

1. Kishiyama on resettlement

When JS returned from his trip, he had a short talk with his neighbor, Mr. Kishiyama, which revealed one of the reasons for his opposition to resettlement for himself. JS said that he did not intend to stay here forever. This sort of statement would be resented if made in front of a large number of Isseis. But Mr. Kishiyama, being on good terms with JS, said,

"If I were sure that I was going to live here in the U.S. and not return to Japan, then I'd go out and start working right now. Under those circumstances, that's the best thing to do. But after the war I expect that something's going to come out of the negotiations between Japan and America. That's why I'm not going out right now."

Mr. Kishiyama seems to be expecting some advantage by remaining in the center till the end of the war. There are many other factors, such as the ease of life in ~~the~~ the project and a sense of loyalty to Japan, which would make an Issei reluctant to resettle, but this hope for a favorable settlement after the war is one of the important factors.

2. Kaya on outside danger

The first question that Mr. Kaya asked of JS was, "How is the feeling against the Japanese on the outside?" JS replied that he hadn't met any sort of discrimination personally, although he was turned away at one hotel and felt a little uncomfortable at times. He explained that he stayed at hotels and ate at the very best restaurants without running into any trouble. Mr. Kaya grunted, and admitted

that perhaps conditions on the outside weren't as bad for Japanese as some people said they were. JS went to explain what had happened in Parker. At first the town was in favor of letting the evacuees from Poston shop there. When a Caucasian barber put up a No Jap sign up, indignant citizens protested on the grounds that such acts were unAmerican. But some rowdy boys went into a general merchandise store and stole some goods while the clerk was busy with others, and soon after it became impossible for a Japanese even to buy a cup of coffee. Mrs. Kaya agreed that discrimination was often caused by a few bad ones among the Japanese themselves. Mr. Kaya, too, was somewhat impressed, and seemed ~~impressed~~ convinced that life on the outside was not necessarily dangerous for a Japanese.

3. Akahoshi on Coverley's change

According to Mr. Akahoshi, the block manager of Block 25, Mr. Coverley has changed his attitude toward the colonists since returning from the meeting of project directors in Washington, D.C. At present he tends to present plans in a more democratic fashion, asking the opinion of the colonists more. Also, when they had a picnic and rope-pulling was going on, he took part in it.

4. Chicken trouble

Several days ago about 300 chickens were available from the poultry farm for consumption. Peck was for using them in the personnel messhall. Zimmer was strongly against this, saying that everything produced by the evacuees was primarily paid for the evacuees and not for the personnel. Zimmer protested to Coverley, who backed him up. Consequently, it was decided

that the chickens would be sold through the Co-op. Before the public could buy them, however, the hog farm, the slaughter house, and the poultry farm bought them all up and distributed the chicken among their friends. For this reason there were complaints lodged against the Co-op for allowing such a state of affairs, and the Co-op is said to have decided not to sell any more chicken in the future. Kallam talked to George S. as if he were for the evacuees along with Zimmer, but George thought that Kallam wouldn't have enough guts to do so. All of this according to George.

5. Tanabe loses steward job

The kitchen crew in Block 25 threatened to quit unless Tanabe, the steward, quit first. Mr. Nakamura, the leader in the block probably closest to Tanabe, found him a job in the Recreation Department, where he himself worked, and managed to pull him away from the steward job without hurting his feelings. All this according to Mr. Kishiyama.

His contention is that Mr. Tanabe exercised too much authority in the kitchen, and the others working there did not like it at all.

This change in job is interesting because it shows the career of a certain type of leadership. It goes to show that Mr. Tanabe did not have qualities which made him fully or easily accepted by all as a real leader in the block.

6. Change in administrative setup

According to Don Elbertson, recent changes in the administrative setup, which is to become effective July 1, is not very encouraging for the liberal elements in the personnel staff. An inner circle is going to be created within the

staff, and most of those positions are going to "reactionaries."

First there are going to be three assistant directors. One of them is going to be the head of community services, and since Fleming has left the Project, this person, who is usually a liberal person, is still undecided. Others within the inner circle is going to include Smith, head of the housing and employment division, whom Elberson considers a reactionary. He himself is no longer going to be a division head, but along with the Chief of Internal Security, is going to be delegated to a lower position as a section head. A more official statement of this change must be gotten later.

7. Segregation

Don Elberson believes that segregation will take place sooner or later. He has heard from Mr. Coverley that this matter was seriously discussed at the directors meeting in Washington. They also surmised that if segregation were to take place Tule Lake would most likely be chosen as the "black" center--the center in which the disloyal ones would be rounded up.

8. Coverley's change in attitude

When Elberson was asked whether Mr. Coverley had really changed his attitude toward evacuees, Elberson thought that he had changed it before he left for the director's meeting. After the registration, Elberson feels, Coverley was impressed with the fact that he had approached the people in the wrong way.

1. Kazuye Tanabe

Kazuye arrived in the Project last Sunday from Salt Lake City for a couple of week's visit. She had been away to school for about nine months now, and before then had been in the center for only two months. She has not yet had an occasion to eat in the block messhall (#47) and dreads it because her mother says that she will have to make a speech because everyone else who comes back for a visit does so. It would not be so bad, she thinks, if she could make the speech in English, but she is expected to make it in Japanese. She would not make the speech if it were not for her parents, whose position in the block Kazuye must consider. She came to JS, and asked him to write out a short speech for her. JS noticed that she pronounced masu as many Niseis did, with an emphasis on the final u, which is incorrect.

JS took Kazuye to see Mr. Opler, the social analyst on the Project. Mr. Opler was interested in getting people to help him, since his staff, while chosen, were not able to start working for him right away. Kazuye immediately volunteered her services while she was here. JS resented this because she had asked her to do some typing for him, and she had accepted only reluctantly.

In the evening JS, Kazuye and Art Morimitsu went out visiting together. They went to Mrs. Murayama's place because they knew that she would be interesting to talk to, but she was not in. JS suggested that they go see Dr. Jacoby, but he was out, too. They ended up by seeing Kazuye's friend, Portia Billings at Ed Ritter's place. Kazuye kept up a steady chatter, inquiring about Portia's affairs. More

interesting, however, was the constant banter that Kazuye and Art kept up going and coming home. Kazuye did not know Art at all, but it did not seem to matter very much. She gave him the impression that she was extremely broadminded. Art kept up a front of liking girls who were that way.

One interesting thing about Kazuye is that she attempts to attract men, while her sister Kazuko tends to keep them at arm's length. Both tend to carry out their tactics to excess. There is something reminiscent of Ruby Kawasaki about Kazuye.

2. Opler, social analyst

Opler is a cultural anthropologist from Reid College. He was teaching both sociology and anthropology at this small college. He came to know some Japanese students, and considered them of high caliber. At the time of evacuation he sympathized with their problems and took some interest in it. One reason he took the job of social analyst was that he wanted to do some more field work and also work in some other region he had not worked in before. He received his job through Embree in Washington, and he himself specified Tule Lake as his choice of center to work in. Consequently, the Project Director had nothing to do with his selection.

Opler arrived the latter part of May and has been in the project for about a month now. He made it a point to locate his office in the colonist section, and keep his office open to all colonists to consult. So far his relation with the community seems to be fairly good. He says that many people have come in to talk to him about things in general. His sympathy with the colonists is indicated by his attitude

toward their problems and also toward the Caucasian staff.

He believes that until now the WRA has conducted its affairs in the dark without knowing very much about the colonists, and he considers one of his most important functions to shed light on community problems. He wrote a report on the hospital with the approval of doctors and community leaders, and "scorched" some administrative staff members in it. He also mentioned Elberson, Jacoby and Carter as having insight into the problems of the evacuees. He mentioned specifically, that the leave office was not handling the evacuees properly.

His rapport with the community is also indicated by the fact that he has succeeded in enlisting the help of some of the colonists. He has tried to select people who were well-respected in the community so that the staff would not earn a bad name and would retain the respect of the rest of the people. He was allotted about five evacuee workers, but he believes that he can hire up to seven. He has promised jobs to Mr. and Mrs. Yoshida of the Planning Board, Lily Nakamura as a secretary, May Ouye, Kent Morimune, and Father Dai. He expects to rely heavily on his workers to gather data and write reports for him, and he intends to avoid note taking in public and questionnaires. So far he has not been able to free his workers from their other jobs, but he hopes to get them started pretty soon.

Opler asked JS whether Dr. Thomas' stuff were "taboo."

He wanted to read some of the background material because it would take him so long to find out for himself. JS said he didn't think that Dr. Thomas would like it. He said that she wouldn't have to know. JS could not help feeling a

sense of rivalry between himself and Opler's group. He knew that it would be to his advantage to cooperate with Opler in order to gain access to his material. But he was confident that Opler, with his staff, would not be able to gather any more material than he would be able to by himself.

3. Conscientious Objectors

Ed Ritter was recently classified a C.O. He is due to enter a C.O. camp somewhere soon, and will leave the Project after completing a year's teaching next month. Anyway, he will not be allowed to teach or work in the Project because of his C.O. status. There is a WRA regulation saying that a C.O. cannot be employed if they are so classified. Ed ~~has~~ said that he was even forbidden to tell people that he was a C.O. This regulation, according to Ed, is to avoid the stigma that the relocation centers are being run by pacifists.

Portia Billings' boyfriend is also a C.O., and is now in a C.O. camp in Mexico. She intends to join him soon, and is making plans for making up the words for her own ceremony. According to Ed, there are four or five C.O.'s here in camp.

1. Block 25 kitchen crew on resettlement

Ray Mizuno is now working in the kitchen. This morning he stopped to talk to JS. A Kibei fellow came out and inquired of JS why he had gone to Gila, and JS explained that he had gone out on a conference. The matter of wage reduction came up. The Kibei fellow thought that wages were going to be raised. JS explained that the number of workers were going to be reduced to about two-thirds and that the number of those earning \$19 were going to be limited to 10%. Both Ray and the Kibei fellow said that they wouldn't go out no matter how bad they made the conditions in here or whether they had a job in here or not. Ray readily admitted that he had signed "No, no," and that he didn't expect to go out. He had also applied for repatriation, but afterwards he went and changed his mind about it. Both fellows thought that the repatriation blanks were still on the Project and hadn't been sent in to Washington because when Ray went after his it was still there. This seemed more a matter of wishful thinking on the Kibei's part. Ray, however, admitted that if it hadn't been for the registration he would probably be out to work right now. The Kibei fellow thought that those Niseis who went out were going to stand the chance of not being able to return to the center and that of being drafted in the Army. This seemed to be more wishful thinking. Both felt that segregation would not take place, and JS pointed out that those who asked for repatriation would probably be sent to Arkansas.

2. Masayoshi Matsuda

Matsuda comes around quite often now to see the Sakodas, for one thing because most of his friends have already dy

gone out. His friends included Albert Koga and Koso Take-moto, the educated Kibei type. He is still waiting for his leave clearance. He had an interview with Coverley, who told him that they would have to investigate his case. He became impatient and demanded him to make up his mind whether they wanted him to go out or not. Miss Young, Coverley's secretary, has told him that his papers were probably mislaid someplace when he first applied for a change when ~~Lt.~~ Lt. Carroll was still here. Matsuda knows of at least two people who are changing from no to yes in order to be able to go out. With them it's a matter of expediency more than anything else. On the other hand, JS pointed out that their answering no was a matter of expediency, too. Matsuda observed that many Niseis were acting only out of self-interest.

Matsuda's family is rather conservative, and he is only beginning to take interest in girls. George has been to his place, and says that his sister is a typical Kibei. George and Matsuda went to see Hattie once. The next time they agreed to take a girl to the Issei entertainment being held on the outdoor stage, but at the last moment Matsuda says that he was unable to ask the girl he had in mind.

