

NAOICHI SHOHARA

MRS. HASEGAWA: Today is June 16, 1980. I, Helen Hasegawa, am privileged to be in the home of Mr. and Mrs. Naoichi Shohara at 3216 North Ezie Street, Fresno, California, 93727. Before we get into the interview proper, Mr. Shohara, would you please give us your full name, place and date of birth, and your place of longest residence?

MR. SHOHARA: I was born on September 1, 1902 in Hiroshima-Ken, Sakamachi. I came to the Fresno area in 1917 first joining my father in Bowles, but have lived practically all my life in Fresno.

MRS. HASEGAWA: When did you leave Japan, and what was your reason for doing so?

MR. SHOHARA: I came by boat to America in December of 1917, because my father called me. I was a "yobiyose" (one who has been called). Father lived in Bowles where he rented a farm and grew grapes, peaches, and other fruits.

MRS. HASEGAWA: Was your mother here with him at that time?

MR. SHOHARA: No, just father was here. I was only 15 years old, but felt it unfortunate that my parents were separated because father had come to seek his fortune a few years earlier in America. So, when he called me, I came hoping to earn enough money to send him back to be together with Mother. I started working soon after arriving, and was expected to do a grown man's job. It was very difficult to do all the heavy work like haying and other heavy farm labor all day long. I have been working ever since. The majority of the children attended school to learn English, but I couldn't go, even for one day. I had vowed to work and make enough money to send Father back to Japan, so was unable to attend school. I didn't understand English, so I constantly used a dictionary.

MRS. HASEGAWA: Did your father ever get back to Japan?

MR. SHOHARA: Yes. I worked hard, as did my father, so he was able to eventually go back in 1921. I have a very good feeling about my father. There was another occasion, later on, when I felt good. Since I was the oldest, I inherited the property in Japan. There are those who returned to Japan, sold their property, and brought their money back to America. That I couldn't do. I gave everything, the house, property, everything to my younger sister. She had looked after my mother. My other relatives were surprised. Usually a wife would object or desire part of the family belongings, but my wife didn't say a word. That also surprised my relatives. I'm not a rich man, but I am very content and happy.

MRS. HASEGAWA: Have you, then, farmed all your life?

MR. SHOHARA: No. You might say I became a nursery specialist. Mr. Roeding, of our Roeding Park, had two nurseries; the Fancher Creek and the Fresno Nursery. And I worked at the latter nursery. So I traveled back and forth from my father's farm in his Model T Ford to the nursery, but stayed mostly here in Fresno. It seemed to me that the Japanese did most of the work in developing the nursery stock such as making cuttings, budding and grafting trees.

MRS. HASEGAWA: How many were employed?

MR. SHOHARA: Mr. Roeding had a regular crew of about 30 men, but there were at least 200 workers at this one place during the busiest times. Yes, it was a big, busy nursery, preparing thousands of trees annually. There were other nurseries around here and there might have been over 2000 Japanese workers, all in all, at the height of the season.

MRS. HASEGAWA: What year would that be?

MR. SHOHARA: When I first arrived in 1917, all this activity was already in progress. Listening to my father's talk, there were many Japanese employed, practically all the employees. My father worked at the nursery along with many others. Even in those days I was aware that this was one of the largest agricultural operations in California, One hears that the Japanese made the San Joaquin Valley green. And working at the nursery, seeing all the trees planted and all the Japanese employed, I would say that this was true.

MRS. HASEGAWA: The average American, seeing the beautiful farms, about the valley especially, probably does not realize the contribution the Japanese made in the development of agriculture. That is why it is necessary to gather this type of information into our history books. School children would have better knowledge and appreciation of the local agricultural history and the part the Japanese played. What kind of treatment did the Japanese get from the Americans?

MR. SHOHARA: They realized that the Japanese were experts and knowledgeable about growing plants, so they treated us well; never opposed our methods. Even before I became the foreman, the Japanese were treated very well.

MRS. HASEGAWA: Was Mr. Roeding your boss?

MR. SHOHARA: Mr. Roeding was our boss. He had a foreman who was in charge of operations, but Mr. Roeding came to the nursery from time to time and to the ranch where I was. He and I relaxed and conversed. He ate my cooking but did not sleep here. He looked over the progress of the nursery and "rested his mind." One would never expect a man of his standing to come to the worker's place. He came frequently to relax with the Japanese nursery workers. When I became the foreman at the nursery, I did the payroll. The previous foreman was a college graduate, but he had many mistakes in the payroll that had to be sent back to the front office for corrections. I was there 12 years, but not once made an error. They were surprised, you see, since I had very little education. I went over the finances many, many times before submitting them. I checked and rechecked my work.

