

REPORT  
of the  
SECOND TERRITORIAL CONFERENCE  
MORALE AND EMERGENCY  
SERVICE COMMITTEES

KAHULUI, MAUI, T. H.

JULY 21-23, 1944

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## PREFACE

This report of the second territorial conference of morale and emergency service committees held at Wailuku, Maui, July 21-23, 1944, is prepared for the purpose of preserving some of the main thoughts which were brought out and discussed at the conference and which we hope will serve as guideposts in the committees' future work. We also hope that it will give others some idea of the problems with which these committees are concerned, the work they have been doing and the task which lies ahead not only for them but for all people interested in the future welfare of this Territory.

While this is no place to go into the history of these committees, it may help those unacquainted with them to understand more clearly the nature of this report if a brief statement were given here on the background and purposes of the groups known either as morale or as emergency service committees. The following is from the Progress Report of the Emergency Service Committee of Oahu published in March, 1944.\*

### *Background*

We all remember the hectic days following the treacherous attack on Pearl Harbor, Dec. 7, 1941. The whole community was aroused and insecure.

The attack placed the people of Japanese ancestry in a very difficult position. They were of the same race as the enemy. They were definitely on the spot. It was up to them to prove that they are loyal Americans, ready and willing to assume their responsibilities and do their share to fight the enemy.

A few of them became discouraged and disillusioned. A number were simply lost and bewildered. They were many among them, however, who sensed the need for aggressive action.

There was the growing feeling of discouragement which had to be counteracted. There was also the rising tide of suspicion and discrimination which had to be met. Loyalty was present but it had to be channeled into a program of active participation in the war effort.

There was also the need to preserve the traditional pattern of race relationship in Hawaii and the absolute necessity of maintaining a strong, united home front if Hawaii were to make its maximum contribution toward winning the war.

\*A copy of the Progress Report may be secured by writing to the Honolulu Emergency Committee, Adult Bldg., Nuuanu YMCA, Honolulu 39, T. H.



The organization of the Emergency Service Committee followed on February 8, 1942. The members were appointed by the Morale Section of the Office of the Military Governor with the approval of the Assistant Chief of Staff for Military Intelligence.

The Morale Section, O. M. G., had already appointed various racial "morale" committees to work among their respective groups. The Emergency Service Committee was delegated to work among those of Japanese ancestry on Oahu.

### *Purposes*

While the Emergency Service Committee functions primarily on behalf of and among the Americans and aliens of Japanese ancestry, it has always placed the welfare of the Territory and the nation before that of any racial group. Every task it has undertaken has first been evaluated in terms of its contribution to the racial unity and general welfare of the community. It is not and never has been an organization for the protection of the rights of one racial group and the enhancement of its participation in the war effort at the expense of the rights and privileges of other racial groups.

Specifically, its purposes are:

1. To carry on a program of education which will strengthen the loyalty to America of both the citizens and aliens of Japanese ancestry.
2. To help them demonstrate their loyalty in concrete ways to speed the defeat of Japan and all other enemies.
3. To help them face realistically and cooperatively the difficult situation in which the war has placed them.
4. To cooperate with the authorities in meeting the many problems which affect the security of the islands and the welfare of all the people.
5. To work for the application of the fundamental values of American democracy in the treatment of all Americans, regardless of racial ancestry, fully realizing that military and other requirements sometimes make impossible the full application of this principle.
6. To meet, in cooperation with the Army, the Red Cross and other local, Federal and Territorial agencies, certain morale and personal needs of our boys in the service and of their families at home.
7. To organize and carry out, again in cooperation with other established agencies, definite plans for the rehabilitation

of our returning disabled soldiers and for the solution of the many complex post-war problems of re-employment and re-adjustment.

8. To work with the leaders and organizations of other racial groups for the preservation of Hawaii's traditional harmony among all races and the promotion of a united home front.

The purposes of the Committee have changed somewhat from time to time to meet changing conditions and needs. The Committee has no axes to grind, no political debts to pay. It will continue to function wherever the need seems greatest. For the present, however, the purposes, as listed above, serve as the reasons for its continued existence and the guideposts for its activities.

The Kauai Morale Committee and the Maui Emergency Service Committee were formed soon after the Oahu group was organized. The A. J. A. Committee, Hawaii Morale Group, completed its organization in April, 1944.

These island committees are not affiliated with each other. Their activities vary to some extent according to the needs of their respective islands but their general aims are the same. They are all temporary war service organizations created to meet certain specific needs of a cosmopolitan, war-time community.

The conference was attended by a total of 37 delegates—4 from Kauai, 4 from Hawaii, 9 from Oahu and 20 from Maui. In addition, about 30 guests were present including representatives of the Army, Navy, F.B.I., American Red Cross, Dept. of Public Welfare and the Dept. of Public Instruction, managers of several sugar and pineapple companies, a Territorial senator and a member of the Maui board of supervisors.

Many of the guests took an active part in the discussion. A spirit of "give and take" prevailed at all times. We believe that the presence of these guests added much to the richness and significance of the conference and helped to bring together points of view seldom shared with each other so openly, frankly and sincerely as they were at this meeting. In many respects, the conference was unique in the history of these islands.

It is impossible in a report of this sort to include every opinion expressed, every question raised and every fact presented at the conference. The most that the editor hopes to do is to give a summary of the highlights of the discussion and the important decisions arrived at.



In order to conserve space, he has taken the liberty to condense and edit the talks presented at the conference. If he has deleted portions of a speech deemed important by its writer, it is only because they seemed to him less significant than the sections included in this report.

Copies of this report may be secured by writing to the chairman of any of the island committees. Those on Oahu or the mainland United States should write to the Territorial Executive Secretary, Emergency Service Committees, Adult Bldg., Nuuanu Y.M.C.A., Honolulu 39, T. H.

Honolulu, T. H.

Aug. 15, 1944

## OFFICERS

### OF THE CONFERENCE

General Chairman—Dr. Homer Izumi

Discussion Leader—Mr. Mitsuyuki Kido

Secretary—Mr. Rikio Omori

Coordinator—Mr. Shigeo Yoshida

Stenographer—Mr. Edward T. Ogata



# DELEGATES AND GUESTS

## DELEGATES

### *Kauai Morale Committee*

1. S. Ichinose
2. Henry Matsuki
3. Nobori Miyake
4. Masaru Shinseki

### *AJA Committee, Hawaii Morale Group*

1. John Kuwahara
2. Tom Okino
3. Dr. Tadashi Oto
4. James T. Yabusaki

### *Emergency Service Committee (Oahu)*

1. Y. Baron Goto
2. Masa Katagiri
3. Mitsuyuki Kido
4. Dr. Robert Komenaka
5. Dr. James Kuninobu
6. Katsuro Miho
7. Stanley Miyamoto
8. Dr. Ernest Murai
9. Shigeo Yoshida

### *Morale Section*

1. Hung Wai Ching
2. Charles F. Loomis

### *Maui Emergency Service Committee (Central Committee Members)*

1. George Hasegawa
2. Harry Inouye

3. Dr. Homer Izumi
4. Oliver Kamita
5. Edward Kushi
6. Toshi Kuwada
7. Shizuichi Mizuha
8. Albert Nobu
9. Rikio Omori
10. Dean Shigeta
11. Hayato Suyama
12. Raymond Torii

### *(Area Chairmen)*

1. Shiro Fukunaga
2. Joe Hiraoka
3. Ted Hotta
4. George Ito
5. Bunki Kumabe
6. Shigeru Omura
7. Hatsuo Ozaki
8. Eddie Sakamoto

### *(Contact Men)*

1. Robert Asato
2. Robert Dobashi
3. Harry Goshi
4. Yoshito Kagawa
5. James Kaya
6. Noboru Mochizuki
7. Dick Ota
8. Masao Saka
9. Kiyoharu Shoda
10. Sozen Yogi

## GUESTS

Col. Farrant L. Turner	Former Commander of the 100th Inf. Bn.
Capt. Jack Mizuha	Former Officer of the 100th Inf. Bn.
Frank D. Kinnison	Principal, Kahului School.
Charlotte S. Fletcher	Medical Social Service, Kula Sanatorium.
Dorothy I. Jose	Dept. of Public Welfare.
Martha F. N. Morimoto	American Red Cross, Home Service Bureau.
Mrs. George C. Cummings	American Red Cross.
Clinton S. Childs	Headworker, Alexander House Community Ass'n.
Ray M. Allen	Manager, Wailuku Sugar Co.
Ward D. Walker	Ass't. Mgr., Hawaiian Commercial & Sugar Co.
Lawrence A. Baldwin	Ass't. Mgr., and Personnel Director, Hawaiian Commercial & Sugar Co.
John T. Moir, Jr.	Manager, Pioneer Mill Co.
William Walsh	Manager, Kahului Railroad Co.
David T. Fleming	Manager, Baldwin Packers, Ltd.
Alfred M. Church	Principal, Baldwin High School.
F. E. Skinner	Supervising Principal, West Maui Schools.
Richard E. Meyer	Supervising Principal, East Maui Schools.
E. S. Elmore	Commissioner of Public Instruction.
Rev. Iwasaburo Yoshikami	Buddhist Priest.
Harold W. Rice	Senator, Maui District.
Al S. Spenser	Chairman and Executive Officer, County of Maui.
Representatives of the	Army, Navy and F.B.I.



# AGENDA

## TERRITORIAL CONFERENCE

### MORALE AND EMERGENCY

### SERVICE COMMITTEES

Kahului, Maui, T. H.

July 21-23, 1944

- I. Introductory remarks—Dr. Homer Izumi, Conference chairman.
- II. Introduction of delegates and guests—Dr. Homer Izumi.
- III. Keynote address—Mr. Hung Wai Ching.
- IV. Brief progress report on problems left by the last conference to be followed up—Mr. Shigeo Yoshida.
- V. Short review of the work of each island committee since the last conference—Chairman of each committee.
- VI. *Assistance to service men and their families.*

Presentation—Mr. Leslie Deacon, Capt. Jack Mizuha.

Guide questions for discussion:

#### *Rehabilitation of the physically or mentally disabled*

1. What is the possible extent of this problem in the immediate future as well as in the post-war period. What can we do to get the necessary data on various aspects of this problem, particularly on the nature and extent of the rehabilitation needed.
2. What progress has the community made so far in setting up a machinery to meet the problem adequately.
3. What further needs to be done before the community can say that it is equipped to deal with the problem adequately.
4. Is it necessary to set up a machinery on each island to deal with this problem.
5. What can we do to help establish the necessary machinery and make it function properly after it is established.

#### *Rights and benefits of the families of those killed in service*

1. What are these rights and how can we make them known to those entitled to them.

#### *Rights and benefits of service men on leaving the service*

(a) *with disability and (b) without disability*

1. What are they and what can we do to help our discharged service men avail themselves of these rights and benefits.

*Adjustment to the family and the community*



1. What psychological difficulties are involved. What might be the attitude of the service men toward the community and vice versa.
2. What is the responsibility of the families and the community in meeting this problem. What community resources are available to help an individual or family faced with the problem.
3. What can we do to help prepare the community for the problem which lies ahead.

*Employment and economic opportunities*

1. What community agencies are working on this problem.
2. What is there that we can do to help meet it.
3. What is the present attitude of the plantations toward the returning veterans. What is the attitude of the soldiers themselves on returning to their pre-induction jobs.

VII. *Language Schools*

Presentation—Mr. Katsuro Miho.

Guide questions for discussion:

1. What possibility is there of language schools being revived after the war. What is the present thinking of the community on this question—non-Japanese, Japanese aliens, citizens of Japanese ancestry.
2. What is the present status of the language schools. How many have been dissolved so far on each island.
3. What stand should we take on this question. Should we simply recognize the constitutional right of the people to establish such schools and do nothing now or in the future about any attempts to re-establish them. Should we oppose the language schools under any conditions or should we favor them if they are under proper control, supervision and staffing. How would certain elements both here and on the mainland react to any attempts to revive the language schools.
4. Assuming (a) the need for a knowledge of the Japanese language in the post-war period and (b) the possibility of attempts to revive them, what steps can we take now to prevent their revival and at the same time provide opportunities for teaching the language to those who wish to learn it. Would liquidation of the assets and dissolution of the corporate body now be of any help. If so, how should it be done. What legal and other difficulties are there. Is there also a need for an educational campaign

to build up a public opinion opposed to the re-establishment of these schools. How can we do this. What substitutes can the community offer for teaching the language and what can we do now to help establish them.

VIII. *Employer-employee relationships which may give rise to race issues*

Presentation—Mr. Stanley M. Miyamoto.

Guide questions for discussion:

1. Do we still subscribe to the policy adopted at the last conference to the effect that "when the race issue is injected into an actual or potential employer-employee controversy, the Committee deems it to be its responsibility to do all in its power to clarify the issue"?
2. What can we do to carry out this policy. Can we draw up a list of principles to guide us in doing so.
3. Are there any major employer-employee conflicts involving the Japanese now or in the immediate future to which we should give our attention.
4. Do we have on each island committee someone who is sufficiently acquainted with this problem to give us a factual basis on which to operate. Would it help to add a labor man on each committee.

IX. *Participation of the Japanese community in war activities*

Presentation—Mr. Masaru Shinseki.

Guide questions for discussion:

1. Along what lines should there be greater participation. Are there certain avenues of service now closed to the aliens or even the citizens which we should try to have opened up.
2. How can we get better participation, along lines already open. What are some factors which have prevented a fuller participation. Would the organization of a women's committee be one answer.
3. What can we do to get better recognition for what has already been done.

X. *Removal of alien influences and practices and the substitution of American influences and practices*

Presentation—Mr. Masa Katagiri.

Guide questions for discussion:

1. In what areas of life are alien Japanese influences and practices still operating. (Religious and neo-religious



practices, marriage and burial customs, language, family organization, anti-American sentiment, etc.)

2. Are all these influences necessarily bad.
3. Should we work toward the immediate or early elimination of those we consider undesirable. Should we take advantage of the war situation to hasten the process of Americanization. What possible harmful results—sociological and otherwise—might we have from this acceleration toward eventually complete Americanization. (Consider the findings of Dr. Lind and other sociologists on this issue.)
4. Assuming that we do not wish simply to let nature take its course, what, specifically, can we do to consolidate the gains made so far as a result of the war and hasten the process in the future.

XI. *Developing better personal relationships with people of other races*

Presentation—Dr. Homer Izumi.

Guide questions for discussion:

1. What are some psychological and personal traits among many adolescent AJA's and older alien Japanese which cause misunderstanding and irritation among people of other races, particularly haoles—speech, lack of frankness, real and imagined cockiness, dress, manners, etc.
2. What can we do to bring about a better understanding and personal relationship—elimination of the irritants as well as the unnecessary irritation arising oftentimes from assumed motives, ignorance, lack of acquaintance, drawing conclusions on the basis of one or two incidents, prejudice, etc.
3. Is there anything we can do at the present time to help those of Japanese ancestry widen their contacts with those of other races. Is there anything in which we ourselves can take the lead.
4. What is the responsibility of the other racial groups in this regard. What can they do to bring about a better personal relationship all around.

