

MOMENTUM

A Forum for Asian & Pacific Islander Issues

February-March, 1992

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Day of Remembrance Issue



A common sign from the 1920's, displaying Anti-Japanese sentiments

Photo courtesy of UPI

1992 is the Year of the Monkey. In Asian folklore, the Monkey represents the disruption of the status quo. We hope that *Momentum* will be that force which disrupts whatever conditions that fosters injustice in this country.

The theme of this issue is "Justice or Just Us?"* In particular, it is going to examine the Day of Remembrance being that this year is the 50th year commemoration of the signing of Executive Order 9066. It was that day on February 19, 1942, that President Roosevelt signed Executive Order 9066 which unjustly interned Americans of Japanese descent. In general, this issue of *Momentum* speaks to all forms of racism ranging from official state acts to seemingly innocuous flyers. We hope that the "voices" that come out of this issue of *Momentum* will not lead to simple moral outrage and self-righteous indignation—but rather, We hope that you will actively change the environment around you so that all people and not "just us" will be fighting to ensure that such injustices will not happen to anyone ever again:

If people can begin changing their own immediate environment, they may create a *momentum* that will carry much further toward that deep change in institutions and people that is required for us to have a just society.

...Defying authority, we can organize to take hold of what is at hand and rightfully belongs to us—our workplaces, our schools, our communities. And in the midst of struggle—for that is what it will take—we can start right now to construct and endlessly reconstruct human relationships, institutional arrangements, ways of thinking. That, done close to home, inside the small circles of our daily life, might be the beginnings of justice."

—excerpted from Howard Zinn's *Justice and Everyday Life*.

* the theme was inspired by a law article by Stanford University's Professor Charles Lawrence.

Commemoration of Japanese American Internment

By JOHN IGARASHI
Contributing Staff Writer

Nearly fifty years have passed since Executive Order 9066 sent over one hundred fifteen thousand people of Japanese ancestry to relocation centers throughout the United States. Though time, and perhaps to some extent guilt, has pushed the wartime internment into the recesses of the general American consciousness, one organization at U.C. San Diego chooses to remember.

The Japanese-American Society of U.C. San Diego has scheduled Day of Remembrance events from 11:00 A.M. until 6:00 P.M. on February 19, 1992. The entire program will take place in U.C. San Diego's Price Center Ballroom. Events include a slide show presentation depicting life in the relocation centers, a panel of internees who will share

their particular experiences, lectures by Professors from U.C. San Diego and San Diego State University, and student readings of internee autobiographies. Michelle Nishina, the student organization's public relations officer and coordinator for the Day of Remembrance events, related that she wanted to use the resources specific to students. It is through the student readings and professor lectures that the student organization chooses to personalize the function.

The Day of Remembrance is not new. Internment commemoration events have been an annual occurrence under this name in several northern and southern California cities for over ten years. San Diego has had its own Day of Remembrance ceremonies since 1981. According to Dennis Kobata, a member of the National Coalition for Reparations and Redress, the ceremonies began as a way to pub-

licize the internment so that redress would be a viable issue. The end of the 1980's bore witness to the fruits of this effort as the United States government gave internees formal apologies and the payment of reparations began.

Though the original objective of the Day of Remembrance has been fulfilled, U.C. San Diego's Japanese-American Society President, Nami Kuroda, feels that there are still compelling reasons to continue the tradition: "It's a historical reminder to inform [the American public] and tell them what happened. If you don't remind them, things like [the internment] will continue to happen." She also feels that the events will "help to bring together the Japanese community. Younger generations can be more aware and know what the older generations, like their parents and grandparents, went through. Learning and un-

derstanding more about [each other] is always a way of helping the generations come together."

Day of Remembrance events were intentionally scheduled throughout the day in the hope that all interested parties would have the opportunity to attend some portion of the program. The first event will be a lecture by Professor Heinrichs from San Diego State University's History Department scheduled for 11:00 A.M. The last event will be the combined slide show and panel of internees scheduled for 5:00 P.M. The Japanese-American Society of U.C. San Diego hosts a number of social and cultural functions throughout the year. If you would like more information on the Day of Remembrance or the organization's upcoming activities, you may contact the organization's publicity officer, Taro Kusunose, at (619) 458-4261.

Personal Recollection on Minoru Yasui

By STEVEN MIH
Associate Editor

Professor James Lin of the Mathematics Department taught an Asian American Studies course in 1985 which featured a number of phenomenal speakers such as Minoru Yasui, the first person to file a test case on the constitutionality of the internment. Minoru Yasui passed away in 1986 from cancer. Shoon Lio, T.A. for the course, offers his recollections about Minoru Yasui to *Momentum* Staff Writer Steven Mih.

S M: What is your most vivid memories of Minoru Yasui?

S L: He was an Asian American hero which is something we rarely see in popular culture or American history courses. He was a very warm person—sort of like everyone's grandfather. At a reception we had for him, he sat in a big chair while we all sat around him.

S M: What did students learn from him? What did he represent to the students?

S L: He taught us about the dangers of arbitrarily removing the civil liberties of a group of people and how it threatens the liberty of all people. The most poignant story he told was about this little girl who was being transported to an internment camp asking her

mother, "Mama, when are we going back to America?" I remembered this story when there were talks about putting Arab Americans in camps during the Gulf War.

S M: That's powerful, what else did people learn from Min Yasui.

S L: The students learned that we have to protect the rights of everyone, including those that we don't like. We also learn that a simple person, like a Min Yasui or any one of us, can be a hero too. In Jim's class, we voted by acclamation to make him a honorary member of Asian & Pacific Islander Student Alliance (APSA). All those who met him really miss



Minoru Yasui noted as first to test constitutionality of Japanese Internment

Asians also Affected by Bradford Case

By Shoon Lio Steven Mih

This is one of the speeches presented by students concerned about the recent Bradford vs. UC Regents decision to the California Student Aid Commission. It was written by Shoon Lio and presented by UCSD student Steven Mih. The Bradford vs. UC Regents ruling calls for the additional criteria of citizenship for tuition purposes and financial aid. If you are interested in following up this issue, please contact the Asian & Pacific Islander Student Alliance.

The Asian and Pacific Islander Student Union has expressed their concern about the effect the Bradford vs. UC Regents decision will have on several communities. This is not only a Latino issue. There are undocumented Asian immigrants. These people immigrate through the borders between the United States and Canada, and the United States and Mexico. They also immigrate by remaining past the expiration date on their visas. A number of these people are students that need your support to make education accessible to them.

We can talk about the constitutionality of the recent ruling in the Bradford v. the Board of Regents. We can talk about how it goes against the ruling in Leticia v. Board of Regents and Board of Trustees of CSU which established that the prohibition of undocumented students from applying for residency status, violates the Equal Protection clause of the California Constitution.

