

C H A P T E R I X

"MY THOUGHTS TODAY WERE ABOUT THE DISASTROUS
SUNDAY, December 7, 1941 . . . "

Introduction to Chapters IX and X

In the late 1930's the Nisei lived in cultural milieux in the Western states that were composed of substantial elements originating in both Japanese and American societies. The strength of the constituent national ingredients in the hybrid cultural environments of the Japanese families varied considerably by region, occupational categories, religious affiliation, and by individual family traditions. The fact that the Nisei were attending schools and colleges in patterns similar to those of the dominant elements in the population was significantly related to the acceleration of tendencies toward acculturation into American society.

The vanguard of the Nisei now moving into adulthood in increasing numbers was discovering serious limitations in their occupational mobility, despite the educational accomplishments of members of their group. This was becoming a matter of increasing concern among the Japanese in America as the proportions of Nisei entering the job market became more substantial.

Many of the Issei had come to the United States as vigorous young men and women, hoping to work as sojourners and ultimately return to their homeland with their accumulated fortune. By the late 1930s the depth of the attachment that bound their children to the United States was being increasingly perceived and accepted. For many Issei realistic prospects of a return to Japan to reside there became dimmer and dimmer. The cultural, linguistic, and family ties with Japan remained strong at a conscious level in the minds and sentiments of most Issei. At a less conscious level, accommodation to the new country and their acculturation were conspiring to

bind them more and more firmly to the native land of their children. Accommodation and acculturation took a variety of forms among them and proceeded at various rates but they seemed to proceed decade after decade without significant retrogressive tendencies. The very nature of the cumulative changes was to make the remaining impediments to fuller participation in national life—including immigration and naturalization restrictions, economic discrimination, and racial attitudes—all the more onerous. The evacuation was to assume the proportions of a cataclysmic event, it was the most significant event in the historical experience of the Japanese in America. It cast earlier events and previous problems into new and more critical perspectives.

School-aged Nisei by the beginning of the decade of the 1940s were being drawn into an ever accelerating process of acculturation. Older siblings in the family added influences which increasingly affected the balance of contending cultural tendencies playing upon their younger siblings. Parents were widely affected by the increasingly American character of their children's values, behavior, and sense of identity.

Within the Japanese family in the United States, there were seldom serious problems encountered in communication among family members at the level of the immediate practicalities of day-to-day existence. Parental instruction and guidance was provided effectively in the area of daily routines, manners and etiquette, expectations concerning family relationships, and the respective responsibilities of individual family members. Community life lent support to the basic stability of such patterns. However characteristic this may or may not have been, many Nisei in this period complained that they had never been able to talk about

"serious" matters (for example their career aspirations) with their parents until the time came for them to take steps to enter college or take a job when important issues could no longer be put off. Generational differences in language skills in Japanese and English impeded communication at complex levels. The habit of evading issues that were, or had once been, sensitive was widespread.

Some parents had sent their children to Japanese language schools supported by the Issei community. Often attendance came only with the effective application of duress--at least in the beginning. Even among those who attended the language schools, however, a full fluency in the Japanese language was unusual. The instruction in basic aspects of Japanese culture met with even more indifference or rejection.

As time went on, I began to suspect that there was much more to Nihon Gakko than learning the Japanese language. There was a driving spirit of strict discipline behind it all which reached out and weighed heavily upon each pupil's consciousness. That force emanated from the principal's office. . . . He was the Oriental male counterpart of Emily Post. . . . It was not enough to learn the language. We must talk and walk and sit and bow in the best Japanese tradition.¹

As far as I was concerned, [his] superior standard boiled down to one thing. The model child is one with deep rigor mortis. . . no noise, no trouble, no back talk.¹

The attack on Pearl Harbor on December 7, 1941, came as a stunning blow to most Japanese in America despite the general (if not well-informed) awareness among Japanese Americans of the crescendo of economic and political dissonance in the relationships:

¹Monica Sone, Nisei Daughter (Boston: Little, Brown and Company, 1953) 24-25.

between the two major Powers of the Pacific. In some politically-oriented families political issues between the United States and Japan were discussed or, on the other hand, were recognized but deliberately avoided because of deep differences in perspectives among family members:

. . . Henry and I used to criticize Japan's aggressions in China and Manchuria while Father and Mother condemned Great Britain and America's superior attitude toward Asiatics and their interference with Japan's economic growth. During these arguments, we had eyed each other like strangers, parents against children. They left us with a hollow feeling at the pit of the stomach.¹

School-aged Nisei who were generally not deeply aware of the international political turmoil were deeply troubled by the sudden confrontation with the actuality of conflict between the country of family origin and the country of their birth and citizenship.

'Listen, everybody!' he shouted! 'Japan just bombed Pearl Harbor. . . in Hawaii! It's war!' . . .

