# NIKKEI-SENTINEL
# 日系・みはり

Japanese Community Progressive Alliance & Little Tokyo People's Rights Organization


## Oshoogatsu Japanese American Style

50 CENTS

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Japanese Community Progressive Alliance (JCPA) is a community organization in San Francisco's Japantown, and is united around three Principles of Unity:

(1) Defend the right of Japanese people to a community as a political, cultural and economic center;

(2) Uphold the struggle of Japanese people for equality and justice;

(3) Support the struggles of Third World and working people.

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 for the future of the community. LTPRO's Principles of Unity are:

(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.

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# Deck the Halls With Kadomatsu, Fa La La La La. . .

By Nancy Araki

Illustration by Alan Takemoto

The excitement of the Christmas holiday season seem to start earlier when I was a kid. In fact, as I get older, it's getting harder to get excited, and I'm finding myself appreciating more and more the pun my father and uncles used to say around Christmas time: *"Meni Kurishimi-masu" (meni* = pidgin English for "many", *kurushimi-masu* = to suffer), meaning, of course, the bills they had to pay from the season's gift-giving and celebrating.

For a while now, my friend and I have been thinking about an alternative to the Christmas tree. After all, most Japanese Americans put up a tree even though they may not have any religious affiliation with the celebration. The alternative was for something more Japanese American. I mean, I've seen Christmas trees decked with multiple origami, miniature Japanese folkcraft articles and toys, Japanese woven ornamental balls, and even have come across an article on how to trim an odd-shaped tree into a "bonsai" type of Christmas tree. And many of us know of bonsai enthusiasts who have brought their favorite creations in during the holidays and decorated them with red bulb ornaments and ribbons. Then I ran into the *kadomatsu*. . .

*Kadomatsu* (gate-pine) is an arrangement of pine and bamboo, which is placed at the entrance of a home or place of business. (Lots of Japanese banks around Nihonmachis display *kadomatsu* during the winter holiday season). *Kadomatsu* is specific to *oshoogatsu*. It can range from a sprig of pine attached to the front of the house, to a more elaborate arrangement combining the pine and bamboo, to a display standing five feet tall: three thick bamboo stalks of varying heights surrounded by pine branches at their base. All this is set into a bucket or stand which is covered with a woven straw or rice stalk matting.

Traditionally, *kadomatsu* is put up at the start of the New Year's season to ward off evil dominance, to invoke fertility and growth, and to bring happiness and good luck to the home. (I can use all that support!).

The *matsu* (pine) symbolizes constancy, morality and power to resist ad-

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Ignored Victims Need Public Support

# Japanese-American Atom Bomb Survivors

By Gen Fujioka

Three women, active in CABS, are featured in *Survivors*, a film about problems suffered by Japanese American A-bomb survivors. Mariko, right, was in her mother's womb at the time of the bombing.

Two years ago an atomic bomb blast may have killed a Nisei woman from Los Angeles named Judy Enseki. There were no protests in the streets the day after Mrs. Enseki died, no public expressions of outrage or disbelief, no headlines. It happens all the time — Mrs. Enseki was a hibakusha, a survivor of the bombing of Hiroshima. From the day of that bombing, Mrs. Enseki had carried with her the lethal threat of radiation-induced sickness.

But until August 6,1945, like hundreds of other hibakusha now living in the U.S., Judy Aya Enseki's life was much like every other Nisei. She was born and raised in America, she was attending Bakersfield Junior College when the war cut short her studies. She met and married a Kibei who, decided to go to Japan to join his mother and siblings. As Mrs. Enseki recalled, "at the time, I felt I had no choice but to accompany him, since our child was only two months old." Once in Japan, she traveled to Hiroshima because, like many Nisei, her parents had come from that prefecture and still had relatives there.

When the atomic bomb was dropped on Hiroshima, it is believed several thousand Nikkei lived in the city, most of them stranded in Japan by the war. An estimated one thousand of the bomb survivors, over half of them Kibei, now live in the United States.

## The Hibakusha Organize

The hibakusha's struggle to survive did not end with the days and months following the bombings. As many people have died of illnesses caused by radiation in the years after as died in the actual physical destruction of August 6th and 9th.

It is well known that hibakusha suffer from high rates of cancer and related illnesses. But, in addition, many hibakusha also live with other lingering and degenerative ailments such as rheumatic disease, anemia, hypertension, high susceptibility to contagious diseases, and many psychological difficulties stemming from the traumatic experience of the bombing and justified fears of physical illness. Survival has meant more than just survival of this immediate effects of the bomb blast, it has also required the survival of the will and spirit to live despite these ailments, to live to confront an ever uncertain future. Survival for hibakusha was, and is, an achievement.

Judy Enseki's own life reflected this struggle and this achievement. Despite her deteriorating health, in her last several years, she remained an active and energetic advocate and spokesperson for the plight of other hibakusha. She helped build an organization representing most of the 500 known hibakusha in this country, the Committee of Atomic Bomb Survivors in the U.S.A. (CABS). Their modest goal — to win medical treatment for U.S. hibakusha, treatment which otherwise would not be covered by any other public or private insurance program.

## Congressional Inaction

For the past ten years, legislation has been introduced in the U.S. Congress to grant medical relief to the hibakusha. Each time the legislation has died without ever reaching the House floor for a vote. In 1978, California Representatives George Danielson, Edward Roybal and Norman Mineta held hearings on the legislation, but that was the furthest the hibakusha bills have ever gotten in Congress.



*Photos Courtesy of Mouchette Films*

Discouraged, but undaunted, the hibakusha and their supporters have continued their efforts both in Congress and in the communities. As Kanji Kuramoto, president of CABS, says, "we cannot give up. We must get some kind of medical relief through Congress ...Hibakusha are dying all the time..."

The one option that hibakusha do have, given Congressional inaction, is to return to Japan for treatment. The Japanese government offers complete medical coverage to victims of Hiroshima and Nagasaki regardless of their citizenship.

Kuniko Weber of Oregon is a case in point. The Weber's have exhausted their savings and mortgaged their home to pay for Mrs. Weber's flights to Japan. Why did the Webers wait to this late date? As Kanji Kuramoto explains, "We are Americans. We were trapped (in Japan) during the war, but this is our home." But unless a medical bill is forthcoming, more Nikkei hibakusha will once again be forced to leave this country for Japan.

## Against The Odds

Sheridan Tatsuno, a Sansei who has been working with CABS for several years, believes that although Congressional legislation has not moved for ten years, "this session (of Congress) we'll have the best chance ever." He explains that the nuclear weapons "freeze" campaign has made Congressmen more receptive to the claims of America's atom bomb survivors.

For instance, he points out that Senators Kennedy and Hatfield, authors of the Senate's freeze resolution, have both said they might push for a medical relief bill in the Senate next year. But the success of such legislation, Sheridan insists, will ultimately turn on the communities' active support.

Such support is beginning to develop. On the West Coast, new organizations like BAAND and AAND have taken up support for the hibakusha. And in New York, a new organization, the East Coast Friends of the Atom Bomb Survivors, has formed, paralleling other "Friends" organizations on the West Coast. That support, and more, is what it will take to win the American hibakusha the help they so desperately need. ◕

INTERVIEW

### An Interview With Steven Okazaki

# Discover *Survivors*

**By Sandora Fujiwara, Joanne Sakai, and Michael Tsukahara**

An acceleration in the nuclear disarmament movement has spurred increased interest in "Survivors," a film by Steven Okazaki which depicts the predicament of hibakusha (A-bomb survivors) in the U.S. Steve, who is active in hibakusha support work, grew up in LA and Venice and studied film at San Francisco State. The *Nikkei-Sentinel* interviewed Steve to learn why he made the documentary and explore his thoughts on the survivors themselves.

**NS:** How and when did you become interested in the A-bomb survivors?

**SO:** Well, about four years ago. I never had that much interest in the subject. Basically, I was terribly afraid of thinking about it or dealing with it. Then a few circumstances got me more interested. One, my sister met one survivor and had to take her to the hospital. She told me about it and I logged that in my memory. Then, in 1978, there was an article in the *Chronicle* that was surprisingly good on the subject and surprisingly very personal on a subject that I had not seen material on in that way. It was by Dorothy Stroup who's working on the Friends of Hibakusha now. It talked about people in the present, about what they were feeling.

I saw a film series all related to Hiroshima and Nagasaki. Except for one film that was made in Switzerland, none of them dealt with what the survivors in Japan are doing now and even that film dealt with only extremes, people in extreme poverty or who were extremely maimed or blinded by the blast. I thought the material was so powerful but it was dealt with in this most typical documentary style. I didn't find the films that interesting. I was most curious about the survivors, about people today. When I found out there were survivors here, I realized that the op-

*Continued on next page*

Kuniko and Sachiko, with filmmaker Steven Okazaki.

portunity of having what happened told by the people that were there was just something that you could not pass up. Also, that they would talk in English. I was rather shocked that people would miss this opportunity.

It's been thirty-seven years and there has not been a documentary where the survivors tell the story all themselves, where they speak in the first person and say what happened that day, not just the dramatic effects, but what they were doing before and what they're doing now. I felt much more for the survivors here knowing that they were so ignored. I think that negligence on the part of the other films was more of a reason to do the film here, so we really wanted to specifically make it more about the survivors here and have their story told as simply and as honestly as possible. The film is really dictated by their style.

Kuniko Jenkins, shown with her husband, suffers from many medical problems caused by the atom bomb.

**NS:** Was part of the consideration of the English language that you wanted to address the film to English speaking audiences in the U.S.?

**SO:** Well, yeah, I think for such an incredibly dramatic moment in history, there's been the most minimal sort of education on the subject. History deals with things in facts and figures, especially in this country. It denies the human factor. I think that the barriers for Japanese survivors have been great and I think it has been a problem for having the subject understood here. I think there is a lot of reticence about dealing with it and the fact that the people are talking in English bridges that gap a little bit.

**NS:** Now that the film is finished and understanding that you are the producer/director, what do you think about it? If you were going to do it over again, would you change anything?

**SO:** That's a really hard question because the line between communicating and doing something the way you would like it to be personally is so hard to draw. The narrator, I think, for some people, could have been a lot quicker, a lot more in a conventional documentary style. A lot of people expect that, but I think it was important to work against the stereotype of what people's conceptions of what a film about Hiroshima is like or would be like. Where it might not be the best representation of what the Hiroshima/Nagasaki experience was like, I think it's very straightfoward in terms of what the experience for Japanese American survivors is like.

**NS:** What do you want to do with the film now?

**SO:** Well, I think I want to let it go and let other people use it. I think the initial exposure has been great, much better than expected, and hopefully the film will get around as much as possible and on a grassroots level, with schools, with churches and groups. Hopefully, it will continue to initiate interest in the survivors issue in the United States and in their group, the Committee of Atomic Bomb Survivors.

**NS:** The survivors related what's very clearly the tremendous hardship they face, but there doesn't seem to be any reconciliation for themselves in terms of vindication or even for them to try to explain why the bomb happened. Was that intentional in the film?

**SO:** Well, no, it wasn't. What's included in the film is what we found. I never took anything out that I felt would rub the people in the wrong way. I originally expected a lot more vindictive, cynical, angry statements, because I thought initially, for myself, I'd probably feel extremely vindictive and angry if I had been through it. So when people said things like "well, that's the way it is," "it happened, it happened," I was extremely shocked.

I looked for the anger and only found it in one person. He was extremely angry. It was felt that there needed to be some reason for what happened. He said that he thought about what happened every day of his life. He would bring up the issues about "why are we so isolated," "why are we so unrecognized." He was completely traumatized.

I think one thing that didn't come across in the film is the amount of fatalism in many of the people. I'm certain there's a great deal of courage in some of the people and a sort of renewed sense of the value of life but I think, on the other hand, there were so many people who said, "I died on August 6th and I'm just waiting to die physically."

**NS:** This fatalism seems to be similar, on a different level, to what happened in the camps. Initially, very few people spoke out in anger and most suppressed their wrath, feeling that they were risking a great deal by expressing it. Do you think there has been a similar response amongst survivors?

**SO:** I think for lots of people, the silence has been so long, they are afraid to start talking and for other people, I think the silence has been so long, they are relieved to start talking about it. Several people I met said, in effect, that they were glad to talk about it, that they felt intimidated by their families, intimidated by their friends to talk about it, that their friends might react with the back-and-forth arguments of the validity of dropping the bomb and they didn't want to get into that. They simply wanted to talk about what happened

to them.

**NS:** The American public has a tendency to bunch Japanese Americans and Japanese together. Do the survivors see themselves as Americans?

**SO:** I think they'd like to see themselves as Americans. I think a lot of times, they're constantly reminded well, yes, they lived a certain part of their lives in Japan, so they're not complete Americans. They're always reminded that "you have American citizenship, but you talk funny." I think they're terribly adamant about it, in particular, the survivors that went to Japan at the age of around 10-15 and had their strongest youth experience there. Those survivors, I think were terribly alienated when they went to Japan in that they were the survivors that had a very American experience, spoke English very well and were often suspected by the Japanese police and their classmates as being Yankee spies.

