

South American Champion, Bolivarian Champion and repeatedly, Peruvian Champion Humberto Suguimizu is the most outstanding billiard player of the Nikkei Community. He has won several international tournaments and is considered as the third top-ranking sportsman in the history of Peruvian sports followed by Edwin Vasquez Olympic marksman champion and Adolfo Suárez world billiard champion.

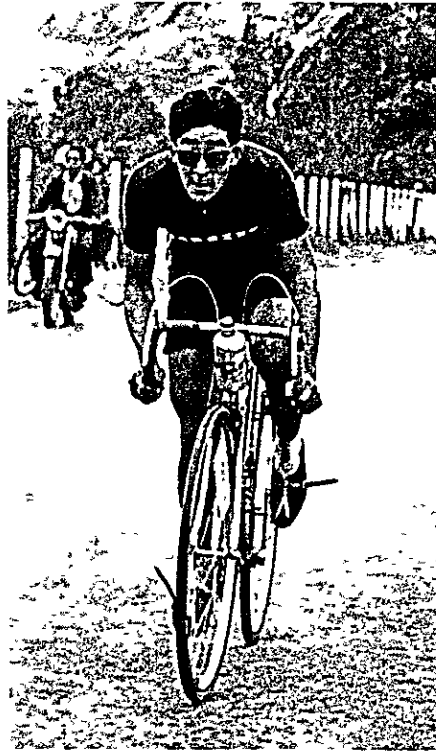
Teofilo Toda, the idol of the Nikkei during the decade of the fifties, became a member of the Peruvian Olympic Team and participated in the bicycle championship in the 1964 XVIII Tokyo Olympic Games.

Boxer Luis Minami participated in the XXI Olympic Games that took place in Montreal, Canada, in 1976. He also represented us at the Sao Paulo Pan-American Games where he won a silver medal.

When Japan won the title of World Champion of Table Tennis, a great generation of Nikkei ping-pong players sprung up. Gladys Moriyama and Maria Guibu became South American champions in singles and doubles and won numerous titles for Peru. Both women have been awarded the laurel wreath of the Nation in recognition of their outstanding sportsmanship. Mention should also be made of Juan Sugahara who participated in Sao Paulo, Brazil.

Under the guidance of the great volleyball coach Akira Kato, our representative, Olga Asato participated in the XIX Olympic Games of Mexico in 1968. The National Women's Volleyball Team won fourth place. Olga has won the South American Championship several times. In recognition of her merit, her name is engraved on the facade of the National Stadium. Cecilia Aróstegui Hirano was also a member of the National Women's Volleyball Team of Peru.

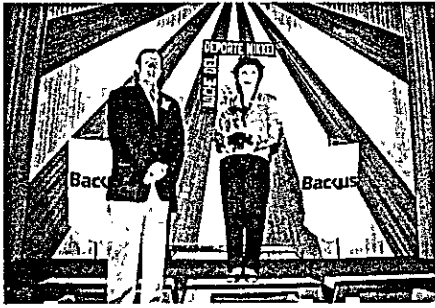
José Teruya was a South American Wrestling Champion in 1970, in Free and Greco-Roman styles, in the lightweight category. In this category we also



Teofilo Toda

Olga Asato in the 1969 National Volleyball Team





*The National Bowling
Champion*



Luis Minami (box) and Erika Hayashida (golf)

have a World Junior Champion, Gonzalo Koo Yagui and in the children's category, José Inagaki

Isabel Onchi is an outstanding bowling player and representing Peru she has won several championships and has been awarded the sports laurels

In Athletics, one of the first Nikkei representatives was jumper Hilda Yamasaki, followed by runner Teresa Toyama. Among the men, Juan Hasegawa was national champion in the 100m classic event. His daughters,

Yuri, Patty and Claudia are following in his footsteps in the Little League. Mention should also be made of Alberto Izu Tome and his son Alberto Izu Kiyatake, who represented our country in the 400-meter hurdle race in Paris in 1985.

Football is the most popular sport in Peru. Luis Okada was a member of the junior football league as captain of the national football team that played in the South American Championship held in Caracas in 1954. His participation on the team and the fact that he was chosen to be captain was very symbolic at a time when Nikkei were discriminated. Other Nikkei that later became members of the national team were Juan Nakahata, Tomás Iwasaki and Jose Oshiro.

Other well known Nikkei football players we wish to mention are Jorge Koki Hirano and more recently José Pereda Maruyama and Javier Soria Yoshinari on the national football team. Nikkei football players are also members in

other leagues

Sisters Sandy and Wendy Kim have been members of the Peruvian Delegation that participated in karate championships

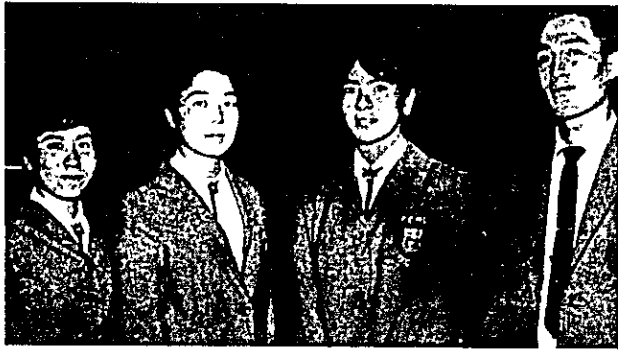
We have mentioned all Nikkei athletes who have participated in major categories

There are various promising athletes in minor leagues who have won important titles for Peru. Erika Hayashida is the junior world golf champion, Akio Tamashiro is junior world karate sub-champion and five times Pan-American champion in that same category.

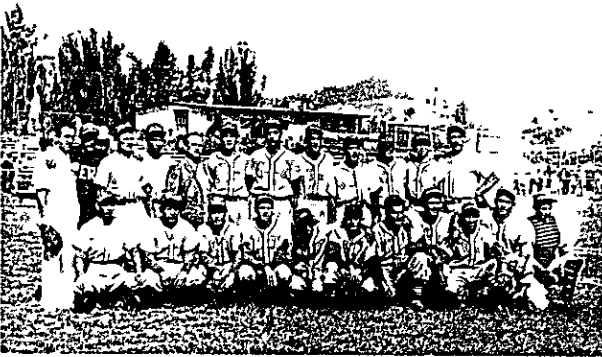
Even though he is not an athlete, we must mention Arturo Yamasaki, considered as the best football referee in the country. He represented Peru at the Tokyo Olympic Games.



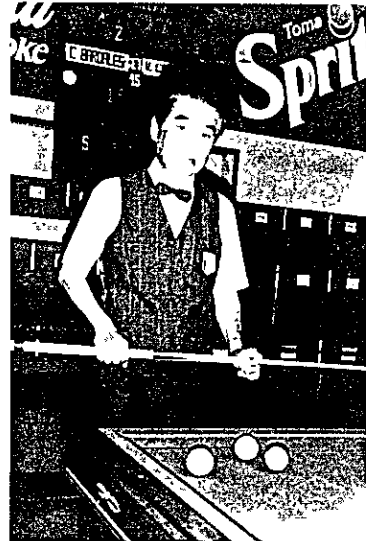
Karate expert Akio Tamashiro



Maria Giabu Gladys Moriyama (ping-pong) Olga Asato (volleyball) and Juan Hasegawa (athletics)



The National Baseball Team



Humberto Sugumizu twice World Sub Champion in Billiard



Football player Jorge Koki Hirano



The Junior Football Team at the South American Championship in Caracas - Venezuela 1954 Luis Okada is the first person to the right next to Manu Salas

The Fine Arts

The first Nikkei artists developed their talent through painting. They were acknowledged nationwide. Tilsa Tsuchiya Castillo's work is known worldwide. Other outstanding painters who deserve international recognition are Venancio Shinkí Huamán and Arturo Kubotta Carbajal. Other first class painters are: Jorge Oka, Luis Kawashima Montalvo, Teodora Seto, Nobuko Tadokoro, Julia Shimabukuro, Victor Higa, Luis Tokuda, Guillermo Isa, Luis Maesato, Hansel Sato, Tomiko Yamakawa and Maria Miura.

Excellent artists who are following in the footsteps of those first Nikkei painters are Oswaldo Híguchi Omaka, Eduardo Tokeshi Namizato, Kareen Nishimura Doi, Erika Nakasone Chinen, Katty Kanashiro Isa, Jaime Higa Oshiro, Teresa Kameya Kameya, Sandra Gamarra Heshiki, among others. Yonsei, Patsy Híguchi Fernandez and late bloomers Yasuko Tanoue and Ana Toguchi also share a sense of exquisite art.

Carlos Runcie Tanaka has become one of the most prominent ceramics artist. Other promising artists are Aldo Shiroma Uza, Lorena Hamaguchi Watanabe, Haroldo Higa, Carlos Shimura Sakuda and Carmen Oka.

Margarita Yamamoto is a plastic arts expert and constantly organizes exhibitions at her art gallery and others around the country.



Margarita Yamamoto at her art gallery, Sol



Tilsa Tsuchiya Castillo

Tilsa was born in the City of Supe, Department of Lima on September 24, 1929. She died in Lima on September 23, 1984.

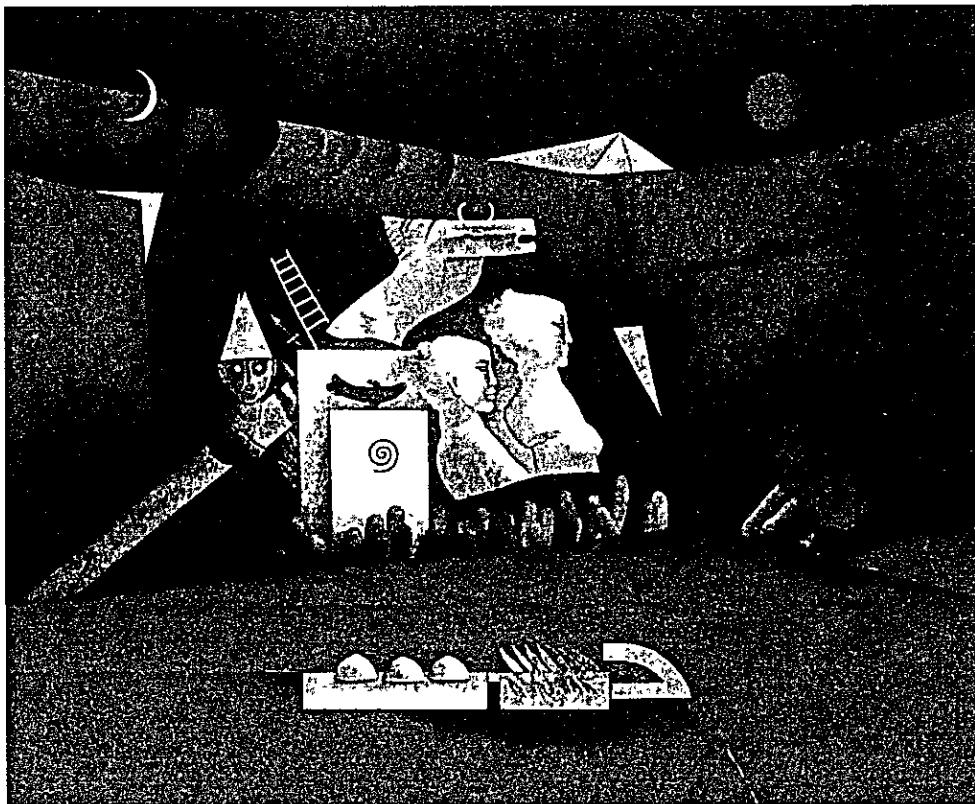
She studied at the Fine Arts State School in Lima at Carlos Quespez Asin and Ricardo Grau's workshops. She was a private student with painter Manuel Zapata. Tilsa graduated in 1959 and obtained the Great Honor Award and a Gold Medal.

She traveled to Paris in 1960 where she studied Painting and Engraving at the Fine Arts School.



Woman with a Monkey by Tilsa Tsuchiya
0.73 x 0.59 m 1979





Quebrada by Venancio Shinki
1.63 x 1.30 m 1993



Venancio Shinki Huamán

Venancio Shinki Huamán was born in Pativilca, Barranca (Lima) on April 1, 1932. He studied at the *Escuela Superior de Bellas Artes del Perú*

Main prizes won "*Sérvulo Gutiérrez*" ENBA (1962)

1st Prize at "*Concurso Sociedad Hebraica*" (1963), "*Concurso Nacional de Pintura*", Municipalidad de San Isidro (1964), "*Concurso ICPNA*" (1964), "*Salón Nacional de Artes Plásticas*" UNMSM (1965), "*Bienal Tecnológica*" (1966), "*Ignacio Merino*" INC (1967)

He has participated in 54 group exhibitions in Peru and abroad. He has represented Peru in important international events: II American Art Biennial Exhibition (Argentina), XXII Sao Paulo's Biennial Exhibition, I and II La Havana's Biennial Exhibition and in Quito's and Medellín's Biennial Exhibitions, among others.

Arturo Kubotta Carbajal

He was born in Lima, Peru, in 1932.

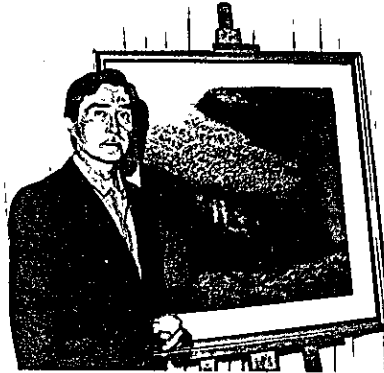
1953-1960 *Escuela Nacional Superior Autónoma de Bellas Artes de Lima*

Great Honor Award, Class of 1960

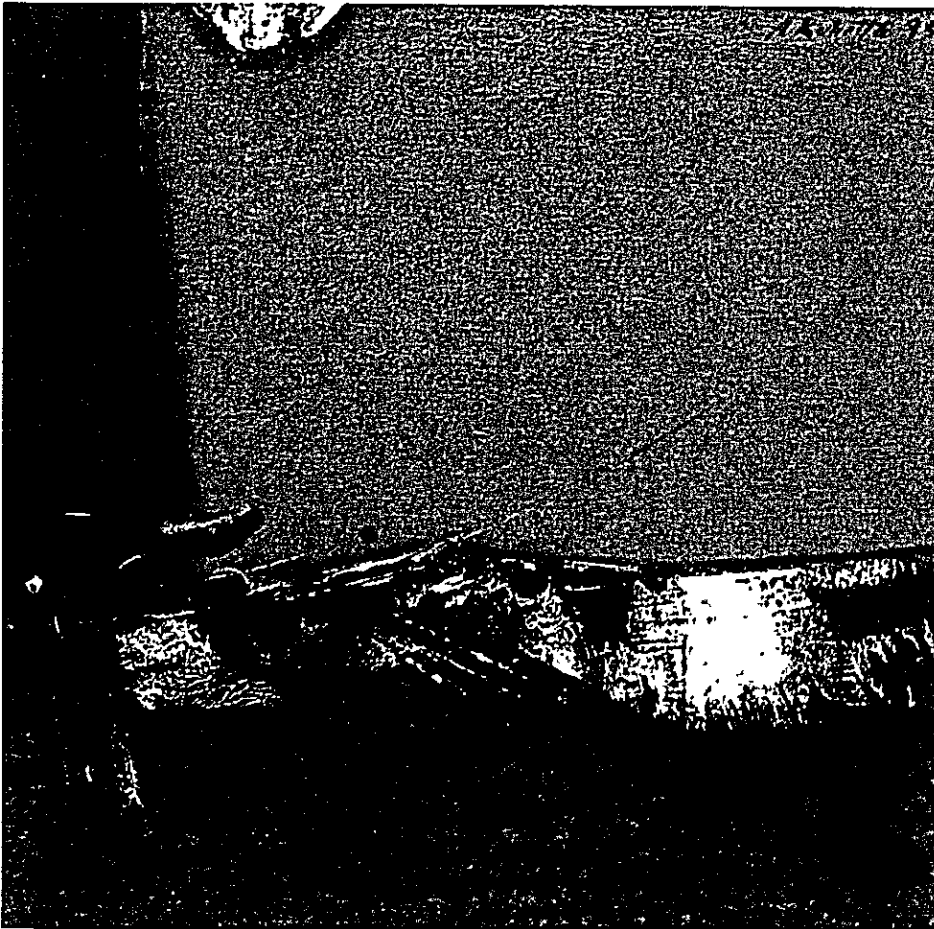
1961 three-month scholarship to Brazil. Itamarati, Brazil – Peru Cultural Agreement

1962-1964 Fullbright Scholarship. The School of the Art Institute of Chicago *Master's Degree in Fine Arts*, he graduated with Honors.

