

INFORMAL DISCUSSION ON RELOCATION
BETWEEN ISSEIS AND THE RELOCATION TEAM

February 2, 1944

Present:

Mr. H. S. Fistere ----- Relocation Supervisor Cleveland Area
Dr. P. A. Webber ----- W.R.A. Salt Lake City, Utah
Mr. S. Fujimoto ----- Former Farmer
Mr. E. Iwasaki ----- Former Fruit & Vegetable Dealer
Mr. G. Koike ----- Former Hotel Operator
Mr. T. Oka ----- Former Farmer
Mr. T. Sashihara ----- Former Drug Store & Variety Store Proprietor
Mr. M. Funabiki ----- Former Farmer & with Commission House
Mr. E. Sugimoto ----- Former Head Salesman, Imp. & Exp. Co.
Mr. M. Tsuchikai ----- Former Gardener
Mr. K. Hatchimonji ----- Former Seed and Farm Supply
Mr. Tochio Kimura ----- Former Newspaper Reporter
Mrs. T. Fujimura ----- Acting as secretary

Absentees:

Mr. Robert Cullum ----- Relocation Supervisor of New York Area
Mr. S. Nagata ----- Former Importer & Exporter of Dry Goods
Mr. S. Nagumo ----- Former Gardener

INTRODUCTION

Relocation teams have been visiting our Center from time to time and have been giving us lectures on relocation. Someone suggested to the present team (Mr. Fistere, Dr. Webber, and Mr. Cullum), "How about our giving you lectures on relocation this time?" The Relocation team responded enthusiastically. The discussion which is here reported was the result. It was parti-

icipated in by a representative group of Issei leaders. Mr. Cullum could not be present since he was in the hospital. Although the statements of each person are given in the first person, the material represents the sense of his remarks and is not a verbatim reproduction of what he said.

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Mr. Hatchimonji, chairman, called the meeting to order:

Gentlemen: The WRA has done a great work in relocating Niseis. This first stage of relocation is about finished. We are going into the second stage, that is, relocating Isseis. The WRA officials like you, Mr. Fistere and Dr. Webber, have worked so far as employment agents for Niseis. But from now on, we wish you, gentlemen, to act in the role of farm advisers, business opportunity counselors, and real estate agents. In order to relocate Isseis, you must know what troubles are confronting them.

Up to now Relocation Officials have come to our Center to give us lectures about relocation. But this time, gentlemen, we are going to give you

Mr. Fistere (interrupting):

Lectures?

Mr. Hatchimonji:

Yes Sir, lectures. We shall ask Mr. Sashihara to give his views on relocation first.

Mr. Sashihara:

Relocation is hitting a stone wall. The announcement of selective service is very good, but from the relocation angle it raises another problem. You see the average age of the Issei is 60 or 61. Now it is very difficult for these men to go into a strange society. They're aliens and are under many restrictions. For them there is just one way open, that is, to use their sons and daughters as "spear heads". The children, being Niseis, understand the American life and would be public relations men for their respective families. After establishing themselves, the children could call their families. But now their sons are to be drafted. Everything becomes uncertain and many parents would rather wait in camp.

As to the future of Japanese people as a whole in the United States! The relocation idea as practiced to date is not so sound because when soldiers come back, there will be an over-abundance of labor and, judging from past experiences, men with Japanese faces will be the first ones to be thrown out of work.

The only economic hope for any racially distinct minority, in war or peace, is independent enterprise. With the Japanese on the West Coast for instance, farming was the basic industry. Around that industry there had grown up

other forms of business--seed and farm supply, shipping, and marketing. In short, we built a society around that industry. Our future must be about the same. We could build a basic industry such as farming with, perhaps, some manufacturing. I add manufacturing because in this field, also, there is no great problem in public relations. If we produce commodities of high quality at low price, public relations will take care of themselves.

Another advantage of building a society around one or two basic industries is that the Japanese can aid and support each other and provide for their social life. I would not want my daughters to relocate in a community where there were no other Japanese. They are approaching the age of marriage and, if there were no Japanese, they might marry Caucasians; and I do not believe in inter-racial marriage.

In farming we could pool our resources to get started. We already know how to do this. As for manufacturing, we cannot begin in a big way. We have to start on a small scale. For instance, in the handicrafts there are a half a dozen things we could produce even within the Camp. And with that as a start, you could earn your livelihood right here. From a financial standpoint, the profit which is earned can be turned back to create a very profitable business. My idea is not rely on the Government but to help ourselves. As far as selling is concerned, there are steady market for

such goods and there is no need of capital to start.