The fact of World War II and them being there, in many ways, isolates them from the Japanese Americans who stayed here and were forced into the camps. Times were very hard for the Japanese Americans who were in Hiroshima and live here now. Many of the survivors had both experiences. They were in the camps and had a choice or it was demanded of them and their families to go back to Japan or to Japan for the first time.

People in Japan did not know what their families were being subjected to here, they could only imagine the worst, and the same for the families that had children in Japan. They did not know what was happening with them and expected the worst. Many survivors told

me that when they came back and met their brothers and sisters here that it was terribly uncomfortable and some of them simply never felt close again.

**NS:** How do the hibakusha in the U.S. relate to the hibakusha in Japan?

**SO:** Certainly, the bulk of any assistance that has come to the survivors here has been from Japan, in terms of moral support, in terms of real support in medical attention from the Japanese doctors who have come here three times already to check on the survivors. In terms of financial support, there have been many fundraisers and projects in Japan for the survivors here.

**NS:** What are your future plans?

**SO:** I'm very interested in seeing what kind of documentaries are being made in Japan and in Europe. I also think there's a great deal of interesting material in Europe. There are so many things that haven't been explored. I just saw some very interesting old footage shot from the 50's on the Hiroshima Maidens and I think that footage is incredibly interesting. The American media coverage of them at the time is fascinating.

**NS:** Any final comments?

**SO:** I think only one thing. I think the one good thing about the survivors is that they always direct their concern to you, everyone else. Of course, they have this issue of medical benefits, but their attitude has been so nice and it's always, "we want to tell our stories so that you can benefit." I think sometimes this whole issue of nuclear arms becomes a "me" issue. What if it happens to me, what if the bomb drops on my children, on my house, on my swimming pool, on my car and that, to me, is a little disturbing. I think, in Hiroshima, you find a much more international approach, not this national approach, not this state approach, not just this personal approach. The best thing about the way the survivors have taken the experience is that they've become much more concerned about you, the other person. ◑

## Deck the Halls With Kadomatsu . . .

*Continued from page 3*

versity and old age. Another feature of the Japanese pine is that the needles occur in pairs, joined at the ends, and symbolize wedded love and unity. It may be of interest to note that the pines found in America can have needles coupled in pairs, or in threes, or as many as five, depending on the variety. (Perhaps much more love and unity can be symbolized by decorating with the American variety?). Pine needles are also thought to be excellent for exorcism, since it is believed that ghosts and evil spirits dislike sharp points.

The *take* (bamboo) symbolizes great strength and endurance; the ability to bend before the winds and not break. It's green color denotes fertility, and is considered good luck. There is a popular custom in many regions of Japan, where couples about to marry go to a bamboo grove to tie white strips of paper which have prayers or wishes written on them for a successful marriage.

Sometimes, *shida* (fern) is incorporated into the arrangement to symbolize vigor and progeny. More commonly, a blossoming sprig of *ume* (plum) is added.

When the three botanical elements, *matsu, take* and *ume,* are combined they are referred to by their Chinese name, *sho-chiku-bai.* This motif is used to decorate many artistic and utilitarian objects and stands as a symbol of congratulations and one's wish for happiness. The *ume* connotes bravery for blooming while the snow covers the ground (not too meaningful in southern California) and its red color stands for vitality. The *sho-chiku-bai* combination can be a small arrangement decorating a table top to a large one in the form of a *kadomatsu.*

The more I think about it, this year I will put up a five foot *kadomatsu* instead of a traditional silver-tip spruce or douglas fir. And I will probably hang a few Christmas ornaments on it to keep up my Japanese American tradition of holiday decoration.

Hmmmmm, but I wonder if hanging silvery tinsel wouldn't be a bit much... ◑

# KIMOCHI—Feeling at Home

**By Linda Doami**

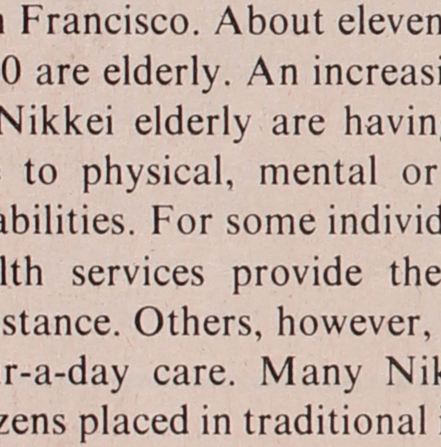
*Kimochi* means "feeling" in Japanese. A volunteer group of Sanseis with a deep *kimochi* for their grandparents and a strong Nikkei indentity, began providing a wide range of direct services to the Issei in 1971 by forming Kimochi, Inc, in San Francisco's Japantown.

Examples of the services Kimochi, Inc. provides are a senior lounge (open seven days a week), a hot lunch program serving Japanese meals to 220 persons a day (seven days a week), interpreter and translation assistance, home and hospital visits, a bilingual newsletter, educational lectures, health screenings, weekly recreational excursions, and transportation and escort services.

According to 1970 Census statistics, approximately 11,800 Japanese live in San Francisco. About eleven percent or 1300 are elderly. An increasing number of Nikkei elderly are having difficulty due to physical, mental or emotional disabilities. For some individuals, home health services provide the necessary assistance. Others, however, require 24-hour-a-day care. Many Nikkei senior citizens placed in traditional institutions suffer physical and emotional deterioration due to their isolation from the Japanese American community. Only the Hatayama home located in the Haight-Ashbury District, came close to providing the needed Japanese bilingual and bicultural services. It is now closed.

*Photo Courtesy of Kimochi Inc.*

The Kimochi Housing Project, now under construction, will provide 24-hour service — the provision of nutritious meals, personal care, social and recreational activities, social work services, and counseling services. Applicants are being screened now — residents must be ambulatory, over 65 years of age and priority will be given to residents of San Francisco and according to need. There will be twenty residents who will live on the second floor of the two-story building. The first floor will have an adult day-care center/senior cultural center. Another area of service will be respite care/short term emergency care. There will be no medical staff, but the staff members will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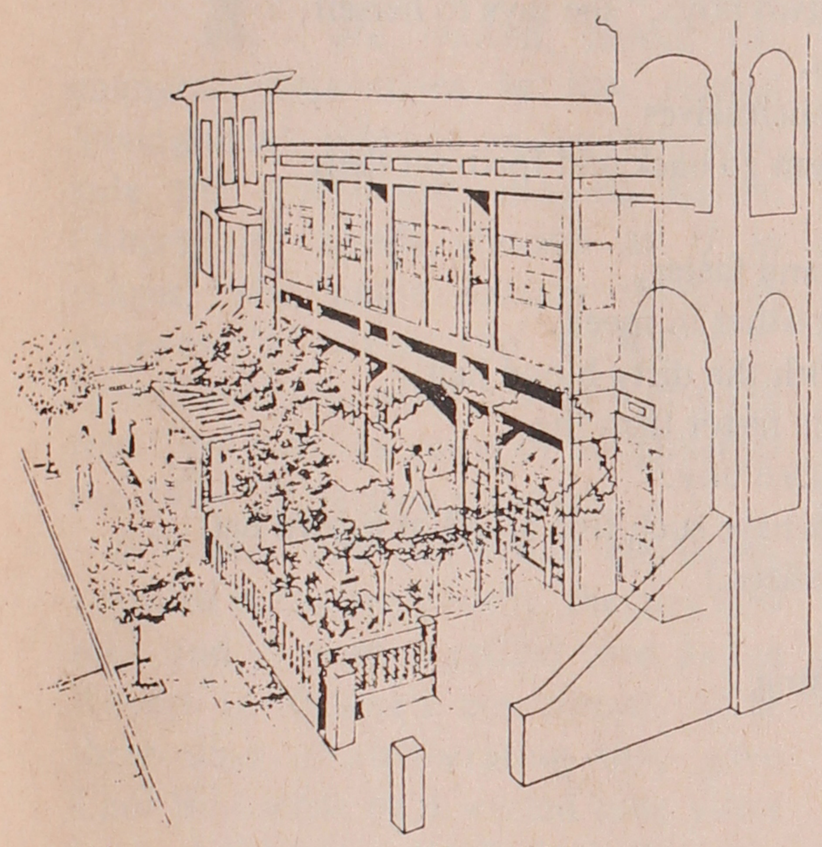
be well-trained in their fields, and also bilingual/bicultural.

Sansei volunteers are encouraged so that an open, supportive intergenerational relationship is developed between young and old. For the Sansei, this can help to better understand the culture and history of Nikkei, and to learn skills to bring back to the community.

Many Issei face problems such as living alone, without their families, or having difficulties getting around when their primary language is Japanese. In conjunction with Kimochi Lounge, the Nutrition and Hot Meals Program and volunteer visits to Issei, the Home Project will help greatly to alleviate some of those concerns and problems.



Due to the devastating impact of redevelopment on the San Francisco Japanese community, very few projects replacing empty lots were for the community itself, and some projects are still unfinished. Through JCPA's three year effort from 1976 to 1979, the site of Kimochi's Home Project has been preserved for the community's use.

JCPA has always supported the Home Project, and we encourage NIKKEI-SENTINEL readers to make contributions to this worthy undertaking. $1.27 million dollars is still needed to complete the project. Kimochi has sponsored many fundraising events, and has received funding and support from every sector of the Japanese community and all over the country. Hopefully, the project will be completed in December 1982, or January 1983.

Donations can be sent to: Kimochi Home Project, 1581 Webster Street, #10, San Francisco, CA 94115. For information, call 415-931-2294.

Sandy Ouye, who is active in coordinating and organizing Kimochi, Inc., contributed to this article.

# A Personal Experience

**By Joyce Yamamoto**

Having had cause recently to look into the availability of health care for Japanese American elderly, our family has been very gratified to discover the services offered by Kimochi Kai.

We, like most Japanese Americans in San Francisco, were aware of certain Kimochi functions such as the lounge in the Japan Center, the daily lunch service, the transportation vans, and the residential care facility going up on Sutter Street. But when it happened that we personally needed help for a relative's care and were feeling a little panicky as to what to do, it didn't occur to us to contact Kimochi.

It was the doctor (hakujin) who suggested we call Kimochi. We came into contact with Kathy Kamioka, a Kimochi social services worker, and felt extremely comforted to realize there were people within our community to turn to for advice, support, and direct aid.

Almost immediately, we began receiving needed services: daily home delivery of a hot lunch, nutrition advice for a special diet, a home care worker, and, very importantly, someone to talk to. Later, when it appeared that 24-hour supervisory care was required, the Kimochi workers met with us, helped us to come to a decision, and then put us in touch with "board and care" homes in which some Asian American elderly were already living. All through this time, which was trying for us, Kathy called often to see how things were going. The Kimochi workers have been and continue to be supportive of us and our relative.

We wish that the Kimochi Home was already in existence as it would have been perfect for our situation. How many other families must feel the same way? Many, from what we've gathered in the past month. There also seems to be a need for a nursing home or convalescent hospital that has medical services that the residential care facility can't provide. Perhaps that's the next step.


歐陽珠媞

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# After School

**By Diane Ujiiye**

She pushes the step-stool in front of the mirror.
Gazes into the mirror–
glances around the bathroom
recognizing all of the familiar things:
The Mickey Mouse toothbrush,
the Crest toothpaste,
Dial soap,
her Star Wars towel,
her hairbrush and comb set . . .

She looks up again,
doesn't notice anything unusual,
steps down,
turns off the light,
and goes into her room.
Everything seems "normal" there too.
A clean bed with a yellow bedspread,
a clock radio,
barbie dolls,
stuffed animals,
a hanging flower lamp,
coloring books on the floor,
a walkman head set,
and her pink ballet slippers . . .
all looking about the same
as her other girlfriends bedrooms.

She looks out of the window.
Actually,
she stares.
Watching her classmates riding bikes,
rollerskating,
and playing "tag," or hopscotch.

She sits on her bed and continues to watch others play.
"There are those two boys," she says to herself.
Her heart tightens.
And her eyes fix themselves
as she watches them go back and forth on their
skateboards.
They push faster and faster,
trying to beat the other in speed.
The bigger boy with the dirty blond hair
always goes a little faster than the
smaller brown haired boy.
(All of her friends have such fine blond or brown hair
–she just now realizes.)

Everyone is laughing,
or yelling,
or moving,
or all three.
Her throat swells inside and it hurts to swallow.
Her eyes feel puffy,
and they begin to get watery . . . teary.
The boys become a blur,
but she won't take her eyes off of them.
As hard as it may be.

5:18.
She hears her dad drive up in his nice BMW.
In about 15 or 20 minutes her mom will
have dinner ready,
and she feels nervous
wondering if she should ask her parents
if it hurts them too
when someone calls them a "jap."