1965-1966 *Desenho de Propaganda* – Layout, Senac. Rio de Janeiro, Brazil



Arturo Kubotta in 1995





Gifted poet Doris Moromisato Miasato



Author Fernando Iwasaki Cauti



Mary Fukumoto Sato Ph D

Nikkei and Literature

Japanese literature, a rich and ancient art, is more than a thousand years old. Japanese are considered to be bookworms and Japan is known to be a writer's paradise. Unfortunately, literature has not taken root among Peruvian Nikkei, very few read and even less write.

Perhaps the immigrants' main concern upon arrival in Peru was to make a living and they hardly paid attention to teaching their children a love for books and besides, the only books they had in those days were textbooks. These pioneers had no command of Spanish and therefore could not recommend which books to read.

Among the few Peruvian Nikkei writers there is Jose Watanabe Varas, a renowned poet, and author of the following books: *"Album de familia"* (1971), *"El huso de la palabra"* (1989), *"Historia natural"* (1994) and *"Cosas del cuerpo"* (1999). He also writes movie scripts.

Storyteller Augusto Higa Oshiro is author of *"Que te coma el tigre"* (1978), *"La casa de Alba Celeste"* (1987), *"Al final del Porvenir"* (1992) and *"El Japón no da dos oportunidades"*.

Novelist Fernando Iwasaki Cauti has written in different genres: History *"Extremo Oriente y el Perú siglo XVI"*; Essays *"Nación Peruana"* and *"Entelegua o Utopía"*; Literature: *"Tres noches de corbata"* (1987-Receditado en 1994), *"A Troya Elena"* (1993), *"El sentimiento trágico de la liga"* (1995), *"El descubrimiento de España"* (1997) and *"Inquisiciones Peruanas"*.

Poet Nicolás Matayoshi is author of the following: *"Los Tesoros de Catalina Huanca"*, *"Recuento"*, the beautiful poetry book *"Gaita"*, among others.

Doris Moromisato Miasato is a sensitive poet who has begun to write again with new impetus. She has published two poetry books: *"Morada donde la luna perdió su palidez"* (1988) and *"Chambala en un camino"* (1999). In the narrative genre we find the stories: *"Misteriosa metáfora de tu cuerpo"* (1993) and *"El riachuelo de Ie"* (1990), the essay, *"Estado de melancolía o la otredad de la escritura"*, and the non-fiction book, *"Okunawa Shi Kvoyukai del Perú"* (1999).

We also have Alberto Tocunaga Ortiz author of the novel *"El Corralón"* (1988); Felix Toshi Arakaki with the storybook *"Cuentos de Años Viejos"* (1975), poet Susana Yoshiyama Miyagusku, author of *"Puntando poesía"*.

A mystery shrouds poet Rafael Yamasato and his prize-winning book *"Estambre"* (1981). No one has ever personally met him or seen him.

Rumors state that Rafael Yamasato is the pen name used by Hidelbrando Pérez and Luis Rocca, probably together with Jose Watanabe

Several poets who have never published a book of poetry of their own have nonetheless published their work in "*Peri Shimpō*" such as Enrique and Alejandro Tamashiro, Teresa Endo (under the pen name of *Dascahi*) and Carmen Yamasato who used to sign as "*Carmen Ayako*"

Nikkei in Show Business

Many Nikkei have tried their luck in show business. They have gained recognition for their art throughout the country. For example, there is Angélica Harada Vásquez "*La Princesita de Yungay*" (The Princess of Yungay) who sings Andean folklore music. She is very popular and has even performed in Japan. Other folklore artists before her were Juan Makino Tori, a Nikkei from Jauja and Antonio Shimzato.

Erika Akatsuka Miyakawa obtained the title of national champion in "*marinera*", a typical dance from the coast of Peru, in the children's category. Now, as a young lady she still delights us with her artistic skill.

Talented ballet dancer Olga Shimazaki is currently the Director of the State Ballet. Other gifted dancers have been Diana Kaneshigue and Hilda Nagasaki.

The Shimazaki sisters form a family of artists. Teresa participated in various operas at the Municipal Theater as soprano. Laura excels in Spanish dance and Julia is an outstanding pianist.

The notable composer of unforgettable Peruvian "*valsés*", Luis Abelardo Takahashi Núñez used to sign simply as Luis Abelardo Núñez so he would be taken seriously and not be discriminated. Another Nikkei singer and composer Yoshi Hirose formed a duet with Luigi Montagne. They were known nationwide. Likewise, lead singer César Ichikawa was very popular and became an idol. Kenji Yamasato was a distinguished musician and orchestra director.

There were also several music groups made up by Nikkei such as "*Serenade*", "*Seventy Seven*", "*Fresa Nisei*" that became extremely popular.

Singer and orchestra director Beto Shiroma Arakaki and his group "*Los Diamantes*" have conquered the highly competitive Japanese market.

In show business there is also Ricardo Higa "Mitsuya", the first Nikkei matador in the world. In Spain, he was acknowledged as a full-fledged bullfighter at a ceremony that took place during a bullfight. He was invited to take part in the game with the renowned bullfighter Palomo Linares who



acted as his godfather Julián García from Valencia acted as witness. Most of his bullfighting career took place in Spain where he lived for ten years.

The Media

The first means of communication of the Japanese Community in Peru were mimeographed sheets called *Jiritsu* published in 1911. Twelve issues were printed during the year and a half it circulated.

The first Japanese newspaper in South America, the *Andes Jiho* directed by Koichi Ito was released on November 1, 1913.

Then, in 1921, the *Nippi Shumpo* appeared headed by Juntaro Tanaka.

Some time later, Susumu Sakuray and Kosaburo Fujita founded the *Peri Nichi Nichi*. In 1929, the three newspapers merged giving birth to the *Lima Nippo* that was published until the beginning of World War II when it was closed by the Government of Peru.



The Japanese Community was isolated due to the lack of communication during the turbulent and sad events of the plunder and the 1940 earthquake that hit Lima and Callao.

These events dispersed the Japanese Community since many people did not know where their relatives, friends or fellow countrymen were. As a result, people urgently needed to establish some means of communication. The characteristic spirit of unity and solidarity among the Japanese became stronger during this circumstance. This staunch spirit of unity, solidarity and generosity made possible the birth of all the community's post-war institutions.

A group of members of the community got together to create the newspaper *Peri Shumpo*. In order to collect the necessary money, shares were sold to the members of the community. Each person bought according to their possibility. Almost a thousand shares were sold. People who could not afford to buy shares but wanted to cooperate gave voluntary contributions. *Peri Shumpo* can be considered as a heritage of the entire community, just like the La Unión Stadium.



Since the beginning, *Peri Shumpo* was basically aimed at the Japanese colony. It had a large format with three pages in Japanese and one in Spanish. Articles published were translations of news in local newspapers. News published in *Peri Shumpo* was three or four days old. Translations of laws were mostly read as well as municipal edicts, tax and labor regulations because most Japanese had small businesses such as stores, cafeterias, restaurants and barbershops. Another service offered was the

obituaries Members of the community have always clung together in moments of grief

With time and the inevitable disappearance of the Issei, *Perú Shimpo* had to restructure its contents and provide more coverage on the Spanish section. It now has six pages in Spanish and two in Japanese. On Sundays, it publishes ten pages in Spanish and two in Japanese. It has kept its bilingual characteristic since its first publication on July 1, 1950

Perú Shimpo has had the following directors. Junji Kimura, Seiyu Namisato, Susumu Sakuray and Ricardo Isamu Goya in the Japanese section. Chihito Saito was in the Spanish section until his death in 1987. Ricardo Mitsuya Higa Uyehara took his post

Another newspaper, the *Asahi Shimbun* was published some years after *Perú Shimpo* appeared. It was short-lived

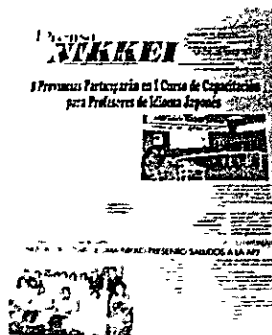
In the 80s, an all-Spanish newspaper of the community called *Prensa Nikkei* came out. Its birth had as background the *La Union* newsletter, published twice a week. It contained only sports news of the activities at the *Estadio La Union*. Then, it became independent under the name of *Prensa Nikkei*. At first, it was published every other day and had social, cultural, institutional and sports news of the community. At present, it is published five days a week. It is a private enterprise and has been directed by Manuel Tsuneo Higa since its foundation

As concerns the monthly issues of magazines of the community, the first to be published in Spanish after the war was *Sakura*, created and directed by attorney Augusto Masuda Medina. Later, *Nikko* appeared. Its creator and director was Luis Shimazaki. It was published almost for three decades and lasted the longest of all

In 1958, Ricardo Higa Uyehara's magazine *El Nisei* saw the light. It released five issues

After a long period, some magazines were published sporadically but there was no continuation.

In 1980, the brothers Enrique and Alejandro Tamashiro published the magazine *Puente*. It is one of the best within the community because, for the first time, ideological and political articles were introduced as well as the major issues of Peru and the Nikkei. It had top quality articles written by non-Nikkei intellectuals. Some prestigious writers were: poet Hildebrando Perez, historian Pablo Macera, sociologists Luis Rocca Torres, Luis Guillermo Lumberas, poets Washington Delgado, Hugo Bravo, Wilfredo Kapsoli, Francisco Bendejú, Marco Martos, Jose Antonio Bravo, Juan Gonzalo Rose and Javier Sologuren. Other





collaborators were José Watanabe, Augusto Higa and Nicolás Matayoshi. *Puente* released five issues

In journalism at a nationwide level, we can mention Alejandro Sakuda Moroma who was director of the newspapers *La República* and *El Sol*. Pedro K. Higa, chief of the editorial staff of the daily news *Exta*, Julio Higashi López, chief of the editorial staff of the daily news *Correo* and also director of a television news program; Alfredo Kato, chief of the show business page of the *El Comercio* newspaper under the pen name of *Mnador*, Suzy Sato Uezu, Gonzalo Iwasaki Cauti and Pilar Higashi, journalists and anchor people on television news programs

History Books of the Community

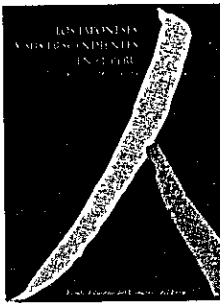
There is no doubt that the most important work on the Japanese Immigration to Peru was written by Doctor Luis Tsutomu Ito Okada. The book was published by *Perú Shūmpo* on the 75th Anniversary of the Japanese Immigration to Peru. His writings have been a rich source for future books. Without being a historian, Doctor Ito conducted remarkable research on the subject.

Anthropologist and historian, Mary Fukumoto Sato, Ph.D. wrote the book "*Hacia un nuevo sol*" (Towards a New Sun), currently the most complete work on the Japanese immigration to Peru. Doctor Fukumoto represented Peru in all international forums of the Pan-American Nikkei Convention (COPANI).

Amelia Morimoto Hayashi also contributed to the knowledge of our history with her books "*Immigración Japonesa al Perú*" (Japanese Immigration to Peru 1979) which later she reedited and enhanced under the title of "*Los japoneses y sus descendientes en el Perú*" (The Japanese and Their Descendants in Peru 1999). She is also the author of the book "*Población de origen japonés en el Perú: perfil actual*" (Population of Japanese Origin in Peru: Current Profile, 1991).

This year, Alejandro Sakuda Moroma, a renowned journalist has enriched the history of the Japanese immigration to Peru with a voluminous 600-page book. It is a captivating, lively book written in a grand journalistic style. The title is "*El futuro era el Perú*" (Peru was the Future).

Doctor Luis Rocca Torres, historian, feels fully identified with our Nikkei Community. He has published a book entitled "*Japoneses bajo el sol de Lambayeque*" (Japanese under the Lambayeque Sun 1997). His excellent



日本人
JAPONESES
BAJO EL SOL
DE LAMBAYEQUE



research work will certainly help understand the Japanese immigration phenomenon in the provinces

The Armed Forces and the Police

Nikkei have also been part of the armed and police forces. Among those who have achieved the maximum rank are Gerardo Yamakawa Hirashiki, the first General of the National Police, retired, General (r) Juan Nakandakari Kanashiro of the National Police of Peru, and the current General PNP, José Matayoshi.

Colonel Marco Miyashiro Arashiro, a police officer, assumed an outstanding and important role in the capture of terrorist leader Abimael Guzman. He currently is Police Attaché at the Embassy of Peru in Bolivia.

The first Nikkei Army officer was Gonzalo Iwasaki, who became a Colonel.

Daniel Oyakawa is the only Nikkei of the Peruvian Navy.

Commander Antonio Millasaki is a member of the Air Force.

Prestigious Japanese of the Nikkei Community

Japanese citizens have also contributed to the prestige of the Nikkei Community. The most outstanding is without a doubt, Yoshitaro Amano. He dedicated his life collecting important archaeological objects of Peru. His vocation of self-sacrifice led him to preserve a large national treasure in the museum he built with own funds. He generously donated it to Peru. This altruistic and affectionate gesture of preserving the heritage of Peru has been publicly acknowledged.

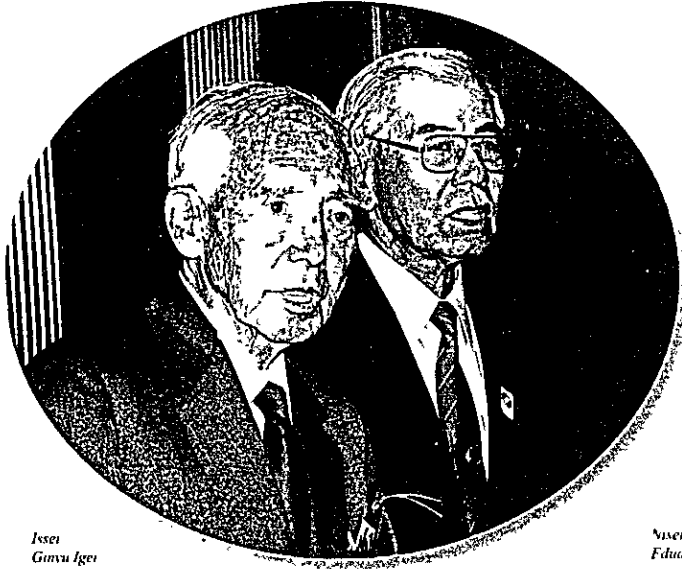
Another Japanese citizen well known and loved by all was Akira Kato, the volleyball coach. As a very hard-working, dedicated and disciplined coach he helped raise Peru's volleyball team to an international category. He turned Peru into an undefeatable South American Volleyball Champion and outstanding team for many years. He helped the Peruvian Volleyball Team obtain the fourth place at the Mexico Olympic Games. In a wonderful gesture of generosity and affection for Peru, he recommended and brought a coach from Korea, Man Bok Park, so Peruvian volleyball could continue to be on the cutting edge of this sport.

*Matsumi Ishizuka Japanese astronomer
Head of the Huancayo Observatory in
Huancayo where he worked for more than 30
years. He finally abandoned the observatory
because of terrorism. The Government of
Peru presented him with a special distinction
in the field of astronomy.*



Akira Kato





Issei
Gyuji Igei

Nisei
Eduardo Higa

Exemplary Issei

Our ancestors, the Issei, traveled across the Pacific Ocean imbued with their millenary tradition based on honesty, union, discipline, reliability mutual assistance, a love for their work, respect for their elders and a devotion to their ancestors.

