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March 30, 1943

Why should we go - we're 4C.

Why not? It's free!!

Share and share alike.

J A C L doesn't represent the Niseis.

We're all one people - family - here. ("Japanese" during strike)

Every man for himself.

Why doesn't the government furnish it?

Take it and ask later.

Don't work hard -

We're not Indians -

Just mark time.

Lawyers are "Inus".

Excuse it, but this is Poston style.

"They never accomplish anything." - (TOC & CNEB)

Taking government property is merely borrowing for the duration.

The chef is the dictator -

Why lock up - there's nothing to steal.

If you don't like it, we quit.

What democracy did to us!

Don't talk democracy to us!

We don't want plans and promises - we want action.

We want efficiency - not "ketos".

Who's he telling us?

Somebody's getting a cut out of this.

The block should decide it.

Government help us! They're trying to reassure us.

What will people think?

Issei -- American-born niseis are dumb - no backbone.

Niseis & Kibeis -- The Isseis have had their chance.

We have no privacy.

Let's wait and see what happens.

Let the other fellow stick his neck out.

Our block is the best.

Let the minister stick to religion.

No use trying, all you get is enemies.

Nothing to read in the Press Bulletin.

"Yogores"

"No shame!

"We're not working for the money. What's \$16.00?"

WRA policy changes like a "cat's eye."

SCHOOL CHILDREN'S ATTITUDES -----

These aren't really school.

Will never get credit for this.

The old foggy doesn't know anything.

We should have a centralized school recreation.

TEACHERS' ATTITUDES -----

They were good students in California.

I've given up.

I can't get ahold of them.

They're so bitter. They won't listen.

They're being influenced.

ADMINISTRATION'S ATTITUDE TOWARDS EVACUEES -----

They won't take responsibility.

Whatever you do, it's wrong.

They're so touchy.

"It's up to you evacuees."

Powell -- "developing WPA attitude"

"Don't bear torches."

"After all we owe it to them."

We're all one people here.

POSTON RESEARCH SONG

Exhaustive and patient researches
By Leighton and Spicer et al,
Have conclusively proved that at Poston
We make practically no sense at all.

By further experimentation
It was incontrovertibly shown,
That comparative saneness at Poston
Is enjoyed by the scorpions alone.

Japanese and Caucasians together,
In a rare pathological state,
And agreed that their madness is lasting,
Face the future resigned to their fate.

The ultimate recommendation
Of the Doctors in charge of Research,
Is that Poston be classed as a bughouse,
And that no one be left in the lurch.

(JGE)

RUMORS
PERSONAL JOURNAL - MF
RETURN TO CALIFORNIA AND RE-RELOCATION OF CAMP

MARCH 5, 1943

1. Because parts of the restricted area in Arizona were made a free zone, many people believed that soon Central California or the white zone may be made a free zone. Consequently, rumors are prevalent that evacuees from that area are to be allowed to return, due to the labor shortage on the fields there. These rumors appeared more logical as it was reported that the Caucasian residents of that area questioned the return of the Japanese. Many people were happy, but still there were others who expressed the desire to return.
2. A rumor concerning the wholesale re-relocation of all Poston was flying high wide and handsome. This rumor was believed to have been started among the school children who claimed that their teachers had told them this news.

Jan. 7, 1943

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In TT's office RN drew a curve of "attitudes in Boston", showing the relative numbers of persons "pro-Japanese" and "pro-American." The large mass of issei fell in an area about 1/3 of the way from Pro-J to Pro-A. There was a sharp decline of the curve then toward Pro-A. A few, very few Issei were at the extreme pro-A end. A somewhat larger number were at the extreme pro-J end. The largest number of nisei were a little to the pro-A side of the issei median. A few nisei fell in the extreme pro-J area. The Buddhist median as a whole was on the pro-J side of the general issei median. RN said that he would like to spend the rest of his time in camp studying this curve. He talked at length on the theme that there had been a marked shift in all groups to the pro-J side of the curve since relocation.

50% of the people in camp say they are going back to Japan after the war. "Most of these are just day-dreaming. It is an escape from what they don't like now. They don't think realistically on this now. I told you the other day I wouldn't go back to Japan. But I am going back if Japan loses. If she wins I will stay. I have to leave my wife here, if Japan loses. She can take care of the kids. She is a nisei, but she is more pro-Japanese than I am right now. But I know she couldn't get along with the higher classes over there. She has to stay here." RN went on to say that he cannot talk with his wife at home because she is a political figure in the block and she would use his stuff. He has to come to TT and spill it out. This is his only sanctuary.

Explaining his chart, he went on to say that the pro-

2. Jan. 7. ,1943

J element is more tolerant of the pro-A element than vice versa.

The significant thing about the Arkansas rumor is that the people had resigned themselves fully to staying in camp. They wanted to stay. Then came the new drastic sense of insecurity. They accepted it readily. But it created some of the pre-strike feeling again. This "is very, very significant." The great majority had resigned themselves to staying in camp.

"The nisei council becomes part of the administration. As soon as he becomes a councilman, he is no longer part of our people. You see, there are two cultures here, in contact but in conflict."

The kibei were not active in the strike. The real radicals in camp would not have raised the Japanese flag. They would have thought it a desecration.

All the issei are indifferent to agricultural development. Their attitude is--- that is your problem, not ours.

(EHS)

March 10, 1943

One day, a Chronicle reporter went into Mr. Snelson's office, and before she could say anything, he asked her if she was a reporter. When she answered in the affirmative, he used some profanity and stated that he had subscribed to the Chronicle for three months and he had only received three issues in that period.

The Poston Chronicle did not appear on the 10th of March. The reason of this was that the fellow in charge of mimeographing the paper did not receive any transportation to his home so that he could eat. Consequently he became "sore" and refused to work for the rest of the evening and night. He is supposed to work until 1:00 a.m. to get the paper out on time. He had the keys to a room which the staff was using temporarily and no one could get into the room.

Woman Teacher of High School Junior Class:

It is just terrible how listless these students are. It seems worse than ever lately. And the class elections are going on, too. I had my ears set back yesterday. I want to assembly where the candidates were being introduced to the student body. It was supposed to be a rally, but it might have been a funeral as far as anybody could see. The candidate would get up on the platform and nobody clapped or anything. A junior girl was introduced, one of mine, and I have been pulling for her. Well, I let out a cheer as loud as I could without thinking. Nobody else made a sound, but they all turned and looked at me as though I was crazy. I felt very much put in my place, I tell you. I just sat there the rest of the assembly and never made a sound. I got just as apathetic as they were. I certainly felt like a criminal and I can tell you I won't cheer anybody again, not till one of the students starts it.

(EMS)

INTERVIEW WITH GEORGE PEAVEY, TEACHER

Dr. Beatty had just addresséd the teachers in ward 7 on the problems with which the Poston Adm. has had to contend in setting up the schools. He had ended with a little statement of his own philosophy and a few words on his faith in the United States as the best place in the world for any minority group. His last statements were expressed with great eloquence and emotion. There was a sudden burst of clapping at the end.

Peavey came into my office with me and sat down for a cigarette. He said, "What do you make of that? The reaction to that last tear-jerker. I felt what he was leading up to and so I kept a careful look around. I saw Miss Patten get all set and sure enough she started the clapping. It spread with a bang through the Caucasian teachers, but did you notice the Japanese teachers didn't do much about it? There they sat, not much expression on their faces, appearing to lack the feeling that took hold of the Caucasians. (I said I had about the same impression.) What do you make of it?"

The other day I wrote home to my folks to straighten them out about the strike. In the letter I said, 'I haven't lost my faith in the Japanese and until I do, I'm going to stick on here.' But I wonder if I'm losing it. Was I reading something into their reaction just now? These people aren't like the Japanese I knew in Hawaii. I don't understand this apathy. Do you think there could be an element of shame in their lack of reaction to that patriotic sentiment?

Do they think that it is a little of the same old bunk? What is their actual reaction. I feel that I have noticed it in other things.

(I asked what he meant by "an element of shame").

Well, I'm not so sure that I knew myself, but I guess ~~what I mean~~ what I mean is what they have been thinking lately, ~~maybe~~ maybe, that they haven't exactly been thinking loyally. I don't know. If you can figure it out I wish you would tell me.

(I asked him what sort of attendance he had been having in his classes during and since the strike.)

Oh, fine, there were two out today, a couple out yesterday. My attendance has been regular all along ever since the strike started. always quite good. Harris says that things have been bad in the high school classes, bad attendance, some cocky attitudes among the kids. But that isn't true among my seniors. I don't know why they should like to listen to me blow off about nothing every day. We still don't have any books. The only thing they have been critical about is studying Poston. They think they have had enough of that and want to study something else, so we have started on letter-writing. I don't feel competent to ~~teach~~ teach English lit. without a text, so I had to plead off on that, although they wanted it pretty badly.

(I asked if there seemed to be any change in attitude in his classes lately.)

Oh, I knew what you are driving at. All the teachers are talking about how apathetic the students are. My aren't

any more so than they ever were. The strike hasn't changed them a bit so far as I can see. I told you that my class said they had gotten tired of standing around fires at the police station and had petitioned to be let off. I don't know whether that was really the case, but they told me it was and that is why they were all back in school.

No, they haven't been cocky, as they say, not my class. But the other teachers complain of it and as head of the English department, I have gone so far as to tell them to use the big stick if they need it. They have my permission to get tough with them, if it will do any good.

They do show a certain dullness on the senior class elections. The boy who is running for chairman from our class was introduced the other morning by his campaign manager. The manager made a brief speech, telling where he came from, and listing his virtues of character. Then the candidate got up and all he did was to thank his campaign manager for all the nice things he had said. Then he sat down, no speech at all. That is characteristic. And I'll bet he gets elected.

(EMS)

III

10-13-42

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TO: SOCIOLOGICAL JOURNAL
SUBJ: CAPTURED HORSE ^{bits}
BY: K.U.

Some people in our block are beginning to feel that we might get into trouble because of the horse which the men captured. As the horse probably belonged to some Indians, they think that the Indians would resent the horse being captured by the Japanese. The Block Manager has asked the men to release it, but so far nothing has been done about it. Some men said that they shouldn't have captured the horse because this camp was on an Indian Reservation. Others said, "Well, if everything in this camp belonged to the Indians, what were the Japanese doing here and why didn't they let us out?"

(This information was gathered in an informal conversation with a Chronicle reporter just before church. Other people were gathered about but indulged in various conversations. This reporter is reputed to be the "star" reporter on the staff in Unit III .)

This person responded to the question, "Still working on the Chronicle?", with a nod and "--if you can call it that."

The reason why there had been no paper for a few day last week was because the mimeographing machine broke.

Many people had been wondering why the Chronicle appeared in such a bridged form. For instance, on Thursday, May 20, only one sheet appeared and that was the Poston III page with the Japanese section on the back. The reason for this was that the stencils for the other pages were misplaced, while they were sent from one camp to another and then back again. The staff members attempted to trace it and recover it but in vain. Finally they gave up and merely printed just the Poston III page and Japanese section--the only stencils they had.

Another reason why various pages had been missing is that the stencils were accidentally torn during handling and thus made useless.

Nevertheless, Poston in its entirety had always received the identical form of the paper -- abridged or complete.

12/24/42 -- EC

TED HAAS

Dec. 22, DAILY CHRONICLE -- reactions to it.

*article anonymous. CEB only
Advisory Board*

I heard last night from Dr. Harris, 11:30-12:00, that he had noticed groups of nisei gathered together. He thinks these were mostly school teachers-- on the morning of the 22nd, and one person in each of those groups had a copy of this and apparently were discussing it. In his view they were very well satisfied with it. So much for the loyal niseis!

But how about Mr. Sugimoto and Mr. Katow. Both of them knew that this statement was going to be issued. In fact the second and third item of this statement had been modified in a few words due to Mr. Sugimoto's request to Mr. Head

In the first place they asked yesterday, the 23rd, in the morning at about 9:30-9:45 to see me and discuss things. The meeting began at 9:45 and at 10:00 was interrupted and changed until 2:00-3:00 because of the meeting of the Cooperative Congress of Unit I with representatives from Units II and III, including Mr. Tachibana. The meeting with Mr. Sugimoto and Mr. Katow lasted from 2:00 till 5:30 at their request although some people were waiting for me outside.

The history of the Statement, a copy was prepared by the new extra-legal group, Dr. Powell, Dr. Harris, Mr. Kennedy, Mr. Haas, who with the possible exception of Dr. Harris have been planning and plotting recently in order that the cause of righteousness shall not be sullied or be defeated entirely. It was handed to Mr. James and the general scheme was followed though he changed a few items, one of which caused a retraction next day-- that with regard to the wrong dates which were correct on the original statement.

Yesterday afternoon Mr. James came into my office at a great pace. He was hotly pursued by Edith Fukai. Both were very excited. Edith had a prepared article, at the top of which was her name, for putting in the paper.

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Dec 22, DAILY CHRONICLE— reactions to it, 2

It was a statement by Andy Sugimoto given to her and as she said modified considerably by her. It charged great damage had been done by the misleading story in the Poston Daily Chronicle. It was misleading because the editorial comment, rather than the article itself, gave the impression that the Central Executive Committee was no more, was the former Central Executive Committee. It was misleading also because it gave the impression the committee did not have executive functions, and in the third place it gave the idea that the present Central Executive Committee had been in existence during the emergency when everybody (including Ted Haas) knew that it had been elected subsequent to the termination of the strike, Ted Haas having been at the election of the Board.

Well, Norris was being hard put by Edith Fukai and had evidently run to me for help and called upon me. I explained to Edith a number of points. Then something came up and while I was attending to it, Mr. James started to dictate a statement, which appeared in the press the next day indicating a retraction of two points.

Mr. James indicated to me in conversation in the evening that he felt that he was number one on the priority list while I said I thought I was so far ahead that there was no competition, and proceeded in the presence of Dr. Powell (2) James, Harris and Kennedy, in Mr. Kennedy's room, to denounce the timidity of most of the members of the staff who talked big about what they would do, how they would run their own departments and over their dead bodies would accept recommendations of evacuee committees, and when in the presence of them talked entirely different than in social halls and in staff and other meetings. Examples were cited regarding Mr. Evans, Mr. Fien -- example, removal of the Fire Chief, and half a dozen other members of the staff.

(Back to meeting with Katow and Sugimoto) Smoot Katow and Andy Sugimoto in the morning said that they had been misunderstood, there was nothing to this office business but a head ache and sticking your neck out. They were in it just in order to help out. They asked me whether I thought the Committee was merely an Advisory one. We talked about this, the negotiations which they stated they had minutes of, the desirability of having agreements in writing, etc.

In the afternoon the conversation was continued. Towards the end Mr. Katow handed me a statement which included what he believed was the powers of the Central Executive Committee.

By the way, in the morning, Mr. Katow and Mr. Sugimoto had asked to see the June 5, 1942 Circular on Temporary Community Evacuee Government, and Administrative Instructions 34, issued August (5?), 1942, which dealt with permanent Evacuee government. Both of which they borrowed.

Andy and Smoot seemed very sad over the reaction to Mr. Head's statement and the newspaper account concerning it. They felt that they had been given the run around. The list Mr. Katow showed me included the following:

1. To nominate, select and appoint evacuee heads of departments;
2. to translate administrative instructions and other administration information into Japanese. (The Translators Bureau that Mr. Head and Mr. James had apparently approved. Mr. Evans was to be the monitor and some six or seven jobs had been approved by Mr. Head and sent to Mr. Kennedy for filling.);
3. To act upon the recommendations of the Council;
4. To have referred to it all the recommendations of the Council in order to advise Mr. Head about them;
5. To coordinate the activities of the various evacuee departments.

When Mr. Katow mentioned about two and three, they said that was what they were after. They told me about the experience of the Council. They knew

that the Council was not enough because the Council would be given the run around by many Caucasian heads. They would sometimes spend a whole day trying to track down something and then they would be told "no" by a Caucasian department head. They wanted to do something now that would give the Evacuees real participation. Furthermore they showed me the next to the last paragraph in the Community Evacuee Circular which they maintained gave Mr. Head the right in the interrem period before the permanent organization to set up any organization which he desired for the welfare of the people during the intinerum period.

I told them that according to the general order, all kinds of governing boards and commissions could be set up by appointment, in which isels and riseis alike could sit. I showed them this section of the Circular. Furthermore I pointed out that under the permanent set-up there were some worthwhile powers even though I did not feel that they were adequate. They thought something more was needed. I said that Mr. Head had utilized the Judicial Commission as a means for evacuee participation in administration even before WRA had issued Administrative Instructions No. 54. I urged Smoot and Andy to suggest anything concerning boards and commissions which they thought desirable to the organization commission on permanent government.

I felt, and I have felt increasingly that these two men as well as some of the other members of the community felt that there had been misunderstandings and they had not caused them, by the Project Director. In other words, they felt that some promises during negotiations and subsequently -- they were careful not to state this however definitely -- had not been kept.

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TED HAAS

12/24/42 EC

Council & Press

CK Chronicle

In the morning I took up a few matters with Mr. Sugiyama which I considered important, one about the newspaper and the Council, that the Council should get press relations and see that it was properly presented in the press. Two, it should ask for investigations concerning transportation, and 3., they might ask for payments and checks that would expedite. Mr. Sugiyama said he would take them up.

We had quite a long discussion about the Press. Mr. Sugiyama said he had been very much interested in the press when he first came but he had become very much disgusted because he found there was too much hush-hush. He instanced the case where somebody was drown and the paper wouldn't mention it. He also said the paper dealt with trivialities often. He thought that was the opinion of many of the people. He sort of thought he couldn't do anything with Norris James running the paper.