As for myself, I can go out and establish myself and make enough to support my family, but I do not want just to go out. I do not care under condition which will mean that I will have an unpromising future.

I propose that the following small home industries, to mention just a few of them, be established in the Camp:

- Knitting
- Paper flowers
- Woodcraft
- Handicraft
- Sandals, (Zoris)
- Wooden toys

Mr. Fister:

You've said that Relocation has reached a "Stone wall". Therefore, these Centers should be a training ground for skills and basis for establishing yourselves for the future. If you set up camp industries, one of the difficulties which will arise is illustrated by what happened last spring in Manzanar. Manzanar had a ceramics business. The principal objection raise was that the Government was supporting the residents and that this created unfair competition with outside enterprises of the same kind.

Mr. Sashihara:

I am only suggesting that the Government pay subsistence until the business becomes self-supporting; until such time

as the business income exceeds the subsistence point. The Government has to provide some means of rehabilitation. All the people who are able to go out should do so. I am speaking for those who cannot go out.

Dr. Webber (referring to a number of points brought up in the preceding discussion made more extensive comments than are here presented):

I don't quite understand how this is going to take care of 70,000 people.

It seems to me the evacuees have a feeling of insecurity and fear regarding relocation. They are not alone in this. The duration job is as much a problem for Americans in war industries as it is for the Japanese.

I certainly believe that the future of the Japanese lies in independent business for themselves. But do not think they should be heavily concentrated in limited areas. I want the Japanese scattered not just for the sake of scattering them, but because their skill can, in this way, be of greatest advantage to the American public.

Mr. Funabiki:

As far as I can see, scattering of the Japanese population throughout the United States is unquestionably the ideal situation. It would undoubtedly accelerate assimilation. But like the old proverb, "Birds of a feather flock together", no one can blame the Japanese if they should concentrate in

one particular area. For instance, we see that in California, the fishing business is practically run by one race, the Italians. And most of the dairy business in Santa Clara County is operated by the Portuguese. Likewise, the majority of the Japanese were engaged in farming. The tendency of the members of one race to get together and to engage in the same type of business or to trade with one another is inevitable. Therefore, I believe that the policy of the WRA to scatter the Japanese population, although it may be ideal and although it may be suitable for a qualified small group, is not practical as a general policy.

Mr. Fujimoto:

So far as I'm concerned success of relocation depends upon the method used and how we are treated.

Mr. Koike:

I am a former hotel man. I would like to know what financial facilities are available to me. For instance, if I wish to start a business, I would need financial aid.

Mr. Fister:

The WRA has no provision or authority for that purpose. But it will assist you in securing finance. The Federal Government has set up various agencies for that purpose---through Reconstruction Finance Company. This is, of course, providing the individual is qualified for such a loan.

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Mr. F. Iwasaki:

This relocation problem has reached a "bottleneck". What is "bottleneck"? It is the financial difficulty. Either our relocation program must be broadened and some changes made, or the Isseis will stay in the Center for a long time.

Dr. Webber:

In other words, it is a matter of "inochi-gake",---that is relocation is a question of life or death.

Mr. Funabiki:

What would you advise a person like me to do---now that the selective service is open to us, and I am subject to draft?

Mr. Fisters:

That is a problem which must be met by the individual and his family and we are not in a position to say one way or the other. However, depending upon each circumstance, if it is possible, relocate by all means.

Mr. Hatchimonji:

We do not want to lower our standard of living by relocation. A successful relocation is one whereby an evacuee regains his pre-evacuation economic status. I can go out as a bellboy or dishwasher but from my point of view that is not a successful relocation.

Mr. Fisters:

One of the things which the WRA field offices can do then, is to find out what possibilities there are for business opportunities in the various communities and at the same time investigate whether the public sentiment in those communities are favorable or unfavorable.

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(Continuation on February 3)

INFORMAL DISCUSSION ON RELOCATION
BETWEEN ISSEIS AND THE RELOCATION TEAM

February 3, 1944

Present:

The same as February 2 with the following addition:

Mr. S. Nagumo

Absentees:

Mr. R. Cullum

Mr. S. Nagata

Mr. Hatchimonji, chairman, called the meeting to order:

Mr. Fujimoto, what is your viewpoint on relocation?

