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Little Tokyo People's Rights Organization / Room 406 / 244 South San Pedro Street / Los Angeles, California 90012/ (213) 620-0761, 680-1143

June 1981

FICTION

#### DEDICATED NANCY REAGAN

who will never know what it's like to be a young, poor, unmarried, minority, 

I get a letter today from a close friend. I see her often but she writes with a confidence she cannot express in conversation-and so it is with shock that I read of the abortion she had just last week, a day after we last spoke. And for a moment, I flashed back on an incident, was it really when I was just 17?

The night was dark and stormy and the skies kept pouring down the tears that I could not myself shed, as I was busy being brave. This was back in the days when the word "abortion" was spoken of in hushed tones and mostly associated with "things people don't do," except be butchered by some TJ doctor in a remote room filled with dirty sheets and grimy hands and sometimes taking the woman as well as the child. And yes, I do say child. There's something of an unspoken scream inside me even as I write this.

It's not too often when you love with something so deep and primal inside that something connects with another's mystery and results in-well, for lack of a better word--life. But I don't think of these things as we drive the Santa Monica Freeway going god knows where. I'm still trying to adjust to the shock and I ask him if we could, "please, just forget the whole thing and instead get married and have the baby, please." And some some, at least what seemed to me at the time, definite lack of finesse, he says, "well, it's all set up and everything," and I say, "yes, I guess so," because I had been there when we made the necessary "connections," meaning that I had met the people who were, as far as I was concerned at the time, in another part of the universe from the sheltered one that had been my experience. People who were "homos" and who I had met in a flower shop that was owned by one of "them." And he was even Japanese which was something I couldn't figure out, not knowing then that all people's sexual inclinations are varied and mostly none of my business.

People who laughed at me and smiled instead of sharing in the grief and anguish I was feeling and who knewinstead of people like my folks or my best friend who I would talk to on the phone for hours about what was going on with me and this handsome man who was now joking with these silly, dumb,

Cont. on page 12



Photo courtesy of Visual Communications

#### Community, Workers Unite to Defeat J.F.C.

The first en masse strike since World War II by Japanese and Japanese American workers in the U.S. was formally ended in mid-January when Japan Food Corporation (JFC) warehousemen voted overwhelmingly to accept a 3-year contract of improved employee benefits and pay increases.

Terms of the new contract brought the Teamsters Local 630 warehousemen and truckers closer to the wage level of their unionized industry counterparts with 10%, 10%, and 9% raises in each of the next three years, with limited cost-of-living increases to be added.

Before the strike, JFC workers made about 25% less than non-Japanese laborers in similar work.

Organizers, workers and community leaders all pronounced the strike a resounding success for oppressed Nikkei and immigrant rank and file workers everywhere.

A victory celebration held in Little Tokyo a few days after the settlement gave the workers a chance to express their feelings about the importance of the strike and also to thank their friends and those who supported them during the 10-week struggle.

The strike began in November, 1980, a month after the previous contract had expired. Unionists at three major L.A. Japanese food distributors -Japan Food Corporation, Mutual trading Co., and Nishimoto Trading Co. -

voted 57 -- 1 to reject management's pay increase offer of 9%-9%-8% to JFC and Mutual employees. In earlier negotiations, workers had asked for pay increases of 15%-12%-12% and full cost-of living increases.

Workers also sought important company concessions in sick leave provisions, adjusted vacation schedules, more holidays, a worker-elected safety committee and changes in handling employee grievances, among others.

Mutual Trading Co. and Nishimoto Trading Co. settled after one week of the strike with substantial concessions to the strikers.

> Strike begins at San Francisco Nishimoto. See story on page 8

However, JFC, the largest and wealthiest firm of the three, insisted they would not give in to the workers' demands. JFC alone distributes over 1,200 Asian food items in California. The company management hired expensive, strike-busting lawyers and began using scabs to break the strike.

JFC workers and Japanese American community supporters immediately

#### REDRESS EFFORTS FIGHT RENEWED U.S. RACISIVI

"We whipped the Japanese in World War II - but now they're getting even by shipping us millions of dangerous cars that kill tens of thousands of Americans every year. Those same people who brought us Pearl Harbor are now sending us flimsy four-wheeled kamikaze coffins that crumple on slightest impact, leading to horrible injury and death. In fact, nine out of ten of the most dangerous cars on the road are sub-compacts stamped "made in Japan" - chromedtrimmed killers that are bloodying our highways like the sands of Iwo Jima." -Oldsmobile dealer ad, 1981

Japanese Americans have not been the only targets in recent times. A res rgence of anti-Asian sentiment has appeared. Already in Los Angeles, members of the community identifying themselves as the Alhambra chapter of the Ku Klux Klan had taken credit for recent vandalism at several Chinese language movie theatres in Monterey Park as well as the office of the Post-Advocate/ Progress, which recently printed a section of their paper in Chinese. A quote from a letter sent to the newspaper signed "Alhambra KKK" reads:

"The Post-Advocate will pay because it is just a contributing factor to the problem. It is unjust to print an American paper in chink language. The vandalism at your offices and those chink theatres is justified simply because the sounds of crashing glass is all community leaders can hear. This is what you deserve not our money. There will be trouble with your paper if you continue to kiss their asses."

The office of the Monterey Park Post-Advocate/Progress was subsequently burned to the ground.

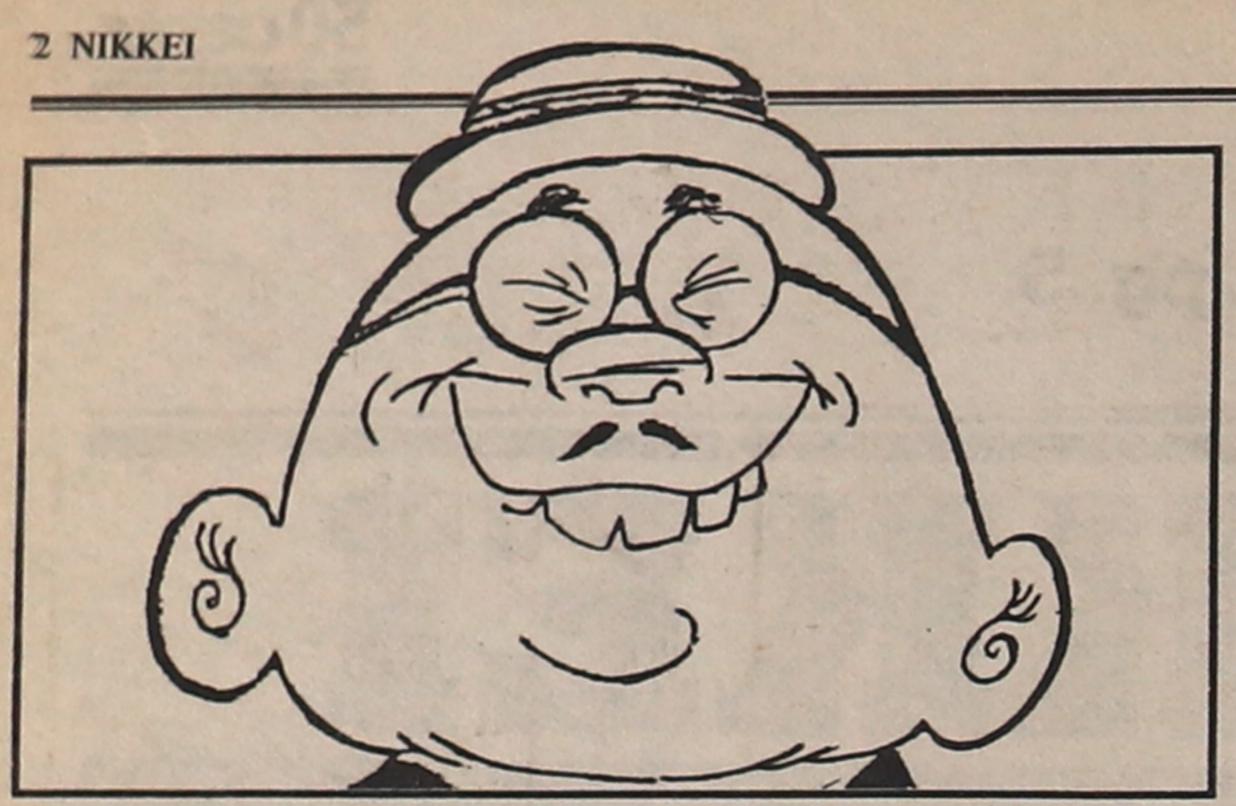
Just recently, Vietnamese fishermen in Texas had their boats burned to ashes for a second time by local Texans.

Last week in Orange County-a county heavily populated with recent immigrants from Vietnam-three Vietnamese were convicted of raping white women. Two were sentenced to 118 years each in prison and one was sentenced to one hundred years. The judge stated that he wanted to set an example.

By no means do I condone rape, but had the women been Vietnamese and the men white,

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Does this picture bother you? Staff members objected when a Los Angeles County Hospital official posted it in the office. See page 9.

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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.

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 in an all volunteer organization supported by donations.

LTPRO is headquartered in Little Tokyo in Room 406 in the JACCC located at 244 S. San Pdero Street. If you would like to volunteer your time or want more information about LTPRO, call (213) 620-0761 or 680-1143. 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.

#### Reagan Budget Cut Threatens: Health Care....

Anyone who has MediCal or Medicare or who must see a doctor regularly must be extremely concerned with the budget cuts proposed by the federal government. There are many cuts proposed. Those at the federal level will affect those at the state level; those at state level will affect those at the county level. So, what we're talking about are reductions of medical care at all levels.

I want to focus on Reagan's proposed cuts in the Medicaid program. In California, the Medicaid program is called "MediCal." People who are eligible for MediCal get a little card with their name on it and stickers, which they present on visits to the doctor. If you have a MediCal card, you are one of the people who are also a part of the Medicaid program.

Medicaid is actually not one federal program, but really over fifty programs, each administered by the different states. It is designed for low-income people who are either senior citizens, blind, disabled, or dependent children. There are a lot of problems with the program. Primarily, it doesn't serve enough people, and it doesn't provide enough services. But it is the *only* major program that the federal government funds to provide medical care, hospital care and nursing home care for low-income people.

In the past few years, there have already been several cuts in different states' Medicaid programs. That's why five years ago there were more people getting Medicaid than now. But still, Reagan wants to cut Medicaid even more.

Basically, Reagan wants to reduce
Medicaid by putting a maximum on the
amount of federal money used for it.
What that would do, beginning next
year, is reduce the program by \$1 billion. That actually means more than a
\$1 billion cut, because the federal
government shares part of Medicaid
costs with the states. If the federal
share is cut, then the state's shares are
also cut. Therefore, it's really a \$2
billion cut.

These cuts will eventually mean that less people will be eligible for Medicaid — or in this state, MediCal. There will be less services available; for instance, dental services may be eliminated. Different things may not be paid for, for instance, certain medications and drugs will not be paid for through MediCal. It will also be much harder to get preventive care under the new program.

And that's not the worst. There are other federal medical programs that are being cut even more than Medicaid. Most of the other programs are being cut by one-fourth.

You've probably read in the newspapers, or heard Reagan's speeches,
that he will not allow the "truly needy"
to be harmed. That is, people who
really need social services or medical
care, will not go without. This is
false. To show you why, let me
give you this example.

The federal government also has another program called "Medicare." Even though it sounds the same, it is a totally different program from Medicaid. It is not based on need or income. It is essentially based on whether you are eligible for Social Security benefits.

You could be making \$1 million a year and still be eligible for Medicare. In fact, the federal government spends \$1 billion annually on Medicare for people who earn more than \$30,000 a year. Even though there will be some cuts in Medicare, payments to the rich will not be one. Instead, Reagan is reducing Medicaid, the only program of any size which helps provide medical care to poor people. Why is he doing this?

The reason he's doing this is because he believes, and it's probably true that a lot of people don't know the difference between the programs. And also because low-income people have not strongly enough opposed the cuts in health and other programs. People must organize to defend these fundamental human services.

--Bruce Iwasaki

#### ....and Social Security

During the last few months, we've all heard about the budget cuts proposed by President Reagan. The one program he said won't be touched is Social Security. However, we have to be aware of two grim factors. One, has already proposed major cuts in all social programs. And two, if the Social Security program is not changed, it'll probably run extremely short of funds in a few years.

One proposal for the Social Security program is to reduce the "cost of living increases." If the cost of living increases don't keep up with inflation, you are getting a cut in your benefits.

Another, slightly more complicated proposal is to adjust the way the payments are made. Now, in the Social Security program, you're entitled to collect benefits if you worked a sufficient number of quarters and if you've earned over a set amount in each quarter. However, if you've worked the required number of quarters and you're just barely over the minimum earnings, you're still entitled to \$122 a month, which is the minimum.

The government is proposing to

eliminate that minimum, so that even if you have the sufficient number of quarters, your benefits may be reduced below \$122.

That's very important for people who are Japanese, because a lot of them are eligible solely because of special credits given to them because they were in internment camps during World War II.

A section of the Social Security regulations says that if you are of Japanese ancestry and you spent time in the internment camps during World War II, you will be given credit for income of at least the minimum wage, or the wage you made prior to the War, for the years of internment. People who get that credit are probably eligible for the minimum Social Security benefits.

So, for those reasons, you should be very careful when you read the papers, to look for these proposals. Even though President Reagan has said he won't cut the program, these are possible changes which could reduce your benefits or cut you off the program.

-Marty Tachiki

#### Redress: Uphill Battle

Cont. from page 1

how would the sentencing have come out?