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TED HAAS
Cooperative Congress

12/24/42 -- EC 5

DB
The Cooperative Congress of Unit I was strictly off the record. The Press was not invited to this meeting at which Gelvin, Mathieson, Fister, and Haas of the administration staff it was arranged should be asked to attend. Fister, Gelvin and Haas were mentioned by invitation, and Gelvin asked Mathieson also. Gelvin attended most of the time, Evans for a few minutes. James arrived after his reporter heard of big doings, arrived and was shooed out in a few minutes by Rev. Mitani. James arrived and was shooed out even faster. After shooing out James Mitani asked that it all be off the record in order to prevent misunderstandings. I said it was all right and it was agreeable to Mr. Gelvin, but I said the Board of Trustees should see a copy of the minutes since most of them were not present. The Reverend Mitani agreed. Incidentally, the store had Mr. Fister's secretary present to take notes.

Why did this meeting suddenly become closed?

The Congress had just begun when I arrived a little after 10:00. It was scheduled to start at half past nine and apparently only began after assurances that I would be there in a few minutes. Mr. Gelvin had not yet arrived. I was the only Caucasian there. I had not prepared a speech since I had talked over problems on Cooperatives at Mr. Masuda's request between half-past nine and ten the preceding night after teaching a class on Government at the Recreation Hall 17, 7:30-9:00. We had agreed on a plan and I had authorized him to represent me at the meeting since I was behind on my written work.

The Reverend Mitani noting me come in with his usual courtesy pointed toward the one of two brown chairs with backs. He introduced me in Japanese, and I started to speak. I asked for interruptions if anyone disagreed with me, I said since I was going to talk on controversial subjects and with the frankness which I believed in in Poston (especially when one had a little time to waste. Of course, tact is not waste but it may be carried to a wasteful extent under certain circumstances. Now so many things have irritated me in Poston. Not the

residents but the Hakoshians that I get emotionally stirred at little provocation. After all, talking genteely for several months accomplished little but frustration, disappointment and emotional unbalance. This is not contradictory to my view that I was never near a nervous breakdown yet, though I admit that I am usually pretty tired.)

I started with some charges that there had been a good deal of false rumors and misinformation circulating in the Project in the field of Cooperatives and Community Enterprises. I then made specific charges concerning "frozen fund law" and various views that cooperatives would mean a big decrease in prices. At several points the Reverend Mitani interrupted in accordance with my suggestion and so did Henry Atagawa. Mr. Mitani defended Mr. Perkins and stated that he had never distinguished between Cooperatives and Community Enterprises on the Frozen Fund Law. I said that I had heard him say so, and one of my attorneys had told me that I had been quoted falsely on this question in a meeting in Poston II. Mr. Mitani also said that maybe others had the wrong impression about prices, but not he and Mr. Perkins. Henry Atagawa said that the Project Director had only to recommend that the prevailing prices be charged, but he could neglect to do that. Mr. Tachibana charged that some of the Community Enterprise people had stated that the prices would increase if the store became a cooperative. I replied that if prevailing prices at Parker were the standard that might come about. Mr. Tachibana said no more during the meeting. After Henry Atagawa asked the second question, Reverend Mitani thought it a waste of time to answer him.

After I had described at the Reverend Mitani's request that I passed on a document of proposed incorporation and by-laws, prepared and left by Mr. Perkins apparently, I said that I had read it on my way to San Francisco and thought it N.G., had showed it to Mr. Ferguson, Regional Attorney who in turn

had shown it to his aids, and all had thought it was not worthwhile to doctor and we would not bother with it. I also described that my suggestion that the District of Columbia cooperate law should be followed and one Cooperative rather than four, one for each unit and the fourth a purchasing cooperative for all, might be able to be formed under one cooperative with a high degree of local autonomy and thereby accountants and other personnel could be shifted from one to another better and more easily when the need arose. I stated that this proposal had been accepted.

I furthermore vigorously denounced the false rumor that the Law Division had delayed the incorporation of the Cooperative, stated a little about experiences at Manzanar which jumped the gun, i.e., having a cooperative formed before the Washington lawyers had sufficiently studied the problems and thus resulting in a great concentration in the Washington Regional at Manzanar Relocation Center of legal talent.

One former leader of the Adult Study group --- by the way it seemed to me that with the exception of Henry Atagawa and one or two kibei and a nisei like Mr. Tachibana (Cooperative groups of II and III were represented at the Congress), the room seemed full of issei, which Mr. James described from a rather hasty glance as a "prize bunch." I think this was Omori, a man with teeth, and Mr. Mitani, who were the chief pushers of cooperatives before I went to San Francisco, and Ed. Auchi. Ed Auchi was anxious to ask why the delay but was not afforded the opportunity I am sorry to say.

The reason why Mr. Head had signed the Trust Agreement, especially why there were no isseis on the Temporary Board of Trustees, and many matters which effected cooperatives were also subject of inquiry. Someone suggested that I read the whole document and have it all translated, but the Reverend Mitani and a few others, including Mr. Masuda, thought it would not be worthwhile.

Some of the questions were asked with considerable emotion. However Mr. Masuda and Mr. Yamamoto were surprised to find such calmness, saying that in a previous meeting he (Masuda) had been under severe questioning by a group that seemed to be excited but leaderless and uninformed. During the last hour of this other meeting, he had created a little better understanding he felt.

At any rate, the Trust Agreement seemed an important thing to the Congress and I informed them that all this talk about the people willynilly giving up all the capital which had been accumulated in the stores -- and I described the beginnings of the stores and the building up of capital values by prices that were higher than the present -- belonged to the people of this Community and could not legally be turned into a cooperative by the wishes of 7000 people.

Incidentally Kenneth interpreted for me since, as Mr. Mitani implied, it would probably be more impartial.

At a quarter after 12:00, I stated that I had full confidence in Mr. Masuda, praised his work and Mr. Yamamoto's, and said it would not be necessary for me to come back. Several, including Mr. Auchy, who said my appointments were important but they represented 7000 people, said it would be very important for me to come back.

Incidentally Mr. Gelvin also asked about the right to dispose of the surplus.

I said that Mr. Masuda, Mr. Yamamoto and I had talked over the plans, and they would present it, and if it was necessary for me to come I would be in my office but I hoped it would not be necessary for me to come since I had spent over two hours in this conference already and my work was piling up.

At quarter after five, after returning from a conference with three dentists who had come to me from III and IIK and I in relation to dental care, and

with whom I had gone to Dr. Pressman to recommend a change in the announced policy regarding medical and dental care for Caucasians, involving lack of insurance on the part of the dentists, I found Elmer Yamamoto waiting for me. He said the meeting had been very successful and they would tell me more about it in the morning.

In the morning Tom Masuda and Elmer told me the plan that had been agreed to, and asked if it was all right. I said it would be agreeable if we could be sure that most of the Board of Trustees were intelligent and right-minded.

VIA: Miss G.O. (27) Press Bulletin Secretary
Residence Block 213

I really didn't think very deeply when I voted for the council representative. To tell you the truth, I voted for my next door neighbor. I know that the other fellow was very well educated and was capable in every respect, but as you know, people have the tendency to vote for their friend. The candidate I voted for is very easy to approach and talk to. I can express my thoughts and ideas without any feeling of inferiority. The other fellow is heads above the crowd and to say the truth, I am really afraid of him. I cannot approach him with the ease of mind that I can approach the one I voted for.

January 14, 1943

For the last couple months, the residents of Poston have been complaining about the army pursuit planes swooping down over the camp. There has been much protestation made in the Poston Chronicle in the last few weeks but nothing has been done.

The Administration requested that the residents turn in the time and the place when the planes flew low over the camp. With this information, they would be able to protest to the Air Corp. Still, these planes are flying low over the camp and frighten the people. Such acts not only endanger the residents but also the valuable aircraft and the flier.

A councilman complained to Mr. Burge about the occurrences of the above acts. Mr. Burge told this councilman to get the numbers of the planes; then he would be able to do something about it. The councilman said that he would do just that if he is given a "ack-ack" gun.

J.S.

1-9-43
(rec 1-13-43)
im ruf notes
AHLeighton

JE
SK
Talkg w JE out by t Ad bldg, n hurried ntense and lo tones.
Smoot Katow told JE last nite ta t CEC hd nt been askd to resign.
Ts z abt 5 p.m. SK z n and out a lot thru t dy and z evident v
disturbd abt t wbol tg. Acorag to infer ta ~~XXXXXX~~ LC got fm TT
who got it fm RN, t IAB dd tel t CEC to resign.

JE sz ta Takehashi f t RCross and Mizushima hv handd n to
WH a list f t names f tos ty tq ~~xxxxx~~ r trbl makrs.

JE sd he dnt kno whr ~~XX~~ WH z and nant been told wn he went
awa, he just disprd. ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ T latr s no
likely tru tan t latr. JE seemd a ltl miffd abt nt hvg been told
~~xxxxxx~~ Whn WH z gog and wn he z cong bac. "He just disprd." JE
z nt givg t CEC any answr abt ts resigng busness or givg tm any
promise f backg on tr whol program wc ty wantd so ta ty cd hv som
pblicity ta wd help tm sta n pwr. Ty wantd somtg to sho t ppl.
JE just told tm ty wd hv to wait til WH cen bac. I wondr why?
I thot WH thrd tm ovr to him. HJohnsn dnt kno whr WH z eithr,
she sd. Sd she hd been makg appntments fr him, tody tqg ta he z
cong bac, b he dnt. JE sd he thot ta he mite hv gone on to
Sells snce he z n ta directn. (sic).

NF
NF told me ta she hd told t cwncil comitee ta tr z no hwsg
shortage n Poston. Ta unit 1 z ovr crwd. Ts z to t hwsg and
educatn comitees f t cwncil. Ty wr at first shockd and angrd by
ts statement. She meant f crs ta tr z a hwsg shortage nl bcz ty
wd nt mov to 2 and 3. Ty sd latr ty wd need som tim to put ts
ovr to t ppl. At nw if ty got up and sugestd movg, ty wd hv
to resign. Ty needd no tim to take it to t ppl.

DCL
WH
~~XXXXXXXXXXXXXXXXXXXX~~ Whn DCL z hr, she commentd one nite, ta
tr z WH gog nto hs room she cd tel bcz he z t only one she knu
abt hr who lockd ns door fm t inside aftr he z n it. I hv observd
ts q snc. Almost q tim he cons n, he does it.

Ted Haas and Miss Cushman told me this evening that Mr. Ward Shepard is very much opposed to the article that Ann Kunitani wrote introducing the teachers to the Japanese and he has insisted that it be withdrawn. Ted Haas said that he himself thought it was a very bad article and when I tried to pin him down as to what it was, he objected, he said that he thought there were too many generalizations in it. I tried to pin him down still further and he said he couldn't explain it without the article in his hand to show the sentences he meant but most of all he thought it was important to have the article unified since the implications was that it was something sponsored by the administrative staff whereas actually it was the opinion of one Nisei. If it were going to be used at all, it must be clear to the teachers. In general, he meant that the article did not do justice to the Nisei.

(AHL)

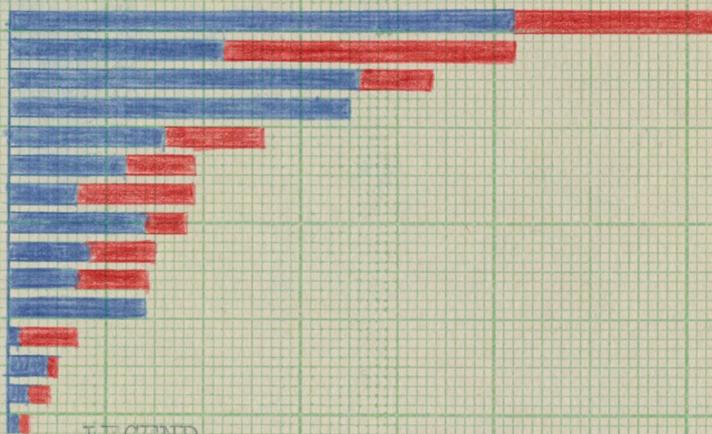
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UNIT III SENTIMENT CHART

Month of June
Poston, Arizona 1943

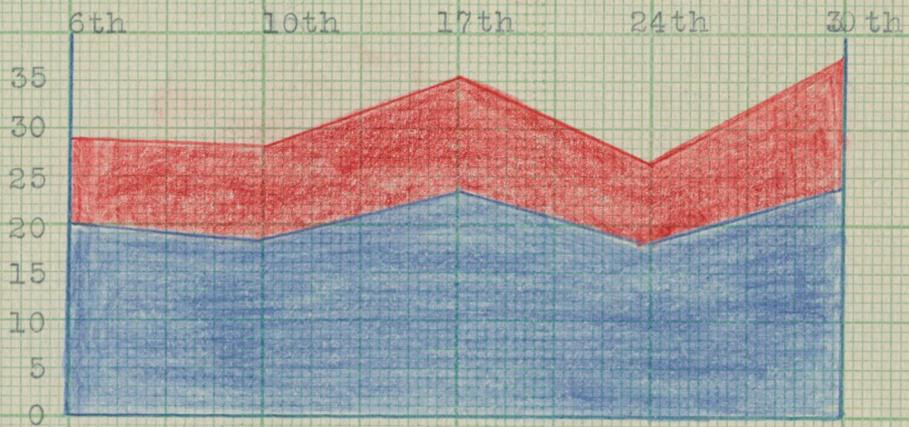
Total Interest for the Month of June:

- Leave
- Outgroup Relation
- Association
- Religion
- Subsistence
- Internment
- Law Enforcement
- School
- Industry
- Volunteer
- Land Planning Board
- Employment
- Trust Fund
- Politics
- Cooperative



LEGEND

Four Unit in square equals one interest:



LEGEND

Satisfaction ■
Dissatisfaction ■

Note:

Total interest of above topics by weeks:

Compiled And Presented By:
Sociological Research: July 7, 1943

Mrs. Spicer 10 - 7 - 42 (Attitudes, Misc.)

Attitudes on Evacuation via Hidemi Ogawa

I ~~was~~ always thought of myself as an American and not Japanese at all. But then they come and try to make us all Japanese." ^{had always} Ogawa thought that English was all that he ought to know and that he had no need of the Japanese language. He thought he would use English only all his life, but now he began to realize that they had to learn Japanese in order to get along. His place was no longer with the Americans but as a middle man between the Japanese and Americans. As you get into a situation like this you realize that what Sherman said is certainly true. "War is hell." I agreed. "But the worst thing about his is that the people say such terrible things about the Japanese and you can't do a damn thing to prove otherwise. You just have to sit here and take it. People say "once a Jap always a Jap", and things like that."

"I would like to show that I am a good American. ^But here I am. I can't do a ~~bit~~ thing. That's what makes you really mad. I wouldn't be able to stand this place at all if it weren't for my Caucasian friends who write to me. They are real friends and their feelings come right from the heart. They write to me all the time and keep me going. I come from Orange County and the people there are really fine. . . . On December 7 they didn't change at all. Lots of other people have had the same experience with Caucasians. They didn't change overnight.

BSR 11 - 30 - 42 Staff Meeting -- AP (Meetings, General)

Strike -- Outgroup relations -- via Gelwin

These people haven't got the sense that God gave a goose as far as building up sentiment outside the project is concerned.

Diary of Tak Tashima 9 - 26 - 42 (Personalities, L. H.)

Cotton Picking -- Gila -- Adverse publicity over radio

I turned the radio on and got a newsreport. Towards the end of the program, the announcer said that the Japanese evacuees in Gila were committing sabotage. He accused them of sabotage because they were not going out to the cotton fields to pick cotton. I don't know where they get the idea that all the Japanese are cotton pickers. Just because there are dots of farmers among us, that doesn't necessarily mean that we all are farmers. It made me sore to hear the announcer say that they were committing sabotage. Those that didgo out made such amiserable mess of the things that it wasn't funny. After the first picking, the same announcer made fun of them because they didn't make expenses the first day. And now he calles them saboteurs becuase only a hundred and weventy of the ten thousand turned out to pick. Shucks, there might be 10,000 people there, but they all can't work -- and there are a lot who

aren't used to work of that nature. But to call it sabotage is a downright injustice. I wonder if he is calling the whites the same thing -- I doubt if they are turning out in such great numbers. And I wonder why they don't pay a little higher wage -- Well, this bit of news seems to create a swell topic of conversation for my friend and I.

AHL 1 - 9 - 43 (Attitudes, Misc.)

John Evans said that Takahashi of the Red Cross and Mizushima have handed in to Wade Head a list of the names of those they thought are trouble makers.

John Evans is not giving the CEC any answer about this resigning business or giving them any promise of backing on their howle program which they wanted so that they could have some publicity that would help them stay in power. They wanted something to show to the people. Evans just told them they would have to wait till Wade Head (away without notifying anyone) came back.

Elizabeth ^Colson 12 - 24 - 42 (Attitudes, Misc.)

Re: The termination of Tom Nishimoto, Fire Chief, and half a dozen other members of staff.

Powell, James, Harris, ~~Ked~~edy, and Haas believed that they had been sold out by the act of Evans and Fien for consenting to the request of the evacuee committees.

Elizabeth Colson 12 - 24 - 42 (Attitudes, Misc.)

Reactions to the Poston Chronicle (12 - 22, 1942) article announcing that the Unit I Community Council only recognized legislative body in Poston I, and the former Central Executive Committee was relegated to advisory role:

Arthur Harris reported to Ted Haas that he saw a group of Nisei, presumably school teachers, reading the article and seemed they were very well satisfied with it.

Smoot Katow and Andy Sugimoto came to see Ted Haas (December 23) and protested over the Chronicle article. via Ted Haas:

Then Mr. Katow mentioned about 2 and 3 (to translate administrative instructions and other administration information into Japanese; to act upon the recommendations of the Council), they said that was what they were after. They told me about the experience of the Council. They knew that the Council was not enough because the Council would be given the run around by many Caucasian heads. They would sometimes spend a whole day trying to track down something and then they would be told "no" by a Caucasian department head. They wanted to do something now that would give the Evacuees real participation.