I felt as if a fist had smashed my pleasant little existence, breaking it into jigsaw puzzle pieces. An old wound opened up again, and I found myself shrinking inwardly from my Japanese blood, the blood of an enemy. I knew instinctively that the fact that I was an American by birthright was not going to help me escape the consequences of this unhappy war.

One girl mumbled over and over again, 'It can't be, God, it can't be!' Someone else was saying, 'What a spot to be in! Do you think we'll be considered Japanese or Americans?'

A boy replied quietly, 'We'll be Japs, same as always. But our parents are enemy aliens now, you know.'²

The most immediate question for Nisei school children was, "what will happen in school tomorrow?" For all members of the

¹ Ibid., 148.

² Ibid., 145-146.

family the critical question was "what will happen in the community tomorrow?"

As the essays in Chapter IX reveal, many Nisei sensed an increased tension at school. In general their Caucasian teachers, friends, and acquaintances went out of their way to give assurance to the Nisei that their relationships remained unchanged; they were assured that a distinction was made between Nisei and the enemy in Japan.¹ Most of the Issei and older Nisei had the same experience as the children in school.²

Certain restrictions were imposed on the Japanese by governmental action in the days immediately following the outbreak of war. But "most of the restrictions under which Issei and Nisei lived during December 1941, were self imposed."³ As Spicer et alia note, the Japanese Americans "wished to be as inconspicuous as possible, a course of protective action for themselves recommended by some civic authorities who had not grasped the attitude of watchful tolerance most Caucasians were adopting toward the Japanese. Through the months the exceptions mounted; nonetheless, those West Coast people who spat upon the Japanese, made obscene remarks, and kept them off streetcars and buses were exceptions."⁴

Public policies in early 1942 hardened toward the people of Japanese origin and pressures for their expulsion from the West Coast mounted. The xenophobic sentiments directed during the First World War against German-Americans and other hyphenated Americans were at

¹Edward H. Spicer, Asael T. Hansen, Katherine Luomala, Marvin K. Opler, Impounded People: Japanese-Americans in the Relocation Centers (Tucson: The University of Arizona Press, 1969) 54-55.

²Ibid.

³Ibid.

⁴Ibid.

the outbreak of the Second World War even more readily and vehemently directed against Japanese-Americans. The Japanese immigrants were made more vulnerable by the refusal of the American government to permit the^{ir} naturalization; they were forced by this policy to retain Japanese citizenship. This fact and the evacuation in its impact and implications were to have grave consequences for both Issei and Nisei but most immediately and directly for the Issei. Generalizations about generational differences serve good purposes only if the variability among individuals within the generational categories is fully understood. But speaking in terms of broad generational categories, the Nisei were not as bound by ties of sentiment or culture to Japan as were the Issei. Suddenly much of the material progress of the minority was lost by governmental measures that forced them to sell property and abandon positions or enterprises under great haste and unfavorable circumstances. This had some disastrous effects and ominous auguries.

If the evacuation had not occurred and had the Japanese-American farmers been permitted to remain on their farms and in their various other callings, their productive efforts in the economy would have been integrated into the American war effort in the same ways as other segments of the nation's population. The evacuation denied them this opportunity.¹

Long term national policies concerning Japanese immigration and naturalization, the regional histories of discriminatory economic measures taken against Japanese Americans, barriers to upward occupational mobility, the survival of old stereotypes only slowly changing to accord with altered social circumstances all were

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Ibid., 9.

a new and more disturbing significance by the evacuation. The Issei and Nisei were confronted with the question of ethnic identity --present and future--in a new and dramatic way by the evacuation. All people of Japanese origin, citizens of the United States as well as members of the immigration who were as a class denied citizenship, were equally made subject to the orders of evacuation. There were broad differences in the responses of Issei, Kibei, and Nisei to the issues raised by the evacuation as it was being effected. Within each group there were wide ranges of responses which were equally significant. But for all segments the evacuation was a decisively important event to which all individuals had to make some kind of personal response.

Prior to the evacuation, one could dream of being an "American," perhaps at the 100 percent level, or deny that one was a hyphenated citizen. Now that they were behind barbed wire for simply having a common ancestry, many Japanese had to reevaluate their identity. The phrases "I'm a 'bootchie'" and "I'm a 'Buddhahead'" became popular in camp and were used to refer to being Japanese. One could be a smart Buddhahead or a dumb one, or a good-looking one or an ugly one--all the definitions referred to a common element, the ethnic identity. Fortunately, the elements of the identity were not all negative, so that a reevaluation of their ancestry contained many healthy perceptions for the Japanese.¹

Not all Nisei accepted this assault upon their national identity without raising basic issues of constitutional rights and guarantees. A few stalwart individuals, among them Gordon Hirabayashi, a student at the University of Washington and Mitsuye Endo brought the issue of the constitutionality of the evacuation to the Supreme Court.²

¹ Harry H.L. Kitano, Japanese Americans: The Evolution of a Subculture, 2nd edition (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1976) 77-78.

