

Imperial Valley
T. Sasaki
10 October 46

Introduction.

Imperial Valley, the "hot spot" of the United States as far as the reception of the Japanese was concerned was visited for a period of 4 days during which time about 1/2 of the returned Japanese were interviewed. The other half was not contacted for various reasons, the most important of which was the inability to find the people because of the lack of a means of transportation to the farms. The ones contacted, however, were perhaps the better informed, and as in all rural communities, news gets around fast.

It was felt by the writer that there were definite reasons for the failure of the Imperial Valley as a relocation area as compared to the successful one that had taken place in the Coachella Valley. This was confirmed and the following report attempts to point out the reasons for success & failure as well as the present adjustment of the Japanese in both areas. The first part will be devoted to the Imperial Valley and the second part to the Coachella Valley. These will be treated separately, but the final part will attempt to bring together the differences and similarities in the problems, situation, etc.

It was unfortunate that only an evening and a day was spent in the Coachella Valley, but the information gleaned in a seminar with some of the leaders revealed as much as might have by interviewing individuals at a longer stay. Several individuals were also interviewed. These numbered about 7.

Population.

The 1940 ^{census} ~~population~~ reveals that the population for Imperial Valley in 1940 was 1,583. The WCCA registration in 1941 indicates that there were 1,360. The difference is probably explained by the fact that there were voluntary evacuees and migratory laborers who were counted as Valley residents.*

Between January 1 and December 31, 1945, 134 had returned directly from the centers. 4 had returned after having been relocated elsewhere. **

<u>Imperial County</u>	<u>Total</u>	<u>Relocated Persons.</u>	<u>From WRA Centers</u>
Brawley	5	0	5
Calixico	27	1	26
El Centro	83	3	80
Holtville	8	0	8
Imperial	4	0	4
Westmoreland	11	0	11

The above figures for the period designated is perhaps accurate, but a quick check indicates that there are now only 19 families and 4 single persons. Many of those who ~~relocated~~ to the Imperial Valley did so only to finish off their business, collect their household goods which were stored in various buildings, and to size up the situation before looking around for greener pastures. The picture as it now looks is shown below in terms of families.

	<u>No. of Families.</u>
Brawley	1.
Calixico	2
El Centro	5 families
Holtville	2
Imperial	3
Westmoreland	5

There are 4 or 5 bachelors aside from the families.

Since December of 1945, only two families have moved back into ^{the} ~~Imperial~~ Valley.

Factors influencing the number relocating to the Imperial Valley.

The greatest single factor discouraging the relocation of the Japanese back into the Imperial valley was perhaps the lack of ownership of land.

Of the 212 farms operated by the Japanese in 1940, 18 were fully owned, 2 were partly owned, 19 were managed and 177 were operated by tenants. Almost all of those who returned owned their own land, or property if it were in town.

Aside from this factor, it is felt by many in the valley that rumours floating in camps that the sentiment in the valley was such that it would be impossible for anyone to resettle there. Actually, the southern end of the valley, Calexico, El Centro, Seeley and Holtville were ready to receive the people even before the west coast opened up. In El Centro, the mayor had issued a statement that the Japanese would be welcomed back, and no harm would come to them from any group.

The reception in El Centro and the southern end was without incident except for the rabble-rousing of the Filipinos. A farmer in Seeley was intimidated by a neighboring Filipino but squelched the man by calling in the F.B.I. ~~XXXXXXXX~~ At the present time, the Japanese farmer has a crew of about 10 Filipinos working for him. He maintains, however, that the reason these Filipinos work for him is because they are of the Visayan tribe, a tribe who did not meet the Japanese head on in the Philippines.

In Holtville, where only two families now reside, the neighbors and the business-men in town are giving them as much help as can be expected. One family, composed only of nisei ex-GI's since the mother died a few months ago, is considered no differently than anyone else. The boys are members of the Methodist Church from before the war, and their packing shed was considered one of the most prosperous. The oldest boy, however, with no farm experience is starting from scratch.

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Factors influencing the Return of the Japanese to the Imperial Valley.

