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Hara, John

1981-1982

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November 30, 1981

Dear Dr. Rosalie Wax:

Hi! Thanks for the copy of Professor Suzuki's and your reply. It is an interesting paper, but somewhat slanted to serve his goal of showing how the anthropologists failed except for Professor Opler's effort.

Following are some of my impressions of Professor Suzuki's paper:

(1) He appears idealistic - his expectations of an anthropologist does not exist because that person must be perfect. I wonder if he himself has done any field work similar to the most trying situation as was done in wartime camps. He doesn't take into consideration the various pressures that must have been exerted on the community analyst and other researchers. In today's light, reading the memos, books, articles, and other informations in a calm and leisurely fashion, one can play the "Monday morning quarterback" to its perfection.

(2) He criticizes the lack of publication by the anthropologists and sociologists, who were involved during this period, mainly regarding the fact that their works weren't up to the



standards required for publication. I do not believe this to be so, rather the true reason is censorship, practiced by the power in existence.

For example:

"American Betrayed" by Morton Grodzins<sup>3</sup> was published after extreme pressures were made by others to suppress its publication. (See enclosed article which appeared in Pacific Citizen, Oct. 23, 1981). Other worthy materials were probably denied publication because the subject matter reflects unfavorably towards the U.S. government and others. One must face the fact that censorship exists today and probably was stronger in the past especially during wartime and immediately after it. And over the years, the material loses its interest; or the people who were involved go on to other more current work, and so we do not see<sup>more</sup> publications of the camp experiences.

(3) He should have personally contacted, if they are <sup>living</sup> ~~alive~~, all the people<sup>who</sup> he accuses of unethical or undesirable practices before publishing to get their versions of that period. This is only fair and just. To publish accusations without giving the accused the right of fair hearing is, to me, a form of "academic McCarthyism" and we know what damages it does to innocent parties.



(4) The period of war is one of the traumatic moments in one's life. War time behavior of any individual is quite different than in peace time. Therefore, to judge memos, articles, and other written materials out of the context of wartime situations is to a certain degree unfair and academically dishonest. Anthropologists and sociologists are professionals, and we expect them to behave to their highest standards. But they are people with emotions and/or weaknesses, and one must exercise a certain amount of compassion.

Following are some of my views on your responses:

(1) Professor Suzuki's writing about you - right after he writes of Rademaker's unprofessional intelligence activities is a cheap journalistic technique. To throw you into the same "pot" as Rademaker and others who broke all rules of confidentiality is unfair and academically dishonest.

(2) I might suggest that you should explain why you contacted the Department of Justice - wasn't it to save a man's life?

(3) It might help to explain why more emphasis was placed on policy/politic of camp life rather than the other facets of social order during the period you were there - was it ordered from the top or were people specializing in their study?



(4) I admired your book, because you were unafraid to write about certain unsuccessful efforts - for we learn more sometimes from unsuccessful experiences than from "censored" reports of all successful accomplishments. It takes a strong character to tell it as you did and, it angers me to see someone twist your honesty "to prove" his point!

John Hare



# Robert Maynard Hutchins and Freedom of the Press

By S.C. NAKAMURA

One of the earliest books to come off the press dealing with the accounts of evacuation of the Japanese Americans from the West Coast of the United States was *Americans Betrayed* (Univ. of Chicago Press, 1949) by Morton Grodzins, a University of Chicago professor. He had gathered his material from the files of the University of California while he was doing graduate studies at Berkeley. His first paragraph in the introduction to the book begins:

"The evacuation of Japanese Americans from the Pacific Coast in the spring and summer of 1942 was an act without precedent in American history. It was the first time that the United States Government condemned a large group of people to barbed-wired inclosures. It was the first event in which danger to the nation's welfare was determined by group characteristics rather than by individual guilt. It was the first program in which race alone determined whether an American would remain free or become incarcerated."

Professor Grodzins was able to publish his book, but not without difficulties. The issue of controversy was pointedly explained in the editorial comment in the Chicago Tribune after its publication. The critique entitled "Perils To a Free and Responsible Press" ran as follows:

"An issue which may merit investigation by some commission concerned with a free and responsible press has come up at the University of Chicago. William T. Couch, director of the University Press, has been discharged, and he says that the reason for

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## GRODZINS

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his dismissal is that he went ahead with the publication of a book which Chancellor Robert M. Hutchins asked him to suppress.

"This book, *Americans Betrayed*, a study of the politics that entered into the evacuation of Americans of Japanese ancestry from the Pacific Coast during World War II at the behest of the Roosevelt Administration and the Army, was written by Morton Grodzins, a member of the University of Chicago faculty. Mr. Couch states that Mr. Hutchins received a request from the University of California that the book be withheld from publication. Mr. Grodzins wrote the book while studying at the California institution.

