentration--were merely a matter of the immigrants trying to reproduce their traditional lives in a new setting.⁵³ Nor were they mere replicas of the culture and society from whence the migrants came. They were in fact new creations, resulting from the adaptation of migrants in a novel setting.

In the case of the Japanese Americans, then, an effort to combat the existence of racism, and an "ethnic" (that is, racially-based) division of labor, resulted in the need for ethnic communities.⁵⁴ These, in turn, provided the setting for a unique ethnic life style, based on the intimate ties between the individual, the family, and the larger Japanese American community.⁵⁵ In a larger society which did not accept Asians, these communities often provided the only context in which Japanese Americans could develop an authentic and positive sense of self, as well as the relationship of self to larger social groups.

What evidence can be produced to document the concrete damages inflicted on the fabric of pre-War communities? Unfortunately, there is no comprehensive study which has been carried out on this topic. Instead, five cases--representing both rural and urban settings--will be briefly outlined.⁵⁶

Reporting on the post-War situation in the Japanese American community of Seattle, Washington, sociologist S. Frank Miyamoto found: (1) a loss of more than 1,000 persons (between 1940 and 1950); (2) evidence of "large" financial losses; (3) that the business community "never regained its pre-War level of activity;" and, (4) a loss in the extent and intensity of the social organization which characterized the community during the pre-War period.⁵⁷

In a recent study of the Japanese community in the city of Sacramento, California, social scientist Cheryl Cole's evaluation of the wartime impact is brief and clear: "Community feeling was lost in Japan Town after World War II; in fact, there ceased to be a Japan-Town in the post-War period."⁵⁸

Today, Cole notes, much of the activity among Japanese Americans in Sacramento "...has been towards restoring the sense of community among Japanese...that once lost, was found to be sorely missed."⁵⁹

Geographer M. Nishi's general assessment is that the solidarity and internal coherence of the Japanese American community of Los Angeles had been effectively undermined due to dispersal and the weakening of ties between mutually reinforcing institutions.⁶⁰

Her research showed that only 19 out of 49 pre-War prefectural associations had been revived. Her data showed that "(a)ssociations organized along purely Japanese lines have disappeared,"⁶¹ although the cultural and recreational clubs appeared to survive. Another finding was that "(e)conomic or occupational associations for the general purpose of protecting the business interests of their Japanese members declined markedly in the postwar period."⁶² Initially this included farmer's associations, and even garden-er's associations.

These changes are confirmed by the research of historian Jim Masaoka, in his studies of pre- and post-War Little Tokyo, Los Angeles.⁶³

In a study of two rural Japanese American communities located in the Sacramento Delta, Befu found that the one which had access to only restricted economic opportunities decayed substantially.

"The Japanese population dwindled to about 250, less than one fourth of what it used to be before the war. Various types of lodging, restaurants, and bars either never reopened after the war or closed down one after another..."

With the decline of the economy and dwindling of the population, most of the prewar associations either were never revived or lost their former significance.⁶⁴

A neighboring Japanese American community experienced a much better economic situation after the war. The fabric of the

pre-war social organization was not reconstructed, however, Japanese Americans began to have closer and more varied ties to the dominant society. In a word, they began to assimilate.⁶⁵

In testimony presented to the Commission at the San Francisco hearings, the Japanese Community Progressive Alliance presented its findings on the impact of the war on the social organization of San Francisco's Nihonmachi (Japantown). J.C.P.A.'s testimony states:

Our research for San Francisco indicates that small businesses suffered a 30% decline, from 157 shops in 1941 to 111 ten years later. The number of health services and professionals dropped 30%. An even greater drop occurred in services encompassing employment and insurance agencies, residence hotels, schools, newspapers, and law offices--here the decline measured over 40%, from 116 total establishments in 1941 to only 69 after the war. The clubs and schools which maintained and transmitted the many cultural traditions through teaching and performances--music, dance, martial arts, and flower arranging--were decimated, with less than half surviving the war years. Lastly, the number of mutual support and community organizations such as the *kenjinkai*, also decreased significantly, despite the continued need for their services.⁶⁶

The case studies considered above show the negative and destructive impact of the wartime events on the fabric of the traditional Japanese American communities. As a direct result of the evacuation, the residential and economic base of the traditional communities was broken.