In El Centro too, were more good-will building activities going on than in other sections of the valley. One of the first boys to return to El Centro was a former high school athlete who was in prison in the Philippines. He was aided by a classmate, who was in the Japanese army. When asked to speak before one of the service organizations, he brought out the point that the Japanese were not what the local populace thought. Pictures of the 442nd Combat teams were shown to the Chamber of Commerce and much good-will was spread because of this.

Brawley, the area of most discrimination, has its roots tied down to the fact that the Mayor sanctioned the John Lechner meeting at the Brawley High School football field. The Mayor brought out to Lyle Kurisaki, a WRA employee for a month in the valley, that the reason why the Brawleyites did not want the Japanese back was because of the various Shippers who made money and left for Japan. He named four of them. One of the local Japanese, owner of hundreds of acres is shunned by the local people because of his pre-evacuation contributions to Japan. This, of course, is gossip among the people as are other rumours of various sons being colonels in the Japanese Army. Antagonism also arose over the Japanese who were interned. It seems that most of the people are not aware of the fact that most of these people were later released with no charges against them.

Those who are back in El Centro maintain that one of the biggest drawback, outside of the lack of ownership of land, to the relocation of the Japanese into the valley was the inefficiency of the WRA employee. They maintain that he stuck to his desk, instead of trouble-shooting; suggestions from the others in his staff were not taken; his fear of going into a troubled area like Brawley did not encourage other Japanese to call their friends back.

Economic Adjustment.

Out of the total number of people returned to the valley, only three are living in town and running a business. The rest are farmers, except for about a half dozen who are living in a building lent them by the Hindus, and supported by the County. Another family live in Brawley, in a home of a 7th ^{other} Day Adventist Doctor, while an ~~en~~estranged wife is working as a domestic.

The three businesses are located in El Centro in the Filipino-Mexican town on Broadway. All three of them operated businesses here before evacuation and had most of their businesses from the Mexicans and the Caucasians. They are continuing in a similar manner, completely independent of Japanese trade. Mr. Momita owns a drug-store, Mr. Hoshizaki a pool room, and Mr. Kamiya, a food store.

The stories presented by these people are not out of the ordinary, except for the fact that ~~unlike~~ they did not have a difficult time getting re-established. Mr. Momita requested of his former property owner the store, and was given it at a rent \$20.00 less than the other tenants. Mr. Hoshizaki had his pool-room equipment in the same place, but had it leased to a Filipino. The Filipino did not want to vacate, but was forced to when Hoshizaki told him he would move his equipment to another store a few doors away. He also gave the Filipino an opportunity to fix up the other location while completing his months occupancy in Hoshizaki's place. Mr. Kamiya owned his own property so he did not experience any difficulty.

The only note of discrimination came from Mr. Momita, who was made to deposit more for his license than the other caucasian merchants.

Of the wage earners, there are only two in town. One is Mr. Momita's daughter, who ~~work~~ works for USES, and the other is Miss Kiyo Kuroda, who works for an insurance agency. For about six months immediately after the Hoshizaki family came back (October, 1945), one of the girls worked for the Sears Roebuck Company where she received 4 raised during that time. After her marriage, she moved away.

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Economic Adjustment.

The farmers returned too late to make any money last season. The majority returned in October, and November, which was too late to put in the crops for an early harvest. The Shimamoto's in Seeley returned in July of 1945, and did get in a spring crop, but broke even. In Westmoreland, N.W. of Brawley, three families got together and put in 20 acres or more of squash, and lost money. They did not have money enough to rent land. With the help of another nisei, they got themselves jobs driving tractors for \$14.00 a day, and were able to put up \$600.00, or one half of the years rent on another piece of farm for this year's crop.

According to Mat Kobayashi, who lives West of Westmoreland, there are ample opportunities for Japanese if they wish to farm in the valley. However, they must be willing to work as a hired hand for a year, and look around for the opportunity. He mentioned the deal he had just received. A caucasian farmer wanted to put in 100 acres of watermelon, and wanted to have Kobayashi oversee the place. He was also hired on a daily basis to prepare the land, and get the crops in. For this, he was to be paid wages. After the harvest, he would share equally with the owner the profits.

