

# NIKKEI-SENTINEL

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Published by Little Tokyo People's Rights Organization in Los Angeles & Japanese Community Progressive Alliance in San Francisco

Summer 1981

## LA's Asian Gangs

I had always had this stereotype about people who were closely associated with gangs. (And I'm not talking about community workers and cops.) It was not a positive typecast: juvenile delinquent, lazy, stupid, barbaric. But what can you expect when all you hear about gang activities is who shot who and where, or which side started "that big fight at Nisei Week last year?" So, was it the Homeboys or was it Westside?

It's so easy to start a fight. It may first begin with two people fist fighting, but when one appears to be losing, his friends will back him up and of course the the opponent's friends will do the same. And there you have your "free-for-all." All it takes is a wrong look and a few wrong words. The simplicity is almost amazing: "Whatchoo lookin' at?" followed by "You want some?" And it goes from there.

But it is difficult to prevent an innocent bystander from getting caught up in the "gang-bang" and getting hurt. The fights now occur so regularly at dances, parties and carnivals that many young Asians are discouraged from going to them.

My personal interest stems from when I was in grammar school, when I wondered why the boy sitting next to me wanted to become a gang member. The name of his destination was "Pee-wee's,"

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## All JA Groups Call for Monetary Compensation Nikkei Unite at Camp Hearings

The author, Bert Nakano, testified on behalf of the NCCR before the Commission on Wartime Relocation and Internment of Civilians in Washington, D.C., on July 16.

Nakano, an active LTPRO member, tells the NIKKEI some of his impressions garnered during the hearings.

All of the Japanese American groups who testified at the Washington, D.C., hearings on the concentration camps on July 14 and 16 strongly demanded reparations. The Japanese American Citizens League, the National Council on Japanese American Redress, the several legal research organizations, and ourselves, the

National Coalition for Redress and Reparations, all emphasized the importance of monetary payments as part of the redress for the wartime incarceration. This strong support should set the tone for the other hearings.

The JACL was the group that originally raised the demand for monetary payments, then for a while appeared to back off from the demand for money. At the hearings they asked for payments.

When the JACL was the only organization, they could have gotten away with anything. But I think the presence of NCCR, and what we had stood for as a community group, together with the pres-

sure on the JACL leadership from their own membership, changed all that.

Bill Hohri spoke for the NCJAR and emphasized reparations the least. He stressed that NCJAR initiated the Lowry Bill and is going to court. But they're now also suggesting research areas they can study. They are coming around to cooperate with the Commission, although Hohri criticized the Commission as being a cop-out and a token gesture.

Lowry and Congressman Dymally were sympathetic but didn't come out too strongly. Neither addressed the reparations issue as much as Danielson or Yates. We were able later to get Dymally to send an aide to the R/R meeting in Gardena right after the hearings. They're aware of the size of the Japanese population in the South Bay.

NCCR has always said that all of the community groups should work together and come out with one voice. The significant part of the Commission hearings, was that all of the community groups, legal groups and individual statements all come out for monetary payments. It was a united voice for reparations.

### Government officials admit they knew JAs were no threat

In contrast were the government officials who had taken part in planning and carrying out the evacuation. The men representing the U.S. Departments of Justice, Interior and State, and who knew firsthand what was going on inside the White House, were passing the buck. Most admitted that it was a mistake, but one that could be blamed on the hectic work days during the war. They also admitted that they and other top officials

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## S.F. Paper Censors Strike Coverage

Many Bay Area Nikkei have not gotten word of the Nishimoto Trading Company strike, due to a news blackout imposed by the local Japanese press, which has taken the side of management in the five-month-old dispute.

In March, when the strike had just begun, a reporter from the *Hokubei Mainichi* spoke with several of the striking workers and members of the Nishimoto Workers' Support Committee on the issues of the strike. Her article—or any other on the strike—never appeared in the *Hokubei*. It was cut by the editor on the grounds that

the newspaper should remain "neutral" and uninvolved in politics. However, the *Hokubei* has run articles on last year's JFC strike in Los Angeles and other political issues.

Meanwhile, news of the strike was spread through leaflets, word-of-mouth, support rallies in the community, and a boycott campaign. The story was picked up by other San Francisco newspapers and radio, as well as by the *Rafu Shimpo* in Los Angeles, where support work had been taken up by LTPRO.

In recent months the *Hokubei* has also declined to print public announcements for events unrelated to the strike from organizations which participated in the Nishimoto Workers' Support Com-

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MINAMIJI

# NIKKEI-SENTINEL

## 日米・みはり

SUMMER 1981

## Joint Edition II

This is the second joint issue of LTPRO's *Nikkei* and JCPA's *Sentinel*. It represents still another step in the continued strengthening of relationship between our two organizations in Los Angeles and San Francisco.

We are happy to report that the first joint issue, which made its debut at Oshogatsu (New Year) 1981, was very well-received by our readers in Little Tokyo, Nihonmachi and other Japanese communities. Responses by readers from other cities across the country (New York, San Diego, San Jose and Vancouver, just to name a few) were also very encouraging. They enjoyed the variety of articles on culture, language, and the like as well as our coverage of the redress/reparations campaign and other issues. We also appreciated the readers' many good suggestions for improvements.

All of us in LTPRO and JCPA see the joint publications as a natural outgrowth of our shared perspectives as progressive Japanese community organizations with similar histories, mutual support and considerable joint work. All of us have our roots in the common history and experience of Japanese in

America. Many of us took part in the Asian American and anti-war movements of the late '60s, and our ranks continued to grow as we fought the destruction of our communities and the dispersal of our people through redevelopment in the '70s.

We also participated in struggles in support of all Third World people. For example, members of LTPRO marched side-by-side with JCPA members in the Anti-Bakke Decision Coalition demonstration in San Francisco, and JCPA members snake-danced in the Asian contingent along with LTPRO members in the August 29th Chicano Moratorium marches in East L.A.

We have also shared experiences and developed friendships through participation in each other's Anniversary Dinners and joint committee meetings. Both groups have promoted the maintenance and development of art and culture as an important way of expressing our collective experience. We have also helped to organize various service programs and community-wide events.

More recently, our organizations jointly took up the support work for the Horikawa unionization drive in Los

Angeles, the victorious JFC/Nishimoto Trading/Mutual Trading strike, and the current Nishimoto warehouse workers' struggle in San Francisco.

Both LTPRO and JCPA played an active part in the formation of the National Coalition for Redress/Reparations and our members have been working hard to prepare for the Commission hearings to demand "Justice Now! Reparations Now!"

This joint issue of the *Nikkei/Sentinel* is a concrete expression of the common histories and the increasing ties between JCPA and LTPRO. In the

coming months and years, we want to explore ways in which we can build on the rich and proud past that we share, and formalize our relationship even more because we feel that we can better meet the challenges of the future as a united force. Our hope, too, is that we can unite with other progressive individuals and groups to continue building the Nikkei movement.

—Little Tokyo People's Rights Organization  
Coordinating Committee, Los Angeles.

—Japanese Community Progressive Alliance  
Coordinating Committee, San Francisco.

## Community Fund Needed

In the movement for redress and reparations, much attention has been focused on the demand for payment to individuals for loss of homes, businesses or property, disruption of educational or professional opportunities, and physical or mental suffering caused by the camps. As a member organization of the National Coalition for R/R, we have long called for such compensation.

At the same time, however, we continue to advocate the establishment of a community fund, financed by the Federal government, from which Nikkei people across the country could obtain financial support for their organizations, services, programs or projects. Despite their destruction in 1942—at which time the rich fabric of *kenjinkai*, service organizations, clubs, churches and the like were torn apart by forced dispersal—our communities continue to exist and grow in the 1980's. Indeed, they remain the center of many of our lives—the place where we can receive particular services, participate in *matsuris* and other events, and take pride in the history of Japanese in this country. Our communities, however large or small, are still the bases for programs and services; and in this era of budget cutbacks and inflation, many of these programs need money badly.

But how should a community fund work? How would it be administered, given that the present demography of our communities in the United States is not the same as it was in 1941? What kinds of groups or programs would receive funds?

These are important, if obvious, questions. They could not be conclusively answered, we believe, without extensive discussion by the broadest possible spectrum of people in our communities. But in the meantime, we would like to present some of our thoughts.

### JA community control is essential

We think that a community fund could be well administered by a board of 30-50 representatives elected from Nikkei communities across the country, perhaps on a ratio to population. The electoral

"districts" could be divided between urban concentrations and larger non-urban regions. Through public forums or the like, candidates for board elections would need to demonstrate a tie to the Nikkei community, be at least 18, and have proof of residency. To be eligible, voters would also need to meet residency requirements and be 18. At least one parent would have to be Nikkei.

The Community Fund Board could accept applications or proposals for funding from organizations, programs, or projects around the country. Regional caucuses or subcommittees could choose among proposals submitted from their respective regions, and forward these for review to a coordinating committee. The Coordinating Committee, in turn, could present a set of proposals with any recommendations to the full Board for approval.

What would the criteria be for proposals? We would suggest that acceptable proposals are those which contribute to, or benefit, a given Nikkei community economically, educationally, socially, or culturally, in accordance with demographic considerations or conditions for the given area or community. And what is a community, whether it be in San Francisco or Cody, Wyoming? Perhaps it could be defined as a "consistent interaction of Nikkei people—economically, socially, culturally, or educationally."

Lastly, we would continue to demand that administrative and staff expenses for the Community Fund come from a separate government appropriation.

Clearly, there are many questions to resolve, no matter how a community fund is to be handled. But we hope that everyone will raise their own suggestions and ideas on this important matter—not only regarding administration, but also as to what kinds of programs or services are in particular need of funding.

Let us know what you think on any of these questions!

—Japanese Community Progressive Alliance

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## Published by LTPRO & JCPA

Since its formation in 1976, the Little Tokyo People's Rights Organization (LTPRO) has consistently taken stands in the defense of people's rights and against the forces which threaten the future of the community.

LTPRO was born out of the need to oppose the forced dispersal and destruction of the Little Tokyo community. Since its formation, LTPRO members and supporters have united around four Principles of Unity:

1. Rely on mass support to fight in the interest of Japanese American people for full equality.
2. Defend Little Tokyo, a center of the Japanese community, in the interests of the residents, workers, cultural and community groups, and small businesses.
3. Promote understanding of the culture and history of the Japanese in the United States.
4. Support and learn from the struggles of Third World and working people.

These four principles guide the membership of LTPRO. The membership includes people from Little Tokyo, the wider Japanese American community, and supporters from throughout Southern California. LTPRO is an all volunteer organization supported by donations.

LTPRO is headquartered in Little Tokyo in Room 406 of the JAOC, located at 244 S. San Pedro Street. If you would like to volunteer your time or want more infor-

mation about LTPRO, call (213) 620-0761. Evenings are the best time to call.

NIKKEI is published by the LTPRO Public Relations Committee. LTPRO is responsible for its contents. We invite community organizations and concerned individuals to reproduce and use the articles contained within if it will help them to wage their own struggles or to support ours.

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. Stop the destruction and dispersal of the Japanese community.
2. Fight in the interest of Japanese people against inequality and discrimination.
3. Support the struggles of Third World and working people.

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

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

## New England Nisei

In 1979, a group of Nisei in New England established the National Student Relocation Council Commemorative Fund to provide scholarships to minority students who need financial aid. Many of the Nisei founders were assisted by the National Japanese American Student Relocation Council during the war, which helped over 3500 Nisei relocate from the concentra-

tion camps to more than 500 colleges and universities across the country. The scholarship fund honors those who were involved in the works of the Council.

Contributions and pledges to the fund now total over \$20,000. Plans include setting up three regional committees in California, as well as in the Northwest, Midwest, and Mid-Atlantic States.

Persons seeking further information on the project or wishing to serve on one of the regional committees may contact Mrs. Nobu Hibino, 19 Scenic Drive, Portland, Connecticut 06980.

**CWRIC Commissioners:**

Joan Bernstein esq., Commission Chair  
 Edward Brooke, former Mass. Senator  
 Father Robert Drinan, former Mass. Representative  
 Dr. Arthur Fleming, Chair U.S. Civil Rights Commission  
 Arthur Goldberg, former U.S. Supreme Court Justice  
 Father I.V. Gromoff, Russian Orthodox priest from Unalaska, Alaska  
 Congressman Daniel Lundgren, California  
 Judge William Marutani  
 Hugh Mitchell, former Washington Senator

Congressman George Danielson, California  
 Congressman Mervyn Dymally, California  
 Congressman Michael Lowry, Washington, sponsored Congressional direct appropriations bill asking \$15,000 in reparations  
 Congressman Sidney Yates, Illinois

## Hearings

*Continued from page 1*

knew from intelligence reports that the Japanese Americans were not any threat to national security.

Most of the government officials were passing the buck, except for the Department of Army, who sort of took the blame for what they all did, saying "it was a sorry state of affairs."

Leland Burrows, formerly of the War Relocation Authority, kept saying they were "humane," a statement which was questioned by Commission members Edward Brooke and Arthur Goldberg.

Abe Fortas, being a friend of Goldberg's, was not grilled as much. He was there speaking for the Dept. of Interior, and was treated as a guest. I'm sure he was involved in the decision making.

They kept stressing that, "We were busy as hell," or "We were up all night."

One department official admitted to reading the Army and Navy Intelligence reports, and the Munson reports, which indicated there was no security threat at all from the Japanese.

They said that they knew of the report but did not take it as much into consideration as they should have, "because of the hysteria and so on and so forth...". All the decision makers knew, from their own sources, that the Japanese were no threat. Everybody knew about the reports—Departments of Justice, Army and Interior. No one testified that there was any military necessity justification.

The strongest voices coming from the Commission were Goldberg and Brooke. Both had very good, sharp questions, directed towards the government officials who had made the decisions during World War II. When the officials said the Japanese were treated "humanely," they responded with skepticism.

Goldberg seemed to have tremendous knowledge about the concentration camps, in addition to his legal knowledge. He's an old man, but his memory is still sharp. He remembered the different officials from that period.

Marutani, the only Japanese American on the Commission, has opposed payment in the past, but he seems to be open to it now, I think, because of both Goldberg's and Brooke's influence.

Bernstein, the chair, didn't say much but controlled the tone of the hearings.

Representative Lundgren was the only commissioner who stated he was not for monetary restitution. He said the commission would do better to try to find some measures to prevent this from happening again.

Fleming, who wasn't there the first day, seemed to be supportive, though his participation was minimal.

Mitchell was there both days, but his questions weren't that sharp. He seemed kind of tired.