In addition, other important functions were lost. The community offered a setting where Japanese Americans could develop their own unique, and authentic, self-identity, consistent with their values, culture, and historical experience. The traditional community was also, in effect, an extended network for mutual aid, support, and comfort in a frequently hostile environment. Thus, with the damage to traditional social organization many Japanese Americans in the post-War society were deprived of an important source of psychological and material security.⁶⁷ From this point of view, damage to the traditional communities was part-and-parcel of an official policy of the forced assimilation of the Japanese Americans. This policy had a destructive impact on the social and cultural life of Japanese Americans. For example, sociologists

Levine and Rhodes conclude, in their national-level study of the Japanese American community that:

What we find, in fact, is little persistence of Japanese American communities in the classic, Issei sense. As Nisei and Sansei have entered the social and economic networks of the larger society, they have willy-nilly moved away from older-style, Japanese American identities.⁶⁸

Similarly we see that the destruction of the traditional communities took its toll on collective pride and identity. In short, ethnic community was also a victim of racism and wartime hysteria. Reparations are therefore necessary in order to restore and revitalize community institutions, organizations, and networks. This is vital since ethnic identity itself is sustained by the groups that collectively make up the Japanese American community.

How, though, would the community fund be utilized to do this effectively?

Taking greater Los Angeles as an example, three major areas have been identified as priorities.⁶⁹

Since the Issei generation was most directly affected by the impact of the War-time imprisonment, it is tragic that--at a national level--20% of the Issei are living on incomes below the poverty level.⁷⁰ Presently, Los Angeles contains the largest number of Issei of any city on the mainland.⁷¹ In addition, recent expert testimony informs us that mental health, nutrition, women's health, nursing homes, and access to government services and aid, are all "problem areas" for the Japanese American elderly in L.A.⁷² Since other generations have health and service needs that are also not being met, a high priority in general is to devote community fund monies to social services which are developed and delivered with respect to the cultural norms and style of the Japanese Americans.⁷³

Urban housing is another area of serious need in Los Angeles. Many Issei and Nisei would like to spend their retirement years in a Japanese

American setting like Little Tokyo. A statement from the manager of the Little Tokyo Project Office of the Community Redevelopment Agency, however, reveals that there are only two lower-income housing projects in the Little Tokyo area, with a combined total of 400 dwelling units.⁷⁴ These units are presently 100% occupied, and "currently have a combined waiting list of over 1,000 households." The project manager also observes that since no further subsidies for additional low-income housing in Little Tokyo are available, this need is likely to remain unmet.⁷⁵

A third area, for which monies from a community fund would be utilized in Los Angeles, is culture and art.

Recent C.W.R.I.C. Hearings across the United States demonstrated that many Issei, Nisei, and Sansei were psychologically traumatized by the War-time events. Some spoke openly of having been made ashamed of being Japanese American, and of things Japanese. Cultural and artistic organizations are a key medium through which to restore and create a more positive sense of Japanese American experience and sensibility.⁷⁶ In addition, with the effective destruction of the geographical community, culture and art play an increasingly important role in unifying a dispersed population. Consequently, culture and art are an essential part of the identity of Japanese Americans, and are thus critical in building ethnic awareness and pride. Community fund monies could be used to help such organizations with rent, upkeep expenses, equipment, and in order to expand services and programs.⁷⁷

It should be stressed that each specified region identified in the Bill must decide for itself where community needs lie. While the Los Angeles region furnishes one concrete example, H.R. provides for the election of regional community boards, which can autonomously decide on priorities, based on local conditions and resources.

Finally, the importance of a community fund for Japanese Americans has been intensified by the rate of recent social programs reductions, estimated at \$41.8 billion dollars in 1983.⁷⁸

CONCLUSION

The true extent of losses and injuries suffered by Japanese Americans, Aleuts, and others who were evacuated and imprisoned is so immense as to be ultimately incalculable.⁷⁹ This report nevertheless presents documentation about the extent and range of injuries based on official testimonies, Government publications, and the research and findings of independent, scholarly studies. This information demonstrates there is more than ample justification for the validity of granting Redress/Reparations in the amounts described in H.R. ⁸⁰

The success of the Redress/Reparations campaign will also strengthen the Constitution, and its promise to protect the rights of U.S. citizens, no matter what their "race," color, or creed. This is an issue of importance to all Americans. A testifier at the Los Angeles hearings of the C.W.R.I.C., 1981, put it this way:

Patently, the wrongs which were inflicted upon the Japanese Americans cannot be rectified at this late date, nor can any amount of restitution make up for the terror, the trauma, the degradation, the disruption of our lives and our forced sojourn behind barbed wires and armed guards, solely because of our racial background, in flagrant violation of vested constitutional, legal and moral rights. Yet, unless concrete measures are taken in the form of definitive restitution, the role of this Commission will be to only echo what has transpired in the past--a sop to the conscience of the United States--a glossing over of a gross injustice upon a group by a nation which proclaims democracy as a way of life throughout the world.⁸¹

FOOTNOTES

1 65 S.Ct. 193, at 242 (1943).

2 Dorothy S. Thomas and Richard Nishimoto, The Spoilage: Japanese-American Evacuation and Resettlement During World War II (Berkeley, 1969), 2.

Numerous descriptive histories have been written about these events. The following studies provide good introductions: Jacobus tenBroek, Edward N. Barnhart, and Floyd W. Matson, Prejudice, War and the Constitution (Berkeley, 1970); Roger Daniels, Concentration Camps U.S.A.: Japanese Americans and World War II (New York, 1971), and, The Decision to Relocate the Japanese Americans (New York, 1975); and Michi Weglyn, Years of Infamy: The Untold Story of America's Concentration Camps (New York, 1976).

With volumes of personal testimony which resulted from the nation-wide hearing held by the Commission on Wartime Relocation and Internment of Civilians (C.W.R.I.C.) during 1981, it is likely that a full assessment of the events can now be developed from a Japanese American perspective.

3 The most complete, scholarly, study which has been produced on this topic is by Leonard Broom and Ruth Riemer, Removal and Return: The Socio-Economic Effects of the War on Japanese Americans (Berkeley, 1949).

4 For some personal testimonies given at the San Francisco and Los Angeles hearings of the Commission on the Wartime Relocation and Internment of Civilians, see Amerasia Journal, Vol. 8 (1981).

5 For an outline of five case studies, showing the impact of the evacuation on pre-War communities, see pages 14 through 17, below.

6 The U.S. Government did establish a Congressional Bill which would allow for the restitution of losses. The 1948 Evacuation Claims Act, however, was inadequate for the following reasons: (1) only claims on tangible, documentable, losses could be filed; (2) not everyone was eligible to make claims; (3) payments on claims made amounted to only ten cents on the dollar; and (4) the Government made no official apology acknowledging that rights were violated, and an injustice was perpetrated.

Note the evaluation of the 1948 Act presented by Broom and Riemer, Removal and Return, 198-204. They state: "The principal defect of the law is that it makes no provisions for losses of earned income and earning power... With such serious apparent defects, one may well wonder to what extent the law can be administered to rectify damages sustained by the evacuees", Ibid., 200.

7 Three classic studies taking this position are: Nanette Dembitz, "Racial Discrimination and the Military Judgement: The Supreme Court's Korematsu

and Endo Decisions," Columbia Law Review, Vol. 48 (1943); Eugene V. Rostow, "The Japanese American Cases--A Disaster," Yale Law Journal, Vol. 54 (1945); and Edward S. Corwin, Total War and the Constitution (New York, 1947).

Other studies are cited in tenBroek, et al., Prejudice, War and the Constitution, 6.

Official testimony to this effect was also presented to the Commission on Wartime Relocation and Internment of Civilians, December 9, 1981, at a hearing held at Harvard University, sponsored by the Harvard Foundation. See, in particular, the historical study by Professor Peter Irons, "Japanese American Internment and the Legal Profession: Issues of Ethics and Professional Responsibility," and the evaluation of constitutional scholar and Professor of Law, Lawrence G. Sager, "Statement of Lawrence G. Sager Before the Commission on Wartime Relocation and Internment of Civilians," both presented on December 9, 1981, at the Public Meeting of the C.W.R.I.C., Agassiz Theater, Harvard University.

Also of interest are the comments of former Supreme Court Justice Arthur J. Goldberg, made at the C.W.R.I.C. hearings in Washington, D.C. (as reported in the Pacific Citizen, October 9, 1981, 1).

8 Lawrence G. Sager, "Statement of Lawrence G. Sager Before the Commission on Wartime Relocation and Internment of Civilians," 6.