"When California voiced objections to publication of a work in which Californians might feel that they did not appear in the most flattering light, Mr. Couch asserts that he was summoned before Ernest C. Colwell, President of the University of Chicago. Mr. Couch quotes Mr. Colwell as saying that 'inter-University comity' was more important than freedom of the press.

"Mr. Couch states that the University of California at first contested that it had allowed Mr. Grodzins access to materials used in the book only on his written agreement not to publish it. Mr. Couch adds that he called upon California three times to produce such an agreement, but that it failed to do so, resorting instead to an appeal to Mr. Hutchins. Despite the pressure, Mr. Couch proceeded with publication, stating that the book was an important contribution to public knowledge. His dismissal eventually followed.

"It will be recalled that three years ago (prior to publication), Dr. Hutchins and a group consisting, with one exception, of professors, constituted themselves a commission of inquiry into the American Press. They received \$200,000 for this purpose

from Henry R. Luce (founder and publisher of *Life* magazine), and \$15,000 from the Encyclopaedia Britannica, which is associated with the university.

"The Hutchins report, 'A Free and Responsible Press,' professed to find many faults with the press, contending that 'the flow of news and opinion' is seriously limited in the United States. It held that, in the process of selecting news, the press did not always print the most significant news, so that 'the citizen is not supplied the information and discussion he needs to discharge his responsibilities to the community.' It implied that if the press did not mend its ways, the government might be forced to mend them for it." "Applying Dr. Hutchins' own criteria to the press of his own university, its director, and the book of Professor Grodzins, we find that here was a book which the director thought was of great significance, calculated to supply information enabling citizens to discharge their responsibilities. We find that strenuous efforts were made by Dr. Hutchins and his agents to suppress publication, which would constitute censorship at the source. And we find that, when this failed, the director of the press was summarily dismissed.

"Dr. Hutchins thus is in the position of having violated every canon which he and his commission established. If a newspaper publisher had committed such a succession of crimes against the freedom of the press, they would have drawn and quartered him. Has Mr. Luce another \$200,000? A commission ought to get busy investigating at once."

Ed. Note—Grodzins' book is not about the evacuees but, instead, is "a clinical case history" of the Evacuation which originated with hate-mongers and land-grabbers which in the end involved the civilian government and the military establishment. In PC editor Larry Tajiri's review of the book (July 2, 1949) he notes the important distinction Grodzins makes. "The Japanese Americans were the immediate victims but the greater betrayal was that of all the American people". #



11-9-81

Dear Dr. R. Waf,

Hi! Sorry I took so long to return the interview material. I am satisfied with your transcript of our conversation. I didn't know that I used so many "you knows" while talking to you!

I hope your work is coming along well. Do call if I may be of any help.

Nikki was telling me about the article Mr. Suzuki wrote attacking you - I think it's wrong and I am willing to write to him if I can see that article. Enclosed is an article attacking another researcher - it reminded me of you during ~~the~~<sup>your</sup> Jule Lake episode. It would be wonderful if only politics could be kept out of our studies!

Don't let "howling dogs" detract you from the fine work you are doing!

Cheers!  
Jolen



It should be pointed out that the assembly centers were hastily constructed with minimal cost because they were meant to be a temporary quarters until they decided on what to do with us.

Therefore, assembly centers were one of the worst place to be in our years of confinement.



Dear Dr. Wax:

I made some comments along the way while reading your work. I hope they may help. Also, I am including the following areas you may want to consider to update the post-camp days.

1. Effect of camp experience to the family unit -

Examples:

(a) Dilution of strong parental authority that existed during pre-war period substituted by the governmental authority; children weren't dependent on their parents for food and shelter.

2. (b) Children going off to college, armed service, or work outside the camp causing breakups of family and because of financial circumstances, they weren't able to return for periodic visits. Thus the separation was more or less permanent.

(c) Permanent break-up of family when parents chose to return to Japan and their children chose to remain in the U.S.

(d) Many children of families were forced by circumstances to make their own way early in life - some as early as 14-15 years of age - that they never were able to regain a sense of family relationship or warm sense of security. It is similar to what an orphan must feel -- alone.

2. Experiences of hardships endured by the camp residents when they left camp financially and emotionally destitute.

Examples:

(a) Families returning to their home town where their former homes and farms were occupied by people who replaced them. Many were forced to live in barns,



shacks, and church basements until they could afford something better.