1. Talk with Mrs. Akahoshi

This morning JS went to drop a mail in at the block manager's office and ran into Mr. and Mrs. Akahoshi admiring their willow trees in front of their office. Mrs. Akahoshi was willing to talk more to JS, and he carried on a conversation for more than half an hour, standing in front of the office. He gets along with Mrs. Akahoshi quite well because they have their urban and somewhat cosmopolitan background in common. Mrs. Akahoshi feels a sense of superiority over the rest of the people in the block, most of whom are rural people, and over other colonists who come from the country. This sense of superiority is maintained by her difference in outlook, and also her husband's former position in the community as president of the Japanese Association in Oakland. She believes in young people knowing how to dance, for instance, and knows how to dance herself. She also believes in associating with Caucasians, and getting along with them. In other words, her outlook is ^{more} cosmopolitan than that of most of the other Japanese here. Her attitude toward them is well expressed in the phrase that she used toward them, "Nanimo iwanai ho ga ii no yo, baka niya tsukeru kusuri ga wa nai kara." (It's better to leave them alone, because you can't cure a fool.)

2. Resettlement Mrs. Akahoshi asked JS what he thought would be the condition on the outside. Mr. and Mrs. A. had an offer for ~~A/C~~ jobs in a cleaner's establishment at one dollar an hour. If both of them worked, they could earn about \$400 ~~a~~month. They had their clearance already, and were just pondering whether they should go or not. She

wanted to know whether there would be adequate housing in Rockford, where the cleaner was located. JS thought that housing could be arranged, and advised them to go out. They really wanted to go out, but one thing that hindered them was the fact that their son, Ziggy, had answered "no" to question 28. He regretted this move and changed his answer to "yes", but still was not able to get his clearance.

JS discussed resettlement in general with Mrs. A., and some of the factors causing resistance to resettlement were brought out. For one thing many people still wanted to go back to California. Also, there was a very strong reliance on a total Japanese victory on the part of a certain segment of colonists. They felt that when the war was won by Japan on terms of unconditional surrender, they would receive some compensation for the loss they underwent because of evacuation. Mrs. A., on the other hand, felt that the war would last a long time, and perhaps would not end in four or five years. Consequently she did not expect that the colonists would receive a compensation of \$10,000 or anywhere near it when the war was over. She preferred to rely on her own strength, go out to work, and establish herself while the war was in progress and establishing oneself was relatively easy.

It should be noted here that there is a definite feeling of identification with the Japanese war effort on the part of the few who resent others resettling. They tend to view resettlement as an aid to the American war effort and consequently a treacherous act toward Japan. This sentiment is

backed up by reports, which was rather popular around December of last year, that the Japanese government advised over the radio that Japanese should not leave the relocation centers and that they would be well taken care of in event of a victory. Those who plan to resettle either ignore this protest, or rationalize it in some way. For this reason the progress of the war can speed up or retard the resettlement program. If Germany is defeated, and Japan's position becomes precarious, many more people can be expected to relinquish their hope ^{of} on Japan doing something for them after the war and be more willing to strike out for themselves, instead of remaining within the center. This is only one of the many factors affecting the resettlement program, and should be kept in mind.

In Block 25 the Yagi family, the Nishida family, and the Oshima boys have changed their answers from "no" to "yes" in order to resettle, but none of them have received their clearance yet. They hope to resettle on a farm. It should be noted that both the Yagi and Nishida families have been successful farmers in the past, and they hope to go out and earn more money while the war is in progress. The Uedas were also successful, but the elder Ueda cannot go out because he is a parolee. The interesting point here is that in the two families that want to resettle on a farm it is the son in the family who is holding back the resettlement because they answered "no" to question 28. In other words, if the registration had not taken place, many more people would have resettled than are going out at present. Another definite factor that should be considered is the opportunity to make money on the

outside. In other words, to what extent does personal interest affect one's loyalty, and one's attitude on such issues as resettlement.

3. Registration Mrs. A. said that many people in the block had applied for repatriation, but that a large majority of them, with the possible exception of Kibeis, have cancelled them. The Oda family, for instance, had intended to return to Japan even before the war broke out and had sent some money to Japan, but when they received a notice saying that they should come and cancel their application for repatriation if they were not serious about it, they cancelled it. She also thought that a large number of boys who had answered "No, no" had changed their answers, too. For both acts, she said that the primary factor was the fear of being drafted.

Mrs. A. said that Yeshimi Shibata had to leave the project because people were calling him inu. She felt sorry for him because she knew that he was a well-educated and an upright fellow.

In Ward V, she said, the people were still having trouble. The blocks there were divided into several factions, and they were making personal attacks on each other. Some people from Oakland would come to Mr. Akahoshi and would ~~xxx~~ verbally attack each other. As a result, in one block the messhall was closed for a while. The recent restriction on candidates for the City Council was interpreted as some as the work of inus, and condemned for that reason. Mr. Akahoshi's reply to some his friends was that they should cease their bickering because it was a shame to Oakland.

4. Marriage The conversation rolled around to marriage.

Mrs. A. said that her son, Ziggy, was going to get married on July 10. He had asked the girl to marry her, slipped on a ring, and that was that. They were going to have a bai-shakunin in name only. JS asked about the kind of wedding they were going to have. She said that since they were not so very rich and they did not like an elaborate wedding, anyway, Ziggy was planning on a dance with sandwiches and soda pops served. For the baishakunin and relatives a small reception would be held separately. The girl was from Tacoma, and she agreed with JS that girls from that region seemed to be better than girls from California. JS discussed his own plans for marriage, and the first thing that Mrs. A. said was that his brother, George, should get married first because he was the older. JS said that he had found a girl already and couldn't wait for his brother. Mrs. A. then advised him not to wait too long. If the girl were 22, then her interest in him would be with marriage in mind, she thought. Mrs. A. offered to be the baishakunin for JS, or she thought that Mr. Kaya, JS's neighbor could serve the function, too. Concerning Ruby, she thought that she ought to go out and be a leader because any girl could become a domestic housewife, but it wasn't everyone who could become a leader. However, she was not against Ruby's marrying if she found the right person.

5. Sectional feeling In discussing the trouble in Ward V, there Mrs. A. said that one source of trouble/was the fact that there were many people there from the interior of Placer County. Their ideas were very old, and they did not

realize that Japan was now a country of the world and many of the ideas in Japan had changed. It was because of this lack of vision that there was so much trouble in Ward V.

She thought that the same thing applied to Block 25, except for the fact that there were many large farmers in this block, which made them a little more cooperative. Mrs. A. is proud of that fact that she comes from Oakland and not from the country.

6. Kibei opinion

JS met Kiyomi in the showerroom yesterday evening. He was talking about going to a farewell party for Janet Okano, from whom he used to learn English, and JS was able to use Janet as a wedge to break into the conversation. At first ^{Kiyomi} he had thought that Janet was a wonderful girl, especially because she was beautiful. Janet was a Kibei, but in Kiyomi's opinion, not really a part of the Kibei group. She returned to this country when she was four years, and did not have the ties to Japan that other Kibeis had. She did talk Japanese a great deal and associated with Kibeis, but Kiyomi did not feel that she was a real Kibei at heart. She talked too much, and was a hanataka (highhat). (It's this maintenance of standard that tends to set her apart from other Kibeis.) At the time of registration she had been talking about returning to Japan. Kiyomi did not think very much of a Kibei who was going to go out. Janet and her sister, Niki, were going to join their brother in Colorado. "You can't expect much of an English teacher," was Kiyomi's comment. When she used to teach she used to come right up close to the boys, which he thought was rather scandalous. "I used to attend %

classes, but I quit. You can't learn under those conditions."

Kiyomi went part way through Daiichi-Shogyo in Hiroshima. He does not seem to be highly intelligent, nor is he very aggressive. He says that when he returns to Japan he is going into government service, possibly in Manchuria. Japan is all right, but he believes that he'll like the continent better. When JS mentioned that it was difficult living in Japan, Kiyomi's explanation was: "That was before, ~~when~~ when they had to have a great deal of rationing. America found out that Japan was only storing up her material in preparation for the war." Kiyomi has applied for repatriation and has answered "no, no" to the Selective Service Questionnaire. He intends to stay in the center until he returns to Japan.

Analysis--Here we find a person who is relying upon Japan for his future. Consequently, his attitude toward the registration and toward resettlement is undoubtedly affected by this basic belief about which side his bread is buttered on. How such a person would change his attitude when offered an opportunity to make money in this country or should it become evident that Japan is not going to win a decisive victory will be an interesting thing to watch.

1. Rumors

Rumors are just as prevalent as usual. One of the most widely circulated one is concerning people in Manzanar moving here to Tule Lake. Someone from Manzanar is said to have written to a friend to find out if there were an empty apartment close to his place which he could apply for should he be sent up here. This was heard from several different sources.

Since soldier's wives are not allowed to teach in the school system here anymore, the elementary school has lost about five teachers. This comes from Hattie Kurose.

A fellow who had answered "yes, yes" was forceably sent out of the project. This comes through Mrs. Kurose, who heard it from a lady in her sewing class.

Mr. and Mrs. Akahoshi tells this one. One of Ziggy's friends who had answered "yes, yes" was reclassified and drafted. He wrote to Ziggy to tell him that he did the wise thing by answering "no, no." JS suspected that the fellow had volunteered, but was afraid to tell anyone that he did so.

2. Mess table change

Because of the ~~xxx~~ cutting down of the number of mess workers down to 28 from ~~38~~ 34, the chief cook recently asked that each table be filled to the full capacity of eight. He made out a chart, shifting some of the smaller family units into other tables to ~~make~~ fill up each table. Consequently, the Kishiyamas, Kayas, and Sakodas, who were sitting together, had to sit at different tables with people they did not know. JS felt that the chief cook should have discussed the matter with the people before changing people around in that manner.

This is only one of the adjustments which are being necessitated by the change in administrative policy. It will be of interest to watch how well the people will be able to adjust themselves. Mr. Kaya had a point when he said that during the summer time the chief cook had the power ~~xxx~~ because no one was willing to take over his job during the hot spell.

3. Radio

JS had occasion to speak to the foreman of the radio repair shop and to ask him how it was possible to get broadcasts from Japan. Mr. Ichimura said that with some cheap radio it was possible to get the shortwave broadcast because of a defective instrument. He thought that they got the broadcast on the fifth harmonics. This was not possible with the better radio, he said. He did not think that it was possible that the broadcast was being relayed from a submarine, because that would make it an easy target. Also, he could not see how the broadcasts could be rebroadcast in here without a great many other people being able to tune in on it. There was also the possibility that there were some shortwave sets in the center, but they did not bring them in for repair.

1. Fumiko Hitomi on registration

According to Hattie, girls are saying that during registration Fumiko went around trying to influence girls to answer "no, no." She succeeded in getting at least one girl to answer "no, no," by telling her that she didn't see how anyone could answer "yes" under the circumstances.

JS remembers that Kiyo Aiura was also against registration and also against resettlement.

2. Talk with Dr. Francis

JS went in to see Dr. Francis about being put back on the payroll of the Adult Education Department. He wanted to be put on parttime because he had other work to do. Dr. Francis said that she would have to see what could be done because the departments were now in the process of reorganization, and she was not sure how many teachers would have to be cut down in her department, if any at all. She has a present quota of 80, and she wants to retain at least 78 on her payroll. She also wants to increase C workers from the present 50% to about 60%. She believes that she is justified in demanding these because the Adult Education Department is being called upon to carry more work than before. It is undertaking the resettlement education program, for instance, upon which she seems to be putting a great deal of emphasis. In other words, although there is going to be a 30% cut in the number of workers and C workers are going to be reduced to 10%, she does not want to have the cuts made in her department. Dr. Francis said that she would put in a requisition to put JS on the payroll, but wasn't sure when the permit would come through. She also asked him whether he

wouldn't teach a course, giving advice to those resettling on how to conduct themselves after leaving the center. She has heard from some people returning to the Project for a visit that they were able to give advices to people leaving the Project, and she wondered whether I wouldn't be able to teach such a course. JS said that he would consider it, although he was thinking of continuing his general psychology course along more academic lines. He did not want to start a course which would openly advocate resettlement, because he felt that it would be a hinderance to his research work. She also asked if he couldn't teach a course on public affairs, discussing current events, such as the Yasui case. Until now most teachers in the Adult Education Dept. were expected to teach 22 hours a week. However, some leaway was given, and usually they were teaching a little less than this. In the cases of some difficult subjects they were being allowed to teach only eight hours a week. She said that from now on every bit of teaching and preparation hour would have to be accounted for. Most teachers were being asked to teach on the basis of an hour's preparation to an hour's teaching. However, she thought that she could allow JS two hours of ~~teaching~~ preparation to each hour of teaching.

