



National Council for Japanese American Redress

925 West Diversey Parkway, Chicago, Illinois 60614

July 14, 1981

Dear Friends,

We are testifying this week at the Washington hearings of the Commission on Wartime Relocation and Internment of Civilians (CWRIC). Our lawyers recommended that we testify. Our board agreed. So Yuriko and I are driving to Washington and will take in both days, July 14 and 16, of hearings. Our testimony comprises the bulk of this newsletter.

These first hearings in Washington will be different from the later ones because rather than having individual, personal accounts, there will be broad, general statements from members of Congress, leaders of government from that period, national organizations, and other significant individuals. Ours will be among the national organizations and will be presented on Thursday, the 16th. It is a relief to know that these hearings will not be JACL-dominated. The JACL will be but one group among many, including NCJAR, NCR/R (National Coalition for Redress/Reparations), ACLU, AFSC (Quakers), B'nai B'rith, and something called Americans for Historical Accuracy (AFHA). AFHA (rhymes with ha-ha) will be represented by Lillian Baker and was doubtlessly invited to provide comic relief. (Ms. Baker, the random variant that keeps statistics a respectable discipline, believes the government was right, the rest of us wrong, and that America will come out smelling like a rose.) There will also be law groups, including the Bay Area Attorneys for Redress and the California State Bar Association and, maybe, the Asian Legal Defense and Education Fund. This list is neither comprehensive nor authoritative. Last minute negotiations continue. But, clearly, it is a broadly base representation of the Japanese American community.

The rationale for our appearance is spelled out in the testimony. Although I still wouldn't mind picketing the hearings, I've been over-ruled by our board. I think our testifying is healthy, however, just as long as we remain in control of our initiative and are not dependent on the role of the CWRIC. They may be able and willing to help us. Our biggest task is getting into court. We can use all the help we can get.

Speaking of help, we certainly welcomed the representation of NCJAR's position by Rev. Lloyd Wake in San Francisco. Lloyd, among many other accomplishments, distinguishes himself by being the single J-A United Methodist pastor to support our Redress Legal Fund. (Don't ask me why. Ask your J-A UM pastor.) He spoke on our behalf at a redress conference held at Christ United Presbyterian Church (SF) on June 27th. In addition, he introduced a resolution in support of redress which was adopted by the California-Nevada Annual Conference of the UMC.

If there are other individuals or groups who wish to represent us in their local communities, please contact me. We welcome such support. Moreover, I am quite willing to travel and to speak. Actually, I'd like to have the opportunity to thank our supporters personally. If you'd rather do it alone, that's fine, too. We just need to co-ordinate ourselves. So call or write to the address/phone at the bottom of this letter.

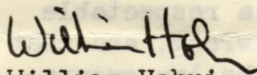
We are not a membership organization. We do not pose a threat to groups such as NCR/R and JACL who do have members. We are a single issue organization. We are only interested in working for Japanese American redress. We have over 300 hundred contributors to our Redress Legal Fund, which, incidentally, is now a program of the Northern Illinois Conference of the United Methodist Church. We've raised over \$40,000. So we believe that we are operating with a substantial vote of confidence. We can only bring our lawsuit into being by expanding our base of support.

And that includes over half of the readers of this newsletter who have yet to make their contribution. (For shame!) Our lawsuit is a class action on your behalf. We are not asking anyone else to do it for us. We are paying our own way. We welcome, of course, the support of friends. We welcome the support of institutions, such as the United Church Board for Homeland Ministries of the United Church of Christ. But, in its essence, this is a case which must be supported by the victims.

It is no sure thing. The risk is substantial. We should share both the cost and the risk. One JACL leader recently argued with us, in effect, "What if you should fail? Won't your supporters be disappointed?" Well, of course, we would. But the far greater disappointment, my friend, would be if we had not tried at all.

Make your contribution today. And make it serious.

Peace,


William Hohri

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National Council for Japanese American Redress

925 West Diversey Parkway, Chicago, Illinois 60614

Statement

of

WILLIAM HOHRI

On behalf of the

NATIONAL COUNCIL FOR JAPANESE AMERICAN REDRESS

Before the

COMMISSION ON WARTIME RELOCATION AND

INTERMENT OF CIVILIANS

July 16, 1981

Washington, D. C.

Statement before the Commission on Wartime Relocation and Internment of Civilians

July 16, 1981, Washington, DC

Madam Chairperson and Members of the Commission:

I am William Hohri of Chicago, Illinois, Chairperson of the National Council for Japanese American Redress. I was interned at the age of fifteen. My family and I were incarcerated at Manzanar, California during the period from April 3, 1942 to August 25, 1945.

NCJAR was founded in May, 1979 for the sole purpose of obtaining monetary redress for Japanese American victims of World War II concentration camps. We seek compensation for injuries and damages suffered by the evacuees, the detainees, and the internees, or their heirs. We want reparations for the deprivation of our civil and constitutional rights; for wrongful evacuation, detention, and imprisonment and the suspension of due process; for our loss of income, property, and education; for the degradation of internment and evacuation and for the psychological, social, and cultural damage inflicted by our government.

