

TOPIC: "LET'S PREPARE FOR A RELOCATION AREA."

MR. NOBUMITSU TAKAHASHI

W.R.A.'S IDEA OF AGRICULTURE

1. The agricultural industry will play the most dominant part. Japanese as a whole have retained reputation of most productive in agricultural fields. Most of the relocation areas are being set up for agricultural products. Eight agricultural sites have been oked for relocation areas. They must produce food for the residents and to help aid in the "Food for Freedom" campaign.

For a good agricultural project we must have:

- a. Adequate transportation and power facilities.
- b. Sufficient acreage of good quality soil to provide community with food.

- c. The climate must be suitable for agricultural production.

Each project is carefully examined by the finest group of agricultural experts. Many suitable locations have been submitted but only eight have been approved by the W.R.A. The rest were rejected because of:

- a. Poor soil
- b. No water facilities
- c. Unsuitable climate
- d. Too close to strategic military zones.

Tulelake Project must go under intensive cultivation. Land must be cleared. We cannot expect to carry on the same type of farming at each center. There will be a wide range of food stuffs. Commercial vegetables are not suitable to the climate and soil prevailing through the Northern part of the State.

Long before the evacuation, several groups both private and governmental interested in farm projects have suggested plans for agricultural program in relocation areas. Some are:

- a. That the agricultural program should be directed and advised by proper government agencies.
- b. The type of farming within the community should be so widely diversified as possible to provide food stuffs for the community and vital foods that this nation needs.
- c. Various agencies should assign experts and technicians at the relocation areas to help
- d. A central farming program should be formed at the centers such as Future Farmers of America, etc.
This would foster good will, improve and better community life, develop character and help to make better citizens. The cooperative plan should be strongly practiced.

These are a few of the many recommendations submitted to the W.R.A. Headquarters in Washington.

2. How can we prepare ourselves to help in the agricultural program in the relocation area?

This is extremely difficult to answer because we do not know where we will move yet. We can do two things to prepare:

- a. Course in vocational agriculture should be developed for interested individuals. Such a course should definitely serve as a guide to better understanding of agricultural problems.
- b. We can organize several study groups to acquaint people with agricultural practices. It will afford splendid opportunity to work together for a common good.

Wherever we go, to a great extent, we must depend on those who till the soil which we must have for our survival.

MR. HIROSHI KOREMATSU

FARM COOPERATIVES AND THE W.R.A.

1. A cooperative movement is a large body of people with common interest, same social and economic problems. Once organized at the relocation center, we have a community, Community stores, various businesses, industries, and farming.

Cooperative principles:

- a. In order to set up cooperatives we must have members. Members must stick together.
- b. Our economic status will not allow us to spend; savings limited; earnings meager. We must set up organization that favors purchasing for necessity, quality at cost.
- c. We should abolish private enterprises where wealth only goes to a few.
- d. Instead of Government control, stores, businesses, industries, and farms should be on cooperative system to assume responsibilities and practice the principles of democracy.

Since agriculture will be the primary industry we must adjust ourselves from a city to agricultural community. Today agriculture is a science - with marketing, shipping, etc. specialized work in poultry and dairy. Under a cooperative organization of competent men and women our contributions will be unlimited.

- a. We will be assured of good crop products.
- b. Our standard of living will be higher.
- c. Farmers can adjust themselves easily to agriculture.
- d. Anticipating post-war period our knowledge of cooperatives will be of great value to us.

MR. HACHIRO YUASA

ROCHDALE PLAN OF COOPERATIVES

1. We should make a study of cooperatives so that we may prepare ourselves for future relocation. The consumers cooperative will have a definite place in the W.R.A. For that reason it is wise to study the various plans as presented and expressed by various groups. Cooperative movement had its beginning much earlier than we think. In the last 100 years the cooperative movement has become worldwide and has proven its worthiness, referring to the Rochdale Plan.
 - a. History of the Rochdale plan - started in England 1843 depression era. 28 people organized a system. They saved for a full year a sum of \$140. With half the sum they rented a store and brought fixtures; the other half they started a small grocery store. In the first year members increased to 74 capital to \$900. The Rochdale Plan had several principles upon which it was founded --
 1. The consumers cooperative system shall be democratically controlled; right to speak, vote, and control organization.
 2. Should be open membership. No person denied membership unless they are joining with the purpose of doing harm to the organization.
 3. Money invested in cooperative plan will receive interest. As a cooperative makes net profit the profit will be returned to the consumers on the basis of amount of purchases.
 4. A portion of the profits will be used in educational purposes.
 5. Foods and services shall be sold at prevailing market prices.
 6. In each inventory reserve will be set aside in case of emergency.
 7. Labor shall be treated fairly.

2. At our Relocation Center it is difficult to tell just how we can begin our cooperative system. However, here at Tanforan we have the opportunity and time to study the cooperative system. Its principles are well laid out and they are sound. It would be a tremendous help to each one of us if we have this background. We can organize quickly and effectively whether as a community store, general store, barber shop, for cooperative living.

MR. TOBY OGAWA

MINUTES OF MEETING RE INDUSTRIALS

Five men came into Tanforan on June 5 among whom were Mr. Stancliff and Mr. Kimmel of the Industrial Division of the W.R.A. to discuss the possibilities of setting up industrials. They wanted to know just what the Japanese people at Tanforan could do. The Advisory Committee were not given sufficient notice so a certain group of men with business experience got together in a Round Table Discussion. In relocation areas there will be opportunities for agricultural as well as professional services as in any other communities.

Q - What ideas do you have in mind regarding industrials?

A- Find out so we will know what you can do. (Therefore a survey of all people in Tanforan will be taken as to occupation (prior) experience, aptitudes, etc. Survey will be completed within a week.)

Statistics show 7800 people in Tanforan; 3500 from San Francisco, 1500 Alameda County, 1300 from Berkeley, 100 South Alameda County and 500 from San Mateo District. Of this group small businesses 2200, domestics 4485, farmers 750, and nursery 350. Have experienced persons interview all the people to find out their secondary occupations.

Q - Have you any idea of any small industries or businesses that may be easy to set up where both men and women can work?

A - We have no definite industry in mind. Majority of people are not farmers.

Q - Is the location of this industrial center that you have in mind clearly set up?

A - No.

Must have the following considerations:

1. Transportation facilities
2. Near power lines.
3. Climatically adaptable so that people can work and produce most efficiently.

