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NIHONMACHI SENTINEL

日本町のみほり



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Fall 1981

NCCR talks about post-Hearings plans

Now that the Commission on the Wartime Internment & Relocation of Civilians (CWIRC) hearings are drawing to a close, many people may be wondering, "What now?" But to many, as indicated at follow-up meetings and programs called by the National Coalition for Redress/Reparations (NCCR) in various regions, it is clear that the work must continue; that the community must keep up its initiative in this issue, and that we need to unite an even broader base of support to win reparations and redress.

While the Commission hearings in California and Washington are over, the NCCR plans to keep in contact with the CWIRC on some important matters. For instance, the NCCR feels that much of the time and expenses for planning the hearings were unduly borne by the community, including many long-distance phone calls, mailings, and the like. Therefore, the NCCR Regionals will request reimbursement from the CWIRC for some of these expenses.

In addition, the NCCR thinks that it is important to acknowledge those Commissioners who were present and responsive to the hearings so far--and also to question the role of



The stirring testimony of the Issei moved many at the CWIRC Hearings in San Francisco.

(Photo by Mike Fong)

those who were absent or displayed blatantly anti-R/R opinions. We also urge the Commission to request an extension of the January deadline for their recommendations to Congress. Finally, we want to acknowledge the Commission's decision to grant an additional hearing site in New York.

However, the NCCR's perspective has always been that the Commission hearings should not be seen as an end in themselves, but rather as one of many stages in the struggle to win R/R. In this next period, following the hearings, the NCCR will initiate a campaign to gather

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Voices from three generations

(Excerpts from testimony)

From an Issei-

My name is Soto Yoshida. I am 77 years old, and live in San Jose. It was such a long time ago, but when I think about it, my pulse races and I cannot forget the distress, humiliation, and fear.

When the war broke out, we were house-sitting for our friend's apartment on East Sixth Street, Los Angeles. My husband was a truckdriver and carried vegetables from farmers to markets.

When the war started, "enemy Japanese" could not even go shopping except at certain times. We were ordered not to show lights outside; therefore we only used candles. Our children were afraid and didn't even go to school.

Three FBI men came one day and pushed their way into our house and asked if my husband was home. They turned everything over, threw our Butsudan (portable Buddhist altar) out and broke it. I picked up the statue of Buddha and the rest of the pieces and wrapped them up in a furoshiki (piece of cloth). They tore up all the family pictures we had also. These three men waited for my husband's return and told him to come with them right away. My husband said, "I'll go but let me change my clothes and eat something before I go." They refused, and my husband was taken somewhere unknown to us.

The next two days, my children and I searched for him, and finally found him in the County Jail. He was wearing a prisoner's blue uniform and a number hung from his neck. Our meeting time was limited, and the four of us just cried and cried. The guard said not to talk in Japanese. But we could not speak English, and the children were too young to act as interpreters. I promised my husband that I would bring some clothes the next day.

The next day when I arrived, he was already gone, and no one could tell us where he was. We just hugged each other and cried. My children said, "Let's go find Daddy." I did not know what to say to them. We all slept in one bed that night.

Cont'd. on page 4

U.S. government "priorities"

Cutbacks: Issei & children lose

The Nikkei community has been hit hard by conservative cutbacks. At a time when we need them most, social service programs for Issei, children, youth, and the poor are being faced with extinction. To begin to discover exactly what the effects of Reaganomics have been on our community organizations--and what those organizations are doing about it--the NIHONMACHI SENTINEL visited a few of our local service groups. What we found raises important questions for the Nikkei community. -- Ed.

For ten years East Bay Japanese for Action (EBJA) has provided essential services for Issei--driving them to their doctors and delivering their prescriptions, assisting those with legal problems, serving hot lunches,

and much more. Recently EBJA rented a house to care for a number of Issei who otherwise would have been put in



EBJA

the sterile isolation of a convalescent home. EBJA has also been aiding another sort of Issei, the Japanese newcomers, in their struggle to over-

come the barriers of immigration restrictions, language, and discrimination. And as EBJA's Phyllis Ogata told the NIHONMACHI SENTINEL, "We would like to do even more."

But the Reagan budget cuts threaten all of this. Most of EBJA's staff has been or will be laid off. Services have been cut back. And the future is uncertain. While the nutrition program will continue for another year on a contract with Alameda County, cuts by the federal government have already eliminated half of EBJA's staff and

Cont'd. on page 3

A Growing Momentum

There is no question about it: the progressive movement of Japanese people in the U.S. is stronger than ever. Probably nowhere has this been clearer than at the Commission Hearings, where Nikkei of four generations have come together to share their history and pride as they demand reparations and redress for four years of false and often brutal imprisonment. As June Hibino, a spokesperson for the National Coalition for Reparation & Redress, put it at the San Francisco hearings, "Despite forty years of assimilation pounded into our heads, our pride in being Japanese is still strong. And despite the myth put on us that we are passive and quiet, we are fighting together as one for reparations and justice..."

But this growing strength is also evident elsewhere--in the ongoing struggle for decent wages and working conditions by workers in our communities, in the efforts of our schools and service organizations to carry on their programs even under budget cuts, and also in the vitality of the many art and cultural groups we enjoy and support.

JCPA is proud to be a part of this movement. In the past year we have tried to strengthen our ties with other people and organizations in the Bay Area Japanese community by getting to know them better, and by working with them more closely. We have also tried to keep in closer touch with friends in other parts of the country.

We are encouraged by the warm response we have received, by the sense of solidarity we see growing among Nikkei across the country. Let's keep the momentum going! Let's learn more from each other about the issues, the struggles, and the hopes in our communities today!



Nishimoto Trading Company Must Negotiate Now!

The right to organize, to have a union contract, and to receive decent wages; these fundamental rights rest at the heart of the six month long Nishimoto workers' strike. Nishimoto has refused to negotiate since May 20. They have consciously and maliciously taken every step to prolong this strike. They are directly responsible for the hardships that the workers endure in their inspiring struggle for justice.

Nishimoto Trading Company is a multi-national importer/exporter of food products. They are one of the largest distributors of Asian food products in the United States and Japan. Instead of bargaining in good faith, Nishimoto has seen fit to slander individuals and community groups, to damage private property, and to physically assault supporters on the picket line. It is clear that Nishimoto is desperately trying to bust the union, split the community and the workers, and intimidate the workers.