² See Jacobus tenBroek, Edward Barnhart, and Floyd Matson, Prejudice, War and the Constitution (Berkeley: University of California Press, 1954).

The Japanese Americans had little possibility of mass resistance to the evacuation order either by legal evasion through migration to non-restricted areas outside the Pacific Coast states, when such was still permitted, or by refusal to submit to the orders to appear for removal and internment. Although some Issei and Nisei, especially university students, were able to establish residence in other parts of the country before the evacuation process began, most lacked the means to move; migration exposed them to increased financial risks under highly uncertain circumstances. Moreover, as Kitano points out, "the economic structure of the Japanese community--low pay, small business, and high interdependence within the system--meant that very few Japanese could move out or into non-Japanese systems easily. The overall economic picture of the nation, too, was against any easy mobility."¹

Under existing conditions of the wartime crisis, as many Japanese-Americans noted, resistance or non-cooperation in milder forms would have been regarded by a large proportion of the general American population as a full confirmation of the assertions that the Japanese-Americans were not completely loyal to the United States. The values and norms of Japanese-American communities characteristically emphasized conformity and obedience to constituted authority. This meant that those exercising legitimate power in the execution of the evacuation (that is, the U.S. Army and the Wartime Civil Control Administration) were able to gain the cooperation of the population being evacuated.²

¹Kitano, op. cit., 84-85.

²Ibid., 85.

Under the circumstances it seemed to most Japanese-Americans that, once the decision to evacuate had been made, there was no satisfactory alternative to accommodating themselves to the reality; this they did with the spirit of shi-ka-ta-qa-nai.¹ It was up to them, it appeared, to show fortitude in the face of a hard and distressing set of circumstances over which they had little power to alter.

Much of the established leadership of Japanese-American communities was removed early after Pearl Harbor and placed in internment centers far inland. These leaders were interned because it was feared that as conspicuous and influential members of the community they might pose a threat to the community and nation. When the F.B.I. instituted screening procedures, a great majority of such leaders were released for lack of any indication of potentiality for subversion. Their removal, however, even when relatively brief, left the communities without the influence and guidance of customary leadership. Some recent studies of the background of the decision to evacuate Japanese-Americans suggest that had there been concerted opposition by important sectors of American political power and influence, the Army's proposal for the removal would not have been accepted. The Japanese-American communities even with established leadership might have been able to do little to initiate or even support such opposition to the evacuation. The removal of leaders, of course, made any kind of concerted action virtually impossible.

If resistance to evacuation was not regarded as possible and

¹"It can't be helped!"

although the prevailing disposition among Japanese-Americans was to accommodate themselves to the decision, they were widely divided nonetheless on how far accommodation should be carried. Some favored full acceptance of the evacuation and full cooperation with the Army and the W.R.A. as a testimony to their loyalty. At the other extreme there were others who favored no more cooperation with these agencies of the government than was necessary to serve their own interests. Internal divisions were sharp; recriminations were at times, in some centers, bitterly voiced against those of different positions.

For all the internal divisions, for all the tension, uncertainty, and anguish that came with evacuation and internment, the prevailing orientation was to respond in a way that could make the period of the internment endurable: "after all, we are all in this together!" Voices consistent with community traditions had great persuasive force as the Nisei, Monica Sone notes: "I suddenly saw that these people were living their circumstances out with simple dignity and patience, and I felt ashamed of my own emotional turbulence."¹ Turbulence, individual and collective, did not wholly disappear in any Relocation Center, but the stabilizing impulses emanating from earlier community experience were in most Centers to become paramount.

Some of the high school teachers who were at the Tule Lake Relocation Center that first year expressed concern among themselves that a number of their Nisei students appeared willing to accept too uncritically, in their judgment, the official explanations of the necessity for the evacuation;² among these explanations was

¹Sone, op. cit., 194.

²Personal notes.

the assurance that the evacuation was for the safety and protection of the Japanese-Americans from the wrath of some of the citizenry outraged by the acts of the government of Japan. In addition there were in currency such rationales as: the evacuation may in the long run be good for us, getting us out of our narrow ghetto-like communities. While teachers respected the right of their students to their own convictions in these matters, they wanted them to be aware of their rights; they wanted them to claim these rights and defend them. Such teachers recognized a dilemma. Taking into account the circumstances existing in the Project and in the country as a whole--as they perceived them--they hoped that the Nisei could be strongly aware of their rights and yet avoid bitterness because of their immediate predicament. Recognition of rights and willingness to defend them when they were not properly respected was the duty of those who understood and respected the duties of citizenship. On the other hand bitterness, as these particular teachers believed, could push the Nisei in the direction of those segments of the Japanese-American population who seemed so unrelentingly critical of the United States that their future adjustment to American society might be imperilled.¹

¹Personal notes.