The W.R.A. Board is working hard to set up industrials. Each center must be self-sufficient. Group of farmers, group of industrials so that food can be raised in farming community and clothes made by same community. One community should specialize in one thing and interchange commodities back and forth. Majority of women can be trained along sewing line and how to use power machines.

Q - What line of industry would you suggest for Tanforan?

A - Anything - any industry that will adapt itself to quick ^{installation} ~~insulation~~ without machinery and heavy cost.

Q - At the relocation center what kind of facilities will be given. Will all facilities be adequate? Could you give us some assurance that those things may be prepared?

A - Very careful plans have been made for all facilities, hospitals, etc. Some improvements will have to be made by you of course.

Q - We would like to have a cooperative store run by the people for the people so that profits may be reverted back to the people to help people less fortunate.

A - You are not allowed to have cooperatives here at assembly centers. In relocation areas the stores will be run by yourselves. Profits will go to the whole community. You will have your own administration as to Government.

Q - Who will be in charge of cooperatives at the centers?

A - Mr. Richardson

Q - Will we move as a group or by communities as we came in? It is important that we move as a group.

A - That is something hard to answer because it is done by the Army.

TOPIC: "HOW MAY WE COORDINATE NISEI AND ISSEI INTERESTS?"

Mrs. Kiyo Nobe

The one thing needed right now is unity. Now there seems to be a lack of understanding between the Issei and Nisei. No doubt this is due to the conditions under which we are now living. The parents being pioneers in a strange land have put all their time and attention towards making a livelihood for their families. Under this difficult and strenuous life very little energy was left to becoming pals to their sons and daughters. The children obtained their education in neighborhood schools. This training was so different from the teachings of the old country. Conflict rose among the young, discipline was not easy to accept. Consequently, the Young Nisei quickly formed misguided views of liberty and freedom. Nisei came to view that they were on the same level as the Issei and a feeling of superiority over the Issei. These are causes towards misunderstanding between the Nisei and Issei.

Since evacuation, the Nisei being citizens of this country were given priority rights in the various camp life here. The Issei have sound sense and superior perspective of life in general. The Nisei would be wise to include the Issei in all activities and profit by their wisdom. In order to cooperate for results the Nisei and Issei must be tolerant of each other on ideas and concepts of life.

The Americanization of the Issei should be stressed as quoted by a Mr. C. McWilliams, Chief of Housing. "It should be pointed out that evacuation provides opportunity to democratize Japanese." Suggestions for Americanizing Issei and Kibei are as follows:

1. Practical English course---American ideals and psychology of the American people. I am hoping for a better America for Americanized Japanese.
2. The necessity of utilizing for common benefit the full resources of the Nisei and Issei should be incorporated in the government of camp life such as:
 - a. Advisory council consisting of the older qualified Issei to whom

Nisei can go for advice.

May I state again--Americanization of Issei and participation of Issei in advisory capacity will do a great deal towards the welfare of the Japanese in America now and in the future.

ERNEST IYAMA

There are various reasons for the lack of cooperation between the Issei and Nisei. Old conventions that the Issei adhere to--they expect Nisei to follow in the same line. For this reason many misunderstandings and friction between Nisei and Issei come about. Before, the Issei were weighed down with the economic aspects of life. On the other hand Nisei have attitude of looking down on the older conventional ideas of the Issei--friction again. However, a better understanding should come about.

Rights of all people should be recognized equally. All groups with the same recognition. We are here because of a war which is going on in Europe and the Far East. In this war, democratic principles are involved. If we are fighting for democratic principles those principles should be used in camp. Many of you have doubts as to whether democratic principles are involved in this war or not. This matter was discussed at a former meeting regarding the reasons for evacuation. We have lost out to pressure groups. Some Nisei feel that the Issei should not have the same rights as Nisei because they do not have United States citizenship. Some feel that if Issei and Nisei have same rights the reaction from the outside would be detrimental.

If we are to make any distinction, disunity will be created in this camp. We must have unity at this time more than ever before. I think that all the people here should be given the opportunity to get democratic education. We have a tendency to forget about the events going on on the outside. We are here because of a war going on on the outside. Democratic principles are involved in war. If we can have unity we can contribute to the war effort in the future.

VICTOR ABE

There is an indication in variance in the interests of the Nisei and Issei. My belief is that there is no diversity within the Issei, Nisei and Kibei. Interests are common and mutual. However this qualification is present: Provided the Issei understand the Nisei desire to remain loyal to the U. S. and preserve constitutional rights. Coordination of common interests may be accomplished in an easy fashion. Basic principles which must be assumed before any discussion.

1. That all citizens of Japanese ancestry are loyal to the U. S. A.
 2. The^{de}/sire of the Nisei to live in post war America and to preserve democratic rights and privileges.
 3. Coordinate the Issei with Nisei for the Nisei to retain their franchise.
- All energies and efforts should be put into demonstrating our loyalty. How can we prove loyalty to the American public? We can prove this loyalty by showing that the Nisei act and think of their own free will. If we do not show on our parts that we can act on our own volition it would be only half successful. Nisei must be the ostensible leaders. The Issei must be contented with Nisei representation.

As far as camp life is concerned we are all equal. However, predominance put us here, certain groups attacked at the first opportunity. Our leaders must be United States citizens. Issei advisory council should be considered. The spokesmen themselves should be the Nisei in my opinion. The Issei advice will be followed and accepted by us. As far as Issei are concerned they must have faith in the Nisei and grant representation to us. Future depends on what is done in the present.

The purpose of the election was to promote the welfare of all residents. Whether councilmen were Issei or Nisei was not important as far as camp life is concerned. Limiting candidates to to citizens was proper thinking in case of the councilmen. There was an aspect of conflict between the Issei and Nisei in the present election. As far as leaders are concerned, we must have the ostensible front, freedom of mind, freedom of thought; act as good loyal citizens under the circumstances.

Will the Issei respect Nisei endeavor to live in Post war America? Yes. State basis of positive reply. The day of Issei is not past. The future is still here, however, the future is more the day of the Nisei.

Summary: Interests of Nisei and Issei are common. We are on common ground. If interests are common coordination of the welfare of the Japanese people will be successful.

We can see a clear perspective of the picture of evacuation. We were stunned by the whole process of evacuation. A bitter attitude will not aid us. Realism is always necessary to see the correct pictures.

We wish to remain loyal. We wish to live in post war America as citizens and that Issei respect the rights of the Nisei.

We wish to remain citizens with all our rights. If Nisei franchise is protected Issei rights will be protected.

The actual coordination will come naturally if we understand the picture that confronts us and we will strive to live in a better future America.