. . . they felt that some promises during negotiations and subsequently -- they were careful not to state this however definitely -- had not been kept.

Elizabeth Colson 12 - 24 - 42 (Attitudes, Misc.)

Cooperative Congress

Ted Haas' account of the Board of Trustee meeting re adoption of
the Constitution and by-laws on December 23 (7)

AHL - 12 - 24 - 42 (Attitudes, Misc.)

Smoot Katow reported to Evans that Both Tomu Ito and Furuya refused to re-assume their old positions. "In the meantime you can refer things to me. But only for a little while."

AHL 12 - 3 - 42 (Attitudes, Misc.)

Interview with Dr. Kasuga

Dr. K said he felt that nisseis all over the community are getting more and more sore at the isseis. They didn't like the secret meetings of the Central Committee. They didn't like the pro-Japanese form of the demonstration. They didn't like the dragging in of all this about Honor Court, Civic Planning and Laobr Relations into the Uchida incident without a single word to the community about it. He felt that the niseis were upon the verge of taking a strong stand against the radical issei, but as yet they lacked any strong leadership. Everybody is afraid to stick his neck out and talk because he is afraid he will be " a dead fish" right way.

They (nisei?) had a big meeting in the hospital a few nights ago in which all the nisei were a hundred percent behind a plan to organize and then

their representative meeti with the Central Committee and insist that things be done in a way that meets with their approval. Dr. K has been all around the community and things that in very block the nisseis are talking this way. Beofee the strike you could not get nisseis to say what they felt about their loyalties to Japan or America, but since this they are talking very freely and frankly that they are American and very much against anything that's pro-Japanese. When they saw those flags go up during the strike, that made them teal mad. One fellow that Dr. K. Knows went up to the committee members and said, "If you don't take that flag down, I am going to sock you!"

One of the things they would do if they were organized would be to see to it that the Executive Committee permitted no pro-fascist display.

AHL 12 - 3 - 42

Interview with Dr. Kasuga
Camp Savage volunteer

His brother Bill is greatly upset that he did not join the army intelligence as he had planned. He has a personal friend in Col. Rasmussen of Camp Savage. He got much criticism in the camp for handing out the examination papers for army candidates in camp and that may have one of the reasons he got his name on the black list. It was unfortunate that the recruiters came at the very time that the strike was on. And Bill felt that he dare not join the army for fear of harm coming to his parents and brothers remaining in Poston.

AHL asked if he did receive any actual threats. Dr. Kasuga replied, "Not in writing. But a lot was said."

AHL 12 - 3 42 (Attitudes, Misc)

Interview with Kasuga
Poston strike

Dr. Kasuga thought most of the trouble makers were the old bachelors who figure they're in a concentration camp anyway and are out to raise hell. The issei have been suppressed all their lives in California and here they feel it is safe to carry on a drive for power. Most of the isseis who have children understand the nisei point of view and favor their desires, but even so there is a tremendous gap between the two generations in point of view. In his own family his mother and father were both much opposed to the strike but went down once or twice to show their faces in order to avoid criticism.

AHL 12 - 3- 42 (Attitudes, Misc.)

General Nisei sttitudes (the strike period)

Dr. Kasuga said that before the stike the nisei had tended to stay away from issei meetings and discussions. Now they were attending both and when they couldn't understand what was said, hoppdd up and asked for explanations. They're doing it so much that they're becoming a nuisance in the issei meetings.

His other brother is a member of the Civic Planning Board. "Every night when he comes home I give him hell just to make sure he is standing up for the nisei point of view."

EHS 12 - 3 - 42 (Attitudes~~d~~, Misc.) *

Attitudes of Nisei high school students poststrike via Woman teacher of High School Junior Class.

It is just teerible how listelss these students are. It seems worse than ever lately. And theclass elections are going on, too.

EHS 12 - 3 - 42 (Attitudes, Misc.)

Nisei school students via Peavy --- Posto strike

My attendance has been regular all along ever since the strike started.

Harris says that things have been bad in the high school classes, bad attendance, some cocky attitudes among the kids. But that isn't true among my seniors. I don't know why they should like to listen to me blow off about nothing everyday. We still don't have any books.

All the teachers are talking about how apathetic the students are. Mine any more so than they ever were. The strike hasn't changed them a bit so far as I can see. I told you that my class said they had gotten tired of standing around fires at the police station and had petitioned to be let off. I don't know whether that was really the case, but they told me it was and that is why they were all back in school.

No, they haven't been cocky, as they say, not my class. ~~But they/ other~~

AHL 8 - 28 - 42 (Attitudes, Misc.)

Glick and Provinse

Issei participation in the Council at Manzanar

Mr. Glick says that having the Isseis on the council at Manzanar was not an error but occurred before the regulation prohibiting them from holding office had been issued. A few minutes later in a different place with a different audience, I heard Mr. Provinse say that Issei had got on the Council at Manzanar because the administration there said they had never seen the regulation although it had been issued and he replied that he thought they had deliberately avoided seeing it. Both he and Mr. Glick think the troubles that have developed at Manzanar with outspoken conflict between the Issei and Nisei show the wisdom of not allowing Issei to hold office. They feel that most of the Issei are steeped in the culture of Japan and at heart are pro-Japanese though not necessarily subversive or indulging in espionage.

The N_isei on the other hand are anxious to become part of America but they feel that their efforts and thoughts are getting no recognition from the government or the American public and consequently they are in danger of losing heart in giving in to the "I told you so" of the older generations. If it does nothing else, the restrictions of the council to Niseis will give them a feeling of some recognition and some privilege arising from the citizenship.

8 - 28 - 42 (Attitudes, Misc.)

Community Analysis Section via Provinse

With John Embree as a nucleus, Mr. Provinse is getting up a research project for all the relocation centers and this will be attached to the employment division and oriented to some extent toward the practical problems arising in that field.

AHL 8 - 28 - 42 (Attitudes, Misc.)

Fia Provinse
Repatriation

Mr. Provinse says that there are more requests for repatriation to Japan at assembly centers than at relocation centers. There is some consideration being given by the WRA to placing all those who want to be repatriated in one camp so that they may be more easily shipped away when the opportunity permits. This would amount, of course, to segregating all Japanese, particularly the Issei, who are not in sympathy with America. Many Nisei have requested this.

(Attitudes, Misc.)

The official statement issued jointly by the War Relocation Authority and Office of War Information regarding the Manzanar incident.

"Both War Department and the War Relocation Authority are of the opinion that this disturbance was caused by a relatively small group of evacuees and that the great majority of residents at Manzanar and other relocation centers are loyal to the United States and completely in favor of orderly processes of government.

AHL 10 - 13 - 42 (Attitudes, Misc.)

Leighton's interview with Admiral McIntyre
Evacuation and Relocation Centers

"The President and Mrs. ^Roosevelt are interested in this and asked me questions about it. On his recent trip around the country, the President wanted very much to pay a visit but thought that it was not wise for him to do so."

AHL 10 - 13 - 42 (Attitudes, Misc.)

Leighton's interview with Secretary Ickes
Evacuation

Mr. Ickes said, "How do the Japanese feel about the evacuation?" I replied that the young Americanized Japanese felt that they had been "sold down the river by democracy". His prompt reply was that he didn't blame them one bit and he would feel exactly like them if he were in their place. I told him . . . that one of the important problem as a whole was the salvaging of the loyalty of these peopple. My impression from the conversation with Mr. Ickes was that he had more than an incidental interest in Poston and was entirely behind the liberal democratic way management.

Report by Toshi Yatsushiro 7 - 16 - 43 (Attitudes, Misc.)

Spanish Consul meeting with Issei

Points brought up in the meeting

1. Clothing allowance grants for unemployed
2. Prisoner of W^{ar} status brought up
3. The ~~diff~~ difficulties of relocation -- fear of being forced out
4. The sewage system
5. The hospital situation, especially dental care
6. Re-joining of internees' families

AHL 5 - 25 - 43 (Attitudes, Misc.)

Dr. Mizushima interview

1. Expects some "trouble makers" are coming up in the new Council
2. Nakamura is presented a stubborn politician.
3. He wants another Issei Advisory Board.
4. Nagai told Mizushima that he had been an officer in the Japanese Army.
"His record is not very good."
5. A good account of the strike is related here in this report.

Sentiments 7 - 22 to 7 - 28, 1943 (Attitudes, Misc.)

Rumors

Poston will be closed up as of September 1st, 1943.

Unit III will be used as a camp for Italian prisoners.

Diary of Tak Tashima 9 - 28 - 42 (personalities, L. H.)

Sex

Immediately after dinner, I sat on the barrack steps of building 12 and talked to a young Nisei minister. Another Nisei joined us a few minutes later and started talking about his ability in "wolfing". The young minister tried to talk him into leading a sensible life in regards ~~(sic)~~ of the opposite sex. He was under the impression that everyone else in camp was leading a free sex life -- so he felt that he was entitled to do the same. Anyway, after he left, the minister felt that some sort of sex education should be given to the Nisei. There is too much ignorance and false ideas concerning this topic. I quite agree with him and believe that there should be some kind of education along this line for both the adults and the minors.

Fear of giving out information

. . .I hope this remains confidential and the writer will remain ingognito.

Some of the things said might be distorted and used agasint me on the rest of
the people in here.

Diary of Mrs. J. Fukushima 9 - 28 - 42 (Personalities, L. H.)

Nisei attitude on Issei

(In the laundry) questioned a lady on why she still washed her chamber in the laundry room when they had put in such a nice sink in the latrine for that purpose. She didn't think she should use it as no one knew what it was for. She went to the office but they couldn't figure it out either. In fact, some thought it was a place to wash hair. ---- - sometimes I think that the Japanese aren't quite bright.

Diary of Mrs. J. ^Fukushima 9 - 27 - 42 Sunday (Personalities, L. H.)

Life of Nisei on ^Sunday

The day ended, thank goodness. Reminds me of that dumb song "Twenty one years and ten more days and we'll be out of the Calaboose."

Diary of Geroge Ohi 9 - 26 - 42 (Personalities, L. H.)

The FBI arrest pre Evacuation

Received a letter from my former boss, who was interned in late January and was sent to Bismarck, N. D. He was released (not paroled) recently. This is one case, in which I was present at the time of apprehension. It seemed senseless and cruel (in this particular case). He had been, in my way of thinking, a good and law-abiding man. In fact, he was too timid to do anything wrong, even if he wished to do so. At any rate he had been exonerated of any subversive doings. I don't think he was arrested because he had been a boss, because all the Isseis were taken into custody at that time. And all have been released. One of them is now in Poston 2, another is free in Idaho (not in any concentration camp*

Diary of Mrs. D. Fukushima(Block 30) 9- 23 - 42 (Personalities, L. H.)

Family style arrangement in Mess Hall

Eating with the family makes meal time more enjoyable and tends to keep the family together. In the assembly center, it wasn't unusual not to see the family from morning to night.

Mrs.

Diary of Gerald Wumino

Thefts

We hang laudries in wash room; From tiem to time few clothings been stolen -- good shirt, Japanese night gown and man's pant. Some claim he must come from another block. They say quite a few are becoming desparate in need of cash on warring out their old cloths and shoes. I remember one pair of mans shoes disappeared from the latrine about midnight. Some ~~said~~ should ~~be~~ come to stop this sad happenings. "hoever it is, I know, is not doing intentionally.

Diary of Mrs. Gerald Wumino 9 - 28 - 42 (Personalities, L. H.)

T. Matsumoto -- the first election

Today was election for the first generation councilman. The second generation had no voice today. Somehow we had a ~~dad~~ happenings after the result. I do not wish to disclose here.

BSR -- 12 - 2 - 42 AHL Staff Meeting - AP (Meetings, General)

Reemployment after the strike

Kennedy: We can only guess at the potential as far as skills are concerned. The Census is still working on that. We have no work card records on many people. But now all have to sign up and the cards will show his work history, first, second and third. We can give age, groups, and male and female now. All we have is a 10% spot census. That is all.

Gelvin: How many have come through the employment office since the strike?

Kennedy: 6 05 700. We have practically no interviewers

Have you had many make application for which are there no jobs? -- Gelvin

Kennedy: Yes, a few.

Influence of internees

Miss Brereton breaks in without apology, somewhat breathlessly and carrying some telegrams in her hands. She hands it to Gelvin saying, "Here is something you will want to read. You might want to read it to this whole meeting. It will have some bearing on what you're talking about. It is personal. You can't keep it." Gelvin (reads it and hands it to Head. After reading, Head hands it to Findley, who at the same time was requested to read it to the whole crowd.) It is evidently from some Japanese (Mukaeda) to one of the evacuees and urges the recipient to apply for "reunion", stating that internment camps are much better than relocation centers and are protected by the Geneva Pact. It ends up with the phrase, "Spread it." Miss Brereton says "That's the second one. The other was just the same but didn't say spread it." Miss Findley talks at some length then about having heard this kind of talk in the community from her associated and refers to a letter which she received some weeks ago and considered a secret and confidential document -- presumably it was on the same theme. Haas twits her about thinking that it was confidential or that other people didn't know about it, and indicate that he knew all about it before she did and that lots of people besides her knew about it at the time she heard it. Miss Findley avoids getting into an argument over this and goes on talking about the attitude of the Japanese and about how this threaten to split up their families. She mentions Mrs. Mukaeda whose husband is a lawyer but who is interned and who, Mrs. Mukaeda says, is "through" with the United States. He will go back to Japan as soon as the war is over. But her son, his future in the United States. Miss Brereton withdraws taking her telegrams with her and presently the flurry settles down.

BSR 12 - 17 - 42 AHL Staff Meeting -AP (~~Staff~~ Meetings, General)

Central Executive Committee and Labor Relations Committee

Head: I probably will have to employ them. But I have some ideas ~~in~~ the back of my mind, which I don 't want to expound now. I want to retain them as advisors and I can see what they produce. We must realize that well never get a groups that represents all the people. But if there is a possiblitiy that this Labor Committee represents most of the people I think it is wise to work with them and see. . . .

This Central Committee is an Advisory Group for me. . . .And I reserve the right to remove any man from the Committee or from Poston. Now I think if we are willing to discuss problems with the Labor Relations Committee that will help us.

Kennedy: If the Labor Committee of the Council is set up it is imperative that the position of the Laobr Relations Committee be stated in writing and also the function of the Council Laobr Committee so that everybody will know where they stand. I have heard there are some speeches in Japanese which give a quite different picutare of the committees from those speeches that are given in English.

Head: We stressed with this bunch that if they didn't get the ideas over to the people they would cease to exist. Now we must admit that we didn't accept that other council. That in one sentence is why they didn't function. We as Caucasians have got to pack them 100%. If they come to us with something,

let us answer them. That doesn't mean we have to accept everything. They will bring some impossible things to us and they will bring some excellent things. In either case we should listen to them and give them an answer. . . .

This Advisory Group will not lap in with the Council. The Labor Relations Committee is a different thing. To settle their position will be the Council's business and we will back them. But I don't want to be put in a position of having the Council tell me who should be on my Advisory Committee and I don't think you would like to have them tell you who should be on your committee.

BSR 12 - 21 - 42 AHL Staff Meeting -- AP (Meetings, General)

Strike -- ^ooperative

. . . you all know now what some of us had temerity to say before -- that the cooperative organization was the breeding groupd of discontent --- Haas

BSR -- 12 - 28 - 42 AHL Staff Meeting - AP (Meetings, General)

FBI arrests -- Head

What we need to do is help them with their outside relations. The FBI has done exactly the opposite here. They picked these fellows up and nothing is told them. They don't even tell me. They picked one old fellow up here, took him away, and the family came to see me at 10:00 that night to find out where he was and I didn't know any more than they did. I didn't know the FBI had him. And do you know, every man but one that they have taken out of here has come back. And everyone that comes back is much worse than he was before he went away.

AHL 2 - 2 - 43 (Personalities, L. H.)

Nisei draft via Ed Ouchi

I heard him say that in August or September he had carried out a kind of Gallup survey on hundreds of I (Unit I people) and found that all of them thought that all the Japanese whether citizen or not should be treated like Japanese, not as Americans. All Japanese ~~said~~ should be treated alike. He also said that he has interviewed over 200 people since the strike, but using indirect technique, not asking direct questions. He thought that the community is part for and part against the Nisei going into the army. He personally thinks it is good. He thought the arrests and goings on in 2 are good for 1. A lot of people think that the administration is justified in what it has done, but a lot of others think different. He took credit for having prevented the same sort of thing happening in 1, when he walked to the Kibeis and headed them off from beating up Dr. Ishimaru

AHL 12 - 24 - 42 (Personalities, L. H.)

Strike Kay Nishimura via Nell ^Findley

Nell ^Findley told me that Kay Nishimura used to tell the wives of the men who had been interend that he could get their husbands out. She said very emotionally that Dr. Wakatake was with the pickets for three nights during the strike. He didn't ~~ga~~ becuase he wanted to, but because he was told that if he didn't go, something would happen to his family.

AHL 12 - 24 - 42 (Personalities, L. H.)

Nisei draft petition Jacl S L Conference - Segregation via Evans

John Evans told me very confidentially that he had just received a telephone call from Mr. Collier and Joe McCaskille. They had received word that there were more big doings here as a result of Kido and other JACL members wire in regard to taking Nisei into the army. John Evans reassured them. They told him that ~~when~~ within a few days Head would get a letter making segregation possible. (Head is away in Sells for a Christmas vacation.)

9th Grade Girl from Los Angeles

If democracy is what it is supposed to be why are those things going on?

