

PRELIMINARY EVALUATION OF THE RESETTLEMENT PROGRAM  
AT JEROME RELOCATION CENTER

During the latter part of March and the early part of April, the leave program went rapidly, with as many as ~~50-100~~ per week leaving the Center. During the past two weeks, however, the number leaving has slowed down considerably, so that only about 25 per week have been leaving. The questions arise as to why this number has been so much smaller and what might be done to expedite the program. One of the reasons for the reduction undoubtedly is that those who were definitely sold on the idea of leaving the center have left as soon as they could get clearance and suitable employment. Those who have not made up their minds are still hesitating. Why are they hesitating?

Following is a listing of the reasons given for the slow pace of the leave program, followed in each case by an evaluation of the Community Analyst:

1. The influence of the "repatriate" groups is hindering young people from going out. Those who have renounced loyalty to the United States are living in the same blocks with the loyal groups and are ridiculing their efforts to remake a place for themselves in the normal current of American life.

Evaluation: This reason seems to have definite validity. Those at the center who oppose resettlement seize upon every rumor to demonstrate that the U.S. has no use for Japanese-Americans. The young people find their arguments hard to answer, and conflicts arise as to whether to resettle. The conflict is especially marked in cases where the parents oppose leaving on the part of children.

2. Parental doubts or definite opposition cause young people to hesitate to resettle. This is true especially of parents of young women, even if they are of age.

Evaluation: This appears to be one of the strongest barriers to resettlement. Even when the parents have sworn loyalty to the U.S., and expect to make their future here, they are reluctant to see their families separated. The majority of the families at Jerome apparently had a farm background. In California, they usually operated family farms and the family as a group had great solidarity. Parents maintained a great concern with their children's lives far into adulthood. Frequently sons took over operation of the farms and supported their aged parents. Thus, even though children may be in their middle twenties, parents at the center do not wish to see them go far away from their families. Unfortunate incidents have been reported back to the center and have undergone

the usual distortion in the form of gossip. These are seized upon by parents to justify their opposition to their children's departure. Parents are adamant in the case of daughters, whom they say will be unprotected.

3. Life at the Center offers a security which evacuees fear they will not find in resettlement. This reason takes many forms. Some members of the Caucasian staff become profane when they talk about how much the people here are babied. They say you will never get people to leave until you cut out a lot of the pampering here. Evacuees define it not so much in terms of comfort at the project (which they say is still minimum) but in terms of changing the predictable for the unpredictable. They are reasonably certain what to expect here, but they do not know how they will be received on the outside, whether they can support their families, whether they will have any friends. They do admit that living for a year with their physical needs cared for without much effort or initiative on their part has affected the morale of many people at the center.

Evaluation: Cracking down on conditions at the center might cause increase in the number leaving, but it would tend to increase the sullenness and demoralization of many of the evacuees. A gradual change in employment practices probably is desirable, in order to give more incentives to efficient work, but a policy of making center life "as tough as possible" would have repercussions much more serious than present so-called pampering. "Get 'em out at any cost" may cost too much in terms of breaking the spirit of a proud, and, on the whole, a still loyal people. The evacuee analysis described above seems to have more merit.

4. There is inadequate information and "selling" of the program at the Center. In the absence of accurate and complete information about the resettlement program, many false rumors spread in the center. Of course, people deliberately spread these rumors because of an initial prejudice against the program. But a more adequate informational and promotional program would help to dispel much of the misinformation being circulated. Examples of the types of rumors are as follows:

The cost of living has gone up tremendously in the past year.

Evacuees cannot find adequate housing, and have been evicted frequently from rooms or apartments.

People on the outside are extremely antagonistic toward Japanese-Americans, making no distinction between loyal and disloyal ones. There has been actual physical attack in several instances, and people are snubbed and ignored generally.

- 3 -

Wages and working conditions seldom turn out to be as good as described.

Evacuees are not well received by fellow workmen. In several instances, strikes have been called when the Japanese-Americans were employed.

Some of the larger (thus better) colleges will not accept Japanese-Americans. There are few colleges in the Midwest or East anyway which are as good as those in the West.

The WRA is always reversing itself, so why try to cooperate. Next month they may want everybody to return to the centers. Anyway, the only reason the Government wants us to leave is to save money.

<sup>S</sup> 4. Apparently the bad reports have more currency in the center than the good ones.

Evaluation: This is a valid reason for the slow pace of the leave program though it must be understood in terms of the expectations, attitudes, and experiences of these people in the past. The unhappy experiences are credited and spread because of a readiness on the part of the people to accept them. Therefore, strong emphasis of factual material and counter-propaganda are indicated. It is true, too, that the actual machinery of matching jobs and people is inadequate, as are the techniques of recruiting at the center. This is no criticism of the leave office. They just do not have enough facilities or cooperation from the whole staff to do the job.

by 5. Lack of sufficient organization in the center to do the job. This statement refers to the fact that the process of getting the best-qualified person the center lined up with the available job at the strategic time does not operate smoothly and effectively. As yet, there is not an analysis and filing of the experience and background of the evacuees (occupational classifications are in the process of being coded). Information about job opportunities does not reach everybody in an arresting form rapidly. There are not enough people in the community pushing the program personally.

Evaluation: This statement can be accepted at face value.

6. Types of jobs offered and wage scales are not acceptable to evacuees. Most of the offers are for domestic help or farm labor. It is largely the Issei, many of whom are not eligible for indefinite leave, who had been domestic workers. Not many of them were domestic workers at the time of evacuation. Some of the younger people have done part-time domestic work, but they do not want to be "stuck" in such a job for a long period of time. Most of the jobs carry

small remuneration compared with what most of the families were accustomed to in California. People who operated their own farms previously are reluctant to accept farm labor jobs, both because of the low pay, and because they do not wish to work for someone else. Wage scales in the Midwest, particularly for farm work, are considerably lower than those in the Pacific area. People with large families to support do not feel they can get along on the wages offered.

Evaluation: This reasoning must be examined critically individual by individual. In some cases it is valid. In others it is pure rationalization. Those who do not wish to leave the center can easily rationalize their position by setting high job requirements or picking fault with every possible opportunity.

7. Lack of coordination between placement work on the outside and recruitment within the center. For instance, the distribution of types of work for which persons in the center have capability and interest does not correspond very well with the distribution of jobs available. It is particularly hard for those who have been farmers, small business men, professional people or specialists of some kind to get employment. Also, it is hard to do placement by mail. The mere machinery of job clearance is confused. It is never known for sure just what jobs have been filled nor which are available. Employers assume that someone is on his way to the job while prospects at the center are awaiting replies to letters of inquiry.

Evaluation: This statement needs no comment; it may be accepted as factual.

8. Attitudes of some prospective employers are negative. objections on the part of Japanese in refusing bona fide job offers or in shifting jobs soon after being employed have created a negative attitude on the part of some outside people. Widespread misconceptions are responsible for other prejudices. Among these misconceptions are:

That the centers are internment or concentration camps and that all the people in them have been placed there because they have been definitely investigated and found to be dangerous.

That the Japanese-Americans are unskilled and uneducated, suitable primarily for domestic and stoop labor.

That the Japanese are a crafty, inscrutable, sneaky people, who are not to be trusted under any circumstances. This type of prejudice, of course, applies both to Japanese and to Japanese-Americans, and is part of the racial mythology

of America.

That Japanese-Americans in Hawaii and California were engaged in widespread sabotage and espionage.

A "Jap is a Jap", regardless of where he was born or educated, and regardless of professions of loyalty to the United States. This statement, of course, has been made in high places.

9. This is not the "psychological moment" for resettlement of many of the people. There are two types of statements about the timing of resettlement. The first is that people have been pushed around so much they now want a period of stability. When they came to Jerome, they understood this was to be their home for the duration. Now we want them to <sup>s</sup>ave and make another difficult adjustment. The other is, that many who had farms or businesses in California are holding out until they can return and resume their pre-war status quo.

Evaluation: This reasoning has more apparent than real merit, though it is certain that it constitutes a strong basis for resistance to the leave program. We must distinguish again between the emotional state of people (attachment to former home, emotional inertia or resistance to continual upheaval) and rationalization. Their hopes for the future are probably illusory. Some will never go back to their previous homes and status. Furthermore, remaining in the center longer is not likely to increase their desire to leave. The opposite effect is more probable.

by

Community Analysis Section  
Jerome Relocation Center

COMMUNITY ANALYSIS SECTION  
Jerome Relocation Center  
Denson, Arkansas  
June 9, 1943

*Tea*

## HUMAN ECOLOGY OF JEROME RELOCATION CENTER

The population of Jerome Relocation Center lives in 33 blocks of 12 barracks each, all alike in their square monotony. But a study of the population shows that social groups cut across these rigid lines and that each block has its individual character. The population of the center is homogeneous in that the residents are all persons of Japanese descent. But there the likeness ends, for there is a variety of cultural backgrounds in occupation, religion, loyalties, age, former residence, etc. This study shows how all these different characteristics are distributed within the confines of the center and their interrelation with each other. This is not a "natural" grouping, since the people for the most part were placed arbitrarily in their locations.

## AGE DISTRIBUTION

The population study shows, first of all, the different age groups. Chart I shows the population pyramid for Jerome Relocation Center and selected blocks. This pyramid is influenced by the stoppage of immigration as well as births. The result is that now the population is in two distinct groups, those above 40 years of age and those below 30. This is also the dividing line between the two generations. The number in this 10 year period is so scant that there are as many over 60 as there are from 30 to 40. The younger group is more than twice as numerous as the group over 40, so that over two-thirds of the population is composed of citizens. The ten-year period with the greatest population is the teens from 11 to 20. This is followed by an equal number of young adults 21 to 30, and youngsters 1 to 10. This latter group contains a large proportion of the third generation.

This is the overall picture of the center population, but there are certain blocks which vary greatly from the normal. The bachelors occupy one block, so its population is composed almost entirely of men 50, 60, 70 years old and over. On the other hand, a Hawaiian block has almost no old people, but instead the most youngsters under 10 years, exceeding all other blocks by twice the number, except the neighboring block which is also Hawaiian. This peculiar situation is created by the fact that the men who came here were those formerly interned, and the rest are mothers, school children, and babies, who were not useful in wartime Hawaii.

## SEX DISTRIBUTION AND MARITAL STATUS

The proportion of adult males to females is 53 percent as shown on Map I. In the individual blocks the proportion differs, but in no block is there any sharp contrast except in the block of bachelors where males total 97 percent of the population. Map II shows that 70 percent of the adults are married, there being almost no single female over 30 years of age.

## FORMER RESIDENCE

Area of former residence forms a basis for groups within the center also. (See Map III) The most conspicuous minority is the Hawaiians because their different manner of speaking, distinctive culture, and concentration in one section of the center. The remainder of the residents come from two assembly centers in California. The smaller group, from Southern California, about one third of the population, lives in the northeast corner, while the remainder, from Fresno and Central valleys, form the majority, filling about two-thirds of the blocks. Usually, the people in the individual blocks have come from the same assembly center so they were previously acquainted with their neighbors.

### FORMER OCCUPATION

The former occupations in California were mainly agricultural, for 49 percent were engaged in farming. The occupations next in importance are retail sales with 11 percent, and managerial, with 8 percent. Generally there is no concentration of one type of occupation in any block or district, but there is a heterogeneous distribution throughout. A block may be composed mostly of farmers but there would be shopkeepers from small towns also and sons or daughters who were engaged in skilled trades. In the Hawaiian blocks, professional, managerial, sales, and other occupations are more important than agriculture.

### RELIGIOUS AFFILIATION

The primary religious groups in the center are Buddhists and Christians as shown on Map IV. There are a few Shintoists and others, but the Buddhists form an overwhelming majority of 69 percent while Christians compose 20 percent of the population. However, the Christian group is well-organized and active. The majority of Buddhists might be decreased by the fact that many are not active but are simply Buddhists in family origin and tradition. The distribution of both groups is scattered throughout the center, but there is one block with 96 percent Buddhists, and the surrounding blocks have a higher than average percentage of Buddhists also. The general statement can be made that there is a correlation between blocks from Fresno and those with above average percentage of Buddhists. The reason is that Buddhism was more popular in Central California and in rural areas than elsewhere. The highest proportion of Christians in any block is 48 percent and the lowest is 2 percent. Their distribution block by block is quite general too, with two areas of higher concentration at the north and south ends of the center.

### REPATRIATION

Attitudes on current problems like resettlement and repatriation vary according to blocks also. The entire center is slow in resettlement, listed as ninth among the ten centers. Some blocks have a goodly number applying for repatriation, the average for the center has been 20 percent; one block had as many as 49 percent applying for repatriation while six blocks had none. Map V shows that the concentration of repatriates is generally in the southeast corner of the center.

Table I lists the proportion of Buddhists, repatriates and former assembly center for each block, indicating the interrelationship of the 3 factors. There is a moderate degree of correlation (.46 Rank order) between the blocks with many Buddhists and those leading in repatriation. There are strong variations from this rule, however, which should be considered. One block which has the highest percentage of Buddhists ranks twenty-first in the percent seeking repatriation. Another block which ranks second in Buddhists is twenty-sixth or last on the list of repatriates. Therefore, the correlation is not with Buddhists as a whole, but with the faction within that group which seeks repatriation.