The Nisei as the first inheritors, assimilated these teachings and preserved them for later generations

The Nisei had to face difficulties. They were misunderstood, isolated and discriminated as a result of World War II. However, they had a steadfast spirit of patience, humility and a will to survive. Fortunately, through their struggles, they were able to overcome the adversities they had to cope with, uplifted their spirits and have been able to face the future with optimism.

Nikkei and their Projection

As the years go by, each generation slowly grasps its own manner of thinking as part of the natural process of life. Hence, the past becomes experience, a foundation for future improvement.

Depending upon the environment in which each generation is brought up, how it develops and learns, its style of living is enhanced. Every individual has a unique identity that stands out before its peers, community and country. Group work strengthens this identity when each person cooperates for a common goal, an example for future generations to follow suit.

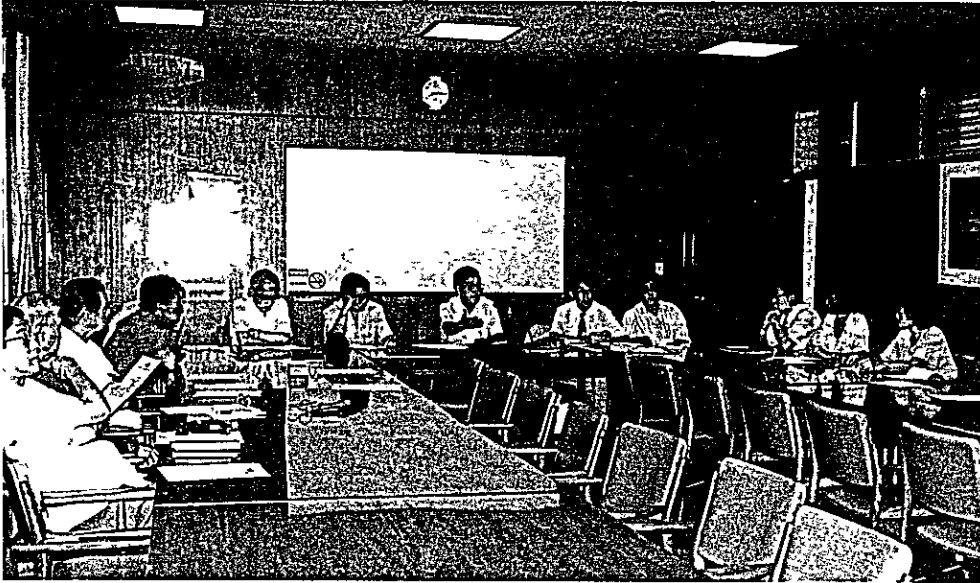
Positive thinking allows the community to thrive when there is a common goal. In the course of the Centennial of the Japanese Immigration to Peru we have asked different generations of Nisei, Sansei and Yonsei about their personal experiences and ideas concerning the future. Each generation has been interviewed independently.

Nisei shared their personal experiences and gave their opinions. Most had suffered along with their parents, the Issei, when their businesses and homes were plundered and they suffered the consequences of World War II.

Sansei came into the picture later when their Nisei parents had already achieved a stable social and economic position. They began to blend into the Peruvian Community and participate in the affairs of the country as Peruvians by birth. The personal experiences of the Sansei differ greatly from those of their parents. They have only heard about the difficulties endured by their grandparents and parents through oral tradition.

Yonsei were included when Japanese descendants were integrated into the community and occupied a definite place in society. The ideas of this generation differ completely from those of their parents and grandparents.

Japanese descendants, despite the different generations, have chosen to be called Nikkei. The terms Nisei, Sansei and Yonsei distinguish one generation from another.



Iseia narrating their experiences during World War II and how they became successful members of the Peruvian Community

The Nisei

A two-day roundtable was held to gather the opinion of Nisei. Four questions were made and each person had the opportunity of expressing his or her views. Personal interviews were held to listen to experiences about the sad events of World War II and the discrimination that they and their families had been subjected to.

Most children of the Peruvian Japanese Community were acknowledged nationwide during the forties thanks to their peaceful defense that led them to become excellent students. They were accepted by their classmates and were well known by their peers as outstanding students and athletes. As university students, they continued to excel and became top professionals, highly respected by the community. Others involved in non-academic fields also progressed based upon the ethical principles taught by their parents.

A Nisei from this generation occupies the highest position in the government of the country.

The following are the questions and the participants' comments:

A. *How were you affected as a child by the ordeals suffered by the Japanese, such as the plunder and World War II?*

"One day, while I was watching a film at a Huaral movie theater during the war, the police suddenly arrived and interrupted the show. They seized a Japanese citizen who was seated among the public. It was a shock for me to see one of my parents' friends treated in such a manner".

"In life, there is a before and an after. I can remember when they expropriated my father's store. Some of the neighborhood people would insult me on my way home from school as if I were the enemy."

"I lived in Jauja from the age of eight until I was twenty years old. My schoolmates used to insult me and poke fun at me. Over time, I felt like a local Andean myself. I participated actively in the community and became a member of the fire department. I witnessed the deportation of one of my friends' father. I don't recall the events of the war very well".

"I was deported with my family to a concentration camp in the United States. They put us on board a ship and separated the men from the women. The journey was difficult. There was no water or food and sanitary conditions were very poor. In Crystal City, the Americans showed respect for Japanese customs. We

had a common 'ofuro'. Some of us established businesses. There was work and entertainment such as baseball, judo and sumo. Education was not neglected. There were two groups among the Japanese: the 'kachugumi' and the 'makegumi'. Many of the latter committed suicide when they heard that Japan had surrendered. When my father found out, he

Members of the Book Commission at the meeting with the Nisei



dressed himself in white to fulfill the honor rite. We begged him not to do it and he desisted. When we returned to Peru, I was enrolled in 'Jishuryo', the Japanese community elementary school. My Nikkei classmates made fun of me because I did not know how to speak Spanish"

"My father's name was on the black list. The 'tanter' (secret police) broke into our house one night and arrested my father to deport him. We immediately held a family meeting and decided to accompany him wherever he would go. We boarded an American naval warship. The men were put in charge of minor tasks such as peeling potatoes, washing the dishes and cleaning the ship. The women and children were confined in narrow dark cabins shared by two families. We felt happy every time we saw my father cross from the ship's hold to the dining room. When we reached the Panama Canal they closed the windows. We didn't know what was happening and the babies began to cry. We were taken down from the ship in New Orleans and forced to take off all our clothes. I tried to cover up my mother's nakedness, my father held my youngest brother. They disinfected us as if we were cattle. Then, we were transported by train to the concentration camp. At Crystal City, I studied Japanese each morning and English each afternoon. That is why I forgot my Spanish. The food was good. My father used to hide under the bed to listen to news about the war. Sometimes he would get excited and say 'katta, katta, katta, yare, yare' (they won, they won, they won, go, go) and sometimes 'damedacta na dame' (bad, bad). Studying at Jishuryo was difficult for we since I could barely manage in Spanish. Once I got sick and missed class. One day, after being absent from class, my classmates said that I had played hookie, but, in Peru the equivalency is "you have stolen a cow". I got very angry at this absurd accusation and we had a fight. When I got home, I told my mother what had happened. She explained to me that they meant I had been absent from school and not that I had really "stolen a cow", which was what I had understood"

"When I was old enough to understand I realized that the capacity of the Japanese to progress made businessmen of other nationalities have problems. Japanese establishments flourished in each neighborhood such as a store, a hardware store, a coffee shop or barbershop. These were much more popular than the



The round table with the Nisei

shops of other immigrants because of the innate qualities of the Japanese that were highly appreciated by Peruvians. Like every human group, there was rivalry and cutthroat competition within the community. Certain groups sought power for their own benefit. These are sad events but, we need to mention them as an example of self-criticism. Aside from these internal differences, there was the xenophobia campaign against the Japanese launched by *La Prensa Newspaper* and *Mundo Grafico*

Magazine. The malicious propaganda sparked rumours about the 'yellow threat'. However, they were very careful to not mention the Chinese Community. Political parties instigated students of *Universidad Nacional Mayor de San Marcos* and *Colegio Nacional Nuestra Señora de Guadalupe* insinuating that the Japanese had a fifth column in Peru who wanted to take over the country. This rumour spread rapidly and triggered plunders of Japanese businesses and houses at the beginning of the forties. Several noble Peruvian citizens hoisted the Peruvian flag to bravely defend the stores and homes of their Japanese friends. Those who lost everything took refuge in the *Lima Nikko School* in *Jesús María* which is now the *Teresa Gonzales de Fanning State School*. A sinister character behind these doings was an American citizen by the name of *Emmerson*, a member of the *CIA*. He was a direct collaborator of *President Roosevelt* and the promoter of rumors stating that Japan had camouflaged and stored weapons, airplanes and soldiers in Peru. These false accusation lead to the unfair expropriations and deportations."

"I was born and raised in the Chinese neighborhood located downtown, on the 11th block of Paruro Street where many of my Japanese friends also lived. My parents wanted me to have only Nikkei friends because I was a girl. Whenever I took a friend home my father would ask, "What is his surname?"

' At the time of the plunder, I was living in Barrios Altos on Buenos Aves Street next to the Suzuki ice-cream parlor located on the

square The owner of that store was also deported My father used to own a glass store and he had just imported glass from Belgium Plunderers broke them as an evil act and left my father locked up in the store A nurse next door brought a ladder and rope to rescue him'

"My father was on the black list to be deported He was saved thanks to his friends who changed his name to Chinese They 'baptized' him as Ho Ti Uchi (Horiuchi)"

"My father had a store at Universitaro Park at the corner with Sandia Street It was plundered He took refuge at a Peruvian friend's house. In the 50s, he was able to buy a small farm but times were hard We had to sleep in a small room I studied at State School 450 where I learned carpentry, farming and animal husbandry and ceramics It was a different kind of education from today During the Government of General Odría, I was often insulted My father worked from 6 in the morning until 11 at night I used to wonder why he worked so much At that time I didn't understand that his goal was to make a better future for his children I had my treasure box during that time of deprivation It contained English toffees and only one roller skate"

"I remember the assault on the barber shop across the street from my house The mob stole the mirrors, chairs, even the toilet A family that had just opened a store on the corner of Riva Agüero and Cañete was robbed. My house was not touched because Peruvian neighbors defended it Later when the earthquake hit Lima and Peru, I heard Peruvians saying that it was a punishment sent by Hiroito for what Peruvians' had done to the Japanese during the riots At that time I was 13 years old I had participated in the celebration of Mother's Day at the Lima Nikko School the day before After they seized our belongings, we took refuge in the school The rumor was spread that the Japanese had invaded Peru by its troops in Chimbote and many Peruvians believed this Fortunately, my house did not suffer any damages I had to travel to Jauja and then to Huancayo when the Lima Nikko School was closed down Afterwards, I returned to Lima to study at Hoshu Gakuen"

"In 1941, Japanese diplomats gathered students at the Lima Nikko School to inform them that Japan and the United States were on the brink of war. They asked, 'If Peru joined the Americans, how would you react?'. Silence. In 1943, a teacher said during class that 'the Japanese are despicable people because they mistreat and torture American soldiers and gave me a sidelong glance. I got up and answered, 'That is your version because you are on the side of the allies. I bet they do the same to the Japanese'. The teacher got mad and made me sit down. When news of Japan's surrender reached our ears, everybody at home became very sad and cried."

"My father was 15 years old when he arrived from Japan. He traveled to Huancayo where his uncle owned a shop. His uncle left him a shirt factory. He wanted to make money and educate his children in Japan but the war destroyed his dreams. His other uncle was on the black list and was deported. My father was persecuted. One of his children's godmothers suggested that he hide in the highlands of Huancavelica. There, he eventually became a farmer, using up the little money he was able to salvage. They used to take him for a native of the region because of his aquiline nose. He even went to the *Hotel de Turistas* to sell vegetables. After the war, he returned to Huancayo. Luckily, we did not have to interrupt our studies."

"I was born in Huancayo. My father knew how to read and write Spanish well. My mother, a 'kachigumi', made us study Japanese in secret during our elementary school years. In Huancayo, we had a small store. My father had to hide during the war. He later became a glass dealer and worked at home. We traveled to Lima when I was ten."

"I was born in 1943, so I don't have much to say about the war except what I heard from my father and his friends. He and his brother arrived in 1926 and headed for Huacho to work at a soft drink factory that went bankrupt a short time later. They traveled to Jauja and then to Lima to work at a bus and truck coach workshop. At that time, coaches were made out of wood. The owner decided to go back to Japan and transferred the business to my father. Probably my father was not deported because he was married to a Peruvian."

B. *How was your adolescence, your youth and your relation with the Peruvian Japanese Community? How is it now?*

“At the Huaral plantation, we often visited other members of the Japanese Community I had to leave the farm when I was still very young to work in a business as ‘minarai’ (apprentice) There was no working schedule and I even worked on Sundays When those of us who lived in the provinces traveled to Lima, we used to get together at Estadio La Union We all knew each other Now the members are new but, every so often, I still encounter some of the children of the founders At present, I take part in all Nikkei activities I prefer to be with the Nikkei It is a custom that makes me feel good since we all share the same origins.”

“Life went by between the state school during the week and establishing relationships or visiting Japanese friends Through them, I learned about traditions and customs and especially about their way of thinking and values Due to economic limitations, we did not have many cultural, sports or social relations This has changed for the new generations When I was an adolescent things were, very tough I had to work to buy my university textbooks Most were second-hand textbooks We struggled to excel to make the community be proud of us ”

“I was raised in the Japanese style When I became a teenager, I was enrolled in the state school Juana Alarco de Dammert It was a shock to me when I found myself in a new environment because up till then, I had only had Nikkei friends I was discriminated at school. They called me ‘Chinese’ and ‘mamoru’ in allusion to a Japanese killer To overcome this, I devoted myself to my studies trying to excel The trust inspired by Nisei was such that I was eventually named class treasurer for many terms For one thing, there was my honesty and the well-known trust and uprightness that characterized Japanese descendants. During a ceremony I heard some parents say, ‘This looks like a Japanese school Most of the awards are handed to Japanese students I didn’t go to college because my mother sent me to Japan to study.”

"I lived in the Chinese neighborhood on Paiuro Street because many Japanese families lived there. My mother was pleased with the safe family environment her children had. When I started working, the change of milieu gave rise to some problems. I kept in touch with the community and often got together with my school friends from Mercedes Cabello de Carbonera and my friends at from Leoncio Prado Club. We wanted to mingle more. Perhaps the plunder and World War II had a negative influence on integration. Otherwise, there would be more inter-marriages like in Brazil."

"I am married to a non-Nikkei. My family's economic situation during my childhood was not good, but we did not have hard times. I think Nisei are still quite reserved. I have seen them form tight groups and avoid mingling with non-Nisei at mixed social gatherings. At first, my marriage was a tragedy because my parents and some relatives were opposed to it. My uncle said, 'If she marries a Nisei, she will get all the help she needs, otherwise, she won't.' Luckily, my husband had many Nisei friends and he blended into the community. I am sure he did it out of love for me."

"My adolescence and youth were normal. People my age think that the pillars of our development are based on the moral principles instilled in us. Those who hold public or private positions are in very good standing. We are grateful for this legacy."

"I had Nisei friends as a child. During my adolescence, I had the chance to mix with non-Nisei people my age when I was studying at the night shift of the Alfonso Ugarte. They learned to trust me and named me class treasurer."

"My first friends were one hundred percent Nisei. Both of my parents came from Yamaguchi and spoke only Japanese. That is why I speak the language well. I worked at the Casa Ameyiya liquor factory. Later, I was called by Takei from Mitsubishi to work as an interpreter for three months. The three-month contract became a 36-year career. My experience with non-Nisei was pleasant. We used to go out together."

“My relation with the Peruvian Japanese Community was restricted during my adolescence due to my family’s unstable economic situation. I had to do household chores and also look for a job. The rise of the Peruvian Japanese Community began in 1960. Nisei organized institutions, parties and bingo games. We had outstanding sportsmen and some became members of national sports teams.”