Also, in the nursery work, the biggest job is budding and growing thousands of trees and keeping the hundreds of varieties; peaches, plums, apples, et cetera. And when the orders came from the office, it was very important to know which was which. One of the dangers in the nursery business was getting the various varieties mixed, so it was necessary to have a good bookkeeping system. As this system was one of the most difficult tasks, the company normally hired a college graduate. They gave this book-keeping job to me, and I was able to handle it. The company told me that during my 12 years I never made a single mistake.

They gave me praise for doing such a splendid job.

MRS. HASEGAWA: Had you done budding and grafting in Japan?

MR. SHOHARA: No, I learned the budding here. This was the work I did before I became a foreman. Because of this experience, I became the foreman. We employed a budding boss. I was also a budding boss, so I had worked myself up.

MRS. HASEGAWA: Was there ever a time you went back to Japan?

MR. SHOHARA: Yes, we went back twice; 1932 and 1965. My wife went back for the third time in 1977 by herself. When we went back in 1932, we took our firstborn son with us.

MRS. HASEGAWA: How many children do you have now?

MR. SHOHARA: Two boys and two girls. The oldest boy was born on December 28, 1930. The oldest girl on January 6, 1938. Aki, the next boy, was born December 4, 1939. The youngest on February 19, 1942.

MRS. HASEGAWA: What is the name of the oldest son and what does he do for a living?

MR. SHOHARA: Sei and he works in Santa Monica for Xerox as the corporation's technical planning staff member. There are five on the staff. He has his own office, and he travels all over to other plants. It sounds as though the reputation of Xerox is not too good just at the moment, and it is his job to give advice and suggestions to ways of improving matters.

MRS. HASEGAWA: And he is married? To a Japanese?

MR. SHOHARA: Yes. He is married to a girl from Bowles. Arakawa; Yasuko was her maiden name. They are both the same age, 30 years old. They have three children.

MRS. HASEGAWA: The next child is -

MR. SHOHARA: Janet. She is married to an American by the name of McCutcheon and she works for Dean Witter Company as a broker. There are two children, one of college age and the other high school.

MRS. HASEGAWA: Just a moment, please. What school did your older boy attend?

MR. SHOHARA: All four of our children attended and finished at University of California, Berkeley.

MRS. HASEGAWA: That's wonderful! And the next boy?

MR. SHOHARA: Aki works for the Stanford Research Institute. He married a girl from Japan who was studying in Los Angeles.

MRS. HASEGAWA: Where did he meet her?

MR. SHOHARA: He met her in Los Angeles. He has gone to Japan a few times and may have met her then. She's from Tokyo. And the last child

Jessie is teaching in Oakland, elementary school. She was married but is now divorced and is living alone. She goes by the name Shohara.

MRS. HASEGAWA: All together you have seven grandchildren. How wonderful! Your early life as a nurseryman sounds as if you were well-liked and respected for your conscientious efforts. Did you ever, at any time, experience any prejudice?

MR. SHOHARA: I have heard many stories, but I, personally, have been treated very well by all. Even before the war, the manager was very fond of us and treated us very well. Even during the Depression, they were good to us, kept us on and even hired many Americans under my supervision. We were given a house, a pickup, and they trusted us, so it's difficult to say that we've, or I've, felt any discrimination. Later we left there and went to work for Mr. Gow. He also treated us very well and left all the ranch supervision to me. Every once in a while, Mr. Gow would put money into the bank and would have me write all the expense checks. He trusted me that much; so it's rare that I've experienced any discrimination or prejudice. Naturally, I thought Americans were good people and treated others fairly. Only once we experienced discrimination and that was when Mr. Gow was old and became a widower. My wife and I looked after him. He died at 86 years. He had a daughter-in-law who was my supervisor and who controlled finances. A nurse was employed who, with my wife, took care of him and the house, while I took the responsibility for the ranch. At the time, they employed a certain nurse. Evidently the nurse told the daughter-in-law that she didn't want to take any orders from a "Jap." That was the only time we experienced any prejudice. Mrs. Maupin said she was sorry that if she couldn't take orders from a Japanese she needn't work here and made her quit. It wasn't too serious, she probably didn't like my wife telling her to do this or do that. It was just the idea of taking orders from a Japanese, not us personally.

