1:3 Hansen, Arthur 1980-1990

83/115
C

CALIFORNIA POLYTECHNIC STATE UNIVERSITY
SAN LUIS OBISPO, CALIFORNIA 93407

AGRICULTURE & NATURAL RESOURCES • ENGINEERING & TECHNOLOGY • ARCHITECTURE & ENVIRONMENTAL DESIGN • BUSINESS & SOCIAL SCIENCES • COMMUNICATIVE ARTS & HUMANITIES • HUMAN DEVELOPMENT & EDUCATION • SCIENCE & MATHEMATICS

January 4, 1980

Professor Rosalie H. Wax
Social Science Institute
Washington University
St. Louis, MO 63130

Dear Professor Wax:

Enclosed you will find my recommendation for your NEH research grant application relative to "Loyalties and Terrorism at Tule Lake Segregation Center." For the reasons cited therein I am tremendously supportive of your proposal, and confident that you will be awarded the grant from NEH. I have long been an admirer of your work and have found it of enormous interest and value, and have not only used it in my own work but have made it mandatory reading for all of my graduate students working on the topic of the evacuation. From my coincidental perusal of documentation at the Bancroft and at the National Archives, I got the distinct impression that the "authorities" regarded you as a "marked woman." I also have come away from my research into the evacuation (I am writing, along with David Hacker, a study of resistance movements at Manzanar, and have already published an extensive piece with Hacker in the Amerasia Journal (Fall 1974) on the Manzanar Riot) with the conviction that you and Morris Opler (and perhaps I should include Toshio Yatsushiro, Tom Sakota, Tomatsu Shibutani, Charles Kikuchi, Togo Tanaka, and Morton Grozdins) were the fieldworkers during the evacuation who best combined moral concern, sensitivity, courage, and intelligence. Up to now the efforts of people like yourself have been greatly unappreciated and unused, but this is changing and will continue do so in the future (especially if materials like yours get put into a readily useable format such as your proposal entails).

92634

Let me say two more things before closing. First, I would like someday to have the opportunity of interviewing you for our Japanese American Oral History Project at California State University, Fullerton (incidentally, the reason the stationery reads otherwise is that I am spending a year as an exchange professor at this sister university in the California state university and college system); secondly, I would like to alert you to the fact that three of my former students--Ron Larson, Betty Mitson and David Hacker--are competent enough to assist you with your project in the event you have not yet selected an administrative assistant. All are historians with some background in cultural anthropology, have written or are finishing M.A. theses dealing with some aspect of the Japanese American evacuation, and all have served as directors of our university's Japanese American Oral History Project. I imagine you already have made your selections for a staff, but if not, you might keep these people in mind. Mitson co-edited with me a volume entitled Voices Long Silent: An Oral Inquiry into the Japanese American Evacuation;

Larson co-edited (with Jessie A. Garrett) a volume called Camp and Community: Manzanar and the Owens Valley; and Hacker co-authored the aforementioned article with me on the Manzanar Riot. All three of them might be interested in persuing doctoral work at Washington University. Hacker has recently finished his M.A. thesis on the 1943 "loyalty" crisis at Manzanar; Larson is finishing his on the social ecology of the prewar and wartime Japanese American community of Los Angeles; and Mrs. Mitson is finishing her thesis on the many contributions to the Japanese Americans of Herbert Nicholson (and has, along with Michi Weglyn published a volume centered on Nicholson's contributions). Both Mitson and Larson have also served stints as oral history coordinators for the Forest History Society, and Hacker acted for a short spell as associate director of the CSUF Oral History Program. All are bright, hard-working, and (I hope) well-trained; and they know the subject of the evacuation and the archival situation relevant to it extremely well.

Here's hoping your grant gets awarded as expected, and good luck in all your other endeavors.