“My adolescence was calm but things were not easy, like my brother has already mentioned. Concern for my children led me to become a member of the AELU and Yamaguchi Ken once I achieved economic stability. I consider myself more Japanese than my brother does.”

“If war had not broken out, I would be living in Japan as was my parents’ wish. I came to Lima from Huancayo to study in secondary school. I was appalled by the low cultural level, lack of discipline and rude attitude of the students that came from state schools. I enrolled in a large state school where I gave an exam to receive a full scholarship. I almost didn’t have any contact with Nisei. I joined the Association of University Graduates of Peru as soon as I finished my medical studies. A group of Nikkei doctors and I set the foundations for the Peruvian Japanese Polyclinic. I am convinced that you can reach your goal in life through perseverance and dedication.”

C. *What is your insight on the future of the Peruvian Japanese Community? What are your wishes for its descendants?*

“Even though some customs can be considered ‘folkloric’, those instilled by our fathers will be maintained as long as there are Nisei and Sansei. I have two older daughters. Both are married to Nikkei. My wife and I raised them just as we had been brought up, integrating them into the Peruvian community and mixing with non-Nikkei. We have always taught our children to be truthful, honest and to have a sense of honor.”

“I consider that the future of the community is uncertain because the political scenario is liable to change at any moment, which will possibly affect the status of some members of the community. Problems and discrepancies have generated a certain anti-Japanese feeling in certain sectors of Peru. We don’t know how

this will affect us in the future. In part, the dekasegi phenomenon has harmed family unity. Consequently, it will engender maladjusted people who will feel like foreigners both in Japan and Peru. The lack of unity among the members of the community without the formation of true leaders will put organizations at risk. If bylaws are not revised and restructured to incorporate younger generations in important positions, then these will slowly decay and ultimately disappear. People within the community must be fully aware of this and actively encourage its members. The prestige we enjoy today has been forged by the efforts of our parents and by many of us. I consider that Japan is reaping what each Japanese person has as well as others who share this identity: a well-known honesty, working spirit, punctuality, respect for one's word which has become a trademark."

"We will remain united through customs we have inherited, the preservation of values and mutual trust. It is likely that the Japanese identity will slowly disappear with time as we integrate ourselves more into the Peruvian Community. I envision a promising future"

"My concern is that the new generations do not integrate into the community. Community leaders must find out why the third and fourth generations do not participate more actively. These leaders must create new incentives. There must be closer communication with the new generations, otherwise the community will just be a name, without identity. I was talking to Japanese about my concern and he said 'this does not happen everywhere. There are times when young people seek their own way. But when they reach a certain age, they copy their parents. That is why I am not worried. There is more freedom in Japan now.' My wish for the future is integration and to instill our values to everyone without exception. I am greatly satisfied at seeing many Nisei at work faring quite well indeed."

"My main concern is that many Nikkei travel to Japan to work after they finish school or college. Working there turns them into robots. Parents and children must communicate more closely. As concerns the future, I have taught my children to study, not to waste their time and to be more open with their parents. Grandparents can spoil them but parents are parents."

“Don't forget Japanese customs such as respect, gratitude and work We must encourage learning the Japanese language, and the songs and customs we have inherited”.

“The future is difficult I have four children and I think that if they have an education they will do well in life, I am not concerned We need to communicate more Japanese expressions should be repeated at home and customs should be respected”.

“The Peruvian Japanese Community has been able to develop very well during these past hundred years Nevertheless, the dekasegi movement has somewhat shadowed this development by dwindling the number of young people in our community. We have to insist on maintaining the values of the immigrants so our descendants can be proud of our parents' legacy and hand them down to the next generations ”

“I am not concerned about the future if we leave a trail like the one our ancestors blazed for us.”

“The future? That is to project oneself too much Let's not lose our identity The community will grow The responsible entity is the Peruvian Japanese Association and maybe the Kenjinkai will remain as a name only The dekasegi is a world problem, a reality Unity is our main goal We must not let personal interests divide us ”

“I am very optimistic about the future The fact that we have a Nikkei president is encouraging. Barriers have fallen with Fujimori Only a few years ago, it was a utopia to think of a Nikkei in the Armed Forces and now we have Generals As in every society, there are also Nikkei who have taken the wrong path. About the future, the Peruvian Japanese Association must watch over the community That is its mission It must also work together with the family to maintain our identity.”

“I am 74 years old and a widow I truly hope unity is kept If our community stays the way it is, it will be strong and we can be proud of our Japanese ancestry I want my grandchildren and great-grandchildren to live in peace I hope they don't lose their good customs and the respect we have had and which I see some people have lost ”

It is impossible to predict the future, however it is important to understand the opinions of these three generations about their past and their future

Participants in the Nisei interview:

Alberto Nomura, Daniel Tagata, Luis Kitsutani, Raymundo Kitsutani Ogata, German Yaki, Angélica Oka, Marina de Nishi, Jorge Horiuchi, Guillermo Takano, Victor Makino Tanaka, Francisco Ito, Martha Onojima de Nakayama, Fernando Suenaga, Margarita Koosaka, Luis Iguchi, Teodoro Hiromoto, Victor Nishio and Mercedes Nishio (Sanser)

The Sansei

The Sansei's opinion was gathered through a survey made to the young people of the third generation with the cooperation of the *Coordinadora Peruana de Jóvenes Nikkei*

Opinions expressed by Sansei have been unified and differ from those of the Nisei

A. How can the Nikkei identity be consolidated in the next generations?

By more frequent Peruvian-Japanese cultural exchanges By disseminating Japanese culture and the history of the immigration more By having more integration activities.

By instilling culture, values and customs of the community By encouraging activities to instill a sense of identity By incorporating young people in the managing bodies while it is still time Then it will be too late because they will have joined institutions who offer them responsibility

By strengthening institutions through the family and the kenjinkai By establishing common identification axis with the institution to assure the system's continuity



*Sansei of the Youth
Coordination Movement
answering a survey*

Through language, music and respect of our self-identity. It is just not a matter of having a Peruvian Japanese identity by merely rescuing it. It is about salvaging identity itself because it entails common values that most certainly lead us to a specific goal

Through education and information provided at home and at different institutions. Customs, traditions and culture should be disseminated through the media during the Centennial. Then it should be done systematically and not as simple statements to fill pages in newspapers

By fostering our grandparents' Japanese culture through the media to keep our roots alive.

Through activities such as lectures These must be attractive and entertaining They must start on time It is not nice having to wait for a lecture to start. By encouraging Japanese language learning. By practicing family and social customs.

By organizing interesting activities to attract Nikkei children who are drifting away from the community.

With participatory activities Identity is gradually being lost in each generation The way adults behave is essential to create an interest in belonging to the community. Good examples are important, contrarily the message is void of content.

With frequent activities such as Japanese dance contests, taiko courses, singing and others, starting with the youngest children.

B. What is your opinion of the future of the Peruvian Japanese Community?

Unity will be attained when we acknowledge the work young people are developing in the institutions There will be more integration if people become more acquainted with each other.

Consolidation can be achieved by setting the example of good moral principles There are Nikkei who have a good standing in Peruvian society.

The Nikkei Community constantly expands and projects itself into the future. It is important to be accepted in the governing bodies of the Peruvian Japanese Association to strengthen the community.

It should become more involved in Peruvian society.

Young people are already involved. The growth of values, of culture and bonds within the community will depend on us. It is necessary for new leaders to be formed to guarantee the future of the community.

I think that identity is slowly being lost and some people feel a lack of unity in the community. Leaders are neglecting incentives for young people.

I think it will disappear in the future if something is not done now. One day, the Peruvian Japanese Association will be managed by non-Nikkei if young people do not have an active participation in the same.

We are integrating with different identities and we should have only one. Nikkei's work is well acknowledged.

Nisei have developed good work within the community. Now, their main concern should be the young people and the children and continue forming leaders, mainly inside each kenjinkai.

We have a mixed community which maintains its customs, traditions and culture. It should be more open minded towards a cultural exchange. It should cast aside racial prejudices and not reject good individuals because of their opinion or constructive criticism.

The Peruvian Japanese Association and the Kenjinkai should strive to maintain the identity in each generation. Elders have already fulfilled their work. They should leave the door ajar for young leaders.

Some Nikkei are drifting away from the community. I think that in the future, the community institutions will have more Peruvian members than Nikkei. Many of the Issei's customs have been lost.

We have to reappraise them.

The Yonsei

The Yonsei are completely integrated into the Peruvian community. Their oriental features and last names have merged into Peruvian society. Their opinions will be confirmed or not in the near future. The most important issue is that the future is theirs.

The Yonsei's opinion was gathered through surveys made at schools belonging to the Peruvian Japanese Community: La Unión, José Gálvez, La Victoria, Hideo Noguchi in Lima, Inka Gakuen in Huaral and in two non-Nikkei schools that have a high percentage of students of Japanese origin.

A difference was established between elementary and secondary students. The opinion was anonymous. It was remarkable that some students decided to put their names on the survey paper.

Questions were specific with an option to give an opinion or an additional comment.

Answers have been uniform due to similar criteria.

Questions were the same for elementary and secondary students. There were slight variations in the answers of the two groups because of age difference.



Students filling in the questionnaire

Yonsei's opinion on their Japanese great-grandparents and their projection to the future

The following is a summary of participants' opinions

Elementary 10-year old students

A. What do you think about your Japanese great-grandparents?

Most did not know them. They picture them as hard-workers, honest and trustworthy based on their parents' stories. They know they went through many hardships when they arrived to Peru because they were not familiar with the language or local customs. They suffered during the plunders and World War II. In spite of this, they did not have any hard feelings but were thankful to the land that sheltered them and where their children and grandchildren were born. They kept their customs, principles and ethical values and handed these down to their descendants. They were known for their simplicity.

B. Has the fact that you have different physical features and last names from those of other Peruvians influenced your relations with the people of your community?

They acknowledge that they have different facial features and last names but in most cases, this does not influence their relation with the "natives". They try to maintain their ancestors' customs but sometimes there is no chance to practice them because these are aimed at older people. Some dislike being called "Chinese", particularly the girls. Others feel they do not have an identity inside the Nikkei community.

C. How many of the values such as punctuality, respect for older people, helping others, keeping one's word do you think people practice in the Peruvian Japanese Community?

Some think that values are practiced. Others answered with a weak "I think so". The order of values considered is: 1. Respect for older people, 2. Helping others, 3. Keeping one's word and 4. Courtesy. Punctuality is discredited.



Students receiving instructions on how to answer the questionnaire

D. As a Japanese descendant studying in a Nikkei environment, what is your opinion of the Peruvian Japanese Community?

It is an advantage to study in a Nikkei environment so customs and unity are not lost. Most think it is their duty to contribute to the development of Peru. Japanese last names will tend to disappear due to integration and mixed marriages. Customs are being lost. They need to be maintained and defended. Adults must

establish a system whereby values are not only mentioned but practiced as well.

They do not have a definite idea about the future of the community because most are not familiar with it. For them, there are no differences between Nikkei and non-Nikkei organizations.

E. Any additional opinion or comment

They are proud of their "race" and the customs they have inherited. They are thankful to all those that care about them. They are more integrated into the "native" society than in the Japanese.

Elementary 11-year old students

A. What do you think about your Japanese great-grandparents?

"My great-grandparents and the rest of the Japanese who came to Peru must have suffered a lot because they had to leave their families behind to improve their economic situation. Journeys were long and difficult. In addition, they did not speak Spanish and were discriminated by some Peruvians. Nevertheless, they struggled on. That is why I admire them because they were very hardworking and responsible. I feel proud to be a Japanese descendant because Japanese are acknowledged as people with solid moral values, particularly their honesty."

"They were honest, punctual, respectful, cooperative and hard-working Japanese."

“They are a good example to follow despite time and not having met them. They instilled in their children values and principles necessary for their formation. Through their presence and daily advice, they gave them discipline, honesty, order and sincerity among other assets.”

“They were hard-working, honest and traditional. They handed down their values and culture to their descendants. I wish they would have continued teaching the Japanese language at home.”

“My great-grandparents were brave and naive. Brave because they ventured to an unknown country that had a different language, weather and idiosyncrasy. Naive because most were farmers that had a low cultural level. They were easy prey for tricks, abuse and exploitation, sometimes by their own countrymen. This proves once more that in every human group there are swindlers.”

B. Has the fact that you have different physical features and last names as compared to other Peruvians influenced in your relations with the people of your community?

“Yes, it has a little bit. If someone has slanted eyes, they are called ‘Chinese’. We are Japanese descendants but Peruvian at heart.”

“It depends on how they call us ‘Chinese’. Some say it disdainfully and others affectionately. Some people trust Nikkei more because we are Japanese descendants.”

“It doesn’t influence much, it is normal and I don’t have any problems. The concept they have of Japanese and their descendants is positive. We are considered good, intelligent people and above all honest.”

“In the past, whoever did not resemble the Nordic-European type was considered a second class citizen such as the African American, Yellow or Indian. Nowadays, the concept has changed thanks to the scientific, technological and economic progress of Asian countries. Belonging to the Yellow race has certain advantages in inter-personal relations.”

C. *How many of the values such as punctuality, respect to older people, helping others, keeping one's word do you think people practice in the Peruvian Japanese Community?*

"Respect, helping each other, keeping one's word are practiced but not punctuality"

"Japanese moral conduct is based on Shinto or Buddhist teachings and in honor. Like in every social group, these teachings amalgamate with others. They vary for good or for worse according to the social level of people."

"In my family, my grandparents and parents are always telling me about how important it is to fulfil each one of the values not only for today but for the future as well."

"I think values are entirely practiced by adults or by senior citizens or Issei. Punctuality is not practiced by the Nisei. I hope values are kept as an example of the immigrants to their descendants and not disappear with future generations."

"I think it is our duty to practice and disseminate them. Sometimes we discover that people talk about values but do not practice them at all. This impairs our ancestors' customs."

D. *As a Japanese descendant studying in a Nikkei environment, what do you think about the Peruvian Japanese Community?*

"Very difficult. We already have a person in the community that has filled us with pride. He has become President of the country. Our future is somewhat uncertain and insecure. I hope there are no feelings of resentment, hatred or retaliation against the Nikkei as has occurred in the past."

"I see a promising positive future because there are solid foundations handed down to us by our ancestors. These are spiritual (identity, unity, participation and others) and material (institutions, associations and clubs). They were traced by our grandparents. We have to keep them together with our national identity."

"The Peruvian Japanese Community will always be united even though some people think it is not good to be such a tight group. Values should be kept. We mingle with young people of other races outside school without any problem."

“The Peruvian Japanese Community will disappear until it becomes a small group of romantic people who will not understand the world’s globalization process, integration and the valuation of people for what they are and not for what they represent. There is a lack of formation of true leaders with conviction. We see on the community’s newspapers that the leaders are always the same people who rotate in the different posts.”

“We are picking up bad habits and forgetting the virtues of our ancestors such as perseverance at work or mutual help to get ahead in life as it should be.”

Any additional opinion or comment

“It is important to practice our ancestors’ values and hand them down with our example. If not, we will be betraying their memory.”

“Japanese language teaching should be fostered as a bond for inter-relationships. The quality of teaching Japanese has become worse.”

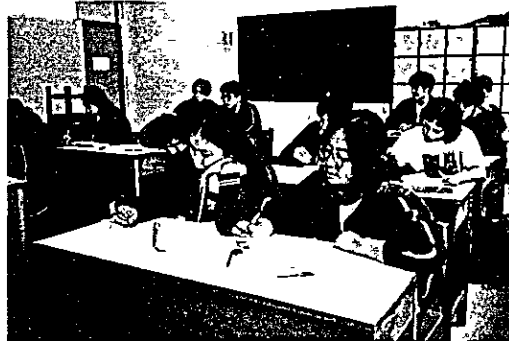
“I think the Japanese tradition and family unit you find in the Japanese community is wonderful. We practice both at home.”

