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Sugimoto, Sue

Interviews

1982

(Sally Takahashi)

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LONGITUDINAL HISTORY

Sally Takahashi

February 4, 1982

Mrs. Sally Takahashi Feb. 4th side 1

Born March 22, 1930.

Hello? *Brotherick, California
now lives in Dayton, Ohio*

RW: Hello, is this Mrs. Takahashi?

ST: Correct.

RW: This is Professor Rosalie Wax in St. Louis, ~~and I don't know~~...Mr. Pete Hironaka told me that you might be willing to talk to me and be interviewed about your life experiences before and during being at Tule Lake and afterwards.

ST: Oh, I see. Pete had called me and he had asked me if I was at Tule Lake. Now I did not start at Tule Lake. ~~I didn't know~~

~~if whether you wanted to interview people who just at Tule Lake or families that were involved in this repatriation.~~

RW: ~~Oh, you were not at all in Tule Lake at any time?~~

ST: ~~Yes, we were.~~

RW: ~~Oh well,~~

ST: ~~But remember the group..~~

RW: ~~Yeah, there were people that..the new comers called the olde Tuleans, is that what you are referring to?~~

ST: ~~No, no.~~

RW: ~~Excuse me.~~

(Granada)
ST: I started at Amache, and then those that wanted to return to Japan post war,

RW: ~~They did what?~~

ST: ~~Post war,~~ those that wanted to return were all transferred to Tule Lake. Were you aware of that?

RW: ~~Dimly.~~ But I left before that happened. That is you were at another center, but you wanted to be repatriated, is that right?

ST: That's right. My dad was one of them.

RW: ~~Your dad was one of them. You yourself, did you go along?~~

ST: ~~No, so I told Pete that this might be..as far as my personal~~

*Mrs. Sugimoto
please leave dad + mom
lower case —*

~~contribution, you might say, in your research is not that. I~~
~~was tested I guess as far as which country.~~ See when I..I'm
51 now and war broke out in 1942, so I was in my early teens.
So the relocation itself, we lived out in the farm, in the
country, at that time the relocation itself did not hit me as
strongly as well say my husband. My husband is formerly from
L.A. and I don't know..it might had had something to do with
his being a city person vs. a country person. He may have
been more aware of all this political ramifications and all this
kind of thing.

RW: Was he at Tule Lake?

ST: No, he was at Amache at that time, but we didn't know each
other...

~~RW: How do you spell that center, I'm not familiar with it,~~
~~though I should be. Where you were.~~

~~ST: Amache, It was in Colorado, close to Lamar.~~ May I ask
before I go any further, are you just getting information by
way of phone and interview that way?

RW: I had hoped to go and visit people, but when I planned to
go to California, but then that terrible storm came and I
couldn't go. But I am getting some very fine talks by phone.

ST: Oh I see, so then you can get our feelings.

RW: The people express sometimes, memories come back and
they express very, how should I say, touching things, things
I didn't know. I was, you know, at Tule Lake myself. ~~I came..~~
I don't know if you know the history at all. I came after
the strike had stopped, that was when they would let a researcher
in from the University of California and then I stayed there a
year and a half, and got to know many people well and ^{and} have a
lot of field notes on it. But I was given this grant to ~~kind of~~

talk to people who were there, ~~but, and~~ ^{and} you know, ~~sort of~~ write a report on just how the evacuation effected them.

ST: Well, I was wondering. I did voice that out loud one time, not recently - I wonder who was going to write a book on any kind of psychological effect and so forth, because I knew it was coming.

RW: That is what I hope to do - on psychological effects and on your life and you might be able ~~even though you weren't~~ there - if you have the time now. Am I imposing on your time?

ST: No, no, you got me at the right time. I'm working part time now. I became an RN.

RW: Oh, I see.

ST: And I'm working part time like 3 days a week. I can't seem to hack anymore than that. Well, I'm in intensive care, too.

RW: Oh yes, nursing is very..

ST: Physical and mental work.

RW: Physically and mentally. Quite right.

ST: I went back after 17 years of absence. As it turned out I had 3 children and the 2 boys didn't want me to go back to work at the time ^{that} they started ~~back to~~ school, and some how they say females are little ^{bit} more mature and so when my daughter started, she said it was all right. It didn't seem to effect her that much, although she was more or less raised under a little bit more money, you know, and it shows now.
(laughs).

RW: You know, I'm glad you mentioned that about the difference between a farm and city background, because on the whole ~~to~~ the people I've talked to who came from the cities and who had gone far in education - they often seemed to have been struck more, how should I say, hurt more deeply, ^{or} felt more upset than some of the people who came from the country.

ST: ~~Well, I think, well, I didn't know, see~~ I come from a family of 7 and I have a brother and ^a sister in Cincinnati and I was going to call her. I didn't think you were going to ^{be} calling me this soon. I was going to call my sister, Ruth, because she is another..see, what happened to our family is that we got split up. My dad was very domineering like most of the first generation are and I don't think this is anything peculiar with the Japanese immigrant. I think even the European immigrant fathers are domineering.

RW: My father also. I'm not Japanese.

ST: Are you second generation then?

RW: Let me see. I will be the third generation; my people..some of them came from North Germany, some from Poland, some from Scandinavia. But I tell you the women have to stand up for themselves.

ST: Right. Well, you know I had a chance to talk ^{to} with my mother. ~~see~~ My mother is in Cincinnati. My parents did come back, but I found out my mom was a maverick from the old country - she never..

RW: She was a what?

ST: She was a maverick as far as the customs. She never went along with this business ^{about} the boys getting everything. She always thought it was unfair. I think especially her it could have been more because she had a type of mother, that raised her

by saying, ^{Well, you're} ~~how you~~ are supposed to give to others, you know, and hold back for yourself. And she had a half brother or someone a boy ^{that} ~~who~~ was adopted. You know, in the old country if any kind of illegitimacy happened they just absorbed it in the family. And she was telling me a few stories about things that happened within the family and to me this was rather unusual..I really shouldn't be surprised because I don't think they are any different from any other nation. It is just that I think the second generation on the whole..these things, crime and morality ~~kind of~~ ^{type} things,, I don't think happened as much. It could be because they were watching us so closely.

RW: You know, what I'd like to ask ~~is which of your~~ you mentioned about the split in your family. First I'd like to ask which of your family did go to Japan?

ST: Okay. We went as a family to Amache, Colorado. My brother tells me later on that he..this is my oldest brother..he did discuss the possibility-since we were farmers - my dad was a truck farmer - the possibility of moving ~~on~~ to Colorado right before the evacuation. But I think they gave the idea up because they didn't know, things could be just as worse. So, we all went into Amache, ~~my~~ oldest brother volunteered.

RW: To serve in the army.

ST: Yes, he was in the 442nd. Then after he volunteered and ~~it~~ ^{he} was very..^{..Dad} like to make a note that my Dad had always said that he wanted to go back to Japan. As far as the rest of the family was concerned, if the war didn't break out, I don't think he would have. It's just ~~one~~ of those things. He did have ~~the~~ ^{he} savings. He had come to this country at 18 years old and ~~he~~ ^{he} didn't

get married till 32, So he took chances-on the farm a lawyer or somebody in..this is in Broderick, California, right outside of Sacramento..had picked him, because he had seen him work, And so he had a lot of acreage there. In California a lot of acreage compared to here is unheard of. For vegetable farming if you had like ¹⁵⁻¹⁷ ~~between 15~~ ¹⁵⁻¹⁷ acres, that was plenty. But he was single, he took chances, so he did make some. He made money and he had it stashed ~~it~~ away in ^a ~~the~~ bank, because what he had in mind was for retirement. Well, as I say, I don't think he would have gone back. But by the time the war started, my oldest brother was more or less taking over the farm. He was running it, you might say. Now you mentioned something about the city people feeling it more. I asked my brother what kind of reaction, did you get any as far as trying to sell, get rid of their things, because my husband could, you know, he says they came in droves, and they got things for a song and blah, blah, blah, you know. But my brother said "No". ^{He said} Even the brand new truck that we had gotten, my ~~Dad~~ had gotten a brand new truck for my brother, because he wasn't about to drive the model T that my father was driving. So he, I think he said ^{that} almost sold it about the same price ^{that} he had got, because trucks were valuable then, with the war breaking out. And I think he said he got rid of a bale of hay. So from the way he talked, I don't think he has come across that much. I was in the 7th grade and I remember the day, I guess the next day was school, and we were in..there was a handful of Japanese farmers, you know, ^{sort of in a} So the family, we were ^{sort of in a} all bunched up together, But my 7th grade teacher was rather liberated type of person as I look back - I got along real well with her - I might have been

like her pet, because she was the one - see, my birth name is Sueko, and she said "why don't you call yourself, 'Sue' because of the difficulty in the name?" When I first went into her class, I sat down and somehow the rest of the group of the Japanese-American kids sat around me and I still remember her. She looked at that and said "I don't like that" and what she did was ^{she} split us up.

RW: How did you feel about that?

ST: ~~There was nothing.~~ ^{I feel} Even now, ~~a few~~ like that lady was more liberated, you know, I think she had that sense in her mind already. Of more assimilating and not staying huddled together or something. ^{So} ~~And~~ then we went into Amache, my brother volunteered, my Dad didn't say anything. I mean you'd think he would ~~be~~..because my Mom was telling me and then my Mom did tell me when I asked her - he says "Well, you know, it makes sense, this is his country," you know. So you have this split. He's an alien, ~~My~~ Dad's an alien, Although you know they couldn't their citizenship.

RW: I know it was an awful thing.

ST: ^{Right.} But my Dad was one of the few [^] and I don't think he is in the majority - that had retirement in mind over there.

RW: In Japan? Oh yes, retirement and old age in his home country. I can understand.

ST: ^{But as} Yes, ~~like~~ [^] I say, I don't think he would have ever gone if it weren't for the war.

RW: Well, ~~how~~ ^{would} ~~can~~ you tell me a little how it effected him and how he went and what you know?

ST: Okay, so then we transferred over to Tule Lake. Because he wanted to..since the war came on like this and so my oldest brother was gone and ^{then} he brought all of us ^{over} to Tule Lake.

RW: What time was that? What year? That you went to Tule Lake from Amache? Was that after the war had ended or before?

ST: No, no, this was before they gave people a choice, I guess. Those who wanted to repatriate..

RW: Oh, so it was what they called segregation.

ST: Oh really.

RW: I'm not sure about that, you see a great many people were brought into Tule Lake in September, and October of 1943, I believe, yeah 1943 and that was..they lived there for several years - that was when the war was still going on.

ST: We went to Tule Lake before the war ended.

RW: That's what I wanted to know.

ST: Yeah. And it had to be a year before because that's when I had ..since my Dad made his decision of going back because, Frankly, you know what it was..

RW: I do, but you tell me.. I'll get it on the tape.

ST: It's the money.

RW: Pardon me?

ST: It was the money that he had left over there. That's what it is. My dad didn't have any political ties like my husband's dad. ^{He [husband's father]} taught kendo and because of that he was placed in a concentration camp.

RW: Just for teaching kendo?

ST: Well, I think you ought to know by now that the rest of the..whether it be the government or the military - they tied culture to loyalty. That's pretty obvious.

RW: I didn't get that sentence.

ST: They tied culture..the old country's culture, okay, the arts, they tied whoever who was involved ⁱⁿ that to loyalty.

1 Japanese fencing.

Don't note

RW: Yes, I see.

ST: I am convinced now that one of the reasons the second generation doesn't have ^{that} ~~the~~ much..they play down the culture all right was because of that. Plus of course I think money was involved. It takes money to pick up instruments. You get what I mean?

RW: Yes, ~~it is an wonderful observation. I've never thought of that before, though I know this American government at that time, how should I say, you used a good word, tied..~~

ST: Yes, culture to loyalty.

RW: People, Japanese school teachers or anyone teaching a Japanese art was considered somehow suspicious or dangerous.

ST: Right.

RW: Is that right?

ST: Yeah.

RW: And who was it now who taught ^{do?} ~~Kene?~~

ST: My husband's father. ~~And Of course..~~

RW: ^{again} ~~What is that/of course I've heard the word..~~

ST: ~~Kendo is Japanese fencing.~~

RW: ~~Japanese fencing. Oh, of course, I should know.~~

ST: So, I'm sure that was one of the reasons you don't find too many second generation having the knowledge of the arts. And then, plus of course first generation they, you know they had to watch their pennies. So, okay. coming back, you wanted to know - so during my stay in Tule Lake I did ^{gain} something by going to Japanese school. They had a Japanese school going ^{at} ~~on in~~ Tule Lake..

RW: Yeah, they had about 3 of them.

ST: Yeah.

RW: You know, I was ~~31~~ when I was there so I know a good deal about that.

ST: ~~Oh, is that right?~~ I will make one note though--there.. the Japanese school that I went to - this man had glory in his eyes.

RW: Glory? What was his name[?] I knew some of them.

ST: Well, he got married in Tule Lake. A beautiful gal which was fixed, baishakunin, or whatever.

RW: ~~You think it was what?~~

ST: ~~Baishakunin, you know the word, people who fix..~~

RW: Yes, the go between.

ST: Yeah and I can still see her, she was a gorgeous looking young lady, you know.

RW: Was this Mr. ^{Also} ~~Doi~~? I knew one Japanese school teacher quite well and he was a nice guy, his name was Mr. ^{Also} ~~Doi~~.

ST: No, that name doesn't ring a bell, because what happened here was it wasn't - well let me just tell you then. ~~He, see he had this..~~ We use to run in the morning and then have classes and so forth and of course I kept up with my math, and then I went ~~to about book 7 or something of..~~ We went to Japanese school ~~after in Broderick, after the American school - one hour or so.~~ Okay, so I lost one year of school here while I was in Tule Lake but I had a year of history, a year of Japanese history and that had helped me tremendously because it made me..it helped me to understand the country.

RW: This is before you went to Tule Lake, you had had a ^{year of} ~~Japanese~~ history?

ST: ~~No,~~ This was at Tule Lake I had 1 year of..I just went to Japanese school.

RW: You went ~~both~~ to the ~~of course~~ the WRA Public School and afterwards the Japanese school, is that right?

ST: No, no. I dropped..my dad ~~had me~~..

~~RW: Ah, that's what I wanted to know. You dropped out of the WRA school.~~

~~ST:~~ He had me going strictly Japanese school. So I had one year of concentrated history. And like everybody knows, you must have history of a country to understand it. Well, so, I had 1 year of Japanese history and then of course I had the language and I had the math and I think I had a science course and I remember the science teacher very dearly. I think he was science, he taught science and math.

RW: In the Japanese school?

ST: Yeah, and this man was a very sensitive, very, very nice person. And what happened ^{was} when the war ended, the head of that school was going rah, rah, rah and I think what he was expecting was a medal when, you know, he went to Japan, saying this is what I did and so forth, blah, blah, blah. Well, when the war ended, you know what he did?

RW: No.