Despite all Nishimoto's efforts, the workers stand strong and united against the company's attempts to split and wreck. They have persevered through unemployment, company harassment, insult, and veiled threats of continued harassment upon their return to work. The support committee is touched and inspired by their strong determination.

The fight for unionization and for equality on the job, is an important part of winning equality for Asian people. For the Japanese and Korean workers at Nishimoto, it represents a significant step towards unionization in the predominantly unorganized Asian community.

We believe that the first step towards ending the strike and insuring a better work place for the workers is for the company to negotiate in good faith as soon as possible. Nishimoto must reopen negotiations immediately!

We need and ask YOUR help. We have seen the impact of a broad movement in the past. We believe that this is an issue that many people can and will support. We want you to write or phone Nishimoto Trading Company. Express your desire to see this strike resolved.

Their address and phone number are:

Mr. Watanabe, Assistant Manager or Mr. Yamamoto, Manager
Nishimoto Trading Company
2024 Oakdale Avenue
San Francisco, CA 94134
PHONE: 282-1436

LET'S WORK TOGETHER TO WIN JUSTICE FOR THE NISHIMOTO WORKERS!

(please send us a copy of any letters or cards that you send to Nishimoto. We would appreciate it.)

thank you for your support.

Nishimoto Support Committee / 1858 Sutter Street / San Francisco, CA 94115

Chol Soo Lee Bike-a-thon

"We started on July 21st; the trip took 18 days. We rode over 950 miles; neither of us had trained very well, so we both had very sore knees, but our ordeal was nothing compared to Chol Soo Lee's," said Grant Din. Din and Greg Tuai, two third generation Chinese Americans, initiated the first Chol Soo Lee Bike-A-Thon. Riding from Seattle to Oakland, they were able to raise almost \$1,000 to help defray the legal and investigative costs for the upcoming trial.

Din and Tuai had met several years ago as students at Yale. Din, a native of Oakland, is a minority student counselor/coordinator at Oberlin College in Ohio. Tuai is an engineer who resides in Seattle. He is currently working toward his master's degree at the University of Washington.

The idea for the bike-a-thon came last winter. "There are no defense committees in Seattle or Ohio," said Din. "The case had dragged on for so long," he continued, "We just wanted to do our part!"

Before the bike-a-thon, the most Din had ridden was 100 miles and Tuai 40 miles. The two took the Pacific Coast Centennial Route which stretches from Canada to Mexico. Along the way they stayed at various campgrounds and state parks. "Grant got five flat tires, but I didn't get any," Tuai added. The two also received a letter from Chol Soo Lee, who said he felt "encouraged by their support."

Meanwhile, Chol Soo Lee's retrial, originally set for June 22nd, has been postponed to December 14, 1981. The San Francisco Bay Area Committee to Free Chol Soo Lee is actively organizing outreach and support for the upcoming hearing. For information contact: The Committee to Free Chol Soo Lee, P.O. Box 15504, San Francisco, 94115.

-- Mark J. Jue

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Gina Hotta

Mickey Imura

Cutbacks cont'd.

operating budget. The now conservative-run Berkeley City Council has halved the remaining budget by funding only six months out of this fiscal year.

After six months, then what? "We'll have to rely on the community," says Ogata. Over 53% of EBJA's clients have incomes under \$400 a month. With ever-climbing rents, some Issei must send their entire Social Security check to their landlords. "We can't expect the Issei to raise the funds; it's up to the rest of us."



What have the effects of cutbacks been on childcare services? Nihonmachi Little Friends is a Japanese bilingual preschool which serves more than 40 families with children ages 2½ to 5. Besides offering a quality bilingual, bicultural curriculum, the center also provides breakfast, hot lunch and nutritional snacks to the children during the day. This is where funding cuts have hit the program, according to Jacob Wang, a founding teacher/administrator at NLF.

"Direct cuts have been made to our food and nutrition money, and (the government's) making it harder to be eligible for reimbursement for food expenses," he said. "We haven't calculated it exactly yet, but the money has been cut possibly up to 40%." The center has already stopped receiving any reimbursement for one of the two daily nutrition breaks it provides, typically made up of fresh fruit, milk and whole-flour crackers. Nonetheless, it has not reduced its food services to the children.

For the center's program overall, Wang stated that funding from the state Office of Child Development may be frozen at its current levels or reduced in the next year. "Because the state budget is getting less federal revenue," he said, "most likely they'll cut in the areas with least political power, like childcare."

In the future, NLF will have to seek funding from private sources to maintain the present quality of its services. Wang explained that the staff and parents of the center al-

The NIHONMACHI SENTINEL is published quarterly by the Japanese Community Progressive Alliance (JCPA). JCPA is a community organization in San Francisco's Japantown, and is united around three Principles of Unity:

1. Defend the right of Japanese people to a community as a political, cultural, and economic center.
2. Uphold the struggle of Japanese people for equality and justice.
3. Support the struggles of Third World and working people.

The NIHONMACHI SENTINEL encourages all readers to contribute articles, help distribute, or make donations of time, labor, or money.

The NIHONMACHI SENTINEL, c/o JCPA, 1858 Sutter St., San Francisco, CA 94115. (415) 921-8841.