In Seeley, a family of 10 moved back about 3 weeks ago from San Jose. When the coast opened up, Mr. Kodama came back to the Imperial Valley and found that his former land-owner was willing to give him a lease on land, and aid in any way he could. Mr. Kodama said that he would have to wait until his sons returned from the army first. The time came and they are renting the land at \$45.00 an acre, and have the use of all of the owner's equipment, plus those that they are able to recover.

For those farmers who owned their own land, and equipment, the start back on the road to farming was not too difficult. Most of them lost, or had stolen much of their equipment, and consequently had a difficult first year. They feel that those who do not own land, much less the equipment, do not wish to venture

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again in an area which is unlivable 3 months out of the year. Those settled in Los Angeles now feel that if they must begin all over again, they would prefer to do it in a place that offers them, at least a cool climate the year around.

It is the feeling of a few of the local Japanese that as soon as lease prices come down, and the depression hits the Mexicans and the Filipinos, the Japanese may return. Other observers feel that the Mexicans and the Filipinos have already lost money, and also are hounded by the collectors. They feel that the businesses would rather deal with Japanese, and some day may be begging them to return.

Welfare Cases.

It is perhaps best to include the welfare cases under the title Economic adjustment since the half dozen or so are not exactly cared for by the County. When the Japanese returned, there were a number of old couples, who were not able to do hard work. They perhaps should have gone to a cooler area, but because of the fact that the county would only take care of their own, they returned to the valley. It is said that a Hindu ~~owned~~ had the lease on a two story building near the McCabe School between El Centro and Seeley, and lent it rent free to the Japanese who had befriended them during the depression. At the present time there are two old couples, three bachelors, and a young issei with his invalided wife and five children living there. They receive from \$9.00 to \$12.00 a month for subsistence from the county, and no other aid is given them. ^{living in town} The three families cannot visit them because they do not have cars; these living in the rural areas bring vegetables occasionally when they can pull away from their work. Three bachelors have already died in the house.

A number of families used the building as a hostel when they returned, but subsequently moved. Mr. Momita feels that they will probably all die in the house eventually.

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Besides giving the loan of the house rent-free, a group of Hindus have taken in one issei to live with them. In this particular case, the issei had aided the Hindus into getting started from 1920, when he first got into the shipping game. During the war the Hindus did well, many of them purchasing land, and making money, and to return the favor, they have taken in the issei to care for him until he is able to get back on his feet, or until he dies. This unusual case is one in which the one helped out is paying back with interest; most unusual when compared with stories of the losses incurred by the Japanese at the expense of the gain by the Mexicans and the Caucasians.

Losses During the period spent in camp.

In every case, the Japanese lost equipment, household goods, and actual money when everyone was making money. The equipment, although in the vicinity of the home of the owners, cannot be claimed because there is no proof that the equipment belongs to the Japanese. There is only the fact that the Japanese owned certain type of equipment, which they miss.

During 1944 and 1945, everybody who farmed land made money. After the end of the war, when most of the Japanese had started their farms, the market became tighter, and as a result, unless one had an early crop, he did not do so well. At the time when the Japanese returned, they had to lease land, if it were available, for \$50.00 an acre and more, as compared to the \$25.00 an acre before the war. The owners could make more money by farming for themselves, therefore they did not wish to lease to the Japanese. As laborers, the Japanese had to compete with the "Wet Mexicans", those nationals who had snuck into the

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United States from Mexico. These "Wet Mexicans" worked for .50¢ an hour as compared to ~~those~~ ^{.75¢ for those} who had lived here for some time. The farming interests would hire these laborers because it would cut down the cost of labor.

Housing.

Those who are relocated in the Imperial Valley are not without housing. In every case each family has their own place. The exceptions are, of course, these who are living in the "WRA Old People's Home" near Mc Cabe.

The one family who live in Brawley were given the use of a home by a doctor who had befriended the family before and during the war. The man was doing gardening work, and this summer will attempt to farm on his own, on a plot of five acres owned by another Japanese.

