

# NIKKEI-SENTINEL

日系・みほり

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

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## 1942: No Time for Silence

Monday as the beginning of the week, Sunday and Saturday as leisure time no longer have significance. Each week fades into one continuous motion without beginning or end. We would like to crank everything backwards or make the cycle stop for a short while. When we have the courage to look carefully, we know nothing is getting better. Rumors spread like flames on a windy, dry field. No one questions their origin or validity. It is said the farmers in Tulare County are lynching Japanese. It is rumored a law will be passed in Congress stripping all Japanese Americans of their birthrights.

The mayors, the police chiefs, the attorney general of California begin making statements against our loyalty. City councils and county supervisors pass restrictive ordinances, and petition Congress to enact legislation against the Japanese. The military press releases pour out, rating us as potential subversives, fifth columnists, and saboteurs.

Finally, the Governor calls a meeting with concerned and prominent Japanese to discuss the "Japanese problem."

### An excerpt from the novel **Tule Lake**

The Governor stands almost a head taller than most of the Japanese in the room—doctors, lawyers, farmers, ministers, and Gordie, Dad, Kageyama and I. He begins, "I am here not only to express my views as a representative of the majority of Californians, but as your representative also, to hear your ideas and suggestions which you may want to offer for solving our present crisis. We hope we can come up with a plan, mutually agreed upon, which would enable us as loyal Americans to contribute our share towards winning the war."

Kageyama's face flushes as the Governor unrolls a map of California. The state is divided into zones, red for

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Photo courtesy of San Francisco Center for Japanese American Studies

**Clandestine Camp Film.** *Even in the concentration camps, Japanese Americans fought to preserve their heritage. Oshogatsu (New Year's) was celebrated in this Heart Mountain, Wyoming camp barracks with a community mochitsuki (pounding and forming of sweet rice cakes). The photo is one frame of a motion picture. Although the authorities prohibited cameras under the pretext of "national security," many inmates nonetheless found ways to smuggle them in and secretly documented camp life. The government eventually relaxed its ban.*

## Historic Strike by Japanese Workers

A strike of warehousemen and truck drivers at Japan Foods Corporation in Los Angeles has begun its second month as we go to press (Dec. 14). It began simultaneously at the three companies which control Japanese food distribution in the U.S. Two companies quickly settled, but Japan Foods Corporation, the largest, refused. Instead, JFC, a subsidiary of Kikkoman International, has vowed to smash the union. In response, the JFC workers have asked for a boycott of JFC-distributed products, and plan to shut down the San Francisco headquarters of JFC with a picket line the Bay Area workers say they will respect.

Nikkei/Sentinel interviewed a worker and two community supporters on the picket line at JFC on November 28.

Shin'ya Ono, JFC union shop steward:  
The most obvious thing about this struggle is that it is a very key part of a

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## Redress Conference Unites On Goals

During the past two years, a major thrust of the Little Tokyo People's Rights Organization has been centered on the effort to gain redress/reparations for losses suffered by the Nikkei community during World War II. LTPRO's Reparations Committee helped initiate the National Coalition for Redress/Reparations (NCRP) in July 1980. The formation of the national coalition came from the efforts of groups like LTPRO and the Japanese Community Progressive Alliance (in San Francisco) in uniting with all people who see the importance of fighting for direct monetary compensation as the basis for a just settlement of the redress/reparations issue.

A high point of the redress/reparations campaign initiated by the NCRP was the recent national conference held at California State University, Los Angeles on the weekend of November 15-16. This conference brought together over

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Photo by Mike Murase

JFC workers and supporters march in Little Tokyo on Nov. 22.



# Nikkei Sentinel Why a Joint Edition?

Photo by Randy Wei



JCPA and LTPRO members met in Los Angeles in August 1980 to discuss joint publication of the *Nihonmachi Sentinel* and *Nikkei*, after a brunch of Portuguese sausages, rice and eggs. Both had marched in the 10th Anniversary Commemoration of the Chicano Moratorium the previous day.

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We are happy to present this special Oshogatsu edition of the *Nihonmachi Sentinel* and *Nikkei*. It is published together by the Japanese Community Progressive Alliance (JCPA) of San Francisco and the Little Tokyo People's Rights Organization (LTPRO) of Los Angeles. This is the first time we've put out a paper together, but if it works out well, we may continue doing so. But first, we'd like to explain how and why this project came about.

Some of us have to take a little bit of the blame for the wear and tear on Highways 5 and 101. Friendships between our two groups go back to long-standing ties between our members. Each organization even has expatriate members of the other. And both groups came out of the people's movements which arose in the 1960s. Our deepest common roots are in the century-old Japanese American struggle for equality and dignity.

We've supported each other through the years, and a lot of our friendship comes from shared struggles. JCPA and LTPRO also apparently have shared a taste for taking up struggles at David-and-Goliath odds, whether it has been in redevelopment, immigrants' and workers' rights, or the concentration camps reparations issues. We have had to face powerful adversaries: the government and the multinational corporations. It has always been encouraging to peer up (or down) the coast and see someone else similarly fighting the good fight.

The ongoing reparations campaign has given us further opportunity to work together, and has increased our unity. As you can also see, there are contributions in this issue from organi-

zations and individuals in many other places besides San Francisco and Los Angeles. There is profound need for greater cooperation and communication among progressive Japanese Americans. Perhaps this paper can contribute to that effort.

Most importantly, we have decided to try this experiment in joint work because our basic ethical and political principles are essentially the same. Although our respective principles of unity are differently worded, both speak of a commitment to: (1) protect the Japanese American communities for the benefit of the common people, (2) fight for full equality for Japanese Americans, (3) solidarity with other minorities and working people, and (4) rely on democratic mass methods to decide policy and make social changes. This commitment is the main basis for our work together.

There are also pragmatic reasons for joint publication. Publishing a periodical is not cheap, either in money or in people power, and we hope to save a little on both by eliminating duplicated efforts of production, printing cost, distribution, and the like. The writers and artists should be able to concentrate more on their work, putting more time into fewer articles. We hope that we can produce a more informative and entertaining paper together than we can separately.

As was already mentioned, this cooperative publication might not be just a one-time venture. Both LTPRO and JCPA will be evaluating the experience. We may decide to continue to publish together. Read all about it in our next issue.

—Editor

## About LTPRO and JCPA

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

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

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

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

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

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

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

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

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

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

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



# Strike

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spontaneously happening at JFC three years ago was the first one.

Of course, people didn't realize then that they were doing it for the first time. This one is the first fairly big scale (by Japanese American standards), fairly intense struggle because of the impact it has: workers at all three companies going out together, demanding a common contract, belonging to the same union. It's really raising the specter in the Japanese American community, from Central California down to San Diego and the Mexican border, of going without Japanese food, right before New Years! Because of these factors, this strike has a solidity about it that the earlier JFC and Horikawa struggles didn't quite have.

The *U.S.-Japan Business News* says it's having "tremendous reverberations and a shocking effect on top executives of Japanese corporations throughout the United States!" They're really shocked by it.

## Japanese American Concentration

Another reason why this struggle has built as much as it has is because of its concentrated nature; almost all of the 64 workers are Japanese. It's got a key role in the Japanese American ethnic subeconomy—food—with ties to restaurants and supermarkets. The brand names are well known to all the housewives. This whole Local overall has a high concentration of Asians and is well-known in the community. It was founded by Japanese revolutionaries in the produce market in the Thirties (see "Build the Union," *Nikkei*, Sept. 1980). There are now perhaps close to a thousand Japanese in this local; many are keeping a close eye on the developments of the JFC strike. Local 630 workers at Fish King—400 women workers, 200 of whom are Asian—have been inspired by this struggle, and have asked us to help, the next time they have contract negotiations. By supporting each other around our common concerns, we can lay the basis for building a Japanese American or Asian American caucus of Local 630 so that Asians can get more representation in the union, as part of the rank and file movement.

This local also has ties to other unions, such as Retail Clerks 770, where there are also lots of Asians. In the old days there was a Nihonjin Rodo Kyoyu Kai, a Japanese Labor Fraternal Association. People in it belonged to different unions, in different cities, and in different trades, but they helped each other get organized. It was a cross-union. It wasn't the union, it was a labor council. We should study their experiences more and learn from them.

Also, unorganized workers are being encouraged by all this. The packers at one company have already requested union representation: 8 out of 8 workers have already signed unionization cards. Even office and sales people are talking about their rights, their grievances, saying maybe they have to get together.

We've also been getting tremendous support from the community and community groups: LTPRO, Japanese Welfare Rights Organization, Chinatown Progressive Association, Asian/Pacific Student Union, Agape Fellowship, Unity Newspaper, One Family, other Asian trade unionists in the United Auto Workers, etc. Over 500 people signed the published support petition. This made it real clear that, in a way, the

# Boycott Japan Foods Corporation

SUPPORT JFC WORKERS IN THEIR FIGHT FOR  
A BETTER CONTRACT, RESPECT AND EQUALITY.

**PLEASE DON'T BUY:**

**HIME BRAND BOTAN  
WELL-PAC DYNASTY  
KIKKOMAN HAPI  
JFC BRAND**

## Why the Strike Began

On November 13, 1980 warehousemen and truckers of the three companies which control the distribution of Japanese food throughout the U.S. went on strike for better working conditions and higher pay. By a 57-1 vote, the workers at Japan Foods Corp., Nishimoto Trading Co. and Mutual Trading Co., who were members of Teamsters Local 630, decided they had no choice but to go on strike. The nearly all Japanese work force had been paid up to 25 percent less than workers in comparable industries in the same union. The companies had resisted the workers' efforts to obtain raises which would have allowed them to come closer to wages paid to warehouseman in similar jobs outside of the Japanese corporations. After less than one week, management at Mutual and Nishimoto quickly settled, and the workers won substantial pay raises and better working conditions.

companies are taking on a good segment of the community. We were not just 64 individuals. We were backed by a wide range of Japanese Americans and Asian Americans and other friends.

I think the support that we've gotten from LTPRO—especially their Workers & Newcomers Committee—is creating a basis for a longer term association, and I would encourage the workers to join that committee.

*Keiko Kadota, community supporter:*

The strike is not only a problem at the three companies involved, but of all the Japanese and other minorities living in the United States. Minorities of course, have more problems than the majority. This strike is a concentrated (expression) of the problems we have as minorities living in the United States. It shows all the problems we have.

At one of the companies, there are many people having immigration problems, who were afraid to speak out. While they are here, they have to work and earn a decent living. But with this strike, they spoke out about their problems, especially about immigration and unfair labor practices.

The Japanese immigrant workers realize how much we're getting ripped off by Japanese from the Japanese mainland, and we just wanted to show, "No more ripoff from us." We're taken advantage of by ideas like "Japanese have to show loyalty," "you have to be proud of being Japanese," and all that. But we say, we've been loyal to you,

Japan Foods however, began to hire scabs, threatened to turn the warehouse into a nonunion shop, and said they would, "teach the workers a lesson."

In response, the JFC workers have called for a boycott of JFC products. People have been asked to stop buying the following labels: Hime, Kikkoman, Botan rice, Wel-Pac, Dynasty canned goods and Hapi confections.

Community support for the strike and boycott has been strong. Rallies were held in the Nikkei community, an ad signed by 500 people was placed in the *Rafu Shimpo*, and volunteers have been leafletting at supermarkets throughout L.A. Donations of food and money have been coming in to the workers, and supporters have joined them on picket lines in front of the JFC warehouse.

—Janice Yen

we've been all Japanese, but what do you do to us, just been ripping us off. And we can't stand it.

*Harold Ono, 78 years old, who was the main organizer of the union:*

I'm very happy about this thing. I was in Local 630 about forty years ago. Now that the young people are taking over, I'm very happy about it. I'm getting old. I think they're doing all right, I hope they keep it up. The Flower market should be organized next. They've got at least about one thousand workers. They're not organized, not even one.

*Shin'ya Ono:*

### Union Democracy

In the recent union elections, we pushed out that the leadership of the union needs to be more responsive to the voice of the rank and file. It must be based on a certain program, certain principles. Principles like, one, we have to fight inflation and cutbacks, so don't bring back any contract proposal that's not enough to fight inflation. 6%, 7% & 8% proposal should not be allowed when inflation is 15 to 18%.

Two, that of union democracy. There should be encouragement of shop committees and rank and file caucuses, democracy in the Local meeting, and real encouragement of rank and file participation. Democracy within the union.

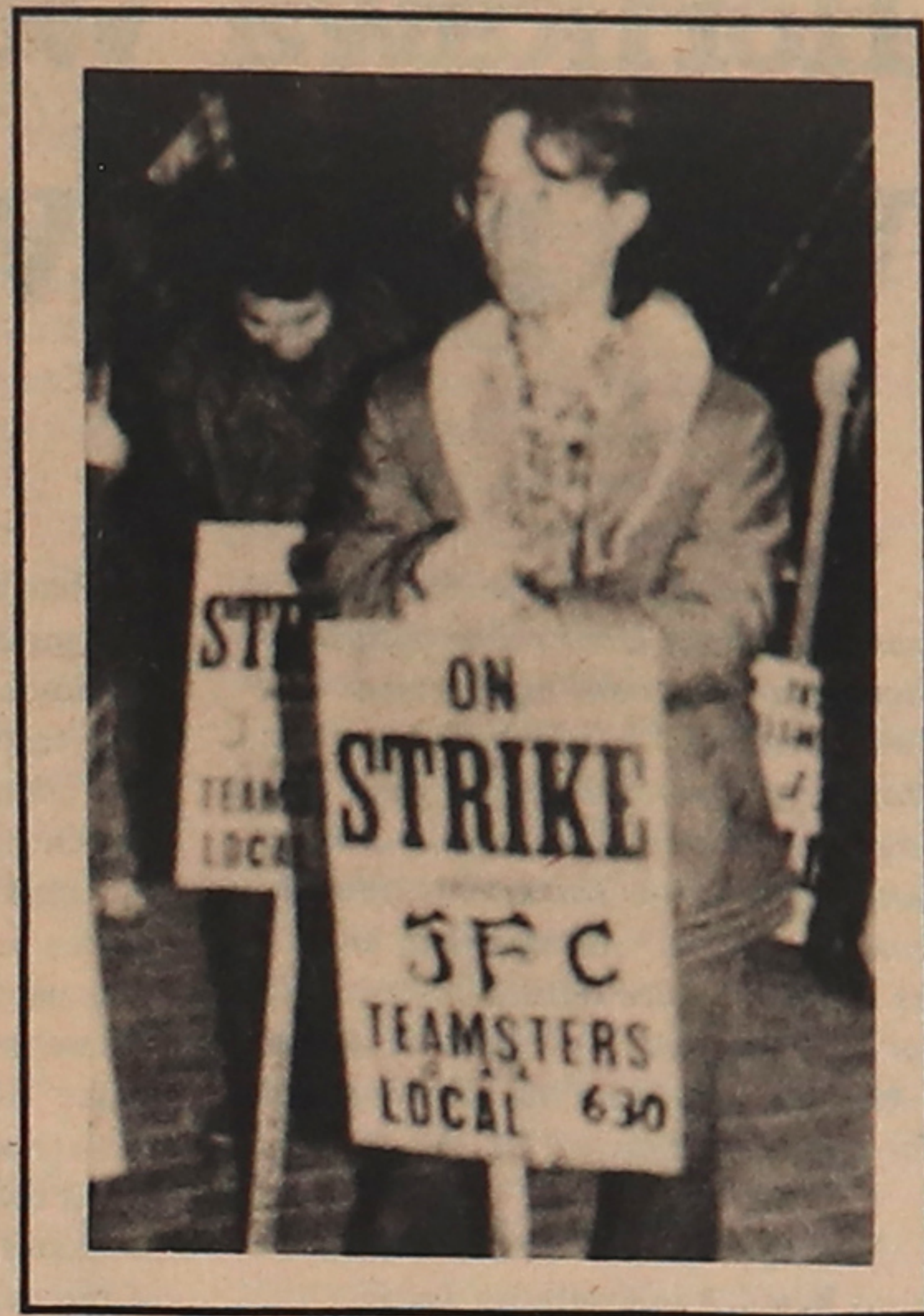


Photo by Mike Murase

The third thing we pushed out was equality and respect for all the different nationalities and languages and cultures. People should be able to speak in Japanese, Korean, Spanish, or Chinese as well as in English. All the contracts should be in different languages. This contract is gonna be in Japanese, as well as in English, because most people read Japanese, not English.

The fourth principle is building on the fighting tradition of Local 630, making it into a fighting union again. 630 once had such a reputation that employers would actually sign anything when they heard the name, 630.

The last thing would be organizing the unorganized, aggressively. Hire Spanish speaking business agents, Chinese speaking business agents, Japanese speaking business agents. The whole of Chinatown needs to be organized. There's only one shop that's organized and it's about to go on strike. It's Kwan Lee Lung, a warehouse with about twenty workers. They make \$3.50 to \$4 an hour! It's a union place, the same local. At Fish King, a few blocks from here, 400 workers, women workers, half Latin, half Asian, 100 Japanese, they start off at \$4. If they work twenty years, they go up a little, and if they become "lead woman," they make a little bit over five dollars. That's also the same union. So while these workers are "organized," it's almost as if they weren't organized. They're not adequately led by the union, partly because of the language problem.

### Conclusion

This whole wave of Japanese workers rising up gives us a good opportunity not only for organizing the whole of Little Tokyo (where now, there's no union) and the rest of the unorganized Japanese American workers, but also of securing a greater voice and leadership role on the part of working people in the JA community. The tradition of having the JA community represented mainly by the so-called community leaders who are subservient to the big businesses in the U.S. or Japan must be put to an end. The laboring people who constitute over 80% of the 700,000 strong Nikkei community have got to start take hold of the basic direction of the JA people as a group on issues like labor, reparations and redevelopment.

Recent workers struggles such as Horikawa and JFC here in L.A. and Suehiro and Benihana up north makes an important beginning in that direction.

—Interview by Dean S. Toji



# Horikawa Workers Win Major Victory

Horikawa restaurant workers are calling a federal labor ruling against Horikawa Restaurant management a "major victory." Their supporters say that the decision will have a great future impact on Japanese restaurant workers not only in Little Tokyo, but throughout the country. Management, and its attorneys, have refused to comment on the ruling, but have filed an appeal which may postpone the final decision for a year or more.

On Sept. 2, National Labor Relations Board Administrative Judge Clifford H. Anderson found Horikawa Restaurant management guilty of unfair labor practices against its employees during its anti-union campaign last summer, including assault and battery, interrogation, intimidation and numerous forms of coercion. Anderson has ordered the company to "cease and desist" from further such activities.

Results of a July 20, 1979 election held at the restaurant, where unionization was avoided by a 22-17 vote, were ordered to be set aside and a new election be held when the workers are ready and "circumstances permit."

Union activists project that the favorable ruling will encourage others involved in struggling labor movements to continue their efforts.

The working conditions at Horikawa are typical of the over 300 Japanese restaurants in and around Los Angeles, of which only three are unionized, according to LTPRO spokespersons.

The Horikawa unionization drive, initiated by Japanese and other immigrant workers in the U.S., began in February of 1979, as a protest against what they call "blatantly poor and exploitative" working conditions. The workers said management is verbally abusive to employees, that workers are forced to work after punching out on the time clock, that workers are not allowed legally-required breaks, and that management interferes in tip distribution.

Also listed was that employees are required to pay for meals made from kitchen scraps, that management requires workers to buy and maintain their own uniforms, kimono and accessories, that use of workmen's compensation is discouraged, there are inadequate health insurance benefits, and that there is confusion over wage and salary standards.

Employees began a drive for union representation by the Hotel and Restaurant Employees and Bartenders Union, Local 11, AFL-CIO.

That is when members of Horikawa Restaurant management began to employ a campaign of unfair tactics to defeat the union drive, according to workers. (See *Nikkei*, August 1979 and October 1979.)

Ruled by Anderson as guilty parties for violating sections of the National Labor Relations Act on one or more occasions were: Yasuo "Mike" Horikawa, president of G.T.A. Enterprises, Inc., the corporation which owns and operates Restaurant Horikawa; Natsuko Taki, manager of the restaurant; Takashi Iwabuchi, assistant manager; Masao Takemoto, restaurant office manager; and Jiro Robinson, chief bartender.

Anderson also ordered the immediate and full reinstatement of two employees illegally fired for their union activities, along with salary reimbursement for lost time.

Also ordered was the posting of copies of his order in Japanese, Korean, Spanish and English in a conspicuous place in the restaurant for a period of 60 days.

"But," says Stephen Beck, a Local 11 "organizer" who has worked with the restaurant employees since they began their drive, "there's very little chance that the appeal will be reversed." However, he added, the appeal "is just another tactic to stall negotiations with us," and may forestall further union activity for a year, or possibly longer.

Also commenting on the appeal by management was Lucy Kubota, a former Horikawa waitress, member of LTPRO and Workers' and Newcomers' Committee member:

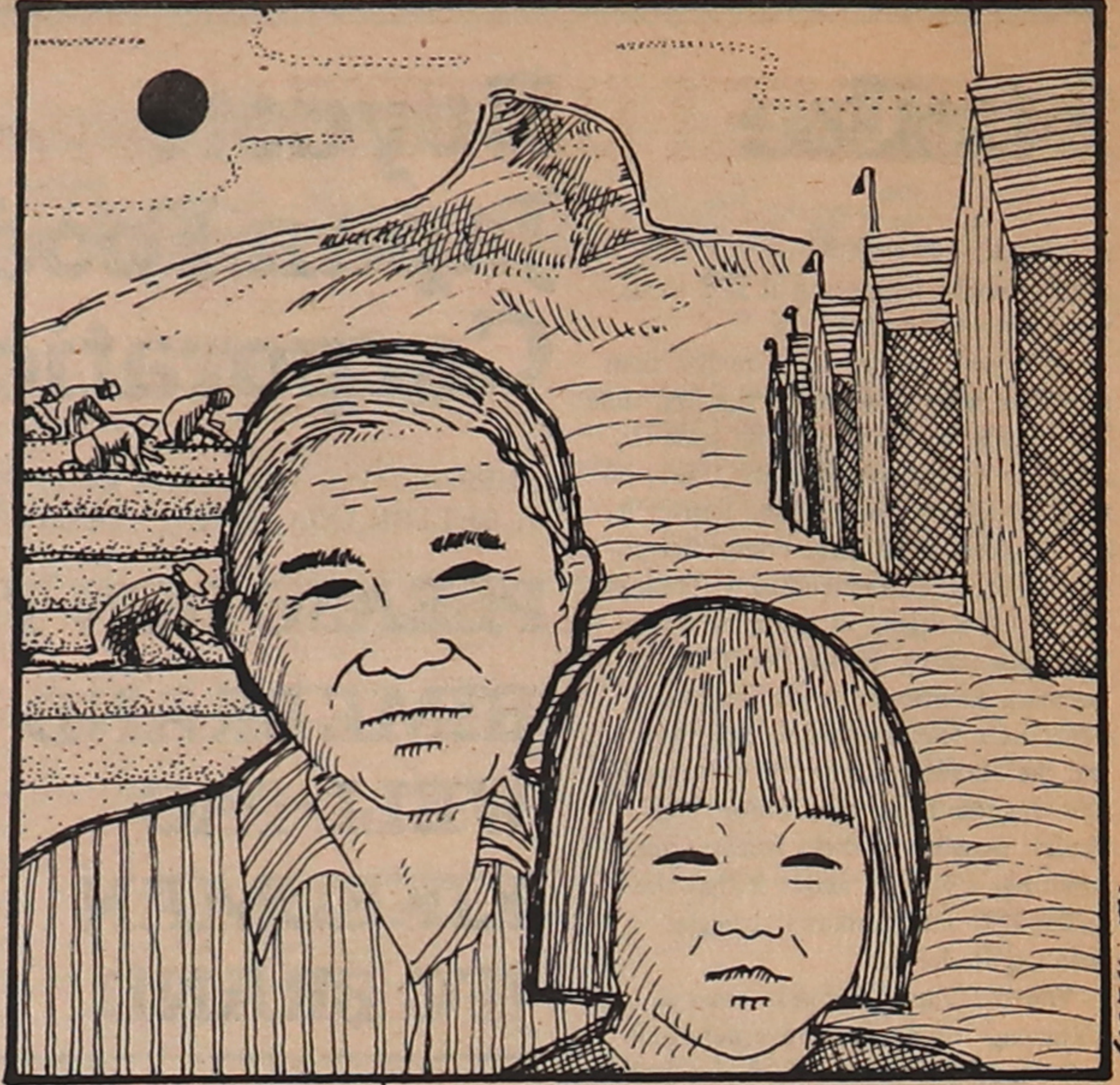
"The appeal came as no surprise to us (the workers)," she said. "It just shows that all along, instead of addressing the needs and demands of the workers, Horikawa has relied on money—hundreds of thousands of dollars in legal fees—to defeat this unionization effort," she said.

With the turn-over of workers since the election, and probable careful screening by Horikawa management, unionization is going to be tough, according to Beck.

"But nothing's impossible," he added quickly. "This is certainly not something we're going to give up on. It's just going to take time to educate the new workers and build up their confidence," he said.

And as soon as the appeal is decided on and the workers show interest in having another election, "we'll go in as soon as possible," he said.

—Naomi Hanano



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## Redress Conference

400 redress/reparations supporters from throughout the nation to share ideas and develop plans for building the movement and preparing for the upcoming Presidential Study Commission hearings to be held during the coming year.