REVEREND TARO GOTO

This nation is a great big family not composed of one race, one color, but many races and colors. One hundred and thirty million of us. We are one family because we are one with a great purpose, one in spirit. We are again--nation builders. We are going to build a great America out of this conflagration. These problems we face in assembly centers and relocation centers are not Japanese problems, they are fundamentally American problems. Therefore, we here in this camp or any other camp are members of this great nation. Here in Tanforan we are all members of one large family. Unless we can see our problems in the light of the family aspect we may not be able to have a constructive way out.

I. Problem of attitude:

1. To live together as a family we must learn to go out together, Issei, Nisei and Kibei. Language divisions, age groups--all these people must get together and mingle together.
2. To learn to plan together. Meal time should be one of the happy hours to exchange news and events of the day, discuss problems of family and community.

3. We must grow together. We must not criticise others. We must have constructive attitude, constructive criticism.

Practical suggestions:

1. Cooperatives.

- a. Cooperative farming; emphasis on agriculture. Immediately contributions that we may make for war efforts of our Nation will be along production of food. Japanese people are naturally adapted to agriculture. Many people in this camp are not farmers. We might be hesitant going into farm labor or a farming community yet it will be more healthier for us rather than the dust and smoke of a factory. During the war period by agriculturists especially coop farmers will survive sever depression periods that will come after the war. Mr. Ferguson told us the development of the relocation center will depend largely on the ingenuity and industry of the Japanese people. If we are to make contribution not it is for us to make gardens out of the desert, modern towns out of community, through ingenuity and industry. If we adopt this cooperative idea we will be able to achieve things greater than we expect. In the relocation area we must organize a consumers cooperative. Not one but many. Profits will be given to institutions in the relocation centers. Would like to see Nisei and Issei planning for building of clinics, church, library, etc. Through cooperatives Nisei, Issei, and Kibei will be united.

Just yesterday we had our first Parents Teachers Meeting and over 100 parents attended. The P. T. A. is one institution where Japanese can come for oneness of purpose as parents are vitally concerned over the education of their children. Hoping these will be the beginning in establishing a greater family in America.

TOPIC: NISEI IN THE W.R.A. CENTERS - STAGNATION OR REHABILITATION

REV. KAWATA

As the chairman has just said, what comes before us is of infinite importance. Whatever statement we make tonight will have its pros and cons. Stagnation and rehabilitation is possible not only in the relocation center but we must consider that even in normal community life there is such a possibility. No matter how good the institution is the social welfare of the evacuee in the relocation center will be the same. In mapping out our community welfare, institutions of learning, sanitation for health, civic law must be infinite principles of human activity. Adequate facilities must be given.

We shall have to consider whether or not we will have the personnel to man these institutions and if we do not have facilities will it be possible to have rehabilitation or will it be stagnation? Especially in view of the fact that we have priorities at present will it be possible that all necessary facilities be at the relocation center for us? Again in the matter of personnel, perhaps we may have leaders and perhaps we may have Caucasians with the interest of the Nisei at heart. Will these leaders be available for us in view of the fact that we have so few leaders in the country for war efforts. May we depend on Nisei leaders? Yes. How many do we have? Of course we know scholastic standings attained by the Nisei are the envy of all the rest of the racial groups. We know the endeavor and conscientious manner in which they work. We know Nisei as a whole have kept clear of any civic and criminal entanglements. Do we know whether or not the education that the Nisei receive will be good enough to be flexible in the present condition? Do we know whether or not the endeavor that the Nisei has shown will be brought into light for the benefit of the

Nisei as a whole? Will the standard of living that the Nisei have been living under be strong enough to stand the shock of relocation?

In September, 1941 an article written by a Japanese girl was quoted in a magazine under the title "West Coast Japanese" as follows: "We try to be good Americans, if only the white Americans would treat us as equals and allow us to do our part, but it is discouraging to be denied jobs and faced to do menial work for existence. Sometimes we feel we are not wanted." If Nisei at that time in September, 1941 were discouraged and stagnant can we see Nisei rise in relocation towards advancement?

So far what I have said is dark and dismal to those who have the power to see there is light before us. The relocation center is our testing ground, an "open sesame" for the days to come. Students of law and sociology have unheard of opportunities to put your ideas to practice, to form constitution. You will also have opportunities to run for offices both administrative and judicial. For students of economics there will be an interesting study presented as to whether the balance sheet of the community will turn red or black according to calculations. Engineers and agriculturists, skilled groups - opportunity for field work and service behind counters.

By no means will the life before us be easy. Trying days may be ahead; fortitude and will power of the Nisei will be called upon. We are fighting this war in order that democracy may be made safe. We can no longer say that we are not taking part in the war effort. We cannot say we are left out. We were the first to be in the war by being evacuated. Prior to evacuation Americans have thought of the Nisei as a negative factor instead of positive, thinking of Nisei as in a dangerous class of people instead of being strongly beneficial to the U. S. Now we are being given an opportunity to prove whether or not we are loyal Americans.

With the considerate will of the Nisei, not only is rehabilitation possible but we will be open to see a better way in America as true Americans.

MRS. ANNE KUNITANI

As I see it the problem that must be solved is not whether the Nisei stagnate or rehabilitate, but will there be a place in post-war America for the Nisei? I feel that under certain conditions some of which are directly under our control, others not, that there will be a place in American society for the Nisei after the war.

Reasons for our evacuation:

1. Concentration of Japanese on Pacific Coast.
2. Danger of economic competition.
3. Discrimination.
4. Anti-semitism - Feeling of the Japanese in East much better.

The nature of the immigrant group coming to America - Japanese came not as religious or other reasons, but for economic reasons to make money and with the idea of going back. They discovered making money was not so easy so their wives were sent for and families raised still with an eye on Japan and if they were not able to fit into American life they would go back to Japan. The majority came as migratory agricultural laboring group. They took odd jobs, cast offs. The Japanese are relatively slow and being newcomers the process of integration has just^{be}/gun. The average age of the Nisei is 19 - 21. Nisei are especially slow socially and politically. There are reasons why Nisei were so bewildered.

We must never forget that Caucasians have added their inhuman bit. Agricultural barons welcomed with open arms the Japanese laboring group. The Japanese later bought up and leased land and with intense labor made their lands pay. Various problems came up. Newspapers raised the cry of the Yellow Peril. Law was passed in 1924 prohibiting naturalization of

the Japanese. The Alien Land Law and Immigration laws resulted. Groups as Associated Farmers, Native Sons and Daughters, American Legion groups scattered throughout the U. S. utilized the rising tide of heat against the Japanese. If such conditions existed prior to the outbreak of the war with Japan how will the Japanese be accepted after the war?