The responses of the Nisei high school students to the assignment to write on the definition of democracy reveal an ability to understand the general meaning of democracy in abstract and practical terms. They also reveal the patriotism among them which doubtlessly strongly resembled that of their peers in other American high schools where the surge of pride in national values and institutions was in full vigor. The teachers of whom we are speaking wanted the youths--in their essays and later in class discussions--to understand the principles of democracy and the importance of civil rights and personal guarantees. They wanted them to believe in the commitment of Americans to democratic principles and practices --despite the evacuation. It was hoped that the meaning of American citizenship, then, would be understood, valued, and constructively defended by the Nisei whom they came to know in their classrooms.¹

¹Personal notes.

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(Female)

Always Remember Dec. 7, 1941

It was one Sunday morning and the weather was fine. I was listening to a program over the radio, when all of a sudden they said war has begun with the Japanese. And when my father came home, he said they must have made a mistake, but later on we all found out that war has really began between America and Japan.

The next day was a school day. The pupils treated us kindly and were still as good friends as ever, just as though nothing had happened.

(Male)

My thoughts today were about the disastrous Sunday, Dec. 7, 1941. I awoke 11 A.M., planning to go to a movie with my American friends. But I had to break my engagement to go the movies because I did not feel well after hearing the bad news about the war from my sisters. So I stayed home all day listening to the radio.

(Male)

My Feeling on the Day of Pearl Harbor

Since today is Dec. 7, like everybody, my memory goes back to the day of Dec. 7, 1941.

On that day of attack my friend was collecting newspaper route bills, and I went along with him. We were on our way home around 10 A.M. We heard about the attack on Pearl Harbor. Of course, we were hoping it wasn't Japan. But when it was definite, many kinds of ideas ran through our minds. How can we face our fellow American friends? How well they feel toward us? And many other crazy ideas.

(not finished)

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(Male)

My Thoughts of Today

As I sat thinking in silence today, I remembered that it was a year ago that Pearl Harbor was "dastardly" attacked by the "treacherous Japanese."

It brought me back to that fateful Sunday, December 7, 1941. I was helping out a neighbor on his carrots that day, and I stayed all morning. That afternoon I returned home. My sister informed me of the "treacherous stab in the back." I stood silently in front of her, and then the radio blared out news bulletins about the happenings of the morning. The news were shocking, but I had suspected such a move all along but not that sudden.

Monday was a school day for me, but it was not "school as usual." Many of the South American countries declared war upon the Axis, and we heard the President speak. He asked Congress to declare war upon Japan, saying that the attack on Pearl Harbor was a "dastardly stab in the back."

That morning we had current events in the social science class. When my name was called, I went up in front and said, "I suppose you all know what happened yesterday morning. All I can say is that I am an American and I am proud of the fact." That was all I could say at the time and the teacher praised me very much. The students didn't show much difference in attitude towards us Nisei students. They showed us and we showed them that together we stand united.

(Female)

My memory goes back to the date of December 7, 1941. When I was at home listening to the radio program of Jack Benny the announcer interrupted and said that the Pearl Harbor was attacked by Japan. I was hoping it wasn't Japanese. When I went to school next morning, we Japanese student did not feel so very good because all of American friends look at us suspiciously. When we went to the classroom the teacher said there was going to be an assembly, and listened to hear Mr. President Roosevelt talk. And most of the nice Americans would always say Japs did that and did this.

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(Male)

The Disaster of December Seventh

In a quiet December seventh at dawn the Japanese attacked Pearl Harbor. It was a shock when I heard about it on Monday at school. I did not know anything about it till I got to school. The students told me about it. They were very nice and cooperated with us. I like to be more Americanized and live the American ways. I feel sorry for the boys at Pearl Harbor at dawn on December seventh. Now the Americans are buying bond and stamps to fight on to victory. America want victory and all of the world.

(Female)

The day of December 7--why did this day come so early? I could never forget this day. Now one year is past, and today is December 7, the day I never could forget. Something that make me think; yes, make me think something that I can't write in words. Why did this happen so?

The present day is like a dream, a long long dream that I'll never wake up.

(Male)

"I Am An American"

No name is necessary because I may be one or even more of other Japanese who have been born in the United States. I am a boy with black hair and of the yellow race.

What of it? Well, there are lots of things about it. For one thing, they call me a "Jap."

Is it fair? No! No fairer than if I took candy away from a six-year old.