XII. *Participation of AJA leaders in determining policies and trends in the territory as a whole*

Presentation—Mr. Mitsuyuki Kido, Dr. Tadashi Oto.

Guide questions for discussion:



1. Has the time arrived when more AJA leaders should participate in determining policies and trends in the community rather than just "fit into the groove" after the pattern has been set.
2. What are some of the problems affecting the entire territory which should be the concern of and be worked out by leaders of all racial groups.
3. Are there enough qualified AJA leaders with the respect of the entire community who are in a position to contribute their leadership in general community "designing". If not, what can we do to develop such leaders.

XIII. *Other problems which should be discussed and studied if time permits*

1. *Americanization and assimilation of returning internees.* What can we do now to help those released or paroled. What can we do for those who are released or paroled. What can we do for those who are released after the war which will help them take their places in an American community.
2. *Problems of the mainland Japanese and their possible effect on Hawaii.* What can we do to help the mainland Japanese solve some of their problems, which if left unsolved or if decided against them, may affect adversely those of us in Hawaii.

XIV. *Evaluation and looking ahead*

Presentation—Mr. Shigeo Yoshida.

Guide questions for discussion:

1. As we look back and evaluate our work since our organization, what mistakes, failures and weaknesses can we see.
2. How can we make our work more effective. Has our work permeated to the rank and file. Do we have their support. Are our committees representative of the people we serve. Is our work sufficiently known and accepted by the general community.
3. What is our main job ahead. Is there a need now for a reformulation of our purposes and functions.
4. What can the executive secretary do to make the work more effective.

XV. *Other business and problems.*

XVI. *Summary, announcements and closing remarks—Dr. Homer Izumi.*

## SUMMARY OF MOTIONS PASSED

1. That each island committee assist the Governor's Steering Committee in obtaining the necessary information (relative to injuries, types of rehabilitation necessary, number of cases, etc.) and that the executive secretary notify the chairman of said Steering Committee of our willingness to do so.
2. To refer the question of raising a fund for the assistance of returning soldiers to the executive secretary and his advisory committee for further study and to have him report his findings and recommendations to each of the committees within two months.
3. To endorse the contemplated action of the Kuakini hospital trustees to turn it into a memorial hospital to be used by the entire community.
4. To authorize the chairman to appoint a committee to study, together with other community groups, the problem of establishing a fitting and "living" war memorial.
5. That Mr. Katagiri's report and remarks on the language schools be made a part of the record.
6. That all pertinent information presented at the conference be included in the Proceedings.
7. That the conference go on record opposing the revival of the language schools.
8. That the resolution offered (by one of the delegates) be referred to the Steering Committee.
9. To adopt the resolution opposing the re-establishment of the Japanese language schools.
10. To endorse the plan of the School Dept. to encourage our young men and women to get part of their teacher training on the mainland; also any move by the School Dept. to establish (1) courses for the teaching of those foreign languages formerly taught in private language schools and (2) a program of adult education.
11. To endorse any steps taken by governmental or private agencies which will promote inter-racial contacts and the acquisition of the American way of life.
12. To support the idea of recruiting Wacs in Hawaii and request Gen. Richardson to do everything within his power to make this possible.



13. To thank the Maui group for their hospitality and for their part in making the conference successful and enjoyable.

14. To thank the executive secretary for his part in the conference, Mr. Kido for acting as the discussion leader, Capt. Crane for arranging for the return transportation of the delegates, and the guests for their contributions in the discussions.

15. To close the conference with a vote of confidence in, and appreciation of, the work of the men in the service and our determination to do all we can to help win an early victory—this message to be communicated to the commanders of the 100th Inf. Bn. and the 442nd Combat Team.

## SUMMARY OF ACTION TAKEN BY THE CONFERENCE STEERING COMMITTEE

1. To recommend that the expenses of the conference guests from the outside islands be pro-rated among each of the island committees and that this procedure be followed in all future conferences.

2. To recommend that delegates to future conferences come empowered to act on behalf of their respective committees on all matters brought before the conference.

3. To publish the conference Proceedings, this to be done by the executive secretary.

4. To defer to a later date the consideration of problems referred to it.

5. To recommend the adoption of the resolution on the language schools as drafted.

6. To distribute the Proceedings as follows:

Maui	300 copies
Hawaii	300 "
Kauai	200 "
Oahu	To be determined later.

7. To approve the financial arrangement regarding the executive secretary's fund as recommended by Mr. Yoshida in his letter of July 8, 1944.

8. To leave the matter of publicity on the conference to the executive secretary in consultation with the proper authorities.

9. To hold the third territorial conference in Honolulu within the next six months.



## PROCEEDINGS FRIDAY, JULY 21, 1944

### *I. Opening Remarks*

The conference was officially opened by Dr. Homer Izumi at 4:00 p.m. with a word of welcome to the delegates from the various islands. After making a few announcements, he called on Mr. Hung Wai Ching to give the keynote address. The speech follows:

### *II. Keynote Addresses*

## GENUINE LEADERSHIP—CAN YOU PROVIDE IT?

By HUNG WAI CHING

At the outset, I wish to express to you all my appreciation for your thoughtful invitation for me to attend this conference. However, I also want you to know that I do not relish the opportunity to make this talk. In saying this I am thinking of the many present here who are capable of performing this task in a far better manner than I. I also hope that what I have to say will help you understand better the task before us in the days to come.

A bit of retrospection at the outset on the formation of the various island committees may not be out of order. The first to organize was the Oahu Committee. A month or two later Kauai's group was started. Maui didn't lag very far behind. The last to get started was the Big Island. As we analyze the make-up of each of the island committees, we find that each has its own uniqueness, strength, and weaknesses. This no doubt is due to many factors—among them (1) available leadership from the civilian community (2) guidance given by the authorities (3) attitudes of the individuals and groups in the island communities and (4) support and cooperation by the Japanese people of the committees' functions and program.

It was not an easy task to select the members of the various committees. I do not believe any one here today can freely say that all of the appointments have been of the best. It was the best possible at the moment when it was highly necessary to get going. Each of us would do well to ask himself very honestly and frankly what his reasons were for accepting such an important

position, and more important still, whether or not he has done his job to the best of his ability.

Despite certain individual weaknesses, I believe that the committees as a whole have provided excellent leadership to their respective communities. This has been the result not only of the efforts of the men themselves but of the kind of guidance provided by the authorities concerned. It is an understatement when I say that Providence has been kind to us when this group of fine officers was sent to work with us on our local problems. There is no need for me to name them. You know them because you have been closely associated with them in all your work. Their task has not been an easy one but we hope that they have gained satisfaction in the fact that they have contributed greatly to the advancement of human relationships and understandings which are real and very necessary for the achievement of a workable, true democracy.

There is also no question now as we look back that when the various committees were organized, suspicion and ugly rumors spread among many people. This intangible obstacle was a formidable one. You and I know the kind of accusations hurled but there is no need to repeat them.

In the face of this obstacle, however, the committees carried on, fortified not only by the confidence and trust of the military authorities but by the real and earnest support of local Americans. And when I say Americans, I mean those of all racial backgrounds who live here, who believe in our way of life, who are convinced that our basic democratic values have been accepted by a majority of our people regardless of racial, social or economic background. We see now that their confidence has not been misplaced. This fact alone, I am sure, has greatly strengthened the spiritual fiber of this community and will greatly aid us in the handling of our future problems.

The people of this territory, with some exceptions, have grown to respect you, to have confidence in your ability and integrity. There is today less criticism of your objectives and activities. Your very successful financial drive has proved that at least people of your group are back of you in what you are trying to achieve.

Your work, generally speaking, has been so far in the field of "trouble shooting." You have responded effectively to the needs as pointed out by the authorities in charge of these islands. You have tried very hard to get your people geared into the war



effort. You have planned and worked on projects to remove as much as possible irritable situations that might have caused trouble. You have attempted to create a positive attitude in the minds of your group toward the demands of war. Always in your minds has been the desire to have your people do the right thing at the right time. You were on edge constantly, hoping and praying that nothing out of the ordinary would take place that would be construed by others as being unpatriotic or disloyal. You have deliberately set out to guard whatever gains you have made. Considering the circumstances, I think you did well.

But what of the future? Are you to carry on in the same fashion as you have during the past months? Are conditions such that you and I can afford to rest a bit now? Can we say at this moment that we are safely out of the woods? Are there no new challenges now confronting us as in the early days of the war?

The purpose of this conference is not to get together to pat ourselves on the back for the fine work we have done. I am told that this is to be a working conference, a serious one, one that we can leave with a better perspective of the job ahead, with new challenges that we will accept, with a clearer vision of the goals before us. I personally feel that this conference will be a very significant one. I am sure that some day in the future, we will look back on this conference as one which marked a turning point in our work.

What is the task ahead? It appears to me very necessary that you take this opportunity to realign your sights, revamp your objectives and redefine your goals.

In the past you were concerned with emergency measures. For the future, however, leadership in your respective communities must be exactly what that term means. Your days of trouble shooting are about over. If you are to mean anything to your people and to the rest of us, it is most necessary that you point the way, that you direct and guide in the direction that will be of benefit to us all—not just for the Japanese people but for all of us. This kind of leadership entails a different approach. It calls for a greater understanding of your relationship with other racial groups in this community.

Your leadership must be above race, above social and economic considerations. Your leadership must be planned with all of us in view—Hawaiians, Chinese, Caucasians, Filipinos, etc. You cannot afford to be provincial in your thoughts.

To be sure, your work will still be largely with those of Ja-

panese ancestry. They are anxious to belong to this community and to this nation. They have earned this right by their behavior, by their attitude and by their contributions. Your sons, brothers and friends on the fighting front are making history—the hard way. They are still looking to you to show them how they can belong, how they must readjust to a new future in Hawaii, in America and in the Pacific. The leadership you provide will mean a great deal to the future of these islands. This is by no means a small responsibility. It is greater than you realize. It ought to make you very humble and yet at the same time, it should inspire you to meet the challenge and the opportunity to do something significant for your group, for the people of this territory and for our nation.

Again, let me stop here to sound a warning. Too often in your deliberations, I have noticed constantly creeping into your thoughts a concern for what the other racial groups are going to do about certain situations. For example, take the language school problem. Naturally, other racial language schools are involved. But what the others do should not deter you from coming to a decision which, as I have mentioned before, should be above race, above social and economic status. Whatever decision arrived at should come because facts make you decide to do that which is best for all concerned.

About three months ago I had the privilege of visiting the members of the 442nd Combat Team. You will recall that sometime before that I also had a chance to see the boys in Shelby when they began their training. I could see the many changes in the boys after twelve months of the hardest kind of training. Physically, all of them had improved. Their knowledge of modern warfare had also advanced. But to an outsider—not knowing the boys—their outward behavior may have been very misleading. They act tough and they look tough. They have complete self-assurance. They know they are good and they are a cocky bunch of fighters. But when you get to talking to them intimately, you come away feeling that their inner selves have not changed. Their ideals are still with them. After their months of experience in travelling about the country and meeting various people, they seem to have gained a greater appreciation of Hawaii and her way of living. There is in them a realization that Hawaii has done something to them—something they have not realized before.

One young man in particular, after several minutes of conversation, expressed in a few words the feeling of most of the



boys that day. He said, "Hung Wai, when you go back, I want you to tell my folks that I am well and happy. For the past two years, I have travelled extensively on my furloughs in the uniform of the U. S. Army. Everywhere I have been received with courtesy and cordiality. I have had a chance in camp and elsewhere to compare my lot with that of others in similar circumstances. I am convinced now that Hawaii has done a good job of making me a good American. I am proud to have been a product of the public schools and of being a boy from the islands. I go overseas prepared not only physically and mentally but also spiritually." It was hard to take leave of this young man. I still can see his robust face smiling at me as he pulled away in his truck.

We have here today a representative of the now famous 100th Inf. Bn. He can tell you better than I can the experiences, feelings and aspirations of his comrades. You are naturally proud of their accomplishments. We all are. But again, I want to throw out a warning. There is such a thing as being proud in a negative way. I am sure the boys themselves do not want those back home to have the attitude: "Haven't our boys done their job well? When they return they'll tell the people a thing or two. We will just wait till they come home. They'll make things hum and change things around." They want us to be proud of them in a positive way.

From my interviews with a great many of the boys, and from the kind of questions they ask me, they expect to come home to find it a much better place than when they left it. They expect you so-called leaders back home to improve things and to make advancements in all realms of life here. They feel that they are doing more than their share and expect the people back home to come through with their share. They don't want to do any more fighting when they get back. They want to be left alone—to have a chance to enjoy the good things of life that you and I are now enjoying. They are expecting us to fix things up for them. In other words, if we honor their achievement, elate over their grand performance, they want us to be on the beam, as they would put it, insofar as the many problems of human relationships in this territory are concerned. They will call you down if you just rest on their laurels. They are expecting you to justify your pride in them in action, not words. You have that great responsibility on your shoulders, a responsibility you cannot brush off easily. It will and should weigh on your minds constantly.

In closing, permit me to read you excerpts from a letter from one of the boys, written to me on the eve of his departure overseas. I carry this letter with me just to bolster me up when things don't look too good. I believe it will help you to get an idea of what the boys think and the challenge put on you and me by them.

"At this time, I cannot help but question the bravery involved in giving our lives in battle. Is it true heroism to throw our bodies in physical combat against an enemy? Does mortal combat require real courage? I doubt it.

"I think it takes greater courage to fight against ignorance, hatred, fear, prejudice and greed. My hero will be whoever steers the way to winning the peace after the guns are silenced.

"I know if I should die in battle, I will not rest with freedom of mind—the satisfaction of having accomplished a mission.

"However, I have faith in the right, and God permitting, it should triumph. People back home will not permit it otherwise, and I know they won't fail."

## THE SECOND CHALLENGE

By CAPT. JACK MIZUHA, A.U.S.

Formerly of the 100th Inf. Bn.

(This speech was delivered before the territorial conference on July 22, 1944.)

For the first time in our generation, the war in the Pacific has issued a definite challenge to every American of Japanese ancestry in Hawaii. What is that challenge? Does it merely limit itself to military service during the present emergency? No. It is a challenge to our future way of life here in the Territory. Are we going to completely Americanize ourselves? Are we going to emerge from this present war, Americans in everyday life and in every sense of the word? The challenge to immediate military service has been adequately met on many battlefields of this war. The 100th Inf. Bn. (Sep.) and the 442nd Combat Team are now fighting in Italy, while hundreds of others are serving with combat units all over the Pacific. A recent War Department citation of the 100th Inf. Bn. (Sep.) for battle proficiency on June 26th and 27th on the Italian front is concrete evidence of the superior manner in which our boys are carrying on the fight against the enemy.



The challenge with reference to complete Americanization—to active service and participation in the social, economic, political, and military life of the territory is in process of continued development. Primarily to meet this second challenge, you are meeting here to formulate policies and methods of action that will result in a program designed to realize this complete Americanization and acceptance of the group in post-war Hawaii.