### INFLUENCE OF BLOCK POPULATION

This brings up the question whether a person's attitude toward current problems is based on his background, previous ideas and experiences; or whether his present beliefs are a result of having lived in a certain block under the influences of the groups there. One can only speculate on the answer. The writer believes, however, that the ecological distribution of these groups, arbitrary as it is, is of some significance in determining individual attitudes and group relationships.

TABLE I

PROPORTION OF REPATRIATES, PROPORTION OF BUDDHISTS,  
and PREVIOUS ASSEMBLY CENTER BY BLOCKS,  
Jerome Relocation Center

Block Number	% Repatriates	% Buddhists	Former Assembly Center <u>1</u>
1	4.8	96	F.
2	6.8	70	F.
3	18.3	61	S.A.
4	37.5	75	S.A.
5	0	31	S.A.
6	29.4	55	S.A.
7	.3	45	S.A.
8	.4	54	S.A.
9	.8	50	F.
11	10.5	80	F.
12	44.5	79	F. 3/4
14	7.0	47	F. 3/4
15	.0	95	F. 2/3
16	3.1	32	F. 2/3
17	37.2	21	S.A.
18	6.6	46	S.A.
19	0	64	S.A.
20	36.9	21	S.A.
28	0	65	F.
29	30.9	93	F.
30	14.6	80	F.
31	1.8	21	S.A.
32	0	69	F.
35	0	78	F.
38	38.2	76	Hw.
39	26.1	61	Hw.
40	19.7	76	Hw. 2/3
41	39.0	93	F.
42	40.3	87	F.
43	48.5	93	F.
44	33.6	72	F.
45	6.5	62	F.
46	36.9	73	F.

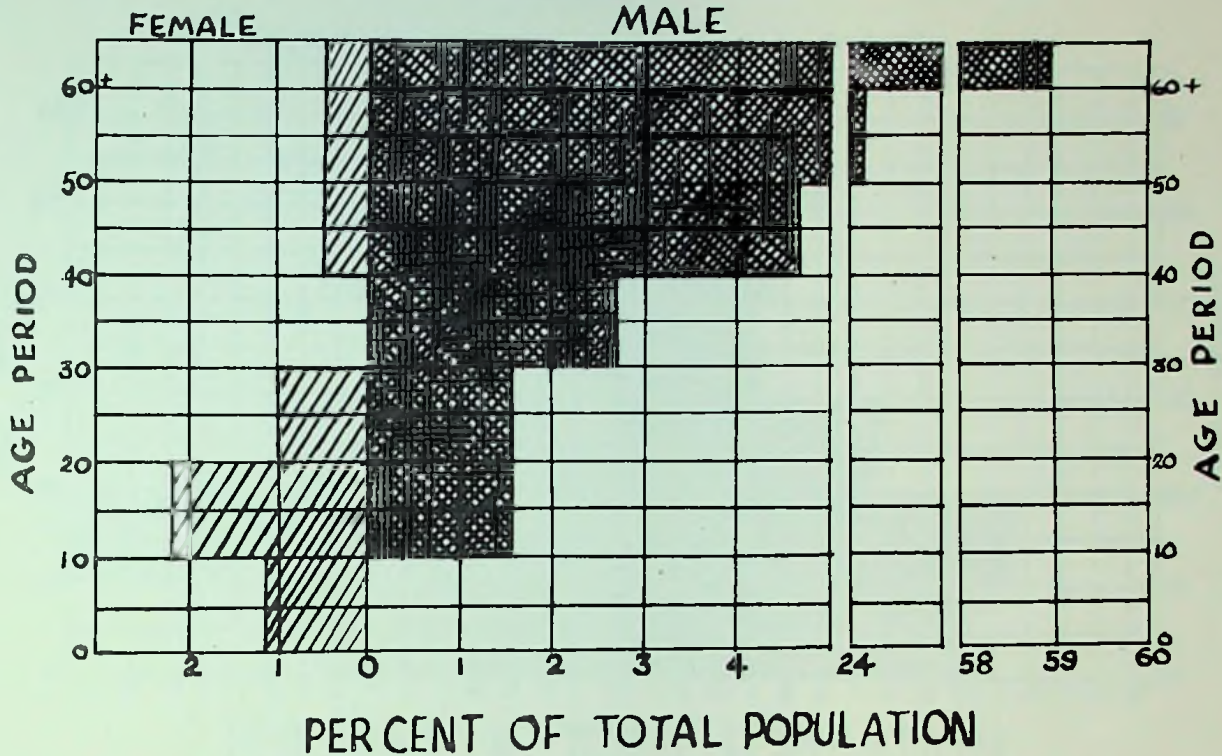
1 F - Fresno  
 S - Santa Anita  
 Hw - Hawaii

2 Incomplete Returns

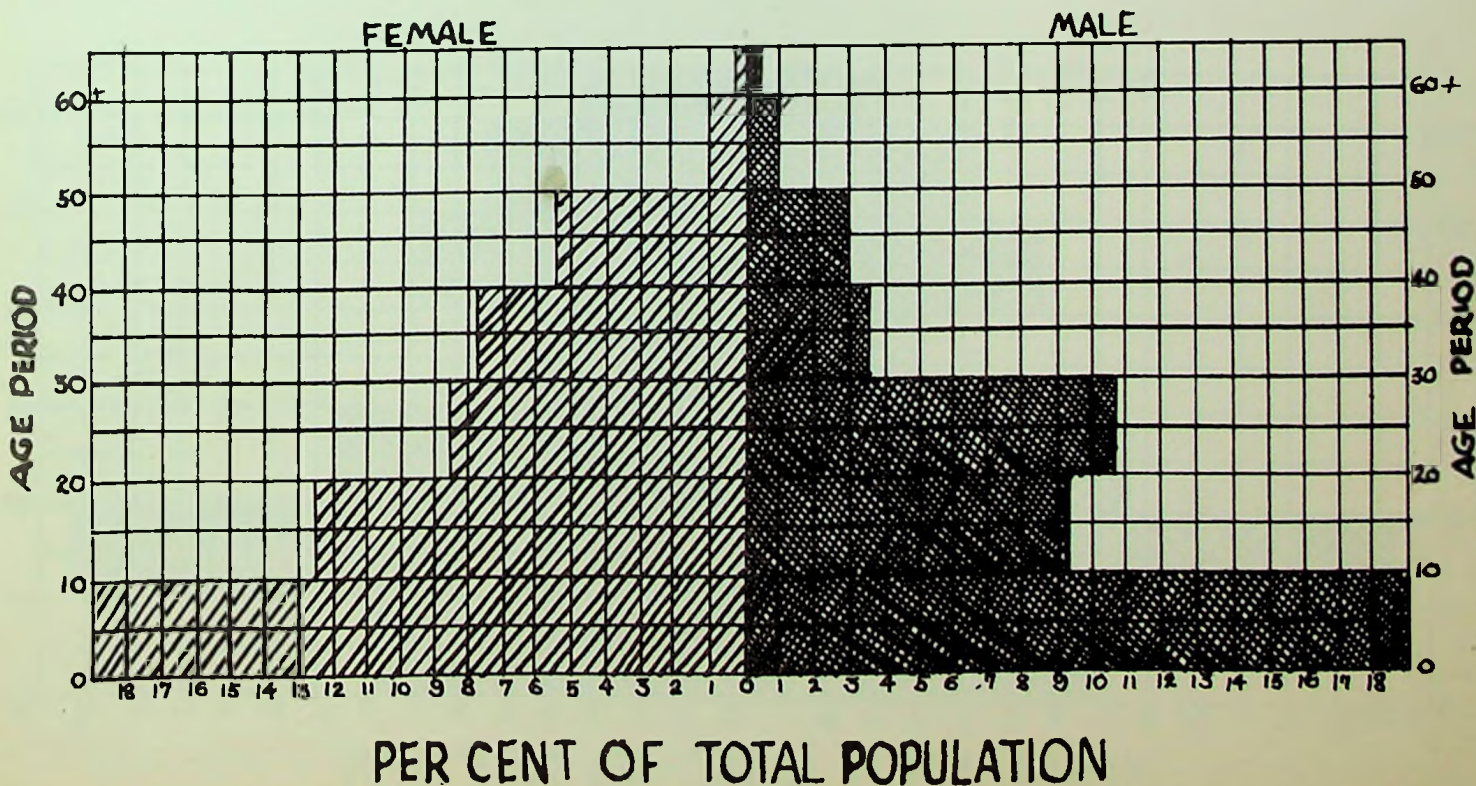


# Chart I Population Distribution

## Block - 1

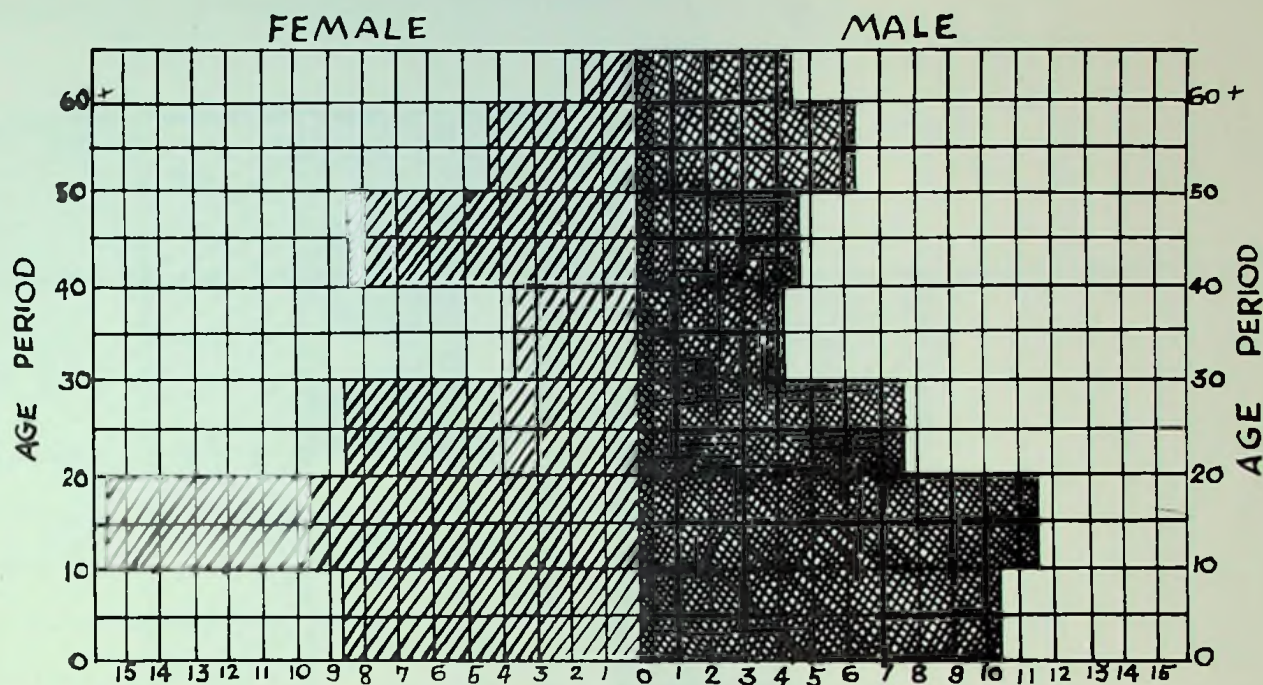


## Block - 39



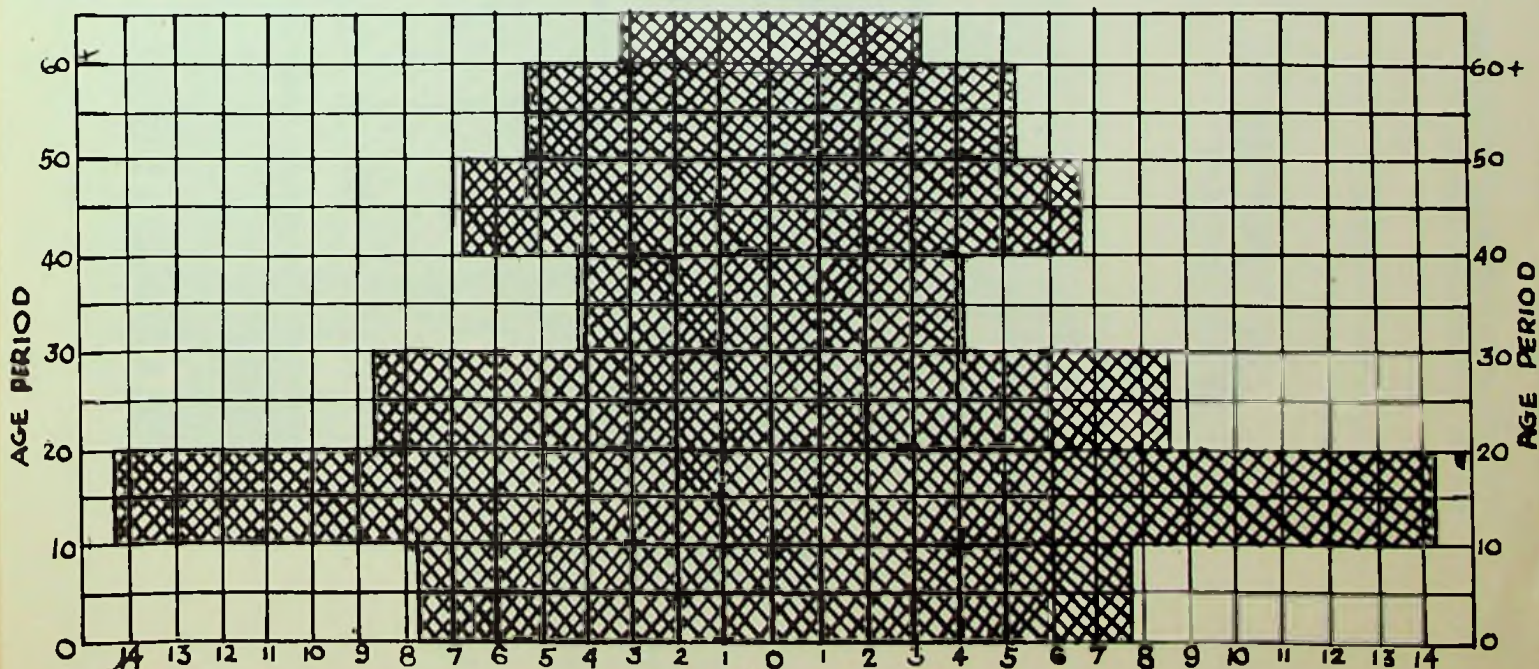
# Chart I (Continued) Population Distribution