1. That all men are created equal. If so, why are the colored men in the United States Army separated from the other men? Are they not working and fighting, giving their lives as any other men? Can you blame them for the way they feel!

2. Why were the Japanese people put in camps? The United States is also at war with Germany and Italy. Why are they not in camps as we are? It is so much easier to tell an Oriental from them and much harder to know an Italian or German at first sight. Was it not in the Constitution that no one would be put in a camp unless proven guilty of the things he is accused? The majority of us are loyal American citizens yet we were taken of our home and loved ones.

3. What good is the Constitution if every law can be amended?

4. They said everything would be ready for us when evacuated yet in camps the homes were built so that in a storm many roofs flew off. The hospitals were in lack of equipment and still are. The schools were ~~to~~ to be built immediately. The homes were to be made of high grade wood yet they were of the lowest a man could buy. In some camps light and water power were no good. Sanitary conditions were terrible. All would be ready yet they evacuated us to a unprepared place. Why did the Army not see to it that places were all ready. These and many more are the questions in every high school age Japanese child's mind. Will we know the answers?

9th Grade Girl from El Centro, Calif.

What is meant by "a Democratic country?" A democratic country is a country whose people are created equal. There is a question in the minds of many people who have been sent to relocation and assembly centers. This great question is "Is America supposed to be a Democratic Country?" If so, why are certain people who are supposed to be citizens treated like immigrants being pushed from one place to another, taken from their homes to a designated place where they must live with people of different minds. Why are certain people discriminated against? Why must they live among themselves? Why is it that people, just because their income is small or because they must live at a certain part of town are treated like dogs? Not meaning that they are treated nicely as some dogs are fortunate enough to be, but to be, figuratively kicked around. Why is it that some people, just because he is of a different race deprived of certain privileges? Is this what a Democratic country does? If so then what would a country under dictatorship be like? It could not be much worse. Those are the things I consider undemocratic.

Hiroko Sakamoto from Los Angeles 9th Grade

. . . Until December 7th, 1941 I never thought or realized what Democracy is. All I knew was that my school teachers continually kept saying that it was the best form of government. I will say that after

546-K 9th grade - assigned by Miss Embree
early in November

52

These are papers assigned on the subject: In how far do you consider this country democratic and in how far undemocratic.

I guess everything here is Democratic because we're in a U. S. Government camp. I have not seen anything Undemocratic done in this camp. We can vote for our block heads and other things on the block. We can't be stopped from forming football teams and other organizations. All this is Democracy and I like it.

59-7-9 John Saito

Democracy is a government of the people and by the people and for the people of United States. And should have the pursuit of happiness and equal rights. If you are an American citizen you should have as many rights as any other citizen. But the Japanese didn't get equal rights because they were sent to Poston, Manzanar and other places. The Germans and Italians were not sent to camp. Why? And Miss Embree as you asked, "What is the cause of this? War is?"

Kenneth Uyeno
26-11-C

I think that the Japanese in camp is treated good compared to other war prisoners because we still have most of thing things to get a good education and things. We can't blame anybody that we are in camp except the Nations that started this war.

Kaoru Shigematsu
60-11-C

The ways of democracy are pretty well established in Poston. In Poston we have held meetings, elected our own council, spoke freely (with a little restraint), we go to a public school and we can stay out as late as we want.

There are things that I think are undemocratic, but these are few and they are outweighed by the rights of democracy.

Saburo Yoshimura
38-10-A

We are being treated fairly. We are getting enough food. We get free hospital care. If we are in trouble they straighten it out for us. We get to do whatever we want to (almost).

I think it is undemocratic to send us to Japan. We are not taken back but sent there (American citizen of Japanese ancestry). I also think that taking our citizenship away from us is also undemocratic. We have to be

American citizens because we were born here and if they take us to Japan, Japan will not like us because we are Americans. If they take us to Japan and Japan will not accept us we will be same as a man without a country.

Miyeko Yamakuchi
37-3-D

Democracy has meant my home, my car, my Caucasian friends, and a typical American town to live in. I love America because it has given me all of these things but the people (I think) don't really know what democracy really is. All men are created equal but the people treat us as if we were negroes or Jews. They don't appreciate it enough.

Francis Tashiro
42-10-C

If this country was created equally they shouldn't put one race in Relocation Centers they should put the other race too, if they are to put only one race and we have the right to do anything in U. S. because we are citizens of the Democratic Country. If this country was created equally they should give us time to leave Terminal Island and let us know where our destination is.

Democracy has freedom and justice to the White Race. It gives privileges to do and wish as they want.

All oriental people don't have privileges, but White Race has because German, Italian didn't evacuate but we the Yellow race have to, we are the citizen like any White Peoples.

What is meant by 'a Democratic country?' A democratic country is a country whose people are created equal. There is a question in the minds of many people who have been sent to relocation and assembly centers. This great question is ('Is America supposed to be a Democratic country?') If so, why are certain people who are supposed to be citizens treated like immigrants being pushed from one place to another, taken from their homes to a designated place where they must live with people of different minds. Why are certain people discriminated against? Why must they live among themselves? Why is it that people, just because their income is small or because they must live at a certain part of town are treated like dogs. No meaning that they are treated nicely as some dogs are fortunate enough to be, but to be, figuratively kicked around. Why is it that some people, just because he is of a different race deprived of certain privileges? Is this what a Democratic country

does? If so then what would a country under dictatorship be like? It could not be much worse. Those are the things I consider undemocratic.

Louise Mowata

39-3-D

Well, one thing I object to is that Pres. Franklin D. Roosevelt gave Lieut. John L. DeWitt too much power to evacuate us. Pres. Roosevelt said he was sorry and he had nothing to do with this.

I think this a democratic nation, but for DeWitt, NO!

I think this a democratic nation for sending into camps so we won't get hurt even though people of our own ancestry (Japanese) are fighting the Americans are protecting us in these camps.

Fatso Satsuda

Democracy means all men are created equal. I think that we are lucky somehow to be put in camps. We have free food, lodging, etc. But on the other hand I think that our future looks black for us. The Allied nations will never forget the attack on Pearl Harbor. I do not think that that attack was fully Japan's fault. I think that perhaps if the United States had not interfered with the war between Japan and China by sending supplies to China, there would not have been the attack on Pearl Harbor.

In Poston, we are not allowed to carry cameras. Why? I don't know unless it is because there is an airport near here. If that is the reason, I think that is foolish because how can we take or send pictures of the airport to the outside if all the mail is looked over and censored? In another camp, whose name I have forgotten, even though it is near an army camp, they are allowed to carry cameras. That is unfair to us.

Also I have heard, though it may be just a rumor, that if the Japanese soldiers should do very severe damage on the mainland, the people outside will shut off the water power that comes here and let us die of thirst. I don't believe it all but perhaps if the Japanese would do the damage, the Allies will be so angry that they might do such a thing.

Perhaps this is not what I was supposed to write. If it isn't I did not understand and I'm afraid I'll never understand until it is explained throughly.

Harumi Fukaya

36-3-A

We who are now in Poston and camps all over the country are not here voluntarily. We were in a way forced to come here even if they did say that they came here on their own will. They came because they knew that some-

time or other, they would have to come.

Most of us citizens came because our parents are of the first generation and we would rather have our parents than our loved homes and friends from where we come. It is a protection to all of us but it was not Democratic to have us sent here.

may mouye
45-8-A

Is democracy in the world today? Is it still operating in the country of its birth?

At the present that question seems to have many answers. The world is torn with war. Even the democratic country of America, once so peaceful is now dimmed with factory smoke turning out guns, planes, ammunition, all materials for war.

A bloody war was fought years ago to preserve freedom. Now another war is being fought, for what? Again to preserve that same freedom, the democratic way of living. Apparently the last war accomplish the task?

War brings problems to the individual, it brings trouble, worry and hatred.

Camp. All the people of Japanese ancestry in America know one definition of that word. Not from the dictionary but through actual experience.

To me camp is not a place of internment. If I can stand outdoors, look about and see the growth of a civilization of people and see not a barbed fence of internment I know that I am in America, the land of the free.

One rotted tomato can spoil a basketful. One unloyal person can damage a plan defending this country. Is it not better to be sure that any sabotage comes not from our midst? Many claim to be loyal citizens, that we do not need to be interned. Just think if we were out among the busy roaring of the factories and one unloyal person did one unloyal thing that hindered or damaged anything in the war production, every finger would be pointed at us. As it is we are incapable of almost anything that has to do with the actions of the outer world.

That war fought many years ago was meant to free negro slaves, recognize the black race as one of the people of America. Was it exclusive for the negro race only? No, all men are created equal. The black, yellow and white race treated the same. Is it in practice today? Not entirely. The white race has always had the upper hand. Is it because the other races are incapable? That is a question that I'd like to have answered since I myself cannot.

At the present I know that the people of the United Nations are fighting to preserve that freedom of speech,

freedom of press, freedom of religion and many other freedoms.

We hear the word freedom used so much. Will the definition of freedom sound though after this war?

Pearl Kawaguchi
46-3-A

Democracy is like a seed. You plant it there one day and it grows bigger the next. If you don't pay attention to the laws of democracy, it's just like not paying attention to the plant. It will die, without care.

Democracy starts with few people, in homes, schools and in a nation. If we want Democracy to live let's take care of it.

Shiro Furukawa
38-5-D

Democracy is such a lot of things put into one word that a person could hardly begin to describe it or even talk about it.

I think democracy pertains to the Americans mostly in the form of the Constitution mostly in the Bill of Rights.

People from all over the world came to this country because of its democratic form of government and the opportunity it offered to them and their children after them.

I think that in a democracy we should firmly believe that all men are created equal and act accordingly.

It says that they are in the Constitution but I don't suppose that means all men should be treated equal because they aren't in this country.

In a democracy I believe that there shouldn't ever be such a thing as vice government.

Democracy never has succeeded because of the blunders and foolishness on the part of man.

I know that a democratic form of government so advanced as ours is new in this world. When a thing is so new people are bound to make mistakes but, that depends on how wise and farsighted these people are.

In a democracy there should be no form of propaganda which makes people think feel and act towards the destruction of democracy. All in all I think democracy in the United States should be a government of the people, by the people, for the people, regardless of race, color, or creed.

Keiyo Tamura
45-4-B

Democracy is what everyone is fighting for now. Comparing Democracy with Germany and Poston I see that Poston is much better off than they are in Germany with Hitler.

and his dictatorship. Why couldn't they put us in a better place than Poston. Perhaps this is a rumor but someone was telling me that there is a much better place than this in Texas. And why have a name like Relocation Center when everybody is calling it Concentration Camp outside. To some of my friends it is Japs Starvation Center. That's what they call it when there isn't enough food.

No name

If democracy is what it is supposed to be why are these things going on?

1. That all men are created equal. If so, why are the colored men in the United States Army separated from the other men? Are they not working and fighting, giving their lives as any other men? Can you blame them for the way they feel!

2. Why were the Japanese people put in camps? The United States is also at war with Germany and Italy. Why are they not in camps as we are? It is so much easier to tell an Oriental from them and much harder to know an Italian or German at first sight. Was it not in the Constitution that no one would be put in a camp unless proven guilty of the things he is accused? The majority of us are loyal American citizens yet we were taken of our home and loved ones.

3. What good is the Constitution if every law can be amended?

4. They said everything would be ready for us when evacuated yet in camps the homes were built so that in a storm many roofs flew off. The hospitals were in lack of equipment and still are. The schools were to be built immediately. The homes were to be made of high grade wood yet they were of the lowest a man could buy. In some camps light and water power were no good. Sanitary conditions were terrible. All would be ready yet they evacuated us to a unprepared place. Why did the Army not see to it that places were all ready. These and many more are the questions in every high school age Japanese child's mind. Will we know the answers?

*Rosa Komatsuka
46-6-0*

Democracy as people call it - is democracy in name only. To everything there is a limit.

No name

What is Democracy? According to Webster's Collegi-

ate Dictionary it means a government by the people; government in which the supreme power is retained by the people and exercised either directly or indirectly through a system of representation. Until December 7th, 1941 I never thought or realized what Democracy is. All I knew was that my school teachers continually kept saying that it was the best form of government. I will say that after thinking of all the different systems government are directed Democracy seems to me the best way of governing people. Although America is supposed to be a very Democratic nation, in some little ways it is not. For instance Orientals are not allowed to obtain citizenships nor can they purchase properties. Is this because there are no good or is it just racial intolerance. One thing I really do not believe to be right is the mass evacuation of people of Japanese ancestry regardless of citizens or not. If the Japanese are dangerous why aren't the Germans and Italians? There might have been dangerous individuals amongst our group but aren't there among the other two races. The Japanese came to America seeking a better life here. They love America as much as other loyal Americans. I think that our evacuation was the fault of thoughtless politicians who thinking only of themselves aroused the American people to regard all of us as dangerous to the war effort. Even after thinking of these small defects we realize that Democracy is best. Where would we be if we had a dictator ordering us around like slaves, and if we don't mind him we're put in prison or hanged? What would we do again under a Communist type of government? So after all Democracy is the best.

Hiroko Sakamoto

45-1-B.

Impression of Democracy:

My impression of Democracy is not too well because when we the people are in camps, it is not a normal life. There are many reasons such as foods, shelter, paying of labor, and etc. During the time when there was no school we used to work eight hours a day, our food was not good then at nights there were no recreation and it is still the same. Today and every day our camp looks more like a penitentiary, because they are putting fence around our camp, putting military soldiers around the camp. For as today, a person in Poston is being accused of nothing and being held in jail. When we came here it said in the paper, Poston will be made up of self-government. And still the FBI wants to take him somewhere else and have his trial. Everyone in Poston knows he won't have a fair trial so the people are backing that person, not letting the FBI take him out of Poston. Is this Democratic or not? If it is Democratic we are just as bad as dogs and slaves.

Geo. Komatsu

59-11-D

The Meaning of Democracy:**A Problem of Democracy: Evacuation.**

Majority of the people still believe Democracy is a type of government in which the people have a voice, ruled by the people, of the people, and for the people, which is true to some extent. It's ruled by the people, people who have political pull to get offices, people who are one-track minded, prejudiced against certain minority groups. 1st: One main reason the Japanese, issei, kibe and nisei, loyal or disloyal alike, were evacuated. As is now, the people in camp have no voice in the national political life, what are we or what can we contribute to the government. Take cotton picking for example, we did our share for national defense; what did we get in return? Nothing. The people think we're just a bunch of good-for-nothings, sitting here twittling our thumbs. This is where democratic action can be put into effect. So far, we have been, more or less the "yes, yes people". Striking can be a piece of democratic action, as long as it is constructive.

Take for example, our Council in Poston. There works were to be trusted. Was it? Not very much, so it wasn't trusted to the extent that their "say so" was not considered, they were being told what to say, the result, resignation of the Council and block managers and their staff. There are people here who are very capable to overtake the jobs held by the Caucasians. If they are here to help this community get rolling, that's all right, but to

remain here and have them tell us what to do is what the people of Poston are primarily concerned. Majority of the residents do not know how things are run because they have no direct contact with their head boss (Caucasian). The doubt of some, if not already, is that they will begin to give orders. Dictatorship (a small dose of it).

Poston is one example, being tested for its way of government.

There are people who take the attitude of, "as long as we're in a prison camp, we just as well sit back and do as we're told". "We were robbed of our homes, freedom, etc." Still others, "we're American citizens, It was an army order to evacuate us. We're here for our own protection, so let's form a democratic way of living." Faithfully, they kept up their ideals of governing until they found out their power was not amounting to anything when the Caucasians were telling them what to say and what to do. No one like to be shoved around, mistrusted. That's natural. A human being can take so much and then, no more. One reason for such things as war, etc.

Democracy is certainly challenged. To me, democracy has no real reason. This is the attitude of many people, precisely on account of this evacuation. It is an undemocratic move. The results are high prices on vegetables, etc.

Morales are lowered, the worst thing ever to be done. The morale is what keeps the soldiers fighting, what keeps the women working in the factories, overtaking man-sized jobs.

Nisei fellows are issued selective service notices, cards and blanks, but are they accepted? They are eager to join the armed forces, American citizens, anxious to do their part in this war. Why are they rejected? Their feelings are 100% for the Allies. They want peace. Democracy just as much if not more than the Caucasians. These fellows who are discouraged in this way can easily change their attitudes. It's this sort of thing that causes trouble somewhere along the line. If we're not to be trusted, if we're not to be encouraged to carry on democratic ideals, what can anyone expect? Certainly we're not going to be told what to do. Is anyone? No.

Bessie M

The Meaning of Democracy to Me:

During wartime there is no Democracy. If there were, a few people couldn't control the nation. One example is that the evacuation wouldn't have been necessary if it were not for these small groups.

The Democracy is not functioning correctly. The heads of certain department order this to be done then this, when

the people do not have anything to say. Such as rubber rationing, the people did not have their voice in deciding who was to get the tires the board just decided. These boards weren't chosen by the people they were appointed by someone higher up.

If there were democracy in this camp these people wouldn't form a mob. The Director of the camps just order this then he orders that, well when you are ordered to do something you feel more like not doing it. Well, if the people say let's go back to work the people would at least feel better.

Mr. Uchida is being kept in jail for assault and battery charge against some man but it isn't democratic to punish one person for what a group did if they did this. The evidence is what the attacked person gives and not what the police found. Mr. Uchida knows Judo well enough to take anyone down without the aid of a club which the defendant claims that was used on him.

Again why should the Case be taken out of this camp when there is a jury and judge and all you need to hold court here. The administration must think that the nisei are not capable of holding court so they decide among themselves to try and take the case to Phoenix but the mob doesn't want it so. The Administration is doing just the opposite to what the people want and that isn't Democracy.