Mr. Fujimoto:

The major problem of relocation is financial. Why? Because what money the majority of the evacuees had before evacuation is now spent. In order to make it possible for evacuees to relocate, it is essential that they have a certain amount of capital to rely upon. How long this war will last---no one knows. Therefore, the Government should give the evacuees a little financial backing. Assuming that the Government spends yearly \$400. per individual residing within the relocation camp and assuming that the war will last at least two more years, the

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WRA should grant, let us say, \$800 per individual. Then a family consisting of five persons will receive \$4000.

Mr. Fister:

Will there be any obligation on the part of the individual re-receiving the money?

Mr. Fujimoto:

No. Everyone should be given the above mentioned sum as a cash grant with no strings attached. In my opinion the money the Government is spending is dead money, but if the Government spends it in the relocation of Japanese, then that would not be dead money.

Mr. Fister:

I wonder if you could put it in the form of a written statement why this should be done. Give as many reasons as possible in its favor. There would have to be some sort of assurance that such a proposition would close the Centers.

Mr. Fujimoto:

Since evacuation was forced upon us, we had nothing to say then. Now when it comes to relocation, we feel that the Government should consult us in the planning of it.

Mr. Fister:

In order that your plan would work out, there should be some assurance that it would relieve the Government of further burdens.

Mr. Hatchimonji: (His statements are amplified as he is one of the three to prepare this document. The statements of the other people were not taken down in shorthand and only their important points are given).

Gentlemen: The WRA should play a different role from now on. The WRA has done great work for the Nisei. The Nisei in California had been in a pitiable position. Nisei were denied opportunities to engage in lines of employment to which they were most fitted. The Nisei college graduates were working in fruit stands or on farms because they were not given opportunities to choose the lines of employment in which they were most skilled. But now the WRA is helping them to get positions that suit their abilities and their natural inclinations. We appreciate what the WRA has done for them. It has done a remarkable work.

This relocation of the Nisei, however, is but a part of the mission assigned to the WRA. Now relocations of the Issei is about to commence.

Dr. Webber and Mr. Fistero, as relocation area supervisors, you have been acting as employment officemen so far, to get jobs and positions for Nisei. From now on, I think you must act as real estate agents sometimes; at other times as business councilors or farm advisors. Those job offers in WRA's bulletins do not mean a thing to most of the Issei. We, Issei are too old to accept ballboy's job or to work as auto-washers. We, Issei will relocate in some business of our own or start farming on our own account. In short,

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we shall be entrepreneurs. The WRA should add to its staff men who are experienced in real estate, in business opportunities, and agriculture to help us establish ourselves as independent farmers or as independent business men.

Compared with this difficult task of relocating the Issei, the relocation of the Nisei is simple. The most difficult part of the WRA's program is going to be met now. Is the WRA ready to play this new role?

Financial assistance is absolutely necessary. Last June, I wrote to Mr. Dillon S. Myer, my idea as to how relocation of the Issei could be made possible. The letter stressed the economic side of relocation. I said in that letter;

- (1) The WRA is now spending about \$500 per person to maintain him in the WRA Center. I asked "why not give that \$500 as cash grant to every one going out to relocate?" It will maintain him until he finds a right corner to fit in. After six months or more spent in a new community where he may attend a church, and other community activities, he will be accepted as a member of that community. Then he can begin his real program of relocation---buying a business, leasing or buying a farm. I do not mean that the relocatee will be loafing during the six months' time. He can work in the meantime, but with the \$500 in his pocket, he need not be too pressed for high wages while he is adjust-

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ing himself in the new community. (In my letter to Mr. Myer, I said that this cash grant of \$500 is for every relocatee. Therefore, a family of five will get \$2500). The WRA now gives a \$25 allowance to every person going out on an indefinite leave. This amount is ridiculously small. What can a man do with only \$25 at the point of relocation? If he is a family man, he must rent a house, buy kitchen utensils, and some furniture. In the case of families with girls, even some clothes, perhaps, must be bought. For a family to establish a residence in a new community, it will cost several hundred dollars.

(My sister-in-law has relocated in the Cleveland area. She went out on that \$25 allowance but with a high hope. She expected to get a job in a shortest time possible. She has two children and she has been staying at a hostel for three weeks now. She cannot get a job yet and she is now bitter.)