The keynote address for the conference was given by Bert Nakano, a member of LTPRO and a spokesperson for the NCRP. Nakano set forth the perspectives and program of the National Coalition and stressed the importance of uniting the community in a common cause of justice. Nakano said, "The strength of the reparations movement will be based on the unity of the people in demanding justice, and not on relying solely upon the legal system, politicians, and so-called community leaders."

Other featured speakers at the conference included Gordon Hirabayashi, a Professor of Sociology at the University of Alberta, and the plaintiff in the historic *Hirabayashi vs. United States* (1942) court case that attempted to test the constitutionality of the concentration camps. Also featured on the program were spokespersons for the Aleutian Pribilof Island Association, National Council on Japanese American Redress, and the National Redress Committee of the Japanese American Citizens League.

There were seven educational workshops in the morning to provide opportunity for participants to share information and ideas. Some workshops explored particular dimensions of the camp experience and its impact of the Japanese

American community; Isseis, Niseis, and Sanseis listened to each other, supported each other's proposals, and reaffirmed their common struggle. Organizing workshops in the afternoon discussed reaching out to the community, developing strategies toward the commission, pursuing redress/reparations through the law, and developing art and culture to unite the community.

The spirit and enthusiasm evidenced during the conference was also demonstrated in the evening cultural program that featured artists and performers sharing their support to the reparations movement through their poetry, singing, music, and dancing.

The final session of the conference was devoted to the approval of the platform for the National Coalition. The key points of the platform are: 1) monetary compensation to individuals who suffered from the evacuation, 2) restitution to the Japanese American community, 3) exposing the racism of and overturning the legal basis that has justified the evacuation and the camps, 4) supporting other groups that have suffered or are suffering from unjust actions taken by the U.S. government and 5) educating the American public so that future generations may learn from the mistakes of the past.

Those present at the closing session developed future plans and activities to be implemented by each local region of the National Coalition. These future activities include: continued community outreach through petitions, surveys and educational-presentations; a nation-wide coordinated series of events on the February 19 "Days of Remembrance" to focus attention on the reparations movement; mobilization for the commission hearings, and the development of educational materials. To contact the NCRP, call LTPRO at (213) 620-0761.

—Alan Nishio

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# NIKKEI UNITE! A Progressive Strategy for Redress

In recent years, many groups and individuals have become involved in the issue of the wartime incarceration of Japanese Americans. Nikkei of all generations and background are coming together in their common belief that some amends must be made for the injustice. Although there is great basic unity on the issue, varying approaches to it have been taken or proposed. Most are efforts to find a policy which will unite and lead the community. Japanese Community Progressive Alliance (JCPA) and the Little Tokyo People's Rights Organization (LTPRO) would like to present our views on the movement for redress and reparations, and on how to approach the upcoming struggles.

## History

The movement for reparations/redress (R/R) goes back a long way. The 1948 Evacuation Claims Act was the first attempt to gain compensation for the camps experience. However, it resulted in only token payments to but a few internees. The 24,000 claimants received only ten cents on the 1942 dollar, and claims were limited to "tangible" and completely documented losses. It took seventeen years before the last of these claims was settled.

Through the years, the camps experience has been the focus of community concerns and activities. A proposal was once discussed to have the government issue a postage stamp commemorating the incarceration. At the birth of the Asian Movement in the Sixties, the camps were identified as a major experience shaping Asian American and Japanese American identity. Annual pilgrimages to the campsites were begun, and the Manzanar Committee and Tule Lake Committee were founded. The concentration camps spawned a wealth of articles, books, poetry, plays, films, slideshows, classes and programs. A campaign was successfully fought to repeal Title II of the Internal Security Act of 1950, which authorized the present and future use of concentration camps. In 1976 President Gerald Ford was pressured to revoke Executive Order 9066, which sent the Japanese to the camps in the first place. The issue has been ever present in the hearts and minds of Japanese America.

In the 1970s the Japanese American Citizens League (JACL) took up the redress issue as a major campaign. At its 1978 National Convention in Salt Lake City, JACL members voted overwhelmingly for monetary compensation of \$25,000 per person interned. In July of 1980, the JACL was instrumental in obtaining legislation to establish a fact-finding Commission on Wartime Relocation. During this same period, the National Council for Japanese American Redress (NCJAR) was formed in Seattle, and lobbied for a bill to be introduced in Congress by Representative Mike Lowry. This bill calls for individual monetary compensation of \$15,000 and \$15.00 per day of internment.

## Grassroots Organizing

JCPA and LTPRO have also played an active role in this movement. Our emphasis has been on grassroots organizing in the community and bringing together all those who can be united on the R/R issue.

In 1978, JCPA initiated the Tule Lake Committee, which has sponsored

three pilgrimages to that concentration camp site. This laid the foundation for future R/R work in Northern California. LTPRO participated in pilgrimages to Manzanar and lead in forming the Los Angeles Community Coalition on Redress/Reparations (LACRR).

We developed our basic policy on the R/R issue and have sought to win support for it. Its main points are: direct monetary compensation, the establishment of a fund for community use, overturning the legal basis for the incarceration, support for others who are threatened by similar acts of injustice, and to educate the public-at-large about the experience.

## Working in a National Coalition

Through both of our R/R Committees, we have: conducted educational workshops and community forums, written dozens of articles in our newspapers, and made presentations to different campus groups and classes. We were among the founding organizations of the National Coalition for Redress/Reparations (NCR) which formed in July, 1980, and adopted our policy.

Since that time, extensive outreach has been done through the NCR in trying to unite with all who are interested in seeking redress. We have given talks to numerous community organizations and churches. We have put together a slide show and organized film showings on the camps. Our work has been a concerted effort to reach out to the Nikkei community in order to build support for the issue. These efforts have been rewarded in the number and

type of groups that have joined and endorsed the NCR. They include the Center for Japanese American Studies (SF), Nihonmachi Outreach Committee (SJ), NCJAR, JACL chapters in Long Beach, Sacramento and Palo Alto, Southside People's Art Collective, Tule Lake Committee and Asian State Employees' Association in Sacramento, Asian Legal Services Outreach, Little Tokyo Service Center (LA), authors Michi Weglyn and Edward Miyakawa, and individuals from Boston, New York, Chicago, San Diego, Portland and Seattle.

## What Approach to the Commission Hearings?

The Presidential Study Commission on the Wartime Relocation will hold public hearings in early 1981 in cities across the U.S. where there are significant Japanese populations. The Commission's sole purpose is to determine whether or not an injustice was committed against the Japanese during the wartime evacuation and internment. **WE BELIEVE THAT THIS IS A FORE-GONE CONCLUSION.** The burden of proof should NOT have to fall upon the Japanese. Why must we prove that the suspension of all constitutional and democratic rights of 110,000 people was unjust? Is the forcible removal, incarceration and destruction of entire communities in the name of dubious "military necessity" unjust? Is the denial of our language, culture and true history in this country unjust? Were the losses—economic, psychological, physical—anything other than

so staggering that the Japanese communities have never fully recovered even to this day?

With this in mind, we will utilize the Commission hearings as a vehicle to express our demands for R/R. We plan to be both inside and outside the hearings. We will use the media to put forth our views, and we will help people prepare to testify at the hearings. While we want to ensure that the community's voice is heard, we realize that not everyone will be allowed to participate. We want the American public to know where we stand on this important issue.

The Commission can only make recommendations and does not have the power to appropriate money. We are not relying on it, but instead plan to continue to put pressure on the government after the hearings have come and gone. To build the level of participation in the movement after the life of the Commission will be a difficult yet important undertaking. We must keep foremost in our minds the lessons we've learned over the years. It may be years before any congressional action will be taken. In particular, we must always rely on the spirit, creativity and anger of the majority of Japanese who want what is rightfully theirs.

During and after the Commission hearings, we plan to continue to broaden the support for R/R and the five Principles of Unity of the NCR. We will pursue other legal avenues in obtaining R/R, and we will further expand the joint work between JCPA and LTPRO.

## Future Work

Clearly, the struggle for R/R will be a long and difficult one. It will take a monumental effort and commitment from all who support the idea. It will take unity, cooperation and strength in numbers. LTPRO and JCPA recognize that in order to win, all the forces involved must be united and there must be as much input and participation as possible.

Through the NCR, we are attempting to build that unity and involvement among the majority of Nikkei who truly desire justice and compensation. This can only be done if the movement is firmly rooted among the people. Our work has proven that in order to win demands, we must depend and rely on mass support, not the judicial system or a handful of politicians. The movement for redress involves people of different social and political backgrounds. There will be differences among people as to the exact amount of compensation and the methods for obtaining our goals. Some, for instance, may want to concentrate on the redress aspect, with monetary compensation as a secondary goal. We believe that such differences of view, which are natural in any complex issue, can and must live together within the unified front for reparations and redress. The point is that people can—and are—uniting around the common goal of seeing that justice is done after almost forty years.

The movement for reparations/redress concerns an issue that affects all Japanese in this country. Our ability to raise one strong, unified voice will be tested throughout the campaign. We can—and must—show that unity is possible if we are to win justice and reparations now!

—The Editors



## A Hawaiian Nisei's Ordeal in a Concentration Camp

*Saburo Sugita, age 81, is a retired businessman, a Hawaiian Japanese Nisei, living in Gardena.*

*In addition to the 110,000 Japanese who were forcibly removed from the Western United States, Japanese people from Hawaii, Canada, Central and South America, in varying numbers, also suffered the same fate. In Hawaii, 980 suspects were pulled into the Hawaiian Detention Center, including those transferred to the "Justice Dept. Camps" on the mainland U.S.A.*

*Altogether, there were 1,037 interned; 912 of them were citizens. (Statistics from Michi Weglyn's Years of Infamy.) Mr. Sugita was one such victim.*

**Q:** Can you tell us what happened after the bombing of Pearl Harbor on December 7, 1941?

Sugita: The FBI and the military started immediately on their intensive investigation, arresting Shinto and Buddhist priests, educators, fishermen,

*continued on page 6*



continued from page 5

## Nisei's Ordeal in Concentration Camp

community leaders and businessmen. They took us in for interrogation and that was the last we saw of our families until about one year later. We were kept in the Immigration compound for months, and later transferred to "Sand Island" Detention Camp, which was a military POW camp as well, located a few miles off the coast of Honolulu Harbor.

*Q: What was it like at Sand Island?*

Sugita: We were under strict guard at all times. Every morning and evening, we stood in line to be checked for attendance. The camp was encircled by an electrical wire fence with 5 guard towers manned with machine guns. Also, there was a 5-foot boundary area from the fence and anyone who crossed that area would be shot, we were warned. One person was killed in that manner, but our protest came to no avail. In fact, any kind of dissent was quelled immediately in military disciplinary fashion.

Life on Sand Island was grim. Each week, a few more of our friends would "join" us, while a number of Isseis would be taken away to be shipped out to the mainland concentration camps. At that time, we had no idea where they were being shipped to, so an ominous gloom would prevail at each parting. We would all sing "banzai" farewell. This was forbidden too and for that, our rice at meal time was taken away and substituted with bread for a time.

*Q: I understand that all of you agreed to eventually voluntarily move to the concentration camps on the mainland?*

Sugita: Yes, to be united with our families, we agreed to go to the camps, and for the first time in 11 months, our wives or relatives were allowed to visit us to discuss this move. We were then sent to Jerome, Arkansas.

*Q: Can you describe some of the aspects of the physical environment, also the mood and atmosphere of the times?*

Sugita: In Jerome, which was in the swampland of the Mississippi Delta, the summers were hot and sultry. Insects and snakes were abundant. When it rained, it flooded the camps. We later transferred to another camp, Heart Mountain, Wyoming, when Jerome closed down, and there, the desert heat was scorching, and winters were harsh with blizzards and sub-zero weather. Also, in between, we had the sand storms and hail storms. At night, we could hear the howling of wolves and coyotes in the distance.

While some time was spent in idleness, it was a restricted life at all times. Japanese language schools were prohibited, of course. People were careful about the conversations in any group gatherings. When New Year's Day came, emotions were heavy with thoughts of the past and the future. The difficulty of coping was felt more keenly. Questions like, "what has happened to our homes, our farms, our shops . . ." People would also talk about the various tasks that they might be engaged in around the crops on the farm, the orchard . . . but always, the keen frustration of having lost all they

had worked for with years of hard work and sacrifice was felt by all.

Some families experienced extreme sadness losing their sons in the war. Such bitter feelings were expressed like: "This is a wretched life. Here we are enemy aliens behind barbed wire, and our sons are off at the battle line dying . . . it doesn't make any sense!" Many suffered mental breakdowns of varying degrees and many deaths were caused directly from this miserable existence.

There were families with fathers and husbands who were imprisoned in other concentration camps in New Mexico for example. At one point, some of those families were ordered to move to another "family separation center." They had no idea what was ahead; the rumors were that they might be deported to Japan. Such mental anguish adding to the already insecure state of the people was terrible.

*Q: Could you briefly give us your impression of the administration's views*

*and how this affected activities?*

Sugita: The camp's officials were comparatively fair and generally disinterested on the whole, was my personal impression. However, there were intermittent periods when camp officials would bear down with tighter and stricter controls based on their assessment of the situations. People would hear of arrests being made for possessing and listening to short-wave radios, or people were cautious about the language and content of their conversation when discussing the war or such matters. Also, rumors of various incidents of struggle going on at other camps which were situated in the near West Coast area would filter in and this would cause uneasiness and much speculation. Also, overall, factors such as the long history of legal and racial injustice that Isseis suffered, long before the war, affected our behavior and sometimes became an obstacle in acting for reforms.

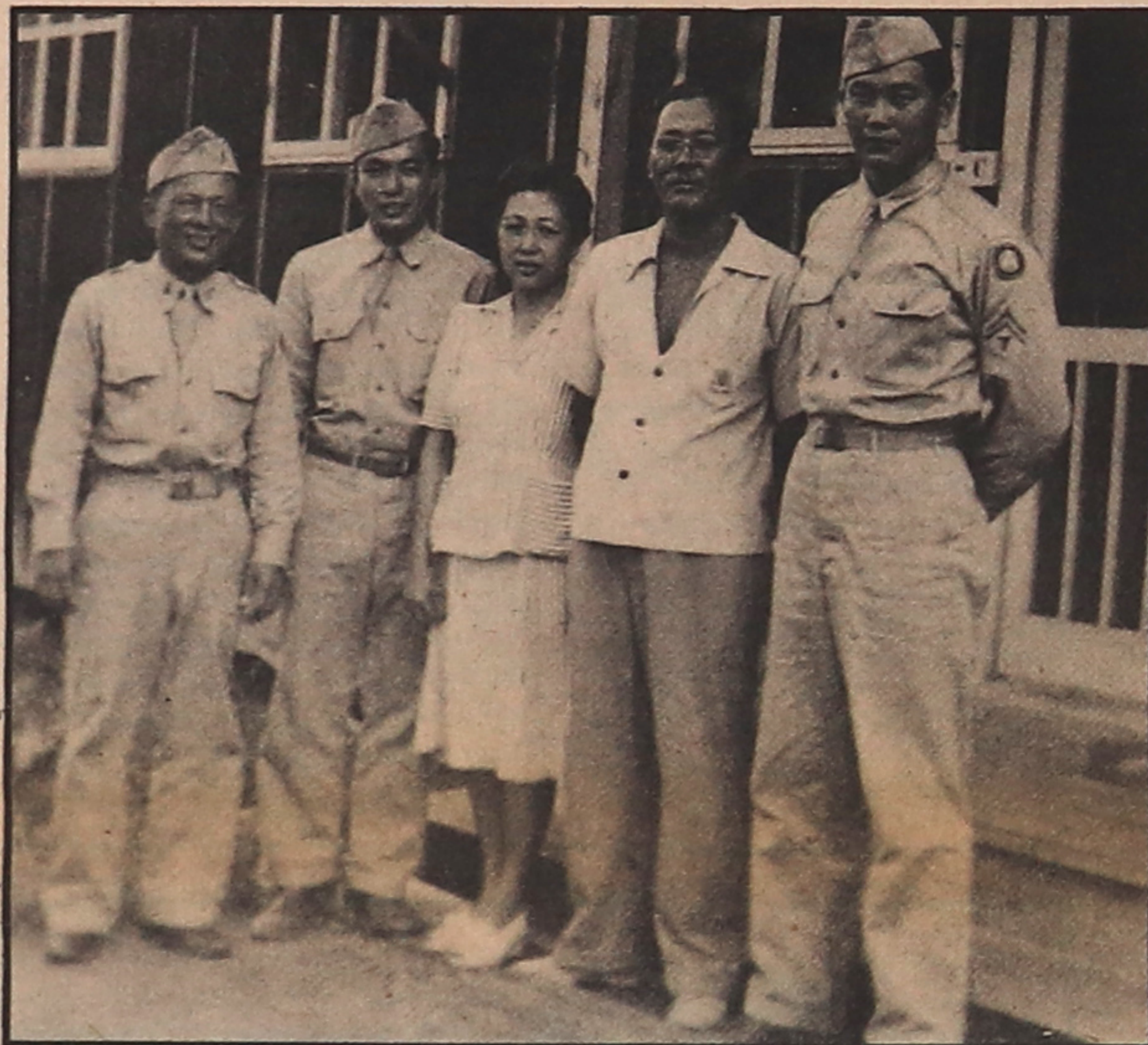


Photo courtesy of Saburo Sugita

442nd infantry G.I.s from boot camp in Mississippi visiting relatives and friends in concentration camps. Mr. and Mrs. Saburo Sugita (center).

## Boyle Heights Nisei Favor Cash Payments

As part of our work in Boyle Heights, TAKENOKO would like to share with the community some of the initial results of our door-to-door outreach around the issue of Redress and Reparations (R/R).

We developed a questionnaire with 14 questions about R/R, including personal experience with the camps, and views about the causes of the incarceration, as well as opinions about the R/R issue. With each person surveyed, we also sought their ideas about the general situation of Japanese Americans in Boyle Heights, and about the need for a community organization.

We identified the households with Japanese surnames on one residential street in Boyle Heights and began to visit them on weekend days in September and October. Seventeen persons in all were surveyed.

All those surveyed were Issei, Nisei, Nisei-Kibei or Japanese immigrant. The average age given was 60.

Of the people surveyed, 88% were for redress and reparations. All of these favored monetary compensation,

both individual payments and the community fund concept. In addition, many also favored an apology from the government. They were interested in the campaign and were open to attending educationals in the future. Some felt there was a definite need to have the American public educated about the camp experience. In addition, these people were often also concerned with other issues such as crime in the community, education, senior citizens' housing, and isolation within the community.

Two persons were not interested in the issue or declined to discuss it.

TAKENOKO will continue to work around the campaign for redress and reparations. We are now a part of the NCRR and feel this issue will be a major one, as evident from the initial outreach we have done. This issue is of particular importance now, since the congressional study commission will begin early next year.

-TAKENOKO

Denise F. Yamamoto

*Q: What were some of the political issues in camp and how were they implemented?*

Sugita: Each block elected a block manager (of which I was one) and a weekly meeting was held at the Center Project Director's office, where we, as representatives, were allowed to address our grievances. I was eager for this responsibility. My feelings were that through this body, we could press the administration for many needed improvements, and being forced into these camps should not stop us from speaking out, as we had nothing more to lose.

I recall one of the first meetings when one of the directors casually addressed us as ". . . you Japs . . ." In my anger, I raised my objections to it, and caused the other members of the block council to chastise me. Still I felt that it was necessary for us to exercise strongly our rights to speak out at such instances.

At some point, we also formed a Japanese Federation Club, to take stands with "drastic" measures, if necessary, for improvements of conditions. There was mixed reaction to this—a group of Isseis was spirited and eager to move, while some advocated a stance of silence "for the wise man does not court danger" was the saying. Other attempts developed, such as forming a national communication network with other camps throughout the country, to exchange views and ideas on how to best deal with these questions. Some of those efforts fell to the wayside, but through these various means, and by degrees, our demand for more coal supply, equipment for work, clothing supply, expanding the farm group, sports and recreational funding, etc., were won.

When I moved to Heart Mountain Camp, I was asked to join the Block Council and my wife, too, urged me to become involved again. I was reluctant, for as a newcomer, I did not feel that I would be able to contribute as much. But at that time, there was among the mess hall chefs and workers, a demand for the resignation of the Mess Hall Inspector due to his hostile attitude, and in addition, that the staple of cod fish be replaced with the more palatable (to Asians) tuna fish. I became very involved again, and though our proposal was in the minority in the council, it all turned out for the best eventually, for we thereafter saw the last of the likes of cod, and had sashimi, mackerel, etc., to everyone's satisfaction. The petition to replace the inspector also materialized.

*Q: What are your feelings about the redress/reparations movement that is now taking place in the communities?*

Sugita: When I look back to those years, the Japanese people lost everything and were forced to live in those miserable camps for three to four years. It was a bitter, unforgettable experience. I am glad to hear that it will now be brought out fully and fought for. I have written up my experiences so that my grandchildren will know what happened then. This R/R issue will serve such an educational purpose too.

*Q: Do you feel that monetary payments should be demanded of the government at this time?*

Sugita: By all means, monetary payment should be the demand. Even in terms of property losses alone, our demands are minimal and justified, although there is no amount of money which can repay for all the other kinds of hardship that people suffered.

-Interview by Lillian Nakano



continued from page 1

From the Novel *Tule Lake*

# 1942

restricted, blue for free, and yellow for agricultural camps to concentrate Japanese Americans for the duration of the war. "These work camps could be set up under armed guard, for the welfare and protection of the Japanese from possible vigilante activities. The community would remain intact and share in the winning of the war. With your consent and willing cooperation, it would silence once and for all the loud minority who question your loyalty."

"PREPOSTEROUS!" Kageyama booms from the back of the room.

Startled eyes turn to Kageyama. He stands redfaced and angry. "You are suggesting we go to slave labor camps? Preposterous!"

I feel relief and shock hearing Kageyama shout at the Governor. He looks in disbelief at Kageyama. His voice is drained of friendliness and warmth.

"Slave labor camps," he repeats slowly. "Nothing of the sort. If I am correct, I believe most of the men assembled here would be willing to evacuate without protest if ordered to do so."

"They have said nothing. You cannot assume they would be willing to take their families behind barbed wire and machine guns," Kageyama says.

"The program we propose would eliminate any military involvement," the Governor says, "and give you people a chance to control your own destinies."

"We control our own destinies now. We are Americans like you!" Kageyama shouts. The room is stunned into silence.

We are ushered into the FBI office. The head agent, a Mr. Olson, asks Father for his alien registration. He looks it over carefully, then hands it back and motions for us to be seated. On his desk is a copy of the *Mainichi Times*, the latest issue containing Kageyama's article. The agent picks it up and asks Father, "What do you know about this editorial written by this man, Kageyama?"

"I am the publisher of the *Mainichi Times*, and owner and I have final say on matters of editorial policy."

"You knew what this man was saying and yet you decided to print it?"

"Yes."

"Why?"

"Why?" Father looks at the article.

"My father spent many hours debating whether to print it or not," I answer.

"Because it is my responsibility," Father says.

"Your responsibility?"

"In a democracy it is important for all views to be heard."

I notice a slight glimmer in the agent's eyes, as he is informed by an "enemy alien" about democracy.

"In time of world war?"

"I believe in this country and the freedom it stands for. It is what protects me."

"This man, Kageyama. You know him well?"

"Yes, he is my wife's cousin."

"Is this the same man who insulted the Governor of California?"

"I do not understand."

"At the governor's meeting for Japanese community leaders, a man stood up and called the governor's proposed agricultural labor camps 'slave labor camps.' Is Kageyama this same man?"

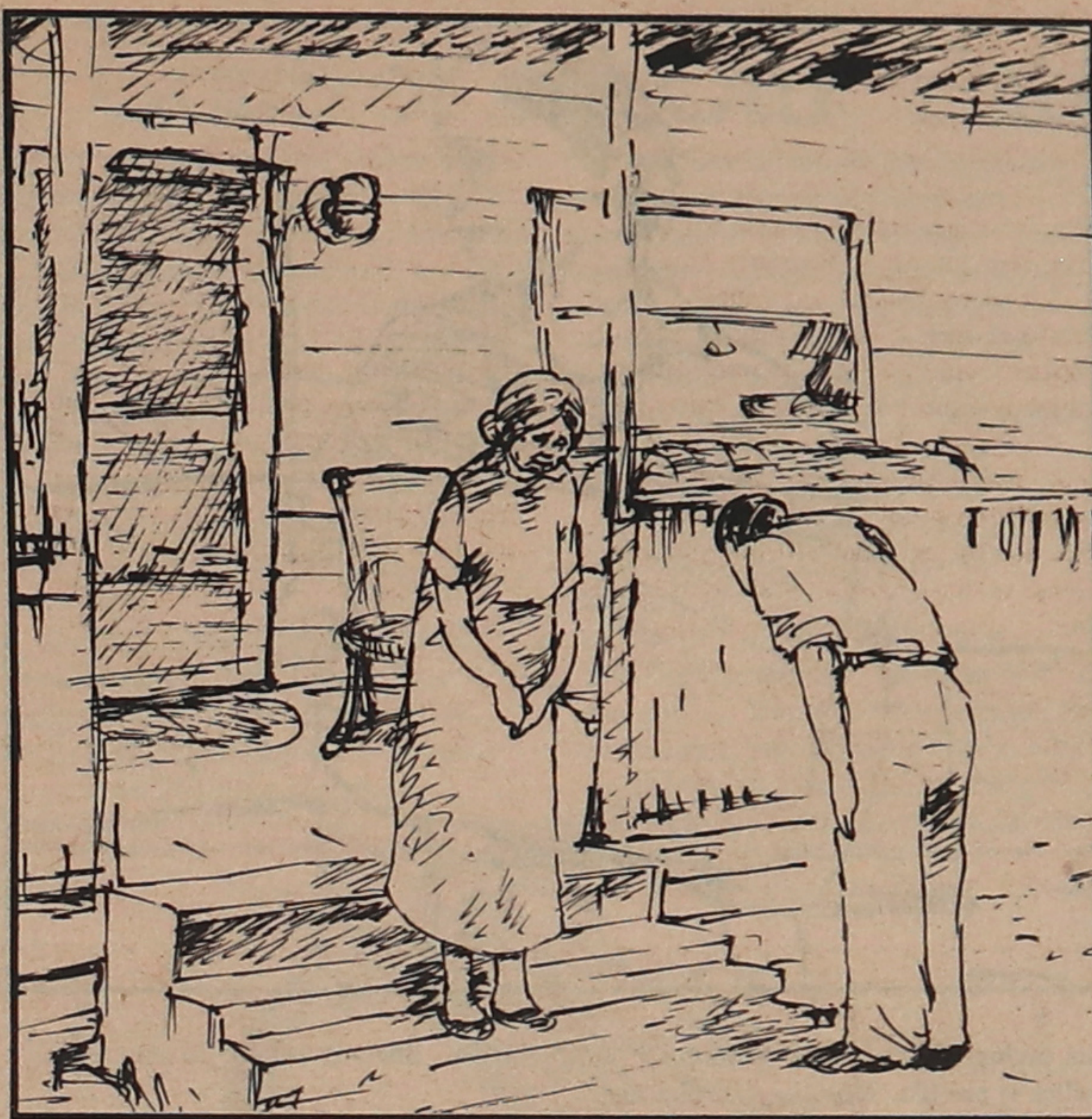


Illustration by Ron Battle

"Yes."