Gromoff, coming from the Aleutians, didn't have anybody to question. None of



Photo: Courtesy of Visual Communications

# Lost Homes, Broken Dreams

## San Pedro: Abandon Crops

My name is Sumiko Seo Seki. I am a 56 year old Nisei, born in San Pedro, California. I've been married for thirty years to a Hawaii born Nisei, one of the purple heart veterans of the 442nd.

We were all a close knit family, always helping one another. We all were born and raised in San Pedro on a big farm that covered one whole hillside called the White's Point area. White's Point used to be a recreation resort for the Japanese in the early twenties and thirties. It had a hot springs with a Japanese bath, a swimming pool and all kinds of fresh fish, lobster, crab, octopus, whatever, you name it, it was there. It was just like Japan, looking out into the Pacific Ocean. . .

Both my parents came from Hiroshima, Japan. They chose to sharecrop the dry

land in the San Pedro hills until the evacuation in early 1942. They loved the area and farmed several acres of vegetables like tomatoes, string beans, peas, squash and several celery patches. At peak harvest time there would be fifty men working in the fields at once.

### Hard-worked crops were abandoned

At the time of the evacuation everything was ready to harvest. We had to leave the whole thing as is. The celery was the most heartbreaking because there is so much work involved in it like spraying, weeding and so forth. My mother used to get sick from the spray each time. Just when it was ready to harvest, the whole works, we just had to leave it behind. My dad had five horses, two tractors, two trucks, several hundred chickens, turkeys, rabbits, cats and two german shepherds . . .

Twenty-nine years in one house. We had accumulated a lot of stuff in those years. When we had to move, people offered to help and wanted to buy items, but would walk off with things while we were trying to sell to someone else. It was hysteria all over the place. Mrs. Bennett, one of our long time friends, offered to help us store some of our stuff like refrigerator, bedroom set, trunks and so forth, so we left some of our best stuff with her. After the war we asked for it back and she said it was stolen. So we didn't get anything in return. We went home sadly that day.

Just shortly after the outbreak of the war I saw about fifty FBI men on top of Western Avenue in San Pedro . . . A few hours later they were at our doorstep looking for my father. He wasn't home . . . he was one of the luckier ones that was not taken by the FBI.

### Brother is arrested

A few days before evacuation my brother was in Long Beach seeing one of his caucasian girlfriends. He got a citation and showed the officer his driver's license. He had a Japanese name and was also ten or fifteen miles away from home. We had a curfew that said we couldn't leave more than fifteen miles away from our home. He finally ended up in the San Pedro jail. There he saw many Japanese

aliens who did nothing to be in jail. He said that he felt very bad to see all these Issei men that just came off the fishing boat and were headed to the San Pedro jail for nothing other than being Japanese . . .

With all the hysteria going on, we all went to Santa Anita the first week of April. Nothing was ready and having to sleep in the horse stables with straw mattresses and old army cots. Food we weren't used to, bread and beans the first day. I had my first asthma attack there; I'm allergic to Kentucky bluegrass. I have taken allergy shots ever since.

A few days had passed and my brother had met some young teenage boys and they decided to go to the movies in Arcadia. The ticket girl let them in and then called the authorities. The authorities got them and they were put in the Santa Anita jail for about a week. Without telling no one they were hauled away all the way over to Poston, Arizona under guard. No letters or notices were ever told to my parents. He still does not want to talk about his incident or any of the camp memories. This is the first time that our family had really been broken up. We never saw my brother until 1944, when he was ready to go to Germany in a United States uniform. He came to visit my parents in Rowher, Arkansas.

I feel terribly disappointed to my government for doing such a thing, by placing me and my family into a concentration camp when I had done no wrong. When I was going to high school and they war broke out, I felt like I was the one that started the war and it made me feel like I had leprosy or something. I still sometimes remember those bad memories of San Pedro and I just cannot make myself live in San Pedro . . . I know my brother feels the same way about California and I don't think he ever wants to come back to live in the Los Angeles area. I'm sure a lot of the bad memories linger on with him too . . .

In all my years that are left, I hope I never have to see anybody or any other race be put in a concentration camp like I have. This memory will always linger on forever.

**more....**

## Hawaii: Family Bakery Lost

My name is Saburo Sugita. I was born in Waimea, on the island of Kauai (Hawaii) in 1899. At present, I am 82 years old and reside in Gardena, California. My family started a wholesale bakery in Hawaii in 1928. My father, I and three other brothers were doing quite well operating the "Holly Bakery," that by 1941 was putting out 80,000 loaves a day. We had 7 delivery trucks, 30 employees on a 24 hour shift, with good outlets to stores, markets, schools, cafeterias and restaurants.

In February of 1942 after Pearl Harbor was attacked, I was picked up by the FBI and taken to the Immigration Office and interrogated for three straight days. I was frisked and all of my personal belongings were taken from me. They had no evidence that I was disloyal in any way. As a matter of fact, after Pearl Harbor, the military came to request the use of our trucks for Red Cross purposes on a rental basis. We agreed to simply donate them for their use when needed. I was still being held when I received a letter from my brother telling me that the business was being taken over by the authorities.

### Family bakery is seized

The bakery was to be put under the control of the Alien Custodian Office because my father had retired and was living in Japan at the time. All of our assets were frozen and members of our family were put on salary. They had to purchase every loaf of bread as if it were

not their business anymore. Since I was being held, I was given no salary and my wife was left with five children to take care of with no income. My son of fifteen, then the oldest of my children, had to go to school part-time so that he could work at the bakery to earn money for my family. He developed a very bad allergy to flour and has been so afflicted since. My younger brothers did the best they could to keep up the business in my absence, but the sudden emergency and crisis situations brought business to a standstill.

After being held in the immigration compound for three months, I was shipped to the Sand Island Detention Camp, a POW camp a few miles from the main city of Honolulu. Other Japanese being held there with me were slowly being moved to camps on the mainland (New Mexico etc.). While at Sand Island, we were allowed visits by our wives with barbed wire fences between us. This was a prison camp with heavy military guards and electrical wire fences, strict curfew rules and daily attendance checks. We were told that we could be reunited with our families if we agreed to go to mainland concentration camps. We agreed and my wife and children were interned with me at Jerome, Arkansas. We were there for a year and a half and were then moved to the camp at Heart Mountain, Wyoming.

### Postwar recovery was impossible

After the war ended, we were released

and wound up in St. Paul, Minnesota. We started a small restaurant to make a living. As soon as we could afford to, we went back to Hawaii. There, I found that the bakery was being put up for auction by the authorities. Business was bad but my brothers and I decided to try and repurchase our own business. All of our assets, which had been frozen during the war, were completely gone. It was hard for me to raise any money but my brothers and I managed to reclaim our bakery. We tried everything to revive our business. I spent weeks and months soliciting our old customers but five years of absence had taken its toll. Too much was lost and our morale as a family was very low. We decided to sell out so it went for \$70,000. Before the war, we could easily have sold it for \$250,000.

I lost all interest in business and as the years went by, my vigor and health declined. I was also saddened by the knowledge of the death of one of my brothers, who was with my father in Japan, during

the atomic bombing of Hiroshima. I developed stomach ulcers and needed medication for many years and my nerves were always in poor condition. My wife also suffered terribly from the mental stress of all of this and her health deteriorated throughout the camp years (her health is not good to this day). No longer feeling a part of my former community in Hawaii, I left Hawaii when my son decided to go to school in Chicago.

Today I live in retirement in Gardena. My wife and I live on social security and rent our house. I feel that the government owes me an indemnity for the years I suffered. My imprisonment and the years spent by my entire family in the concentration camps left terrible scars. The loss of my livelihood, my property, the mental stress and the inability to provide my children a good education or a financial legacy has affected me deeply.

Photo: Courtesy of Visual Communications



## Watsonville: Stood up to FBI

Mrs. Marui is a Nisei now living in Watsonville, California. Her husband was sent to Bismark, North Dakota, where he was held and questioned by the FBI. The rest of the family was sent to the Poston, Arizona concentration camp—and later, all were joined together in yet another center at Crystal City, Texas.

### FBI Harassment

If you sent money to Japan, you were placed on the blacklist of the FBI. My husband gave his boyhood *mura* (village) in Japan the same amount of money that he gave here in Watsonville. They were very poor in his home country village. The FBI didn't object to the money he gave here. Therefore, I was very upset. The FBI said they were going to come and take me, "because you came through Mexico." And I said, "From Mexico? I haven't even been down there." And I thought, Mexico? I was born in Wintersburg, a little town with a little general store near Santa Ana.

By that time I was really mad because somebody had stooped on us. The information was absolutely false. If anyone belonged to a Japanese organization, they just picked you up. And then if they had a stool pigeon to tattle-tale on you, well then, that made it that

much of a better case against you. And I said, "I don't care because I have never done anything like that. I do not know anything about what you're telling me." "We're going to have to take you to jail." And I said, "Well, go ahead." I said, "Well, I'm sorry; your hair is blond, my hair is black, but I happen to be a pure Japanese, not a mongrel like you." "Mongrel" is a very abusive word, but I was good and mad by then. I didn't care so I decided I would speak my mind.

### Mug Shot

I wouldn't take a picture for anybody. I said, "Nobody is going to put a number in front of me and take a picture." I was the brat there. When we were ready to come out, the immigration officer said, "Mrs. Marui, I'd like to tell you, you were the only one that resisted everything we asked you very nicely to do." I said, "I'm sorry, but I kind of like to stand on my rights." I felt like my rights were violated; therefore I wouldn't take a picture, wouldn't go out on parole, and wasn't a number here because people that go to San Quentin wear those things. I made all sort of faces. I was bound and determined I would not have that number and take a picture so I put my head down.

### A Pretty Picture

Did you see "Farewell to Manzanar"? That wasn't true; they made it sound better. We didn't have tables or chairs. We didn't have anything. We had cots and they gave us bags which we had to fill with hay and sleep on. The picture that I saw had curtains and drapes and tables and chairs. Oh, it was pretty. I don't know where they got those things, but I know they weren't issued to them.

### Return to Watsonville

When I came home to Watsonville, my house was here, but all my furniture was stolen. What upset me again, were the signs: "No Jap Trade Wanted," "No Jap Cash Wanted In This Store." And when you'd walk into a store, maybe to get a shoe or sweater or whatever, the sales clerks would walk away from you. Nobody would wait on you. You couldn't get businesses started because nobody would pay attention to you. Paul's dad called the plumber because their toilet got stuck. The plumber said, "Okay, we'll be right out." But they never came out.

If you figured, "Well, it's war. Who wants to come and fix a toilet," nothing would upset you, but it would upset me. So I would never, after everything got better, go into a store that had those signs. I figure, "You didn't want my cash then, why should I give it to you now?"

So I went to plumbers and painters and carpenters that were just starting.

It was very hard. At the grocery store, they wouldn't wait on me until the line got full. Then the clerks moved to the next aisle and all the *hakujin* (Anglos) moved over, and I was the dumb-bell standing there with groceries. Not all the clerks, but most of them. They just hated *Nihonjin*, that's all.

### Rights Violated

I still think my constitutional rights were violated. I was given a number—not in front here—but the government gives you a number. You don't go by name anymore—every family had a number, and the whole family had just this one number. That was the first thing they gave us, before we got into camp. Then there was a soldier with a gun and bayonet who said, "Hurry up and get in there! Hurry up and get in there! Make it fast; what're you doing there? Get in there! to some old people who couldn't walk too well. I didn't like that. What did I do to warrant my being ordered with a bayonet on the end of a gun? I don't like that attitude. I like respect all the way around. The minute I start sticking my bayonet out on you, I don't think you're going to like it very much. There's something that sticks back here that I can't seem to get rid of. My constitutional rights were violated.

from

—Go Between, UCSC Asian American News

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# Little Tokyo's Only Childcare Center

Lumbini Child Development Center is located at mountain-shaped Higashi Hongwanji Buddhist Temple in Little Tokyo. Presently this site is the only day care center serving the needs of the people of the area. Lumbini Center's enrollment is 74 pre-school-age children. The parents are church members, Japanese executives, Sansei, immigrants and Japanese company workers. Many are men and women who work in local Little Tokyo restaurants. They commute from as far as Pomona, Cerritos and the San Fernando Valley, dropping off their kids at the Center, and then head over to their work places.

So popular is Lumbini that there is always a long waiting list of applicants. The reason may be the culturally sensitive program.

"We're geared towards the Japanese culture," says the Center Director Jeanne Imoto. "Once a month, the children visit the altar." The classes are conducted in English, but "when we have juice and crackers and lunch, we say *itadakimasu* and *gochisosama*."

## TYPICAL DAY

Lumbini Child Care Center opens at 7:30 AM, so they have kids waiting at the door from then. They get signed in and the children either stay outside or in one classroom until 9:00 AM. At that time, they divide into their classes. The Center has six classrooms. The three youngest classes go outdoors to play and the three older ones have activity time until 10:30 AM. At that time, play areas are rotated. At noon, the kids and staff have a nutritious lunch in the center's dining area. The menu is multicultural. Children are served foods from Japanese, Chinese, American, Italian, and Mexican cultures. After lunch, the kids nap until 2:30 PM. The younger ones then go outside from 3:00 - 4:00 PM, followed by the older ones from 4:00 - 5:00 PM. The little folk get picked up anywhere from 2:30 PM on.

The childcare center was named after the Lumbini Garden in India where the Buddha was born. The center has been serving the people since 1977. Higashi Hongwanji was originally located on Mott and First Streets in nearby Boyle Heights. They had purchased the present Little Tokyo site, and had decided the new temple would have a day care center.

Jeanne Imoto, currently the director, was a member of the church, and got involved in the planning.

She began to attend all of the child care planning meetings, and eventually just went through and did all the paperwork and bought all the equipment. Jeanne's been the director since the center opened.

A sansei born in East Los Angeles, Jeanne attended all local schools: First Street Elementary, Hollenbeck Jr. High, Roosevelt High, East Los Angeles College, where she majored in languages, and Cal. State Los Angeles, where she earned a B.A. in Child Development. In addition to directing the Center, Jeanne teaches Japanese dance on Saturdays.

Although the center is governed by the Buddhist church, families can have their kids attend Lumbini even though they are not members. The center charges a flat-rate fee on only \$160 per month for Monday through Friday day care. The parents are paying \$8 per day for a high quality education. Very few centers charge such a low cost.

There is a waiting list of 100 kids.



Photo: Courtesy of Nihonmachi Little Friends



Photo: Nancy Araki



Photo: Nancy Araki

Painting and playtime at Lumbini Child Development Center, Los Angeles (Below left and above right). Emergency room drama at Nihonmachi Little Friends, San Francisco (Above left).

Many kids on the list enter kindergarten before they are ever called to attend Lumbini. Once a year, the center loses 15 or 20 kids, when they go into kindergarten or the first grade. Throughout the year, a few kids drop out because their parents move back to Nippon.