(2) The WRA should pay all the expenses a relocatee incurs in his travel to the point of his relocation. The WRA now pays for his freight of five hundred pounds plus baggage. Any extra freight is being paid by the relocatee. Think of a man who goes to Boston and who has several hundred pounds of excess freight. He will be paying a great deal

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out of his pocket. The Government started the evacuation and it should complete it. Evacuees have made enough sacrifices already and no more sacrifices should be expected of them.

(3) The Government should assist relocatees in obtaining bank loans. In a new community, a relocatee will not have any friends to whom he can turn for financial assistance. Banks will not recognize him and, therefore, it will not extend him any credit. The only possible way an evacuee can get loans to finance his enterprise is through Government aid.

It is about eight months since I wrote the above letter to Mr. Myer. Since then, there have been some criticisms directed against my plan. Some said that I am asking for something that is beyond the power of the WRA to grant, while others said that it is tantamount to blackmailing, the Government to ask such assistance as I requested in my letter. Although I disavow with all my vehemence the charge of blackmailing because I have not the slightest intention of doing so, perhaps I have to admit that I may have been asking something impossible. Therefore, I have devised another plan, the plan whereby we ask the Government for long term loan.

Suppose the Government gives a loan of \$500 to each relocatee regardless of what field he intends to follow. Then if he is a farmer and wants to resume his activity of truck gardening, he may ask for more money, for instance

as follows; assuming a family of five:

Initial subsistence loan	\$2500.00
Equipment farm (small tractor, etc.)	2000.00
House on the farm and furniture	2500.00
20 acre ranch (\$200 an acre)	<u>4000.00</u>
Total	11000.00

Or, he may lease the land instead of buying. In that case the loan he requires would be reduced to about \$3500 as he needs only his annual rent of \$25 per acre which make \$500 for the 20 acres he proposes to rent. An old house may be standing on the ranch. In that case, the loan would be further reduced by another \$1500 or \$2000. In short, to relocate a family of five members (farmer), the Government may perhaps need to give the average loan of \$5000 a unit.

The question may arise as to why relocatees does not utilize the existing Government agencies such as FFA or FIA or RFC and obtain loans from them. The reason is that these agencies may consider the applications for loans made by American citizens but not those made by the Isseis who are not citizens. Besides, where shall we take our request for subsistence loans (\$500 per capita):

It may not be the business of the WR^a to make loans to us. In that case, it could be our go-between. We

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want the Government to negotiate the loans for us with the FFA, the FHA or private banks which may help us if the Government stands as our guarantor.

We can produce in return. Suppose there are 5000 farmer families (including prospective farmers) in the nine relocations centers and suppose each one of them gets a 20-acre ranch to grow tomatoes. Tomato production per acre is about fifteen tons or more and therefore, these farmers can produce 1,500,000 tons of tomatoes, which converted in poundage mean three billion pounds. The Government can tap this source of experienced truck garden farmers, if it is willing to make their relocation on farms possible.

According to Dr. Webber, this relocation problem can be likened to some chemical substance in a bottle. When you open the bottle, the effervescent element goes out by itself in the form of vapor or otherwise. So me of the Niseis are this vapor. They have gone out without any compulsion. What now remains in the bottom will not go out unless some catalytic agent is added to it. We must add what amounts to a catalytic agent to our relocation program in order to make the residue residents relocate.

Now Dr. Webber is a chemist. As for myself I may be superstitious, but I do not like to think of Japanese people in terms of chemistry. That application of a catalytic agent reminds me of some high pressure method. Why not resort

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to a psychological method? According to psychology, a human being acts to avoid pain and to seek pleasure. Why cannot the WRA make the world on the outside look more attractive?

At present the WRA stresses relocation via employment. It is said that the average age of the Issei is 60 years and a man this old cannot hire himself out as farm laborer. Even to imagine himself as a farm laborer in a strange land is painful. The WRA should get more real estate offerings, business opportunities, farm sales and leases for the Isseis.