We can talk about how in Plyler v. Doe, the United States Supreme Court ruled that a Texas Statute which withheld state funding for the education of undocumented chil-

dren, violated the Equal Protection Clause of the 14th Amendment.

But more importantly, I wish to address the fundamental principles and ideals behind the Equal Protection Clause—a clause which provides that no state shall "deny to any person within its jurisdiction, the equal protection of the law."

We have heard that Californians are suffering from compassion fatigue, where people are saying, "Enough is enough!! We cannot afford to pay for the welfare or education of 'these' people (as opposed to 'our' people)." As of late, we have heard anti-immigrant sentiments raised daily in response to the economic problems of this state and nation as a whole. Racial epithets such as, "Go the hell back to your own country, soy sauce!" are heard on campuses and Asian American communities across the state. What do these sentiments say about us as a people? What happened to our potential for compassion and out belief in equality? Do we sacrifice our principles, our potential for compassion, for fiscal and political expediency? The answer must be a resounding NO! This must be the answer if we are to remain a "nation that prides itself on adherence to the principles of equality and law."

Making undocumented students pay out-of-state fees will have the de facto effect of denying a class of people from getting a public education. As Justice Marshall said, "... a class-based denial of public education is utterly incompatible with the Equal Protection Clause of the 14th Amendment."

Yesterday, Today, and Tomorrow...

Black history month: Defining our Objectives: Claiming our purpose

By Carale Johnson

While many are fascinated with the perspective and insight offered in the study of history, others consider it solely to represent a reiteration of (documented) established facts presented by a "specialist" in the field. Unfortunately, all too often, there is little truth to the presentation of Black history from a black perspective. In reality, Black history is not simply a celebration of only American Blacks, but of all nationalities throughout the diaspora, including Africa, the Caribbean and Great Britain. It is a history which remembers the attempts to understand and reconcile itself with years of brutal oppression. Torture by the colonizers sought to exploit slave labor for a profit, removing them from their native homeland and, thus, their indigenous culture, language and lifestyle, binding them to shackles on slave ships in an inhumane condition to meet their plight in the States, only to never be compensated by the very country that was built by extracting Black Labor. They remained in that country, which classified them as 3/5 of a person and later were subject to Jim Crow laws and segregation policies in housing, employment, education, and food services. Although many say that "separate but equal" policies are nonexistent, such policies are, even if only in a subtle way. In fact, these policies are alive and well in a country that has experienced a backlash to all of the legislative gains it achieved in the 1960's.

What we celebrate today is a reawakening of people's consciousness of all the contributions and gains made by our arduous predecessors. It is a spiritual uplifting of the race,

inviting all of the ideas which have sustained and maintained us through the hardest of times. We celebrate our collective endeavor to continue to build upon the foundation that those heroes and heroines before us shaped and defined. We must be willing to sacrifice to achieve the needs of our people.

We marvel at the leadership and determination of our predecessors, but know that we are charged to pursue their legacy of alleviating conditions of despair and hopelessness—rising up from the adverse social ills that plague our race.

To each individual, Black history signifies something slightly different. For me, it takes the utmost significance in defining myself as a Black American of African descent as well as in shaping my role and my responsibility to my community as a Black woman. Those objectives for which my race has fought and died for, so that those of my generation might be afforded better opportunities, are now my responsibility to uphold and pass on to future generations. Often, those generations are uneducated or "mis-educated" about their heritage, and are frequently trained to be ashamed of their very rich history.

My perception of the Black history month is to consistently redefine how I can better a still-troubled race of people. Seven ideals permeate my commitment: self-determination, collective work and responsibility, purpose, faith, creativity and unity. Whether this is achieved on a local level within the community—in the neighborhoods or schools or on a state or national level, through policy initiatives in Civil Rights, housing or health care, I must



San Diego Buddhist Temple Taiko performing at Cultural night (1-25-92)

Photo by Joanne Tashiro

Awareness Week Highlights Diversity

By Randolph Siwabessy

Asian and Pacific Islander Awareness Week has been a tradition at UCSD in the last seven years. It is a time for Asians and Pacific Islanders on this campus to come together in one forum to share their cultural heritage, to learn of political issues concerning the community, and to raise social consciousness of the importance of unity among Asians, Pacific Islanders, other people of color, and the student body as a whole.

The week of January 21-25 was filled with many events. There were the Asian American Art Display, the Cultural Food Fair, various cultural films and videos, cooking classes, forums on Asian women's issues and the repatriation of the Vietnamese boat people. The renowned Asian American theater troupe "Here and Now" performed and to top it all off, the Cultural Performance Night provided a night of cultural dancing, music, and comedy.

There was approximately a total of twenty events during the entire week headed and organized by APSA's dynamic Asian and Pacific Islander Awareness Week Committee Co-Chairs Tina Wu and Cathyn Fan. "The success of the week must be accredited to the valuable support of the APIAW Committee,

co-sponsoring Asian and Pacific Islander organizations, UCSD faculty, and ASUCSD," says APIAW Committee Co-Chair Tina Wu. "It wouldn't have been possible without them."

She adds that, "I was also amazed at the variety of people that united to put this event together."

Even more amazing was the quantity and quality of the events that were put together during Awareness Week. This year there were more events per day than in previous Asian and Pacific Islander Awareness Weeks at UCSD. In addition, the events were extremely diverse. Many groups were represented during the week—Koreans, Samoans, Chinese, Tahitians, Vietnamese, Filipinos and Japanese to name a few—with programs ranging from cooking classes to political forums.

"They (the events) opened my eyes to the cultural diversity within the Asian and Pacific Islander community," said UCSD Angelica Mangindin after the Cultural Performance Night.

Indeed, the energy and the hard work that made this week possible brought the UCSD community one step closer to achieving cultural and political awareness which could eventually lead to more racial harmony.

take an "actionary" and reactionary role in building a sense of community. While it is important and necessary for us to spend the month of February celebrating Black history by attending concerts, plays, art events, public lectures, and various forums on Black life, and to praise those who initiated the struggle for progress, we must remember that we are the framers of our own history and the only ones enabled to make a significant impact on our future. It is a continuous struggle which is far from achieved.

Black history, then, is not just the month of February, but every day of every month of every year. We must continue to learn and educate ourselves about all that has defined our experience. The past reminds us, the present teaches us, and the future demands us.



Pilipino American Comedian Al Manalo.

Let Us Not Forget

By Tsuyako "Sox" Kitashima

Sox Kitashima is a Nisei from San Francisco. She has been very active in the Japanese American community there, especially in the efforts to win Redress and Reparations. This is an excerpt from a speech given by Sox Kitashima during August 1988. The Redress Bill had just passed and yet it was in question whether or not Congress would allocate the funding to make reparations a reality. In this speech, Sox is discussing the camp experience, the struggle for Redress and Reparations and the importance of standing up for what you believe in.