These recent examples underscore the need to not only seek preventive measures, but to work together with fellow Asians, as well as our Native American, black, white and Chicano brothers and sisters. We need to build real solidarity and mutual support if we are to make real accomplishments.

In a time when racism is becoming more openly overt, the movement of Japanese Americans to seek redress for the concentration camps has taken added significance.

The National Coalition for Redress/
Reparations was formed in July of
last year for the express purpose of
seeking restitution for losses and injuries
suffered by Japanese Americans and
others unjustly uprooted and incarcerated by the U.S. government, and to
seek preventive steps so that similar
racist acts and violations of constitutional rights will never occur again.

We have five points in regard to redress:

First and foremost, we believe that redress means monetary compensation to all individuals or their heirs who suffered evacuation or incarceration. Numerous surveys conducted by member organizations of the National Coalition, as well as those conducted by JACL and the National Council for Japanese American Redress have all shown that monetary compensation to individuals is overwhelmingly the form of restitution sought by those incarcerated. No sum of money can approach complete compensation for the tremendous social, economic and psychological trauma or the violation of constitutional rights. But meaningful restitution by the U.S. government must include monetary compensation of individuals.

Secondly, we believe that redress means restitution to the Japanese American community through funds appropriated from Congress as well as by donated individual payments. When we talk about the impact of the camps on Japanese Americans, we are also talking about the impact on the communities. Much of the low-cost housing, social and health services needed in the Japanese American communities can be directly linked to the economic as well as social impact that the evacuation had.

Thirdly, we believe that redress means overturning the legal justifications for the evacuation. We must keep in mind that for all legal intents, the U.S. government still considers the action of what happened to Japanese Americans as constitutional.

Fourthly, we believe that redress means supporting others who have or are suffering from similar unjust actions taken by the U.S. government. We support the Aleutian/Pribilof Islanders in Alaska who were incarcerated and had their communities destroyed during World War II by the U.S. government. We support the Iranians in the U.S. who have recently been the victims of harassment and racism during the hostage situation.

Americans were hostages of our own country for 4 years. Americans had celebrated the return of the hostages from Iran last January with yellow ribbons. It seemed to be a momentous

#### Study of Long Beach Nikkei in Camps HOW TO LOSE \$4 BILLION

Most people today agree about the injustice of the concentration camps. The sticking point, however, is money: Whether restitution should be provided and how much. Part of the problem is that in order to determine a reasonable amount of compensation, one needs a fairly certain dollar estimate of the injury to be redressed. Until now, the government's estimate that Japanese Americans lost \$400 million was all there was. Recent studies indicate that this sum is a fraction of the actual monetary losses.

Larry Boss, a graduate student in the Asian Studies Department at California State University Long Beach is reconstructing the loss of business sales, wage and property of the Long Beach Japanese American community. He has also compared this data with the economic growth of the Long Beach area during the internment years and until resettlement began, and by the fraction of all Japanese Americans represented by the Long Beach population.

Boss says his estimates of the actual amounts lost are very conservatively low, since they are based only on indisputable government documents and data from reliable business sources. Although an exact method of calculation is hard to determine, Boss' hard figures come to an astounding \$3 billion to \$4 billion of losses.

The real overall loss may be twice that, when other factors, not documented, are included.

#### The Long Beach Japanese American Community Economy in 1942

SALES

Retail Sales (123 businesses) . \$3,364,039

Does not include the Municipal

Market in Lincoln Park where

78 of the Market's 135 produce

stalls were leased to Japanese.

This estimate represents perhaps
half of the retail sales in 1942.

PROPERTY
Homes (108 homes) \$000,000

This may be the most conservatively low estimate of all. It only includes farms which were owned outright, and not those that were leased (as were the

Long Beach Japanese Americans in 1942

Retail Sales ... \$3,363,039
Wholesale ... \$125,500
Homes ... \$990,000
Farms ... \$91,000
Wages ... \$1,846,416



Long Beach Growth 1942 - 1948

Retail sales grew an average 25% per year Home values jumped about 200%

Farm values rose 261% Wages rose an average 46%

JAPANESE AMERICANS
IN CAMPS \$3 - 4 BILLION

\$6 - 8 BILLION ?

great majority of Japanese farms). It includes only those farms which were within the city limits, and not those in the unincorporated, immediately adjacent area lands which were soon included as a part of Long Beach. The prices are Depression era prices of 1940. Fraction of true value: too low to make a careful guess.

WAGES

Wages (403 wage-earners) . . . \$1,846,416

This census, taken by the local

Chamber of Commerce, did not include the wages earned by women.

#### Growth of the Long Beach Economy from 1942 to 1948

SALES

Retail sales grew by an average of 25% per year during the evacuation period.

Lease values. The cost of leasing business space for both wholesale and retail businesses, represent the value of the businesses. In 1942, a "door," or stall, in a retail market was worth \$1000. By 1948, the average price had jumped to \$3000. Business had tripled. A wholesale lease in the Los Angeles Produce Market which cost \$1000 per year in 1942 cost \$50,000 in 1948. Small restaurants leased for \$350 per year in 1942.

PROPERTY

Homes which sold for \$3000 in 1942 in Long Beach sold for \$5000 to \$8000 in 1948.

Farms: Los Angeles County farm values rose 261% between 1942 and 1948.
These values include both land and crops.

WAGES

Wages in Long Beach rose 37.2% in the lowest rising category, and 55.5% in the highest category, between 1942 and 1948.

Wages also rose immediately due to the War. The average low-income wage was \$1000 per year in the 1940 Census, and jumped to \$2500 in 1943, according to the National Industrial Conference Board.

Growth does not include:

-Japanese American business was growing faster than the economy as a whole. According to Boss, the Long Beach businesses had already begun a major expansion at the time of the evacuation.

-Difficulties in re-establishing businesses and jobs upon return. Others now controlled the industries Issei had established. Jobs were gone when the Japanese returned.

TOTAL DOCUMENTED LOSSES . . . . \$6,416,955

Does not include:

-Personal property, such as furniture, automobiles, appliances, clothing, art objects, books, tools.

-Business inventories.

-Hard to document losses. For instance advertisements in the immediate prerelocation period showed Japanese selling 10 acre orchards for \$20,000 losses which are not included in the tally.

-Oil, which was struck under the cucumber fields farmed by Japanese on Signal Hill.

occasion for many. There were no yellow ribbons awaiting the Americans of Japanese ancestry after Manzanar, however.

Being alone in a struggle for justice can be quite hard at times. It is for this reason that we will support any efforts by Native Americans, Native Hawaiians, Blacks, Chicanos, other Asians, as well as other people who are struggling for reparations and justice.

Fifthly, we feel that redress means we seek broad education of the American public so that people may learn from the situations of the past and not knowingly allow them to happen again.

What happened to Japanese Americans is not an isolated situation. The underlying reasons for the concentration camps still exist today. During the sixties, in the midst of the civil rights and ethnic movements, there was talk in Congress of reopening the camps for the protesters and demonstrators. Just this year, Senator Hayakawa wanted to introduce legislation that would declare all Iranian nationals in the U.S. as "enemy aliens" so that they can be interned "the way we did the Japanese during World War II."

These, then, are our basic views of what we are fighting for – basic points

that bind us together in a common cause. One thing to keep in mind is that winning real redress is not going to come about overnight. It is going to be a long and hard struggle. We must utilize ALL opportunities to do education and to pressure the government until concrete justice is made.

We don't need to ask for justice, we need to demand it. The time is NOW for Issei, Nisei, Sansei, Yonsei and people of all colors to take action to demand justice NOW . . . . Reparations . . . NOW . . . .

-Roy Nakano

# A Death in the Name of Justice

We are gathered to commemorate this day as a symbolic gesture to awaken the all too apathetic consciousness of the American public and to commemorate this Day of Remembrance (February 19, 1942 when Franklin Delano Roosevelt signed Executive Order 9066). This day was and still is a "day of infamy" for many people, especially American people. There are many Americans who are not aware of these types of events which occur to many of us in this very land of the free.

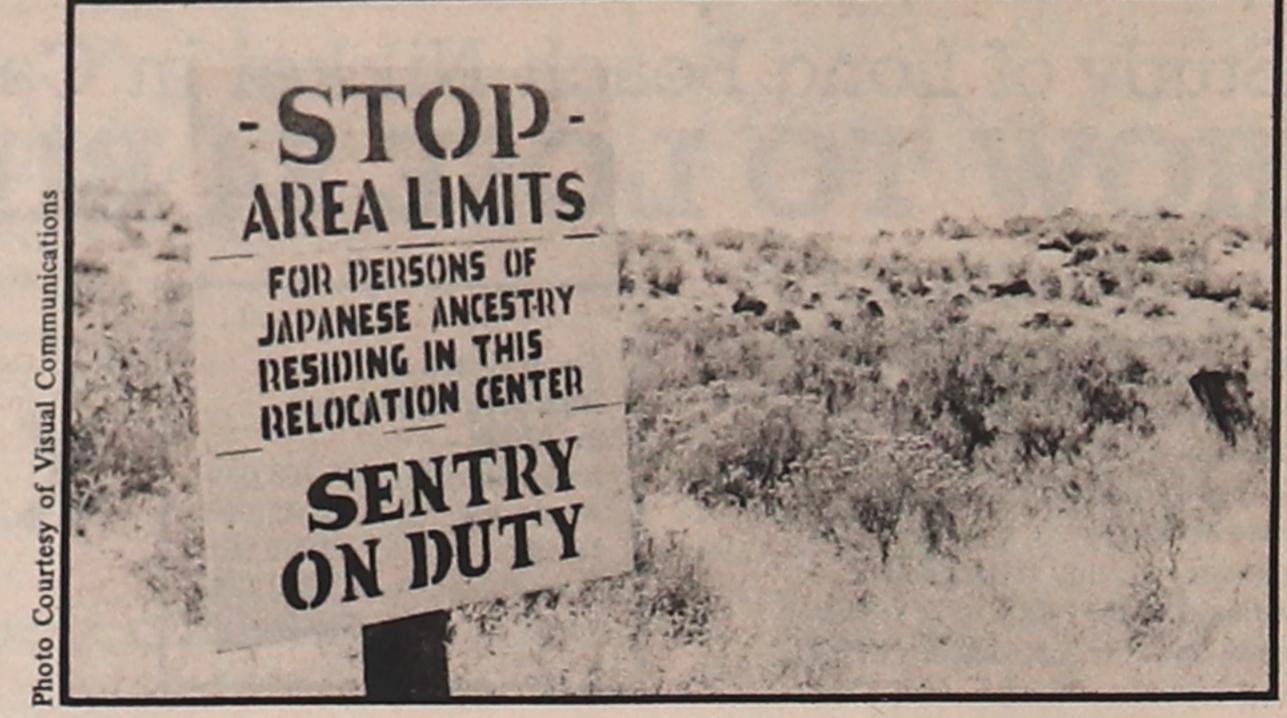
Today, as a result of that barbarous, thoughtless and negligent act, many Americans are suffering from that event. Their very lives have been disrupted: spiritually and physically, emotionally and monetarily, psychologically and materially.

Why do we as Americans stand for this kind of treatment from the very country of our birth and origin? Where are our rights as honest law abiding citizens and as human beings? Do we know the number of years these Americans have suffered?

It is not the overt kind of suffering that occurs in America; it is the veiled practice of outright prejudice and racism that rears its ugly head, a disguised death in the name of justice.

#### Army abused Nisei volunteer

One example out of many will illustrate my point. In order to maintain the anonymity of the person involved, I will call this person Fred. A man named Fred volunteered for the United States military



Harbor was attacked. He is an American who thought it his duty to defend his country. After joining, he discovered the sentiments were not with him because he looked like the enemy. He and some other one hundred and eight patriots of Nikkei (Japanese ancestry) background were also abused, treated like aliens, and shoved under the rug. When I say, shoved under the rug, I refer to a specific incident which occurred during one of the training sessions Fred was involved in during the preparation of the war efforts.

On one occasion when President
Roosevelt was to visit and to inspect
the military buildup in one of America's
camps, the Nisei generation company
prepared themselves as proud as any other
soldiers and group wanting to see their
President come to review them.

When the time came to march out for the review, they were stopped dead in their tracks and not allowed to march with the other soldiers. Just prior to being able to obtain even a glimpse of their then President, military police and sentries formed about them. For what reasons remain obscured.

These men were taken back, shuffled back and forth from one duty to another, and shortly thereafter not a few were classified as unwilling participants of the war effort, without even a trial, and given dishonorable discharges. One of these men is Fred, a living person, who did actually no wrong but try to serve his country. He has been castigated, put aside as if a criminal, and given such a discharge. To this day, he suffers from its aftereffects. For the past thirty years, as a law-abiding American citizen, he has not been able to obtain a job of his choosing because each time he applies for a job, he already has three strikes against him: military service-dishonorable discharge.

You and I will never know the true meaning of suffering when an act of this nature lingers on for so long. Yet Fred preseveres, still as a loyal American citizen, trying to seek redress for the wrong so unjustly expedited by his and our peers, who didn't give a damn about anybody's rights but probably their own.

#### 120,000 hostages

Now this example is just one of many. How about the other 120,000 loyal Americans sent to the concentration camps who witnessed bias, discrimination, loss of time, money, jobs, lands, etc. What about their rights as American citizens?

Let's bring this situation a bit closer to home for many who may have difficulty trying to understand this type of American activity. Let's look at the recent hostage situation. Granted, and do not misunderstand me, I am not taking anything from the ordeal they (the hostages) underwent nor the purported sufferings they experienced. I welcome them home with all good health and good tidings as most Americans do and have done.