Service and participation in community life will be determined to a large extent by the returning veterans. A few have already returned. Others will be returning in increasing numbers as the months go by. The community's acceptance and treatment of the returning veteran will influence the manner in which he will serve and participate in his community life. Therefore, you must be concerned with the way in which the veteran is readjusted to normal civilian existence.

What are the aspects of this problem? There are many which will arise in your discussion here, and I am confident that every conceivable phase of his rehabilitation will be considered. Various laws have been passed and will be passed to aid the returning soldier during this trying period of readjustment. But the law is insufficient. Community action necessitates a liberal interpretation of the law—it must provide a kind, sympathetic, and *personal* approach that goes far beyond a written set of rules and regulations.

Your veteran is not looking for self-pity or charity. But he will be impatient with mere "wishy-washy" promise of help. He is interested in *action*—in some individual or agency that will be able to give him the answers to the problems related to his re-establishment as an independent citizen in the community. He will expect this help because he has given up the comforts of home and family, the peace and security of civilian life, to carry out his wartime duty as an American. He has given the best years of his youth to soldiering and has suffered accordingly. He must make a new start, not from the point where he left off some years ago, but on a status that is equal to his contemporaries who have remained at home.

Are you willing to recognize this fact? If you are not, then you have made your first mistake in his rehabilitation. You must recognize the self-pride in the soldier and be ready to grant him full recognition for his service to the country. If the post-war period finds this community unable to help the veteran because of lack of foresight and planning, you will then find that the

gains our group has made during the time the soldier has been fighting on the war front entirely lost because of reactionary tendencies that will surely arise from disillusionment and disappointment.

If your contemplated program for rehabilitation is a sound one, as I'm confident it will be, if you are able to take back the cripples, the mentally sick and the healthy and help them adjust themselves in their respective niches when they return to their communities, then you have made a real start in meeting this second challenge and will be able to proceed with the other important problems listed on your agenda.

You may be interested in what I may have to say as a veteran about some of the alien institutions, customs, and practices that are continuously associated with our group. As a youngster, I have been familiar with the language schools, the Buddhist ceremonies, marriage and burial customs, etc. These alien influences and practices have been emphasized in various degrees in every island community, and you are all familiar with them. They will exist to a greater or lesser extent so long as there is an alien population here in Hawaii. The extent to which they have hindered our Americanization has been negligible, if the soldiers of the 100th and 442nd are considered representative Americans of our group. But the extent to which they have drawn criticism upon us has been far out of proportion to the extent that they have retarded our process of assimilation. However, the criticism, although exaggerated, has been just. We have suffered from this criticism and will continue to suffer if we permit such un-American customs and practices to prevail. I am looking forward to a program that will eventually lead to the total elimination of Japanese institutions, customs, practices, and influences here in the territory. It is a logical evolution—something that must come during our generation.

Your veterans, and the group they represent, do not wish to suffer again just because a few selfish individuals insist upon retaining practices that are the opening wedge for criticism and discriminatory action against the rest of the group. If there is need for certain institutions, like schools for the study of the Japanese language, let our public educational system undertake to offer them on a basis that is best suited to children of school age and to the needs of the country as a whole.

Now for a word about the future role of our citizenry here in Hawaii. What is their future? What part will they play in



the social, political, economic and military life of Hawaii? Their experiences as soldiers have already indicated what you may expect of them. They have been accepted as American soldiers, wherever they have served, on an equal basis with all other troops. It was a natural reaction on the part of other Americans who recognized their service to this country. They were accepted on an equal basis because they were going forth to fight for the same ideals as the farmer in Indiana, the apple picker in Washington, the teamster in Michigan or the soda fountain clerk in New York. Our boys are still fighting on one of the bitterest battle fronts of this war. They have a place on the front lines, fighting alongside boys from every state in the Union. They are sharing the front, the hardships, and the casualties. They are fighting for the same principles and the same beliefs as that farmer or apple picker or teamster or soda fountain clerk.

After sharing these war experiences, what will their attitude be upon returning to the home front? What will they expect in their own home community? They do not expect more than their fair share of the home front. However, they expect the same sort of treatment and consideration accorded to them when they were soldiers in uniform. They expect the same reception that the farmer, or apple picker, or teamster, or clerk expects to receive when he returns home to his respective community. They expect to play their part in the future of Hawaii nei—to live, to work, to play and to die here as accepted citizens of the territory. They will come home eager to assume their responsibilities after a period of readjustment, and it is your duty to see that they are fit to fight the battles here on the home front in the same manner as they did overseas.

No thinking resident of the territory can look to the future and believe that these veterans can be denied the fruits of the total resources here in the islands. They must be cognizant of the change in the boys since they left Hawaii—a change that has come from associations and experiences with thousands of other Americans in the states and overseas, Americans, who, as brothers in arms, have permanently imbued in the men the true spirit of our Founding Fathers. They will return with American ideas, eager to participate in business, in government, in our social life, and, if necessary, put on the old uniform again and go forth to defend this country against its enemies.

It is the duty of this group assembled here to dedicate its work to bring about the proper readjustment and rehabilitation of the

returning veteran in order that he may be in a condition to carry on the fine and noble heritage that he has acquired from the Army. He must be made fit to serve and participate fully in island life, to make use of his experiences for the development of post-war Hawaii. On the other hand, your work should not be confined solely to the veterans. It should be concerned with the entire group, with all Americans of Japanese ancestry, with every racial group in Hawaii. You have made real progress. You will find the returning soldiers willing and ready to aid with your program. We will have met the second challenge and can call ourselves real Americans, when we are accepted as members of the Hawaiian family without any hyphenated expressions. We can call ourselves real Americans only when we can actively participate in the social, political, economic and military life of the islands without any question as to our loyalty and background.

In conclusion, it is proper for me on behalf of the 100th Inf. Bn. (Sep.) to thank this great volunteer organization for the work it has been doing here in the territory over a period of years. The public rarely gives proper credit to groups who are working on the home front, and I am afraid that the importance of the work of this committee has been seldom appreciated by the average citizen. However, as soldiers, we have benefited tremendously from your conscientious effort. Your work has the support of every thinking servicemen away from home. God grant you the courage and strength to carry on despite adverse criticism and disappointment, to enable us all to meet the greatest challenge of our generation and prove we are all Americans here in Hawaii.

### III. *Progress Report on Items from the Previous Conference*

Following Mr. Ching's address, Mr. Shigeo Yoshida, acting executive secretary, gave a brief progress report on the problems left by the last territorial conference to be followed up. He reported on the following matters:

1. *Expatriation.* The Oahu Emergency Service Committee was asked to get from the Swedish Vice Consulate in Honolulu information relating to the opportunity provided by it for those who wish to make a declaration of intention to expatriate from dual citizenship. This information has been secured and sent to the outside island committees.

The last conference also directed that a committee be appointed to study the question of getting official recognition equivalent to expatriation for those who answered *Yes* to Question 38 in the Voluntary Induction Questionnaire (Statement



of United States Citizen of Japanese Ancestry—Form 304-A Revised) as well as the over-all problem of dual citizenship and expatriation. (Question 28 reads as follows: "Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power, or organization?"). No committee has been appointed as yet to do this.

2. *American flags for the families of deceased soldiers.* The Oahu Emergency Service Committee was requested to look into this matter and send the necessary information to the other committees. This was done in a letter from Mr. Baron Goto, chairman of the welfare committee of the Oahu Emergency Service Committee, to the Kauai, Maui and Hawaii committees, dated May 26, 1944.

3. *Executive secretary's advisory committee.* The executive secretary was authorized to appoint his own advisory committee which is to include the chairman of each island committee. He reported on the selection of his advisory committee as follows: chairman of the Kauai, Maui and Hawaii committees, Mr. Hung Wai Ching and Mr. Charles F. Loomis of the Morale Section, and members of the Oahu Emergency Service Committee.

4. *Closer coordination with mainland groups.* This matter was left to the executive secretary for further study. He reported that he has had a conference on this matter with several people including Delegate Joseph R. Farrington and Dr. Miles E. Cary of McKinley high school who served a year as educational director of the Poston Relocation Center. He added that the matter will be studied further and definite recommendations will be made at a later date.

5. *Financial campaigns involving the entire Territory.* The last conference directed that any island committee planning such a campaign get the approval of other committees. So far, no such campaign has been carried out.

#### IV. *Appointment of a Conference Steering Committee*

On a motion by Mr. Yoshida, seconded and duly carried, Dr. Izumi appointed the following steering committee:

Maui—Dr. Homer Izumi, chairman; Mr. Rikio Omori.

Hawaii—Dr. Tadashi Oto, Mr. Tom Okino.

Kauai—Mr. Nobori Miyake, Mr. Masaru Shinseki.

Oahu—Dr. Ernest Murai, Mr. Stanley Miyamoto.  
Ex-officio—Mr. Hung Wai Ching, Mr. Charles F. Loomis,  
Mr. Mitsuyuki Kido, Mr. Shigeo Yoshida.

The meeting was adjourned at 6:00 p.m.

## SATURDAY, JULY 22, 1944

The meeting was called to order by Dr. Izumi at 8:30 a.m.

The first order of business was the report of progress by the chairman of each island committee. The reports follow:

### *I. Progress Report of Each Island Committee*

## OAHU EMERGENCY SERVICE COMMITTEE

By MASA KATAGIRI

Mr. Katagiri spoke extemporaneously. The following is a brief summary of his remarks:

The work of the first two years has been reported in a pamphlet recently issued by the Oahu Emergency Service Committee.

The financial campaign has been carried on successfully. Oahu has raised its share (\$6,000) of the budget for the executive secretary.

Several boys have returned from the Italian front either as casualties or on furlough. The Committee has met many of them. It also arranged a public meeting and reception for the first two who came back.

When Col. Turner returned, the Committee helped to sponsor a number of meetings on Oahu for the friends and relatives of the boys in the 100th Inf. Bn.

The Committee also assisted the Women's War Service Association in its preliminary organization. This new group is operating independently of the Emergency Service Committee.

In order to assist the young men who have been paroled from internment, a class in Americanization was recently organized under the leadership of Dr. Miles E. Cary of McKinley high school. Most of the members of this class were *kibei*s who had spent varying periods in Japan. They have just completed a course of 12 lessons. The Oahu Emergency Service Committee was privileged to assist Dr. Cary in organizing and conducting this experimental class in adult education which it hopes will be the forerunner of many other such classes in the Territory.



The Committee has continued its contacts with the Race Relations Committee in Honolulu, with individual business and civic leaders and with the American Fair Play and similar committees on the mainland.

Recently it assisted the Governor's committee on a memorial plaque by contributing a sum of money for its construction. Two of our members serve on this committee. The temporary plaque will be erected in front of the Territorial office building and will contain a Roll Call of all the Hawaii boys who have died in the service of our country.

The Committee has also kept in close touch with Delegate Farrington. One of the problems it was privileged to call to his attention was the return to Hawaii of the boys from Italy. It was feared that the boys' furlough may bring them back only as far as the mainland. Mr. Farrington immediately contacted the War Dept. on this matter.

At the request of the Army, the Committee assisted in arranging meetings for the presentation of Purple Heart Awards to the next of kin of the boys killed in Italy.

## KAUAI MORALE COMMITTEE

By NOBORU MIYAKE

(May, 1942 to June, 1944)

The main objectives of the Kauai Morale Committee have been: first, to educate the Japanese population to appreciate the American way of life; and second, to encourage everyone to participate in wartime activities.

Our most difficult task has been along educational lines. However, over 12,500 persons have been contacted during the above period and a remarkable result has been obtained which is largely responsible for the success of the organization.

For over two years of continuous work, the Keawe Corp attendance has been excellent. During this period, a contribution of approximately 60,000 days has been made to various military projects such as cleaning the beach; erecting barbed wire fences; building evacuation camps, trails and target ranges; building and removing Army barracks; cleaning ground for civil aeronautic activities; and numerous other wartime activities.

Bond purchases up to 1943 were \$1,586,861.00 and approximately another \$1,000,000.00 is estimated for 1944.

Contributions to wartime agencies were \$61,136.00 for the same period and our estimates including 1944 contributions would be approximately \$100,000.00.

The number of persons donating blood for the same period was 626. The request for blood has been greatly curtailed in 1943 and at the present moment such service has been discontinued on Kauai.

Although in the past, the work of the Kauai Morale Committee has been closely associated with the Army Intelligence Office, we are at the present moment assisting the Navy Intelligence Office by collecting books, maps, pictures and other documents that may be valuable for the prosecution of the war.

We have appointed committees and printed numerous pamphlets regarding insurance and other benefits the soldier may be entitled to under the existing regulations.

## MAUI EMERGENCY SERVICE COMMITTEE

By DR. HOMER IZUMI

Dr. Izumi also spoke extemporaneously. The following is a summary of his remarks:

Early in February, the Maui Emergency Service Committee was requested by the OPA of this island to assist it in securing the services of several men for its program. The Committee was able to provide key men for this work and at the present time, the OPA is working with this particular group and is quite pleased with its work.

About February or March, the blood plasma campaign was started on this island. We were able to assist in getting a good response from the people of the area in which it was conducted, namely, Paia.

\* The Committee also assisted in the 4th and 5th War Bond drives.

At the request of the Army, the Committee provided a group of qualified teachers of Japanese to certain members of its staff.

One of the activities greatly appreciated by the Japanese community, particularly the older people, was the bringing into Maui of a Buddhist priest from Honolulu to conduct memorial and other religious services. He has been here for about three and a half months and is under our supervision entirely, financially and otherwise. His presence has helped to fill a definite religious need in the community.



## HAWAII AJA COMMITTEE

By DR. TADASHI OTO  
(April 17 to June 30, 1944)

On April 17, 1944, the AJA Morale Committee was organized under a permanent setup with the election of officers as follows:

Chairman	Dr. T. Oto
Vice-Chairman	Dr. S. Kasamoto
Secretary	Y. Saigo
Treasurer	J. Murashige

Immediately upon its organization, the following committees were named: finance and budget, welfare, public relations, publicity and education, activity study, rumor, and district.

The greatest problem before the group was that of finance. Under the leadership of our treasurer and chairman, Mr. Murashige, the matter was immediately brought before the meeting of district chairmen held at the Chamber of Commerce room on April 30, 1944. On the 28th of April the same proposition was outlined and the procedure for the drive was presented to the sub-division chairmen of Hilo. On both of these occasions the proposition met with hearty approval. The drive culminated in results beyond our expectations. The figure now stands at approximately \$10,436. At the completion of the drive the figure will well pass the \$12,000 mark.

Much credit is due in the work of organizing the out-lying districts to our able and competent liaison officer, Mr. Okino, whose indefatigable efforts in spite of criticism directed at him, has made possible the permanent organization of thirteen districts, each district having its own officers and formulating its program in harmony with the purpose of morale activities in their respective sections and co-ordinating their functions with those of the Central Committee. The last of the districts to be organized were Kohala and Kamuela. The thirteen districts are: Puna A, Puna B, Pahala, Naalehu, Kona, North Hilo, Hilo City, and Papaikou.