(b) Families who had to make a new start in unfamiliar areas of the country - midwest, east coast, south - with no friends to ease their adjustment and to gain employment in any job that was available.

(c) Families who went back to war torn Japan where food and shelter were very limited, and the children further suffered because of language difficulty and cultural shock, which made it harder for them to earn a living. They struggled and saved enough money to return to U.S. and then it took them - almost 10 years or more to gain some semblance of normal living.

(d) Those who were kept beyond the normal release from camp because the government considered them disloyal. The extra stress they had to endure before the government decided to release them.

3. How quickly the U.S. government changed their security rating when the Korean War started and many ex-camp residents either were drafted and many volunteered for the armed forces and many served in the military intelligence branches with its highest security clearance!

4. How many former residents of camp kept their experiences bottled up within themselves, and not ever relating them to their children who were born later. Many related their experiences to you for the first time in 40 years! And many of the unpleasant experiences have been "blanked out" in their mind, and even today, they can't recall many incidents which have left them with psychological scars which they can't remember.



5. How some former residents of camp have never been able to cope with their experiences and how it affected them in their whole life.

How many were able to rise above their unpleasant experience and rejoin the mainstream of society, although it took them longer to make it back.

P.S. I think you are doing a tremendous job. I enjoyed reading the articles. At times, my mind did not want to return to the unpleasant memories, but I feel it's good to be reminded of how far we've come in our lifetime. It makes the good times that much more precious!

John Hara  
11/11/82



10-12-81

Hi!

Your book was wonderful — to learn while enjoying the text material is the height of education. Thanks for the opportunity!

To meet someone for the first time and to exchange experiences and ideas like old friends is rare in life and I cherish it. But then, we are "old friends" because we have shared the same experiences, though it may have been over forty years or so!

I talked with my brother (the podiatrist) in L.A. the other day. The teacher that influenced him in Tulare Lake was Mr. McCartney.

My brother said that he'll be happy to talk with you. I'll write to my sister in 'Frisco too.

(over)



Their addresses are as follows:

Dr. Ben Hara

539 Rancho Vista Drive

Covina, California 91724

Telephone: (213) 966-1381.

Saturday  
7:30  
a.m.

Mrs. Jane Wong

525 Second Ave.

San Francisco, California 94118

Telephone: (415) BA 1-9109

- 921-5225

wait till  
January

at  
21.

In closing, Thanks again for the lunch -  
Love you one.

Please keep in touch -

John Hara



March 10, 1982

Dear Dr. Wax,

On the interviewing technique, where I used my past POW interrogating technique as an example, I would like to clarify it in more detail.

I did not want to leave you with an impression that I was suggesting any unethical method on your part to gain informations or to break academic rules and regulations. I believe Dr. Suzuki's paper that you showed me covered this area of unethical procedures which were used in some camps during World War II. So I am glad and do admire the way you are carefully doing your present work.

But I do feel that you cannot limit one's research only on what the interviewee wants to talk about. Naturally, a person who has suffered pains and bears old scars would not wish to bring it out in the open again - but if he doesn't do so, how are we to learn or know of it? If we do not bring this aspect of camp experience out in the open, there is that danger where anyone reading the report may assume that it wasn't so bad after all. I don't know how we can gain all the above information, but I believe that you are getting close to achieving it in some of your interviews.

Sincerely,

John Hara



JK: Well, when I was in service, we were interrogators...<sup>of</sup> ~~the~~ POW's and the very primitive way that we practiced our interrogative procedures, but we always felt that we could talk about the weather and everything with the POW and they would grin and tell you everything about that. But once ~~we~~ when we tried to get essential details of their unit or *morale* that we could use, they would clam up or they won't say anything. And so we always felt that we have to break them. What we mean by breaking them is either get them so emotionally wound up, that they get <sup>either</sup> /angry or they would cry or one way or another and they would just shout it at us, because they are so mad. And then we would get more or less the truth of the situation. Because of the limited time factor, we would really have to rush and put them under terrific amount of stress and there were periods when..we never killed anyone, but if we <sup>had</sup> 2 PW's, we would take 1 out in the back yard and say we fooled around enough with you guys, and go outside and shoot a pistol in the air; and then say your buddy is in the hole and if you want to join them, keep up your misinformation and then we would get more information and that's the kind of stress we would put on them to get the truth. And now you can't do the same thing..

RW: No, there are many strict regulations about that. I would have no..I guess basically I have no desire to have anyone tell me anything they don't wish to tell me, I put it that way, really.

JK: Oh, I see.

RW: You know, on the other hand there are tremendous academic rules and regulations, you know about the unethical behavior. But anyway, I think I'll have to quit now, but what you've told me is very enlightening and I'll have your wife type it and if



you want to take out any parts, well please do so.