Let us not forget the trauma experienced with evacuation, the loss of property both real and personal the loss of earnings, the loss of human and Civil Rights during World War II. Let us not forget the wives and young children left with evacuation decisions because their husbands and fathers were taken away earlier north the deep furrows on the faces of our elderly on the loss of a lifetime's work nor the agony of being helpless. I shall never forget the testimony of a mother with two small children, shocked by the action of two military police, who while waiting for her husband to return home, knocked every picture off their walls, threw her Buddhist Shrine outside and smashed it to pieces and tore up all the mattresses. Her children were too scared to sleep by themselves... all this in the name of "military necessity." A weak excuse for racism was never justified.

Let us not forget the humiliation and the loss of dignity from being herded to Tanforan racetrack (an assembly center), searched like criminals and furnished a horse stall for what

was supposed to be for our own protection. Many did not survive the psychological stress of confinement and humiliation from being regarded as traitors. Let us not forget the Japanese American men who were reclassified as aliens back in 1942 and denied the opportunity to serve their country. They were later asked to bear arms as the war escalated and they volunteered from the internment camps to prove their loyalty, becoming the most decorated heroes of World War II. Silence will get us nowhere. Our issue is 47 years old. We have been patient long enough. I cannot emphasize strongly enough the urgency to generate the same kind of community movement that helped us to win redress. It was through the combined efforts of JACL, NCRP, the veterans, the students and you in the community. The pressing budget problems of our country is a questions of priorities and we feel Redress is a top priority because 200 former internees are passing away every month. Although the budget problems are serious, if they can afford to approve 132 Stealth bombers at \$530 million dollars each, certainly they can appropriate the amount of 3/4 bombers to cover reparations for the estimated 60,000 former internees. Hopefully, our country, once admonished for the great mistake, will never allow this to happen again. The freedom of all people will be endangered if the principles of our constitution are not honored and carried out. We have come this far, hurdled many obstacles. We cannot lose now. It is important to continue our letter writing campaign but I feel the time has come for us to become more vocal and rouse the conscience of our country. If you do not fight for your rights, no one will.

Chinese Parking in Downtown Boonietown (Kamiah, Idaho.)

By Steven Mih

"Lock doors," Dad says—click.
Insulted eyes steps on us.
Accusation fuels.

Cocoon burning slow.
Maybe I am "Grass-hoppa."
Teardrops stain light wings.

"Lock doors," repeats Dad.
Accusation insults eyes.
Wish I were a dove.

WESTERN DEFENSE COMMAND AND FOURTH ARMY WARTIME CIVIL CONTROL ADMINISTRATION

Presidio of San Francisco, California
May 3, 1942

INSTRUCTIONS TO ALL PERSONS OF JAPANESE ANCESTRY

Living in the Following Area:

All of the persons of the City of Los Angeles, State of California, within the boundary beginning at the point at which North Figueroa Street meets a line following the middle of the Los Angeles River, thence southerly and following the middle of said river to East First Street, thence southerly to East First Street to Alameda Street, thence southerly on Alameda Street to East Third Street, thence southerly on East Third Street to Main Street, thence southerly on Main Street to First Street, thence southerly on First Street to Main Street, thence southerly on Main Street to the point of beginning.

Pursuant to the provisions of Civilian Control Order No. 33, the War Relocation Authority, dated May 3, 1942, all persons of Japanese ancestry, both alien and naturalized, will be evacuated from the above area by 12 o'clock noon, P. M. T., Saturday, May 9, 1942.

No Japanese person living in the above area will be permitted to change residence after 12 o'clock noon, P. M. T., Saturday, May 9, 1942, without obtaining special permission from the representative of the Commanding General, Southern California Sector, at the Civil Control Station located at:
Japanese Control Station,
128 North San Pedro Street,
Los Angeles, California.

Such permits will only be granted for the purpose of visiting members of a family, or in cases of grave emergency. The Civil Control Station is equipped to assist the Japanese population affected by this evacuation in the following ways:

1. Give advice and instructions on the evacuation.
2. Provide services with respect to the management, leasing, sale, storage or other disposition of most kinds of property, such as real estate, business and professional equipment, household goods, boats, automobiles and furnishings.
3. Provide temporary residence elsewhere for all Japanese in family groups.
4. Transport persons and a limited amount of clothing and equipment to their new residence.

The Following Instructions Must Be Observed:

1. A responsible member of each family, preferably the head of the family or the person in whose name most of the property is held, and who is individually liable alone, will report to the Civil Control Station to receive further instructions. This must be done between 8:00 A. M. and 1:00 P. M. on Monday, May 4, 1942, or between 8:00 A. M. and 5:00 P. M. on Tuesday, May 5, 1942.
2. Evacuees must carry with them on departure for the Assembly Center the following property:

- (a) Bedding and linen (no mattress) for each member of the family;
- (b) Toilet articles for each member of the family;
- (c) Extra clothing for each member of the family;
- (d) Sufficient knives, forks, spoons, plates, bowls and cups for each member of the family;
- (e) Essential personal effects for each member of the family.

All items carried will be securely packaged, tied and plainly marked with the name of the owner and numbered in accordance with instructions obtained at the Civil Control Station. The size and number of packages is limited to that which can be carried by the individual or family group.

3. No pets of any kind will be permitted.
4. No personal items and no household goods will be shipped to the Assembly Center.
5. The United States Government through its agencies will provide for the storage of the sole risk of the owner, of the more substantial household items, such as telephones, washing machines, pianos and other heavy furnishings. Cooking utensils and other small items will be accepted for storage if crated, packed and plainly marked with the name and address of the owner. Only one name and address will be used by a given family.
6. Each family, and individual living alone, will be furnished transportation to the Assembly Center as will be authorized to travel by private automobile in a supervised group. All instructions pertaining to the movement will be obtained at the Civil Control Station.

Go to the Civil Control Station between the hours of 8:00 A. M. and 8:00 P. M., Monday, May 4, 1942, or between the hours of 8:00 A. M. and 8:00 P. M., Tuesday, May 5, 1942, to receive further instructions.

J. L. DeWITT
Lieutenant General, U. S. Army
Commanding

THE ROAD TO REDRESS

By James Murakami

Executive Order 9066

On February 19, 1942, with the outbreak of war with Japan, Executive Order 9066 was signed by President Franklin D. Roosevelt which will forever be remembered by all Japanese Americans. The order stated that people of Japanese ancestry were to be evacuated into relocation camps since it was impossible to weed out the "dangerous" trouble makers amongst the Japanese people. None of them were ever convicted or ever charged with disloyalty; only claimed that they were security risks. Thus, all Japanese and Japanese Americans living on the West Coast were moved to make-shift internment camps with only the possessions they could carry in their own two hands. Houses, car, land, and any property which they could not take with them, had to be liquidated. Any amount they could get for these items were better than nothing.