Block - 3




PER CENT OF TOTAL POPULATION


*Jerome Relocation Center*





PER CENT OF TOTAL POPULATION

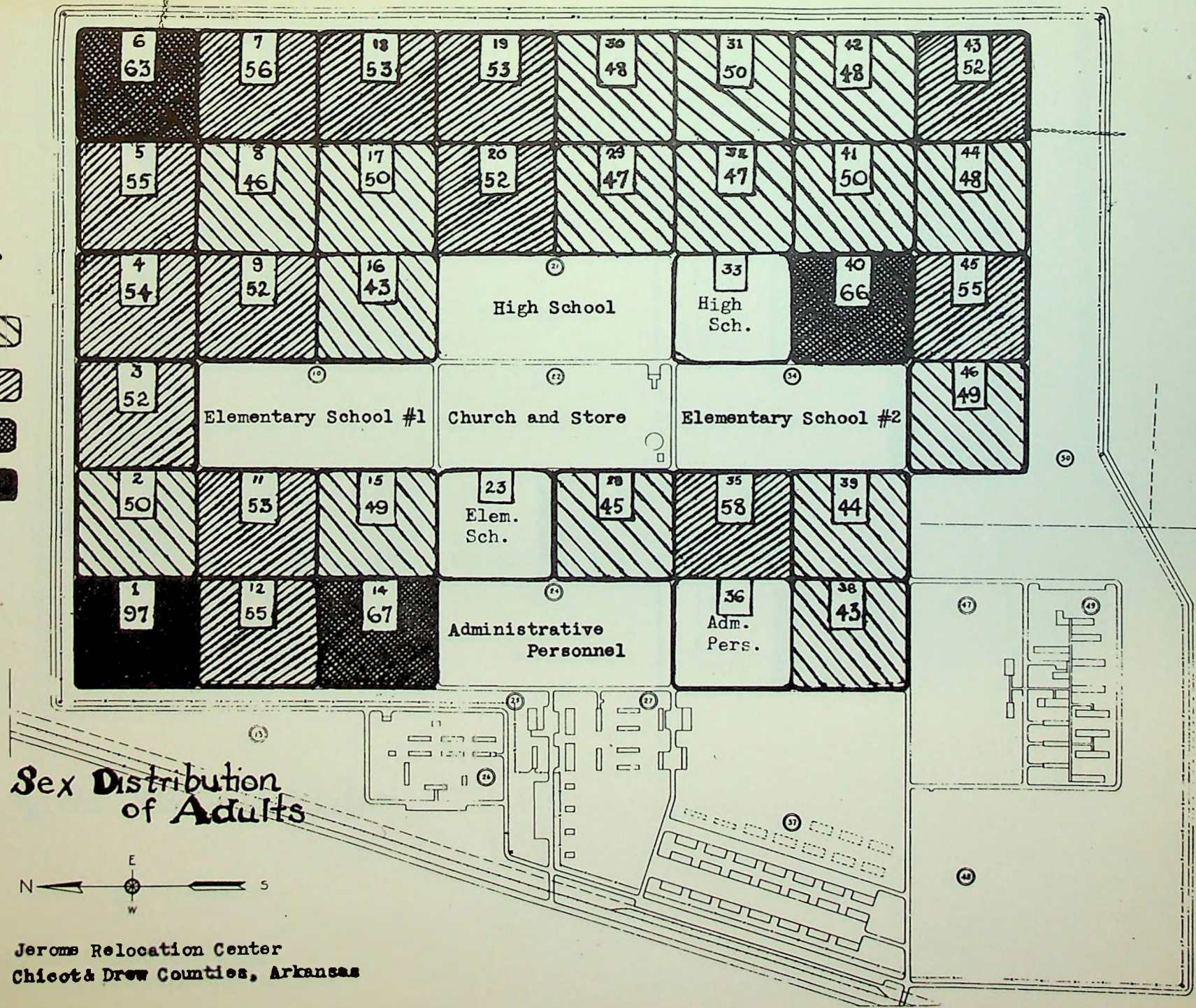
% Male

41-50 

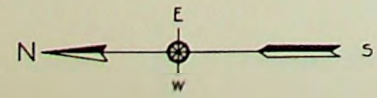
51-60 

61-70 






71+ 

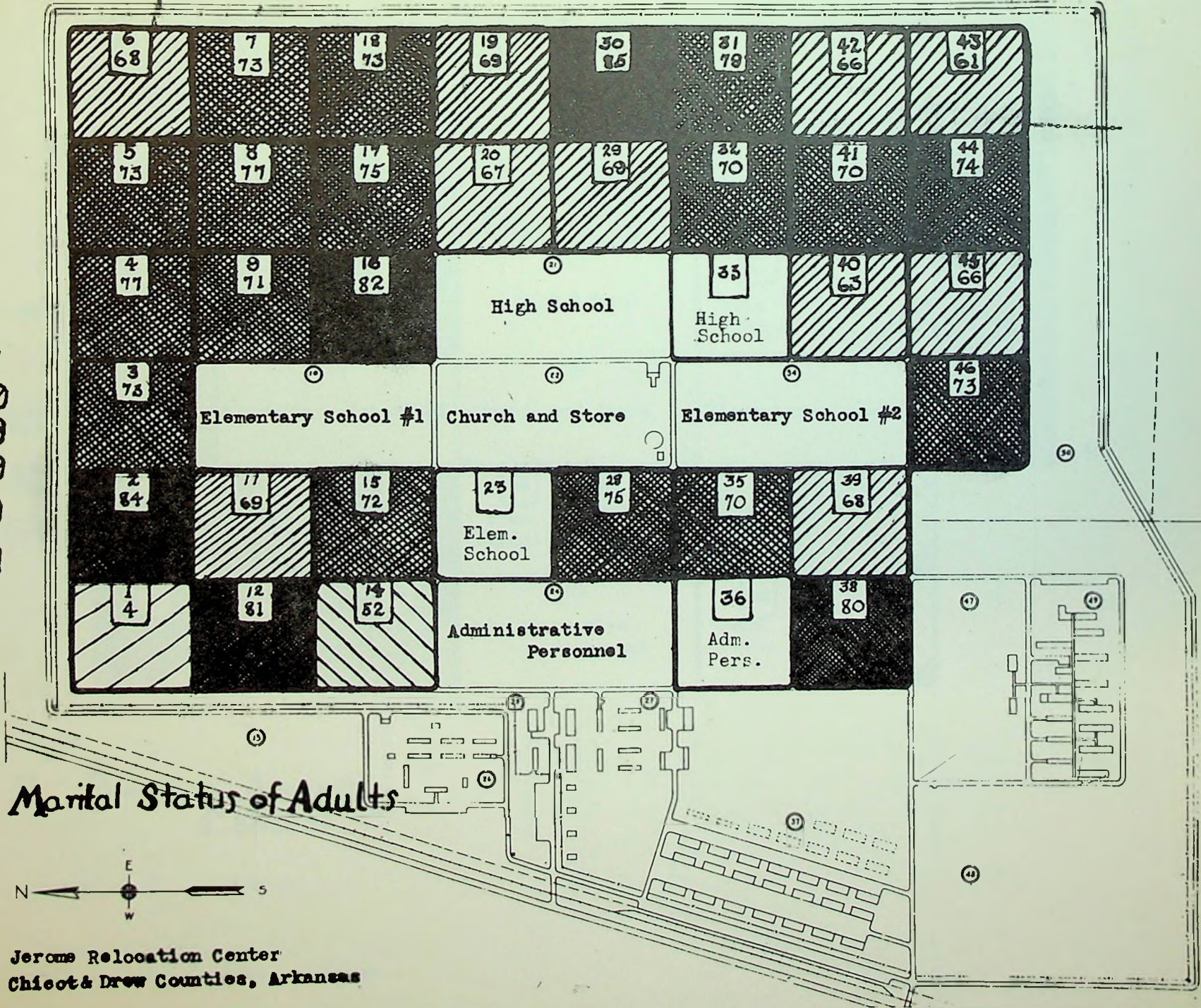


Map I Sex Distribution of Adults

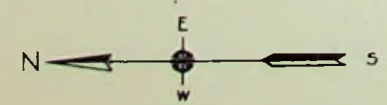


Jerome Relocation Center  
 Chicot & Drew Counties, Arkansas

*% Married*  
 0-48-   
 49-60-   
 61-69-   
 70-79-   
 80-85- 






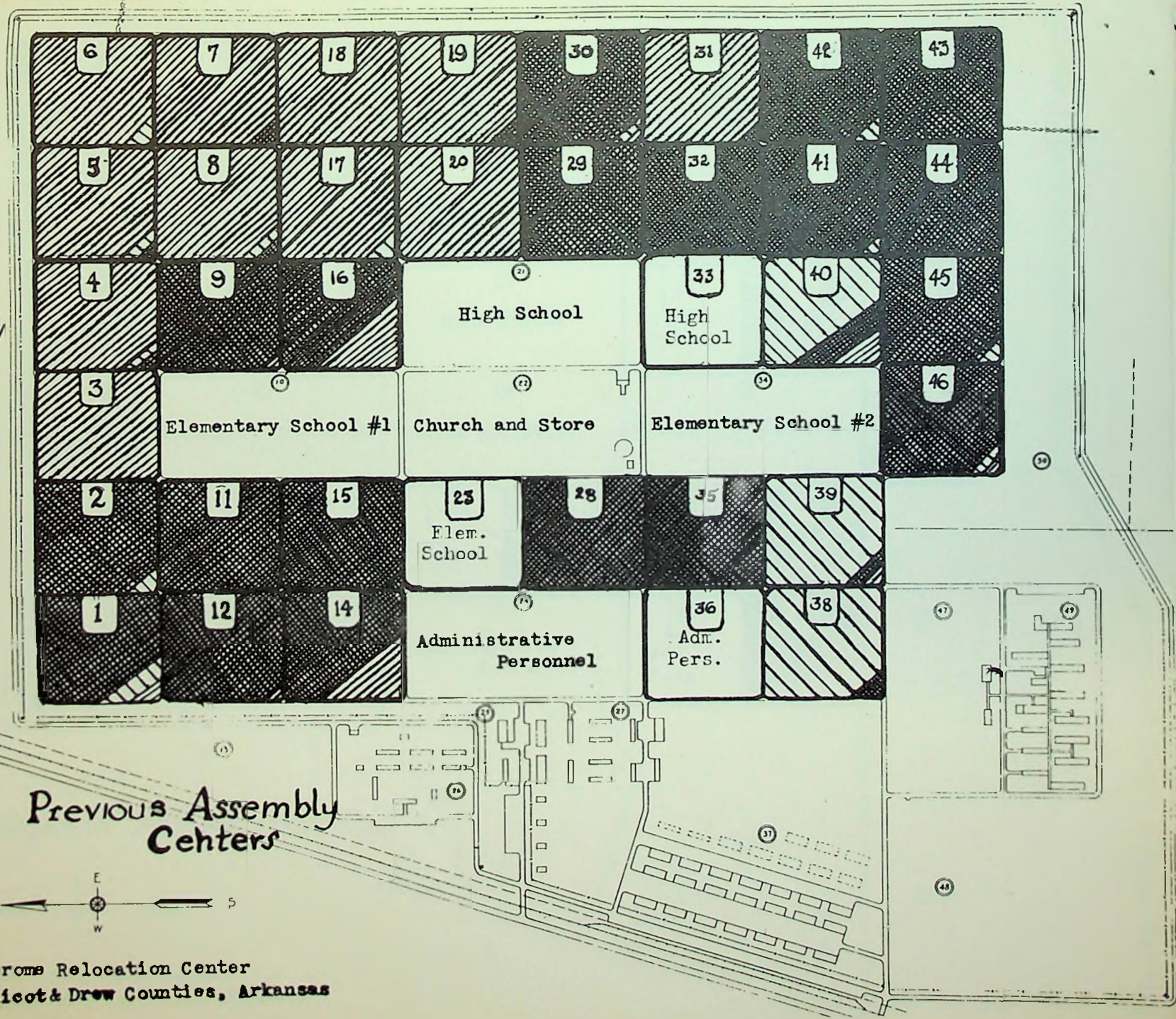
Map II - Marital Status of Adults



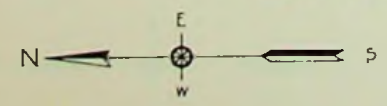
Jerome Relocation Center  
 Chicot & Drew Counties, Arkansas