"Does he have any political ties to Japan, to the Emperor of Japan?"

"He does not care the least about the politics of Japan nor the Emperor," Father answers. "I have never heard him talk about anything but democracy! He is an American citizen and a veteran of World War I, and very proud of it!"

The agent questions Father about Kageyama's Beliefs, his relatives in Japan, his financial interests in Japan.

"I think we need to consider the ties to the old country in the sense that all Americans were at one time or another aliens in a foreign land," I say.

"We are not yet even one generation removed from Japan. We are inextricably interwoven with all aspects of Japanese life. It is the same for all those who have come from another country to search for the promise of America." I see Father wishes I had not spoken.

When the questioning is finished, the FBI agent says to Father, "There is a world war going on. It is a time for discretion, not a time to carelessly express your political views and opinions. It would be wise for you to desist printing anything inflammatory that would raise questions about your loyalty."

Father answers, "No, no, there will not be any more such articles."

Back in the car, Father says, "Drop me off at the office and go immediately to Florin to tell Kageyama what has happened. I think he should be ready to leave. He is going to be arrested soon."

I drive south along the Sacramento River until I get to Florin Road, then head due east for several miles. In the countryside, I feel the contrasts of city and rural life and remember how much I have always enjoyed escaping to the fields lined with neat rows of vine, the contours of rich black soil.

As I enter Florin, I can see the center of town where railroad tracks and country road intersect, the dirt road bumping across tracks through a grove of eucalyptus and emerging once more into cultivated fields. The town, unchanged from decades past, is built on both sides of the road and both sides of the tracks. Within its half mile there are all the necessities of a Japanese community: Ishikawa's general merchandise store, a fish market, a tofu-ya, a red-white-and-

blue striped barber pole in front of a barber shop, a garage, a feed and seed store, a boardinghouse, and a restaurant.

It is a very small western town of Orientals, a foothold for many Japanese farmers in the San Joaquin Valley. This is where Father and Mother became farmers for the first two years of their immigrant lives, and later it became a stop on Father's bicycle pharmacy business.

Some say the Kageyamas were the first Japanese to settle here. Others claim there were Issei pioneers who settled here on their way to the Gold Hill Silk Colony in the 1870's. Through the grove of towering trees, I watch the town disappear in the rear view mirror.

Beyond the trees there is no direct sun, but an overcast light reflecting off water trapped in holes and ruts. Soon the half dried mud will be transformed to fine summer dust browning a pale sky.

The Kageyama house is a mile past Florin, set at the end of a narrow road. It is a quarter mile off the highway, flanked by gnarled grape vines. The green foliage smells like spring. When I drive up to the house, I know Obasan is watching me. Now in her seventies, she has become over the years, a grandparent surrogate to Gordie and me. She always wears a simple cotton print dress with her silver hair tied in a bun behind her head. Her warm smile sends me back to all the family gatherings that have taken place here, and the decades before when Father was still a young

man on his bicycle, delivering aspirins, band aids, iodine, and cough medicines.

We exchange bows. She asks about Mother and Father. Always I am struck by her—she seems an anachronism—an elderly Japanese woman, small and delicate, yet strong and resilient like bamboo. After fifty years in this country, she speaks no English and bows as if she still lives in Japan. Framed by the front porch of her square white farm house, she looks to me a perfect mixture of rural American and rural Japanese.

I ask for Kageyama. She nods to the barn, where he is loading crates. When Kageyama sees me, he stops and smiles. Around his eyes there are gentle lines, furrowed by hot suns; the corners crinkle when he smiles.

"This is pleasant surprise," Kageyama says. "When I heard the car up the road, I couldn't imagine who would be coming. What brings you?"

"Not good news," I say. I look up at the wooden crates stacked six high on the truck bed.

He follows my eyes and before I can reply further, he says, "If you don't mind, I'll finish loading while we talk."

"Please. Maybe I can help." I grab some crates and begin stacking.

"I enjoy physical work," he says.

"I don't have to do this now if I choose not to, but I cannot sit around idly wondering what's going to happen." He speaks in a matter of fact way with the same candor he showed at the governor's meeting.

I can smell the sweat of the man. His muscles are still rock hard, his face and arms are dark, a healthy outdoor tone even in winter. In the rhythmic swing of lifting and swaying, the boxes slide easily and swiftly from stack to stack.

"I hope I'm in as good condition as you when I'm fifty!" I shout.

"I've been doing this long time. You city guys don't get much practice. I was gone for few years when I was in army in Europe, and few years when I tried being navigator on fishing boat. But I came back. I guess this is where I belong."

When the truck is loaded to capacity, Kageyama threads two lines on opposite sides through hooks and cinches them tight. When he finishes lashing, he motions me to get into the truck. "Come with me. It's a beautiful day."

"I'd love to." I climb into the old model T flat-bed. It coughs and sputters to life, crawls slowly into motion drowning out our voices in the uproar.

"I haven't been around these fields for a long time. They're beautiful," I shout.

Above the noise he calls out, "When Dad came here, he used to say, 'You

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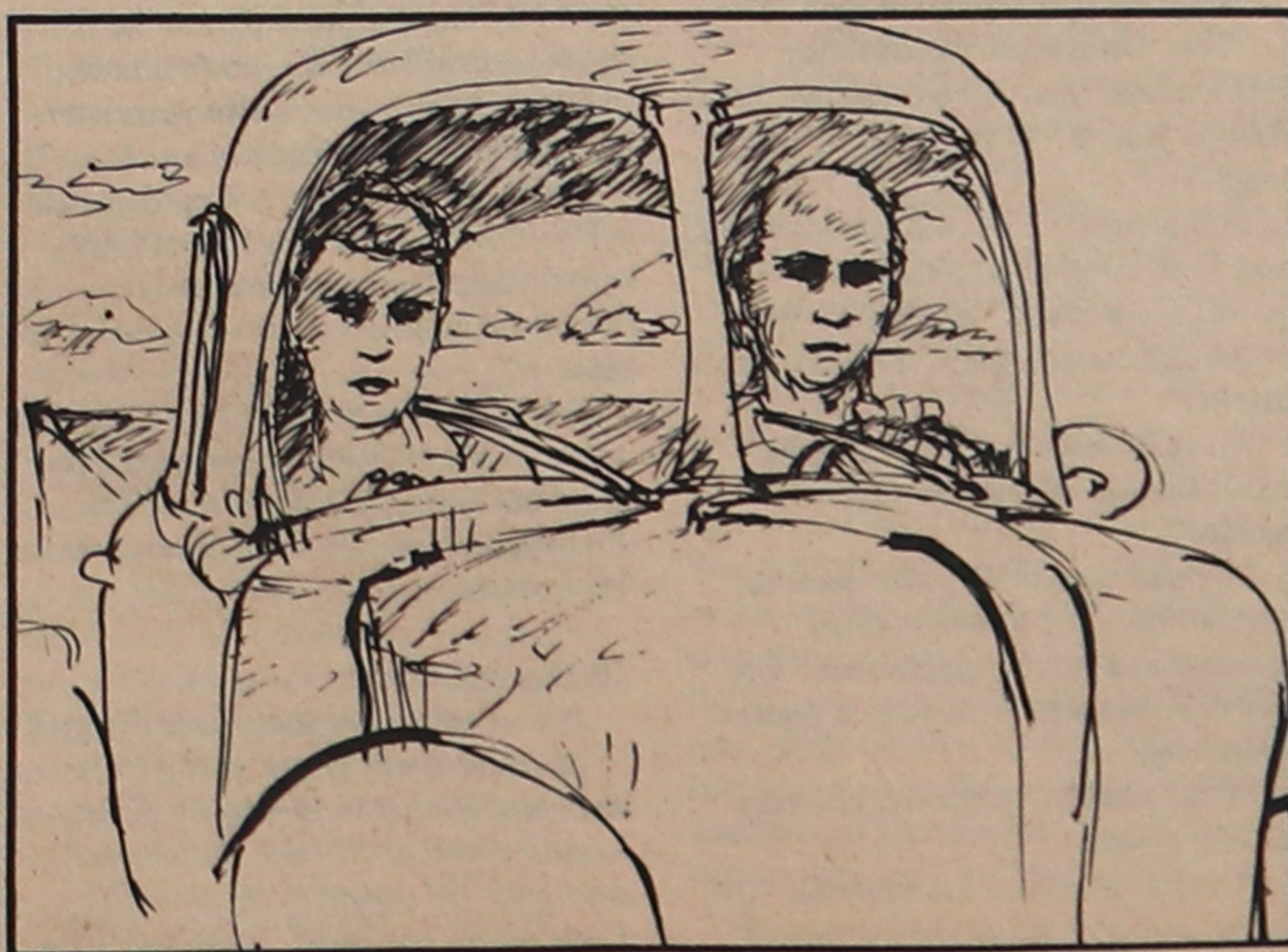


Illustration by Ron Battle



continued from page 7

# Tule Lake

should see land then—barren—like waste land.' I often wondered what men like Dad and others saw in it. Maybe they saw nothing except chance to own land. I guess that's what it was."

I can feel every bump in the road. I hang on to keep from bouncing and hitting my head on the roof. Dusty roof, dusty seats, dusty truck: the dust is part of living and working out here.

I strain to listen to his voice above the sound of the engine. "The early Japanese took what land they could get," I say.

"It was worthless to anyone else or they wouldn't have sold it to us. When other Japanese heard about it they followed and pretty soon it is all Japanese community. They pooled everything to survive: money, seed, equipment, muscles. They didn't give up easily," he adds.

Mesmerized by the sounds and smells, by the whirring of the engine, Kageyama falls into a reverie of the past. The long rows fly by as if we were sitting stationary in the center of a long brown spoked pinwheel. He shouts, "I think he loved this land . . . I understand him now."

He slows the truck and pulls up under a roofed field shed. He gets out, unties the ropes, climbs onto the back and begins to hand crates down to me. We work silently, until he pauses, taking a red handkerchief out to wipe away sweat from his brows. He motions for me to sit beside him on the seat. Breathing heavily, he says, "We had to be different out here. Had to gamble and try different ideas so we could survive. One year we tried grapes. They had never grown here, but we had to try something new. It worked and pretty soon grapes began to be regular part of crops. One year we tried to grow strawberries between rows of grape vines. People laughed. They thought we were crazy. But after two years of failure, that worked too. Inch by inch we brought this land to life. Now look at it. It's valuable land. There's lots of people who would like to buy this land . . . or take it away," Kageyama pauses. "Of course, you didn't come to listen to me ramble on about early days."

"I enjoy hearing what you have to say."

He nods and waits for me to go on.

"The FBI. They called Dad and me for an interview at their office."

"They were asking about me?"

"Yes. Because of the editorial. Father thinks you will be arrested soon. He says you should pack and be ready to go."

"He is right. They will come. Many have been arrested who have said nothing. I was very outspoken. But I have right to speak up. I am American citizen."

As we drive back to the barn, he asks, "Do you understand Japanese people?"

I remain silent. He looks questioningly at me. "Of course you are Japanese and so you understand. But that does not always mean you really understand."

"It is possible," I answer, not committing myself.

"That is good you are cautious. Of course you do not understand what I

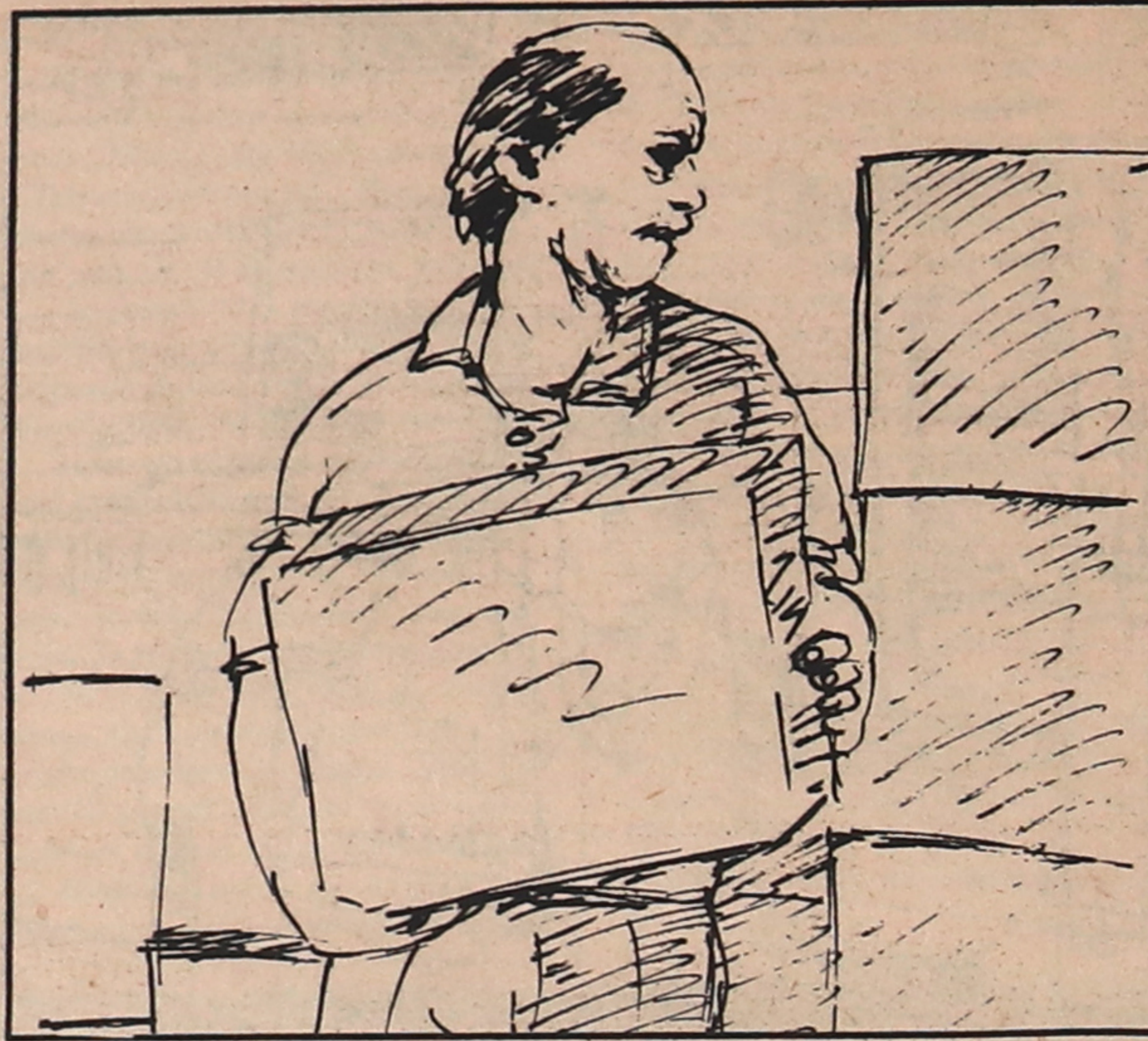


Illustration by Ron Battle

am saying. What I did at governor's office is not like Japanese, not like myself. I do not wish to cause trouble, to question authority. So you may wonder why I am acting as I am."

I nod.

"If a man believes as I do, he should sacrifice. But to ask a man for sacrifice for half truths and lies? I cannot submit."

"But maybe the Governor is right when he says he has a responsibility to everyone. And he has information from police departments, FBI, military. Do you think it is possible there is some truth to all the rumors?"

"Truth? What is truth at time like this? Why do you talk like that to me? You think I lie? Everything was calm until newspapers and radio began to call us disloyal. Japanese live near waterways, power lines, assembly plants, highways. They had to take land no one wanted. Left-overs. Is that truth to you? And Mother . . . we must plan

for her. She will be able to stay with you?"

"Yes, we have prepared for her," I reply, still trying to keep up with the conversation.

"My mother? The Issei? Dangerous? That is very funny. Of course she still loves old country. She has sentimental memories of childhood. That is being human. But they ignore her age and say she can't be trusted. Do you believe my mother is spy? What about your father? Is he spy? Are you spy if governor or FBI says you are?"

"No," I say. I suddenly feel incongruous. Bumping in a dusty truck along a small country road, talking with Kageyama about freedom. He looks like so many others, bending over strawberry plants, cutting lettuce with flat-blade knives under sun and heat so intense I know I could give them twenty years and still not match their endurance and stamina. And here is one of them telling me about government and my

## Tule Lake Author Speaks at R&R Program

Edward Miyakawa was born in Sacramento in 1934. He was interned in Tule Lake with his family in 1942; they remained there until it was designated a segregation center, at which time they obtained clearance to move to Boulder, Colorado. In 1951 he returned to Sacramento and subsequently received a degree in architecture at UC Berkeley. In the mid-'50s he began intensive research into the camps, determined to help educate others. Ten years later, as Watts and other minority communities exploded, he began writing *Tule Lake*, his first book, its completion coming twelve years later. Since 1974, Edward Miyakawa and his wife Mary have founded and participated in Plan Loving Adoptions Now (PLAN), a parent oriented adoption agency in Oregon for homeless children worldwide.

On November 8, 1980, Mr. Miyakawa spoke at the NCCR's Community Program on Redress/Reparations in San Francisco. Here are some excerpts from his remarks:

[Before the War]

" . . . I remember that I was bilingual . . . I could speak to my grandfather and grandmother in their own language; I could speak to all Issei, the pioneers who built the Japanese communities . . . I was secure and loved. I felt one with



Photo by Pete Healy

my heritage; my identity was clear. Being Japanese was being happy and whole."

[In the Camps]

"All semblances of normal family life broke down. Our community had been destroyed. Its structure, that had provided us with peace and cooperation, was undermined . . . From peaceful communities that survived fifty years of struggle and difficulties, we had gone to concentration camps to learn violence."

[The Aftermath]

"We didn't see obaachan and ojiichan anymore, except for the rare occasions every fourth or fifth year that we visited the Chicago tenements . . . I was depressed, seeing them living in the slums, working as dishwashers and janitors, exhausted not only by their new lifestyle, but by the five flights of stairs to their apartment. They became like strangers to me; they couldn't speak English, and I could now only

responsibilities.

"I wanted to go to college . . . but I didn't make it. But man does not have to go to college to become educated. I have studied much history and government. I marvel at democratic system. Yet, you and I both know Orientals are the only people in this country who can't become citizens. Man's laws are not always just. So we can't just obey blindly. When there is injustice, we must stand up against it. Do you understand?"

"Yes I do. But maybe I don't have your guts. Maybe the system will still rescue us."

"You mean Tolan hearings?"

Kageyama asks.

"It is a place we can express our views."

"Don't get your hopes too high. It is also place for those against us to speak up."

"We are innocent. We must be proven guilty."

Kageyama breathes deeply. "If there is one thing I have learned studying history, it is this: injustice breeds injustice."

"Come," Kageyama says, getting out of the truck. At the barn door he stops and says, "Ben, this may be last time I will see you for long time. They will come soon and take me to North Dakota or Crystal City. There will be need of strong voice for Japanese. When time comes, you must speak up."

He looks back across the fields he has tilled with his father, at long perfectly straight lines of brown and green, now quiet under an overcast that swallows shadows and deepens the stillness.

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Waldport, Oregon 97394.

\$12.95 hardcover, \$7.95 paperback.

speaking broken Japanese."

[Studying the Camps]

" . . . When I tried to interview those branded as 'No-No Boys,' I encountered a quiet and embittered refusal to discuss the camps. I was intrigued by this group of men . . . I wanted to tell the story of the men who were perhaps the true patriots, persecuted because they refused to compromise their belief in democracy.

"As I learned of the bitterness, the fear, the shattered lives, the alienation, the irony of homeless Issei imprisoned while their sons fought for America, my anger was magnified . . ."

[Future Tasks]

"It is encouraging to me, after spending twelve years writing and two years self-publishing *Tule Lake*, to see the development of the redress movement, to see so many Japanese-Americans young and old, even Sansei and Yonsei, also greatly troubled by the camps and working to bring their story to the American public . . . My experience tells me it is essential that we get out the message to the American people in whatever ways possible.

"The time has come for Japanese-Americans to demand retribution, to set the record straight once and for all. Not only as a protection for ourselves, but for all Americans, to ensure that such a violation of constitutional rights will not happen again . . ."



# Fighting for Control of Our Future

LTPRO and JCPA have come a long way in the development of our work and understanding. As the character of our organizations and the support for our work continue to broaden, the future holds much potential for both of our groups. The coming period will witness intensifying oppression directed at minority peoples in this country. At the same time, there will be increasing resistance in the communities, the workplaces, and the campuses. LTPRO and JCPA will continue to fight for full equality and democratic rights for Japanese people. We are fighting for control of our land, our communities and our future as a people.

To succeed, we must be organized and united. There is a need for progressive community organizations like JCPA and LTPRO, capable of raising issues that are of concern to Japanese people. Indeed, we are working toward a network among Japanese progressive organizations to share ideas and information. This, in turn, may lead to a statewide, or nationwide, mass Japanese American organization.

We have learned from both our successes and our mistakes as we strive to make LTPRO and JCPA organizations that people can turn to for guidance and assistance, or can join for direct involvement. Paramount among the lessons we have learned is that we must continue to uphold the interests of the majority of Japanese people and support other minority and working peoples' struggles. We must always rely on the support and efforts of the people. Without this, we never could have succeeded in our campaigns to stop the evictions of tenants and shopkeepers by redevelopment. If we had depended solely on the legal process or the promises of politicians, our struggles would have ended in failure. Instead, we stopped the redevelopment agencies in San Francisco and Los Angeles from completely implementing their destructive plans. By reaching out to many people and enlisting their active support, we were also able to get the government to build new low-rent housing. This reliance on the people provides a basic perspective for all our work—one which we will maintain in the future.

We must also deepen our historical and political understanding. This includes recognizing the many forces that compose the Japanese national minority: the churches, students, the JACL, social service agencies and various other groups. We must have a better grasp of our true history in this country, of the contributions and the role Japanese played in its development. We must struggle against the idea that Japanese are "committing ethnic suicide" and are "fading away" as a people. We will not accept the notion that assimilation/integration/acculturation is the only choice we have, or that we have "made it" in America.

We have also learned through work with other community organizations that the potential for unity among various sectors on many issues is great. We must continue to build these ties and to develop better working relations. Our ability to unite with the progressive sentiments of organizations, churches, students and workers is the gauge of our failure or success. We can accomplish much through the strength of our combined forces.

Our organizations have always maintained the right of Japanese to have a community. Our communities have been forcibly dispersed and reduced, but the spirit that built and sustained them remains stronger than ever. Our communities are the mirror of our strengths and accomplishments as Japanese in this country. They are an integral part of our identity as a people, and we are committed to seeing that they are preserved and rebuilt for future generations.

Over the years, JCPA and LTPRO have broadened their work beyond fighting evictions and redevelopment, to include English classes for Japanese newcomers and labor support work.

We also have sponsored pilgrimages to the sites of former concentration camps, and have lent our support to campaigns to build community centers and low-rent housing for Issei and families. More recently, both JCPA and LTPRO have taken up the reparations/redress issue. We expanded our work because Japanese face racism and discrimination in all aspects of their lives—and that our two organizations should address this fact in a concrete way.

The 1980's will be a decade of asserting our identity, our rights and our power. A nationwide campaign for redress and reparations presents a unique opportunity to reach out and bring to-

gether Japanese all over the country. For JCPA and LTPRO, this means we have an equally exciting chance to make new contacts with many organizations and individuals from San Diego to New York. It is also a way to strengthen already existing relations with community and student groups such as the Nihonmachi Outreach Committee in San Jose, the West Coast Asian Pacific Student Unions and the Tule Lake Committee in Sacramento.