3. City Council

The City Council is still in the process of reorganization. A committee composed of Harry Mayeda, Kihei Ikeda, Mr. Takasue, and others are working on the reorganization. A petition was sent to each block to be signed by the block people to amend the charter to make one Issei and one Nisei elective from each ward. Restrictions of candidates to offices to those

who answered "yes" to Question 28 seems to be causing some irritation in some quarters. It means that as the resettlement program progresses the colonists will be less and less able to administer their own affairs.

4. Nao Hoshino

According to Hattie, Nao Hoshino is now going around with about the worst Kibei fellow in the block. He seems to be a fellow who had gotten into troubling stealing. She was going around with James Otsuka for a short while, and before then she had Hawaiian friends. This fact is mentioned because Nao seems to have very little in common with other Japanese, and there seems to be a repetition of Ruby Kawasaki's pattern of behavior.

1. Mike, Nobie, Corky, Hisako Group

It is a matter of common observation that certain families tend to associate among themselves quite closely and avoid contact with other families. These clusters probably offer a good basis for social stratification within the Japanese. Within the Project Co-op one group that has been noticed is made up of Mike Imbe, Noboru Honda, Corky Kawasaki, Hisako Higashino. That these people have been affiliated with the JACL may be an important factor or only an incidental one.

Others who have associated with this group are James Nakagawa, Frances Yoshikawa, Yoshimi Shibata, Harry Mayeda. A similar group that existed in Block 23 was made up of Eddie Izumi, Coffee Oshima, Sumio Miyamoto, Walter Tsukamoto, although the composition of these groups are not definitely known at present. Members of both groups have inquired of JS of Dr. Iki, who was transferred from this Project to Gila.

Recently the girls in the Co-op office gave a farewell party for Noboru Honda, and also for Francis Yoshikawa.

Those invited were Noboru and his wife, Francis, Corky and his wife, Yoshimi Kawaguchi, the Co-op librarian, Mike Imbe, Hisako Higashino--all connected with the Co-op. Others invited were JS, George Sakoda, Harry Mayeda, and Art Morimitsu. While these people are not highly intellectual, they are among the more intelligent people in the Project. All of them in some way tend to uphold social standards of the middle class Americans. As a group they are fairly well-Americanized, although they can also speak Japanese fairly fluently, when necessary. They are not highly Japanese, they are not "rowdy," they are not radical in their behavior,

they are not ignorant. They are not adverse to ~~contact~~ contact with Caucasians, but largely associate among themselves. They do not align themselves with racial minorities and the workers, and consequently carry racial prejudices against Negroes and other racial minorities and radicals. While this description is too general to fit any particular individual, it does help to place this group in relation to others. In terms of occupation they are either in the professions or doing clerical work. One exception is George S., who does not really fit into the group and was invited to it for the first time. (There is need for further analysis.)

On the subject of race prejudice, Corky probably expressed the sentiment of the majority of those in the group. When JS related that Negroes were poorly treated in Salt Lake City, Corky said: "It's really a shame. I feel sorry for the Negroes." Then he added in Japanese: "Dakedo, Kurombo wa nandaka kitanai ne." ("But somehow Negroes seem dirty.") "I knew a Negro who used to say that his were dirty, but even when he washed them, I couldn't see the difference."

In regards to association with Caucasians Noboru thought that it was not good for the Niseis to cluster among themselves. He felt that it was better if they associated more with Caucasians. He said that evacuation was invaluable to him because it gave him the opportunity to leave the Coast and the Japanese community to establish himself among Caucasians. George's reply to this was that most Niseis were afraid of associating with Caucasians.

At the party a game called "Piggy~~ie~~" was played and enjoyed by all. The conversation was not highly intellectual, except

for Harry Mayeda's discussion of the registration issue with JS. Nothing vulgar, however, was mentioned throughout the evening. The kind of refreshments that were served and the manner in which they were served were indications of the standard maintained by the group. There were several kinds of dainty sandwiches, olives, pickles, salad, cupcakes, and ice cream. They were orderly laid out on the table, and the silverware, too, were laid out, so that the refreshments could be served buffet style.

The reaction of an outsider to this sort of standards is reflected in George's remark concerning Mike: "She's too high-tone for me."

The fact that Mike, Hisako, Yoshimi, and Frances are not married and seem to ~~find~~ have difficult in finding a suitable mate is typical of groups which maintain a high social standard.

2. Breakfast at Kishiyamas

George S. and JS were invited by the Kishiyamas for breakfast Sunday morning because the mess hall crew took a holiday that day. Pineapple juice and waffles were served. Mary is a Kibei girl, and Mr. Kishiyama is an ex-Issei bachelor. His attitude toward women is one of scorn, and he has often expressed the opinion that men should not treat their women in a lovey-dovey sort of way. While his wife was having her baby, he did do the washing for her, but that was the extent of his showing his affection toward her. This particular morning he was already calling her baka (fool) for something that she had done. Her only reply was that he overlooked his own faults.

The Kayas are a similar couple, except for the fact that they have been married longer. Mr. Kaya/ treats Mrs. Kaya rather gruffly, often scolding her in public, and ordering her around at home. Mrs. Kaya's disapproves of Mr. Wshiyama very much, and believes that young men ought to treat their women with consideration. In this regards she approves more of JS than of George S. because the former is more considerate toward women.

3. Fourth of July Program

1. Fourth of July Program

The Fourth of July service held on the outdoor stage at 11 a.m., Sunday morning, took place without attracting too much notice. There was an attendance, possibly, of 500, mostly Niseis. Among the crowd were a few curious Isseis. The only significant part of the service was the speech made by Dr. Jacoby in the absence of Mr. Coverley. Dr. Jacoby read a well-prepared speech which was calculated to give the people some hope in fighting for freedoms here in the U.S. He directed his speech at the evacuees, knowing that many of them were disillusioned with America and the democracy for which it was supposed to stand. He stressed the point that democracy is an ideal which has to be won by fighting for it. For his speech he received a good applause, and several Niseis later commented to JS on the good quality of the speech and on Dr. Jacoby's understanding of the Japanese. JS recalled that last year Mr. Shirrell made a typical Independence Day speech without once mentioning evacuation or the plight of the Japanese people, and that he received many adverse criticisms from Isseis and Kibeis. At that time there was a tension within the audience, interested in knowing what the Project Director had to say. This year that tension and interest was not observable. Only a handful of people bothered to take part in the service and even then did not show a great deal of enthusiasm one way or the other.

When JS explained to Mrs. Kaya what Dr. Jacoby had said, her comments were: "That's probably true, but isn't it a little late for anyone to make speeches like that, after putting the people in a place like this." This may be typical of the

attitude of many who are disillusioned. On the other hand, Niseis were heard expressing approval of the sentiment set forth in Dr. Jacoby's speech.

2. Ken Yasuda

Ken went out recently to the SCA conference held in Este, Colorado. He was formerly against resettlement. When he came back, however, his first remarks to JS were: "It's swell on the outside. I'm going out pretty soon."

3. Mrs. Hannaford on resettlement

Mrs. Hannaford came to see JS about advising parents to let their daughters go on to college. She had a particular family in mind, who had once given her daughter consent to go to school, but she had withdrawn it. She wanted to know whether JS could go to the parents and talk to them about it. JS explained that it was not a wise thing for a stranger to express his opinions concerning resettlement because there were oppositions to it. He suggested that someone like Rev. Tanabe, who was known and influential to the family, talk to the parents. Mrs. Hannaford was very much concerned with the resettlement problem, and could not understand too well why more people did not leave the center. "We've just got to get them out. Isn't there any educational program that might be carried on to impress them with the necessity of resettlement?" she said.

JS pointed out some of the factors which kept the people inside the center, and then suggested that if people were to be resettled in any sizable number, families and groups would have to be resettled. Mrs. Hannaford's immediate reaction was that clustering of that sort was dangerous and should be avoided. JS explained that a certain amount of clustering could not be

avoided and that it was foolish to impede the resettlement program by clinging to a false assumption that Japanese could be scattered throughout the U.S.

JS said that it was best not to show too much enthusiasm in trying to get the people out because it was likely to be a source of resistance. He felt that unless the people saw advantage in leaving, they would not do so. He said that a person could not be a leader without going along with the crowd. Mrs. Hannaford did not agree with this definition of a leader, and maintained that a leader did not go along with the crowd all of the time, but tried to lead them in the right direction.

Analysis--Mrs. Hannaford has not been here in Tule Lake very long, but still has good contacts among evacuees through the church. Yet her attitude toward resettlement shows that she does not understand the feeling of the people concerning it. Her attitude toward the dispersal policy also shows shallowness in thinking. This inability to understand the feeling of the evacuees on the part of Caucasians, even those who are vitally concerned for their welfare, account for much of the misunderstanding that exist between the administration and the evacuees.

4. Mr. Yamamoto on the war

JS met Mr. Yamamoto, an educated Kibei, in the showerroom, and mentioned an article in the July issue of Readers Digest, which explained Japan's strength. Mr. Yamamoto affirmed: "Yes, boys who have come back from Camp Savage are told by officers from the Pacific theater of war and by such persons

as Ambassador Grew that the Japanese are very strong. He pointed out that Japanese fought till the very last man, and American soldiers no longer trusted a Japanese soldier, even though alone, until they made sure that he was dead. Concerning the duration of the war, he felt that it would last a long time, and thought that we had to make up our minds to stay here for four or five years. JS felt him out on the indemnity the evacuees expected to receive from the U.S. government at the close of the war. Mr. Yamamoto's attitude was one of scorn. "You can't depend on receiving any large sum from the American government. Many people are going to be disappointed at the end of the war. And it's questionable whether the Japanese government will do very much for the evacuees, although they will probably give the internees fairly good treatment."

Analysis Mr. Yamamoto, being educated, does not make the mistake of relying unrealistically on a large sum of money falling into his hands as a result of staying within the center. Neither does he believe that the war will be over soon. His identification is definitely with Japan, but it is tempered with common sense.

1. Jobo Nakamura

Jobo finally received his clearance. There was another George Nakamura in the project, and for a while clearance was denied to Jobo, although he had answered "Yes, yes." Jobo's father is out working in Chicago now, and when asked where he was going, Jobo thought that he'd probably have to go to Chicago. He seemed a little reluctant about going there, and his comments were interesting: "But there's are too many Japs there. I'd hate to go to that place."

May S. felt the same way. She thought that she wanted to avoid a place with too many Japanese because she had seen enough of them. But when she found herself lonely the first month in Alliance, Ohio, she wished she could meet a few Japanese.

Analysis Here we find a drift away from identification with the Japanese community and towards identification with the Caucasian community on the part of Niseis who had remained "loyal" during registration. The evacuation had served to drawn all Japanese closer together, physically and spiritually. A year of life within the center, however, brought out strains between conflicting elements. Most of the power within the camp was in the hands of Isseis and the Japanesey elements. For the population as a whole there was a gradual drift of sentiment in the direction of bitterness, disillusionment with American ideals. For those who preferred to remain "loyal," however, a large concentration of Japanese became odious. They wanted to get away from them, and not have to deal with them again. They no longer wanted to look out for the future of the Japanese as a group, but were more interested now in

adjusting themselves individually in the general American community. They wanted to leave the camp, not only for their own future good, but also because they no longer identified their own welfare with the welfare of a Japanese community.

2. Resettlement rate

JS talked to Henry Yamada, who worked in the Leave Section. He said that the leaves had diminished lately. At present only about fifty per week, including work leave and indefinite leave, were leaving the project. Henry thought that a court procedure was being set up whereby those who had not registered or had registered "no" could change their answers and leave the Project.