However, let us put the situation into proper perspective. What about the 120,000 Americans, coincidentally of Japanese ancestry, who were herded into concentration camps as hostages in their own land, in their own country, what happened to them? Many of them are still trying to barely eke out a living without causing any trouble for anyone. One such person is Fred whom I just spoke about. They are, as usual, hardworking, honest, diligent people. In short, they are continuing to make a better America.

Granted, fifty-two Americans were hostages in a foreign country but what about the 120,000 Americans who are still hostages in their own country?? Granted, the fifty-two people were in captivity for 444 days but 120,000 Americans were in captivity for four to five years!!! That's some 1,460 days to 1,825 days!! And not a few of the 120,000 such as Fred are still suffering from the after-effects for over thirty years. That's 10,950 days of just one person's suffering! How can you and I tolerate this kind of act?

The 120,000 Americans never received any fanfare on their return home. They didn't even receive an apology from those who knew and from those who still know they are wrong!!! Don't misunderstand me, I (nor perhaps do the 120,000 Americans) seek fanfare or parades. I and many other Americans seek simply Redress and Reparations, now!!

#### America's evasion

Some of our American predecessors and peers have committed one of the gravest of original sins in the short history of the United States as a nation. The incarceration of 120,000 loyal Americans, hostages within their own country, have not been acknowledged nor do many Americans know that such wrongs have been committed. This issue must be made public because America has for nearly forty years evaded and rationalized her position.

The time has now come for her to repent, the time has come for her to pay for that wrong but not for a mere pittance of the presently suggested \$25,000 per person! Is your life only worth \$25,000??? I think you deserve better and more!!

As of this Day of Remembrance in memory of all those loyal Americans who are no longer with us as well as those of us here to carry on their spirit and work, the ante should go up to an indisputable million dollars per day per person! And even that is not enough for the unforgivable injustice imposed and perpetrated upon those loyal Americans for the suffering they unnecessarily had to persevere even to this day!!

On this Day of Remembrance, to the many who have and still are suffering, I, as one participant in an effort to unite for a free and better America, sincerely offer this brief message to all Americans be they Americans of Asian ancestry, Blacks, Hispanics, American Indians, and Whites of all cultures, colors, and creeds. May we all work toward an enriching and united America.

-Alfred Tsuyuki

Reverend Tsuyuki of the Konko-kyo Church of Los Angeles gave this speech at the Day of Remembrance commemoration in Los Angeles.

#### POEM

Eleven years old,
carefree and unaware,
Of the plight that was to begin.
But I remember well,
the events that followed,
Three and a half years of infamy,
Nearly four decades ago.

In the midst of hysteria,
at the outbreak of war,
Father among other Niseis,
arrested, then sentenced
without a trial,
Stripped of his rights,
and shipped to an island,
Served a year, as prisoner of war.

Sunburned and parched,
his sunken face,
The anguish concealed,
beneath his spirited strength.
We meet again this fateful day,
Mother, brother, three sisters,
and I,
Together, we face expulsion,

Together, we face expulsion, From a paradise, it was once.

Christmas and New Year,
a time of joy and peace,
leaves a moment of sadness
for me,
It is a day of departure,
and a day of arrival,
From Hawaii to San Francisco,
Thereafter, Destination Unknown,
Concentration Camp, USA.

Escorted at gunpoint,
throughout the journey,
I fought in silence,
the anger and shame.
A sudden flow of relief,
Swept through my fears,
When we entered the terminal,
Which marks the beginning
of a new chapter of my life.

I am struck with awe,
at the sight of the camp.
Bigger than some of the
cities we passed.
Then to my alarming discovery,
The entire Japanese population
of the West Coast states,
Ousted and herded,
into separate camps,
In hostile regions,
of the United States.

The sultry southern heat
of Arkansas,
The bitter cold of Wyoming,
Rattlesnakes, chiggers
Duststorms and blizzards
Mess hall, bathhouse,
mail order catalogues
"Gaman," we are
repeatedly reminded
Tomorrow is yet to come.

In school, we pledge allegiance
to the flag,
And sing the national anthem.
American history, the Constitution;
Freedom and justice;
Equality for all;
I pray our children will retrieve
these wonderful things,
that passed me by.

Countless days and weeks gone by,
Anxiety grows into despair,
as months drag on to years.
Soon, my brother is released.
I find no reason to rejoice,
He is drafted into the army.

Looking back for a last farewell,
Barbed wire, guard towers,
endless rows or tar-papered barracks,
An oasis in a pit of the desolate plains.
Is this all an illusion
fading into the horizon?

Humiliation, rejection,
sorrow and pain,
Some of which may heal with time,
others locked deep inside.
With a nagging thought
that haunts me still,
Nearly four decades after.
Why?.....

-Liz Horiuchi

#### DESTROYING A PEOPLE

#### The Aleutians Also Suffered in World War II Camps

The Aleutians are a people who originate from the Aleutian Islands and Pribilof Islands located at the base of Alaska. Like the Japanese during World War II, they suffered the consequence of governmental prejudice and injustice. Philemon Tutiakoff is the chairman of the Board of Directors of the Aleutian/Pribilof Islands Association Inc. and explains what life was like during the time of their relocation and what the issue of the redress/reparation means for the Aleuts.

It is important for us to have you know that the World War II experience of the Aleuts (Unungan!) is but a chapter: well hidden until now, of a people's history "they" have established as approximately 10,000 years old, with social problems not brought on by ourselves.

Until the first Russian got blown ashore in 1741, we led an idyllic life in a part of the world where even today a casual visitor is utterly amazed to learn that before he visited, a people chose to make their homes there.

The Aleuts have survived the onslaught of two civilizations who today are commonly called "super powers." We were dealt a hand in this game of life I wouldn't wish on a rapist, but we're still sitting in.

Our population centers today are not those any self-respecting Aleut would have chosen. In the course of the human and cultural genocide by the first Russians, the five acknowledged dialects of Aleuts were, along with ourselves, the first to fall victim to what is tritely called, "A Cultural Crash". Two examples of physical disposition of our population are; 1) indiscriminately selecting us denizens of the Aleutian chain to people the "jewels" of the Bering Sea, St. George and St. Paul Islands; and 2) transporting by "mother ship" and our "Baidarkas" more of us as the Russians ravaged the coast of Alaska in pursuit of our beautiful mammals of the seas all the way to Fort Ross, California, for more material riches.

I mention our language because it is an accepted fact by anthropologists and aesthetically inclined linguists that, if the language goes, so goes the culture. Fortunately, we were not told in time.

The two saving graces of the unwanted presence of the Russians are the Russian Orthodox Church; and during the notorious "sale" of our land, we automatically became citizens of the United States.

Unfortunately, we don't believe the U.S. Government was told in time.

Since then, I suppose "civilization" and/or "progress" are the reasons behind our present physical and mental distress.

A paramount facet peculiar to our part of the country is that many kinds of "other" people came, became rich and left. We stayed.

As Chairman of the Aleut Regions
Non-profit Corporation (Tribal Governing
Body), Board Chairman of our village profit corporation with eighteen years of experience in health and social service from
the gut level in the village, region and
statewide standpoint; beginning as an unpaid "health aide" and including work as
a paid state social worker in our state's
largest city and personally experiencing
every aspect, including before and after
WWII experience, I feel comfortable in
saying to you, "I know whereof I speak".

Realizing one very important feature of our status which is focused on the Hapless Aleuts removed from their homes and placed and replaced until 1867 on the Islands of St. George and St. Paul, whose every move from the cradle to the coffin

was dictated by a U.S. federal agency, which was somewhat alleviated in 1962 when they were finally allowed to assume the lifestyle which the rest of the world had taken for granted since before the late "J.C." They had the U.S. Government to contend with while we on the "chain" had only the rest of the world.

In the same vein, that same federal agency engineered their removal, stay in southeastern Alaska and return. This is significant because while our federal bureaucracy misses the boat in many respects, they do, however, keep records. It is ironic that there are published documentaries which say, under the Russians, the lot of the Aleuts on the Pribilof Islands was definitely better than was ours on the

Aleutian chain. Fortunately, I think, we didn't know that. Our evacuation from the Aleut settlements of Atka, Nikolski, Unalaska and Akutan, which are all separated by what constituted the basis of the ancient Aleut culture, the sea; was placed

We find ourselves reverting to the ancient Aleuts' method of perpetuating our lore by the ancient method: word of mouth, in chronicling our infamous WWII evacuation, which, to my estimation, halted the evolution of our culture's every

"... We were dealt a hand in this game of life I wouldn't wish on a rapist...."

in the hands of the Bureau of Indian Affairs. You cannot say that our situation was six of one and a half-dozen of the other! One other little-published ability of our national bureaucracy is to hide records.

aspect for two and one-half years. We were definitely not made cognizant of this traumatic decision prior to our departure from our homes.

#### The beginning of repression – Dehumanizing the people –

Actually, our depravation began with the U.S. Military, confining us in our hometown with barbed wire fences, M.P.manned checkpoints, curfew, blackouts and nerve-wracking practice alerts which took us from wherever we happened to be, regardless of what we were doing. As hostilities grew nearer, two large bomb shelters were constructed at one end of our little community. We were "programmed" to respond to a raucous klaxon by reaching our designated shelter as rapidly as possible - all this with the barest and most cursory direction in a most unseemly manner. Questions went, for the most part, unanswered; and by their attitude, we simply stopped asking. Our chief and church committee questioned the military only to hear from the highest attainable authority a very curt, "National Emergency" - our recommendations went unheeded. At the lower level, all we got were "orders"! Our own church committee insisted on and finally received permission to dig two huge pits in which to put our beautiful cathedral's furnishings, which included icons, bells, chandeliers, banners, many service books, material from an old "Russian school" vestments and lamps, among other things. Ours is the oldest Russian Orthodox Church in Alaska. They let us do this ourselves. Two Aleut men refused to leave because they wanted to stay and protect the church. The military would not be responsible for them.

We had approximately 24-hours notice that we would be taken away for our own protection. Only personal clothing would be allowed. M.P.'s came to see that our luggage fit the prescribed number of pieces dependent on the size of the family. We asked "where are we going? What will happen to our community and our homes and belongings in them? How about our pets, our fish camps, our skiffs and dories? - our church and school? What will it be like when we get wherever we are going? what about our children and elderly and chronically ill?" It wasn't until I heard a phrase years later that partly describes our position then. I know you've heard it: "Blowing in the Wind".

The most galling and demeaning feature that stands out in many of our minds is that those in charge regarded us as incapable of awareness and decision making, nor was there ever at any time throughout the entire process a time when we ever had a choice of any kind. Mental processes at that time could not be controlled, but that did not stop the authorities from treating the Aleuts as inanimate objects, our citizenship a commonality of communication sans language barriers notwithstanding.

The Aleut's first experience with



#### YEARS HAVE PASSED

Douglas K. Murayama Little Tokyo Los Angeles Calif 25 Feb 81

Years have passed Yet It is not forgotten

For how can we sweep
Something like this
Under the carpet
It would be even worse then

it itches
it scratches
and
it burns like hell

You stripped us bare naked
Of all of our civil and human rights
Remember
The Nisei were American citizens

You forget so easily
To help your guilt
It's nothing you say
They were only Japanese

But no
You can never justify
By considering us inferior
We are Nikkei
And
Just as American as any of you

So

We will not let you forget
We want you to remember
So
You will never ever do this
To any group of American citizens
Again

cont. from p. 5

#### Aleutians in Camps

southeastern Alaska was tragic in that 150 baidaruas, each holding two men, were taken there in the late 1700's; and when they died from eating "red tide" contaminated seafood, this only caused the Russians to take the baidarkas back to the Aleutians and refill and return with them!

In 1942, we were taken to abandoned cannery sites the rest of the world ignored until the reparation process began. Initially overcrowded conditions existed. In our designated 15 x 20 foot house, there were 28 of us. There existed no school, no church, no medical facility, no store, no community water or sewage system, no heirlooms, no pets, no recreation or community facility, no

midwives, augmented by one doctor who removed tonsils and adenoids and gave cursory examinations. I don't know if a dentist ever went there, as I spent most of my time at Wrangell Institute- the B.I.A. boarding school. We were transported back and forth by two salmon purse seiner-sized boats owned by the school. At the school, I got to know two boys named Chester and Ben Myasato, whose Thlingit Indian mother and Japanese father were taken somewhere in Idaho, I think. We only stayed there nine months while school was on, but they had to stay there year around. After one year at Wrangell Institute, I knew I didn't want to go back. At Unalaska, my older brother, who had attended Eklutana, another notorious B.I.A. boarding school near Anchorage, said he would arrange for me to attend Sheldon Jackson at Sitka, but that was before he went into the Army and I was taken to Burnette. When I should have returned to Wrangell Institute, I enrolled in the city of Wrangell's high school instead. After only two and one-half

"... Those in charge regarded us as incapable of awareness and decision making. . . . . "

skiffs or dories, no fishing gear and no hunting rifles. Neither was there any orientation regarding our strange surroundings. We did not forget the Aleuts first go with this part of Alaska. Here, the rain came straight down. We couldn't see because of the trees. A part of our acclimation was a miserable epidemic of boils on almost every part of the body regardless of age or sex. We had only the midwives to help us combat this. It was telling because it delayed construction of buildings we needed ourselves with material chosen by someone else and tools that weren't ours.