The parents are very much involved in the center's activities. For example, each year the staff, parents and kids participate in two field trips. During the warm summers, they gather and kick back in a park and have a picnic. Later in the year, they take a trip to the snow-capped mountains. Both trips enable sharing and unity among children, parents and staff.

The teacher-to-pupil ratio is 1-to-10, which is better than the State of California's required 1-to-12 limit. Presently, there is a staff of eight teachers. In the past, college students have done observation experience at Lumbini. Observers are not given responsibilities, however, child development majors are given a chance to observe a culturally sensitive site.

Jeanne stressed that she and the staff make every effort to give the children quality education in an enriching atmosphere.

Although Lumbini is privately funded, many other child care centers rely on county, city, state or federal government funding, and might now face elimination or massive cutbacks. For example, Pacific Asian Consortium on Employment Head Start sites, such as at the Little Friends' Playgroup in Chinatown may be terminated due to a bill being circulated in Congress. Head Starts and other centers such as Lumbini provide a highly needed multicultural/academic program to the little folk of the nation.

Locally, in Los Angeles County, there is a great need for an expansion of child care services to meet the needs of working women and single parents. These would include 24-hour child care centers, extended day care services and weekend programs, as well as programs for older pre-teens and teenagers. Bilingual/multicultural programs and staff are needed to serve the parents, children and community.

Good working conditions for child-

care workers go hand-in-hand with quality childcare. A low child-to-teacher ratio, adequate rest and planning time to develop program and curriculum, and time for conferences and contact with parents are important. Workers need the right to organize freely if they wish to do so. Childcare centers should be run and controlled by the staff and parents together, to assure the programs are most responsive to the needs of the children.

-Ray Kuroki

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## Strike Discussed

The strike at the Nishimoto Trading Company in San Francisco has continued for over four months. What follows is an interview with Kent Koyanagi, a worker at Nishimoto, and Jeanie Hibino, a member of the Nishimoto Workers Support Committee.

**Nikkei-Sentinel:** Can you give us some background on the strike?

**Koyanagi:** After we voted to unionize in January, the company took a real harsh attitude toward us. We felt like they were not going to negotiate fairly... and they didn't. The way we were treated was much different than before (unionization).

Negotiations started in February. They offered a 10% raise, which was a lot less than we had hoped for. (The company's hostile attitude) started the day after we unionized. It seemed like a whole different place.

**Nikkei-Sentinel:** What are the workers' demands? Is Nishimoto negotiating now?

**Koyanagi:** The main demand is wages. We're getting paid about 40% less than others doing the same work. At Nishimoto in Los Angeles they're making about \$10.00 an hour. Here in San Francisco, it's about \$6.00 an hour.

The company's last offer would still have left us 25% lower than L.A. That was on May 20.

**Nikkei-Sentinel:** The Nishimoto workers are different ages, several nationalities, and speak several languages. What has kept you so united in continuing the strike?

**Koyanagi:** Well, we can all communicate with each other in English. We've worked together so long, and we like each other. We know that the company is trying to get us and the union, and we don't

want to get stepped on!

**Nikkei-Sentinel:** Since the strike began, community support in San Francisco has drawn in a number of people. Support for the strike has also grown in L.A., Sacramento, and San Jose. What are your feelings on this?

**Koyanagi:** Without the support of different community groups, I don't think we could have made it as long as we have. With only five (workers), the company would be willing to spend more money to break the strike. It's pretty hard for five to take on a company like this, but when you see other people helping, you can go much longer.

**Nikkei-Sentinel:** What things has Nishimoto spent money on?

**Koyanagi:** They hired a security guard, which would have just about taken care of our raise; he just sits outside all day. Since March they've hired six scabs (some have since quit—ed.). They also pay a lot for their lawyer.

**Nikkei-Sentinel:** The Nishimoto Workers' Support Committee has been busy during the strike. What kind of problems has it faced, and what advances has it made?

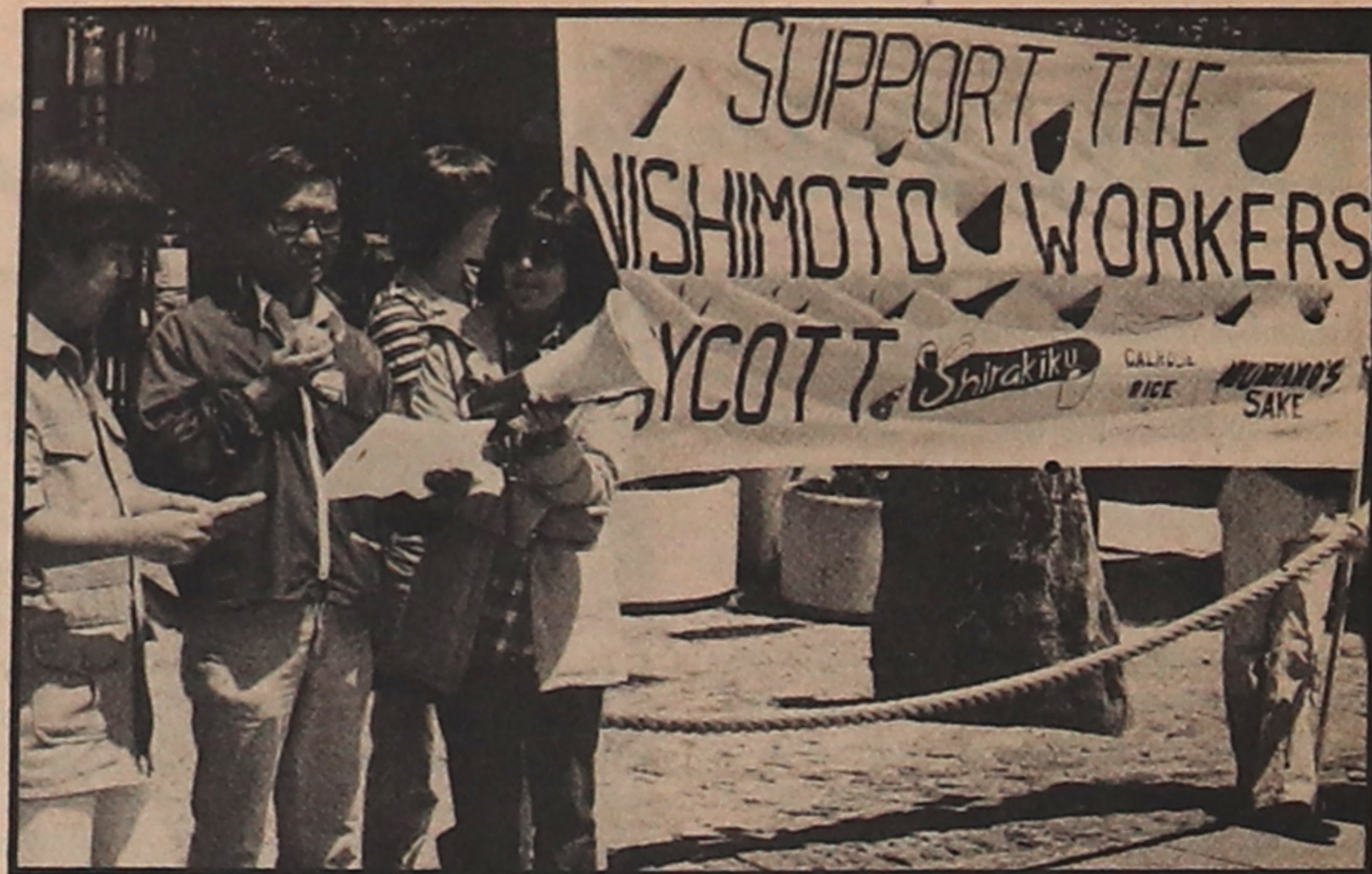
**Hibino:** The Support Committee formed in late March, and is composed of community organizations such as JCPA, Nobiru-kai, Asian Law Caucus, JAM Workshop and Nihonmachi Legal Outreach, and a number of individuals. The main purpose is to build support in the community for the strike, and educate people on its issues.

One of the problems we've faced is getting the word out to the community because the two Japanese newspapers in S.F., the *Hokubei Mainichi* and *Nichi Bei Times* have refused to print anything on the strike. Unless we pay for an ad, we won't get any coverage. So, it's been more word-of-mouth, printing leaflets or articles in the *Sentinel*, and using other organizations' bulletins.

One of the advances is that through our efforts, a lot of people have become interested. We also put on an educational program in July.

**Nikkei-Sentinel:** Would you like to see the people in the Support Committee continue their work after the strike ends?

**Hibino:** Yes. In JCPA we have a Workers/Newcomers Committee which



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(partial list)

conducts English classes for Japanese newcomers and also does labor support work. I'd like to see work like that reach out to more Japanese-run warehouses and restaurants. Since the strikes in L.A. last winter, and now with Nishimoto, there seems to be a growing trend among Japanese workers to organize. This needs to be investigated more.

**Nikkei-Sentinel:** What have you learned from this campaign, and what do you think it means for others?

**Koyanagi:** For others who haven't organized, this is where we can help, now that we've been through it. It's been hard on us since not too many people we knew had been through something like this... We don't want to give up. We don't feel like we're beaten yet. We'll be going to the docks, expanding the boycott, we're not done yet...

**Hibino:** When we started the support work, the issues were very similar to the

JFC strike. But it's gone far beyond that, so we've had to learn as we go along.

With the company taking more of an offensive now, not only hiring scabs but also attacking community groups and harassing people who support the strike, the main weapon we have is to build even more community support. We'll have to write more letters, expand the boycott, and I think that without the workers' courage and strength, we wouldn't have come this far. This strike isn't just a labor issue, workers vs. management. It's an issue for the whole community to get behind. Many workers are newcomers; they live in the community, their children go to school here. It's a fight for equality for Japanese and other Asian workers to get decent wages, to survive. Nishimoto has to know that they can't do this to Japanese people! When people are put down and oppressed, they're going to stand and fight!

## News Blackout

Continued from page 1

mittee. This has prompted questions about the paper's editorial policy and "neutral" stance.

Nishimoto management has not been idle, either. In an effort to break the unity of the strike supporters, it sent a letter in late June to Nobiru-kai, a Japanese newcomer organization, falsely accusing the group of vandalizing Nishimoto company cars.

SF Nishimoto's head salesman, Eiji Watanabe, has even resorted to verbal and physical assaults. One day in early June, Watanabe stormed into the Japan-town Sumitomo Bank shouting that a former bank employee who is well-known for his volunteer work in community service organizations had slashed the tires of company cars at the Nishimoto warehouse. In fact, the employee had never been to the warehouse, and Watanabe later admitted his blunder.

The same week Watanabe used a company truck to sideswipe a strike supporter's car stopped at an intersection near the warehouse. Watanabe handed over his driver's license, saying, "Just call my insurance company." Damage to the supporter's car totalled \$600.

The response to these incidents has been firm. People in the community have expressed disgust at such tactics; some attended a program in Nihonmachi July 18. The support for the Nishimoto workers has remained strong as they continue their fight for decent pay and dignity.

## Hinode Tofu Unionizes

Workers at Hinode Tofu Company have decided to unionize by an overwhelming 40 to 2 vote taken in mid-June. The terms of the contract are still being negotiated by Teamsters Local 630 and Hinode, which is the largest manufacturer of tofu in the United States.

Local 630 is also the union of the employees of Japan Food Corporation, Nishimoto Trading Company and Mutual Trading Company, where a ten week-long strike took place this winter. Workers at several of the companies feel the Hinode unionization will strengthen their hand in future relations with their employers.

According to one Hinode worker, who asked not to be identified, the 45 Mexicano employees were motivated to form a union by substandard wages, unreasonable hours, and lack of benefits. In addition, he said, "We would be verbally abused by the boss constantly. He called us dirty Mexicans or stupid Mexicans, because we didn't understand English well, in front of everyone. They used to speed up the Tofu machine as retribution when we didn't cooperate. But when some of us dropped the tofu

due to the speed, we were forced to pay for it out of our own wages. There were times when a supervisor physically hit one of us too. One worker got his finger cut off on the machine and took off work for one month. When he came back he was fired because the company said he had been off work for too long. Those who could speak English were given more pay even though they did the same work as others."

Of the unionization drive itself, another worker commented, "The most important thing we learned was that we had to always talk with people about what the company could and could not do and not be afraid and build our unity. We want to tell other workers who don't have unions not to be afraid, a union is very important. You have nothing at all to lose."

### Strength in future bargaining

The importance of the victory lies in the fact that the union becomes much stronger, especially in the Asian and Japanese Food distribution industry. A JFC worker stated, "The next time we

or Nishimoto or Mutual goes on strike, the company won't even have tofu to distribute and if Hinode goes on strike, none of the JFC, Nishimoto or Mutual drivers will be picking up the Tofu."

The unionization victory demonstrates that unity among workers of all nationalities is possible. In particular for the Nikkei community, unity and respect between Mexicano and Japanese workers is important, since all the major restaurants in Little Tokyo and in the greater Southern California area utilize Mexicano workers at minimum wages and under humiliating working conditions. The employers continually attempt to fan antagonisms between Japanese immigrant and Mexicano workers.

A Hinode worker summed it up well: "Mexican or Japanese, you are an immigrant. Maybe not now, but your father or grandfather was. They say we immigrants take away jobs for many years, but we didn't. Everybody has to come together so we can all help each other."

# I Was a Prisoner of Benihana Restaurant

I am a Sansei who was fired as a waitress a few months ago from a very famous Japanese restaurant in Los Angeles. I would like to let your readers know of the events that happened during my employment. I feel my experience relates to many Asian workers who try to stand up for their rights when they feel they are being exploited by "Big Business."

I was hired as a full-time dinner waitress at Benihana Restaurant of Tokyo, Marina Del Rey, in September of 1980.

I had never worked at a Japanese restaurant before but thought it would be an ideal place to work for several reasons. For example, I would be able to brush up on my Japanese, learn about Japanese cooking, make friends with "real" Japanese, and wear a pretty *kimono* every night. I thought that perhaps some of that famous Japanese feminine grace and tranquility would rub off on me and that I could take a short-cut back to my roots and make money, all at the same time.

This fantasy began to crumble very quickly, however, the very first day on the job. (Eventually, the only Japanese I really learned were phrases having to do with ordering food in the kitchen; the Japanese cooking I observed every night were Japanized-versions of steak and lobster; the initial friendships I made with some of my fellow workers were destroyed by our arguments over tip disputes; and the pretty *kimono* turned out to be the most constricting and impractical piece of woman's clothing ever invented as a work uniform — not to mention the killing *zori*.)