The first Purple Heart Presentation was held at the S. S. O. Playhouse on March 22, 1944. Col. Muller was the principal speaker. His address was translated into Japanese by Mr. Maneki. Twenty-one Purple Heart awards were made. On May 30th, in conjunction with the American Legion's Memorial Day Service held at the National Cemetery, six more Purple Hearts were awarded the next of kin of AJA soldiers who had fallen in battle.

Our office is located in the Federal Building. We have been able to serve the Japanese population in filing claims for national service life insurance as well as other claims such as servicemen's dependent's and six-months' death gratuity. We have also been able to contact the Swedish Vice-Consulate, Department of Japanese Interests, for authentication of births through its files. This work has facilitated the filing of claims.

During the past three inductions into the Army of the United States, we have presented, in cooperation with the Filipino Morale Committee, approximately 218 leis to all prospective soldiers regardless of race. Much appreciation has been expressed by the general public for this phase of our work.

Upon receipt of notices of death of AJA soldiers, our welfare committee thus far promptly forwarded letters of condolence to the families of the bereaved. Great has been the appreciation for this work. At two recent memorial services for deceased soldiers, members of the armed forces were present and participated in the program. The blowing of taps by these military representatives at the service has added much to the impressiveness of the ceremonies. Here again the impression created upon the members of the districts has been so gratifying that they have come to look upon the existence of a committee of this nature almost as an absolute necessity.

Another of our activities has been the distribution of posters in all sections of the island through our district committees. We are hoping, through our committee on publicity and education, to enlighten the public with the work of this committee as well as compile a record of the activities in the various districts. This committee, in addition to distributing educational posters supplied through the Office of the Military Governor, has distributed the "Album" of the 442nd Combat Team to all the local high schools and to the Public Library in Hilo. I believe a few were distributed also to prominent citizens of this city.

Mr. Maneki, Mr. Okino and Dr. Oto, as representatives of this group, attended the first territorial meeting of the AJA morale groups in Honolulu. They brought back to us messages of inspiration which inspired those of us who were unable to attend. Their enthusiasm permeated all meetings at which they were present and accounted for the rapid and efficient organization of such a large island as ours with very little confusion and misunderstanding regarding each district's problems.



## II. Assistance to Service Men and Their Families

This was the first large problem to be taken up at the conference. Following the Progress Reports, Dr. Izumi introduced Mr. Leslie F. Deacon, president of the Honolulu Council of Social Agencies, who discussed this problem from various angles. Mr. Deacon's talk follows:

### ASSISTANCE TO SERVICE MEN AND THEIR FAMILIES

By LESLIE F. DEACON

No formal written statement on this topic was prepared, although this was requested by your Executive Secretary. There are several reasons for this omission. The most valid reason is, of course, that I have not had time—in addition to usual business pressure, I have been so busy *doing* something about a veterans' assistance program that I have been unable to *write* anything about it. Additionally, the situation at this point is so fluid and the picture is changing so rapidly that a statement written on a Monday is obsolete by Thursday of the same week. The more I learn about its many complications, the less competent I feel to speak on this subject.

Before attempting to follow the outline as it appears in the Agenda of this Conference, it seems appropriate to give you a little background material on the assistance program which is now developing. This goes back to January of this year, when Masa Katagiri very kindly permitted me to read a letter written on December 30, 1943, in a Base Hospital in North Africa. The writer of that letter is here with us today—Captain Jack Mizuha. That letter presented a very graphic—in fact, tragic—picture of the fears of men seriously wounded in combat as to their prospects for ever returning to their homes and civilian occupations. It concluded with the question "Masa, what is your group doing about this great question of rehabilitation of boys permanently disabled?"

Immediately after reading that letter I talked with a number of people—Eldon Morrell, Director of the Division of Vocational Rehabilitation in the Department of Public Instruction; Dr. Arthur L. Dean, Chairman of the Commissioners of Public Instruction; Oren E. Long, Superintendent of Schools; Dr. Clarence Dodge, Manager of the Honolulu Office of the U. S. Veterans Administration; and others. Everywhere I found a keen aware-

ness of the problem and not only a willingness, but an eagerness to do something about it. Greatly reassured, I sat down and wrote a letter to Captain Mizuha telling him that the boys would be well taken care of when they returned, and emphasizing that the problem was not one for Masa's group alone, but for the whole community. It was a brave response, full of the optimism of the uninformed.

Effort did not stop at that point, however. The Oahu Emergency Service Committee appointed a sub-committee on rehabilitation. The Race Relations Committee did likewise. Study of the problem continued and intensified. It soon became evident that a single phase of the problem, such as vocational training and rehabilitation, could not be isolated and dealt with separately, with disregard for many other fundamentally related parts. It had to be the total job or none at all. It had to include all of the agencies and organizations, Federal and local, public and private, which had a part to play or a job to do—not just certain selected agencies.

A wealth of material regarding experience of mainland communities has been carefully reviewed. This review disclosed that the most effective and successful arrangement was one which provided a central "clearing house" where "all the answers" could be provided in one place, and which would coordinate the services which many individual agencies are equipped separately to provide. This review also disclosed that confusion and lack of common understanding and coordinated effort are universal—they are by no means peculiar to Hawaii; in fact, it may be said that agencies here have had and continue to have a better general understanding of each other's functions and limitations, and each of its own relative place in the total picture, than is found in most other communities. Even though this is so, much remains to be done before Hawaii will be prepared to do a really first class job for its returning veterans.

Recognizing the need for immediate coordination and clarification, the Governor of Hawaii wrote to interested agencies and organizations inviting representatives to attend a general meeting in the Senate Chamber at Iolani Palace on June 2, 1944. I believe it is appropriate to include in the record of this Conference a list of the Agencies represented at that meeting.

Army  
Navy

U. S. Employment Service  
Federal Social Security Board



Veterans' Administration	Honolulu Chamber of Commerce
Red Cross	United Veterans' Service Council
Board of Health	American Legion
Department of Institutions	Veterans of Foreign Wars
Occupational Therapy Association	Labor
Department of Public Instruction	Emergency Service Committee
Department of Public Welfare	Y. M. C. A.
Honolulu Council of Social Agencies	University of Hawaii
Selective Service Board	Territorial Department of Labor
Honolulu Community Chest	Medical Society

More than fifty persons attended the meeting on June 2. The Governor appointed Mr. Alfred L. Castle to act as Chairman of the meeting. There was a good deal of vigorous discussion and it was the consensus of the meeting that some form of "clearing house" machinery should be established on a continuing basis. A motion was adopted authorizing the Chairman, in consultation with the Governor, to appoint a small Steering Committee, which would have authority to create such working sub-committees as might be appropriate. Subsequently the following persons were appointed to serve on the Steering Committee:

Alfred L. Castle, Chairman.

Mrs. Louise Root, Secretary.

Colonel Kendall J. Fielder (representing U. S. Army).

Captain Lucius W. Johnson (representing U. S. Navy)

Phil Cass.

L. F. Deacon.

Dr. A. L. Dean.

Arthur H. Eyles.

C. M. Wright.

Caleb E. S. Burns (Kauai Member).

M. F. Calmes (Maui Member).

(yet to be named) (Hawaii Member).

The Steering Committee has held three meetings thus far. At the first meeting it was agreed that a "Clearing House" Office should be established at a central location in Honolulu with a competent person in charge, the cost of such office to be supported at the outset by private funds. Certain Committee members were authorized to initiate negotiations for the accomplishment of such purposes.

A suitable office, with furniture and equipment, has been provided in the Armory at the corner of Hotel and Miller Streets. The services of Mr. William Rinehart, Administrative Assistant in Child and Family Service, have been obtained on a "loan" basis from that Agency for the purpose of organizing the office. The Committee has adopted the name "VETERANS ADVISORS" as the name of the office and service.

Mr. Rinehart has taken hold of the job in a very energetic and effective way. His efforts during his first month have been directed primarily to an intensive study of all community resources, contacts with executives of key agencies, review of all relevant laws, rules, regulations and directives, analysis of the different types of problems on which veterans will require advice and assistance, a plan of permanent staff organization and budget requirements, establishment of working sub-committees in each area of activity, and so forth. This essential ground work has been a big job and it is not yet completed to the point where a final report can be made, but progress has been satisfactory.

It has been estimated that salaries and other expenses of "Veterans Advisors" will approximate \$5,000.00 for the period August 1, to December 31, 1944. The Board of Directors of Honolulu Community Chest, at its meeting held on July 13, 1944, authorized an appropriation of \$5,000.00 for this purpose.

The foregoing brings us up-to-date on the status of community planning for assistance to service men and their families. I had hoped that Mr. Rinehart might have a detailed report of his plans and findings available in time for presentation before this Conference. The job has been too complicated; it simply has not been possible to cover the ground in so short a space of time. You will understand, therefore, that my remarks regarding some of the specific points indicated on the Agenda will be somewhat vague and general, of necessity. Soon we will be in a position, I hope, to "know all the answers"—we are not in that position today.

Let us consider the Agenda. The first question under the "Rehabilitation" section is:

1. What is the possible extent of this problem in the immediate future as well as in the post-war period. What can we do to get the necessary data on various aspects of this problem, particularly on the nature and extent of the rehabilitation needed.

Thus far all efforts to find the answer to these questions have



been unsuccessful. It is known that there are a large number of wounded men from the 100th Infantry Battalion alone scattered throughout Army hospitals all over the mainland. A few already have been discharged and have returned to their homes in Hawaii. There is no systematic, orderly, complete and "air tight" record in any one agency which will give us the total picture. In the absence of specific information as to the number, identity, location, nature and degree of disability and some indication as to the approximate time of discharge and return to the community, it is difficult if not impossible to proceed at this time with specific preparations in terms of expanded staff and facilities of key agencies.

It is my understanding that there are three procedures now in operation in Army hospitals. In all three instances, no contact or report is made until it has been determined, first, that the individual is to be separated from the service because of partial or total permanent disability and, second, the date for such future separation has been fixed. These procedures are as follows:

(a) A final report is made up in many copies by the hospital on a standard form which sets forth such information as date of induction, future date of separation, brief medical diagnosis and prognosis and other abbreviated data. Copies of this report are sent to the Selective Service Board and War Manpower Commission in the community in which the soldier was inducted.

(b) A trained interviewer employed by the War Manpower Commission is maintained in each hospital with responsibility for contacting each soldier prior to disability discharge for the purpose of determining his employability status. A report is made by the interviewer on a "check list" form which indicates types of employment for which it is expected the individual will be unfitted by reason of his disability. This report also includes very brief general comments regarding the attitude and desires of the individual and his previous employment experience. This report is sent to the War Manpower Commission office in the soldier's home community.

(c) The American Red Cross maintains medical social workers in all military hospitals. One of the functions of such workers is to interview and report on service men prior to discharge. These reports are sent to the home service division of the local Red Cross chapters in the individual's home community.

Reports in all three categories have been coming in to the local

agencies here in Hawaii. It is the practice of the War Manpower Commission (U. S. Employment Service Division) to address letters to individuals named in the report at the home addresses given thereon. These letters request a response indicating whether assistance is required in obtaining employment. I do not recall the figures given to me informally by the U. S. Employment office in Honolulu, but it is my impression that thus far they have received answers to only one-third of the letters they have sent out and in only one case has an individual requested assistance.

The difficulty with all three of the foregoing methods is that the coverage is by no means complete and even to the extent that coverage is provided, the information is not available sufficiently in advance to permit adequate long range planning.

We are still trying to find a satisfactory solution to this problem and it may be that the Governor's committee will find it necessary to call upon the Emergency Service committees for some assistance in this direction.

2. What progress has the community made so far in setting up a machinery to meet the problem adequately.

I believe that this question has been answered quite completely in my opening remarks.

3. What further needs to be done before the community can say that it is equipped to deal with the problem adequately.

This can only be answered in very general terms. I expect that as we go along, no matter how efficient the machinery we set up may be, we will constantly be faced with new and additional needs.

4. Is it necessary to set up a machinery on each island to deal with this problem.

It would be my guess at this point that there will be no need to set up on each Island a paid staff corresponding to the Veterans Advisors office in Honolulu. As I have stated previously, the Governor's Steering Committee includes a member from each Island. This member is kept informed of current developments in the over-all program. It is contemplated that "skeleton" organizations in committee form on a volunteer basis on each of the Islands will be adequate to meet the situation and specific information on this point will be given out as soon as the idea has been more completely developed.

5. What can we do to help establish the necessary machinery



and make it function properly after it is established.

At this time it appears that the Emergency Service Committees can be very helpful in the general program by functioning as a "discovery agency" both as to families and individuals who are entitled to service and assistance but who do not apply for it either because they are unaware of their rights or because they are timid or inarticulate. Also, going back to question No. 1 above, it may be that the Emergency Service Committees can assist in obtaining information regarding men and hospitals from their families where such information is inadequate or not obtainable under existing methods. This possibility is being further explored by the Executive Director of Veterans Advisors and it is probable that a questionnaire form may be developed and turned over to your committees for distribution and follow up.

*Rights and benefits of the families of those killed in service*

1. What are these rights and how can we make them known to those entitled to them.

No direct answer can be made to this question since no two cases will be exactly alike. Each individual case must be handled as it arises in the light of its own circumstances. At one extreme where no dependency exists and the soldier carried no service insurance and had no property, the answer would be "nothing". At the other extreme where there are dependent children, insurance, social security, unemployment insurance, war bonds, company deposits and other property aggregating more than \$1,000 in value, a number of agencies would be involved in everything from the filing of claims to the initiation of probate proceedings, appointment of a guardian and so forth.

*Rights and benefits of service men on leaving the service*

*(a) with disabilities and (b) without disabilities*

1. What are they and what can we do to help our discharged service men avail themselves of these rights and benefits.

The simplest way to answer this question would be to suggest that the individual be directed to call at the office of Veterans Advisors which we hope will be in a position to provide all the answers.

*Adjustment to the family and the community*

1. What psychological difficulties are involved. What might be the attitude of the service men toward the community and vice versa.
2. What is the responsibility of the families and the community in meeting this problem. What community re-

sources are available to help an individual or family faced with the problem.

3. What can we do to help prepare the community for the problem which lies ahead.

It would take no less than a Solomon to provide the answers to the foregoing questions. I believe that all of you are familiar with the Mental Health Clinic which is a division of the Territorial Public Health Board. Dr. William Shanahan is its acting Director and he is supported by a small but very competent staff. These people are able and willing but probably they are the most over worked group in the Territory. You may be sure that they will do everything that is humanly possible to assist with this aspect of the problem of returning service men. However, even before this problem arises, the professional psychiatric staff is entirely inadequate to meet the present day load of neuro-psychiatric problems in the civilian population. One of the answers might be to bring all possible pressure to bear on the next session of the Legislature so that this vital need will be recognized through the provision of funds and facilities on a more adequate basis than at present.

Meanwhile, I shall refer these questions to Dr. Shanahan in the hope that he will be able to outline a very general pattern of suggestions which may be helpful to your committees. If he feels that this is practical and is willing to undertake it, his outline will be made available to your Executive Secretary for distribution.