Maybe the real American is of the white race as many of you think. But what of the Indian? The Chinese? The German? The Italian? The Negro? Are they all not Americans?

How about the Germans and Italians? Are they not as dangerous as we? Surely they are. Then, why are they not treated just as we have been treated, or visa versa?

Just because we have black hair and look like "Japs," people call us that. Just because Pearl Harbor was attacked by some blood-thirsty soldiers from Japan. No matter what you think of them, we have nothing to do with them.

I was born here in the United States and lived in a certain community for sixteen years. How old am I? Well, just sweet sixteen. Maybe I am young, but still I know enough about what's going on today. I know enough to say I have as much right to the American way of life as the so called "average American" has.

If you think differently, what makes you think I'm not eligible to the rights of the United States? Answer that if you can! You can't answer it, can you? Neither can I answer the question, "What does Tokio look like?"

I'm the average American-Japanese that was never sent to Japan or doesn't even know what it's like. I was born in the United States and am willing to fight for them, if I were old enough. As I told you, I'm but sixteen years old, and I don't know too much of the happenings of today. Although I know enough about today as to realize what is happening to my swell fellow friends who are taking the same treatment as I.

You! you think it funny, don't you! Well, it isn't. How would you like to be convicted of a murder you never committed? Well, that's

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how we feel about the name referred to the American born Japanese as a "Jap." As for me, my color and nationality never meant a thing to me, because I'm an American! I'm still an American citizen and entitled to Life, Liberty and Pursuit of Happiness of the United States.

I'm getting at this one and only point that "I am an American." You don't believe it? Where were you born? How long have you been there? I mean in that one place?

Well, I'll answer my part. I lived in one place all my life until this darn old evacuation came along. I lived here for sixteen years to be exact! You don't believe me?

I know you want proof. My birth certificate will answer that. My school record will also answer that. I can't give any names or places, because I love those places!

Some of our neighbors have been with my folks for twenty long years. The Mister has died, but the Mrs. is still living at the same place, and she was just like a mother to me. I have talked many hours and many times with her. She always did agree with me. She is one out of many that agreed with me and my folks, as far as that goes. I tell you, "I am an American." You can't change my mind, either.

This true incident will show our loyalty to the United States. I was eating in one of our mess halls here in camp, and a boy who volunteered for active duty and who formerly worked with the C.C.C. was talking to another person. He was recalling an incident that I took place the night before.

He started out by saying, "My mother said that because I'm a Japanese I should fight for Japan." But he didn't agree, as so many other American-born Japanese boys do not agree, and he continued, "I told her to 'H___' with you! So what if I am a Japanese? Does it mean I have to fight for Japan? No! I was born in the United States and intend to stand up for her and defend her! America is my country, and why shouldn't I fight for her?"

This is the typical American-born Japanese attitude. I'm glad for him and for the United States. If I were of age, I don't care if I should meet my cousin, I swear I'd just shoot him right between the eyeballs! I'd be fighting to defend America right now if I could enlist.

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Many advertisements say "Buy Defense Bonds Today!" I tell you, I hope you buy plenty of them for your own good and our country! Don't forget that isn't all there is to it.

You may think "Gee! It's sure easy to buy Defense Bonds." That's not the point. You must also have the spirit in you. Help your country by keeping fit and keep your spirits up to keep others happy. Not just yourself. Remember that! You can help your country just as well by helping others keep happy.

I'm not discouraging you to buy Defense Bonds. No! I'm just telling you in times like these don't give up! Never give up until the last stand and the last battle is won!

Listen, America! Can't you hear those bombs bursting? Bullets whistling abroad! Listen, Mr. and Mrs. Average American, don't you hear your son calling? Listen!

"Send me clothes, guns, bullets, airplanes, boats, and all the other items of war."

Wake up, America! Be on guard! Help him! It makes no difference where he is, or who he is, as long as he's fighting for us. Believe me, even the American-Japanese soldier boy is helping you win this war.

I'm with you, America! Why don't you do something to help us out there to help win the war. We want to help you win a great and overwhelming victory. I am still young in age, but already I believe that freedom is the best.

"Remember Pearl Harbor," but don't blame the American-Japanese in your country! We didn't do it! It's about time you realized this America. Wake up! I'm with you for a big victory, America.

Maybe most of you don't know about the "unalienable rights." Well, I didn't know, but I do know now. They are Life, Liberty, and the Pursuit of Happiness. I know what every word means now. I'm learning more about America every day.

Remember the fight "Zenger" put on for the "Freedom of Press?" Maybe you don't recall it, but it's men like him and Washington and Lincoln and all the rest that built up America so the American citizen can have equal rights. Yes! They did it for the "whole" American people.

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The Japanese-Americans are citizens are they not? Then why are we not created equal?