Sincerely,

A. A. Hansen

Arthur A. Hansen
Professor of History and
Director of the CSUF
Japanese American Oral
History Project

January 15, 1980

Dr. Arthur A. Hansen
Professor of History and Director of the CSUF
Japanese American Oral History Project
California Polytechnic State University
San Louis Obispo, CA 93407

Dear Arthur:

Thank you so much for your encouraging and informative letter and for the copy of the evaluation you wrote of my proposal for an NEH research grant on "Loyalties and Terrorism at the Tule Lake Segregation Center." I had, at first, considered writing some short monographs on neglected aspects of the Tule Lake experience--especially the resistance to terrorism--but as I once again perused my notes, I said to myself: "Really, the first thing you ought to do is to make this matsual material available to other scholars." I am so happy that you seem to feel the same way.

Like you, I consider Morris Opler to have been one of the ablest and most perceptive of the observers who worked in the centers. It is tragic that his notes were destroyed. Did you know that Dr. Opler tried very hard to get Dr. Dorothy S. Thomas to hire him as a researcher for the Evacuation and Resettlement Study? Why she refused I do not know.

My material would be very helpful to you in your study of "inuing" and to Professor Okihiro in his study of resistance in the centers. Indeed, as I re-read my notes last year, I was struck by certain aspects of these very phenomena that I had never before fully appreciated. Another interesting question that arose was: "Why, given this dreadful, frustrating, and virtually police-less situation, was there so little violence in Tule Lake?"

Should my project be funded, I will do my best to visit you at Fullerton. If not, and if you would send me questions or topics, I might be able to answer them by tape recorder.

Thank you for recommending Ron Larsen, Betty Mitson and David Hacker. They sound like they are ideally qualified for the kind of work I had in mind.

Since you mention my being regarded as a "marked woman" could you begin my education in archival research by telling me how I could get copies of the statements that were made about me? I was a bold and risk-taking young woman, with a manic sense of mission for "gathering data at Tule Lake," but some of the rumors I have heard make me sound as if the "authorities" considered me a mentally deficient Mata Hari. That I wasn't.

Sincerely,

Rosalie H. Wax
Professor of Anthropology and Sociology

CALIFORNIA POLYTECHNIC STATE UNIVERSITY

SAN LUIS OBISPO, CALIFORNIA 93407
(805) 546-0111

May 29, 1980

Dr. Rosalie H. Wax
Professor of Anthropology
Department of Anthropology
Washington University
Campus Box 1114
St. Louis, Missouri 63130

Dear Professor Wax:

It was a welcome surprise for me to receive your letter of 22 May requesting that we submit a joint proposal to NEH relative to editing and annotating your extensive Tule Lake fieldnotes. As I explained in our telephone conversation yesterday, I think it advisable that our proposal be expanded so as to embrace one other scholar, Professor Gary Okihiro. Professor Okihiro received his doctorate in History (African History) from UCLA a few years back and was for a considerable time affiliated with the Asian American Studies Center at UCLA in the capacity of teaching classes connected with the Japanese American concentration camp experience. During the past two years he has had an appointment to the Ethnic Studies Department at Humboldt State University in Arcata, California. Only recently he accepted a new appointment, which will commence in September, at another California institution, Santa Clara University. At Santa Clara he will teach within the History Department while simultaneously serving as the director of that university's ethnic studies program. Not only has he had an extensive teaching experience pertinent to the wartime evacuation, but he has also published a number of prominent pieces dealing with this topic, with special attention to the situation at Tule Lake. Moreover, he is familiar with your work and, in fact, was one of the NEH readers who evaluated (favorably) your initial proposal. Finally, he is an extremely bright, conscientious and refreshingly candid individual, and one whom you can count on to sharpen the focus of our proposal and bring it to a successful fruition should it be accorded acceptance by the NEH. As I mentioned, also, in our telephone conversation, I have taken the liberty of speaking with him about lending his efforts to the proposal, and he has tentatively agreed to this arrangement. Naturally, like myself, he would like to have the opportunity of first reviewing your fieldnotes before rendering a final commitment. He also has some reservations about the original proposal which he would like to raise with you, so feel free to contact him directly about these, all right?