9 Rafu Shimpo, Wednesday, November 18, 1981, 1.

Interested readers will note that McCloy's statements in this article, and the statements of Retired Col. Karl R. Bendetsen (Los Angeles Times, Tuesday, November 3, 1981, Part I, 20), show that neither has changed his mind about the necessity or the morality of the "internment."

10 Two officials who believed that the Japanese Americans constituted a threat were the Western Defense Command's General DeWitt, and Bendetsen from the Provost Marshall General's office.

See Daniels, The Decision to Relocate the Japanese Americans, 14-15, 44, and passim, on the decision itself. Daniels, Concentration Camps U.S.A., provides a broader picture, including how the basic civil rights of Japanese Americans were eroded, 27; 34-35.

11 See Weglyn, Years of Infamy, 67-75.

12 Ibid., 76-102.

13 Audrie Girdner and Anne Loftis, The Great Betrayal: The Evacuation of the Japanese-Americans during World War II (New York, 1969), 121-144.

14 One extensive study of the "relocation centers" is by Edward H. Spicer, Asael T. Hansen, Katherine Luomala, and Marvin K. Opler, Impounded People: Japanese Americans in the Relocation Centers (Arizona, 1969); also, Thomas and Nishimoto, The Spoilage, 28-30.

For an extensive, comparative study see, Rita Takahashi Cates, Comparative Administration and Management of Five War Relocation Authority Camps: America's Incarceration of Persons of Japanese Descent During World War II. Ph.D. Dissertation, University of Pittsburgh, 1980.

15 Information on how these conditions impacted upon family life can be found in the life histories collected by Charles Kikuchi, in the book by Dorothy S. Thomas, The Salvage (Berkeley, 1962), in Leonard Broom and John I. Kitsuse, The Managed Casualty: The Japanese American Family in World War II (Berkeley, 1956), and in Girdner and Loftis, The Great Betrayal, 145-178.

16 The commentaries in this section were abstracted by Jim Matsuoka from official testimonies given to the Commission on Wartime Relocation and Internment of Civilians, at hearings in Los Angeles, 1981.

Although the testimonies utilized here were taken from the Los Angeles hearings, they express common experiences that took place in all of the other camps.

17 Testimony of David Imahara before the C.W.R.I.C., Los Angeles, 1981.

18 Testimony of Violet K. De Cristoforo, Amerasia Journal, Vol. 8 (1981), 94-95.

19 Testimony of Kinya Noguchi, Amerasia Journal, Vol. 8 (1981), 70.

20 Testimony of Mas Tanibata before the C.W.R.I.C., Los Angeles.

21 Testimony of Kiyoshi Sonoda before the C.W.R.I.C., Los Angeles.

22 Testimony of Violet K. De Cristoforo, Amerasia Journal, Vol. 8 (1981), 95.

23 For an extensive study of how these events, and the "resegregation" questionnaire, affected the Japanese Americans see Dorothy Thomas and Richard Nishimoto, The Spoilage, 84-112.

24 tenBroek, et al., Prejudice, War and the Constitution, 166-170.

25 Chester Tanaka, Go For Broke (Richmond, Calif., 1982), 1.

26 Broom and Riemer, Removal and Return, 124-204. These pages include an extensive study of the case of Japanese on Terminal Island, who were given only forty-eight hours to "evacuate."

27 U.S. Department of the Interior, The Wartime Handling of Evacuee Property (Washington, D.C., 1946), 108.

Interestingly enough, the four hundred million dollar loss figure--which is attributed to the Federal Reserve Bank of San Francisco--is erroneous. The librarians in charge of the Bank's archives have found no documentation or source for this estimate.

28 Broom and Riemer, Removal and Return, 203.

29 N.C.R.R. would like to thank Rick Oishi, from the Asian American Studies Center, U.C.L.A., for providing this "present value" calculation of 1940s property and income losses. At a very conservative rate of compounded annual interest (.06 or 6%), Broom and Riemer's figure comes out to more than three billion dollars.