JK: Yeah, but if you have any questions, you could..

RW: As I..when I once begin to work and write it up I'll probably come with a good more questions.

JK: Yeah, but what I was thinking was, sometime if you make someone mad, they would say things..their true feelings and that's what I was wondering if you wanted that type..You don't like confrontation type of interview.

RW: (laughs) No, I will not do it, because, how should I say, I feel guilt myself for what the United States has done and I'm not going to increase it, you see.

JK: I don't think you should feel that way, that you carry a personal guilt..

RW: Well, it was my country that did it.

JK: Well, the way that I feel is that the people who are responsible are all gone and so you can't..

RW: Anyway, I..it's hard to explain..it gets very complex when you do field work. Okay. I'll be talking to you. Thank you so much.

JK: Good bye.

End of interview # 479



6-11-82

Dear Rosalie & Murray -

Thank you for the copies you sent. I know  
Kalvin went thru traumatic experiences in Japan and  
like all of us, I think only today are we slowly sharing  
it with others. And like you say, I think letting  
it out, however painful it may be, leaves us much  
healthier psychologically.

Enclosed is a copy of Dr. Johnstone<sup>letter</sup> - he's our family  
physician and friend - he makes wonderful comments about  
your book.

Enjoyed the dinner & wonderful conversation & company -  
Thanks for being our friend and sharing your thoughts with  
us.

Solien



JOHN JOHNSTONE, JR. M.D.  
324 PAPIN AVENUE  
WEBSTER GROVES, MISSOURI 63119

5 June 1982

Dear John and Nikki,

I finished Rosalie Wax's Doing Fieldwork a month ago, but have not returned it as Mary is reading it. Please let us know if you want it soon, as we are thinking seriously of getting a copy of our own - assume it is still available, inasmuch as your copy seems to have been given in '81.

✓ With regard to what I said in my earlier letter on this, I think she has used fictitious names. For obviously, there is no "Midwest University", no "Coga City", and looking up in an Indian dictionary I find no such entry as "Thrashing Buffalo" or "Gokachi". So, maybe she won't be sued for malpractice.

Anyway, it is a most informative book, and I found as I read it that I often paused to think awhile about something it brought home to me - which is part of the reason I took awhile to finish it.

John, about your painful memories of Tule Lake that you want to leave sleeping, I won't inquire or comment.

Right now, and for the past several months, I have been working on a project which has been taking considerable of my time and attention. It'll be a great relief when it's finished. Then, maybe, I'd like to pursue further your offer to loan further reading on the Japanese-American experience.

Again, with appreciation for making this excellent writing known to us, and again with apologies for keeping it so long, I remain

Cordially,

  
John

P.S.: If I were to say what I liked most about the book, it would be: It reflects a fine combination of ability, earnestness to get at truth, and candor with herself - no professionalness, no gobbledygook "covering up" for the ridiculous things that one must do, especially, in her trade, while passing from the status of rookie to experience.

don

Beautifully  
states  
or true!  
J. Han



June 29, 1982

John and Nikki Hara  
904 Penny Lane  
Ballwin, MO 63011

Dear John and Nikki:

I do thank you for your kind letter and for sending me the comments by Dr. Johnstone. They came at just the right time for now, whenever I feel tired or discouraged, I read them. In a few minutes I'm happily back at work.

With regard to the question of fictitious names - I was concerned about this when my book was accepted for publication. I consulted a good lawyer and he told me that so long as I was telling the truth I did not need to worry about lawsuits. I have had no complaints from any of my respondents - though I was told that in the "Ooga City" library someone has taken my book and written all the correct names in the margin. Incidentally, the unscrupulous man I call "Bayard Mayard" was later convicted of making illegal contributions to Richard Nixon. Indian friends sent me the clippings.

I'm working very hard on a detailed historical report. When I finish the long report, I hope to write some publishable essays. I feel that more people should know how the Japanese Americans felt when the government ordered them into the Assembly Centers. I would also hope to write about the bitter feeling of injustice which haunts so many people to this day. I doubt that there is anything in print that is as eloquent and moving as some of the things people told me in 1981-82.

I have been reading my notes for the period when people were most hostile to the inu. I noticed that at that time the people were just as hostile to the men who, they thought, were making money illegally at the expense of their fellow Japanese Americans. I'm still puzzling over the question - why would grafters be as evil as informers?

In closing let me say that my friendship with both of you has been the most enjoyable and rewarding thing that has happened to me in the course of this research.

With all good wishes,

Rosalie H. Wax