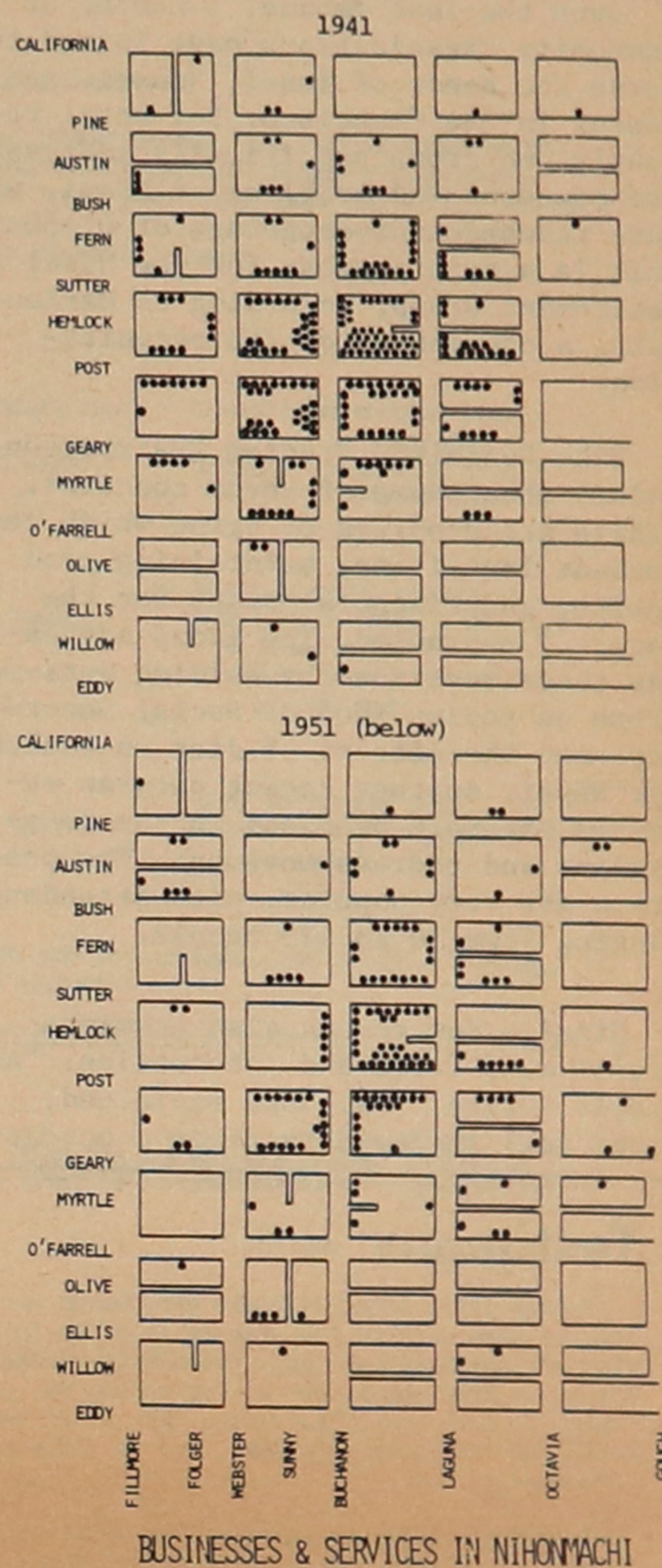
More on a Community Fund

...As a founding member of the National Coalition for Redress/Reparations, we have always supported the demand for a minimum payment of \$25,000 to individuals, and continue to do so....However, our experience in housing work, cultural programs, social services to Japanese newcomers and the like have clearly demonstrated to us the need for a fund to be used specifically for programs and projects which benefit the Japanese community as a whole....

The camps had a devastating impact on the entire social fabric of the Japanese community, one that continues today, nearly 40 years later. But we wish to stress an important point: our community survived. It is still a center of many peoples' lives. Even those who have been geographically dispersed return often, to visit friends, to come to festivals and programs, or to shop or attend church with their family. Their children come to school or clubs or youth programs. The life of the community continues—but it is not easy. There exists a severe shortage of affordable housing and, among other things, a great need for more social service programs for young and old alike....

We feel that money from a Community Fund could go to the development of sorely-needed housing, help sustain childcare services, and also transportation and meals programs for the elderly. Some of it could be used to meet the demand for legal-aid services, or to expand health and retirement services for the Nisei. Other money could support educational, historical and cultural programs or projects. Current efforts to build a Community Center, which could house many services and programs, might be greatly aided. These are only a few examples of how a Community Fund would be used in our communities across the country....

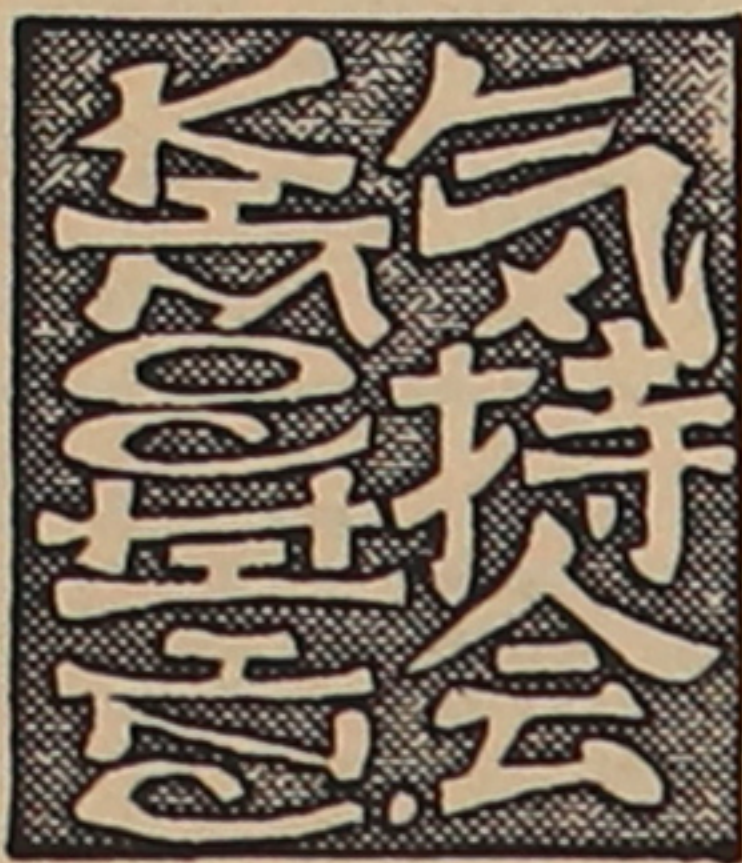
(Excerpts from testimony by the Japanese Community Progressive Alliance at the CWRIC Hearings in San Francisco, August 12, 1981.)



BUSINESSES & SERVICES IN NIHONMACHI

ready put on fundraising events for the school throughout the year, and that little more can be done in that area. "We may also try to seek out sustainers for the program, people in the community who can make contributions," he added.

The simple rationale for budget cuts to childcare programs has been to provide services at a lower cost. But for center like Nihonmachi Little Friends, with a waiting list of families more than one year long, the answer to getting by in the future is anything but simple.