First of all if war continues for a few years the Japanese will have acquired maturity. In relocation centers we must orient all of our industry to the victorious war effort. The battle cry of the farmer will be "Food for Victory." Limited industries will have to be chosen with the idea of contributing to the war effort. We must try to eliminate the feeling of "outside" and "inside."

We must try to Americanize the Issei so that if the time comes for naturalization, they will be prepared. Vocational courses must be instituted. Consumers cooperatives instituted for harmonious living.

We must educate the Nisei to appreciate democratic America so that we may fit into the American picture.

We must drop opportunism.

Encourage disbursement of Japanese to eliminate antagonism.

Political consciousness must be aroused.

Advocate steps to further college students to study in Eastern States.

Remember the future rests partly with us and on Caucasian friends on the outside. We have many friends such as church groups, labor unions, American Civil Liberty Groups doing their part for us.

We can teach everyone within the camp cooperative living; to drop all silly aspirations for money and prestige. We must be vigilant of attacks of civil liberties not only our own but all minority groups.

I would like to bring out recent articles on the possibility of Japanese Americans losing their citizenship. If we do not integrate and that becomes a reality more than likely the outcome will be deportation.

MR. TSUNE BABA

The world as she enfolds before us is not encouraging. We have no assets to speak of. We have no assets to speak of. We have no social standing in our country. We find ourselves confined within four walls. Most of us became ill, we are afflicted. What are the symptoms of this disease - Tanfo-itis. One of bewilderment and confusion.

You will find that the patient invariably complains, that he is confused and that he will show indifference, skepticism.

The only logical treatment I can see for the patient so afflicted is to have him change his mental attitude. I feel confident that there will be a place for him who keeps up his qualifications. Without proper equipment he will be lost and left behind in the world to come. That means preparedness. Rehabilitation through preparedness.

What will post war period be like? Speculation may go on endlessly. We are sure to find the political structure of the world changed. There may be federation of continents such as United States of Americas, United States of Europe, Asia, etc. In conjunction with political changes economical readjustment must be made. To me this topic may be discussed in three different aspects:

1. Individual
2. Domestic
3. International or inter-continental

What we must face after the war as to the second point, domestic, solve problem of public debts. Internationally, what will come about? I feel confident that normal trade will resume. Foreign trade will be ensued even on a larger scale than before. This means we must have some kind of basic monetary system.. Perhaps we may need an international printing system where we may use the same kind of currency for foreign trade.

Individually, we have no material assets to speak of. How can we go out and face international and domestic aspects? The only solution that we have is our attitude and our behavior. Our mental attitude and physical behavior--now and in the WRA centers will determine whether or not we will be fitted into this new scheme of life and new system of economical structure.

Let us take a case, for example: Foreign trade.

Foreign trade, imports and exports will be resumed because man's fundamental need will never change. What must a person interested in foreign trade need to know? He would have to know the marketability of goods, marine insurance. He should be familiar with the terminology used, finance and credit system employed in banking and accounting terms. If you have acquired this knowledge employment may be possible. You yourself individually or in company with associates may decide to undertake such a venture.

Case: Bookkeeper

Here in Tanforan there are bookkeepers that to be taught, experienced, therefore, I believe our days at the assembly centers and relocation center will afford us various opportunities to equip ourselves. If we could only make up our minds to learn. The works that we are asked to do may mean in the end after the post war period our life's vocation. It may be trying / the key or solution to solve the post war times.

Our Tanfo-itis may ruin us unless we fit our minds to discover a way out. Let us be challenged by war time necessity to find ourselves, equip ourselves, prepare ourselves, to fit ourselves in a world which will be vastly changed.

My conclusion is that fundamentally our economical need will not necessarily change, that there will be many institutions with which we were familiar will come back, foreign trade, little businesses, etc.

Therefore, the thing to do here at the assembly center is to nourish and enrich whatever we have to do prior to relocation on anything we are interested in. To study intensively and extensively so that we may be able to adapt ourselves when the times come.

MR. TOSHI YAMASAKI

I would like to go into the occupational side of the relocation centers. Before going further I would like to state the different occupations of the Japanese before the war started. In the three states of California, Oregon, and Washington, 43% of the Japanese were gainfully employed. 49,000 employed and of this number 22,000 were directly connected with farming. Out of this 22,000 7,000 were operators or managers of farms, 8,000 laborers, 5,000 unpaid family workers, 2,000 consisted of persons engaged in agricultural work other than farming. 11,500 or 24% employed were in the wholesale and retail business. 8,500 or 17% were in the service industry as domestics, cleaning and laundry business, hotels, etc. The rest engaged in activities in Japanese community. This gives rather a vague idea of what the Japanese people were doing prior to the war. We also know that many of the Japanese people were in business and industries not because they wanted to but because they were restricted in other businesses and lines of endeavor by the Caucasian people.

San Francisco, center of anti-Japanese feeling shows a further restriction in the employment of Japanese. 48% of the males in San Francisco and 69% of the females were in the service industry as domestics, cleaners, hotel business, etc. We can see that the type of occupations pursued by the Japanese are not conducive to forming a self-sufficient personnel in the relocation center.

The occupational survey made of residents here showed that out of 6,000 people the largest category of 1,000 were unemployable due to age,

health, etc. Next were 1,00 seamstresses, housewives and domestics. Tradespeople, farmers, gardeners, 1,000. The other occupations were truck drivers, stenographers, bookkeepers, cleaning and laundry businesses, etc.

A great many people will find that they will have to change their occupations. This will be a necessity in farming at the relocation centers. The main stress will be placed upon agriculture and the various fields of agriculture. Farmers will be in the majority as far as working people are concerned. We must get used to new surroundings, acclimate and adapt ourselves. Change our mode of living. We must also have to get accustomed to new neighbors, new faces, learn to work, play and live with them.

By way of stagnation we can take a pessimistic viewpoint after the war is over. Will we have job opportunities in American public or will we be ^{re}stricted again? I feel that jobs will be available and we may be accepted by the American public. We will not be exactly or suitably adjusted to new jobs. It is hard to change over to something entirely different. This may be forced upon us because many of us will have to change our jobs.

Rehabilitation will depend greatly on the attitude of all workers at the relocation center. If we try to make a success of the relocation center with everyone pitching in with his share a common goal will be achieved.