ST: He did not return. He did not go back. And the science teacher I never found out. I hope everything went well with him. He had said ^{that} he went this far, he's going to go all the way. So he did return. He went to Japan. So I don't know what happened to him. I think he may have done all right because maybe he could have used language, someone who knew both languages.

RW: Yes, I've spoken to a number of people who ~~kind of~~ served as army interpreters and things, they got along pretty well.

1. I know of no mass internments of "a certain age group" that took place after the war ended. Perhaps Mrs. Takahashi's father and some of her brothers were members of the ~~XXXXXXXXXXXX~~ Sokuji Kikoku Hoshi- dan (Organization to Return Immediately to the Homeland to serve).

Other people had a terrible time.

ST: ^{yeah.} Okay. Tule Lake was getting a little bad after all this repatriation thing, because these were the people ^{that} ~~who~~ wanted to, some of the people that wanted to go back to the old country and there was some loyalty involved in that.

RW: May I check the names? ~~you're talking about the~~ well

There was an adult organization, it was the ~~sekokugeshi~~ Sokugi Kikoku ~~Hoshidan~~ ^{Hoshi-dan} and then a young men's organization, which ~~later~~ ^{he so} first was ~~shokoku~~ and then people called it the ~~shokoku~~. Do you remember those names?

ST: The first one I remember.

RW: The first one was sort of general things for adults and families. The ~~Hoshidan~~ ^{Hoshi-dan}.

ST: ^{yeah, the Hoshi-dan.} Now. Like I say, when the war ended, my father and my two other brothers, I had a brother next to me that stayed home, that did not leave. They took us certain age group, the father and certain age group men, out of Tule Lake into a concentration camp to prevent, I guess, ^{maybe} they thought that they would all riot out of there or something. ¹

RW: Those interments, is that what you are referring to?

They ~~just~~ picked people up and just took them out and put them in internment camps?

ST: Well, they took the father and certain age..the oldest ~~est~~ boys out, so what happened then was ^{I got} my oldest brother was in the service, my dad and the second and third oldest went to another camp, and then my mom, my sister, Ruth, my brother, Ray, and myself were left at Tule Lake. When the war was declared over, my dad wrote to my mom and said, "We were going back as a family. You make sure you have the kids." My mom knew better and to this day, I think as far as I'm concerned, I don't know how I would

have ended up over there. So my mom, even though my dad was very domineering, she..I think if it weren't for the fact that my brother was in Cincinnati then, Oh he got shot by the way - he got shot at one of the landings in Italy. So he was in Cincinnati by then - he got married and he was in an apartment. So my mom said, "There is a point that we ^{can} ~~could~~ go." So she allowed us to make our own decision. I was about 12 $\frac{1}{2}$, so my brother would be about 14 and Ruth she's 6 years older. She was about 19 or something like this. So we all made the decision. We didn't want to go to Japan and at that time I had to ask myself. ^{I said,} "This is my country." ^{And} ^{so} this is why I say I was definitely tested. It's just like my husband's grandmother. She was extremely strong person, and when she heard that my mother released us, she couldn't see it, because her way of thinking ^{is:} the family never splits. In other words, if my mother was like my husband's grandmother, she would have taken me. My mother she knew.. the war ended this way, ^{My} dad ^{said,} ~~said~~ "No." To put it bluntly I think my dad slipped. I really do. Because it's like during the depression, when the stock market goes all the way down, you lost everything, well that's what happened to him.

RW: Of course and at the end of the war his savings in Japan..

ST: Everything. All of his savings was there. And he had

Beginning of tape blurred.

ST: ...the run of the mill.

RW: By no means..

ST: I don't think so because in the first place we were involved in the repatriation, you know and of course I think you may have different reasons for repatriation, but I know this was the reason in our case. In my dad's case, it was the money.

RW: But did he really think he still had the money there in Japan?

ST: My mom - he won't listen to her. I mean, another thing you have to realize, my dad was..he was unusual, he..when we were in Broderick, you know, with his truck farming and everything he liked to play chess, you know, Japanese chess and so forth, but he was not the type that went around and got drunk, he never.. he didn't have any extra curricular activities, this type of ~~this~~ ^{thing}. He was a very straight, working type of person.

RW: Very dedicated hard worker, would ^{you} he say?

ST: ^{yes} He was that way, but then the one thing he had in mind was money. Because I remember as a child he would be counting the silver dollars every night and putting it in his bag. That's one of the things I remember of him. So ^{money} ~~many~~ played a very important part in his life. So he didn't have these other weaknesses.

He was not..he did not have the formal education that I think would have definitely helped him in his particular situation. He didn't have any political knowhow or anything like that. He was successful as far as his truck farming was concerned. But, and after this happened, the ^{three} of us went to Cincinnati and ^{then} my mom says her place was with her dad and then too my mom was the type that she

never took up the language. She could maybe convey very

very, broken English, but otherwise, no, to this day she's saying that she should have taken it up. But I mean it's just one of those things, I guess she never took interest in taking up the language. I believe that she probably felt that she'd be more a burden ~~of~~ going out with us.

RW: She then went with your father to Japan?

ST: She says her place was with her dad.

RW: ..with her husband.

ST: There was no, as far as that³ ~~is~~ concerned, all ^{three} of us, there was no resentment on that.

RW: Now let me get this straight, your father - was your mother when she said her place was with her dad, did she mean her husband or her father?

ST: Her father - no I mean her husband. Just the only relatives close..there are no brothers are sisters that came here. There was an uncle. My father's uncle I think was here. But, no I'm talking about my dad.

RW: Now your mother and your father and who else went back to Japan?

ST: Okay my dad, my mom, my 2 brothers ^{that} ~~who~~ were taken away from Tule Lake. ^{She} ~~See, he~~ had no chance. In other words my dad is there, ^{they} had to go back with him.

RW: The 2 boys who had been like they say "interned". They were probably taken to Santa Fe or to Bismarck.

ST: I can't remember, but all I remember is..

RW: ..they were taken away.

ST: Right.

RW: I'm sorry I shouldn't tell you the words. I'm very touched by what you're telling me and get involved, so excuse me if I speak up now and then, ^{because} cause you're the one who is supposed to be talking.

ST: No, no, that's all right. So then they went back and did you want me to touch on generally what happened over there?

RW: Yes, I would like very much to know.

ST: Okay, my mother tells me..well, of course, another thing too, in our family there was a big, big rift on my dad's side. In other words they were..my dad's side apparently listened to my mom..they were very money-hungry, you know, they never..in other words, my mom only had bad words for them. In other words they apparently weren't very nice.

RW: Now this is your dad's family, ^{in Japan} ~~was~~ not nice to your mother, is that what you're saying?

ST: Yeah, they weren't only nice to my mom, they never, I guess they never appreciated my dad. It was a situation like that, where they always felt that my dad should do everything for them. He did send money on a regular basis but in other words, whatever he did wasn't good enough. So it was that kind of situation. Here they go back and they couldn't even stay. They had no place to stay and I think my mom's side may have taken them for a little way. After all, this is war torn, I mean...

RW: I know.

ST: The country failed. She said in the beginning I guess, they stayed..ate a lot of yams, sweet potatoes I guess and to this day she likes it and then I can see where they can survive on that, because it's chuck full of vitamins and nutrients in it. She mentioned..she did say that since the boys

were with them, that's what really saved them.

RW: Oh, how was that?

ST: Well, because they were able to get jobs.

RW: Did they get jobs with..

ST: They had their own house and my second oldest brother had a supervisory type of job, and my brother next to him, he had another ^{kind} ~~type~~ of job. He was one of the..he was the best student out of the whole family..but my mother did mention if it weren't for them, they don't know what they would have done.

RW: Did your brothers get employment from Japanese employers or did they work along with the U.S. Army, because they knew both languages? Where did they get their jobs?

ST: I tell you what, they're all here you know in the United States.

RW: You mean, they all came back?

ST: In other words, I could give them your phone number if you want to talk to them personally.

RW: I would like that very much, but I did want to get the story straight. The sons went to Japan and really kind of saved your mother and father, is that right?

ST: That's what my mother says. What could they do as older people?

RW: These ^{two} ~~2~~ young men eventually came back to the United States?

ST: Yeah, they..well, they could have ^{got} married and settled there, but they decided..in the meantime, ~~the~~ ^{my} youngest brother that went to Cincinnati and was in the..had joined the Korean War..and he had visited them. No wait a minute. When he visited them

my ^{two} ~~2~~ brothers were back in the United States. They decided

they had to go to school. And another thing my parents were already..I think this is typical of the Japanese immigrant.. they pushed education.

RW: Oh yes.

ST: So they felt this may have been one of the reasons ^{that} they did come back. They felt they needed education and then start from there.

RW: How many years were they in Japan before they came back, do you remember? roughly?

ST: You'd have to ask, I can't..I haven't kept track. When they came back and they left my mom and ^{my} dad in a home..they had gotten a home and they left them there and then..after they came back, my brother Ray went to Japan through the service and he visited mom and dad, and he noticed already that it took a little toll because of the brothers had left them. They were by themselves all right. Then after that my oldest brother said, "Both of you come here, because we don't have..we can't be flying down there each time something happens." They weren't sick or anything but my brother Ray noticed that they already felt it, being left by themselves. ^{While} ~~My~~ mother's family is there, but everybody else is involved with themselves. It wasn't a situation where I guess either family..see both my parents' relations in Japan are from the ^{country, the} deep country and they weren't that well to do by the way. See it was a situation like that, so they couldn't absorb them in, I guess. So then my dad begrudgingly came back. My mom kept on harping. My mother was the one ~~who~~ ^{that} wanted to be with her children. Even though the situation..he

wanted us to go as a family, she knew better. It was not going to be good for us. So she released us, but at her old age, she wanted to be with her children. So then they came. We sent them..they came here..My dad lived till 87. About 6 years before that, about 81, his mind went. He was physically a very strong person. He never abused himself. He always kept his weight down, he never overate. He never over indulged in anything. ^{When} ~~We~~ are all convinced that the reason his mind went was because he lost. And he is a very proud person and you know, he always said, my mom would say to this day, well, we always said we were going to send you kids to school and all this and now he had to do, you know, by yourselves and so it was a situation like that. So it's only natural that it hit his mental capacity and for about 6 years I think. Well, I ^{really} think he went in more or less in the later years a psychotic state.

RW: Yes, that's sad. Could I ask this question then, it sounds as if to me, correct this if I'm wrong now, that after this split of your father and mother and 2 young men going to Japan and the rest of the family staying here, that after a number of years you did get together ^{again} ~~though~~ on good terms, and the parents came back over here and you and your brothers took care of them?

ST: Oh yeah. The whole family..

RW: That made you happy, did you like that?

ST: Oh yeah. I mean there wasn't, as far as I was concerned there wasn't, well, let me put it this way, after I left Tule Lake I stayed in a well-to-do family and more or less helped to cook and this kind of thing and then I stayed over my sister's

apartment and my brother in-law was..he has done so much for the family, and I stayed with her during the rest of my high school days and then she suggested that I go into nursing. So I felt, well, that would be a good idea, because, I'd be in a dorm and have a place to stay and it is steady work and this type of thing. Then after I graduated a year then I met my husband at a picnic. Let's see, there is something else. There is another member of the family that I didn't mention. My oldest sister. My oldest sister..

RW: Was ^{she} ~~this~~ the oldest child in the family?

ST: Yes, she is the oldest child and then my oldest brother, the one who volunteered and then my ^{two} 2 brothers that went to Japan, with the repatriation, and then my sister, Ruth, comes under my oldest brother and then the brother next to me, he's in New Jersey, he's married, no children; my oldest brother has ^{two} 2 children, they're both married; my sister, Ruth, has ^{three} 3 children, the oldest son is married and the second one is going to get married and the third daughter is going to be graduating - they did very well by the way, the oldest son is a lawyer - the second son got his doctorate and the daughter I think she double majored, she is going to graduate from the University of Pennsylvania.

RW: Sounds like you are really able to keep in touch and you got together again.

ST: Oh yes, after we..after my parents came there wasn't.. really I can't say, it sounds sort of terrible, but I don't think there was that much..we all sort of felt sorry for my dad. There wasn't any of this, I don't think anybody told my dad off or whatever, you know what I mean?

~~RW: Told him what?~~

~~ST: In other words,~~ I don't think there was any deep ill feelings toward^s my dad. You get what I mean? After everything that happened.

RW: As you say, it was more feeling sorry..

ST: I think so.

RW: I like that, you know. I was going to suggest. I've kept you for a long time here, ~~that if..one thing is~~ Could I call you again sometime, say in a week?

ST: ~~Did you.~~ If you want to get more details of what happened to...

RW: I might ask you different questions, you know.

ST: Oh, I see. Because I didn't touch on my oldest sister. What happened to her. She did not go into camp by the way.

RW: I beg your pardon?

ST: My oldest sister was in Japan.

RW: Oh, she was in Japan at this time. ~~Tell me about that. Would you like to give me your brother's names and telephone numbers before..~~

~~ST: Well, I have to look it up.~~

RW: ~~Okay, I'll wait then.~~ Tell me about the sister.

ST: Okay. My oldest sister left for Japan right before the war. And these things happened among the Japanese families, where they would send the oldest and I don't know whether if it had to do.. I think it was a visit...to the relatives. And you might say she got stuck there.

RW: War broke out and she was there, is that it?

ST: ~~YEAH.~~ And she had gotten married there.
yeah

RW: ~~She had what?~~

ST: ~~Married.~~

RW: ~~Oh, she was married in Japan, yes.~~

ST: ~~Yeah,~~ but the marriage was..the aunt was not very good..this was another reason..there is a great deal of animosity there as far as my mom is concerned. I think it was on the father's side. The marriage..she had an extremely strong aunt there that ruled the roost, more or less, and so the marriage did not work and by the time that my mom had gone back, after the war, she saw, well I think my mom, I think it's pretty safe to say that my mom had something to do with the divorce. She saw the condition of her daughter and like I say, my mom, she is a maverick. ^{She doesn't like cer-} ~~if~~ ^{tain} ~~things.~~ that my sister lost her identity in a way, I mean to caption this whole thing. In other words she was being pushed around too much I guess, maybe that has something to do with it. ~~so~~ ^{So} she didn't have anything to say or anything like this, so I think my mother made a really big scene and so forth and so on, so there ~~are~~ ^{is} some ill feelings between the two. But on the other hand my sister now she ^{in Maryland,} ~~is~~ working right outside of Washington, D.C. ~~in Maryland.~~ She's working with the Federal. My sister's case is really something. She really went through a physical and mental, more or less, while she didn't have a complete breakdown, but she went through a lot.

RW: She had children in Japan?

ST: No, luckily there were no children involved.

RW: Yeah, that's what I was worried about, but she didn't..

ST: She had come down with TB. And you know in Japan the Public

Health System ~~is~~ probably is good now, but before it wasn't. It couldn't be, because ^{tuberculosis} ~~it~~ was rampant. She came down with ^{tuberculosis} ~~it~~.