"The fact of the matter is, in the next four years with Reagan in office, the 'pot of money' is at best only going to stay at 1981 levels. Now say there's a 10% inflation factor (yearly). So in four year's time, that's 40% that we're going to lose."

This is the forecast Rich Eijima, staff member of Kimochi-Kai, made for the Issei-services organization which last year celebrated its 10th anniversary. Kimochi-Kai provides transportation services and hot lunches for

more than 200 Issei and other senior citizens every day.

Eijima told the NIHONMACHI SENTINEL that Kimochi's Nutrition Program has received a 9% cut in its funding under the Older Americans Act, and that its Weekend Meals program may have to shut down in February '82. "In real terms, that means we're losing at least 6,000 meals we could have served," he said. The program has had to raise the donation it requests from 50¢ to 75¢.

Eijima also pointed out that with Social Security benefits cut or frozen, Issei are squeezed even harder; some may have to miss much-needed nutritious meals. Under Reagan's plans, the funding which was specifically allocated for services to minorities and the elderly will be lumped into general Social Service Block Grants to be distributed as each state government sees fit. "This consolidation will eliminate the mandates for minority and Third World people," Eijima said. "Ultimately it will hurt the whole working class, not just minorities. The fact that we don't have any mandates specifically for poor people is what we'll have to worry about."

While it intends to advocate its position in the legislative process, Kimochi-Kai also hopes to elicit greater understanding and support within the community. It may also approach private sources and unions for aid. But most importantly, Eijima noted, "we'll have to look within ourselves to really help each other and work together."

Nisei & Retirement Group offers special programs

Over the last decade, a number of community organizations have formed to serve the needs of Issei, Sansei, and Yonsei in San Francisco. But until recently, no group specifically addressed the concerns and problems of Nisei, who have reached an average age of 55-60. This is a main purpose for the Nisei & Retirement Group, according to Marian Wake, a co-founder of the organization.

Kiku Funabiki, Program Chairperson, talked about some of these concerns. "There are problems of aging which can include loneliness, maintaining good health, and financial plans for the future," she noted. The group addresses these questions by holding workshops on topics such as Social Security, and the effects of diet on health for Nisei. Another recent program examined the role of Nisei in the reparations and redress movement. The programs are very popular, with attendance ranging from 50 to 125 people.

Nisei & Retirement also provides social activities and interaction. "As people retire," Ms. Wake explained, "they feel the need to renew acquaint-

ances and friendships."

After an initial planning period, the group presented its first program in May 1980. Since then it has attracted many participants. Its current officers include James Kajiwara (Chairperson), Kiku Funabiki (Programs), Kanemi Ono (Membership), Sadame Kojimoto (Treasurer), and Louise Endo and Teru Kambake (Publicity).

Does the Nisei & Retirement Group plan to take an advocacy role on issues which affect Nisei? "It's hard to say at this point," said Ms. Wake, "but it's very possible." This question will be discussed in the future.

As Ms. Funabiki explained, the Nisei & Retirement Group is a way for Nisei to maintain "self-determination." "In many ways," she said, "we are different from our Issei parents in both language and culture, and we have different needs. Also, our Sansei children cannot be expected to provide us with constant care. This is why we need a mutual-support group." The Nisei & Retirement Group seems to have come far in providing many with just that kind of social and emotional support.

Testimony cont'd.

In May 1942, after 24 hours evacuation notice, we were sent to the stables in Santa Anita with one suitcase each and a bundle of blankets. The urine from the horses was so strong we couldn't sleep at night. Just a thin board separated the next-door neighbors, and we did not have any privacy.

In October 1942, we were sent to Arkansas. It was a long trip, and all the shades were drawn (on the train). We were all dead tired. We finally arrived at Rohwer and entered a new camp there.

Two years later my husband was sent back from a camp in North Dakota. He was so skinny, but we were so happy to be together again. After the end of the war we went to Chicago. We worked more than 10 hours a day in the kitchen of the Edgewater Beach Hotel. After 20 years there we moved to San Jose in 1963, and I am still living there. I also have worked in the dining halls at Santa Anita and Rohwer, and made \$6-9 a month.

We lost a truck, a car, a washing machine and all our household goods. But we worked very hard in spite of the hardships we experienced. In 1948 I asked for \$15,000 as compensation from the government, but they told me that was too much, and I wound up asking \$2,000 to cover everything. I do not know how many times I felt how miserable wars are.

A Nisei -

I was only sixteen years old in 1942 when my family, as well as other loyal Americans of Japanese ancestry, were suddenly and cruelly

denied all constitutional, civil and human rights and privileges as citizens. There was no due process of law; all Japanese-Americans were automatically judged guilty by virtue of their ancestry.

Until the issuance of Executive Order 9066, my family resided in a primarily Caucasian section of Stockton, California. We owned two stores; we were well received in our community. The imposed curfew after the events of December 7, 1941 severely confined our efforts to conduct business as usual. The newspaper and radio media constantly contributed to the growing hysteria and ill sentiments directed toward Japanese-Americans with their incessant flow of racist, slanderous propaganda campaigns.

My family's economic losses included a 3-bedroom house, two grocery stores (fully equipped), and a 1940 4-door Chevrolet, all estimated at \$20,000 (1942 valuation). In a rushed attempt to dispose of our worldly goods, my father suddenly became ill and had to be confined in a hospital. On the second day of his stay there, I found him severely distressed. He stated that the nursing staff continually made racist and derogatory statements. Due to a lack of time, my family was forced to employ the services of a real estate agency; and after paying exorbitant fees, we received virtually nothing.

Humiliation, fear, and apprehension filled my heart as we arrived at the Stockton Fair-ground assembly center. I was overwhelmed by endless barbed wire fences. I never envisioned that in America, in the "land of the free," I would be held prisoner by U.S. soldiers with rifles for no apparent just cause.

NCRRC cont'd.

more input on "community recommendations" for R/R. These would set the foundation for a Community Bill to be drafted at a later date.

Toward that end, the NCRRC is planning a series of community discussions on what an R/R Bill should contain. After that final discussion will take place at two Regional Conferences in Northern and Southern California in early December. The goals of these conferences will be to 1) discuss and unite around the concept of a Community Bill for R/R, and 2) develop concrete programs for the R/R campaign in 1982. The results will be submitted to the Commission for consideration and, we hope, included in their own recommendations to Congress.