Outside the people go into National Defense plants to make money not to help the country. Well that is what is wrong with this country. Everyone wants to make money for their own use and they think of no one else but themselves. The National Defense plant head are making billion of dollars by government order thus they raise the price and make more money. The greedy person will bite too much off sometime and find themselves in the hole. The people are supposed to be created equal but are they, no, they are not. Some of them have no money while some have too much and can't even spend it. Well, that's not equality and Democratic.

This government does say it is Democratic but if you sum up all the whole thing there are too many things that seem like dictatorship. The rationing board just orders this rationed, and the government freezes anything they wish. Well when Germany froze eggs, butter, and a lot of other things the United States hollered their heads off that it was undemocratic and so there was a dictatorship. Well it turns right around and does the same thing. Well Hitler orders his board to do something and they carry out his order well the President gives his order it is carried out by a board or head. It seems like the same principle to me but the American way is a little more lenient than the Germans.

The Democratic government is all right when it is correctly functioning but now I don't think much of it.

There were many nisei soldiers in the armed forces. Some enlisted but others were drafted. Well they had worked their way up to Sergeants, Corporal and P.F.C. but soon after Pearl Harbor they were demoted and the stripes were taken away. They were put into Q.M.C. or Med. Corp and had to start all over again. There were some that received guns that had no ammunition that fitted the gun. Thus they just said, "I don't need any gun unless I have ammunition by which I could use it." That does not seem so democratic.

The government claim their nisei soldier are loyal but they do not trust their own soldiers. If that is the case the soldier knowing that he is suspected by the officer does not seem too loyal. Well if the government claim that these boys are loyal why do they not trust these loyal boys.

*Kiyosaki Kitaraki 43-8-B
draft evader*

The Meaning of Democracy:

Democracy in written form is a government by the people, for the people, and of the people. Does democracy stand as the written form? Yes and no. In our case, no. We, in Poston do not believe that justice and liberty are granted. We are told what to do and say. Is that fair for the Japanese American who were granted their citizenship, at birth? No. When placed in camps, they are deprived of their citizenship, justice and liberty. But do they quit doing their duties as citizens? No. They go outside of camp voluntarily to harvest crops, they go to cotton fields to pick cotton that is vital to war needs. Do they enjoy it? Yes and no. They enjoy it from the standpoint of freedom for that day being outside of camp but they are still being carefully watched by Caucasians. Are we in camp given credit for our duties as citizens? No. We get no credit whatsoever. No news of our day's excursions are put to print other than in the community paper, the Press Bulletin. Yes, just us in camp get the news and friends in other camps by correspondence. Why can't credit be given where credit is due? We, like any other person would like to get credit when credit is due. We wouldn't appreciate credit if we weren't due credit. This strike in Poston. Is it going on for the sake of having a holiday? No, us Postonians want justice done. Why aren't the guilty ones punished instead of the innocent? The innocent has to suffer until justice is done. Is justice done? No. One whole week and no justice done. Why can't people be more considerate for the innocent. I say this not for myself but for

the majority. Yes, united we stand, divided we fall. That statement stands true wherever used. Why can't Japanese Americans hold offices that they are capable of? No, just because they are of Japanese ancestry. Why can't nisei enlist in the Armed forces? Just because they are of Japanese ancestry. Everything falls back to the Japanese ancestry.

I appreciate the protection given to us by putting us in camp but I would appreciate my freedom and liberty more.

Manroye Kinoshita

Problems of Democracy:

Democracy, as said in the Webster's Dictionary, means a form of government with the rule of the People.

The most important problem that faces me is the Evacuation and the problem of Japanese Americans. I believe that we were unjustly moved and taken away from our homes. I am an American citizen of good standing. I cannot blame the Japanese people for being here, for we are the minority with no power to demand our Constitutional Rights. What was the cause of this Evacuation? Was it a group or a single agitator? They have asked us to Evacuate to help the National Defense Program. In what ways are we any help in this camp? Is it that they had feared us of being saboteurs? I am not a saboteur or an Anti-American nor am I a so called Jap. I am an American and want to fight for those principles which the Constitution stands for, liberty, freedom, and equality.

The people outside this camp may think we are living in luxury with turkey or veal at every meal and hotels to sleep in. If they feel that way, I will trade them places.

If this war should end in another year, will we be released from this camp or are we going to be in here forever? Is it true, if it is possible for our release, that we cannot go back to our homes in California? I am positive that we are in here for the duration of this war and after this duration we may be able to return to our homes and lead another era of normal life.

Even the Draft Boards will not classify us accordingly. We were classified as aliens (4C), that is not a Democratic way and attitude toward us. We registered as Citizens; willing to help survive our Country and it's Democracy. Why do they consider us as aliens? If they should ever pass a law in Congress stating that we are no longer Citizens, I should rather perish from this Earth. I shall never forget that lack of Democracy has caused most of this.

Mushikawa Tabaslei

Democracy:

Democracy is a form of government in which the people

have a voice in the government. It also recognize the rights and freedom of the people.

The United States of America is said to be one of the most democratic nation in the world. Yet American Japanese were put in concentration camp whether they committed a crime or not. What was much more worse is that we were considered much more dangerous than other enemy aliens. Some of these enemy alien were even sabotaging our war factories but still some were walking out in the streets like a free man. They say that there were not enough evidence against them to send them away but what about American Japanese who did not even commit such crime but were sent to camp even if there were no evidence.

Yet some say we really were brought here for our own protection. But when the Japanese got off the train to be transferred on a bus to Poston there were American soldiers pointing their guns at us.

Sally Uno 26-3-4

Meaning of Democracy:

Democracy is a government in which the supreme power is retained by the people directly or indirectly by the means of representation. All men must be treated equally and must have the equal rights in enjoying life.

no name

National Problem of Democracy:

1: Evacuation

Was it a democratic step to evacuate the Japanese from the Coast?

Will there be race prejudice after the war and when the Japanese all start to go back?

How will the government help to start the Japanese off again in their old or new trade?

Will the Japanese be able to go back to the Coast?

How long after the war will we have to stay in here?

Do you think anyone can live on \$12.00 a month?

If the nisei are considered as American citizen why can't they be trusted and do as the rest of the citizens?

Why should nisei in the U. S. Army be restricted from the coast or guns?

Geo K

Meaning of Democracy:

Democracy is the object that all countries should have in mind, when fighting this war. It means that each and every person may have the right to vote, the freedom of the press, speech, meetings, place of worship, and above all, the right to live one's life the way one would want to live it.

Problems of Democracy:

The problems of democracy, are by know means slight. There is a great deal to be taken into consideration, when one speaks of it. Some of the problems are: the evacuation, the racial problems, the many things that people are having to go without, the draft, the right to citizenship, etc. The draft is no sign of democracy, when one is forced into something, although it should be up to him to sign up and do something for his country.

Ernest Iseri

42-11-7

Meaning of Democracy:

Democracy is a form of government in which there are freedoms for individuals and the right of the people to govern themselves through elected representatives. The problem I am taking is "The Relocation of Evacuees after the War".

Every one of Japanese ancestry that was moved from the west coast into relocation camps are going to again have to relocate themselves into normal living conditions after the war.

Some of the problems are:

- 1: Can we return to the west coast?
- 2: If not, would we be welcome in any other state?
- 3: Can we return to society?
- 4: Will our standard of living be lowered as the Negroes were?

These are very important problems I would like answered.

21-9-42 C Hideo Shigematsu

Democracy: is supposed to be a form of government run by, for, and of the people.

National Problems of Democracy:**The Blind Spot of Democracy:**

I call this race prejudice a "blind spot in Democracy" because America, one of the top ranking nations of the world, has the worst race prejudice, without most of the people noticing it, because it never does back fire on themselves. A democratic government cannot do anything about this, but the people of this government should follow its American phrase that "all men are created equal" and face, or do something about it to really be able to call Democracy a true Democracy.

Some of the races that considered as the lower class by the Americans are the worst Japanese, Negroes, Chinese, Mexican. Japanese, I believe, is the worst now, because of this war. I heard that many places have signs to advertise the material they sell by putting up signs like "Hunting License to kill Japs", "No Japs Allowed", "This Chop Suey run by Chinese", "An American", etc. This

is the opinion of the people, but the Democratic government itself, rejected most of these American-born Japanese, a rightful American citizens, from the Army and classified them 4c's. The army couldn't use the Japanese in the Pacific, so they rejected us, but since they now have a new front in Africa, they are trying to reclassify us and send us there. If they didn't trust us in the first place we don't see what made them change their minds unless their going to use the Japs as Guinea Pigs in the African front.

Frank megamoto - 54-4-C

Meaning of Democracy:

Meaning of democracy is Government of the people, by the people, for the people. You can do anything you want to do unless you avoid the law. People can do what he wants to do. People can vote for the right person. People can make speeches. Democracy mean to share equal to people what he like to do.

Problem of Democracy:

- 1: Evacuation of Japanese.
- 2: Does all people get Equality or Not?
- 3: Who government the evacuate people in camp.
- 4: Have we got Political, economic and social moral in this camp.
- 5: Why is the Government put citizen in concentration camp. Doesn't citizen of U.S.A. has right to do what he please, instead being put in camp. Why is that they pay us cheap labor. They pay us so cheap we can't buy our own clothing. Some family has big family and one person work and haven't much money how can he afford clothing to all the people in his family. Isn't this camp a self government or not.

Lloyd Selhi

Meaning of Democracy:

To me Democracy does not mean as much as it did before we were evacuated. As I understood it before Democracy was a form of government made up by the people, for the people and all that kinda stuff they used to teach me before in schools about the constitution bill of rights and all that. But where is all that Bill of Rights, our civil rights. The meaning of Democracy, sure, there is a meaning to it, but to me, an outcast American, that meaning does not mean as much as it should otherwise.

Racial Problems:

I think that all this racial prejudice going on now about the American Japanese is from the propoganda spread out by the newspapers and such. This does not go with the

Negro or Jew because of certain incident that have come up.

I think that in this country where democracy is something that's worth keeping, there is still that racial prejudice going on. My question is why is it that it has to go on. And another thing, I would like to know why the education department is teaching us to define democracy and all that it stands for?

Evacuation: 1: I would like to know if the constitution mentioned any evacuation business.

Racial Problems: 1: I would like to know how it going to be after its over, whether the American public will take us or not.

2: Why are there no American Japanese in the government and also few negroes.

No name

Problem of Democracy:

The meaning of Democracy:

Democracy means a government ruled by the people. Every person is a part of it and can do as they please, think as they please. Democracy is a way of life giving every person a place in making of the society in which he belongs.

Some of the Democratic problems to be solved are Racial problems and Evacuation and the minority problems.

Racial Problems:

How will it be when it is over, will the public take us or not?

Evacuation:

Do we have political, economic and social moral in this camp?

Why are some of the good citizens of United States in camps?

Why are they going to put fence around Poston and have guard all around like it was a concentration camp?

Ben Musashi Musashi

27-7-B

Meaning of Democracy:

Democracy is in theory a government of, by, and for the people. They are supposed to be free to express their views and all men are created equal. To a certain extent it is true.

My opinion of Democracy is that it is just a theory and Democracy can not be more so during wartime. There is a racial prejudice of the minority groups.

The Japanese were evacuated, issei, kibe, or nisei. We were forced by army orders to leave our homes, furnitures, etc. In doing so our right as an American Citizen were taken away. We have no voice in public, we are "Japs"

to the Caucasians.

Many of the boys went to top sugar beets with the understanding that beside the wage they were to get equipment for cooking, laundry, bathing and sanitation. But they were treated like slaves. They were forced to live in houses with mice and flies. They were crowded. Many broke their contracts not only because of working conditions but because of lack of water, bathing and sanitation. Some were forced to live in a barn where the horse manure was so strong. Yet the men were helping to save the nations most valuable crop but in doing so were reduced to the level of slaves.

Many of the boys are now serving in the Armed Forces. Many were put back to Private because they were a Japanese. Many were given "Honorable Discharge" with no reason at all. Many of the men were classified very low because of race.

Many of their parents are interned in Internment Camp and are very innocent.

I believe this and many more prove that true Democracy can not be. It is just a theory. *Tamaya no mistake*

39-9-?

Democracy is a republic form of government in which the people rule. It is a government for it's people, of it's people and by it's people.

National Problems of Democracy:

Evacuation:

One of the national problems of today are the Japanese of this Democracy. The evacuation of all the west coast Japanese have begun and ended, but out of the evacuation arose many protests from the friends of Japanese-American citizens.

They object mainly because the law of this nation was violated, the freedom of movement. They also protest because of the acute labor shortage in the west coast caused by the evacuation.

The Japanese under the Army's order have all been brought to Relocation such as Poston. The greatest problem faced by the government is what to do with the Japanese after the war?

The problem as yet (that I know of) is still unsettled. Many suggestions have been made, they are: Let them take care of themselves. Make special reservations for them (like Indians). Shipped them to the east, and many others. As I said before, this problem is still unsettled, but it is given quite a consideration by this nation.

Another problem of this nation is, shall it take Japanese American citizens as soldiers of the United States? As it looks now the nation seems to hesitate in doing so. The Army has released many kibeis and has classified the Japanese in 4C.

- 1: Why were Japanese Americans classified as 4C?
- 2: What is going to happen to us after the War?
- 3: Why are we hated so much?
- 4: Why aren't we allowed to go to Parker? other Relocation centers are allowed to go to the nearest town.

Dan Shoji 60-11-C

Democracy:

Democracy is the form of government in which the supreme power lies in the people exercised either directly, or indirectly by representation. Switzerland's government is an example of the first type; American democracy is run by representation.

There are examples of representative democracy all over the country: of course, our national government; state government; city councils. Here in Poston, we have our Council, our Student Body Council and our own Sr. Class Council. The representative council is used because it is easier to deal with the smaller group. It is up to the representatives to let those he is representing know what was decided.

However, this sort of government is not without its problems. In American today, there are many very vital problems. The first that comes to my mind is the rehabilitation and relocation of, not only ourselves, but also the hundreds of thousands of defense workers who have migrated from their own homes to the crowded defense centers after the present conflict is over. What are those working in the defense industries going to do when they are no longer needed? Naturally, the non-defense industries will absorb a lot of them, but what about those who have no homes to return to? Even now, many are living in whatever shelter they can find, which often isn't adequate. The living standards of America will be brought down, considerably.

Another great problem is racial discrimination. What of the Exclusion Act? I thoroughly believe that if our parents could have been allowed to become American citizens, a lot of the present trouble could have been averted.

It is my sincere hope that we, as American citizens, will be able to take part once again in the activities as we did before.

Democracy:

Government in which the supreme power is retained by the people and exercised either directly or indirectly through a system of representation.

Problems of Democracy:

- 1: unemployment.
- 2: economic and social insecurity.

- 3: evacuation.
- 4: racial problems
minority groups
negroes
Jews
- 5: housing problems
- 6: national defense work
- 7: educational problems
- 8: patriotism, obedience, citizenship.

Democracy makes the individuals basic moral standings. It develops a way of living together socially, economically, politically. It should lead to the ideas of equality, of opportunities, and oppose discrimination of race, wealth, family and religion. In order to have good judgment one must be well informed and also have your ideas changed with others. We should be free to express our ideas since in democracy we have freedom of press, speech, assembly and religion.

Mize - Kanye 37-11-D

Meaning of Democracy:

Meaning of Democracy: form of government in which the sovereign power resides in the people as a whole and is exercised either directly or by them...or by officers elected by them.

National Problems of Democracy:

1. Evacuation
2. Racial Problems, minority groups, Negroes, Jews.
3. Crucial problems, such as unemployment
4. Economic and Social insecurity
5. Housing such as slums etc.

Health is the first of all liberties. Democracy and good citizenship cannot exist on disease, flabby muscles, taut nervous, undernourished and undersheltered bodies. Whether for military defense, for that peaceful achievement which is the goal of all our efforts, or for mental poise and balance, good bodies are needed.

In a democracy, we are devoted to a free press, free speech, and the right of free assembly. These civil liberties represent a third goal of democratic living. It is to this end that the channels of communication must be kept open, that the press must be "free" and speech untrammelled; it is to this end that schools have been supported among us. The right to learn belongs to every citizen; to deny democracy itself.

By Sachi Tashiro, 44-6-C

National Problems of Democracy

Democracy is a form of government in which the supreme power is vested in the people.

The first national problem of democracy is the job of keeping democracy alive. It is not well to stay with the thought that the United States has freedom and democracy. We must also be efficient. In a military way, we are competing time with the war material making powers in our nation, and the rest of the world. In another sense we must defend our country and our neighbors against fifth-column propaganda and Hitlerism.

One of the main problems that ever existed in our nation is the racial prejudice against the negroes. The negroes for unknown reasons were disliked and seemed simply not to "join in with the others". They were classed as low, undergrade workers. But most of them at the present time are working under city control. No matter how cruelly their parents, forefathers, and relatives were treated, many has joined in the "United Service Organizations". Negroes in the early stage worked as slaves, until Abraham Lincoln came along and abolished slavery. Another race which many people are prejudiced against is the Japanese race. The Japanese people are listed as one of the totalitarian powers. Ever since the war broke out in the early days of December, they were thought of as enemies to many nations, which later resulted to an evacuation.

Another problem of democracy is the problem of the military need. Men and boys are needed to be trained for armed forces. We also need tanks, ships, planes, guns, ammunition and all sorts of supplies and equipment, which means mass production in manufacturing. Women and girls are also doing their parts in national defense. They are working in factories and shops, big and small, all over the nation, working in places making necessities for the war. By Stella Wada, 42-11-C

Democracy

Democracy is a land of Democratic governing, a place of free men, where people are allowed to do as they please, worship their own God, read what they want to read,

say what they want to say. Democracy is to give each individual his or her own right. No one to stand over another individual tell him what to do and when to do. If told what to do, with Democracy in the nation, there will always be a reason presented, why a person should do this or why a person should do that. Education, for instance, a law was made requiring people up to a certain age to go to school in California. The reason for this law- to make men and women out of these people, men and women able to read and write, to help them understand the American way of life, to appreciate this life where we are allowed to do as we please, and to preserve our rights as a human being to live as we want.