#### *Employment and economic opportunities*

1. What community agencies are working on this problem.

The three key agencies working on this problem are the U. S. Employment Service, the Selective Service System and the U. S. Veterans' Administration. Additionally, the Post War Planning Committee of the Honolulu Chamber of Commerce has recently sent questionnaires to all commercial employers on the Island of Oahu and the responses to such questionnaires should be helpful.

2. What is there that we can do to help meet it.  
For the present I can think of nothing specific to suggest.
3. What is the present attitude of the plantations toward the returning veterans. What is the attitude of the soldiers themselves on returning to their pre-induction jobs.

In answering this question you will appreciate that I can only speak for three plantations. All three of those plantations



are ready, willing and anxious to re-employ every man who has entered military service and who desires to return to his former employment. The second part of this question I shall refer to Captain Jack Mizuha who is in a better position to respond.

In general, I feel no apprehension whatever regarding the prospects for employment of returning veterans. I have said this on a number of previous occasions when speaking before other groups and I repeat it again. It is probable that the present population of Hawaii is in the neighborhood of 500,000 people. I have been informed that the total number of persons from Hawaii in all branches of the military service, both commissioned and enlisted personnel, aggregates approximately 14,000 and that the maximum at any future date will be 20,000. This is only 4% of the total population. Frankly, I consider that such a small proportion of the population will be re-absorbed without causing as much as a ripple on the surface of the local employment situation.

#### DISCUSSION:

In the discussion which followed Mr. Deacon's talk (Mr. Kido served as the discussion leader in this and in all subsequent discussions), many ideas were brought out but only a few of the highlights are presented here.

1. Mr. Deacon is probably too optimistic regarding the re-absorption of the returning veterans.

2. The service men are concerned about the jobs they will get when they return. It will help their morale if their former employers (who, under the law, are required to re-employ them except under certain circumstances) will write to those who are now in the hospitals and assure them that their jobs are waiting for them.

3. We must first find out the extent of their injuries. To assure a disabled soldier a return to his former job may accentuate his feeling of helplessness if the extent of his disability is such that he cannot perform his former job. This will have just the opposite effect—instead of boosting his morale, it would hurt him immeasurably.

4. Even an assurance of the shelter he had before he enlisted will help. Many of the boys from the plantations never owned their own homes and they would like to feel that even if they cannot do the work they formerly did, the plantations will at least let them stay in their former homes. One of the plantation managers present assured the delegates that so far as he was con-

cerned, shelter will be provided for a returning veteran even if he is disabled; furthermore, that there will be a number of new jobs which disabled men can perform.

5. The main difficulty in planning for the rehabilitation and re-employment of returning disabled veterans is, as Mr. Deacon pointed out in his talk, the fact that so little is known about them—number, identity, location, nature and degree of disability, when they might return to their former communities, etc. Without this information, the employers and rehabilitation agencies cannot plan adequately. They need the assistance of governmental and private agencies as well as that of the friends and relatives of the soldiers to secure the necessary information. Perhaps the emergency and morale committees on each island can help. At this point the following motion was adopted:

*That each island committee assist the Governor's Steering Committee in obtaining the necessary information and that the executive secretary notify the chairman of said Steering Committee of our willingness to do so.*

6. Many of the veterans will need some form of immediate assistance when they return. It may take some time before they can get the assistance provided for them in the new G. I. Bill of Rights. Furthermore, some of them may not want to go to governmental agencies for help. They resent anything which looks like charity. Perhaps a fund should be raised now, this to be used exclusively to meet emergency needs of returning veterans. In opposition to this idea, it was pointed out that the American Red Cross, Home Service Bureau, is prepared to render financial aid to meet emergencies, also that the Army and Navy Emergency Reliefs are prepared to do the same. Furthermore, efforts are being made now to streamline the organization of the agencies involved in this problem so that veterans who need help will not have to wait long to get it. Following this discussion, it was moved, seconded and carried:

*That the matter of raising a fund for the assistance of returning service men be referred to the executive secretary and his advisory committee for further study; their findings and recommendations to be reported to each of the island committees within two months.*

7. The community should consider at this time the question of establishing a fitting and "living" war memorial—something that will live in the everyday life of the community, something beautiful and yet useful and practical. Perhaps a hospital, not



exclusively for the veterans but for anyone in the community regardless of race, color or creed, would be the answer. In this connection, it was pointed out by one of the delegates that the trustees of the Kuakini hospital in Honolulu have been seriously considering the possibility of turning it into a memorial hospital for just such a purpose. It was also pointed out by several speakers that the practice of sending psychiatric cases among returning veterans to the Territorial hospital is unfortunate from the standpoint of the veterans themselves in that they would thereby acquire a label and be misunderstood by the public. However, it was emphasized again that the memorial hospital under consideration was to serve not only the veterans but anyone in the Territory who needs hospitalization. Two motions followed this discussion:

(a) *That the conference endorse the plan of the Kuakini hospital trustees to turn it into a memorial hospital to be used by the entire community.*

(b) *To authorize the chairman to appoint a committee to study, together with other community groups, the problem of establishing a fitting and "living" war memorial.*

8. What to do with the government insurance left by deceased soldiers is another problem on which many people are seeking assistance. They require help on how to file claims, present the necessary proofs, where to go for the proper information, etc. One of the delegates filed a memo prepared by Mr. Ichinose of Kauai on this subject. (Copies of this memo will be distributed to other island committees by the executive secretary.)

#### SUMMARY:

The discussion was greatly facilitated by Mr. Deacon's detailed presentation of the subject. The delegates seemed to be concerned mostly with the problem of assisting the returning veterans to re-establish themselves in their respective communities. They sensed the need for more information on the subject as well as the necessity for setting up immediately a machinery which will be adequate to take care of the needs of returning veterans, disabled as well as the able. They were greatly encouraged by the attitude and remarks of the large employers present, many of whom not only showed a great interest in the problem but expressed a desire to help in every way possible. There was evidence that a great deal of thinking had already been done on this problem.

### III. *Language Schools*

#### PRESENTATION—By KATSURO MIHO

I believe we are all agreed that the mere existence of foreign language schools in physical form in itself is a point of criticism on the part of other Americans. Whether these criticisms are well founded or not, it is a fact that the entire community, especially those of Japanese ancestry, will suffer. Many foreign language schools have, since the war, voluntarily dissolved, but there are a substantial number of schools (especially in the religiously controlled or affiliated groups) which have not dissolved, and we are met here today to consider, first, the question of dissolution of these schools and secondly, what our attitude should be in this respect.

Under existing legislation, unless the said legislation is contested successfully as to constitutionality, no foreign language school can come into existence to teach youngsters of tender age. It appears, however, that there is a feeling among some people that after the war the constitutionality of this particular legislation may be tested in the courts. We hope, of course, that this test will not be brought about by people of Japanese extraction. Irrespective of this question, however, inasmuch as we have the opportunity now to encourage the dissolution of existing schools, I believe it is a wise policy to encourage this idea and to give help whenever help is needed.

In a recent study made by Mr. Katsumi Onishi, he found that in the sample survey that he conducted in 1942 there is still a substantial element among those of Japanese ancestry who favor the language schools.

Inasmuch as there is a law (Session Laws, 1943, Chap. 21 B.) which effectively prohibits the re-establishment of foreign language schools for those of tender years, I believe that our best policy would be to do all we can in the furtherance of the aims of this law. Secondly, because there is now and there probably will be continued need for the study of foreign languages, it may be wise for us to do all within our power to encourage further the establishment of the teaching of foreign languages (Chinese, Japanese, Koreans, etc.) in our public schools. One of the strongest arguments against this latter course has been the lack of adequately trained teachers for this purpose. However, we have today a substantial group of young people who have been trained in the languages, and among whom there will be many qualified teachers who can meet this need. It is strongly urged that a definite pro-



gram be established by the Department of Public Instruction to teach foreign languages in our public school system. In this respect it must be noted that at the University of Hawaii Teachers' College a training program for such specialized teachers should also be inaugurated so that Hawaii can have first-class teachers in this field. Perhaps the property of existing foreign language schools can well be turned over to the University of Hawaii for the purpose of strengthening this training program.

This war has taught us the necessity for all of us to be adequately trained in the language of all peoples. It is felt that should a first-class course of training be offered at the University of Hawaii and an effective program established in our public schools, there will be a minimum of criticism even in the post-war period. At a recent meeting in Honolulu, Mr. Oren E. Long, Superintendent of Public Instruction, strongly favored this idea, and at this stage it appears entirely possible to come to a definite understanding as to such a procedure.

Returning to the matter of the dissolution of existing language schools, as we all know, there are many obstacles in the way of such dissolution, but these obstacles are not impossible to surmount under existing legislation, and I am sure that there are many competent attorneys throughout the Territory of Hawaii who would be more than happy to aid in these matters.

#### DISCUSSION:

The following are some of the points which were brought in the discussion:

1. The schools are now closed and will definitely remain closed for the duration. But what about after the war? The main issue is "Will the schools, or at least some of them, attempt to revive after the war is over?" If there is no such possibility, then, of course, there is no point to the entire discussion.

2. What is the present situation regarding the language schools? How many have been completely dissolved and their assets liquidated? How many have retained their corporate organization and are simply renting their property for the duration? What is the possibility of revival on each island after the war? As a basis for our discussion we need to have the facts presented to this group.

The situation on each island was reported to be as follows:

*Hawaii.* There is little possibility of the schools re-opening after the war. Most of the valuable property, especially the buildings, has been turned over to the plantation and government

agencies such as the Dept. of Public Instruction. The money from the sale of property and other assets has been given to charitable organizations—welfare, social service, Army and Navy Relief and the Red Cross. However, we must not assume that there is no possibility of revival. Perhaps an attempt might first be made to start language schools. So far as the Hongwanji school is concerned, it is still standing. The property is legally under the control of the Hongwanji Betsuin. The Jodo mission school building is rented to the Tuberculosis Association for the nominal sum of one dollar. There is a good possibility that it will be given eventually to some organization. The property of the large Waiakea language school has been turned over to the Dept. of Public Instruction. The above information, however, is not complete.

*Maui.* No report was made except for the feeling expressed by one of the delegates that the language school properties will be made available to the Dept. of Public Instruction.

*Kauai.* There are 17 language schools on Kauai and every one of them has expressed a willingness to dissolve. However, the older people wish to have the schools used by the community as a part of our English schools and to have an endowment fund established at the University or use the proceeds to build a war memorial. The possibility of revival after the war is remote.

*Oahu.* Mr. Katagiri presented the following picture as it exists at the present time on Oahu and some thoughts bearing on the situation:

## JAPANESE LANGUAGE SCHOOLS ON OAHU

(July 15, 1944)

By MASA KATAGIRI

### I. *Total number of Japanese language schools on Oahu—47*

A. Honolulu—22

B. Rural Oahu—25

### II. *Schools controlled by religious groups—16*

A. Honolulu—6

1. Hongwanji	3
2. Sodo	1
3. Jodo	1
4. Nichiren	1



- B. Rural Oahu—10
  - 1. Hongwanji 6
  - 2. Sodo 3
  - 3. Jodo 1
- III. *Independent schools* — Not affiliated with any religious organizations—31
  - A. Honolulu—16
  - B. Rural Oahu—15
    - (Five of these are reported to be under the influence of the Hongwanji.)
- IV. *Recapitulation*
  - A. Honolulu
    - 1. Schools controlled by religious groups—6 or 27%
    - 2. Schools controlled by independent groups—16 or 73%
  - B. Rural Oahu\*
    - 1. Schools controlled by religious groups—10 or 40%
    - 2. Schools controlled by independent groups—15 or 60%
- \*True picture may be the reverse because of the influence of the Hongwanji temple.
- V. *Status of schools today*
  - A. Honolulu—22
    - 1. Donated to other institutions or sold 9
    - 2. School dissolved but property held by religious body 1
    - 3. Property leased or rented out 6
    - 4. Property partially used by OCD and other organizations 5
  - B. Rural Oahu—25
    - 1. School dissolved and without property 5
    - 2. School building used by other agencies 7
    - 3. School building not in use 11
    - 4. School building status not known 2
- VI. *Chain schools*

The so-called chain schools under the leadership of Prof. K. C. Kondo, with Rev. T. Okumura as advisor, existed in Honolulu. Classes were conducted in public schools after school hours. The number of classes and the enrollment are not known, but it is reliably reported that the enrollment was small.

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Note: It is possible that there may be some discrepancies in the above information, especially as it relates to the status of some of the schools. The information as presented, however, is accurate to the best knowledge of the writer.

The reopening, if at all, of post-war Japanese language schools throughout the territory will be patterned after the leadership of Honolulu. If Honolulu is able to conduct a successful language school, it is conceivable that the rural communities will follow the same set-up.

Honolulu has six schools affiliated with some Buddhist sect, and sixteen schools with no known religious connection. The six Buddhist schools still maintain their properties intact, although one of their schools has been officially dissolved. On the other hand, nine independent schools have either donated their properties to the YMCA, Dept. of Public Instruction, or have sold out.

We may infer that the willingness of the officials and parents of the independent schools to donate or give up their interest in the properties of the schools indicates a lack of desire on their part to have the language schools revived on the pre-war status. However, we cannot infer that they do not want to have their children learn the Japanese language from the disposal of the language school properties. There may be children who are desirous of learning the language, as a language. For such individuals some means must be provided to attain their end.

The unwillingness, or rather silence, of the religious groups in relation to their language schools is a question of concern. Only one school has been dissolved but the property of the school is still in the hands of this religious organization.

It should be no deterrent, just because the buildings are now being used by the Army or Navy or some civilian organization, for the language schools to make known their stand. Of the four Buddhist organizations which operated language schools in the city, only one sect today has a priest to conduct any religious service. Perhaps no initiative has been taken by the religious organizations because they have been deprived of their leaders or keymen. If such be the situation, then some individual or group of individuals should assume the responsibility of bringing the matter to the proper officials. Should the morale committees take this initiative?

In rural Oahu, 60% of the schools are under the influence of the Buddhist sects. Out of this number, 13 or 52% are on plantation property or in plantation communities. Should the problem, then, be handled through plantation agencies?

We may rest assured that any movement to reopen these schools will not begin in rural Oahu, and that very little initiative,



if any, will be forthcoming from the rural communities in reviving them.

Following Mr. Katagiri's remarks, it was moved, seconded and carried:

(a) *That Mr. Katagiri's remarks be made a part of the record.*

(b) *That all pertinent information presented at the conference be included in the Proceedings.*

3. There are some people who feel that language schools should be permitted to reopen as long as they are controlled and staffed by the proper people. They mention the possibility of using some of the AJA's now serving as interpreters in the Army as the teachers.

4. Quite a few of the language schools are controlled by religious organizations, some of which desire to use the property for the benefit of the young people in the manner of a YMCA or YWCA.