Another thing these people had to contend with was the racial attacks they had to endure. Everywhere they looked, there were "No Japs" scribbled on the walls and properties vandalized. They were harassed solely on the basis that they were Japanese. At war's end, they had lost everything: homes, businesses, and property.

Evacuation Claims Act

Right after the war, the Evacuation Claims Act was implemented by the U.S. government in response to the Japanese American community, to compensate evacuees for their material losses. Though this was a step in the right direction, it was not nearly enough. Only a very small portion of the 120,000 internees ever received any compensation and the amount they received, were minimal. Many could not come up with the five re-

quired documents proving their losses in order to file claim. Because of this, many had failed to file and even if they did, were turned down.

The Redress Bill (H.R. 442)

In the early 1970's, only some three decades after President Roosevelt signed Executive Order 9066, which led to the Evacuation of people of Japanese Ancestry, did a real movement began to seek some form of recompensation from the U.S. government for material losses as well as violation of their basic human rights. It was mostly among the younger generations, Sansei (third-generation Japanese-Americans), whose parents were in the camps, stirred by stories of their parents' experiences during the war, that sparked this Redress movement. This movement prompted the unveiling of a proposal by the JACL (Japanese American Citizen's League) to seek \$25,000 for each evacuee and person of Japanese ancestry. After some revision, it went on to Congress where a bill was proposed to set up a committee to investigate the redress proposal. A couple of years later, the Redress Bill, (H.R. 442), was forwarded to the President to be signed.

With the signing of the Civil Liberties Act of 1988 by President Reagan, it brought a sign of relief to the Japanese-Americans who had waited silently for this long to get compensated for their losses and hardships during their imprisonment in the relocation camps during World War II. This bill mandated that the U.S. government gives a formal apology to these Japanese people and \$20,000 per person for their losses as a result of their wrongful imprisonment in the camps. Though this will not correct the wrong that the government did to this group of people, at least their battle is finally over, 50 years later...

Fraternity Accused of Racial Insensitivity

By JOANNE TASHIRO
Editor in Chief

"Be a part of our little servants program." This is what was written on a flyer I stumbled upon last weekend at a party. A computerized picture of a Klansman was drawn in the foreground. It read as advertising for "Kappa Kappa Kappa" an exclusive caucasian fraternity on campus. I saw this taped to the wall of an Asian American "founding father's" apartment.

Well, this turned out to be a hoax mocking the newly formed Asian fraternity at UCSD, Lambda Phi Epsilon. I thought, maybe the idea behind this is not so make believe. Then it started to get me angry. Don't get me wrong. This person, who is not affiliated with the fraternity, had every right to express his racist free speech. But the fact that leaders within the fraternity found it to be humorous got me thinking. And now its my turn to exercise my constitutional right to free speech as an obligation to the Asian American community. Basically, I'm just too darn mad

to keep my anger to myself.

They told me not to write this article; three people who said that my opinion would offend the person who, through this flyer, racially attacked and offended me. But let me not get off track here. This editorial is not to counter the racial insensitivity of this flyer, but to condemn the Lambda "founding fathers" who ironically supported this racist flyer. Let me remind you that the racially "humorous" material was directed against these very people.

An officer of the fraternity, to my surprise, found the flyer to be humorous. He claimed that it was for pure humor and was meant not to be taken seriously. How could one find a picture of a Klansman funny? How could one promote a supremacist group which, at this very moment, is burning crosses and hating people for the color of their skin?

Another founding father justified the flyer by saying it was meant to be kept in a small circle of friends and wasn't meant to offend anyone. The fact is that it did hurt people. I'm sure that members of the Klu Klux Klan and their "small circle of friends" do not find it funny to lynch a black man. So what

is the difference? One is just more obvious than the other.

Okay, it's time to get to the point; to say what's really on my mind. Damn it! these "founding fathers" are full of shit when they say that the flyer was meant to be humorous. When they laugh, they are justifying this racist flyer. They don't know how to deal with it. They don't have the balls to defend their ethnic pride, to defend their heritage, and most importantly, to have self-respect. I am angry and ashamed of these leaders who are responsible for positively representing an influential cultural organization and the Asian American community on campus. They are obviously irresponsible. To justify that the creator of this flyer is "a nice guy;" to say "he didn't mean any harm;" to say "it was meant to be kept in a small circle of friends;" is to be a coward.

To laugh at a picture of a Klansman is to laugh at the racism, the unjust killings, the discrimination that our previous generations were forced to deal with while trying to defend their Asian American identities. These Lambda officers are betraying the very goals of their

cultural fraternity; the goal which is supposed to promote Asian American awareness and sensitivity on campus.

Now I'm beginning to doubt the goals and interests of the fraternity as a whole. Do these officers reflect the overall attitude of their fellow brothers and pledges? As leaders of the group, I think they do.

These "founding fathers" are ignoring their responsibility as public leaders and as Asian Americans to promote positive cultural harmony. They are both insensitive and hypocritical. They are afraid to speak out against their persecutors. Obviously, the only way they know how is to laugh; to push it weakly aside. To stupidly dismiss it as humorous. To me, that's the easy way out.

By laughing at a racist flyer, they end up promoting its downright racial insults; what kind of role models are these founding fathers to their pledges? Obviously they are not adequate leaders. What type of foundation do they build for the future of the fraternity and for the Asian American community? I hope it is not built on hypocrisy, cowardice, and worst of all ignorance.

Executive Order 9066: Authorized Racism

By JANE YAMASHIRO

Jane is a second-year Japanese studies major. Her father was a former intern at the Topaz internment camp.

On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066. It authorized the War Department to designate parts of the United States as restricted to people who the government labeled as "dangerous." This was just over two months after the Japanese bombed Pearl Harbor during World War II. At the time, every Japanese was portrayed as a potential spy or traitor. Even though the presidential order authorized a mass removal of German or Italian-Americans as well, only Japanese and Japanese-Americans were evacuated.

Over 110,000 persons of Japanese ancestry were given less than a week to sell, rent, loan, store or give away their property and personal belongings. Heavy financial losses were suffered, as many of them were farmers and had to sell their land and possessions for whatever they could get in the limited amount of time they had. These people were removed, under guard, assigned numbers, and sent to assembly centers and relocation centers where many of them would remain until the end of the war, three years later.

The evacuees were sent to 12 assembly centers, set up mostly in California, with one each in Oregon, Washington, and Arizona. These centers were converted livestock stalls and stadiums where they would stay until more "permanent" relocation centers could be built and prepared for "human occupancy." While staying at the assembly centers, the Japanese were under the control of the Wartime Civil Control Administration (WCCA), which censored what they could and could not do; the internees were given permission to establish center newspapers, but writing in English (Japanese was not allowed) was carefully

censored.