MRS. HASEGAWA: This happened before the war?

MR. SHOHARA: Yes. We went to work for Mr. Gow in 1930, no it was 1932, and stayed there all that time looking after him. I was treated so well there, and when Pearl Harbor was attacked, I felt badly. I thought surely that I would have to go to an internment camp. Before that time I was in Nijushiju-kai gathering money to send to the Japanese government to help in her war against China. Every month each member sent a dollar for the cause. There were about 1200 members. Young men who had come from Japan were doing this, and there were organizations formed in many large cities in America to join this effort.

So, the FBI came to search various men who had been connected with this case and also those in Kendo. Many men were sent to Internment Camp for enemy aliens. Mr. Gow worriedly asked them if I was going to be included and suggested that they leave me alone. He told me about this later. I was collecting and sending the money to Japan, but a few months before the outbreak of the war I was the first to stop doing this. I began to realize that the relationship between United States and Japan was not friendly and decided that it wasn't a good thing to do. I even wrote to the Japanese newspaper about this condition, how it wasn't right to send money earned here. I guess the U.S. investigation group probably knew about that, and that there was no need for them to take me away. Mr. Gow told me that he was relieved to know that. Everyone in this area was

taken, and I had a suitcase packed ready to go whenever the moment came.

MRS. HASEGAWA: And to what Relocation Camp did you and your family go?

MR. SHOHARA: I went to Poston II. Weren't you in 27 Block? I was in Block 22.

MRS. HASEGAWA: I didn't know that. I was there such a short time. How long were you in Poston II?

MR. SHOHARA: We went to camp together. Left From Clovis, and when you left for school in September, we were still there. We were there three years.

MRS. HASEGAWA: So right after the war you went to Biola?

MR. SHOHARA: First we came back to the Buddhist Hostel in Fresno and then went to work in Biola. While there Mr. Gow came after us to tell us that the person who had replaced us during the war years had left, so we returned to his place.

MRS. HASEGAWA: While you were in camp, what experiences and what feelings did you have?

MR. SHOHARA: During the war, I thought it was normal for the people to believe and complain about the unfortunate circumstances and inconveniences, but I felt that since there was a war going on, to be taken care of in this manner was very good. For many, this was the first time they were able to take life a bit easy and to pursue hobbies.

MRS. HASEGAWA: So, during or after camp, you didn't go east as many did and came right back to Fresno to Mr. Gow's. That must have been around 1945. And how long did you stay with him?

MR. SHOHARA: We stayed with Mr. Gow until 1965. We looked after him and his place until he passed away in 1963. It took about two years to sell his land and, as they wanted cash, it was difficult to sell at \$3000 per acre. There wasn't a buyer for such a large acreage. Eventually, Pacific College purchased the land. Later Pacific College sold some for \$10,000 per acre! I guess the college didn't want the land but wanted it for investment purposes There are many buildings there now.

MRS. HASEGAWA: Did you go back to see the place?

MR. SHOHARA: It has changed. I remember that you came to visit us there before we went to camp.

MRS. HASEGAWA: I did?

MR. SHOHARA: You don't remember? You came in connection with JACL to inform and caution us about entering relocation camp. You brought papers. There was also another person with you.

MRS. HASEGAWA: Is that right? I wonder if it could have been in connection with group immunization that was to be held.

MR. SHOHARA: I remember that.

MRS. HASEGAWA: It must have been difficult to take four small children to camp with you.

MR. SHOHARA: Yes, it was difficult for my wife.

MRS. HASEGAWA: They say that it was most difficult to maintain any kind of family life. Did you find it so?

MR. SHOHARA: Yes. But, fortunately, my children were small. We stayed together to the end and came out together. Even the children realized our family ties were stable.

MRS. HASEGAWA: Did the children go to school in camp? And did they have any difficulty adjusting to the standards of public school after returning to Fresno?

MR. SHOHARA: No, they were all good students. When the oldest graduated from Clovis High, he was the second highest. And Janet, too, did very well. Aki, too, graduated among the top students. They had virtually no trouble at school nor adjusting to it, even from camp.