3. Carter on Administration

Carter's comments on the split in the administration bears out ~~the~~ its existence. He said that Opler came and in a few days discovered where most of the staff members stood. Opler, however, was able to maintain his neutrality and not antagonize those who were not on the same side as himself because he did not have to deal with them directly. When there is administrative functions to perform, he said, one can't remain neutral. For instance, he is having a fight with Peck now to try to get mess privileges for some of his workers. Don had the same trouble with Peck.

3. Opler

Opler identifies himself with the evacuees quite a bit. He said that he didn't blame the anti-administration sentiment within the Colony because he would~~x~~ have felt that way himself.

On the question of resettlement Opler did not think that individual resettlement alone was going to get very many people out. Because the Japanese people put a great deal of emphasis on family solidarity, it at least would have to be maintained. Not only that, he thought that it was also important that the solidarity of the community should be maintained, and that resettlement should emphasize group leaves. Opler did not think that there was anything harmful about a large Japanese community with its distinctive ways. JS agreed with him that dispersion was not a good policy because it was impossible, but he felt that large concentrations of Japanese should be avoided, and pointed out to the difference between Japanese from the Northwest and from California to show that the smaller concentration was desirable.

He had found that political factions were not so important here in Tule Lake. He had met Dr. Ichihashi several times, but didn't want to become too intimate with him because he might interfere with his work and try to control part of it. He thought that Dr. Ichihashi represented a faction.

4. Mr. Katagiri

Mr. Katagiri is from the Northwest, and has been a calm and cooperative person. A view that he expressed recently is worth recording: "The one who does the right thing will come out ahead. Niseis should go out and then call the Isseis out. Niseis should realize ~~that~~ as a result of the evacuation that they should not rely wholly upon one country. They should go out and become a citizen of the world. Yes, I think everything is going to turn out all right."

5. Kazuko and Kazuye Tanabe

Both Kazuko and Kazuye are speaking more Japanese than they have done before. Kazuko says that it's horrible, but admits that she's learned quite a bit of Japanese since coming here. Kazuye, who is here on a vacation, says that she speaks Japanese in order to please her folks and others in the block.

Kazuko still wants to get out. She's gone back to work for Slattery, but now wants to quit her job if possible. Slattery won't let her quit, and keeps telling her that he'll keep her on the payroll if she wants to take a rest. She believes that the work is too strenuous for her. JS has been telling her that her working for Slattery has been doing her no good. He remarked that Slattery wasn't thinking of her welfare when he insisted on keeping her, and Kazuko said, "I know it." JS also suggested that she quit her shorthand practice because it keyed her up to a tension too much. She realized this, but said that if she quit she felt as if she were falling behind. She didn't want to attend classes like flower arrangement because she had to meet the type of girls she didn't like. JS pointed to the article in the Dispatch in which Slattery advised the colonists to conserve water and not use any more than they should be using, and said that he ought to go and get more water for the colonists. Kazuko defended him by saying that the well caves in and it's difficult to get parts, she's starting to realize that Slattery could be more sympathetic to the Japanese.

Kazuye is an entirely different personality from her sister. She peeked into the room when she came and insisted on waking up George S., who was taking a nap. She said that her block

young people gave her a party last night, and that she couldn't make a speech because she was so filled with emotion. She said that the people in the block were so simple and sincere, something one did not find in people in the city. Kazuko's reaction to the block people was that they were insincere and that they only came to her when they wanted something of her. Kazuye gives the impression that she has many friends among Niseis, but admits that she does not belong to any Nisei group in Salt Lake City. Whenever Thshi Miyazaki offers to take her to a Japanese dance, she refuses. She says that she feels insecure in a purely Japanese group, and feels free from restraint in a Caucasian group.

1. Reduction of C classification

JS went to the Placement Office yesterday about being put back on the payroll of the Adult Education Department. The Community Activities Division has approved of his "C" classification requested by Dr. Francis. Evidently Mr. Fagan did not approve of the increase of \$19 workers when the number in that classification was supposed to be reduced. JS protested to the interviewer at the office on the ground that Mr. Fagan had no right to change the classification which had already been approved. A tustle can now be expected between Mr. Fagan and Dr. Francis and Mr. Carter.

2. Watanabe's view on resettlement

Watanabe is a Kibei, Meiji graduate. He comes to JS's place to borrow Japanese books to read, and has come to accept JS's role as a research worker. His views are typical of those who intends to return to Japan after the war, and still who does not indulge too much in wishful phantasy.

When JS mentioned that not very many people were leaving the Project, Watanabe thought that it was to be expected. JS was interested in knowing what factors operated to keep the evacuees in here. He ventured: "According to the radio broadcast from Japan, they say that the Japanese government told the evacuees not to go outside and that after the war they would be well taken care of."

W: "I think that's something that someone let loose in here. I don't think that the Japanese government would tell the Japanese over here what to do."

JS: "A lot of people are expecting \$10,000 or so after the war if they stay in here, but don't you think that's

expecting a little too much?"

W: "Well, I don't about that. I'm not going out, but not because I expect money of that sort. But it was announced over the radio that the Japanese in China and in the Phillippines received some money recently. The Americans in Germany received some money after the last war, but the Germans in this country didn't because they didn't win the war. It depends on who wins the war, of course.

JS: "It's possible that the evacuees will receive some money, but do you think that they can expect \$10,000?"

W: "I don't know. Do you think that they'll be able to get \$2,000 or perhaps about \$5,000."

JS: "I really wouldn't have any idea. But what would you get the money for. If it's for evacuation, don't you think the people will get it even if they resettle?"

W: "I think they would get it for evacuation, too. But they should get it for the time they spend in one of these camps. They might be able to get it, too, even though they resettle, but they may lose ~~claim~~ the right to such claim by going out. At least the people who remains in the centers will have priority on claims of that sort."

JS: "Aren't people also afraid of reprisals in case of an attack on the mainland?"

W: "Of course, they are. So far there's been no bombing, and you can't tell what will be the attitude of the Hakujuin, once the Coast is bombed. And people aren't going to go out if they try to scatter them. They ought to take about 20 families or so and put them on a farm. Don't they have government land on which the Japanese could be moved?"

JS: "Well, I guess not. What they ought to do is to get families out on individual farms. But I suppose that if they tried that the big farmers would kick, because they don't want competition, but cheap farm labor."

W: "They don't use farm laborers like they do in California, do they? They ought to resettle the Japanese in groups."

JS: "Do you think that the war is going to last a long time?"

W: "Yes. The U.S. thinks it's won a great victory in the islands in the South Pacific, but it doesn't amount to anything. I figure that the war is going to last at least four or five years, and that I'll be here that long."

JS: "Yes, there's no hope for a decisive battle anyplace."

W: "The only reason that I'd want to go out would be to attend school, but I don't think it's worth it. If I spend the family savings to go to school with, we're going to be stuck with nothing. Of course, we may get something after the war in indemnity, but we'd like to have some savings of our own."

Analysis Note the part played by economic considerations in determining reliance on Japanese victory, remaining inside the center, fear of going out. If Japan begins to weaken in her war efforts, if better job opportunities are offered on the outside, it is easily imaginable that the sense of loyalty to Japan and the desire to remain within the center, held by so many Isseis, will become markedly reduced. For many on which side one's bread is buttered will determine the condition of their hearts.

3. News from Japan

Yesterday Mr. Kumagai came to tell Mr. Kurose the most recent news that he had heard from Japan. Over a hundred transport vessels were sunk, and 11,000 soldiers were destroyed. He reported that Australia would give up soon, and that the war would be over in a short while. Mr. Kurose's comments were that Mr. Kumagai included about 70% of his own ideas when giving reports of broadcasts from Japan.

4. John Mashihara leaving

John majored in poultry farming at U.C., and is from Placer County. He lives in Block 43, where the sentiment is overwhelmingly against resettlement. He has accepted a job in a poultry farm in Rockford, Illinois. When asked what he intended to about his parents, he said: "I'm the only one in the family, and I want to call my parents out, if I can. I want to start my own poultry business, and then my parents can come and help me then. Otherwise, it's going to be hard for me to work my problems out. My hardest problem now is to convince my parents that it's wise to go out. They are influenced by the other people in the block, and are against resettlement at the present time. If I go out and write to them, I may be able to convince them that it's best to resettle."

Analysis Note the desire to keep the family unit ~~together~~ intact and the reliance on starting one's own business as a means of keeping the family together and supporting it at the same time. This is the basis on which Japanese have lived in the past, and this is what they would like to continue if they are to resettle. The present resettlement program, however,

discourages this arrangement.

1. Livingston

According to Nao Hoshino, Livingston, her hometown, was a unique Japanese community, although it exhibited many characteristics typical of other Japanese communities on the Coast. It was unique in that the Japanese were scattered throughout the district and not concentrated, as they tended to be in other communities. Also, there was only a Christian church in the community, and no Buddhist church. Consequently, the Niseis from this town tended to be more Americanized than Niseis from other districts, even though they went to the same high school.

2. Community studies

It would be profitable to make studies of different types of Japanese communities on the Coast which existed before the war. The studies can be made along the lines of cultural anthropology. These different types of communities should offer a good basis for comparison with the communities now forming in the midwestern states. Since Niseis are taking the lead in the formation of these communities, there should be differences from the old communities that existed on the Coast, which was largely dominated by Isseis.

One important variable that should be studied is the ~~size~~ size of the community. It seems that it is the degree of concentration of Japanese in one locality that produces people who cling to their racial group and maintain a great deal of the culture of that race. While people from the Northwest are generally said to be more Americanized and assimilated in the general population, Seattle, where there is a fairly large number of Japanese, seems to be an ~~ex~~

exception. ~~Yes~~ Niseis from Minidoka, both in Utah and in Walla Walla, are reported as speaking too much Japanese, singing too many Japanese songs, and otherwise making themselves conspicuous. While this may be due to other factors, the effect of the hometown community should be followed up.

Other factors to study would include, of course, the urban-rural differences. One factor of interest is the effect of such institutions as the Japanese language school and the Japanese church. There are communities situated quite close to each other which differ in the type of activities carried on and in the general behavior of the people. Loomis and Penryn offers such a contrast. Loomis is dominated by a Christian Church, and the Niseis there tend to be Americanized. Penryn, on the other hand, is dominated by a Buddhist church, and the Niseis there are reputed to be "Japanesey." The study of Marysville, a slightly larger community, and of Sacramento would offer contrasts in the size of the communities. Another interesting community to study is Tacoma, which had a very active Japanese school and which remained rather conservative. It offers a good contrast with Seattle, a nearby city. A study of a rural community in that district would offer a good contrast.

3. Nao Hoshino

Nao is by nature seclusive, but the fact that she finds it difficult to get along with Japanese cannot be attributed to that alone. She relates that all through grammar school and high school her friends were Caucasians. Her first "crush" was on a Caucasian fellow. During high school there were several Japanese in her class, but she did not associate

with them, feeling, for one thing, that clannishness should be avoided. In college she had a Japanese roommate, and made a few Japanese contacts, but not many. Coming to camp here, she found it difficult to get along even with her staff in the Social Welfare Department, where she was placed as a supervisor. The only person she was on intimate terms with was TS, but even with him she admitted that she was on guard about revealing herself too much. The only other close acquaintance she had was Haruo Najiima. She also met Chester Ogi, through an introduction from Harry Naka. She gets along with Emi, Chester's wife. She knew none of these persons before, but finds them to be the same sort of personalities-- the so-called marginal personalities. She does not discuss her other more casual friends.

The point of interest here is the way in which these persons with a similar outlook get together and find themselves agreeable to each other. They are essentially lonely, but find some security in associating with each other. When they are among Niseis, they are an extremely small minority group. They accuse the Niseis of being too clannish in a Caucasian group, but they themselves find it very difficult to break down their own reserve to enter into the company of other Niseis. As so many of them have expressed it, they feel insecure among Japanese, and feel much more at ease when they are among Caucasians. When they are among Japanese there are so many things that they have to watch out for. Whereas, they can act themselves when they are with Caucasians. It is interesting that the average Nisei feels just the opposite. He is at home in a Nisei group, and ill at ease in a Caucasian

group.