We had been deloused and examined physically in a very impersonal manner at the old B.I.A. boarding school site near Wrangell. Their separation from the Aleuts of Akutan and Nikolski took place there. They were placed in an unused lumber camp at the outskirts of Ketchikan called "Wards Cove". I don't know if they knew where they were going, nor did we know when we would see them again. The Atkans were taken to a place called "Killisnoo," which was on the same island the Pribilovians were taken to. Again, their new place was called "Funter Bay". Unanswered questions and no choice in our future.

The eligible men were inducted into the service. This enabled the Pribilovians to see another lifestyle which provided them with factual material to mount litigation which forced the U.S. government to give them back pay due them. These same men were relieved of their military duties to harvest the fur seals on their home islands along with other abled-bodied Aleut men who were not in the military in 1943. In 1948, I worked on St. Paul Island for \$129.50 per month and ate seal meat during sealing season to save them money. No seal harvest in 1942 - their choice.

Our food at Burnette Inlet on Etolin Island was intitially pretty much a combination of what we thought the military ate during the first World War and what the B.I.A. used in their boarding schools. Again – no choice. Our passenger and mail service was subject to a highly questionable schedule and the weather, maintained by a vessel about 60 feet long. Medical care was handled by the

weeks, George Barrett, the B.I.A. principal, won a "hollering" match with my older sister I was staying with by stating that "as a ward of the government, I must attend the government school". Again, no choice. Fortunately, I got out of the B.I.A. education system, but it took me five years to complete the remaining one and one-half years of high school in Unalaska. I had to leave Wrangell Institute because of a B.I.A. directive stating that each returning family unit had to have one 15 year-old male included. With two brothers in the army and one in construction, I was "it".

Because of no full-time health delivery system, delivery and/or health surveilance, a young man succumbed to no stranger to the Aleuts called tuberculosis. He will never be forgotten nor will the elderly lady who had a fatal heart attack. In responding to a wish that she not be buried anywhere but in Unalaska, my mother fought the B.I.A. with everyone's support till the body was embalmed and sent back with us where the B.I.A. and my mother took on the military until the body was finally allowed to be offloaded to be buried after our church was refurbished. My mother's comment was, "They don't even have respect for our dead people either!"

We found our little home unlivable with no trace of our belongings we had to leave behind. We weren't the only ones. Each villager returned to a virtually devastated home, and please remember that only the U.S. Military was active in the Pribilofs and Aleutians. Buildings constructed by "sea bees", U.S. Corporation of Engineers and civilian construction were each 16 x 20 feet, designated as temporary quarters for the military were towed to our lots, after a "D-8" did in our old home, along with building material, furniture, bathroom facilities and linoleum were placed inside. Again, no choice. Then it was up to each family to reconstruct a livable dwelling. Those people from the abandoned villages of Biorka, Makushin and Kashega were given miniscule lots upon which they also had to build a home. Until 1948, we could not move freely on Unalaska Island. That was when the military finally left. There was no farewell party, nor would we have attended if there was. Many of us "scrounged" material to improve and finish our new homes.

The issue of the Reparations brings hope and unity

family unit had to have one 15 year-old when I first heard talk of World War male included. With two brothers in the army and one in construction, I was "it".

When I first heard talk of World War II reparation two years ago, I was instantly over-curious, I was "it".

I began asking questions and discussing it with any and all Aleuts in our region and throughout the state. Those who hadn't heard of it were at first surprised the subject even came up. I had been in contact with Patrick Pletniroff, who initiated the matter, and we each kept each other up to date with developments. A punitive effort to get individual depositions unearthed an interesting feature from a few of the older Aleuts who really didn't believe such a thing could be and also that it had happened so long ago that it was better to try to forget the whole miserable episode of Aleut History. Keeping in mind the treatment we received at the hands of the Bureau of Commercial Fisheries, the military and the B.I.A. I could relate to some of that viewpoint. Today the Aleuts feel the gravity of this opportunity. They get instantly serious and hope-

My regional board adopted resolutions which led to Father Ismail V. Gromoff to be appointed to the commission in response to a request by senator Ted Stevens. We also resolved that part of the reparation will include construction of a badly needed multi-purpose facility in each community affected by the W.W. II evacuation and that similar structures be built in the other Aleut communities of our region. These facilities would be a memorial to the Aleuts who were part of that indignity who have since passed away. How the multi-purpose buildings are to be used will depend on responsible groups in those communities who will for once, make all the decisions and finally have a choice with something that will be thereafter a definite part of the Aleut culture.

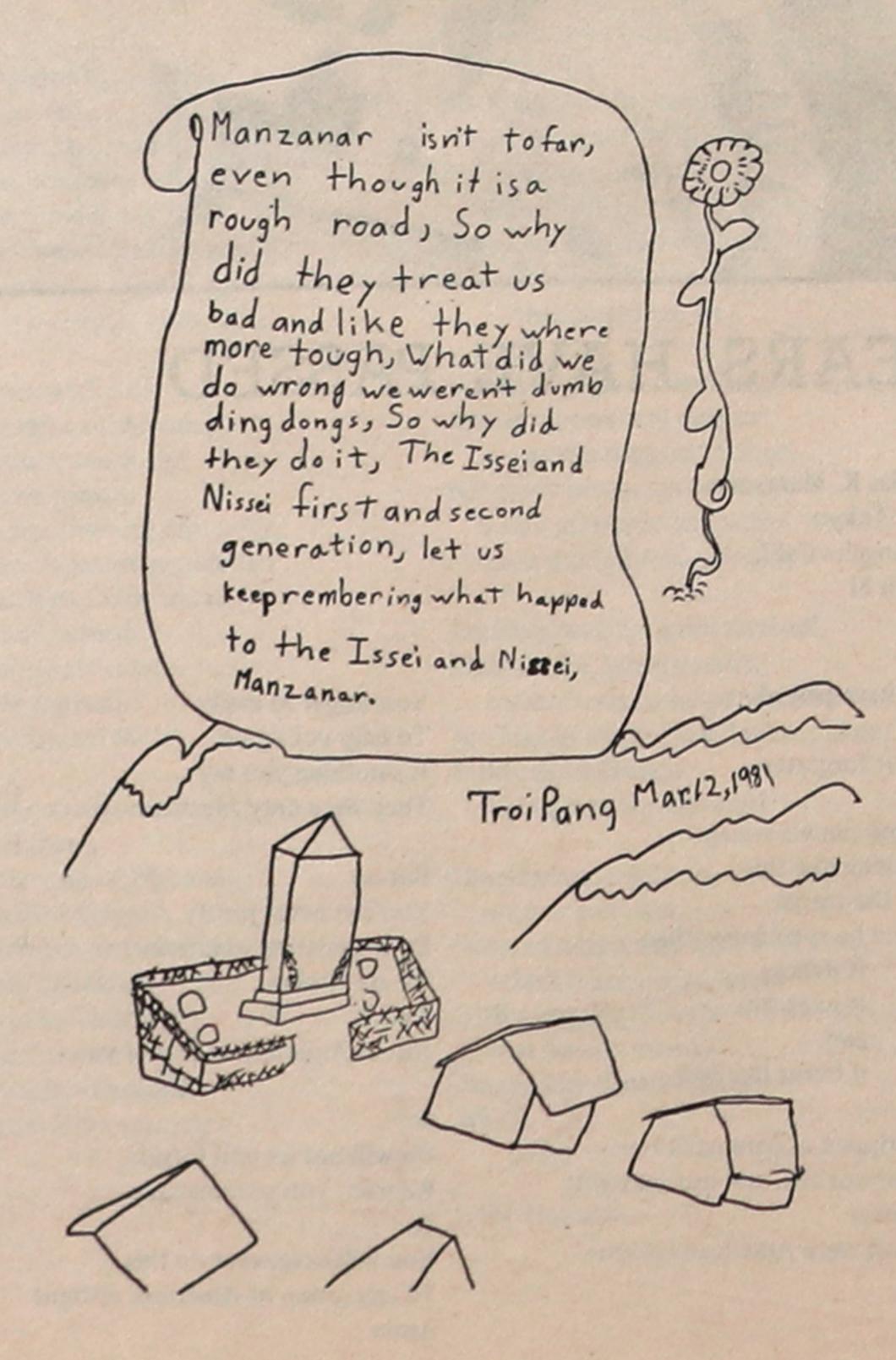
I wish I could expound on the Attuans. I knew Mike Hodikoff, the last Attu Aleut Chief, and two great uncles of mine, no longer alive who all were part of my early life. Later I knew an Aleut boy born in the Island of Hokkaido and the son of Mike Hodikoff, Steve, lives on Atka. Another Attuanman who was a boy then, lives in Unalaska. One of the finest masters of Attu Grass Basketry lives in Anchorage. After the war, my great uncles visited my mother in Unalaska and explained their lack of understanding as to why the U.S. government refused to return them to Attu and placed them in Atka instead . . . . . An example of a mini culture clash because the two groups spoke the most different of the remaining three primary Aleut dialects. There is a cross where the church once stood. Only God can see it whenever he wants to.

Individual reparation, we feel, should be in the area of endeavor of the commission to explore what has to be a travesty I do not have words to describe the magnitude of. To hear it described in Aleut has to be the most gut wrenching experience I've ever had. I deeply regret and apologize for my inability to speak Aleut, although I understand the language.

We had no choice whatsoever when the U.S. government and its environs caused us to simply exist for two and one-one-half years unable to use all which God gives every human born of woman. The Aleuts will cooperate completely in ensuring that no American shall endure what we did. Thank you.

Philemon M. Tutiakoff,
 S.O.B., M.D.U. Chairman
 Board of Directors
 Aleutian/Pribilof Islands Association
 Association Inc.
 1689 C Street
 Anchorage, Anchorage 99501
 (907) 276-2700

MAMZAMAR



#### Visual Communications' HITO HATA: 80 Years of Struggle in Racist America

Hito Hata: Raise the Banner is a film revelation of scenes and memories from eighty years of struggle in racist America. A product of Los Angeles Asian American media group Visual Communications, Hito Hata is the first feature length treatment of Japanese American history by Japanese American artists. Its perspective stands in marked contrast to Hollywood's images of inscrutable or exotic Asians.

Oda, an Issei (first generation Japanese immigrant), lives alone in a cramped Little Tokyo hotel room one weary flight up from the shops and restaurants the tourists see. The redevelopment agency plans to demolish the hotel in favor of a shopping center. Urban renewal and the infusion of capital from Japan are rapidly changing Oda's Little Tokyo. These changes trigger his memories, and through a series of flashbacks, we are made aware that Japanese America's battles for survival and for dignity are current - alive and breathing - and not buried (when mentioned at all) in history books. As played by Mako, Oda embodies a people's resistance to the decades of being denied citizenship, land, jobs and freedom. Walking slowly down his familiar streets, Oda's body is bent, his spirit unbowed.

His old friend Tatsumi decides to take the agency's subsidy and move out of Little Tokyo rather than continue on in uncertainty. It's a powerful device to remove residents one by one without bad publicity: create insecurity and then offer a few thousand dollars. Oda sees it as another forced move. The battered suitcase on Tatsumi's bed takes him to the day thousands of Japanese were lined up in Little Tokyo, numbered tags on their coats, luggage in hand, waiting for the bus to a place called Manzanar.

The evacuation sequence captures both the brutalities inflicted upon Japanese Americans and acts of valor in response. A soldier tries to confiscate Oda's shakuhachi, the bamboo flute given to him by his father. Oda refuses in the face of armed force. The film's strength is that Mako doesn't play Oda as a romantic hero. There is apprehension with the anger in his face — "Is this it? What will these bastards do next?" When the soldiers back off, Oda shakes his head. The symbol of his roots, culture and self-expression stays with him.

In the 1976 NBC television movie Farewell to Manzanar, the Japanese were presented as pitiful and incapable of relating on human terms. The camps were a regrettable mistake of the dim past. In Hito Hata, the people in Little Tokyo are home, they fight back, and the reason for the camps is still present in 1981. The film has many scenes showing a vibrant community life. People work and feel together. Other movies don't show this: Japanese are portrayed as either whiners or robots. These same pictures tend to deny or excuse white racism (Farewell to Manzanar again). Hito Hata recognizes it, not as anything sensationalistic, but as a fact of American society.

The film's parallel structure places
Japanese America's contemporary condition in historical context. In one scene,
Ernest Harada plays a board member of
the redevelopment agency. When Oda
tries to find out what's happening with
his hotel, Harada's greasy doubletalk
flashes to a cold night at a railroad camp
in 1910. One of the workers has been



hit by a train. He is terrified that if he is put on the train, with his usefulness to the company ended, he will be dumped off somewhere. After the crew members express concern, the Japanese foreman (Yuki Shimoda) lies to cover up for the boss. Oda confronts him. As the two men fight, the train pulls away. The moral choices in response to their predicament are laid out. But again the film refuses to paint cartoons. The foreman's cowardice is condemned, but we see Shimoda as a victim too, his soul sucked dry.

Visual Communications has been active in Asian American communities for ten years. A range of educational materials, books, film strips, videotapes and movies on the Asian Pacific experience bear the V.C. logo. The group has collected a vast archive of historical photographs and recorded many contemporary community events. Over the decade, Visual Communications has consistently made active contributions to the Asian Pacific national movements.

Hito Hata is its most ambitious project. Two years in the making, the film was the collective result of immense dedication. It cost \$600,000. While a low budget Hollywood movie these days runs \$5 million, an independent company like V.C. had to forego pay checks, hustle loans, and rely on the generosity of scores of actors and technical consultants as well as the support of hundreds of people in the community. They are still over \$100,000 in debt.