We feel it is important for the Japanese-American community to take the initiative by telling the Commission and the government what it feels would be appropriate compensation for the camps. We think it is important for the community to have a common view of what kind of recommendations from the Commission would be acceptable--and this can only come about through more grassroots discussion. The NCRRC feels that only through the constant and broadest possible support of the Japanese-American community can any R/R legislation pass Congress.

While the discussion of the Community Recommendations for R/R will be the main focus of activity in the next several months, the NCRRC is still interested in helping people submit testimony (there is no official deadline), conduct house meetings, put on educational programs, and obtain more endorsements and membership both within and outside the Japanese-American community.

During camp life, my older sister became severely depressed. There, she became a person with no real identity. These feelings intensified with my family's relocation to the desolate Rohwer, Arkansas internment camp...I was disheartened to watch a beautiful, intelligent, high-spirited young woman become cynical, high strung, and hardened....

In regards to my education there, it was absolutely appalling...The courses offered included music appreciation, history, commercial law, nutrition, and art; there were no courses in the sciences, mathematics, foreign languages, or other college preparatory courses. We were supplied with both an unqualified teaching staff and outdated textbooks.

When I was allowed to leave the internment camp, I traveled to Ann Arbor, Michigan to try to enroll at the University of Michigan. I aspired to become a nurse. That dream was not to be realized. I was denied admission because I did not fulfill the prerequisite coursework requirements, and because they did not recognize the Rohwer, Arkansas school as a bonafide institution....

\$25,000 does not seem excessive or unreasonable as a monetary form of compensation from the United States government. This seems adequate, especially when you consider that all of the 1968 Democratic Convention protesters who were only incarcerated for a few days received \$10,000 each for wrongful imprisonment. In addition, a community fund should be established for Isseis and Niseis....

(Mary Sugitachi, Los Gatos, California)

A Sansei -

My name is Donna Kotake, and I am a member of the National Coalition for Redress/Reparations. You may ask why a Sansei is so interested in the concentration camp experience, especially one who was born after it all happened. At this moment I feel anger in me, at the unjust and unequal treatment of my grandparents and parents. I am born out of this experience and I live it today, just as my children do, being Japanese-American. The experi-

Help Us Out!

Yes, it's true - we need your money and support! But it's not too much; a mere \$3.00 per year will ensure a future for the NIHONMACHI SENTINEL, the quarterly paper of the Japanese community which offers an alternative to the old, established newspapers. Articles, guest columns, photo essays, and more! Look at your copy again; can you really say NO?

And the SENTINEL isn't all. The Japanese Community Progressive Alliance does work in housing, the redress/reparations movement, English classes for newcomers, and labor support. Get involved! Check us out - or renew your membership! Help us and yourself.

- You're right; I can't say no. Here's \$3.00 for a year's subscription to the NIHONMACHI SENTINEL.
- I'll even sustain it, at \$_____ per month / year. (circle one)
- Yes, make me a member of JCPA. Here's \$10.00 for one year. (students - \$5.00)
- I'm interested. Please send me a pamphlet on the JCPA.

NAME _____

ADDRESS _____

Zip _____

PHONE _____

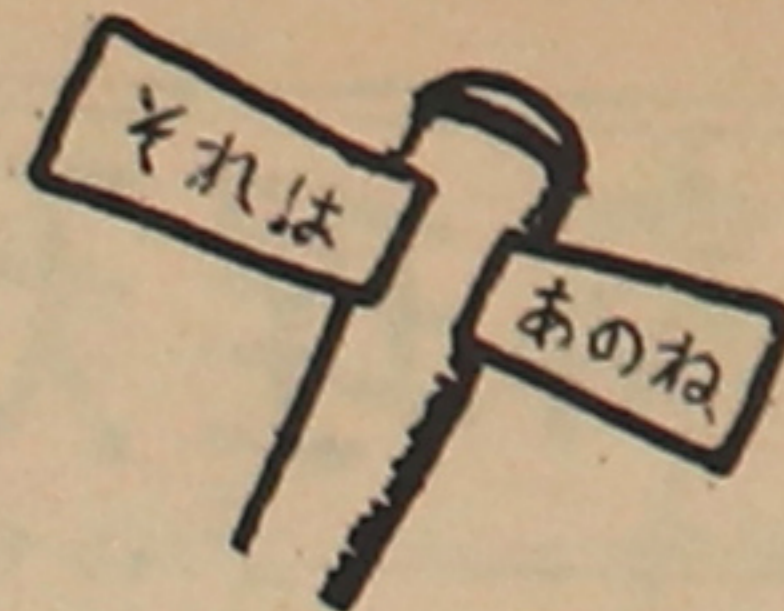
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日本語コーナー

— Tansoku

Nihongo
Corner

BEGINNER'S LESSON 8 "Beer Again"

You may remember (don't you?) the "-tai" form we learned some time back. Attached to verb roots, it means "want to --":

Matsuri ni ikitai (des'). (I want to go to the festival.)
Biiru o nomitai (des'ka)? (Do you want to drink some beer?)

Et cetera. The verbs above, of course, are "ikimas" (go) and "nomimas" (drink). If you also tuned into our last lesson, you saw that many adjectives also end in "-ai", such as "takai" (high, expensive) and "hayai" (fast, early). Now, this is one of those interesting instances in Japanese where the distinction between parts of speech gets vague, because the "tai" verb form acts just like an adjective. The negative is formed the same way; namely, by taking off the final "i" and adding "ku nai."

takai (high)	takaku nai (not high)
atsui (hot)	atsuku nai (not hot)
nomitai (want to drink)	nomitaku nai (don't want to drink)

A: Biiru o nomitai? - Want to drink a beer?
B: Un, nomitai. Demo, kono biiru wa tsumetai des'ka? - Yes, (I do). But is this beer cold?
A: Tsumetaku nai. Demo, oishii des'. - It's not cold. But it's delicious.
B: Iie, tsumetaku nai nara, nomitaku nai. Oishiku nai. - No, if it's not cold, I don't want to drink it. It's not delicious.

un=yes tsumetai=cold (to touch) demo=but nara=if

Got it? Are there philosophical implications in this? Beats me, but it's neat anyway. Ja, genki de (take care)!