LTPRO and JCPA will continue to support each other's work and will step up the joint efforts. Join us in raising the call: "JAPANESE COMMUNITIES—ORGANIZE AND UNITE! WE'RE MOVING AHEAD IN THE 1980's!"

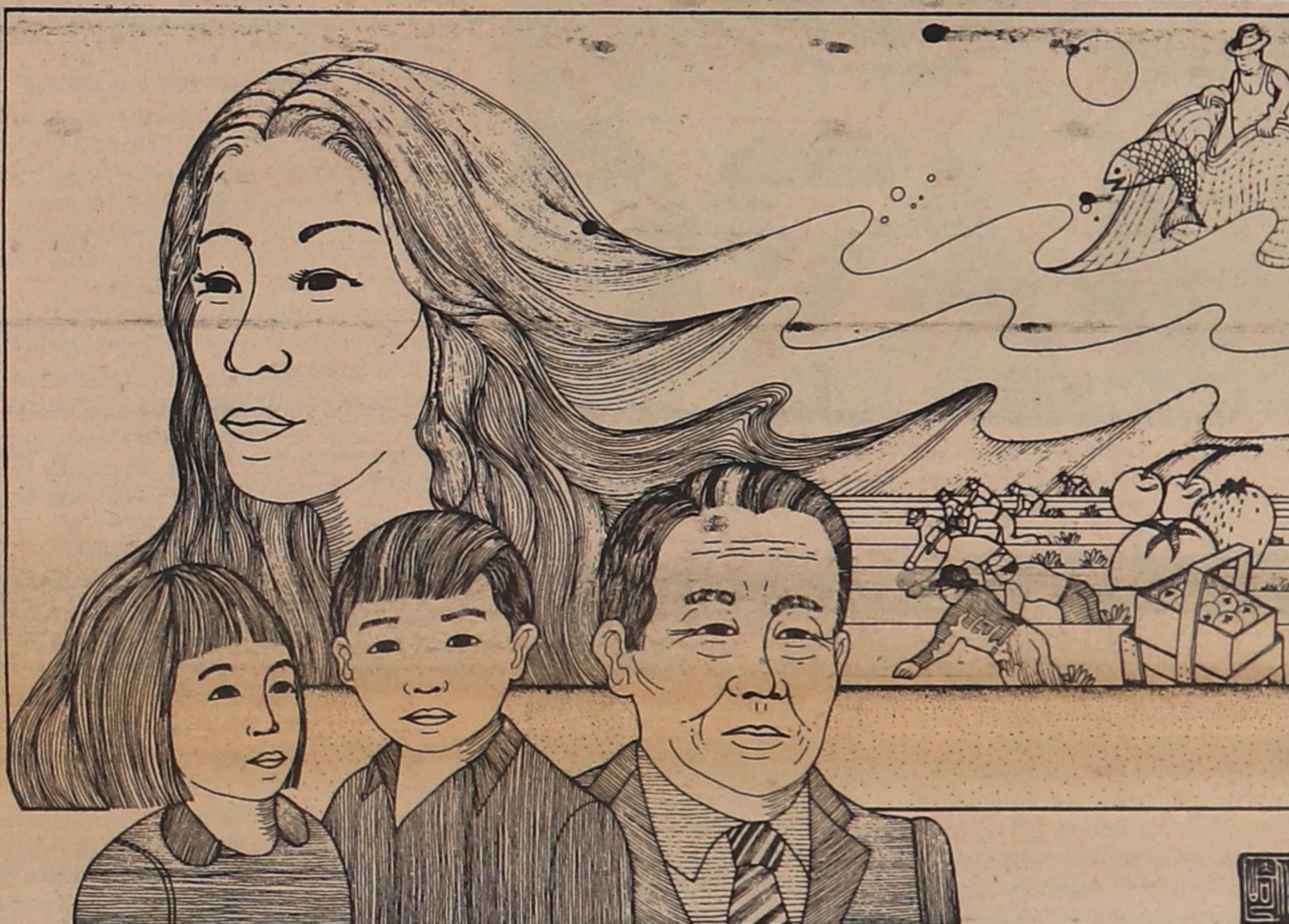


Illustration by Wes Senzaki

## JA HISTORY: FIRST 50 YEARS

*From the north, Fukushima. Tokyo. Okayama and Hiroshima in the west. From the south, Fukuoka, Kagoshima. Then Hawaii. Maui. San Francisco, Los Angeles, Sacramento. All links in the chain forged by Japanese as they came to this country more than one hundred years ago.*

*Portland, Seattle. Watsonville and Victorville and Oxnard. Ludlow and nameless mountain camps, as the Issei made their way, struggling to gain a foothold in this hostile country as they laid the track, planted the crops, and built their towns.*

*And when their communities were alive with the many voices and songs of peoples working and living, when their children were growing despite the heavy weight of discrimination and oppression, then there were other places to go. Manzanar, Tule Lake, Poston. Heart Mountain. Rowher. Places of desolation. Places where dust storms scoured the earth or where the snow lay deep and heavy; but it was never enough to stop the demonstrations, the general strikes, the protests against oppressive conditions.*

*After the war, while some went east vowing never to return, others made their way back to their old homes. The camps had separated families, torn apart*

*communities; but there was determination to build again. It was to be another long struggle—one that continues today—as large corporations and government agencies started the plans to bulldoze the Nihonmachi and Little Tokyos.*

\* \* \*

What is the history of Japanese in the U.S.? What contributions did Japanese make to the growth of this country? Has discrimination against them really been a widespread and common fact? What are the roots of today's progressive movement in Japanese communities?

In reviewing the real history of Japanese in Hawaii and the U.S. (a history almost totally ignored in the American media and educational system), one sees that it is a history of people struggling against oppression in a country they helped build. It represents a struggle that continues today, after a century of exploitation, of camps, and of forcible evictions and massive demolitions. Japanese people in the U.S. today carry on their proud history in many ways. This article will present a survey of the first half-century of that history.

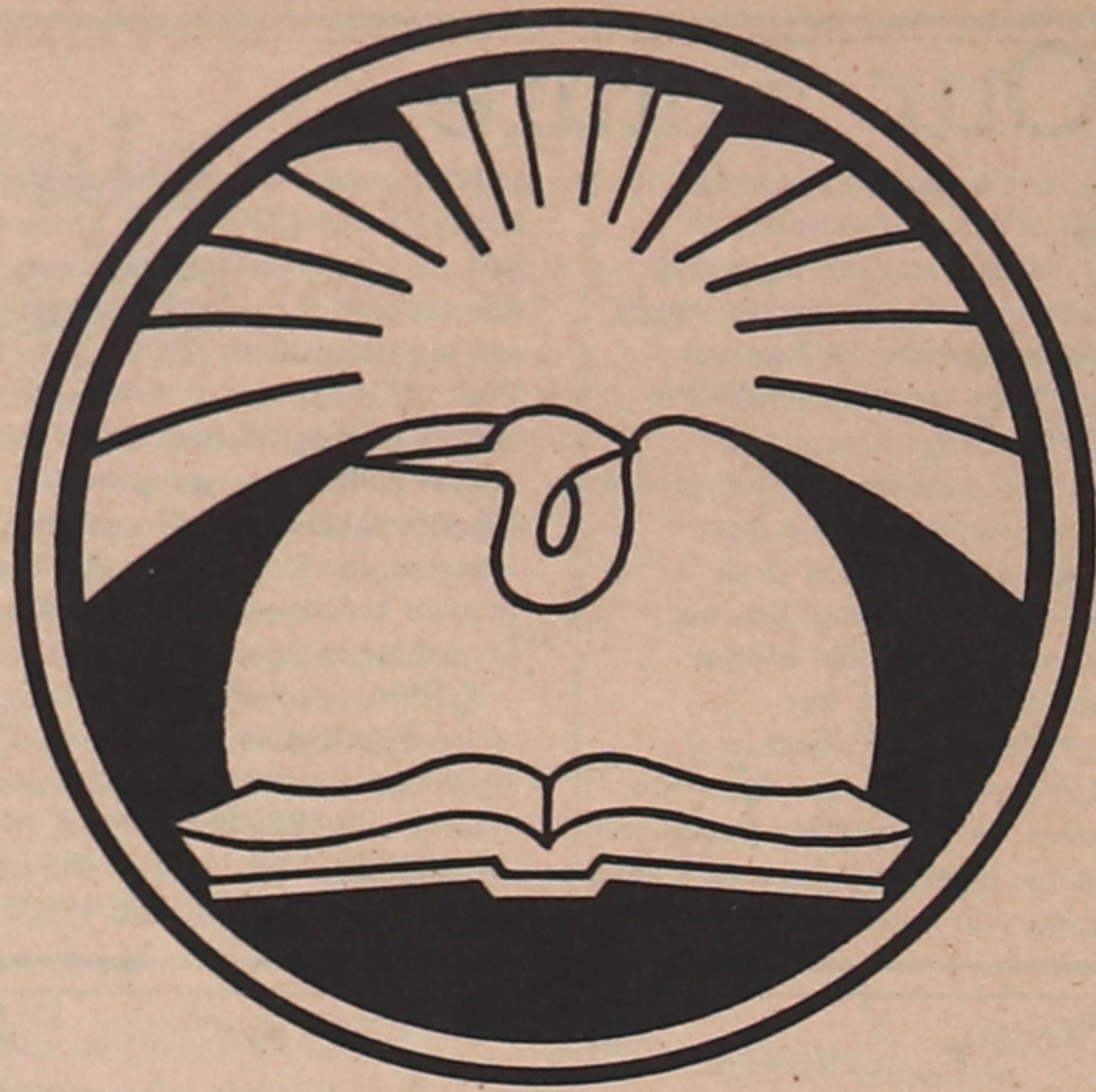
Japanese immigration to the U.S. began in the late 19th century. The end

of the Tokugawa dynasty, which had ruled Japan for 250 years, and the establishment of the Meiji government in 1869 signalled tremendous changes in Japanese society. Massive new programs of industrialization—taken up in part as protection against American and European plans to colonize as in China—created new social problems and turmoil. Inflation caused the prices of food staples to increase drastically, leading to an unprecedented number of protest and popular uprisings. Taxes also increased as the common people were used to subsidize industrial development. Rural peasants and tenant farmers, now largely ignored by the Meiji government and unable to keep up with inflation, were dislocated and forced to search the towns and cities for work.

Against this background operated the labor contractors, newly arrived from Hawaiian plantations and the U.S. mainland. The Chinese taken to America had worked hard building railroads, mining, and more; but now they were getting "too hard to handle," and the Chinese Exclusion Act was about to pass. Why not use Japanese? The Huntingtons and Crocker's, the capitalist magnates of the railroads and plantations wasted little time in luring Japanese

continued on page 11





**AARC**  
**CSULA**

## APSU Conference

The West Coast Asian/Pacific Student Conference was held at San Francisco State University November 1 and 2. APSU is dedicated to uniting Asian/Pacific students by (1) educating ourselves and bringing to campus an awareness of the problems that face Asian communities, as well as encouraging participation in the different groups who are working to solve these problems; (2) providing an opportunity for students to become involved in political issues as Asians in America; (3) building unity with other Third World individuals and groups; (4) bringing folks together for fundraising and cultural programs.

A variety of workshops were held at the conference: Asian/Pacific Women, Ethnic Studies/Special Programs, Art and Culture, Media Stereotypes, the International Situation, Draft, Chol Soo Lee Update, Filipino Student Organizing, and American-Born and Foreign-Born Relations and Asian/Pacific Communities.

The Asian/Pacific Communities workshop was of special interest. Speakers from the Chinatown Progressive Association and the Japanese Community Progressive Alliance discussed the history of the Japantowns and Chinatowns and the current issues facing them. A presentation and slide show on the International District in Seattle was shown by JCPA, which revealed the ongoing struggle between corporate interests and community needs for housing and health care.

The workshop participants also discussed the importance of our ethnic communities as centers for learning of and teaching our native heritage and culture, and places where people can share and act upon common concerns.

Examples discussed were the long struggle by tenants and their supporters at San Francisco's International Hotel, the Horikawa Restaurant workers' fight for fair wages and decent working conditions, and the protests in Chinatown against police harassment of Chinese youth.

Cultural projects which APSU has been involved in included the Southern California APSU Art Collective's mural of Chinese Contributions in California, Visual Communications' dramatic film presentation *Hito Hata: Raise the Banner*, and dancing in the annual Nisei Week Parade and Ondo. APSU also joined in JCPA's seventh annual dinner, including a well received skit, "Several Samurai, or how I learned to work with the people." Later this year the Little Tokyo community will have its annual mochitsuki.

Language tutoring was also brought up at the session. Community groups such as JCPA and CPA have established highly successful tutoring programs. San Francisco State's APSU has tutored in English in Chinatown and Japantown. (See Nihongo Corner.)

APSU's Northbay Region participated in the Can Charlie Chan Campaign, including successful protests at several filming sites against racist stereotypes in the movie. Angry members of the coalition and the Chinatown community chased away film makers each time they attempted to shoot.

All in all, the APSU conference covered the broad spectrum of political and cultural activities in which students can become involved. For more information about APSU, contact:

Sheri Miyashiro  
Phone: (213) 283-3602

—Raymond Kuroki

## Third World Students Unite!

You call us "disgruntled ethnics"  
Because we fight for funds  
To put on programs  
Showing our cultures — our histories  
Addressing student needs  
And community concerns  
Affecting our people.

You say you're "for the students"  
But you *cut* our classes  
*Fire* our teachers  
*Take away* our tutorial services  
*Discourage* our career days  
Our orientation and recruitment efforts  
In order to prevent "reverse discrimination"  
And a "too high" minority population.

You say we're "uncivilized"  
For being angry at your unconcern — your arrogance  
Your Roberts' Rules of Parliamentary Procedure,  
Your *secret* "open" meetings  
Your happy birthday gorillas  
Your wooden gavel that slams down  
on that hard — wooden — block.

We're Asian, Black, Chicano and Native American Students  
Third World and United  
And don't think your wooden hammer can silence us  
We're proud of who we are  
Because we know our sweat and blood  
Is what really built this country.  
*Not* Crocker, *not* George Washington, *not* Christopher Columbus.

You try to erase our lives  
our struggles — and achievements  
You create Charlie Chan, Tonto, Frito Bandito, Uncle Tom  
You tell us to teach the student body  
how to use chopsticks  
*Your* idea of Asian American studies  
So-called "institution of higher learning"  
So "high" and out of touch with reality.

You know you can't stay there for long  
high up on your fantasy throne  
'Cuz we're exposing people to the real side of you.  
The truth is coming out  
And like a two-sided coin — you're changing faces  
changing your attitude  
changing your mind. (Or do you really have a choice?)

Serving us coffee and tea  
instead of cold stares  
Yelling for more chairs so we can sit comfortable — now.  
Saying you're not responsible for what's going down — now.  
Pointing out flaws in the budget you helped to create — now.  
And what about that \$30,000 in imaginary school councils?  
And what about that \$10,000 in reserve?  
And what about that "x" amount of money invested in  
in prior yr. savings & T-bills?  
(and if everyone's against it now, who voted for it  
in the first place?)

Should have thought about all that before.  
Before you decided Asians were non-struggle introverts.  
Before you decided you could pit us one against another.  
Before you decided to give us *nothing* for our efforts.  
(or as you would state it — 150% of nothing  
which in my calculations still amounts to nothing)  
No use trying to split us by throwing us chicken feed.  
'Cuz you can see we're standing up!

We're Third World and United  
And now we're in control.

We have you calling peanut budgets back  
from the President's desk.  
We have you yelling across that long table  
at each other.  
We have you dishing out thousands of dollars that was nowhere  
to be found — before.  
We're Third World and United  
And the mountain moving day is here!  
And we're moving mountains!

—Sheri Miyashiro



continued from page 9

# J-A History

contract laborers onto boats with promises of money and opportunity.

Although groups of Japanese arrived as early as 1868, the main influx to the U.S. began in the 1880's. Japanese worked in many backbreaking jobs, as farmworkers, railroad workers, or in canneries. Others labored in coal and copper mines in Colorado and Utah. The pay and work conditions were not good; Japanese railroad workers on the Northern Pacific line laid track in mid-winter for less than \$1 a day. In the decades that followed, the labor of Japanese in the U.S. helped develop California and other Western states into centers of the nation's wealth in agriculture, minerals, and raw materials. In farming alone, Japanese used intensive labor and innovative techniques to transform thousands of acres of California desert and other wasteland—which had been written off by American settlers and farmers—into rich areas of vegetable and fruit crops.

It was in part because of these contributions that Japanese in the U.S. continued to face severe discrimination and oppression. While Issei farmers turned desert into prosperous farmland, they were prohibited by the California Land Act from owning any of the earth they cultivated. At the same time that they helped build the roads and cities of the western United States, they were denied any chance at citizenship. The Japanese Exclusion Act, passed in 1924, closed the door to any further immigration. More than 500 pieces of legislation against Japanese eventually passed, including laws which prescribed segregated schools and prohibited entrance into many occupations. Labor unions refused to admit Japanese, and the racist and chauvinist pronouncements of the newspapers and politicians

such as James Phelan did much to encourage mob attacks and other physical violence against Japanese people.

## Japanese Communities Organize

In the face of such conditions Japanese people formed communities and continued their struggle for decent lives. The largest concentration of Japanese lay in Los Angeles, San Francisco, San Jose, and Sacramento. Communities also arose in Seattle and Portland. Within the communities, which encompassed a broad range of urban and rural working people and families, various organizations were established to help meet the needs of the people; these ranged from kenjinkai (prefectural associations) to cultural clubs to political-activist groups. These all took up the concerns and interests of people in the community, and helped them with problems or in hard times. The streets were lined with small shops, boarding houses, churches, and cafes. Those in outlying areas came to visit friends or see a show, to go to church or shop or get medical help. These were their communities, their homes.

Understanding the strength to be gained by mutual support, Japanese in the U.S. always strove to organize, both within and outside of their communities. Militant strikes and resistance to exploitation on Hawaiian plantations and in Oxnard, California sugarbeet farms (held with Mexican farmworkers in 1903) are examples of early struggles. Japanese workers were instrumental in forming the Alaskan Cannery Workers Union, and sacrificed their lives in the Ludlow Massacre of 1914, where they were shot down by Colorado state militia for helping to organize coalminers. Japanese longshoremen added their determined effort to the successful West Coast strikes in the 1930's. From their first years in the U.S. and Hawaii, Japanese waged strong and heroic struggles against oppression and exploitation, and for full and equal rights.

## San Francisco Group to Build Low Cost Housing

Low and moderate income housing has become increasingly scarce in San Francisco's Nihonmachi as an outgrowth of the redevelopment process that has been going on for over 30 years. In response, the JCPA initiated the formation of the Japanese Community United for Housing (JCUH), a non-profit housing development corporation in Nihonmachi. Its purpose is to build badly needed low-income housing in the Nihonmachi community, and to start a process to recover and rebuild this community devastated by redevelopment.

The JCUH Board of Directors is made up of a broad representation of the Japanese community: Koichi Ando, Nobiru-Kai (Japanese Newcomers' Group); Pete Healey, Nihonmachi Little Friends; Jean Hibino, JCPA; James Kuromiya, Chol Soo Lee Committee; Brent Kato, Nihon-

machi Legal Outreach; George Iwao, Nisei Fishing Club; Wayne Nishioka, J-A Democratic Club; Yukio Wada, J-A Religious Federation Housing, Inc.; Kaz Nakamoto, businessman; Wayne Osaki, architect. (Organizations for purposes of identification only.) The Board and volunteer staff have already chosen one possible site, are negotiating to acquire the site, and are seeking grant funding for construction and rehabilitation.

Currently JCUH is seeking memberships and donations to show support for this project and to raise funds to cover the costs of publicity and consultant work. Individual memberships are \$10, family memberships \$15, and organizational memberships \$25. For further information write to JCUH, c/o JCPA, 1858 Sutter Street, San Francisco 94115. Memberships and donations are tax deductible. —Dave Okita



Nisei Mary Nomura, "The Songbird of Manzanar," entertains the NCCR audience at the conference's cultural program on Nov. 15 (see story on page 1).

Photo by Mike Murase

## Nihonmachi Outreach Committee New Directions

In June of 1979, a group of concerned individuals—social service workers, students, and residents—came together to form the Nihonmachi Outreach Committee (NOC) in San Jose. We formed out of concern about redevelopment in the San Jose Japantown area, particularly around any moves to transform the Japanese community into a tourist trap.

As our work developed in the San Jose Japantown community, we also got involved in other types of community activities. We assisted the Japanese American Community Senior Service with their annual fundraising Mochitsuki and participated in the Nikkei Matsuri arts and crafts festival. We also helped mobilize for the May 1980 pilgrimage to Tule Lake concentration camp which was sponsored by the Tule Lake Committee of Northern California.

In May of 1980 we began to discuss the need for us to expand the scope of our ongoing activities. We recognized the need for an ongoing organization that took up the broad concerns and needs of the Japanese community—cultural awareness, social needs of Issei, racism and discrimination against Japanese, housing in the community. We were also concerned about the general need to revive "com-

munity spirit", particularly on the part of the Sansei/Yonsei and to rebuild the Japanese community as a vital center for Japanese Americans in the area. We also saw the need for an organization that sought to unite the various sectors of the Japanese community: Issei, Nisei, Sansei and Yonsei; students, small businessmen, workers and youth; English-speaking and Japanese-speaking.

Within this perspective, we developed three new principles of unity to guide our work:

- 1) Preserve and promote the development of San Jose Japantown, a center of the Japanese community, in the interests of the residents, workers, cultural and community groups, small business and the broader Japanese American community.
- 2) Fight in the interests of Japanese American people against inequality and discrimination.
- 3) Promote understanding of the culture and history of the Japanese in the United States.

We have formed new committees in NOC around our new principles which are the Task Force Committee, Activities Committee, and the Redress/Reparations Committee. We encourage your support, suggestions participation in NOC. For more information call Julie Hatta at (408)287-9710.

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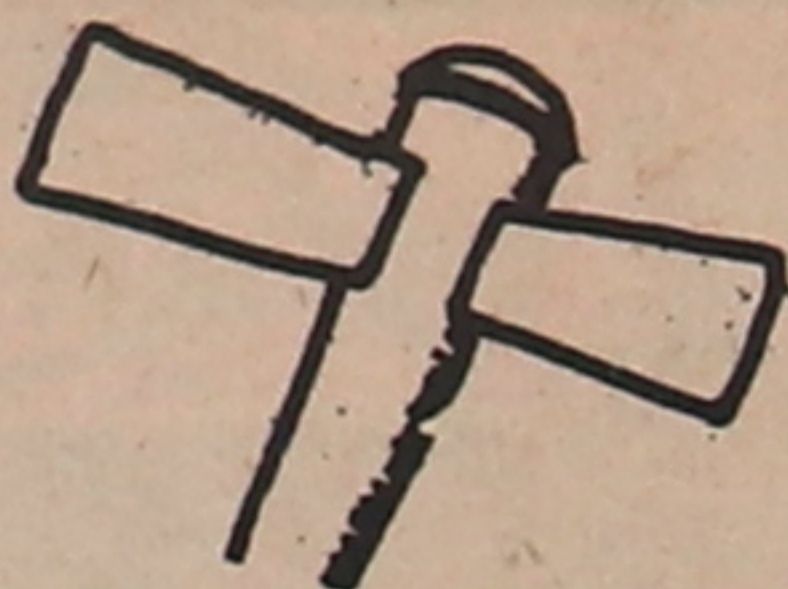
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HAIR STYLISTS

the  
**BEAUTY  
SPOT**



# 日本語 Nihongo コーナー Corner



Omedeto gozaimasu! "Nihongo Corner" has much to celebrate — a promising New Year, a great joint newspaper reaching across the country, and now its own first anniversary as a regular column! Well, this means there are lots of new readers (I hope) joining us in the midst of things, but there's always something of use (I hope, again) in our lessons.

## BEGINNERS' LESSON 5 Oshogatsu no Aisatsu New Year's Greetings

Shinnen omedeto gozaimasu!  
*Happy New Year! (literally, New Year Congratulations)*  
Kotoshi mo yoroshiku.  
*Best regards (for the New Year)*  
*(Some of you should remember these from Lesson 1, right?)*

### DIALOG:

A: K-san! Shinnen omedeto gozaimasu!  
K-san! Happy New Year!

K: Ah, omedeto! Kotoshi mo yoroshiku.  
*Ah, Happy New Year! Best regards!*  
A: Yoroshiku onegaishimas. Doko kara kimashitaka?  
*Best regards! Where have you come from?*  
K: Nenshi-mawari o shimashita. A-san wa?  
*I made a round of New Year's calls. And you?*  
A: Eh, watashi mo tomodachi ni shinnen no iwai o iimashita.  
*Yes, I also went to my friends to offer greetings.*  
K: So des'ka. Ma, kore kara Oshogatsu Matsuri ni ikimas ga, issho ni ikimas'ka?  
*I see. Well, I'm going to the New Year's Festival from here, but shall we go together?*  
A: Hai, arigato. Issho ni ikimasho. Oshogatsu Matsuri do iwaimasho yo!  
*Yes, thank you. Let's go together. Let's celebrate at the New Year's Festival!*

nenshi-mawari  
*round of New Year's calls*  
kore kara  
*from now; from here*  
onegaishimas  
*please (when requesting a favor)*  
iwai o iu  
*offer greetings*  
issho ni  
*together*  
iwau  
*celebrate*

## ADVANCED LESSON 5 Oshogatsu no Tabemono (Barabara no Hanashiai) New Year's Food (A Disjointed Conversation)

E: Ja, mina-san, oshogatsu ni nareba, nani ga tabetai?  
*Well, everyone, when New Year's come around, what do you want to eat?*  
N: Mochiron, mochi ga tabetai yo.  
*Of course, I want to eat mochi.*  
K: Mochi ni sureba, ozoni ga ii zo!  
*If you're going for mochi, ozoni is good!*  
A: Boku mo so omau. Soshite, dezaato ni wa, mikan!  
*I think so too. And for dessert oranges!*

I: Mikan ka? Dakendo, ora no kitaguni de, nikuman no kuu beh.  
*Oranges? But us northern folk gobble down porkbuns, too.*  
Y: Sore to, biiru no piinatsu mo hoshii, ne.  
*And I'd like some beer and peanuts, too.*  
O: Biiru ni shitara, sake mo mono yo!  
*If we're gonna have beer, let's drink sake, too!*

mochiron  
*of course*  
sore to  
*and then*  
...ni suru  
*...go for; decide on*  
ni sureba, ni shitara  
*if (you) go for*  
mikan  
*Mandarin oranges*  
nikuman  
*pork buns*  
ozoni  
*mochi, vegetables, and chicken in a fish broth*  
mochi  
*cake of pounded rice*

(BONUS POINTS if you can find the word for "party" hidden above!)