It took about three months for the 10 relocation centers to be built. These internment camps consisted of barracks, often in the desert, surrounded by barbed wire and watch towers with armed guards. Guards were instructed to shoot anyone who tried to leave, and several people were shot simply because they were too close to the outer fence. The camps were located in: Poston and Gila, Arizona; Jerome and Rohwer, Arkansas; Minidoka, Idaho; Tule Lake and Manzanar, California; Topaz, Utah; Granada, Colorado, and Heart Mountain, Wyoming.

Many Japanese-Americans, even after going through the whole evacuation and relocation process, while living in the camps, volunteered for a segregated unit of the army. Thirty-three thousand men of the all-Nisei (second generation Japanese) 442nd Central Postal Directory and 100th Central Postal Directory emerged as the most decorated men in American military history. Despite heavy casualties, there were no frontline Nisei desertions as compared to an overall service rate of about 15 percent.

Day of Remembrance commemorates the tragic and inane signing of Executive Order 9066. It supposedly removed and interned persons of Japanese ancestry because of military necessity, and for their own safety, but was totally unconstitutional and without justification. There had not been one account of a disloyal Japanese person in America, before or after the internment. Yet the government imprisoned its own citizens on the basis of national security. If this could happen to these American citizens, what is to stop the government from internment any of its other citizens simply because of war-time hysteria or other unwarranted excuses? The purpose of observing Day of Remembrance is simply to remember what has happened in history, so that it will never happen again.

Momentum

Momentum provides a forum in which traditionally silenced "voices"—Asians and Pacific Islanders—can articulate their visions of an Asian and Pacific Islander America. By creating a context in which genuine dialogue can occur, we can begin to construct and reconstruct human relationships

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We welcome your letters and encourage anyone interested to join.
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Should the Lench Mob be Lynched?

By MATT BALDWIN
Features Editor and APSA Chair

"So pay your respect to the Black fist, or we'll burn your store right down to a crisp, and then we'll see ya, cuz you can't turn the ghetto into Black Korea!"

That's how rap artist Ice Cube's new song Black Korea ends. The song has caused quite a controversy throughout the music industry and the Black and Korean American communities. In some record stores, Ice Cube's album has been pulled from the shelves, and St. Ives, a liquor company which hired Ice Cube to do commercials, have pulled those commercials from the air.

Ice Cube's song is his response to the recent occurrences of violence between Korean market owners and some of their African American customers in predominantly Black neighborhoods. Why are there so many Korean markets in these black neighborhoods in the first place? This has to do with situations in these neighborhoods and with those faced by Korean immigrants.

First of all, there are few if any, stores and markets that are run by large local or national corporations in these neighborhoods, because they are not willing to do business in these areas. This means that any businesses are going to be small independently owned and run private businesses.

Secondly, there are few stores owned and run by Blacks in these neighborhoods. One reason for this is that it is hard to get the capital to start such businesses, but more important is the amount of time and work running such a business takes. In order to run a small market or liquor store, it probably takes upwards of 15 hours a day for several people to open for business, stock shelves, clean the store, take inventory, and do the

accounting necessary. This has not been an occupation that most people, Black or White, would consider because of the time involved and also because the profit, if any, is very little and takes too much effort to obtain.

Korean immigrants, on the other hand, often go into such businesses because it is one of the only viable ways for them to make a living. When they come to America, they know little English, which hinders the few marketable skills they have. Also, running a small business is an easy way to employ many people in a family. Because the workers are mostly family members, they do not work for wages and since they live under the same roof as the owners, it takes less money to run a market because the income from the store is only paying one rent and very small wages, if any. As a means of survival for a whole family it is a very viable option.

The problem is that the Korean store owners and their Black customers have very little understanding of each other and their respective situations. What concepts they have of each other come not from themselves but from the media. The media constantly talks about how America is being taken over by the Japanese, or Asians in general. This means the ownership of many small businesses in Black neighborhoods by Koreans is often seen as a foreign invasion. Also in the media are images of Blacks as being criminals. Anyone who knows anything about Koreans and/or African Americans can tell you how wrong these stereotypes are. The problem is that both the Korean store owners and their Black customers aren't able to see past the narrow minded stereotypes they are exposed to in the media. So when a Black customer and a Korean shop keeper get in a fight it becomes a big issue to everyone involved. To the Korean, because of the paranoia of the Black criminal/hoodlum image, it becomes an issue

of self defense from the Black customer who the shop owner feared was going to attack. To the many in the Black community the issue is different. The Korean merchants are invading, taking over the Black neighborhoods, not giving any respect to their customers, using the community by taking money out of it and getting rich off of it. There are some very good points and reasonable concerns on both sides. If these Korean grocers are in predominantly Black neighborhoods, then it is not unreasonable that the communities ask the merchants to be more understanding of the community's problems and needs as well as asking the shopkeepers to try to look past the stereotypes. It is also fair for the Korean merchants to ask that something be done by the Black community to dispel the stereotypes of the Koreans as being invaders who want to use the community to get rich, and to show that in many cases the small stores are simply a means of survival. There is a lot of dialogue to be made between the communities. When this particular conflict is resolved, hopefully the dialogue will continue so that in the future, such things will not happen.

As to Ice Cube's song, it is not, in my opinion, nearly as hateful as some would say. His song goes into some of the problems at the heart of the matter, such as the Black stereotypes that the Korean grocers have. He also goes into the concerns of the Black community that the Koreans be more sensitive to the needs and problems the Black communities; the communities that they serve. The reason for the controversy, however, lies in the fact that he doesn't say it in quite those words. He supports the stereotypes of Korean shopkeepers as "oriental one penny counting motherfuckers" and refers to them as "your chop suey ass" and also talks about the Koreans as taking over the community. Judging from Ice Cube's style and his previous works,

however, the song is not as negative as the media and the Korean communities have reported it to be. First of all, his lyrics are probably common sentiment among some aspects of the Black community. Why should he be punished for simply airing views that he and others may have of the situation. Also, if one looks at the song in context, it is less radical than it may seem otherwise. In Ice Cube's other works, if there is anyone he wishes to criticize, he usually calls them some dirty name and sometimes talks about shooting them. That's just Ice Cube's style and the particular crowd he addresses; he plays the gangster to his audience. Unlike most other gangster style rap artists, however, Ice Cube does stand for progress in the Black community. Through the rest of his works he has tried to enlighten his audience; an audience that might not otherwise be enlightened or educated. If he were to change his style to be less violent and more open minded and sensitive, he would lose his audience, the very audience he tries to save through his music. Overall, Ice Cube's song Black Korea is consistent with his style whenever he wishes to criticize anyone, but to the uninformed ear, it is simply a violent, racist song. Overall, I think Ice Cube should be applauded for trying to generate some growth in his audience. However, I think that since he could not very well record the song in a more objective, less lopsided way, the best choice for him would have been not to record it at all. It was a bad move as far as his career is concerned. It would be very unfortunate for Ice Cube's career to end because of one song. However, I doubt that his career will end here. Hopefully, it will be a learning experience for him, and he will mature enough so that in the future he will think and be a little more careful about how the things he says might be interpreted.