5. When the Buddhist or any religious group is mentioned in this discussion, it does not mean that we are against it. However, because of the close relationship between certain churches and the language schools, we are forced to discuss one in relation to the other. Our objection, it should be emphasized, is against the revival of the language schools and not against any particular religious group.

6. The 1943 law has not been tested in the courts yet and until it is tested, we must assume that it could be declared unconstitutional. Reliance on this law alone is not enough. This conference should take a definite stand so that the whole community will know how we feel about the language school.

7. Any attempt to revive the Japanese language school will raise the race issue and lead to the same old charges of un-Americanism, unassimilability, alien influences, etc., which could undo much of the fine work that has been done during this war toward racial harmony and toward the establishment of the loyalty of the Americans of Japanese ancestry.

8. How about the Chinese and Korean language schools? Is it possible to prevent the Japanese language schools from being re-established if the Chinese and Korean language schools are permitted to reopen? Some of the delegates felt that we should take a stand against all foreign language schools. Others, however, felt that it is not for us to tell the other racial groups what to do with their language schools. We should clean our own

house first and let the other racial groups follow our example if they care to do so.

9. Simply taking a stand against the language schools is not enough. We must work toward creating a public opinion, especially in the Japanese community, which will support our stand.

10. There is going to be continued, and perhaps greater, need for the Japanese language in the post war period. There is nothing wrong in the learning or teaching of the language per se. If the community does not want the return of the Japanese language schools, it must provide alternative means which will make it possible for those who want to learn the language to do so. Perhaps the best answer for this is the establishment of Japanese and other language courses in our public schools.

11. Dissolution of the existing language schools is no guarantee that the schools will not reopen. However, it may make it more difficult for any of them to revive after the war. Dissolution now will take out the roots which, if left undisturbed, might make it easier for some of them to sprout new shoots again.

12. We should also support a program of adult education in the Territory which will help our older people to learn the English language and the customs and traditions of our country and which, at the same time, will lessen the need for some of the children to learn a foreign language.

13. The foregoing discussion was followed by the adoption of several motions:

a. *That the conference go on record opposing the revival of the language schools.*

b. *That the resolution offered by one of the delegates be referred to the Steering Committee.* Following this motion, the conference recessed while the Steering Committee met to consider the resolution. The amended resolution was later brought back and a motion was passed.

c. *To adopt the resolution as amended by the Steering Committee.*

The resolution follows:

#### A RESOLUTION

WHEREAS, the Japanese language schools have been a source of misunderstanding and suspicion on the part of a great many people in Hawaii, and

WHEREAS, the attendance at a language school in addition to the regular public school is a physical strain on a child as well



as a financial burden on his family, and

WHEREAS, the existence of a great number of foreign language schools in an American community is an anomalous situation which retards the complete assimilation of our various racial groups into a unified community, and

WHEREAS, it is the function of our publicly supported schools to establish courses to meet community needs,

BE IT RESOLVED, that we, the members of the Morale and Emergency Service Committees of the Territory of Hawaii at conference assembled, that

1. We oppose the re-establishment of Japanese language schools in the Territory of Hawaii;

2. We advocate the teaching of all foreign languages in our public schools;

3. We advocate the establishment of an adequate adult education program under the auspices of the Department of Public Instruction which will provide opportunities for the learning of English, American history, customs and institutions of our country;

4. We advocate the immediate dissolution of all remaining Japanese language school properties and assets, and

BE IT FURTHER RESOLVED that a copy of this Resolution be forwarded to the Governor of the Territory of Hawaii and the Department of Public Instruction.

14. Ways and means of implementing the expressions voiced in the resolution were considered. It was finally decided to leave to the executive secretary and the committee on each island to work toward this end.

#### SUMMARY:

There seemed to be general agreement on the following points:

(a) That we are not opposed to the teaching of the Japanese language as such; (b) that it would be unfortunate indeed if the Japanese language schools should be revived or even if attempts are made to revive them; (c) that we should not depend wholly on the 1943 law to solve this problem; and (d) that while we may be criticized for bringing up this subject at this time, it was our responsibility to face it realistically now and not assume that the problem is permanently solved. There was some disagreement as to the degree of likelihood of the schools being re-established but it was clear that this varied according to the situation on each island. Considerable discussion was had on the relationship between the schools and certain religious sects controlling or

interested in the schools. The delegates also realized the necessity of doing more than just taking a stand on the schools, that it was necessary to provide substitutes for the teaching of the language to both the children and the older people if the language schools are to be permanently eliminated. The discussion on the whole problem was climaxed by the adoption of a resolution which it is hoped will do some good.

#### IV. *Employer-Employee Relationships Which May Give Rise to Race Issues*

##### PRESENTATION—By STANLEY M. MIYAMOTO

It is inevitable that the race issue be raised in most labor disputes in Hawaii, because of the preponderance of workers of Japanese extraction.

This is especially true on the plantations where there is a large number of Japanese workers. However, in dealing with labor-management controversies, we cannot look at them only from the race angle since we are also citizens of the community and need to become concerned with them on a broader basis than race. Hence, we should have an intelligent understanding of the labor situation.

The following figures released by the H.S.P.A. to the writer show the approximate number and the racial extractions of all male workers:

##### *Approximate Number of Male Workers Employed on the Sugar Plantations in June, 1944*

	<i>Citizens</i>	<i>Non-Citizens</i>	<i>Total</i>	<i>%</i>
Japanese	4,891	4,143	9,034	36
Filipinos	386	11,349	11,735	47
Portuguese	1,813	95	1,908	8
All Others	-----	-----	2,281	9
<b>TOTAL</b>			<b>24,958</b>	<b>100</b>

With the acceleration of the union movement on the sugar plantations by the A.F.L. and the C.I.O., we who are concerned with harmonious race relationship need to have some background knowledge.

Unionization among sugar workers is not a new movement at all. As far back as the 1890's, the Japanese workers organized unions and made demands for better living conditions. There were 3 major strikes (1909, 1920, 1924) on the sugar plantations. There were several minor strikes in the early 1900's.



In the 1909 Japanese strike, about 7,000 workers left their jobs on Oahu plantations. The strike lasted for four months—May to August, when it was broken.

Some of the points reported by the U. S. Labor Commissioner relative to the strike were:

"The strikers demanded higher wages for day hands in the field, pointing out that the planters were offering one-third more pay to Caucasians in similar positions.

"Enough citizen strike-breakers, chiefly Hawaiians and Portuguese, offered themselves at a wage of \$1.50 a day to carry on the operation of the plantation mills. At the end of the strike they were discharged, and the Japanese reinstated at a lower wage.

"Except in relation to strike-breakers of their own nationality, the Japanese refrained from violence. There was no destruction of property. The organization and discipline of the Japanese was highly efficient.

"Following the strike the condition of the Japanese laborers was improved and their wages raised."

The first world war brought about a high cost of living which the plantations met with a bonus, but at the close of the war the bonus was curtailed.

"Consequently in 1919 a Federation of Japanese labor in Hawaii was formed. On December 4, its representatives formulated the following demands:

1. The basic wage of the common laborer was to be increased from 77¢ to \$1.25 with proportionate increases for higher paid men. Minimum wages for women to be 95¢ a day.

2. Revisions in the bonus system:

- a. Bonus should be a legal obligation rather than benevolence.

- b. Number of working days to qualify for bonus: 15 for men, 10 for women.

- c. 75% of the bonus to be paid each month and the balance at the end of the year.

3. An eight-hour working day.

4. Vacation with pay for women two weeks before and 6 weeks after child-birth.

5. Double pay for overtime, Sundays and holidays.

- 6-7. Adjustments in the cultivation contract provisions.

8. Further welfare improvements.

"These demands were submitted to the H.S.P.A. and on the

same day the newly organized Filipino Laborers' Ass'n presented similar demands. The demands were rejected and members of the 2 organizations went on strike on 6 Oahu plantations. (As in 1909, workers on outside islands remained at work to provide a strike fund for the Oahu strikers.)"

About 12,000 strikers and their families were evicted, of whom about one-half came to Honolulu. Unfortunately, there was the terrible influenza epidemic in Honolulu and a large number of strikers' families died.

The plantations lost \$12,000,000 in this strike. They also adopted a new wage and bonus schedule. The minimum pay rate was increased by 50%. They also began to improve the housing situation.

Later Pablo Manlapit and his union asked the plantations for a \$2.00 a day minimum pay and an 8 hour working day. This request was not granted so on April 1, 1924 his union struck. The strike involved 23 out of the 45 plantations and lasted 8 months.

During this strike, violence occurred at Hanapepe, Kauai on September 9, 1924. The strikers had held 2 strike-breakers as prisoners and in the course of some policemen taking custody of the 2 men, 4 policemen and 16 strikers were killed in the altercation. Sixty strikers were sentenced to 4 years in prison and Manlapit was sentenced to 2 years.

The strike lasted 3 months more from this episode and in December, 1924 conditions were again normal.

Since 1924 to date the plantation labor situation has been rather quiescent, but recently we have noticed the C.I.O. and the A.F.L. sending agents to the plantations to organize the workers.

The A.F.L. has organized the mill workers at the Waiakea plantation on Hawaii and signed a contract on July 1, 1944. The C.I.O. has organized locals on Oahu, Maui, Hawaii and Kauai, claiming a total membership of 5,000 as of July 1, 1944.

This concludes a brief summary of the plantation union movement.

In dealing with labor controversies we need to know certain technical terms like the closed shop and others.

"A *closed shop*, in its most extreme form, is one in which every eligible employee must be a member of the union, and in which the employer must do his hiring from among union members."



*Preferential union shop*, a less extreme form, "is one in which the employer may hire non-members if he can obtain none of equal competence from the union, but in which any employee hired must become a union member."

"*The maintenance-of-membership clause* does not require the employer to hire union members or even to give preference to them in hiring, and does not require any employee to become a member of the union. It merely states that those who are members at the time of signing shall remain members for the life of the contract. Even these have a 15 day period of grace to resign from the union, without jeopardy to their jobs, if they wish to do so. They may also abandon the union at the expiration of the contract, before it is renewed."

The National Labor Relations Act (N.L.R.A.), commonly known as the Wagner Act, went into effect on July 5, 1935. Section 7 reads thus: "Employees shall have *the right* to self-organization, to form, join, or assist labor organizations, to bargain collectively through representatives of their own choosing, and to engage in concerted activities, for the purpose of collective bargaining or other mutual aid or protection." Its instrument for the enforcement of its provisions is the N.L.R.B. whose agent in Hawaii is Arnold Wills. The law does not cover plantation field workers.

"The National War Labor Board is a war time agency set up by President Roosevelt the purpose of arbitrating labor disputes and stabilizing wages." Agricultural labor does *not* come under the jurisdiction of this board.

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## DISCUSSION:

Some of the points brought out in the discussion follow:

1. We should reaffirm the policy adopted at the last conference to the effect that "when the race issue is injected into an actual or potential employer-employee controversy, we deem it to be our responsibility to do all within our power to clarify the issue." Our discussion should be limited to this point. It is not within the province of the conference to go into the broader aspects of labor-capital controversies, although, as individuals, it is our privilege to do so.

2. It is difficult to draw the line because the preponderance of Japanese workers inevitably leads to the injection of the race issue into controversies which are simply differences between the workers and the employers. In the past, the race angle has often been injected by both labor and capital into some of their controversies which were strictly economic and had nothing to do with race. Also, when workers of a certain racial group are paid more than the workers of other racial groups for the same type of work performed, the race issue has already been injected even before the controversy begins. Furthermore, when race is used as an argument for or against organization of the workers, it inevitably becomes a part of any controversy between labor and capital.

3. The race issue is sometimes injected by certain newspapers or other third parties. They read into a purely employer-employee controversy an issue which is not there. The public is thereby misled and the real issues become confused.

4. Many of our leading citizens, both employers and labor leaders, recognize the unfairness of injecting the race issue where it does not exist and say so privately. It would be to the public interest and would help to clarify the real issues if they came out and said so publicly whenever any newspaper or either party to the controversy attempts to make a simple conflict between labor



and capital a racial issue. It is something that the public has a right to expect from our leading citizens.

5. The right to organize into unions is recognized by law. It is an established American principle. However, there must be fair dealing and square thinking by both sides. The morale committees should study all angles of the problem and help the young people to do the same. The employers recognize the workers' privilege to unionize but they ask that the best possible leadership be had for the unions.

6. The committees should inject themselves into any labor-capital controversy very cautiously and carefully and only when they feel that the race issue is involved and there is something they can do to help clarify it. Otherwise, they will be misunderstood by both sides. They can help by getting together with the representatives of labor and capital and also with interested third parties and discussing the problem with them. There are groups among the other races which are interested in maintaining racial harmony in Hawaii and we can also appeal to such groups for help.

#### SUMMARY:

There was considerable discussion on this topic. However, no votes were taken and no definite conclusions were reached. There seemed to be general agreement, however, that it is not within the province of the committees to go into the broader aspects of labor-capital conflicts, that they should do what they can to help clarify the race issue should it be injected into such conflicts and that whatever they do should be done carefully and tactfully so that they will not be misinterpreted by either party. There were definite differences of opinion, however, as to what constitutes a race issue in such conflicts, some feeling that because of the large number of Japanese workers in the Territory, every major conflict between labor and capital inevitably and perhaps automatically involves questions of race. One of the delegates attempted to distinguish between those questions of race which are an integral part or cause of the controversy and those which are made to appear as a part of the controversy when actually they are not, arguing that the former are not within the province of the committees although the members, as individuals, have the right to actively participate in their solution. As to exactly what each committee can do "to help clarify the (race) issue," there was little said although the experience of the Oahu committee was cited by one of the delegates as an example of what

can be done. The discussion was closed with the statement by a Maui delegate that the committee members needed to familiarize themselves more thoroughly with the total picture—unemployment possibilities, cost of production, employers' viewpoints, labor's aspirations and rights, etc.—as a background of information and that each committee should appoint a sub-committee to carry on this study.

*V. Participation of the Japanese Community  
in War Activities*

DISCUSSION:

No formal presentation of this subject was made. The following are some of the highlights of the discussion:

1. A representative of the Army congratulated the group for their frank discussion of matters relating to the future of Hawaii, particularly those problems dealing with the maintenance of racial harmony which he stated was also the interest of the Army here. He also expressed Gen. Richardson's interest in the formation of women's war service associations on the various islands in order to give the women a greater part in the Territory's war effort.

2. A delegate from Kauai reported on the record of the Japanese community in the island's war activities. Some of the projects carried on were: bond sales, blood bank, OCD activities and the keawe corps. Contribution to the keawe corps alone amounted to about 60,000 man days.

3. Some of the obstacles to the participation of the Japanese in war activities were also cited. Among them are the vicious rumors which tend to discourage and even ridicule those who are doing all they can for the war effort. Whenever such rumors come to the attention of the committees, an attempt is made to run them down. Educational meetings are also held from time to time to build up a more positive attitude. However, despite the efforts of the committees on each island, these, like other rumors, crop up from time to time in various forms.