Note: Character "I" above speaks in a very colloquial northern dialect. More on this later.

## Connie's Kitchen: MOCHI MADNESS

As a child, I can remember my mother telling me to be very quiet on full-moon evenings as one could hear the Great Rabbit who lives in the moon, pounding rice into rice cakes. These rice cakes are known as *mochi*. Sure enough, to this day, I cannot relate to the Anglo-American concept of the man-in-the-moon, or that the core of the celestial body consists of green cheese. When I view the moon in the sky, I can see a vague silhouette of a rabbit pounding a giant mortar with a giant pestle. I can hear the faint sounds of pounding like that of a heartbeat.

*Mochi* is more than just rice cakes. It is a tradition, a part of cultural history. Pounding *mochi* in hollowed-out tree stumps is a social event. It is thought that eating *mochi* will give one strength when one is sick. It is gentle on the stomach. One *mochi* is equivalent to one bowl of rice. According to some, a man's masculinity can be equated to the number of *mochi* he can consume in one sitting. Sumo wrestlers are able to eat a lot of *mochi*.

*Mochi* can be compared to the Judeo-Christian concept of manna, a bread that fell from the sky as a gift from God. Although no one I know has ever seen manna, I would guess it's sort of soft, round, white, and has the consistency of a baby's earlobe, just like *mochi*. Fresh *mochi* has the delicate smell of sweet rice. On New Year's Day, the very first meal of every Japanese person is customarily roasted *mochi* in soup. Everyone, rich and poor, partakes of variations of this in order to insure an auspicious and prosperous year. Also, *mochi*-snowman figures called *okasane* are displayed in every household. *Okasane* consists of one big *mochi*, a smaller *mochi* on top of that and a leafy tangerine as the head. Pieces of dried kelp and cuttlefish protrude like arms. This figure sits on the mantlepiece or any place of prominence like a guardian figure on New Year's Day, then is dismantled, cut up, and eaten the day after.

*Mochi* has many variations. Crispy, baked pieces of it, flavored with shoyu, is called *arare* and can be bought packed in any market. *Kusa mochi* is regular *mochi* made green with a tea-like plant and prepared like regular *mochi*. Brown rice *mochi* is also available locally through Sogo Health Food Store in Gardena and L.A. (made fresh on Fridays).

With the innovation of the microwave oven, people are microwaving *mochi*, and it comes out gooey without its brown-crispiness. It's OK, but a purist would surely disapprove.

### Roasting Instructions

In a regular oven, spread a little aluminum foil on a rack. Place the desired number of *mochi* spaced evenly apart as they puff up and expand when browned. Turn on the heat and do not leave the kitchen. Watch carefully for a few minutes because they puff and brown very quickly. Carefully, not to burn your fingers, remove from the oven and enjoy.

### Wonderful Things To Do With Mochi

- Oshiruko** (Sweet Azuki bean soup) Roast it and plunk it in soup made by boiling azuki beans with water until soft. Add sugar to taste and let it sit overnight. Reheat and add the *mochi*. Serve with a sidedish of *tsuke-mono* (pickled vegetables) and some good tea.
- Abekawa** (a thicker version of *Oshiruko*) Roast it, put it on a pretty plate and top with a generous spoonful of hot *Anko* (sweetened azuki beans boiled down to a mush-like consistency).
- Kibidango**: Moisten with water, then dust with a mixture of *kinako* (roasted soybean powder) and sugar. The myth hero *Momotaro* (Peach Boy) was given a box lunch of *Kibidangos* by his mother when he went on his odyssey to chase the demons of the

islands of Japan.

4. Old standard: Roast it and dip it in plain shoyu or a mixture of shoyu and sugar.

5. *Daikon Oroshi*: Finely grated white *Daikon* root seasoned with shoyu and finely sliced green onions.

6. *Miso Natto*: Fermented *Natto* soybeans seasoned with sweet white *miso*, green onions and a tad of shoyu.

The last two are more commonly

found in the *Inaka* (country farmlands). Most people are unfamiliar with this treatment of *mochi*. Granted, it may seem a little provincial, but once the taste is acquired, one has passed the baseline of a dilettante Japanese Food Lover, to become a hardcore epicure who is undaunted by sushi fads. Try these two with some good beer or hot *sake*. Be adventurous!!

—Connie Hayashi

## Ozoni Recipe

What's New Year's day without *Ozoni*? Every region in Japan has its own special recipe. This one is from the *Kanto* (Tokyo region) and serves four people.

### Ingredients:

*mochi* 6 oz. (cut into about 8 slices)

chicken	6 oz.
<i>shiitake</i>	
(mushroom)	4
<i>mitsuba</i>	
(leafy herb)	½ leaf
<i>yakikamaboko</i>	
(fried fishcake)	½ stick
<i>yuzu</i> (citron)	a little
<i>hon-dashi</i>	
(fish soupstock)	3-4 cups (use granulated instant)
salt	as needed
mild <i>shoyu</i>	as needed

Cut chicken (raw) into bite-size pieces. Wash *shiitake* and discard stems. Cut *mitsuba* leaf into one-inch pieces. Slice *yakikamaboko* thinly (less than ¼" thick). Lightly roast *mochi* pieces over a low flame and set aside.

Make *dashi* and add the chicken and *shiitake*. Bring to a boil then lower the flame and skim off the fat. Simmer five minutes then add a pinch of salt, 1-1/3 teaspoons of mild *shoyu*, the *kamaboko*, and *mitsuba* leaf. Bring the mixture to a boil again and simmer. Pour plain hot water over the *mochi* to soften, then put the *mochi* in a serving bowl. Take the ingredients out of the *dashi* and add them to the bowl of *mochi*. Gently pour *dashi* over the ingredients, and add a small bit of grated *yuzu* just before eating. *Itadakimasu!*

—Tansoku

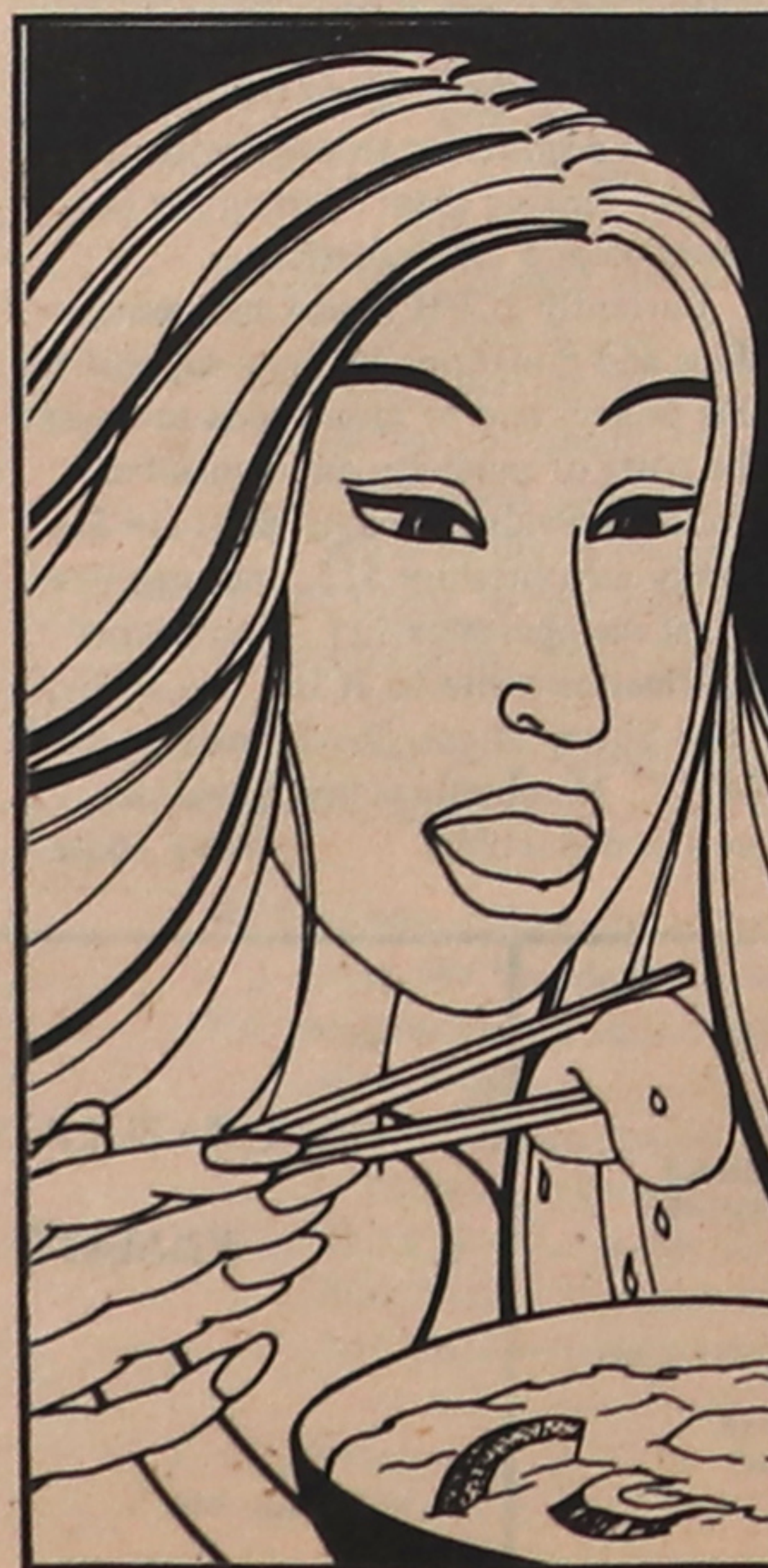


Illustration by Yas Osako



# Gonbe the Duck- catcher

## A Traditional Folktale

A long time ago there lived in the mountains a fellow called Gonbe the Duckcatcher. But he was such a poor shot with his old flintlock that even the ducks made fun of him. "Gee, if only I could catch me a duck even once," he would say; and this was all he dreamed of day after day.

Now one day Gonbe decided to tie all his old guns together like a bundle of sticks, and point them at the next ducks that flew by. He was sure he could bag one of them that way. But,

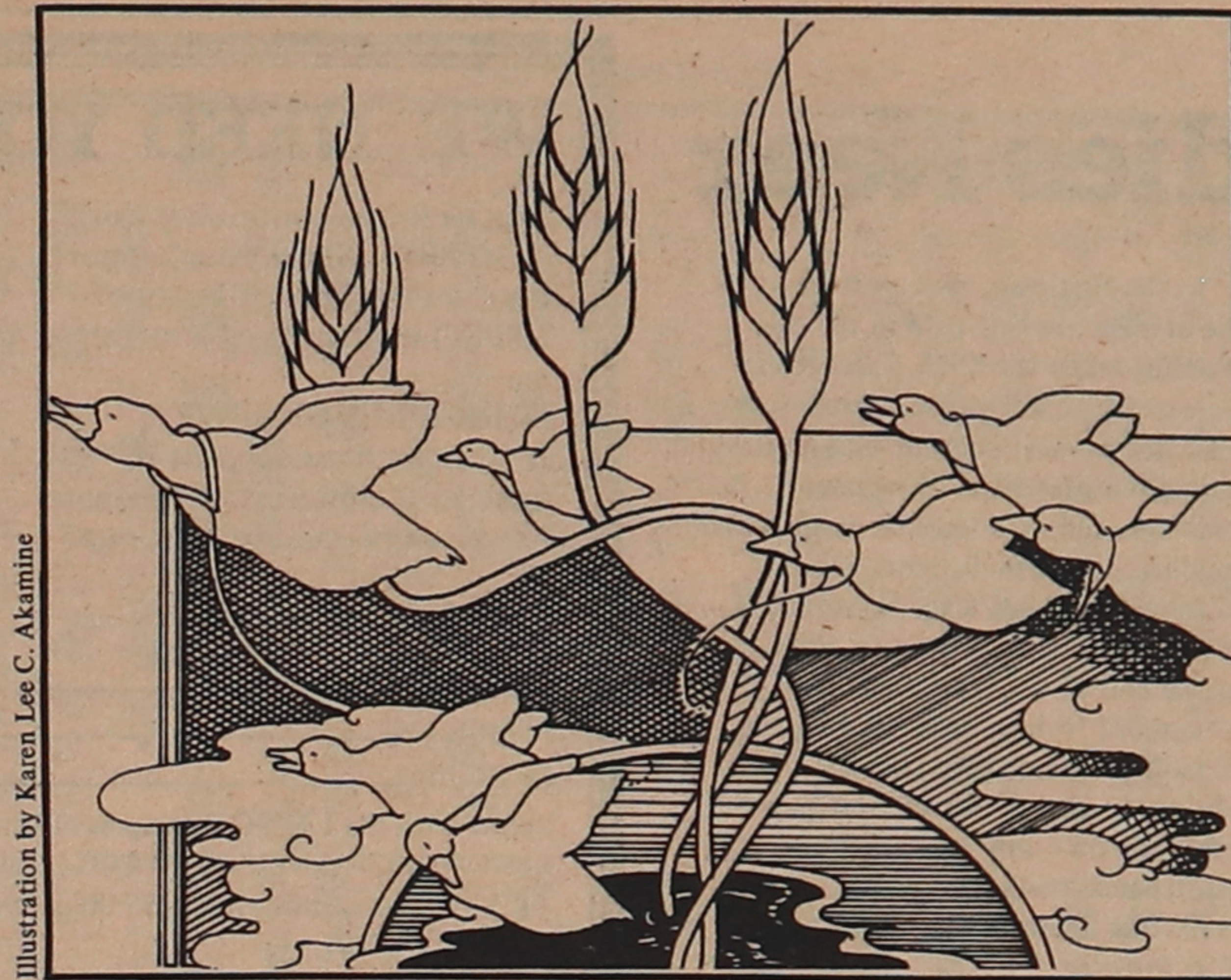


Illustration by Karen Lee C. Akamine

as usual, not a single rifle ball hit a duck. Once again the ducks laughed at him and flew on their way.

Then Gonbe had a good idea. "I'll just wait till winter," he thought. And when the snow and ice came, he slipped quietly down to the pond, now

frozen over, where a whole flock of ducks sat sleeping one night.

"This is great!" thought Gonbe, and he slipped ropes around the necks of all the ducks and started home, pulling them behind him. But he had not yet reached his hut by dawn, when all

the ducks awoke. When they realized where they were, they all flew straight up, and pulled Gonbe right behind them into the air.

"Help!" shouted Gonbe, but it was no use. He flew far away over mountains and fields, holding onto the rope, until he could hold no longer and fell to the earth far below. But his luck was good, for he landed in a field of soft wheat.

When Gonbe awoke, he was lying on a bed surrounded by strange villagers. "You dropped right out of the sky!" they said, their mouths hanging open. Gonbe told them his story, and after that decided to help them work in the wheat fields.

After a few days, though, Gonbe got tired of farm work. He was wondering what he could do, when he noticed a very large wheat stalk full of grain. He reached up as high as he could to bend it down and pull off the wheat kernels, but *Pyon!* the stalk snapped up and flung Gonbe into the sky. "Wow, look at that guy! the villagers said. "He's flying again." And having given up, they waved goodbye.

Gonbe flew far above, and this time landed in a water trough in a town. "What was that?!" people asked as he flew by. The incredulous townsfolk took Gonbe to the umbrella-dealer, who laughed loudly when he heard Gonbe's story. "Please stay and work in my shop," he said, and Gonbe agreed.

A few days later Gonbe was hanging freshly painted umbrellas out to dry in the shopkeeper's garden when a strong wind began to gust. Gonbe grabbed the umbrellas so they wouldn't blow away, but — you guessed it — the wind lifted him, umbrellas in hand, up into the sky. As he flew away, the townspeople watched from below. "Now there's a fellow who really likes flying," they said.

And it was true — by this time Gonbe truly enjoyed flying. The wind carried him high again, far and wide, and then dropped him in a small pond. Gonbe spluttered, looked around, and saw that he was back where he had first caught the ducks. He climbed out of the water. "Why, what's this?" he said. Gonbe's pants were full of pond eels. "What a big catch! Maybe I can't get any ducks, but I'm a great eel-catcher."

—Translated by Pete Healy

## LIVING

*from a mudswamp like this  
nothing can come, I feel, yet still  
still I dig  
chopping youth to mincemeat, there is  
nothing left, I thought, but:  
I still live  
because the world is wide  
because my friends are many  
I still live*

*rage, anger: let us stop locking these things  
in our hearts  
love, affection: let us stop hiding these things  
quietly away*

*call injustice injustice  
what is good, good  
call bad what is bad, we must  
strive for this*

-1975

## CORN

*there are three cornstalks in my backyard garden  
on each one, two ears of corn grow,  
their silk shining and brilliant  
there are three wondrous cornstalks in my garden  
we have eaten six ears  
in this simple setting grows sweet  
corn, fresh  
stately*

- August 1980

## MOTHER

*the sun going down  
till now burning my white feet  
the sun, hiding in the shadows of the pine  
now sinking away  
sure to rise again, but  
what does it mean, this  
cycle:*

*all people will age, will  
die, it means  
I want to see my mother again,  
one who has never forgotten me,  
to meet her, to  
smile*

-August 1980

## Mayhem at the Parts Factory

for Kim Chi Ha

after despair pulls out its blue gun

(I take my place in the violence of roses)

after dignity runs to the police  
begging for change from the coke machine

(I take my place in green dinner meat)

after thought chokes its children  
and goes looking for a \$50 whore

(I take my place among an army of clerks  
ready to kill for three meals a day)

after laughter swivels in its business chair

after peace comes wearing 5 & 10 ¢ stones

after wisdom falls down drunk and wretches

(I take my place among thorns and yellow flowers)

after etcetera covets my deerskin shoes  
and offers its oiled tongue for payment

(I take my place among heaps of ashes  
stirring in the palms of your hands)

after choice lops its pinkies off in protest

after rebellion grabs a nail file  
and starts picking out its eyes

(I take my place among scaffoldings  
of rainclouds, blue-gray ladders  
the dead climb down on)

- Cesar Mori -



Illustration by Karen Lee C. Akamine



# JACCC Rent Subsidies Near

After many months, some resolution to the high rent costs at the Japanese American Cultural and Community Center (JACCC) is at hand. The Community Redevelopment Agency has proposed a five year rent subsidy program for Sun Building displaces which, in the first year, will lower rents to 32 cents/sq. ft./month, down from the 54 cents tenants now pay, and much less than the approximately \$1.37/sq. ft./month which the JACCC says it needs for operation costs and mortgage interest. The subsidy will decrease, and therefore rents will increase, each year until January 1985, when the subsidy is to end. There are some areas yet to be worked out, but, overall, this offer from the redevelopment agency amounting to nearly \$400,000 over five years, has been received with optimism. It now appears that the community service organizations and Japanese cultural classes that were relocated from the Sun Building to condemned buildings in 1977, will finally have new facilities at reasonable rates.

A community center facility has been a need and desire in Little Tokyo since before the war. The Board of Directors of the JACCC formed almost ten years ago, when redevelopment first came to the area. The total cost of the center building, completed in January 1980, was \$5 million. The Center Building was promised as a relocation resource for Sun Building tenants. But because of the rising interest rates, utility costs and other expenses, it has been clear for several years that the nonprofit groups expected to be housed in the building would not be able to afford rents at the prevailing rate for a new downtown building.

For over a year therefore, the prospective tenants of the JACCC have been working to win their demand for affordable rents. Numerous meetings have been held with the CRA staff and its board, and with the JACCC. Letter writing campaigns and appeals for support from other groups had also focused on the need to lower rentals. Although the government is not required to pay subsidies to non-residential tenants, the community sentiment forced the agency and the JACCC to respond.

In the first year, rent will be set at the average amount paid in the Sun Building when the CRA acquired it, increased by the consumer price index. This amount will increase each year by adding ten percent of the present operation and maintenance costs of the building. As a result, rents will increase from 32 cents/sq. ft./month in 1980 to about sixty cents in 1984. At the end of five years, the JACCC is expected to have paid off roughly \$2 million in mortgage (the CRA is subsidizing part of the interest payments) so that only operation and maintenance costs will remain. By 1985, this figure will be about \$1.00/sq. ft./month.

One other aspect to the subsidy plan is that the JACCC must guarantee a measure of rental security to the tenants for at least five years. Previously, the board's avowed policy was to issue "licenses" terminable at will upon few days' notice. The precise nature of tenant protection is yet to be determined.

The JACCC Board recently approved the subsidy plan, and it is now up to the tenants. One point of contention is that as proposed, the subsidy for the building begins on January 30, 1980, the date that Katsuma Mukaeda, JACCC chairman, moved in. Groups that moved in later will thus lose part of the year in which rents are lowest.

Another part of the work in the JACCC is the effort to make it more democratic. Earlier in the year, the JACCC tried to raise the annual dues for voting membership from \$10 to \$100. After a storm of protest, which included people sending in membership applications at the old rate, the Board reached a face-saving compromise; in September it set voting membership at \$35.00 a year. The JACCC still tries to intimidate some of the tenants. It recently tried to force one cultural instructor to share her room with another (there are still plenty of vacancies) but had to back down.

In order to protect their interests, the tenants will have to organize and bargain collectively. Further work remains, but the critical issue of rents is finally nearing resolution.

—Bruce Iwasaki

# LTPRO Elects Officers

LTPRO has just held its first formal election of officers to the Coordinating Committee. Here are the winners of the election:

President:	Alan Nishio
Secretary:	Janice Nabara
Treasurer:	Jane Nishio
Vice Presidents	
Special Events:	Miles Hamada
Nikkei Editor:	Dean Toji
Redevelopment:	Bruce Iwasaki
Redress and	
Reparations:	Lillian Nakano
Workers and	
Newcomers:	Lucy Kubota

These officers will meet at the first Coordinating Committee meeting on

Saturday January 3, 1981.

Sometime last year, it became apparent that a more stable management was needed over LTPRO's finances, membership, and the interrelatedness and overall direction of the various committee efforts. This need became more significant in view of LTPRO's expanding relations with other progressive groups across the nation. Once the committees decided that one way to provide leadership was to elect officers, an election committee was formed and ballots were sent to each of the 137 voting members. The Election Committee reports that 2 or 3 ballots were returned as "undeliverable". 55 marked ballots were submitted and votes were counted on Sunday 12/7.

—Robert Toji

## WE NEED YOU!!!

Join us in the continuing work of LTPRO. Show your support for the Principles of Unity of LTPRO by becoming a member.

ter of the Japanese American community, in the interests of the residents, workers, cultural and community groups, and small businesses.

### 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 cen-

- 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.

Name \_\_\_\_\_

Address \_\_\_\_\_

City & Zip \_\_\_\_\_ Phone \_\_\_\_\_

I unite with the LTPRO Principles of Unity and would like to become a member in the following category:

- General member dues: \$5.00 per year (includes subscription to *Nikkei*)
- Senior citizen/student member dues: \$3.00 per year (includes subscription to *Nikkei*)
- I would also like to make a donation of \$ \_\_\_\_\_

Enclosed is a check for \$ \_\_\_\_\_  
Please make check payable to LTPRO. All donations (not membership dues) are tax deductible.

Signature \_\_\_\_\_ Date \_\_\_\_\_

Send application and check to: LTPRO, 244 So. San Pedro Street, Room 406, Los Angeles, California 90012

## "L.T. is home" T-shirts

Hurry! Don't delay! Put in your order NOW! Get your very own "Home Is Little Tokyo" T-shirt. It makes a very nice gift too. 100% cotton in your choice of three colors. For only \$6.00! (\$5.00 for members and new membership.) T-shirts will be available after July 27th. Sorry, no deliveries. All proceeds go to pay the rent.

Name \_\_\_\_\_

Address \_\_\_\_\_

City & Zip \_\_\_\_\_ Phone \_\_\_\_\_

- Size:  child's large  small (men's)  medium (men's)  large (men's)  x-large (men's)
- Color:  blue ink on  white  tan  light blue

Enclosed is \$ \_\_\_\_\_ for \_\_\_\_\_ T-shirts.  
(quantity)

Make checks payable to "L.T.P.R.O."

Send order form and check to LTPRO, 244 S. San Pedro St., Rm. 406, L.A., CA 90012

## HELP US OUT!

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

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

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

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

ZIP \_\_\_\_\_

PHONE \_\_\_\_\_

Clip and send to: JCPA, 1858 Sutter St., San Francisco CA 94115

PLEASE MAKE CHECKS PAYABLE TO J.C.P.A.