She was given 50-50 chance and she pulled through that. She is a very healthy person; she is very strong. With the marriage break-up and with all this problem that she had, She came here and she was brought up to be a very proud person, And it was very difficult for her to ~~well~~ she had to go into a general hospital, ~~this kind of this~~ and I don't want to go into all that detail, but what I'm trying to say is to this day, she does have emotinnal problems. Like at one time she had a phobia, and she gotten out of that.

RW: What was she afraid of?

ST: A dog. If she saw a dog walking across the street, she would think that the dog had bitten her and she had to get a rabies shot. She definitely had a phobia. She had nervous exhaustion at one time, but she never had a complete breakdown. Like my husband's sister, she had a couple of nervous breakdowns. So I mean it would be kind of interesting to see through a survey, to see how much all of this type of thing has happened. I don't know if it would be because of the war or ~~you know~~ be because of natural happenings.

RW: It is hard to tell sometimes, though the war would certainly, how should I say, increase the chances of being mentally troubled, ~~or you know~~. But then it happens without the war, so..

ST: I think there must be a way of screening that though.

RW: Did you'r sister remarry or she..

ST: She never remarried, But like she uses up all her annual leave, She works for the Federal and she has accumulated quite a bit, I think she gets just as much as my husband. My husband works for the Federal too, by the way. ^(26?) days and she uses

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all of that to stay with my mom. My mom is 85, she works in the garden and she just loves it; ^{and} she ~~is~~ ^{'s} still going strong.

One of the key things that I had noticed and in fact the other day I was talking to ^{the} ~~a~~ daughter of another 85 ^{years old} lady, one of their secrets is; ^{don't} ~~to~~ stop when they ~~are~~ ^{'re} tired. And I think ~~that~~ ^{this} is what has happened to my mother. And then she doesn't overeat. She is doing great.

RW: That is very fine.

ST: Like I say even though there was some ill feeling between my sister and my mom, she does come and treats her like a queen whenever she comes and I think she feels that there has to be a strong feeling of obligation for one thing for her to do this. And yet she can't stay there too long. They sort of have little conflicts.

~~RW: But that..in Japanese I think that is called "on " this obligation to your family. Or gimu, I'm not sure.~~

~~ST:~~ But you know, maybe generally speaking you may have more of that, but, I don't know even around here, I live in Huber Heights and even on the street here I see the lady across the street, she took her mom in. Her mom and aunt in. My immediate neighbor, ^{they have} she ~~has~~ since moved, and she took care of her mother-in-law, going on for 2 years and she finally had to put her in a nursing home.

RW: Are these Japanese you are telling me now?

ST: No, ^{no, no, these} ~~this~~ are Caucasians. So I mean I'm not exactly convinced anymore that..

~~RW: I see what you mean, yes.~~

~~ST: Oh no, I see plenty of the others. I don't think we..I think one thing you might..I don't necessarily think that it's a~~ just the

Japanese immigrant's children - I definitely notice a difference, ~~well say~~, European second generation, they are more conservative and they are more, well, the characteristics are about the same, in other ^{ways} ~~ways~~, they don't get into trouble and it is just as the generation goes down, and I hear now that the third and fourth generation of Japanese American youth...in fact I just got a letter on the Ways and Means Committee in the JACL, they want a donation for the Aged Retirement Pension and for the Youth Committee. And they have a Committee for the Aged and they have a Committee for the Youth. I sort of feel what's wrong with the parents of the youth? I can't help that. That's the first thing that comes to my mind.

RW: I didn't get that, how you felt?

ST: I felt and I think this is typical of anybody - what is wrong with the parents of those youth?

RW: What is wrong with the parents of those youth, I see.

ST: ^{Youth} / That went wrong.

RW: They didn't bring up the children properly?

ST: Right. I hear I'm talking about my own kind, you know, but I don't think..I think this feeling is natural, and normal.

RW: Yeah, and I do agree with you it is perhaps characteristic of all the third generations, by and large. ~~As you put it.~~
I've heard other Japanese also complained to me ^{about} how the Sansei are behaving, you know, the third generation.

ST: The ones out here, I haven't come across any that really went wrong, went into drugs or anything, but I understand in the big city?

RW: Well, it wasn't even drugs. It is that they are more educated complaints like they don't really hold to the old

Japanese ethic or some of them marry Caucasians and they disapprove of that.

ST: Oh, well when it comes to that subject, I do..I've told our children, I have no race barrier, that's including Blacks. But I will say, I am the only one in my family who feels that way.

RW: Thank you. You know I'm getting a little tired now. I myself am 70 years old.

ST: Oh, I see.

RW: I think..you know, something that happens with a number of people, they tell me about ^{four} ^{five} or ^{would} days after talking with me, they think of things they really like to tell me, you know, and so I might call you again in about a week if you don't mind.

ST: By then, maybe I'll have the phone and address of my brothers. I'm going to have to check with them, maybe they may be like, I don't know if they may be like my husband. They may not want to talk about it, I don't know.

RW: This is very likely, but let's ask and I'll call you..and I can understand why, you know. How should I say, this is entirely up to them. If they really feel there is something that should go down in history, of their experiences, why fine, But I can understand that it might be very painful.

ST: Well, see one of the reasons that..well, my husband's family didn't go through with what ours did. In comparison I don't think they went through half of the things that our family did, but this is how he feels and one of the reasons that he gets so emotionally upset is because he blames the relocation caused his father's death.

RW: Oh I see, yes.

ST: It's tied in with that.

RW: Yes, that's understandable.

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ST: We could take the same attitude, but then..

End of interview 495

Second Interview, Feb. 10, 1982

MRS. SALLY TAKAHASHI Side 3 PAGE ²⁸~~27~~ # 1

Note: Beginning is blurred..

ST. ...association which I never had before. Where I lived in the country I was more or less by myself. I kept myself busy and I still remember as a child, a neighbor lady came over to my mom, she wanted a playmate for her daughter. But I was pretty independent at that time. I was roller-skating at home. You know, in California, you don't have the^srough sidewalk..

RW: You were living on a farm then?

ST: Yeah, but..

RW: Oh, I never asked you for your birthdate and the place you were born.

ST: Oh, I was born in Broderick, California, March 22, 1930. So my, let's see when I went to camp I was in 7th grade when the war broke out, so I was like in Junior High. So you might say that I had fun there. I felt ill feelings and well I guess what you might say it affected me physically, because everything happened to me, let me say, after I got out. Because I was unhappy being separated from the family and having to live in a stranger's home and it was a complete new experience for me even though I made that choice, you know, it was something that I didn't know what was in store for me.

RW: Yes, this was after you left camp.

ST. Right, and then while I was going to school. One summer I think, over one summer, I gained 20 pounds. I'm only 5 feet tall.

RW: Yes, that's significant. You must have been troubled to do that.

ST: Oh yes, and my brother was there. My sister was there at another home and my other brother was in another home too. My brother's wife's family was there. Even though they were there, I mean I can understand now what happened^S to people, like for instance, suicide - that's way out though, I never even contemplated that. ^{That} ~~It~~ never went through my mind. In fact most of the suicide patients I've taken care of, you'd think that they are people who are by themselves, they're not. They have people hovering all over them. So when I look back, that's what happened to me. I just went within myself. And what brought me out was I didn't stay..I didn't keep that weight very long. I went on a very rigid diet. You see, I was never heavy and I'm still..I only weigh about 107 right now and so I, well, I don't know how to say this - I found God I guess.

RW: Did you really~~ly~~,...

ST: Because, you see, I was not raised ^{through} a church. In fact I had asked my mother after I started church here in ^{Huber Heights} ~~(45)~~ in Dayton. My husband was church reared. He went to Union Church. ^{It} ~~was~~ was a Presbyterian Church. We lived ^{here} for about over 20 years and my first church was the Faith Presbyterian Church here in ^{Huber Heights} ~~(45)~~. So I did not have any church rearing, but my mom was, would say, you know, if you don't behave, you know, she used a Japanese word, you know, the God is going to punish you. She did say those things. So you can't say that I wasn't aware of God in a sense. So when I look back the only thing that I can say is I had told myself, God loves me. And it wasn't, I'd have..let me give you an example. I think in nursing school I was accused of taking a pencil and this gal was accusing everybody, of people taking it, and word got around and it just..it made sense to everybody that I had taken a pen from

somebody.

RW: You had taken a pen?

ST: Yeah, and I was accused of that.

RW: Of being a thief.

ST: Yeah, but that, in other words, it's funny. Money, I never thought of money. I didn't think of money until I got married. I never worried about money. It's because there were other things that were more important I guess to me at that time. Even when I gained that much weight and ^{when I was} reaching for someone, and I was lonely. I was extremely lonely, and that's what turned the table for me. I had told myself and I don't know where I got it from, that no matter what happens, God loves me without any strings attached. I can verbalize it now, because I know this is what God is all about, but at that time I don't know whether I verbalized it just like I'm saying it now. But I know one thing that I did experience it, and that's what snapped me out of it.

RW: You know, that's a beautiful note to end this talk on.

I think I have felt that way myself. Without any restrictions as one does if you read the Bible, you know, God loves everyone, the poor, the crippled, that feeling has an enormous help to a person.

ST: What I experienced, and what I had to combat was the extreme loneliness, that's what it was.

RW: And this was the first time you felt this, ^{was} after you left camp and ~~was~~ ^{were} living in a stranger's house, is that it?

ST: Yeah, and then I was I guess I was in my old way feeling sorry for myself, so I remember my brother, ^{and} my sister-in-law coming to visit me and I guess they hadn't heard from me for a couple of weeks, or I don't know, a month or so. And this is within the same city now. So they..so it was a situation

where I had to more or less take a hold of myself and overcome this extreme loneliness. And this is why I say that I had this experience with the feeling that God loves me, and that's all that I really needed, and this is really funny, because this excludes your family.

X
RW: Yes, that is very significant. I'm a little tired now, but I'm going to think over that. What you've told me.

ST: So I guess maybe that might be another..I'm glad that I thought of that because to this day that experience has helped me. In fact it has helped me all the way through.

RW: All your life.

ST: All my life. Well, I'll let you go.

RW: You let me go ^{huh} (laughs). And I do thank you and I will call you in about a week and I'll see how your brothers feel and I may have a couple more questions for you. We can talk again. If you like.

ST: Surely.

RW: This was very pleasant. Thank you. What's your maiden name?

ST: Kato.

RW: Gee, I had a good friend who named Kato, we called it.

ST: Oh yeah, Kato, well I always say Kato because that's how everybody else does it.

RW: That's how the Caucasians say it.

ST: Kato is a name like Smith and another thing. I'd like to make a note that since I've come to Dayton I've met a lot of service brides. Well, one in particular is a very good friend of mine and she had told me. She said, you know, your name - you come from a Samurai family. (laughs) So now I'm bragging to everybody. I come from a lineage of not a low peon..

RW: What do they call it in,,let's see ^{shigoku}~~shoshoku~~ is another name for samurai.

ST: I understand in Japan if you're a farmer, you're not in the social level. Farmer is not considered low. I understand merchants are.

RW: Yes, I would suspect that.

ST: It doesn't make sense. Merchants here are not considered that low.

RW: Well, no it's different views for different people.

I'll check that.

ST: You're going to check that, okay.

RW: Let it go for this time.

ST: All right, we'll see you.

rw; Okay, thank you. good-bye.

Start new page

(Mrs. Sally Takahashi) **SECOND INTERVIEW**
#127 Feb. 12th call

Beginning of call - blurred. *(Mrs. Takahashi told me that her older brother was in the U.S. Army.)*
from Amache, so he was not in Tule Lake.

RW: I see. So he was serving in the U.S. Army.

ST: Right, he was one of the volunteers.

RW: Yes.

ST: So you wanted to interview people in Tule Lake, right.

RW: Yes. As much as I can. I may do others, but right now I'm concentrating on Tule Lake.

ST: Well, I called my sister and her husband was from there also and they are not willing.

RW: Yes, this I understand. It was a very rough thing. Some people like to express it and I can understand when they don't.

You know what I mean.

ST: Like I said last week, to me I was much younger and I realized the wrong doing later on when I was older - the different political things. But then I wasn't..you might say I wasn't of age at that time.

RW: I found that in all the work I've been doing that the people who were in their late teens, early 20's at that time really, how should I say, ^{then} have ^a very burden of having been treated unjustly. Much more than the youngsters.

ST: Yeah, I don't bring this up to anybody. If someone asks I do, but very few people bring it up. I had an experience, oh, a little over 20 years ago - this is in Dayton when we moved from Cincinnati to Dayton. One of my neighbor asked about it, so I explained ^{to her} what happened and so forth, and you know, there was another neighbor and she was of Italian extract..

RW: She was of what?

ST: Italian. And she told me that we were bitter. When I was explaining to her, I didn't think I explained it to her with any bitterness. ~~I guess~~, I just said ^{that} it was not right. That's the first thing I always say. I don't believe in this blessing in disguise or anything like ^k this.

RW: Me too.

ST: Because it still happened. You really don't know what would have happened otherwise, you know, this kind of thing, so if you say that, it's ^{like} ~~kind of~~ an excuse. And I think..so I think that really taught me something where I never volunteer to bring up..My brother in Berkeley did say one time, I guess, it's ^{his} human nature, and I sort of agree with him. He said, well, you know, people want you to say it's all right. It's like anything else, if you become ill or if you have a fracture leg or anything like

^{this you}
~~THIS~~ YOU know, people, I think it's human nature, they would rather have the person say, "Oh, I'm fine." "I'm doing well." and so forth.

RW: I talked to one lady who kept saying, "well, let bygones, be bygones." You see, she didn't want to think about this at all. I understand that.

ST: She didn't elaborate or anything.?

RW: There was good reason. Her husband was in the stockade and she told me a very sad story of..she was pregnant at that time and she had the baby and took the baby the fence to show it to him, and the soldier came and pushed her roughly away and also her husband. Now she says she dreams about that.

ST: Oh really?

RW: How should I say, a traumatic experience like that, to say it kind of professionally, ~~people~~..some people prefer to repress them, you know, not talk. Though I myself think it's good to talk and get it out of your system, sometimes and then you won't feel so bad.

ST: Oh yeah, that's true of anything. Some people feel that way. I could tell you. I didn't...when I asked my sister and my brother in-law, I didn't know he was in Tule Lake.

RW: All this time..

ST: I didn't ask.

RW: How many years has this been that you didn't know?

ST: Well, I guess..I didn't ask of the people which camp were you in and this kind of thing. The other ~~M~~isei, well, I think my brother-in-law is a Kibei, so he was very fluent in both languages. Japanese and English. Of course he was very good in school, so that probably had something to do with it too.' But the thing that I remember in later years is I'll give

you an incident: When I was working, this is in Dayton and this may have been not over, ^{Gee}~~Gee~~ I've been ⁱⁿ~~at~~ the hospital for, this is my 11th year - so this may have been in my 4th year or so, it may have been 6 years ago. One of my patients was a.. at that time our unit was mostly coronary patients - I work in intensive care - this patient was leaving that day, so he was passed his crucial chest pain, short of breath and so forth symptoms, and I was giving him his bath, I did not bring the subject up, he did. And he told me that he thought it was right about the relocation.