Chol Soo Lee Found Innocent in Retrial of First Case

# Freeing Chol Soo Lee Nearing Reality

**By The Bay Area Committee to Free Chol Soo Lee**

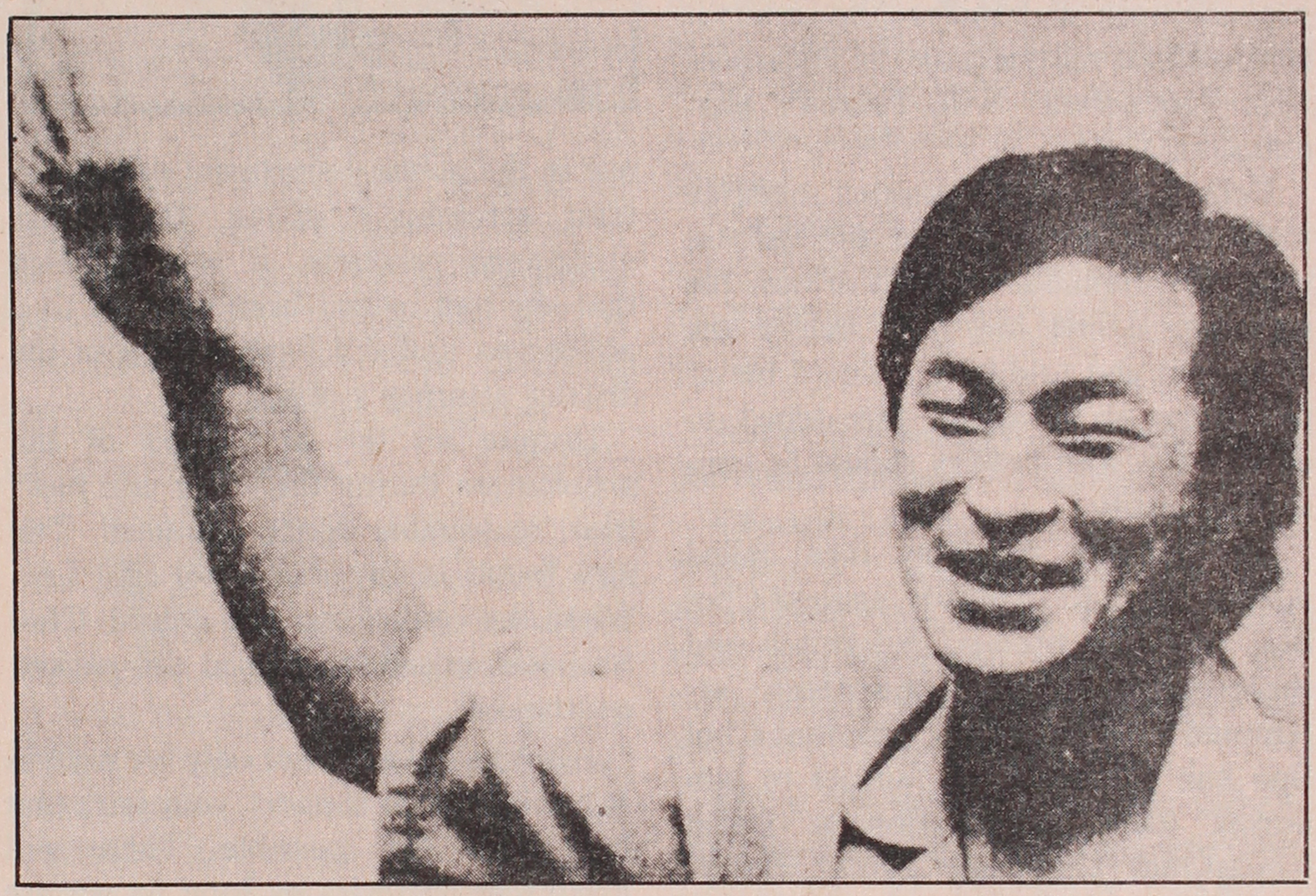


Photo by Robert Stinnett

Chol Soo Lee waves after his acquittal

Friday. September 3, 1982. Day of Reckoning. We waited. Some exchanged pleasantries in low voices. Youngbloods lounged on the floor outside the courtroom playing cards. Others sat, hands clasped as if in prayer. The single solitary thing on everyone's mind: the VERDICT. Would the jury, after a month of trial, find Chol Soo Lee guilty or not guilty of the 1973 Chinatown slaying?

8:10 pm. The proverbial electricity crackled in the air. Finally, the jury of 9 men and 3 women refiled into Judge Robert L. Dossee's courtroom. After three days of deliberating they gave Chol Soo what he'd waited nine years for — VERDICT NOT GUILTY! No translation was required. We rose cheering, applauding, eyes welling with tears. Emotion erupted and overflowed as only it could for supporters who had spent over five years organizing the movement to free Chol Soo Lee. As national coordinator Jay Yoo said, "these are moments you live for."

The acquittal confirms what Lee insisted all along, he was innocent. He did not kill Yip Yee Tak, gang counselor. He was not a Korean member of a Chinese gang. This has been a case where the prosecution and police, without conscience, knowingly allowed an innocent man to be convicted. Where they repeatedly refused to consider substantial evidence pointing to the real killer, and, in fact, suppressed and falsified evidence to cover their tracks.

## The Trial

In 1973 there were thirteen unsolved gang-related killings in San Francisco's Chinatown, which was severely affecting the city's image and tourist trade. The mayor pressured the police and district attorney's office to convict an Asian — any Asian — to ease the tension. Chol Soo Lee, poor and unrepresented, was the "perfect" suspect. Though the shooting took place at a crowded intersection in Chinatown, only a few eyewitnesses volunteered any information. Chinese residents feared that their lives would be in danger if they came forward and identified the actual killer. Of the Caucasian witnesses who did agree to go through the mug books and line-up, the police only centered their investigation and case around those who picked out Chol Soo, even though they admittedly saw the killer for mere seconds, were farther away from the scene than other witnesses, and were under stress.

An eyewitness, Stephen Morris, who had coincidently confronted the shooter earlier in the day, was ignored for over four years, despite his attempts to contact the police and give detailed information. Instead, the police and prosecution chose to suppress his identity and account of the incident.

Even the ballistics test conducted by the San Francisco Police Department, was heavily biased. The head of the state's crime lab verified that the test had been bungled, and that the two bullets they compared were radically different.

A higher Court had earlier thrown out the original conviction based on this suppression of evidence, but the District Attorney's office was determined to go through with the retrial. Chol Soo was denied his right to be tried by his peers when the District Attorney, William Smith, excluded all of the thirteen prospective Asian jurors from the panel. He gave reasons for dismissing

*Continued on next page*

five of them, but for the others, it could only be inferred that they were removed because of their ancestry.

It came out during the trial that Inspector Frank Falzon, who was the officer who questioned Chol Soo after his arrest in 1973, falsely wrote Lee's identification number on a record to show his photograph had been chosen by several witnesses. Those people actually hadn't picked Lee as the assailant. In the final moments of the tense proceedings, a handwriting analyst testified that numbers on the document were "consistent" with Falzon's penmanship.

Falzon's bullying tactics became more apparent as one of the defense witnesses, Saunderson, told of how the inspector called him just before the 1974 trial and told him, "You'd better not show up." Falzon threatened to charge him with perjury should he consent to testify.

The District Attorney then called Arthur Serrado to testify against Chol Soo. Serrado, professional snitch and three-time convicted murderer, attempted to convince the jury that Chol Soo had confessed the murder to him during their incarceration at Deuel Vocational Institute. Under razor-sharp cross-examination, Serrado's credibility was destroyed. He was an informant who'd been given a new identity, paid $13,000 and other benefits for his lies. For other testimony against thirty other inmates, he'd been given complete immunity for a torture-murder and had been allowed to serve concurrent time for the other two. In other words, he spent only three years in prison for three murders. The jury refused to believe his story.

In one of the most insulting moments of the trial, D.A. Smith said that Asians weren't able to produce accurate results on polygraph tests because we could — or, at least Zen Buddhists — could control their pulse rates and breathing! For that reason, he cast aside the three lie detector test results which Chol Soo had passed with flying colors.

As trial drew to a close, still another drama unfolded. Through an anonymous source, it became known that one of the jurors had misrepresented herself during the jury selection process. She had said that she knew no

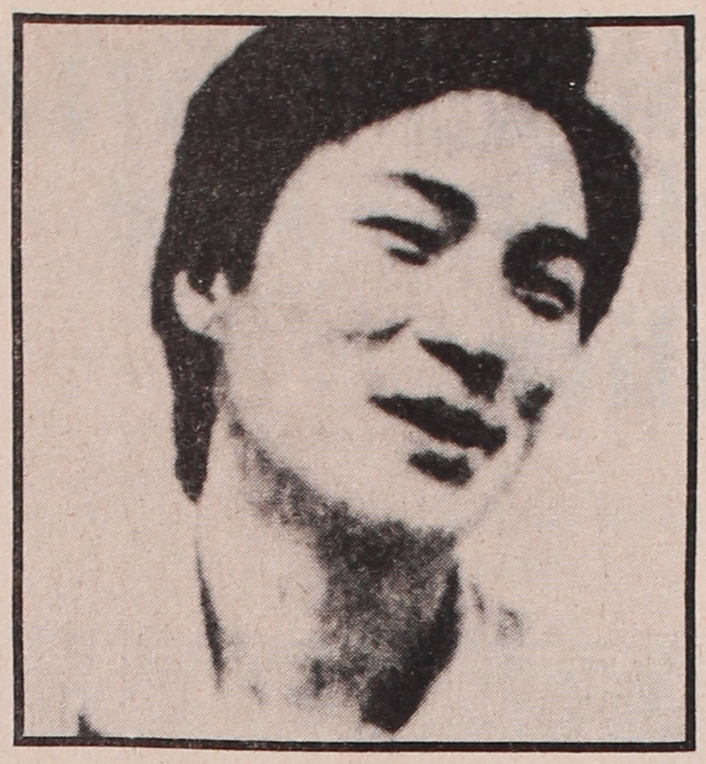


Photo by Lee Romero

one in the police department or the district attorney's office. But when questioned privately, it was revealed that she had indeed been married to a policeman and did have friends in the district attorney's office.

Despite all the maneuvers of the prosecution during this "fair and just" trial, reasonable doubt remained. The jury found in favor of Chol Soo Lee. When the verdict was announced, Chol Soo Lee, elated, addressed the packed courtroom:

"It was a victory not only for myself. It has been your support, your faith that has made this possible. There will always be victories as long as we are united."

## Mass Support Won Case

This show of support and commitment to justice and truth was just as important to Lee's acquittal as the brilliant defense of attorneys J. Tony Serra and Stuart Hanlon, and the thorough job done by the investigator. Jurors later commented that though they based their decisions on the cold facts, they could not help but wonder how or why a "cold-hearted killer" could attract such a following of Korean grandmothers and grandfathers, monks, ministers, businesspeople, attorneys, students, and community activists from the Japanese, Korean and Chinese communities.

Posed the question of why did people sit through the long hours in the courtroom, every day behind the bulletproof glass, the overwhelming response from Koreans was that he was one of their own, a son whom they couldn't turn their backs on. For a Chinese-Hawaiian gentleman, support was forthcoming because his experiences taught him how the system scapegoated and ripped off Asians. He had seen it time and again. For young Asians, Chol Soo's experience was too close to their own. They could easily have been a Chol Soo Lee and fallen into the clutches of the criminal justice system. They could be sitting in a cell in San Quentin today.

Many of us were outraged to learn of the gross injustice that had put Chol Soo behind bars. We resented the ugly stereotypes that made Asians all look alike, mystically think alike, and gave us an affinity for sinister gang affiliations, violence. We resent the equally insulting stereotype that our communities are docile, willing to accept any abuse for the privilege of living in America.

## What the Future Holds

There are now plans for more fund-raising and getting ready for Chol Soo's second trial. While serving time at the Deuel Vocational Institute for his first conviction, Chol Soo stabbed an inmate, a member of the white supremacist Aryan Brotherhood, in self-defense. He was given the death penalty for this; the decision has been on appeal for two years.

Chol Soo's acquittal was a victory, not only for him, but for all Asians. He captured the real meaning when he said that it's been so long since we've won something tangible from the system. We actually made the system give back some of what it's ripped off. And we won because we didn't accept injustice, we refused to be pushed around. It took nine long years of one man's life, but his courage and our perseverance claimed us a victory.

The decision was proof that the courts can manipulate evidence, but it cannot contain people's sentiments. As Jay Yoo said, ". . . if small groups such as Asians and Koreans work together, we can still make an impact . . . The police and judicial system must treat poor, non-English speakers better . . . Chol Soo feels, and we feel, that there must be 'no more Chol Soo Lees.' "

(If you would like more information, or if you would like to get involved in the struggle to free Chol Soo Lee, in the San Francisco Bay area, call David at 415-849-4898. In Los Angeles, call Patty at 213-387-7881, or Warren or Susie at 213-825-1006.)

# Son of Nihongo Corner

Dear J. K. Yamamoto:

I noticed in the summer issue that you are planning to give the Japanese equivalents for concentration camp/redress movement terms in your next **Son of Nihongo Corner.**

I wish to urge you to use extreme caution in translating the words because many of the commonly used English terms are government-coined euphemisms which have no relation to reality. For example, "evacuation," "relocation," "assembly center," and "relocation center" were not truthful descriptions of the process or facilities. What actually took place was a banishment, eviction, exile, expulsion, forced removal, detention, imprisonment, incarceration, or internment into concentration, detention, internment, or prison camps. It would be a great disservice to the redress movement if you perpetuated the government's lies into Japanese.