Previous Assembly Centers

- Santa Anita 
- Fresno Assembly Center 
- Hawaii 






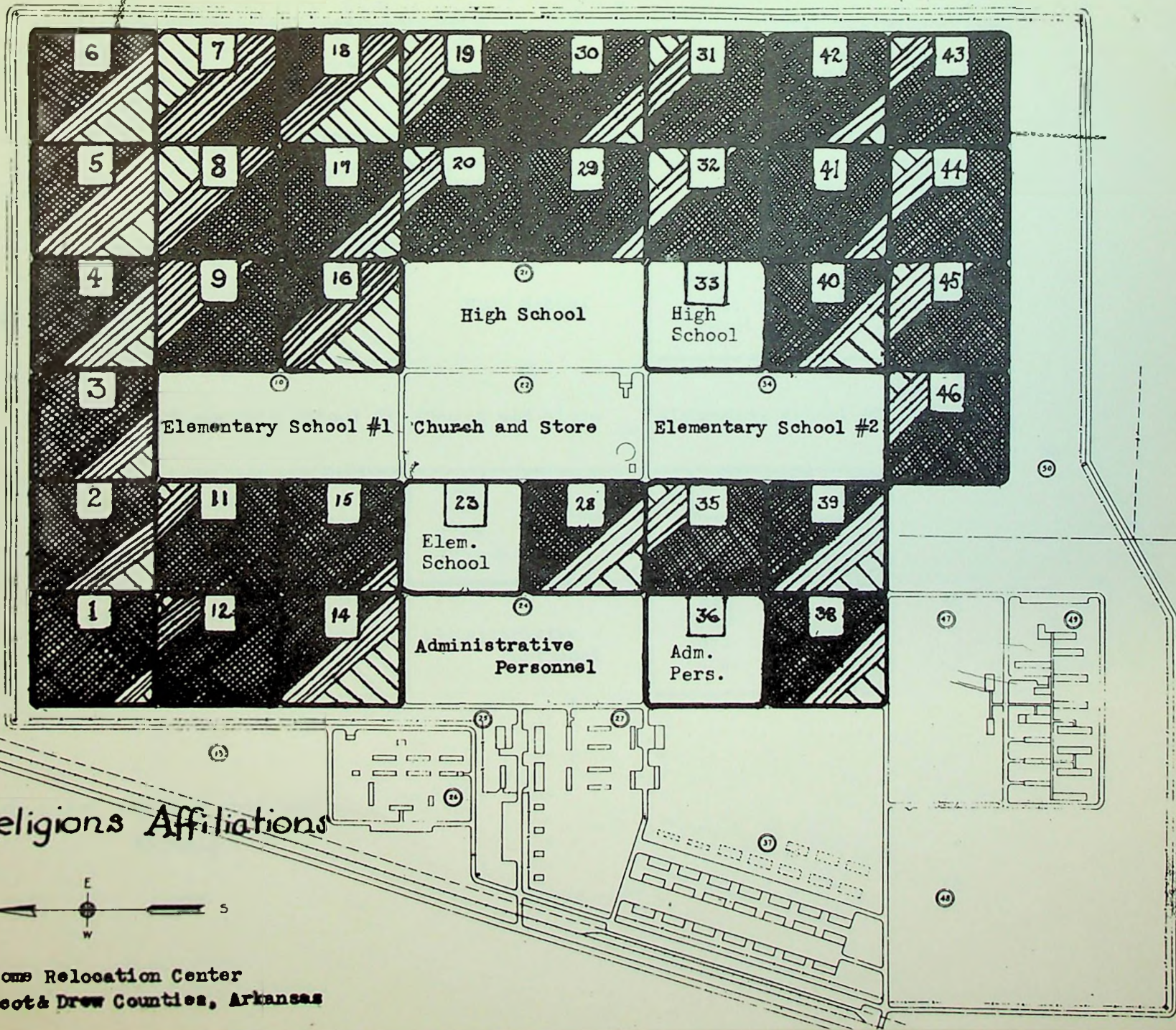
Map III Previous Assembly Centers



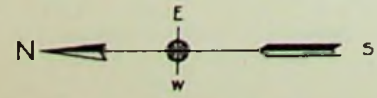
Jerome Relocation Center  
Chicot & Drew Counties, Arkansas

Total  
 69% - Buddhist  
 20% - Christian  
 11% - Unknown  
 or  
 none

Buddhist -   
 Christian -   
 Unknown or none - 



Map IV Religions Affiliations



Jerome Relocation Center  
 Chicot & Drew Counties, Arkansas

Expatriates +  
% Repatriates

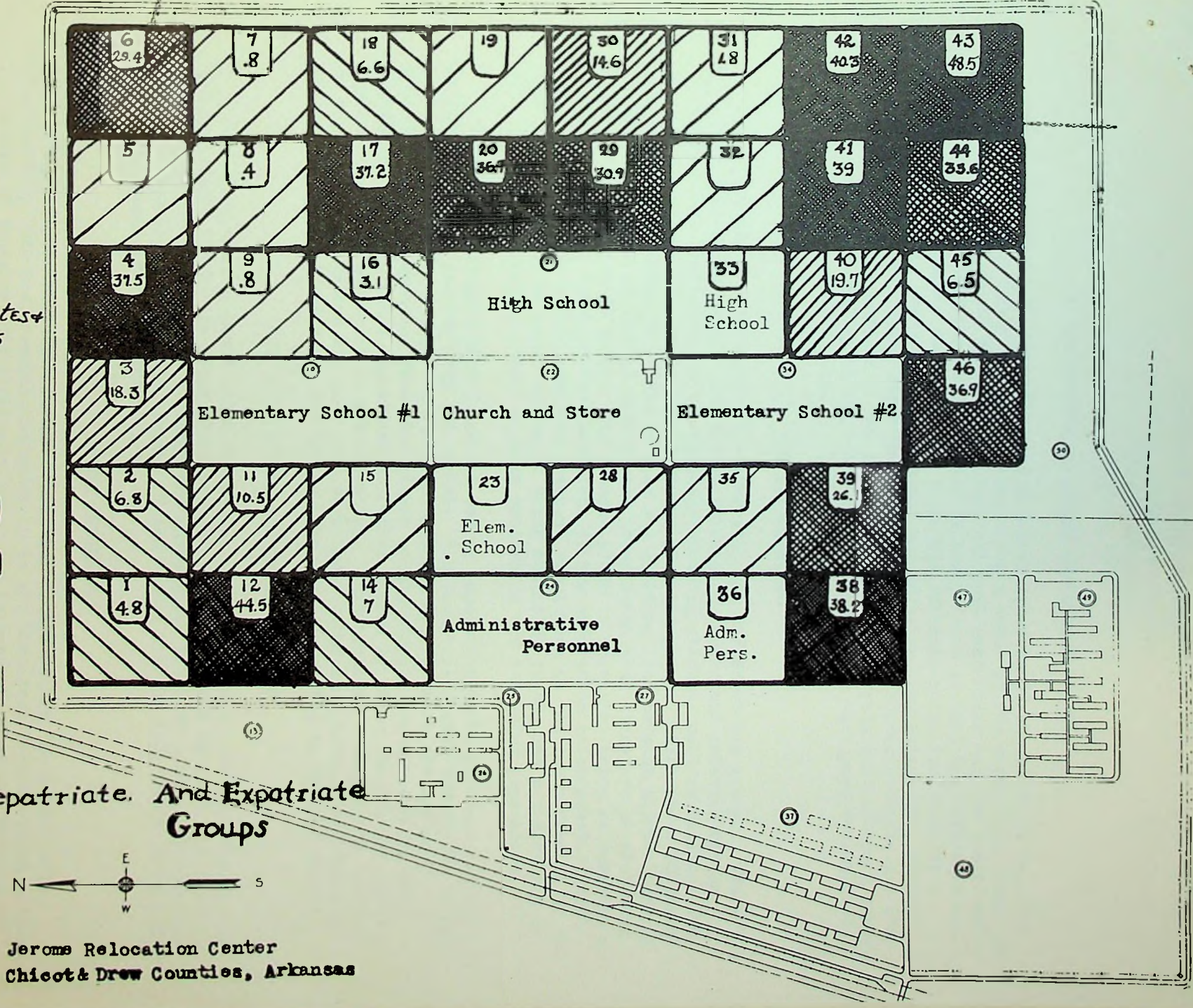
0 - 1.8 -

3.1 - 7. -

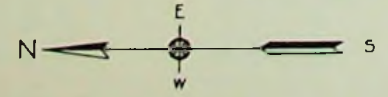
10.5 - 19.7 -

26.1 - 36.9 -

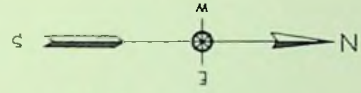
37.2 - 48.5 -



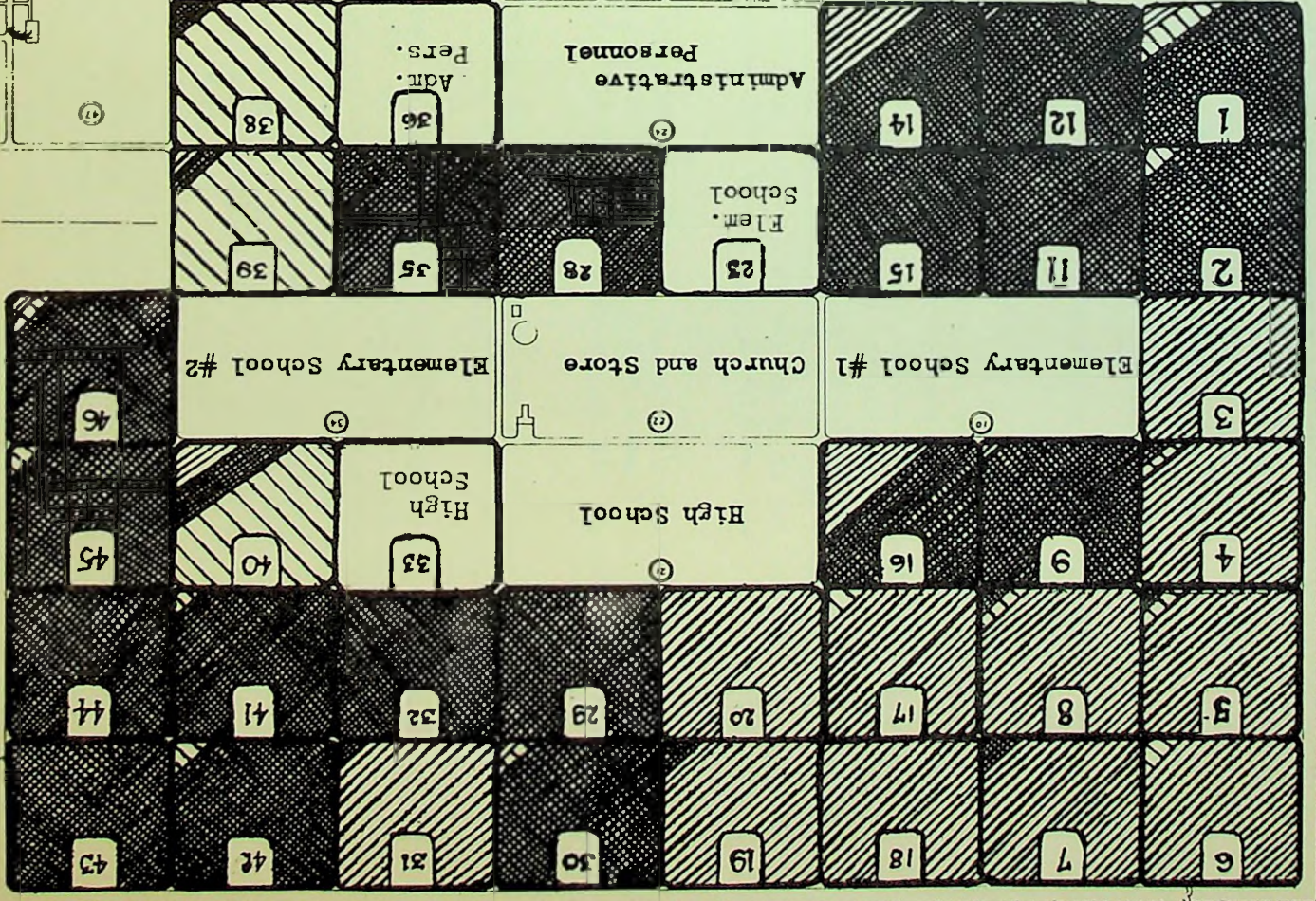
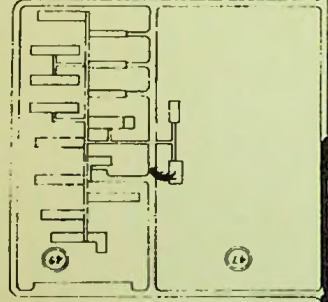
Map V Repatriate. And Expatriate Groups



Jerome Relocation Center  
Chicot & Drew Counties, Arkansas



Map III Previous Assembly Centers



- Santa Anita
  - Fresno Assembly Center
  - Hawaii
- Previous Assembly Centers



SECURITY ANALYSIS SECTION  
 JEROME RELOCATION CENTER  
 Aug. 24, 1943

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## EXHIBIT A

ADDITIONAL ASPECTS OF THEHUMAN ECOLOGY OF JEROME RELOCATION CENTER

Two additional characteristics of the population of the Jerome Relocation Center have been mapped according to blocks.