Social Adjustment.

Organizations.

There is only one organization in the whole of Imperial Valley. It is called the "Good Neighbor's Club", headed by Bob Shimamoto of Seeley. Several meetings have been called, and one of the major events was the dinner held at the Barbara Worth Hotel where several members of the Caucasian go up were invited. The next event is the Halloween Social.

Upward of 45 people belong to this organization, which is primarily a social club. In spite of the spread-out tendency of the people of the Imperial Valley, the Japanese still feel the need of companionship of their own group.

Churches.

Except for several in Holtville, there is no church activity for the Japanese. The Buddhist Church in Brawley was lost for taxes, the Buddhist Church in El Centro was rented to the city for \$1.00 a year for use as part of the grade school, the Christian churches in Brawley, El Centro and Calexico are being used by Caucasian groups, so unless the Japanese continue to mix with the Caucasian groups in their churches, they will be without religious life.

CRDU

The leader of the CRDU group in the Valley is the owner of the food store. From information gathered by other Japanese, the leader is not popular with either the Japanese group, or the white group. It is felt that he is not community-minded. When these farmers were asked what they thought of the organization, they did not seem to know what it was, nor what it represented. The Executive Secretary/declared that the Imperial Valley, because of its limited number of Japanese, would be relied upon only in case of emergency. It may be because of this that the Japanese do not know anything about it in the Imperial Valley.

Social Adjustment.

Jael.

There is no Jael, nor is there any possibility of the organization being reactivated. Mr. Momita, active leader among the Japanese during the evacuation was very much disappointed that Mike Masaoka, National Executive Secretary, did not take time to visit the Imperial Valley when he did visit both Arizona and Coachella Valley.

Issei-Nisei.

Here, as almost everywhere else, the isseis are the holders of the purse-strings. This, however, does not prevent the niseis from exercising most of the power of making the decisions. In Brawley, three issei farmers were told by a nisei farmer not plant the acreage completely in Squash. This was not followed and the issei farmers had to take the loss, and advice from the nisei in obtaining employment to finance the rent for the coming year. For information regarding the market condition in Los Angeles, the isseis have to rely on the niseis who make all of the contacts. It is only in cases where there is a decision to be made in regards planting time, irrigating time etc, where the isseis are listened to. This, only because of their experience in farming in the valley.

Four farms are completely dominated by niseis. The Shimamotos in Seeley are niseis, with four sansei kids of workable age. Two of the boys are married, live in separate houses, but work on the farm. The Sanhomatsus in Holtville are completely niseis, their mother having died last winter. The Kobayashis in Westmoreland is composed of 5 boys, all above 20 years of age, and several others, who are in hopes of ~~make~~ re-gaining some of their lost fortunes. The niseis are progressive, use all of the modern equipment, fertilizer, and methods, plus the knowledge of the experiences of the isseis.

Social Adjustment.

Relationship with Other Groups.

This has been referred to in paragraphs appearing earlier. Most of the Japanese are completely independent of each other. The businesses in town cater to the Mexicans, Negroes and the Whites. The farmers in turn are dependant upon the market in Los Angeles.

Predominant Sentiments.

It seemed to me that the people were pretty much concerned about their individual welfare. There was no group movement of any kind except for the one social organization. Problems of Escheat, citizenship, Alien Land Law, discrimination, were individual matters. These probably result from the distances between the individuals physically, and except for the farmers, who need cars, the people do not have them. The gathering place for the young people when they come in to town is the Drug Store owned by Mr. Momita. From here they go to the football games, party, or other meetings that might be in progress. Between the three stores in town, there is little intercourse. According to one informant, the people do not trade at the food market because of the high prices they charge. Since the food store caters to the Wet Mexicans almost exclusively, they can afford to charge high prices. Rice sold at this store is priced at \$22.00 a sack. Because of this, a group of farm Japanese purchased their rice from Los Angeles for \$14.00 which included freight.