Due to the nature of the relocation center which is a cooperative one, full cooperation of every individual will be required.

As to occupations possible: There will be new types of work available for persons who had formerly worked on farms. A typical relocation center consists of large tract of land for town, administration, 2/3

and 1/3 land set aside for pasture land for cattle. In caring for cattle many people who had worked on other vocations must change to adapt themselves to new jobs. There will be an increased need for farm managers, agricultural economists, to work on the farm and farm produce after harvesting. Increased need for farm workers, not only in administrative but in actual field work.

We have reason to believe also that industrial and vocational training courses will be instituted at the relocation centers adding incentive to people who wish to go into new type of work.

In the agricultural work itself other openings besides working on farms will avail. As dehydration of fruits and vegetables, canning, etc. This of course is done after the community has enough fresh fruits and vegetables for themselves. This ties in with the "Food for Freedom" campaign and will be looked upon favorably by the Government.

Another ^{ab}problem business is in ceramics, such as clay dishes, textiles, dresses, uniforms, etc. Construction of pre-fabricated homes which will be a partial alleviation of the house problem acute in the United States.

Another suggestion is in optical lenses. Creating telescopes, etc.

All of these industries and work opportunities may be open to us at the centers.

Whether we can make good or not is all up to the individual and also whether the community itself will be able to make a profit depends on the individual again.

So all of these facts, new surroundings, outlook on war, outlook on post-war period, job opportunities, all influence our attitude toward occupations in the relocation center.

TOPIC: CO-OPS AN ANSWER TO OUR ECONOMIC INSECURITY

Mr. James Sugihara

As the chairman has intimated the topic for this evening is "Co-ops - an Answer to our Economic Insecurity". Webster defines cooperate - to act or work jointly with others. Cooperatives could be along the same lines.

When a group of people pull their resources and abilities for the common good in the realization of certain interests and ambitions we have a cooperative system. In this chaotic world of today we must work together to solve the complex problems of living. Due to price controls and lack of official standards the individual consumer is easily lost.

Let us trace the background of the cooperatives from the early beginnings. The beginning of the cooperative system was founded by a group of 28 weavers in the small town of Rochdale, England. They banded together and opened a small grocery store in 1844. Before long the membership was increased manyfold times that of the original number and spread throughout the world. The Scandinavian countries such as Denmark, Norway, and Sweden found the plan advantageous. Japan was not far behind.

The cooperative movement in the United States took root in 1844 in New England but it failed. Later the farmers and laboring groups organized but they also failed. It was not until 1910 that a successful cooperative society was formed. The Fins and Bohemians from Europe introduced the advantages and principles of the cooperative system from their mother country. These cooperatives exist today in the states of Massachusetts, Wisconsin, Michigan and Ohio.

In 1915 the cooperative league of the United States formed to coordinate activities of individual societies and stimulate interest in forming of new societies. The post-war period of the first World War in 1920 was instrumental in the forming of many new societies. From this rather small beginning at present two million families in the United States are affiliated with the cooperative movement. Business totals one billion dollars.

Before we consider cooperatives further it is necessary to understand the principles on which it is based. The Rochdale principles are:

1. The consumers cooperative shall be democratically controlled. Every member shall have a voice in the determination of the policy of the society - one vote.
2. Open membership - no person can be denied unless they are joining with the purpose of doing harm to the organization. There is no class, creed, color, or race distinction.
3. Money invested in cooperative plan shall receive interest. As a cooperative makes a net profit that profit will be re-

turned to the consumer on the basis of the amount of purchases.

4. Goods and services are to be sold at prevailing prices for cash.

Reasons for observing this principle.

- a. It is never possible to determine exactly what the total cost for products or any article is.
 - b. It is necessary that current prices be maintained in order that there be no price war.
5. At each inventory reserve shall be set aside in case of emergency.
 6. Shall devote part of their profits to educational activities and expansion.

In the commercial world of today consumers are made aware of products by medium of advertising. On the contrary cooperatives do no advertising. They instead educate their members and prospective members and make them acquainted with the products in that way. Cooperatives shall maintain complete neutrality on political issues.

In summarizing - the cooperative is formed by a group of people for mutual interest in which ownership is in the hands of the consumer. Economic democracy prevails and brotherhood is applied to business. The cooperatives reached into many industrial fields totaling one billion dollars.

The consumer cooperative can be divided into three classes.

1. Cooperatives that sell commodities.
2. Cooperatives that sell service
3. Specialized consumer cooperates

In the United States we have 3,100 stores selling commodities, 1,500 service stations 1,150 farm supplies. In the Service division we have 30 medical associations, 60 housing cooperatives, 300 campus cooperatives 150 miscellaneous. In the third division we have 700 rural electric companies, 9,510 credit unions, 500 telephone companies and 1,800 insurance corporations.

Quality in service is always emphasized rather than quantity and profits. Quality is always maintained. Various cooperative food products have been marketed and strictly adhere to the Federal food and drug laws. Cooperative products are plainly labeled and use specific standards.

It has been my good fortune to have been associated with cooperatives at the University of California affiliated with the U. C. students cooperative association. Members total 700 students. These students were housed in one of six different units. The Rochdale principles were strictly observed. Economic means of living provided unbelievable fellowship.

After this war is over it seems cooperatives are more than ever necessary for us. The post-war period will see chaos in economics. Of course, we cannot consider that cooperatives will be the final solution for all of our problems but at least it can assure us economic stability that Japanese have long sought.

Mr. Nobumitsu Takahashi
"Agricultural Cooperatives in the Relocation Centers and the Post-War Period".

Cooperation is the philosophy of life and like Democracy we cannot get along without the support of every individual. Cooperation is working together in the spirit of mutual aid. More than working together, to be truly cooperative people must work together voluntarily because they want to because it is to their advantage to do so.

No class of people in America have come to understand fully and appreciate the valuation of cooperation than the farmers themselves. Farmers taking greatest lead in cooperatives. Eighty per cent of all farmers in Japan are members of the cooperative system. The cooperative program in China has greatly expanded. We find that there are three million American farmers participating actively in all branches of agricultural cooperatives. Annually these cooperatives do two billion dollars in business.

Much help on cooperatives has come from the agricultural population. Immigrants from Finland, Denmark, and Sweden have advanced furthest in the cooperative movement. In Minnesota, Wisconsin and Ohio the Fins and Swedes brought to the rural communities cooperative philosophy from the old country. Nearly 2/3 of all the agricultural cooperatives are concentrated in the North Central states. About eleven per cent are located on the Atlantic Coast, 10 per cent on south central states and 8 per cent on the Pacific coast.