Before leaving the subject of personnel for the project, let me respond to the passage in your letter in which you say: "I would be happy to include some of the able young people you mentioned in your letter."

Of the three individuals I mentioned in my initial letter--David Hacker, Ron Larson, and Betty Mitson--only the first of these is available for and willing to work on the project. This is fortuitous, for a number of reasons. First, he is the individual I have worked with most closely in the past. It was Hacker who I co-authored a piece with for The Amerasia Journal in 1974 on the Manzanar Riot, and it is he, also, who I am presently collaborating with on a monographic study of the Manzanar camp. Secondly, he has recently completed his M.A. thesis (entitled "A Culture Resisted, A Culture Revived: The 1943 Loyalty Crisis at the Manzanar War Relocation Center"), and so is prepared to convert his research to related phenomena at Tule Lake. It should be noted here in addition that Professor Okihiro, who is editing a volume on resistance activity in the wartime camps, is planning to include a portion of Hacker's thesis as one of the component essays. Thirdly, it is Hacker who of the three has had the most administrative and grant development experience; not only has he served a stint as director of the Japanese American Oral History Project at California State University, Fullerton, but he has also acted as one of the associate directors for the entire Oral History Program at CSUF, and is currently finishing up a supervisory responsibility for the Los Angeles office of the United States Census Bureau (where he is in charge of 200 workers). Lastly, he can bring to the project, if necessary, the skills of his wife, Paula Hacker, who is an inordinately competent office worker with years of clerical experience (including more than a year's service as the coordinator of technical processing for the CSUF Japanese American Project). Thus, if it is necessary for Hacker to go back to St. Louis as a research associate, you might want to include his wife in the project as a clerk/typist (she really is first-rate).

As I mentioned over the phone, my summer is pretty much spoken for, and for the next couple of weeks I will be preoccupied with grading final examinations and seminar papers here in San Luis Obispo and in undertaking the move back to my home in Southern California. But after I get back to Fullerton (probably June 15 or thereabouts) I will assuredly go through your original proposal with great care and suggest ways in which in can be refocused for consideration as a humanities division project. I will also, at that time, begin exploring the most suitable ways of working directly with NEH personnel relative to assuring success for our proposal.

Enclosed you will find the portion of my inu study (the first 43 pages) which I have completed. I think, upon reading this chunk of manuscript, you will see quite clearly just how your fieldnotes fit into my research design and why they are so vital to the completion of the study. I would certainly, too, appreciate any commentary you would care to offer on the piece as it now stands.

If you care to write to Okihiro, you can reach him (until July) at the following address: Ethnic Studies; Humboldt State University; Arcata, California 95521; his phone number there is (707) 826-4329. As for David Hacker, he can be contacted at: 18141 Yorba Linda Blvd.; Yorba Linda, California 92686; and his phone number is (714) 993-2639.

Once again, thank you for considering me as a co-investigator in what I regard as a very stimulating and consequential endeavor. Hoping to hear from you soon, I remain,

Sincerely,

Arthur A. Hansen

Arthur A. Hansen
Professor of History

cc: Professor Gary Okihiro
Mr. David Hacker

June 4, 1980

Professor Arthur A. Hansen
Professor of History and Director of the CSUF
Japanese American Oral History Project
California Polytechnic State University
San Luis Obispo, CA 93470

Dear Professor Hansen:

I have consulted with members of the Research Office at Washington University and their advice is that before we proceed we should wait and see whether the reviewers of my application made any specific suggestions. About ten days ago I wrote to NEH, requesting that they send me the reviews. They have not yet arrived.

The Research Office people said a project such as ours does not fit any specific NEH heading. Nevertheless, it might be acceptable to State, Local, and Regional Studies (deadline September 1, 1980) to Research Tools and Reference Works (deadline October 1, 1980) or even to Basic Research (deadline 1, 1981). One would have to submit a preliminary proposal and ask -- which I have become expert at doing.