4. Ken Sekiguchi

Ken comes from the outskirts of Seattle. Until he went to college he never associated with Japanese. However, he received a very closely supervised training at home, and made a rather happy conforming type of adjustment. Consequently, he learned the Japanese language quite well. On the other hand, his associates were Caucasians, and for this reason he is fairly well Americanized. Hattie Kurose believes that he is the ideal type of Nisei and that every Nisei should be like him.

Ken was out working in Walla Walla. He said that the contracts signed in the project were not upheld in Walla Walla was a source of discontent to some Niseis. But on the whole, he thought that working conditions were good and that most of the Niseis were satisfied. Cutting asparagus, many workers could make a dollar an hour, while a few made ^a dollar and a half or two dollars an hour. The living condition in the FSA camp where he stayed was much better than conditions within the project. He thought that those who stayed in were wasting their time, although life on the outside was not a bed of roses. He related that everything was going along fine until fifty boys came from Minidoka, spoke Japanese excessively, and were conspicuous. He was ashamed of them because they were from Seattle, and he thought that boys from the Northwest were supposed to be more assimilated than that. He went with some boys from California from this project, and he thought that they acted much better than did the boys from Minidoka. Any case of discrimination against Niseis in Walla Walla, he thought, was the fault of the Niseis. Most of the Caucasians

there treated the Japanese nicely.

Ken's father was interned, but he volunteered because he felt that it was his duty. He would have volunteered for Camp Shelby, except for the fact that he knew that it would break his mother's heart if he did. A brother and a sister are out of the project, and if he left there would only be his mother and a 15 year old sister here. Consequently, he volunteered for Camp Savage, instead.

5. Mary Morimitsu

Mary works in the elementary school with Hattie Kurose. According to Hattie, Mary does not seem to get along with anyone. She bosses people around and is resentful of them. One Caucasian teacher said that she thought Mary acted that way toward herself because she was a Caucasian. Mary insists on calling Hattie Miss Kurose, even though Hattie has asked her not to.

6. Kawaguchi and Mayeda families

The Kawaguchi family is the only family, ~~if~~ other than the Mayeda family, which has sent a girl to school. Consequently, both families are isolated from the other families in the block. The objection toward the Mayeda family, especially toward the girls, seems to be more general, and the Kawaguchis do not associate with the Mayedas.

The source for this report is uncertain, but offers an interesting point. A college education for a female member of the family was given as the reason for isolation from the rest of the block people. It would be interesting to find out to what extent this is general.

1. Block 42 Incident

Masayoshi Matsuda lived in Block 41, and was present when soldiers came in to round up the boys in Block 42 who refused to register. Quite informally he related to JS and GS how it had taken place.

"We were eating when we heard that the soldiers had come. By the time we went out they had already surrounded the block. Evidently they did not have enough soldiers because they went after more in the jeep. The soldiers carried guns with bayonets and tear bombs. One officer on top of the truck had a machine gun. Some people were saying that the guns were not loaded, because if they were the soldiers certainly would have fired. The crowd kept pushing the soldiers against the truck, even though they were warned that they would be fired upon. Some of the fellows stood right next to the soldiers and dared them to fire. The soldiers retreated back to the truck. One soldier was tripped by someone as he was backing up, and everyone laughed. It's a wonder that he didn't fire. The crowd called out all sorts of names, directed at the soldiers."

2. Opler on segregation

Opler had received a letter from Province asking him what he thought would happen if segregation were to take place. He has been asking various colonists what they thought about segregation. In his discussion with JS the following points were brought out.

First Opler showed JS a newspaper clipping from the San Francisco Chronicle, giving Myer's testimony before the Dies' Committee. Myers is reputed to have said that there was going to be a great change inside of the centers and

that 6300 Niseis were going to be put into a segregation camp. Both Opler and JS believe that this is a result of the pressure being put on the WRA from reactionary elements in Congress to hinder the resettlement program of the WRA and their attempt to put the camps under Army rule. Opler believes that the WRA is too ~~oppressed~~ concerned about these congressmen, and thinks that it would be better if they were ignored. JS recalled that ever since the Manzanar Incident there has been a tendency on the part of the WRA and newspaper accounts to blame incidents inside a center upon a group of agitators or disloyal Japanese. Consequently, there has been a continuous clamor for segregation of these disloyal elements. Until now, there has been no basis for this segregation, and some people believe that the registration offers just such a basis. That the WRA is seriously considering segregation of some sort can be seen from the fact that inquiries are being sent out to social analysts to get their opinion on the matter of segregation.

JS questioned the basis for segregation. Opler offered three--repatriation, non-registration, and a negative answer to question 28. He presumed that all three might be employed, in which case a large number would be involved and the resulting upheaval within the projects would be great. Both Opler and JS agreed that non-registration and a negative answer to question 28 did not show loyalty or disloyalty. There were so many other factors, such as mishandling by the administration, that it would be grossly unfair to determine loyalty-disloyalty on the basis of those answers alone. Both saw the feasibility of another

registration or allowing those who wanted to to change their answer, if the registration were to be used as a basis for determining loyalty. JS felt that repatriation would offer the best basis for segregation. The number involved, in the first place, would not be very large. If they were to be exchanged with prisoners in Japan, they would have to be removed from the centers, anyway. The issue in repatriation was clearer--those applying for it knew that they would stand the chance of being sent back to Japan. The registration was compulsory, but repatriation was not. But there were a large number who took out repatriation papers during the heat of registration. Many of them did so to avoid the necessity of registering. Consequently, even if repatriation is used as a basis for ~~repatriation~~ ^{segregation} JS believed that those who asked for repatriation should be given a chance to change their mind if they want to.

Opler, on the other hand, doubted the wisdom of even segregating those who repatriated. In the first place, he questioned whether those who took out repatriation papers really wanted to return to Japan. He also felt that segregation as a means of appeasing the reactionaries would not succeed. No matter what the WRA did ~~they~~ it would be criticized, and segregation might only give the reactionaries more ammunition, just as the registration did. Opler's sympathy seems to be very much with the evacuees. He hoped to use as an argument against segregation the fact that a large number of families would be broken up, and the fact that there would be trouble again with ⁱⁿ the projects. Also, he could see no good that would come of segregation, just as he saw no

advantage in limiting those who could hold elective positions in the City Council to those who answered "yes" to question 28. Both Opler and JS pointed out that segregation was bound to slow up the resettlement program.

Here we find a fundamental difference in viewpoint on camp government. On the one hand, we find the WRA instructions specifying that the disloyal shall not be allowed to hold office. Opler's contention, is, however, that there was trouble within the center because Isseis were not allowed to hold office previously. The same thing would happen if only the so-called loyal ones were allowed to run the camp. Segregation would be based on the assumption that there is a clear cut difference between the two and that they can be identified in some way.

It seems that the WRA is again being confused by a change in policy. Opler says that the last time he talked to Myers he was talking about a "positive segregation." By this he probably meant that the loyal ones would receive help in resettling, and that the disloyal ones would remain within the center. This type of segregation, which is desirable, is bound to go on as long as evacuees leave the project. They cannot leave without first being cleared by the FBI. If this keeps up, however, there is bound to be ~~more and more~~ a larger proportion of people left in the project who are considered disloyal. In many ways this is desirable because it encourages those who are considered to be loyal to leave the project, if only to avoid association with people with whom they have little in common. But it means that the reactionaries would have increasing reason for pointing out that the centers are filled with disloyal people. In

other words, the program of "positive segregation" was essentially sound in every respect. Restriction of the rights of those who were considered "disloyal" served no purpose except to encourage those who were loyal to remain longer within the project, aside from causing general dissatisfaction. Segregation would be just another type of restriction on the disloyal, which would be a hindrance to the resettlement program.

One
~~The only~~ good that segregation would do would be to appease reactionaries in Congress and give the WRA more security, although sufficient trouble could be generated by such a process to give more ammunition to the reactionaries. It might also eliminate a number of troublemakers and make it easier for the others to run the project more smoothly, and ease some pressure toward disloyalty.

It should also be pointed out that loyalty and disloyalty as one observes it in people is a matter of degree. On the one hand, we find persons who are willing to volunteer for combat duty or for Camp Savage, others who are willing to contribute their labor, while on the other hand, we find those who are apathetic, those who sympathize with Japan, and finally those who actively supports pro-axis sentiments. It is probably true that the segregation of those who are considered "dangerous" would eliminate one source of trouble in the projects. But at the same time such a procedure would revive resentment and a fear of "informers" and may start another major incident. The main problem here is one of attempting to identify a "dangerous" individual. Presumably, at the time of registration the more dangerous ones were sent to an isolation camp. If segregation must take place, it

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seems best to limit it to a very small number of the extremists. For the rest, it would seem more profitable to offer better opportunities for resettlement.]

1. Radio Tokyo

Saturday some Isseis were talking about news from Japan. One of them said that he was going to get up about twelve o'clock at night to go to a friend's place to hear the broadcast, but decided not to. Another evidently had heard the broadcast and relayed the following news. Twenty-four ships sunk, eight transports sunk, and 14,000 soldiers lost, of course, referring to Ally losses. Someone else pointed out to the discrepancy between the local broadcast and the broadcast from Japan. They gave bystanders the impression that Japan was winning victories. They seem to ignore the fact that Japan is losing grounds in the South Pacific.

2. Pedicord condemns fish market

Dr. Pedicord has condemned the fish market as not being sanitary enough. According to Don Elberson, Dr. Pedicord complained that the concrete floor was not smooth enough. Someone from the hospital explained that his protest was based on personal matters. It was announced that the fish market would open on Saturday, and actually it began to sell fish on Friday afternoon. Dr. Pedicord is said to have been displeased with the fact that he did not have a chance to inspect the market before it opened. According to Dr. Jacoby, Coverley had the final say as to whether the market was sanitary enough, but he thought that Coverley would not bother to argue with a medical officer in charge of sanitation.

The fact that a petition has been circulated to have Dr. Pedicord removed probably has some bearing on the situation. He is reputed to have said that if the people are going to try to get him out, let them try it.

3. Conversation with Dr. Jacoby

JS visited Dr. Jacoby on Sunday afternoon at his home. He avoided seeing him at his office because he would be too busy to see him then, it would arouse too much suspicion, and Dr. Jacoby would not be free to discuss matters of a confidential sort. Much of the conversation centered around the various angles of the impending segregation. JS felt Dr. Jacoby out on his opinion of various staff members, and he tended to defend them everytime.

✓ [Segregation Dr. Jacoby said that he himself was not in favor of ~~segregation~~, but that if it should come, he would make use of it to get some undesirable people out of this center. He thought that Myers was really not in favor of segregation, either. He felt that the only reason that Myers would carry out such a step would be in order to appease the reactionaries in Congress. It was a step calculated to give some concession in order that the WRA would not lose everything. He seemed to imply that from this angle segregation would have significance. But he thought that ~~it~~ it was a negative measure.

Dr. Jacoby felt that the group most likely to be segregated would be those who had taken out repatriation papers. There were more than 500 of those, and more than half of them Niseis. The segregation of these people had been talked about since last fall. Shirrell, for instance, was in favor of having them removed from the center along with "agitators." JS agreed with Dr. Jacoby that the issue in case of repatriation was relatively clear. However, those who took out repatriation papers during registration really didn't mean that they wanted to return to Japan, and some have cancelled their repatriation, since.

maker in his block who would be picked up sooner or later.

He was afraid that in case he should be picked up, he himself would be blamed of informing the administration. So he said he might as well tell everything now. He did so, requesting at the same time that the matter be handled in such a way as to free him of suspicion. This was done, Dr. Jacoby said, and he was not troubled ever since. What he couldn't understand was why the people was not more willing to cooperate in getting rid of the troublemakers. Even his wardens were likely to hush up an incident rather than to bring them up for trial. Lately he has taken those responsible for gambling joints to jail outside. While he always didn't get the real leaders, he knew that he was making it uncomfortable for them to continue to operate. When some people were beaten up during registration, he was able to arrest a few in each case and send them to Leupp. He feels that for this reason we now have less to fear another beating. He does not see why those obstructing ~~resettlement~~ resettlement cannot be removed, with a little cooperation from the people.