All of the individuals feel that they are well-adjusted; that more should return to the valley; that there are opportunities here for those who want to work. They do not consider the hot summer months as a draw-back as most of those living away from the valley feel. It may be a form of rationalizing.

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Introduction.

Coachella Valley, along with Palm Springs has long been noted for its winter playground for the rich. Movie Actors, business-men, and retired individuals have long made Palm Springs and Indio their headquarters for rest. During the war this drive has increased and many more have made land investments in the valley.

The growth of the Coachella Valley is to be seen in the next ten years. Between Palm Springs and Indio, it is predicted that there will be one continuous stretch of buildings and farms. A new town is being built up with an initial investment of a half million dollars for buildings etc. The Desert Magazine will be headquarter in this settlement, and they have hopes of having at least a stable population of 1000 the year around.

Community pride is the common ground on which everyone walks. The people have felt that the growth of the town and valley should be back with community participation in all of its thinking and activities. Into this situation returned the Japanese. What sort of reception did they receive? Were they able to adjust themselves, or get lost as one of the members of the community? What was the attitude of the Caucasians in the return of the Japanese? Numerous questions arise, and in the following pages are attempts to reveal the nature of the adjustment of the Japanese back into the Coachella Valley.

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Population.

Upwards of 20 families have returned to the Coachella Valley. All of them, except for a few new families are landowners, and have lived in the valley for some years.

In almost all cases, the entire family is back on the farm, and except for the older girls who married into families living in some other cities, and boys still in the service, the population is about the same as its pre-war level.

The valley is divided in its Japanese population into two distinct sections. The northern end in the vicinity of Indio, the Japanese are for the most part, Christians. The southern end, near Oasis, the population is predominantly Buddhist. Before the war this cleavage was distinct, and the two communities had little in common. Altho it is still marked, there is a common bond insofar as the land problem that face one, faces the other also. This is discussed in the sections CRDU, and JACL.

Altho the Coachella Valley is growing fast, there is little hope that any more Japanese will settle in this area. Land values have gone up, and usable land is limited.

The age level of the Japanese population has also gone up as might well be expected. Whereas before the war there were a number of boys and girls of school age, at present there are only 6 in High School, and approximately the same number in the Grammar School. Of those in High School, 3 will be graduated this coming summer. Until such a time the niseis who have recently gotten married send their "sansei" children to school, there will be an absence of children in the schools.

Economic Adjustant.

The residents of Coachella Valley owned their own land, and equipment, therefore when they returned, they were fortunate in being able to resume living in their own houses, many of them as fine as any in the valley. Their property and equipment had been left in the hands of the Bank, or other caucasians. Some damage was done to both, but the area was probably not as hard hit as other areas.

The case of a family living about 4 miles N.E. of Indio illustrate the extent to which some family were hit. When this family evacuated, they left their home and equipment in the hands of the local bank. When they returned, they found 5 little camps (houses for laborer's) missing, their tractor, plow, and other tools also missing. Their refrigerator they sold before evacuation, and their household furnishing was destroyed in a fire which happened while they were gone. They had a difficult time when they first came back, but a good first season netted them enough so that they were able to purchase another tractor, plow etc. If they make good again this year, they will have recovered some of their losses.

Several in the Oasis Valley have made money the past season. They had produced early crops, and their returns were manyfolds. One man purchased a Service Station and land for \$30,000 or so.

The above-mentioned farmers are exception insofar as making money is concerned. What of the others? According to George Shibata, nisei farmer who is active in collecting funds for the CRDU, states that most of the farmers have made a living, and cleared about \$1000. In other words they did not lose any money. Their ability to produce crops during off season creates a heavy demand in the market for their goods. Their chief worry is, however, getting their return from the market. It is their belief that statements are not coming in from day to day, which is necessary to know what value they are receiving, and it is felt that since they come several days late, they are

Economic Adjustment.

in a position to be cheated.

It is the common feeling of the farmers that the thing that will determine their coming season is the weather. If they are ble blessed with good weather and a late frost, they will make money. If they are not, their hard work from 5:30 in the morning to after sundown will be without compensation.