Hito Hata: Raise the Banner refers to the desire of Japanese immigrants like Oda to escape the harsh life in Japan — a constant diet of sweet potatoes — and seek fortune in America. In Japan, only lords could fly banners; for the Issei, Hito Hata expressed the hope that upon return, they too could raise their colors. This film is V.C.'s latest and most triumphant banner. At a gala fundraising premiere, two thousand people showed their support for this groundbreaking effort.

There are particularly luminous performances by actors with a chance at last to portray real people instead of stereotypes. The film's power comes from its perspective, a vision of Japanese America by Japanese Americans, one never before brought to the screen. The focus is on working people, and a tradition of fighting oppression. The extensive community involvement in its production reinforced this outlook.

If Hito Hata has weakness, it is in the end. Oda has suffered a paralyzing stroke and is on the verge, for the first

Name.

time, of giving up. Instead, buoyed in part by Haru, his landlady friend, and his memories of struggling against odds, he takes the excruciatingly slow, crippled steps from the hospital back to Little Tokyo. The personal triumph is significant, but there is also a certain lack of resolution. In part this is due to the sequence's pacing and ambiguity in the time frame between the shots of Oda and a gathering demonstration. Also, the parallel structure used in the rest of the film does not support a climax. There is some political unclarity too. The redevelopment agency does not appear in the second half of the film. Targets for the demonstration are not identified and references to community efforts to save the hotel seem almost wishful.

That Hito Hata's ending is smaller than we'd like, however, reflects a political problem for the Asian national movements more than an aesthetic flaw in the film. There can be no final cinematic victory for the Japanese American community over political and economic exploitation because of course, in life, that day is yet to dawn. The broad united front and working class leadership needed to fight for equality and political power are still developing. That's what the film shows in the final shot: The banners are raised, the voices are united, and there's no standing still people are moving forward, moving together. Hito Hata says, let's go. Let's go.

-Bruce Iwasaki

The Public Broadcast Service (PBS) which originally indicated it would nationally broadcast HITO HATA in May 1981, recently rejected the film. Top network executives explained that the film has no appeal in regions where Asian American audience is small.

.....................

Friends of Visual Communications is conducting a national campaign to have HITO HATA shown on PBS. For information, call Visual Communications, (213) 680-4462.

XYES!	I Will Join LTPRO
	I Will Subscribe

I would like to be a member in the	e following category:
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O Contributing member @ \$25.00 O I have enclosed \$3.00 for the i	
I would also like to make a do	nation of \$
Enclosed is a check for \$	
Please make check payable to LTP dues) are tax deductible.	RO. All donations (except membership
Signature	Date

Cont. from page 1

#### J.F.C. Strike

began a successful boycott campaign against JFC products, while continuing to man picket lines daily at the plant's front gate.

The leafletting was also carried into the Chinese and Korean communities.

JFC sales dropped drastically during the crucial New Year's season.

The campaign eventually caused JFC to lose 20 large supermarket accounts in Los Angeles. Many Teamster locals and trade unions began endorsing the strikers' efforts throughout California.

Endorsements included those from the Agape Fellowship, Asian/Pacific Student Union, Boyle Heights Takenoko, Chinatown Progressive Association, Comite de la Raza, Japanese Welfare Rights Organization, the League of Revolutionary Struggle (M-L), One Family, Unity Newspaper, Visual Communications, and other Asian trade unionists and rank and file workers. Individual endorsements included one from Yoko Ono and the late John Lennon.

Little Tokyo People's Rights Organization also supported the workers by circulating a petition that collected over 500 names as well as donations.

Several protest rallies and marches held in Little Tokyo helped publicize the workers' plight and promoted morale among the workers.

Individuals often visited the picket line at the JFC warehouse to donate food and drinks to the strikers.

In the fifth week of the campaign, strike activity was extended to San Francisco, where JFC's parent company, Kikkoman International, is located.

Grass-roots organizations there such as the Japanese Community Progressive Association and Nobirukai assisted the strikers with picketing, leafletting, boycotting, publicity, and a letter-writing campaign.

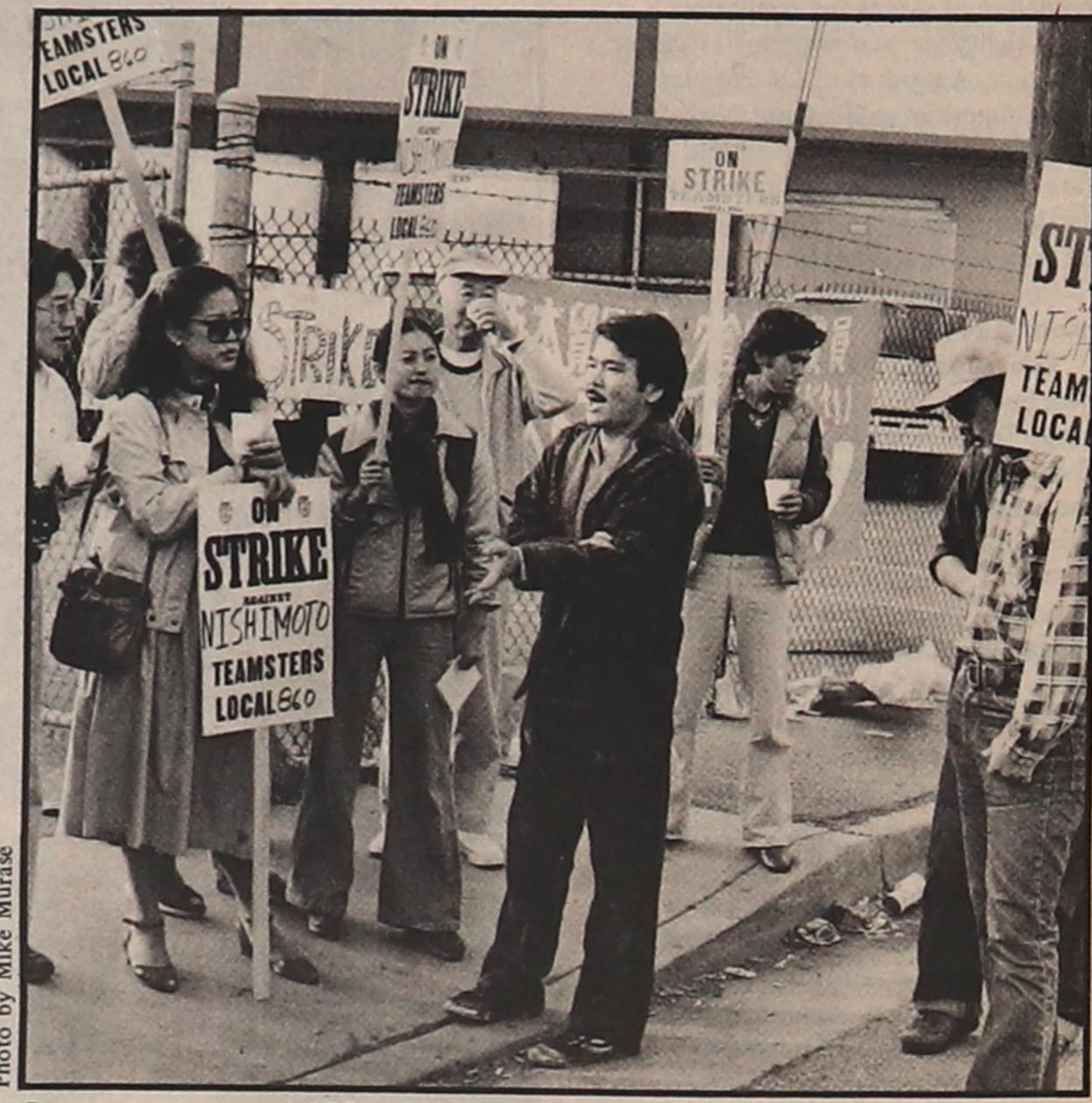
The strikers put up a Teamster-supported line at the San Francisco JFC warehouse which was 80% effective in halting deliveries.

Faced with a serious slow-down in distribution, growing public sympathy for the stike, and an effective boycott campaign, JFC was finally forced to concede to the workers demands for new negotiations.

One of the major reasons credited to the success of the strike was strong rank and file leadership and the solidarity of the workers throughout the strike.

Three years ago, JFC workers became the first body of Japanese and Nikkei men to stage a successful lone strike in an earlier labor action against their company. Their union was originally organized by Japanese American communists in the the 1930's. Control of the leadership was put away in the concentration camps during World War II.

-Joyce Yamashita



Community supported JFC and Nishimoto strikes.

## J.F.C. Worker Reflects Strike Part of Broad Struggle

Reflecting back on the JFC strike, what do we see and feel?

Brought back in my mind are scenes from joint marches with Mutual and Nishimoto workers, rallies in Little Tokyo, boycott leafletting with supporters, the "sanctioned picketing" in San Francisco, as well as the faces of supporters from LTPRO, JCPA, and many other groups.

What this collage of impressions tells us in that the workers' strike at JFC was also a part of the general struggle to protect the rights of the people of J-towns, and other Nikkei people.

When the strike began, I could not see that far, for I still was seeing our strike only within the framework of a fight between the JFC workers and JFC management. I was somewhat uncertain, not being able to overcome some of my conflicting feelings.

To be able to leap beyond the narrow confines, and to see and ex-

perience the broader significance of this fight was for me, the most important lesson of this strike. This was a result of the active support of LTPRO, JCPA, Nobirukai and many, many supporters. The way they grasped the meaning of the strike helped me to go beyond the narrow framework in which I was looking at our own fight.

As long as this broad way of looking at things remain within myself, it is bound to give life to other seeds.

It's been two months since the end of the JFC strike.

It is merely the end of one episode. If we are able to face similar struggles in the Japanese-American community, and take them into ourselves as our common issues and tasks, then, that will be a definite transferring and spreading of the energy built through the JFC fight.

-- By a JFC Worker

#### S. F. Nishimoto Workers Strike for Equality and Respect

On March 13, five Japanese and Korean workers of Teamsters Local 860 went out on strike against the San Francisco branch of Nishimoto Trading Company, one of the largest Asian food distribution firms in the U.S. The main demands of the strikers are for equality of wages with the standard union contract and for a cost-of living increase. The average wage at the San Francisco Nishimoto warehouse is \$6.00 per hour, while the average wage under the standard union contract exceeds \$9.70 per hour.

Negotiations between the management and the newly-formed union broke down in February when the company refused to offer any more than a 70 cents increase. Since then, the five workers have manned a 24-hour picket line for over nine weeks (at the time of writing). The workers also launched a boycott campaign against all food products distributed by Nishimoto with the help of community organizations such as Japanese Community Progressive Alliance, Nobiru Kai and the Asian Law Caucus. However, the news of the boycott spread slowly because of a news blackout by the two San Francisco Japanese community newspapers.

At the end of April, two San Francisco workers and a Teamster representative visited Los Angeles to appeal for support from their fellow Teamsters who worked as warehousemen and truck drivers at the Los Angeles warehouse of Nishimoto Trading.

On May 4, more than 40 community supporters from LTPRO, Chinatown Progressive Association, Visual Communications and other groups began a daily picket line in support of the Nishimoto workers. The twelve members of Teamsters Local 630 who work at the Los Angeles Nishimoto warehouse honored the picket line and refused to go to work. Although four of the workers folded to various company pressures, and walked in on the third day, the remaining eight workers continue to show solidarity with the San Francisco workers and refused to become "scabs."

Strikers and community supporters in both cities continued the picketing, letter writing campaigns, boycott leafletting, rallies and media advertising in an effort to pressure the company to return to the bargaining table.

On May 12, the strikers learned that an agreement had been made between the union and the company to reopen negotiations on May 20 in San Francisco.

Although the results of the strike remain to be seen, the Nishimoto strike is a part of the growing demand of Japanese and Korean workers for equal wages and better working conditions. The success of last winter's strike by the workers at the three Los Angeles food distribution companies, Japan Food Corporation, Mutual Trading and Nishimoto Trading, shows the strength of rank-and-file unity among the workers and the role of community support in upholding the just demands of Asian workers.

-Joyce Yamashita

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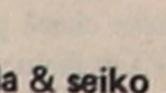


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#### Sansei Wins Bias Case Against County

Eleven years ago, County Coroner Thomas Noguchi won a discrimination fight against Los Angeles County with the help of widespread Japanese American support. Supporters then organized a massive campaign to pressure the County Board of Supervisors to reinstate Noguchi, who had been unfairly fired.

On April 6, 1981, after 18 months of fighting that same county bureaucracy, pharmacist F. Carole Fujita was promoted to a position she had been denied earlier because of race and sex discrimination. Again, with the help of tremendous community support, an injustice by the County against a Japanese American has been successfully challenged.

Fujita, a Los Angeles-born Sansei who spent part of her childhood in a World War II internment camp, was recruited from her job as a clinical

vember 1979, after a year at the hospital, Fujita asked Hollenbeck in writing to grant her the promotion. He took the first steps to do so, but then delayed the process for another half year.

At the same time, other indications of the Pharmacy department's bias against minorities and women were becoming apparent.

Fujita's attorney Russell Iungerich later alleged that:

"Hollenbeck permitted an ethnically derogatory caricature offensive to Asian Americans to hang on the wall next to the entrance to his office." (Until several staff members asked him to remove it.) "In Dr. Fujita's presence, he has referred to minority members of the pharmacy department as "those pharmacists" with an implication of inferiority and has referred to a black administrator as a 'colored fellow' who was not to be trusted...."

Iungerich also states:

"Hollenbeck has told Fujita that Pharmacy will never have the problems that Nursing has because men are the stabilizing force in Pharmacy. Nursing has problems because they are women."

Fujita reported these racist and sexist remarks to the County Affirmative Action Office, but no action was taken.