Editorial: Wartime Hysteria

By CHERYL SORIANO

"Those who cannot remember the past are condemned to repeat it." In my mind, I see a sign displaying these words. It is hung over a mass of dead bodies—followers of Jim Jones in Guyana. Is it because this message is so simple that we don't listen to it?

Take, for example, the racist actions taken during World War II, specifically against Japanese and Japanese Americans. In a 1942 Gallup poll, the Japanese were described as, "treacherous, sly, cruel, and warlike." This tension reached the executive level. On February 19, 1942, Roosevelt signed Executive Order 9066. It authorized the Secretary of War to designate military areas "from which any and all persons may be excluded as deemed necessary or desirable."

People of Japanese descent, American citizens or not, were sent to internment camps in the United States.

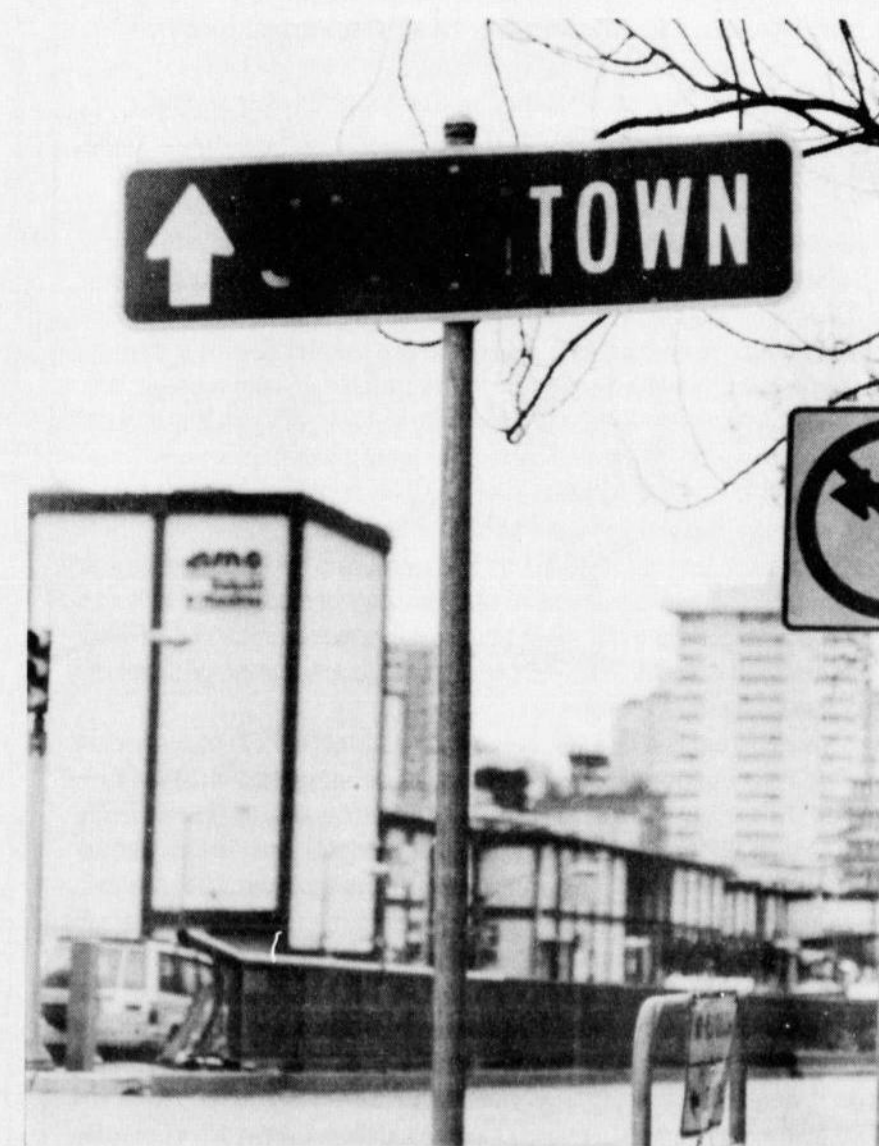
The important question remains; have we learned from our mistakes? I don't

think so. Take the Persian Gulf War. Anti-Arab sentiment was also present. Reports of slurs like "Arab, go home" that were being communicated were not uncommon. This led to the harassment of Americans of Arab descent, and of those who "look" Arab. The FBI interrogation of Arab Americans is just one example of this type of harassment. It makes me wonder, if the war went on longer, would we have sent all Arabs living here to internment camps? I'm glad I don't have to come up with an answer.

February 19 is known as "The Day of Remembrance." It is there for us to remember those whose rights were violated. On a more symbolic level, we can use it to remember the past and see it for what it is. Acknowledge the successes and failures—don't deny the existence of either one. Hopefully, we can stop making the same mistakes over and over again. That's my terminal optimism creeping in again. Oh well, I'm not going to apologize for being idealistic.

Momentum Disclaimer

The views and opinions here are those of the contributors and do not necessarily represent those of the paper.



Defaced San Francisco Japantown sign.

Photo by Joanne Tashiro

Asian & Pacific Islander CALENDAR

Asian Pacific Student Alliance

The Holiday Food Drive was a huge success. Eight organizations and departments, including APSA, actively collected donations from fellow students, faculty, and staff. A total of over 800 food items and over 45 pounds of rice were distributed to families who had recently arrived from Southeast Asia and other needy individuals. Thanks for everyone's generosity!

APSA is in the process of planning more event such as this to help Asian and Pacific Islander communities. We encourage new members to start up their own program ideas or to help with organizing up and coming APSA activities. The APSA Talent Show, Graduation Banquet and APSU Conference are just a few of the events that are in the planning stages now. Become involved with APSA because we really like to meet new people like you. APSA Cares!

This quarter, come listen in or participate in heated discussions about parents, identity, relationships... just to name a few, at our APSA general meetings. Also, we are working on a beach bonfire and study breaks. We want you to have fun, help the San Diego Asian and Pacific Islander community and also get outta here in four or five years! Hope to see you at the next APSA event.

P.S. APSA membership is absolutely FREE!!!