If the axis were to win, the peace and freedom that our forefathers fought for so hard would be lost again. Let us, the people of the Americas and the other Allied countries unite regardless of race, and work on to final victory.

As for you, yes, you who thought we were for Japan, you were very much mistaken. Make up for that mistake and help us. We're all willing to get out there and help the United States. I know, because after being month after month with these people in camp, I know their opinions sum up entirely to the American cause.

Don't forget we remain as always your obedient servants from past to future, and I hope you who thought wrongly of us will remember me as a brother and a true Christian, with the heart of an American.

I have a brother in the Army who is a Private First Class. He worked hard to get there, and I hope he keeps working. Really, he never did like his company of Japanese, and he is now among a company of Caucasian Americans, and alone.

Remember me to others who think wrong about the American-born Japanese. We always will be yours--for victory.

The Average American -born Japanese

(Male)
Nov. 10, 1942

What I Feel

Coming home from school one day, we saw posters here and there. What do you think was on them? They said that we had to evacuate out of Loomis. It didn't seem to bother me a bit, but when May 11th came along, I felt so bad that I cannot find words to express it. I had lived in Loomis for 16 years, my entire life. I was sometimes tired of the place, but when the time came to pack up our belongings and bid farewell to our home and our dog "Bill," the feeling came over me that there is no place like home. We do not know when we will go back to it, but we shall never forget it.

First we went to the Marysville Assembly Center. I secured a job there as post office messenger. We got along fine with the Caucasians there. They treated us cordially and as fellow men, and that made us want to do the same. We had a population of around 2,500 people. We didn't have strikes as we do up here sometimes, and things weren't so slow because of the marvelous cooperation of the colonists as well as the administration.

My Dad went home for some business twice before coming up to Tule Lake. When he reached home, what do you think? Bill, our dog came barking out and saw Dad and knew him immediately. He jumped up to him as if he were bidding him welcome back. We had this dog for about 7 years. We always used to go hunting together. I took a picture of him with my small brother and sister. Everytime I see the picture it brings tears to my eyes.

We again moved this time to Tule Lake on the 28th of June. By this time we were pretty well accustomed to camp life. There's one thing wrong with camp life, and that is lowering of our morales. One learns to steal, use slang, gamble, etc. But is it our fault? No! It's the fault of some of the people of this country who are too small to realize that we are just as much citizens as they are and can be more patriotic and true. But no! we are not even given a chance. There are many million Italians and Germans aliens. Are they interned? No! Then why us. Is it because we compose a minority? Yes, that is human, to pick on

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something smaller. Are the ideals of Democracy practiced? No! They are just ideals and very rarely realized as they should be. Let me cite an example within this project center. Perhaps, it provides for amusement and may have its educational value, but are there not more important things? It must be remembered that the majority of us workers are getting only \$16 in addition to our room and board, but in large families there is only one person working, and they have no other source of income. Perhaps some of us can afford to attend the theater, but think of those who are financially unable to spend even that little sum. We cannot expect young children to understand these things. Then, too, we must think of the time when we must leave this camp after termination of this war, which will undoubtedly bring another bad depression. Why not, then, if we are to spend the money at all, have porches built for every apartment, and spend the rest of the lumber for partitions and other necessary things. Or why not build a school or gymnasium? It is colder than the weather to which we have been accustomed and naturally we feel it more, and outdoor sports will be limited. A gymnasium is almost then a necessity. At least it is something which will aid us to forget our predicament.

We have been put in and we are making the most of it. Is there no solution to the tortured minds? We hope some day the time will come when the people of the world will realize that it is better to be more kind and give more rather than to receive more.

CHAPTER X

"HOW DO YOU DEFINE DEMOCRACY?"

Richard Tanaka
9th grade

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Period II & III
World History
& English

A True Democracy

Democracy--just a little word. You can look it up in Mr. Webster's dictionary, and you'll find it says: "a democracy is a form of government in which the people elect their own representatives to Congress." In a way, that is true, but democracy can not be defined in such a simple manner. The true meaning of democracy is found in the hearts of the people of America. From the direct descendant of Washington, to the lowliest immigrant, there is a belief in democracy in their hearts. True, they may think of it in different terms, but nevertheless, the true faith is there. The person whose ancestors were pioneers will realize that a democracy has allowed them to raise his children to be strong and sturdy, and has allowed them to grow straight and strong. The immigrant will think back to the time when his very foundation was torn from under him, his brothers and sisters taken away, his home in ruins. He sees his home now, a little white cottage among the trees, and he will realize what a democracy has meant to him. You can find democracy smoldering as a spark, waiting to be fanned into flame, in the hearts of the people of conquered countries of the world. Later, when the smoldering ember has burst into flame, they will throw off the yoke of oppression and rise to the higher level of a democratic nation.