We see in front of our Administration building, photographs in frames of Nisei relocatees working in machine shops or working as hospital orderlies. Now we are trying to relocate Isseis, why not replace these pictures with those of Isseis in their own restaurants, in their own hotels, and on their own farms? Let us show in the front of the Administration Building, pictures of a farmer in a cabbage patch, in a melon patch; irrigating or shoveling. At the foot of the picture, give the name of the farmer, his location, and remarks he may have made. If possible, insert a little profit and loss statement of that farmer. Let us say he has made \$500 net profit per acre on his cabbage or melon patch. Or if we are to have our eyes on hotel man, let us show the picture of Mr. Fukui who relocated from Heart Mountain to Cleveland and is in a hotel business. Ask him to tell our prospective hotel men the

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story of his success in his business. We could do the same with restaurant people. This method will make the outside attractive to the Issei businessmen and farmers now in the Centers and they will go out without compulsion---without the use of the catalytic agent.

By the way, I think most of the Isseis now in the Center had been truck farmers, landscape gardeners, hotel men, restaurant men, dry cleaning and laundry men.

The WRA has been using this psychological law with Nisei prospective relocatees, showing all beautiful pictures of the "outside". Now use the same method with the Isseis.

In the same letter I wrote to Mr. Ayer last June, I said that relocating evacuees in groups is one way by which the WRA can make a clean sweep of the relocation centers---that is to empty all the WRA centers of all their residents.

I gave the following reasons for this statement:

- (1) In groups, even the most timid will go.
- (2) In groups, even the most unfit to survive in purely Caucasian community such as Buddhist priests, bean curd manufacturers, fishmongers, and Japanese Massage-men will go as they think they can manage to earn living in a Japanese community.
- (3) In groups, those who have difficulty in English language will go.
- (4) In groups, relocatees will enjoy great savings in buying consumer goods such as rice, fish and bean sauce.
- (5) In groups, relocatees will have better opportuni-

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ties in starting cooperative enterprises.

According to my philosophy, when your children are adolescents, say from ten to eighteen years of age, and live in a small town, where everyone know each other well, criminal tendencies are repressed. In such a surrounding, your children will be safe, they will not commit crime.

The Japanese people on the Pacific Coast lived close to one another. We had our associations, our own shows (American films), our own picnics, and our own churches to attend. Not one Japanese could exist without being known by other Japanese in a radius of, say, two or three miles. However, it is a false statement that Japanese lived in groups. They usually lived in a radius of three miles around Los Angeles; twenty miles in Imperial Valley and in San Fernando Valley. Due to the fact that most of the Isseis had language difficulty, they were not freely admitted to the American communities and that compelled them to form their own society.

Juvenile delinquency which is now plaguing the world was unknown in a Japanese community. Boys were conscious of girls watching them and girls were afraid to be pointed at with an accusing finger which acted as a restraint.

Public relief cases were almost absent in Japanese communities. A Japanese could not go and join a bread line. For by doing so he would invite shame on his family, and his daughter might never get a chance to marry if her parents were found to have been in such a predicament.

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In addition, the fact that Japanese lived in a same community for a long time helped them to have friends to whom they could go for help in case of emergency. Aunts, uncles, cousins, and other relatives lived not very far from where they lived. Why should they go to public charity when they have so many who would be willing to help them?

Although this group life is not popular in the United States, I cannot help but think that this system of society is the most civilized form of living. In connection with my idea that the highest form of society is the one within which everybody knows everybody else, I mention Mennonite people. You may say that the motivating power that made these people live closely together is not their racial bond but their common religious affinity. Granting it is so, the net result is the same; everybody in their community know each other, which fact acts to exert a social influence that leads to a moral stability.

To cite another example; Before evacuation I lived in the town of El Monte in Southern California. Across the San Gabriel River from the town of El Monte, there is a settlement of Mexican people. It is known as Hick's Camp because they told me one, Mr. Hick, owns the ground. Although the settlement cover a small area, about 100 yards by 300 yards, thousands of Mexicans dwell there in small shanties. Some people have lived there for many years.

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People in the camp know one another so well that if I should go there and ask a Mexican for another Mexican, he could tell me in which house he lives, with whom he lives, whether he is a good worker or not, etc.

While there has been a high rate of crimes committed in the Mexican section of Los Angeles which was naturally disorganised as many straggling Mexicans arrive and mix in daily and every Mexican lives his own life. I have not heard of any serious crime committed in this Hick's Camp, during my residence of ten years in El Monte.