“At the Centennial of the arrival of the Japanese to Peru, I want to say that I feel very proud to be one of their descendants and to have Japanese blood. I have made a commitment to be an honest person just like my great-grandparents and my grandparents were and like my parents are and want me to be.”

Secondary 13-year old students

A. What do you think about your Japanese great-grandparents?

Many did not know their great-grandparents. The idea they have of them is of workers who came to Peru due to economic reasons. They went through many hardships and faced many difficulties. They were mistreated during World War II, without having any blame. Most of them stated that they would have liked to know them.



*Secondary school Yonsei
answering the questionnaire*



- B. *Has the fact of having different physical features and last names as compared to other Peruvians influenced in your relations with the people of your community?***

Most said no. They consider themselves Peruvians just like the rest. They are treated as equals. Some of the girls feel uncomfortable when they are called "Chinese." They don't care too much about facial features or last names.

- C. *How many of the values such as punctuality, respect to older people, helping others, keeping one's word do you think people practice in the Peruvian Japanese Community?***

The order is help others and respect your elders. They try to follow teachings instilled by their parents. These qualities are almost like the image "natives" have of Japanese in the social milieu. Punctuality depends on each person. It was fundamental for the first generation but now it is somewhat discredited.

- D. *As a Japanese descendant studying in a Nikkei environment, what do you think about the future of the Peruvian Japanese Community?***

The community is integrating into the Peruvian culture. Some don't participate in the activities. It will continue as it is. Last names will be lost in inter-marriages. It is necessary to learn the language.

to improve communication with the Japanese culture. Japanese culture is still practiced in the institutions and must be maintained specially in the kenjinkai, which keep the prefectures' traditions.

E. Any additional opinion or comment

We must integrate ourselves more. The fourth generation must assimilate tradition so they can hand them over to their children. It is necessary to know more about the past. There must be more integration with other schools of the community. We must pay homage to our great-grandparents.

The opinion and comments of Yonsei who study in non-Japanese schools is quite similar to those who study at Japanese schools. The difference is that the former are more identified with Peruvian society because they are a minority group at those schools.



Her Imperial Highness Princess Savako

Centennial of the Japanese Immigration to Peru 1899-1999

*“One hundred years of effort:
a reality today, an example for tomorrow”*

The most significant events that took place during the celebration of the Centennial of the Japanese Immigration to Peru have been highlighted on the following pages. They include activities, works and projects developed during 1999.

We would like to congratulate Gerardo Maruy Takayama, President of the Peruvian Japanese Association and the Celebration Commission and, the Executive Commission and its Members who have worked intensely during 105 sessions to make this event a success.

The participation and cooperation of the following institutions have allowed us to demonstrate our gratitude to the immigrant pioneers and to Peru, the generous nation that sheltered them as well as the Embassy of Japan, the Ministry of Foreign Affairs, the Japanese International Cooperation Agency (JICA), the Japanese External Trading Overseas (JETRO), the Peruvian Japanese Chamber of Commerce and Industry, Sansukai, the Peruvian Japanese Women's Association, Support Entities, Government Entities, Companies, Nikkei Institutions, Religious Institutions, Schools and Cooperative Societies.

We are all particularly grateful for the presence of Her Imperial Highness, Princess Sayako and His Excellency, President Alberto Fujimori, whose participation brought joy and warm feelings to the ojichan and obaachan and the Peruvian Japanese Community.

The Peruvian Japanese Friendship Day

Lima, April 3, 1999

The Peruvian Japanese Friendship Day was celebrated on April 3, 1999, at the Peruvian Japanese Theater. The event was organized by the Peruvian Japanese Association together with Congress. It was sponsored by the Embassy of Japan in Peru.

The Holiday was proposed in 1989 by former Minister of Work, Orestes Rodríguez, during the 90th Anniversary. President Alan García Pérez ratified the motion and through a Supreme Decree established the Peruvian Japanese Friendship Day.

The audience present at the beautiful theater was moved when Gerardo Maruy, President of the Peruvian Japanese Association and the Centennial Celebration Commission, thanked the immigrant pioneers and our country Peru. He declared that he was proud of having strengthened his identity as a Nikkei. He pointed out his satisfaction that a Nikkei, Alberto Fujimori, honoring the values inherited, had been elected as President of Peru.

His Excellency, Yoshizo Konishi, Ambassador of Japan to Peru, expressed his satisfaction at the celebration of such an important date. He recalled that Peru had been the first country in Latin America to establish diplomatic relations with Japan and mentioned the long years of friendship between both countries. He stressed how the Nikkei community had contributed to the progress of Peru and tightened the bonds of friendship between both countries.

Then came the deeply felt words of the Provisional Chairman of Congress, Ricardo Marcenaro, well-versed on the immigration subject, who added *"the pioneers' trail and their effort during these past hundred years was not easy. Nevertheless, they succeeded in developing a thriving and courageous community known for its values. Their descendants are fully identified with their country, Peru and work towards its prosperity. I wish to express my gratitude to the people of Japan for their generous help and for fostering friendship bonds. Needless to say, these bonds will generate new investment, commercial and technological resources as a result of the Asia-Pacific development in the new Millennium."*

After this significant official ceremony, an artistic show with the traditional Eisa dance was performed by the schools of the Japanese community, the Funjinkai and the Okinawan Association of Peru.

A toast was made in the canopy-covered garden where guests enjoyed an excellent buffet.



The Head Table at the Peruvian Japanese Friendship Day



Gerardo Marió, President of the Centennial Commission, delivering a speech



*His Excellency Yoshizo Konishi
Ambassador of Japan to Peru*



*Ricardo Marcenaro
Interim Chairman of Congress*

Homage to the Flag of Peru *Pueblo Libre, April 4, 1999*

A tribute to the Flag of Peru took place at the traditional *Plaza de la Bandera* (Flag Square) as part of the celebrations of the Centennial of the Japanese Immigration to Peru

The civic ceremony had the support of the Civic Association "*Plaza a la Bandera*" headed by Catalina Ciccía de Chávez. Together with her husband José Chavez, they offered their unconditional help and efficiently coordinated the Activities Sub-Commission presided by Teodoro Tsuja. The Peruvian Army also participated in the ceremony.

At 11:00 a.m., forty representatives of the different institutions of the community carried the folded flag towards the Official Grandstand where special guests were waiting. Some of the distinguished personalities were Yoshizo Komishi, Ambassador of Japan, Fernando García Barreda, Prefect of the Province of Lima, Colonel of the Peruvian Army, Carlos Arévalo Varas, representing the Ministry of Defense and Gerardo Maruy, President of the Centennial Commission. The flag was handed over to the Civic Association "*Plaza a la Bandera*" in a significant ceremony.

At the end of the symbolic ceremony by the Vice President of the Peruvian Japanese Association in 1999, Augusto Iwamoto, the representatives in charge of carrying the National Colors, unfurled the huge 13.50 meters long by 9 meters wide flag that weighed 50 kilos.

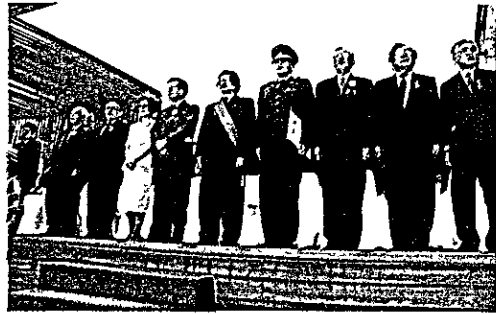
The parade began while the Army Band played. They reached the central part of the square where Army cadets were awaiting to receive the flag. At the same time, Gerardo Maruy, President of the Celebration Commission, patriarch Ginyu Igei and His Excellency, Ambassador Komishi, descended from the Official Grandstand to participate in the flag hoisting ceremony.

Slowly, the huge flag was hoisted on the flagpole while the band played the Flag March. It was a moving, vibrant and beautiful moment which brought to mind "the road tread during these past hundred years, the pioneers' sacrifice and concern joined by the efforts of the second generation, Nisei, who blazed the trail for the new generations and the gratitude to Peru."

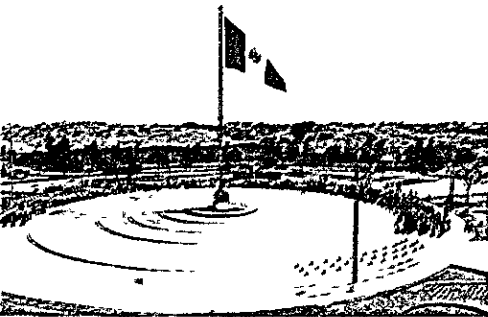
A flock of white doves as a sign of Peace and hundreds of white and red balloons symbolizing the colors of the flag, floated upwards towards the sky.

It was a moving parade where community institutions, clubs, provincial chapters, schools of the community and friends were present. When the ceremony ended everyone congratulated each other for having satisfactorily achieved the goals.

*The National Flag carried by
representatives of the Japanese
Community*

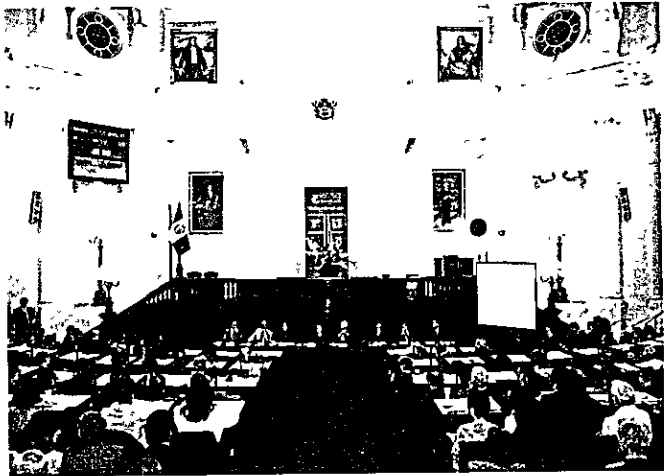


*Special guests at
Plaza a la Bandera*



*The National Flag at
Plaza a la Bandera*

*The Raul Porras Barrenechea Hemicycle
at Congress*



Congress

“One Hundred Years of Japanese Presence in Peru”

Monday April 26, 1999

The Conference, “One Hundred Years of Japanese Presence in Peru”, was held in Congress on April 26 and 27. It dealt with various subjects such as history, art, special characteristics, sports, business and other contributions of the Nikkei Community.

Ricardo Marcenaro, Interim Chairman of Congress, opened the Conference by declaring that “through these past one hundred years, immigrant pioneers and their descendants have added a significant touch of Japanese culture to different fields of activities in Peru. I am pleased to have organized this event and I am sure many of us will benefit from the history of the first Japanese immigrants while others will remember and exchange experiences. But one thing is certain, their contribution has influenced the social, economic and political life of Peru.”

Gerardo Maruy, President of the Peruvian Japanese Association and the Centennial Celebration Commission of the Japanese Immigration to Peru delivered a historic summary of the immigration. He stated that Peruvian Nikkei felt proud of being present in Congress participating in this homage. He then thanked Congress for organizing the conference in honor of our ancestors.

*Audience at a lecture on
the Japanese immigration to Peru*



The first session on the Japanese Immigration to Peru was presided by Martha Hildebrandt. The speakers were Juan Kanashiro Tome, Amelia Morimoto, Toshio Yanaguida and Luis Rocca Torres.

Amelia Morimoto gave a historic summary on how the Japanese immigration process had developed. She provided statistics on the arrival of the Japanese, the work developed by the immigrants and their descendants and population and housing census carried out in various places. She concluded by stating that 84% of Nikkei live in Lima.

Professor Toshio Yanaguida talked about Japanese migratory processes in Latin America. He pointed out that the idea of most of the immigrants who arrived to Peru was to save money and return to Japan. He stated that most immigrants began as farmers and later worked in other jobs. They managed to have businesses of their own which enabled them to protect their relatives and countrymen who started arriving from Japan.

Historian Luis Rocca gave a detailed explanation on the presence of Japanese in the northern part of Peru. He also mentioned the deportations suffered by the immigrants and their wives and even their Peruvian-born children. He explained that the political zeal of the time urged Peruvians to comply with the objectives imposed by wartime conditions. The Japanese were expelled to Panama and then taken to concentration camps in the United States.

Juan Kanashiro Tome, gave a heart-felt presentation on how the Nikkei Community had adapted themselves to Peruvian ways. He said Peruvians consider the Nikkei Community to be closely-knit. He stated that Japanese descendants are not seen as *dekasegi* in Japan. He remarked that despite the sad events suffered in 1941 due to the war, Japanese and their families learned to appreciate the affection and kindness of Peruvian citizens who have always welcomed them as one of their own.

Panel members Pablo Macera and Manuel Burga analyzed the presentations. Historian Pablo Macera said, "the assimilation processes of migratory groups have progressed as Peruvian society has little by little stripped itself of certain discriminatory attitudes and trends." Manuel Burga pointed out that "the history of Japanese migration is fascinating. As a country, Japan has always been mysterious for historians because of its tradition, culture and history."

A toast was proposed by Ricardo Marcenaro after the conference ended.



Martha Hildebrandt, President of Congress



Speech by Monsignor Juan Luis Cipriani at to thank God Mass

A Mass to Thank God *Wednesday May 26, 1999*

The ceremony at the Cathedral of Lima as part of the Centennial celebration was impressive. The mass was celebrated by Monsignor Juan Luis Cipriani Thorne, Archbishop of Lima and Primate of Peru.

That morning, the cathedral looked splendid yet simple, beautifully decorated with flowers which seemed more lovely beside the numerous Virgins from the different regions of Peru. The temple was crowded. Some of the official authorities present were Daniel Hokama, Minister of Energy and Mines, Luisa Cuculiza, Minister of Promudeh, Congressman Carlos Torres y Torres Lara; His Excellency, Ambassador Yoshizo Konishi, Gerardo Maruy, President of the Peruvian Japanese Association; Jaime Yoshiyama, former Minister and member of Congress, His Excellency, former Ambassador Hiroshi Nagasaki, and members and representatives of the different institutions of the Japanese and Peruvian communities.

Monsignor Cipriani gave a stirring speech highlighting the Japanese people's contribution of discipline, hard work and loyalty. He said that on the other hand, Peruvian people contributed with Christianity. He described integration as wonderful and thanked God for His Kindness. He also pointed out the great contribution of Nikkei to the development of Peru. He mentioned the economic aid granted by the Government of Japan to alleviate poverty which he said was "a gesture that is engraved in the hearts of the people of both countries."

Father Salvador Piñero acted as monitor, Reverend Raúl Chau and Franciscan Priest Alfonso Guibu were the masters of ceremony.

The first reading from the Epistle of the Ephesians by Apostle Saint Paul on the Spiritual Blessings in Christ was read in Spanish by Sister Rosa Matayoshi and in Japanese by Hideo Nozaki.

The Gospel according to Saint Luke was read in Spanish by Father Luis Martínez and in Japanese by Father Manuel Kato.

Hugo Kaneku, in representation of the Centennial Commission read the Psalm from the Bible which proclaims the Lord's Greatness.

Petitions

Petitions were made by the following people: Augusto Ikemiyashiro in the name of the Peruvian Japanese Association, Rosa Nomura in representation of the Peruvian Japanese Women's Association, Victor

Makino read his petition in the name of the San Francisco Committee, Mario Habaue for the People and Government of Japan, Teresa Suguyama for the Evangelization in Christ, Olga Fong for Peru and Key Moromisato in the name of the first Japanese immigrants

The bread and wine were offered by the President's mother, Mutsue Fujimori, as the symbol of women's presence in the home and by Juan Tokushima

Papal Blessing

Pope John Paul II joined this solemn Eucharist and sent his Papal Blessing and greetings for the Centennial of the Japanese Immigration to Peru. The message was read by the Papal Nuncio Fortunato Bardelli.

In his message, His Holiness stated that it is vital for human beings to be aware of their role as part of humankind. He pointed out that individuals, notwithstanding their social condition, have to assume their responsibility to serve others. In this way, we will fulfill God's mandate, and leave aside all selfish or violent acts.

Hymns were chanted by the Great Centennial Choir made up by the Nisei Association of Callao, Fujinkai, Kayokai, Yamaguchi and San Fernando.