Since you will be very busy this summer, I would be happy to do the first draft of a joint preliminary proposal, for NEH. A brief written statement of what you and your assistant would like to do would be helpful. I'll also need a copy of your curriculum vitae and of the young man who will assist. I will, of course, consult you about the draft before sending it, but I will need your telephone number.

Your study of the inu is an extremely impprtant one. As I work on my notes, I keep finding fascinating items I had forgotten. I am looking forward with enthusiasm to reading the paper you said you would send and to sharing my "insights" with you. My husband says he thinks he can find a copy of the paper on the eta for me. If so, I'll send it on immediately.

I wish you a pleasant summer and I wish us both good luck.

Sincerely,

Rosalie H. Wax
Professor of Anthropology

RHW:mw

June 11, 1980

Pre Professor Arthur A. Hansen
Professor of History and Director of the CSUS
Japanese American Oral History Project
California Polytechnic State University
San Luis Opispo, CA 93407

Dear Professor Hansen:

I managed to locate and am sending you a copy of my article: "The Eta as Outcasts and Scapegoats among Japanese Americans." I hope you find it helpful. I haven't looked at the article for fifteen years and had forgotten that I discuss the inu on the last two pages.

I find your paper: "The Danger Within" fascinating. I kept saying to myself: "Correct! Right On!" Page 38, however, is nothing less than superb. AS Mr Kurihara put it in June 1944: "The Japanese have grievances against the administration, but they know as a fact that they're helpless. Naturally, the only thing they can think of doing is how to get back at those who spy on them". The last two pages of the article provided me with insights into some of my behavior in the field which up to this time, I seem to have repressed. When, (in the Gila Center) I began my study of the Japanese language and of respected aspects of Japanese culture I was not only being a resourceful fieldworker. I was demonstrating a preference and a respect for things Japanese. (pp. 75-9 of Doing Fieldwork) Dorothy Swaine Thomas kept writing me angry letters, ordering me "to get the attitudes of the Nisei". But, at that time, many of the young Nisei seemed afraid to talk to me. And not, until I read your essay, did I become aware of how desperate my need to be identified as "like the Japanese" had become at the time when, in Tule Lake, I became a fanatic (pp. 139-41). I was being influenced by the same forces that pressed on the Japanese -- and the realization, at this late date, is a bit shaking.

I have not yet heard from NEH, but I will keep in touch.

Sincerely,

Rosalie H. Wax
Professor of Anthropology

Department of Anthropology

WASHINGTON UNIVERSITY IN ST. LOUIS

June 20, 1980

Dr. Arthur A. Hansen
Professor of History
California Polytechnic State College
San Luis Obispo, CA 93407

Dear Arthur:

Thank you for your cordial, thoughtful, and constructive letter of May 29. Your planning sounds sensible, and you do seem to be in touch with a fine cadre of persons with whom we might productively work conjointly.

You mention that Professor Gary Okihiro and yourself would like to review my fieldnotes before rendering a final commitment. This is a good idea, but there are some practical problems. I have over a thousand pages of notes. Duplicating them would cost more than fifty dollars and mailing them safely, another sum. Also, at this stage, I should not like to lose control over the entire set of notes.

I would prefer to send any sample of the notes that you and Gary suggest. Given your interest in inuing you might like to see a sample of fifty pages from the period when hostility toward the inu became most intense. This would include reactions to the shooting of Mr. Okamoto (May 24, 1944), a tragedy which, I think, had a profound influence of the subsequent "inu-hunt". Or again, you might prefer a sample from the period of late December 1944 through January 1945, when so many people, in an agony of confusion, ambivilence, fear, and pressure, renounced their American citizenship.

Alas, a sample has some disadvantages. I have begun to edit the notes and have been impressed, as never before, by the extent to which a chronological reading reflects my progressive increase in understanding. Every month the notes get better. Again, I am impressed by the progressive development of a relationship of trust and reciprocity between myself and some of my respondents, and by the remarkable changes in point of view that are expressed by some of them in interviews extending over a period of ten or fifteen harrowing months. Ideally, I would be happy if you, or one of your associates, were able to visit St. Louis and could examine the entire set and discuss them with me.