The United States is a new country and the people of the United States had to conquer the untamed Western States; hence the battle cry of "Westward Ho!" There have been great migrations of people covering the whole surface of this large country, individual migrations and mass migrations. In mass migrations, you will notice the social influence to good has always been working while when a large number of strangers straggie into a boom town, that town would suffer a moral collapse. The town cannot digest the huge influx of strangers. To diagnose troubles in big cities of the present day, we must point our finger to this disintegrated state of its populace. As years pass by, we should have more and more clubs, associations, churches, schools, and sports promoted, especially in cities and in lesser degree in rural districts, through which every inhabitant comes to know other inhabitants. It will create a Utopia in a new sociological sense of the word.

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Japanese in the West Coast had been living in that Utopia, the fact of which was understood by a few. I am emphasizing this argument in order to point out a goal toward which the world of today should progress and at the same time, I wish to defend the group relocation theory which I have been advocating since February 1943.

The WRA's opposition to group relocation as a whole, I think, is based on speculation rather than on facts. Of course, if these group relocations were conducted in a way Mr. Dillon Myer has in mind, it would meet with antagonism and opposition from the community to which relocatees went in a group. Mr. Myer's idea is given in a letter to the Rehner Community Council, November 30, 1943, which says, "The purchase of fairly large tract of land and the colonization of a considerable number of evacuees on this land will meet with antagonism and opposition."

But a gradual infiltration to the extent of about three or four Japanese farmer families to a square mile of truck farms will not arouse bad feeling of the old settlers in that district. In the San Gabriel Valley, especially in Basset district, there used to be about ten Japanese families living in a square mile and there were no bad feelings between them and the Caucasian families that lived there. Some of the Caucasians were landowners; some of them worked in

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towns; and some of them were farmers and walnut growers. Naturally there was no economic friction and no economic rivalry with the consequence that, although there might have been some racial antipathy at first, they lived generally on friendly terms. I found out that Caucasian families living side by side with Japanese farmers would get their vegetable supplies at low cost or free of charge sometimes. Children did not draw color line. I found that Caucasian and Japanese children playing together acted to eradicate any racial prejudice the Caucasian parents might have had.

Persecution based on race of Japanese is usually short-lived. Japanese make good neighbors usually. They are not mean people. They haven't such strong religious prejudices as have some races. If an ordinary Caucasian lives side by side with a Japanese, he will come to like him. That was why I have come to think that while California is a cradle of anti-Japanese movement, some day we will see in California a large number of friends of the Japanese. On account of the fact that economic troubles have set in to retard its fulfillment, this prophecy of mine has been slow to realize.

As I understand it, the economic bases for anti-Japanese movements are these:

1. Anti-Japanese movement was started in the early days of 1902 among working classes of California against

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supposedly cheap Japanese labor. This movement was a recurrence of American labor's struggle against imported Chinese labor. American labor won its fight which was embodied in the Chinese Exclusion Act. That this movement was solely based on economic ground can be proved by the fact that American labor is no longer anti-Japanese. The Japanese are not competing with Caucasian labor now.

2. The Alien Land Law of California was enacted when Caucasian farmers of California were fearful of Japanese invasion in their farm lands. However they soon found out that Japanese did not intend to go in to the same agricultural pursuit. The Japanese went into strawberry and vegetable growing. There had been no conflict of interest and, consequently, there had been but a few cases involving Japanese conspiracy to violate the Alien Land Law in California courts.

3. It was only when million dollar grower-shippers of vegetables started to control California and Arizona vegetable business that a well-financed, well-organized anti-Japanese movement was set on foot. Go to Imperial Valley, California and see big vegetable shipping sheds dotting along the railroad lines. These people wanted Japanese as their employees but not as their competitors. "Japanese lower the prices of vegetables", they would complain, which I think was true. Japanese gardens were called "independent acreage" and this independent acreage was a stumbling block in the way of conquest, for million dollar grower-shippers.

This phase of anti-Japanese movement is deep seated. The Native Sons, some American Legion members, and the money-class of the West are involved in it. This movement is the one that is confronting us who were formerly in California and Arizona and are still planning to go back.

While this great struggle of the moneyed-people was going on, and Japanese farmers in great vegetable growing centers like Imperial Valley in California and the Salt River Valley in Arizona were being crushed, small Japanese farmers with twenty to forty acres around small towns in Southern California were not molested at all. They were too small for the big people to bother. They planted many varieties of vegetables in small patches, not one vegetable would make a car-load production. While in Imperial Valley and the Salt River Valley, the Japanese farmers had 120 acres of lettuce or cantaloupes alone.