But, Democracy now, is full of problems. It is still an idea, an idea which the people hope to carry through. There are small problems to be looked into. For instance in the small community there may be a few powerful men using men and women, poor people, to run some large farm at low wages, lower than the average pay. The workers have to grin and bear it, for if taken to the court, the powerful man always has influence and usually wins out in the end. No democracy in the political life, where judges from the smallest community court to the largest are sometimes but not always a stooge, where money is involved. Lawyers who make their living by helping the worst criminals get free are common in newspapers everyday.

Then there is the Racial problem. One race feeling superior over the other race. The Californians feeling superior over the "Okies", people from Oklahoma. This is one of the greatest problems now and someday, when this idea of Democracy is spread world over we may all be at the same level.

This evacuation may be looked at from both sides. It may be against our democratic idea because all the citizens of the U. S. were sent here away from our normal life but it may be carrying thro' the Democracy. Protecting us from "lynch" mobs, giving us our privileges as a person to do as we please. Protection in the time of war, protection for us and protection from fear for those outside who are doubtful of our loyalty. Another problem is money, no equal distribution of money. There are from the richest to the poorest throughout the whole country.

By Toshiko Hara, 53-4-B

The Meaning and Problems of Democracy

To me democracy means a nation of people living together as a cooperative. In a Democracy the people should have no race prejudice, everyone should have equal rights, respects, and privileges. Everyone should try to help each other in every possible way and not try to make others fail when they attempt to better themselves or their conditions. Everyone should have the right to vote. The whole nation, not just the fortunate states, should have a good system of education. All of the people should have the right to attend good schools and not just the people who live in the fortunate states. In a democracy everyone should be treated equally, learn equally, and act equally.

National Problems of Democracy

Evacuation and Racial

1. Where are the evacuated people going to be put after the present war?
2. Will the people who live in the communities in which the evacuated people are put act against the evacuees?
3. Can the evacuees' children go to the same schools as the people who live in that particular community without being looked down upon?

4. Can the older people get respectable jobs in the community in which they will reside?

World

1. The Democratic nations must always fight against the aggressive nations which are ruled by Dictators so that Democracy will survive.

By Toshi Omori, 36-11-D

Meaning of Democracy

The meaning of Democracy is the form of government by the people, of the people and for the people.

The Problem of Democracy

The evacuation is a problem of Democracy for it has a lot to do for us. When the government told us to evacuate all the Japanese people evacuated with the government. Many of the people came to camp to bring up the morale for the people. Brothers who registered for the Army were deferred because of their ancestors. How could the second generation of Japanese help the United States if they give them "4C" for their physical examination. The ones who registered early were taken but they do not go up very much in their ranks. Now in some fort they teach them Japanese language to be spies for the United States. At the end of this month many of the Japanese soldier are not knowing where they are going. Many of the boys would like to go in the army to kee em rolling and flying for the United States for they are American citizen. When the Japanese bombed "Pearl Harbor" many Japanese help cooperate in Hawaii, to do their duty that were called for them. That's what I call a patriotic duty for the United States. By Takeshi Yamasaki, 54-11-A

Democracy

In the first place, Democracy is a way of life in which certain rights and privileges are granted to an individual. These rights and privileges being among the most necessary elements in a Democratic way of living help build the govt for the people and by the people.

The freedom that is stressed in Democracy is the freedom people desired and gained through their effort and now, must protect it. It must be protected from those who would like to see it crumble and from carelessness on their own part. Problems must be ably met and conclusions that are made must be of satisfaction to the people. For it is the people who make this sort of government possible, the freedom-loving people.

Regardless of race, choice of religion, and other ideals everyone is equal to everyone else in this way of living. Minority groups are not always included in society. Perhaps it is the group itself that is responsible for it. Many a time prejudice and discrimination among society is responsible, but the thought of such a thing which might be existing hinders the groups, also. There is some feeling of inferiority when among a mass society is responsible, but as a group by themselves, they stand firmly. The problem in this case is to wipe out discrimination and prejudice entirely and although this problem has been discussed over and over, as the years go by it will not be im possible to have a true Democracy.

Another problem is that of evacuation which has gone beyond Democratic principles. Classified in the minority group, the people of Japanese race do not know

what to think. Discrimination is involved and therefore it all goes back to wiping out of the first problem.

By Ruri Hirano, 60-1-C

The Meaning of Democracy

The word Democracy rings into every mans eyes if he knows what the United Nation is fighting for . If Democracy is taken away it might be just like working under chains.

No name.

Democracy

I believe Democracy to be a form of government, which having been made by the people, all people have equal rights and liberties and that each one has a voice in the government. Also, it is not only a type of government, but a way of life which can be changed only by the wishes and action of the people and not by one person.

If we apply the above explanation of the word Democracy to our present day government we will find that we do not really have a Democracy. We have the fundamentals of Democracy, but we have not carried it out to the point where all people regardless of race or wealth are treated alike. Racial prejudice is one of the greatest problems of Democracy. I think it is something which cannot be helped at present. The Jews, Negroes, Italians, Japanese and other aliens have been thought of being inferior to the others. They have been discriminated from some colleges and jobs, but I think that this was gradually becoming less, and that the people of United States were starting to recognize the ability and leadership of the Negroes and other minority groups in the government.

Prejudice is caused by the people judging the Jews, Negroes, and Japanese before they know the facts about them. They are condemned before they have a chance to speak for themselves. I think prejudice is just a part of some people's human nature and can't be avoided.

Evacuation is another great problem which is today facing us. The Japanese were put in camps for the protection of the coast and also for their own protection but is evacuation democratic? Were the Democratic principles carried out when we were placed in camps? Will we be treated as citizens with equal rights as the others when we leave camp, or will we be thought of as being inferior and a menace to the United States. In a way, I think that the prejudice against the Japanese will be greater because of the war.

By Teruko Kubota, 27-6-D

Democratic Action:

Democracy is a government by the people.

Problems of Democracy:

1. Unemployment
2. Education Program
3. Social Security
4. Economic Problem
5. Evacuation
6. Racial Problems
 - Minority Group
 - a. Negroes
 - b. Jews

7. Housing (slums) as in New York and larger cities
8. Health (to have more hospitals and First Aid Centers, but now since the War is going on maybe it's impossible. On the other hand because of the War, they should have more.

Voting in democratic society is the nature of interests and needs, in social as well as individuals. When voting for different candidates on each election, it gives us different ideas on how to run a government. Differ with each person.

In Democracy we have Freedom of Speech, press, religion and assembly, which gives us much freedom than some countries. By Amy Inouye

National Problem of Democracy

1. Evacuation

Was the people in favor for the evacuation of Japanese? Was it democratic? Will the government give financial aid when we go back? Can the Japanese go back to the coast? How was evacuation planned? How do the Japanese people feel about evacuation? Why did they put American citizens in camp?

2. Minority group

Negroes: Why do they treat them rough? Why are the negroes hated? Why doesn't the negroes have the same rights as Americans do?

Jews-

By Harry Nagata, 42-6-A

Meaning of Democracy

The idea of democracy is summarized in Lincoln's famous phrase "Government of the people, by the people, for the people."

Another way is Democracy is a way of life which seeks to give person his proper share in the making of society to which he belongs.

There are least four elements in democracy.

1. Political: it is a form of government in which the people rule themselves.
2. Economic: it is a form of life and work in which each person contributes his share of service and has the right to enjoy the returns that comes from it.
3. Social: each person may not be equal in all respects to every others, but no one is denied through birth or rank the right to make a place for himself suited to his effort, character.
4. Moral: each individual has right to enjoy respect for his own personal qualities and to develop them in every honorable way.

Problems of Democracy

National Problems

Why is the nation at War? Why don't they all cooperate? Why did we get evacuated from the coast or California? Why don't we have a legal right when in time of war as same as not in war?

Racial Problems

Why is there racial prejudice? Why is the negro treated so rude in the Southern states? Why isn't the negro treated so rude in Northern States? Why those the the Jews have so much power?

By Akira Kaneko

The Meaning of Democracy

The meaning of Democracy to an American is a form of government which is supposed to be formed by the people and for the people.

Some of the National problems of Democracy. The evacuation of all the Japanese from the west coast. Why did they evacuate the Japanese to camps and internment camps. The labor shortage on the farms and housing shortage for factory workers.

There is also racial problems. Why are the Negroes considered below Americans? Why doesn't the army take Japanese into aviation and other higher fields? Why did the government put the Japanese who are American citizens into camps where you can't do anything? You work eight hours and an average person gets only twelve dollars a month, while an American outside gets from eight to ten dollars a day.

No name

548 K
Poston, Arizona
December - 1942

These are twelfth grade papers on Democracy. The teacher put a brake on long complaints by saying that they should give their definition of democracy and then state their contributions to it. Please send these back when you have had them copied. As with the others I have left the grammatical errors in. Assigned by

Ann Kantani

Democracy

Definition of democracy -- a land that is ruled by the people.

I don't think I could believe in democracy today than I did before the war. Because of FBI coming and taking every Japanese Issei that was in the Japanese American Farmers Association and every issei than had a son taking kendo. I don't think you could call that democracy.

My contribution to democracy is very little but I know I have help in trying to make a peaceful world and a better democracy.

As far as this camp is concerned I don't think it will ever be a democratic camp because of the way they handled the strike, making the people go out there if they wanted to or not.

I think there never be a perfect democracy.

By Haruo Kobata, 60-8-C

Democracy to me means the right to do what I want, when I want, and if I want. The right to have a certain amount of freedom of speech, of religion, and of the press. Everything the 'Bill of Rights' is meant to be.

My contribution to democracy has been very little or none at all. Last year we tried to make a better annual than the one we had put out the year before. Some parts of that were my own ideas, also the school paper. I tried to make it larger and have more interesting articles in it. These I hope, were somethings towards my contribution to democracy.

Democracy is really other things besides government ruling, it can also be put to work when you judge your friends, not by their looks, but by their real selves. Beauty is only skin deep and their friendship will last forever.

By Lily Matsushige 53-11-e

Democracy! What is Democracy? Is it just a type of government? My idea of Democracy is to have equal rights. I think that all people should be treated equally. There should be no privileged classes. They should all be able to contribute their share in anything and enjoy the returns from their contributions. In Social Democracy people might not be born equal but no one should be denied through birth or rank the rights to make a place for himself suited to his efforts, character and ability. I think the evacuation of the Japanese was undemocratic. The niseis are all citizens of the United States, but still were taken away their freedom.

I think one of the contributions we all made in American Democracy is the strike we had a few weeks ago. We fought for what the Constitution granted us. Fair trial for anyone connected of a crime and our rights.

By Shizue Nakatsuhasa

One month in the year, 1931, found my mother enrolling me in an American public school. Little did I know I was to learn and exercise the true meaning of democracy.

What does democracy mean and stand for? I don't think it is just a scrap of paper on which the constitution is written, but it is the ideas represented in it. That America is a land of freedom, justice, tolerance and brotherhood. Otherwise why are millions of Americans fighting and dying to accomplish the victory of America?

I can't say I made a great contribution to American democracy but I am sure I took a part in contributing to American democracy as a member of a Girl Reserves Club. As everyone probably knows, the work of the YWCA which the Girl Reserves are under, is to influence others to follow the Christian life, or in other words the American ways of life.

Our group sometimes invited clubs with members of other nationalities to our special meetings or had guest speakers to speak on Boy-Girl Relationship etc. Other times we invited the younger YMCA group and had parties or dances. The purpose of our club was not only for pleasure but also to associate with people and become more sociable.

I was brought up as a Christian from my childhood days and was taught the American ways of life at a Christian Sunday School. I have persuaded some girls who were brought up in Buddhist families to attend Christian services. After attending couple of services, these girls realized what was taught in a Christian Sunday School and they changed their religion to that of Christianity.

This small thing was a part of my contributions to American democracy, converting one's way of living.

The summer of 1941, I was fortunate to be chosen as one of the delegates from our club to attend a Girl Reserves conference at Lake Tahoe. At the conference we had the opportunity to mingle with 200 girls of all races. About 15 to 20 girls were assigned to one room in the building overlooking Lake Tahoe. In our room, there were two Negro girls, two Mexicans, two Japanese, and the others I couldn't tell. I do know they were whites or Caucasians.

I have met many girls at this conference and of course got along with them all because all have one purpose. The purpose: To follow the American ways of life.

My contributions to American democracy are very little but if everyone does their small part in contributing we can hope to see democracy attain its full stature. (really fuzzy thinking, n'est-ce pas?)

By Jennie Noda.

45-1-9

At the end of another day, I sit here on the porch of my apartment, thinking; thinking, of what to write of "My contributions to democracy".

As I sit here on the porch, with my head bowed down I see the fishes in my pond swimming so gracefully as if they were the happiest things in the world.

Then, I lift up my head and see a little boy in the distance, playing and talking in baby language as if it wasn't anybody's business. After seeing all this, I got to think of what democracy really meant.

I got my pencil and tablet and started writing.

This is what I think democracy means.

First, when I saw the fishes swimming around the pond so gracefully, and the little boy playing and talking so freely, democracy struck me first, as freedom to all mankind. Second, freedom of religion, press, assembly, petition and the last freedom of speech. This I call democracy.

Now, for my contribution to democracy.

Thinking back a few years, I think I have contributed a little to democracy, but I can't say it's much.

You see, when I was back home, I hardly used to subscribe for the community magazines or newspapers. People used to come around asking for subscriptions, but I refused practically all of them.

Then one day I found out what a big mistake I had made

This is my big mistake.

A party was to be given in honor of our mothers at high school and "I" of all people was chairman of the entertainment committee.

I had all my programs fixed and was ready on the set date, but to my disappointment the party was postponed.

To let the mothers know of the new date of the party, I was asked to go to the community newspaper office and ask them to print the new date of the said party.

Well, you know how I feel going there, and asking them to do me a favor, when hadn't contributed a cent to this community paper.

After asking the favor, I contributed a whole three years subscription.

I say this is one of my contributions to democracy.

Thinking of other contributions I think of how people spend money on things not especially needed, when they could donate money for the Red Cross, for soldiers USO and for our own country's good. I think we should spend our money wisely in this present war time.

Some say that U. S. bonds are not safe to buy. Yes, there are all sides to buying U. S. bonds, but if you were a true American and want to contribute to democracy, even a 10¢ defense stamp would be contributing a little to democracy.

Yesterday, you mentioned about our Japanese parents not paying fair wages to Mexican workers, and I got to thinking why you mentioned.

I know that the Mexican people have not been given fair wages by us Japanese, but to think it over, I think it's because they do not work as hard as the Japanese.

Yet, I pity the Mexicans who work hard and just because they are lower class people than us, I don't think we should treat them like we have done in the past years. By giving fair wages to all and by treating all races alike, I think that is one of the biggest contributions to democracy.

At present I would like to contribute to democracy in all the ways I can, but it seems as though I could contribute more to democracy if I was back home and helping my father on the farm. Since he is still interned, I have lost faith in my contributions toward democracy because I feel that I can contribute more to democracy if my father is here to contribute to it with me.

By Nobuko Nagata

Democracy is a Utopia. The perfect Democratic nation shall never be. The United States is the most democratic country at present but it is far from being what I believe a Democracy should be neither economically, politically or socially. The Constitution is by far the most perfect document ever written by man. Its ideals will not and cannot be realized in this day and age. In other words it is too far advanced for this age. If all the ideals of our Constitution of our nation were realized this nation would be "The Democracy."

I believe that one of the most basic ideals is equality among the different races. The common people must be educated to an extent that they will think in terms of equality for all. They must come to realize that the color of a person does not make him physically dirty or mentally a moron. All nationalities should be able to rub shoulders with indifference toward each other. This applies especially to the white man's treatment toward the negro. Today in some our states this indifference exists, but only on the surface. Deep inside there is no such thing as indifference. Even I, a member of the colored race, would feel uncomfortable if I were invited to stay overnight to sleep in the same bed with a negro. (one said even in the same room would be too much) I know that I am in the same predicament as the negro. If I could I would help him to the position of equality. Yet, for some unexplainable reason I cannot get myself to become too intimate with them.

Although my contributions to Democracy have not been numerous, I believe the most important one is my friendship with my white friends. Although most of them are second and third generation Italians they are the future Americans. They have or will close the "gaps between the main body" and the minority body in which they live. They can accomplish this more easily because they are white. Once they are in the main body they can help us into it also. Thus making the fight for equality easier for us of the colored race.

When this racial prejudice problem is overcome this nation shall be a truly better Democracy.

By Alice Tanaka

45-3-D

A democracy should be a place where the people run the government instead of the government running the people. It should be a place where people may express their opinions without fear of being arrested or beaten. Every person who is mentally able should be given a voice in deciding questions which would in some way affect him. People of different race, religion, and color should work, study, and enjoy recreation facilities together. Democracy should mean cooperation, teamwork, and sacrifice for the good of everybody, instead of doing things for one's own good.

Although I have not contributed to American democracy in any large way, I feel that I have contributed in some small ways. I have often gone to movies, to plunges, and to the beach with Caucasians and have enjoyed those things with Caucasians. I feel that the ability of people of all races and color to enjoy the same things together is democracy.

Another way in which I have contributed is by being on football, basketball, and track teams at school. In these sports, teamwork must be employed instead of individualism. I have played hard for the victory of the team, instead of for individual honor.