I look forward to further communication.

Cordially yours,

Rosalie

Rosalie H. Wax
Professor of Anthropology

cc: Professor Gary Okihiro
Mr. David Hacker

Washington University
Campus Box 1114
St. Louis, Missouri 63130
(314) 889-5252

Dear Art:

June 30, 1980

I am sorry to tell you that both NSF and NEH have refused to fund my proposal to edit and annotate my extensive fieldnotes on the Tule Lake Segregation Center. Indeed, I am dismayed, because many experts wrote very favorable reviews (NSF sent me copies) and Senator Inouye had endorsed the project.

But I intend to keep trying. My husband suggests that an application to NEH might fare better if it were more strongly focussed on the humanities; if, for example, I submitted a joint proposal with a historian or with a specialist in Japanese American studies. This makes sense to me. So I thought I might ask if you would be interested in submitting a joint proposal to NEH with me in which we would be co-investigators. I would be happy to include some of the able young people you mentioned in your letter. I have begun to edit the notes and I keep being impressed by the number of very important phenomenon that have been underemphasized in the published literature -- or have not been mentioned at all. Much good work remains to be done.

My ntoes would provide a great deal of data relevant to your study of the function of inu accusations and their relation to events within the center. And while, in my book, Doing Fieldwork I give a brief account of how Mr. Kurihara resisted the terrorist "super-patriots", my notes also contain a great deal of additional and very interesting data. (He did not work alone.) Again, as I work with my notes, I continue to be impressed by how respected older men were able to restrain or control the young "hot-heads" or "strong-arm-boys" in their various gangs, groups, or networks. It is these groups that provide the answer to the question I raised in my letter of January 15? "Why, given this dreadful, frustrating, and virtually police-less situation, was there so little violence in Tule Lake?" This is an area where very interesting and helpful data might be obtained by interviewing persons who were members of the "gamblers", the various Seinen dan, or, even with luck, the "Black Tigers".

On another level, my notes provide a consistent, chronological documentation of the state of ambivalence, indecision, and anxiety about the future in which most of the segregants lived -- from the time they said No-No until they renounced, or did not renounce, their citizenship. It is not surprising that they believed fantastic rumors and that they, on occasion, fell into agonizing states of mass anxiety or panic.

Washington University
Campus Box 1114
St. Louis, Missouri 63130
(314) 889-5252

June 30, 1980

So, I am writing to you then to ask if you or any of your colleagues would be interested in preparing a co-operative or joint proposal with me. If not I would be grateful for any counsel you would care to give on how I might get the proposal funded or how I ought to alter it. So help me God, I would like to get these notes into the hands of historians.

I thank you for the confidence you expressed in your letter of recommendation. It has encouraged me to keep trying.

Sincerely,

Rosalie H. Wax
Professor of Anthropology Emerita

RHW:sc

P.S. Would you like a copy of my original proposal to NEH?

California State University, Fullerton
Fullerton, California 92634

Department of History
(714) 773-3474

July 1, 1980

Dr. Rosalie H. Wax
Professor of Anthropology
Washington University
Campus Box 1114
St. Louis, Missouri 63130

Dear Rosalie:

Please forgive my silence since May 29, but I have been laboring with the problem of relocating myself back to Southern California. Now it seems I am relatively settled into my house, office and other routines sufficiently to take up more significant matters such as our proposed study.

Let me begin with your letter of June 4. Thank you for volunteering to do the first draft of the proposal for NEH. I am right now in the process of revising and updating my curriculum vitae and will send you one as soon as possible (within the week). Have you received the NEH reviews yet, and if so, did the reviewers make any specific suggestions relative to a revised proposal?