4. The Japanese community as a whole has contributed much to the war effort. It has done at least as well as, and, in some instances, better than, other racial groups. However, it can do still better, especially along certain lines. It is the job of the committees to see that this is done.

5. The committees should also encourage more participation on an inter-racial basis. After all, we are fighting a common



enemy and our war effort should not be conducted along racial lines.

6. There is a feeling in some quarters that the Japanese women are not doing as much as they should, although there is no factual basis for this feeling. Perhaps one reason for it is the fact that not enough is known of the work that the Japanese women have done and are doing. A good example of this is the work of the YWCA sewing groups in Honolulu.

7. One way to help the women make a greater contribution to the war effort and at the same time gain better recognition for it is the organization of a women's war service association on each island. One has already been formed in Honolulu. However, there is some objection to the formation of such a group, even from among the Japanese women themselves, on the ground that it is another racial organization. Furthermore, it was felt by the delegates from the other islands that the formation of a women's organization in their respective islands should be deferred to a later date until they have had a chance to study the problem further.

#### SUMMARY:

Aside from the report presented by Kauai, there was no specific record shown of the contribution made by the Japanese community in our Territory's war effort. Some record has been kept by each island committee but it is not a complete one. However, there was a general feeling that despite the criticism on the part of certain other groups in the community, the Japanese as a whole have done well to help promote the war effort. There was, of course, the realization that much more can be done. In this connection, it was felt that one way to accomplish this would be through the organization of a women's war service association. Another way would be to deal more vigorously with some of the vicious rumors which crop up from time to time.

On the question of just what specifically can the Japanese community do that it is not doing now or is not doing as well as it should, there was very little discussion.

#### *VI. Removal of Alien Influences and Practices and the Substitution of American Influences and Practices*

##### PRESENTATION—By MASA KATAGIRI

In considering this question, I do not believe we are concerned with what the first generation say or do to preserve their own thinking and habit, but we are concerned when the first genera-

tion attempt to perpetuate their thinking, attitude and habits through the second generation. We become alarmed when we find the second generation so influenced—usually without their awareness—that they have assumed Japanese customs and find nothing wrong in carrying out these practices in an American community—and oftentimes not stopping to make even a mental distinction between Japanese and American modes of behavior.

We are not concerned if the first generation eat "mochi" on New Year's Day in order to start the New Year right. But we must become concerned if they insist that the second generation follow suit without granting them the right to express their own views on the matter.

Much harm has already been done because the first generation laid down the law when the children were too young to question or protest. This early conditioning has had its effect on the attitude and behavior of the second generation. Take for example the attitude of the older nisei men toward their women. In their own homes they found their mothers treated as subordinates by their fathers; also they did not escape the boasts of other maturing youth that the perpetuation of such treatment of womenfolk would be advantageous to themselves. Custom was made to prevail so that the girls would be deprived of their initiative to think, question or fight. They were taught by their family and community as to what was becoming and "onna-rashii". And to be "onna-rashii" meant to be docile, tractable, and subordinate.

There is a tendency among nisei men to stifle the growing awareness of nisei women toward the place assumed by other American women in the home and community by minor acts of discouragement, subtle belittlement, and even open ridicule that tend to deter the average woman.

This was not intended as a plea for the equality of woman-kind. I have dwelt upon the matter to point out that we must not be so naive as to assume that harmful alien customs are always in the form of obvious superstitions as "majinai", religious appendages as "omamori", social carry-overs as "baishakunin" or the system of primogeniture. The insidious alien practices persisting in our community today often are to be found modified in form, mitigated by time and place and by the impact of other cultural mores; nevertheless, they are a threat to our American way of living and particularly so because they escape detection for what they are.



We cannot hope to do much for the re-education of our parent issei in the span of life remaining to them. For the growing nisei, however, we can do much. The third generation will be our vindication that Americans of Japanese ancestry can be wholly Americanized, can be truly assimilated into the American community.

The task of the conference, as I see it, is to list down all the harmful alien influences persisting in our community despite the war; mark why they are deterrents to the Americanization of ourselves and our children; and then recommend how they may be erased from our personal, family and community lives. The Japanese community, I believe, does not consciously wish to perpetuate Japanese customs. They are rather victims of ignorance and their own indifference. If they can be made to realize what are the harmful carry-overs, and cautioned to be on their guard against them, that in itself is a step toward eventual Americanization.

#### DISCUSSION:

The following are some of the main ideas which were brought out:

1. Our task is to distinguish between those that are harmful and those that are merely different and not necessarily contrary to basic American values. We should not condemn all Japanese practices and customs simply because they happen to be alien. Some of them, like chopsticks and alien names, are not only harmless but add variety to our life and make it interesting. The ones with which we should be most concerned are those influences and practices which affect our basic philosophy of life, our attitudes and our ways of thinking.

2. It is too much to expect the second generation to throw overboard everything alien and become thoroughly American, even in mannerisms and habits, overnight. It just can't be done. It takes time and to force the change too rapidly may lead to serious psychological and sociological consequences.

3. The third generation should be the test. But it is up to us now—those of the second generation—to make the distinction between those practices which should be retained and those which should be discarded so that our children will be more thoroughly American in every respect.

4. It is a matter of education, of community feeling, of gradual assimilation. The schools are trying to do their part. But they need the help of the home and the community.

5. One of the characteristics some of the young people of Japanese ancestry should outgrow is that of false pride. Another is the tendency to act as a gang. Lack of frankness and certain crude mannerisms are other traits which need to be improved.

6. Many of our young people are neither "fish nor fowl". They have discarded the Japanese customs and mores but have not acquired the American customs and mores to take their place. They need help in developing an integrated personality. What they need is not more discarding but replacing what they have already discarded with something better and more American.

7. Every race has a certain cultural background. Some of the so-called alien influences and customs are remnants of a cultural pattern. Those which help to make our life finer and which at the same time do not radically set us off from the rest of the community should be preserved.

#### SUMMARY:

There was considerable discussion on whether or not certain minor practices such as the use of chopsticks and certain expressions should be discarded. Some felt that they added to the spice of life, while others felt that the sooner they were replaced with practices more commonly found among the typical Americans, the better off we would all be. There was general agreement, however, that the problem was one of time and education, that it is not a question of suddenly throwing overboard everything in any sense alien or not typically American and that it was a question of selecting those which should be discarded and those which can be left to time to preserve or eventually eradicate. It was finally left to each committee to undertake the evaluation and compile a list on the basis of a further study.

### SUNDAY, JULY 23, 1944

#### I. *Developing Better Personal Relationships with People of Other Races*

The meeting was called to order by Dr. Izumi at 9:00 a.m. He introduced the topic for discussion by making the following:

#### PRESENTATION—By DR. HOMER IZUMI

That tragic story of the evacuation of the Japanese of the Pacific Coast after the outbreak of war is perhaps the most extreme example illustrating the need for developing better per-



sonal relationships between people of Japanese ancestry and those of other races.

That a similar fate did not befall the Japanese of this Territory is due in no small measure to the unshakable faith of some of our Territory's leading citizens and officials of other races. These men stoutly and at times even single-handedly fought for a more sane and democratic treatment of the Territory's Japanese population after Pearl Harbor.

Time does not allow the presentation of but a few pertinent facts. Before the outbreak of war, the Pacific Coast, composed of the states of Oregon, Washington and California had a total population of over 9,700,000 peoples, of which only 125,000 were of Japanese ancestry. Roughly, this meant that one out of every 80 Pacific Coast residents was of Japanese ancestry.

In this Territory, the total population was around 450,000, of which 160,000 were of Japanese ancestry, or one out of every three was Japanese. The ratio of 1 to 80 compared to 1 to 3 immediately suggests the relative commonness of the Japanese face to residents of the Territory in contrast to the relative strangeness of the same face to many residents of the Pacific Coast.

The Pacific Coast Japanese, to make matters even more unfavorable for themselves, tended to congregate and live in certain localities—admittedly not always of their own choosing but still not entirely too willing to try to disseminate themselves throughout the community. Consequently, "Little Tokyos" developed in certain cities and Japanese sections developed in the agricultural and fishing areas. The whys and wherefores that might have brought this about are not a part of this discussion, but the resultant lack of personal, business and social inter-relationships with people of other races is. Perhaps this is one of the outstanding reasons for the suspicion and distrust felt toward Japanese residents by other races residing in the Pacific Coast states.

Then came the sneak attack on Pearl Harbor and the resultant confusion and development of hatred toward Japan and anything Japanese. This, combined with some well-timed pressure by selfish economic groups and anti-Japanese newspapers led to the bloodless purge of the Pacific Coast.

What about the Territory of Hawaii? Roughly, one out of every three individuals is of Japanese ancestry—their faces were very common, in fact, too common to suit some people. But still they were here, living and mingling comparatively freely among all nationalities. By their very existence they had come to know

others and in turn were better understood, so that even racial inter-marriage, a rare affair on the Pacific Coast, was a common occurrence here. Thus the foundation blocks of racial tolerance and understanding were laid in the Territory long before Pearl Harbor. But let no one here believe for a moment that these foundation blocks have been unshaken since the war, nor that they won't be severely jolted in the years to come.

Under the paternalistic tolerance of this Territory's past economy, our Japanese population has fared immeasurably better than they would have in Japan or even on the Pacific Coast. Even granted that a certain amount of discrimination might at times have been experienced, let us face the situation fairly and realize that it has not always been because of *Japanese* ancestry. I believe that too much emphasis is being placed in the feeling "I'm of Japanese ancestry." There's a certain attitude of defeatism associated with it, particularly when it concerns the individual's main problem of how to make a living. Any psychological attitude of defeatism because of ancestry is bound to hinder that individual's initiative and ambition. So this feeling of being sorry for oneself must be one of the first hurdles to be overcome. It is an individual matter but it is much too common. Many times defeatism may be the fundamental reason for another so-called personal Japanese trait—lack of frankness. Many would explain this attribute to inability of proper self-expression, which I feel is a poor excuse.

Other existent conditions which are sources of irritation to people of other races have often been mentioned—such as speech, dress, mannerisms and cockiness. I should like to sum these up in one thought—none of these attributes should be considered as peculiar to only those of Japanese ancestry, but we must realize that under present conditions the undesirable qualities of these attributes coming from those of Japanese ancestry are prone to arouse the suspicion and distaste of the unfamiliar person, and the criticism of not only those who mean us well, but far more seriously, of those who need to have something to support their reasons for racial prejudice.

What can we do to bring about better understanding and relationships?

The only answer seems to be more liberal intermingling and association with those of other races. The personal experiences of mainland Japanese families who deliberately lived and reared their families among other races will support this. Though the initial



exposure was oftentimes difficult, the subsequent community acceptance and assimilation justified the trial. This has even withstood the hatred of war as witnessed today by the acceptance and fair treatment accorded these Japanese families as they have been relocated throughout other strange communities in the United States.

The cordial and warm acceptance of our A. J. A. boys when they were in Wisconsin, Minnesota and other localities, where racial prejudice is minimized, is further evidence.

We fortunate people of the Territory must work not only to maintain our status quo but to improve our relationships with others—realistically facing the possibility of a more difficult future.

Our public school system has helped in the assimilation of our children, and in raising its educational standards particularly as regards speech, augurs a better start for the youngsters.

Liberal participation in organizations such as Boy and Girl Scouts, churches, Y. M. and Y. W. C. A., employee organizations, parent-teacher associations, civic and business groups like the Lions, Chambers of Commerce, etc., should be encouraged.

Obviously, racial segregation of or within such organizations should be discouraged. In this respect, members of other races may immeasurably help in bringing about better personal and racial relationships.

Active, aggressive participation in the life of the community is essential. The willing desire to be of help and do it well should bring, as it often does, essential recognition to the individual for what he is, regardless of ancestry.

#### DISCUSSION:

Following Dr. Izumi's presentation, discussion was had and several interesting points were brought out. Among them were:

1. Lack of frankness in dealing with other people is one of the serious drawbacks of many of our young Americans of Japanese ancestry. Perhaps this is a cultural trait. With some it is a defense mechanism to cover up a feeling of inferiority.

2. Active participation in activities involving people of all races is the best answer. Personal relationships cannot be improved except on the basis of a free and active working together on problems of common interest. This relationship, however, must be a two-way affair. It is just as much the responsibility of the Caucasians as it is that of the Japanese and the other

racers. There has not been enough contacts in the past among the people of various races. One way to develop these contacts is to have more people of all races participate in conferences of this sort.

3. Lack of frankness and other cultural traits cannot be eradicated overnight. It takes time to work out these problems but they can be worked out if we all work on them. One of the guests pointed out the progress that has been made during the last 30 years. He also expressed the feeling that perhaps the greater responsibility for working out the solution lies on the haoles who, after all, constitute the socially dominant group in the islands.

4. Much progress has been made since the beginning of the war. The war has brought about a freer intermingling of races. Businessmen have had to hire people of all races and they can help by continuing to do so. The School Dept. has also been working on this problem even from long before the war. The coming of great numbers of mainland people—defense workers, service men, officials, etc.—have brought about inter-racial contacts in areas and strata where none existed before. Even inter-racial marriages among the Japanese are taking place in increasing numbers.

5. We must not make the mistake of drifting back to pre-war conditions. We must not lose the progress we have made in the way of inter-racial contacts.

6. Differences in the economic and social levels between most of the haoles and the Japanese are one obstacle to a freer intermingling between the two races. One's social status is also very dependent on one's economic status—not always but in most cases.

7. Lack of ability to act freely and properly in social situations is another obstacle to closer personal relationships between people of various races. Many people of Japanese ancestry, for instance, don't even know how to eat properly if they were invited to a haole home. The schools can do much to help our youth overcome this handicap.

8. The School Dept. has been working on this problem for years. It is also interested in seeing more of our island youth get part of their teacher training on the mainland so that more and more of our island-born teachers can not only see the mainland but experience life in a typically American community. Following this discussion, it was moved, seconded and carried:



a. *That the conference endorse the plan of the School Dept. to encourage our young men and women to get part of their teacher training on the mainland; also any move by the School Dept. to establish (1) courses for the teaching of foreign languages formerly taught in private language schools, and (2) a program of adult education.*

b. *That the conference endorse any steps taken by governmental or private agencies which will promote inter-racial contacts and the acquisition of the American way of life.*

9. How about the relationship between the Japanese and the other races, besides the haoles? Contacts between the Japanese and other non-haole groups have been freer and more successful, generally speaking, because of greater economic equality. But they can be still improved. The Japanese, for instance, can improve their attitude toward certain other races which they have a tendency to look down upon.

10. What about personal relationships among the Japanese themselves? Class distinctions are still maintained among them. The attitude of many Japanese toward the Eta and Okinawa groups is a case in point. House cleaning must be done among themselves first if they wish to deal with other races on a basis of genuine friendship.

11. Clannishness is another trait which exists among many of the Japanese people and this gets in the way of better relationships with other races. Too many are conscious of their race. Even those who are better situated economically are not taking enough part in community activities and utilizing the opportunities open to them to mix freely with people of other races.

12. Other obstacles to better inter-racial contacts are: adherence to racial customs, segregated residential districts even on plantations, English standard schools, racial organizations and dual standard of wages.