These Southern California Japanese farmers were liked by their neighbors and enjoyed living quiet lives. This, I especially mention because in these precedents lie a way for successful relocation of Japanese farmers.

Therefore, in relocating Japanese farmers, choose areas where they are Caucasian land owners who work in neighboring towns, grow hay and grains or raise cattle. These people do not mind leasing or selling small piece of land to Japanese farmers. They will find that Japanese are good neighbors and Japanese will enjoy living with them. There will be

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no economic conflict. In a community like this two or three families to a square mile area would not be too many. They will be satisfied with about forty acres of land at the most.

Do not relocate Japanese farmers in large "valleys", because if and when Japanese farmers succeed in opening them for successful vegetable growing, vultures will descend there too, to control and to exploit.

Even our caucasian friends point to our former Little Tokios as evils. But it seems to me Little Tokios, Chinatowns, and Little Mexicos in California were not evils. People in these communities lived their own lives, doing business their own way and seldom interfered with American economic life outside of their own communities. So there was really no enmity entertained by caucasians against these little towns. The City of Los Angeles for instance, used to encourage Japanese business men in Little Tokio to make it look more like the old country. Was that a Chamber of Commerce stunt? The city did the same with Chinatown and with Alvarez Street (Little Mexico), because by doing so, these little towns would add color and variety to Los Angeles.

My contention is "why should the United States be made the same all over, wherever we go?" Some may contend that the Americanization process will be retarded if these old world symbols were allowed to retain their positions. But Americani-

sation is not the matter of food we eat, the kind of building we live in, or the clothing we wear. It is deeper. It is a spiritual growth, which I think we can trust American schools to foster.

Mr. Hatchimonji:

We shall like to hear what Mr. Nagumo has to say.

Mr. Nagumo:

I was a gardener in the Hollywood district before the evacuation. If I relocate, I would like to relocate as a gardener in a warm country where we can work all the year round. There are not many places in the United States where the climate is warm enough for grass to keep on growing which in turn would keep gardeners busy. I think Palm Beach and Miami in Florida are like Hollywood, California. Therefore, if I relocate, I wish to relocate to Florida.

Mr. Fistere:

As far as job opportunities for gardeners are concerned, jobs are plentiful all over the Middlewest and the Eastern States and there will be no difficulty in placing them. At present, many of the estates in the suburbs are being closed and the occupants have taken smaller apartments because of shortage of labor and no one to care for the grounds. You mentioned about the difference in climate and method of gardening, but it is my belief that you will not find it difficult to accustom yourself to that surrounding.

Mr. Nagumo:

Well, gentlemen, you must know how we did our work in Hollywood in order to understand fully the reason why I said Florida is the place I want to go. I was not hired by one rich person or one country club in Hollywood. I was rather a contractor. I had contracts with fifteen to twenty people to take care of their gardens. I was my own boss all the time. I went around and worked well enough to satisfy my clients. But if any of my clients expected too much or if he was too grouchy, we would terminate our contract.

A gardener is well off in an expanding city. New settlers in that city want their gardens and lawns set out. So there are always more and more people asking for our service.

Another thing: A gardener does not want to have a very rich man as his client because a very rich man usually has a very large garden and it is large enough to keep a gardener working all the time. This kind of garden needs one gardener exclusively for it. He is an employee and has no gambling chance. We can make more working for middle class families. The middle-class people must work in offices or in factories and are busy. Still they want to keep their lawns and gardens in good condition. In our Heart Mountain Center, there are many men who used to be gardeners and I think my opinion represents many of them.

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Mr. Tsunokai:

My idea is this: Suppose the WRA establish its branch processing plants near large industrial cities like Chicago or New York ---smaller relocation centers, a few hundred families at a time. People will go out of there everyday and look for jobs, business opportunities, and farming possibilities. You can set a time limit for those in these small centers to get out and relocate. Those who failed to relocate will be returned to the original centers from which they were taken.

It was a mistake on the part of the WRA to have the WRA camps in these desert countries, so far away from our prospective relocation points. What can we do? We cannot interview our prospective employers, we cannot inspect gardens we want to buy, and other business opportunities. This mistake could be corrected by adopting my plan. Establish new relocation centers close to big cities. These centers will be like large hostels, only difference being that these hostels will be entirely undertaken by the WRA and its entire expenses paid by the Government.