ことを恥と見えた。

この大きな過渡期に彼女  
のフランス・レイシヨンは、真実  
のアメリカの歴史、自分自身  
の存在を追求し、多くの人  
々も意見を交換しあうこ  
とによって徐々に解消さ  
れていった。そしてこの間  
に彼女が最も強く感じた  
ことは、不当な現状を改  
善するには私達自身が真  
剣に思い悩む、その不当  
性に立ち向かわなければ  
ならないというところであ  
った。これらの努力があつて  
こそ、大学に民族学が生  
まれ、英語と不自由さを  
感じ、英語と不自由さを  
奉仕機関が設けられ、  
小教民族の居住区域が  
以前よりは広げられた。  
又小教民族の人々は自分  
達のこの国への偉大な功  
績を認めざることを自  
分自身に誇りをもち、  
日系人は一個の人間として  
自分自身に誇りを肯定的  
イメージを取り戻していった。

（13ページから）  
ちびがらなければ誰が他  
に気が付くというのか。  
だがパワフルのある者が弱  
い者の存ねばりに踏み込  
んで来るだけである。例  
えば今、小東京は合衆国  
政府、日本企業が手を  
結ぶ再開発の名のもとに  
地域住民と立ちのきを  
強いている。以前日系人は  
この気心の知れぬ所に愛  
着を持ち住んでいたもの  
だが立ちのきによってそ  
の深い愛着を捨てるを  
えないう状況に追い込まれ  
新住居を探すのとは非常に  
苦痛している。今日の小  
東京再開発計画は、大戦  
中の日系人強制収容は  
彼等のコミュニティを大々  
く破壊した。今、真の正  
当性を獲得するを求め、  
私達自身、一教団結し、小  
東京を守らなければなら  
ない。

これらの状況のもとに  
一九七六年、日系地域社  
会の人々によってレイトプロ  
が突足した。彼等の主な  
活動目的は、強制収容に  
対する損害賠償を獲得  
すること、小東京を日系  
地域社会の中心として守  
ること、他の小教民族と  
団結し、互いの権利を守る  
こと、新渡米者の現状を  
改善すること、日系人文化



歴史をなく地域社会に浸  
透させること、存心である。  
またレイトプロに関連する団体  
として他に、フィル、教習教  
育を通じた日系アメリカ  
人を指導する、ビジュアル  
コミュニケーションズ、音楽を  
通じて彼等自身を表現す  
るロックグループ、ヒロシマ、  
イマラシアグループ、アジ  
アンパシフィック・センター、アジ  
アン、チャイナタウン・プログレッシ  
ブ・アソシエーション、他、多  
くのグループが目的を同じ

と活動している。  
最後はアメリカでの、他人  
種への同化作用について訪  
ねてきた。人種的偏見解  
決の糸口はつらがるのでは  
思わなければならない。彼等の意  
見によると、同化作用は人  
の場合、小教民族に強い

らぬ作用をこのことである。  
存ずる英語と格闘する全  
ての生活の流は白人中心  
である。同化作用を真の  
正当性に結びつけよう  
時、まず地盤として、それ  
をよみ人種の持つ文化、  
習慣が尊重されなければ  
はならない。その上で個々  
人がそのよみ人の理想に向  
かい生活していかねば  
その結果としての同化作用  
が意味のあるものとなる。  
私達がよみ人の歩む道  
を選ぼうとせよの士気は存  
在の、いかに自分自身を理  
解しているかというところであ  
る。その意味で、自分自身の  
ルーツ、特性、文化を把握  
することには非常に大切な  
ことである。彼等の場合も  
日系人というものが大切に  
する一方、彼女の自然な傾  
味を追求するうえでも他人  
種とのかけわりも大々的  
存ものとなっている。

  
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# 現在の日系社会の動き

**LTPRO** (小東京の住民の権利を守る会・ロスアンゼルス) と **JCPA** (日系社会を進める会・サンフランシスコ) は、長い間、共に歩んできました。我々は、我々の組織の性格を明確にすると共に、より広範な支持を得ようとする努力を続けて行ってきました。将来協同の運動を進めて行くにてもあるいは、単独で行うにても私達はその可能性を握っているのです。我々は、来べき世代は、合州国における少数民族にとって困難な時代になると考えています。同時に、それに対する抵抗も増大してくるでしょう。

— 地域社会、職場、学校等で —  
我々は、日系の人々の平等、基本的人権のために闘っています。我々は、我々の土地、社会、生命等の抑圧とも闘っています。我々は、この国で、日本人として我々の将来を我々の手で決定したいと望んでいるのです。そのため、組織化と統一が必要なのです。日系の人々に関係する問題を提起できる一方、現在、闘われている重要な問題に、できるかぎり広範な団の人々の力を集めるべきです。LTPRO、JCPA のような進歩的なコミニティーの中の組織が必要なのです。確かに、我々は、過去に、過ちを犯しました。しかし、我々は、その中から多くのものを学び取りました。我々の運動を継続してまいりました。我々は、LTPRO、JCPA を一人でも多くの人が頼り

にできる、あるいは、直接的に関わりをもつ、参加できる組織にしようとして、我々、両者は、日系人の多数の利益を支持し、かつ、他の少数民族の人々や、労働者の人々の問題をも支持、援助しています。

我々は、歴史的、政治的理解も又深めてゆかねければなりません。このことは、日系人という少数民族を構成している他のグループ組織の存在をも認めて行くという事なのです。教会、学生、JACL、社会福祉団体、その他のグループ等。我々は、合州国における我々の真の歴史を、しっかりと把握しなければならぬと思います。アメリカ合州国の発展に果たした日系人の役割と貢献について、我々は、日系人は、人種的自殺を行っていない、又、消滅、しつつあるという考えに、戦をいまだ受けねばなりません。我々が、選択できる唯一の方法は、同化、統合、文化移入だけだということ。あるいは、この合州国で、それを「うまくやった」という考えを、我々は、どうしても受け入れることができないのです。

この合州国で、日系人の間に、強力な統一への道が開かれてきています。時に、最近の全米運動に、括弧を付した補償賠償問題において、それか、みられま



1979年2月19日、キャンプについての「思い出の日」。

シスコ、ロスアンゼルスにおいて、両者、合せて、13年間の経験、その経験を、通して、我々は、人々の支持を得ようとして、統一を促進すること、運動の拡大、我々のコミニティーを再建すること等の重要性を学んでまいりました。ここで、今一度、これらの教訓を振り返え、よりの良い時期だと思えます。

我々は、皆さんの支持と協力に、いつも頼りなければなりません。これなくして、我々は、再開発による立退き反対運動も決して成功しなかったはず

です。我々が、単に、法律的手続きや政治家の口約束だけに、頼っていたら、我々の運動は、失敗に終わっていたでしょう。我々は、破壊的な計画を実行しようとする、ロスアンゼルス及びサンフランシスコの再開発局を阻止したのです。多くの人々に働きかけることにより、又、その人達の積極的な支持を得ることは、我々は、市当局に、低家賃住宅を建てさせることができたのです。このように、多くの人々の信頼があったからこそ、我々の運動は、将来も持続して行くことなのです。

我々は、他のコミニティーのグループと共に、運動を進めることにより、そのグループと統一行動をとれる可能性は、大きいことを知ったのです。我々は、この結びつきを、堅持し、より、お互いの関係を、発展させて行かねばならないと思っています。各グループ(教会、学生、労働者)の進歩的な意見、結束できる能力が、即ち、成功、失敗の「カギ」なのです。お互いに、結束、統一することにより、多くのことが、我々にできるのです。

この何年か、JCPA、LTPRO 両者とも、立退き反対や再開発反対闘争以外にも、新渡米者のための英語クラス、労働者援助等の運動に輪を広くしてきました。我々は、第二次大戦中の日系人強制収容所跡への巡礼の後援をしたり、コミニティー・センターや、一世やその家族のための低家賃住宅等を作るための運動に力を貸しました。最近では、両者とも、補償賠償問題をとりあげています。我々は、我々の運動を、広げてきました。何故なら、生活のあらゆる面で、我々、日本人が直面している人種差別、この事実、具体的な方法で、注意を向け、行くべきであると、我々の二つの団体は、考えているからです。

最後に、我々は、日系人は、日系コミニ

ティーを持つ権利があると、たえず主張してきました。我々のコミニティーは、かつて分散させられ、軍事上の必要性、都市再開発、あるいは、統合、というみせかけによる、国家的な抑圧によって、物理的に縮小させられてきました。しかし、今、それを、行った力は、以前にも、まして、強くなっています。我々のコミニティーは、合州国における日系人の、強さと、業績の、鏡なのです。我々のコミニティーは、一人の人間として、自分自身を考えた時、重要な自己認識の一部なので、そして、それは、将来の世代のために、保護され、再建されるべきものです。

このことは、コミニティーを離れて(あるいは、その中で成長したのでない)生きてきた人々には、この我々のメッセージを、理解することは、難しいことかも知れません。

今日、日系人は、離散した民族です。それは、我々を、米国中に分散させることで、我々の発展を、阻害した、強制収容の遺産、再開発の遺産です。物理的なコミニティーは、存在しなくなり、日系人は、我々の教訓や、体験、経験を、学ぶ、伝えて行くことが、できず、思っています。

一九八〇年代は、日系人にとって、躍進の時になりました。我々の権力、我々の力を、主張することによって、我々の運動は、より、力強いものとなります。補償賠償問題のような、全国的な運動は、国中の日系人を、知る、よって、一掃になる、絶効の機会です。JCPA

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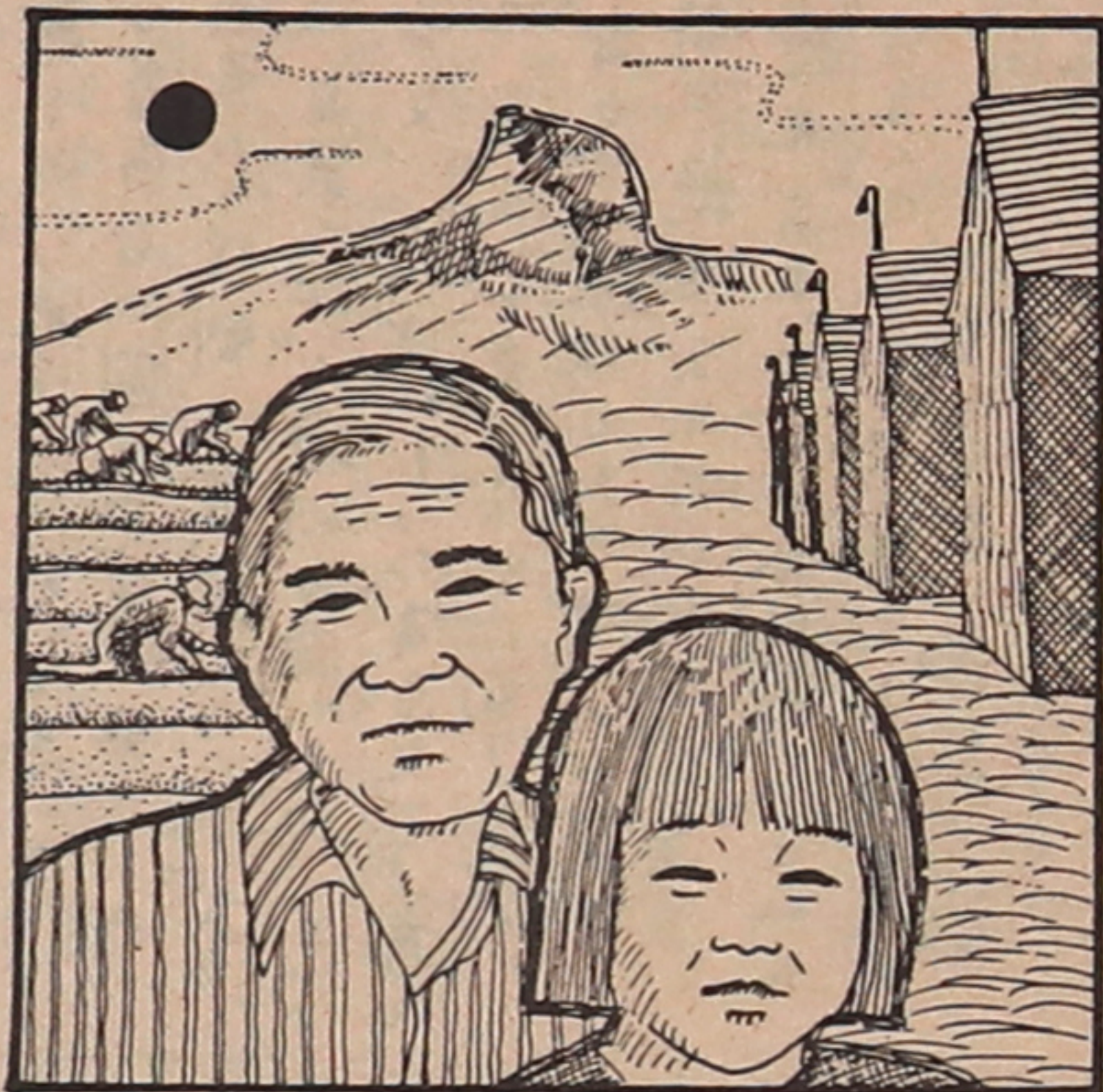
ちできなかった田舎の農家や小作人は孤立し、都市へ出かせぎに行くことを余儀なくされました。

この様な状態はハワイの大農園や米園本工から日本に到着した労働者請負人にうまく利用されたのです。米園へ移住した中国人達は鉄道工事、鉱山等ですぐに働いていました。彼達はしばしば扱いはくなくなりました。中国人排斥法も成立する見通しでした。どうして日本人を使わないのか。直ちに鉄道、あるいは大農場資本家は、日本人契約労働者を金と機会を約束し、企みにあひまよせ始めました。

一八六八年には、一部の日本人が到着しましたが、米園への主な流入は一八八〇年代に対まります。日本人達は農夫、鉄道工事夫、かん詰労働者等の肉併労働者として、又、ある者はコロラドやユタ州での鉱山労働者として働き始めました。賃金、労働条件は良いものではなくありませんでした。例えば日本人鉄道工事夫達は真冬に北大平洋線を引くのに一日二ドル以下で働いたのです。以後十年間、米園における日本人労働者は、農業、鉱業、林業等の国家資源の中心でカリフォルニアや他の西部の州の発展に貢献しました。農業だけを取ってみても、集中的な労働と新しい技術を持って、日本人達は白人植民者に砂はくや荒地とされたカリフォルニアの数千エーカーの土地を良質の農

地に変えたのです。

しかし、米園における日本人のこれらの貢献にもかかわらず、激しい左道や差別は引き続き行なわれました。一世の農夫が砂はくを豊かな農地にする一方、カリフォルニア地法は彼達が耕した土地を所有す



ることを禁じていました。又、日本人が西部において、道路、街並りに貢献する反面、市民権取得へのいかなる機会も認められませんでした。日本人排斥法が一九二四年に成立した。いかなる移民に対してもその戸口は閉ざされました。多くの職場から締め出し、日本人に特定の学校を強制する法を含め、五百件以上の反日本人法が一時的に成立したので、労働組合は日本人を拒否し新聞紙上の民族主義、愛国主義の宣言やジエームス・スランの様な政治家が日本人に対して、無差別な攻撃と暴力を助長しました。

日系社会の組織

この様な状態に直面して、日本人は日本人街を形成し、人並みの生活を求

め、闘い続けました。日本人が最も集中して住んでいた所はロスアンゼルス、サンフランシスコ、サンノゼ、そしてサクラメントでしたが、日本人街はシアトル、ポートランドでも生まれました。都市に限らず、田舎で働く人々も支援されました。通りには小さな家族等も含め、広い範囲で街は形成され、様々な組織は人々の必要を満たす為設立されました。それらは県人会等であったり、趣味の会であったり、政治活動のグループやマシナリ、それらすべての会は、日本人街の人々全まにかわり、悩みを押しつけ、人々を支援しました。通りには小さな店舗、下宿屋、教会やカネテリアが立ち並び、その他の地区に住む人々は



The Los Angeles Produce Market in 1911.

Photograph courtesy Visual Communications

1911年、ロスのやさいと果物の市場。



友達に会う為、教会に行く為、医療を受ける為、街を訪れました。それは彼達の街であり、家庭の様なものでもありました。

相互援助により得るものが多かったのであるが、米園内の日本人により、日系社会内外をとわず、組織する努力がなされました。ハワイの大農場、カリフォルニアの砂糖大根農場(一九〇八年メキシコ人農場労働者と共に)での闘争的ストライキや、開拓拒否は、初期日系人闘争の一例となりました。日系労働者は、アルサカン、かん詰労働者組合を作りました。力となり、一九二四年のラビロウ大虐殺では、赤鉱労働者の組織化を押し進めようとしてコロラド州軍によりラウラ殺され、彼達の生命を犠牲にしました。日系農場労働者は、決然たる努力を持って一九三〇年代の西海岸ストライキの成功に奇を呈しました。

米園やハワイにおける初年より日本人達は完全に平等な権利を求め、圧迫に対し、強力な英雄的な闘争を行なったのです。(終り)





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 本委員会を充足せよ。これは北加州における補償賠償問題の布石となっています。LTPROはマンザナへの巡礼に参加してきてます。只、アンジェリスの補償賠償問題に積極的な役割を果たしてきます。

以上のことを通して我々はこの問題の基本的展望を展覧し、支持を得てきたのです。補償賠償問題の主要な点は次の5つの点です。  
 ① 被収容者に対する直接的な金銭賠償  
 ② コミニティーのための基金財団の設立  
 ③ 強制収容の法的根拠を覆すこと  
 ④ 不法行為による類似の脅威を受けようとする人々を支持し援助すること  
 ⑤ 強制収容体験を公に教育目的として知らせること

以上の5点は一九八〇年七月に作られたNCCR(補償賠償全国連絡会)の基本原則となったものです。JCPA、LTPROの補償賠償委員会は教育的なワークショップや、コミニティーでの討論会等を行ってきました。機関紙にも何度も記事を書き進めてきました。大学等へも行く機会をいただきました。我々もまた全米連絡会の創立グループの一つでもあります。

それ以来NCCRによって補償賠償を求めようとする人々と共に運動を進めて行く活動は運動が展開されています。我々は様々なコミニティーの団体や教会にでか

て行きました。大学のキャンパスへもスライドショーやフィルム・ショーも行きました。我々の運動はこの問題の支持を得るため、主に日系コミニティーに重点をおいた働きかけでした。

### 調査委員会公聴会

戦時強制収容に関する大統領調査委員会は一九八一年に日系人口の約全米各都市で公聴会を開きます。この調査委員会の唯一の目的は戦時移住及び収容中に日系人に対して不法行為がなされたか否かを決定することにあります。我々はこれは既定の結論だと信じています。立証責任を日系人に負担させるべきではない。何故か我々が証明しなければならぬのか。二〇〇〇〇人の人々の憲法上のその民主主義の権利の侵害は不法であったと、いまだに軍事上の必要性という名目で正当化されている。徹底的な日系社会の破壊として強制収容は不法であったと、合州国における我々の言語文化歴史の否定は不法である。経済的精神的肉体的な損失からいまだに立ち直れず、日系人及びその社会は今日でも十分に回復してきていないということ。以上の事を考えて、我々はこの調査委員会の公聴会を補償賠償要求の一つの手段として役立てたいと思っております。我々は公聴会を内

外から支援するつもりです。我々は正確なコミニティーの声を聞かせるよう証言の準備を準備したり、我々の主張をマスコミに伝えるつもりです。我々はこの重要なお題について一般のアメリカ人はもっと知る必要があると考えています。



この委員会にだけ頼るつもりはありませぬ。代りに公聴会の際中及びその後にも政府に対し圧力をかけて行くつもりです。国会が動きだすまでには、また何年かが必要だと思えます。公聴会のあるこの運動を支え続けて行くことは困難

なことがあるけれども重要なことです。何年にもわたって我々が学んだことから決して忘れてはならないことだと思います。時に正しいことは正しいことだと望んでいる多数の日系人の怒り、活動精神に我々は頼らなければならぬという事です。

### 将来の展望

補償賠償問題の闘いは長く困難なものとなるだろうと思えます。この問題に支持する人々の膨大な努力が必要で、多勢の協力、団結が必要で、LTPRO、JCPAはこの闘いに勝つためには、すべての力を決意して、できる限りの人々の参加が必要だと思っております。補償賠償のための全米連絡会を通じて、我々は正義と補償を本当に求めている多数の日系人の団結を呼びかけに行きます。この運動が、このように人々に支えられていく時に始めて実現できるのです。我々の要求が得られるためには、多くの人々の支持がなければならぬのです。法的な手続あるいは一握りの政治家のみに頼ることはできないのです。補償賠償問題は社会的政治的立場の異なった多くの人々が参加して

います。補償額の正確な数字や方法等には、差異はあってもいいと思います。ある人は金銭による補償は本目的として、何等かの救済措置に金銭をよそしたと考える人もいます。しかしながら、我々はどのような意見の相違は、解決できると信じております。

問題は、何度か前にも述べた通り、補償賠償問題は、合州国のすべての日系人が何等かの影響を受けようとする問題だということなのです。この運動によって、強いつながりを形成できようか、我々の能力が、かか試みられるのです。我々は正義と補償を今勝取るには、統一された歩調が必要で、又、それを証明して行かねばなりません。

### 「日系/みはり」を読んで、どう感じましたか。

あなたの御意見、希望、その他、お気づきの点を、私達にお知らせ下さい。なお、寄付も同時に受付けております。

- ◎ Little Tokyo People's Rights Organization  
244 South San Pedro Street, Room 406  
Los Angeles, California 90012
- ◎ JCPA  
1858 Sutter St.  
San Francisco, CA 94115

右の住所のいずれかにお送り下さい。



# 補償賠償問題の 歴史的背景およびその重要性 JCPA LTPRO 共同意見

はじめに  
最近、第二次大戦中の日系人強制収容に関する問題が、多くのグループあるいは個人の向で高まっています。人権擁護団体、コミニティー、教会、ビジネスマン、学生、労働者専門職の人々は、この不当な強制収容に対して補償賠償を求め、なるべく運動を開始しました。その目的達成のため各グループはまとまりました。40年近く前に日系人に対して行われたことに対する償いはいはなされなければならぬという共通理念の下で、日系人のあらゆる世代、そして異なる背景を持つ人々を集めているのです。

この問題について、基本的な統一事項は存在するので、様々な方法がこの問題に對して取られ提案されてくるのです。JCPA、LTPRO

## 補償賠償運動の背景

この運動の説明には少し時を遡る必要があり、一九四八年の法案は最初の強制収容に対する補償要求だったので、しかしながらそれは何人かの被収容者に対し名目的に支払われたに過ぎなかったのです。二五〇〇〇人の要求者が一九五〇年代のドルに於いて一セントの割合で支払を受けただけで、また、要求事項は具体的に目に見える形で証明されたものには、証明できるものに対してのみ要求事項として認められたのです。最終的にこの問題が処理されるまで十七年間を費したのです。



A Redress/Reparations conference held in Los Angeles, February 1980. (UNIFY photo)

強制収容前問題は、何度か注目を集めてきました。強制収容の記念切手を政府に発行させようというよう提議もなされました。一九六〇年代の、オニ世界運動、誕生期にも、強制収容はアジア系アメリカ人、そして日系アメリカ人の自己認識のきっかけとなった体験として注目を集めたのです。毎年行われる収容所跡への「巡礼」が始まり、マンザナー委員会、ツールレイク委員会が形成されたのです。収容所に関する文芸、劇、映画、授業等が調査され、書かれ、公演され、議論されたのです。現在及び将来の強制収容を可能にする法的根拠をもつ一九五〇年の国家安全法案のオニ条項を廃案にするキャンペーンは見事に終わりました。時の大統領ジョン・F・クネディは一九五二年、日系人を収容所に送った法的根拠、行政命令九六〇六号を廃案にするよう努力を加えられた。その収容所の問題は、日系人の心の中で常に考えられているのです。一九七〇年代にJACL(日系人市民協会)は、主要な運動として、補償賠償問題をとりあげました。一九七八年のソルト・レイク市におけるJACLの全国会議で、被収容者一人につき、二五〇〇ドルの金銭的な賠償要求事項を圧倒的多数で可決した

## コミニティーの組織

LTPRO、JCPAもまたこの運動の中で積極的な役割を果たしています。この問題に對して、統一行動できる人々のすべてを集め、コミニティーを組織化して行くことにより、我々の強調する重要性が明らかになります。

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## JCPA 英語のすべて ④

### Demand と Ask の違い

ある人はこう言った。  
"I'm not asking, I'm demanding for the reparation!" (私は賠償を求めているのではなく、断固として要求しているのだ！)

askする時は「すみませんけど〜して下されませんか」と低姿勢だけれども、demandする時は「これは私の当然の権利だ」と正々堂々としている。JCPAの運動を理解するにはこのdemandする”こと”がわかるなければならぬ。とくに私たちが日本から来た者は、「私はよ者です」という意識からまず卑屈になり「おじやましてすみませんが、何となく私をこの国に居させて下さい」的な意識でくすくすしていることが多い。ここではdemandとaskとbeg(乞う)というレベルが違う。begger(乞食)意識を持ってしまわないで、そういう私達は、何世代もこの「これは当然の権利(right)なのだ」としてdemandしていく姿勢から変えなければならない。