JS pointed out his own point of view on the matter. As he was a research worker, he did not dare cooperate with the administration in identifying troublemakers. Because of the nature of his work, he was likely to be suspected anyway of being an informer, and he could not run the risk of having any connection with the administration. For the same reason he could not advocate resettlement openly because it would antagonize some people, and would make them inaccessible to him. While the pressure brought to bear upon him might be

small at times, it could be strong enough at other times to make it impossible to do any further research work or to live in the community. Dr. Jacoby then asked him what his stand would be if he were not a research worker. JS said that even then he would not point to a person as being dangerous except in extreme cases. He might if a person were thinking of beating someone up or contemplating sabotage. But he was doubtful whether he would do anything about a man who went around telling people that it was wrong to resettle. While it was opposing administrative policies, JS could not see that it was sufficient grounds for having him removed. Such matters were best left up to the wardens, whose duty it was to look into such matters. If they were unwilling to do anything about it, he did not see why he should meddle with it, either.

Part of this reluctance, JS pointed out, was based on the resentment from evacuation being centered upon the administration. Dr. Jacoby said that he understood this, but still didn't see why he couldn't get more cooperation, even from his wardens. JS concluded that it was a racial matter, perhaps. The people were loyal to their own race. Even when they were being mistreated, they would prefer to suffer in silence, rather than turn someone in. They would much rather get a band of strong arm men and protect themselves, ~~if~~ than ask help of the administration. Informing is about the worse thing a person can be accused of, and he would rather not run that risk. Dr. Jacoby wondered if it weren't better if these people cooperated with the administration and had the dangerous ones removed. JS pointed out that the pressure

would still be forthcoming from other people if one were suspected of informing. After all, one had to eat in the same messhall and use the same showerroom. It would be a little different if you could live in your own home and do your shopping at a store.]

WRA officials and policies Dr. Jacoby defended some of the staff members. When JS asked on what basis Slattery kept insisting that the colonists were using too much water, Dr. Jacoby said that he was thinking of emergencies like a fire. JS said that Slattery didn't take the habit of the people into consideration. Also, Slattery probably would not get more water for the people even if he could. Dr. Jacoby said that Slattery would. They had five pumps, one of which was supposed to be a spare. But because the water is so low, they are using all five at the same time. Equipments are hard to get, and another well cannot be dug right away even one wanted to.

Dr. Jacoby said that he didn't see Frank Smith more than he had to. He admitted that Frank Smith did not seem to know what was going on in the minds of the Japanese people. He was a promoter by trade, having promoted fairs and things. He was a "glad-hand," but Dr. Jacoby was not impressed by his ability as an administrator.

Concerning Dr. Pedicord, he said that his insistence on the minimum amount of service for the evacuees was in line with the WRA policy. Consequently, he could not see that Dr. Pedicord could be removed by merely circulating a petition against/ him. They would have to bring evidence against him that he was incapable of performing even the minimum service

to the evacuees. If it could be shown, for instance, that he was responsible for some of the doctors' leaving, he thought that it might be good evidence against him. Otherwise, he thought that a petition would do no good because the WRA would want to show who's boss.

JS pointed out that in the resettlement program very little had been done to encourage family resettlement. He pointed out that at the beginning they had discouraged scouts going out to look for prospective farms. Dr. Jacoby thought that this was a good policy because otherwise a person without any business looking around would immediately be accused of being a spy.

4. Rumors

Both Joe Hayes and Coverley are resigning soon. This rumor was heard in both Block 25 and Block 71.

Segregation is going to begin on August 1. This was heard on the farm. It was also stated that all those who repatriated, who did not register, and who answered "no" to Question 28 were to be segregated.

Those who registered are going to be asked to leave this Project.

5. Kurose's attitude toward children

The Kuroses are proud of their children. They have given them a good Japanese education, and Hattie went three years to college while George is now attending a college. They intended to return to Japan, and consequently made arrangements for it. But now that the war has come along, they believe that their children should remain loyal to their country. They didn't George to volunteer for the combat, but they don't

mind his being drafted. Mrs. Kurose said that if her brother landed on the Coast, she probably wouldn't want to go and shoot him, but as long as they are in this country they intend to remain law-abiding. If sawmill work is offered him, Mr. Kurose is willing to go out to work. He is willing to let Hattie go to school, even though it will be lonesome for him. When George went out to school, some people came around to advise the parents not to let him go. One man wanted to know why they didn't teach him Japanese instead of English, since English wasn't going to be of use anymore. Mrs. Kurose retorted that they had already given George a good Japanese education. At the time of registration Mr. Kurose quietly went and registered, and consequently some people in the block talked bad about him. Even now there are people in the block and working on the farm who go around telling people not to go out.

JS brought up the possibility of segregation taking place, but Mr. Kurose did not seem to be concerned at all.

Both agreed that segregation of those who did not register and who answered no to Question 28 would involve a great deal of injustice. Dr. Jacoby hoped that if segregation did take place that it would not be mechanical, but the result of great care and investigation.

JS felt that segregation would have significance only as an appeasement policy, but Dr. Jacoby felt that some good would result if some of the more troublesome people who were obstructing the resettlement program, for instance, were taken out. JS pointed out the error of ~~pp~~ thinking in terms of loyal and disloyal, which to him were a relative matter. While he agreed that the removal of the more extremists would help, he did not expect a great deal of improvement from such a recourse. It was difficult to draw the line between the desirable and the undesirable, too much antagonism toward the administration would be rekindled, and the more loyal ones would be accused of having informed. Both agreed that a mechanical procedure of segregating on the basis of the registration was not helpful. JS wanted to know how the more disloyal ones would be identified, without getting the more loyal ones into trouble.

Dr. Jacoby felt that with the cooperation of the more loyal ones, the troublemakers could be identified to his satisfaction and be sent to the segregation center. He said that it required a great many reports which had to be checked against each other in order to determine a troublemaker. He wanted to know why the more loyal ones couldn't help in identifying these persons since it would add to their own welfare. He gave the illustration of a fellow who said that there was a trouble-

1. George Matsumoto

George came to see JS yesterday about going to a trade school. He seems to have had ambition to go on to college, but prefers a trade school now because he hasn't enough science units. JS also suspects an inability to carry on college work. The Matsumoto family seems to be just another family of farmers, as are most of the other families in Block 25. The interesting aspect about George is that he has ambitions of going on to school, which many of the other fellows do not have. This ambition was also reflected in the fact that George started out by working in the messhall, but began to work in the Records Office and then in the canteen. Most of the other boys in the block have preferred to work on the hog farm or do other manual work, rather than work in an office. George goes around with Marie Matsune, who is from a family which tries to maintain some standards. The interesting question here is what factors account for this desire to climb the social scale? In this regard, a study of the block should shed more light on this question.

2. Dirt on Caucasian staff

Peck George S. has been talking to Dick Sato of the Ag Tech staff, and has heard some interesting stories from him. One of them goes something like this. At Klamath Falls (?) a WRA car was parked in front of a night club. Coverley happened to pass by, and became curious as to who it could be that brought the WRA car out. So he went in and found Peck. Coverley was angered by Peck's misuse of the project car, and consequently took the car away from Peck. Peck is resentful toward Coverley, and has threatened to stop a shipment of

food to the project just out of spite.

According to Dick, there is quite a bit of dirty work going on within the administration which people never hear about. Bacon, for instance, have been taken from the storeroom for Caucasian consumption. Hudson was specifically accused of this. It was also mentioned that some Japanese were helping the Caucasians to steal. One of them, Jumbo Ninomiya, is now working⁰⁻ as the foreman of the packing shed.

George has heard that Dr. Pedicord has condemned the fish market because the floor was too rough. The floor was fixed over the weekend, and yesterday the sale of fish was resumed.

3. JS placement incident

JS went to the Placement Office to get his assignment as a teacher on the Adult Education staff. Dr. Francis had requested him as a parttime worker, working 22 hours a week, at the rate of \$19 a month. Somehow the typist had made a mistake and had written 22 hours a month on the assignment sheet. Someone else had written in 80¢ an hour next to it. JS saw the assignment slip and was curious to know why he was being offered 80¢ an hour. Dr. Kuki, who was in the office, argued that if the administration were willing to offer 80¢ an hour, he should take it. JS replied that he didn't want to get into trouble by taking special privileges from the administration. He said that segregation was just around the corner, that some suspects would be picked up, and he didn't want to lay himself open to suspicion of having been a stool-pigeon to the WRA. Dr. Kuki thought that I had no reason to be afraid, since I was working for Dr. Francis, and not someone in the WRA who was in disfavor with the Japanese. JS pointed

out that the people would suspect without sufficient proof. Dr. Kuki conceded that the people were unreasonable at times, but they didn't stay that way all of the time. People who had done nothing wrong would have little to fear in the long run. He pointed out that Harry Mayeda had~~not~~ gotten into trouble at the time of the registration, even though he had been the chairman of the C.C. JS told Dr. Kuki that he was a bigger man than he was.

JS saw Dr. Francis about the rate of pay and learned that it was due to an error on the part of the typist. It should have been 22 hours a week, and the rate was 80 cents a day. There was no thought of according him any special privilege.

4. Planning Board (P.B.)

JS went to the PB yesterday afternoon to see how things were coming along. Opler was discussing the possible repercussions of the announced segregation with Mr. Yoshida. Watanabe was just sitting at his desk, while Lily Nakamura was standing, doing or saying nothing. Dr. Kuki came in later, and so did Kent Morimune. The first announcement of the segregation had been released in the Dispatch, and everyone was concerned about the possible repercussion. All of the PB members seemed to agree that they didn't want to become involved in another trouble, which they speculated might be worse than the registration incident.

Dr. Opler's prime concern was to find out what might happen, so that he could point out in his report to Washington what to expect and how to avoid trouble. He was still against segregation, and was intent on fighting it, although he realized that a Senate resolution was not anything to be trifled

with.

Mrs. Yoshida thought that there was going to be a great deal of trouble--worse than the one Tule Lake had during registration. She couldn't see what good would come of it all. The others could not say definitely what would happen, but they seemed to fear the worse. Kent thought that there would be a great deal of trouble, too, and that the resettlement program would come to a standstill. Although the PB had received pressure from various hotheaded individuals, the PB members did not feel that the removal of the so-called disloyal would improve anything in the center here.

Watanabe Watanabe's attitude probably showed best of all the reaction of those who would be involved in the segregation. He said, "What do I care. Let it come. I'm not afraid. I'm not going to change anything." This attitude of defiance will probably be the dominant mood of those who are to be segregated.

JS pointed out the possibility of a riot if the people thought of resisting the segregation process. They could refuse to attend the court trials, or they could refuse to leave the Project. If soldiers had to be brought in to carry out the segregation, the chances for a riot was very good. The others did not seem to be impressed with this possibility.]

5. Huycke

According to both Mrs. Yoshida and Dr. Kuki, Huycke has recently changed his attitude toward the people. Formerly he was very condescending in his manners. Now he is more friendly toward them. But both agree that this is not his

real nature and that his friendliness is only skin-deep.

6. Procedure for changing answer

Procedures for changing answers to questions on the registration form have been changed several times. At first the individual in question had to Washington directly, stating his reasons for wanting to change his answer. Then he was required to contact Mr. Coverley, instead. The present procedure, while outlined, have not been put into effect as yet. In the meantime, all of those who have answered no or who have not registered are not being allowed to resettle.

According to Mr. Smith, the present procedure is as follows:

1. First file an application for indefinite leave.
2. Wait for a hearing before a special committee. Evidently the committee has not been set up as yet.
3. Recommendations are sent to Washington, where final action is taken.

This procedure is expected to take a long time, possibly several months. Several hundred have already applied for change of answers, but ~~nothing has been~~ none of them have been cleared as yet.