Mr. Fujimoto:

Oh, I thought the emblem of the WRA was the "sagebrush".

Mr. Fisters:

I think the idea of large family hostel is a splendid idea.

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Dr. John Tomas will be visiting the Center in the near future and it is my suggestion that you contact the church representatives in this Center to confer on the matter with him.

Mr. Hatchimonji asked Mr. Koike and Mr. Oka to express their opinions on relocation. Both replied that they have been interviewed by the Social Welfare people and their viewpoints can be obtained from them. From the records at the Social Welfare Department, we gathered the following points.

Mr. Oka had farmed for about 33 years. He rented 250 acres of land upon which he raised vegetables of all kind and strawberries. At the time of evacuation he left his farm equipment, a team of horses, etc. in care of a caucasian farmer. Other things were sold at such a low price that he suffered a heavy loss.

He spent the majority of his life here and knows he has lived a honest and respectable life. He realized that since he was an Issei, he had to evacuate, but he cannot see why his children, who are American citizens, had to evacuate too. If they had been allowed to stay, he wouldn't have had to suffer all of these losses. Unless the Government can compensate him for these losses, he has no desire to leave the Center. He will stay in the Center until he is allowed to go back to California where his property is.

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Mr. George Koike has had years of experience in the hotel and apartment business. He family lived in a small apartment in a hotel. At the time of evacuation he leased the place out. Payments are still being made from the rent but he lacks the capital to relocate at the present time. However, if the Government should lease a hotel or an apartment for him, he would be willing to care for it.

With the reinstatement of the selective service (he has four eligible sons) the future is very dark for Mr. Koike. He is, therefore, waiting for the Government to formulate definite plans for the relocation of evacuees. At that time he will decide what he would like to do.

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After the meeting was disbanded Mr. Sugimoto expressed his experience and opinion to the group in regard to the marketing of evacuee products to the outside market.

Mr. Sugimoto:

During the formative stage of the Tule Lake Cooperative, the farm leaders tried to sell the excess products such as potatoes, cabbage, lettuce, etc. to the outside markets. The plan however, turned out to be a complete failure for the reason that the labor unions objected to handling

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vegetables produced by non-union evacuee labor.

Later on the Tule Lake Cooperative Enterprise planned to see to the outside market evacuees' handicrafts and woodcrafts such as shell and paper flowers, novelties, fancy vases out of sagerush etc. But again, we encountered difficulty in obtaining the necessary materials required, the plan was finally given up.

To my knowledge, selling products produced by evacuees, whose subsistence is being paid by the Government, on the outside market for commercial purposes are prohibited by dealers will not handle these products due to pressure of farmers and industrial unions. An evacuee may not encounter difficulty in selling his own handicraft privately, but to try to sell the evacuee products on a large scale is not feasible.

SUMMARY AND CONCLUSIONS

- 1. In order to accomplish the relocation of the Isseis satisfactorily, the WRA should add to its staff experts in agricultural relocation, business opportunities; also men with banking experience to look into the financial problems of the Isseis and financial resources available for a long term loans.

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2. The WRA should encourage relocatees to build up basic industries so that when the war ends, these industries will absorb our returning soldiers. Isseis may die out in ten or fifteen years or so, but their successful relocation in basic industries will mean a great deal for their children.
3. The move for relocation has to come from the Center, from the evacuee themselves. Up to now, relocation planning has been coming from Washington, from top to bottom. The process must be reversed.
4. Most Isseis do not want to change their occupations in relocating. They want to resume their former occupations at the relocation point. "You can't teach an old dog new tricks".
5. The Government should have built relocation centers close to big cities or big truck garden areas. If it had done so, the relocation centers might have been empty by this time. It is not too late to build branch centers near Chicago and New York.
6. Due to losses at evacuation and the kind of problem facing relocating isseis, it is necessary for the Government to provide adequate financial assistance.

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7. Summary of Mr. Hatchimonji's testimony is as follows:

1. Request financial aid;
2. Evacuee farmers can produce vital food items in abundance;
3. Make relocation attractive---the use of psychological law;
4. Group relocation is satisfactory, if done wisely;
5. The anti-Negro movement may be based on racial prejudice, but I am sure the anti-Japanese movement is based mostly on economic jealousy.

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Respectfully submitted,
Kunero Hatchimonji
Tomi Fujimura

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