- beg for the benevolence of Congress (議会の善意を乞う)
- ask for help (助けを求め、求める)
- demand for our rights (私たちの権利を要求する)

日本語の「要求する」にはまた「たのむ」のようなニュアンスが少しのこります。demandの場合には、さらに毅然としているわけです。askとaskでdemandは名詞にも使われ、たとえば次のような用例があります。

- win our demands (要求を勝ちとる)
- Meet our demands! (我々の要求に答えよ、受け入れろ!) --- 再開発局の人々にこう言われて、meetを使うの、おもしろいでしょう。
- put our demands forward (要求を前面においた)
- the demand for redress/reparation (賠償・補償の要求)
- the demand for a relocation place (移転地の要求)

### The Demand for } low-rent housing The Right to }

right(権利)はdemandとつなぐの近い言葉だが「〜の権利」という場合、上のようにtoという前置詞を使う。上の意味は、(低賃金住宅の要求)への権利

その他の用例

- the right to bilingual education (バイリンガル教育への権利)
- the right to decent childcare (しかりた保育への権利)

その他次のようにも使う。

- the right to preserve our community (私たちの街を保存する権利)
- the rights of small shopkeepers (小商店主の権利) --- rightも数えられる名詞で、此の権利(a right)、いくつかの権利(rights)とすることに注意。「小商店主の権利」と一般的に言う場合、普通「ビジネスする権利」とか「とどまれる権利」とか「もうける権利」とかいふような種類の権利がそこに含まれているはずだから、rightsにする。

- win the rights (権利を勝ちとる)
- protect tenants' rights (借家人の権利を守る)
- uphold the rights of residents (住人の権利を支持し、かかげる)









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するところができなかつたのである。  
こうした事実から日本人と日系ア  
リカ人の個人的権利が国家的利益  
によって無視され破壊されたことは  
明らかである。

隔離収容の合法性について  
の質問調査の結果では、これが  
憲法違反で非人間的であるとい  
う理由で非合法であると過半数  
以上五十二パーセントの学生が考  
えているにもかかわらず、この件につ  
いての難しさを示されている。たと  
えば、この件が合法であろうとな  
らば、それは非人間的と考へるか  
ニパセントの学生は戦時であつた  
ら、イエスと答へてゐる。けれども  
この質問、「何の不法なことをした  
か」といふ理由なしに日本人を祖先  
にもつ合州国市民を立退かすことは合  
法的であるか」といふことは八十八パーセント  
が合州国政府のこうした行動に反対  
している。たゞこの学生は合州国  
市民としての権利はどんな民族  
グループにもあてはまると考へて  
いるようである。

民族差別主義について

最後に民族差別主義につ  
つその問題についての論議があ  
る。日本人の仕事や土地をアメリ  
カ人が奪ひ、同化してゐないか  
低賃金に甘んじて合州国の借金  
を背負つて下つてきたかと言われ  
る。日本人と日系アメリカ人に対  
するあつたばかりの批判のなかで、  
隔離収容の最高責任者であつた  
一人の将軍は極端にも市民であ

らうとならうと(合州国に)忠誠  
であらうとならうとシヤアはシヤア  
だと言つたようなものである。シヤ  
アという用語はすでに知られてゐ  
る。この時、当時の日本人と日系ア  
リカ人を軽蔑するものとして使われ  
る差別的なものである。また、上  
にあげたような日本人と日系ア  
リカ人を差別する言ひは、なほ本  
当ではなからなからか理由があつ  
たことであつた。たとえば、当時  
市民になる権利を争はれてゐなかつた  
日本人が合州国に同化してゐる等

バヤル



は非現実的である。また日本人が  
経済後退に對して非難される理  
由は、どこにも見当たらないとい

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が遠き山脈を乗り越へて来た  
りて一同夜中恐怖せしめる同セン  
ターでは、日本語学校は断然許可  
不可能で有つた。沢山な人の食糧  
も禁物とされてゐた。

私共が、ハートマウンテン転居所に  
移動して向もなく部落員諸君  
が私を訪れ、私に部落カニル  
メンに成つて貰ひ度いと希望され  
私もその希望に応ずるとした。

毎週一回のミーティングにおいて、私  
は左の提案をカニル議長に提出  
す。現在、メースホールでサービス  
する、タフ魚を他の魚と入れ替  
へ、と出来得れば、マグロを要求す  
ること。教員揃つて、の食糧部長  
を訪れ、の提案を申し出た。出  
発するより、はるか易いで、即座  
で、の女の承諾を得て、同意気持  
々と引き上つる。一ヶ月後より、

各メースホールに、マグロ刺身、小魚  
が卓上に現れて、一同大喜  
び……

……我々同胞の苦難もや  
かては総て一時の悪夢と成り、  
何もかも、新規まき直しで治  
癒するんだと、終戦日を一日千秋  
の想いで頑張つたものです。

(由) 貴君の転居所での活躍ぶり  
を聞きよした。そのことについて  
また、センター内の邦人の行動に  
ついて御話し下さい。

シロム・センターの所長は、至極  
公平無私なタイプの人であつた。

も一方では、可成り束縛的行動  
は有つたと思つた。我々には、要求  
す可き物、沢山有つた。食糧品  
使用品……部落ミーティングで私  
は再三、それ等の必要要求を一同に  
提出し……。食糧部長に面会せ  
し時……彼……曰く……君達  
JAPSは、何を何んと心得る？ま  
た、我々は、全面的に彼と戦時  
中だ、少しは遠慮仕給えと彼  
曰ふ。

私の遺憾に思つたことは、我々に  
向つて、Japsという侮罵語だ。君  
スベカラク訂正し給えと言つた時  
他の連中……君……言葉も慎  
みよさうよ。でも良かったと思つた  
ことは、彼氏が暫くして、私  
前に立ち……君は部落二十四の区  
長だ、私は君達に侮罵語を使  
つたことを遺憾とする、と言ひ、

私に握手を求めたり、当日の終  
りの要求は、大成功に終つた。  
それ等は、衣類代、運動場及び  
運動用品、操業場……その他。  
米大陸に留邦人は、我々ハ  
邦人と総ての兵に於て異人と  
自分と思つた。天に渡つたの排  
日感情や土地問題等の差別的  
行為、それ等は、ハワイでは、高に  
でも見られ得ないことです。

五十年以上に渡つた米大陸邦人  
の忍耐と努力もまた、苦耐は永  
遠に……邦人界の誇り、それと  
……私に深く信する一人です。  
戦後のアメリカ、現在のアメリカ  
全州に渡つての愛文的行動も  
一重にアメリカ邦人の努力の賜

的である。私は、常に我、部落  
の住人に米大陸の方々の話  
をしてきた者です。(終り)



生きよう

宇野御代子

こんなどうの中から  
何も出ないよ、な気分はするよ、に  
まだまだ中までほつてみよう  
か……

若さをこまきれにきやみんで  
もう何も残してないと思つたのに  
また生きようとする  
世の中かどうも云いから  
い、友達か沢山いるから  
私はまた生きよう……

怒り、怒り、こんなもの、心の  
に……ま……お……よ……  
愛、愛、こんなものを……

かくして、お……よ……  
不正義を不正義……い……を  
い……い……悪……を  
い……い……さん……  
み……

★★★★★★★★★★★★★★



(5ページより)

逆の訳ではないので退き去られたのである。さらに收容所ではけいれんたしする取扱いがよかつたというは本当ではない。たゞこの收容所では日本系アメリカ人を隔離することは日本が敵国であつたから危険人物がサボタージュやスパイするのを防ぐために正しかつたと主張してゐる。又一般に考へられてゐることとして、かれらに立退かせる軍事上の必要性があつたといふことがある。このもかれらの多くが軍事的に城近くに住んでゐたからである。けれども憲法上の権利を停止する唯の権限をもつ戒厳令がはつて日本人と日系アメリカ人の收容にあつて敷かれなかつたといふことを知つておくことは重要なことである。大統領の行政命令だけが、かれらを收容所に入れ、最高裁判所は後にこの命令を支持したのである。さらに抑留はそれが日本人永住者のみならず、日本人を祖先にもつ合州国市民を巻きこんだことは非法である。この点についての合法性を見出さうとすることはほとんど不可能である。それについて加えて合州国政府は日本人と日系アメリカ人のスパイもサボタージュも收容前後、いさひの証拠を見つけてゐることをなかつたのである。たゞこの日本人と日系アメリカ人が軍事地域に近くに住んでゐた理由が、かれらがどうしたか(それは偶然軍事地域近くで、また芝刈りした)しか土地を借りたり、所有

LANEY COLLEGEでの調査によると、この事件が三十五年以上も前におこつたことであるにもかかわらず、セニパセントの学生はこの問題について現在もなお論議することは必要だと考へてゐる。その理由は、もつと事実について知るべきであり、不正を明らかにし、また、どういつことが再びおこらないようにすべきといふことである。残りのセニパセントはこの問題を今さら持出してくることに反対であつた。さらに高卒のセニパセントの学生が收容所で家族が分離されたことについて反対してゐる。たゞその人は家族を分離するのは非人間的不平等、そしてあまりにも罰しすぎと考へてゐる。こうしたデータは明らかに日本人と日系アメリカ人にとって事件が公正でなかつたことを

示してゐる。

合法性について

次に多くの反対者は日本人と日系アメリカ人を隔離することは日本が敵国であつたから危険人物がサボタージュやスパイするのを防ぐために正しかつたと主張してゐる。又一般に考へられてゐることとして、かれらに立退かせる軍事上の必要性があつたといふことがある。このもかれらの多くが軍事的に城近くに住んでゐたからである。けれども憲法上の権利を停止する唯の権限をもつ戒厳令がはつて日本人と日系アメリカ人の收容にあつて敷かれなかつたといふことを知つておくことは重要なことである。大統領の行政命令だけが、かれらを收容所に入れ、最高裁判所は後にこの命令を支持したのである。さらに抑留はそれが日本人永住者のみならず、日本人を祖先にもつ合州国市民を巻きこんだことは非法である。この点についての合法性を見出さうとすることはほとんど不可能である。それについて加えて合州国政府は日本人と日系アメリカ人のスパイもサボタージュも收容前後、いさひの証拠を見つけてゐることをなかつたのである。たゞこの日本人と日系アメリカ人が軍事地域に近くに住んでゐた理由が、かれらがどうしたか(それは偶然軍事地域近くで、また芝刈りした)しか土地を借りたり、所有

有り、一人でも多く有りし場合には、我々は何時までも互往せねばならなかつた。当砂島收容所に五十尺高のタオ欄有りて時の番兵は機関銃を前に我々を警戒して居るので有つた。また收容所周圍の鉄垣には強力なる電力が通じて居る。何人たりとも、その垣五尺に(注意音有り)近よることを禁じられてゐる。その命令に服従せぬ者は射殺されても苦情無と成つて居た。

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一人追師が射殺され時の肉題とありしが、結局我々の泣き寝入りになり。その頃、多数の一世のオウカ続々と行き先不明の地に護送されたものです。



そのつど、我々はその気の毒なるオウカにせめてもの御別れの言葉として、ほたるの光、また、う歳を三唱せしが、当軍部より我々の行動戒めとして、一週間白米サービスを禁ず、ニュー滑稽じみた命令に

(5ページから)

朝鮮語、スペイン語、英語の四ヶ国語に話し表示するよう経営者側に指示した。しがしローカル土の組織運営者であり、ホリ川内題の死端から従業員と共に活動を進めてゐるステファンベックによれば、前投票以来、従業員が入れ換わつてゐることにせ経営者側が従業員を注意深くより分けして採用してゐるために組合組織化の前途持す。

(四) その後皆様(二世の人)は米大陸の不明地に行くことに同意し、請願書を当局に提出され、とか  
その御質問に、私の答えは、ハイ家族と共に暮すのが、私共二世の唯一の希望とする処で致しました。軍部では早速家族の者と、そのことに付き相談し、面会日を構成して呉れました。  
(向) 行かれた先は、アカニー転住所と聞きました。御感想は、また、ハワイより遠く離れ、御気持は、  
アカニー・シロム転住所は有名なる沼地でも、大森林に取り巻かれ、夏に入ると物凄く蒸し暑く、また、降雨季と成ると、我々

は多難であると思つてゐる。しがし不可能ではないとすぐにつけて、この運動は我々があきらめざるべきものでないことをは、さううちだしてゐる。たゞ新従業員に実上把握させ彼等に団結心を持たせるのに、勿論、時間がかかるが、レストラン側への要求が強く打ち出され、彼等が再投票に、内心も示し次第、組合加入への投票は実施されると思つてゐる。

のセター内が湖化するニュー騒ぎで、誠に不愉快な毎日を送つたものです。当セターは他のセターと異り、石炭は任用されず、各バラック内のヒーターは森林より部落内の人々が斬り来たリ、薪を任用。メスホルも同様、同セター内には、部落区長、キャンズン部内巡査等有り、私は、当部落二十四の区長として、一年半努力致しました。  
同セターが閉鎖と成り、我々は、転住所を遷はなくては成りなかつた。私等は、ハート・マウンテン転住所に移動と決定す。同所は砂漠地だけに、夏期は、炎熱、燻くか加し、毎日が続くのでした。また、冬期に入り、身を切る様な寒さで、閉口致しました。吹雪また吹雪、零下三拾度に、砂煙運行、ニュー砂漠です。時折、オーカミ、カウチ等の物、噂、吠え声

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# 戦時日系人収容は

## 日系人だけの問題ではない

石朋次

日系市民協会(JACI)が支持する、第二次世界大戦の時の十一万以上の日本人と日系アメリカ人を収容したことの合法性について調査するといふ法案が最近上院、下院を通過している。合州国政府が日本人と日系アメリカ人を隔離収容所に入れられたのが間違っているかどうかについては多くの議論がなされている。この問題についてはあまり広く知られておらず補償問題が公けの場で論議されるべきであろう。この問題も憲法上の権利にかかわっているからである。法案そのものは補償を要求する正しきと言はざるを得ないが、これを支持するグループが日本人と日系人だけに合州国政府がとった措置が憲法に違反しているという主張がなされている。これに反して戦争時における国家的危機に際して日本人と日系アメリカ人を抑留収容所に入れることを合州国政府がとったのはやむを得ないからと考る反対意見の人もある。これから述べる文章はこの問題点をもっと明らかにするために両方の意見を示し、また、この夏、この問題について二十五人の「LANKY COLLEGE」の学生に質問した結果の要約を示している。なお、あ

二十五人というのは一英語クラスの学生を主に対象としたが、性別、民族、グループ別の意見の違いを明らかにする目的にほぼ半数ずつ男女を選び、アメリカ系(白人)、アジア系(フカサ系(白人)、テカノ系(合州人))をそれぞれ三分の一ずつ拾った。あてめクラスでカバーできない部分はクラス外の人にも質問した。この結果はほぼ「LANKY COLLEGE」学生の平均的なものでは無い。実際はほとんどの黒人学生の比率が高かった。

人間の尊厳について  
まず第一に日本人と日系アメリカ人のなかに問題はない。過去のものがあり、子供達にとっても何の悪影響もなしと反対している人がある。こうした人々は罪の意識を感じとり、もうかわりたくないのである。かれらの行く確かに補償になり、おぼろしく生活してゆく上でわずかな金銭的償いを受けるとしてはどうか。かれらは収容所での扱いはむしろ良かったし守られていたと言っている。かれどもかれらにたいしてはこれだけの日本人と日系アメリカ人は職や商売、財産を、ついに合州国政府に

二世へのインクヴェー  
杉田三郎氏語る  
真珠湾爆撃後の御感想  
それは言葉に言えず、この出来は悲惨が続々と発生し全ハイ住民は戦々恐々の感に打れたものです。  
向も無く合衆国F.B.I.の捜査隊が開始され、各宗派、教育家、新聞員、商人、通師等が統々とF.B.I.本部のデリゲン建物内に連れられ、様々な質問を求められたものです。質問後、我々は移民局大建物内に連行され、幾月かの淋しい日を送りました。  
妻子と別れ、淋しい思いを、戦争時のことは永遠の記憶に残ることで、七百人からの中の収容者は主として二世の世代で、二世は私共五、六名、移民局建物より砂島収容所に移動せしめ、三ヶ月後でした。砂島は捕虜兵収容所となつて居たものです。

(4ペリジから)  
対する見解を避け、最終決定は一年もしくはそれ以上の向延期するかもしれないという上告を出した。  
九月二日、国家労働関係局の判事、クリフォード・H・マンが、ソンは、去年の夏、経営者側が組合組織化をはばみ手段として従業員に振返った暴行、殴打、強制尋問、脅迫、その他数々のイヤがらせは従業員に対する不当行為としてホリ川レストラン側に有罪判決を下した。又会社側はそれ以上の恐喝行為がうすみせかた手を引くよう命ぜられた。  
一九七九年七月二十日にホリ川レストランで行なわれた投票の結果は、二十二対十七で組合組織化は成らなかつたが、その結果は多くの不当を買った無効とこれ従業員側の投票に対する準備と状況が許す時点で再投票が行なわれることになっている。  
従業員側に優勢な今回の判決は他の組合結成のために向かって、いる団体にとって今後大きな励みになる組合活動家は見ている。

私共は、いっと嚴重なる軍部士官や番兵の敬慕のもとに、昨日かを接したものです。砂島の収容所では、毎朝六時全員の頭調べ

ホリ川レストランの労働状件はロス週辺に散在する三百店以上の日本レストランの典型的なものであり、組合が組織されているのはこれらの内三

件だけである。  
ホリ川レストラン組合結成運動は一九七九年二月に合衆国に滞在する日本人、他の移民者によって、極端な賃上げと搾取、と表わされる彼等の低い労働状件に對抗するものとして始まった。  
従業員はホテルレストラン従業員・バーテンダー組合、ローカル十一、AFL-CIOを組合結成代理とし、運動を開始した。又従業員の話では、その頃からレストラン経営者側は組合結成運動をつぶすために不当な手段をもち、彼等と圧迫をあたえていた。(一九七九年八月、十月号「日系」参照)

アンダーソンの判決によると下記の経営者達が国家労働関係法に違反する有罪者としてみえられている。  
G.T.A.エンタープライズ株式会社、社長でありレストランは川のおウナー、ホリカワヤスオ、マイク、マネージャーのタキナツコ、マネージャー助手のイワブチタカシ、オフィスマネージャーのタケモトマサオ、チーフバーテンダーのロビンソン、ジョー。  
又アンダーソンは組合活動のために違法に辞めさせられた二人の従業員を即急に復職させ、その間の給料返済をするよう、又彼の指令を六十日、向レストラン内の目立つ場所に日本語、

(6ペリジへ)



(JFC、前ページから)

して扱っているキックコーマンをけしめてする商品のホイコットを呼ぶかけるときに、サンフランシスコの倉庫にチケットを張るつもりであった。そのときはせむチケットに来た人たさへの支援を頼むたい。と述べた。

その次に経験交流に移り、スコの労働者の一人から「ストライキの長期化にとまひ、労働組合の団結はどうか」という問いに、ビル氏は「会社側が何ら新しい提案も出さないため話し合いもできないうえに、組合が疲れたのをまわっているように、私たちが三年前のストライキの教訓をいかに一に固結して、と答えた。またスコのほかの労働者は「会社側が組合のつぶしに力を使えば、労働者も連年のストをうったうし、チームスター傘下の労働組合はぜったいにつぶせない」と述べ、会社側の労働組合への無知無りを批判した。

そのあと三時向あまりにやたらと相互の経験交流がきた。アジア太平洋学生自治会のメンバーたもスコで、ビケに込めば物心両面の支援をすることを述べた。

最終に小野氏は「私たちが向いてるニスコで、多くの人たちが支持していることを力強く思う。帰って必ず仲間たちに報告することを述べ、夜明けは近い」とよみながら、その日の交流会を終えた。

たよJFC(ツヤパン・フード)組合

員がホイコットを呼ぶかけること、品名は次のとおりです。

JFC(ツヤパン・フード)西本貿易共同貿易の三社の新渡米者、日系人等て構成する労働組合員は十月三十一日満期をむかえた。労働協約の改訂交渉に入っていたが、待遇改善を要求して十一月十四日ストライキに突入した。

この三社はキックコーマン・東洋水産などの日本大資本の関連企業で、日本食品の九十%以上を全米の日本レストラン・スーパーマーケットに

卸売している独占的企業です。

と、この三社の組合員たちは同業種の他の組合員(チームスター・スリ・スリ)より二十五%も賃金が安く、また日本企業のようにホーナスや厚生施設もなく、日本的にもアメリカ的とも言えない差別的労働条件下におさねこめらうこと。

このような現状に対し三社の組合員たちは、日系社会に日本進出企業の不当な差別的待遇を明らかにし、広範な支持を得てストライキにたさあがった。

組合の主な活動家であるノブ氏は今回のストライキについて「私た

その要求は他のチームスター組合員並みの賃金をたがいて、このこと、インフレに対抗できる賃上げ、コスト・オフ、リビング、パッケージングの改善で、これは人間として当権の権利を守るためのもの、と述べた。

「これまで新渡米者はアメリカの労働法や労働組合について知らず、さうでたがったため組合には消極的であった。ところが知識を得てからは積極的に参加するようになった」と述べた。

今回のストライキは第二次大戦以後、三年前にツヤパン・フードで三週間にわたって闘ったストライキに次ぐもので、日系社会や日本進出企業・日本レストランで働く新渡米者・日系人たちが特に注目されている。

たよ西本貿易・共同貿易の二社のストライキは解決された。詳細は次号に移したいと思ひます。

# BOYCOTT!



## DYNASTY BRAND

DYNASTY - canned water chestnuts, bamboo shoots, lychee nuts, saifun, maifun and other items.



### Kikkoman

ALL KIKKOMAN PRODUCTS  
Shoyu, Milder Soy Sauce, Mentai and other items.

## WEL-PAC BRAND

WEL-PAC BRAND Chuka Soba, Curry and other canned goods.

# hapi



JFC Brand-Tomoshiraga Somen, Musubi Nori and other items.