In the first place, I was told by the manager during my job interview that it was a condition of employment to accept the established tip-sharing system which required that the waitresses give away 57% (!) of their tips every night. We ended up splitting these tips with the chefs, busboy, dishwasher, front men, cashier, and bar. There were even tip "kickbacks" to the management.

I found out later that it is illegal for management to interfere with employees' tips like this, especially since the tip policy is dictated by the management from the very beginning. According to the California state labor code, tips are the sole ownership of the employees they were left for, and it is solely up to the employees themselves to decide what they want to do with their tips.

Of course, the reason management forces us to obey this tip system is so that the waitresses end up supplementing the other employees' low wages, instead of the company giving them decent wages.

In the second place, I discovered that although it is required by law for workers to have rest breaks in proportion to work hours, we waitresses were not permitted to take any breaks at all. However, we were required to sign-in for these phantom rest and meal breaks—an average total of 40 minutes a night for a six-hour shift. Three or four hours of unpaid work a week!

This was in contrast to the male employees' privileges, particularly the chefs, who were allowed to sit down in the kitchen whenever they weren't busy to talk and smoke.

In the third place, we were required to pay in cash for any meals we ate there at the rate of \$2.05 (now \$2.20) for evening meals. These meals were typical, inexpensive Japanese *teishokus*—not comparable to the menu dishes served to the custo-

mers, such as quality meat and seafood.

There were many other conditions that made work miserable at times: irregular work schedules (we never knew what days we would be working from one week to the next); health and safety hazards (poor cooling and ventilation systems for the heat from the kitchen and smoke from the dining room grills, leaky red-hot water heaters, dangerously slippery kitchen floors for those of us who had to wear *zori* instead of rubber-soled shoes and boots like the chefs); nerve-wracking verbal abuse; and sexual harassment from the management and male employees (again, primarily the chefs).

About a month after I was hired, I and a few other waitresses organized a meeting with the manager and the other waitresses (14 of us in all) in order to propose regular shift scheduling and improvement in the tip-sharing policies.

The manager, Mr. "Henry" Yamamura, was very displeased with this meeting. He told some of the waitresses present not to sign the paper. He wanted to know who the troublemakers were; told us that, "if you can't follow the Benihana Way, you must quit"; and he refused to accept our petition.

They did accept our proposal on the shifts (they had to concede us something) but probably because they found it would save them money.

Thereafter, the manager (with cooperation from the chefs) created an "atmosphere of fear" at the restaurant making us drop further meetings.

For example, I was personally warned by members of management and the chefs that I could lose my job if I "made any more trouble." During this time, I believe I was especially singled out and asked to sign warning notices for commonplace work mistakes. (For example: I forgot to write up the price for two chicken dinners.)

I was also told later that I should not attempt to interfere with how Benihana Restaurant was run because I was a woman and "women don't know anything about business."

However, perhaps because I am American-born, the treatment I got by the management was not quite as intimidating as the treatment the Japanese-born waitresses got. I am sorry I can't go into these details, but the waitresses have pleaded with me not to reveal either themselves or the incidents that happened to them for fear of further reprisal from the management.

I became much more discreet about initiating suggestions and conversations to the waitresses on ways "to protect our working rights." During the rest of my employment, I continued to point out the advantages of us waitresses cooperating to accomplish this, frequently mentioning the recent unionization of the waitresses and workers at the Benihana Restaurant in Concord, California, as an example I admired.

I later discovered that there were some employees at the restaurant who, for different reasons, reported some of my conversations back to management.

Midway during my employment, I had an argument with the head chef and manager over the tips which were given directly to the chefs. During the argument, I told the manager I not only questioned the matter of the chefs' side tips, but that I also seriously questioned

the entire tip system in general.

He told me that I was the only person in the restaurant who was unhappy with the tip system, and the only person to make trouble over it. In careless anger, I replied (truthfully) that other waitresses were also unhappy with the tip system. He then asked me to individually name the waitresses who were unhappy. This shut me up, because I did not want to get any of the waitresses in trouble.

However, a new argument flared up. He said that since I was the only unhappy person in the restaurant and made trouble for everyone, that I had better quit my job. I replied that I did not intend to quit. This continued back and forth until we both had to stop to get back to work.

One day in late April, I made a casual joke at the restaurant about the fried rice which the waitresses were asked to push: "Oh, do we get a commission?" The next day, the manager handed me a two-week dismissal notice. He said the grounds for my firing was that he had heard that I had refused to sell the fried rice "unless I got commissions." I protested that he was distorting the facts, and that I had never refused to sell the fried rice. He ignored my protests and told me I was to leave in two weeks.

In the last week of my employment, I tried to change the tip system. Since it was my legal right to decide on the division of tips, I asked to take home 60% of my tips one night instead of 43%. My plan was to redistribute it with other workers as I saw fit. The management and chefs eventually forced me to leave all the tip money at the restaurant that night, without any reasonable explanation of what would happen to the money in the future.

On the next night, May 13, I tried again. The manager, assistant manager and seven chefs told me in a menacing manner that I would not be allowed to leave the restaurant at all unless I gave up. However, I "escaped" at 3 A.M. with all the money and contacted the State Labor Commission the next day.

In investigating my complaints against Benihana Restaurant, the Labor Commission informed the management that it is illegal to interfere with or withhold employees' tips.

On June 30, Benihana Restaurant mailed me a check in the full amount I had originally asked for—60% of the tip money I made on May 12 which they had withheld.

I feel very good about this "victory" because perhaps it will lend encouragement and confidence to other Asian waitresses in standing up for certain of their rights in the future.

There is still going to be a Labor Board Commission hearing on this tip dispute case, which I will try hard to see through. In the meantime, I will return to Benihana Restaurant to share the tips I made on May 13 with my former co-workers, as I had always intended.

Once a decision is reached by the Labor Commission on the specific case of tip-sharing at Benihana Restaurants, however, I know that the whole issue of workers' rights will not end there.

Benihana Restaurant workers in Tokyo, Chicago, and San Francisco have attempted to unionize in the past few years, and in February, the Concord workers were the first to successfully unionize. In fact, it was over their own

tip disputes with the restaurant that the waitresses approached their local hotel and restaurant employees union for help in organizing.

I know there is a growing trend of Asian workers demanding better working conditions and pay such as the restaurant workers in Los Angeles' Little Tokyo and Chinatown. Union warehouse employees of companies like JFC, Nishimoto and Mutual have successfully gained enough worker power to win substantial improvements in their working conditions, benefits and wages.

There are many reasons why Asian restaurant workers, especially women, have had to put up with substandard treatment in the past.

First of all, of course, we need the money. The large majority of the women cannot find other jobs in the mainstream because they lack the proper English skills, and in some cases, do not even have legal permits to work in the U.S. The management knows this and holds it over their heads.

Another reason is that there is a high waitress turnover in restaurants in general, and management can always get rid of troublemakers, which makes organizing very difficult.

Also, when business is good, the higher tip income we make temporarily soothes our anger away from the bad working conditions.

But I think the biggest reason which has held women back from standing up for their rights is that since the majority of waitresses are immigrants from Asian countries, they simply do not have the knowledge or confidence to deal with the institutionalized chauvinism and sexism they have been burdened with since birth and that has followed them to this country.

Before I started working at the restaurant, I thought that all of us being yellow in a white man's world would cause us to become closer and more supportive of each other—but this is not the case. Greed for more profit by a company like Benihana Restaurant has succeeded only in making workers turn against each other in the grueling scramble after the little piece of pie that's left over for us — after the owner, Rocky Aoki, has launched yet another speedboat or multi-million dollar balloon to impress the world.

Instead of allying themselves with the waitresses (their fellow workers), chefs usually continue to wield their traditional authority over us and align themselves with management.

But, luckily, things are changing. It seems that as long as there is exploitation of the workers, there will be worker struggles to try to end this kind of treatment.

In closing, I would like to advise any waitresses and restaurant workers who feel they are being taken advantage of by their companies to seek out more information and help in protecting your rights.

You can contact a number of Asian-speaking community organizations, a local hotel and restaurant employees union or even state and other governmental agencies which investigate unfair labor practices (as I did).

Struggles of workers are very difficult, especially in view of the current conservatism in this country. But in terms of gaining self-respect and determining your own destiny, I think it will be worth it.

— Joyce Yamashita

## Connie's Kitchen:

# Cooling Off

I cannot think of any place on earth that I would *not* like to be more than Tokyo in summertime. It is hot, muggy and unbearable. The air is thick and warm and sits heavy in your lungs. One has just enough energy to go a couple of blocks from one air conditioned *kisaten* (coffee house) to another. Cooling off in Japan is a unique process all of its own. One method is to drink hot tea and/or take a hot bath. The rationale being that anything afterwards is a relief and will seem cool in comparison. Before air conditioners in Japan, there was *tenegui* (the thin Japanese cloth towels used in obon dances). After using it as a wash cloth, one wrings it out and uses it to blot off the bathwater remaining on your body, leaving a fine layer of moisture which is quite refreshing. *Teneguis* also travel well in that they dry in ten to fifteen minutes.

Another way to cool off is to eat foods that are cold. The Japanese being clever people in many ways have come up with a few ideas of their own. Some of which are:

1. *Hiya Yakko*—fresh cold tofu with thinly sliced green onions or grated ginger, *katsuo* (dry bonito flakes) and soy sauce.
2. *Iced Coffee* in a variety of forms such as coffee floats and coffee jello.
3. *Iced Mugi* (roasted barley) Tea.
4. *Kori*—the most delicate of shaved ice flavored with strawberry, melon, green tea, milk or sweetened *azuki* beans.
5. *Tokuroten*—very delicate clear noodles made from unsweetened *kanten* (otherwise known as *agar agar*, derived from seaweed).
6. This is the category of *cold noodles*

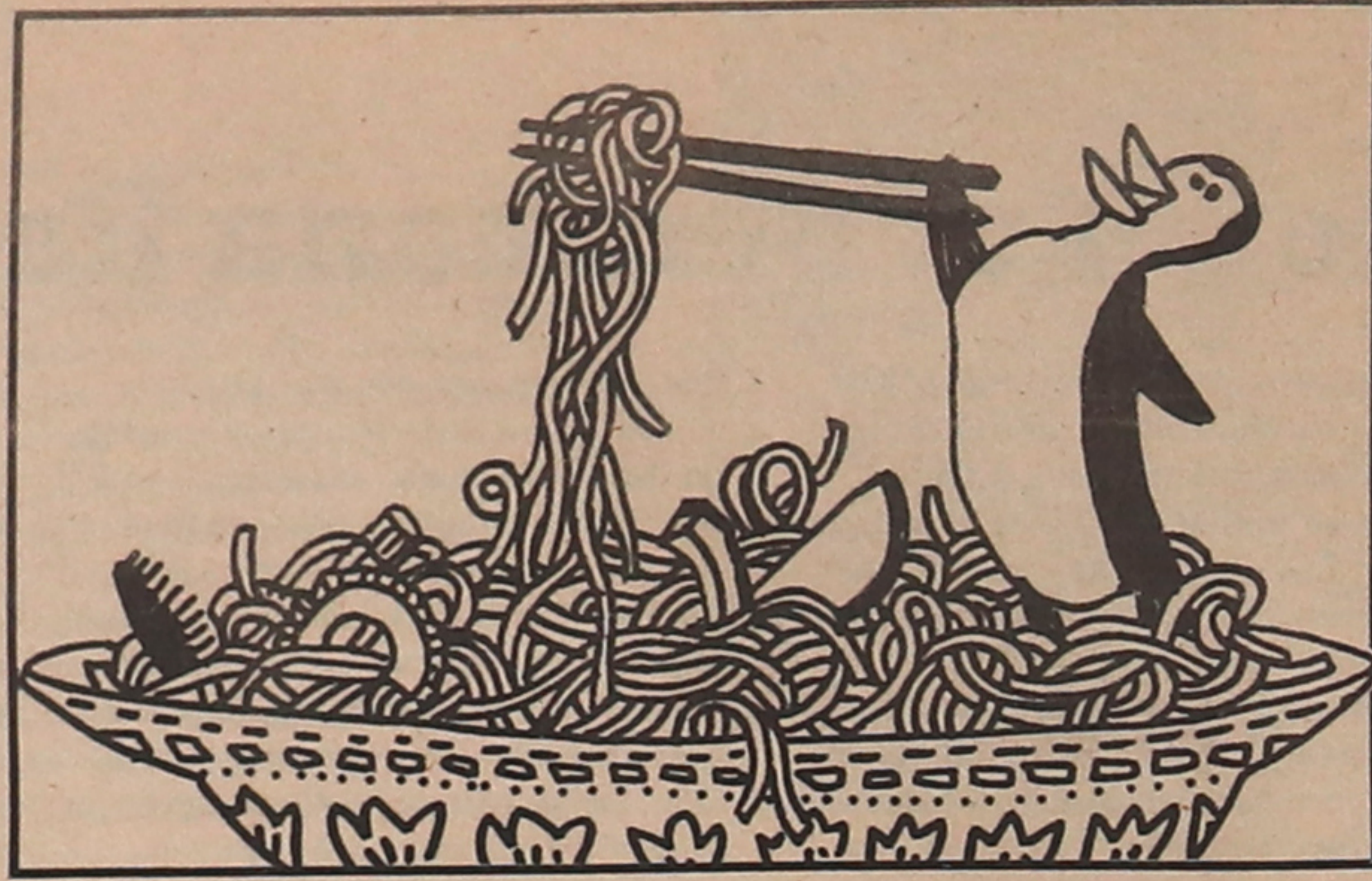


Illustration: D.S. Toji

of which there are many types.

(Note: It is essential that the noodles *not* be overcooked.)

—*soba* (brown buckwheat noodles) served in a light soy sauce-based broth with thin sliced green onions and toasted sesame seeds, or it can be served with a slightly thicker dipping sauce on the side.

—*udon* (thick white noodles) usually served hot in a variety of ways but good served cold in the manner described above.

—*somen* (thin white noodles) What differentiates *somen* from other noodles is that it is customarily served in a communal bowl with ice cubes. Each person has their own bowl of soy sauced broth and helps themselves to the noodles garnishing the top with green onions, toasted sesame seeds, whatever you are in the mood for.

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75¢ a serving.

Most of the restaurants in and around Los Angeles that I have tried *Hiyashi Chuka* have been disappointing. The dressing is either too sweet or too salty, the meats used are usually deli-packaged, the cucumbers have waxed skins. The best *hiyashi chuka* will be the one that you make yourself and it is very simple. The following recipe is for one serving, but can be multiplied easily.