Korean American Student Association

KASCON VI - 1992 Chicago

Ethical Leadership: (Korean-American Progress in the United States)

Present day Korean-American students are at a crossroad. The first generation of immigrants overcame a language barrier, endured racial discrimination, and adopted a foreign culture in order for successive generations of Korean-Americans to benefit from the opportunities of the American way of life. Their tremendous accomplishments as parents, providers, and role models have made Korean-American students a well represented group at this nation's most prestigious colleges and universities. But some of this progress has come at cost.

Currently, there is a concern that today's generation of Korean-Americans have comprised too large a portion of their Korean heritage to be "American." No longer confronted with a language barrier, many second-generation Korean-Americans have embraced the American culture and assimilated into the American mainstream. In the process, many second generation Korean-Americans have begun to discard their Korean heritage. On the path of progress, Korean-Americans must look to the past as well as to the future to find answers to questions of unique perplexity and ambiguity, resulting from our dual heritage. The Korean-American Students Conference is a platform where Korean-American students from across the nation meet to rediscover and preserve their Korean heritage as an integral part of their Korean-American culture.

The Korean American Students Conference endeavors to challenge students to think and develop character essentials of moral ethics necessary for sound leadership. Future leaders should understand that leadership in itself is neither a title nor a privilege but a very serious responsibility. KASCON VI - 1992 Chicago will be a powerful vehicle to promote ethics as the foundation for leadership.

Since its inception in 1986, participation among students in the Korean-American Students Conference has grown averaging more than a thousand students in the past three years. KASCON's primary target group remains the undergraduate college or university student. KASCON VI - 1992 Chicago has expanded this target group to include graduate students and young professionals. The experience and knowledge of this older cohort will not only improve the intellectual caliber of the student workshops at the conference, but their everyday work experience will improve the overall quality of the conference.

After KASCON III - 1989, *Georgetown*, it was evident that no one school from that point onward had the capacity to effectively organize a conference of KASCON's growing magnitude. Consequently, a five school coalition of Boston University, Harvard, MIT, Tufts College and Wellesley College came together to meet the demands of KASCON IV - 1990 *Boston*. The increase in resources available through the five school coalition enhanced the organizing committees' ability to prepare the conference. Henceforth, on March 29, 1990, an unprecedented 1500 students congregated at the Harvard and MIT

campus for KASCON IV.

Similarly, Columbia, New York University, Rutgers, and West Point formed a four school coalition to organize KASCON V - 1991 *New York*. KASCON V set a precedent by hosting its three day conference participants in one location, student participants were able to spend more of their time interacting and learning. In addition, KASCON V continued to provide social events such as athletic tournaments in basketball and volleyball, culture nights, picnics, and dances; precedents KASCON VI - 1992 *Chicago* intend to maintain.

With each conference, tremendous financial pressures have continued to mount. KASCON I - 1987 *Princeton* had a modest budget of \$12,000. Since then, the Korean-American Students Conference's budget has nearly quintupled to \$115,000 for KASCON V - 1991 *New York*. Total expenses have increased due to the growing nature and responsibility of the conference. As the one and only national Korean-American conference, KASCON has become the forum for Korean-American issues. Lectures and workshops at the conference encompass a broad range of topics, from reunification to the role of Korean-American women to religion in the Korean-American community.

To obtain knowledgeable speakers for each topic takes considerable time, effort, and money. The organizing committees of KASCON VI has prepared a potential speaker list. Meeting these speaker's honorarium payments and accommodating their travel expenses will require much financial assistance.

Accommodations for the conference will also require considerable funding. The Sheraton International - O'Hare in Chicago will be the site of KASCON VI - 1992 *Chicago*; lectures, workshops, and lodging will all be facilitated at one centralized location. The hotel will provide free shuttles to and from O'Hare International Airport for those participants flying into the conference.

In addition, the organizing committees of KASCON VI - 1992 *Chicago* will undertake the task of subsidizing travel expenses for those students attending from the east and west coasts (approximately \$15,000 will be set aside to meet these expenses). Located geographically in the center of the United States, KASCON VI - 1992 *Chicago* will be more accessible to students and young professionals from across the country.

In order to accomplish these tasks, previous KASCON's have received generous financial contributions from corporate sponsors such as Daewoo International and the Lucky Goldstar Group as well as smaller businesses, ethnic organizations, and private individuals. Likewise, effective fundraising will be a key component for the success of KASCON VI.

KASCON VI - 1992 *Chicago* has received official recognition from the City of Chicago and Mayor Richard Daley, the State of Illinois and Governor Jim Edgar, the Korean-American Citizens Action Committee (KACAC), the NAACP, the Rainbow Coalition, The Japanese American Citizens League (JACL), the Chinese American Citizens

Alliance (CACA) as well as many other organizations and universities. In addition, many prominent individuals have pledged their full support for the success of the conference, including: Ambassador Hyun of South Korea, Dr. Bong Hak Hyun of the Philip Jaisohn Memorial Center, Dr. Sammy Lee, former Olympic gold medalist of the U.S. Diving team '48 and '52, and Shinae Chun, Director of the Illinois Department of Labor.

KASCON VI - 1992 *Chicago*'s organizers are committed to maintaining KASCON's tradition of excellence and achievement. As more and more second generation Korean-Americans move into the American mainstream, they should aggressively seek to develop character essentials of ethics and integrity to leadership. These personal traits should be used to benefit not only the Korean enclaves in America, but society at large. KASCON VI - 1992 *Chicago* Ethical Leadership: Korean-American Progress in the United States will be attended by over 1000 students and young professionals from all regions of the United States, Canada, and Korea. The conference will concentrate on issues, problems, and successes that Korean-Americans face in today's society. The lectures held at the conference will cover a wide range of topics and the workshops will provide greater insights into these issues through in depth discussions. The conference will present opportunities for Korean-American students to be informed, exchange ideas and goals, and develop new friendships. The organizers of KASCON VI are committed to bring the highest caliber speakers and provide the forum in which leaders of tomorrow will be challenged to strive for excellence in their chosen pursuits. We ask for your support and for YOU to join in our enthusiasm in developing our Korean-American identity.

For more information on program content or application procedures please contact David Lee at 558-7325.

Kaibigang Pilipino

In this issue, Kaibigang Pilipino would like to introduce ourselves to you, since we really haven't had a proper introduction.

In English, Kaibigang Pilipino means "Filipino friends". With friendship as our motto, we welcome everyone to become a member of our organization. "Everyone" includes all who want to learn more about the Pilipino culture.

We have many events that are planned for the future. Among them, a High School Conference (to become involved, please contact Norman at 558-7215), and a Pilipino Culture Night (contact Bryan at 472-1790 if interested in performing or helping out). For the Pilipino Culture Night, dance workshops have been scheduled, and auditions for the dance "Sinkil" are in the works.

If these officers can't be reached at home, you may want to call the office. Also, if you have any other questions, concerns, or just want to know how you can get involved, feel free to call the office at 534-7763.