The Issei in the concentration camps had their own terms which were not translations from the English. The most commonly used expression among the Issei was *shuyojo* (or *shuyosho*) which roughly translates "repatriation camp." The Issei used this term because they were citizens of Japan who considered themselves prisoners-of-war, eventually to be returned to Japan. But the term is totally inappropriate when applied to Nisei, who were Americans with no desire to be "returned" to a country they had never seen. Thus, you can see the problems involved in direct translations.

I think the best way to handle this complicated situation is to divide the presentation into three sections: (1) Japanese terms actually used by the Issei in the camps with English translation, (2) accurate English terms with Japanese translation, (3) euphemistic English terms with Japanese translation.

Whether one calls the facilities concentration camps or "relocation centers" depends on whether one was inside the fence or outside; whether one was a prisoner or free person. Whether it was a *shuyojo* or a *shukaisho* depends on whether one was a citizen of Japan or the United States. The nomenclature depends on one's perspective, so it is necessary to keep these different perspectives in separate categories.

Raymond Okamura

Your suggestions were well taken, though I did not agree with all of them.

*Tenjuusho* does indeed seem to be a euphemism, just as "relocation center" is in English.

*Kyoosei Shuuyoojo,* or "concentration camp." *Shuuyoojo* by itself might refer to a place for the detention of POWs or criminals, or a place for the accommodation of refugees or flood victims. The addition of *kyoosei* makes it clear that people are being forcibly interned. The same word (with or without *kyoosei*) is used for the Nazi death camps of WWII.

However, to the best of my knowledge, there is nothing in the word *shuuyoojo* that suggests that those interned are non-citizens or that they are going to be sent back to their home country. The term seems equally applicable to Issei, Nisei or Sansei.

*Shuukaijo*, which literally means "assembly center," would seem to be another euphemism. Again, though, this word does not seem to relate to the question of whether or not one is a U.S. citizen.

Not being a native speaker of Japanese, I can't speak with absolute authority. Perhaps one of our readers can help us out.

Some other words that are relevant to the redress movement include:

*Kyoosei tachinoki,* or "forced evacuation." *Kyoosei* indicates that something is forced rather than voluntary. *Tachinoki* comes from the verbs *tatsu* ("to stand") and *noku* ("to get out").

Many Japanese Americans simply say *kyanpu,* which is the Japanese transliteration of the word "camp." However, for Japanese from Japan, that word refers only to such pleasant things as summer camp or camping outdooors, not concentration camps.

*Tetsujoomoo,* or "barbed wire," as in the phrase *tetsujoomoo ni kakomareta shuuyoojo* ("a camp enclosed by barbed wire").

— J. K. Yamamoto

DAY OF REMEMBRANCE

# "UNITED FOR JUSTICE"

**LOS ANGELES**
Saturday, February 19, 1983
*Candlelight March – 5:30 pm*
Old Nishi Hongwanji Temple site
First and Central Streets, Little Tokyo
*Cultural Program – 7:00 pm*
Koyasan Buddhist Temple
342 East First Street, Little Tokyo
*Information: (213)680-3729*

**SAN FRANCISCO**
*Call Kimi for Information*
*(415)763-6877*

On February 19, 1942 President Roosevelt signed Executive Order 9066 – sending 110,000 Japanese Americans to the concentration camps.

## CONNIE'S KITCHEN

# Thank You

By Connie Hayashi

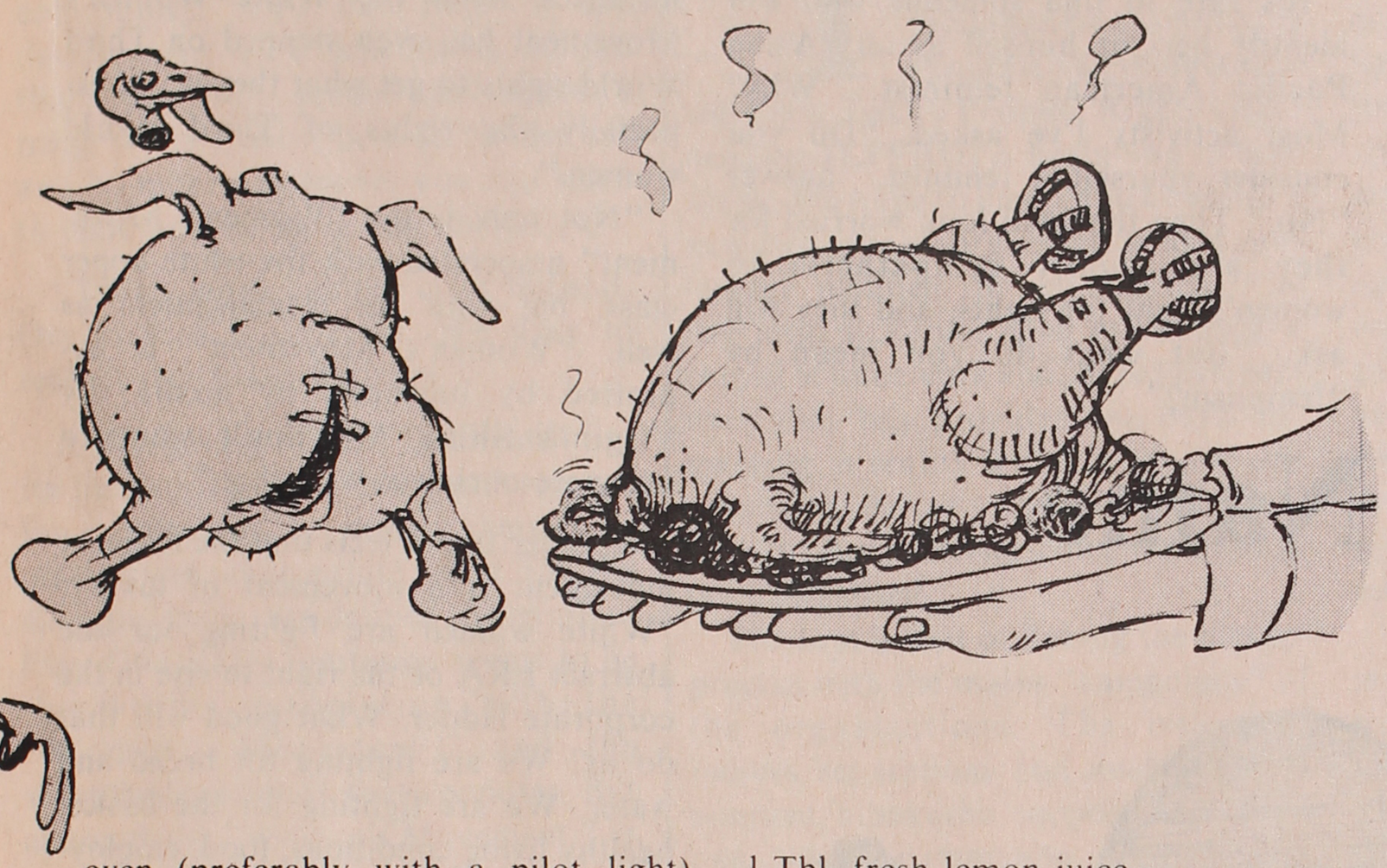
The holiday seasons are upon us which brings to mind the Japanese word *"kansha,"* which in a sense means appreciation or a genuine spiritual feeling of thankfulness. For instance, one does *"kansha"* to our parents for bringing us into the world, for bearing the brunt of hardships in order that we could have comfortable childhoods, for quietly being there for us while we struggled to be better than them, to ask for and accept gifts from them at times and forgetting to say thank you. The word *"kansha"* can be applied to friends, acquaintances, strangers, and so forth. In Japan, this is the season to clean one's house, literally and spiritually. Instead of a Christmas card, one sends *nenga jo* an end of the year postcard. The verbal greetings of the seasons is usually this long mouthful which in essence says, "Last year I really imposed on our friendship. This year may I not impose on you too much." Most people are able to get all of this out in seven seconds or less. This is the time of year for us to take a good look at those people who didn't really have to be nice to us but were anyway. Also, to take a peak at how we ourselves demonstrate thankfulness, whether it be in gifts or deeds. When was the last time you took out the garbage or massaged someone's tired shoulders (especially one of a parent)? This is getting too corny, so I'll stop, but the point that I'm getting to is that it sure is wonderful to be in a place where one has family and friends, especially at holiday time.

Which reminds me of a time when I lived far away from people and places that were familiar and got adopted for the holidays by Wanda, whose waitressing job I inherited at the Lantern Ramen shop in west Greenwich Village, NYC. For Thanksgiving, Wanda had gathered under her wing a motley group of us orphans where loneliness and homesickness was temporarily put on hold. We ate, drank and sang folk songs in Japanese and English and at 2 in the morning, we all walked through the snow, back to our homes. I'd like to thank Wanda and her Japanese husband Toki for the memory. Setting sentimentality aside, it was also one of the best turkey dinners I have had in my life. Having married Toki, Wanda, coming from Irish-American heritage, has well adapted traditional American cuisine to the Japanese palate in a manner very different from the Nisei adaptations of Japanese recipes. Wanda's personality is like fireworks and Toki's is the grounding. Her cooking is the same, on the verge of being wild but somehow restrained in taste. I am fascinated by how she combines the most unlikely ingredients and yet, time after time, comes up with something that is not a compromise, but a bridge. She is a "cook by her hands, season by taste" cook; so am I, in fact. I've taken liberties with her recipes by cutting down on quantities and putting "optional" on some ingredients to make the cooking simpler. But, what cannot be eliminated or substituted without taking away the character is the *aonori* (sweet/spicy seaweed powder), *goma abura* (toasted sesame oil) and the *shiitake* (dried mushrooms). The recipes for the stuffing and the baste were pared down for a roast chicken but it you are thinking in terms of a turkey, double the recipe. Triple the stuffing recipe if you like extra to cook in a small casserole on the side for those families that are nuts about the stuff. This is not diet time.

For those of you that have never made your own bread crumbs for stuffing, it is too easy for me to put down on paper but I'm going to do it anyway as it is shamefully easy and cheap. Slice up some stale bread and leave in a warm



*Illustration by Ron Battle*



oven (preferably with a pilot light). When dry, crumble in a food processor using the on/off switch or using a rolling pin with the bread in between two wax sheets of papers. There you have it, BREAD CRUMBS.

Now, cooking instructions. . . The traditional way to cook a turkey, or for that matter a chicken, is to preheat the oven to 450 degrees (use an oven thermometer to check the temperature) then reduce the heat to 325 degrees. Baste, put a foil tent over the turkey and quickly stick into the oven. Roast about 20 minutes per pound. (If you are privileged to have a meat thermometer, it should register around 160 degrees when perfectly done, providing you stick it in the meatiest part of the bird without touching the bone). The last 1/2 hour to 20 minutes, remove the foil and allow to get golden brown. The following baste will especially give the turkey or chicken a nice color because of the shoyu. I personally did not add the sugar in the baste and it still tasted wonderful. The NIKKEI staff and I wish you a meaningful holiday. Thank you for last year and may we not impose on you too much this year.

WANDA RECIPES . . . readapted and modified by a caring friend.

WANDA SALAD DRESSING: (weird ingredients but the end result is tasty)

1/4 cup *su* (Japanese vinegar)
1/4 cup *sake* or white wine
1 Tbl. fresh lemon juice
1/4 cup *goma abura* (toasted sesame oil)
2-4 Tbl. corn or any vegetable oil (to modify tartness)
2-3 tsp. garlic powder
1 tsp. *shoyu* (soy sauce), opt. (or salt to taste)
2 Tbl. *aonori ko* (sweet/spicy seaweed powder)
1 Tbl. ground toasted sesame seeds
1 Tbl. chopped fresh parsley, opt.
1 bay leaf, opt.

Put the above ingredients in a jar or cruet which will fit about 1-1 1/2 cups. Put the lid on and shake it up until well mixed. Taste and adjust the seasonings. If too bland, add more lemon juice. If too tart, add more vegetable oil, etc. . . etc. . . etc. . .Let it sit at least a 1/2 hour before serving. A wonderfully light and clean dressing (makes about 1 cup).

WANDA BASTE: (for a 3-6 lb. chicken or 5-7 lb. breast of turkey)

1 stick (1/2 cup) butter or margarine, melted
2 Tbl. soy sauce
2-3 Tbl. *sake* or white wine
1 Tbl. brown sugar, opt.

In a small saucepan, melt the butter or margarine over medium heat, careful not to brown. Add the rest of the ingredients and stir until integrated and heated through. Brush all over the chicken or turkey and pop in the oven. Baste when you remember.