MRS. HASEGAWA: How fortunate! And now they all have very good jobs! Shortly after you returned, did you experience any animosities on your trips to grocery stores or other business places?

MR. SHOHARA: None at all. The Armenian store where I traded was very good to us. I never had any bad feelings shown to me. In fact they seemed to want to help us.

MRS. HASEGAWA: How heartwarming! What difference do you see in the "shakaiteki" and "keizaiteki." In other words, the economic and social conditions of today compared with those of the past?

MR. SHOHARA: There are two or three changes that I have noticed. In the olden days the Japanese were mostly involved in agriculture, but now the young ones are going into the cities. That's one of the changes. Another, when I was young, I thought that all the clubs and organizations had a worthy cause and so used to pursue them. But the young people today seem to prefer doing things they enjoy, going golfing instead of going to Buddhist Church meetings, for example. This is quite evident to us. When we were young, even though we wanted to play, the organization or the civic activities took precedence. We were brought up that way. That has changed. Do you remember, too, that in those early days there was much gambling? Gambling was frowned upon in those days, but now it's permissible.

MRS. HASEGAWA: You sound as if you are not entirely happy about it.

MR. SHOHARA: Well, I was brought up to think that gambling is very bad. The Salvation Army stood on the street corners condemning the evils of gambling and the Japanese Association and Kenjinkai tried to stop it. And so I still retain much of this thought. I don't think this business of gambling is good for people, and I don't like to see it being encouraged among Japanese families through organized tours, et cetera. People used to be embarrassed to go into gambling places, because it was the wrong thing to do. But, nowadays, it doesn't bother anyone to do so. Even the church has its "casino night." Even though one doesn't have money, one desires to play. This, then, becomes the

trouble. In the olden days it used to cause great hardship on the wives and children, and for that reason the organizations and churches crusaded against it. All the well-known men were leaders in the movement to stop gambling, but now community-minded men seem to be helping the gamblers rather than to make some effort to stop gambling. This, I think, is very strange.

MRS. HASEGAWA: Have you been involved in any "dantai," churches, or other community organizations?

MR. SHOHARA: Yes, the "Seinenkai Renmei." Your father-in-law put a lot of effort into this organization of young men. The Japanese "shakai," or world, in America, was something we had to build. In order to have a good one, we had to take care of the youth and to guide them in the right direction. So Seinenkai Renmei was started in 1924 and existed until the Nisei learned to speak fluent English and ended around 1938. At that time, the Japanese community donated to the City of Fresno a Toro (stone lantern) as a thank you. (Brings out photograph.)

MRS. HASEGAWA: The photograph of the group standing around the Toro shows that it was a large and magnificent Toro.

MR. SHOHARA: Yes, it's huge! The Toro cost us around \$800 to be constructed in Japan. It was then crated and shipped to Fresno where it was placed in Roeding Park near the lake. During the war, some vandals destroyed the top portion.

MRS. HASEGAWA: There is a large Japanese lettering on this Toro. What is the meaning?

MR. SHOHARA: "Kiso" means to donate in appreciation. It was given by this Renmei which, as it says in English, by the Fresno County YMA League. One of the earliest members was Mr. Shuichi Hasegawa, your father-in-law. He was very well known and he did the most. He became the first president of the group. And then others who put much effort into the organization were Mr. Tamijiro Mori, Sanger, who recently turned 100 years, who served a year as the second president. Mr. Hoshiko of Bowles was third president, who served for two years, and I served for three terms. When top officials came from Japan, we often invited them to make speeches, and we encouraged other Japanese community people to hear them. Also, we gathered young people and members from outlying areas to discuss various aspects of agriculture. And, oh yes, we also started a football team during my presidency! It was the first Japanese football team in Central California. Do you recognize any of these players in the picture?

MRS. HASEGAWA: Oh, yes, several. There's Mr. George Domoto. He was the first Nisei to play on the varsity team at Fresno State College. He and Mr. Erwin Ginsberg, Mr. Kaufman were the coaches.

MR. SHOHARA: Yes. All these players are from this area. It is a great surprise to see any of them now, because most of them are gray-haired and are grandfathers.

MRS. HASEGAWA: You had football games, sponsored speeches by outsiders, and also sponsored oratorical contests -

MR. SHOHARA: Yes. The members of the Seinenkai sponsored oratorical

contests to better and improve their speeches.

MRS. HASEGAWA: Were they in Japanese?