30 Testimony of Henry T. Murakami before the C.W.R.I.C., Los Angeles, 1981.

31 Jim Matsuoka, personal communication.

32 Testimony of Tetsu Saito before the C.W.R.I.C., Los Angeles, 1981.

33 A variety of explanations for the "internment" of Japanese Americans during the Second World War have been advanced. Although it is clear that a variety of actors and variables contributed to the evacuation decision (such as the history and pattern of racism, and pressure groups determined to seize Japanese American property and business), the ultimate responsibility rests with the U.S. Government. For documentation of this interpretation the reader can consult: Roger Daniels, Concentration Camps U.S.A.; Morton Grodzins, Americans Betrayed: Politics and the Japanese Evacuation (Chicago, 1949), and tenBroek, et al., Prejudice, War and the Constitution.

34 This quote comes from the dissenting comments of Supreme Court Justice Frank Murphy, in the case of T. Korematsu versus the United States, 65 S.Ct. 193, at 233 and 234.

35 This is the conclusion advanced by tenBroek, et al., Prejudice, War and the Constitution (New York, 1947), 91.

36 Edward S. Corwin, Total War and the Constitution (New York, 1947), 91.

37 The violation of constitutional rights identified in these pages follows

the analysis of the brief prepared by the Bay Area Attorneys for Redress, filed as official testimony to the C.W.R.I.C.

A reprint of this brief can be found in the Pacific Citizen, December 18-25, 1981, 2.

38 320 U.S. 81, No. 870, at 111 (1943).

39 65 S.Ct. 193, at 235 and 236.

40 Thomas, The Salvage, 450.

41 Ibid., 375.

42 Ibid., 465-466.

43 From a written testimony, presented to the C.W.R.I.C., in the possession of the Gardena Chapter of N.C.R.R.

44 See tenBroek, et al., Prejudice, War and the Constitution, 127-132, and Thomas and Nishimoto, The Spoilage, passim, for documentation.

45 Girdner and Loftis, The Great Betrayal, 184.

46 Ibid., 166.

47 One of the most extensive studies on the policy of post-War dispersal is yet unpublished: Michael John Wallinger, Dispersal of the Japanese Americans: Rhetorical Strategies of the War Relocation Authority, 1942-1945. Ph.D. Dissertation, University of Oregon, 1975.

48 Stanford M. Lyman, Chinese Americans (New York, 1974), 54-85.

49 Alexander Saxton, The Indispensable Enemy: Labor and the Anti-Chinese Movement in California (Berkeley, 1971), 116-131.

50 tenBroek, et al., Prejudice, War and the Constitution, 11-96, and Daniels, The Politics of Prejudice, passim, both provide extensive, primary documentation.

51 Frank Chuman, The Bamboo People: The Law and Japanese-Americans (Del Mar, Calif., 1976), 184-189; passim.

52 Historian Yuji Ichioka, at the Asian American Studies Center, U.C.L.A., has written a fascinating study on Issei attempts to win the right to naturalization: "The Early Japanese Immigrant Quest for Citizenship:

The Background of the 1922 Ozawa Case," Amerasia Journal, Vol. 4 (1977), 1-22.

53

Note that Supreme Court Justice Harlan Fiske Stone, in delivering the opinion of the court in the case of K. Hirabayashi versus the United States, argues this point of view, 320 U.S. 81, No. 870, at 96, 97, and 98. Also see the comments of Justice Frank Murphy, 65 S.Ct. 193, at 236 through 240.

54

The perspective developed here on Japanese American communities is derived from the testimony of Drs. James and Lane Hirabayashi, "The Impact of World War Relocation on Nisei Schoolchildren," presented before the C.W.R.I.C., San Francisco, 1981.

55

S. Frank Miyamoto, Social Soliarity Among the Japanese in Seattle (Seattle, 1939).

56

It is important to stress that most students of the Japanese American community during the post-War period focus on the "positive" changes that took place. The majority of studies thus focus on the post-War patterns of socio-economic mobility, housing and residential desegregation, educational and professional achievements, and acceptance by and integration into the larger society.

It should be emphasized that our argument here does not deal with the "fact" that Japanese Americans may have benefitted in the years of post-War prosperity. (At any rate these benefits were not a direct result of the evacuation and imprisonment.) Here we are only showing that the evacuation and imprisonment, and the impact on Japanese Americans, damaged the traditional communities beyond repair. We have utilized the criteria of: (1) traditional institutions; and, (2) social solidarity, as our general indices for measuring damages.