THE FAMOUS WANDA STUFFING: (for the same size bird as the baste)

2 cups (or 8 oz. bag) dry bread crumbs or stuffing mix
2 links of sweet and/or hot Italian sausage.
1 medium size onion, chopped
3 dried *shiitake* (mushroom)
1/2 stick butter, melted
2 to 4 Tbl. chicken or reserved *shiitake* stock, depending on how dry the stuffing is.
1/4 cup *sake* or dry white wine, depending on how dry the stuffing is.
1 stalk celery, minced
1 very small apple, cored and minced
1/2 cup chopped walnuts (can be a combination of 1/4 walnuts & 1/4 pine nuts)
1 egg
1 Tbl. *aonori ko* (sweet/spicy seaweed powder) sold in .34 oz. bottles.

Season to taste with: (start with about 1-2 tsp. each . . .)
garlic powder or 1 clove garlic, minced
dried or fresh parsley
sage, rosemary, thyme
poultry seasoning, opt.

1. Soak the *shiitake* mushrooms til hydrated, strain and reserve the stock for future use. Finely chop the mushrooms and set aside.

2. Melt the butter. Chop the onions, celery, apples and nuts and also set aside.

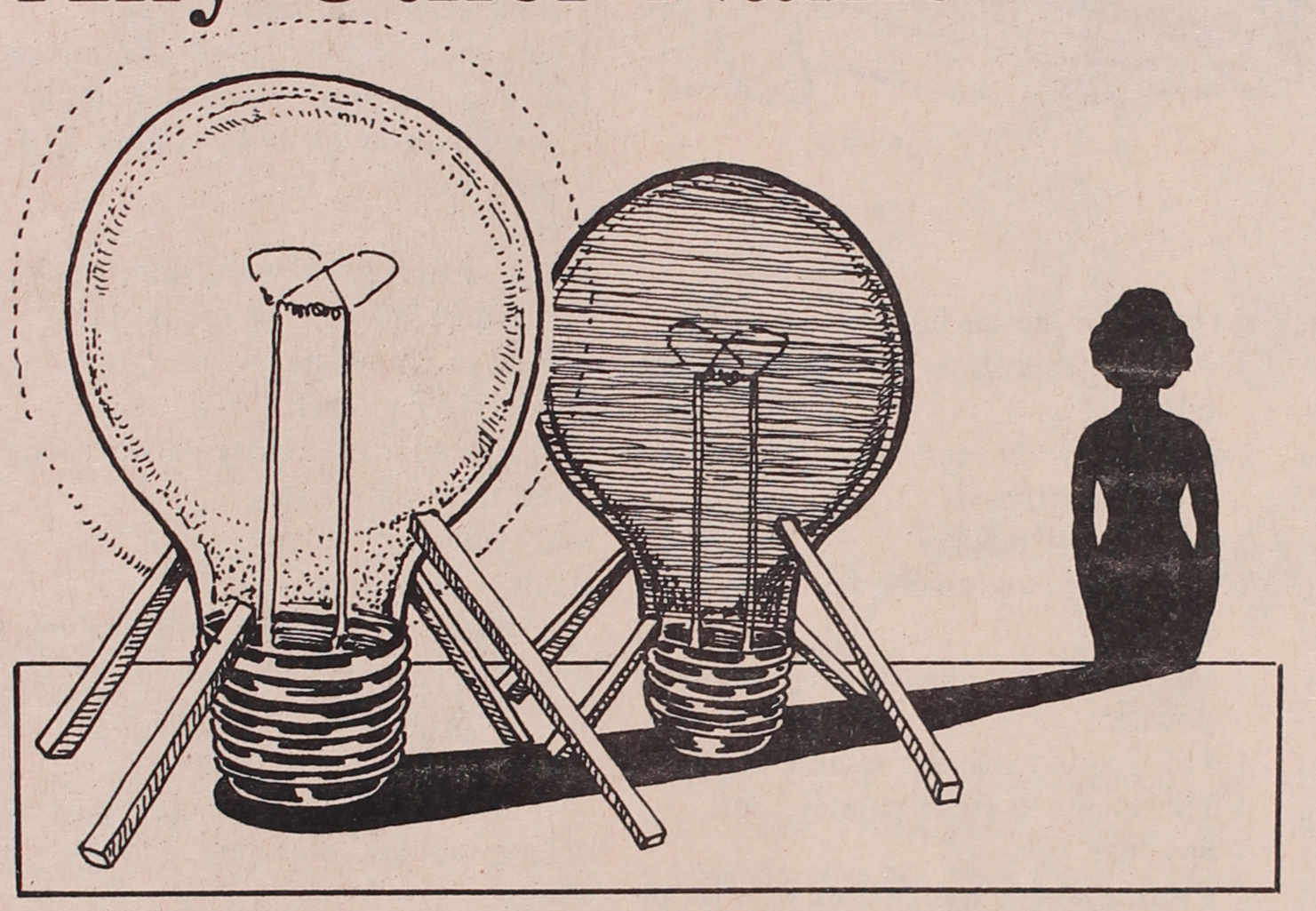
3. Put the bread crumbs in a mixing bowl. Take the casings off the Italian sausage.

4. Saute the crumbled sausage in a fry pan over medium heat. When cooked through, remove from the pan and saute the onions and celery til limp. Add the chopped *shiitake* to the pan, mix with the onions and celery and let sit for a minute or two.

5. Add the saute mixture and the rest of the ingredients to the bread crumbs and mix thoroughly, seasoning to taste. Be mindful of how much liquids (i.e., stock, melted butter and *sake*) you put in as the moisture of the stuffing will vary according to how fatty the sausage is or weather conditions, phases of the moon. It has always varied for me so to insure a not soggy stuffing, add the liquids last, using your preferences for which flavor you wish to dominate.

BON APPETIT! . . .

# A Rose By Any Other Name



**By Susie Ling**

"A rose by any other name is still a rose." Or is it? Can we call a "rose," a "carnation," or a "rabbit?" Will it be alright to call Asian Pacific Americans, "Orientals" or "Japs?"

Obviously not. It is important to define words precisely: "rose," "rabbit," and "Asian Pacific American" mean specific things. Words and names are useful tools, symbolizing ideas. In order for words to be effective, however, users need to agree on their meanings. A shared understanding of key terms is especially important to unite people in collective action, which is the essence of the Asian Pacific American Movement.

One term, which would be valuable to understand and use, but which has not won much acceptance in the APA Movement, is "feminism."

It's rare to find someone who will identify her- or himself as an "Asian Pacific American feminist." Why? Most activists I've asked, "Do you consider yourself a feminist," answer "No." Then they will look worried for they are usually sympathetic to women's fight for rights, and they will ask, "But what do you mean by "feminism?"

So I looked up "feminism" in the dictionary:

*fem-i-nism* n. the doctrine of advocating social and political rights of women equal to those of men; an organized movement for the attainment of such rights for women.

*fem-i-nism* n. the movement to win political, economic, and social equality for women, feminist adj. n.

The dictionary definitions helped but still people do not feel good about being considered a "feminist."

Here are some viewpoints I've encountered on the issue:

"Come on, Susie. "Feminists" are those white upper class women who are trying to get into the system. You don't want us to be identified with them, do you? We have theoretical differences with them. We believe in a class analysis. That is the root of the problem. White feminists want a piece of the pie of the same status quo. They want to exploit us too. There has been instances when the White Women's Movement has even stepped on Third World rights to get what they want, especially the rights of Third World women."

"Not only is the "Women's Movement" associated with the white upper class, but with the establishment as well. "Women's Movement" is exploited by business, by media, by Virginia Slims. We don't want to associate ourselves with that."

Another friend feels that the feminist movement is a movement of luxury; "White women are fighting for the abstract ERA or the right to rise in the corporate ladder. What good will that do us? We are fighting for bread and water. We are fighting for the basics: healthy living conditions, food, employment. Frankly, we don't have time for their men and women's equality. We're equal down here. Women can't find jobs and men can't find jobs."

I asked, "Isn't the fear we have of the word "feminism" similar to the fear of the word "communism?"

"The word "communist" has much more negative connotations. It stems from the Red Scare of the 1950s. But I've noticed irrational fear of the word "feminist" too. Perhaps there are some parallels. I mean people who created the Red Scare are the people who had the most to lose if we would sway towards another economic system. The same people want us to be afraid of "feminism." How else will these rich old white men retain their inherited positions of power?"

"I'm very sympathetic to the women's movement, especially the issues of the Third World women like child care services, fighting exotic stereotypes, employment . . . But I cannot be a "feminist." I'm a man, the oppressor in this given situation. I cannot change the role of women, they have to lead themselves.

"There will always be differences between the sexes. Men will always be physically stronger. No, I feel this is a women's fight if they want to do it. How can I be a feminist? I am sympathetic but what action can I take."

"Well, you could organize too. You can help other women and men see that sexism is crippling the potential of our community. You can help in the development of a new mode of life that's free from sexual stereotypes. I mean while I learn how to fix the car and be more aggressive, you can learn to cook and be more emotional . . ."

"That's white middle class bullshit. Our culture is different. We have to respect our Asian heritage."

Although the word "feminism" has its limitations, there are good reasons for accepting it. At present there is no other more appropriate word for the struggle from sex-defined discrimination. One major limitation seems to be the word's association with the "Women's Movement," and the shortcomings which that connotes. But although the "Women's Movement," at least the most highly publicized part of it, has important weaknesses (including being dominated by the white, bourgeois establishment), we can learn from it, and it is absurd for Asian Pacific Americans to reject that fact. What we need to do is understand sexism and feminism within the Asian Pacific American context.

Let me try to build our definitions:

"Asian Pacific American Movement" — collective, responsible, and organized action and activities striving to attain equality for all peoples through all means derived from a recognition that Asian Pacific American are oppressed on the basis of class, sex, and race, and a recognition that all oppression limits the potential and fulfillment of individuals.

"Asian Pacific American feminism" — part of the Asian Pacific American movement that concentrates efforts on the elimination of sexism within Asian Pacific communities and in the general society.

For the present, let us dare to use the concept of 'Asian Pacific American feminism." Using the words will remind us of the need to further develop the concept, and more importantly, to implement responsible action.

Your responses and criticism to the ideas in this article are welcome. Send them in care of the Asian Women's Column, *Nikkei-Sentinel.*

## EDITORIAL

The proposed merger of the Japanese Community Progressive Alliance and the Little Tokyo Peoples' Rights Organization (LTPRO) is beginning to take shape. We hope to merge and establish a new community organization at a conference planned for next spring. The two organizations have established a record of joint work and shared perspectives that has provided the basis for merging, a reality which is rapidly approaching. Before we do, however, there remain important questions which need to be addressed.

The first is that of linking the merger process with the major "campaigns" of the organizations. The issues of redress/reparations and nuclear disarmament/hibakusha support have been two Nikkei community campaigns in which JCPA and LTPRO have played important roles. Our organizations were instrumental in founding the community coalitions which address these issues, and our members are often the pillars of these groups today. New members have joined JCPA and LTPRO on the basis of our work in these coalitions.

The heavy demands of these campaigns, however, have sometimes made it difficult for activists working in them to give full attention to the task of building their "home base" organizations, namely, JCPA and LTPRO. A similar thing can be said for our various committees which are responsible for specialized assignments, including publishing this magazine. The tasks required for a successful merger fall squarely within the area of "building the home base organizations." For example, we need to develop internal communications, understanding, and participation in the decision-making on questions which affect the whole organization. Fundraising is another example. The current combined budgets of JCPA and LTPRO are some fourteen thousand dollars annually, and the costs of maintaining a merged organization may come to perhaps ten percent more.

The talents which have gone into making our campaigns and committee work successful are now needed to make the merger smooth and effective. That means that some of the time and energy which has been heretofore devoted to the other projects will have to be spent on the merger. Although these adjustments won't be free and painless, we are certain that the merger will result in the growth of our organization and its ability to serve the community. Our thus increased effectiveness and presence will in turn attract new members to join our volunteer organization. The cycle of growth, reorganization and new growth will have made another complete circuit.