The four periods of the cooperative movement - the first began in 1810 and ended in 1817. The rise of grange manufactured farm implements which was shortlived, few continued into the present century. The third period was in the early nineties and continued for about 30 years. It was the third period that developed the fourth period in 1920 on a large scale cooperative program.

At the present the cooperative movement in this country is making a tremendous progress but they are far behind other countries in pushing the cooperative movement forward. More and more emphasis must be laid on the idea of cooperation. If we are to see a better world after the war it must be stressed. Unless we use every effort to emphasize the desirability and necessity of establishing a true cooperative world - commonwealth of nations.

Cooperatives are not magic which may do all without effort of the people. Too many think cooperatives as a lever which will lift us from poverty to wealth.

The significance behind the cooperative symbol are two pine trees. The color and the circle is dark green; this is the color of chlorophyll, life principle in nature. The background is yellow for the sun, giver of light and life. The circle is another ancient symbol of eternal life and in this emblem represents the world. In this war international good will and understanding will help to remove the greatest obstacles to peace.

MR. D. T. Uchida
"Cooperatives in Missoula, Montana"

One thing that I and many others might not forget during the first world war was that there was a considerable distinction in the economic setup in America and the prices were up considerably as well as the prices of stock and there were chances for many people to make a fortune. Some people doubled and tripled their investments in stocks.

This war is entirely different. I would like to relate our cooperative program in Montana. The amount of our investment was \$1.00. On December 19, 1941 650 Japanese aliens first arrived in Missoula. The second group of over 300 arrived later totaling about 1,000 aliens. The first evening after dinner the head supervisor gave his greetings and advised us to forget about the war and worries. He made a definite proposition that we should organize an autonomous government among ourselves which we did promptly. We elected councilmen which were captains of each barrack - 40 men in each unit. There were 18 councilmen elected, one Mayor, two deputies and three secretaries. We organized committees on welfare, education, recreation, fire crew, police, etc.

One of the best achievements in camp was the canteen store. Each man made an investment of \$1.00 making a total investment of \$1,000 to start with. We were very fortunate in having very efficient personnel in people who had had previous experience as wholesalers and retailers in businesses. Commodities such as stationery, drugs, food, fruit, cookies, eggs, jellies and notions were ordered. It was arranged so that we may order articles of clothing, shoes, etc. also. Prices on all items were very reasonable and sold at regular retail prices. The supplying of orders was made through the largest department store. Since we were able to buy at wholesale prices and sold for retail prices, naturally, there was a reasonable margin of profit. The housing of the store was provided by the government, which was a barrack, part of which was used as an assembly hall, post office and the other half as the store. Four or five men worked from 9:00 AM through 11:30 AM and from 1:00 PM to 3:30 PM.

Since there were no charges for the house, labor, electricity, etc. there was bound to be a profit. This profit was to be divided among the shareholders. Dividend fees for the first month were 25¢.

The amount of business a day was between \$150. to \$200. In one month - \$4,500 to \$5,000. After all expenses for education and recreation were deducted there was still amount left over for dividends. By April there was a 20% net profit and our original investment was refunded besides a 75¢ dividend. I do not believe there is a better business than the cooperatives. Everyone enjoyed the cooperatives very much in Montana.

MR. VICTOR ABE

Comments on letters received from Lee Poole, cooperative superintendent at Manzanar and George Yasukochi.

"Concerning cooperatives in Manzanar, we have undertaken a rather extensive program and will be conducted on a consumers cooperative plan. This cooperative idea has been authorized as the best technique for satisfactory service. It gives the people voice and control of enterprise and a feeling of ownership conducive to general morale. A board of directors will be elected who in turn will appoint a general manager, secretary, treasurer, etc. to administer the enterprise. The board will appoint a committee to draw up the constitution and by-laws, also education committee, merchandise committee, grievance committee, auditing committee and personnel."

"Cooperative credit unions may be especially suited to the relocation centers. Need to dispense with private profit. Only by consumers control may we get assurance of best economy and quality. One cooperative setup to be in charge of enterprises. Board of directors to set up overall policies. The purposes of credit unions are twofold. To encourage savings and difficulties of loans at reasonable rates. In post-war life need for credit unions will be great since Nisei will need money to start any sort of business venture. If cooperatives are organized in camp good should be purchased from wholesale cooperatives."

Mr. Hiroshi Korematsu

Here at Tanforan we are holding classes in cooperatives, and I am sure you will gain by attending. At the first session we studied the history of cooperatives. History of Japanese people in California and why they were not active in cooperatives, the present history of evacuation and how affecting the Japanese socially and economically. At the present we have 34 enrolled in our class.

In investigating the amount of money orders going through in Tanforan we find they amount to \$40,000. From the cooperative viewpoint the actual amount of goods purchased would be \$20,000. Most of us are not scientific consumers. We do not know how to buy. Cooperatively, we teach people how to buy. The consumers guide will teach people how to buy and what products are good. Cooperatively, we teach how to buy for necessity and quality. At relocation centers we cannot afford to spend money as we have been doing. We must buy wisely.

Going back to the beginning of cooperatives at Rochdale - a poor community, wages were too low to keep up with the prevailing cost

of commodities. They organized a store and business among themselves, and succeeded.

In that way we are able to procure products from wholesalers and sell them at low prices as possible. At relocation centers the best and efficient way economically is under the cooperative plan. Housewives are the major purchasing group in any community. They can organize and become one purchasing body and that will give purchasing power. They can in return get quality goods in full measure.

Rev. Taro Goto

No doubt some of you have read John Steinbeck's "Grapes of Wrath". Many of you have seen the movie. This American tragedy centers around one family from Oklahoma. The characters are Ma, Pa, Grandfather, Casey - eyes full of dreams and prophetic vision. They were share-cropper family for generations living on the same soil in habitual poverty. They were forced to abandon all they had and start on their migration to the promised land of California - jobs, sunshine, home, etc. But on the way they met mistreatment and were misled. When they reached the vineyards they were exhausted and the grapes they tasted were very bitter.

One individual must not think of himself but for the good of society and all. Cooperation in democracy. The difference between democracy and totalitarianism is in democracy an individual does not belong to the whole but rather the whole belongs to an individual. In totalitarianism the total whole is all important and individuals are victimized. So we are talking of cooperation in a democratic way of living. As the second speaker said cooperation is not only a method to secure economic life but it a philosophy of life. It is to me the method of social reconstruction after the world conflict is over.