Sports also contributes to democracy in another way. I remember that in one football game against another school, we fought as if we hated the other team during the time the ball was in play, but during one time out, we got together with the other team and chatted as if were the best of friends. When play resumed, we again fought hard for the defeat of the other team. Although we were defeated by a close score, we felt no bitterness toward the other team. I feel that that is democracy, when two rivals can get together and have a friendly talk.

I have also taken part in elections at school. I voted for the one I thought best fitted for an office, although I felt sure that he would be defeated. I have contributed to democracy by standing up for what I thought to be right, although I knew that the majority of the people were against it.

In these and in other small ways, I have contributed to American democracy. Although none will recognize these contributions, I will have the satisfaction of knowing that I have, in some way, contributed to American democracy.

By Ryoji Yamakuchi

37-3-D

If the Bill of Rights were faithfully followed, I would say democracy was at its best. The most important item on the Bill of Rights has been that of Equality but it was very seldom if never followed. I still haven't seen the reason for the minority people's being treated as they were. Freedom of Speech also has been very important. It was noticeable during the strike that the people were threatenly told to follow the crowd, "or else".

In these terms mentioned above, I have tried to contribute to democracy by being fair to evryone. I have tried to let the other person express his own opin-

ion, and just because he didn't agree with me I didn't snub him. I tried to "do unto others as theyself" whether he was considered a lower man than I.

I was shocked when a Japanese American friend of mine just learned in high school that she was an American. Since then, I have tried to explain or teach democracy to others so they would at least know a little about their own country. Could we blame the Caucasians for not knowing we are fellow Americans when we ourselves do not know it.

I have tried to be a worthy member of my community and my school by conducting myself as democratically as possible. I hope I have contributed my share toward a better world and a better America by being an ordinary, law-abiding citizen.

By Nobuyo Miyaya, 27-7-A

What should democracy mean? Well frankly speaking for myself if all the ideals of democracy were realized in this land it would indeed be a country of paradise.

My father came to this land because he heard of the great opportunities here for an ambitious boy of 16, but unlike most Japanese, he tried to educate himself. He was only mildly successful at his attempt but he did understand a little more clearly the principles of democracy. There is one thing he will always cherish, that is, his actual experience in the U. S. Army during the World War I.

Actions like these and many other small minor incidents of liberal broadminded thinking are some of the major contributions to the "ole" U. S.

The original purpose of democracy many years ago was that all the men of the world were equal and each had the right in the ruling of a government. To many selfish hypocrite people it seems that it is still a too radical form of ruling.

Of course, today's government is still very far from ideal. Maybe this is as far as democracy will ever get, but unless, each individual does as he thinks right, whether in going to work, war, enjoy himself, or even going to the poll place to vote for your ideal man on Election Day to make your one vote count, would we accomplish anything as a contribution to a true democracy?

To believe, realize, and to contribute to the democratic way is in action by doing, working, and playing in the true democratic fashion and by God certainly not by speechmaking this ideal. This is a true contribution to democracy.

I am still ignorant of many functions of this thing called democracy. My minute contribution to it must be the little effort I make in trying to comprehend what it is all about and at times arguing my viewpoints on the matter with somebody.

If they want no war, no evacuation, no racial discrimination, in few words, a true Utopia, then lets try to strive for true ideal democracy.

By Fred Kishaba, 42-2-B

America is a democratic nation. The youth of today has nothing to hope for in an Axis victory. Victory for the axis will mean the system of dictatorship will spread all over the globe. This victory will not give freedom or happiness to any individual. In order to have Democracy stand out forever we must fight hard at home as well as in the war front. Democracy means self government by the people and for the people. Many people do not take this war seriously. We will have to make sacrifices in everything.

My contribution to American Democracy has been very little so far. Back home we collected scraps and tried to buy as many defense stamps as possible to help the nation. At school we had defense stamp dances which no one could enter without buying a stamp. In doing this everyone cooperated and really thought they were doing something to help in this war.

In Poston we have many opportunities for being a loyal citizen. We must acquire a democratic form of government in Poston. Everyone, regardless of age or wealth, should do his share in national defense. I hope to do my share for national defense when the camouflage project begins and hope that the rest of the citizens of Poston will have the same idea. I hope that this will stand out as an example of what we can do in a relocation center toward national defense and may it be an example to the entire nation.

In my last paragraph I would like to quote from Abraham Lincoln's "Gettysburg Address". "This nation under God, shall have a new birth of freedom, and that the government of the people, by the people, and for the people, shall not perish from the earth."

By Chiyoko Yokota

Democracy means to me a paradise, freedom, all races equal and no race prejudice. When I say freedom, it means that we, the people, including all races have his right to say what we please, if it is reasonable.

In Poston Community there is no democracy, just favoritism.

When I lived in Imperial Valley there were two high schools and two grammar schools, two is for the colored people and Mexican. They were not allowed to go to the same school as the whites. Only place the colored and white people were going to school together were in the country, even in the country there were some separate schools for the colored and Mexicans.

No contributions.

By Michiyoshi Nakamura, 42-1-B

In my opinion, democracy means equal rights to everyone. Everyone should be treated equally, whether he is rich or poor. Everyone should have the right to voice his opinion and act as he pleases. For a democratic government to be a success we must have citizens who are able to read, write and think straight. By educating myself, I have become a good citizen. When I become of age, I am sure I will be able to vote intelligently.

While attending Holtville Union High School, I worked for my history teacher, doing odds and ends of work. By doing this for her, my teacher was able to give more time to the students which I am sure they were benefited by.

Also in Holtville, I worked on the farm. Though we did not produce very much food, the little we did produce were able to feed a few people.

While the Red Cross drive going on last year, I knitted a few scarfs for the "Bundles to Britain". I am sure that the soldiers who received the scarfs will enjoy them.

By buying bonds, I have contributed to the safety of the American people and the preserving of the American democracy.

By Akiko Nimuro, 54-10-A

Democracy is a government by the people. It is not an early form of government. Savage tribes are governed usually by a chief, sheik, or other leaders. The earliest approach to a pure democracy is the town meeting in which everyone has the right to say as he please in the adoption of a regulation and the election of officers. Democracy is entirely opposed to the ideas of leading families, inherited dignities, and permanent office holders.

Democracy gives the people power to free speech, worship as they please and write what they please. Democracy gives all men equal power before the law.

My contribution to Democracy is very small. It is so small that even I do not notice or realize what I have done for it. There is not very many changes of doing anything for democracy since we are now in Poston. Before we were put in here, we were too young and helpless. After we have grown and learn more about democracy, I believe there are many things we can do to help this democratic country.

By Jimmie Nakahara, 26-10-B

Remarks:

The first two sets I sent you were written in class, this one written at home. The first was ninth grade, rather incoherent, somewhat bitter, but fairly thoughtful. The second that James sent was twelfth, written during the strike, very bitter and much wrong information.

This third is also twelfth, but not up to either of the others it seems to me. More patriotic, perhaps due to the fact that they had to mention their own contributions, and such constructive thought may be beyond them whereas criticism is not. Certainly there is little of great value among their contributions, mere words and technicalities. Another thought is that perhaps writing at home, more inhibitions set in, especially if the subject is discussed with parents.

This is a translation of a recent letter written by a person living in Poston, Arizona, to her friend living in Tanforan, who is a member of Rev. Kawamorita's Church. Translated on July, ~~30~~ 30, 1942.

Please excuse me for not writing sooner. Finally we have been sent into the desert of Arizona. Everyday we are fighting against the heat and the hot dusty wind. As far as our eyes reach the desert stretches in every direction, and barely visible in one direction, is the bare rocky hills from which direction blows the hot winds registering 120 degrees which feel as if it had blown from an oven.

Those of us who were not used to such a heat wilted at once upon our arrival. On July, 2nd, we left Salinas and arrived here at Poston the next day, 3 o'clock in the afternoon. As our first welcome there was a sandstorm that blew into our noses and mouths choking us and which covered our hair with a white blanket of dust and sand. The smell of it was indescribably nauseating. Weak from empty stomach and suddenly exposed to this horrible and hot sandstorm I vomited blood and was immediately put to bed severely ailing. On the next day the Fourth of July, I again vomited blood. I called a doctor who examined me expecting me to be tubercular but he reassured me that my lung was good, but that the cause of blood-vomiting was due to my lack of nourishment.

For the following week the temperature never came below 117 degrees. At night the hot wind did not cease and we were compelled to sleep outside gazing the stars, but we could not sleep. Not one of us was able to take food. Only gradually have we become able to bear the heat. During the intense heat we practically live in the shower rooms while in our barracks we are compelled to pour water over our cots drenching our beddings and thus we live like ducks. Since about two or three days ago the temperature came down to 110 degrees and at last we are beginning to feel like human beings. When we go outside we must cover our heads with wet towels and we wish you could see how we look. Everyone at first seemed as if they had forgotten their smiles far away, and there is hardly any talking, all we can hear the heavy breathing from the down-cast faces, but lately the last two or three days, as the result of the lessening of heat, gradually we seemed to have come to life. A young man who arrived here about two and a half months ago welcomed us and remarked that in about two months or so, you will become accustomed to this heat.

There are many rattlesnakes here and we hear reports that people are killing them here and there in camp. Yesterday, in our neighborhood, I saw a ten-year old live rattlesnake that had been put in a box by its captor.

When we arrived from Salinas, there were deaths daily among infants and old people. This added to our worries and depressed feelings and we wondered what would become of ourselves. But since the relief in temperature, death became reduced and we hear mostly of bloody noses and we feel encouraged; still it is very hard for the babies and the old people. While we were still in Salinas we had heard in vague rumors that there were frequent deaths in Arizona, but only upon arrival was this grim fact plainly revealed to us.

There are deadly scorpions lurking everywhere. Not one of us had been struck by the creature, but a friend of ours killed one recently and there were two found in the men's shower room. Not less than twenty scorpions had been seen in the camp; fortunately our eyes had been quicker than the power of the scorpion to strike us.

There are three camps in Poston. The first had already been filled by the people from Los Angeles and Imperial Valley areas when we arrived.

Letter from woman in Poston to friend at Tanforan, cont'd.

This first camp holds about 10,000 people; we were the first group to arrive at this second camp and daily new arrivals come here from the free zone of California. The third camp is still unoccupied but we believe that as soon as ours is filled, they will begin to send newcomers to it.

It certainly is extremely hot and our tears have dried long ago and we are almost incapable of shedding tears now, but in spite of it I still do cry from suffering and vexation.

During the sandstorms you cannot see one inch ahead, but we are actually blown from off our feet. My younger sister, Marie, was once a little late in running into the house when she was caught suddenly by the storm and she was thrown against her steps. This is not a place for human beings to live; some people say that in ~~1800~~ 1800 the Indians who had been placed here had perished from the heat and since that time it had been tenant-less till now the Japanese had been sent here. This place is not yet completed, everyday the carpenters are working. One of the soldiers guarding this place died of sunstroke two or three days ago. On top of this, there is no ice or cold water here where there are so many people craving for just one cup of refreshing water and people commonly sigh for a drink of ice cold bottler of Coca-Cola. In the kitchen there is only one Frigidaire but no ice is available for the general people, and it is tragic for the sick people are thus deprived. Many people who are sick here can be saved if there were ice available for them, but there seems to be no relief for them. We are petitioning the authorities to construct an ice-making plant for the relief of these people.

Please for your own benefit petition the authorities to be sent to Tule Lake. People who are accustomed in such cool places as San Francisco will not be able to stand the terrible heat of Arizona, or else you will repeat the tragedy we have gone through. Relative of ours who are now in Tule Lake writes to us saying that it is very pleasant there. We urge that you people at Tanforan will try your best to be sent to Tule Lake. Only those who are accustomed to live in hot climates should come here in your stead. The three thousand six hundred people of Salinas are tragic examples of this misfortune. To people who used to live in the cool places such as Monterey, Salinas, and Watsonville, it is unbearable; even people from El Centro and other places in Imperial Valley find it difficult here. On top of this August will be much hotter than it is now. Some people say that because the Indians who had been sent to this reservation over a century ago had been exterminated by the intense heat of August, they called this latter hot season, "Indian Summer". During the daytime no radio stations can be heard. Only after eleven o'clock in the evening does Los Angeles station faintly be received. Phonographs cannot be played because they are soft and twisted from the heat. Water is very hard and clothes cannot be washed clean, and dust cannot be washed out of our hairs. We go to the showers to gain relief, we get soaked, we come back and in fifteen minutes everything is dry again; the rooms are like an oven, and our clothes are hot and unbearable.

This letter seems to be expressions of nothing but woes and pessimism, but it is all absolutely true. The suffering that we have borne is enough, we do not want others to suffer. Please arrange with all your power to have other people transferred to other relocation centers so that they will not repeat the horrible experiences we are going through. It is so hot that to write this letter is a great effort on my part. Please give our regards to others and say that we are just barely existing.

Regional Files 103, Wash. D.C.
Miyamoto

attitudes

Letter from Harley H. Gill, Supt. and Registrar of Northern Cal.
Congregational Churches to E. R. Fryer.
July 31, 1942

My Dear Mr. Fryer:

I had hoped to call on you today but press of other matters had prevented.

Yesterday I visited the Tanforan Assembly Center, and while there had a brief conversation with Rev. E. J. Kawamorita, who, I believe, is president of the Japanese Church Federation of Northern California. He placed in my hand two copies of a recent letter written by a Japanese who is in the relocation center at Poston, Arizona. This was to a Japanese friend in Tanforan and was written in Japanese and has been translated. I am enclosing a copy.

The request which is being made of you, and which I am sure you will agree is reasonable and a necessity, is that at the earliest possible moment an ice making plant be installed at Poston to relieve the people, especially the sick, and that for immediate help carloads of ice be sent there.

I am sure you appreciate having such matters brought directly to your attention.

With kindest regards and best wishes, I am

Regional Files 103, Wash.D.C.
Miyamoto

Mr. Harley H. Gill,
Supt. and Registrar
Northern Cal. Congregational Conf.
1164 Phelan Building
San Francisco, Cal.

Dear Rev. Gill:

This will acknowledge receipt of your letter of July 31, 1942, transmitting a copy of a letter written by a Japanese person at the Colorado River War Relocation Project at Poston, Arizona.

We realize that, to those persons not accustomed to the hot, dry, windy climate of Arizona, this experience must, indeed, be discomforting and to some, almost unbearable. It is, perhaps, surprising that the complaints have been so few.

Ice is needed, but despite the best efforts of the Project Director, he has thus far been unable to obtain sufficient ice from surrounding towns to supply the needs of Poston. Meanwhile a search is being made for used ice making machines. It is expected, if this reasearch is successfull, to construct an ice plant at the project.

The translated letter, of course, greatly exaggerated conditions there, including the heat.

Sincerely yours,

(signed)

E. R. Fryer
Regional Director

C
O
P
Y

HERMAN KLEINER
1508 North Sixth Street
Tacoma, Washington

Student Kelos

June 22, 1942

Japanese and Japanese-American Students
Parker Dam Assembly Center
Parker, Arizona

Dear Friends:

I have just returned from the Seabeck College Conference,--an annual conference sponsored by the Student Christian Movement of the states of Washington, Oregon, Idaho, and Montana. The committee in charge of the conference, knowing that many of you were members of the YMCA's and YWCA's on the various college campuses throughout these states, and also that many of you would have probably attended this Seabeck Conference; has requested me to write you a letter, letting you in on the work that was done.

One of the evening Forums dealt with the problem of minority groups in wartime--the Negro, the Jew, and the Japanese. At another Forum the entire Japanese situation was presented. Quite naturally the plight of your group was most thoroughly discussed. Professor Bob O'Brien of the Arts and Science Department of the University of Washington with whom you are probably already acquainted, or soon will be, clearly presented the problems now facing both you and us as students in a Democracy at war.

Well, we are able to say that there was a definite feeling that progress is being made in our attempts to get many or all of you back into college life once more. Concretely, here's what has been accomplished thus far: The Government has put the entire task of student relocation into the hands of the Friends Service Committee. To date, 153 Midwest and Eastern colleges have given their official OK's so far as admitting many of you is concerned. And that's something! Also, there is a campaign now on to raise funds which will aid in promoting this effort.

Yes, progress is certainly being made. Nevertheless, neither of us should allow ourselves to become overly optimistic about the situation. Understandably though tragically, we can't depend upon the general public to be as appreciative of you or as opposed to what is now going on as we who have had the important and wonderful experience of knowing you so well these past years.

Therefore, realizing the inevitable problem of mutual adjustment on the parts of both you and the members of the communities into which you will be going, the 175 students here decided that they will do everything in their power to get you back into normal life once more, and that in advance of your going, they will contact their friends in the colleges and communities into which you will be going, in order that the quickest and happiest adjustment may be brought about.

I forward the best wishes from all of us, and you can count on our continued efforts in attempting to solve this problem--a problem we so deeply feel to be a mutual one.

Very Sincerely,

HERMAN KLEINER (sgn.)

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1

Opinion News

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Volume II No. 3

National Opinion
Research Center
University of Denver
Denver 10, Colorado



February 8, 1944

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A.M.G.* MAKES INITIAL POLL IN SICILY

For the first time since Mussolini's blackshirts strangled Italian democracy, residents of Sicily are able to voice their free opinions on matters of public concern. The survey instrument that is helping government of, for, and by the people in democratic countries has been extended to the suppressed masses in a defeated enemy country.

According to the London Times, this first opinion poll, conducted along lines suggested by Brigadier General McSherry has produced results so useful as to warrant continuance of the idea on a much larger scale.

Seventy trained interviewers questioned some 3,000 persons in Palermo, Catania, Messina, and Caltanissetta, representative towns in various parts of the island. In Palermo, the first city covered, "an average section of the city was chosen at random and every fifth house was visited." As the purposes of the investigation were publicized, reluctance to answer certain questions gradually diminished.