## Recipe: Hiyashi Chuka Ramen

### Suggested Toppings

1. Fresh Japanese or European hothouse cucumber
2. Scrambled fried eggs
3. Any leftover meats such as *chasu* (BBQ pork), ham, chicken or turkey
4. Black *shiitake* mushrooms which have been flavored by cooking them in soy sauce, sugar, sake and broth
5. Any type of steamed or fried fish cake such as *kamaboko*, *chikua* or

*gobo tempura*

6. Firm ripe *tomatoes*

Cut all into thin strips and set aside.

### Noodles

Boil 4 ounces of fresh ramen noodles in approximately 1 quart of salted water until *al dente* (an Italian word meaning firm textured, perhaps a touch underdone). Drain in a colander, then rinse with running cold water to stop the cooking. Drain and set them aside in a bowl and prepare the dressing.

### Dressing

Mix:

- 2 Tbsp. rice vinegar
- 2 Tbsp. water
- 1 Tbsp. soy sauce
- 1 Tbsp. sugar
- 1 Tbsp. sesame oil (*goma abura*)
- 1 Tbsp. peanut butter (optional)

If using peanut butter, use the smooth vs. the crunchy and mix the sugar into it. Then stir the liquids in, blending well. Set aside. You will have about ½ cup of dressing.

Mix ¼ cup of dressing into the noodles. Put the noodles on a plate and arrange the sliced ingredients attractively on the top, then pour the rest of the dressing over the whole thing. Garnish with pickled ginger (*beni* or *gari shoga*), toasted sesame seeds with a tad of hot mustard on the side. (To make mustard, mix one tablespoon of dry mustard with enough hot water to form a paste.)

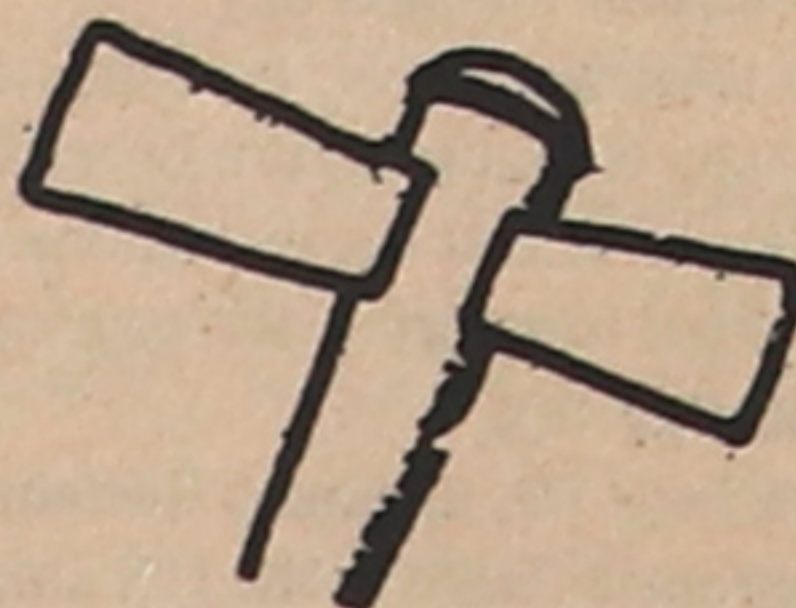
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Good luck. . .

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## 日本語 コーナー Nihongo Corner



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NS: Which words would you use in meeting someone for the first time?

M: *Kudasaru* and *itadaku*, especially if it's an older person. And instead of

*ageru*, I'd use *sashiageru*.

NS: Is there a difference between men's and women's speech?

M: I think in Japanese it's very different. I think men use *yaru* more than women. There may be an overall difference in the degree of politeness used; also in the way of speaking. I think women speak more softly.

NS: Then, the first time a man meets someone, would he use *kudasaru* and the other most polite forms?

M: (In many cases), I think so.

NS: Is it possible to be too polite? What determines the degree of formality?

M: Yes, you can be too polite. It depends on the person's age, social position, and how long they've known you. If you're too polite with a friend, it can sound strange or "cold."

NS: Which is safer, to be "too polite" or very casual?

M: Both are unsafe (laughter).

NS: Yes, it's hard. But in general, you should remember to use the polite forms with new acquaintances and people who are older or more "experienced" (and how about parents-in-law!). With friends, you can be more casual. And if by chance you offend, just remember "*shitsurei shimashita*" (pardon me).

—Pete Healy



## Connie's Kitchen:

# Cooling Off

I cannot think of any place on earth that I would *not* like to be more than Tokyo in summertime. It is hot, muggy and unbearable. The air is thick and warm and sits heavy in your lungs. One has just enough energy to go a couple of blocks from one air conditioned *kisaten* (coffee house) to another. Cooling off in Japan is a unique process all of its own. One method is to drink hot tea and/or take a hot bath. The rationale being that anything afterwards is a relief and will seem cool in comparison. Before air conditioners in Japan, there was *tenegui* (the thin Japanese cloth towels used in obon dances). After using it as a wash cloth, one wrings it out and uses it to blot off the bathwater remaining on your body, leaving a fine layer of moisture which is quite refreshing. *Teneguis* also travel well in that they dry in ten to fifteen minutes.

Another way to cool off is to eat foods that are cold. The Japanese being clever people in many ways have come up with a few ideas of their own. Some of which are:

1. *Hiya Yakko*—fresh cold tofu with thinly sliced green onions or grated ginger, *katsuo* (dry bonito flakes) and soy sauce.
2. *Iced Coffee* in a variety of forms such as coffee floats and coffee jello.
3. *Iced Mugi* (roasted barley) Tea.
4. *Kori*—the most delicate of shaved ice flavored with strawberry, melon, green tea, milk or sweetened *azuki* beans.
5. *Tokuroten*—very delicate clear noodles made from unsweetened *kanten* (otherwise known as *agar agar*, derived from seaweed).
6. This is the category of *cold noodles*

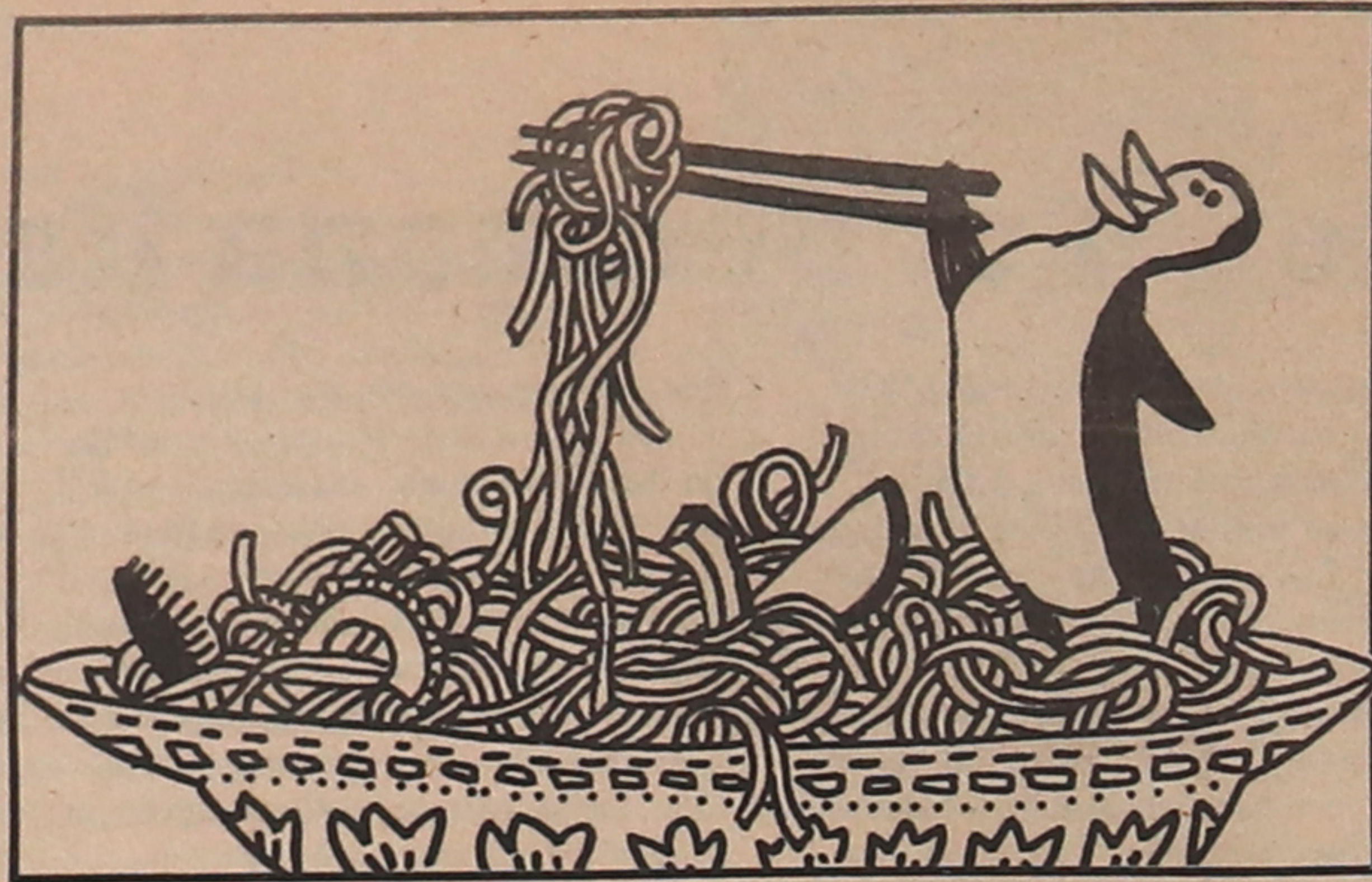


Illustration: D.S. Toji

of which there are many types.

(Note: It is essential that the noodles *not* be overcooked.)

—*soba* (brown buckwheat noodles) served in a light soy sauce-based broth with thin sliced green onions and toasted sesame seeds, or it can be served with a slightly thicker dipping sauce on the side.

—*udon* (thick white noodles) usually served hot in a variety of ways but good served cold in the manner described above.

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What differentiates *somen* from other noodles is that it is customarily served in a communal bowl with ice cubes. Each person has their own bowl of soy sauced broth and helps themselves to the noodles garnishing the top with green onions, toasted sesame seeds, whatever you are in the mood for.

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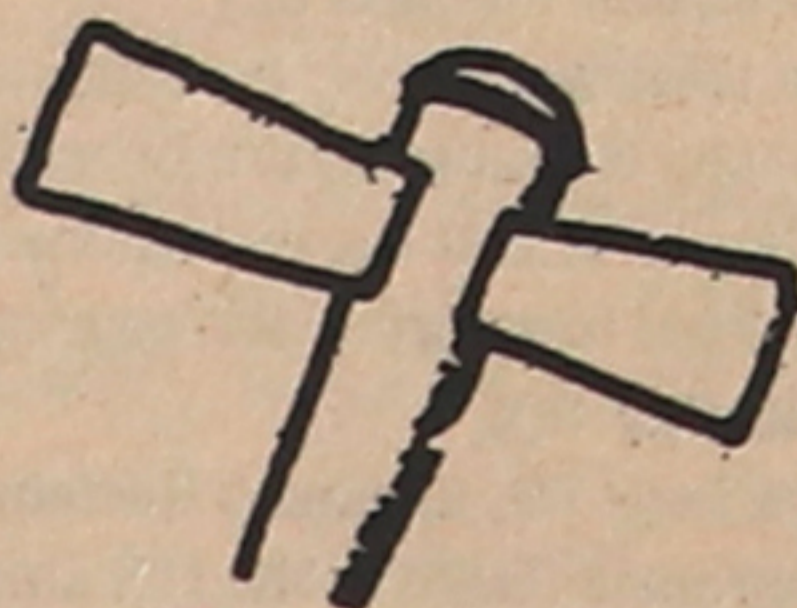
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—Pete Healy

Photo: Courtesy of Visual Communications



## Ode to Ojiichan

Ojiichan,  
It's been such a long time  
since you passed away—  
that I can hardly remember  
the sound of your voice.  
All that remains of you  
are memories of us  
walking through the park,  
your wrinkled hands holding mine  
and your tanned face  
reflecting a gentle smile  
on your lips  
as you lay on the bed  
—a bronze Buddha  
in lotus-land.

And, now,  
out of the attics  
of my mind  
you are  
risen from the dead—  
A dapper young man  
in three-piece suit  
sitting with obachan  
on your wedding day,  
a carnation on your breast,  
surrounded with Issei  
with broad flaring moustaches.

Ojiichan,  
If I could have  
known you then  
when you opened  
your shop in Nihonmachi  
after the Quake  
struck you down.  
We would have been  
friends  
with slicked down hair  
and turned up collars  
struttin' our way  
down Buchanan Street  
to the place  
where dad was born.

Ojiichan,  
you come to me  
like a breath of  
fresh air  
from the East,  
filling my head  
with giddiness  
and visions of the past.

Ojiichan,  
we are  
brothers of the blood—  
separated by the  
the hand of time.

— Sheridan Tatsuno

## Book Review: YANKEE SAMURAI

Yankee Samurai is about Americans of Japanese ancestry who served secretly in the Pacific during World War II. Their main weapon was the ability to translate Japanese. According to Harrington, they shortened the war by perhaps two years, probably saving over one million lives.

The story is told in the words of the men who lived it. The Japanese-Americans who served in the Military Language School came from the concentration camps, infantry platoons, sugar plantations, and farms. Volunteering to master a language they earlier preferred to ignore, they served in the jungles of the Solomons, in New Guinea's fevered swamps, and Arctic ice and snow. They landed at Leyte and Lingayen, flushed caves in the Marianas, Iwo Jima and Okinawa, and marched with China's peasants and Mao Tse Tung just before the revolution. They saw the horrors of Burma, walked through Chungking's rubble, and flew into Atsugi,

Japan with the vanguard of MacArthur's surrender party.

Like their brothers who served in the 442nd and 100th Regimental Combat Team, they fought and died to prove that they were loyal Americans, worthy of all citizenship rights.

While the M.L.S. soldiers were serving in the Pacific, many of their parents and relatives were serving their time in the concentration camps. Even with the feelings of betrayal and abandonment by their own U.S. government, the Yankee Samurai served well. This book uncovers only the surface of a story that must be told. As stated by the author, "These pages do not, I am sure, contain all the story there is, and I hope that some Sansei or Yonsei will get the rest. This hole in American history needs to be filled. I've tried to fill it with what I've dug out. More needs to be done."

—Mike Oyama

## STRIKE TALK

The word got passed along through the corners of the warehouse, known to the closed circuit TV perched like a snitch growing fat on voltage. Here a skeptical nod of the head. But there, a pair of eyes that shine, "right on," peer out from under some canned goods like an animal, disrupted, waking up in the voliage of some cardboard boxes. Some say, "It'll be a vacation." Others make their predictions: "It'll be a war, except there ain't no bullets."