The intensity of the situation at work was increasing.

Finally, in January 1980, during an argument in his office, Fujita says Hollenbeck physically assaulted her. In

".... no Asian American, no woman, no minority had been elevated. . . . supervisors and directors were white men. . . . .

pharmacist and researcher at the Los Angeles County/USC Medical Center in September 1978 to transfer to the county's Harbor/UCLA Hospital in Torrance. She was hired to create and supervise a centralized, streamlined drug distribution system for the hospital. The man who recruited her, hospital Pharmacy Director Delmar Hollenbeck, promised Fujita a promotion equal to her responsibilities.

At that time however, no Asian American, no woman, and no minority had ever been elevated to a supervisory position in the Pharmacy Department. While 42% of the pharmacists were Asian American and 27% were women, all of the three supervisors and the director were white males. Asian Americans had consistently placed at the top of County promotional lists, but were never selected to fill the vacancies.

From October 1978 to January 1980, Fujita was supervisor of the Unit Dose section, which employed 23 of the 50 pharmacy personnel, but remained classified only as a Staff Pharmacist. She stayed at a lower rank, and received less pay, than the three white male supervisors who together supervised the other 27 workers in the three other sections. In No-

the course of a heated disagreement over the pace of expansion of the drug distribution system, Hollenbeck ordered the pharmacist to leave his office, according to a civil suit filed by Fujita. When she insisted on completing her statements before leaving, Hollenbeck grabbed Fujita and threw her against the wall, causing injuries serious enough for her orthopedic surgeon to keep her from returning to work for over seven months, the suit says. Fujita's physician likened the cervical and lumbar (neck and back) sprains to "football injuries." Hollenbeck denies ever touching Fujita. The civil lawsuit in Superior Court pending against Hollenbeck may take three years to get to court.

Fujita subsequently took her promotion grievance to Harbor/UCLA Hospital Administrator Jane Hurd, and to the County Department of Health Services, which oversees the hospital. Both, however, denied the promotion. In October, she took her case to the County Civil Service Commission, which oversees personnel disputes.

The five-member Commission in December unanimously found that she had been a victim of race and sex discrimination. Despite the findings, however, the Commission refused to grant

the promotion, only recommending a promotion be made when a position opened up. All of the administrative

Community Support Forms

remedies had been exhausted.

Meanwhile a support committee for Fujita had been organized in October 1980 by the Asian/Pacific Women's Network, which included various Asian American community groups and individuals as well as county labor groups.

The Committee's purposes included raising funds to help pay for legal expenses which are near \$15,000. The Committee sponsored a Fundraiser in January attended by over 600 persons, and has received numerous other donations.

Because all of the routine grievance procedures had failed to remedy Fujita's problem, the Committee took other courses of action. A letter writing campaign by the support committee resulted in 200 letters to each Supervisor. The committee met with the staffs of Supervisors Edelman and Antonovich.

The Board of Supervisors eventually ordered an investigation of the Harbor pharmacy department. In March of this year, management audit found that three new supervisory positions would be needed to cover the responsibilities Fujita had been handling alone.

Finally the campaign succeeded. On April 6, Fujita was promoted to Pharmacy Supervisor I at the Harbor/UCLA Hospital.

Still pending, however, are two items. First, the Support Committee has asked that the usual six-month probation period be waived for Fujita's promotion. Because Fujita performed as a supervisor for over a year, the Department of Health Services has requested a waive of the usual probation period from the Personnel Board of the hospital. Until her assault charge against Hollenbeck is resolved, Fujita will also meet once weekly with the Assistant

Fujita still has a back-pay case and a Workmen's Compensation case pending for the period she was not working due to her injury.

The County to date has taken no action against Hollenbeck, the Pharmacy Supervisor found guilty of racial and sexual discrimination by the Civil Service Commission. This is the fourth such grievance filed against Hollenbeck.

#### Retaliation against Supporter

One further issue which has surfaced in this complex case has been a recent grievance filed by Nisei pharmacist Charles Hayase, also at Harbor/UCLA. Hayase was ranked second on the promotional list for three new Pharmacy Supervisor positions with Carole ranking number 1. However, he was not promoted for both new positions. Hayase has been in the No. 1 or No. 2 position three other times during the past 11 years, but each time he has been passed over. The Committee and Hayase contend that the County is retaliating against him since he had testified in support of Carole at the Civil Service Commission hearing. Although other employees at Harbor agreed with the charges, they were afraid to testify. Hayase has supported Carole throughout her case. He felt that if Carole could win, it would bring changes for other employees as well. The Committee had encouraged him to file the grievance and vowed to support him.

Eleven years ago when Coroner Noguchi won his case, the Japanese American community hoped that such discrimination would not be committed again. However, it appears that the county and other bureaucracies will repeatedly discriminate against women and minorities unless strong community action is taken.

-Irene Hirano

Contact the Friends of Carole Fujita through the Asian Pacific Women's Network, P.O. Box 6847, Torrance, CA 90504.



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### KYOGEN: Alive and Well in San Francisco

Kyogen - to most Sansei, the term means nothing. When it is explained that Kyogen are the short comedies between Noh dramas, a glimmer of recognition flashes for a moment as the brain's filing system under things esoteric and slightly antiquated. But Kyogen is not dead. It is alive and well, flourishing in San Francisco with the help of Yuriko Doi and her Theatre of Yugen.

A Sansei with half-Chinese blood, I was drawn to this woman when I heard her lecture nearly two years ago. Certain points in her lecture stood out in my mind. "Kyogen is one of the earliest forms of social protest. Kyogen stories originated from the lives of the common people. In these stories, the weak (the poor and powerless) triumph and make fools of the strong (the rich and powerful). Kyogen encompasses all of the performing arts: dance, theater, and music." As an Asian American artist, I became interested in studying this art form.

History

The origin of Kyogen (and Noh) goes back to China in the 8th century. The first Kyogen was more like circus entertainment, with juggling, mime, and short comic skits. This original form was called sangaku. The stories were derived from the lives of the villagers, Japanese indigenous folklore, and Shintoism. Stories were told from father to son and passed down over generations. Over time, the language was modified to accommodate current expressions and idioms. Characters were sometimes renamed to depict current events, and. the music continually evolved with the times.

This form gave way to the Sarugaku
Noh in the 13th century. By this time,
Buddhism had long been established in
Japan and existed side-by-side with
Shinto. Sarugaku Noh was performed
by villagers for Buddhist-Shinto festivals;
some became semi-professionals who

Performances were held on roofed praying platforms, about 20 feet square, outside of Buddhist temples. In each corner of the stage a cedar pillar held up the roof. The actors entered the stage over a 25-foot bridge. Behind this was the actors' dressing room.

In the 14-15th centuries the arts flourished, and Sarugaku gave way to Nohgaku, which is the term we use today for both Noh and Kyogen. It still remained an art form derived from and performed by the people. Performances were always outdoors, so anyone could come and see them free. Then, as now, performers had a hard time making ends meet as they roamed the country from one temple celebration to another.

During the Tokugawa Era (1600-1868) the government became very interested in Nohgaku. It subsidized companies which performed only for the ruling class. The Nohgaku scripts no longer evolved; they were now written down and preserved. (Today, the language used in Noh and Kyogen is still medieval Japanese.) The musical evolution of Nohgaku also ended during this period; even today, only certain flutes and drums are used. This is not to say that the Tokugawa period ruined Nohgaku. In some ways, the form was perfected, the scripts, music, and movement were polished, and the performers no longer had to struggle to survive.

Kyogen in San Francisco

Yuriko Doi holds two Masters' degrees in Theater Arts, one from San Francisco State University, and one from Waseda University in Japan. She has watched and studied Noh and Kyogen since she was a child. She explains that Kyogen is very different from Noh.

Kyogen is comedy, Noh high drama.

Kyogen storylines are always centered around the common people, while Noh is based on aristocrats and Japanese heroes. During the Tokugawa period, the ruling class considered it desirable to remain expressionless at all times. Noh masks were developed for this purpose. In contrasts, Kyogen does not rely on masks; but when they are used they are very expressive and often comical. Noh movement is very stylized and slow, while Kyogen is often quicker and employs mime and some improvisation. In short, Noh is esoteric, mythical, and formal; its dramas concern the court, and it serves as a commentary for the intelligentsia. Kyogen represents the everyday, the merchant and peasant class; its stories center around a juxtaposition of the social order.

The Theatre of Yugen is unique in many ways. The company is directed by a woman, and all the primary actors are women. (This would not be allowed in Japan.) Company members are white, Latin, Japanese, and Japanese American. Their ages range from the mid-20s to over 50. Any one of the actors can play a myriad of characters. The women actors generally play all the male roles.

In Western theater, actors are often cast because they have a certain "look."
An actor is given a role and begins to

think of "developing a character."
In the Nohgaku, we search for the "hana" or essence of the character, as if the character exists by and of itself and we must find it. Not much emphasis is placed on how we look as individuals.

Asian Americans, like other national minorities in the U.S., have their own histories and culture which are unique and rich. Why, then, do so many Asian American writers, dancers, actors, and musicians continue to express themselves only through the Western medium? As Asian American artists, we should be concerned not only with the content of our art, but its very form, as well. I hope that in the future, more Asian American artists will become interested in studying traditional Asian art forms. Asian Americans as a people are a mixture of East and West. Shouldn't our art reflect this fact? By fusing traditional Asian forms with our experience as Asians in America, we can develop totally new forms which are uniquely Asian American.

Theatre of Yugen performs in both Japanese and English. For more information, contact Yuriko Doi at (415) 851-7430.

-Brenda Aoki from the Nihonmachi Sentinel



#### NIHONGO CORNER

We were pleased to find out from the NIKKEI-SENTINEL Survey that "Nihongo Corner" was a favorite among quite a few readers. Thank you! We'll try to continue being interesting and/or useful in our lessons. And, as always, please send any questions or suggestions you have!

Beginner's Lesson 6

In the last several issues we've completed a survey of basic present and past verb forms; "-mas", "-masen", "-masen", "-masen", "-masen", "and "-masen deshita" (Fall '80), and the torms for "Let's --" ("-masho") and "want to --" ("-tai") (Summer '80). This time let's look at the construction for "I can --."

Utau koto ga dekimas'.

(I can sing.)

Hashiru koto ga dekimas'.

(I can run.)

Nihongo (o hanasu koto) ga dekimas' ka?

(Can you speak Japanese?)

Nihongo (o hanasu koto) ga dekimas'.

(I can speak Japanese.)

koto = situation

hanasu = speak

dekiru = can

au = meet (below)

yomu = read (below)

(the word "no" can also be used)

There are basically two ways to say "(I) can --"; this form is the most regular. Note that it translates as "I can the-situation-of-(sing)ing." Actually, the characters for "dekimas" are which signify "out" and "come." Putting these together ("outcome") gives a more literal translation, and an interesting parallel to English: "The situation of singing is the outcome." (for "I can sing [if I try].") Note that for nouns, for example "Nihongo" or "taipu" (typing), you don't need "--koto" in the middle; you can just say "I can Japanese" or "I can typing," because "dekimas" by itself implies "can do."

How about past tense?

Kanojo ni au koto ga dekimashitaka? (Were you able to meet her?)

Hon o yomu koto ga dekimashita.
(I was able to read the book.)

Important: "Dekimas" is the only verb that changes, as in English. (You say "I was able to meet her," not "I can met her," right?) Lastly, the negative is "dekimasen." Okay, now go on out and practice!

Advanced Lesson 6

Here we'll pick up where we left off in Fall '80. At that time we got into "-te kureru" and "-te morau," the verb extenders that show how someone does a favor for another, depending on the speaker's role. Examples:

Segawa-san ga kuruma a naoshite Kureta. (Mr. Segawa fixed my car for me.)

Pete wa Kanai-san ni tegami o yakushite moratta. (Pete had a letter translated for him by Mr. Kanai.)

The third basic form is "-te ageru", which is used when the speaker does something for someone else:

Ja, okane o kashite ageru.
(Well, I'll lend you the money.)

Shimbun o Ando-san ni okutte ageta. (I sent a newspaper to Mr. Ando.) -Pete Healy from the Nihonmachi Sentinel

The grammatical pattern is the same as for the other two extenders; but "ageru" is the polite form of "-te yaru." Since "ageru" means "raise", "-te ageru" puts the speaker in a lower position status-wise. This is alright for deference or to be polite, but sounds odd if dealing with animals or (sometimes) children. Here, then, we say:

Neko ni sakana o katte yatta. (I bought a fish for the cat.)

Hato ni pan o yatta.
(I gave some bread to the pigeons.)

Hisashi-kun o eiga ni tsurete itte yarimashoka? (Shall we take little Hisashi to the movies?)

As with other aspects of polite speech forms (keigo), you can get stuck in gray areas where it's hard to know what degree of politeness to use. On the one hand, we may sound rude; on the other, stiff or condescending. Next time we'll try to resolve this dilemma for the three extender forms. "yaru/ageru", "kureru/kudasaru", and "morau/itadaku". So long till then!

utau = sing hashiru = run

## SEINAN CAFE: Home Cooking Away From Home

For those of us with busy lifestyles, eating out is becoming an increasing necessity. Unfortunately, square meals like mom used to make, or those you make for yourself, are hard to find outside your own kitchen. In fact, home cooking is now becoming a luxury.

Who knows how far back that furusato aji (Taste of the Homelands) was first introduced into our subconscious? What great, great grandmother of ours made the first miso shiru or administered the first cold remedy of tea and umeboshi (salted plums)? The tastes of shoyu, ginger and sesame seeds. They are what my subliminal cravings are made of. Probably passed down from generations of good mothers, to us.