The part played by the townspeople is interesting. The ~~Sahamiman~~ Paper Company is giving priority to the Japanese farmers in getting their products. When a new shipment of hard-to-get goods arrive, the manager first calls up the Japanese before calling up the others. The Bank is willing to advance loans to finance the crops, the implement company is willing to give priorities to the Japanese for their ~~implements~~. Here is evidence of community spirit and the feeling that as the people in the community do well, so goes the community. In many cases, Mexican truckers for the Japanese before the war have made money and have purchased land for their own use, and it seems that the townspeople want to see the Japanese regain some of their lost grounds.

The most successful person is perhaps George Sakemi, who owns a garage about 2 miles NW of town. Before he opened up his place, he was doing repair work on the farm. When people heard that he was opening up, work began to pile up. He mentioned that several months ago when all of the other garages were sleek with no business, he had a dozen or so gars on the yard waiting to be repaired and was working from 8 am to 11 pm. In spite of his garage being 2 miles out of the city limits, he gets all of the City business including the garbage trucks, the Highway Patrol, the Border Patrol, the Ambulance and Funeral Car, Several physidan's cars etc. On top of this, he maintains the equipment for the rich out-of-town farmers who live in the vicinity, as well as all of the ~~negro~~ and "Arkie's" trade.

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George Sakemi has been able to purchase a steel lathe, reamers, as well as being able to get an Acetylene torch set which is given only under contract. The first items had been ordered by other garages in town, but they were first delivered to Mr. Sakemi. The Acetylene outfit was given him after protest by other garages. They felt that they were being discriminated. A recapping service in town gives him 24 hour service. All of this has led him to feel that no better sentiment exists anywhere. No one has questioned them whether they were Japanese, or any other nationality.

There is a feeling among the Japanese, however, that they had lost out during the evacuation. This is especially true during the season 1944-45. As was mentioned previously, the Mexican truckers made a tremendous amount of money. All of this could have been made by the Japanese. The bitterness is clouded over by the fact that they are able to call their place their home again, altho with a little misgiving, and because there is a favorable sentiment among the caucasians whereas before the war there was indifference.

Here, as in the case of the Imperial Valley farmers, several years must elapse before the people's economic adjustment can be measured. One season of wealth may be wiped out the next year. Their gain must be measured over a period of years.

Social Adjustment.

The people of Cacheella Valley have long been known for their closely knit society. One of their first program was the cooperative for the common good of the people. When they became established, they continued to place in the Kagawa fund a certain amount of money. Their movement into camp was performed in a manner which resulted in all of them being placed in one block. In Poston, they were considered one of the best run blocks in camp because of their homogeneity, and carry-over of pre-evacuation days. Their leaders in the block were the same as those who maintained leadership before. At present, they are continuing under the same leadership, with the niseis being the ball carriers. The closeness is the relationship between the isseis and niseis is becoming closer, and much exchange of advice and consultation takes place.

The change is perhaps evidenced most in their interchange of notes with the caucasians. Whereas before evacuation, the caucasians were indifferent to the welfare of the Japanese, they are now looking forward to helping them out in their problems and difficulties.

Whereas there was a big split between the Oasis Buddhists and the Indian Christians before the war, there is now a much better ground for joint participation in working out their problems.

Caucasian-Japanese Relations.

A few points were brought out in previous discussions and will be enlarged upon here. During the war there were several types of "friends" the Japanese had. In the case of the bank president, he appointed agents to look after certain properties. In several cases, the agent sold, or moved away property for resale. Since the return of the Japanese, he has moved out of town. In the words of one isette Japanese, "he was run out". Another agent took over the land of Mr. Nagata and the first season netted him a return of over \$8,000, and thereafter gave him a monthly statement.

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Social Adjustment.

The Christian Church was rented by the Episcopalian who kept up the taxes, and painted the building. Because of the way they treated the building, and because the Japanese felt that they did not have need of the building, they have given the Episcopalian another lease for several years.

The Radio Station, which is making profit, gave a half an hour of their time to Mike Masaoka, who spoke on Proposition 15. Altho there was a conflicting football game at the same hour, many heard the speech, and began coming around to the Sakemi garage, and to the various farms to get further enlightenment on the question.