RW: That is was right? My goodness.

ST: That is was right. But I ^{do not}~~don't~~ look at the patient's professions are - I do not look in the charts, but in the course of conversation, I found out he was a school counselor.

RW: And he felt that the evacuation was a good thing?

ST: He came out and said he thought it was right. So since he was a school counselor, I didn't

RW: I take it he was a Japanese American?

ST: Who?

RW: The man you are talking about.

ST: Oh no.

RW: No, he's a Caucasian.

ST: Right.

RW: I'm sorry, I like to get it straight.

ST: Oh I see.

RW: And you are talking to a Caucasian and he said he thought it was right.

ST: Yeah, I haven't come across any Japanese American who said it was right.

RW: Well, God be praised!

ST: I'm stating that because you mentioned who it was. You questioned who it was. Okay. So, I thought it was important that I should not let this pass, even though he was a patient. Usually, well, there is a certain amount of ethics where you are not supposed to be arguing with patients or whatever, but the patient, he was all right. Like I said he was ready to leave the unit. So I very quietly said this, while I was giving him his bath - I said, "You know, when I was in camp, I was a very young teenager, so I didn't know anything political or anything like this, the reasoning. And after I grew older, I told him I heard that there was a Bunn group of German Americans parading in New York, out in the open and heeling to Hitler and..

RW: Excuse me, it's heil.

ST: Oh.

RW: It's Heil, Hitler! Not that I would every say it.

ST: Oh, all right. Heiling to Hitler and they were in this organization and I told him the FBI could not be that sloppy. They have to have everyone of their names and I told them, not one of them was hauled off to any^{kind} of concentration camp.

RW: You're perfectly right.

ST: That's all I said to him. And you could have heard a pin drop.

RW: (laughs) Good for you.

ST: But the thing is, I realized afterwards that I wasn't that.. I guess when it comes to something like this maybe I'm a pessimist. I don't think I changed his mind. I really don't.

RW: Well, it takes, I know people's minds do change, because mine did in camp. But it takes^o strong experience and maybe, also a certain amount of sensitivity and intelligence. Some don't have it.

ST: Well, I have more or less come to the conclusion that a lot of this is emotinnal. You can't talk to people about this.

RW: It is.

ST: One of the things that ^{if} people sincerely want to see it, they have to ask whether at that time they felt the same feelings against the German Americans and Italian Americans and if they didn't, then they have to admit to themselves, that it was ^{purely} ~~truly~~ a racial feeling. That's all there is to it. I'm not anymore.. I'm not interested whether they feel that way or not, all I feel is if they want to..they themselves want to change and to feel the right way, then they have to ask themselves that. Because most of them would say I think, when they recall, they say, "Oh, you know I had such a strong feeling." But they will not say. They.. it never dawns on them that it was a racial feeling.

RW: No, they don't and well I..it is kind of a hopeless thing, but I feel, how should I say, the rest of us ~~should watch, how~~ should ~~I say,~~ watch our step with them and don't let them get any farther.

ST: Oh, you're suggesting that we should say something if they say anything.

RW: Well, I really don't ^{know} Mrs. Takahashi, because it depends on the person. I agree with you when a person is a real fanatic, talking with him doesn't help.

ST: Right. I had another patient I took care of. He said ^{that} he lived in Gardena, California, a suburb of Los Angeles, ^{And} his comment ~~seemed like..his comment~~ was, ^{that} they were bitter. So I, ^{Nice} guess that must be the majority feeling? That most of us ^{are} bitter.

RW: Oh yes. I'd like to tell you a story how my youth, I just enjoy talking with you, you know. You are very sensitive woman.

ST: Well, I've always been more out of the family, I know. I've come out more and said more of things the way I have felt.

RW: And I'd like to ask you just a couple of questions that are small second interview, but let me tell you why ^I myself really felt obligated to Japanese Americans. When I was a teenager, or in my early 20's, my family was very poor, it was the depression and we lived for a while even on relief and then I got a little job and was able to support my family, but our grocer was a Japanese American named Mr. K_____.

ST: I see.

RW: When we really hard up, he trusted us or me ~~for~~ for \$60.00 and I never, I've always felt grateful, of course, I paid him back in time, but I thought, you know, this is a good man and these are good people. And it was an experience like that, that really kind of, it helped me when I was young. And I thought you might like to hear it.

ST: Well, isn't that one of the reasons they say that in Hawaii they weren't rounded up?

~~RW: Well,~~

~~ST: Well,~~ the people in Hawaii they knew them.

RW: And also in Hawaii I think a quarter or more of the population was Japanese Americans.

ST: That's right.

RW: And so, you know, they couldn't push them around. That was important. It would have been incredible to try to do anything with them, so that's the moral..they had the strength of numbers.

ST: Yeah, they had the strength of numbers but from what I hear, they also..it was also the fact that the key people said right away, "Oh no, they're loyal." They knew them in other words.

RW: Oh yes, I think you're right.

ST: I would like to comment on your experience. In a way you know, let me put this way, it was, I'm glad ^{that} you had a good experience, but it really shouldn't be according to that.

RW: Yeah.

ST: Do you get what I mean?

RW: Yes.

ST: Just because like I got involved with..my husband and I got involved in ~~the~~ Civil Rights Movement in the church, when that was going strong. It wasn't necessary, yeah, we know one couple that is Black, okay, but it wasn't necessary because of them.

RW: I think you are right. That goes deeper.

ST: The way you look at human beings and myself, it wasn't because when I looked back, it wasn't because of my own experience that this happened, myself what made me realize this human relation experience is a genocide. I..for a long time couldn't get that off my mind. I could not understand ^{it}~~that~~. Germany was a Christian nation and so forth and not only that they weren't at war with them and I just, it took me a long time to get over that, because I couldn't understand it. You know, I always..I'm the person who always felt that there is a reason for everything.

RW: Yes, well.

ST: But, my neighbor, who is a retired Colonel, he's from New York, and his true feeling is that he has ^{anti-S}~~anti-semitism~~ in him, but he received ^a~~a~~ Master's Degree in Counseling and one of his research papers, he chose the genocide. And the bottom line I understand, ^{because they're}~~that there are~~ not Christians. The top authority of the Jewish that's what he told me. That's what he was taught.

RW: Oh my, that is terrible.

ST: But that was the reason for it. So my..I would have to say that my personal experience is not the reason that may have

swayed me to look at human that way and in a way I 'm glad it didn't take a personal experience because when it comes to personal experience a lot of time, emotions would enter into it.

RW: Well, let me ask you this question and if it stimulates things ^e find, if it doesn't, why then it's a poor question. I'm going to call the people I've interviewed back, and ask them a few extra questions

side 4 #1

RW: Thinking back today on what happened in camps and what you did in camp, how do you feel about the way you acted there, or ^{are} you please with yourself or are you critical of yourself?

ST: Oh like I said previously I was a young teenager and I experienced group association, so I can't say, you know that I didn't like the way I acted. I went, you know, the year I was in Amache there wasn't any bad feelings. In fact when we transferred from Amache to Tule Lake, I still can remember that scene. I was crying saying goodbye to my friends. I could see sort a..I looked at my dad, you know, he was the one who made us move, and he was..I could see that he was sort of sad too. I could see it on his face. He did not have a happy face.

RW: Well, I see maybe this question doesn't apply so much to ^{younger} people. ~~apply more to older people.~~

ST: Yes.

RW: Well, here's one that you may have told me all you wished because you've talked, how should I say, you've generously talked about your family and I'm very glad. For some people the camp experience helped to strength^en their families, for other people the camp experience helped to break up their families,

..

AT: Well, obviously our family got broken up. But we are not, you know once we came back we were together. We're scattered.

RW: You were scattered, but now after these many years, you've gotten more or less together again, is that right?

ST: Right.

RW: I ^{was}~~am~~ very glad to hear that, because there are some people I've talked to that..brothers still don't talk to each other.

ST: Oh, well, I think those things happen. Don't you think those things happen with families?

RW: They happen with families otherwise too.

ST: Are you saying that the relocation camp did that?

RW: No, this was the experience of a couple of brothers, let me see, going to Japan and staying there and another..one..the younger one came back. I find it interesting that this younger man says the older one^s will not talk to me, because they renounced their citizenship, you see, they were of the age to do that, and they don't want to talk about this situation at all. And he feels very alienated from them. And so, and he ~~doesn't~~ even hesitates ~~even~~ to ask them if they might talk to me, because he's kind of sure they wouldn't, you see. It's clear that this..he's a man about 45 and he feels very sad about this.

ST: And that's purely because he went to Japan?

RW: Well, from what I gathered, he..when he got back here he went to school and I think he joined the army here in the Korean War and he did very well for himself and the brothers also came back, ^{They were} ~~there was~~ older brothers, but they haven't done near as well and that might have something to do with it.

ST: Oh, I get what you mean. In our family's case the ~~1~~ ^{two} brothers that went to Japan and they decided later on that they better come back and go to school. Well, in a way the one

brother in Berkeley, he sort of broke down..not a nervous breakdown, but he sort of broke down physically and emotionally, he was a chemist..

RW: Studying chemistry?

ST: Yeah, he went after a doctorate. Well, he switched over to Berkeley, he should have stayed at UC. And I guess it was too much for him, see he was older. He was like I say the best student. He should have made it. And that may be one of the causes, but he came down with ulcers and he still not..he's seeing a psychiatrist. He's all right now, but he's working for the post office. He had to get a job that was less...

The one in Chicago is hooked on the races and they're both single.

RW: They're both single?

ST: Yeah, and I think ^{this} ~~that~~ may be one of the reasons. See, my oldest brother got married right away and my youngest brother got married later, but..

RW: ..the ones who went to Japan did not..they went with your father and mother.

ST: Yeah, they got a late start..

RW: ..and they were really harmed by it. Well, let me ask you that question then. You've already answered this in part because of your brothers, but as you think back over what you've achieved in your lifetime, in what way did the camp experience help you and in what way did camp experience hurt you?

ST: Well, the camp experience hurt me immediately after while I was going to school, in adjusting to being on my own. I guess when I look back I had to have a certain amount of independent type of strength maybe. You know, when I look back as a child

I think I was like

~~(86)~~ that. I wasn't that much of a leaner. I see that with my daughter now. I have to make an adjustment because she's more of a leaner than I.

RW: You felt some kind of strength in yourself.

ST: I think so. I think I had that.

RW: I did too. I remember as a child I had it.

ST: You had it too. Yeah, it's just like even..you know, how you would have spats with your friends, well, I was the type I ~~never~~..I went to the friend if I knew I was right, ~~And~~ my sister was telling me that things hurt her more, you know. ~~It~~ didn't matter whether she was right or wrong. If someone was mad at her it would hurt her. Well, I wasn't like that at all. This ^{sister in} is my sister in Cincinnati. But my/Cincinnati has a much finer quality than I had. She was the one who was more or less the key person in our family. My mom is there and she's the one who more or less took over everybody. She and her husband.

RW: You did speak to her, but she didn't want to talk to me.

ST: No, she and her husband are both highly sensitive people, but then by sensitive I mean you know, they feel it a lot, lot more and then on the other hand they are the type that would.. they did the most. We are all..the rest of the family is all obligated to both of them.

RW: Can I then ask is there any way at all that the camp experience helped you?

ST: I don't see how.

(both laugh)
RW: Good. ^{It's} okay to say no. You know, I just thought I would ask.

ST. Does anybody answer that yes?

RW: You're the first person I've..I'm trying this out on you you see ^{if} it's a good question, ~~then~~ you don't mind?

ST: But remember I would like to note to you since I'm the first, ~~Okay~~, that I'm the youngest out of the 7. So therefore I might be one of the younger ones out of the whole group that you are interviewing. And another point, and I'd like to mention, most of the families, the Japanese family, the older - well, this is true of any family, let me put it. Any family I think, you see the first born or the second born, I think they are the one that gets most of the aches and pains of the parents.

RW: This is true. I am the oldest. I agree.

ST: I don't think this is peculiar to the Japanese immigrants' family. I think it's true of any immigrant family, the older ones, so that may have something to do with speaking to the older ones, because in addition to the camp experience they have the parent's problems. The parents unloaded and I have.. what I have done with my children and, I made mistakes and so on when I look back, but I have never..I've always felt I wouldn't load them down that much. I have not told..sat them down and say "hey, this is what happened to me."

RW: Let me ask another one here. Do you ^{feel} fear that you have had to work especially hard in your life to make up for the years you spent in camp?

ST: How can I answer that? I mean how does one answer that?

RW: Well, I think..

ST: In a sense, ~~Okay~~, the fact that I knew I had to support myself, the fact that I went into nursing school, I sort of fell into it because my sister had an experience in Tule Lake where she worked in a hospital. And when she suggested I guess in my senior year, "Why don't you maybe go into nursing?" Because at that time, I think they must have been giving scholarships and nursing school I think, Oh by the way, I didn't see any

Blacks then. And there was a Chinese gal before me, so I guess for the minorities, it was opening up.

RW: It sounds like this doesn't particularly apply to the younger people. I have one last one. As you think about yourself and your sense of stability and security, do you feel that the camp experience left you with some sense of insecurity or even damage?

ST: I think you have to ask. I guess to get the true answer to that, I would advise you to talk to third generation. You know that is another whole new subject - that's a whole new ball game. The third generation because the third generation did not experience this and then you have to ask what kind of public image they had. I know, you see, let me just tell you, this one gal in our unit, all right, she's got a hang up, she is not very liberal for one thing, but she's narrow on everything. And she is overweight, and I think that's one of her hang-ups. But she comes out with her true feelings and like she would say she would make fun of Dr. ^{Tsunehiko} like this, you know, Dr.'s name, like his name is, well, they all do, you know, but his name is very difficult, ~~Nakaguchi~~... ^{Tsunehiko}

RW: This is a third generation Japanese?

ST: No, this is a Caucasian. She's in her early 30's, but she talked like this from way back. To her, she says, well, you know, I'm the only Japanese person that she knows of.

This is typical, Okay. Now she says, even though she knows I'm born and raised here, Okay, and Mark is the dental surgeon who comes in for some of the patients from the other hospital. I work in an Osteopathic hospital, by the way and there is a stigma there too.

RW: Yes, I know that.

ST: Even though she knows that he a ^Nisei too, well, she blurts out and says without any sense of animosity or anything like that, she says, "^Well, he's still a foreigner to me." You see what I mean.

RW: My goodness.

ST: Now, you may say "my goodness" but the majority of the people look at it this way. Okay. You might say this is one of our hang-ups.

RW: I don't quite understand why..what you mean when you say that the third generation feels the most damage.

ST: No, I'm saying this. If you would interview the third generation, they did not have the camp experience, all right, so therefore, how they feel about being a Japanese American would erase the fact..here is a group that did not have the camp experience and yet they are of Japanese descent. So if you can get their feelings and you can get the majority of the ^Niseis then you would have the answer to - Did camp hurt us?

RW: Yes, interview both..very sharp suggestion. ~~W~~..I will think about that if I have time because you have the contrast.