NCJAR's goal of redress was late in coming but is shared by thousands who were themselves incarcerated or who are children of those incarcerated.

In the 96th Congress the NCJAR sought enactment of legislation to provide such redress. We supported H.R. 5977 sponsored by Representative Mike Lowry of Washington State and co-sponsored by 20 other members of the House of Representatives. Instead of redress legislation this Commission was established in what, in my judgment, was an act of political expediency. We believed that the further study of this matter would serve only to delay justice long overdue, justice already denied through delay to most of our parents who have died. We were opposed to the creation of this Commission because we were offended by the idea of victims of the internment having to testify in public to describe their ordeal. It seemed to us that such a procedure would impose a further humiliation -- publicly forcing us to relive a cruel degradation, an exhibition which would be upsetting and distasteful. We have been exploited enough.

It is inconceivable that any other group of Americans could have had their civil and constitutional rights so massively abused by being placed under armed guard and behind barbed wire without due process. The Nuremberg trials dealt with such injustice.

It is inconceivable that any other group of Americans, during such an ordeal, would have volunteered for military combat and engaged in legendary acts of sacrifice and heroism to prove their worth and our worth as citizens. I do not in any way denigrate the exploits of the Hawaiian 100th or the 442nd Regimental Combat Team. They had a point to prove and they did it bravely and with honor. But frankly, it is not appropriate to make continued references to their bravery as though it were necessary for our being accepted as full citizens. We are all citizens by reason of birth and by law, not by the blood sacrificed by our brothers on the battlefield.

It is inconceivable that any other group of Americans, in the aftermath of World War II, would accept reimbursement of only nine percent of their property losses as just or other symbolic tokens of restitution, such as the rescission of Executive Order 9066, as correction of the orders compelling evacuation and incarceration.

The formation of this Commission was seen as merely another token, a mechanism for an official apology or for providing educational benefits. As such, it was an affront to our dignity as citizens; an affront to the terms of our freedom as spelled out in the Constitution; an affront to our great tradition of equal justice before the law. For these reasons, we were skeptical, perhaps cynical, of a Commission which is mandated to study the subject and make recommendations. The Commission, in its defeat of the Lowry Redress Bill, became the answer to our legislative demand for redress.

So now, the National Council for Japanese American Redress is undertaking to institute legal proceedings to obtain redress. While we know that substantial obstacles lie in our way, we also believe that the full record of the federal government's action has not yet been disclosed to a court of law.

I realize that whatever the reasons which led to its creation, the Commission now has its own agenda. You are capable of making your own observations, doing your own study, and arriving at independent conclusions. We are here today to submit some proposals for your consideration. Here are three of them:

1. As you travel and listen to our Japanese American communities, please encourage testimony from the dissidents from the internment period, both Japanese and non-Japanese. Listen to the people who fought the government and its injustices, and were crushed. Perhaps the most outstanding example of this resistance was Joe Kurihara, who died about ten years ago in Japan.

Joe Kurihara was a WWI veteran, a citizen, and a proudly patriotic American. He witnessed the inhumane, 48-hour evacuation of Terminal Island by the Navy, and was deeply disturbed. He was prepared to join the fight against the exclusion order, and was angered when he learned that the JACL, instead of fighting for its people, was urging co-operation. As he said, "The goose was cooked." He became pro-Japan. But it was with a Kuriharan twist. He proclaimed he was going to Japan "with democracy my goal." His fate was sealed when he was arrested, with fifteen others, in the wake of the Manzanar uprising on December 6, 1942. For these Manzanar Sixteen, there were no charges specified, no trial or hearing granted. He eventually went to Tule Lake and was on the first boat to Japan as a renunciant of his battle-proved citizenship.

Disloyals were cited in high places, including the Supreme Court, as justification for the massive denial of our rights. But consider the reason for the acts which were interpreted as disloyal. Is not anger at such foul injustice a legitimate, nay, a welcomed human emotion and response? When the question of loyalty was couched in terms of our yielding unqualified allegiance to a government which had demonstrated a capacity for injustice, was it not the best and deepest human instinct to say "No?" And why did we have to prove our loyalty by affirming our willingness to serve in armed combat? Is that the only measure of a citizen's loyalty?

Though Joe Kurihara is gone, there are others in this group who are still active. There are others in the Manzanar Sixteen. There are still members of the Heart Mountain Draft Resistance, young men then who refused induction as long as they were behind barbed wire. All you have to do is ask.

2. As you listen to the victims, I think you are going to discover that by and large they have no idea what hit them. They have not read and absorbed some of the excellent books written, most notably Michi Weglyn's Years of Infamy and Roger Daniels' The Decision to Relocate the Japanese Americans. The former internees have not plowed through the documents in the files of our government and of our former officials. They are not aware of the careful premeditation that went into the construction of Executive Order 9066 which led to the government's contention that the concentration camps were not racially motivated. They only know that all the faces in their camps were Japanese.