The Primate of the Catholic Church asked for a round of applause while he made the sign of the Cross thus ending the ceremony.

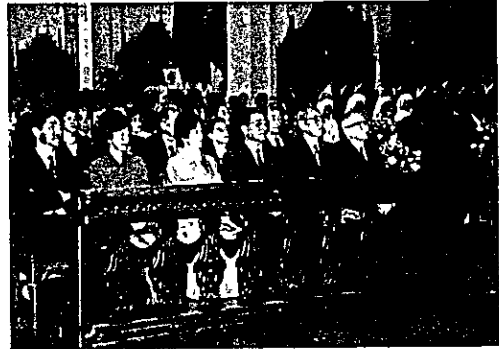
Happiness shone in the faces of all those who attended the ceremony and more than one person shed a tear while the clamor of the applause filled the Cathedral.



People warmly greeting each other after the ceremony paying tribute to the immigrant pioneers.



Monsignor Juan Luis Cipriani Archbishop of Lima and Primate of the Catholic Church at a joint mass with other priests



*Prominent people at the special mass
His Excellency Ambassador Nagasaki Gerardo Maruy
His Excellency Ambassador Konishi and his wife and
Mr and Mrs Jaime Yoshiyama*



The Cathedral of Lima during the special mass



Su Santidad Juan Pablo II

otorga de corazón

la Bendición Apostólica a los

Miembros de la Asociación Peruano-Japonesa

con motivo del Primer Centenario de la
Inmigración Japonesa al Perú

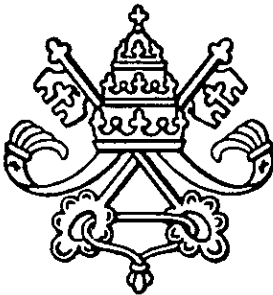
e invoca la abundancia de las gracias divinas

26 de Mayo de 1999

Ex. A. Kubota, Tokonami, del 10.5.1939

Dear Christian

The Blessing of His Holiness the Pope



MESSAGE FROM HIS HOLINESS JOHN PAUL II

POPE JOHN PAUL II SENDS HIS WARMEST REGARDS TO THE MEMBERS OF THE PERUVIAN JAPANESE ASSOCIATION ON THE FIRST CENTENNIAL OF THE JAPANESE IMMIGRATION TO THAT BELOVED NATION HE SPIRITUALLY SHARES IN THE SOLEMN THANKSGIVING EUCHARIST AT THE LIMA CATHEDRAL LIKEWISE, IN REMEMBRANCE OF SUCH A SIGNIFICANT MOMENT, HE ENCOURAGES THE DESCENDANTS OF THE FAMILIES WHO ARRIVED FROM THE LAND OF THE RISING SUN TO BEAR IN MIND THAT MAN IS WORTH WHAT HE IS AND NOT FOR WHAT HE POSSESSES, HE URGES EACH OF US TO VALUE THE FACT THAT TRUE DEVELOPMENT CONSISTS IN SLOW YET FIRM PROGRESS, FROM LESS FAVORABLE LIVING CONDITIONS TO FULLY HUMAN LIVING CONDITIONS HE EXHORTS US TO ALWAYS REMEMBER THAT THE NATURAL ENCOUNTER WITH GOD TAKES PLACE INSIDE THE HEART OF EACH PERSON, IN OTHER WORDS "HE WHO FINDS GOD FINDS HIS OWN SELF"

AS A CONFIRMATION OF SUCH FERVENT VOWS, IN A SIGN OF BENEVOLENCE, AS WELL AS A PLEDGE OF PLENTIFUL DIVINE GIFTS, HIS HOLINESS IS PLEASED TO GIVE THE PAPAL BLESSING TO THE PERUVIAN NIKKEI COMMUNITY AND TO THE PERUVIAN COMMUNITY IN GENERAL

LIMA, MAY 26, 1999

The Buddhist Ceremony

Friday May 28, 1999

The Buddhist ceremony in honor of the pioneers of the Japanese Immigration to Peru was celebrated at the seat of the Okinawan Association of Peru. The Buddhist ceremony was officiated by Bishop Toyohara Taisei who is a member of the Jodo Shinshu Hongwanji-Ha He and Bishop Inoue Hakko came from Kyoto, Japan, for the occasion. Other eminent guests were Bishop Chikai Nakanishi and members of the Homba Hongwanji Temple of Brazil.

The "Tsuto", a message in honor of the pioneers, was read during the ceremony. Then, those present placed "makko", or ceremonial incense, at the feet of the altar of Buddha.

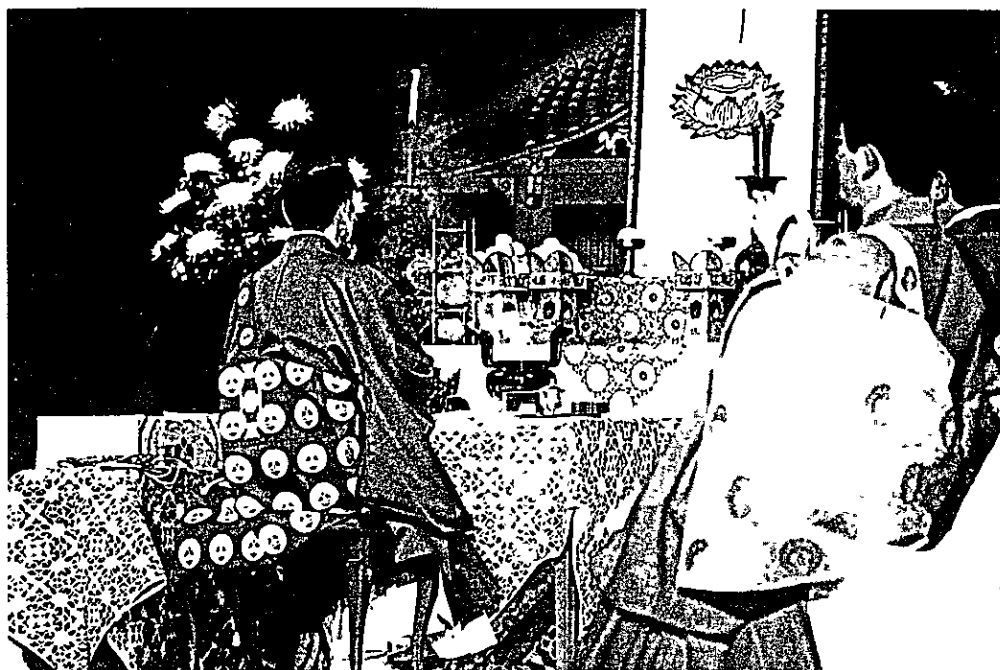
After the religious ceremony, Gerardo Maruy, President of the Centennial Commemorative Ceremony, paid homage to the 790 pioneers who had arrived on board the Sakura Maru on April 3, 1899.

Then, diplomas were awarded to the Isser who were grouped by prefectures or kenjinkai and Okinawan Shi-Cho-Son. They received the acknowledgement of the Nikkei Community of Peru.

It was a meaningful act filled with mixed emotions. Tears welled up in the Isser's eyes as they received such a praiseworthy distinction amidst smiles and applause from the audience.

After a short break, His Excellency Yoshizo Konishi, Ambassador of Japan to Peru, on behalf of the Ministry of Foreign Affairs of Japan, presented special distinctions to several personalities and institutions for their work in disseminating Japanese culture and tightening the bonds of friendship between both countries.

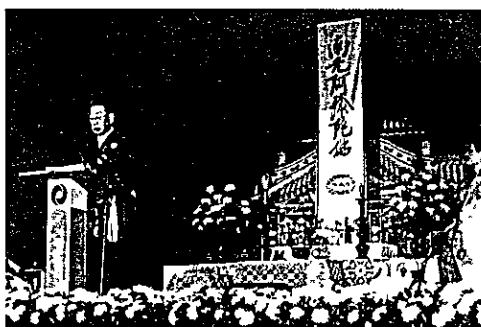
Some of the eminent persons at the ceremony were Mutsue Fujimori, mother of the President of Peru, Kazuo Haruna, President of the Celebration Commission in Japan, Prefects, Governors, members of the Japanese Parliament and representatives of Nikkei institutions in America.



*The Buddhist
Ceremony celebrated by
Bishop Toyohara Taisei
from Kyoto Japan*



*Ojuchan and obaachan
offering makko*



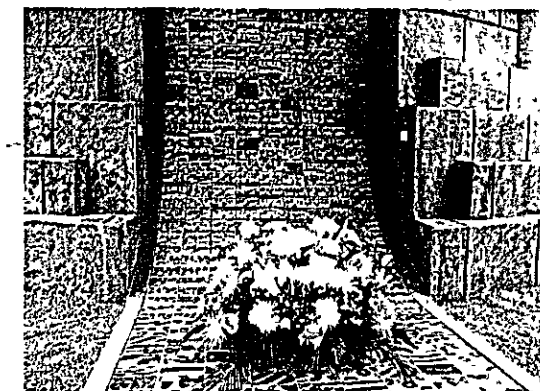
*Bishop Toyohara Taisei's
spiritual message*



Friendship Bridge

The Friendship Bridge was blessed by Father Manuel Kato in the presence of Her Royal Highness, Princess Sayako, His Excellency, President Alberto Fujimori, Kazuo Haruna, Gerardo Maruy, Francisca Izquierdo, Mayor of Jesús María, former Premier Toshiki Kaifu and His Excellency, Ambassador Yoshizo Komshu, among others

*The names of
the 790 first Japanese
immigrants to Peru in 1899
engraved on a wall*





Inauguration of the Friendship Monument

Her Royal Highness, Princess Sayako and His Excellency, President Fujimori, Inaugurate the Monument

Jesús María, on Saturday May 29, 1999

As a token of the friendship between Peru and Japan, a beautiful bridge was inaugurated within the framework of the Centennial of the Japanese Immigration to Peru.

This architectural work was built in the northeastern sector of *Campo de Marte*, a park in the District of Jesús María. It was erected in honor of the first group of Japanese pioneers. Their names have been engraved in Japanese and Spanish.

In her first public speech, Her Royal Highness, Princess Sayako, fervently wished that *“Peru and Japan continue forever strengthening their bonds of friendship in peace, independent of whatever may lie ahead between Peru and Japan.”*

“During these past one hundred years, Peru as well as Japan have slowly evolved and have experienced trials and tribulations at the threshold of the 21st century. Our countries are giving the first steps towards the Millennium.”

“The monument built at this beautiful park will forever represent the long journey of the immigrants who crossed the Pacific Ocean from

Her Royal Highness, Princess Sayako delivering a speech at inauguration of Friendship Monument



Japan to Peru in quest of a New World They finally established themselves in these lands as good Peruvian citizens after overcoming many difficulties "

Her Royal Highness, Princess Nori no miya Sayako, concluded by saying, "Likewise, the bridge symbolizes the strong bonds of friendship between Japan and Peru thanks to the contribution of the Japanese immigrants' unyielding efforts "

Reverend Manuel Kato blessed the monument. Then, the memento pines were planted Princess Sayako and President Fujimori were accompanied by distinguished personalities such as Ambassador Yoshizo Konishi, the former Premier Toshiki Kaifu, Katsuo Haruna, President of the Centennial Commission in Japan, Francisca Izquierdo, Mayor of Jesus Maria and Gerardo Maruy, President of the Peruvian Japanese Association and the Centennial Commission in Peru



The Commemorative Plaque at the Friendship Monument

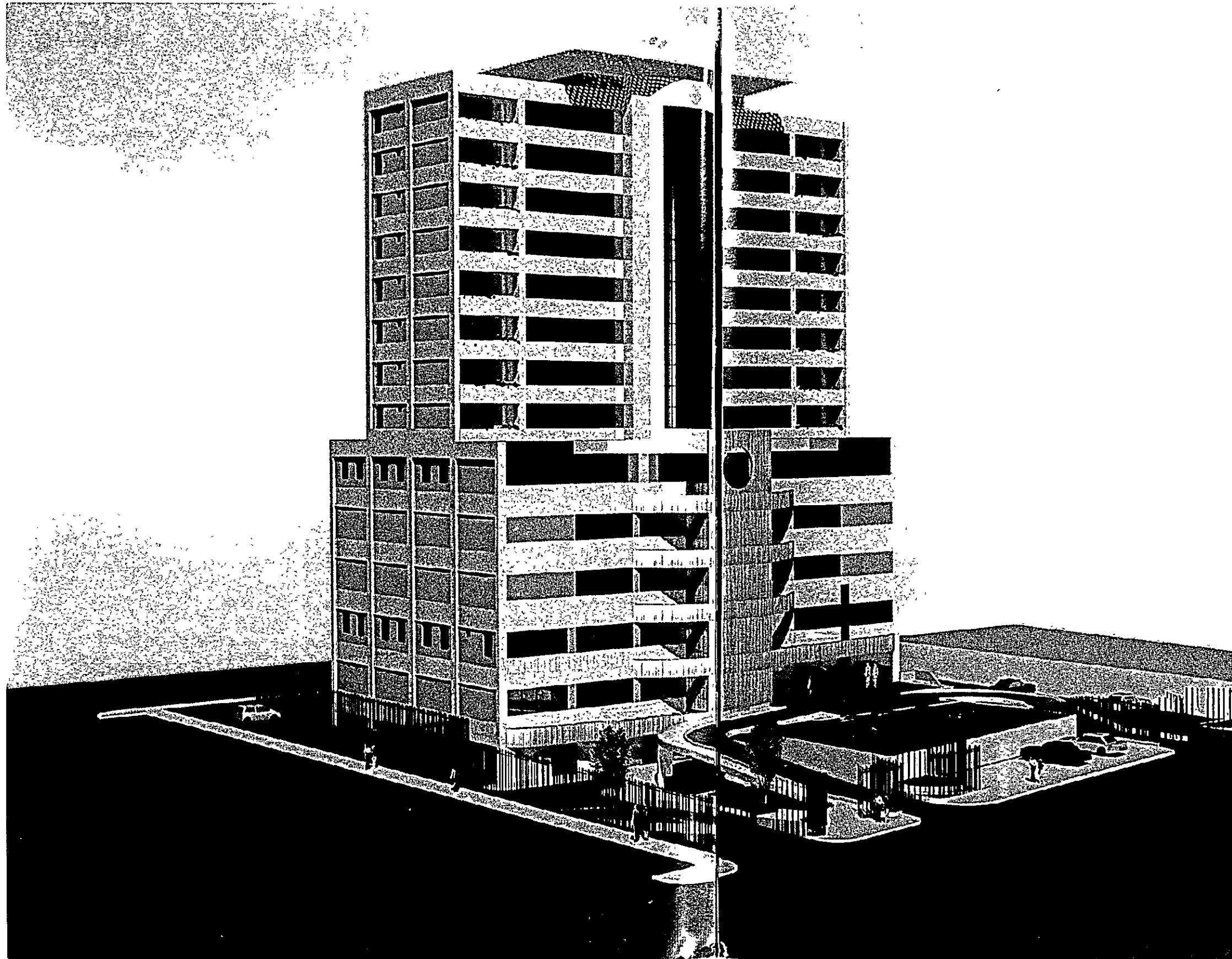
The Friendship Monument

The Commemorative Monument, a bridge representing the friendship between both nations, has been erected at the *Campo de Marte* Park in the District of Jesús Maria

The country of destination, Peru, is symbolized by a monolithic stele built on a carved stone terrass-like base The bridge divides in two on the opposite side. It is a metaphor of open arms that invite people to cross the ocean represented by a Japanese-style garden The bridge leads from west to east indicating the direction of the wave of immigrants Paths around the bridge help visitors appreciate forms and textures that suggest Japanese cultural traits A multicolored tile path represents the difficult journey made by the first immigrants to the other side of the Pacific The path then curves towards the sky It symbolizes the progress made in their personal lives

The wall that curves upwards is the most impressive. It is covered with handcrafted glazed tiles made by some of the Issei The names of the 790 immigrant pioneers who came in 1899 is written on each tile in Japanese characters and in clay molded letters The sand and stone gardens, typical Japanese plant arrangements and cherry trees were specially brought from Japan

Architects Gladys Hishikawa Migita and Sergio Saito Okada Engravings on ceramic plaques: Runete Tanaka Construction Moromisato



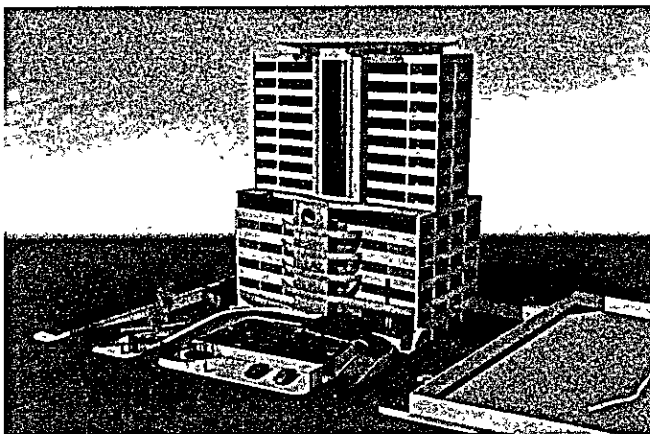
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*Sketch of the
Commemorative Clinic*



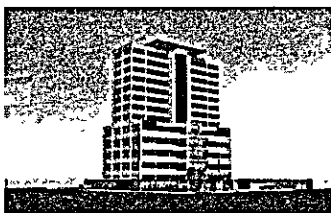
Laying of Cornerstone for the New Clinic May 30, 1999

The cornerstone for the new Peruvian Japanese Clinic in the District of Pueblo Libre was laid in a special ceremony on May 30th at 9:30 a.m. Toshiki Kaifu, President of the Peru-Japan Parliamentary League and former Premier of Japan and Kazuo Haruna, President of the Centennial Commemorative Commission of Japan were present as well as other distinguished personalities such as Angel Tacchino, Mayor of Pueblo Libre, Gerardo Maruy, President of the Peruvian Japanese Association and the Centennial Commission, Teruaki Nagasaki, General Consul of Japan, Jun Moriya, representative of the Jinnai Foundation, Dr. Augusto Iwamoto, Director of the Peruvian Japanese Polyclinic, Shozo Kitsuta, special guests and members of the Peruvian Japanese Association. The event was blessed by Father Manuel Kato.