Other issues of a more practical nature will also need to be addressed. We need to select a new name, finalize our Principles of Unity, organizational structure, and bylaws. But the question of wise use of people power is primary.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JCPAとLTPROは、日系人がこの国で少数民族としてより完璧な平等を勝ち取るために、一九七〇年代の初めから日本人町の再開発・収容所賠償要求・新渡米者の権利獲得などの分野で活動を続けています。

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# 編集後記

予定より大部遅れてしまいましたが、ようやく発刊の運びとなりました。次回は、三月頃で英語版と同じく、「女性問題特集」をしようと思います。この特集に関する原稿〆切は一月末です。

尚「行こうかメリケン戻ろかジャパン」の記事のように、アメリカに帯在してて、悩み、精神的な格闘がある方の投稿をもお待ちしております。同じような問題を抱える者たちが少しとも自分の意見を出し合って一緒に解決していこうと思います。

来年も日本語版編集部は新聞をより良く充実したものにするために、今後増々努力してゆくつもりです。

よいお正月をお過ごしください。

# 行こうかメリケン
# 戻ろかジャパン
# 現代在米日本人気質

西海洋二　文責

ここで明らかにしようとすることは新渡米者の年令三十才前後が抱えている問題点を指摘し、分析し、その解決を提示することである。

滞米年数二年くらいと七年の三十才前後の渡米者と限定した理由は、その年代の人の日本での再就職が非常に困難であるからである。

では実際にどんな問題があるのでしょうか。

(1)就職：短的に言えば、高度な専門技術を習得せず一般的な大学教育を米国で受けただけでは、日本へ帰った時に就職等を見つけることが非常に困難である。

(2)精神：大きな期待と目的を持ち渡米するのであるが、それが能力経済的な理由で叶えられなかった時に、うつ病、虚無的な疎外に陥る。これは海外に居住するほとんどの日本人にかかわらず発生する問題である。

(3)ビザ：永住権取得などの法律的手続の問題。

それではここで、実際にそのような問題に直面してしまった人の生の声を聞いてみよう。

私は、はじめてロスの土を踏んだ。二十四才の時だった。一年間みっちり英語の勉強をし日本へ帰り、なんとか英語を土台にした職業につこうという目的だった。最初の一年間は、英語の専門学校それから、アダルトハイスクール、市立の大学ーそして現在に致っている。

日本で準備した手持ちの資金は一年を待たずあとかたなく消えていった。あとはおきまりの、モーテルの会計兼掃除夫バスボーイ、ウェイターをしながらなんとか授業

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3頁から続く

料と生活費を念出し、やりくりしてきた。キャンパスとレストランをあわたたしく往復しているうちに六年がまたたく間に過ぎ去っていた。気がついた時には三十になっていた。

"日本へ帰るべきかそれともロスに留るべきか？"それが問題だ。ハムレット程の深刻さで はないにしろ、決断を迫られていた。二者択一。海外に居住する人は必ず"日本好き"な方を選べ、この程度の差こそあれ、質問に直面しなければならないようである。より良い判断をするためには、自分自身と自分の置かれている状況を冷静正しく把握することが大切だと考えた。私にはどんな能力がどれだけあり、何をどこで、どのようにできるのか？

在記が大まかな私自身に関することである。

A. 日本へ帰ったと仮定して。

①英語の能力：六年前よりはましなはずだが日本で通訳などの、専門的な仕事をするにはまだまだ不十分

②就職：30才。友人たちは皆、主任、係長出世の早い者は課長の席についているだろう。特別な技能はない。新入社員としてまったく一から始めなければならない。これはなかなか困難なことだ。しかし仕事が見つかれば幸運な方だろう。三十才代で特殊な技能のない者の中途採用は皆無に等しい。それに知人の強いコネもないどころか家族親せきが会社を経営しているわけでもない。最近の不況がそれらの状況に追い討ちをかけている。

こんな風に考えてみてもなかなか結論が出ない。時計の振り子のように行ったり来たりしている。決断ができず、ずるずると根なし草の生活をおくることにイラ立ちと、不安と、落胆を感じる日が続く。日本とロスの中間にまるで仮定して。

B. ロスアンゼルスに留まると仮定して。

①ビザ：永住権がない。これは解決不可能なことではない。しかし、長い時間と多額の金が必要だ。

②就職：日本のような全ての事が決まってしまっている社会と違い、米国では誰が何をしようと、それ程気にする事はない。最近の著しい日本企業の進出は、現地採用という形で日本人たちの就職の機会が増えていること。永住権保持者に限定されるが。

③肉親：日本へ帰らず、年老いてゆく両親の期待を裏切ることは非常につらい。

新渡来者は様々な目的夢を抱いて生活している。唯単に生計を立てるためにだけの、自分の目的とかけ離れた仕事に忘殺されているうちに、私たちは自分の方向を見失いがちである。

なんらかの形で困難な状況にいる新渡来者には信頼のおける、安心して相談できるような、心のより所となる団体が必要なのである。身近な例をあげれば、県人会、宗教団体、地域活動団体などがある。私のような新渡来者にとって「小東京住民の権利を守る会」の存在意義がとても重要だと痛

感している。小東京住民の権利を守る会（LTPRO）の活動を通して、地域との一体感を得ると同時に、多くの人達との連帯意識を育んでいくことができる。第三者としての疎外感はなくなり、現地の人間、住人としての自覚と責任感が生まれてくる。

三十才。現在の自分自身が置かれている局面と対峙し、それに合わせて自分の目的を修正しながら自分の人生に責任を持たなければならない年令、いや、持たざるを得ない年令。そうしてこのようにしなければならないということはある意味で「座折」である。しかし、これを通ることなしには次の段階へ進めないのであれば、新たな目的を設定するために積極的に自分自身を見つめ直すべきだろう。

# 第二回 移民法 講習会 開かれる

佐久間 文責

十月三十日一時から三時半まで日本文化会館四階小東京サービスセンターで第二回移民法に関する講習会が開かれた。①労働者と新渡米者の会（小東京住民の権利を守る会）②新渡米者サービス会③新一世の会（日系福祉権擁護委員会）④小東京サービスセンター⑤California State Bar Special Needs Committee の五つの団体が会の準備をした。

八十名を越す参加者があり椅子にすわれず、立つ人が出るほどだった。

以前のような手当り次第の捜査ができなくなった移民局は、新しい手入れの仕方で取り締まりを強化しようとしている。今夏七月にあるレストランの十人の従業員が移民局の捜査の対象になった。

講習会にはその中から二人の従業員「が事件の裁判、教訓など」を詳細にわたって説明した。その後弁護士がそのような捜査に対する対処の仕方、法律的な権利について話をした。「何も言わないこと、サインをしないこと、弁護士を呼ぶよう要求すること。」などの基本的なことが強調された。

シンプソン・マゾリ法案についての最近の進展状況について説明がなされた。「この法案は一見良さそうに聞こえますが実はひどい差別法案なのです。」

その後、参加者と弁護士との質疑応答がなされた。

第三回講習会を計画中です。要望、準備の手伝いをなさってくれる方を探しています。LTPROか労働者新渡米者の会まで連絡して下さい。

核軍備に反対する
ベイ・エリア・アジア人の会結成さる。

反核抗議行進
サンフランシスコ
BAAND 8月6日

八月六日，サンフランシスコの日本町「平和の広場」において，千二百人を越す人々が広島と長崎に投下された原爆三十七周年慰霊祭に参加した。当日，夕刻前には，日本町金門学園に約三百人が集合していた。サンフランシスコ市の下史に於いて最大規模となったこの広島・長崎デーの中心的主催団体は，核軍備に反対するベイエリアアジア人の会（BAAND）であった。BAANDは，米，ソ両国の軍備競争に反対をする為，又，広島・長崎の悲劇を二度と許すまいとの願いをこめて，一九八二年五月，「日系社会を進める会」「のびる会」，そして，その他のアジア系コミュニティの人々により結成された。

BAANDの第一回会合には，日系，中国系，フィリピン系などから，六十名以上の人々が参加し，次の様な

決議を採択した。

・広島や長崎への原爆投下は、日系や、その他のアジア系に対する人種差別の顕著な例であり、アジア系コミュニティにとって、その示唆するものは大きい。

・既存の反核軍備運動に於いて、アジア系が充分に代表されていない。

・世界平和の為に、米ソ間の核軍備競争は停止されねばならない。

・核兵器の研究と開発に費される予算の増大の為にコミュニティーへの予算が削減されている。

これらの決議の下に、BAANDでは、アジア系コミュニティに対し、核戦争の悲惨さを知らしむ教育活動を始めることとした。

そして、その手初めに、BAANDでは、六月十二日の反核行進に備えての、アジア系部隊を結成した。

当日、この部隊には、約二五〇人のアジア人が参加したが、行進の後、日本町の金光教会でプログラムがもたれた。このプログラムに於いて、米国被爆者協会の会長、倉本カミヨ氏は、原爆が投下された直後の氏の体験を語り、米日の被爆者への医療手当補助の必要性を訴えた。被爆者達は、自らの体験を語ってくれた。彼らは、くり返し、自分たちの体験したようなことは、二度と、くり返されてはならないこと、広島長崎の原爆で亡くなった人々の死をムダにしない為にも、世界平和の達成につくすべきであると語った。

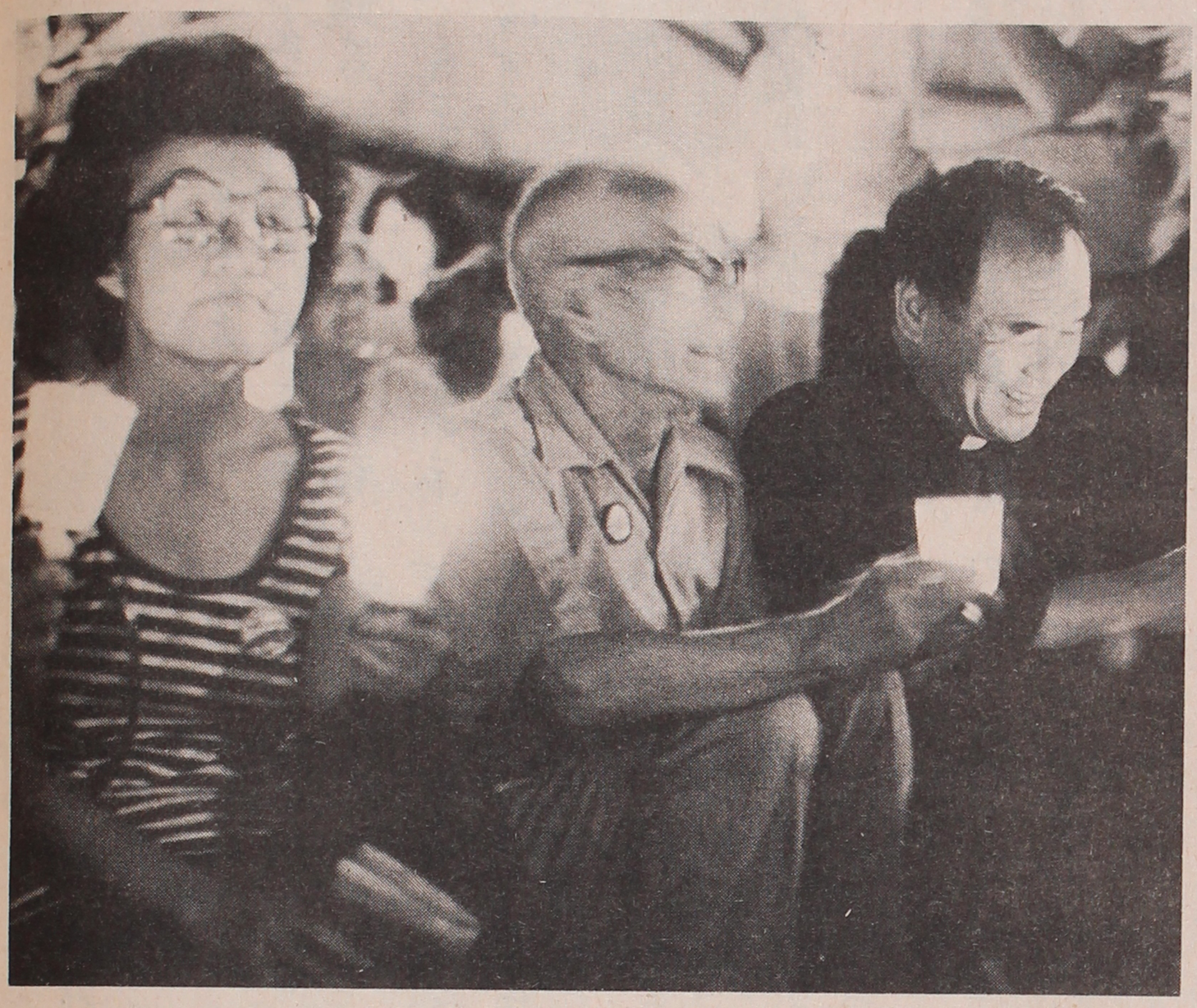
原爆で死亡した人々と生存被爆者への祈りをこめて、BAANDでは更に、日系米国宗教連盟や、米日被爆者協会と共催で、8月6日、日本町でプログラムをもった。儀式の後、被ばく者の体験談やコミュニティ合唱団による歌が続き、その後、市の各コミュニティからの参加者と合同すべく、平和の広場へ向かって、キャンドル・サービスが行なわれた。

広場では、日系教会、社会的責任を問う医師のグループ、BAAND、SF地区評議員の十二ニー・ウォカー氏、それに、倉本カミヨ氏らによる、核軍備に反対する声明がなされた。この市場の記念行事の特筆すべきは、SF地区評議員の十二ニー・ウォカー女史が、BAANDに対し、市が、八月六日、及び九日を、広島・長崎デーと定めることに決定したことを宣言したことである。

反核の運動の盛り上がりに対し、アジア系コミュニティは大きく貢献してきた。このことは、世界平和運動の推進と同時に、少数民族運動の推進にも関係してくる。

今後、BAANDでは、米日被ばく者の支持運動を続けると同時に、加州の11月の選挙に於いては、米ソ両国の核兵器凍結提案を通す運動などの反核運動を推し進めて行こうとしているが、より多くの人々のBAANDへの参加、及び世界平和、社会正義への運動へい参加を呼びかけている。