13. A great deal depends on the individual's initiative and push. It is up to him to make the contacts and establish desirable personal relationships. Too many of our young men and women do not have the required push.

14. More of the Japanese girls should have the opportunity to develop contacts with people of other races. Many are too provincial in their attitudes and move only among people of their race. They are the future mothers and the ones who will guide the young. It would add to the social progress of this Territory if two or three hundred of them could join the Wacs

and get their training on the mainland. This point led to the adoption of the following motion:

*To support the idea of recruiting Wacs in Hawaii and request Gen. Richardson to do everything within his power to make this possible.*

#### SUMMARY:

Ideas were freely and frankly expressed by all who participated in the discussion. There was general agreement that the problem of developing better personal relationships was the responsibility of all races; that genuine personal relationships can be had only on the basis of free, equal and real intermingling on the basis of common interests; that there are too many obstacles now to such contacts; and that the schools and the leaders of all races in the community must work toward eliminating these obstacles. Many of the haole discussants freely admitted the fact that the haoles themselves must take the lead, at the same time pointing out the responsibility of the other races. The delegates were also frank in criticizing the shortcomings of the Japanese people themselves. It was also generally agreed that the war has brought more inter-racial contacts than ever before and that the progress caused by the war should be maintained in the post-war period.

#### II. *Participation of AJA Leaders in Determining Policies and Trends in the Community*

##### PRESENTATION—By MITSUYUKI KIDO

American democratic citizenship involves responsibilities as well as rights. Only when citizens discharge their full responsibilities can they rightfully enjoy the privileges that go with citizenship. One of the important responsibilities of a citizen is to participate in determining policies and trends in the community.

In this connection it might be worthwhile to explore the meaning and role of leadership. There are two concepts of leadership. According to one view, leadership is attached to a person. In other words, a leader is a superior individual who can make the mass of people follow him by sheer force of personality or by marking the way for them by expressing concretely their vague ideas and aspirations. A leader, in this sense, is born and therefore cannot be developed.

In contrast to this view, the democratic concept is that leadership is attached, not to a person, but to ideas. Anyone who con-



tributes to the forward moving process in any cooperative undertaking is a leader. Leadership is essentially a group achievement and therefore it can be developed. If it is scarce, then either there must be a scarcity of cooperative community enterprises or opportunities for participation must have been denied a large segment of the population.

There are many types of leadership. One who senses the need for change or improvement is a leader. One who organizes a group of similar-minded people is a leader. One who, when an organization is formed, is called in to participate because of his expert knowledge is also a leader. One who listens to proposals, evaluates them in terms of his experience and background, and offers constructive criticisms is also a leader.

Let me here, in a general way, point out some ways in which we may participate in determining community policies and trends. An individual, when he has a contribution to make, may write to newspapers and periodicals, take part in public discussions, speak over the radio, or express his ideas to others with whom he comes in daily contact. Perhaps a more effective way is to join existing organizations that influence public opinion. Some of these organizations are the Chamber of Commerce, political parties, labor unions, P.T.A., fraternal and social clubs, etc. If existing organizations do not or cannot meet the needs of the community, then, new ones should be formed. It is difficult for individuals by themselves to accomplish much. But individuals united by common purposes into an organization can do much to make their voices heard.

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Mr. Kido's introduction of the subject was followed by another.

#### PRESENTATION—By TADASHI OTO

1. *Has the time arrived when more AJA leaders should participate in determining policies and trends in the community rather than just "fit into the groove" after the pattern has been set?*

Prior to the attack on Pearl Harbor, the aliens assumed the leadership in the community and maintained it throughout the territory, while the Niseis remained comparatively dormant. Perhaps this was partly due to economic and social reasons but largely to the fact that the Niseis were not presented with the responsibility of shouldering the leadership in the community. However, the Niseis were slowly but definitely making headway to share more responsibilities in our community.

Just after the blitz, the Niseis were further set back in the development of leadership by circumstances which discouraged their participation in community activities and frowned upon anyone who dared to stick his neck out. At least this was so on our island.

Now, however, the time has definitely come when they should take full advantage and carry on and assume the responsibility and leadership together with the other racial leaders and help determine the policies and trends in the community as a whole. With the abolition of such potent Japanese organizations as the language schools, Nippon-jin Kai, Japanese Chamber of Commerce, Ken-jin Kai and other Japanese organizations, they are definitely challenged to assume the responsibility and leadership in the community.

2. *What are some of the problems affecting the entire territory which should be the concern of, and be worked out by, leaders of all racial groups?*

Some of the problems affecting the entire territory that concern the leaders of all racial groups are:

- a. To eliminate all roots of misunderstanding that exist among the different racial groups.
  - (1) This may be accomplished by open discussions among group leaders and by mutual ironing out of the differences.
- b. An effort should be made by AJA leaders to secure appointments to civic boards and commissions (non-paying.)
3. *Are there enough qualified AJA leaders with the respect of the entire community who are in a position to contribute their leadership in general community "designing". If not, what can we do to develop such leaders.*

There may be enough AJA leaders in Honolulu and the other islands but on Hawaii, I can say definitely that there are not enough qualified AJA leaders.

Suggestions for developing AJA leaders:

- a. Encourage as many as possible of the potential AJA leaders to participate more actively in the existing organizations such as the Lions Club, Chamber of Commerce, Junior Chamber of Commerce and the Y. M. C. A.
- b. Training of leaders by:
  - (1) Americanization programs
  - (2) Educational programs



- c. Sponsor more AJA territorial conferences to educate the leaders and inject into them a broader understanding of the problems confronting us all.

## DISCUSSION:

Some of the main ideas brought out in the discussion are presented below:

1. The work of the morale and emergency service committees is a good example of the thing we're talking about. By actually participating in an attempt to meet some of the problems caused by the war, or at least intensified by it, they are helping to determine policies and trends which may have a far-reaching effect on the entire community.
2. Leadership depends a great deal on ideas. The fellow who has a good idea and can present it effectively can do much to determine policies.
3. Leadership also depends on one's educational background.
4. Leadership must be based on facts. A man must know what he's talking about. His ideas and plans must be grounded on a framework of facts as well as ideas. He must also be able to convince others if he expects them to follow him.
5. One obstacle to the development of community leaders among the Japanese is the tendency to drag each other down. Whenever any person of Japanese ancestry attains a position of leadership, others in his group knock him down, find fault with him and refuse to support him.
6. Leadership cannot be developed unless it is given a chance to grow. People who have good ideas must be given the opportunity to utilize their ideas. Heretofore, only certain races have largely monopolized the really policy making bodies in the community. All races must be given a chance to participate in determining the life of this Territory, not just within a framework designed by a few. Then we shall have true democracy in Hawaii.
7. There should be fairer representation on government boards and commissions. We can't do very much about private bodies but we should demand that in public life, there be a fairer distribution of the leaders of all races. Take the draft boards, for instance. The Japanese contribute the greatest percentage of draftees and yet how many Americans of Japanese ancestry do we find on our draft boards?

8. There should be a few Americans of Japanese ancestry running for office in our next election. This point was brought out by one of the guests. The delegates, however, were divided in their opinions. Some felt that the time has come when the AJA's should re-enter the political field while others felt that mainland repercussion might be detrimental to the Territory if that took place at this time. It was finally agreed that it was not within the province of the conference to discuss the issue, that the question should be left to the individuals and groups concerned on each island and that, whatever the personal beliefs of each delegate might be, for the conference itself to take a stand one way or the other, might result in serious misunderstanding by the general public. One delegate went so far as to state that the moment the committees became involved in matters that have to do with politics, he would be the first to resign. One of the guests, however, stated that it would be unfortunate if the delegates went away with the impression that the conference was opposed to the idea of having AJA's run for office.

9. One way to develop more leaders is to have more people join and actively participate in the affairs of existing organizations.

#### SUMMARY:

There were some differences of opinion regarding the meaning of leadership, some adhering to the old definition which attaches it to persons rather than ideas. All were agreed, however, that more and better leadership is needed and that the only way to develop it is to give it a chance to grow—which means active participation and assuming of responsibilities. Certain traits prevalent among the Japanese were cited as one obstacle to the development of leaders among the AJA's. There was also a feeling that the time has come in the life of the Territory when every racial group must be given its fair share of the responsibility for determining the pattern of life under which we must all live and not leave this responsibility to the leaders of only one or two groups.

#### III. *Evaluation and Looking Ahead* PRESENTATION—By SHIGEO YOSHIDA

##### I. *What have we accomplished?*

We all know what we have done or have tried to do so it should not be necessary for me to go into this question. Furthermore, the program has varied to some extent from island to



island. Some day soon, however, a record of each committee's work should be compiled and perhaps a composite story of the work in the entire Territory should be written up.

II. *What mistakes, failures and weaknesses can we see in our past work?*

It is obviously difficult to generalize on this point. Each island group will have to review its own past and evaluate its own work, as I am sure it has done repeatedly in the past. However, looking at our work as a whole and in terms of its significance in the past as well as in the future for the entire Territory, it seems to me that it has suffered from the following weaknesses:

1. Poor coordination and interchange of ideas among island groups.
2. Not enough compiling of a record of the Japanese people in war-time Hawaii, including the work of the committees itself.
3. Not having the records compiled, we have obviously been unable to disseminate the information in places where it might do us the greatest good.
4. On Oahu, at least, and perhaps to a lesser degree on the other islands, we have lacked the proper organization for effective communication with the rank and file.
5. Lack of a clear-cut, dynamic formulation of our functions and purposes. We know, in a general way, what we want to do, but we tend to grope at times and tinker with time-consuming, relatively unimportant tasks.
6. Insufficient knowledge by the general community, even by the Japanese group, of our work. This ignorance has often led to grave misunderstandings.

III. *What is our main job ahead?*

The greatest task ahead of us as I see it, is the consolidation of the gains our group has made toward social, economic and political equality in this American community. This gain, as we all know, has been made at great sacrifice both in lives and in human suffering. The boys now fighting on the various battlefronts expect, and they have every right to expect, equal treatment with all other Americans when they return. It is the job of those of us at home to see that they get it not only by doing everything we can now to consolidate those gains but to work still forward toward the ultimate goal of making Hawaii a better place for all races where we can live with each other as Americans without regard to one's race or ancestry.

How can we do it? I have a few suggestions of specific things we should do:

1. Start putting together now the story of Hawaii and its Japanese Americans. This story should include not only the record of our men in the service but should also tell the part that has been played by the aliens, the general policy followed by the Army and the non-Japanese community in dealing with the so-called Japanese problem in Hawaii and the way in which the traditional race pattern in Hawaii has been preserved, in some respects even improved, despite the influx of thousands of mainland people. The data is there but it needs to be gathered, systemized and written up.
2. As the story is compiled, it should be disseminated where it will do the most good.
3. Continue to get the maximum participation of the Japanese community in our war effort.
4. See that incidents do not arise which detract from the fine record already made and which at the same time may lead to racial animosity.
5. Resist any attempts to return after the war to certain pre-war un-American practices.
6. Help enlarge inter-racial contacts in Hawaii.
7. Work for a program of adult education which will help our older folk assimilate more easily into the American community.
8. Watch closely for any Federal legislation which may be aimed at certain mainland groups but which at the same time may affect us adversely.

There are, of course, other problems with which we must continue to deal, such, for instance, as the rehabilitation and readjustment of returning service men; assistance to the families of men in the service; and the opening up of new avenues of war service, particularly for aliens.

I should also like to say here that although we were organized as a racial group and have worked primarily among the Japanese people, our concern has always been with the total welfare of Hawaii and the nation. Everything we have done has been evaluated in terms of its contribution to the common good as well as to the Japanese community. Paradoxically perhaps, we have also used our organization to foster contacts with people of other races and to help those of Japanese ancestry to participate more



widely in community-wide activities. Much more, of course, remains to be done in this direction. Full and free intercourse, without regard to racial ancestry, is our goal—a goal which, at this time, is admittedly only an ideal and which may take many generations before it is fully realized.

IV. *What can the executive secretary do to help make the work more effective?*

1. His greatest job is that of compiling and disseminating the record referred to above. To do this he may need one or more research assistants or turn the work over to the University or some other qualified agency with his office acting in an advisory capacity with or without financial assistance. He should also keep each island committee informed of the kind of data he wants and assist it to acquire and distribute the results of studies made by others either here or on the mainland. He will, furthermore, need to keep in close touch with our delegate, other government officials, mainland newspapers, etc.

2. He should coordinate as closely as possible the work of the various island committees. Territorial business, so far as possible, should be channeled through his office. Trips to the various islands for consultation should be taken as often as necessary.

3. He should keep in close personal contact with Army, business and civic leaders in the Territory and get their points of view as well as keep them informed of matters with which they should be acquainted.

4. He should project his vision ahead, do some creative thinking and instead of only doing the bidding of his committees, take the lead in setting the policies and pointing out necessary tasks.

DISCUSSION:

The discussion which followed was brief. Below are some of the ideas expressed:

1. A radio publicity of the work of this conference might be a good thing.

2. We must watch the tendency of the Japanese on the mainland to go back to old Japanese customs. Many of them are even now going to the extreme in this direction.

3. Buddhism in Hawaii should be separated from Buddhism in Japan. There should be an Americanized form of Buddhism, free from all control in Japan and without certain outward characteristics incongruous with the American way of life. This should be done for the sake of Buddhism itself as well as for the good of our community.

4. What is the place of the committees in post-war Hawaii? This should be the main topic for our next conference.

5. It is not possible to go into the details of the executive secretary's job at this conference. It is up to him to outline his job with the help of his advisory committee.

#### SUMMARY:

Much of the discussion was not directly to the point. The issue was one of evaluating the committees' past work and planning for the future. Perhaps because of the shortness of time and the fact that the delegates were tired from the long deliberations which preceded this discussion, the conference failed to go into this problem as directly as it had on many of the others on the agenda. As to the work of the executive secretary, there was a general feeling that it should be left to him and his advisory committee to plan and execute.

#### IV. *Closing Business*

Before adjournment, the following congratulatory and thank-you motions were passed:

1. To thank the Maui group for their hospitality and for their part in making the conference successful and enjoyable.

2. To thank the executive secretary for his part in the conference; Mr. Kido for acting as the discussion leader; Capt. Crane for arranging for the return transportation of the delegates; and the guests for their contributions in the discussions.

3. To close the conference with a vote of confidence in, and appreciation of, the work of the men in the service and our determination to do all we can to help win an early victory—this message to be communicated to the commanders of the 100th Inf. Bn. and the 442nd Combat Team.

The conference was officially adjourned at 12:30 p.m.

#### MEETINGS OF THE STEERING COMMITTEE

The Steering Committee met three times during the conference—on Friday afternoon, Saturday noon and immediately following the adjournment of the last general session. It sometimes sat as the advisory committee to the executive secretary as the composition of the two committees, with the exception of a few members of the Oahu Emergency Service Committee who were not on the Steering Committee, was the same. The action taken by the Steering Committee has been summarized earlier in this report.