## FORMER OCCUPATION

Since agriculture is the most important former occupation of the residents of this center, it was decided to map by blocks the percentage previously engaged in this occupation. (See map VI) Agriculture and fishing are listed together, although a negligible proportion were formerly engaged in fishing. A comparison with other characteristics by blocks shows some interesting relationships between the percent formerly engaged in agriculture and other population characteristics. For example, it is obvious that a larger proportion of those from the Fresno Assembly Center were engaged in agriculture than those from Santa Anita or Hawaii. A relatively small percentage of those from Hawaii were engaged in agricultural work. This variation is not surprising, since the people evacuated from Hawaii were mostly business and professional people.

A further comparison indicates that the blocks in which agriculture predominates are generally high in percent of Buddhists, and also repatriates. There are, of course, notable exceptions.

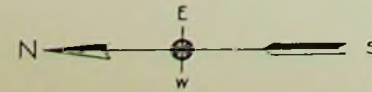
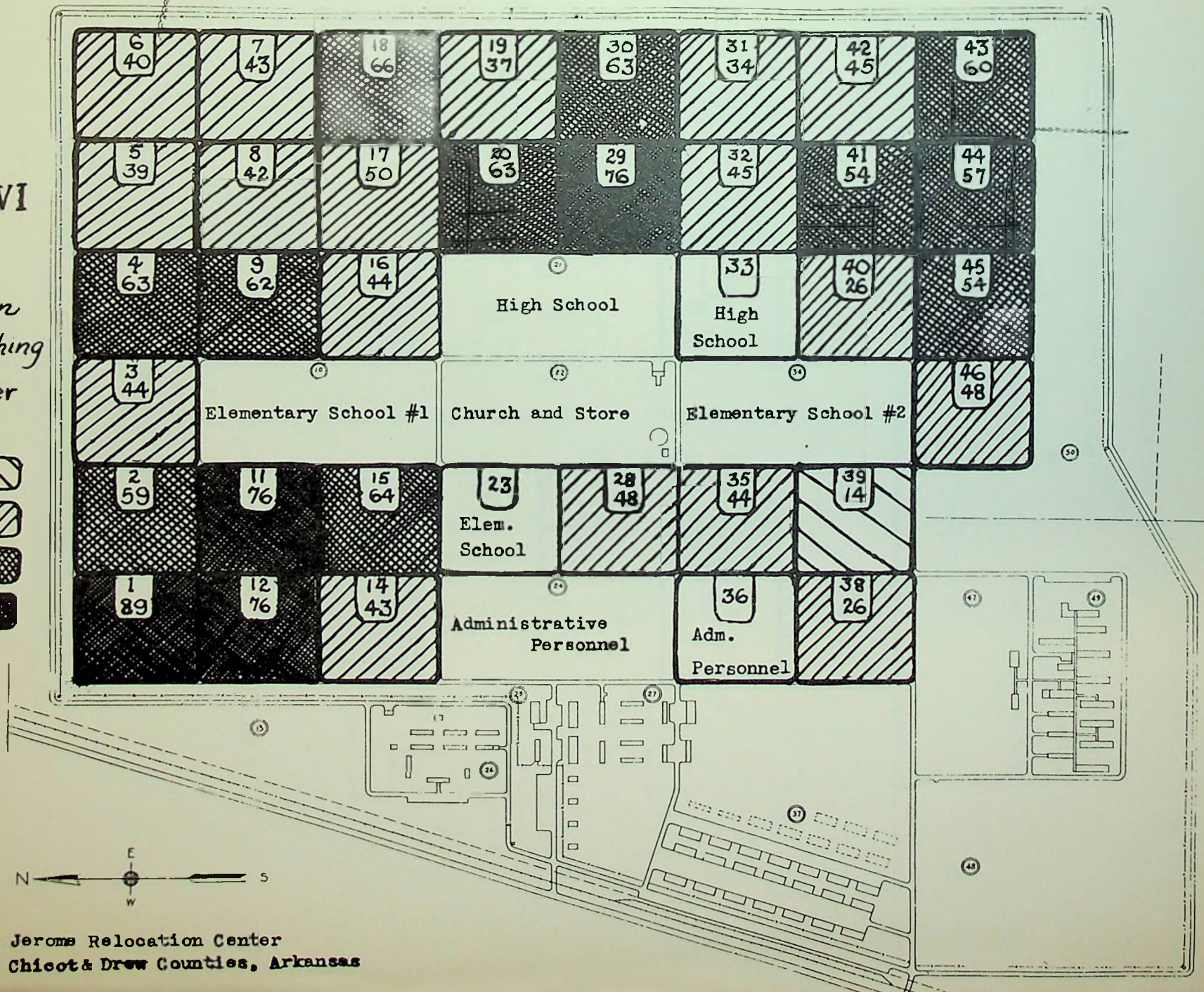
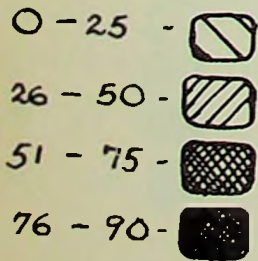
NUMBER OF PERSONS LEAVING THE CENTER ON  
 INDEFINITE LEAVE

Map VII shows the number from each block who had left the center on indefinite leave up to June 18, 1943. Those having more than 30 people out are blocks 2, 3, 9, 14, 32, and 35. Some interesting observations may be made about the characteristics of the people in these blocks. For example, 4 of the 6 blocks have a lower than average percent formerly engaged in agriculture. All of them are lower than average in percent of repatriates. They appear to have a higher percent of Christians than the average for the center. In age distribution, these blocks vary considerably and there is no clear-cut pattern of age groupings. The history of some of these blocks is significant in relation to resettlement. Blocks 2 and 14 contain some of the advance crew which volunteered to come and help prepare the center. Block 35 contains those from the Fresno Assembly Center who remained there until the last train-load in order to wind up the administration of the Assembly Center. Both the advance crew and the last group who arrived may be considered as better-educated and more cooperative with the administration than the general population of this center. This type of person would be expected to relocate more readily than the others. Many of the blocks which are extremely slow in relocating contain a higher proportion of repatriates and have the other characteristics of the repatriate group generally.

# Map VI

% Formerly engaged in  
Agric. and Fishing

For Center  
53%







Jerome Relocation Center  
Chicot & Drew Counties, Arkansas

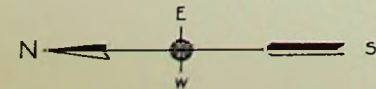
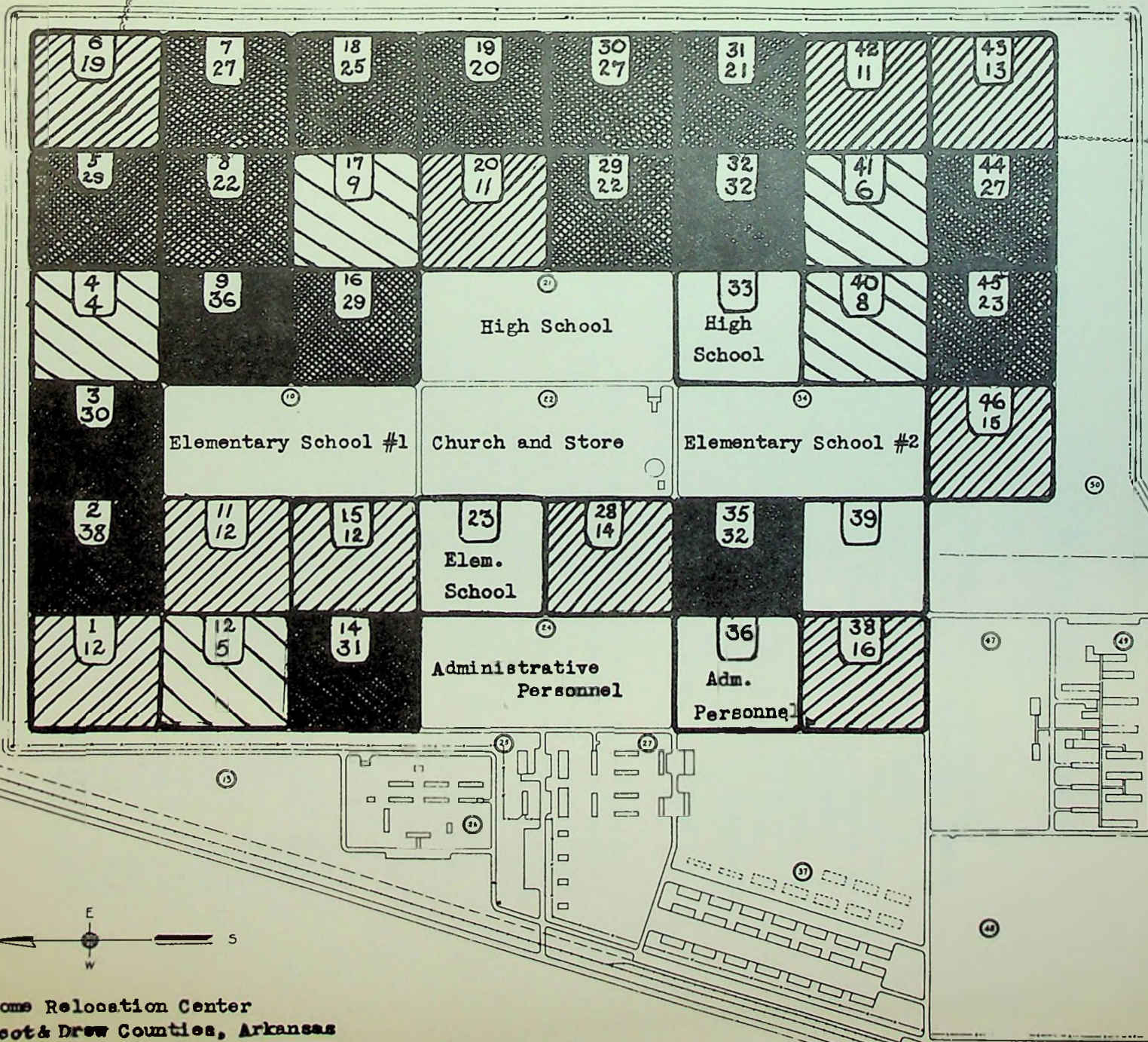
Map VII

Number of  
Person Leaving  
Center

INDEFINITE  
LEAVE

- 0-9 - 
- 10-19 - 
- 20-29 - 
- 30-39 - 

Up To  
June 18, 1943



Jerome Relocation Center  
Chicot & Drew Counties, Arkansas

COMMUNITY ANALYSIS SECTION  
Jerome Relocation Center  
Denson, Arkansas  
October 25, 1943

Exhibit B  
Human Ecology of Jerome Relocation Center After Segregation

## Introduction

Less than four months ago a study was made by the Community Analysis Section on the human ecology of the Jerome Relocation Center (Field Report No. 6). Since that time the following changes have taken place: 1,490 segregants left this center for Tule Lake. In their stead, 904 former Tuleans arrived here. Seventy of them transferred to the Rohwer Relocation Center, leaving 834 former Tuleans in this center. As of June 9, 1943, the time of the first ecological survey, 553 indefinite leaves were granted. By October 16, 1943, 1,171 indefinite leaves were granted; thus during the interim, 618 persons left the center on indefinite leaves. Accounting for the former Tuleans in this center and subtracting the number of segregants and those out on indefinite leave, the center has a total of 1,274 less persons than when the initial study of the human ecology of the Jerome Relocation Center was completed.

Because of the above-mentioned drastic changes in the population makeup of the center, the Community Analysis Section has undertaken this study. In order to allow a comparison of the changes that have taken place during the last four months, the Community Analysis Section has used the same percentage groupings as used in Field Report No. 6. For example, in studying the sex distribution of adults, the same percentage groupings of adult males are used; namely, 41-50, 51-60, 61-70 and 71 and above. This study should therefore be read in conjunction with Field Report No. 6.