We Nikkei, being adaptable and inventive in the new world, have made our very own cuisine. We have adapted the indigenous foods of Beikoku ("rice country," as America is also known in Japan) to our own tastebuds, and what results is a food that is very unique. Influenced by Hawaiian, Japanese, Chinese, Korean and Mexican flavors et al. Incongruous as it sounds, the many cultures live harmoniously, blend and commingle to create a uniquely Southern

California taste. This article is in celebration of how we as Nikkei have become creative with our food. Thus, this brings us to a restaurant called the Seinan Cafe on the "West Side," as the Jefferson-Crenshaw area is known to Japanese Americans.

#### **AADAP Project**

The Seinan Cafe is an expression of the above-mentioned cuisine. It is the type of place where one can be unhurried and comfortable. Informal attire is suggested as you will soon notice that it goes with the neighborhood.

The cafe is a money making venture of the Asian American Drug Abuse Program (AADAP) to help support their social service programs. When Sib and Doris Okimoto decided to close their restaurant, "Sib's Okazu-ya," after twenty-four years at the site that is now Seinan Cafe, the AADAP staff decided to take it over and try their hand at continuing the tradition of Hawaiian Japanese American cuisine, and even taking it a couple of steps further. "Big Bob" Uno took over the position of head cook and created many of its featured dishes, which I will go into



Maitre d' George Abe and Chef Big Bob Uno, keeping it warm at the Seinan Cafe.

shortly. George Abe is the presiding manager and the restaurant is now undergoing a reorganization. The vast menu is in a state of being somewhat condensed, concentrating only on the best and most popular dishes.

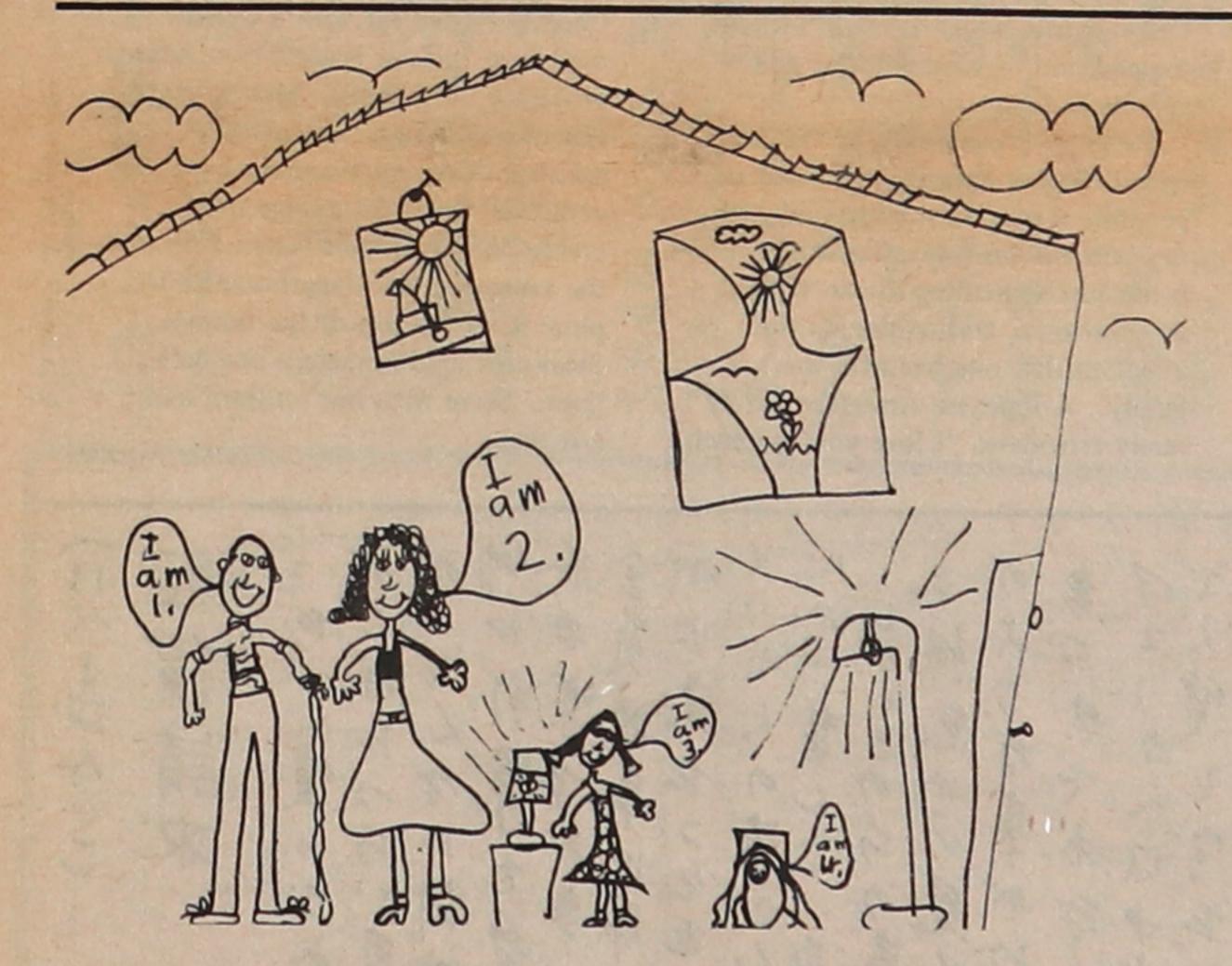
Big Bob's specialty is his Giant Homyu made fresh to order. At \$8.95 a shot, it feeds six people easily. It's a wonder to watch him whip it up in a food processor, careful to respect a four-to-one ratio of pork to fat, adding seasonings and

then steaming the mixture on a plate, topped with a Portuguese Sausage.

Homyu, for those of you who are unfamiliar, is Chinese in origin.

Sometimes it is spelled with an "a," "Hamyu," and is also known as Yuk-Beng. Essentially, Homyu is pork hash. It is typical, in a way, of Depression-era food that our parents and grandparents enjoyed. It was cheap to

Cont. on page 12



#### Generations to Triumph

Beloved roots
nourish the earth
strengthen the soil
grow flowers from rocks.
This
our inheritance
of generations.

Emerging
shadows gaze
steadily across time
imprinting the land
carving deep valleys,
Veins of the earth.

Dreams of mothers are never forgotten through the soil through the years like Uncle Ho and we are his children, Generations to triumph. And us
see how our shadows
lengthen theirs
To trust in me
is to trust in yourself.
Our shared inheritance
of generations.

Together we will labor for generations if necessary through our daughters who we name Thai Binh aspirations dreams.

Stretching the past into the future.

Generations to triumph.

--Karen L. Ishizuka

#### Summer Snapshot

I have a son
He has fat cheeks
And rats do not eat
his baby feet.

Gallantly
I give him
breasts like balloons
My figure!
My youth!

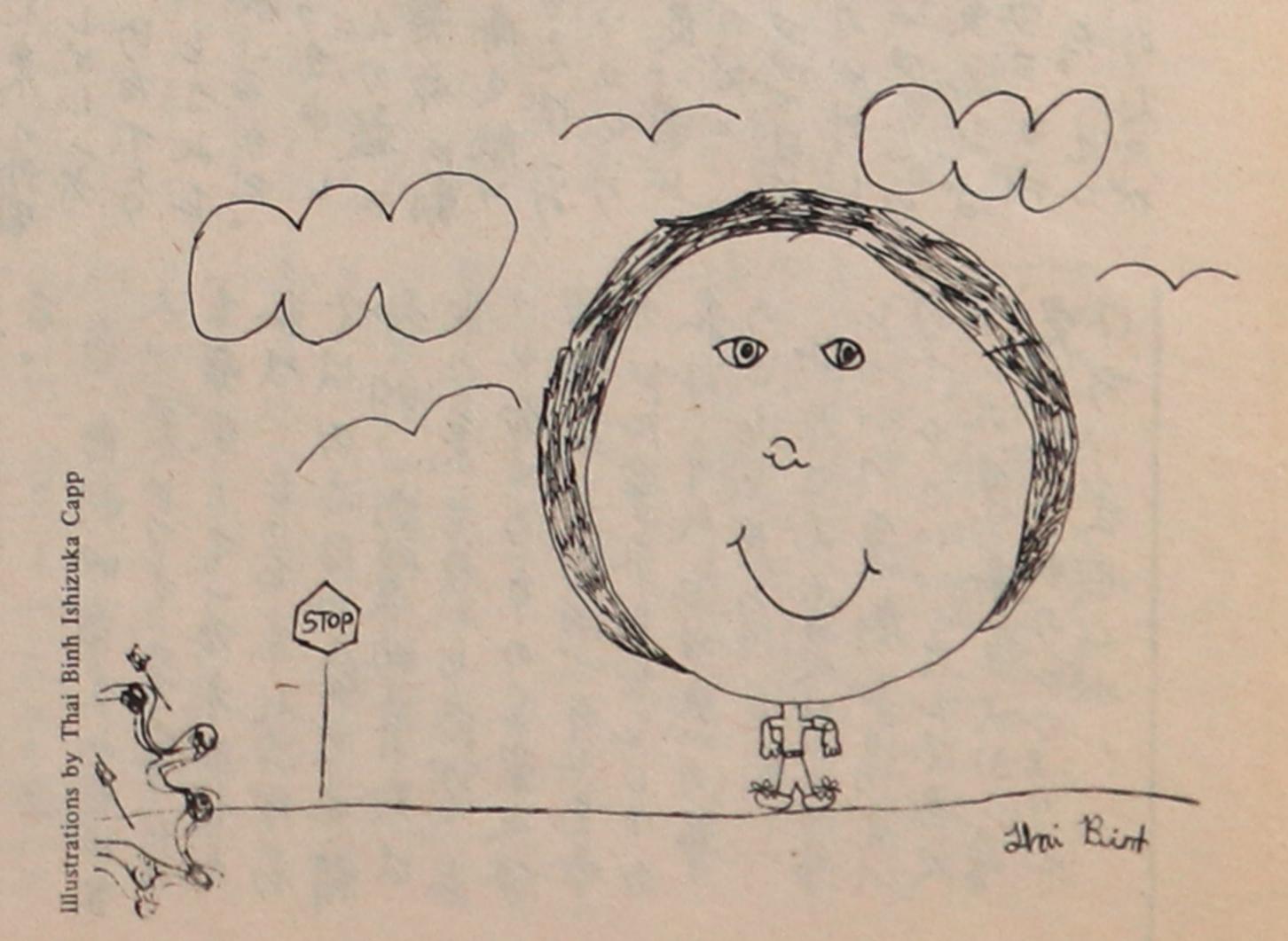
Giggling
he spits up
his gratitude
(My grievance)
"Children!", I groan.

We change (once again) Comb our hair (what a pair)

Til we are
picture perfect
proud and sleek
as the apple of our album
smiles
in the silversmooth shade of summer.

Elsewhere
anywhere
sit 2 others.
Shadows
on a dirt floor mattress.
Smells.
Sweat.
Catching his curdles
to feed herself.

-- Karen L. Ishizuka



CI THEFT

Cont. from page I

#### Nancy Reagan Dedication

scary people. And as they talk money and other discourteous topics, I look around at the plastic flowers and mirrored backroom that brings forth creations belonging at weddings and festive occasions and feel insignificant and ultimately ludicrous with these creatures who will never know the feeling of carrying something supposedly precious like a life. And as he laughs with them, I feel I hate him.

We leave after this dubious rendevous-me holding back anger and confusion while he babbles on jokingly about an idea they all had-of getting some guy with a motorcycle who would carry me on the backend as he drove very fast and hard down some railroad tracks. Hopefully, I think to myself, a train would come along and effectively put an end to all this bullshit.

He makes a promise that he will accompany me through the necessary events and I chalk another one up to experience when we get to the house where the "prostitute" and her husband lives expanding my experiences even further into this underground, illegal life I believe to be my own from now on. And she tells him that, "of course," he cannot come with us. And he takes me aside to tell me that if everything does not meet my expectations, that I can just turn around and come home, and I tell him "OK" even though I now believe I have been thrown to the proverbial wolves and shall never get out of this alive.

So that's why this lively, talkative woman and I are driving back down on the Santa Manager and south Ness and into the parking lot of the medical building. It's the same goddamn building that my orthodontist

works in and I start to giggle as I realize the joke that's being played on me. My giggling stops when I meet the tall, black doctor who doesn't laugh at all when I tell him my funny joke. He instead tells me not to tell anyone and I gravely nod my head and he injects me with something that doesn't allow me the customary time to count backwards from 10 before I'm out and am conscious again and they tell me it's all over and I can get up and go home. And he doesn't answer me when I ask him whether it was a girl or boy and so the lady and I leave the same way we came except that blood is dripping down my legs by now but it doesn't matter because it doesn't hurt anyway.

We drive back through the rain and thunder--back far away from the medical building and the neighborhood I grew up in and onto the Santa Monica Freeway crossing other freeways that I don't even know and it's a long trip and I snooze off and on until we get back to her house where that idiot and her husband are drinking coffee and talking

She puts me on the sofa in the living room and I go to sleep until the next day but it doesn't matter because I told my friend at work all about it and so she'll cover for me. And I still keep sleeping and when I wake up finally for the last time, she feeds me some soup. My boyfriend comes to pick me up late in the afternoon.