Here are some highlights of the Palermo findings:

FOOD SUPPLY: Regular rationing channels provide perhaps half of normal bread and macaroni requirements. Additional starches plus olive oil and sugar are obtained on the black market at a price ten times higher than the official quotation. Sugar obtainable from all sources provides only one-seventh of normal requirements. Rationing officials are blamed chiefly.

HOUSING AND CLOTHING: In Palermo 15 per cent of those questioned live in temporary quarters, but overcrowding is not serious. Roughly 10 per cent of the houses suffered serious damage and 40 per cent minor damage from bombs.

ADMINISTRATION: Of those who reply, about half ask for more honest officials and removal of the remaining Fascists. Strengthened Allied military control is not demanded. Greatest distrust is felt toward Italian food control officials, with police next.

RADIO LISTENING: One person in five is a keen radio listener, largely to local news broadcasts. Radio seems to "command a more constant public than the newspapers."

*Allied Military Government.

Unless otherwise indicated, all figures cited are based on regular national cross sections and are subject to a sampling error of 4 per cent.

LOOKING TOWARD NOVEMBERHOW WILL WOMEN VOTE?

With the feminine vote likely to be a major factor in the coming election, particularly if few servicemen vote, Gallup predictions on women's political preferences loom significantly on the political horizon. More women than men seem to lean toward the Democratic party at the present time, and more women than men favor Roosevelt. Among Republican candidates, Willkie seems to appeal to men more than to women, while today MacArthur is more popular with the fair sex.

The figures follow:

<u>Party Preference:</u>	<u>Women</u>	<u>Men</u>
Republican	47%	49%
Democratic	53	51
	<u>100%</u>	<u>100%</u>

Candidate Choices:

	<u>REPUBLICAN PARTY</u>		<u>DEMOCRATIC PARTY</u>	
	<u>Women</u>	<u>Men</u>	<u>Women</u>	<u>Men</u>
Dewey	37%	38%	Roosevelt	88%
Willkie	23	27	Wallace	4
MacArthur	19	13	Farley	2
Bricker	9	11	Byrd	2
Stassen	7	7	Marshall	1
Johnston	1	2	Byrnes	1
Warren	2	1	McNutt	1
Saltonstall	2	1	Douglas	1
	<u>100%</u>	<u>100%</u>	<u>100%</u>	<u>100%</u>

THE PLATFORM

That a majority of Republican voters are basically in sympathy with the foreign policy of the present administration is indicated by two questions asked by Gallup. The results reported below are the views of Republicans only:

"Do you think that both the Republicans and the Democrats should take exactly the same stand for an active part in world affairs in their party platforms in 1944?"

Yes 58% No 21% Undecided 21% = 100%

Reasons given by voters who favor identical platforms are: "first, that world affairs should be treated by a complete nation, not by political parties, and second, that if our political parties squabble among themselves over foreign policy, other nations may take advantage of the disunity in such a way as to harm American interests."

"Would you approve or disapprove if both the Republican and Democratic parties agree to name Cordell Hull Secretary of State again after the next election?"

Approve 52% Disapprove 22% Undecided 26% = 100%

Democrats favor the idea by a majority of approximately 7 to 1.

*Less than 0.5%

THE JAPANESE IN OUR MIDSTAFTER THE WAR, WHAT?

What shall the United States do with the Japanese, many of them citizens¹, whose lives have been dislocated by the war? This summary of opinion toward the Japanese in America and in the Orient does not reflect the effect of the recent accounts of atrocities committed against American soldiers in the Philippines. The Canadian survey questions and those taken from Wallace's Farmer were, however, asked since the beheading of the Tokio raiders was made public in September, 1943.

Both in the United States and Canada the desire to return the Japanese to Japan after the war is strongest along the Pacific Coast areas, from which the Japanese were evacuated after Pearl Harbor.

The American Institute of Public Opinion asked:

"Do you think the Japanese who were moved inland from the Pacific Coast should be allowed to return to the Pacific Coast when the war is over?"

	<u>National Vote</u>	<u>Vote in 5 Far Western States</u>
Would allow all to return	35%	29%
Would allow only Japanese who are citizens to return	26	24
Would allow none to return	17	31
Undecided at present	22	16
	<u>100%</u>	<u>100%</u>

Voters in the five-state western area who would allow no Japanese to return to their former homes were asked: "What should be done with them?" More than two-thirds think they should be sent back to Japan. Most of the remainder would confine them to inland areas to which they have been evacuated.

OPINION OF JAPANESE-AMERICANS

A limited NORC survey conducted in a Japanese relocation center in May and June, 1943, showed that 59 per cent of American-born Japanese and 67 per cent of Japanese non-citizens believe that their chances for work will be poorer after the war than before, as indicated by the following question:

"After the war, which of the following do you think would be best for the Japanese in the United States to do?"

	<u>Citizens²</u>	<u>Non-Citizens</u>
a. "Live in all parts of the U.S."	62%	16%
b. "Live where they did before war."	32	65
c. "Live in relocation centers"	*	1
d. "Live outside the United States."	4	14
Qualified answer	*	1
Undecided	2	3
	<u>100%</u>	<u>100%</u>

* Less than 0.5%

1. The census of 1940 showed the Japanese population of the 5 western states -- California, Oregon, Washington, Nevada, and Arizona, as being about two-thirds American: 94,000 citizens; 56,000 non-citizens.

2. These percentages are based on a representative sample of 300 citizens and 305 non-citizens.

THE JAPANESE IN OUR MIDST (continued)CANADIAN OPINION

The Canadian Institute put the question this way:

"Do you think the Japanese living in Canada should be sent back to Japan after the war is over, or should they be allowed to remain in this country?"

Send back to Japan 54% Allow to remain 39% Undecided 7% = 100%

As in the United States, persons along the Pacific Coast (British Columbia) are most in favor of repatriation. Opinion in large cities is almost evenly divided, but in the farm areas about six persons out of ten would return the Japanese to the Orient.

Those Canadians who say they favor allowing the Japanese to stay in Canada after the war are almost unanimously in favor of allowing those moved away from their homes to return to them.

EMPLOYMENT

In spite of the shortage of farm help, only one Iowa farmer in ten would favor bringing in trained farm workers of Japanese ancestry, according to a recent poll by Wallaces' Farmer¹ of Des Moines:

"If there were a chance to bring 40 American-born families of citizens of Japanese ancestry and farm experience from camps in the West to take farm jobs in your county, would you be in favor of doing it?"

Yes 10% No 75% Undecided 15% = 100%

Opinion on the point does not seem subject to change, since a year ago one person in eleven favored bringing in Japanese-American citizens as agricultural workers. A typical comment: "I couldn't trust a Jap now, even if he were American-born."

Younger farmers, renters, and owners of big farms (over 260 acres) are slightly more in favor than others of employing Japanese-Americans. Representative of minority opinion is this remark: "Why not bring in Japanese workers? After all, there are a lot of German families around here, and they work just as hard and are just as true to their country as many American-born people."

Gallup reports that, when asked about employing Japanese after the war, residents of the Far Western states are in general unfavorable. These two questions were asked:

"Would you be willing to hire Japanese servants to work in your home (to trade at Japanese-owned stores) after the war is over?"²

	<u>Yes</u>	<u>No</u>	<u>Undecided</u>	
Hire Japanese servants	26%	69%	5%	= 100%
Trade at Japanese-owned stores	38	58	4	

1. The Polls done by Wallaces' Farmer ordinarily include from 300 to 400 interviews among a cross-section of Iowa Farmers.

2. The Gallup poll news release containing these results did not mention whether this question was asked of all persons or only of those who were or said they were in a position to hire domestics.

THE JAPANESE IN OUR MIDST (continued)

AMERICAN ATTITUDES TOWARD THE PEOPLE OF JAPAN

Feeling toward Japanese of American birth is doubtless somewhat conditioned by attitudes toward the people of Japan. An NORC trend question asked first in February '42 shows a growing inclination to regard the Japanese people as basically and incurably warlike.

"Which of the following statements comes closest to describing how you feel, on the whole, about the people who live in Japan?"

	<u>Feb. '42</u>	<u>June '43</u>
a. "The Japanese people will always want to go to war to make themselves as powerful as possible.	48%	62%
b. "The Japanese people may not like war, but they have shown that they are too easily led into war by powerful leaders.	31	27
c. "The Japanese people do not like war. If they could have the same chance as people in other countries they would become good citizens of the world." *	$\frac{21}{100\%}$	$\frac{11}{100\%}$
Undecided	14%	7%

The less education a person has, the more likely he is to believe that the Japanese people will always want war. This conviction is expressed by 53 per cent of persons with a college background, 62 per cent of those with a high school background, and 66 per cent of those with a grade school education or less.

CANADIAN ATTITUDES

A somewhat parallel question asked by the Canadian Poll reveals that more than three-fourths of the people of Canada have a negative reaction toward the Japanese, ranging from dislike or contempt to the intensity of bitter hate. This is the question:

"Which of these comes closest to the way you feel about the people of Japan?"

"Hate, anger, and similar emotions	41%	}	76%
"Contempt, dislike	35		
"Pity, sympathy, and like reactions	10	}	24%
"Indifference, friendliness"	14		
	<u>100%</u>		

*On the February, 1942, survey this alternative read: "The Japanese people are like any other people. If they could really choose the leaders they want, they would become good citizens of the world."

WAGE-PRICE CONTROL IN AUSTRALIA

Australians are dissatisfied with the operation of the wage and price controls instituted two years ago, according to a survey by the Australian Public Opinion Poll. Subsidies as an anti-inflation measure have been in operation too short a time to prove themselves either entirely satisfactory or unsatisfactory.

The question:

"For nearly two years both prices and wages have been pegged or fixed. Do you think this has worked satisfactorily?"

Yes 33% No 51% Undecided 16% = 100%

All population groups are in substantial agreement in their dissatisfaction with price-wage control. "Analysis of comments shows a widespread belief that, while the lid on wages keeps them down, the spending power of the pound is much lower. As a mechanic . . . said: 'Prices keep creeping up, but not wages.'"

In Canada, where price and wage controls were first used in the present war, 86 per cent of the population are still satisfied with price control, and 61 per cent with wage control. (See Opinion News 1-11-44)

THE PUBLIC LOOKS AT POLITICS AND POLITICIANS

Although a slight majority of the American people are satisfied with the political office-holders in their own states, most persons with opinions think that "it is almost impossible for a man to stay honest if he goes into politics," and they don't want to see any son of theirs go into politics. This statement summarizes the findings of a series of "political" questions asked recently by NORC.

The first question read:

"If you had a son just getting out of school, would you like to see him go into politics as a life work?"

Yes 18% No 69% Qualified answer 1% Undecided 12% = 100%

About half of those who reply "No" give as their reason that politics is dishonest, that "It's all a racket," involving "too many temptations" and "too many promises." Others mentioned the unpleasant nature of politics and its uncertainty: "Tax-payers dictate your life" and "You lose your job if one party goes out."

Those who would like to see their sons in politics stress the duty of service to one's community or country, the opportunities they say it offers for advancement, the monetary returns they see in it, and the necessity for some reform of the profession by honest men.

A widespread belief that politics is dishonest is reflected in this question:

"It has been said that it is almost impossible for a man to stay honest if he goes into politics. Do you agree or disagree?"

Agree 53% Disagree 47% = 100% Undecided 10%

However, 62 per cent of those with opinions are satisfied with the way most people who hold political office in their own state are doing their jobs.

104a

QUICK OUSTING OF JAPS FROM COAST DEMANDED

Supervisors Seek Action to Prevent War Effort Sabotage.

Outright removal of all alien Japanese and their blood descendants from strategic coastal areas to prevent sabotage and espionage on the nation's war effort was demanded by the County Supervisors Association of California in Sacramento yesterday as the deadline for evacuation from Southland restricted areas neared.

At the same time Orange County authorities redoubled vigilance against possible mischief in sprawling oil tank farms and other vital industries in a followup to discovery of mysterious lights and signaling devices near Anaheim believed of Japanese origin.

ARRANGE INQUIRY

Meanwhile arrangements for two days of inquiry into the alien and associated problems by the House Committee on National Defense and Migration were completed by John W. Abbot, chief field investigator for the Congressional group headed by Representative John H. Tolan.

The committee will sit here March 6 and 7, with Mayor Bowron scheduled to be one of the first witnesses.

GET REMOVAL FACTS

Abbot left last night to attend the opening session of the committee today in San Francisco. Similar hearings will be conducted in Portland and Seattle before the Los Angeles sessions.

The committee will, according to Abbott, seek information on places where dangerous aliens might be moved, the cost of such removal and the effects on the economy of both the places evacuated from and moved into.

In the Sacramento meeting the supervisors from inland counties opposed removal of Japanese aliens from coastal cities to Central Valley communities, Chairman Roger W. Jessup of the Los Angeles Board of Supervisors reported by telephone.

As a result the association resolved that "these enemy aliens and their descendants who are now disloyal, or may become disloyal to the United States, be taken to a point where they can do no damage."

The supervisors pointed out that "the temper of the people of the Pacific Coast has risen to such a point that it is becoming dangerous for loyal enemy aliens to reside in close proximity to the Pacific Ocean." It was added that "it is impossible to know Japanese who are loyal from those who are disloyal."

The association was informed all Japanese in British Columbia and Pacific Coast sections of Mexico already have been removed.

The deadline for evacuation by all enemy aliens of "restricted" areas in Southern California and other Pacific Coast areas of strategic importance is tomorrow midnight. Evacuation of "prohibited" areas in this region was ordered effective last Sunday midnight. The various areas surround or border airports, aircraft factories and other vital activities.

April 17, 1943

104 a -- Newspaper article
Editorials - Los Angeles
"BLEEDING HEARTS DISCUSS THE JAP PROBLEM"

Following the announcement in Washington by the chief of the War Relocation Authority that he proposes, if the F. B. I. and Army agree, to shift Japanese out of relocation centers and into useful work and the armed services, there were speeches at St. Louis denouncing the segregation of the Japanese. The speeches were made at the National Conference of Social Work, one of them by John W. Powell, described as Assistant Chief of Community Services at Poston, Arizona, who repeats a familiar and silly charge often uttered by individuals of the ultrasentimental type.

The soft minded Mr. Powell says the Japs "were not and are not dangerous" and that the only reason they were moved out of California is that the Californians coveted their property.

One would like to invite Mr. Powell to say that in the presence of General John L. DeWitt, Chief of the Western Defense Command. If Powell really believes what he says, he is unfit to hold the post he does; if he doesn't, he should be fired for lying. His speech is an insult to General DeWitt and to the President, who ordered the removal of the Japs, fortunately before any of them had a chance to do mischief.

The removal was necessary for at least two reasons: (a) because there unquestionably were dangerous spies and saboteurs among them and (b) for the protection of the Japanese loyal to the United States. The latter could not have been guarded against mob action if any acts of sabotage or espionage had taken place; there would have been danger of an indiscriminating massacre.

The distribution of some Japanese workers for farm work under careful supervision and in places far removed from war industry--if any such places can be found--might be considered, although on the surface it will appear that it would take so many guards to watch over them that nothing would be gained insofar as man-power is concerned. Return of any of them to the Pacific Coast ought not to be considered under any circumstances.

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RUMORS

Week of August 5 to 11, 1943

Toshio Yatsushiro

1. Dr. Leighton is in Fort Leupp, studying the psychology of the niseis there. (Rumor told by a Kibei of 24 years old. It is believed this rumor is not very extensive) This is in connection with segregation.
2. In Unit II, 4 or 5 men were fishing in the irrigation canal and were fired at by machine guns from an airplane flying overhead. (Report was made to Red Cross who is believed to be investigating the matter with the administration)

Ester Nakamura

1. The Poston Chronicle did not publish the Japanese section of the paper because in the last issue of the Japanese section, they had an article on relocation which was unfavorable to the policy of the W.R.A. The article stated that the girls who have left have become the opposite of good, therefore asked the parents to discourage their daughters from leaving and relocating alone.
2. That they will draft more Niseis into the Army toward the end of the month. There is strong feeling of this because they have called the reserves in.
3. Poston is to be a center for all invalids because it has the least ill persons and also the least diseases of all camps. It will be an Army camp for the wounded.

Yoneo Ono

1. That the separated people are going to be moved to Tule Lake and Manzanar. Why? Because there are too many going to leave.
2. Tuesday: Riot in New York between white and black and 48 white killed.
3. Sign "no-no" and army can't take you.
4. Move out one of Poston camps for Italian prisoners.
5. If you go back to Japan they would give you money
6. You go back to Japan they will give you first chance at things. Why? Because after this war Japan would have one-half of the world's population and she would need educated persons to work the south sea and India territory.

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RUMORS

(Week of July 29 through August 4, 1943)

Aiko Tanamachi

Aug. 4th--Disturbance in Tule Lake. The people don't want to be sent out. If they are to be sent out, all the people threaten to sign for repatriation so that they won't have to be sent out.

Aug. 1st--There are so many people desiring to go back to Japan because of age, etc., Tule Lake will be overflowed thus Manzanar will be used as another center to put disloyal citizens and repatriates.

Aug. 2nd--Rumor that practically all the Camp III people signed up for repatriation.

Aug. 3rd--When all the disloyal people are put into camps, California will be opened up to Niseis etc.

Ester Nakamura

Aug. 3rd--That they are not going to go through with the segregation because they have to think of the Caucasians in Japan.

Akiko Awaya

Aug. 4th--Wounded American soldiers from the South Pacific are located here in, or near Poston. A pretty good sign that we will all be leaving Poston soon.

Aug. 4th--That Italy is going to sign a treaty of peace with the Allies. And that by now it is already signed.