ST: And I do have somebody that I may come in contact with... Well, my nephew is going to get married and he made..I have to talk with him first because I don't know if I will agree with him. When I called my sister up, she said this. Well, she said "^No" to the interview, but she said her son, he's the one who received his Ph.D in chemistry. He made a comment to his uncle ^{that} ~~who~~ came from Los Angeles, and he said that he would like to write a book on this. He'd call it a phenomenon, the fact the third generation was so quick to I guess, assimilate, maybe that's the word, but she used the word "white" and I..whenever someone says well, let me give you an example of what I don't agree with.

During the Civil Rights Movement, the top leaders of the Black group made a statement that the Black Americans that goes into the suburban areas like ours or Kettering, you know, we all live in the suburbs. They are trying to be White. I totally disagree with them. And there was another man this was in the church, in the church scene, ^{there was} another man of American Indian descent. He and I together said, "No." And you know we didn't discuss this or not. So I knew he agreed with me being of the minority group. Because that doesn't belong the White. The suburban type of living, let us say, does not belong to the White. And I know, I have said this before, it even came out in a magazine.

RW: What came up in the magazine?

ST: Well, in the Sunday issue "Parade" magazine there was a paragraph, it probably came from some sort of sociologist, But they said that the reason that the Japanese Americans were able to come up in the ranks, more or less, you know of not bucking..I think they may have been comparing to Blacks. I have come across this a lot.

RW: I didn't catch what..

ST: They were able to assimilate within the society. But see, they don't use that word..they don't use it that way, they always say "Well, they didn't have any clashes with the White", that's how they put it, you know.

~~RW: Oh, yeah, they call them the quiet americans.~~

ST: Because of the ethics were the same..the Japanese immigrants ethics that they taught us..our parents' ethics was not different from the middle class Americans. But I have said that before, in other words, the middle class ethics, or mannerism or whatever you want to call it, the

way they want to live. I said it never belonged to them, I don't think it belongs to ~~any~~one person. Because our parents taught the same things. So here it comes out in later years, it was not too far..long ago. I mean it's suppose to be a great thing, you know, that this person came out with this, but I knew that a long time ago. One of the things that I argue about is, I think that even with the Blacks, they give the White Americans too much credit. I don't believe in that. I don't believe that one group is the one ^{that} is the father of certain type of living or whatever.

RW: I heartily agree..~~my whole profession..see I got a degree in anthropology and I 100% agree.~~

ST: But I don't think the sociologists would agree with you.

RW: There are some who don't, but I give it to them, when I see them. ^(both laugh) I heartily agree with you. You said it very well,

But every group like this has its culture and ideals and it is a kind of..well, it's a whole in itself and you know, it's something..I'm not saying it very well.

ST: No, I know what you mean. I don't know how to put it myself. I didn't have any kind of ^s sociology background, but I'm talking about my feelings.

RW: ~~No,~~ that's right. You know what I'd like to do is give you my address and my telephone number and then if you even find a Sansei or..of course, I should really talk to people in ~~Tule Lake~~, who were in Tule Lake. But if there is some interesting person. I like your idea of the contrast, you see. So you just get in touch with me and you can always call me collect, you know, I'll accept the charges.

ST: Well, I can have..after I talk to my nephew, if I agree with him, well, I'll have him talk to you. If I don't agree I don't particularly want the wrong..you know, something that I don't agree with because I don't know ^{whether} ~~if~~ the rest of them feels this way. You see what I mean. I won't..because you are more or less in a position where you are going to do some publication, right?

RW: Well, I may, ~~But~~ I'm going to talk it over with knowledgeable Japanese American friends first, right now.

ST: May I ask who the knowledgeable people are?

RW: I beg your pardon?

ST: May I ask who the knowledgeable people are?

RW: Well.

ST: Are they connected with the Japanese American Citizens League, by any chance?

RW: Yes.

ST: All right.

RW: Dr. ~~Smith~~ here in St. Louis has been a very good advisor to me and he is very level headed. And it was he who emphasized when I first interviewed him, he said he wouldn't talk to me unless I gave him my word that I wouldn't publish anything without his permission. He saw it. He's got the Japanese American's welfare at heart. Well, my phone number is . And I do so appreciate talking to you, because you are one of the few people I've talked to who really speaks up to me and tells me just when I may be going..makes good suggestions. when I may not be saying the right things. It is very

helpful. *well no. I haven't..*

ST: Oh, ~~I've not done~~..all through the interview I didn't

~~I didn't~~ come across anything that you said..what you're saying is anything offensive?

RW: No, it's more that your fine suggestion that I really should talk to a couple of ~~Sansei~~, which I hadn't thought of.

ST: Now, are you..I'm sort of curious about the end result of this. Is there going to be a book out or is it just going to be a publication?

RW: Well, nobody knows right now. I'm just gathering the data. ~~There is a publisher who would like to publish some of the oral histories, and of course, I would in that book, how should I say, a preface which would tell the complex story of Tule Lake and then some of the longitudinal histories I've talked to, many times at Tule Lake. There are some wonderful characters there.~~

ST: Now there is no connection with the Commissioners now that ..

RW: No, the Commissioners asked me to write them a short report which I did.

ST: Oh, I see, for any damage or so called any degree of psychological effect..

RW: But that..I just did that recently, you know, I did write a little report for them, but this is not for the Commission.

ST: It has nothing to do with them?

RW: It's more for honest history really.

~~ST: Oh, I see. Because there has been other books written.~~

~~RW: Oh, many. But~~ Nobody has really talked to the people,

~~old~~ Tule Lakers, you might say, and I'm really talking to people and learning a great deal that nobody has written about.

ST: Oh even in those other books?

RW: Yeah. Like for example, almost everybody who was ~~of~~ ^{when} 17, 18 or older, Nisei, ~~and~~ I asked what did you think..how did you feel when you heard that the Japanese Americans were going to be evacuated? Almost everyone ~~I asked~~..I've spoken to says "I couldn't believe it." Now this is significant, because this is almost universal with them and the terrible trauma of this - unjustly being stigmatized as dangerous and criminal still stays with the people.

ST. Yes.

RW: Of that age. And I think that is an important point.

ST: Well, I think this is..well, probably one of the reasons why maybe, like my husband says, he ^{doesn't want to} ~~doesn't~~..he's emotional. He gets emotional. But another thing ^{even} the first generation, the.. like my father, he voiced that too. He was surprised that they were..

RW: ..intern even the Issei?

ST: Not himself, he wasn't..

RW: Oh, he was surprised that they were going to intern the Nisei.

ST: Right, the American born.

RW: Oh, that's wonderful.

ST: He did..I remember that. My brothers or somebody mentioned that he was surprised that..he felt the same way. For himself, because he was an alien, he could see the justification, but not for the Nisei.

RW: Well, I say let's keep in touch. As I proceed with work you know, because you are a very, helpful critic to me. And when I get ideas I'm not sure about, I'll give you a ring. Is that okay?

ST: Yeah, that's all right. And if I come across, I may talk to my family, and if I come across anything that they may suggest, they may..I have been this way all my life and I found out from.. the more people I talk to about anything I was able to pick up more, like you say more suggestions and more ideas and more ways and other ways of thinking.

RW: Is Wednesday a good day to call you?

ST: I couldn't say.

~~RW: Well, then I'll just keep trying.~~

ST: I notice you're calling during the day.

RW: Yes, well I call yesterday morning, but you weren't home so I'm persistent, so I called today.

ST: Oh, I see, you don't call during the evening.

RW: Well generally, you know, I'm 70 and I'm real chipper in the morning and bright.

ST: If my nephew would call you, then ..during what time would you want?

RW: To be interviewed or..

ST: No, he's a third generation.

RW: Well, I could make it any time, if I just set a time and I'll prepare for it.

~~ST: Oh, I see. So you want me to call you first before..~~

RW: Either call me or drop..that might be more..

ST: Or drop you a line.

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RW: Yeah, drop me a line and calling is okay cause that gets paid for by the fellowship.

ST: Okay, Rockefeller.

RW: Rockefeller Fellowship

END OF INTERVIEW # 492

Sally Takahasi - February 10, 1982

1
Second Interview

Note: Beginning is blurred. . .

Sally Takahashi: . . association which I never had before. Where I lived in the country I was more or less by myself. I kept myself busy and I still remember as a child, a neighbor lady came over to my mom, she wanted a playmate for her daughter. But I was pretty independent at that time. I was roller-skating at home. You know, in California, you don't have this rough sidewalk. . .

Rosalie Wax: You were living on a farm then?

Sally Takahashi: Yeah, but. . .

Rosalie Wax: Oh, I never asked you for your birthdate and the place you were born.

Sally Takahashi: Oh, I was born in Broderick, California, March 22, 1930. So my, let's see when I went to camp I was in 7th grade when the war broke out, so I was like in Junior High. So you might say that I had fun there. I felt ill feelings and well I guess what you might say it affected me physically, because everything happened to me, let me say, after I got out. Because I was unhappy being separated from the family and having to live in a stranger's home and it was a complete new experience for me even though I made that choice, you know, it was something that I didn't know what was in store for me.

Rosalie Wax: Yes, this was after you left camp.

Sally Takahashi: Right, and then while I was going to school. One summer I think, over one summer, I gained twenty pounds. I'm only five feet tall.

Rosalie Wax: Yes, that's significant. You must have been troubled to do that.

Sally Takahashi: Oh yes, and my brother was there. My sister was there at another home and my other brother was in another home too. My brother's wife's family was there. Even though they were there, I mean I can understand now what happens to people, like for instance, suicide - that's way out though, I never even contemplated that. That never went through my mind. In fact most of the suicide patients I've taken care of, you'd think that they are people who are by themselves, they're not. They have people hovering all over them. So when I look back, that's what happened to me. I just went within myself. And what brought me out was I didn't stay. I didn't keep that weight very long. I went on a very rigid diet. You see, I was never heavy and I'm still. I only weigh about 107 right now and so I, well, I don't know how to say this - I found God I guess.

Rosalie Wax: Did you really. . . .

Sally Takahashi: Because, you see, I was not raised through a church. In fact I had asked my mother after I started church here in Huber Heights in Dayton. My husband was church reared. He went to Union Church. It was a Presbyterian Church. We lived here for about over twenty years and my first church was the Faith Presbyterian Church here in Huber Heights. So I did not have any church rearing, but my mom was, would say, you know, if you don't behave, you know, she used a Japanese word, you know, the God is going to punish you. She did say those things. So you can't say that I wasn't aware of God in a sense. So when I look back the only thing that I can say is I had told myself, God loves me. And it wasn't, I'd have. Let me give you an example. I think in nursing school I was accused of taking a pencil and this gal was accusing everybody, of people taking it, and word got around and it just. It made sense to everybody that I had taken a pen from somebody.

RW: You had taken a pen?

ST: Yeha, and I was accused of that.

RW: Of being a thief?

ST: Yeah, but that, in other words, it's funny. Money, I never thought of money. I didn't think of money until I got married. I never worried about money. It's because there were other things that were more important I guess to me at that time. Even when I gained that much weight and when I was reaching for someone, and I was lonely. I was extremely lonely, and that's what turned the table for me. I had told myself and I don't know where I got it from, that no matter what happens, God loves me without any strings attached. I can verbalize it now, because I know this is what God is all about, but at that time I don't know whether I verbalized it just like I'm saying it now. But I know one thing that I did experience it, and that's what snapped me out of it.

RW: You know, that's a beautiful note to end this talk on. I think I have felt that way myself. Without any restrictions as one does if you read the Bible, you know, God loves everyone, the poor, the crippled, that feeling has an enormous help to a person.

ST: What I experienced, and what I had to combat was the extreme loneliness, that's what it was.

RW: And this was the first time you felt this, was after you left camp and were living in a stranger's house, is that it?

ST: Yeah, and then I was I guess I was in my old way feeling sorry for myself, so I remember my brother, and my sister-in-law coming to visit me and I guess they hadn't heard from me for a couple of weeks, or I don't know, a month or so. And this is within the same city now. So they... so it was a situation where I had to more or less take a hold of myself and overcome this extreme loneliness. And this is why I say that I had this experience with the feeling that God loves me, and that's all that I really needed, and this is really funny, because this excludes your family.

RW: Yes, that is very significant. I'm a little tired now, but I'm going to think over that. What you've told me.

ST: So I guess maybe that might be another. I'm glad that I thought of that because to this day that experience has helped me. In fact it has helped me all the way through.

RW: All your life.

ST: All my life. Well, I'll let you go.

RW: You let me go (both laugh). And I do thank you and I will call you in about a week and I'll see how your brothers feel and I may have a couple more questions for you. We can talk again. If you like.

ST: Surely.

RW: This was very pleasant. Thank you. What's your maiden name?

ST: Kato.

RW: Gee, I had a good friend who named Kato, we called it.

ST: Oh yeah, Kato, well I always say Kato because that's how everybody else does it.

RW: That's how the Caucasians say it.

ST: Kato is a name like Smith and another thing. I'd like to make a note that since I've come to Dayton I've met a lot of service brides. Well, one in particular is a very good friend of mine and she had told me. She said, you know, your name - you came from a samurai family. (laughs) So now I'm bragging to everybody. I come from a lineage of not a low peon. . .

Beginning of call blurred.

(Mrs. Takahashi told me that her older brother was in the U.S. Army.)

Sally Takahashi: *from Amache, so he was not in Tule Lake.*

Rosalie Wax: *I see. So he was serving in the U.S. Army.*

Sally Takahashi: *Right, he was one of the volunteers.*

Rosalie Wax: *Yes.*

Sally Takahashi: *So you wanted to interview people in Tule Lake, right.*

Rosalie Wax: *Yes, as much as I can. I may do others, but right now I'm concentrating on Tule Lake.*

Sally Takahashi: *Well, I called my sister and her husband was from there also and they are not willing.*

Rosalie Wax: *Yes, this I understand. It was a very rough thing. Some people like to express it and I can understand when they don't. You know what I mean.*

Sally Takahashi: *Like I said last week, to me I was much younger and I realized the wrong doing later on when I was older - the different political things. But then I wasn't. You might say I wasn't of age at that time.*

Rosalie Wax: *I found that in all the work I've been doing that the people who were in their late teens, early 20's at that time really, how should I say, they have a very burden of having been treated unjustly. Much more than the youngsters.*

Sally Takahashi: *Yeah, I don't bring this up to anybody. If someone asks I do, but very few people bring it up. I had an experience, oh, a little over twenty years ago - this is in Dayton when we moved from Cincinnati to Dayton. One of my neighbor asked about it, so I explained to her what happened and so forth, and you know, there was another neighbor and she as of Italian extract. . .*

Rosalie Wax: *She was of what?*

Sally Takahashi: *Italian. And she told me that we were bitter. When I was explaining to her, I didn't think I explained it to her with any bitterness. I just said that it was not right. That's the first thing I always say. I don't believe in this blessing in disguise or anything like this.*

Rosalie Wax: *Me too.*

Sally Takahashi: *Because it still happened. You really don't know what would have happened otherwise, you know, this kind of thing, so if you say that, it's like an excuse. And I think. .so I think that really taught me something where I never volunteer to bring up. My brother in Berkeley did say one time, I guess, it's his human nature, and I sort of agree with him. He said, well, you know, people want you to say it's all right. It's like anything else, if you become ill or if you have a fracture leg or anything like this you know, people, I think it's human nature, they would rather have the person say, 'Oh, I'm fine.' 'I'm doing well' and so forth.*

Rosalie Wax: *I talked to one lady who kept saying, 'Well, let bygones, be bygones.' You see, she didn't want to think about this at all. I understand that.*

Sally Takahashi: *She didn't elaborate or anything?*

Rosalie Wax: *There was good reason. Her husband was in the stockade and she told me a very sad story of. .she was pregnant at that time and she had the baby and took the baby to the fence to show it to him, and the soldier came and pushed her roughly away and also her husband. Now she says she dreams about that.*

ST: Oh really?