With the world in chaos, now, more than ever, we appreciate the blessings of a democracy. Freedom of speech, press, freedom to worship in peace, all these and many more, you've heard time and time again. Although they aren't new, every day dawns with a realization that these liberties are the most important things in our lives. Without them, we would be the mere playthings of a cruel ruler.

In the near future, we hope that the people of the world will come to realize the true meaning of a democracy, that the right to live, unmolested, to help your neighbors, to express your own views, is more important than having more than your neighbor or having him as your slave. Then, and only then, will democracy be realized, for a democracy is but a hollow shell if the people do not have a true belief in it and its ideals.

Democracy

Democracy is a word which can be called a sentence for it has so much included in the nine letters. It should stand out in our mind, the minds of the evacuees, for it has so much to do with us.

Would camps in other countries be like ours? Would they grant us freedom of religion? Would we have a newspaper like the one here? Would we be able to prepare for higher education then go out and get it? or go out for some work? Would they let us walk around free in here without any guards? No, I don't think so. But here in United States all these things are possible and are being done. I am especially grateful to the education side, for that his children be educated was one of my fathers greatest wishes. He, himself graduate University of California and wanted his sons to do likewise in the country. His wish is materializing for one of my brothers has gone and the other is soon to follow. Would this have been possible in any other country?

This was just my understanding of democracy.

demas - people
cracy - rule
re - regarding affairs of people
republic - (Latin)
senate - (Latin)

Jack Zasati

Democracy

Democracy means the base of a form of government which consists of many don'ts and do's. It means freedom of speech, to a certain limitation, freedom of press, also to a certain limit, and freedom of religion. It means the willingness of the people to work together to form a government by the people, for the people and to the people.

Democracy suggests the health and happiness of people, and represents the symbols, life, liberty, and the pursuit of happiness. It symbolizes freedom, cooperation, happiness, and a healthy and wealthy people.

Kazuye Kiyono

Democracy

Today, in America where our country is at war, democracy is a very important thing. When we say that America is a land of democracy, we mean that it is a land of freedom, a land where we can say or express our opinions, and a land of free press.

In Germany or other parts of Europe, whenever anyone says a word against the government, he or she is thrown immediately into concentration camp or even executed. If in the papers or elsewhere, is published an article which criticizes the government or any superior person of that country they are immediately treated the same way.

In America this is not so. We are allowed to say what we think is right, to publish whatever we think is right.

Greek Demos - people
cracy - rule

Latin republica - concerning or regarding the people

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Arthur Sato

Democracy

As we are living in a Democratic country everyone should know what democracy means. With other countries being ruled by Nazism, Fascism, and other forms of dictatorship, we in America are fortunate to be ruled by a democratic government. A democratic government is not ruled by kings, queens, or any one man. It is a government in which all the people have their say without having fear of being shot. Democracy as it is being demonstrated all over the United States is the thing which every American is fighting to preserve. Democracy means freedom of speech, freedom of the press, freedom of religion, freedom for everyone to get an equal chance at life. This is what democracy means and what every American is fighting to keep alive.

Nobic Kodama

Definition of Democracy

Democracy as I understand is a form of equality among all people, in all walks of life. Equality, to be able to do things a person wants to do. To be free to feel you are as privileged as the other.

Democracy in one's country is to have things on an equal basis. All people have the rights of each other.

To have a free democracy is the phrase used in our country. This democracy is that, "All men are created equal." Which means all men have equal rights.

A man who lives in a country that has as its policy democracy has the understanding that he is just as free to feel himself as privileged as another man. If this man should ever be accused of an offense he is not guilty of. The democracy of the country will make sure that he will not be persecuted without a hearsay.

Democracy is the livelihood of one's country.

Demos: people
cracy: rule
re: concerning
publica: people
Senatatus:

Tomatsu "Tom" Sasaki
(male)

Democracy

Democracy is a type of a government which the U.S.A. possess, and it gives the people of U.S.A., including us, freedom of speech, equal rights and liberty, freedom of press, etc., and others that the other nations donot have. Democracy gives us life, liberty, happiness, and protection against the invading enemies.

Democracy is a government in which the states are run by the people within the states. All work within the states are done almost all voluntarily unless of severe labor shortages as of today.

It gives us privilege to do things of our dreams etc.

Democracy Gk - Demos - people
cracy - rule
Republic - Re - regard the people
Publica

George Sakita

Democracy

A democratic form of government where people are free to do what they please is what I understand it to be. People have the right to assemble, to have their own religion, to speak freely or to speak what they will.

We go to picnics, to movies, go on pleasure rides, and even go on vacations, that is democracy. But in other foreign countries we cannot do these things because of a different form of government.

Democracy is where everybody stands up for their right, and stand up for other peoples as well.

When in great national emergencies, we all get together so we can come up on top, as we always do.