The official ceremony began with the national anthems of Peru and Japan. Then, Kazuo Haruna laid the cornerstone of the clinic and Toshiki Kaifu broke the traditional bottle of champagne which marked the beginning of the construction stage.

Masamitsu Hiroumi, a JICA representative, was in charge of reading Ambassador Konishi's message in which he expressed his great satisfaction for participating in the ceremony. He trusted it would be one of the best clinics in the country and pointed out Nikkei's participation in the different aspects of Peruvian society. He mentioned that there were many doctors of Japanese ancestry in Peru.

*Front view of the
Commemorative Clinic*



The construction of the building will be made in three stages. It will occupy 25% of a total area of 5,734 square meters. The clinic will have a total constructed area of 14,000 square meters, two basements and 13 stories. The approximate cost of the first stage is one million four hundred thousand dollars.

The second stage, which comprises the construction of floors 2 to 9, will require an investment of two million four hundred thousand dollars. The cost of the last stage, from floors ten to thirteen, will be nine hundred thousand dollars.

Gerardo Maruy announced that the clinic was a long-time cherished project of the Peruvian Japanese Association and represented a wish come true. "This important work will remain as a permanent keepsake of the Centennial Celebration, the spirit of which is gratitude and respect to the immigrant pioneers and to Peru."

He mentioned that the preliminary plans were developed by Jorge Nakamura and Víctor Konno at the head of a group of professional Peruvian Nikkei. Advisory services were provided by two distinguished Brazilian engineers, Ever Rodríguez and Ana Claudia Bella, who specially came from Brazil to attend the ceremony.

He also recalled the important support given by the International Cooperation Agency of Japan (JICA) to the Peruvian Japanese Polyclinic, one of the best implemented medical centers in the country.

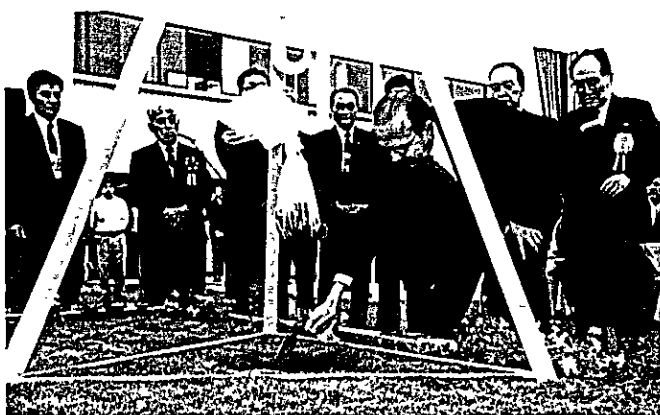
Mayor Angel Tacchino said he hoped that the cornerstone would also constitute the first step towards tighter bonds between Japan, the descendants of the first immigrants and local governments.



Gerardo Maruy, President of the Centennial Commission, accompanied by dignitaries of Peru and Japan.

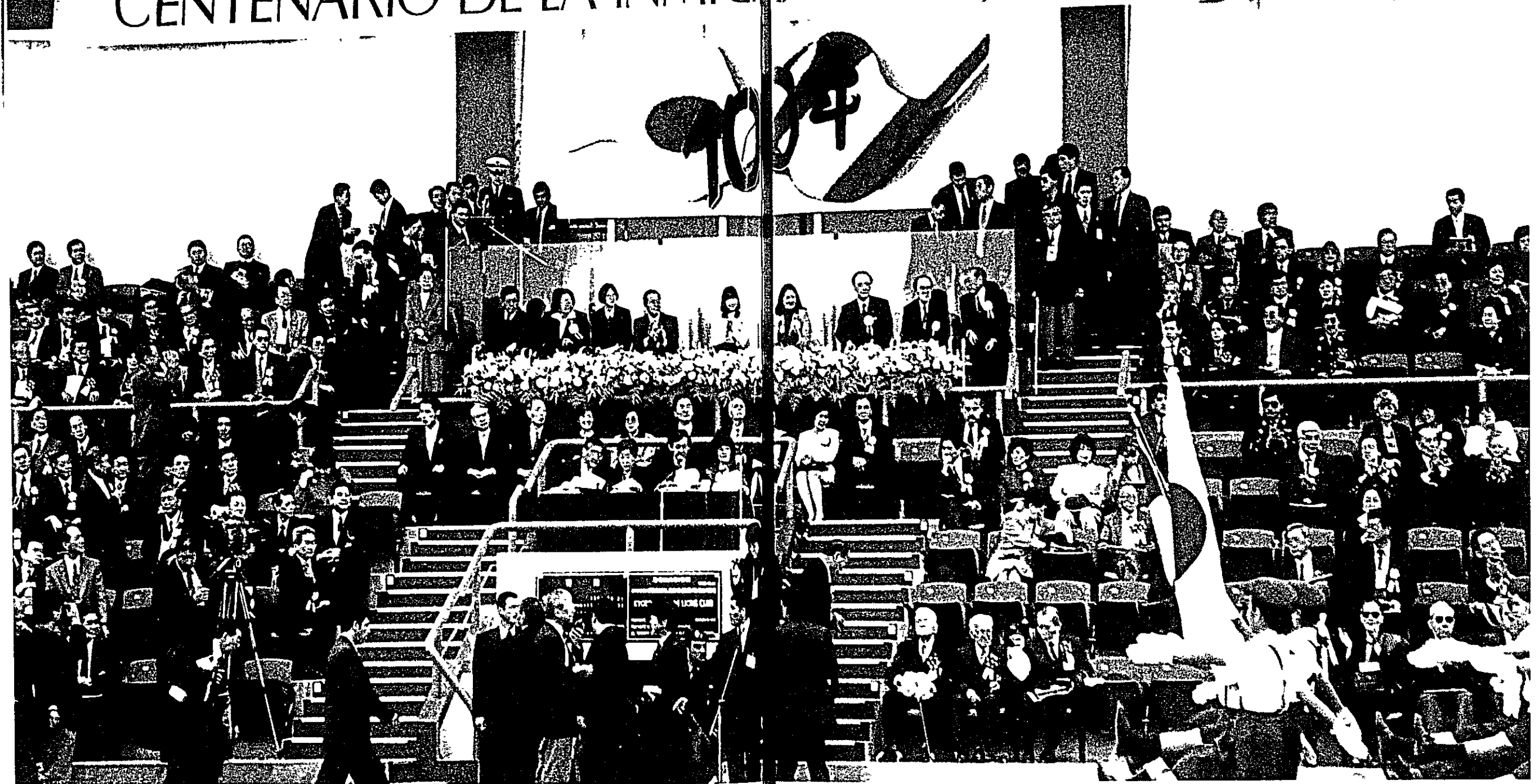


Kazuo Haruna, President of the Centennial Commemorative Commission of Japan.



Angel Tacchino, Mayor of Pueblo Libre, placing the cornerstone.

CENTENARIO DE LA INMIGRACION JAPONESA AL PERU



Seats of Honor

President Alberto Fujimori, Princess Sayako, First Lady Keiko Sofia Fujimori, Yoshizo Komshu, Ambassador of Japan, former Premier Toshiki Kaifu, Kazuo Haruna, President of the Centennial Commission in Japan and Gerardo Maruy, President of the Commission in Peru and other distinguished personalities during the Main Day of the Official Ceremony of the Centennial of the Japanese Immigration to Peru

A Grandiose Ceremony to Remember *Sunday May 30, 1999*

Almost twenty thousand people attended La Unión Stadium on Sunday May 30, to participate in the vibrant Main Day Ceremony. The place seemed rather small for such a large crowd who were comfortably seated at the stands and in part of the field. The event was honored with the presence of Her Royal Highness, Princess Sayako, His Excellency, President Alberto Fujimori, as well as many other distinguished guests.

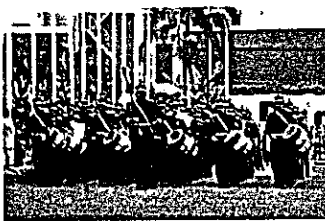
The program began with Radio Taiso followed by folkloric dances performed by the different schools, among them La Victoria, Hideyo Noguchi, José Galvez, Academia de Cultura Japonesa, Inka Gakuen of Huaral, San Antonio de Padua, Abraham Lincoln and La Unión. Successive rhythmical dances offered a warm and colorful festive air to the event.

A group of 800 young people from the Soka Gakkai International Association executed a series of allegories on the field. They emulated the initial work of the first Japanese immigrants, which consisted in cutting sugar cane with a sickle and machete. Likewise, a group of native peasants displayed their folkloric dances. Some showed their skill in gymnastic drills. Meanwhile, the band of musicians paraded accompanied by cheerleaders. The cold autumn morning was warmed by the beautiful show and the spectators cheered and applauded the young performers.

Cheers of banzai (Long live!)



The Peruvian Army Band



The Parade of Institutions

As the Army band struck its first tunes, the parade of the various Prefecture associations began. The representatives of the different generations of Issai, Nisai, Sansei, Yonsei, Gosei and Rokusei marched at the head of the group.

The order in which the different associations participated in the parade was the following: Peruvian Japanese Association, Peruvian Japanese Women's Association, Estadio La Unión Association, Aelucop, Miyagi Ken, Fukushima Ken, Tochigi Ken, Tokyo Ken, Yamanashi Shinbokukai, Shizuoka Ken, Gifu Ken, Shiga Ken, Wakayama Ken, Okayama Ken, Hiroshima Ken, Yamaguchi Ken, Kagawa Ken, Ehime Ken, Oita Ken, Fukuoka Club, Saga Ken, Kumamoto Ken, Miyasaki Ken, Kagoshima Ken and Okinawa Ken.

Then came the Peruvian Japanese Chamber of Commerce and Industry, Sansuikai, the Peruvian Japanese Associations of Callao, Trujillo, Santa,

Huacho, Huaral, Cañete and Barranca followed by Lima Nikko, San Francisco Committee, the Nikkei Center of Advanced Studies, *Club Pacifico*, Urasenke Association of Peru, *Cooperativa Pacifico*, *Cooperativa Abaco*, Kyodai Cooperation Agreement, Emmanuel Association, Kenryukai, APEBEJA, APEBEMO, AOTS, Peru Gateball Association

The participation of the following schools ended the parade Ceme Santa Beatriz, Antonio Cavoli, Jose Galvez, Inka Gakuen, La Victoria, Hideyo Noguchi, La Union, Academia de Cultura Japonesa, San Antonio de Padua and Abraham Lincoln

The traditional march carrying the Flags of Peru and Japan came next. The flags were unfurled and the National Anthems of both countries were sung accompanied by the Centennial Choir.

Official speeches were delivered by Gerardo Maruy, President of the Peruvian Japanese Association and the Centennial Commission, Kazuo Haruna, President of the Centennial Commission in Japan, Toshiki Kaifu, Honorary President of the Centennial Commission in Japan and former Prime Minister of Japan, Her Royal Highness Princess Sayako and His Excellency, President Alberto Fujimori

President Alberto Fujimori and Princess Sayako presented the Centennial Commemorative Stamp and Seal. Later, they planted the memento pine trees at the reconstructed Japanese Garden.

Previously, there had been a simple blessing and inauguration ceremony of the Official Grandstand by members of the Otokuni Lions Club.

The program continued with the Japanese drums and dragon dance by the Nippon Taiko Foundation. Show The "Diablada Puneña", a typical Peruvian dance from Puno was presented by the Nikkei schools. The traditional dance, "Hanagasa Ondo" by the Fujinkai, this time with the participation of young people, was very well and harmoniously executed.

Breaking the rules of protocol, President Fujimori invited Princess Sayako to walk around the stadium before the public. The crowd applauded while cheers of bansai (Long live!) filled the air.

A group of children handed red roses to their ojuchan and obaachan (grandparents) seated at the main grandstand a poignant moment of this event.

Finally, the Eisa Matsuri was performed by the young people from the Okinawan Association of Peru, a moment that everyone eagerly looked forward to. Many friends of the community joined them demonstrating the strength of this traditional dance. We will never forget the beat of the taikos and the paranku accompanying the synchronized movements of the dancers.