They say that since the concentration camps, there hasn't been but one strike. They say Japanese stack up their garbage neatly, with consideration. They say Japanese are pharmacists and CPAs, who have car insurance, and pre-pay their burial plots with no reservations. They say Japanese are good students, who have sharp pencils. They say Japanese are loyal to their boss, like they were to the old lords in castles in olden times.

"We got to shatter these lies, like worthless lightbulbs," someone says. But the union man tells us to be reasonable, that we'll lose money during the strike. And we tell him he doesn't work here, and if he did, see what he'll like.

Can we win?  
What will happen?

Assembled together in the warehouse:  
Sons from the old country,  
Sons of storekeepers,  
Sons of farmers,  
Sons of clerks,  
that came to dig our opportunities in the country with such wide streets  
and credit payments and moonshots.

Many have found that like in Japan, life here starts after you punch out on the clock. The thought out scratchings made on the yellowing racing forms, Keeping up with who's leading the league in homers, And the caress of the kids while at the beach together. Keep us going 'til next weekend. Then punching in again to listen to the bosses holler, "Are you coming in today? No more mistakes on orders! Can you stay overtime to finish up? Up productivity! Merchandise is like gold so handle it *gently!* Gentlemen . . ."

"Enough," we say,  
"Let's teach the company a lesson."

We start to learn the boss' language, so we can talk with him. And his language is the language of force. We learn that in order to survive, we either fight together or fall together.

So the word got passed along by anxious lips:  
Through all the corners of the community,  
With palms and hearts open, people came  
with hands clenched around  
picket signs, so many  
Yellow hands,  
Brown hands,  
Calloused hands,  
Black hands,  
White hands,  
and even little hands, giving and getting  
as if each knew, that somewhere down the road,  
we would all meet on the same street again,  
to fight for our destiny.

Four generations strong, old pioneers and new pioneers—  
shoulder to shoulder, sharing the same language of  
the People's Movement.  
All swelled their lungs in one voice  
filling the air,  
One body demanding full equality.

And on those days,  
even the old Japanese men of the soil,  
Lounging in the big city sun like forgotten emperors,  
scratched their beards in approval,  
as if they'd already been there before.

—David Monkawa

Continued from page 1

## Gangs...

which was like the younger section of a gang in Echo Park. My fascination remained all throughout junior and senior high school, but came to a head after a "gang" fight broke out at an Asian dance in 1979. That an Asian would want to fight another Asian disturbed me because I felt that as a race we were not very large in numbers here in America.

All I could see were adolescent guys beating up on each other. I never previously took into consideration factors of education, society, economics, and past tensions to understand their motives. "An individual must fend for himself"—that was my philosophy. I thought it was a sign of weakness to have to depend on a group for strength and identity. But everyone needs to identify with something. If that something does not already exist, you must create your own for yourself, which may be one of the reasons that "gangs" come into being.

In Los Angeles today, there are basically two American-born Asian "gangs" which have gained a certain amount of recognition by their peers and by the police. This article will look at the "Homeboys" and the "Westside." The "Homeboys" consider themselves a gang per se and are located in the Chinatown and Echo Park neighborhoods in downtown Los Angeles. "Westside" are the guys who live in the Crenshaw neighborhood, including the Dorsey High and L.A. High school districts. They are not a gang, but on the most part are not on friendly terms with the "Homeboys." The Westsiders stick together the most when the fights break out. The average age range for both groups is approximately 16 to 23, but there are some exceptions on both sides.

I went down to Alpine Park one evening to talk with some of the guys from Chinatown. On two previous occasions I had the chance to meet and interview one homeboy whom I'll call "Ryan." I parked my car in front of the park and noticed Ryan across the street at a gas station. I was relieved to see a familiar face. Ryan was an easy talker, articulate in speech, but still careful not to provide any divulgence. We drove around for about an hour and then found some other Homeboys who were willing to talk. Naturally they wanted to know where I was coming from, just to make sure that I wasn't from the Westside or that I wasn't a secret spy waiting to exploit them. Once we started rapping, I noticed an eagerness in two of the guys to

share their thoughts. Maybe it helped that I was about the same age as they were. It was almost as though they wanted to have someone to listen to them.

I soon learned that the Homeboys were tired of having the reputation that they had acquired, which they said was "bad," and has excluded them from many social gatherings. To many, the name "Homeboys" meant that if you let them in, a fight would probably start, so better to leave them out. The guys claim that changing the image of the Homeboys is currently in progress, so that they will be able to attend those dances and parties too.

At many of the Asian social functions, there are guys from the Westside. As mentioned before, they are not a gang, nor do they specifically make a claim on the Westside. Mike, a soft-spoken Sansei who explained himself well, said that, "turf isn't really important to us because there are so many 'buddha-heads' around that you really can't draw the line anywhere." (To keep people out—or in.) He also pointed out that most everyone has a car so you don't have to stay in one neighborhood.

I also had an interview with some other people from the Westside. Overall, these guys didn't see the problem among Asians as really a gang-oriented one. They said they felt the need to break the stereotyped behavior and image of the quiet and passive Oriental. One way to change that introverted being or state was to get loaded. From what I have gathered, quaaludes could be a contributing factor in instigating a fight. One youth said that, quaaludes make you feel bold; they get your adrenaline going."

What worries me most when it comes to violence are the weapons involved. The fights at dances up until now have been fist fights, but within the past five years according to the Asian Task Force of the LAPD, knives and guns have been gradually making their way into the dances and carnivals. So far, no one's been killed and I'm told that nothing of "extreme seriousness" has happened. Both groups acknowledged the fact that there are times when they go to certain functions "prepared," but they claim that it is done in fear that the other party is already armed. The great concern of everyone is that someday, these guns will be used.

There is also a chance of smoothing things out between the Homeboys and Westside. Not that they will become best friends for life, but because I am told by people from both sides that on a one-to-one basis, a Homeboy and a Westsider do converse on good terms.

But enter pride and "showmanship" and you've just gone back to where you started from. For example, both sides have told me that an incident like the following happens quite frequently.

They're at a dance and are buying drinks at the bar. They see someone they know from the other neighborhood. Words like, "How's it going?" or "What's happening?" pass between them. Everything is cool and they're glad that one of the Homeboy/Westside barriers has been broken—at least for a moment. They pick up their drinks, turn around to say, "Later man...take it easy," when one of them sees the other with all of his friends there standing behind him, staring. His whole facial expression changes, his stance is more distant and he becomes silent. But just a few minutes ago, the guys were rapping without any friction. But if it is possible to have amiable relations between two guys, why not with the other ten or fifteen?

If you talk to these guys more than once, as I have, you learn that there is confusion within them. You hear a lot of contradictory statements about their feelings on gangs, drugs and being an Asian American. At least you know that they aren't already set in their ways, unwilling to make change. So what you've got is awareness versus habit, pride and surrounding conditions. Knowing and then not knowing how to "get ahead" in life. Fortunately, one can still feel optimistic about these youth because there is still time for guidance and mending of ways. But it is unfair to place the whole responsi-

bility on the young people because the basic problems are too large for them to solve.

Leland Wong of the Los Angeles County Community Youth Gang Project, has several viewpoints in relation to the growing problem. He first sees it in social terms. "There are no programs, no jobs, no guidance or direction," he said. "I was very lucky. I grew up where there was a lot of community work done. Now it's very limited—there are no programs out there where people can come down and express their concern like, 'hey, I'm concerned about you. You're like my brother.'" Consequently, the brotherhood feeling is obtained through the tightness when joining the gang.

Another thing is that many parents in the Chinatown area are working very long hours—sometimes twelve hours a day. There again, little guidance and little support. Wong says that in a gang, you have something to identify with and that you are glorified and can gain recognition.

This is only an introduction to a rather ignored situation within the Asian community. The next installment will look a bit deeper into the lives of the youth and will investigate the progress of recent approaches to solving the problem. We need ideas, questions and any form of feedback that you can provide. If you have any thoughts on this subject, please contact the LTPRO office at 620-0761. For more information on the Community Youth Gang Project, call 626-GANGS.

—Diane Ujiye

## Budget Cuts Hit JA Communities

Funding cutbacks under Reagan are threatening the future for service organizations in Japanese communities which have depended in part on government funds to operate, as shown in this very brief survey of several regions.

### SAN FRANCISCO BAY AREA:

In San Francisco's Nihonmachi, Kimochi-Kai (Issei services), Nihonmachi Little Friends childcare center, United Japanese Community Services, and the Japantown Art & Media Workshop have lost at least a dozen staff people through CETA losses. UJCS also lost its Employment Program. Yori Wada, longtime director of the local branch of the YMCA, told us that their Youth Work Program, which last year helped almost 600 high-school youth with funds from the Dept. of Labor, will face a 45% cut. The Youth Work Program teaches job-training, and places youth in non-profit organizations to gain work experiences.

East Bay Japanese for Action, headed by Ivy Down, provides direct services including a meal program and transportation for home-bound individuals. East Bay service groups have submitted proposals totalling \$900,000 to the local governments this year. Officials state, though that only \$180,000 is available, and that no proposals from new groups are being accepted. EBJA is in great need of volunteer help.

### SACRAMENTO:

Asian Legal Services Outreach lost over one-half of its staff when six CETA workers were laid off this year, and other locally-administered funds to them and twenty other agencies were also drastically cut.

According to staffer Randy Shiroy, ALSO has "pretty much stopped all direct services except to the elderly." Previously they provided a range of legal services, from aid for Asian refugees and immigrants to auto accidents. Shiroy said that ALSO is looking for other funding, but that a "main thing to do is resist, and fight to win back the money that was cut."

### LOS ANGELES:

The recently elected right-wing majority of the County Board of Supervisors has rammed through a new budget with staggering reductions in human services, including a \$115 million cut in health services, which eliminated walk-in care at forty clinics. The Little Tokyo Service Center (multiple human services) will have its funding cut in half from October 1, and the Koreisha Hot Meals program will probably face similar reductions, both due to cuts in federal funding to the City. The Pioneer.Center (senior citizens) lost three CETA worker positions earlier this year.

### NEW YORK:

To date, Japanese American Help for the Aging, under the direction of Sato Iwamoto, has also escaped any direct budget cuts. However, pressure on community foundations is increasing as more groups turn to them for financial help, and Iwamoto expressed concern that many valuable programs will be forced to compete for funds.

These groups represent a small sample of many programs in similar straits. In the future we hope to examine ways in which people in our communities are overcoming these problems. In the meantime, we encourage all our readers to make donations or volunteer time to local service agencies in your community.

—Pete Healy

## Students For R/R

The San Francisco Asian Student Union, formed in 1974, has been active in organizing social, cultural, political and educational activities for Asian students on campus, and has always been deeply interested in community issues.

SF State ASU has been active in the movement for redress and reparations for Japanese incarcerated during World War II. This issue became the main focus of the West Coast Asian Pacific Student Union Conference last November. Many West Coast campuses attended, and were determined to carry back to their respective schools this important issue. ASU, in conjunction with Asian American Studies Concentration Camps class, sponsored an educational forum last December. In February, we jointly

hosted a Day of Remembrance program, "Years of Infamy," which covered both the camp experience and the issue of redress and reparations. About 175 students turned out to hear community speakers, poetry, music and the moving personal testimony of Hiroshi Kashiwagi, a former internee.

Through working with students on these activities, we formed a Redress/Reparations committee of the ASU in January. We hope to educate people, especially the campus community, around this important chapter of history and the present movement for justice, developing strong community ties and our cultural expression.

—from *Asian Expressions*, S.F. State ASU



NAPOLI  
Panorama da S. Martino  
General view from S. Martino  
Panorama de S. Martino  
Panorama vom Hl. Martino

確か前回は11月に出たと思いますが、あの後、ボン、ストックホルム、ウィーン、ハネグ、ロマとまわって来て、まよ(12/13)、ナポリにきました。ウィーンでは「お-Japan」の人と会っていろいろ話をしたのですが、そのことはあとで詳しく書きます。

ナポリは絵画がキキで見ると大さかじの大混雑の街。カイトアック(Let's Go Europe)でもありとあらゆる売場がなげかけられてスリと強盗と交通マヒの街。かなり覚悟を決めてやって来ましたが、このボンゴ的な喧騒はなせになつかしく、愛着も感じるのです。あんなにこうやってロマンチックな「まよ」をしたのはなあ。

Aki ナポリより 12/13



### JCPA英語のすべて⑥

JCPA英語には運動組織らしいいろいろ特徴的な言いまわしがあります。以下に羅列的にあります。それを列挙していきましょう。

- take up the issue (その問題ととりあげ) 例: JCPA takes up the Reparations issue.
- work on the issue (その問題ととりあげて活動する。)
- give (make) a presentation (演説(お話を)する。)
- set up meetings (会議をまつ)。その他。 set up information tables, などいろいろ。
- hold a rally (集会をまつ)
- sum up our past (私たちの過去を総括する)
- play an important (significant) role in ~ (～に重要な役割をはたす。) 例: The pilgrimage plays an important role in educating people.
- build the unity (団結(統一)をつくる)。同様の言いまわしは下のようにいろいろある。  
Strengthen the unity  
deepen our friendship  
broaden our relations  
expand our ties and support
- the call for unity (統一への呼びかけ)
- unite around the demands (要求で団結する)
- unite with ~ (～と団結する)
- rely on the masses (大衆に依頼する)
- address the issue (その問題に方向をむける。対処する) 例: JCPA formed a Reparations committee to address the issue directly.
- 100 people came together. (100人が結集した。)
- 100 people got together. (同上)
- 100 people filled the hall. (100人の人がそのホールをうめつくした。)
- bring together 100 people. (100の人を結集する。)

リストはもっと続いていくはずですがあとは皆さんで「自分」。この辺で筆者のタネもつめてまいりました。「JCPA英語のすべて」も一応ここに終了させていただきます。(岡部アキ)

### 二十代

二十代とは何だったか  
つぼみにもなっていないが  
根なし草のように世界を放浪  
アジアの国々を放浪して  
人々の生活をかんがえた  
自分がその一員になれるか  
アジアには住みたくないという  
私をヨーロッパへ追いやったが  
ヨーロッパの私はアジアを  
はるのわたの上の朝の朝の  
アジアを想った  
列車の運転手が汗を流して  
走り回る  
ほろりほろり町を流した  
つぼみにもなっていないが  
三皮につぼみがはらへてきた  
という保証もない  
(一九九二年 片野)

### 料理天国

#### 煮込みうどん

うどんを作るうとすると、タレのおいしさをポイントです。タレの色々な作り方があると思うけど、簡単に作れるおいしいタレは時々珍しいみたい。それでも、かっかりしないで、次のタレはうまいし、誰でも作れます。  
 ・本だし コップ1とま  
 ・しょうゆ 大さじ2  
 ・みりん 大さじ1と2  
 ① うどんのメンを煮る。  
 ② 違うなべで、本だしを作り、しょうゆとみりんを加える。  
 ③ うどんのメンを②に加える。  
 ＊玉ねぎや肉を切つて、加えてもけっこうです。

### 「日系/みはり」を読んで、どう感じましたか。

あなたの御意見、希望、その他、お気付の点を、私達にお知らせ下さい。なお、寄付も同時に受付けてあります。

◎ Little Tokyo People's Rights Organization  
244 South San Pedro Street, Room 406  
Los Angeles, California 90012

◎ JCPA  
1858 Sutter St.  
San Francisco, CA 94115



CONGRATULATIONS—JCPA & LTPRO

YAMATO AUTO REPAIR

M. DOBASHI

346-5116  
1899 BUSH STREET  
SAN FRANCISCO, CA 94109

VISUAL COMMUNICATIONS  
Asian American Studies Central, Inc.