ADVANCED LESSON 8 "Know What I Mean?"

Recently I was asked just what "wake" means. It's one of those words that can litter your speech if you're not careful; maybe a step above "ano...", but like "and stuff" or "you know." Like that and stuff, you know? Anyway, I couldn't actually define it, so I looked in the dictionary and stuff, and here's, you know, some of what I found.

WAKE:

1) meaning or sense
- Do iu koto o iwareru tsumori ka, wake ga wakaranai. I can't understand your meaning.
- Nani ga nanda ka wake ga wakaranai. I don't understand at all (or "what's what").

2) reason or cause
- wake mo naku without (any) reason
- Do iu wake ka wakaranai kedo, natto ga kirai. For some reason, I don't like natto.
- Watanabe wa itsu mo okotte iru koto wa do iu wake ka na? I wonder why Watanabe's always mad?

3) the case, circumstances
- So iu wake, dakara... That being the case...
- Watanabe wa mata okotta wake de, kubi ni natta. Watanabe got mad again, so he was fired.

The third meaning seems to be the most common (and stuff). Anyway, so iu wake de, kore de owari ni shimas'!

Panthers Finish Strong

'81 Nikkei softball season ends

— Mickey Imura

SF -- The Nikkei Softball season is over. No more Sunday afternoons at the ballparks--Lang, Balboa, Jackson--with the sounds of bats cracking the ball, the great plays, the cheers and boos of fans, munching on teriyaki chicken and onigiri, drinking beer and soda pop; it's over for now, but wait until next year!

In this year's championship game, Onna No Shiro beat Yamato's Restaurant by a score of 8-2. It was the first championship ever for Onna and its owner Toru-san. Our own JCPA Panthers finished the season with a record of seven wins and nine losses, placing sixth out of nine teams in the division. This was our first season in the league, and some of us had been away from the game for a few years. Yet even lacking experience and the time to grow as a team, the Panthers nevertheless played good ball throughout the year, and gained the respect of some of our opponents.

After a slow 1-6 start, the Panthers finished strong, winning six of the nine last games. One of the highlights of the season was a 5-0 win over Hisago Restaurant, a good team which even-

tually got into the playoffs. Incredibly, we not only beat them, but shut them out for two innings with only eight players on the field.



JCPA Panther members wait their turns to hit another homerun. (Photo by Mike Fong)

The members of the '81 Panthers were Yoshi Fujita, Jay Wang, Tom Randolph, Butch Wing, Boku Kodama, Larry Formalejo, Tom Uemura, Jodie Walker, Danny Morishige, Mike Tsukahara, Bill Sato, Don Oshiro, Bobby Okamura, and Mickey Imura, player-coach. We'd like to thank all of our supporters who came out to cheer us on. We look forward to greater successes next season.

"Tabemono Tips"

— Hashimochi

SESAME SEED PORK

Ingredients:

1 lb. pork, thinly sliced
2 Tsp. (white) sesame seeds
3 oz. shoyu (soy sauce)
2 oz. mirin (rice vinegar)
1 Tsp. sugar
3 Tsp. cooking oil
(optional - sliced onions, broccoli, other stir-fry vegs)

Mix the shoyu, mirin, and sugar to make marinade. Add pork and let sit for 15 minutes. Meanwhile, toast sesame seeds in fry pan (no oil!) over medium heat; then set aside.

Heat oil in fry pan or wok, and stir-fry vegetables (if using) over medium-high flame. Add marinated pork bit by bit. Stir fry. Adjust flame to avoid burning.

Sprinkle sesame seeds over pork (and vegetables) and serve. Serves 3 - 4 people.

Testimony cont'd.

ence of my family as well as myself compelled me to speak to you today.

My grandparents, Senzaburo and Shitoyo Kotake, lost all they had labored so hard for. The nursery, the land, the greenhouses, the packing shed, the equipment, the home and furniture: documented at \$23,000 pre-war. And upon their return from Topaz they found their furniture gone, the nursery burned to the ground, and the land owned by the bank. They returned to nothing.

My father, Kingo Kotake, served in the 442nd and spent all of his mustering-out pay--a total of \$300--to buy necessities for the family. While my grandparents struggled as sharecroppers in Morgan Hill, my father worked in the Post Office to make the payments on the land. He was greeted with open hostility--"Jap" and "Go back to where you came from." An American citizen, a veteran of the war, but yet this made no difference. He was, after all, still a "Jap."

Coming out of the camps, learning to survive in a hostile society and not wanting anything like this ever to happen to their children; what better way, then, to become truly "American." This is how I was brought up. For me, it meant speaking English only. Japanese was only for when they didn't want you to know what they were talking about. It meant learning little about Japanese art, culture and traditions; learning that I am an American, no different than anyone else.

But it was different. After the question, "What are you?", and answering, "An American," they would insist, "No, really, what are you?" Many times out of the corner of my eye I could see them pulling their eyes up slanted, making buck teeth, and talking some nonsense.

Then I began to wonder: American? Japanese? Or what? And I wished I wasn't different. I wished I had blond hair, round eyes. Yes, at times I wished I wasn't Japanese-American. Is this what being American, assimilating is all about?...

Then came the turbulent 60's and 70's. For many Sansei, myself included, this question of identity arose. Who and what is this person, a Japanese-American? I learned about history--the hardships, struggles and contributions of the pioneering Issei and Nisei before us. And I began to understand what it means to be Japanese-American. Through Immigration Acts, Alien Land Laws, and segregation laws we survived. Through the most blatant acts of racism against Japanese people, the incarceration and internment we survived. It was through the strength, determination and perseverance of our people that we have a rich legacy to be proud of. This is what I am teaching my children today. I am proud to be a Japanese-American, proud to be part of a history of Japanese people, who have organized and fought for justice....

Speaking on behalf of my grandmother, my father and mother, myself: we support monetary compensation to individuals for the acts perpetrated by the U.S. government against Japanese people. Monetary compensation in the amount of \$25,000 minimum--justice long overdue.