ALL HAPI BRAND  
Sen-be', and assorted confections

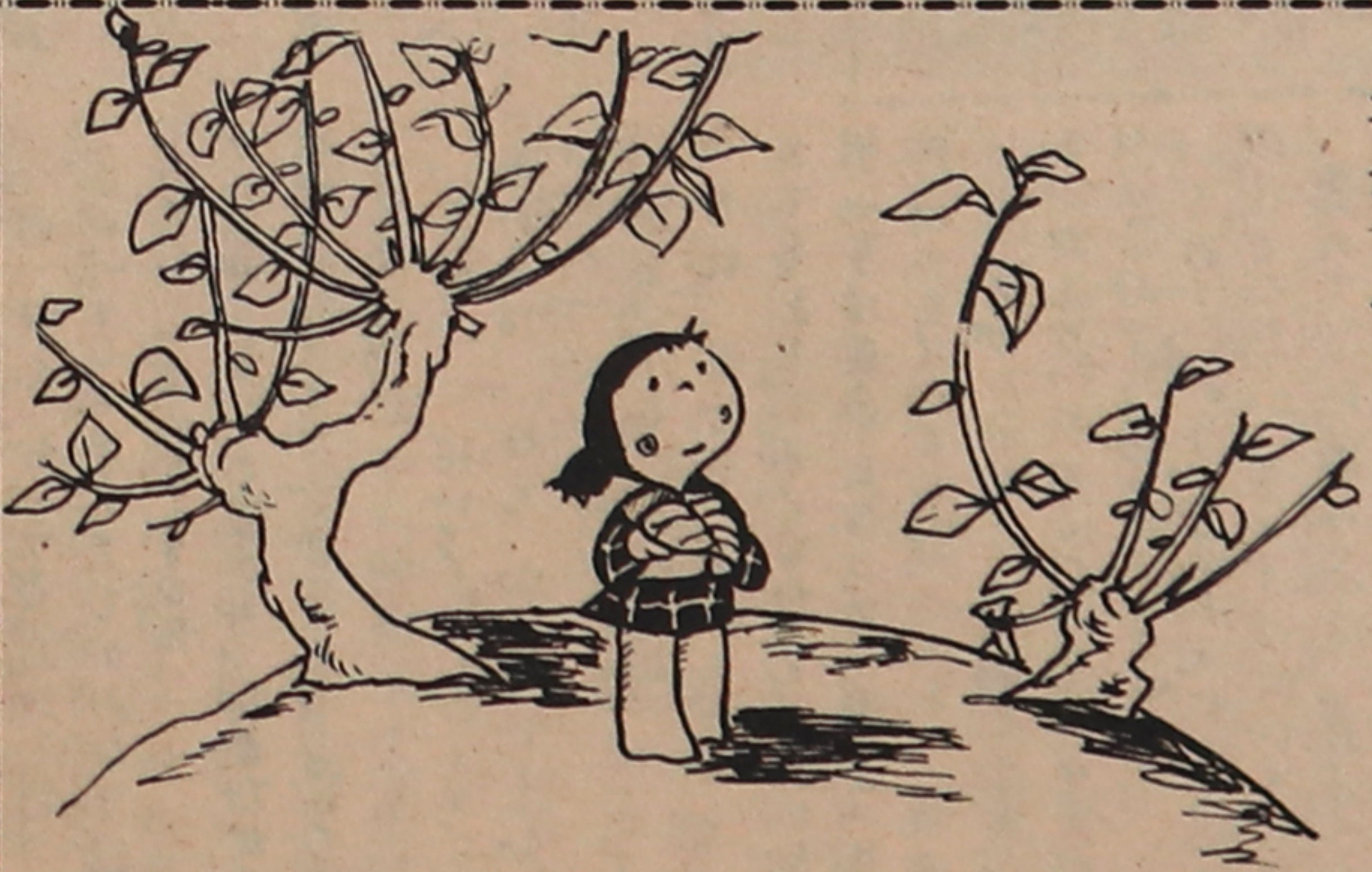
## 「ぼたん」米

# ホリ川闘争現在の動き

ホリ川レストラン従業員は経営者側の不当な従業員待遇に対する有罪判決を「大勝利」と表明している。従業員支援者は、この判決により小東京のみならず、合衆国全土に散

在する日本食レストランの従業員は今後、大きな影響を受けると見ている。経営者側はその弁護士は、判決に

(5ページへ)



(前ページから) それからというものは、桑の木をそばには決してかみたりは落さぬといふこと、きつと男の子を助けたりおれのおれのおれのおれ、しようね。

「今でもかみなり様になると、桑の木を軒の下にさげるとよい、そうですよ」



# 日系三世エグザシへの向いかけ なんでそう熱心なの?

ある友人から紹介された。日系人団体と接触を持ち始めた。八カ月に及ぶ。彼等の夕食会に出席したが、彼等がその時の印象として彼等は、我々、日本の若者より、むしろ親切的というが、礼儀正しく親切で自分のことよりまず人々の事を考える人達という印象を受けた。又一方、口又は人種の間には何の、何故ここでは日系人が受けがまわっているのか

それから彼等のコミニティ新聞の日本語版を手伝うようになり、彼等は、日系地域社会を多方向で支えている。団体であることも知った。しかし何故、彼等は一致団結して

レトリックの内をいじった。レトリックの時は彼等に好感を持ち、多まて全く意識したことのなかつた。彼等は日系人について、むしろ知られたレトリックの中心をいじった。

## JFCC ストラライクについて

十二月五日サンフランシスコ日本町でロス・アンゼルスから来たJFCC労組員とJCPA会員や新渡米などの交流会が開かれた。

JFCC労組はストライキの長期化を恐れない。JFCCサンフランシスコ本店で働く労働組合員への協力依頼と日系社会におけるキックマンなどの商品のボイコットを呼びかけに来たもので、この日三十名余りが集った。

まず小野氏は「JFCC三十名の

労組員は、今日現在モストライキを決定中です。

共同貿易、西本貿易でのストライキは労資双方とも内満な形で解決したが、キックマン資本をバックにするJFCCは、むしろ新しい妥協案も出さず、逆に多くのスト破り(Scabs)を一日十五ドルで雇い、武装警官まで持つて、組合をたたくすまでいよいよ強まっています。このような会社側の横暴は、小さなまに、私達はJFCC(次ページへ)



三世連はツリー・レイクの巡礼に参加した。

活発な運動を進めるのか、どのようにもアメリカで育った日本の私達にとって、興味を注ぎたい。そこで今回、そのよう疑問を晴らすべく、レイクの若者なメンバーである日系三世の吉村エグザレンさんにいろいろと聞いてみた。

彼女は小東京カービスセ

(1 ページから)

「いかにもしんぬえ。」  
男の子はそう思っ、なすの木をどんどののぼっていきました。  
「あれ、それはおらのなすでねえか、おじいさんが立ってました。」  
「これはおまえさんがつくったなすだ、たのかい。どろそうさま。」  
とおじいさんはいいました。  
「それでは、おまえさんに何かお礼をしなればねえ。」  
おじいさんは、男の子をおいさんの家に案内しました。  
そしておじいさんは男の子に「どうしようか、えんりやなくおあがり」と言う。  
「はい、いただきます。」と、とてうれしそうです。  
おじいさんには二人の娘さんがいて、楽しいおどりを見せてくれました。  
男の子は大喜びです。  
そうして、男の子はその日はおじい

ンターのクレークタイヒストとあり、又日系地域社会住民の揃った様子。又、彼等は、カ月に及ぶ一見の母でもあり、多此の毎日を送っている。彼女が育ったのは、今ではほとんど黒人をしめり、ゆるいクレンシヨウの色で、当時は日系人、他のアジア人、黒人、肉ツウ白人レトリック入り混ざった人種構成だ、と、を言う。

彼女はよく日系人の集まる場所である日本寺院へ行

いさん家に泊まりました。  
次の日の朝、男の子が目覚すと、鬼が枕元に立ってました。  
「うわあ、おらを食べないで！」  
男の子が思わす叫ぶと、鬼が笑った。  
「安心しなさい。わたしは昨日のおじいさんだよ。」  
おじいさんは、本当はかみなり様だったのです。  
「わたし達はこれから帰りますよ。仕事に行きますよ。」  
「ね、ねえ、おいらを連れて行って下さい。」と、男の子もかみなり様の仕事について行きました。  
「おかひか、どうぞ。おかひか……」  
雨をひしゃくでささざーっと、雲の下へまくのです。  
「それ、はい、おじいさん。」  
男の子は、「ねえ、おいらにもお願いだからやらせてよ。」  
「気をつけやれんだよ。」  
「それ、雨だぞ、おじいさん。」  
と、おもしろく、おもしろく、男の子は夢中になつて、雨を一生懸命降らせていました。

と、ところが、ひしゃくの柄がホキンとおれまじったのです。そのおれまじり男の子は下に落ちてしまいました。  
「うわあ、おらあまた死にたくねえ、助けをくれ。」男の子は叫びました。  
「落ちた男の子は、運よく桑の木にひっかかって助かりました。かみなり様の親子もホッとしました。あしの後継ぎにしようと思つたのに……」  
と、かみなり様も残念そうです。  
二人の娘達も、「あの男の子のお嫁さんになれたら、どんなにかすまじったのか」と、思っていました。  
かみなり様以上にかみなり様でした。

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# 共同新聞作成の起り

サンフランシスコのJCPA(日系社会を進める会)とロサンゼルス(LTPRO)小東京住民の権利を定む会)とが一語に「日本町のまはり」と「日系」の公正特別版をお送りする事を決まっています。

この二紙は初めこの二紙の試みの結果が良ければ又続けることも考えています。まずこの試みがどうして、又どういったふうにして、具体化していったのかということからお話ししましょう。

私達の何人かはサンフランシスコロスアンゼルス間をひっきりなしに住復しすまで、ハイウェイ#5と#101の老朽化は、私達が助長したと言っても過言でないかもしれません。之れほど、JCPAとLTPROの友好関係は、両会員の長年の協力によるものです。この二つの会員が、もう一つの会員になりました。

両方のグループの由来は一九六〇年代にあり、ビートルズムーブメントに逆上ります。そしてこのグループは、今世紀に日系人の平等とはミリの為の斗争に端を発しています。

私達は念の結成以来、お互い同志が支援しつづけてきました。多大の友好関係は、斗争を共有することにこそ成就されたものです。

その斗争とは、何らかを持たない弱者が、巨大な化物に挑むようなもので、再開発計画、移民及び労働者の権利はまた、強制収容賠償問題といった類いの事です。

私達は政府や多国籍企業という、巨大な相手と直面せねばなりません。西海岸一帯をよく見据え、他のグループが、価値ある闘いを展開しているのを知ることが、いつも私達の励みになりました。

目下、進行している賠償運動は、西グループに一体となす運動を進め、中心機会を与えると同様に、その統一性を堅めることにならざるを得ないです。

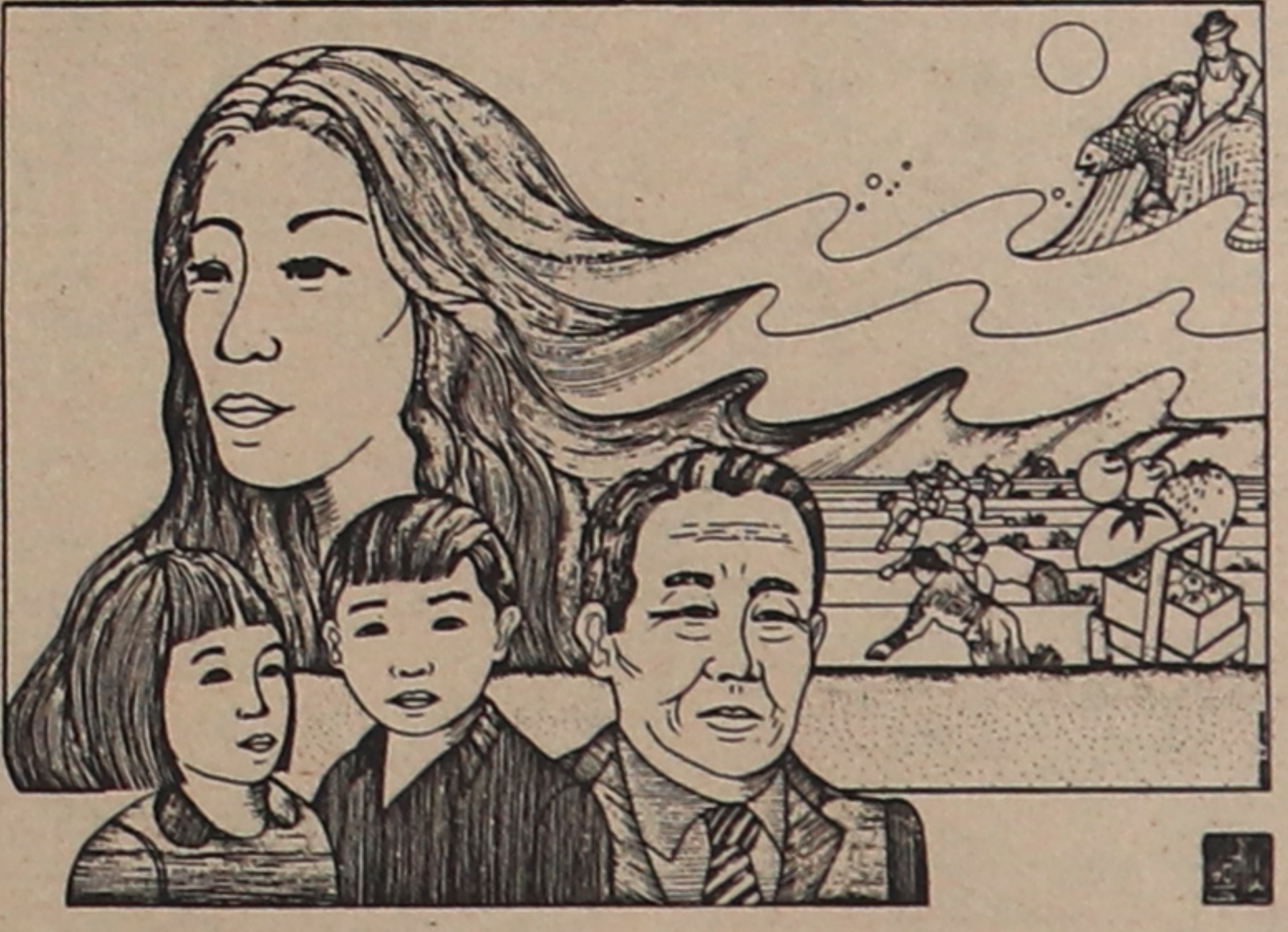


サンフランシスコとロスアンゼルスに加えてこの問題に關して、さまざまな個人、或は運動体から支援を受けられます。進歩的な日系人の間には、より強固な協力とコミニケーションの重要性があると思われ、現存のこの紙面は、その要求に、多少なりとも応えることができるとはならないでしょう。

私達、西グループが合同して、新聞を発行することには、お互いの倫理的、政治的原理が、本質的に同じであるという点の上に成り立っています。たゞ、その運動理念が、異なる言葉で表現され、はいるものの、連合して運動を進め、ゆく、西グループの細領は、

- (一) ニュース、アメリカンコミュニティに住む人々の利益を保護すること
  - (二) ニュース、アメリカンの平等性の為に闘うこと
  - (三) 他のマイノリティー、労働者と連帯して闘うこと
  - (四) 民主的な大衆による、政策決定及びソーシャル・サービス(社会改革)を導くこと
- そして、共同発行することの、実利的な理由も上げられます。定期刊行物を発行することは、経済的な面におき、あるいは、人的な面においても、容易なことではありません。それに、出版物への、重複した労力や、印刷費、配給といったことへの、無駄を省くことを望んでいます。書き手(ライター)とアーティストは、彼らの仕事に、集中すべきであり、記事に注ぎ込む時間が、もっと持てたらと思ふのです。

(前ページから)



その一つは、日本街、リトル東京を、びやかす大企業や政府の計画に、対するものとして、今日起った、マいます。合衆国における日本人の歴史、概観(初期一八九〇—一九四〇)合衆国における日本人の歴史とは、どんなものだったでしょうか。日本人はこの國の発展に、どのように貢献し、本達は、もつと有益で、楽しい、誌面を作り上げたいと考えています。

前述のよ、この合同発行は、一度だけの試みに終るとは、いって、は、いけません。LTPROとJCPAの両グループは、この試みについて、検討と、一語に、続け、発行することを、深めようと思つて、います。

それについては、次回発行の誌面を、御覧下さい。

たのましようか。彼達に対する差別は、それ程一般的事実では、び、い、たの、ま、し、う、か。現在の日系社会における進歩的な運動の根元とは、何なの、ま、し、う、か。

ハワイや米國での、本當の日本人の歴史を、ふり返ると、(それは、米國社会では、ほとんど、無視、されて、います、が) 彼達が、奇蹟、した、國、における、圧迫、に、対して、の、闘い、の、歴史、であ、ら、な、い、か、わ、か、り、ま、す。それは、開拓、収容所、強制的な、立去、き、破壊、の、時代、の後、今日、に至る、闘い、です。合衆国、における、日系人は、さまざま、な、方法、で、彼達の、歴史、に、誇り、を、持、つ、て、生、き、ま、い、ま、す。この、記事、は、最初、の、半、世紀、に、渡、る、歴史、の、概観、として、書、か、れ、た、も、の、で、す。

米國への日本人移民は、一九世紀の後半に始まり、二百五十年間、日本を支配した徳川幕府の終わりと一八六九年に設立された明治政府は、日本社会の大きな変化の前兆となりました。中國に例をとって、も、わ、か、る、様、に、米國、ヨーロッパ諸國の植民地化政策に対するものとしての、大工業化が、新たな社会問題と、混、乱、を生、み、出、し、ま、し、た。インフレーションは、大、変、な、主要食産物の高揚の原因となり、先例のない程の多くの反乱と暴動を導きました。一般市民に対する税も増加され、それらは、産業発展のための補助金として、使、わ、れ、ま、し、た。明治政府に無視され、たち打



# 日米・みはり

## NIKKEI-SENTINEL

12/80-1/81

### 賠償実現金米連絡会議 第一回ロースで 開催される

十一月十五日、ロサンゼルス州立大学学生会館において賠償実現全国連絡会議が南加州の強制収容から四十年近くたつた今、補償・倍償を求めた運動はますます広がり、この日全米各地のグループから三五十名が集まった。その日の特別講演者であるカナダ・アルバータ大学のゴードン平



林教授は、自分自身の逮捕された経過を述べた。

「私はその頃学校に行っており、毎日すばらしい民主主義について勉強していた。だが午後八時になると図書館を出て走って家に帰らなければならなかった。(日本人は午後八時以後の外出を禁止された)とあるが、私は走る必要がなかった。私は何をしていたか、なぜなら民主主義と外出禁止令を一刻も

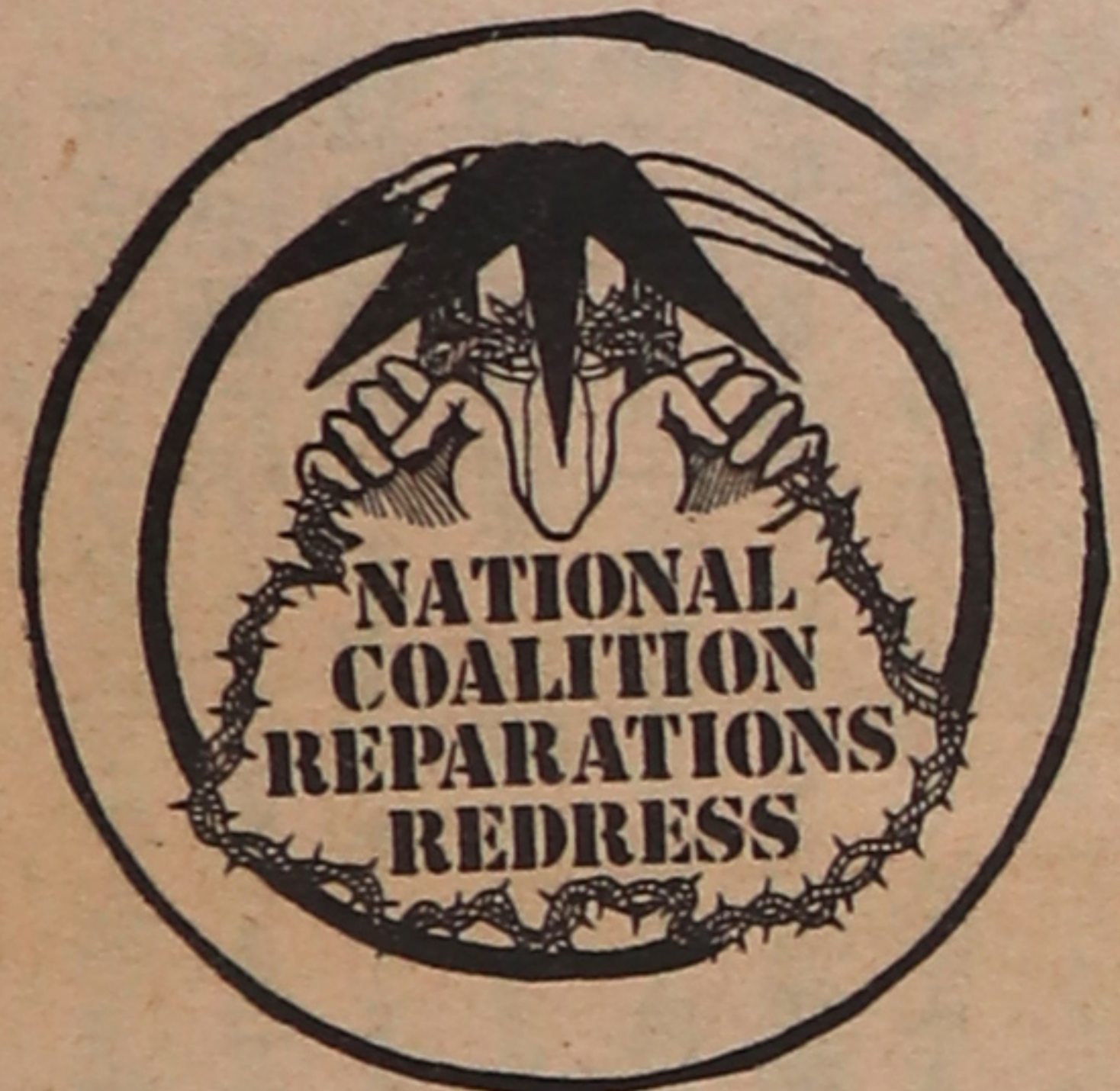
遅くまでできなかったから、私は図書館に戻った。キチンと私は逮捕された。

さらに平林教授は、日系人はセカンドクラス市民としての状態を拒否し、自からの権利を主張していくべきであるという講演を結んだ。

ロサンゼルスLTPLOのバート中野氏は「強制収容に導いたような排外的気運が再びよこたえてきている。私たちは二度とこのようなことをおこさせない」と日系人がこりわけ今日の時点と倍償・倍償を求めた運動を盛りあげた意義を強調した。

またアラスカからアリュートン人の代表も参加し、彼らも母島を追われ日系人同様に一ヶ所に収容された経過を述べた。倍償を求めた運動を進めたいと述べてくれたのは特に注目された。

そのあと今後の活動方針について活発な討議がなされ、二日にわたる会議を終えた。



### 「根をおろす」

日系歴史の最初の50年間  
1870-1970

北は福島、東京、岡山、そして、広島の西部、また南は福岡、鹿児島などから、ハワイ、マウイ、サンフランシスコ、ロサンゼルス、そして、サクラメントへ。日本人達は百年以上前に、この国にやってきました。

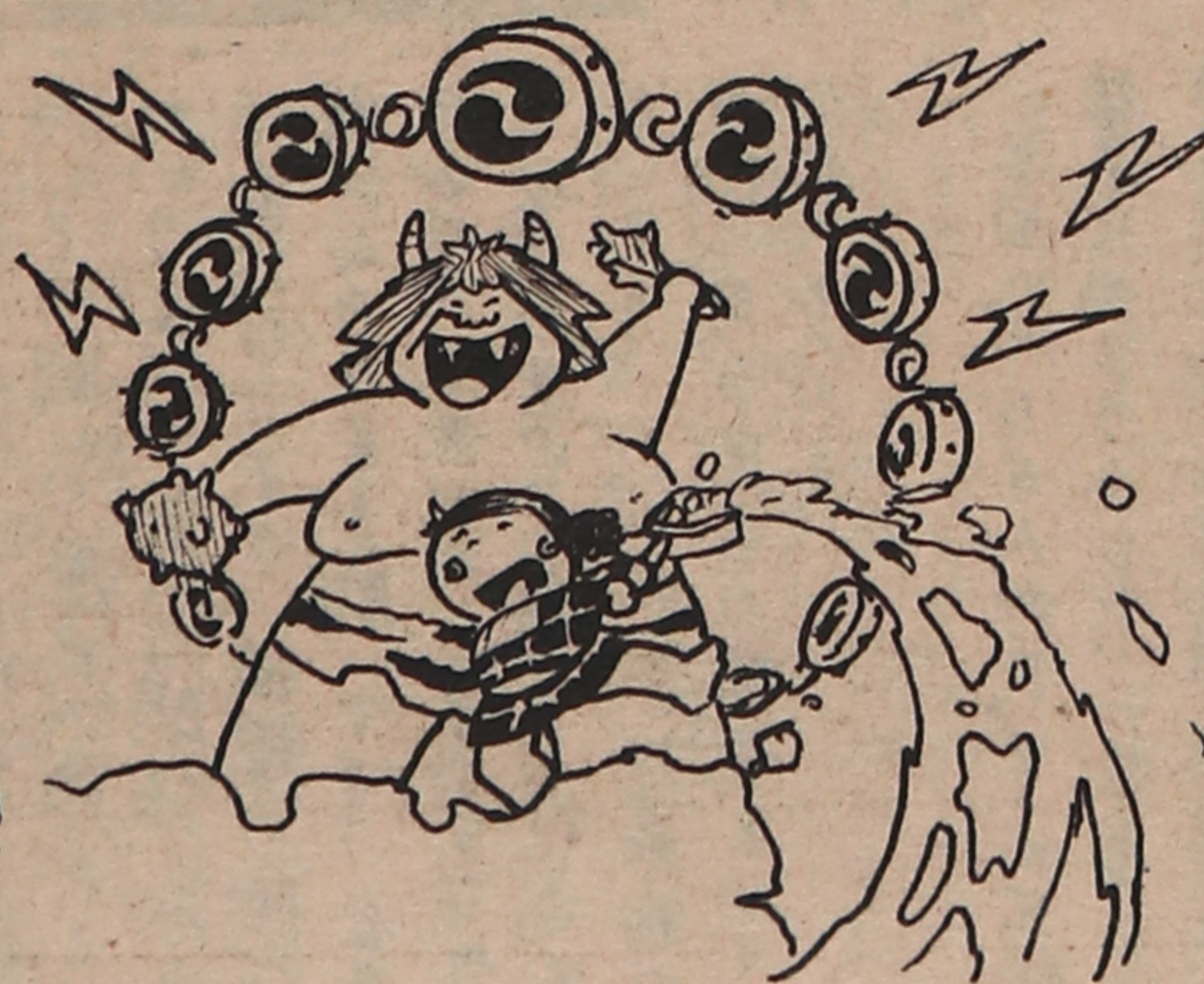
ポートランド、シアトルや名もなき山の中で、道を造り、作物を植えつけ、自分達の街を建て、この敵意に満ちた国で足場を固めようと闘いながら、一世達は彼達の道を築いてきました。そして、日本人の街が多くの声と働き生きる人々の唄と共に、生きずいまいき、彼達の子供達が差別や圧迫の重苦しさの中ですえそれでも成長していった頃、行くべき所は荒涼の地、マニラ、ソール、ソールレイク、ホストンなどの強制収容所だったのです。そして、砂ぼこりが舞い、雪が深く、重たくのしかかる地でしたが、それらは圧迫的状態に耐えてのデモンストレーション、ストライキ、反動運動をあげた。

戦後、ある者は二度とこの地に戻らないと誓い、東部に去り、他の者は彼達の古業に戻る道を選び、そしてもう一度やりなおす決心がなされました。しかし、それはもう一つの長い闘いの始まりだったのです。

### 特 佳木昔話 かみなり様と くわいの木

昔、昔ある村で、ひとりの男の子がお母さんのおつかいで、なすの苗を買いに行きました。そして、値段の高い苗を一本だけ買って来たのです。

「ありがたう、でもねえ... お母さんはがっかりしてしまいました。『安い苗をもっとたくさんほしいからなんだよ。』でも男の子が思ったとおり、なすの苗はほとんど大きくなりました。



「おっかあ、どうだ、いい苗だったろう。」「わーい、雲手なのびていらさわーい。」

それからなすの花が散った後、それはそれのみごとく実をいっぱいみもりました。

「わーい、なすの実がこんなにいっぱいだぞ！」

「妻の上に、死んだとうちゃんが行って」

3ページ