313 So. San Pedro Street  
Los Angeles, California 90013  
(213) 680-4462



CAMEL MARKET - OMDURMAN

سوق الجمال ام درمان

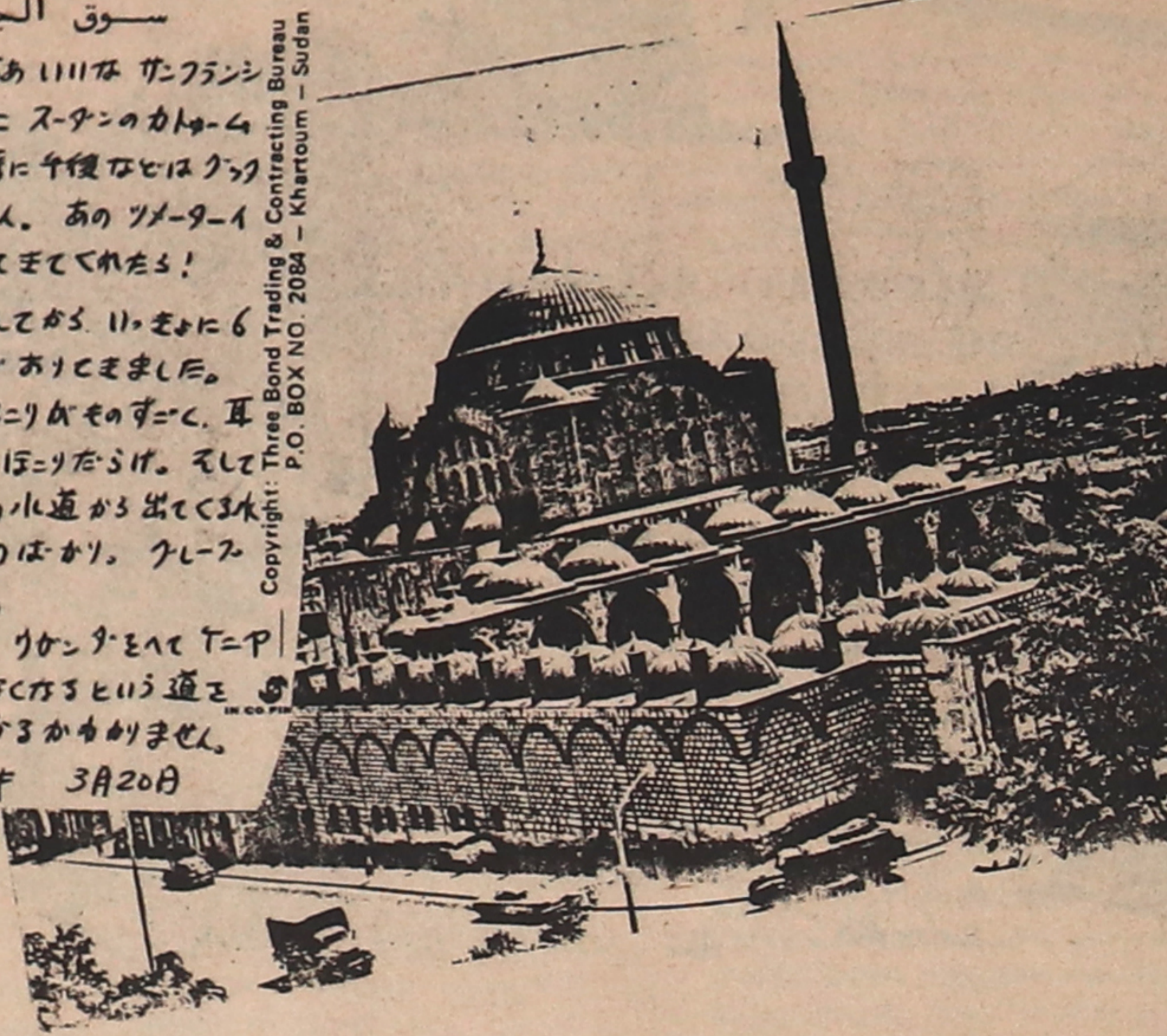
皆友人しかかじらず、ああいいなサフランシ...

カ10で40日も滞在して、いよいよ6日間で...

これから、さらに南下して、リカンタまでT=2P...

10/79 じとあ、アキ 3A20日

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アキの旅

149. ISTANBUL vs. SAHESERLERI Mihrimah Sultan Camii (1555) The Mihrimah Mosque La Mosquee Mihrimah Mihrimah Moschee

皆友人、お愛わりありませんが、私はとうとうアジ...

何とけいす便の安さ！ イスタンブールからアカラ間...

3000の末みつけた安宿が\$2.10、これを毎日、一貫して...

Aki アキにて



(西本、前ページから) 儼なくこれ、解決へ向うと確信しておりました。

(前ページから)



我々のこの斗争は、日糸の一人々の差別と偏見に対する不屈の斗争に...

を述べたいと思います。

まず、我々は全国の日系コミュニティに選挙された30人〜50人の人々に...

員会はそれぞれ地方からの申し込みにより選び、これを「企画委員会」に渡します。



(日本の教育前哨の状況)  
 自殺する者、若者、兵の増加、兵隊  
 殺人、親殺し、そして、若者、兵隊  
 の果てた若少年層問題の増加。  
 この若い世代は、政府自  
 民党、世界でも有数の経済大  
 国となり、防衛力、軍事力を  
 増強しようとする。夫れ、何れも日  
 本国民のイデオロギイ、統制(考へ  
 方)と統一して国民の団結力とす  
 か必要だ。た。た。

吟味を要する必要がある。日本の  
 戦後教育の積極的側面  
 をほうむり、そのまわりのために  
 日本戦後教育は、確かに混  
 乱の中を歩み、また、新憲法  
 教育基本法の前文で「個人  
 の尊厳を重んじ、真理と平和  
 を希求する人間を育成する」理  
 念を掲げ、教育の場は「子供たち  
 の成長を促す」として、その  
 役割を明らかにし、その  
 あり方を示した。しかし、戦後生  
 の世代は、ふたりの言葉、ま  
 り、返すしなから、成長して  
 最近、東京府下のあつた、校長  
 会、校長会、でも、日本、ま  
 合した。日本、自民党、政府、  
 大は、これら、原因、戦後教育  
 が必要だ、という、果て  
 して、その、この、結論、

のびる会、ASIAN  
 LAW CAUCUS  
 その他の方々が、終始、  
 我々のストライキの先頭に  
 立ち、我々の正当な要求、  
 生活擁護の闘いを、常に  
 支え、温かく、励  
 まし、続けて下さった、後、  
 は、実に、大きな、ものが、あり、  
 この、強力な、サポート、に、対し、  
 我々、西本、従業員、は、これを、  
 心から、感謝、に、び、び、り、す、る、  
 とう、とう、を、感じ、に、び、り、す、る、  
 が、戦前、戦中、戦後、と、良、い、  
 に、生、ま、り、ま、た、人、々、に、と、て、こ、ん、な、  
 言、は、は、ほ、ほ、に、平、手、打、ち、を、受、け、  
 きた、い、か、も、し、ない、か、知、り、な、い、  
 統、制、は、教、科、書、書、を、替、え、と、  
 も、に、この、校長、先生、の、訓、示、の、ま、  
 に、「自、分、の、た、ち、の、国、」美、日、日、本、  
 也、は、り、日、本、か、い、な、と、単、純、な、  
 自、由、自、在、に、は、な、い、と、も、其、他、に、も、な、  
 ら、な、い、よ、う、な、言、葉、を、使、っ、て、お、し、  
 る、ま、い、な、い、と、は、な、い、か、  
 日本、憲、法、は、戦、争、を、  
 に、放棄、す、る、と、宣、言、し、た、日、本、  
 人、は、二、度、に、敗、つ、て、原、子、爆、弾、  
 を、浴、び、人、類、の、地、獄、を、か、み、自、ら、  
 世界、唯一、最初、の、国民、た、が、戦、争、  
 を、永遠、に、放棄、す、る、た、け、の、社、  
 会的、教育的、国際、的、準備、は、  
 あ、る、た、ら、う、か、戦、後、教育、は、  
 あ、る、た、ら、う、か、  
 あ、る、た、ら、う、か、  
 教科、書、改、訂、問題、を、は、い、う、や、  
 だ、か、  
 (終)

高く評価して、ある次第  
 です。  
 この様に、我々は、支  
 援団体の励ましを受け、な  
 がら、闘いをおし進めま  
 したところ、5月20日、  
 ストが、始、ま、つ、て、か、ら、  
 2ヶ月と一週間の間に、  
 会社側の最終回答を引出  
 ました。その回答は、現在  
 の賃金に対し、15%増し  
 即ち時間当り90セント  
 位しか認めない、と云う回答  
 でありました。我々の賃金  
 は、賃金そのものの基本  
 的規程が低いので、15%  
 とは云っても、ロスアンゼ  
 ルスの西本貿易本社従業員  
 員と比較すると、月に  
 換算して400ドル以  
 上の差があります。  
 この差は、400ドル  
 以上の差額を設ける自  
 体、差別待遇であり、  
 不公平なもの、と云わ  
 ざるを得ません。  
 我々は、当然、これを拒絶  
 致しました。その後、会社側  
 は、6名のスト破りを、  
 雇い、セールスマンを  
 総動員して、営業をつづ  
 けておられます。  
 現在、我々の闘いの先途は  
 険しく、多くの困難に直面  
 しております。だが、私達は  
 各自、自分の能力を、い、  
 最善の努力をして、ま、つ、と

うな、努力、協力を勝ちとり  
 たいと思っております。  
 どうぞ、お、お、お、お、お、お、  
 この我々の主旨を十二分に  
 理解し、西本商品の不  
 買運動に、協力を、下  
 さることを、切に、願、い、  
 する次第です。  
 このことは、皆、様、が、力、を  
 合わせて、西本貿易の、配、給、に  
 よる、白、菊、印、の、商、品、を  
 お、買、い、求、め、に、な、ら、な、い、  
 ならば、や、が、て、会社側は、  
 大きな損失をこうむり、  
 圧力となって、妥協を余  
 (次ページへ)

各個人だけではなく...  
 損害賠償運動を通して  
 各個人の職業、資産、教育  
 の機会又は将来を失い、そし  
 て精神身体的な苦渋を強  
 要せられた体験に対す  
 る賠償金は日系人の要求  
 の中心です。  
 そして、同時に、私達は  
 個人賠償金の他、日系コ  
 ミューニティ全体のための別の  
 賠償金(Community Fund)を  
 要求しています。このFund  
 から、アメリカ全国の日系コ  
 ミューニティの色々な協会、サー  
 ビス・プログラム、又小経営など  
 は経済的な支援をしてもら  
 えるはずだと思っております。  
 一九四二年、日系社会の史  
 質、すなわち、県人会、教会、  
 そして、コミュニティーの文化や  
 経済、は強制されて、破壊さ  
 れました。八十年代において  
 も、このコミュニティーは多くの  
 人の生活の中心です。私達の  
 コミュニティーは、ソシャル・サービス  
 をもたらしたり、祭りを楽し  
 んだりして、そしてアメリカに  
 (次ページへ)

## 日系社会にも賠償金を!

人並の人生  
 向かい人並の生活をしよう  
 朝から晩まで働くのだが...  
 向かい人並の生活をしよう  
 友だちに会ってしゃべったり  
 笑ったりもするのだが...  
 向かい人並の生活をしよう  
 暇のつらさにも  
 参加してみたのだが...  
 生活はよくなるに  
 人並の生活とは何だったのか  
 (一九八一年 宇野)

向かい人並の生活をしよう  
 朝から晩まで働くのだが...  
 向かい人並の生活をしよう  
 友だちに会ってしゃべったり  
 笑ったりもするのだが...  
 向かい人並の生活をしよう  
 暇のつらさにも  
 参加してみたのだが...  
 生活はよくなるに  
 人並の生活とは何だったのか  
 (一九八一年 宇野)

(JCPAとLTPRO、前ページから)  
 同様の経験をつんで育ててきました。すなわち、私達の根拠はアジア・アメリカ系の団体であり、六〇年代の後半の反戦運動からはいま、一方的な再開戦によるコミニエーションの破壊に對して共に戦いましたし、労働者運動もとりあげてきました。又、日本人の新渡米者と共に働き、賠償金補償問題に對する全米的、同組織設置を確立することを目指してきました。今日

# 日本戦後の教育は、

## あやまちだったのが?

宇野みよこ

七月初旬、日本各新聞は来年度から使われる高次教科書の内容が文部省により大巾に書き替へられたと報道した。憲法公署、企業批判、地方領土、自衛隊、政党の全権体質、役人の天下り、原爆、核問題などを資本家政府自民党に「この悪心い所が露骨にも削られたり替へられたりした」とある。例えは、「政治・経済分析」では「自由主義」という用語の削除がめづり、文部省の「コミニエーションにおける私達の将来と活動はこれからの共同団体としてつづけてゆきます。」と、二つの組織が二つの組織に二つの組織が二つになれば、西郷地区における日系活動のコミニエーションに活力を与え、色々な意味で貢献できることは間違いないと思えます。しやながら今の時点で、これは問題には疑問と

して残されていきます。合併することにより多くの計画が実現となり、長い目で見ればこの合併における意義は十分にあるかもしれせん。これらの問題点は、会員や援助者として友人かどの可能性について、それぞれの意見を見まわし、めよい方向に、もってゆきたいと思っております。皆様もどうお考えか、ご意見があれば、遠慮なくお寄せ下さい。