広がる日系運動

疑いなく日系人の進歩的運動は二つまで以上に強くなっている。ただ「コミニティ・センター」に よってその力が明らかになった だけで、実は、四世代にもわたっ て日系人が自分たちの歴史を 共有して来たということ。四年 にわたる非人道的な収容に対 して補償、賠償を誇りを 持つて要求して来たからであ る。

「全国補償賠償連合会」の ビビ・ジュンさんはサンフランシスコのヒアリニグでそのこと を次のように述べた。「四十 年にもわたる同化が私たちの 頭上を掠げざまに打った。私 たちがわが国を、私たちは日系 人であることに強く誇りを持 っている。そして私たちは従順 であらぬ、そして作り話にも かがみならず、私たちは賠償と 正義を求めて闘い続けたい。」



けることが出来る。例えば私た ちのコミニティの中心が基礎 にならなければ、賃銀と労働条件を 求める闘いが続けられなかった。 予算の削減にもかわら ず、私たちの学校やサレズ 団体でプログラムを継続する 努力がなされてきたこと、そして また多くの芸術・文化グルー プの精力的活動がなされてい ることなどである。

JCPAは二つ以上の運動の 一部を担っている。私達は、ベイ・エ アの日系コミニティの人々 や団体をよく知り、そこに密接に 共に仕事をするために関係を 持つて深めようとする努力が 必要である。私達は他のチャ ンテの人も、私たちも、友人関係を 深めようとする努力が 必要である。

私達は、国じゅうの日系人の 連帯の気持ちで、この闘い 反響によって、勇気づけら れている。

この熱意を継続させよう。

(前ページから)

戦争以前に持つて居た家財 車・トランク・洗たく機その他 のものも失って体一つになった。 この苦しみ悲しさを忘れず 一生けん命に働いた。

一九五八年の賠償金の申し込 みに一五五千ドルを要求した が多すぎると言われ、僅か二千 ドル。大きい物だけの価格に 計してだけ申し込み、日当の 暮しのキチンな道具などは 計算しなかった。

戦争とは言う物の何と云う 心さんはあつかいをする物がど 何度思ったか知らぬ。

一九八一年八月
サンノゼ市
吉田ソト

三月の末にFBIが三名来ま して銃剣で新しい家の天井 をつき、ベッドの中まで 捜べてこりさうかしてあ らうく出て行きました。 実に恐ろしいことはありま せんでした。

その年の五月六日に止退き の命令が下りました。二日の 内に一人につきスーツケース一 個で立退けという命令で、た 煙には母が赤く泣いて、この一 個もとらず、家や新しい買 ったばかりのシン・冷蔵庫 なども捨てていきました。

五月八日朝早くハイワード・ パークまで親子四人でぼろぼ ろと歩いて行きました。

母の収護もできず家とその 他のもので五万ドル位の金を失 いました。その日の午後にはタホ ランに止退きました。

タホランは馬小屋でふんが 臭いがし、犬が猫が住む様 子 でした。それこそ、弟が剣道の 師範をしていたからです。

何という残酷なことで、ドイツ人、イタリア人は何の罪 もなく日本人だけが収容所 に入らされたことに、なんとも 悔やなく思いました。

- ### 寄稿家
- Pete Healy
ピート・ヒーリ
 - Seiken Arakaki
アラカキ・セイケン
 - Gen Fujioka
フジオカ・ゲン
 - Mark J. Jue
ジュウ・マーク
 - Mike Fong
ファング・マイク
 - Julie Hatta
ハッタ・ジュリー
 - Mickey Imura
イムラ・ミチオ
 - Don Misumi
ミスミ・ダン

所ていた。ほんこに残酷な目 にあいました。

半年後ユタ州に行かされ ました。ユタ州に行くと八月 ぐらいて五才になる一番年 下の子が小児マヒにかかりま した。口と鼻から血をはき死 んだものの様になりました。

病院に入らして下さると言っ と 病院はいっぱいだからここにや らぬ夜も寝れず泣きあがし ました。三日目にようやく病院 に行くことが出来ました。 喜んで行きました。私共親 子四人とも監禁されました。 私共の食事は一尺位の窓か ら大罪人にもせよ、そのおまに 投げ入れられ、それはそれは 口に言い表わすことはできま せんでした。

二年目にツール・レイクに行か さいました。私達が長男を小 さい時に日本に行かせたの がその理由です。そこは機銃 三台をすえ、そのおまにユタより も皆んなを苦しめました。

「みはり」とは？

「日本町のみはり」の季刊誌は 日系社会を進める会(JCPA)に 発行されます。JCPAはサンフランシスコ日本町のコミニティ団体で、 次の三つの方針を掲げて運動 しています

- 一、政治文化、経済的な中心で あるコミニティを持つ日系人の 権利を守る。
- 二、平等と正義のための日系人の 運動を支持すること。
- 三、第三世界の人民、又労働者の 闘争を支援すること。

「日本町のみはり」は読者の寄稿、 配布の援助、参加と経済的な援 に よって支えられます。ご意見、提 案などは1858 Sutter St, San Francisco CA 94115 へお寄せください。



毎日心配しい日々でした。 このようにして来たことに 政府は賠償金を支払うべき です。今後二度とこのような ことがないように要求したい。

一九八一年八月
サンノゼ市
山崎フエ子



BULK RATE
U. S. POSTAGE
PAID
Permit No. 10802

この中:

- アキの旅
- 西本貿易でのストライキについて
- 「料理天国」(クッキング)

日本町の みはり

NIHONMACHI SENTINEL



日系社会を進める会 (JCPC)

1858 Sutter Street, San Francisco, CA 94115

1981年秋

一世の方がキャンプの経験を語る

「毎日恐ろしい日々を過ごした」

(サンフランシスコ会議で賠償金を要求したある一世の方の話から)