# 核兵器の廃絶を求める アジア系アメリカ人の会（AAND）結成される



現在この地球上には、広島の原爆の百万個以上に匹敵するといわれるほどの核弾頭が五万以上もあります。そして全世界の核兵器保有の九十五パーセントがアメリカとソ連の二カ国によって保有されています。そして核兵器の競争は増々高まりつつあります。

わたしたちは過去に広島・長崎への原爆投下の経験があります。これはこの地球上の歴史で人類に初めて落とされた原爆でした。一九四五年八月六日、広島の原爆投下では十四万人以上の人が七くなり、更に三日後の八月九日には、長崎に原爆が投下され七万人以上の人が七くなりました。現代の核兵器は広島、長崎に投下された原爆の千倍以上もの威力があります。

このような核兵器の競争が増々高まる中で核兵器の拡散、軍備増強に懸念する者達が集まり、AAND（核兵器の廃絶を要求するアジア系アメリカ人の会）が結成されました。これは地域グループと個人からなる連合組織です。そして特に世界平和に危機をもたらし、是非とも終焉させなくてはならないアメリカとソ連の核兵器の競争に非常に懸念する者たちの連合会です。

そしてこのAAND（核兵器の廃絶を要求するアジア系アメリカ人の会）の声明文には主に次のようなことが主張されています。

「核兵器に反対せざるを得ない意義ある、共通の過去の体験がある故に、牧師、教育者、実業家、労働者、学生、そしてアメリカ人、移民者問わずにありとあらゆる人達が一緒に集まってきました。広島と長崎への原爆投下は歴史上初めて人類に落とされた原爆でしたが、これはとても残虐な

行為で・日本人とアジア人に対する人種差別のあらわれです。

広島・長崎は・核戦争の脅威・そして教育の重要性に対するおびやかしに反対しようとするものを結束させるものです。

そしてまた我が国のアジア系アメリカ人とその他のマイノリティーや労働者は・過度で不必要な核兵器の開発やその他の軍事活動への出費のためにますます・住宅・教育・医療・社会福祉サービスなどで困難にさらされています。私達は政府の予算が軍事費から国民の要求に応じるような方向に転換すべきだと思います。

また平和運動が・大勢の人達の平和に対する気持を表わす運動として・またアジアの人々とのこれからの未来と・また過去の経験を反映するものとして・平和運動をつくり上げてゆくべきだと思います。

この連合会は・核兵器と核戦争に結束して反対する全ての人達と協力して・幅広い平和運動をしていこうとするものです。

そして・広島・長崎の三十七回目の記念行事を行うと同時に・アメリカ人被爆者の医療援助の請願を・積極的に支援していくつもりです。

そして・八月七日(日)夕方午後六時より・小東京で追悼記念集会を行いました。八時半からのキャンドルマーチには・五百名以上の参加者が手に手にろうそくを持ち・小東京を行進しました。

さらに十月二十四日(土)の「国連反核デー」には・AANDが独自のプログラムを組み・そのあとでウエストLAから選挙政府ビルデイグまで一マイル行進しました。

*Marching for Nuclear Disarmament were (L to R) Mike Murase, Chairperson, AAND; Kaz Suyeishi, Vice-president, Committee of Atomic Bomb Survivors; and Dr. Mitsuo Inouye.*

詳細は・
AAND
(核軍備に反対するベイエリアアジア人の会)
415-755-1552
又は・
JCPA
(日系社会を進める会)
415-921-5821

〈連絡先〉AAND

Asian Americans for Nuclear Disarmament
244 South San Pedro St. Room 406
Los Angeles, CA 90012

(213) 620 - 0761

# ほり川闘争の教訓とレストラン労働者の今後

柏木宏文責

「従業員への待遇を除けば全てが一変した」と言われた小東京のほり川レストランで労働組合結成のための闘いが開始されたのは一九七一年の春であった。この年の七月に行われた組合承認選挙に小差で敗れたものの、労働側は組合・日系社会をして日本からの支援を受けてNLRBへ労働委員会への提訴を通じて三年余りにわたって闘いを継続してきた。

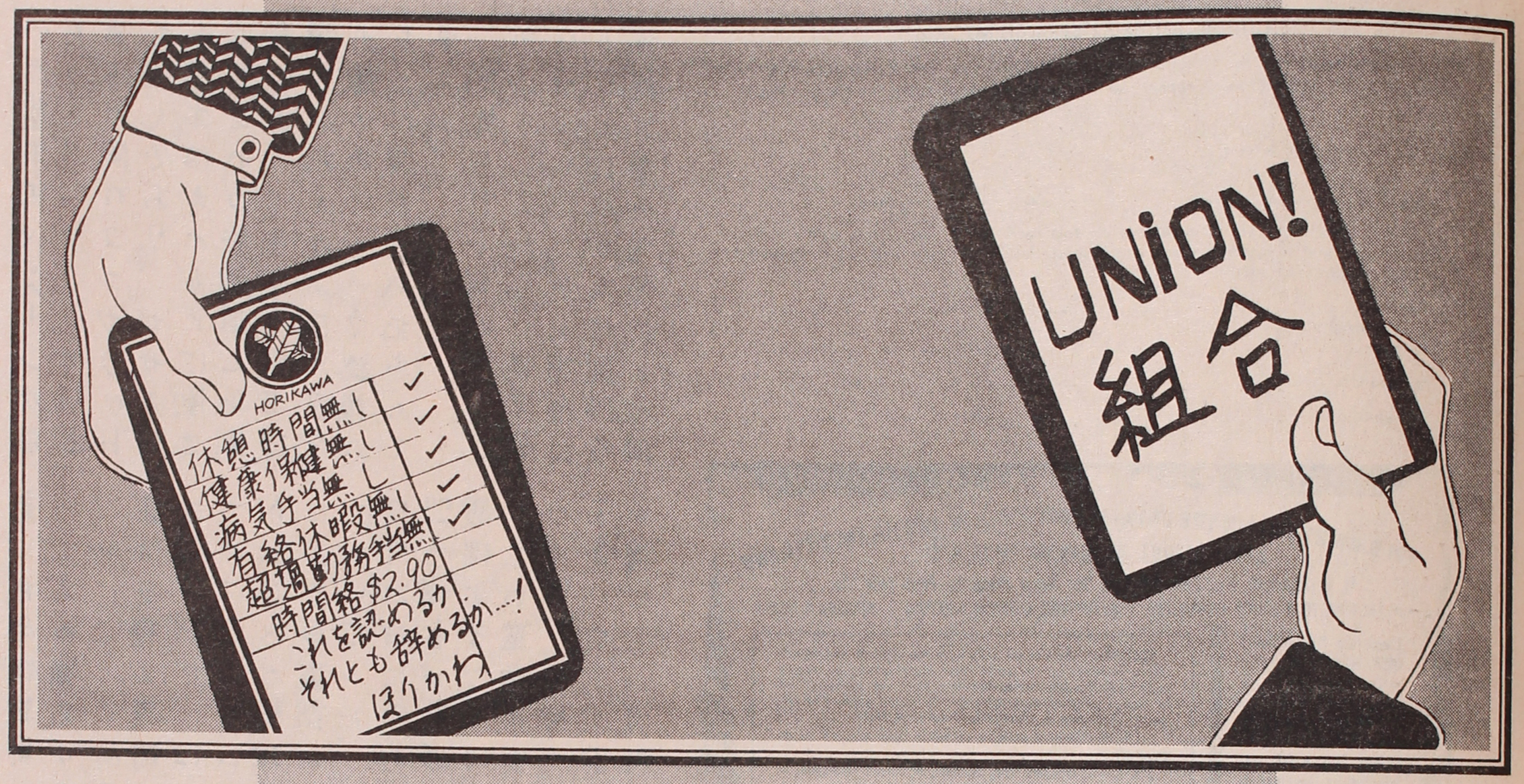
このほり川労働争議は一層強く対してワシントンのNLRBは、今年の2月に最終的な判断を下した。この中でNLRBは、会社側の不当労働行為によって選挙の自由が妨害されたという労働側の主張を認め、再選挙を命じた。これに基づいて、去る八月六日ほり川レストラン内に於て選挙が行われた。その結果、131-30で組合加盟は否決され、戦後の日系社会における初の本格的な労働争議として注目されたほり川闘争は一応の結末をむかえたのである。

この事実は、労働者の闘いそのものの終結や、そこで提起された問題そのものが解決されたということを意味するものではない。したがって二の闘いを総括するということは、単に過去を振りかえるためだけのものでないことは明かである。不況下におけるレイオフや今年、めの納民局の手入れに示されるように、小東京のレストラン労働者を取り囲む環境は増々厳しくなってきている。こうしたなかで労働者の団結した闘いは一層強く要請されてきており、それは戦後の日系社会にあってほり川において初めて本格的に提起され実践されたのである。ほり川闘争を教訓化し、小東京ひいては全米の日系社会におけるレストラン労働者の将来をいかにして切り開くか、それがこの小論のテーマである。

## ほり川闘争の経過

まず初めにほり川闘争の経過を振りかえってみよう。一九七一年の初め健康保険・ビザ・労働時間などの問題が従業員有志による話し合いが持た

# 労働情報




れた。

この話し合いに参加した人々は、産業福祉委員会命令のレストラン労働者に対する労働条件に関する規定や、ホテル・レストラン従業員及びバーテンダー組合ローカル11と南カリフォルニアレストラン・ホテル経営者協議会の間で締結された統一協約をガイドラインとして9項目に及ぶ経営者への要求書を作成した。

要求書は従業員の健康管理、労働時間食事、賃金及びチップそしてその他の項目に分類されており、労働者が当然保障されるべき諸権利が列挙されていた。

要求書は作成されたものの、これに基づいてい かに経営者と交渉するかということは容易ならぬ問題であった。

というのは、ほり川レストランにおいては、一九七四年の夏にも労働条件の改善をマネージャーの更迭を求めた労働者の闘いがストライキという形で行われたが、経営者はスト参加者を解雇することで闘争を圧殺したという前歴があったからである。

今回も要求書の賛同者を解雇することで経営側が問題の解決をはかろうとしないという保証はどこにもなかったのである。

これは従業員の大半が日本やラテンアメリカからの学生や不法入国者であることからも十分予想しえたことであった。

また9年のストの敗北が示すように、労働者のみの孤立した闘いは大きな限界があることも確かだった。

このため労働者は、要求書の提出と要求貫徹という初期の方針を変更することにした。

新しい方針は、組合への加盟による団体交渉権の獲得、そのもとでの労働条件の改善、そしてその実現にあたっての日系社会との連帯と支援要請であった。

すでに述べたように、労働者の要求書は組合と経営者団体との統一協約に基づいて作成されていた。

したがって組合への加盟は、要求書の内容をほぼ実現することを同時に意味していた。

日系社会との連帯は、小東京の再開発が日本資本の導入とそれに対する利益誘導と

次頁に続く

*Illustration by Stuart Iwasaki*

MOISTEN GLUE AND HOLD FIRMLY UNTIL SEALED

**AUTHORIZATION AS BARGAINING AGENT**

I hereby authorize the Hotel and Restaurant Employees and Bartenders International Union, AFL-CIO to represent me for the purposes of collective bargaining at

_____
(name of establishment employed)

_____
(address of establishment employed) City, State

I understand that my signature on this card is the same as a vote for the Union and that if enough cards are signed the Union may become Bargaining Agent without an election.

Name_____ Phone_____
(please print)

Address_____ City_____

Occupation_____

Signature_____ Date_____

**YOUR RIGHT TO JOIN THE UNION IS PROTECTED BY THE U.S. GOVERNMENT**

**DO YOU KNOW THAT...**

**It Is Against The Federal Law for Your Boss to Fire You For...**

**• TALKING TO A UNION ORGANIZER • ATTENDING A UNION MEETING • JOINING A UNION**

These are Uncle Sam's OWN WORDS as stated in the National Labor Relations Act (as amended in 1947 as the Labor-Management Relations Act) which was adopted by Congress as the LAW OF THE LAND.

. . . And the Federal Courts Have Held That:

**SECTION 7**—Employees shall have the right to self-organization, to form, join, or assist labor organizations, to bargain collectively through representatives of their own choosing, and to engage in other concerted activities for the purpose of collective bargaining or other mutual aid or protection . . .

**SECTION 8 (A)**—It shall be an unfair labor practice for an employer—

**8 A 1.**—To interfere with, restrain, or coerce employees in the exercise of the right guaranteed in Section 7;

**8 A 3.**—By discrimination, in regards to hiring or firing, to encourage or discourage or interfere with membership in any labor organization.