RW: How should I say, a traumatic experience like that, to say it kind of professionally, some people prefer to repress them, you know, not talk. Though I myself think it's good to talk and get it out of your system, sometimes and then you won't feel so bad.

ST: Oh yeah, that's true of anything. Some people feel that way. I could tell you. I didn't. . .when I asked my sister and my brother-in-law, I didn't know he was in Tule Lake.

RW: All this time. . .

ST: I didn't ask.

RW: How many years has this been that you didn't know?

ST: Well, I guess. .I didn't ask of the people which camp were you in and this kind of thing. The other Nisei, well, I think my brother-in-law is a Kibei, so he was very fluent in both languages. Japanese and English. Of course he was very good in school, so that probably had something to do with it too. But the thing that I remember in later years is I'll give you an incident: When I was working, this is in Dayton and this may have been not over, Gee, I've been at the hospital for, this is my 11th year - so this may have been in my 4th year or so, it may have been six years ago. One of my patients was a. .at that time our unit was mostly coronary patients - I work in intensive care - this patient was leaving that day, so he was passed his crucial chest pain, short of breath and so forth symptoms, and I was giving him his bath, I did not bring the subject up, he did. And he told me that he thought it was right - about the relocation.

RW: That it was right? My goodness.

ST: That it was right. But I do not look at the patient's professions or - I do not look in the charts, but in the course of conversation, I found out he was a school counselor.

RW: And he felt that the evacuation was a good thing?

ST: He came out and said he thought it was right. So since he was a school counselor, I didn't. . .

RW: I take it he was a Japanese American?

ST: Who?

RW: The man you are talking about.

ST: Oh no.

RW: No, he's a Caucasian.

ST: Right.

RW: I'm sorry, I like to get it straight.

ST: Oh I see.

RW: And you are talking to a Caucasian and he said he thought it was right.

ST: Yeah, I haven't come across any Japanese American who said it was right.

RW: Well, God be praised!

ST: I'm stating that because you mentioned who it was. You questioned who it was. Okay. So I thought it was important that I should not let this pass, even though he was a patient. Usually, well, there is a certain amount of ethics where you are not supposed to be arguing with patients or whatever, but the patient, he was all right. Like I said he was ready to leave the unit. So I very quietly said this, while I was giving him his bath - I said, 'You know, when I was in camp, I was a very young teenager, so I didn't know anything political or anything like this, the reasoning.' And after I grew older, I told him, I heard that there was a Burn group of German Americans parading in New York, out in the open and heeling to Hitler and. . .

RW: Excuse me, it's heil.

ST: Oh.

RW: It's Heil Hitler! Not that I would ever say it.

ST: Oh, all right. Heiling to Hitler and they were in this organization and I told him the FBI could not be that sloppy. They have to have every one of their names and I told them, not one of them was hauled off to any kind of concentration camp.

RW: You're perfectly right.

ST: That's all I said to him. And you could have heard a pin drop.

RW: (laughs) Good for you.

ST: But the thing is, I realized afterwards that I wasn't that. I guess when it comes to something like this maybe I'm a pessimist. I don't think I changed his mind. I really don't.

RW: Well, it takes, I know peoples' minds do change, because mine did in camp. But it takes a strong experience and maybe, also a certain amount of sensitivity and intelligence. Some don't have it.

ST: Well, I have more or less come to the conclusion that a lot of this is emotional. You cant' talk to people about this.

RW: It is.

ST: One of the things that if people sincerely want to see it, they have to ask whether at that time they felt the same feelings against the German Americans and Italian Americans and if they didn't then they have to admit to themselves, that it was purely a racial feeling. That's all there is to it. I'm not anymore. I'm not interested whether they feel that way or not, all I feel is if they want to. . they themselves want to change and to feel the right way, then they have to ask themselves that. Because most of them would say I think, when they recall, they say, 'Oh, you know I had such a strong feeling.' But they will not say. They. . .it never dawns on them that it was a racial feeling.

RW: No, they don't and well I. .it is kind of a hopeless thing, but I feel, how should I say, the rest of us watch our step with them and don't let them get any farther.

ST: Oh, you're suggesting that we should say something if they say anything.

RW: Well, I really don't know Mrs. Takahashi, because it depends on the person. I agree with you when a person is a real fanatic, talking with him doesn't help.

ST: Right. I had another patient I took care of. He said that he lived in Gardena, California, a suburb of Los Angeles. And his comment was 'They were bitter.' So I guess that must be the majority feeling. That most of us Niseis are bitter.

RW: Oh yes. I'd like to tell you a story how my youth, I just enjoy talking with you, you know. You are very sensitive woman.

ST: Well, I've always been more out of the family, I know. I've come out more and said more of things the way I have felt.

RW: And I'd like to ask you just a couple of questions that are small second interview, but let me tell you why I myself really felt obligated to Japanese Americans. When I was a teenager, or in my early 20's, my family was very poor, it was the depression and we lived for a while even on relief and then I got a little job and was able to support my family, but our grocer was a Japanese American named Mr. K_____.

ST: I see.

RW: When we were really hard up, he trusted us, or me, for \$60.00 and I never, I've always felt grateful, of course, I paid him back in time, but I thought, you know, this is a good man and these are good people. And it was an experience like that, that really kind of, it helped me when I was young. And I thought you might like to hear it.

ST: Well, isn't that one of the reasons they say that in Hawaii they weren't rounded up? The people in Hawaii they knew them.

RW: And also in Hawaii I think a quarter or more of the population was Japanese American.
ST: That's right.

RW: And so, you know, they couldn't push them around. That was important. It would have been incredible to try to do anything with them. So that's the moral. . they had the strength of numbers.

ST: Yeah, they had the strength of numbers but from what I hear, they also. .it was also the fact that the key people said right away, 'Oh no, they're loyal.' They knew them in other words.

RW: Oh yes, I think you're right.

ST: I would like to comment on your experience. In a way you know, let me put this way, it was, I'm glad that you had a good experience, but it really shouldn't be according to that.

RW: Yeah.

ST: Do you get what I mean?

RW: Yes.

ST: Just because like I got involved with. .my husband and I got involved in the Civil Rights Movement in the church, when that was going strong. It wasn't necessary, yeah, we know one couple that is Black, okay, but it wasn't necessary because of them.

RW: I think you are right. That goes deeper.

ST: The way you look at human beings and myself, it wasn't because when I looked back, it wasn't because of my own experience that this happened, myself what made me realize this human relation experience is a genocide. I. .for a long time couldn't get that off my mind. I could not understand it. German was a Christian nation and so forth and not only that they weren't at war with them and I jsut, it took me a long time to get over that, because I couldn't understand it. You know, I always. .I'm the person who always felt that there is a reason for everything.

RW: Yes, well.

ST: But, my neighbor, who is a retired Colonel, he's from New York, and his true feeling is that he has anti-semitism in him, but he received a Master's Degree in Counseling and one of his research papers, he chose the genocide. And the bottom line I understand, is because they're not Christians. The top authority of the Jewish that's what he told me. That's what he was taught.

RW: Oh my, that is terrible.

ST: But that was the reason for it. So my. .I would have to say that my personal experience is not the reason that may have swayed me to look at human that way and in a way I'm glad it didn't take a personal experience because when it ocmes to personal expreience, a lot of time, emotions would enter into it.

RW: Well, let me ask you this question and if it stimulates things fine, if it doesn't, why then it's a poor question. I'm going to call the people I've interviewed back, and ask them a few extra questions. Thinking back today on what happened in camps and what you did in camp, how do you feel about the way you acted there, are you pleased with yourself or are you critical of yourself?

ST: Oh like I said previously I was a young teenager and I experienced group association, so I can't say, you know that I didn't like the way I acted. I went, you know, the year I was in Amache there wasn't any bad feelings. In fact when we transferred from Amache to Tule Lake, I still can remember that scene. I was crying saying goodbye to my friends. I could see sort a. .I looked at my dad, you know, he was the one who made us move, and

ST: he was. . .I could see that he was sort of sad too. I could see it on his face. He did not have a happy face.

RW: Well, I see maybe this question doesn't apply so much to younger people.

ST: Yes.

RW: Well, here's one that you may have told me all you wished because you've talked, how should I say, you've generously talked about your family and I'm very glad. For some people the camp experience helped to strengthen their families, for other people the camp experience helped to break up their families, . . .

ST: Well, obviously our family got broken up. But we are not, you know once we came back we were together. We're scattered.

RW: You were scattered, but now after these many years, you've gotten more or less together again, is that right?

ST: Right.

RW: I was very glad to hear that, because there are some people I've talked to that. . . brothers still don't talk to each other.

ST: Oh, well, I think those things happen. Don't you think those things happen with families?

RW: They happen with families otherwise too.

ST: Are you saying that the relocation camp did that?

No, this was the experience of a couple of brothers, let me see, going to Japan and staying there and another. .one. .the younger one came back. I find it interesting that this younger man says the older ones will not talk to me, because they renounced their citizenship, you see, they were of the age to do that, and they don't want to talk about this situation at all. And he feels very alienated from them. And so, and he even hesitates to ask them if they might talk to me, because he's kind of sure they wouldn't, you see. It's clear that this. .he's a man about 45 and he feels very sad about this.

ST: And that's purely because he went to Japan?

RW: Well, from what I gathered, he. .when he got back here he went to school and I think he joined the army here in the Korean War and he did very well for himself and the brothers also came back, they were older brothers, but they haven't done near as well and that might have something to do with it.

ST: Oh, I get what you mean. In our family's case the two brothers that went to Japan and they decided later on that they better come back and go to school. Well, in a way the one brother in Berkeley, he sort of broke down. .not a nervous breakdown, but he sort of broke down physically and emotionally, he was a chemist. . .

RW: Studying chemistry?

ST: Yeah, he went after a doctorate. Well, he switched over to Berkeley, he should have stayed at UC. And I guess it was too much for him, see he was older. He was like I say the best student. He should have made it. And that may be one of the causes, but he came down with ulcers and he still not. .he's seeing a psychiatrist. He's all right now, but he's working for the post office. He had to get a job that was less. . .The one in Chicago is hooked on the races and they're both single.

RW: They're both single?

ST: Yeah, and I think this may be one of the reasons. See, my oldest brother got married right away and my youngest brother got married later, but. . .

RW: . . .the ones who went to Japan did not. .they went with your father and mother.

ST: Yeah, they got a late start.

- RW: . .and they were really harmed by it. Well, let me ask you that question then. You've already answered this in part because of your brothers, but as you think back over what you've achieved in your lifetime, in what way did the camp experience help you and in what way did camp experience hurt you?
- ST: Well, the camp experience hurt me immediately after while I was going to school, in adjusting to being on my own. I guess when I look back I had to have a certain amount of independent type of strength maybe. You know, when I look back as a child I think I was like that. I wasn't that much of a leaner. I see that with my daughter now. I have to make an adjustment because she's more of a leaner than I.
- RW: You felt some kind of strength in yourself.
- ST: I think so. I think I had that.
- RW: I did too. I remember as a child I had it.
- ST: You had it too. Yeah, it's just like even. .you know, how you would have spats with your friends, well, I was the type I. .I went to the friend if I knew I was right. And my sister was telling me that things hurt her more, you know. It didn't matter whether she was right or wrong. If someone was mad at her it would hurt her. Well, I wasn't like that at all. This is my sister in Cincinnati. But my sister in Cincinnati has a much finer quality than I had. She was the one who was more or less the key person in our family. My mom is there and she's the one who more or less took over everybody. She and her husband.
- RW: You did speak to her, but she didn't want to talk to me.
- ST: No, she and her husband are both highly sensitive people, but then by sensitive I mean you know, they feel it a lot, lot more and then on the other hand they are the type that would. .they did the most. We are all. .the rest of the family is all obligated to both of them.
- RW: Can I then ask is there any way at all that the camp experience helped you?
- ST: I don't see how.
- RW: Good. (both laugh) It's okay to say no. You know, I just thought I would ask.
- ST: Does anybody answer that yes?
- RW: You're the first person I've. .I'm trying this out on you, you see. .if it's a good question. You don't mind?
- ST: But remember I would like to note to you since I'm the first, okay, that I'm the youngest out of the seven. So therefore I might be one of the younger ones out of the whole group that you are interviewing. And another point, and I'd like to mention, most of the families, the Japanese family, the older - well, this is true of any family, let me put it. Any family I think, you see the first born or the second born, I think they are the one that gets most of the aches and pains of the parents.
- RW: This is true. I am the oldest. I agree.
- ST: I don't think this is peculiar to the Japanese immigrants' family. I think it's true of any immigrant family, the older ones, so that may have something to do with speaking to the older ones, because in addition to the camp experience they have the parent's problems. The parents unloaded and I have. .what I have done with my children and, I made mistakes and so on when I look back, but I have never. .I've always felt I wouldn't load them down that much. I have not told. .sat them down and say, 'Hey, this is what happened to me.'
- RW: Let me ask another one here. Do you feel that you have had to work especially hard in your life to make up for the years you spent in camp?
- ST: How can I answer that? I mean how does one answer that?
- RW: Well, I think. . .