Now on to your letter of 11 June. Thank you so much for sending me your article on "The Eta as Outcasts and Scapegoats among Japanese Americans." I immediately read it over, and was struck by several things. One, that you managed to get the data for this piece while marking time over more urgent concerns at Tule Lake. You know, I have never seen anything about the concept (re U.S.) of eta (at least of an extended and probing character) aside from your article. Naturally, I have touched on the matter in interviews with Japanese Americans, and most were willing to allow only that it played a part (e.g., Nisei saying that they overheard their Issei parents referring to someone as eta or indicating that a marriage had been disapproved because the intended was a suspected eta) in their lives, though not a very pervasive or paramount one. Secondly, that the article so nicely (though partially, I suspect, unconsciously) conjoined information pertinent both to eta and inu. I found myself wondering if being thought of as an eta predisposed one to being thought of as an inu. In any event, I read your article with great interest, and I did find it very helpful.

As to your comments upon my inu paper, I again thank you. In rereading your Tule Lake section of Doing Fieldwork I would have to say that, in spite of your comments to me to the contrary, you were apparently quite aware as of the time you wrote this book of your "fanatical" attachment to things Japanese during a specified interval of your field work at Tule Lake. You say that you "repressed" this knowledge; perhaps it is more accurate to say that you "re-repressed" it. If anyone was fascinated by anything, it was me by your moving account of your experience at Tule Lake and Gila in Doing Fieldwork. After rereading it, I am more anxious than ever to get into your raw fieldnotes. I think one of the strongest things you brought to your fieldwork is what I would characterize as "passionate objectivity." You rightly communicate to readers of your book that a trained social scientist

can undertake "disinterested inquiry" even when gripped by "fanatical" emotional partisanship. The key of course is precisely the training, and the degree to which it is internalized and operates automatically as a filter for interpreting experience. One thing you bring up in your book that caught my attention as an "inu-watcher" is how you had to be careful lest you be construed by the internees as an inu, yet in the end turned out to be viewed as an inu by the WRA (and like all good inus, you were exorcized from the community). Finally, what struck me forcefully from reading your book was how your experience stayed with you for so long (because so intense and personally vital) and how difficult it was for you thereafter to gear down to "normal" living pace. I myself have experienced the same sensation after especially expressive moments in my life (sometimes even after reading a good book, or teaching a potent class session, or undertaking a centering-down interview); for example, I felt somewhat this way after putting down your book.

And now I come to your letter of June 20. I fully understand the inconvenience of your either xeroxing all of your material and sending to Okihiro and me or losing control of same entirely at this point. I think your alternative suggestions are excellent. I can't speak for Okihiro, but I would assuredly like to have you send me a sample of fifty pages pertaining to the reactions to the shooting of Mr. Okamoto on May 24, 1944. Both of your suggestions of material sound fine, but as an historian I suppose I would rather see the earlier stuff first. I say this, too, because a chance does exist that I will be able to fly out to St. Louis later in the summer. Right now money is a factor, but my wife's developing career as a free-lance indexer (she just got started in May and has already finished two books for the University of Chicago Press and three for the University of California Press) is rapidly making such a trip a fiscally-possible reality. But, in the meantime, could you arrange to have the other material sent? I would be glad to pay for any expenses entailed by you; after all, I have developed a "fanatical" desire to see your stuff.

I will stay in touch with you, but write me when any new developments arise, all right?

Warmly,

Art

Art Hansen

California State University, Fullerton
Fullerton, California 92634

Department of History
(714) 773-3474

July 7, 1980

Professor Rosalie H. Wax
Department of Anthropology
Washington University
Campus Box 1114
St. Louis, Missouri 63130

Dear Rosalie:

Just a short note to accompany my curriculum vitae. I did receive the summary of NEH evaluations you sent me on June 30, and have read them over with care. My initial reaction is that the revised grant proposal will have to overcome the central objection to the proposal (i.e., why bother to edit the fieldnotes when you could simply interpret the data in an appropriate publication and/or turn over the raw material to a central repository for similar interpretive purposes), or else we are doomed to certain defeat. How to accomplish this, however, is something I do not presently have an answer for, though I think that one new component that could be added to the proposal is to have a culminating publication issue forth from the project. This publication would, of course, have to comprise a variety of essays or chapters demonstrating how the material has significant application to an enhanced understanding both of anthropological theory and fieldwork methodology and the wartime evacuation experience of Japanese Americans. One of the reviewers made mention of the studies that have derived from the evacuation fieldwork, with the suggestion that perhaps enough work had been done in this area. We would have to show (and here I think a case can me made easily and persuasively) that books like those of Leighton and Spicer hardly begin to scratch the surface of what should have emerged from so considerable an intellectual investment as that made in the two projects sponsored by the University of California and the War Relocation Authority. Moreover, we would have to demonstate that your idea of circulating the material on a widespread basis is rather imperative if this topic is going to get the attention and reflection it merits. When I went back to the National Archives in 1977, I was shocked to discover how few scholars have really dug into the archival holdings of the War Relocation Authority. I really wonder if this situation would have existed had a greater circulation of the pertinent documentation occurred. Still, this business of availability is going to be a tough nut to crack. I do know this from personal experience, however, that all of the interviews published by our Japanese American Oral History Project at Fullerton have been given wide circulation as a result of being microfilmed and sold via Microfilming Corporation of America (see enclosed brochure).

Please forgive the disjointed "flow" of the above comments, but I did want to address the review summary of the project in a cursory manner before my thoughts on the matter have become fully galvanized.

Hope all is well with you. Keep in touch, Rosalie.

Warmly,

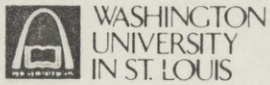
Art

Art Hansen

Department of Anthropology

copy

July 15, 1980



Professor Arthur Hansen
Department of History
California State University, Fullerton
Fullerton, CA 92634

Dear Professor Hansen:

Thank you for your encouraging letter of July 1. I mailed a copy of the NEH reviews to you on June 30. Reading them made me feel that we three (or four) ought to confer before submitting a proposal. Evidently the tape storage suggestion (which had been urged on me by the Social Science Institute at Washington University) put some of the reviewers off. Moreover, I had taken it for granted that the reviewers would know that I would use the protective procedures followed at Bancroft. Indeed, it was with this proviso that my proposal was approved by the Human Subjects Committee at Washington University. I also have the strong impression that the proposal would have had more weight if it had included the preparation of some scholarly essays on those aspects of Tule Lake history which have not been adequately presented in the literature, e.g. your study of "inuism", Dr. Okihiro's work on resistance, the role played by various Japanese leaders and associations in preventing violence, and the question which no one so far has asked: by what process what relative order maintained in the absence of a police force and with the terrible fear of being called an inu. My notes suggest that various elders and organizations played an important role.

I am delighted by your response to my article on the eta. But after reading some book on Japanese history I suspect that eta and inu did not fulfill similar functions. The eta were outcasts, "segregated", and no threat to anyone. But you never knew who might be an inu. And, as the months passed in Tule Lake, you never could be sure when some decent, humane, or reasonable act or statement might be interpreted as inuism. Mr. Tsuda was called an inu by leaders of the Resegregation Group when he tried to go to the American courts to obtain the release of the stockade detainees. Mr. Kurihara told me he would not tolerate violence on the part of the Resegregationists "even if people call me an inu." I became an inu when I told Mr. Robertson about Yoshiyama's threats. And even Mr. Kuratomi, from January onward, frequently told me things which he wanted me to forward to J. Burling, of the Dept. of Justice, or to Mr. Noyes, the Project Attorney. Ironically, inuism functioned as a very effective form of segregation or barrier. It inhibited any positive political action between the administration and the segregants and it kept the WRA administrators in a state or ignorance.