**It is illegal to fire an employee because he or she has attended a Union-meeting, joined the Union, or has spoken to a Union organizer or representative, or has expressed sentiments in favor of the Union!**

いう基本的パターンが見られる。

糸コ三ユニテイーと日本資本の間のコンフリクトを生んでおり、かかる日本資本はそのもとに働き収奪される労働者と再開発によって生活の場を破壊された人々の間の共同の敵であるという認識のもとに提起されたものであった。

同年5月下旬には、ホテル・レストラン従業員組合はバーテンダー組合11のもとに団体交渉権を委任することに同意した全従業員の過半数をこえる署名が集った。これによって労働側は本団交権を獲得しうるはずなのだが、ほり川側がこれにクレームをつけ、NLRBの監理下で選挙による再確認が行われることになった。

選挙は7月20日に行われ、17：22で組合が交渉代表権を獲得することに失敗した。

この選挙に先立ってはほり川は、組合つぶしで悪名高いロイ・ボッツ氏を弁護士として推定時給120ドルで雇い、激しい反組合キャンペーンを展開した。組合賛成派の労働者に対するいやがらせや暴行、納民局への密告といった脅迫、更には組合に対する誹謗中傷等々が見られてあった。労働側はそれでも選挙の敗北がこうした一連の不当労働行為によるものだとして、NLRB21地区に選挙の無効を訴えた。

これに対して経営側は、より激しい弾圧を労働者に加えてきた。すなわちエルサルバドア出身のバスボーイが暴行を加えられたうえ解雇されたのをはじめ、組合賛成派の日本人のエイターが何物かの密告によって納民局に逮捕された。

こうした弾圧に抗議する集会とデモが行われたが、それに参加したことを理由に日系人のウエイトレスが解雇された。

こうした打ち続く弾圧に抗して労働者は職場内外で闘いを継続していくと同時に、NLRBに訴えを行った。79年11月にNLRB21地区は、これらの一連のほり川の不当労働行為に対する労働側の異議申し立てに関して公聴会を開催して審理することを決定した。公聴会は翌80年2月4日からと決定された。

こうした労働者の闘いとともに外部からの支援活動も活発化してきた。すでに7月の選挙に先立ってはり川労働者支援委員会が日系社会を中心に結成されていた。この委員会は、組合とともに羅府新報と加州毎日に労働者の闘いに200名をこえる支持者の署名をそえた支援広告を掲載した。更に、同年末には帰国した元はり川労働者を中心にはり川労働者支援日本委員会が結成された。日本委員会は、公聴会に先立って羅府新報に支援広告を掲載した。この日本からの連帯声明に呼応して、ロスアンゼルスではり川労働者とその支援の人々約百名がはり川レストラン前で集会とデモを行った。このようにNLRB21地区は、これらの一連のはり川の不当労働行為に対する労働側の異議申し立てに関する判決を

下した。
この中でNLRBは、労働者の団結権の保証をほり川に命じたうえ、ろ項目にわたる前後に行われた経営側の不当労働行為を認定し、それらを再び行わないことを声明させ、不当解雇された元パスポーターのバイトレスのイトレスとウエイトレスの復職を命じ、更に選挙をやり直すことを無効と認定し再選挙を命令したのであった。
しかしほり川は、この判決には服さず、ワシントンのNLRBへ直訴したのであった。
ワシントンにおけるNLRBの結果、ほり川の不当労働行為を認定しそれを再び行わないことを声明させるとともに、不当解雇されたパスポーターの復職とバックペイを命じ、選挙の無効と再選挙を命令したのであった。
しかしこのバイトレスの復職とバックペイは拒否された。ワシントンの判決もNLRBの地区の原判決よりやや後退したとはいえ、基本的には労働側の主張が認められた。
しかしこの闘争で一年半の月日が経過していた。

ワシントンで判決が下された翌年2月には、ほり川レストラン内部での組合賛成派は完全に一層されていた。
二のため6日に行われた再選挙も、組合側が何らの具体的な働きかけもせず労働者に行われなかったこともあって、ろ-30の大差で敗北したのであった。
とはいえ、ろ名の従業員が組合に賛成票を投じたということは、今後の活動いかんでは組織化の可能性が十分にあることを示している。
ローカル11としても組織化を目指しているが、いくつかの闘争はこれにしても三年半におよんだほり川闘争はこれに大きな区切りをむかえたわけである。
ところで、一九八〇年二月の公聴会から現在に至るまでの間に、日系労働運動は飛躍的な前進をとげた。
80年まから81年初めにかけてのジャパンつぶしキャンペーンをはじめとした3社のストライキがロスアンゼルスで行われた。
この闘いはサンフランシスコの西本貿易へと引きつがれ、半年におよぶストライキが貫行された。
二れらの闘いは必ずしも勝利したとはいいがたいが、いづれも組合に結集し、コミュニティーの支持を受けつつ闘ったという点で、ほり川闘争の切り開いた地平のもとに展開されたといってよいだろう。

二の間に進展したのは日系労働運動そのものだけではなかった。
ほり川労働者支援日本委員会を通じての国際的な支援と連帯の活動は、係々にではあるが形成されてきた。
まず80年5月から6月にかけて元ほり川のウエイトレスが日本委員会の招きで訪日した。彼女は東京、京都、福島そして札幌、北海道へも訪れ、ほり川闘争と日系人問題について日本の労働組合員、学生、市民にアピールを行った。
また朝日新聞をはじめ多くの新聞、雑誌がほり川闘争と彼女の訪日を取り上げた結果、多くの日本人にこの問題を伝えることができた。
翌年の8月には、日本委員会の代表5名が口スアンゼルスとサンフランシスコを訪れ、UTLPKOやJCPAと交流した。
二のようにほり川闘争は、ほり川レストランという狭い場をこえて発展していった。
もちろんこれらの動きはいづれもまだまだ不安定かつ弱いものではあるが、これらを生みだすきっかけとなったという事に二そほり川闘争の大きな意味があったというべきであろう。
そして不安定で弱い存在にすぎない二れらの動きを、安定かつ強固なものにしていくことが今後の我々の使命なのである。

## レストラン労働者の直面する問題と今後

小東京のレストラン労働者を囲む環境は、ほり川闘争が開始された頃に比べて一段と厳しいものになっている。
今年初めにかけての移民局による年入れはその象徴である。
それでは移民局の年入れとは何を意味するのか。
そしてそれに対してレストラン労働者はいかに対処すべきなのであろうか。
ロスアンゼルスの外務領事二課接護班の報告

によれば、今年の1月18日から3月16日までの間に合州国の納民芸員の為30人の日本人が逮捕された。逮捕にはその前例のない納民局の大規模な手入れによって、小東京のレストラン労働者の多くはひっそりとアパートの一室に閉じ込もった。

これにより不安な日々を送ったのはレストランの従業員だけではない。雇用者であるレストランの経営者は、就業という生産活動への貢献」であろうし、賃金収得者はいわれ消費者として有効需要の拡大に寄与することは自明である。しかし、こうした不法就労者の除去は、いわずしも経済活動全体にプラスに働くわけではない。とくにこうした不法就労者の従事している一般のアメリカ人に代替可能なものでない以上経済活動へのマイナスが大きいと考えるのが普通であろう。

二こで我々は二の夏に上院を通過した新納民芸案との関係に注意する必要がある。二の納民芸案には、ヒザなし納民とは十分な説得力に欠けている。恐らくは、長期化する不況のために失業者が増加していくなかで、無資格就労者をスケープゴート化する役割りもあったろう。

日本人に限定すれば、日米経済摩擦の影響もある程度反映されているかも知れない。とはいえ多少とも近代経済学の知識のある者なら、不法であると否とにかかわらず、就業という生産活動への従事は、いわゆる各々の産業への「貢献」であろうし、賃金収得者はいわれ消費者として有効需要の拡大に寄与することは自明である。しかし、こうした不法就労者の除去は、いわずしも経済活動全体にプラスに働くわけではない。とくにこうした不法就労者の従事している一般のアメリカ人に代替可能なものでない以上、各々の経営者はたきな危惧をいだく必要はない。

しかも雇用者は以ずも保有者である必要はなく、申請者でも良いのである。二こに無資格就労者全体にとって深刻な問題が起こる。

今迄は雇用者が従

知りつつ雇用した雇用者に制裁を課する規定があった。

二の規定は当然の二となから、雇用者が従業員の採用時にヒザの種類や有無を確認する二とを合法化し、無資格就労者を排除できる根拠を与えている。現行の納民法の厳格なる適用という納民局の建前論は、二の新納民芸案成立の為の前段階といえないだろうか。つまり不法就労者に大きく依存する経営者にゆさぶりをかけ、徐々に合法的な就労者へと切り換えさせていくワン・ステップであると。何となれば経営者は労働力の安定した確保にもっとめなければならないのだから……。

小東京納民局の手入れにレストラン経営者は強く反発した。二れは彼らが現在日本人の無資格就労者に大きく依存しているからである。だからといって新納民芸案が成立した場合、二れらの経営者が引き続き制裁を免れ保有者でこうした従業員を雇用するとは思われない。

なるほど経営者にとって二れらの安価な労働力は貴重である。し

かし彼らの創余価値は二うした労働力商品の保有者からの搾取にのみ依存しているのではない。

個々の個別資本は競争関係の激化に伴って、労働者からの搾取を一層強化することは事実である。しかし同時に、個別資本相互の間で競争条件の均等化を求める動きもでてくる。例えば、最低賃金の時給3ドル35セントは日本の水準の約2倍であるが、小東京のレストランは日本のレストランと競合関係にあるわけではなく、小東京内部での競争条件が等しい以上彼らにとって適正な創余価値確保しうるのである。

同様に、正式な市民権、永住権もしくは労働許可証の保有者の採用が義務づけられたとしても、二れは全ての競争相手に一律に適用される以上、各々の経営者はたきな危惧をいだく必要はない。

しかも雇用者は以ずも保有者である必要はなく、申請者でも良いのである。二こに無資格就労者全体にとって深刻な問題が起こる。

今迄は雇用者が従

# 労働情報

業員の法的立場を確認する合法的手段はなかったが、新移民法はそれを雇用者に与えるのである。雇用者は従業員確保の必要上、申請者のスポンサーにもなろうが、そのことは申請者が雇用者により強く従属することを意味している。現在のところこの新移民法の成立の可能性は大きい。仮りに流産しても、引き続き現行法の厳格な適用という無資格者の排除が行われるであろう。

このような情況の中で、日本食レストランの労働者はいかにして自らの立場を守りかつ改善していくべきだろうか。一つの方向はレストランの経営者との「協調」である。レストラン経営者にとって新移民法の成立や現行法の厳格なる適用は決定的ではないが深刻な打撃である。特に、短期的な事業の上ではそうである。したがってこの面での労使の共同行動は可能であり必要でもある。

我々はもちろん経営者の善意に依存するわけにはいかない。なぜなら労使関係は労資関係に他ならず、両者の利害は基本的に対立的だからである。必要なことは、労働側のヘゲモニーのもとに経側の行動を我々に有利な方向に導き出すということにある。そのためには労の側自体が団結を通じて力を結集しなければならない。労働者は積極的に労働力商品の売り手として市場において資本と立ち向うのであるから、売り手としての団結を抜きにして自らの状況を改善していくことはできない。

去る7月、ボナベンチャーホテル内の細ぎくレストランの労働者が何物かの密告により移民局が調査を始めた。ILGWU（国際婦人繊維労働者組合）の判決以降今年始めのような一方的な手入れが不法行為とみなされるようになったため、移民局は細ぎくに対して警告された労働者の資料を提出するように法的拘束力のない文書による通達を行った。細ぎく側は当初資料の提出を拒否する旨を明かにしていたが、最終的にはこれを提出した。この時点で密告された労働者は全員退職していたので、現実的に逮捕などに至ることは、と考えられる。細ぎくが最終的に資料の提出に応じたのは、提出を拒否した場合移民局が法廷を通じて細ぎくに再度提出を求めた場合、細ぎくが多額の法廷費用を支出することを余儀なくされることを恐れたものと受け取られている。この細ぎくの例が示すように、経営者の善意に期待するわけにはいかない。我々は幻想を捨て、闘争を準備しなければならない。それではいかなる闘争を準備すべきであるのか。

具体的な提起に移ろう。今後も続くといわれる移民局の現行法の厳格な適用に対し、各々のレストランで働く人々は、経営者にこの動きに抵抗するように働きかけなければならない。同時に逮捕者の救済や細ぎくなどのケースの法廷費用は個別企業としての出費の限界性を認め、レストラン経営者協会や他の経営者団結が組織として取り組ませていくように働きかけていく必要がある。そしてこれは個々のレストランをこえた労働者の連帯した統一した運動によってのみ可能である。

労働者の企業内外における団結による力の結集、それに基づいての資本との「協調」、これが当面する日本食レストラン労働者に求められている道である。労働者の団結それは組合の場で行われるべきである。もちろん組合は万能ではないし、数々の問題や欠陥もかかえている。しかしそれらは基本的に我々の活動によって改善されるべきである。現下の厳しい状況の中にあって、法的立場の相異にかかわらず組織していくという組合という場を我々は利用しなければならない。労働者の組合への結集という方向は、たびたび述べてきたように戦後日系社会においてはほり川において本格的に開始されたものである。この意味でも今後の日本食レストラン労働者の闘いは「ほり川闘争の延長上に位置づけられなければならないのである。