Demos - people
cracy - rule

Yuri Komiyama

Democracy

Democracy! A thing that means a lot in the troubled world of today. The thing for which free men are fighting to preserve among mankind. The thing dictators say the world doesn't need, but the thing we, the people, know we cannot do without.

Without democracy, we would be like robots. Supposedly "higher" or "divine" men would dictate to us whether we shall be carpenters or preachers. We'd have to even think their way. No freedom of speech, no freedom of religion, no peace.

America -- all of the Americas -- and her Allies -- England, China, the smaller countries -- are going "all out" for Victory so we may have peace and preserve democracy.

Democracy is derived from two Greek words. Demos - people
cracy - rule

Ruth Hirabayashi

Definition of Democracy

The study of Democracy includes matters of the people. It handles everything in the government in an democratic method.

Democracy handles with problems in every day life which is of importance to people in understanding, so as to keep the world in peace.

Democracy provides people with freedom. (freedom to worship as we please, freedom of speech, press, trial by jury.) It strives to treat all people equal and satisfied.

With the study of Democracy one should become more understanding. Understanding of interstate and intrastate troubles that arise in everyday life.

Demos - people
cracy - rule
publica - public
re - affairs
senate -

Democracy

My definition of democracy would be. Democracy is a form of government whereby all the peoples opinion can be stated. A democratic government gives the minority group as much voice as the majority group. Not as a dictatorship country, it does not have one man who has sole power. Democracy has a head, the president, but he is checked by many departments, which in turn is indirectly governed by the common people. A democratic country strives to do what its people wishes to do. No one person can have complete power in a democracy. In short a democracy is a form of government where people rich or poor, minority or majority has his say in how the country should be run.

Demos - people - cracy - rule
(Greek)

Re - concoming - publica - people
(Latin)

John Kaneko
English IV
Period 4

Democracy

In a democracy the people rule themself. It gives opportunity to all the people no matter of what race. The peoples get the opportunity make their country a better place to live in. It gives the people the right to think as they please and to talk as they please.

The democracy thinks of the future of the world. It gives the youth education to make his country a better place to live in. The people go out to enjoy themself not to carry any weapons to hurt anyone.

demos - people
cracy - rule
republic

Masahiro Sato

Democracy

democracy - the type of government in which all the citizens have equal civil and political rights. That is, its based on the idea that each person should have just as much a part as the next person in determining the course which the government is to take. It's based also on the idea that there are certain rights which cannot be deprived of anyone, so long as that person doesn't infringe or threaten to infringe upon the same rights of another person.

from the Greek language

demos = people

cracy = rule

from the Latin

re = regarding

publica = the people?

Yoshito Osaki

Democracy

Democracy is a system of government, which is ruled by the citizens. All citizens have right to express their idea to the government which means freedom of rights, press and speech.

Greek

demos - people

cracy - rule

Latin

Publica - concerning to people

senatus -

Haruo Asazaura
English 4, Period 4
Sept. 14, 1942

Democracy

Democracy is a form of a government which is ruled by the people. The people elected a representative for his state or zone which he or she represent for his district. Democracy can work more efficiently in a smaller place than a larger place. In Democracy, the people ruled the country through his representative, you have the freedom of speech, freedom of religion, freedom of press, freedom of worship and fear. Democracy exist first in Swizerland and Greece. In time of war, democracy does not usually exist.

de mos - people
cracy - ruled
re - affairs
public

Kay Matsumoto

Democracy

Democracy is a form of government in which every loyal citizen has its say. This government provides for the freedom of press and also the freedom of speech. Democracy, unlike other form of governments, gives each citizen their rights, regardless of race or creed. All in all, democracy is the government, for the people and by the people.

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Tom Haji

Democracy

Our government is based upon the general principal that of which is called Democracy. Democracy, to me labels the basic fundamentals of which the people of the United States live. Each individual under the democratic system of government is entitled to certain provisions which have been previously set up by those who came before us. These rights which are undoubtedly greater than those of other countries even under the present circumstances are of a unexpressionable valuation to me. I hope others as I sitting here realize that many things are unavoidable. We should all be grateful that while living here, under the principals of Democracy, are able to further our mental intelligence through our present system of education. In all, my definition of Democracy is when a body of people are ruled by the majority and those who are the minority must and can make life happy for all who are concerned.

Demos - People
cracy - Rule

Nishimi, Kiyoshi

Democracy to me means freedom, Freedom that is not enjoyed in other countries. Free to practice and live the life you have planned and love. Whereas in other countries when Democracy is out of the question, you have nothing to say about how the government should be runned. You cannot do things as you wish without the government shadowing and upon with every move you make. To live and work and play and do things you love to do (within the law, off course) freely without fear is my version of Democracy.