MR. SHOHARA: Yes, in Japanese, because many of us were "yobiyose" and "kibeis," too. Kibeis were those who were born here, but for some reason or another, were sent to Japan to grow up with grandparents or other relatives, and later came back here to join parents. Mr. and Mrs. Morita of Biola, whose son frequently made speeches, were very enthusiastic. I well remember seeing them as well as your father and mother who used to come to listen to how well the young people were doing, and to encourage and guide them along these lines.

MRS. HASEGAWA: What other organizations such as Kenjinkai, Nihongakko (Japanese Language School), Judo Club, and other activities or involvement did you have?

MR. SHOHARA: Well, I'm a member of the Buddhist Church, also a member of the Betsuin Byakudokat. They started the "Natsu-Matsuri" or summer festival, which is held annually. I was the one who started this in 1948. There were 3000 people who came to see the first "Natsu Matsuri." In those days, they didn't have a stage, so we built an outdoors stage. This was the beginning of "Natsu Matsuri" in Fresno. Now we hold it in the annex. On the Natsu Matsuri program, there are shows, various Japanese dances, and Japanese songs.

MRS. HASEGAWA: What month is the "Natsu Matsuri" held?

MR. SHOHARA: It's always held in August, usually at the beginning of the month. This year we'll be putting on a "shibai" (play, drama) and we're already practicing that.

MRS. HASEGAWA: Mr. Shohara, you have started many good and interesting things over the years!

MR. SHOHARA: Yes, I did start the "Natsu Matsuri." Everyone cooperates very well, and we have come a long way. This is the 33rd annual event!

MRS. HASEGAWA: Did your children attend all these programs? Did they attend Japanese School?

MR. SHOHARA: Yes, they attended a Japanese school in Sunnyside. Mrs. Saiki taught school there before the war. The school building was sold after the war. At that time, we dissolved the Sunnyside group and joined with the Clovis group. Now there's no Japanese being taught, but it is a community type organization and very active. There is a new building in Clovis where meetings are held.

MRS. HASEGAWA: Do you pursue any Japanese hobbies?

MR. SHOHARA: Yes. Because I enjoy ushibai," I write plays and produce them. This year I wrote a play based on one incident of the famous 47 Ronins. That's my hobby. Also I am interested in Japanese gardens.

MRS. HASEGAWA: In the back yard? I would like to see it

MR. SHOHARA: I'm still an amateur, and I do everything by myself. I enjoy doing these kinds of activities while others go to Reno. I like to

stay home and watch the fish and create new aspects of my little Japanese garden. My wife likes to arrange flowers. She's been interested in this for a long time. She may come home tired at the end of a day, but when she starts to work with the flowers, she's a different person. Her whole mien changes! She has studied the Ohara-ryu method. She takes lessons from a Mrs. Fujimoto who comes from Sacramento once a month to teach at the Buddhist Church.

MRS. HASEGAWA: Is this instructor Fujimoto the one who lived in Fresno at one time?

MR. SHOCHARA: Yes. Her husband was a priest here. Now her son is one of the priests, and he conducts services in English.

MRS. HASEGAWA: What about the Japanese customs of celebrating the 60th, 77th, and 88th birthdays?

MR. SHOCHARA: Well, I'm not too interested. But the children encouraged by friends, gave us a celebration the other day. It was our Golden Wedding Anniversary and, of course, it is an American custom, too. One of the Japanese customs that I like and think should be continued is the "Koden," (money in lieu of flowers) at the time of a funeral. This, I think, is a wonderful idea. In Clovis, the Americans have learned of this system and some bring Koden to the funeral. I guess the Americans, too, must think it is an excellent idea.

MRS. HASEGAWA: Do they do this in Japan, instead of giving flowers, or is it something that they have learned to do here in America?

MR. SHOCHARA: They have done this from a long time ago in Japan, but they also give flowers. Sometimes they do both, depending on what the contact and relationship might be. Sometimes there's koden even for acquaintance.

MRS. HASEGAWA: Do you observe any other Japanese customs such as in weddings? Did your children get married American style?

MR. SHOCHARA: Yes. But we have been a go-between for more than 50 couples. It was the custom of the go-between, "baishakunin," at the time of the yu-i-no, or engagement, to talk to the parents to agree to give the children in marriage, and to arrange for a sum of money, like a dowry, to be presented from the groom's family to the bride's family with the name attached to the gift. And the bride's family returns the gift, usually half of the amount sent. There, was such a custom earlier, but it has stopped now.