What then after the war - as far as the Japanese are concerned. Would encourage the dispersion of the Japanese population. We Japanese should go out beyond the Mississippi. So many of us have lived in small localities and have not had a chance to meet and get acquainted with the progressive type of Americans. We must go out to different states and different localities. How will cooperatives come in when we are scattered? Many will come back but what do you think we will find then? Our stores will be no more or be in such a state beyond imagination. Therefore, we need credit unions.

The Danish farmers are the richest farmers since the introduction of cooperatives especially in the butter, egg, and cheese lines.

Why not cooperate ourselves. We shall have much better prospect for the second and third generation people.

TOPIC: "RESOLVED, THAT IT IS BETTER TO BE MARRIED THAN SINGLE
IN THE W.R.A. CENTER."

Mrs. Ruth Yamauchi - Representing the married women. Present occupation, Nurses Aide. Prior to evacuation a "Grant Avenue Miss."

- I. In the first place to be frank with you I believe this topic affords no argument. If a couple is capable, by that I mean matured, and sincere in their love for each other nothing should keep them from facing marital life together. Get married - for many reasons
1. There is no vital financial worries. Food, shelter, hospitals are provided. Up to the present the financial side was the main blocking stone.
 2. To stress further - to be on the safe side, get married in camp and don't wait for Relocation. We do not know how long the present conditions will exist.
 3. Economic insecurity? Naturally, we will have to start from scratch but a couple married in camp will be prepared to take hardships together having previously shared worries, and troubles. Would have wonderful companionship together. Life is too short. It is the wise man to make the best of the situation and live life to the best. A person who does not marry preferably before thirty years of age will live an unfinished life.
 4. Marriage will cut down the moral problem of the community, especially under these conditions. Morals tend to become loose. Marriage will give a man and woman responsibilities for themselves as well as for the community. Parents will be immensely relieved and happy for we cannot deny that sex plays an important part in our lives.
 5. Of course a hasty marriage is not good. The green tomato should be ripened before eating. An overripe tomato is often discarded in the garbage can while a ripe tomato is picked and enjoyed. For example, I do not advise persons nineteen or twenty years to get married nor couple twenty-seven years of age to wait as we may spend many years in these centers.
- II. Pick the fruits while you may for wonderful companionship together. Therefore, let me say to all couples who are contemplating marriage, get married and see what you might have missed.

Miss Midori Shimanouchi - Student at the University of California. Career woman. Taking the negative side of the question.

- I. First of all this entire question depends on the individual. I would like to state that my remarks are purely personal. It is obvious that camp life has changed the personality of the Nisei. He is not himself here in camp. Some are impatient for want of further education. Although they have the Students Relocation Programs it is not accessible to all applicants. Some want practical experience in chosen fields.

However, experience is limited since facilities are not complete and the nature of this camp is so temporary. If this is the case, our ambitions are curbed quite a bit. In normal days we enjoyed pre-war days - it is necessary that we rationalize all the future may offer us.

Marriage is too risky under the conditions of today. It is a sound marriage that leads to a lasting marriage. Here there is little or no privacy. Camp environment with its limited facilities is no place to rear children. The future children of America are deprived of a free normal life and education with other Americans. The important factor is the post-war existence.

I think that the most serious problem will come out of the post-war period. Just exactly what will become of the Nisei? He will be put on the spot. If he is to live in America as other American citizens he will have to make adjustments twice as big as others have to make. The struggle will be hard. Under such conditions he will have less to offer a woman. He will have to struggle for the right to live a free and normal life in the democratic way. Chances of making a livelihood will be less. The Nisei ability will count less than before.

You will say in the camp there are no financial worries, no worry of economic insecurity - this is true but marriage is a lasting institution so we must think of the future. I grant you that love is of primary importance but you cannot live on love alone.

Release from war strain together with peaceful skies, social and economic security together with love will lead to a happy and more permanent marriage.

Quoting a letter:

"Dear Midori - A disciple once asked Socrates if it would be wiser to marry in a W.R.A. Center. Socrates answered 'Whichever you do you will regret it.'"

Mr. Tally Yusa - Representing the recently married group, taking the positive side of the question. Present occupation - House Manager's Office.

First of all I would not like to direct this talk of mine to infatuated adolescents or those you are physically or mentally/capable or others who are faced with conflicting social difficulties. Personally I think the conditions are favorable toward getting married.

I would like to divide my talk into two parts - General and at the Relocation Center. I think that the marriage that is taken properly with the proper perspective is a stabilizing factor. If a person should postpone marriage whether here or on the outside the moral and spiritual perspective is not truly that of a normal person.

This chasing or courting today by youngsters and carried on through the twenties and thirties leads to a very disrupting fact in our lives. Marriage will stabilize that person. Life is unstable and degenerating to many people. Marriage now would tend to ward off that unstable feeling. Postponement lessens perspective.

There is a vicariousness attached to being single, which will certainly be eliminated when married. If we were to make up our minds not to be married until better times we will be deluding ourselves because of economic instability. We must buck up after the war.

There is nothing more unstable at any time in life than when you come to face whether the marriage is compatible or not. How about after marriage - that problem exists at any time in life so why not take the chance now. Those who stall and are afraid to take chances are afraid to face conditions. The chances are that your marriage may come out favorable.

As far as Relocation Center is concerned we have the economy which presents no bars whatsoever inasmuch as insufficient income or cost of living goes. When we arrive in the Relocation Centers there will be no worries. We can live a very complacent life. Efforts must be greater but marriage may be maintained on a very stable basis.

One thing comes to my mind - the period before coming here the acquaintanceship between my wife and I was not very long. Hasty love or evacuation? Somehow there is a certain type of girl to get along with. We clicked. We find that my conception before marriage has proven true. Hasty marriage conducive of this situation can be alleviated if we court long enough and come to know the person well.

Being evacuees we are under abnormal conditions but even in other countries under these situations marriages go on.

Charles Kikuchi - At present conducts the "Your Opinion, Please" column of the Tatalizer. He will present the negative side of the question.

"Live alone and like it" - I would like to present the advantages of being single.