Chinese Student Association

You might know by now that there have been some changes in CSA. After the resignation of our former president, Jin-Hong Hsueh, the former vice-president has now assumed the seat of active president until the end of the year. However, the goal of CSA still remains the same: to plan attractive, quality events that are both social and cultural for you. There will be no more general meetings. Instead, they will be used as study breaks. Free refreshments will be provided and it will be a purely social get-together. Wednesday movie nights are still here with films from either Hong Kong or Taiwan. Basketball and sand-volleyball tournaments are being planned now for those sports buffs. So look for our fliers or drop by the CSA office to check out what's new on the master calendar, or come to our planning meetings every Monday, 7 pm at the CSA office. And if the events turn you on, sign up!!!

Vietnamese Student Association

HOOVER HIGH SCHOOL MENTOR PROGRAM: Interested in working with high school youth? Hoover High School is developing a Student-Mentor Program with UCSD student organizations. Hoover's administrators are looking for college students to volunteer as tutors, peer counselors, office assistance, and whatever we would like to help. They will work around our schedules. This is a great way to make positive impact upon the students and have fun at the same time. Come by the VSA office to pick-up an application or call 534-7763 for more information.

GENERAL MEETING, WED. 2/19/1992: Discuss next quarter events and VSA General Election.

CAFE NIGHT: FRI. 3/6/1992: This is a PRO-NIGHT, none of those Amateur Performances; live band, professional singers, and solo-musicians from the Vietnamese Community are invited to show off their talents. Dessert like "che" and cafe would be included in the admission ticket: \$3 for UCSD's students, and \$5 for general audiences.

*****Hope to SEE YOU ALL, and GOOD LUCK with MID-TERMS*****



UPAC Youth helps on food collected by the holiday food drive.

February 1992

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	• CSA: Meetings, 7:00 pm, CSA Office		DAY OF REMEMBRANCE • Paibigang Pilipino: High school Conference Committee Meeting, 1:00 - 2:00 pm, 19 Third Upper	• Hawaii'i Club: Teriyaki Burger Sale, Hula, 6:00 pm, Revelle Formal Lounge	• JaAmS: Free dance, 9:00 pm, Triton Pub	• AYOP (Asian Youth Outreach Program) Pilot Saturday Workshop, 10:00 am - 2:00 pm, Third College Mountain View 22 Lounge
16	17	18		20	21	
	• CSA: Meetings, 7:00 pm, CSA Office • Hawaii'i Club: Hula, 6:00 pm, Revelle Formal Lounge			• Hawaii'i Club: Hula, 6:00 pm, Revelle Formal Lounge		
23	24	25	26	27	28	29

March 1992

	• CSA: Meetings, 7 pm, CSA Office				• VSA: Cafe Night	
1	2	3	4	5	6	7

Sketches of My Camp Experiences: The Childhood Memories of a Nisei

All of a sudden my world changed. Are my friends still friends? Does the way I look put me in the same group as those people who attacked Pearl Harbor? I lived in a small community 35 miles east of Los Angeles where the lush and fragrant citrus orchards and the bountiful grape vineyards were my immediate environment. The closest neighbors were a quarter mile away. My father would work from dawn to dusk tending some eighty acres of oranges, lemons, peaches, and avocados. My mother was busy doing the motherly chores of the house and caring for the children—my brother, then fifteen, and my thirteen, eleven, and three year-old-sisters. And of course, there was me.

Quite a number of years earlier, my uncle split the property with my father due to our growing families. His family with his two daughters were the only other people of Japanese ancestry in the area. I mention my uncle because some of my friends would ask me or someone would tell me rumors that my uncle, and maybe my own father, were spies and had a short wave radio. I knew that my uncle and father, who had limited formal education, could barely tune an AM radio. We were suspect.

It was somewhat reassuring to hear from some of my schoolmates and teachers that it was not my fault the U.S. was at war. It was hurtful when a few would call me derogatory names and told me to go back to Japan.

The military was in charge of evacuating all people of Japanese ancestry from the West Coast. The FBI came

and confiscated my brother's shotgun and .22 rifle as well as our family snapshots, movie cameras and family movies (including the Annual Pasadena Rose Parade.) In March of 1942, the heads of households, thus my father, were taken away from their families shortly after the war began. By military order, the rest of us had to report to the Riverside bus depot to be relocated to Poston, Arizona. Was it better to be isolated behind barbed wires in a large ethnically homogenous center or to be isolated by suspicion, hysteria, and threats in an open society?

The bus caravan of so many Japanese and their children to Poston was a frightful unknown journey. Where were we going? What were we going to do? What are

we expected to do? I remember some kind of box lunch on the way. Also there was the call from nature—the lines were so long. The caravan kept heading east into the arid desert. We entered an area that looked like a military compound, black tar-papered wooden barracks all neatly arranged in rows to form blocks, 4 blocks to a quad and many quads to Poston Camp I. There were also Poston Camp II and Camp III, each smaller in size than Camp I. We were taken to block 13, assigned to building 11, section B—in other

words, my address was 13-11-B, Poston Arizona. If there were one more person in our family, we would have had 2 sections to live in.

For the six of us, we had one section measuring 25X25 feet. We received six steel cots and six mattress bags, sheets and blankets. I can still smell the dusty straw which we used to fill the openings in the bags. We had to get shots. There were so many!!! We lined up. My mother and others said it doesn't hurt much but it was necessary. I held back my

tears as best I could. Three shots—two in one arm and one in the other. The worst part was that I had to have two more shots one week apart (I had never heard of Typhoid, or triple shots no less!!!).

Camp life soon developed some organization, some culture,

ming and diving, or just cooling off during the 100+ degree days of summer was pure fun.

So were the block games—basketball, baseball, football, as well as tag, cops and robbers, red rover, kick the can, and any other games we could create. There was some sense of honor in getting bruised, dirty, and totally exhausted after some of these games. Playing after dark on hot summer days was cooler, more enjoyable and infinitely more exciting. We were warned to look out for scorpions and rattlesnakes, as people cited several incidents of dangerous bites and encounters. Fortunately, none of us were caught in that type of situation.

We had movies every week. Some movies were shown on screens made up of sheets tacked on water towers. We would set out our homemade benches during the day to reserve the best seats, and on cooler nights brought our hibachis (1 gallon cans having holes near the bottom and wire handles filled with homemade mesquite-yes-charcoal). Boy did I enjoy the weekly Buck Rogers serial!!!

There are so many memories. There are present day experiences and there will be more in the future. But the important thing is that we all have a broad vision of humanity. In the Epilogue of *Concentration Camps USA*, author Roger Daniels states, "The real problem, at least at certain crucial times, is how to keep the majority, silent or otherwise, from wreaking its often mindless will on minorities, ethnic, political, or generational."

By Tad Yamaguchi
Momentum contributor and
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