- ST: In a sense, okay, the fact that I knew I had to support myself, the fact that I went into nursing school, I sort of fell into it because my sister had an experience in Tule Lake where she worked in a hospital. And when she suggested I guess in my senior year, 'Why don't you maybe go into nursing?' Because at that time, I think they must have been giving scholarships and nursing school I think. Oh by the way, I didn't see any Blacks then. And there was a Chinese gal before me, so I guess for the minorities, it was opening up.
- RW: It sounds like this doesn't particularly apply to the younger people. I have one last one. As you think about yourself and your sense of stability and security, do you feel that the camp experience left you with some sense of insecurity or even damage?
- ST: I think you have to ask. I guess to get the true answer to that, I would advise you to talk to third generation. You know that is another whole new subject -that's a whole new ball game. The third generation because the third generation did not experience this and then you have to ask what kind of public image they had. I know, you see, let me just tell you, this one gal in our unit, all right, she's got a hang up, she is not very liberal for one thing, but she's narrow on everything. And she is overweight, and I think that's one of her hang-ups. But she comes out with her true feelings and like she would say she would make fun of Dr. Tsuneishi like this, you know, Dr.'s name, like his name is, well, they all do, you know, but his name is very difficult, Tsuneishi.
- RW: This is a third generation Japanese?
- ST: No, this is a Caucasian. She's in her early 30's, but she talked like this from way back. To her, she says, well, you know, I'm the only Japanese person that she knows of. This is typical, okay. Now she says, even though she knows I'm born and raised here, okay and Mark is the dental surgeon who comes in for some of the patients from the other hospital. I work in an Osteopathic hospital, by the way and there is a stigma there too.
- RW: Yes, I know that.
- ST: Even though she knows that he a Nisei too, well, she blurts out and says without any sense of animosity or anything like that, she says, 'Well, he's still a foreigner to me.' You see what I mean?
- RW: My goodness.
- ST: Now, you may say 'my goodness' but the majority of the people look at it this way. Okay. You might say this is one of our hang-ups.
- RW: I don't quite understand why. .what you mean when you say that the third generation feels the most damage.
- ST: No, I'm saying this. If you would interview the third generation, they did not have the camp experience, all right, so therefore, how they feel about being a Japanese American would erase the fact. .there is a group that did have the camp experience and yet they are of Japanese descent. So if you can get their feelings and you can get the majority of the Niseis then you would have the answer to - did camp hurt us?
- RW: Yes, interview both. .very sharp suggestion. I will think about that if I have time because you have the contrast.
- ST: And I do have somebody that I may come in contact with. .Well, my nephew is going to get married and he made. .I have to talk with him first because I don't know if I will agree with him. When I called my sister up, she said this. Well, she said 'No' to the interview, but she said her son, he's the one who received his Ph.D. in chemistry. He made a comment to his uncle that came from Los Angeles, and he said that he would like to write a book on this. He'd call it a phenomenon, the fact the third generation was so quick to I guess, assimilate, maybe that's the word, but she used the word 'white' and I. .whenever someone says well, let me give you an example of what I don't agree with. During the Civil Rights Movement, the top leaders of the Black group made a statement that the Black Americans that goes into the suburban areas like ours or Kettering, you know, we all live in the suburbs. They are trying to be White. I totally disagree with

ST: them. And there was another man this was in the church, in the church scene, there was another man of American Indian descent. He and I together said, 'No'. And you know we didn't discuss this or not. So I knew he agreed with me being of the minority group. Because that doesn't belong the White. The suburban type of living, let us say, does not belong to the White. And I know, I have said this before, it even came out in a magazine.

RW: What came up in the magazine?

ST: Well, in the Sunday issue 'Parade' magazine there was a paragraph, it probably came from some sort of sociologist. But they said that the reason that the Japanese Americans were able to come up in the ranks, more or less, you know of not bucking. I think they may have been comparing to Blacks. I have come across this a lot.

RW: I didn't catch what. . .

ST: They were able to assimilate within the society. But see, they don't use that word. . they don't use it that way, they always say, 'Well, they didn't have any clashes with the White', that's how they put it, you know. Because of the ethics were the same. .the Japanese immigrants ethics that they taught us. .our parents' ethics was no different from the middle class Americans. But I have said that before, in other words, the middle class ethics, or mannerism or whatever you want to call it, the way they want to live. I said it never belonged to them, I don't think it belongs to any one person. Because our parents taught the same things. So here it comes out in later years, it was not too far .long ago. I mean it's suppose to be a great thing, you know, that this person came out with this, but I knew that a long time ago. One of the things that I argue about is, I think that even with the Blacks, they give the White Americans too much credit. I don't believe in that. I don't believe that one group is the one that is the father of certain type of living or whatever.

RW: I heartily agree. .

ST: But I don't think the sociologists would agree with you.

RW: There are some who don't, but I give it to them, when I see them. (both laugh) I heartily agree with you. You said it very well. But every group like this has its culture and ideals and it is a kind of. .well, its' a whole in itself and you know, it's something. .I'm not saying it very well.

ST: No, I know what you mean. I don't know how to put it myself. I didn't have any kind of a sociology background, but I'm talking about my feelings.

RW: That's right. You know what I'd like to do is give you my address and my telephone number and then if you even find a Sansei or. .of course, I should really talk to people who were in Tule Lake. But if there is some interesting person. I like your idea of the contrast, you see. So you just get in touch with me and you can always call me collect, you know, I'll accept the charges.

ST: Well, I can have. .after I talk to my nephew, if I agree with him, well, I'll have him talk to you. If I don't agree I don't particularly want the wrong. .you know, something that I don't agree with because I don't know whether the rest of them feels this way. You see what I mean. I won't. .because you are more or less in a position where you are going to do some publication, right?

RW: Well, I may. But I'm gong to talk it over with knowledgeable Japanese American friends first, right now.

ST: May I ask who the knowledgeable people are?

RW: I beg your pardon?

ST: May I ask who the knowledgeable people are?

RW: Well.

ST: Are they connected with the Japanese American Citizens League, by any chance?

RW: Yes.

ST: All right.

RW: Dr. _____ here in St. Louis has been a very good advisor to me and he is very level headed. And it was he who emphasized when I first interviewed him, he said he wouldn't talk to me unless I gave him my word that I wouldn't publish anything without his permission. He saw it. He's got the Japanese Americans' welfare at heart. Well, my phone number is _____. And I do so appreciate talking to you, because you are one of the few people I've talked to who really speaks up to me and tells me when I may be going. .makes good suggestions. When I may not be saying the rights things. It is very helpful.

ST: Oh, well no. I haven't. .all through the interview I didn't come across anything that you said. .what you're saying is anything offensive?

RW: No, it's more that your fine suggestion that I really should talk to a couple of Sansei, which I hadn't thought of.

ST: Now, are you. .I'm sort of curious about the end result of this. Is there going to be a book out or is it just going to be a publication?

RW: Well, nobody knows right now. I'm just gathering the data. Nobody has really talked to the people, Tule Lakers, you might say, and I'm really talking to people and learning a great deal that nobody has written about.

ST: Oh even in those other books?

RW: Yeah. Like for example, almost everybody who was 17, 18 or older, Nisei, when I asked what did you think. .how did you feel when you heard that the Japanese Americans were going to be evacuated? Almost everyone I've spoken to says 'I couldn't believe it.' Now this is significant, because this is almost universal with them and the terrible trauma of this - unjustly being stigmatized as dangerous and criminal still stays with the people.

ST: Yes.

RW: Of that age. And I think that is an important point.

ST: Well, I think this is. .well, probably one of the reasons why maybe, like my husband says, he doesn't want to. .he's emotional. He gets emotional. But another thing is even the first generation, the. .like my father, he voiced that too. He was surprised that they were. .

RW: . .intern even the Issei?

ST: Not himself, he wasn't. .

RW: Oh, he was surprised that they were going to intern the Nisei.

ST: Right, the American born.

RW: Oh, that's wonderful.

ST: He did. .I remember that. My brothers or somebody mentioned that he was surprised that. . he felt the same way. For himself, because he was an alien, he could see the justification, but not for the Nisei.

RW: Well, I say let's keep in touch. As I proceed with work you know, because you are a very, helpful critic to me. And when I get ideas I'm not sure about, I'll give you a ring. Is that okay?

ST: Yeah, that's all right. And if I come across, I may talk to my family, and if I come across anything that they may suggest, they may. .I have been this way all my life and I found out from. .the more people I talk to about anything I was able to pick up more, like you say more suggestions and more ideas and more ways and other ways of thinking.

RW: *Is Wednesday a good day to call you?*

ST: *I couldn't say. If my nephew would call you, then. .during what time would you want?*

RW: *To be interviewed or. .*

ST: *No, he's a third generation.*

RW: *Well, I could make it any time, if I just set a time and I'll prepare for it.*

End of interview.

Sally Takahashi

Sue Sugimoto

RW: Okay, I'm all set up.

ST: One of the questions- you asked me three questions and I can't remember ^{whether} ~~if~~ I had answered the one in particular where you said that - whether the camp had anything to do with our striving to better ourselves.

RW: Yes.

ST: I think it was a consensus of opinion, especially my husband, who said "Oh no", he said that Horatio Alger story type of thing was instilled in us from our parents.

RW: Yes.

ST: So he ^{doesn't feel} ~~thinks~~ that the camp didn't actually did it.

~~RW: But that it was the..~~

~~ST:~~ It was there to start with.

RW: It was there to start with. I would agree, but I'm so glad to have his opinion.

ST: So in other words that Horatio Alger story doesn't apply to just Europeans or anything. Okay, then the one that I really asked around was the one that you said how was it now in the present condition in society, wasn't that the last question you asked?

RW: Um.

ST: Whether it had - whether the camp had anything to do with it.

RW: Let me see. The last one I asked was - "As you think about yourself and your sense of stability and security, do you feel that the camp experience left with you a sense of insecurity or damage even to this day?"

ST: Okay, and that's when I suggested talking to the third generation because they didn't have the experience of the camp. And I thought well, possibly they can give ~~you~~ ^a more non-emotional

answer. Because they are the ones ^{that was} ~~who were~~ actually living out that--had to face the society as a visible minority. ^{As} we more or less - second generation - stayed within our own community, because ~~that was~~ the way the situation was. So I did talk to my nephew and he came out with a statement that was rather - that was very strong I thought, so I didn't know ^{whether} ~~if~~ I could accept it totally, ^{and then} I did ask - he made this statement. He said, ^{you - the} ~~The~~ Niseis as parents went through the camp relocation experience and it was bad, ^{and} he realized that both his parents don't even want to have any interviews ^{or} anything like this. His father said ^{that} ~~he's~~ been through so many that he just, you know, after this redress, he said that the things that were said were exactly how he felt. I have a little laryngitis. So I guess he's gotten to the point where ~~he~~ is a little tired of it. All right, now my nephew says this, "We went through a terrible experience," ^{but} ~~and~~ he says, "^{As} third generation, it was worse for us."

RW: ~~My~~ Did he give reasons?

ST: This is the reason he gave. He said because we were put into camp ^{and} this is my opinion I'm putting ⁱⁿ right here - most of them may have had a hesitation, saying that camp may not have that much difference in the way that we are accepted in society, because, you know how people's prejudices are still there. But as far as I'm concerned we can only say, "I don't care what anybody else said, I know I'm an ~~American~~." All right. It may bother us if we give a lot of bucking on that, but it stills remain ^{s,} ~~we~~ know ourselves. We go by the way we feel.

RW: Are you know talking about the way you feel, or about your nephew?

ST: No, mine. I'm saying this right now.

RW: About yourself.

ST: But the camp, to me the camp had cut that off - the ^{die} ~~eye~~ has been cast. The relocation camp ~~had~~ definitely rubbed that out for us. Now I didn't feel that way while..I was too young, but now I'm thinking that the camp definitely took that from under us, because we can't..in other words ^{during} the time we were put into camp, no matter what else anybody else says, we can't say that!

RW: Yes.

ST: We can't feel it. You see what I mean. So I can see how the older ~~Niseis~~, I could see where it really damaged them a lot. For myself, I'm thinking of this afterwards, because I was too young then. So I will say that that is one of the biggest things as far as I'm concerned. The camp has done. Now after you get out, you know, you still claim this, but what happens to the ~~Niseis~~, according to my nephew, I'm coming back to my nephew again - he says this, "The ~~Niseis~~ are on the whole were damaged so much at camp, that they reversed themselves and pushed being an ~~American~~ too much." In other words ^Americans first. My nephew, ~~Kenny~~ says this, that the decision unknowingly, I guess, they didn't think of these consciously, I don't think because you know, we were surprised to hear this from him - okay, unknowingly he says this, "You all had told yourselves you can't be Japanese and you can't be ~~American~~ at the same time." What else are you going to chose? You can't be a national Japanese, you're not.

RW: Yes. And is he saying, see if I got it correct. Is he saying that he felt ~~that~~ his parents...~~let me get this straight,~~ ~~his parents~~ pushed him into saying that they were...

ST: That he was ~~A~~merican, okay, ~~and~~ and even though my sister and

brother in law - when it comes to eating and things, they even use chopsticks. I don't use it everyday. They would,,as far as the Japanese culture, see, Kenny is not talking about Japanese culture. They have more Japanese culture than my house. But that is not what he is talking about. He is talking about although I've talked to somebody else and she said how can you split the two? But I guess I have to agree with this other gal who said that because it's just like if you profess to be a Christian, you are going to do what the Bible tells you. But how many of us are? You see what I mean. So in the same correlation, in the same relationship, he's not talking about the arts although he feels that it would have been nicer if he had learned the Japanese language. But that even my neighbor's son who ^{has} ~~is a~~ Norwegian parent had told his mother, why didn't you teach me Norwegian? You see what I mean. I think in a way it's always better to have another language.

RW: And you feel then what you nephew is saying is that his parents would not really teach him anything Japanese - he was to see himself 100% American?

ST: Yeah, like doing what..they pushed when he asked his dad, his dad said you're an American Japanese, see. I raised our children Japanese American. In fact my oldest son in kindergarten wanted an American flag outside and he wanted to let the other people know that he was an American, But he had told me that he wanted to be accepted an American as Japanese. He is not running away from being Japanese. Kenny is not either, but ^{cher} he's saying this. Because you..he says are ^a visible minority here, But he saying that we as parents because of the camp, unknowingly by pushing

being
American too much and it would depend on the third generation, maybe. He took it as..that they were playing down the Japanese side. You see what I mean?

RW: Now, it's quite clear to me.

ST: But, you can't..I do question him when he said this is a phenomenon and he feels that of all the ethnic groups that the third generation lost it so fast because at..I talked to my friend who is second generation German, she says, her ^{two} daughters didn't think about their German heritage, ~~but they didn't in other words,~~ But they didn't think like Kenny did either. But I don't know if this applies to... everyone.

RW: I would feel Mrs. Takahashi, may I call you Sally?

ST: Yes.

RW: You are my friend. Just my general experience and I'm really no expert on this - but

ST: Yes, but you've been talking about it.

RW: I know myself am of German extraction and I know Jewish people, and I know others, that your is it your son who is saying this? or nephew?

ST: My nephew.

RW: Your nephew is correct that never perhaps has it been repressed so strongly and perhaps even the parents may not have known they were doing it, but.

ST: They were you might say like a retaliation - it was taken from us, so they knew they were Americans, okay, so they unknowingly they were fighting for it and in fighting for it he looked at it as if it ^{was} ~~were~~ repressed. They actually don't feel that way about, you know, ^{we don't} most ^{we} ~~Miseis~~ don't feel that way about being Japanese. Do you see what I mean? But there is a paradox there, because it

was taken away. It's like [^]a dormitory - I went to a Jewish School of Nursing and our dormitory rules were much lax than the Good Samaritan, Catholic Church. Well there were more kids sneaking out. ^NMobody abused ours because our rules were very lax. So in the same token, since it was taken away from us, he feels that we were retaliating by fighting back and we wanted to make sure that this wasn't going to happen to our kids and then probably pushing the ^AAmericanism. And he says..he definitely said it's no fault of yours - he blames it totally on the relocation.