When I went to the Hotel Indio, one of the finest hotels in Indio for a room, I was told that there were numerous reservations, but that if I waited until 1 pm when people checked out, I might be able to get a room. At 1 minute after 1 pm, I was given a room. George Shibata explained to me that the month of October and November was the big months for tourists and therefore it was difficult to get rooms. This, aside from the fact that many school-teachers were in need of apartments, or rooms.

The CRDU

Coachella Valley was one of the first areas to meet their quota. According to Mr. Shibata, outside of Los Angeles, the largest quota was given the Valley. They set an original figure of \$7500, but this was reduced to \$5,000 when it was explained to the committee that they were just getting started. For the first year's quota, \$2,000, Mr. Shibata went to the 20 families and asked each for \$100.00. This was contributed without a "squeak", so claims Mr. Shibata.

The people know of the leadership in Los Angeles, but they also seem to be aware of the fact that past reputations can be forgotten in a common cause.

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Social Adjustment.

The visit of the group of Jacl representative of ~~from~~ Los Angeles gave them hints that they would be taken over by the Jacl. This they already understand because of their interest in the news from Salt Lake, the National Headquarters.

The interest in the anti-discrimination body is founded on the fact that there is an escheat case pending. Mr. Nagata, whose one son is still in the armed forces is being awaited before the trial begins.

Since Masaoka's visit, the Caucasians have wondered about the Alien Land Act, and word spread around that the Japanese farmers would be losing their land. An S.P. (Southern Pacific) agent asked about the situation on proposition 15, and immediately went about spreading the word to the other agents to vote no. Ministers, bankers, business-men all wanted information. A columnist for one of the local papers happened to come into the Sakemi Garage while I was visiting and asked for particulars. He said that "such an act is not only bad for the Japanese, but it might eventually happen to me". He was given a pamphlet explaining the Proposition.

The Jacl.

The local niseis activated a chapter after the mass meeting held by Mike Masaoka. There had been no chapter before the war. Just before the meeting, the registrar for the election went around to the various farms and were able to get over 40 niseis registered for the election. The meeting was well attended, and the feeling of the leaders of the valley is that they will have one of the best financed chapters in business. Scotty Tsuchiya went around for contributions, and was pledged varying amounts by the people. If necessary, Tom Sekai, one of the nisei leaders, states that they could get just as much contributions for the Jacl as they have been able to get for the CRDU.

Social Adjustment.

In both the cases of the ~~CRSU~~ and the Jacl, the Oasis section and Indio have forgotten religious differences, and have supported the activities wholeheartedly.

Churches.

Neither the Buddhist Church, nor the Christian Churches are in existence. The older christians have services once a month at various homes, while the younger set go to the Caucasian church. So far there are only two couples, only one of whom is a member. The other couple will join after the wife is indoctrinated a little more. She was Buddhist before. The activities of the Buddhist Church is not known except for the fact that there is no church for them.

The family.

This section should have appeared as the first one, but was left to the end to clarify some of the forementioned points. As was stated before, most of the children of the issei parents are back. There is a predominance of males since most of the older girls have married into families living in other sections. The boys are all older, and most of them have served in the army. Three of the older niseis had relocated east, but returned to take over their land. In all cases, the ~~decision~~ problems are discussed between the isseis and niseis, and conclusions are reached. In the case of a contribution to the Jacl, one of the biggest contributor withheld his contribution because his father was away at the time, but pledged that he would do his part. The feeling of the three older nisei leaders, it is still the parents that make the final decision. Except for one Nisei family, a couple, the family live together.

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The adjustment of the families back in both CV and Imperial Valley, according to the people, has been good. In Coachella, the Japanese feel that there is more cooperation, and understanding from the caucasians now, than there ever was. They feel that they are interested in their legal problems, as well as economic problems. This ties in with the nature of the growing community where everyone is concerned about civic pride etc.