MRS. HASEGAWA: Good! To me it sounds like buying a person!

MR. SHOCHARA: I think it's best that it has stopped. During the time I was go-between, I thought that this was a bad custom. Some of the parents were reluctant to stop their part because of the custom, but we as baishakunins, after talking it over with the young couple, finally decided to stop this custom.

Not long ago, also, at a Japanese style wedding reception, there were additional gift boxes of delicacies for guests to take home, which added greatly to the expense. I was able to do away with this custom at one of the weddings for which I was a go-between. There were many pros and cons

to this custom, but it was best that we discontinued it. I hear that in Japan this is very popular and hear of families who are in difficulties because of it.

MRS. HASEGAWA: I read in the newspaper fairly recently that many couples come to America to get married because it is more economical and they get a honeymoon trip in addition!

MR. SHOHARA: I guess it's difficult to stop some of these customs in Japan. They are so deeply ingrained.

MRS. HASEGAWA: As I was turning over the tape, you were mentioning about Kakugo Hasegawa. Did you know Grandfather Kakugo?

MR. SHOHARA: Yes, I knew him well. I had a special relationship with him. He was the rijicho (chairman, board of directors) of the Buddhist Church. This was way back.

MRS. HASEGAWA: What year would that be?

MR. SHOHARA: It was at the time I still lived in Bowles, so 1927 or '28. At the time, there was trouble with the Parlier group. They were ready to separate from the Fresno group, which was all right, but their committee, Kamikidoshi, caused the trouble. There were many special meetings held in Fresno. In order to settle the problem, your grandfather, was the Kamikido's head, and seven other men went to Parlier. Most of them were older in age, and I was the only young one selected. So I went with Mr. Hasegawa as his young assistant. Because I was young and innocent, I was quiet at the beginning. But as I listened, there were some things that were not clearly understood. At the end I began to speak out since I like to talk and wasn't too bashful. I told them that we, as representatives of the Fresno group of 500 or so membership, had come to listen to what turned out to be a discussion of who said what about each other, all persons, petty things. I told them this and so they got down to the problem, and it was settled. Then Mr. Hasegawa came back to Fresno and held a special meeting and told the members that young Mr. Shohara was able to solve our problem, for which I received praise.

MRS. HASEGAWA: Very good!

MR. SHOHARA: Evidently your grandfather was impressed. I never spoke before that time. After that he began to trust me. He was also the head of Nihojin-kai, Japanese Association. He sometimes came to Bowles to get my opinions. I remember once he brought a fish as a gift.

MRS. HASEGAWA: That was a long time ago!

MR. SHOHARA: Yes, it was. We always worked for the improvement of the community. I used to meet your father frequently at Komoto's. Komotos had a bookstore, and older men used to gather there when they had time. The olden-day stories were discussed then. I used to discuss things with your father about the Seinenkai. Your father used to say to me that the conversation was very good, it was a good day.

MRS. HASEGAWA: Do you observe the Japanese custom of serving Japanese delicacies at New Year's? Do your children enjoy them?

MR. SHOHARA: Yes, they look forward to it. They all come home at New Year's, and if there's a conflict with their work, we would observe it a day or two early. Yes, we have Japanese food then. They all gather to fix the Japanese dishes. Even the Americans enjoy the Japanese food now.

MRS. HASEGAWA: Yes. There are more and more patronizing the increasing number of Japanese restaurants! Do you have any other thoughts or observations on Japanese-American history you might want to talk about?

MR. SHOHARA: Here is something I must mention! You will recall it, too, since you left from Clovis the day of the evacuation. The ladies of the Methodist Church served us tea before we boarded the train. They also had a committee that was ready to provide transportation for any family that needed it. I thought that was a fine gesture on their part! As I said earlier, I think working for the good of the community rather than only for one's pleasure is better. That is my one main thought, even now. This was the aim of the Seinen Remnei, Young Men's League, at the height of its activities, to help improve the community in which we live. We should gather the young people and encourage and help them to have a good life and good jobs.

MRS. HASEGAWA: I learned many interesting and inspiring things today and feel fortunate and privileged to have been able to hear your history.

Thank you very much, Mr. Shohara!

MR. SHOHARA: You're very welcome! Thank you!