RW: On the experience. That makes very good sense.

ST: Even on the redress thing, I thought at first well, I didn't think it was necessary. ^BBut now after talking to a lot of people and talking about this, I think it's definitely necessary that we get some kind of monetary reward or something or compensation because we have to let the government know that they can't get away with something like this.

RW: Can I ask you a question and then again since you've been so kind if you don't mind doing this, I'd appreciate if you'd talk to your nephew or other people about this question. It came up through a very...I've been researching through my documents and the things that people told me in camp, and I sense ~~there that they had a tremendous..this is as well as I can explain it--~~ that they were that they had done nothing wrong, they had committed no crime, ~~they were~~ many of them were eager to serve in the ^AAmerican forces, and they were then put into camps as if they were criminals and wrong doers for ~~many~~ several years, and this, they felt, was a terrible injustice. You see, if you know the Bible, it's like Job, who had so many things wrong, and he said I've done nothing wrong. ^AAnd that these people have said we have done nothing wrong

and ~~we are treated~~ that this injustice is more than they could bear.

ST: Now you are talking about the Niseis?

RW: Yes, about the Niseis. About the people who were evacuated and lived in the camps.

ST: Right. What was the question?

RW: Did you ever feel that way yourself, or did you see any evidence that people felt that this was an awful injustice?

ST: Oh, that's the whole thing about it and this is why the redress is really, well, this is another thing now. I think it's sort of like the immigrants ^{that} ~~who~~ came--now I can't speak for how the nationals are, but it maybe, I don't know if it had to do with the Japanese trait or not, but they have this, well, keep it to yourself and you take it type of person trait. They call it, there is a Japanese word for it.

RW: Yeah, what is it, do you know it?

ST: Gamma, I think, I'm not too..

RW: Well, I just wondered.

ST: In other words, this is the way it is so you take it.

RW: Oh yeah, that word is..

ST: You accept it like.

RW: ~~Shikaka gani.~~ Shikata gani

ST: Yeah, right! Okay, now I think that trait more or less goes against you in this kind of situation.

RW: Well, Issei felt that way, but I think a good many Nisei felt the other way. And I just wanted your opinion.

ST: Oh yeah, you mean as far as the camp was concerned?

RW: Yeah.

ST: Oh no, it was absolutely wrong.

There would be not one nisei who would say it was right.

RW: And I often in my notes how it comes out while I was there, how people told me how, they were so angry at being treated like criminals, to be guarded by soldiers and everything and the fence and all this was a symbol again of the injustice, because they were innocent. You see?

ST: Right. But the only thing, like the american public, there would be a certain amount of people that sort of assume that there were sabotage plans - I even had a friend of mine tell me that.

RW: That there were what?

ST: She said well Sue, she's a German extract and it happened to the others, like there were spies among the Germans and they were unsure if there spies among the Italians, right?

RW: Sure.

ST: Okay, well she just assumed there must have been among the niseis. But now, you realize that Japan is saying that they lost the war because of the niseis?

RW: (laughs)

ST: Now wait a minute, it's not funny because they use the niseis in intelligence..

RW: Yes, that's true.

ST: that co-hort type of thing, in trying to figure out, they did use them. Now there is...the Japanese Nationals niseis aren't welcomed. I mean they didn't look at niseis as their own.

RW: Yes, that's true.

ST: So, we were at one time in a situation inbetween, like in limbo. Now I would like to say something else. A brother in New Jersey, I talked to him and he says this and I think he is absolutely right. He says when you are looking for psychological

effects on us, he says the psychological effects, the bad psychological effect was naturally, there was a certain amount of psychological effect with us. But he said it is more, more on the american public. And he says this the immigrants who came here were simple people. In other words they were good for the country. He says when they went and grounded them up and put them and their offspring into camps, he said you killed the Boy scouts of america. He says that this should be emphasized. It's the same thing, aren't we paying for isn't the country paying for what happens to the blacks, well, he's saying this, the american public doesn't know this, but they are hurting psychologically; they don't know it. And it is obvious now, we are hurting from what all the things that was done to the blacks.

RW: Yes, yes.

ST: Well, aren't we hurting even with the bomb? We are the ones who used it first. You see, so he's looking at camp that way. He says to me..to him that is the biggest thing. He says you do not find boy scouts anymore and coming back, and that makes me think, coming back from this..that shikaka gani feeling, okay, you can't I don't necessarily think that the niseis has that out completely. Because you say, well, you thought the niseis might have the opposite of the first generation. That is not necessarily so, because if they had the opposite, all right, I don't think they would have been quiet. Some of the third generation are the ones who are pushing this thing, the redress. Look how many years has been passed and then we bring this redress up.

RW: 40 years.

ST: Now if the niseis didn't have this shikaka gani feeling, they would have brought that up long, long time ago, and not only that'

look what happened in Texas with the Vietnamese family there?

Now can you see a Japanese immigrant doing that?

RW: I don't know quite..what case that was, I'm not sure.

ST: That was a case where there had a fishing business, well, naturally this is economics and this happens all the time. The white american families, there must have been a handful of them, they didn't like it. There was one family in particular that tried to do something physically towards the Vietnamese family, there..apparently they were doing real well in their fishing. They were working harder, I don't know. Well, they tried to invade that family and the white american son was shot by them. They are definitely do not have that feeling. You get what I mean?

RW: Yes.

ST: So they don't have that same Japanese trait. And so I think my brother is absolutely right. I think the Japanese immigrant was good for the country. I'm not knocking any other immigrants, just as much as the other immigrants who first came, they wanted to add to the country.

RW: He is right.

ST: So, I think he is absolutely right in saying that they killed the boy scouts of america.

RW: Yes.

ST: So he did want me to give you that point of view. He thought that was essential that this..that type of thinking should be written down.

RW: Yes, I'll see that it is and I certainly thank you and if any of these people want to talk to me themselves..

ST: Well, see like you say, that you bought up, you said that everybody thought that they had injustice and so forth and my answer to that, is how else can you feel? You see what I mean? How else can you feel. In other words, they did suppress it, they didn't overtly come out physically and try to be violent, you see what I mean. They didn't do that. It's the same thing, with I heard people say well, I can't see how you just stood there and got killed. Well, I think the Jewish people are the same, they are not physical either. They don't in other words, of course now when you come to Israel that's a different story.

RW: Yes, well that is different.

ST: Those goals are..they are ready to die for it, over there. But there are certain ones that go there, I think.

RW: And of course there were Jews who did fight back in Poland, do you remember about the Polish resistance?

ST: Yeah, there was an incident there. This is not as a group, of the whole, everyone, do you get what I mean? That's not their trait.

RW: From what I'm reading, again I'm not really an expert here though, that in Japanese culture they are reared to be very obedient and obey rules and laws, but I certainly, as I see talking to you and what I read from what people told me 40 years ago, the shock of having been so good and law abiding and then to be treated like this and lose everything you had, you know, that is not right. They had not done any wrong.

ST: Well, you see, if you want any kind of ration about that, how many people are you getting to talk about it? I'm talking about

it because I happen to be the youngest of the family. There is 8 years difference between my husband and myself, all right, he's older. Now you can tell from how many people refusing you, now if you are looking for any kind of psychological effect, I think that is answer enough for you.

RW: It is..

ST: They don't even want to talk about it.

RW: Yes. It is still so painful for them.

ST: I think that's evidence enough. If you go by how many percentage refuse to talk about it. And I would guess to say that some of the people who talked to you broke down.

RW: Yes.

ST: You see, I'm right about that.

RW: Some began to cry and some..one lady was very touching..she also lives in Ohio..I talked to her and she really began to tell me things. And she told me that she had been in therapy. it had bothered her so..and finally she said you know, I'm telling you things I never told my therapist.

ST: Okay.

RW: I have thought of this. I'm glad that my guess or hypothesis is validated and I would say this that if any of the people that you've talked to do feel like telling me something, they should feel free to call me collect also.

ST: Well, a last thing before I hang up - I really, I don't mind telling you. that I got a little shook up from what my nephew said. Because my thought is not with the niseis now, my thought is with the third generation, and the future. When I get a chance, I will confront my boys and see whether..how my nephew felt is entirely

true with them. I'm thinking that maybe I have told them maybe a little bit more of things to look for. You see, even with my daughter, I don't remember if I told you in my last interview or not that she started in Junior High, I told her, Linda, because you are Japanese, and she was in the popular crowd, she was a cheerleader, so you know when you are in a popular crowd you feel like you shouldn't have that much hinderance, correct? Although being a cheerleader as she got into the cheerleading syndrome which is you get a big head and that to me hurt her as far as socializing, dating and so forth, because she had a chance at dating boys on the outside of the popular group and she didn't take that route. So, but still even though that happened, all right, I told her that because you are Japanese the natural affinity is going to be cut down and there is such a thing as a natural affinity and so I told her, the reason I'm telling you this is because you are going to feel like you are in a popular group and there is nothing wrong with you, but when you feel that when it comes to a dating situation, that it's going to be cut down some, you know, you are going to you could end up saying, hey, there must be something wrong with being Japanese. So I told her and I want to make sure that you didn't feel this way about it. I want you to be aware that this is going to happen and so you will not feel bad about being Japanese. That's the worst thing that I told her that if you ended up feeling this way, that's the worst thing you could do to me. So I did emphasize to her - she told me later on that she didn't even think about it. So I think I hit her about the right time. I'm not saying that she didn't have any boyfriends, okay...

RW: That was very wise..

ST: I wanted to make sure that she didn't go through this and feel lower, do you see what I mean?

RW: Yes.

ST: So, I don't know if my sister told her daughter that. I had also told our children that whenever you come across people that knock you down; if you're different, they'll pick on whatever is different. If you're fat and if you're in the same grouping, they'll pick you they'll say you are fat. So anyone who does that, I had emphasized that, you will notice, if you take notice of that person, that that person has some kind of insecurity. And I also emphasized that. My oldest son had an experience in junior high where he was called Jap but the boy okay, I found out, I asked who the boy was..and he gave an Italian name...

RW: Oh my..

ST: Okay, well you know, this happens more from another ethnic, you know why. They can't handle their ethnic.

RW: Ah..

ST: Haven't you seen that? Oh, I see that all the time. You think the Europeans they can assimilate, okay, they say, but I still claim a lot of them

END OF INTERVIEW # 492

~~XXXXXXXXXXXX~~~~Sally Takahashi~~Sally Takahashi

Sally Takahashi, ~~was born in the United States~~ was about 13 years old when, ~~her parents~~ with her parents and five siblings, she was confined in the ~~Tule Lake~~ Tule Lake Segregation Center. Her oldest brother, she told ~~me~~ me, was and remained in the armed services ~~of the United States~~ of the United States. Her oldest sister had ~~gone to Japan before the war and had been married there.~~

Sally's father wished to return to Japan and spend his declining years there, ~~and her two older brothers~~ ^{American} ~~Ox~~ I gather that her two older brothers renounced their/citizenship). She also told me that her father and her older brothers ~~XXXXXX~~ were taken "out of Tule Lake into a concentration camp". She could not remember the details, ~~but it is likely that they were members of the Resegregation Group.~~ ~~After the~~ "When the war was ~~over~~ declared over, my Dad wrote to my Mom and said, "We were going back to Japan as a family." Even though my Dad was very domineering, . . . my mother knew better. ~~My~~ My brother, . . . he got shot at one of the landings in Italy . . . he was in Cincinnati then. So my Mom said, "There is a point that we can go." So she allowed us to make our own decision. . . . So we all made the decision: we didn't want to go to ~~Japan~~ Japan. And at that time I had to ask myself, I said, "This is my country." Accordingly, Sally, a brother and a sister went to Cincinnati, while her ~~mother~~ father, mother, and two older brothers went to Japan. . . .

To put it bluntly, I think my Dad slipped. I really do. Because it's like during the depression, when the stock market goes all the way down, you lost everything. Well, that's what happened to him.

Eventually, the brothers who had expatriated returned to the United ~~States~~ ^{in Japan,} States. ^{Her} ~~her~~ parents were not welcomed by their relatives -- "they come ^{were} ~~weere~~'nt from the deep country and they ~~amamh~~/that well to do, so they couldn't absorb them in, I guess. So then my Dad begrudgingly came ~~back~~ back."

Encouraged by her mother, the older sister ~~divorced~~ divorced her husband and returned to the United States.

I ~~think~~ think it's safe to say that my Mom had something to do with the divorce. She felt that my sister lost her identity. . . she was being pushed around too much. . . . But on the other hand, my sister, now she's working in Maryland, right outside of Washington, D. C. She's working ~~xxx~~ with the ~~xxxxxxx~~ Federal. ~~xxxxxxx~~. . . She really went ~~xxx~~ through a physical and mental, more or less, while she didn't have a complete breakdown. But she went through a lot.

It was not until our second talk that Mrs. Takahashi ~~xxx~~ told me of her own experiences:

When I went to camp I was in 7th grade when the war broke out, so I was like in Junior High. So you might say that I had fun there. I felt ill feelings and well I guess what you might say it affected me physically, because everything happened to me, let me say, after I got out. Because I was unhappy being separated from the family and having to live in a stranger's home and it was a complete new experience for me even though I made that choice, you know, it was something that I didn't know what was in store for me.

Rosalie Wax: ^{RW} Yes, this was after you left camp?

Sally Takahashi: ST Right, and then while I was going to school. One summer I think, over one summer, I gained twenty pounds. I'm only five feet tall.

Rosalie Wax: Yes, that's significant. You must have been troubled to do that.

Sally Takahashi: Oh yes, and my brother was there. My sister was there at another home and my other brother was in another home too. My brother's wife's family was there. Even though they were there, I mean I can understand now what happens to people, like for instance, suicide - that's way out though, I never even contemplated that. That never went through my mind. In fact most of the suicide patients I've taken care of, you'd think that they are people who are by themselves, they're not. They have people hovering all over them. So when I look back, that's what happened to me. I just went within myself. And what brought me out was I didn't stay. I didn't keep that weight very long. I went on a very rigid diet. You see, I was never heavy and I'm still. I only weigh about 107 right now and so I, well, I don't know how to say this - I found God I guess.

Even when I gained that much weight and when I was reaching for someone, and I was lonely. I was extremely lonely, and that's what turned the table for me. I had told myself and I don't know where I got it from, that no matter what happens, God loves me without any strings attached. I can verbalize it now, because I know this is what God is all about, but at that time I don't know whether I verbalized it just like I'm saying it now. But I know one thing that I did experience it, and that's what snapped me out of it. . . .

so it was a situation where I had to more or less take a hold of myself and overcome this extreme loneliness. And this is why I say that I had this experience with the feeling that God loves me, and that's all that I really needed, and this is really funny, because this excludes your family.

Mrs. Takahashi has married and has several children. She is employed as a nurse, but ~~xxx~~ she told me very little of her work. ~~xxx~~ She did remark:

"I work in an Osteopathic hospital, by the way, and there is a stigma there too."