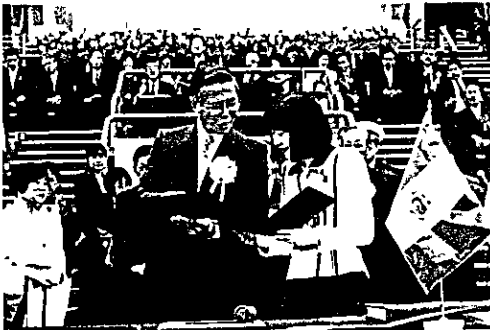
Her Royal Highness Princess Sayako talking to First Lady Keiko Sotia Fujimori

Her Royal Highness Princess Sayako addressing an obaachan of the Peruvian Japanese Community





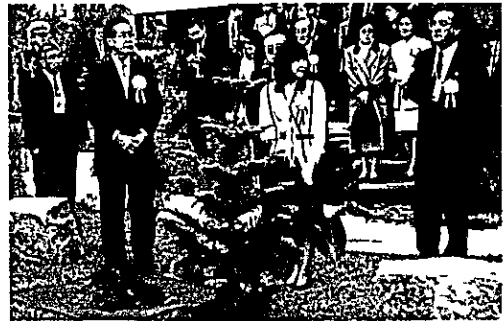
Princess Sayako delivering a speech during the Maai Day Celebrations



Princess Sayoko and President Fujimori sealing the commemorative stamps



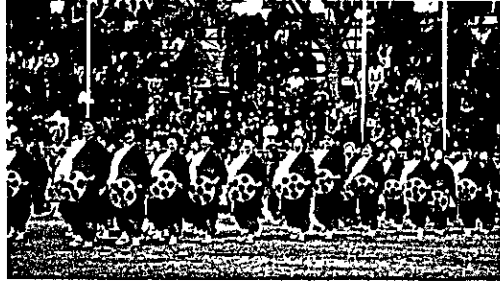
Commemorative stamps



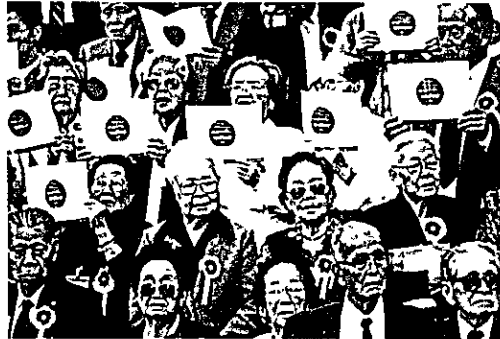
Planting a commemorative pine tree in the Japanese Garden at la Union Stadium



A five-story human pyramid by Peru Soka Gakkai



The traditional Ondo dance by Fujinukai women



The ojuchan and obaachan of the Community holding flags of Peru and Japan



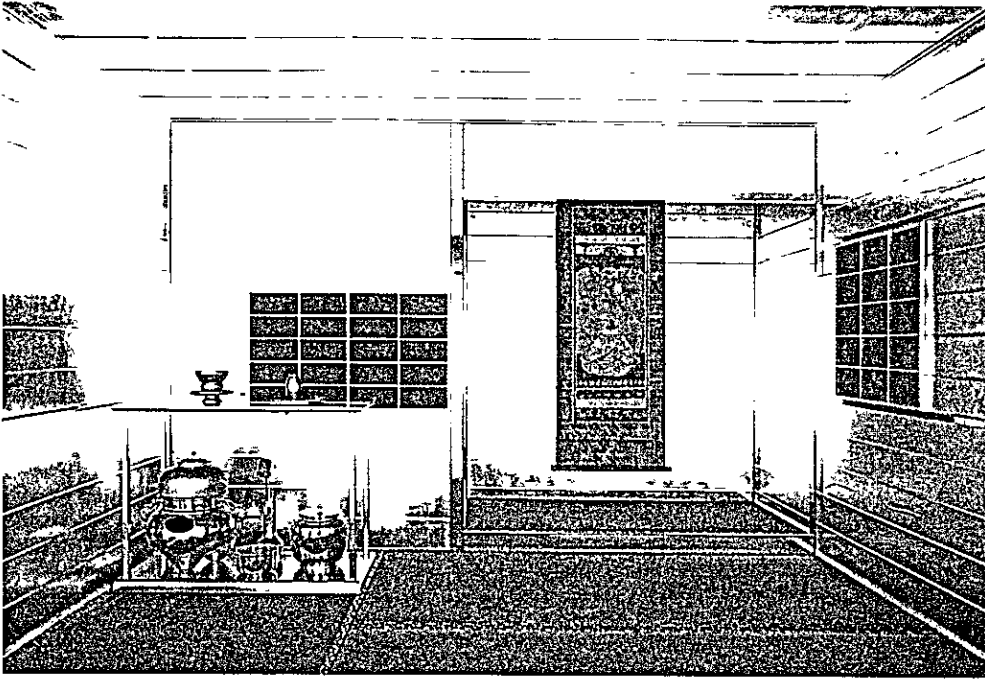
President Fujimori and Princess Savako break protocol and walk around the stadium accompanied by special guests while everybody waved and cheered



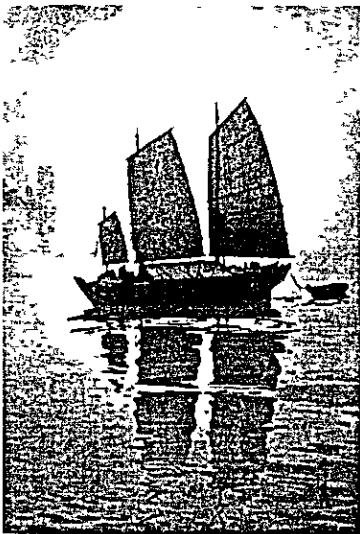
Smiling Princessa Savako and President Fujimori bid farewell to the overwhelming crowd

Other Commemorative Activities of the Centennial

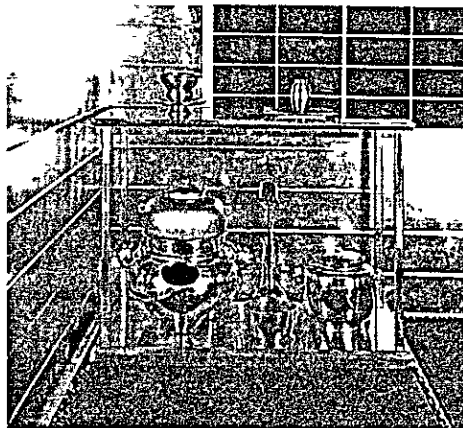
The vast program of activities prepared for the Centennial of the Japanese Immigration to Peru began at the end of 1998 with the presentation of a calendar with paintings made by the Nikkei and the comic strip *Makoto The Great Adventure*. Several official activities took place such as the Homage to the Centennial of the Japanese Immigration to Peru on February 12, 1999 at the Main Square of Puente Piedra, the inauguration of the Lima-Chan, a sculpture symbolizing the Peruvian-Japanese Friendship in Yokohama, Japan on February 27, 1999, and the visit of Ships of the Self-defense Force of Japan on August 8, 1999. Cultural activities were carried out such as the II International Origami Exhibition at the Jinnai Gallery from January 12 to January 31, 1999, the Japan Festival at the Peruvian Japanese Theater and at the Estadio La Unión from March 17 to March 21, the MOA Peru-Japan Cultural Exchange Festival which started on May 24 and lasted two months, the "Kuntur Wasi" Exhibition at the Nation's Museum from May 26 to June 1st, 1999. Sports activities included the Centennial Cup Swimming Competition at the Estadio La Unión on January 14, 15 and 16, 1999, the International Gateball Championship at La Unión Stadium Association from March 5 to March 7, 1999, with the participation of Brazil, Argentina, Paraguay and Peru. Another event was the "Kirin Cup" Professional Football Championship held in Japan from May 30 to June 6. Special activities included the NHK Nodojuman Contest in Peru on September 18-19, 1999, at the Peruvian Japanese Theater Juan Kanashiro Miyahira and his group of collaborators were in charge of conducting these events.



*Cultural Exchange Festival between Peru and Japan
organized by the Mokuichi Okada Association Golden Room
for the Tea Ceremony at the Museo de la Nación*



*Hiroshi Yoshida's Xilography
"Boats Sailing at Dawn"*



*Shim's golden objects used for
the Tea Ceremony*



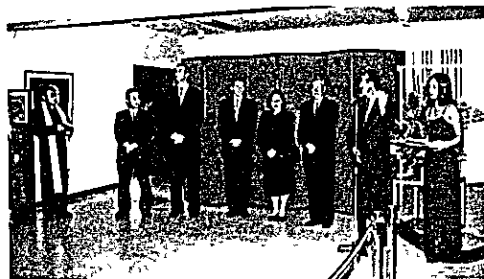
6th AELU Cup Swimming Competition
Jan 14-16 1999



Presentation of the Makoto
Come Strip Dec 16 1998



Toei Japan Festival
March 17-21 1999



Inauguration of the Norbank Das Hall
May 20, 1999



The International Origami Exhibition
Jan 12 1999



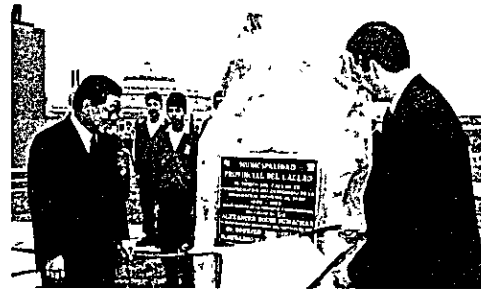
Miss Nikkei
December 16 1998



*The Unveiling of the Lima Chan statue in Japan
Feb 27 1999*



*The Centennial Homage Cerro Azul - Cañete
April 11 1999*



*The Unveiling of a Plaque Municipality of Callao
Aug 18 1999*



*The Centennial Homage Municipality of Surco
April 18 1999*



*The Pan-American Japanese Language Oratory Contest
June 13 1999*



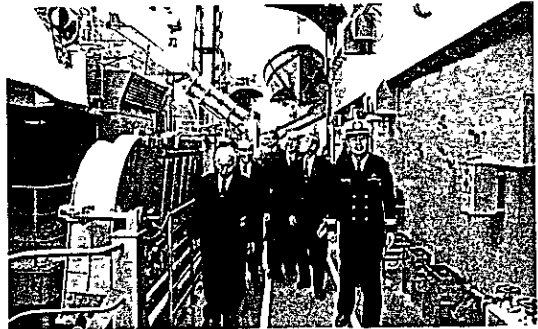
*The Peru-Japan Cultural Parallels
May 21 1999*



*Homage to famous Peruvian folklore singer
La Princesita de Yungay Apr 15 1999*



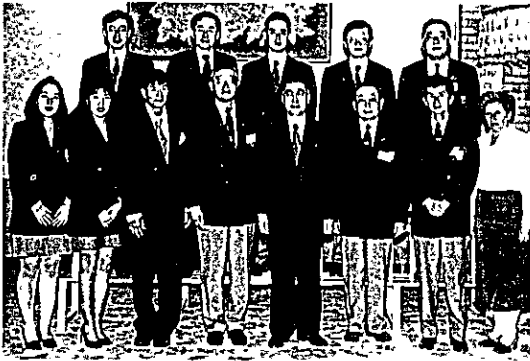
*Yasuko Tanoue's
Exhibition A World of Feeling
Oct 27 1999*



*Arrival and visit of the Japanese
Navy Self-defense Fleet Training Ship
Kashima and Destroyer Hamaguri
Aug 01 1999*



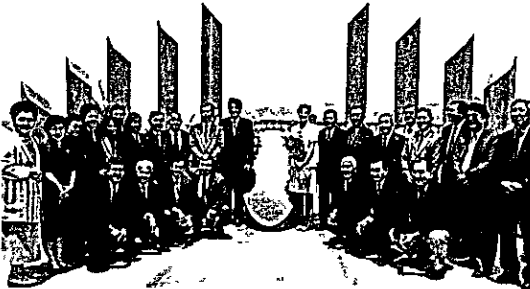
*Board members and special guests at
the reception held by the Commander-in-Chief
of the Japanese Navy Self-defense Fleet
Aug 01 1999*



*Scholarship students of the Local Communities
Revival Program through an Exchange Program with
Peru and Bolivia Oct 12- 21 1999*



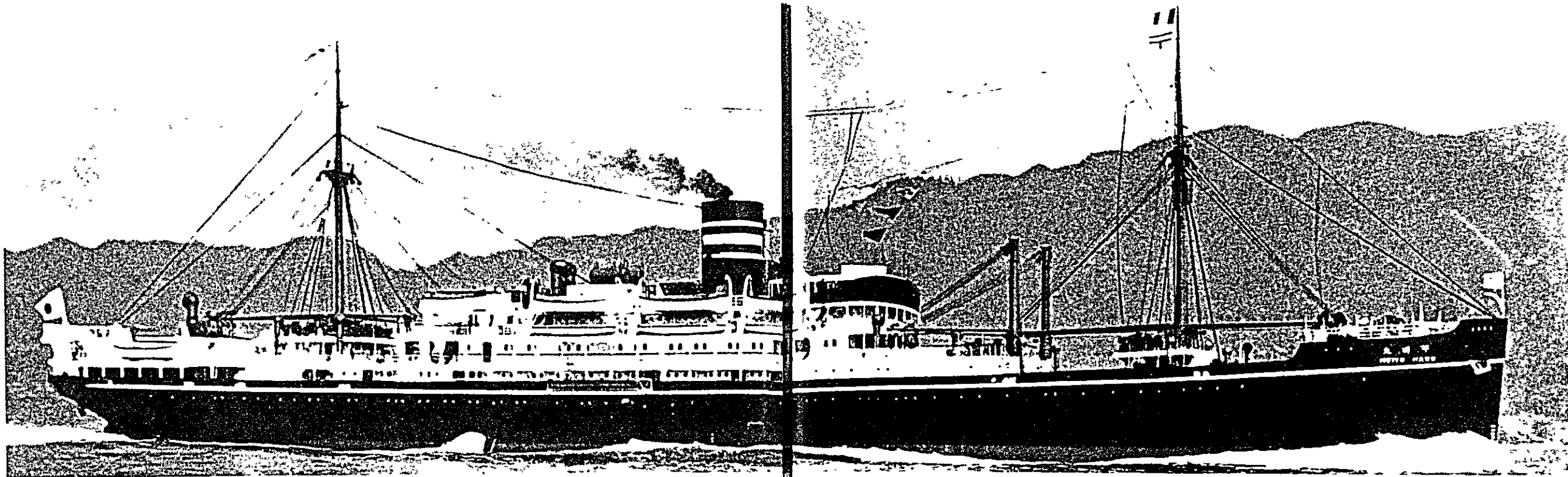
*NHK Nodouman
Sept 19 1999*



*Inauguration of the Japanese Immigration
Centennial Commemorative Monument Cerro
Azul Dec 12 1999*



*The Centennial Cup classic match between the teams
Universitario de Deportes and Alianza Lima
Nov 21 1999*



The Hoyo Maru

ADDENDA: *Ships that Transported Japanese Immigrants to Peru*

The Japanese immigration process to Peru started in 1899 and ended in 1923 when immigration through work contracts was cancelled. The following companies organized 82 trips: the Morioka Shipping Company (Nippon Yusen Kaisha), the Meiji Company (Meiji Shokumin Kaisha), the Toyo Immigration and the Overseas Development Co. (Kaigai Kogyo Kabushiki Kaisha). Immigrants who arrived on the 83rd trip to the 203rd were summoned by relatives in Peru, known as yobiose, and some came on their own free will.

History of the Sakura Maru

The Sakura Maru that brought the first immigrants to Peru was built in 1887 in Glasgow, Scotland, Great Britain, at the Mausel Shipyard. It was formerly named Mogul and weighed 2,953 tons. Its three-axis motor could develop a speed of 12 knots.

Japanese immigrants believed Peru was the ideal place to work according to information they had. The reasons, the United States and Hawaii had issued quota restrictions for Japanese immigrants and field hands were needed in the sugar cane plantations in the coast of Peru. Therefore, they disembarked in this new land filled with high hopes.

The Sakura Maru set sail from the Port of Yokohama on February 27, 1899. The news was published in the front-page of the Japanese newspaper Asahi the next day, on February 28. The history of the Japanese Immigration to Peru began when the ship arrived to the Port of Callao on April 3rd of that same year.

They never imagined that suffering, and not joy, awaited them. They encountered a different kind of weather, strange food and disease. But what really affected them most was the harsh treatment they received at the plantations. As a result, 624 people perished, that is, only 166 of those first immigrants survived.

The Sakura Maru had belonged to the Nippon Yusen Company. It participated in the Ryojyun combat during the war with the Russian Empire in 1905. At that time, the Russian Empire had two naval fleets, the Ryojyun and Baltica.

The Togo Japanese Fleet literally destroyed the Ryojyun Fleet during one of the battles. Russian survivors hid in the Ryojyun Bay and threatened to attack the Japanese fleet again. The Japanese decided to close the entrance to the bay and block Port Arthur by sinking ships in the channel to prevent the Russian attack. The Sakura Maru was one of the twelve ships assigned to the third operation of this kind.

Bad weather forced the Admiral to suspend the operation and to order the twelve ships to return. Four came back, but the rest did not see the warning flares and sailed on. They were hit by the Russian army's long-range artillery. Despite the volley of Russian cannon balls, eight of the ships managed to reach their destination and were sunk as planned thus accomplishing their mission. The Sakura Maru, commanded by Captain Yoshie Shiraishi, was among them. More than half of the 158 members of the crew died in this operation.

This is the dramatic story of the Sakura Maru, a cargo ship, so well remembered in Peru.