57

S. Frank Miyamoto, "An Immigrant Community in America," in Hillary Conroy and T. Scott Miyakawa, eds., East Across the Pacific (Santa Barbara, 1972), 217-43

58

Cheryl L. Cole, A History of the Japanese Community in Sacramento; 1883-1972: Organizations, Businesses, and Generational Response to Majority Domination and Stereotypes (San Francisco, 1974), 72.

59

Ibid.: 75.

60

Midori Nishi, Changing Occupance of the Japanese in Los Angeles County, 1940-1950. Ph.D. Dissertation, University of Washington, 1955, 160; 164-165.

61 Ibid.: 160.

62 Ibid.: 162.

63 See the article by Jim Matsuoka, "A Community Destroyed," in The Asian American Journey, September, 1981. For an extensive case study of Japanese Americans in Long Beach, Calif., see the testimony of historian L. Boss, presented before the C.W.R.I.C. hearings, Los Angeles, 1981.

64 Harumi Befu, "Contrastive Acculturation of California Japanese: Comparative Approach to the Study of Immigrants," Human Organization 24 (1965), 213.

Anthropologist Richard K. Beardsley reported on an even more extreme case, in a study which, unfortunately, remains unpublished: "A Japanese Ghetto Enclave Gets Militant," unpublished manuscript prepared for annual meeting of the American Anthropological Association.

65 Befu, "Contrastive Acculturation of California Japanese," 214-216.

66 See "Testimony of the Japanese Community Progressive Alliance of San Francisco, Calif.", to the C.W.R.I.C., November, 1981, 2.

67 The argument that a disaster can cause both individual and collective trauma has been made by sociologist Kai T. Erikson, Chair of American Studies at Yale University, his study of Buffalo Creek: "Loss of Communality at Buffalo Creek," American Journal of Psychiatry 133 (1976), 302-305.

"A person whose feelings of well-being begin to wither because the surrounding community is stripped away and no longer offers a base of support...can be said to suffer from collective trauma" Ibid., 302.

In his study of Buffalo Creek, Erikson found that the quality of relationships in this community was based on traditional bonds of kinship and neighborliness. "When forced to give up these long-standing ties with familiar places and people, the survivors experience demoralization, disorientation, and loss of connection" Ibid., 302. Erikson refers to this collective trauma as "the loss of communality" Ibid.

During the war years, the Japanese suffered three stages of "loss of communality." The first was when they were forcibly removed from their original communities; e.g., see Broom and Riemer, Removal and Return, 158-197.

A second was when families had to live in the concentration camps. The conditions and regulations in these camps gave rise to many tensions, aberrations, and disruptions; Thomas and Nishimoto, The Spoilage.

Although there were primarily Japanese Americans congregated together in these camps, conditions were abnormal. Camps in this sense, were more like a "total institution" (e.g., a prison), than a "community"; this is the interpretation presented in the detailed study of Robert Alan Mossman, Japanese-American War Relocation Centers as Total Institutions with Emphasis on the Educational Program. Ed.D. Dissertation, Rutgers University; The State University of New Jersey (New Brunswick), 1978.

After the War, Japanese Americans were encouraged to resettle away from pre-War areas of concentration, and away from other Japanese Americans in general; Wallinger, Dispersal of the Japanese Americans: Rhetorical Strategies of the War Relocation Authority, 1942-1945; also, Thomas, The Salvage.

These three stages, and footnote 56, provide the elements of a historical framework for understanding the destruction of Japanese American community.

68

Gene N. Levine and Colbert Rhodes, The Japanese American Community: A Three Generation Study (New York, 1981), 146.

69

These areas were identified in a series of community meetings called by the Little Tokyo People's Rights Organization during the Fall of 1981. In conjunction with the opinions expressed at these meetings a Redress/Reparations Committee developed in L.T.P.R.O. to investigate the community fund concept, and study priority areas.

The legislative committee of N.C.R.R. would like to thank Gayle Hane, Lucy Kubota, Richard M. Osumi, Judy Nishimoto, as well as Bill Watanabe and Evelyn Yoshimura of the Little Tokyo Service Center, Los Angeles, for sharing the information below with us.

70

For this, and other, statistics on the Japanese American elderly, see "Executive Order 9066: Its Long-Term Manifestations on the Japanese as an Aging Population," p. 6. This was the testimony of Louise M. Kamikawa, Director of the National Pacific/Asian Resource Center on Aging, as presented to the C.W.R.I.C., Thursday, September 10, 1981, in Seattle, Washington.