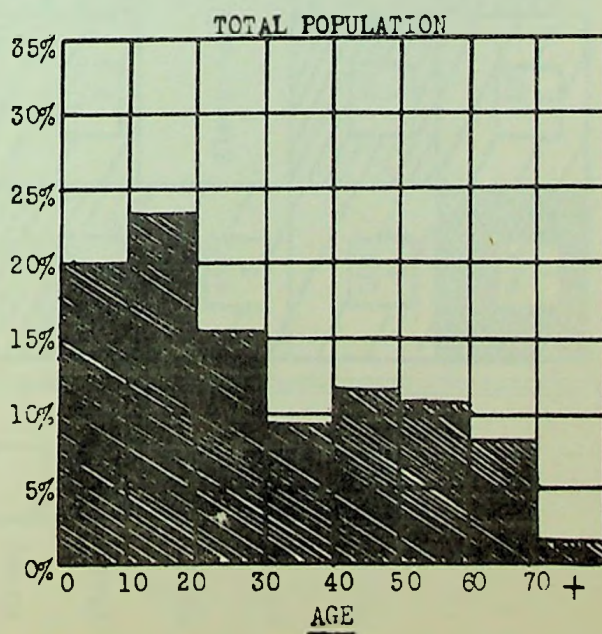
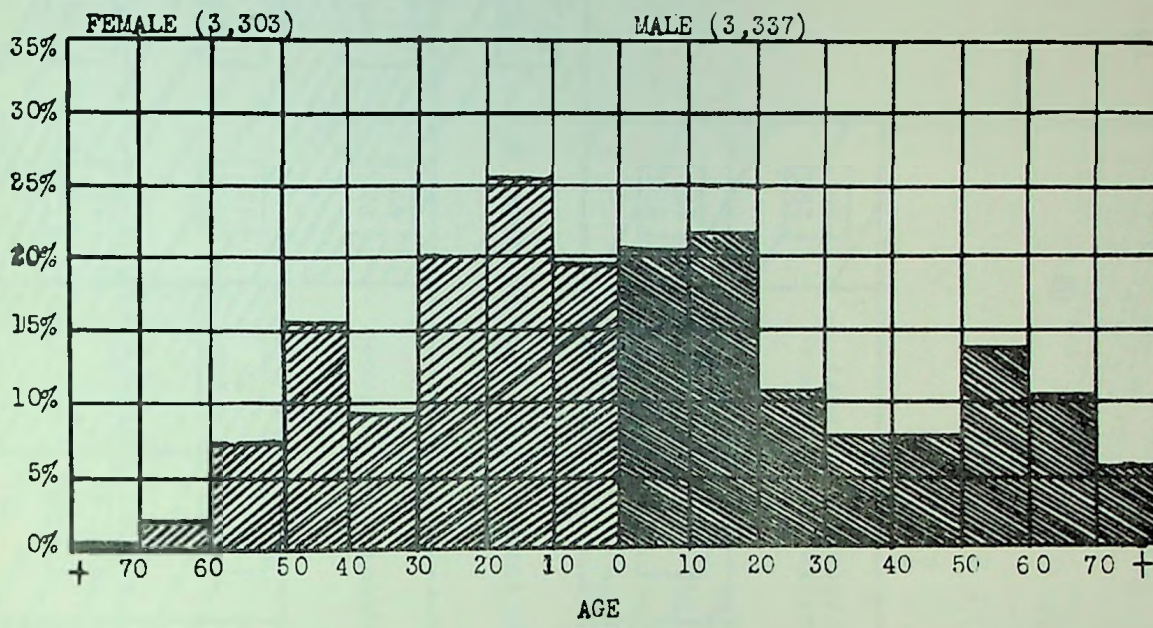
TABLE I  
Age Distribution

Yr.	MALE		FEMALE		Total	Total
	No.	Percentage	No.	Percentage	No.	%
1-10	680	51.2	648	48.8	1,328	20.0
11-20	725	46.0	849	54.0	1,574	23.7
21-30	368	36.0	657	64.0	1,025	15.4
31-40	275	48.2	295	51.8	570	9.0
41-50	281	35.7	306	64.3	787	11.8
51-60	466	65.0	250	45.0	716	10.7
61-70	451	84.0	85	16.0	536	8.0
71plus	91	88.0	13	12.0	104	1.5
	3,337	Aver. 50.25 %	3,303	Aver. 49.75 %	6,640 <sup>1/</sup>	100.0

<sup>1/</sup> Does not include hospital cases, those on short term and seasonal leave, new born babies and recently reinducted persons.

CHART I

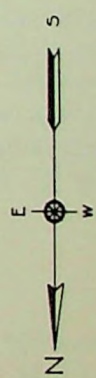
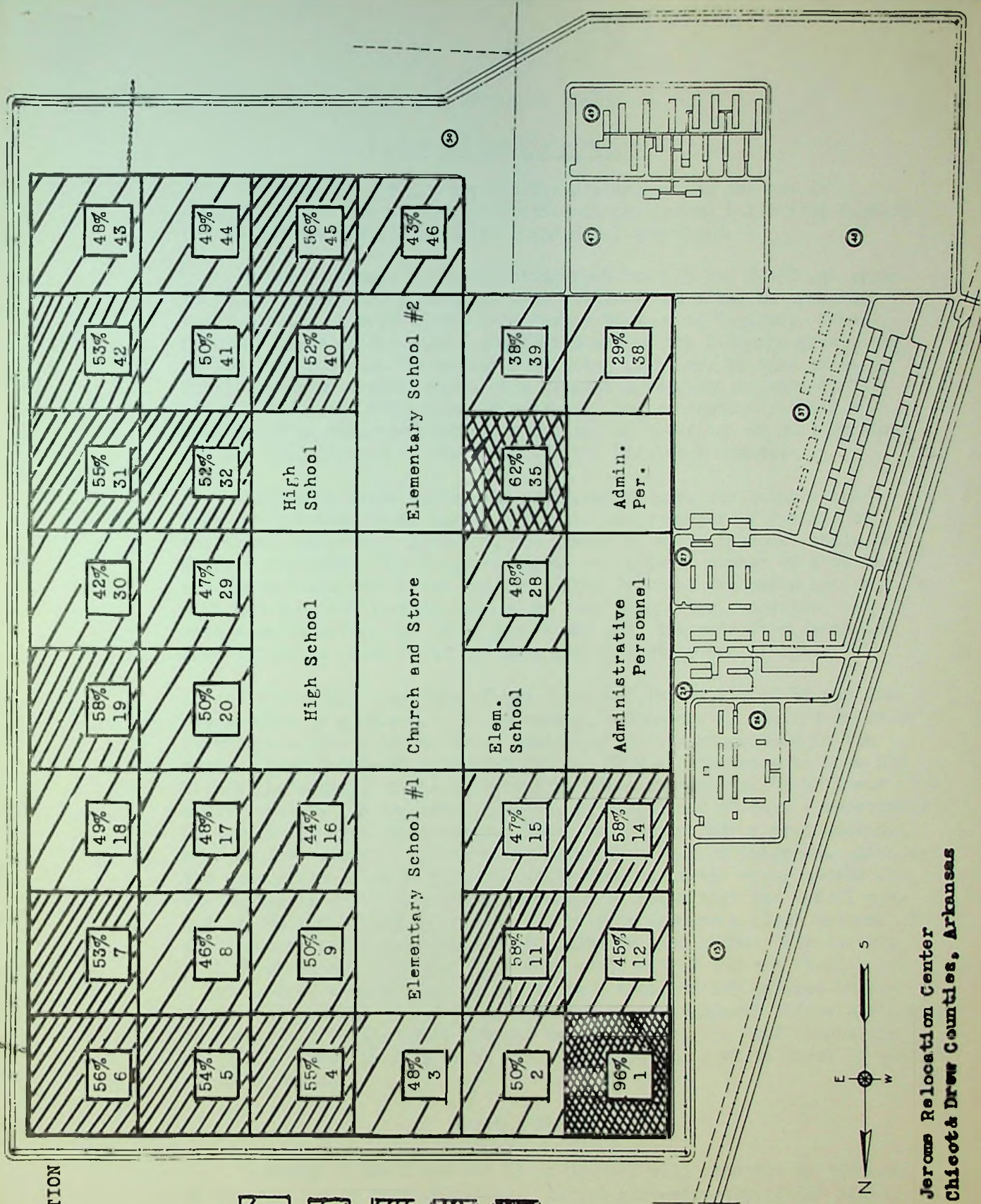
AGE GROUP PERCENTAGE



MAP I

SEX DISTRIBUTION OF ADULTS

% MALE



Jerome Relocation Center  
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## STATISTICAL ANALYSIS

### Age and Sex Distribution

In order to get a comprehensive picture of the sex and age distribution of the evacuee population in the Jerome Relocation Center, one should study Table I, Chart I and Map I together.

Table I reveals the interesting fact that in the 21-30 age group there are almost 300 less males than females. As could be expected, the resettlement rate of males is faster than among females. Since 2,902 or 47.7% of the center population are in the 1-20 age group, any marked difference in the number resettling will have to take place by family or group resettlement. The greater percentage of male family heads however are from 51 to 70 years of age; consequently their resettlement is made more difficult because of their age as well as their general inability to proficiently use the English language.

Like most first generation immigrant groups, the females are much younger than their mates. Note the large number of females in the 41-50 age group. Above 50, the number of males increase while the females decrease. The 31-40 age group has a small number of both males and females because of the passage of the Oriental Exclusion Act in 1924 and the fact that it took quite some time after emigrating to this country before the Issei male could call his mate from Japan and have children. Most Nisei are thus under thirty years of age.

Map I gives a picture of how the total proportion of 53 per cent adult males as compared to the remaining percentage of adult females is distributed within the center. Incidentally this proportion is the same as revealed in Field Report No. 6. Block I continues to have the highest percentage of males, having 96 per cent adult males to 4 per cent adult females. On the other extreme, Blocks 38 and 39 have respectively 29 and 38 per cent adult males. These two blocks have a preponderance of Hawaiian evacuee families whose husbands have been interned. Although the proportion of adult males to adult females in the other blocks of the center is relatively even, it should be noted that the actual number of adult males in one block differs from any other block because of differences in the total number of adults in each block. For example both Blocks 4 and 31 have 55 per cent adult males; however Block 4 has a total of 80 adults while Block 31 has a total of 129 adults; consequently the actual number of adult males in these blocks differ although in comparison to the adult females in the blocks, the percentages are the same. Specifically, Block 4 has 44 adult males while Block 31 has 71 adult males.

### Marital Status

A study of Map I and Map II or Graph I will show the proportion of adult males to married adults. Almost three-fourths of the adults in this center are married (74%). Although Map II shows that the block percentages range from 45% in Block I to 37% in Blocks 3, 35, and 38, unless one studies Map II in conjunction with Map I or else study Graph I one cannot get a fair picture of the percentage of married couples in this center. For instance, Graph I points out that although 37% of the

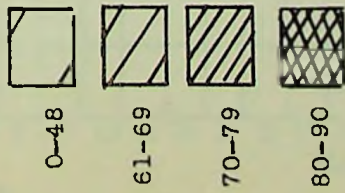
adults in Block 38 are married, only 29 per cent of the block adult population consist of males. This shows that many husbands of the wives in Block 38 are not living in the center. Graph I also shows that Blocks 3, 8, 12, 16, 30, 39, and 46 have more married women than married men. A glance at Block I however reveals that it contains a vast majority of bachelors.

The fact that 74% of the adult population the center is married reveals the highly social nature of the evacuees. It also reveals that the evacuees are generally of a stable, settled nature since marriage usually necessitates some degree of stability. Only two divorced persons were noted in the entire survey, pointing out the conservative mores of the evacuees generally. The incidence of divorce among the Nisei is higher due to their more liberal character.

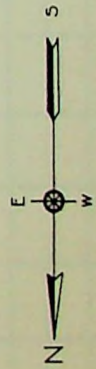
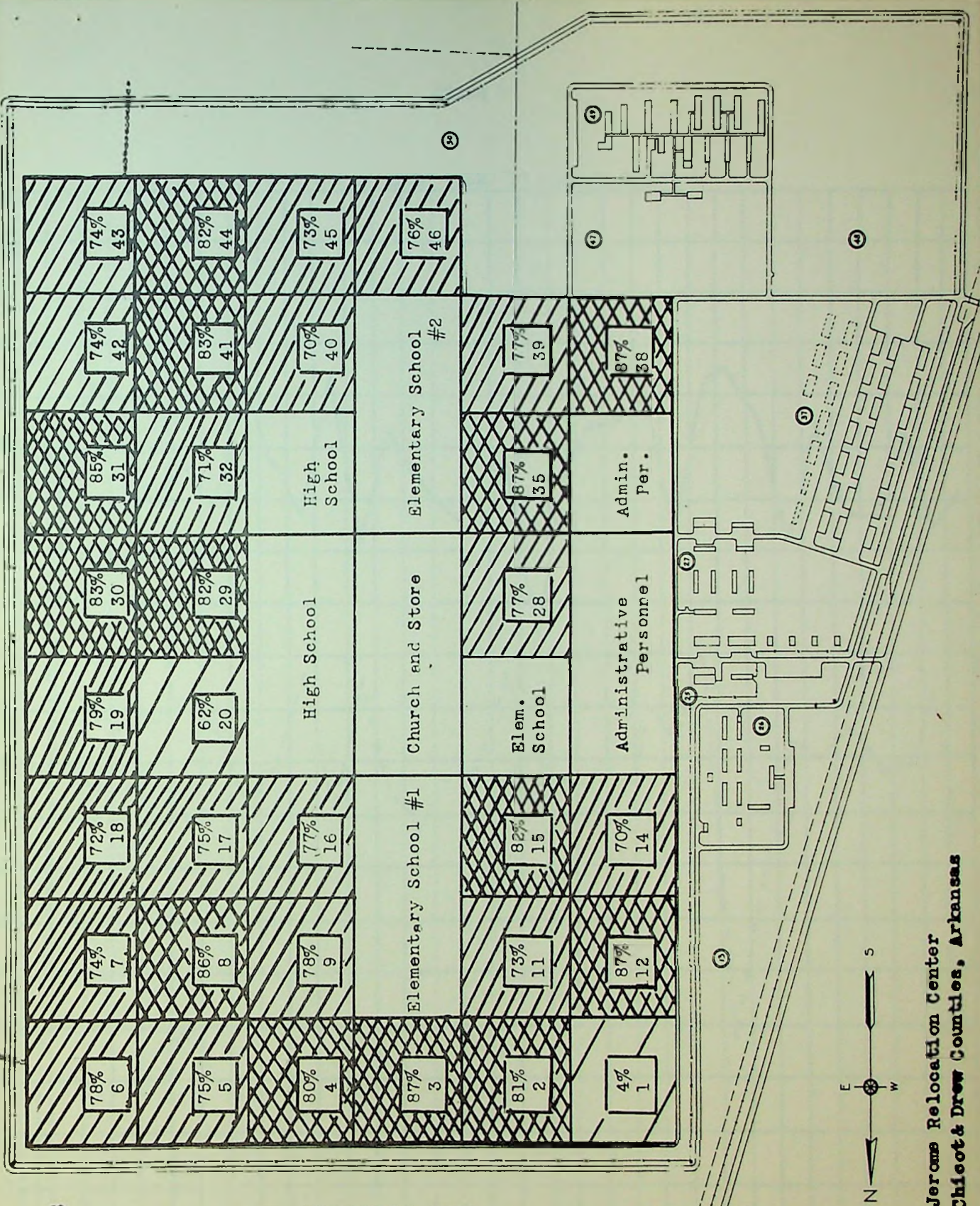