と教科書執筆の間で、とりより文部省から連絡が来ると、文部省は「金庫本主義」という言葉と、その説明を削ぐという異議を唱へ、能くせえられた。二稿出版の代りの政治経済に關して、文部省自らが説明して、その「教科書に使う言葉が正確である」といふ理由を述べ、金庫本主義を主眼とした分析は非常に危険だといふので、よめよう。

現在書かせる教科書が日本の戦後教育に對して果たしてきた役割は大きい。日本の戦後教育は天皇を第一の尊厳に、わが民族の永遠に放棄せし、人民幸福を最大目標として行われてきた。教科書は、その目標を、教育者、保護者、親の重要な手段として、目的に沿って作成された。それが、何年続いたというのだろうか、日本政府による「戦後教育のあやまち」を、一、社会科教科書改訂問題、二、国語教科書改訂問題、三、算数教科書改訂問題、四、理科教科書改訂問題、五、外国語教科書改訂問題、六、音楽教科書改訂問題、七、体育教科書改訂問題、八、道徳教科書改訂問題、九、総合教科書改訂問題、十、教科書改訂問題の背景には、戦後教育の

### 西本貿易の

### 従業員が語る

私は、西本貿易の支店、西本貿易従業員を代表して、この場を利用して、簡単な挨拶を述べたいと思っております。即成知のように、現在西本貿易の支店に、おいて、ストライキが行なわれ、おこまけ、今年3月13日始まって以来、現在、運、実、十七週間に及んでおり、ますか、いまだ、何んらの解決の糸口さえつかんでおりません。また、今後、どのような形で事態が推移されるか、(次ページへ)

西本の従業員がどのような状態におかれるのか、全く予測することは出来ません。我々の要求は、勿論賃金格差の是正と労働条件の改善にあります。この要求を貫徹させるために、我々従業員六名は、会社側に対し、実力行使を行なった訳ですが、この長期かつ、苦難の斗争のなかで、なによりも、日本地域社会の諸団体の方々、即ちJCPA、LTPRO、(次ページへ)

# ボイコット!

以下の印の商品を買わないで下さい:



- イカリとんかつソース
- ブルドック・ソース
- SとBカレー
- サワノツル酒
- サッポロ・ラーメン
- ヤマサしょうゆ
- ハウス印



(杉田三郎、前ページから)  
 戦前から二五〇〇〇ドルで売れたものを七〇〇〇ドルで売らざるを得なかった。私は、このへんの味を思い出さずにはいられず、気力と健康は衰えて行った。私はまた父と母に、島で暮らしていた兄弟の一人が原爆で死んだという知らせを聞いて、悲しみに落ちこんだ。私は胃潰瘍を患うに至り、数ヶ月の間、向薬を服用し、けいれんが止まらなかつた。また私の精神はいつも沈みこんだ。収容所の中で健康を害していた妻も、精神的ストレスで苦しんだ。妻の健康は今日でもよくない。私はキリセハワイのコミニエーションの一員として、感情もなくなり、息子がカカゴの学校に行くことを決めたとき、ハワイを出た。

今日、私はカーテイナリーに隠居し、妻とこどもに年金で生活を立て、借家暮らしをしている。私は政府が私を苦しめた年月に對して賠償すべきだと思えます。私の捕虜生活と家族が収容所ですごした年月は私たちに多くの打撃を加えた。生計、財産、そして失った精神的ストレス。また子供たちによい教育や財政的援助をするべきで、それがなかったという事実は、すべからざる容所の影響が及ぼしたものであります。(終)

# 日系運動の

社説

## 前進について

読者の皆様、日系セニテニアルの第二刊が発行されました。この発行はアメリカにおける前進的で活気ある日系人の活動を表現するばかりでなく、JCPAやLTPROとして他の行動的な日系の組織に対する、これから直面する問題点を掲げようとする。

一九八一年のお正月、最初の日系セニテニアルが発行された時の私達の意図は、サニエゴからバニラハーとしてニューヨークまでの読者の方に、興味を与え、又行動をおこさせ、そして互いに理解し合うことか、そのものではなかつたものでした。二月に行なわれた読者に対するアンケートでは、日系セニテニアルのような新聞があることはたいへん喜ばしいという結果が表わされました。数々の文化的紹介や記事は人気を集めましたし、賠償金補償問題やその他の問題点に対しても読者の注目を浴びました。

この日系セニテニアルはアメリカ合衆国における日系人の過去と現在における諸るべき歴史や文化を明確に表わし、斬新的な新聞として、皆様によく受けました。この新聞をよくするために読者の皆様からの方々の提案もお受けを寄せられ、私達はこれに感謝をします。

これらの読者の皆様からの刺激により、第二刊の発行にいたるまで、私達は、すなわちこの発行刊が私達の最も期待したことをなす。したがって、同時にサララシニスツのJCPAとロスアンゼルスエルのLTPROによる合同出版も考えられています。二、三年間のロスアンゼルスLTPROとサララシニスツのJCPAの相互協力の結果としての、あるいは、新たな活力としての共同出版は今までも考えられてきました。過去を振り返り、過去の組織は共通の起源や仕事や成長課程等、

(次ページへ)

(西本スト、前ページから) 会社側のあまりの誠意のない回答10%を不満とし、我々は三月十日よりストライキに突入しました。

このストライキは、我々にとって初めての試みであり、斗争方針を全くわきまされ、たまたまユニオンからの指示で動くのみでした。その時、JCPA、のびる会、日系諸団体の方々からサポートの手が差し延べられたのです。数少ない我々のメンバーに彼らのサポートが得られた事は、このともなう強味方です。我々は彼らと共に、西本貿易商品の不買運動をサブランスミスゴ日本町から始め、ベイエリア、サララシニスツの手をお借りして広めて行きました。四月二十八日、我々のメンバー二人がLAに下り、LA西本社の組合員に対し、現在の我々の立場を説明すべく、このストを早期解決する為協力をお願いしました。

五月九日、ロスアンゼルス小東京において西本貿易従業員サポートの集金を行なう。会社側はストライキの影響がロスアンゼルスまで広がった事を重視して、五月十二日、会社側より「五月二十日団体交渉を行なう」と通知を組合側に連絡してまいりました。この知らせで二人のメンバーは、五月十二日正午でロスアンゼルス西本でのピケを中止し、サンフランシスコに帰って来りました。期待していた交渉も、わずか5%アップのみの回答(合計15%アップ)で終り、無残にも我々の期待が打ち消されたのです。その後現在まで、会社側は全々歩み寄りの姿勢を見せず、六名のスト破りを六ドルの賃金で、既に三月月をすぎたスト破りには9%の昇給を行ない、ドル55セントの時給を支払っており、我々はこのやり方を、と多くの人々に訴え、同時に支援団体の力を取り、西本貿易商品(白米)の不買運動を強力に行ない、会社側に対し、この種の差別を一日でも早く解決する様訴えて行きたいと考えております。(終)

私はイミグレーションの留置所に三ヶ月間入らされたあと、サンド島監禁所に船で送られた。私と一緒に留置されていた他の日本人は本土(ニューメキシコ)の収容所に移された。サンド島にいた間に、妻と息子が出会い、ヤリコに面会した。そこは、きびしい看守と電気のある連日、毎日の上、叫びの連続で、捕虜収容所の



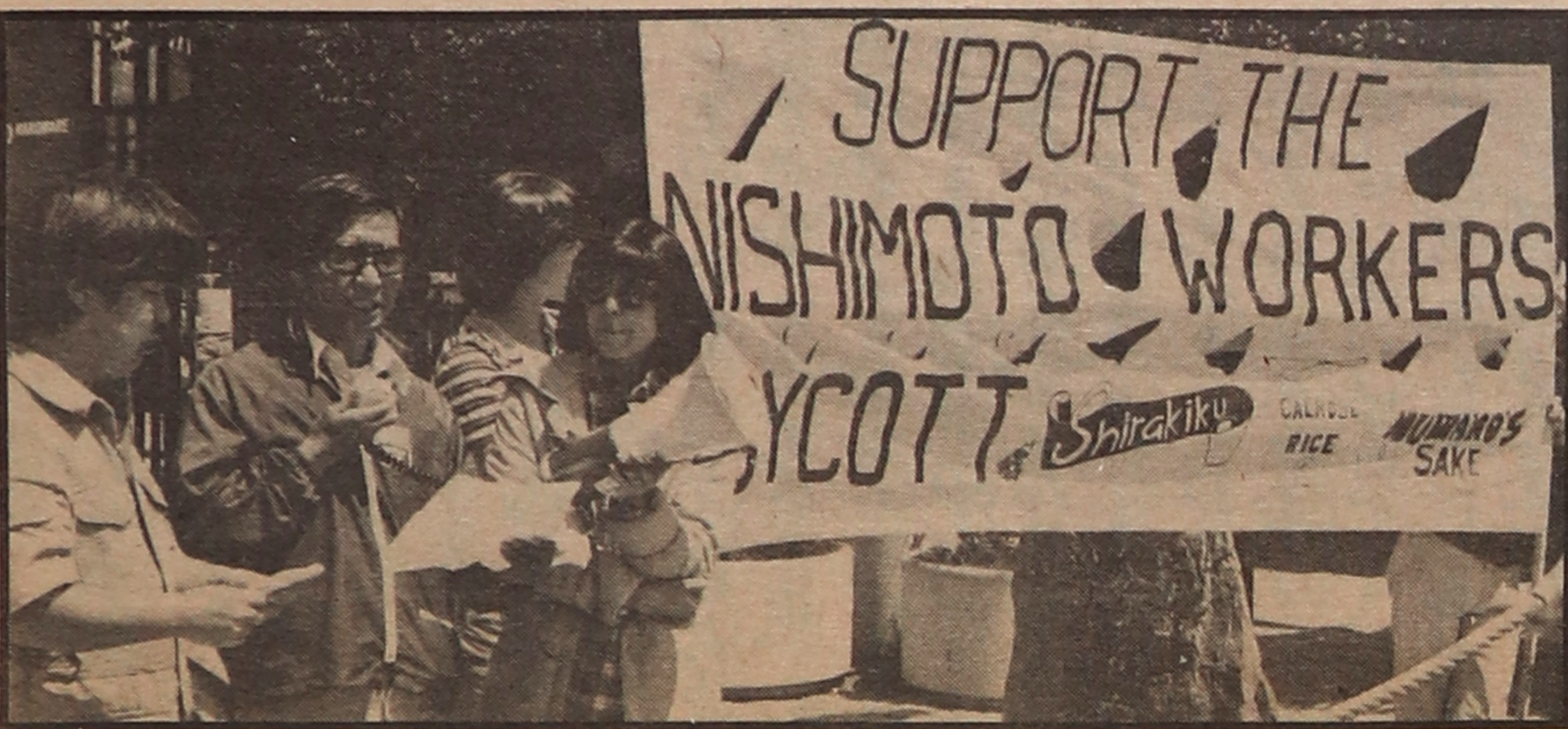
(杉田三郎、前ページから) 留置されたという向妻は、二つの子供たちを私から取り入れたまま扶養しなけければならなかった。一番年上の子供は十五才に、息子は金をつくらため工場に働き、パートタイムで学校に行けなかった。また彼は小麦粉でレシキールをいじり、それを今でもさいなまわつづけている。私自身は私がいかに向妻を維持しつづけようか、しかし、だが、突然の事態で危機的状況の中で向妻は行き詰った。

ようであった。私は本土の収容所に行くことに同意し、子供は家族と一緒にくらすことを選び、と言われた。私は同意した。そして妻と子供たちは私と共にアーカンサスのジョージア収容所に送られた。そこからモンタナ州のハートマウンティンキャンプに送られた。戦後、ミネソタ州のセントポール収容所で釈放された。私達は生計を立てるためにさいなむレストランを開いた。余裕ができたので、私達はハワイに渡った。そこで私達はパン工場が当局によって競売に付されたことを知った。向妻はうまくいって、あなたが私と兄弟は自分たちの向妻を買いたい。私達は戦争のあった凍結されたつづいた。私達は金を借り集めた。私達は、兄弟とて、向妻は私達のパン工場を買った。向妻を再建する為に、私達は昔の得意先に取り引きを請うために、何ヶ月かの間に、不在は私達の価値を、一時的に、多くの力を失った。家族は息を吐き出した。(次ページへ)



# 日米・みはり

## NIKKEI-SENTINEL



### 西本貿易ストのレポート

## ストライキ半年め に寄せて

西本貿易場ヤシフランシスコ支店において、今年のもろ月13日より現在迄、17週間にもわたるストライキが決定されております。

このストライキが、何の為にうまれたか、17週間もストがわかれ、今後いっまで続かないか、皆目見当がつかない状態です。

我々西本貿易場で働いておる倉庫員、運転手は、今年のもろ月九日、会社内におき組合加入の投票が行われ、絶対多数で組合加入が決定しました。二月のオーストラリア組合と会社側との間で交渉が始められ、会社側より現時点での10%アップの回答が提示されました。しかし西本貿易場本社では十数年前から既に組合に加入してきており、現在10ドル以上の給料が支給されております。又、サンフランシスコ支店においては平均6ドル30セントしか支給されておらず、我々はこの差別賃金、是正を強く会社側に要求してきています。

同じ経営者で、同じ仕事をやる者が、同じ給料を要求するの当然では無いのか

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- この中:
- ・日系社会に賠償金を! P.4
  - ・JCPA英語のすべて P.6
  - ・日本の戦後教育、あやまちだった? P.3
  - ・おいしさをの作り方「料理天国」 P.6
- とその他、色々...

### 鉄条網の向こうに

「杉田三郎さんの思い出」

私の名前が杉田三郎です。私は一八九九年にハワイのワイメアで生まれました。現在ハニキでカリフォルニア州のガーディナーに住んでいます。私の家族は一九二八年にハワイでパンの御売りを始めました。父と私と他の三人の兄弟は「ホワイ・ベーカー」を運営して、一九四一年には一日に八〇〇〇個を出荷していました。私たちは七人の配達用トラックを持ち、三〇人の従業員が二十四時間交替で働き、小売店・マーケット・学校・レストランまでを得意先としていました。真珠湾攻撃後の一四四年二月に、私はFBIに連行され、イミグレーション(入国係)事務所で三日連続で調査されました。しかしFBIは私を不忠誠であるという証拠を

見つけられませんでした。私は留置されている間に兄弟がらり手紙で、工場が当局によって接収されたことを知りました。その理由は、左の父がその当時日本に住んでいたこと、左の父がその当時日本に工場はアライアン事務所の管理下におかれた。私たちの資産は凍結され、家族の何人かは働きに出た。家族はもう自分たちの仕事ではなくなつたかのように毎日パンを買い付けなければならない。私が

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