It stopped raining and the sun is shining when we say our goodbyes and thank-yous to the lady and finally get off the Santa Monica Freeway so I can sleep some more in my own bed this time and get up and go back to the office like nothing happened. And nothing did, I guess, because we quit seeing each other after another six months when he started seeing other girls over which I would get jealous but it really doesn't matter much to me because I am now a grouch and not as much fun to be with.

-Joyce Nako

Cont. from page 11

#### Seinan Cafe

make, and salty enough to make a lot of gohan go a long way in making stomachs full. Many of us remember Homyu in the tradition of the Far East Cafe in Little Tokyo on First Street. Their's is a fishier flavor, steamed with a piece of fish on top. In the Gardena area, the Tin Sing Restaurant is the only place I know of in the South Bay where one can experience Homyu. It can also be bought unsteamed at the New Meiji Market. Homyu cannot be hurried; at any restaurant one must wait at least thirty minutes. Big Bob's recipe for Homyu follows at the end of this article.

#### Family Food

Portuguese sausage is a trademark item on the menu and the Seinan uses the best that can be had in L.A. It is sort of sweet and spicy at the same time. One will find it with eggs, in an omelette, in a sandwich, in their hash and chili. The hash and chili are in the process of experimentation as I have had them both good and not so good on different occasions. Luckily, Big Bob and the staff are very open to comments and suggestions. (Also, the meatloaf needs a little work.) Other outstanding items are their chicken teriyaki and quite possibly the best chasu (barbecue pork) I've ever had, which is made without the addition of food coloring and ajinomoto (msg).

As far as I could tell, all the foods served were as naturally prepared as possible. I was most impressed with Big Bob and his love of cooking. Food is not just something to eat, it is an expression, and represents the affection that one has with one's family. A Japanese American family rarely articulates "I love you" to each

other; that is too embarassingly obvious. Rather, a common expression of care and affection is demonstrated at dinnertime. How many times has mom or dad made special for you, that favorite something? For me it is onigiri (rice balls) with surprises inside.

Anyway, Big Bob has the warmth of family. There are daily specials. The last time I was there, one of the many things I sampled was a great stir-fried spinach. Hopefully, they will keep that and add more veggie entrees. They were out of their homemade lychee cheesecake, but word of mouth has it that it is quite good. For breakfast brunch there are homemade biscuits.

The Seinan Cafe was named for the area around it which historically has been populated by the Japanese community. The Seinan Cafe itself embodies a sense of community.

Hours of operation are: Mon-Fri: 8 a.m. to 3 p.m.; Sat: 10 a.m. to 5 p.m. Seinan Cafe is located at 2827 W. Jefferson Blvd., telephone is 735-8438.

#### Big Bob's Giant Homyu Ingredients:

1 lb. pork (butt or shoulder) with a ratio of \% lean meat to \% pork fat. ¼ cup or more of sugar 1/4 teaspoon or more of salt 6 to 8 cakes of Fu Nyu(fermented

Chinese dofu in wine, sometimes found in the market under the name of fu yu).

Portuguese sausage, as garnish.

Chop pork and fat with a cleaver until very fine, or process in a food processor until fluffy. Mix in the rest of seasonings. Spread the mixture to resemble a giant patty about 34" thick, on a large, preferably oblong, dinner plate. Cut the sausage in half lengthwise and place it on the top of the homyu. Steam for approximately one-half hour. Serve with hot mustard and hot rice.

-Connie Hayashi

天地町的風火地村 物色點價金として は七代万。概制以路 のこんも日代非二の事 とと思う。 いがあるのを要かす はしいということであ どつき 一万五千 中からぬがとか 収電と山七日东 しからして

# 價納化 じからの飲え

我とついて部でとの生の移飲 大久れは、この度被の母を通し 

一世を後をなるといる。といれているといれていいでは、なでこれてしまりいけるといれてしまりいれているといていまり、一十年もひじい扱いを受よ

をいっしいどこんは、世の日本で をあがお紡ししたい方の名を をいっしいどこんは、世の日本で と同じ都酸にはいればないののアメリカ人。彼は野がらがいた事は自分に と同じ都酸にして自分の をからい自分に対する をあって、と思いたがした時に をあって、と見られば、 をあって、と見られば と同じ都酸の一の八人あ と同じ都酸の一の八人あ と同じ都酸の一の八人あ と同じが成でありたの をあった。彼は歌時中、一人 をあいりの日系人愛国着も まって異人と見られば と同じが成であった。彼 と同じが成であった。彼 と同じが成であった。彼 と同じが成であった。彼 と同じが成であった。彼 と同じがはであった。彼 と同じがはであった。彼 と同じがはであった。彼 と同じがはであった。彼 と同じがはであった。彼 とのった人愛国着も

長ななっ

とくいかないもからかをかかいないな事情について理解し ずてかかりやすい付を 1) 九人人人質事件が 起了

> 果的には一十億事の削減能 ます。 (州ページから)

これらの削減は今後ますなりをえば、一大でなるととをすることを意味しています。 三ヶ利でなることを意味してなるのです。 三ヶ利でなくなるのです。 三ヶ利でなるのです。 三ヶ利でなるのです。 三ヶ利でなるのです。 三ヶ利でなるのです。 三ヶ利でなるのです。 三ヶ利ではずれたけでなくなるのです。 三ヶ利ではずれたけでなくなるのです。 三ヶ利でいます。 これではずんだけでなるのです。 三ヶ利でいます。 これでいます。 これでいます。

が出れる。とれる日を事のかのかの何である。私見る事のかの何である。私達は

があります。これなり大ディッメディーとうからいますのにはもうつつの うるいです。それはいると 本当に困るいる人にりと しよう

古です。 実際に過ぎて おもりとデイケアに関して どうかに 社会保障を受けているかでもないただにだろり よるりでも、又収入によるり ているりつ は、メディチャル、と、メディケア 人でも、大デイケアの有資格 朝我しないのです。その代 サービス検してある。メディカリに、食りし、人なの性し て人々は国連えかすいです。 とは全様が似ている 食しい人口の唯一の プログラムを削減 です。どうしてで よります 果際に連那政府 そう理由は、

おうれることでしょう。彼は海談を新聞で流まれたり、 からばそのサービスを取り上げない、社会サービス、又は、又は、社会サービス、又は、 アログラムの削減に対して得者達は健康又同時に、代析

のきとに行うているとしか思り違いとからなっているとしたと

(はページへ)

る権利を守っちまければ中国をなりると

を守うなければ

強く及対の意見と述べる

からです。人なは団能

して、人国として其本的人

多くの支援公の人々の活びかはしてからとけるというとからというとするものとなるとのもの とりはきつまでもありません でなるとないろくろの最も大 発な活動のおかずである 七人達の丁ドンストラ

從業員

(5ページから)

のよ

そということで、今後も何をということで、今後も何をしている」とがはまかといる。 そのようなはまからば、私事がはまからば、私事がはまかばれるというないはまからは、大のあららばれるしんで、今後も何

## 削減来による影響 ガン大統領の使 原保護予算 治断がルース

三を療神助ではかるり、うことなりです。 出ばならない人々には連門三師の診断でんない人々には連門 るりことは医療保護はすべるれば、それが川に及んでます。連邦に異ながけるが、川の おれています。メディキャルと呼がすするというとは、メディキャルルと呼ばす。かけてはを療補助 ます。かけては医療補助を其ををとれれれれれてはというという 多くり削減案が提出之れて大いに関係があります。 師有者又は定期的に メディキャル、 メディキャルを メディケア そかできまする子は達をすり 一つが各州によって近屋理し 一つが各州によって、その一つであります。 であります。 えが、

は三様補助ではってるのうりなるがあれて、名前の入ったかードの所持者なるがあるがあるとと、よって、名前の入ったかードと、大デキャルカードを気をはれるはれる でも三点療補助は低所得者だろう情をかないのです。

今にめの医療看護、病院ですがいるりまれている中間にあるれている唯一の大きなでは、すべに医療補助のでは現在よりたのなり削減されています。 補助を受けていたりです。 の割当かずあされる 一日としては一天年の三年前我 は医療 一定額を受け取ることになった。 期间働人とその町得にある程度の一定は、支持方法の調節と

提案

に充分を注意と掛

てててきい、社会保障では

レーかン

こともう一地される

れたり私達の母先

削減しないと云か

# 公保障厂

るりです。 社会によるということが出るのです。 生活手当時額のがインラレー言ン(折何高)に追いがインラレー言ン(折何高)に追いがインラレー言ン(折何高)に追いがインラルる四、ま活手当時額のでかっているのです。 は予算削減の対象にないた統領の予算削減にいて、大統領の予算削減にいて、大統領の予算削減にいて、 いうことです ものの一つとして、 ことが出来ると記されてきす。人々は、收容期间中の所得を 戦中にキヤープル に見る通す時には、これらり 顔を少 ける近月格 大部分は特別な恩典を受 にキャー ています。 いるの というのは十二時世界大戦中 重大なことであります 任題を更形成所はこり最ところが東那の一人が大きます。 社会保障規則の野に それ です アに収容 は私達日本人にとって 人上まわっても百三十二本 かあるからです たとえが得か最低 に収をされた これた人なの

# 个貿易勞働 等要求でついた

おけんとけって来るした。易会社に対して出国におよぶ実 りました。西本質易株式会社学の一人一人一人一人一人一人一人人祖帝十年八分 夫 ハウュアハウスマン・トラック 八米国に下いてオリエンタルフード 丁ドしのストライキが大勝利を得て三 社の一つとして知られており

なく交兆を重ねて来すしたが公会祖側に要求して、二月の初め 以来初かっの出来事です。 の支援をもとに西本質易高品品で後ろう日本の三十二十一一一一一一一一一一一一一一一一一一一一一一一一一一一 組合員よりの分以下的低、價色 の平均的賃金の支払いを強人が支払りれて下り、彼らる司司三十 組合員的現在同業種人也人 白南印一不買運動也日於社会 ついに実力行使に入りました。 サンフランシスコ西本質易公社 です。

たがたのであってりスヤンゼルスへとに呼びかりると後にころ運動を

西本質易組合員と支援団体へ 三分の一がことちりを拒否しい下 三分の一がことなりとををををを重視 12マンベンス西本質易へ独を見しれているとのできる大力を要請した。 すした。 大をは ロスヤンゼンス サンフランシスコ りスマン、大大西本質易公社 (EAST 2220 St.) 分前三張了水 組合見はロスアンゼルスを訪れ 五日の初めサンフランシスコの この記事を書いている

にけて大変でです。 はるるとう

(10ページから)

# JFC ストライキ

の支持声明はここに特筆しか上げられますがなかでも、何労働者など様々なかでも、の大が一時の対極の組合員及びその ておきます ニケーランとの他アジア系

数回にかたるラリーは たり支援とカンルを受けましから支援とカンルを受けました。 LTPRO は嘆願書を JF 週間目には JFCの親会社 シスコまで波及し、 であるキッコーマンのあるサンフラン

ことに役立ったようです。また、労働者達になりました。 達は、直接丁下と倉庫まで出このストに共鳴した何人かの人 達に食料や暖かい飲み物気 向いて、セケットラインの倉庫員 場面もありました 丁FC 労働者とのなごやかな 人れをして、元気付けられたト中は寒かったのです)の差し こ労働者の状況を 広く一般

# JFCZHA 老 り返えって

そのサンフマ

FC 從業員より

もありません

ボ上げられることは云うまで カな支援、一貫して堅持さ カな支援、一貫して堅持さ 果的なボイコット キャペーン 番層からの支持、それに、効 る 品の配送低下、コミュニティ トラインのもとでは、80%のト 多加し助力してきました。さ 運動、広報活動に積極的に せなりとうこの防助、ボイコット すがせかるをあなくなったので 的に労働者側の新協定にに直面して丁下には最級 のひる会、が協力を惜します 了解 ラックドライバーがこのストを してくれ 荷役、配送 日本町を進める会 丁FCは 最終 それに、効

古で会社側に対抗した調的者は、会社側に対し、労働条 所に送り込まれた際ユニオン大戦中日系人が強制収容 白は、一九三の年代、田歌された の統括は日系人のり 結束の固いものです 三年ほど前、 チームスターへと引き継 丁FC 労働 日系コミ 十二次 5

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#### 50 cents

#### 住民の権利を守る会 京

西女と日では

倉庫員とし

6/81

をよりほぼかれた日本のでするとれたけるはまります。 子間のそれであるといい かったれるといった あっても者は ストライキ

ストが解決した三日後の一月十七日 リトル東京で行なりれたスト勝利の祝賀会ののストの重要性について悟ると共に、コミュニテの助力をれに10週間に渡るストのとれに10週間に渡るストのサインでであると共に、コミュニテの動者は、今日を大に10週間に渡るストの時間を接き出しまなかった

一次とを正式に 一次とを正式に 一次とを正式に 一次とを正式に

野なストラ何者

ストライ

FCと共同貿易の経営者 で・共同貿易・西本貿易の サンゼルスの3つのオリエンタル サンゼルスの3つのオリエンタル サンゼルスの3つのオリエンタル サンゼルスの3つのオリエンタル 契約が失動した ったのは、以前の

かぶしたべしスマップであるのがぶしたのです。それより以前のためです。それより以前の会社側との交渉では、労働を付けるのです。それより以前のかがです。 本学上の妥協をかました大司貿易及び西本貿易は

が三社のうち不二百種類事実上の妥協をかる一百種類

健康保護予算削減的 の見がり

> 破りを雇いストを破ることしませんでした。 それとこ り上の食料品を扱ってい はなかなかないからいようい 最も裕福な企業であっ しませんでした。それ の五 しませんでした。それ

ち出したのです。その他 世委員会 (5ページへ) この意 7