Nor do the victims realize that their compensation for labor at six to eight cents an hour fell far below the Geneva requirement for prisoners of war. They only know that it wasn't much, that it did not allow for much improvement in their bleak, spartan existence.

And they are completely oblivious to the deeper, far more serious machinations of the War Department, which actually proposed legislation for the suspension of the writ of habeas corpus and legislation to cancel -- if that is the proper term -- our citizenship.

They only know that they were held in desolate enclaves, surrounded by barbed wire and guard towers, which no less a person than President Roosevelt called "concentration camps" in his press conferences of October 20, 1942 and November 21, 1944.

Nor was this the first time that term was used. In a memorandum for President Roosevelt, the Secretary of the Navy suggested that one step to impress the Japanese with the seriousness of American preparations for war would be:

"12. Prepare plans for concentration camps (Army-Justice)."

This memorandum for the President is dated October 9, 1940. That's 1940, fourteen months before Pearl Harbor. A copy of the memorandum is appended to this statement.

The information that is truly germane to an understanding of this issue lies buried, but available, in the files of our government. The National Council for Japanese American Redress has uncovered literally thousands of pages of such documents. It has been a labor of love, mixed with sorrow and anger, performed voluntarily and with our own funds.

Much pertinent intra-governmental correspondence, memoranda, analyses, telephone conversations and so forth, such as the October, 1940 memorandum, have come to light. They substantiate a record of unconstitutional and immoral government action. A comprehensive, authoritative governmental report documenting the government's malfeasance may serve to protect the recurrence of a similar national travesty.

You will not be able to do all the research necessary in the limited time you have. But you can certainly get some understanding of what still lies buried in those thousands of documents. You can consider those materials in your final report and recommendations. We will seek to provide such assistance as the Commission or its staff requests. We pledge NCJAR's co-operation in your efforts.

3. The National Council for Japanese American Redress has embarked upon the task of finding a legal remedy. We are quite serious in our intent of suing the United States. But as you are aware, we face significant obstacles in court.

The question we ask you to consider is this:

Will this Commission be willing to recommend a mechanism which will enable a fair adjudication of the case for compensating the class of Japanese American internment victims? The historic fact of mass evacuation and imprisonment motivated by racial bigotry was a flagrant breach of American principles of equal justice. While the fact cannot be excised from history, remedies can be devised to compensate the victims, and help restore the democratic ideal in our society.

I am not a lawyer, so I will not attempt to enthrall you with legal arguments. But let me simply point out that, on the one hand, we have an extreme, an extraordinary deprivation of civil and constitutional rights on a massive scale. Does it not require, then, an extraordinary measure to permit the injustice to be remedied?

Ultimately, justice is due all of us, all the citizens of a democratic society. We have written and amended our own Constitution. We have enacted our own laws. By and large, we obey these laws. And when we do not, or when contentions occur, we act, often as a jury, to determine the issue on the basis of hearing the facts and applying the law.

Clearly, we Japanese Americans have not had our day in court. That, in a sentence, is the essence of this issue. Given the wisdom of our democratic system of self-government, is it not possible to find the means which will enable us to have, at long last, our day in court?

Thank you.

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Your contribution is tax-deductible if you are a member of the Northern Illinois Conference of the United Methodist Church.

We ask you to consider being one of our forty-seven Honors. (You may recall the famous story of the forty-seven Ronin, masterless samurai, who obtained justice through their self-sacrifice.) For as a Honor is a person who will contribute the sacrificial amount of \$1,000 or more.

We also have accepted, with great humility, the sacrificial gifts of much smaller amounts from the disabled, the unemployed, and the retired.

We offer the following amounts for your consideration (check one):

_____ \$1,000 as one of the forty-seven Honors.

_____ \$500 as a measure of my commitment.

_____ \$100 and my hope that hundreds more will do the same.

_____ \$ _____ and my very best wishes for success.

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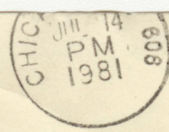
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NATIONAL COUNCIL for
JAPANESE AMERICAN REDRESS
925 West Diversey Parkway
Chicago, Illinois 60614



MS SASHA HOHRI



Make Your Contribution and Join the Class Action Now!

Please make your contribution payable to:

Redress Legal Fund
1428 West Thorndale
Chicago, Illinois 60660

Your contribution is tax-deductible. The Redress Legal Fund is a program of the Northern Illinois Conference of the United Methodist Church.

We ask you to consider being one of our Forty-seven Ronin. (You may recall the famous story of the Forty-seven Ronin, masterless samurai, who obtained justice through their self-sacrifice.) For us a Ronin is a person who will contribute the sacrificial amount of \$1,000 or more.

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name: _____

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