7. Issei meeting with Coverley

Last night Coverley held another of his regular meetings with Isseis. The hall was filled comfortably, but in general there was very little excitement. Questions asked him were generally of a trivial nature, but which showed the sort of questions that the Isseis were desirous of confronting Coverley with. While they may not reveal the underlying dissatisfactions lying deep within the hearts of the evacuees, they do reveal more obvious the ~~sources~~ of ~~friction~~ friction between the evacuees

and the administration.

The most frequently asked question concerned the distribution of shoes. Coverley explained that one in three people had already received a shoe since shoe rationing went into effect. This, he said, was a better proportion than for the country as a whole. Shoes, within institutions, were being distributed according^{ing} to need, instead of using stamps from ration book number one, which people living in institutions did not have. The people could request shoes as long as they could show a need for it. So far about 3500 people had received shoes, and only about 60 applications had been turned down by the local board. Coverley's attitude was that the people were getting enough shoes so that they should have no reasons for complaining.

Another topic that was mentioned several times was the lack of nurses and doctors in the hospital. One man asked what would happen when there was a shortage of specialist or of nurses. Mr. Coverley replied that patients could be given special treatment outside, or they could get more workers from the outside. When another man asked whether he could request nurses to stay within the project, he replied that he thought that asking such a thing of a person just because she happened to be trained was unfair. He did not intend to ask such a thing of anyone. If there weren't sufficient workers, then he would see to it that other workers were gotten from the outside.

Another man asked Mr. Coverley why water was not being conserved around the administration building when the colonists were being asked to conserve water. Mr. Coverley replied

that the garden around the ad building was not being expanded, and he was asking the colonists not to increase their garden, either. Since people in the average American city consumed only half of the water that the ~~colonists were~~ ^{project was} consuming, he saw no reason for assuming that the Caucasians were using more water than the colonists. Mr. Coverley seems to feel that the colonists should have no right to complain about the water supply because they are using twice as much as they should. He overlooks the fact that Japanese take a shower everyday, while people in the city often only take it once a week. He forgets that a great deal of washing is done. Actually, very little water is being wasted withⁿ the Project, but Mr. Coverley did not mention the other side of the picture.

[Issa meeting with Coverley]
The other questions were not important. Toward the end one man asked how the segregation between the loyal and the dis-loyal would be effected. Mr. Coverley's reply was that he did not know more than was mentioned in the Dispatch this evening. He said that he was in favor of segregation from over a year ago, and thought that it should have been effected at the time people were moved from the assembly centers to the relocation centers. This statement will probably be one of the main sources of friction between the colonists and the administration. Practically no evacuee sees any good in the segregation. Coverley is heartily in favor of it.

Someone asked how much was being allotted to food per capita. Coverley replied that during the month of May it was $38\frac{1}{2}\%$, although the maximum was still 45% . At present the maximum cash outlay possible is between 30% and 35% , and the rest must be supplied from project farms. A great savings was

being made, according to Coverley, because the ~~xxx~~ project farm products were being charged at production cost and not at market price. He implied that the colonists were getting more than 38 $\frac{1}{2}$ ¢ worth of food for this reason.

Another man asked what would happen to people who were thrown out of work and did not have enough money to buy the things he needed. Coverley explained that the cutting down of the number of workers was made necessary by the reduction in the budget, the desire to achieve efficiency, and an assumption that resettlement would make the present large staff unnecessary. Anyone who was really in need, he said, could go to the Social Welfare Department for aid.

[8. Reaction to segregation in Block 25.

Yesterday evening the segregation made a little stir in the block, but not a great one. The Issei did not seem to know the details of the announcement very well, while ^{some} even Nisei had not read the Dispatch. The only definite remarks heard by JS were made by several boys about 20 to 25 years of age. Their attitude was: "What do we care. Let it come. We'll go wherever they take us. We're not afraid." But behind their attitude, JS could feel a sense of fear lurking in the background. They seemed to be more afraid of showing any fear than anything else.

9. Mrs. Akahoshi on Segregation

Mrs. Akahoshi has been in favor of registration, and consequently is not in sympathy with the rest of the people in her block, most of whom were at best reluctant to register. Her reaction to the announcement of the segregation process was one of wanting to feel that her family had done the right and

consequently would not be troubled by the segregation process. She said: "Both Mr. Akahoshi and I answered "yes" to Question 28. Of course, Ziggy answered "no" to that question, but he ought to be all right because he changed it right away." JS, however, pointed out the fact that Ziggy would probably have to go through the hearing before he was cleared of the charge of being disloyal.

Ziggy was recently married and moved to Block 41 to live. But since there are indications in that sector already of trouble because of the impending segregation process, she wants him to move to some other ward.]

[1. Mrs. Kaya on segregation and resettlement

Mrs. Kaya is a Kibei girl who has been married to her husband for about ten years now. She has spent her days in America prior to evacuation working as a maid in a home, where her husband worked also as the cook. Because of her contact with the Caucasian family, she does not feel so resentful toward Caucasians in general. Also, both she and her husband do not feel so resentful of the evacuation, for one thing, because they did not have very much to lose. In fact, for Mrs. Kaya, life in a relocation center is a vacation ~~xxx~~ ~~xxx~~, since she is not required to work at present. Her present ideas and feelings reveal some of the factors which contribute toward her attitude toward resettlement and segregation. The following is the gist of a conversation between JS and Mrs. Kaya:

JS: "I'm afraid that a lot of families are going to be split by the segregation."

K: "I don't mind at all. I can go someplace else from my husband."

JS: "Did you answer 'no'?"

K: "Well, my husband he toru (told) me tsu (to) ansa (answer) 'no.' I do as he say." (This in English. Most of the time she spoke in Japanese. Note the change of tongue when wanting to admit something embarrassing.)

JS: "And did he answer 'yes'?"

K: "I donto (don't) know." Maybe Ishizuka-san and Kishiyama-san dat way, too."

JS: "Do you think they're the same? My gosh. It may mean

that all of you may have to be separated."

K: "Oh, America won't do such a thing as to separate husbands and wives." (Note a degree of trust in the American way.)

"What does it matter whether we are segregated or not? It

~~is~~ doesn't matter in what sort of camp you are, you'll be housed and fed in the same way. I don't care where I'm sent, as long as they take care of me."

JS: "Well, for one thing, you won't be allowed to go out to work."

K: (Becoming slightly heated) "Who wants to go out to work. You have to be watching out all of the time because you're a Japanese. And it's hard to get along on the outside from reports that I have heard."

JS: "I know, for some families it's hard to make a living. But for a couple like you who work in a home, you can't help but save money."

K: "It's not really the work I mind so much, as the mental anguish you have to go through. You are constantly under a strain about what you say and do, and it's going to be awful right now during wartime. I've worked hard up till now, and it's easier staying in a camp."

JS: "I'm afraid that you have become lazy."

K: "I tell you it's not laziness. My husband tells me that I don't have to work unless I feel like it. He knows that I've worked hard until now, and that if we go out I'll have to work hard again. (Note her intention to go out.) Maybe, you don't know, but it's a very great strain trying to get along with a Hakujin. I remember when I still didn't know much English and had only started to work for the Browns, they

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wanted me to go to their summer house in Lake Tahoe. I didn't want to go, but I had to go along. I had to do a lot of work, taking care of the children, lighting the wood stove, getting breakfast, taking care of parties till late at night. I didn't get to sleep till about 11/30 every night. Then once when I asked for more roast beef to make another sandwich, Mrs. Brown exclaimed, "Gosh." I didn't know English then, but I knew what she meant. I felt so bad that I wanted to go home. Her son cut the meat for me later, but after that I didn't feel well. And they gave me so much work to do. I finally insisted on going home when Mrs. Brown went back to Walnut Grove to keep an engagement. I told my husband all about it, and he complained to Mrs. Brown that I was being overworked. Mrs. Brown apologized, asked me to go back to Lake Tahoe again. I didn't want to, but I went because my husband thought that it would be better if I did. They treated me much nicer after that, but I still remember it all."

(Both Mr. and Mrs. Kaya are satisfied with life in a camp, and do not mind staying for the duration. But they are not without plans of someday resettling, since they want to work several more years before returning to Japan. But faced with the possibility of being forced into a segregation camp, she recalls all of the arguments against resettling. This incident, which occurred years ago, has seared its imprint on her delicate nature. But her subsequent good relationship with the Browns had effected a satisfactory adjustment, removing the feelings of inferiority, insecurity, shame attendant to a position of domestic servant. But with the possibility of segregation these feelings come back to her again.)

2. Mr. Kaya on segregation

Mr. Kaya is a level-headed person, and was in favor of registration. He is dogmatic, however, and while he does not succumb to the fantastic notions held by some of the Isseis, he sticks to his interpretation of matters at times. This often is at fault because he does not know all of the factors which underly a problem. His attitude toward segregation reveals this. That he or his wife stand the possibility of being included in the segregated group probably puts him on the defensive on this matter. This is an after-dinner conversation that took place between JS and Mr. Kaya in front of his place.

JS: "The Dispatch hasn't printed the translation of the announcement of the segregation, yet, has it?"

K: "No./ What did it say?"

JS: "It's something like this. They want to separate the loyal from the disloyal, and put the disloyal in a separate camp. Those who repatriated are sure of being put in the disloyal camp. Others will have to go through a court hearing. Then those in the disloyal camp will not be allowed to go out to work."

K: "Ah, you know what. They are getting ready to throw the loyal ones out of the centers. They're going to say that they have no right to keep the loyal ones inside a camp, and hence they're going to be told to leave. I know."

JS: "If you know for sure, I suppose there's no sense in my talking."

K: "Even if you're in a segregation camp, you're going to be housed and fed just as we are now. And you can be assured of staying for the duration. If you're in the loyal camp,

you're going to be asked to leave. How else can you interpret this segregation."

JS: "Well, it's something like this. Up till now all of the incidents within a center was explained away as being caused by disloyal elements. Consequently, the outside public was given the impression that if the disloyal ones were segregated, law and order could be maintained within the centers. Now, the WRA received a great deal of pressure from the Dies Committee and members of Congress to separate the loyal from the disloyal. The Senate passed a resolution to that effect. Now, even if the WRA does not wish to carry on segregation, it has to. There are people on the outside who do not like the Japanese who want to keep them inside of the centers. That's because they don't like the Japanese. The WRA wants to get them out. What we have to think about is whether it will be more profitable to go out or to stay in. If we are to go out, it's going to be much harder after the war."

K: "Yes, that's right. After the last war I was working with 18 others in a big restaurant. The owner liked us very much and said that he couldn't get along without us. But he had to let us go because veterans demanded our positions. He asked us to come to see him again and to be good. That's the way it's going to be again." (Mr. Kaya was impressed with what JS said. Probably he saw light, where it was all darkness before. He was able to see things in better perspective.)

JS: "The Yasui and Hirabayashi case decisions upheld the legality of the evacuation, but it did not show that it was legal to hold citizens in a camp without good reason. They

are going to hold hearings which will determine a person's loyalty or disloyalty in order to be able to hold the disloyal in a camp. Of ~~course~~ course, you can't tell whether they'll throw out the loyal ones or not."

K: "Yes, I think they're going to do it right this time. I don't think that the people is going to make a lot of mistakes by listening to poor leaders again. They learned their lesson the last time."

JS: "I don't know about that. There's still a possibility of a riot if they bring in soldiers to try to get people out of here."

3. Henry Kaihara on various topics

Registration: "I bet about 95% of the Niseis are willing to change their answers from "no" to "yes," if they were given a chance. I know three of us went from our block with all intentions of answering "yes." We were about the first ones to go from our block, too. Well, two of them were asked some questions by the interviewer which got them so mad, that they answered "no" to question 28. They felt sorry about it later, too."

Dick Sato "Dick is the head of the Agricultural Technical Staff. People don't seem to like him. The Haku-jins don't pay any attention to him because he's such a bother. He goes around acting as if the Tech Staff couldn't get along without him. He's always crabbing about something, so nobody likes him. The other day Bob Iseri made a beautiful chart on population, and Dick was showing it to everyone, and wanted to know what they thought of it. He gave them the impression that he had done it himself. He wants to take all the credit

himself."