1. Opportunity to meet people, and get acquainted with people as never before. We have such occasions as dances on Saturday night. For a single person it is advantageous in meeting all types of girls, whereas a married/stuck all evening. We have many activities like:
 - a. Monday - badminton
 - b. Tuesday - ping pong
 - c. Wednesday - Outdoor type of girl to walk around the track with
 - d. Saturday - DancesAll activities on a platonic basis.
2. Solution to living together in a Relocation camp can be on another basis. Physical factors:
 - a. No way of changing reactions of different people. No way of determining their personalities. Marry in haste plenty of time to regret at leisure. We aren't always to be living in Relocation camps so we must find someone who may adjust themselves to life on the outside. How do we know the opinion of these women? We may be unfortunate enough to be strung along with a -
 1. Bookworm type of girl

2. She may dislike your former friends.
3. You may be unfortunate enough to be stuck with a Jananesy shrinking violet sort of girl.
4. Will she be able to cook? They say the way to a man's heart is through the stomach. In Relocation Centers where food is provided girls don't have to cook or set the table.
5. She may be a spendthrift.
6. They say you should marry for companionship, but you may have companionship without marriage. Marriage for companionship is not conducive to happiness.
7. No privacy. What we will have is one apartment barrack with thin walls with eyes watching every move. There will be restraint and suppression.
8. Children -
 - a. No other environment - will develop anti-social habits.
 - b. No proper type of etiquette. We do not want to raise social misfits.

II. After the war some people may have the opportunity to resettle on their own. It is better to be single.
Economic aspects - No gas bill, no water bill, etc. but after the war we must make a living. No Utopia all our lives.
Scrip books - Single persons receive \$2.50 whereas a married couple receives \$4.00. Married couple gets gyped.
We must get to know the other person very well before we jump into a hasty marriage.

of

III. Let us trace the life/a married couple - Mr. Joe Watanabe lived in San Francisco, happily married person graduated from the University of California in Engineering slaving away on Grant Avenue for \$60.00 a month - white collar worker, now working as timekeeper in the Administration Building.

1. Activities of a day.
 - a. Gets up at 6 o'clock, rushes to mess hall.
 - b. Office work until 12 noon. Stands in line at diet kitchen for baby formula, gulps down his food which is bad for the health.
 - c. Rushes back to the office at one and slaves away until five.
 - d. By this time he is very tired, he thinks he may go home to rest.
 - e. His wife greets him with a tubfull of diapers to wash out at laundry six barracks away.
 - f. Waits for roll call and friends may drop in and play bridge because his wife doesn't play poker.
 - g. At 9:30 a full and happy day ends.

IV. Other things to take into consideration

1. About six in-laws living in same room.
2. Saturday night dance - stuck with wife but can look at other girls.
3. Clinging vine type of person
4. Don't get roped in by baishakunin. Remember that divorce in camp is very difficult. There are always in-laws to contend with.

Roving microphone with James Hirano.

John Yoshino:

What is your official capacity at Tanforan.

Public Relations Director.

What do you think of tonight's topic?

I am very interested in the subject from academic standpoint.

Are you married?

No I'm not.

Are you contemplating marriage?

I do not choose to answer.

Very well spoken

When do you think a tomatoe should be picked?

You find out after you eat it.

Alice Kikuchi

Are you related to our speaker?

Yes, I am his sister.

How old are you?

I'll be 16 next week.

What is your conception of an ideal man?

Well, - tall, dark and handsome, intellectual with a sense of humor.

Do you think a W.R.A. Center is conducive to a happy married life?

If you are contemplating marriage do it now here.

John Hayashida

How old are you?

Twenty-five.

Do you feel mature?

Not yet

What do you think of assembly center life

I like it allright.

What do you think of the girls here?

Good.

How about a girlfriend?

Didn't find any yet.

What seems to be the trouble?

I don't go out much

Oh- so you're the home-loving type!

What did you take up at school?

College preparatory.

What is your hobby?

I have no hobby.

What is your barrack number

83-1.

Fumi Saito

How old are you?

Must I tell?

Please

I'm beyond that age.

Let's see you're over five feet the statuesque type.

What do you do

Right now I'm working at the mess hall.

What do you think about the subject?

It all depends. If you have been going steady together, get married.

Have you had any love affairs?

No.

Here is a specimen of what a ripe tomato should be - Mr. Hiroshi Yamauchi, the husband of the first speaker.

How old are you?

I'm thirty years old.

What made you marry Mrs. Yamauchi?

She asked me.

What is your occupation at Tanforan?

House Manager.

Alice Yuasa

What do you do at Tanforan?

I'm a waitress in Mess #9.

Barrack number?

I live in a stable near the hospital

What do you think of this marriage question?

Depends on the people - if they have been going together for a long time, get married.

How old do you think a girl should be?

22 to 25 years for girls.

How old should the boy be?

Three or four years older than the girl.

What kind of man?

Intellectual.

Mr. Hayashi, first generation.

Occupation?

Nursery in Oakland. I came to the meeting to study English.

What do you think of the subject?

Hard for me to answer the question - my answer is no and yes. It is all up to the individual. Might I suggest that you ask permission from the head office for a newly married couple to go out of camp for one month on a honeymoon.

Carl Hirota

Are you married?

Yes I am

How long have you been married?

Seven years.

Set your life back seven years and you were contemplating marriage.

What would your attitude be. Would you get married under the circumstances?

It would depend a great deal on the individual. I believe if a person finds a suitable mate in the Relocation Center or any other place he should get married. Marriage should be fostered in assembly centers and they should have children through government expense. Good chance to have your children free of charge and all ready to go to school when Relocation is over and they will have a head start in the life to come.

Kiyo Miyake

What do you do here at Tanforan.

Nurses Aide.

How tall are you?

Not quite five feet.

Does the lovely locket around your neck mean anything?

No.

What do you think of marriage.
The subject is so new I hadn't thought about it.
Have you ever had a love affair?
There are so many people here I don't want to commit myself.
What type of man struck you the most?
You cannot ^{judge} by appearance alone.

Roy Kaneko

Married? How long?

For two and half years.

What do you think of this question?

As Mr. Hayashi and Dr. Hirota mentioned it more or less depends on the individual. Those who are past the stage of adolescence and can fully realize the responsibilities that marriage carries - just because they are in camp should not hold them back.

Jack Kikuchi

How tall are you?

Five feet seven

How many pounds do you weigh?

145.

How old are you?

25.

Have you ever thought of getting married?

Yes I have, I try to encourage marriage contrary to my brother. Before evacuation he was jilted. Anyway young people should think about marriage. Don't take contrary opinions too seriously. In Marriage you can work together and build up. In Relocation centers you have a chance to really know the people and see them as they really are. If we wait for four years and another four to get established, it will be too late to get married.