The interest shown by the caucasian is not accidental, but something that was worked on from the beginning of the war. Altho there was pressure from certain quarters during the war, a few of the big business-men stood up for the Japanese in Coachella Valley, and because of this pressure, not too many caucasians went out of line. Poston, was not too far from this valley so there were frequent travel back and forth as soon as the Japanese were able to return to scout around. The leadership in Coachella Valley was crystallized long before evacuation. Among the Christian group, especially, did leadership assert itself. Many years of prayer meetings, cooperative meetings, Summer Bible School etc., tended to make this unit a closely knit one. The children had followed suit, and altho the older sons are still in their late 20's or early 30's, they continue to seek advice from their elders.

The years of common interest in the Church, and economic adjustment has set the Japanese into the same pattern of organization for fighting for the common goal. Therefore when the escheat case came to Indio, the people were ready to participate in the CRDU. With Citizenship for the Isseis the crux of the land problem, they have banded together ~~intense~~ to form a Jael, which they feel will be as strong as any in the country.

Perhaps the strongest thing in favor of the Coachella Valley people is the fact that the sons have returned to their homes with their parents.

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This was also a pattern set before the war when the farm was a family run affair. The land was bought for the son under guardianship of the father, and since then, the sons have reached voting age and are taking over full responsibility. This same pattern exists with the farmers in the Imperial Valley, who own their land.

In the Imperial Valley, fewer people in proportion to the total Japanese population owned their land. Those who have returned, with the exception of a few, are continuing where they left off. But the distances separating the ranches is such, that even before the war these land-owner did not participate in any group activity. The Kobayashis who live 12 miles outside of Brawley were members of the Boy Scouts, did not belong to any church, or other organizations involving Japanese. They are well-adjusted in the caucasian community in Westmoreland. They do not feel the need of interest in the land problem. The Shimamoto's who live about the same distance from El Centro are in the same category, as are the Sambomatsus who live in Holtville. The same is true for many other families back in the Imperial Valley. They are economically independant of the Japanese; they were before the war, and they still are. The only family who seem to miss the Japanese Church is the Momita family, who altho economically independant of the Japanese, is still concerned with the social aspects. Those mentioned previously all speak English in their homes, and have nothing that smacks of Japanese. Mr. Momita, on the other hand, has many traits which remain Japanese, with

Of those who returned early, and eventually went away, there seems to be a reason. One of the families who lived in Brawley wanted to begin business and went to the Security First National for a loan. He was told flatly that the only thing they could do for him was to give him letters of recommendation to banks in Los Angeles. They did not want his business. This may, or may not be the reason for so many Imperial Valley people opening up businesses in

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Los Angeles. This does not account for the farmers, however. The farmers feel that if they must begin all over again, they would prefer doing it in a cooler climate. A number of them are working as gardeners in Los Angeles; another great number of them were in Santa Maria in ^{the} Central Coastal area working as laborers in the Strawberry patches. There is another group who relocated east, and who have not returned to the coast.

Conclusion.

The conclusion reached by the writer is that the Coachella Valley is beginning all over again, after having lost out during the war. They do have their land, but are very much concerned about the escheat cases, and loss of their property in case the Proposition 13 is passed, and if the Japanese are unable to gain their citizenship in the next few years. The population is about the same as it was before the war, and their common concern over their land is knitting them closer together, as well as bringing them closer to the caucasians who are more than willing to help them. As for their adjustment economically, they will never regain the fortunes they lost during the 1944-45 season; and it is still a matter of a few seasons before they will be able to state definitely whether they are making good or not.

In the Imperial Valley, those who have returned are well-adjusted insofar as can be expected. Their problem is mostly individual, their thinking not having gone as far as group thinking. There is very little social interaction among themselves, nor with the caucasians. If there is, it is on entirely a personal basis. Less than 10% have returned to the valley, and prospects are that not too many more will go back. Those who have moved away still feel a little bitter about the Caucasian's attitude, and will probably not change their minds. Probably rumors were the most detrimental thing in the relocation program back into the valley. The number of white people I talked to seemed to think that they were being misunderstood; that actually only a few in the valley were against the return of the Japanese.