MAP II

MARITAL STATUS  
OF ADULTS  
% MARRIED



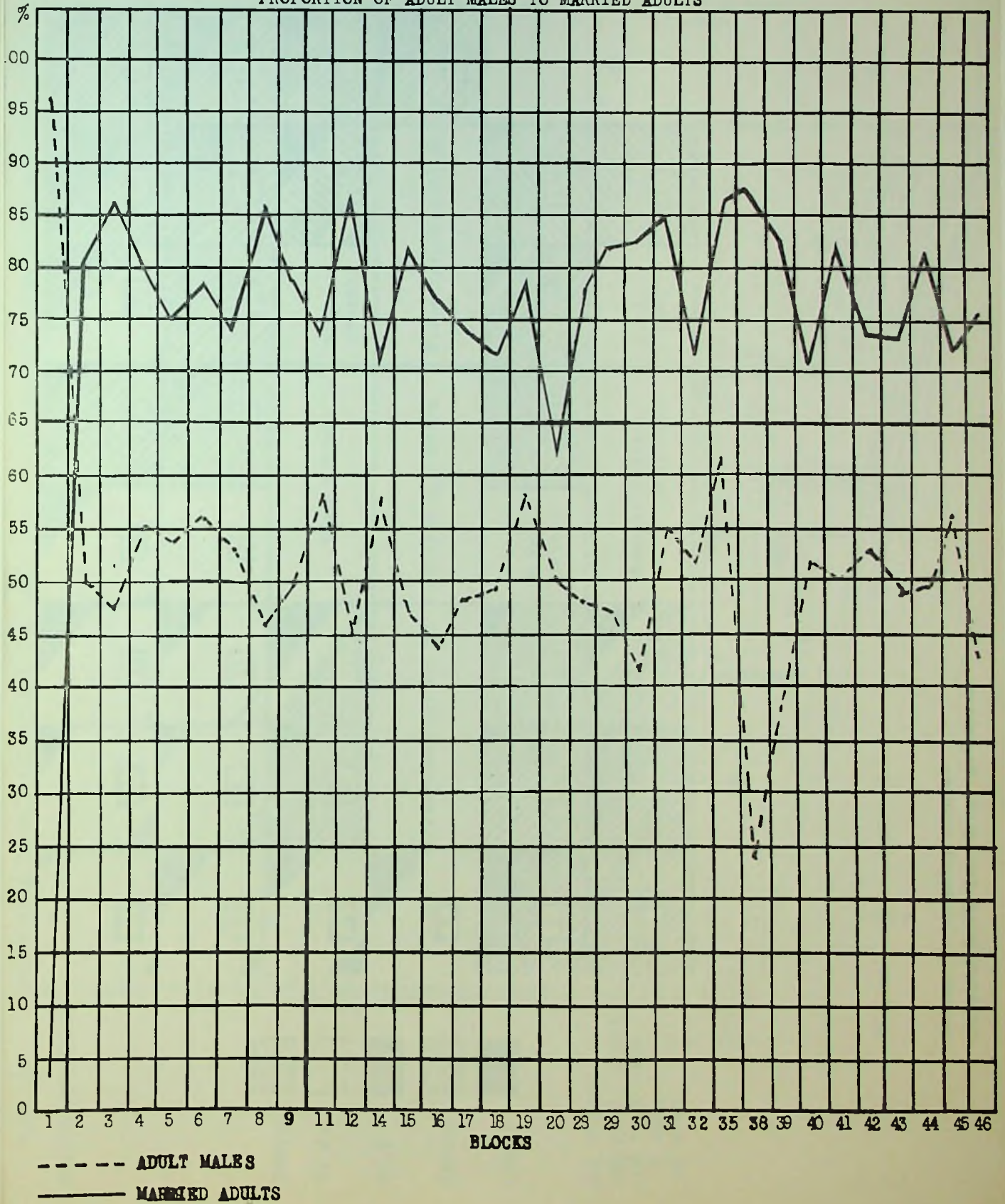
FOR CENTER:  
74% MARRIED



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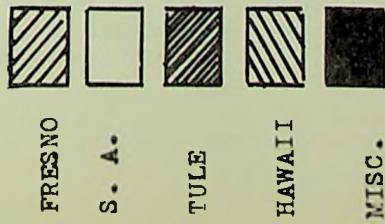
GRAPH I

PROPORTION OF ADULT MALES TO MARRIED ADULTS

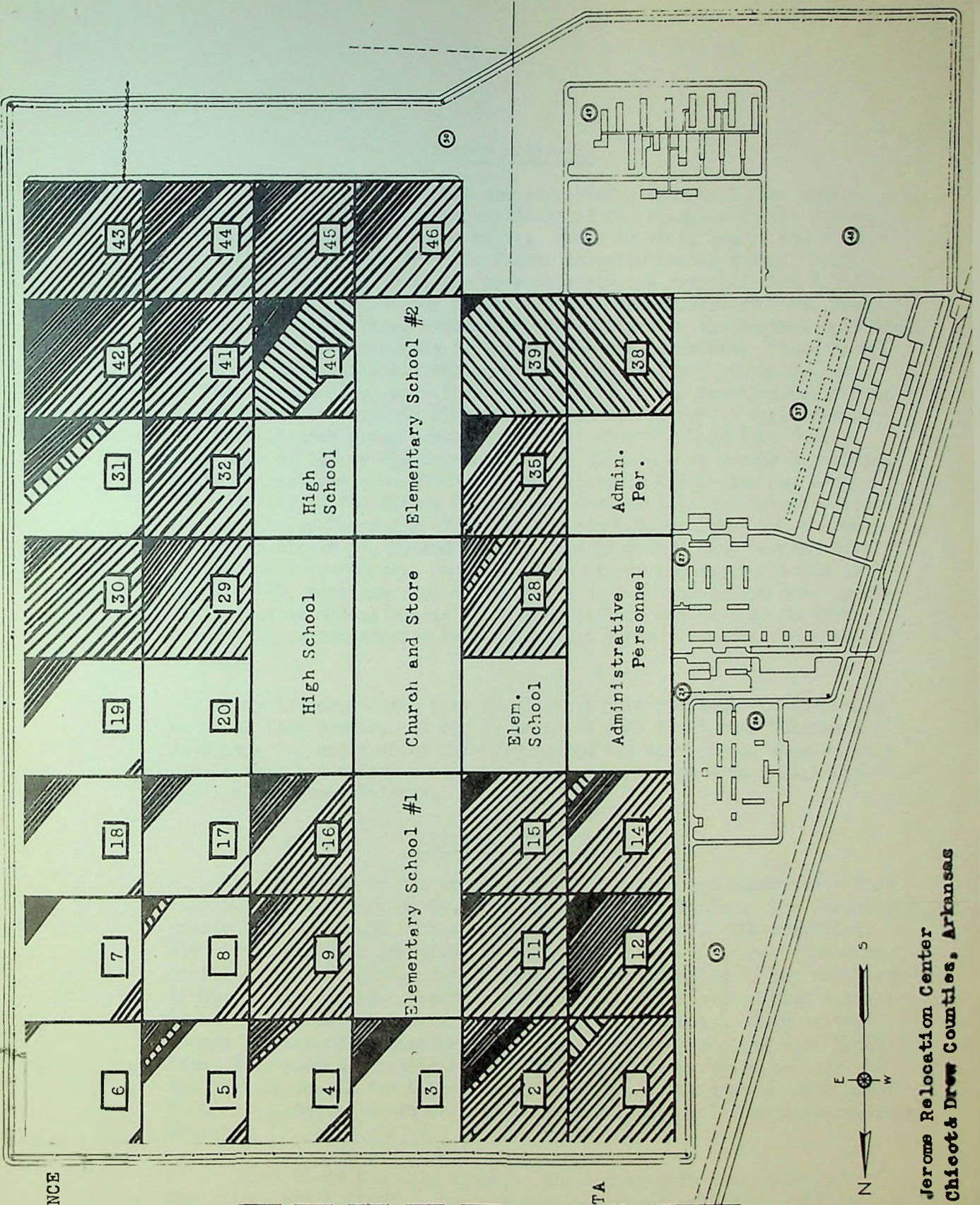


MAP III

FORMER RESIDENCE



49% FRESNO  
29% SANTA ANITA  
11% TULE LAKE  
9% HAWAII  
3% MISC.



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### Former Residence

Because of resettlement and segregation changes in the number and percentage of the former residence of the evacuees in the Jerome Relocation Center have taken place. While in Field Report No. 6 it was stated that those from the Fresno Assembly Center filled about two-thirds of the blocks, the present study has revealed that 3,165 or about 48% of the center population were transferred from the Fresno Assembly Center. These evacuees formerly lived in the Central California area and are predominately former farmers and Buddhists. Those from the Santa Anita Assembly Center make up 29% or 1,939 of the evacuees in the center. They were formerly residing in the Southern California coastal area and include fishermen, farmers, and retail businessmen. The next largest group consists of those from the Tule Lake Center. They make up 11% or 752 evacuees. Most of them were formerly residing in the Sacramento area although a few are from Washington and Oregon. The majority of the former Tulacans are Christians. The evacuees from Hawaii make up 9% or 752 of the center population. They are concentrated in Blocks 38, 39 and 40. In this group are many persons with professional vocations. They come from all of the major islands in Hawaii. The remaining 200 or 3% of the evacuee population have been classified as miscellaneous since they include babies born in this center, those transferred from internment camps and those from other centers.

Map III presents a picture of the former residence of the evacuees in this center. It should be noted that the former Tulacans are occupying the units which formerly housed the segregants; consequently blocks that had a high percentage of segregants now have a high percentage of former Tulacans.

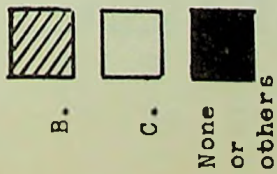
### Religious Affiliation

The majority of the evacuees in this center are Buddhists. They number 4,642 and make up 69.8% of the center population. The Christians number 1,671 or 25.1% of the evacuees in the center. The remaining 335 or 5.1 per cent specified no religion or some other religion such as the Shinto religion. Map IV shows the distribution of the religious groups in the center. Because of resettlement and segregation changes in the religious pattern of the center are noticeable. Many of the former Tulacans are Christians while many of the segregants were Buddhists. Since segregation, instead of two Buddhist factions there is only one Buddhist group. A few Catholics also reside in the center and conduct their own services apart from the interdenominational Community Christian Church.

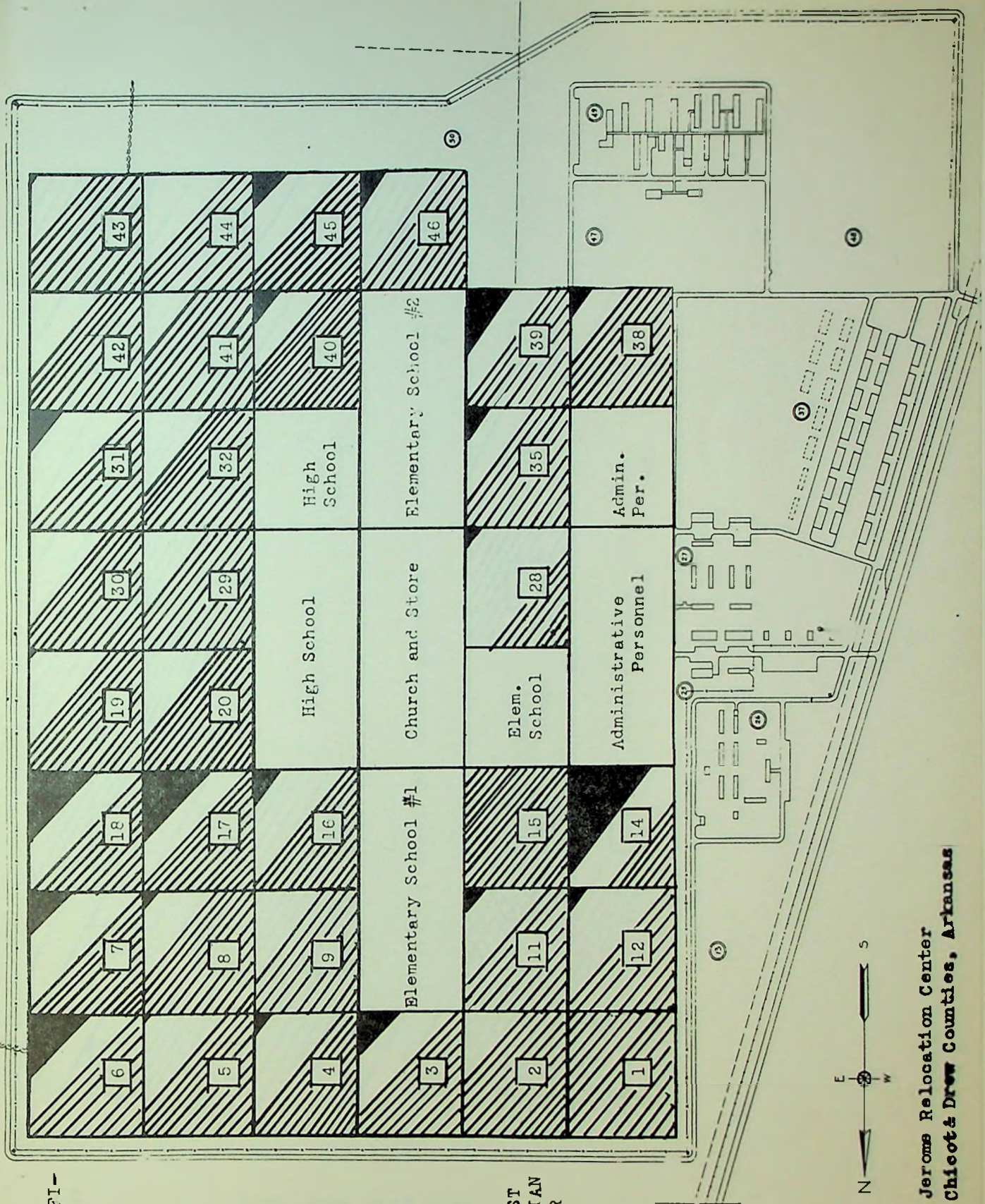
Block 28 is the only block in the center with a majority of Christians while Block 14 has a majority without religious affiliations. The rest of the blocks have a majority of Buddhists.