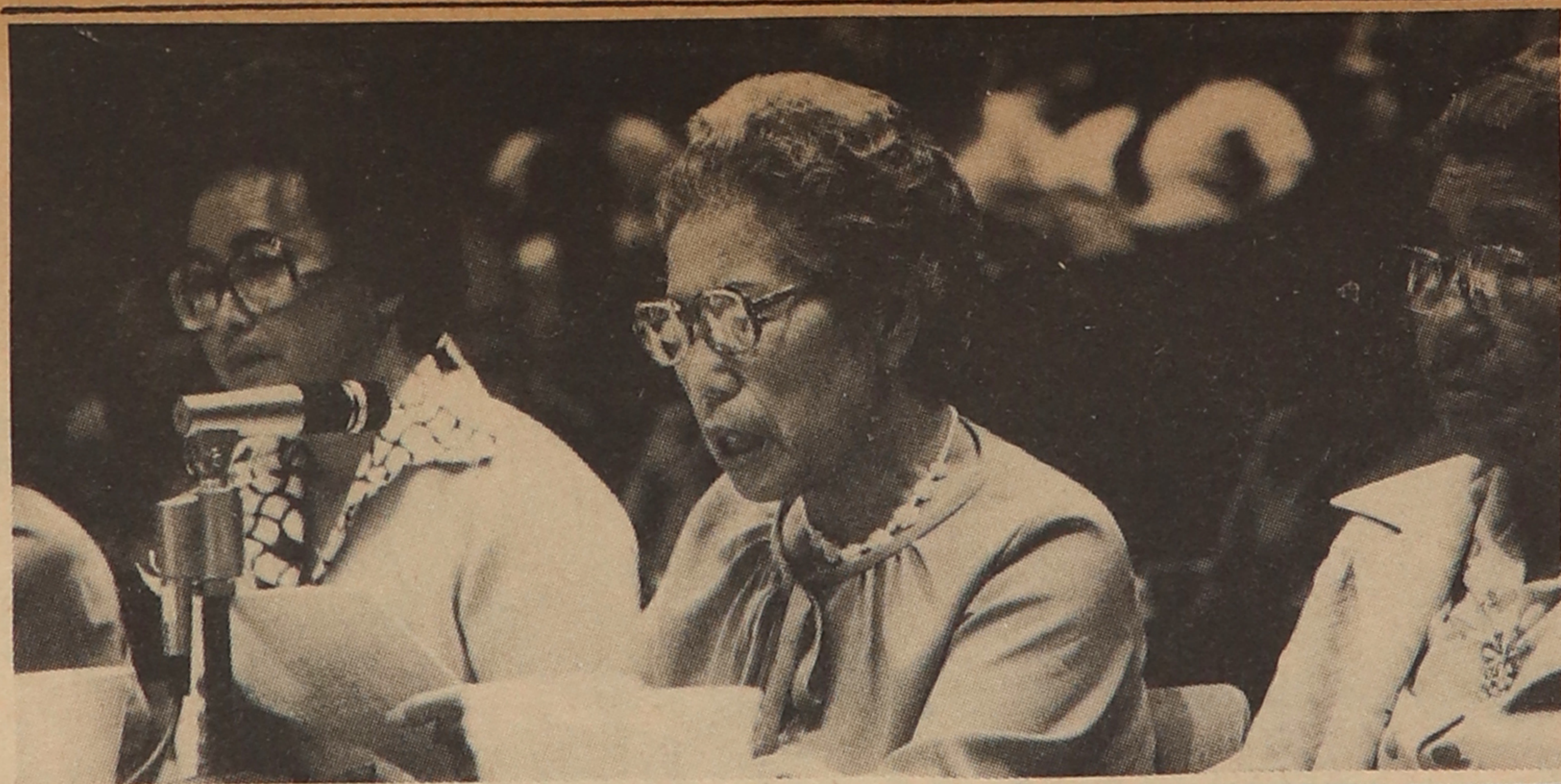
私の名前は吉田ソトです。七十七才になり、サンホセに住んでおります。

今から考えると遠い昔と成り手したが、忘れる事の出来ないあの苦しみ情けなき想しかつた事を思うと今尚胸の熱く成るのをおぼえます。

戦争勃発の時は私達は羅府の東六街に友達のアパートをお預りし、私がテキヤをして主人はトラッカーの仕事で農家から野菜をパーキングハウスまで運んでおりました。

戦争と言う声と共に敵国人日本人は外にも出されず、買物も行けず、夜は灯をつけてはならぬ、光を外にも出してはならぬと言って蠟燭の火で暮らしました。

そんなある日、FBIが三人で、主人は居るかと言ねて来て、無断で女子供の家に入り、隅から隅までひっくり返しました。クロセットの物は手あたり次第に投げてこわしてしまい、お仏壇も投げてこわしてしまい、



着替え、おなががすいているから食事をする間待つて下さい」と話しても聞きわけしてくれず、そのまきデジンスパンツにブーツをはいたまき何所にか連れ去られてしまいました。

行き先も分らず、子供をつれて二日間尋ね歩いた後、カンライ監獄に居る事が分りました。面会に行き、会わせてもらった時の驚き。主人は青い囚人服に首から番号の札をぶら下げたおりました。その姿を見た時は話す力も失せ、唯々親子四人が泣くばかり。二人の監視は付ききりして時間制限されて居る上、日本語は話すな、英語で話せと言いが、英語では充分に話せず、子供もまだ通訳する力もなくお互い心を通じ合せ、日用品着替を明日待つて来る」と約束してその日は帰りました。

翌日、品物を持って再び尋ねて行きました。最早そこに居るはず尋ねても知らぬし言て教えて下れず、品物を抱えて帰って来た母と子は、頼る人も無く何をやる勇氣もなく三人だき合って泣くばかり。パパを探しに行こう、パパの所へ行こうとせがむ子供をさす事も出来ず、子供はすっかりおびえて私から離れず三人で二つベッドで休みました。

そのうち二十四時間以内にとのき収容所に入る事になり、負しかつた私達は衣類を整理するにも出来ず、一個のスーツケースとブランケットを持って一九四二年五月サンタニタの競馬場に入らうと馬小屋で寝起をする事になり、馬小屋の香が強く夜は息苦しく眠れず、外の夜の明けを待つて持った。一九四二年十月再びアーカンソーに送られた。汽車は窓をいめきり外を見ることもできず、長い旅で中々食事もとれずよわよわしました。

二年後に主人は北ダコタから送り返され、久しぶりに親子一緒に食事することができた。主人はせせは居り、またたかたより元気でうしろかた。一九四五年轉住所よりシカゴに出たホテルのキッチンで主人と二人で毎日何十時間も働いた。二十一年近いシカゴ生活から三三三年に当サンノゼに移り住み、今日に倒る。(次ページへ)