71

40% of all Issei are presently located in the greater Los Angeles area, according to sociologists Gene N. Levine and Colbert Rhodes, The Japanese American Community: A Three Generation Study (New York, 1981), 33.

72

See footnote #70; also, the study by Geraldine H. Mitsunaga, A Study of the Utilization and Non-Utilization of Social Welfare Services and Needs of Japanese American Elderly in Los Angeles, M.A. Thesis, School of Social Welfare, University of California, Los Angeles, 1976.

73

A recent study, showing the conditions and needs in the area of health services, is Asian Americans and Health Care in Los Angeles County (Los

Angeles, 1975), 206-210; passim.

A similar study, with comparable data at the national level, is the Asian American Field Survey, Summary of the Data (Washington, D.C., 1977), 142-143; 166; 195; 198; 203; 205; 211; 212.

Michi Weglyn, in her book Years of Infamy, 278-281, also comments on health-related issues and concerns of the contemporary Japanese American community and how these are related to the "camp" experience.

74

Correspondence, dated November 20, 1981, between Mr. Richard Osumi, Attorney, and Mr. H. Cooke Sunoo, Project Manager for the Little Tokyo Project Office, of the Community Redevelopment Agency.

75

Ibid. In regard to additional housing, at even the current market rate, the situation in Little Tokyo is seriously deficient. Mr. Sunoo states: "The CRA market consultants advise us that there is a current demand for approximately 100-150 market rate condominium units per year in Little Tokyo in the \$80,000 to \$100,000 price range. Land costs and other factors render the delivery of units of this price range impossible without large amounts of public subsidy. These public subsidies are currently unavailable."

According to Attorney Richard Osumi, to fulfill the housing needs of Japanese Americans today would require well over three billion dollars, itself.

76

This perspective was developed by Ms. Lucy Kubota in a report to L.T.P.R.O. on culture and community for the community fund meeting.

77

Ibid. Ms. Kubota carried out a survey of Japanese American art and cultural organizations in the greater Los Angeles area. This survey revealed that organizations operate with a minimum budget. Many indicated that they could use monies from the community fund for the areas specified.

78

Estimates of social programs reductions for the fiscal year of 1983 can be found in the United States Conference of Mayors report, entitled: "The Federal Budget and the Cities," dated February, 1982.

The \$41.8 billion figure is cited in a recent Office of Management and the Budget handout.

79

It has recently come to light that a Native American group living in Alaska and on the Pribilof Island chain--known as the Aleuts--were also evacuated and incarcerated. Aleuts, in addition, were U.S. citizens. Almost 1,000 Aleuts were affected, and they suffered harsh conditions and indignities similar to those of the Japanese Americans. Substantial losses were also sustained by the Aleuts as a result of actions against

them. See the report, "Background Information on the Aleut Evacuation," which was part of the written testimony given to the C.W.R.I.C. at its hearings at Harvard University, December, 1981.

Japanese in Latin America, too, were the victims of injustices. Their businesses and assets were frozen, and some of them were evacuated to, and jailed in, the United States; Michi Weglyn, Years of Infamy, 54-66.

80

In regard to precedents for Redress and Reparations, no less an authority than Father Robert F. Drinan has stated that there are at least four law cases that would support payments to the Japanese American internees; see his article in The Boston Globe Magazine, February 12, 1982.

These four precedents are: (1) The Indian Claims Commission; (2) the War Claims Act of 1948; (3) compensation, given by Germany, to any persons deprived of their liberty between January, 1933, and May, 1955; (4) reparations which were made by the U.S. Government to anti-war demonstrators who were subject to a mass arrest in Washington, D.C., in 1971.

Father Drinan--who is a member of the C.W.R.I.C., on the law faculty at Georgetown University, Washington, D.C., and formerly a dean of Boston College Law and a member of U.S. Congress (five terms, 1970 through 1980)--concludes that if the desire to atone is clear, the legal technique is simple; Ibid.

See, also, the detailed study of Gerald Masahiro Sato, "Reparations for Japanese Americans for Personal Injuries Caused by Federal Government Action During World War Two: A Review of German Compensation Laws for Victims of Nazi Persecution, and the Relevance to Japanese Americans," presented to the C.W.R.I.C., as written testimony, 1981.

81

Testimony of Kanshi Stanley Yamashita, Amerasia Journal 8 (1981):81.