MAP IV

RELIGIOUS AFFILIATIONS



69.8% BUDDHIST  
25.1% CHRISTIAN  
5.1% NONE OR OTHERS



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MAP V

FORMERLY EN-  
GAGED IN AGRI-  
CULTURE

% ENGAGED



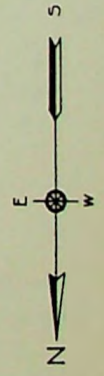
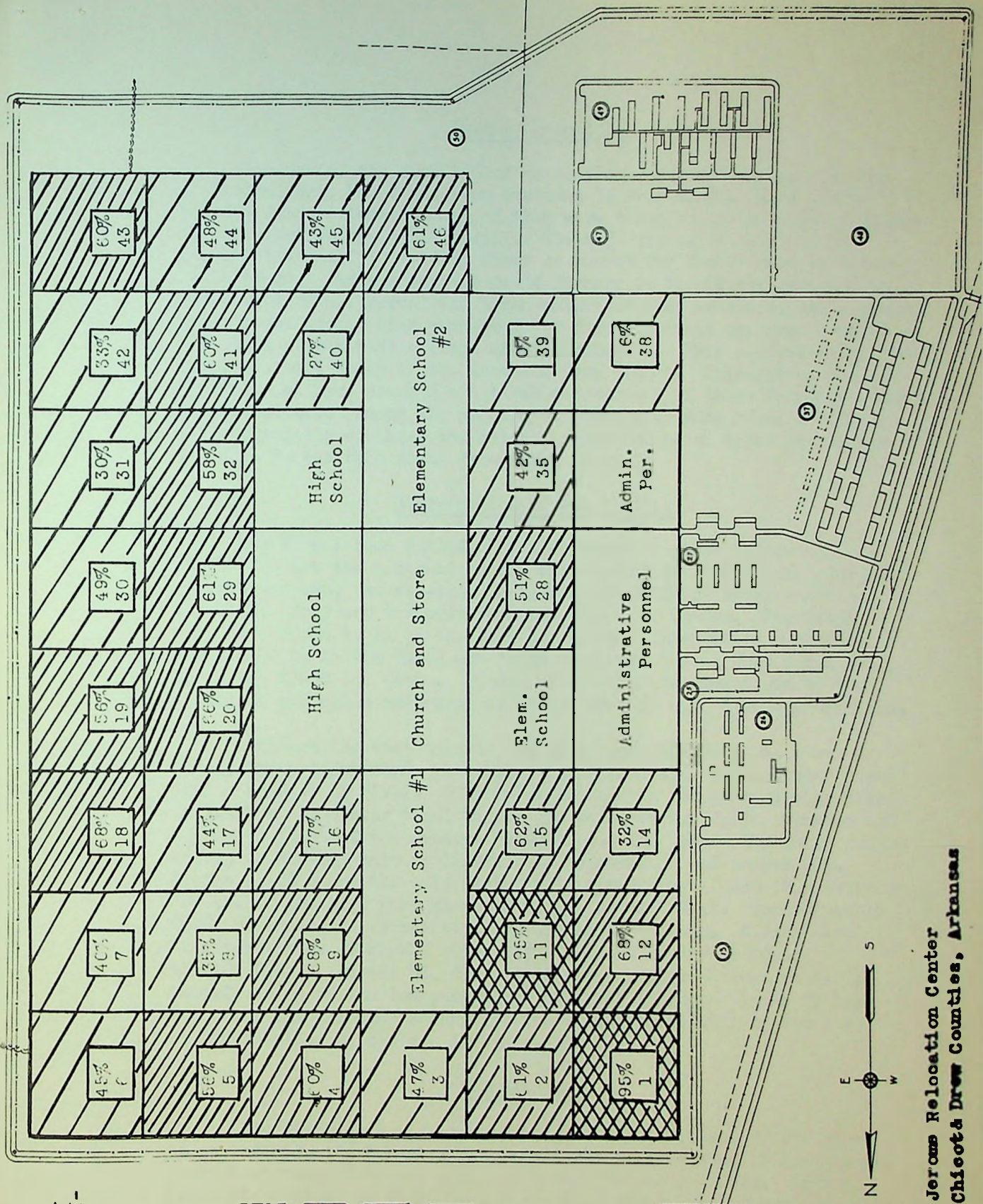
0-25

26-50

51-75

76-95

FOR CENTER,  
55% ENGAGED



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### Former Occupation

Because of the fact 55% of those formerly employed were engaged in agriculture, Map V has been included in this study. Although Block I had 95% former farmers, most of them were bachelor laborers who followed the seasonal crops in California. The majority of the rest of the farmers had small individual farms or worked for farms owned by California banks. The low percentage of farmers in the blocks occupied by those from Hawaii reveal the urban nature of such evacuees. As a general rule Blocks with a high percentage of former farmers are more conservative than blocks with a large urban population. This general rule, however, does not apply to the evacuees from Hawaii. Segregation and resettlement have changed the block percentages of those formerly engaged in agriculture. Among the segregants there were many rural families; while generally speaking the rate of resettlement of those from urban areas is faster than those from rural areas.

### Distribution of Generations

Map VI has been included in this study in order to give a picture of how the generations are distributed in each block. Interestingly enough, two sho-sei, or fourth generation, evacuees are in Block 46. They are formerly from the Tule Lake Center. Six Issai were also found to be in the 1-10 age group. Three Nisei were discovered to be in the 51-60 age group while six Sansai were found to be in the 21-30 age group. These, of course, are exceptions to the prevalent general conceptions as to the average age of the generations.

Although the vast majority of those out on indefinite leave are Nisei, the present study shows that 3,277 or 49.3% of the center population consist of Nisei. Only 209 Kibei are in the center; they make up 3.1% of the center population. The Issai number 2,354 evacuees and represent 35.4% of the evacuee population. The increasing third generation, or Sansai, make up 12.2% of the population and number 805. Blocks 1 and 6 are the only blocks with a majority of American citizens because of the high percentage of Sansai in the block. Approximately 44.6% of the center population are American citizens. Blocks with a high percentage of Sansai naturally point out a high incidence of married Nisei. Blocks 38, 39, and 40 are examples of this fact. A qualification to the low percentage of Issai in these blocks is the fact that many of the husbands of the families residing in the so-called Hawaiian blocks are interned.

### Conclusion

This study does not purport to give the influence of the block on an individual's behavior but only seeks to show some of the general characteristics of the blocks in relation to other blocks. Such a generalized study is valuable for general purposes but naturally lacks the preciseness necessary for individual application. It is therefore with caution that application of this study should be made in regard to particular individuals living in particular blocks. The individual

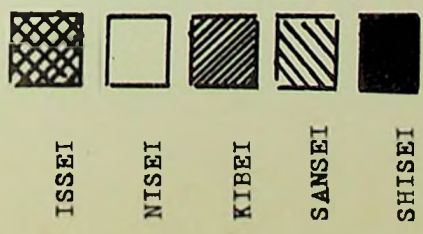
factor X thwarts easy generalizations; the more complex the X factor, the more difficult the application of generalizations. Thus it is that since this study does not deal with the elusive X factor, its value is more or less limited to generalizations about the center and its block makeup.

Within these limits this study reveals that the majority of the center population consists of Nisei under thirty years of age who are for the most part unmarried; that the majority of the adults is made up of married Issei; that the majority of the evacuees are Buddhists; that the majority of the residents are from the Fresno Assembly Center; and that the majority of the workers before evacuation were farmers.

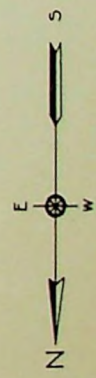
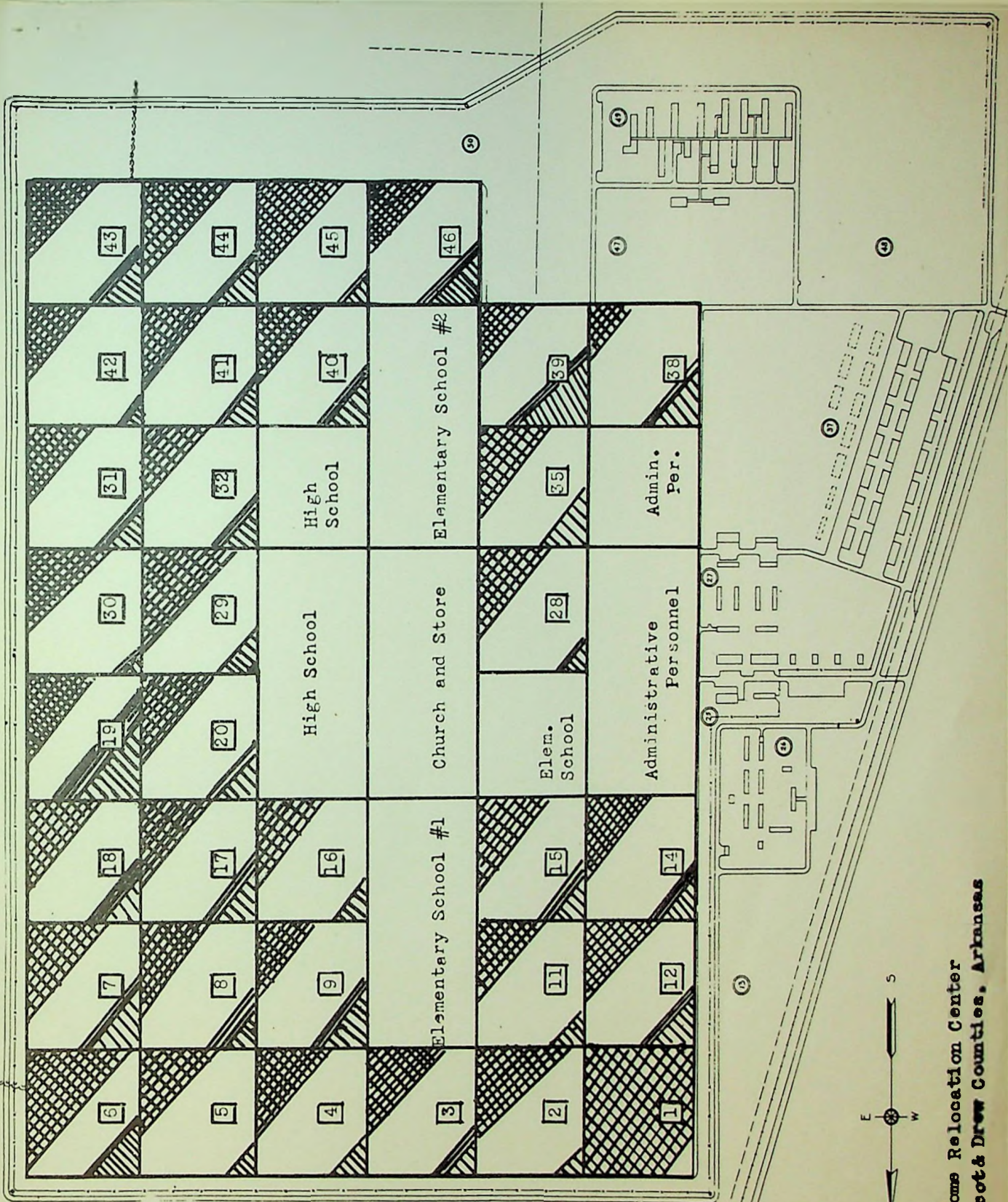


MAP VI

DISTRIBUTION OF GENERATIONS



35.4% ISSEI  
 49.3% NISEI  
 3.1% KIBEI  
 12.2% SANSEI



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