Joe Hayes "You know, they say Joe Hayes used to be a taxi-driver before he came here. I know a fellow who used to know him before, and he goes into his office and says, 'Hi, taxi driver.' And Joe Hayes doesn't like it at all. And he's really dumb. He comes to see Zimmer about something, and Zimmer shuts him up right away. So Hayes doesn't come around so very much."

4. Men v.s. Women Forum

This forum seems to have been put on to revive interest in forums again. It drew a fairly large crowd of perhaps 5-600. The women speakers did not have many clever arguments, and they were almost speechless during the rebuttal period. Harry Mayeda made a very amusing and effective speech, and was extremely quick and sharp on the rebuttal. Corky Kawasaki did very well, too. Jobo Nakamura made a poor showing, and was shut up several times by Mrs. Murayama. Mrs. Murayama was the only one on the women's side that argued with any degree of success.

5. Talk about segregation

Hattie Kurose asked JS whether they might not go through with the segregation process, and JS thought that they would go through with it. She and others were wondering where people from Tule Lake would go, if it is selected as the segregation center. There is talk that the people from Tule Lake will go to Arkansas. Movement between centers have been stopped, and the Funai family is without much to wear because they were going to another center and sent their baggage on ahead. It is being rumored that some families are preparing for movement

already. Hattie asked her parents whether they shouldn't start buying some rope and getting some boxes together. Mrs. Kurose has heard a rumor that on July 19 they are going to announce the names of those who are to be moved. Perhaps, it is a confusion with the list of families requested by Japan for exchange.]

change.

1. Kazuko Tanabe

Kazuko is thinking of getting a job on the outside. She was again offered the WRA job in Colorado, and turned it down. She agreed with JS that it wasn't good for her to be working with Japanese people. When JS asked her why she couldn't get along with Japanese, her answer was: "I feel uncomfortable when I'm with them."

2. Kazuye Tanabe

According to Harry, Kazuye's cousin, she has changed since leaving the Project for Salt Lake City. "She didn't used to talk like that and so ~~like~~ much. She used to be a rather shy creature." By "like that" Harry meant her 'kidding' that she carried on with boys, hinting about her 'broadmindedness.' She herself admitted that she acted silly at times, but couldn't explain why she did so. She has been carrying this sort of act with Art Morimitsu, one of the few contacts she made on her recent visit to the Project. She has evidently taken a liking to her and has said that she could like him.

Asked of her impression of camp life for several weeks, she said that she could like it here because life was so easy. "I'm glad that I'm going because I'm afraid I could get to like the easy life here. The first few days here were uncomfortable, but I gradually adjusted myself to the place. I wished I were prepared to benefit by staying here a little while and working, but I didn't lay enough of a foundation for that while I was in school. But I don't think enough of such work to want to give up the comforts of the life on the outside. Life here is certainly easy. I'm going to have to go back to Salt Lake City broke. Life on the outside was all right while I was

a student, but now that I have to work, it's going to be hard to make ends meet. My bags are so heavy. I'm not a plutocrat, and can't be thinking of hiring a taxi."

Kazuko, her sister, sheds some light on her sister's impression of life in the Project: "Kazuye's all right when people are around. She talks, kids around and has a lot of fun. When when they're gone, she's bored. She criticize the people and everything around here. She's been to the mess-hall only a couple of times since coming here."

3. Mr. Kubo on segregation

Mr. Kubo, the General Manager of the Co-op, had this to say about segregation yesterday. "There probably won't be so much trouble. There may be some, but I don't think there will be much of it. We may have to liquidate the Co-op if the majority of the people have to leave the Project, but it's better not to because it's so hard to start a Co-op."

4. Ken Yasuda on resettlement

Ken came to see JS about his views on resettlement. JS told him that there was discrimination on the outside, but that people on the outside were adjusting themselves satisfactorily. For those who intended to remain in the U.S., it was better to leave the centers now while there were job opportunities on the outside, which would be closed after the war. For this reason he thought that those who intended to live in the U.S., should be encouraged to go out now. They discussed the resettlement question rather thoroughly. They agreed on many points, but disagreed on a few fundamental ones. Ken felt that the Government was responsible for the welfare of the people and should take good care of them and also that

Japanese should settle in ^{large} ~~their own~~ ^{ies} community for their own protection. To these JS did not hartily agree. Ken maintained:

"Yes, I agree. The people should go out now before the war ends. But what are Isseis going to do when they are not offered the opportunities. The majority of the people in this project are agricultural people, and the jobs offered up till now has been largely for city people. Of course, there has been seasonal work, too, but they have been confined to work as laborers. Not only that, the policy of the WRA has been to scatter the Japanese throughout the United States. I think that the Japanese should form large communities for their own protection. There are some privilege that you can't get unless you have a Japanese community. Take doctors and lawyers, for instance. They have to operate in a Japanese community. I don't think that the people are going to go out unless they are taken out in larger groups and be allowed to live together."

JS: "But don't you realize that it is the formation of large communities which cause race prejudice, which makes it difficult for the Japanese to get what they want from the majority group."

Ken: "But unless Japanese get together they won't have the bargaining power. I'm for their associating with Caucasians. But in doing so, they can only get their rights by presenting strength in terms of number. That's the only way in which you can get your rights."

"But look what the WRA is trying to do. They are trying to get people out by making conditions inside harder for the

people. I think that's mean. It's undemocratic."

JS: "As a matter of fact, that move is psychologically sound. Also, ^{if} the WRA is doing it with the ultimate good of the Japanese people in mind, then it cannot be outrightly condemned. The only thing is that there are so many other important factors involved that such a move will not have much effect on the resettlement program."

Ken: "The reason I object to such a move is that the people did not ask to be put in here. They were forced in here. It's the responsibility of the Government to see to it that the people ^{are} ~~is~~ well-taken care of. What they should do, if they want ~~the~~ the people to get out, is to provide better opportunities on the outside for them. Then it's all right.

"After the war I'm going to ~~not~~ sue the Government for the full amount of wages that we should be receiving at present. What we are getting now are cash advances and not the whole wage. If the Government can't pay in cash, I'm going to ask for land instead." (He seems to have visions of a large number of Japanese living happily on an equally large tract of land.)

Ken had worked on the hog farm for about a month and was rather enthusiastic about the work. He declared at the time that he was going to return to the Orient and raise hogs on a large scale. ~~Not~~ After he returned from the Este Conference, however, he has not returned to the hog farm. Confronted with this fact, Ken's roundabout apology was: "You know, I figured that it's not possible to raise hogs on a large scale. You can only do it on a small scale."

5. Hisako Ishii

JS met Hisako's sister working in the Housing Section and asked how her sister was getting along in ~~the Cincinnati~~ Cincinnati. She said: "She's getting along well, but she's lonesome. There's Frances and Lillian Yoshikawa and another girl there, but she wants me to come out. I'm planning to go to a school near Cleveland, and she's expecting to join me in Cleveland, where she wants to get a job. But I won't be able to go out now until segregation is over with."

6. Nish Kumagai on segregation

Nish was talking to a man who wanted some young fellows to move in with some other fellows to vacate an apartment in his block. Nish thought that it could be done, but ended up with the advice: "Maybe the best thing to do is to let the matter remain as it is at present. Until segregation is completed we don't know who may have to leave, and it's not worth the trouble to bother with changes just now."

7. Dr. Kuki

~~Dr. Kuki is a dentist from Tacoma.~~ Dr. Kuki is a dentist from Tacoma. He is probably between 50 and 60, the typical Issei age. He differs from most Isseis in that he prefers to speak in English, which he manages only with accent, however sufficiently well to make himself understood quite well. He also has ambition to learn, to gain knowledge. He is also tolerant of young people, and can see their side of the argument quite readily. He likes to talk and argue, but still has retained the respect of most of the people from Tacoma. He is a natural busybody, and finds great deal of pleasure in

being a member of the Planning Board and arguing/communit^{about}y problems. He has taken a liking to JS, possibly because he likes to talk to him. He took the trouble to bring him his assignment sheet from the Placement Office, where he works, and stay to discuss matters with him.

On Tacoma girls "Tacoma girls are very nice to have as a wife because they are quiet and are domestic. Practically all of them from Tacoma are good. Of course, there are a few exceptions who are of the 'hotcha' type, but we don't recommend those to people. We're honest in Tacoma. There used to be a time in Tacoma when the girls didn't even go dancing. They weren't allowed to. Then once a group of old laddes went as chaperones to an affair in Seattle. There they saw their daughters just sitting down, while the other girls were having a good time. Well, after that they decided that it was all right for their girls to learn dancing. When I had told them that before they said that it was all right for me because I didn't have any daughter. But they insisted upon chaperons and close supervision of dances.

"The girls from Seattle are not as nice as the girls from Tacoma. They are more of the 'hotcha' type. Boys will take them out on dates and have a good time with them, but they prefer the quiet type when they think about marriage. Girls from Tacoma are not dated out, but they are preferred as wives. Girls from around Kent and Auburn are worst than girls from Seattle. In Seattle they are better organized (hence supervised.). But the girls from the country are too much of the 'hotcha' type." (According to Hattie, they attend dances in Seattle, where they are little known, and hence they allow

themselves more freedom than girls who live in Seattle.)

JS: "But do you think that the quiet girls make better wives and for happier marriage?"

Dr. K.: "Of course. They'll be quiet and won't be so independent. Don't marry a girl who's worked, because if they've worked even a month they are independent. You want them to be domestic. You don't want to be henpecked. They'll be willing to endure suffering and make a go of their marriage. Those who have been around with boys won't be satisfied because they've experienced too much, and expect too much from the husband. They're not willing to be satisfied with what they can get. I know a Kibei girl who would hardly say a word to anyone. She was introduced to a quiet fellow, and both of them didn't say a word when they were given a chance to go out for a walk for a couple of hours. But they married after a month's acquaintance, and they are happy now. Quiet girls will always make better wives."

JS: "But do you think that Niseis would like them for wives?"

Dr. K.: "Of course, they do. Of course, the boys don't date them out, but they prefer them for marriage. Some of them get married to the 'hotcha' type because they can't escape it after playing around with them for some time. Even if the girls don't get married till they are 30 or so, they can always marry someone younger than they are. Even if they can't find a husband for themselves, the ~~quiet type~~ the old folks will take care of the matter for them."

"Everyone should get married sooner or later, you know. Life isn't complete without marriage. The trouble with

girls is that they think they ~~are~~ are too young to get married when they are 23 or 24, and then think that they are too old when they are 26. They expect to get married in just one year or so. They ought to start thinking of marriage when they are 21 years old. In Japan it's all right because every girl believes that sooner or later she is going to get married. But in this country they start to think of having a career and this and that."

On resettlement program "This idea of the WRA to scatter the Japanese is all wrong. Even if they did scatter them, within one year you'd have a Japanese community here and there, and the next year it would grow larger. The Japanese should form large communities for their own protection against racial discrimination, and they are going to form large communities. Many more Japanese would go out if they were assured of being able to live in a Japanese community. But because there's so much discrimination, I think most of us are going to end up in the South Seas. We can't live in Japan because it's too crowded there.

"A great many people will go out if they are assured of a decent living. Offering them relief is no good because they are too proud. Also, if they apply for relief they are going to be liable for deportation after the war. After all, the Government stripped the people of all their belongings. They ought to assure them of a living on the outside if they want them to go out.

"A great many of these Isseis talk about returning to Japan, but I bet you that no more than 10 per cent will do so after the war. They are not assured of making a living in Japan,

and for that reason don't want to return. Of course, they talk about it, but that's just for spite. Some Niseis talk about it because they hear their parents say that they're going back. You watch, they won't go back. The Isseis only know the Japan of long ago. The Kibeis are willing to go back because they know the more recent Japan, and according to what they say, Japan is getting better."

Registration "We had a lot of trouble here because of the registration because it was mishandled by the administration. The Planning Board asked for advance consultation before the Army team came in, but we weren't consulted at all. Then they forced the registration on the people without even giving a full explanation of it. The administration can't cooperate even among themselves, how can they ask the cooperation of the colonists."