I also thank you for your perceptive comments on Doing Fieldwork. You are right. I did not repress my attachment to things Japanese when I wrote the book. Perhaps I did not sufficiently emphasize

Washington University
Campus Box 1114
St. Louis, Missouri 63130
(314) 889-5252

this attachment. Even the fact that I persisted for 25 years in trying to get an account of my fieldwork published (and eventually succeeded) might be interpreted as being rather Japanese. I know that it is not womanly to say so, but Oishi took a long time too. Your comments on the experience "staying with you" are very perceptive. My first choice for the title of the book was Doing Fieldwork- The Risk of Self. (The publishers didn't like it.) One leaves an experience like this not so much with an altered "original" self as with a second self. Once one understands and accepts this new self it becomes an enrichment and not a burden. It is not difficult to step from one self to the other.

As for persuing my notes. I am already in the process of sending Dr. Okihiro a copy of all of my interviews with George Kuratomi. I was astonished to find that there were 79 pages. I shall be happy to send you a selected copy of my notes from May 24, when Mr. Okamoto was shot, to July 3, when Mr. Hitomi, a No. 1 inu, was murdered. In my opinion these notes do not reflect so vividly a picture of the witch-hunt atmosphere as does my account in Doing Fieldwork, but the fact is that I had taken up permanent residence at Tule Lake only ten days before Mr. Okamoto was shot and I simply had to do the best I could. From September on my notes today surprise even me. I had met so many more people and there are so many fascinating and human incidents that are mentioned neither in The Spoilage nor in my book. I am therefore also sending you some of the additional pages where respondents speak of inu. The incident of January 25 is particularly touching. It was George Yamashiro whom I later rescued from internment. He and Sally had been critical of the Resegregationists from the very beginning.

I do hope you will be able to fly to St. Louis later in the summer not only to see the notes but to discuss the joint proposal. The weather is usually awful, but not so bad as Gila. Murray and I would be happy to have you stay with us. We have a daybed. It's not fancy, but its comfortable and the room has an air conditioner.

Meanwhile, I shall continue the first draft editing and then get on with the terrific but essential job of indexing. I also hope to get the inspiration for an article or two. Should any new developments arise I will let you know immediately.

The temperature here yesterday was 106 so I will not say warmly, but rather

The best of luck,

Rosalie H. Wax,
Professor of Anthropology, Emerita

P.S. Your letter of July 7 just arrived. I must give a lecture in Nebraska on July 17 - I like your suggestions and will respond in detail at the end of the week.

July 21, 1980

Professor Arthur Hansen
Department of History
California State University, Fullerton
Fullerton, CA 92634

Dear Arthur,

Our trip to Nebraska and this incredible heat wave have slowed me up. Nevertheless, I now have ready a good sample of my raw notes from the Okamoto shooting to the murder of Hitomi, that is, from May 24 to July 3. I am sending you an additional twelve pages (from June 4 to December 25) in which respondents make various statements about inu. The December 25 page is particularly interesting. I should add that I have been doing a first draft editing job on my notes of February and March, 19-4. In February I visited Tule Lake for two days and during that time five persons made references to inu. In March I visited for ten days. In the first four days there are seven references to inu. I will continue to keep an index of these references.

Your suggestions about a proposal make excellent sense. Clearly the proposal would have a better chance if it included some publishable essays on neglected aspects of Tule Lake or the evacuation. I have thought of writing an essay on the millenarian aspects of the Resegragation movement. I could write an interesting essay on women in Tule Lake (about which no one has written anything), or, again, an essay on the difficulties of doing fieldwork in extreme situaitons. My ntoes also contain some marvelous chronological "oral histories" which reveal how various individuals adapted themselves to the painful series of unpredictable events.

Most colleagues with whom I have discussed this project do not even know that a segregation occurred and most of them know almost nothing about the evacuation. Perhaps this fact might be used as an argument for widespread circulation of the material.

Clearly I erred when I neglected to state in my proposal that I planned to permit the circulation of these materials with the restriction imposed by the Bancroft Library, which is to ask people to sign a statement that they will not reveal the identities they have discovered in the course of using these papers.

If you and Dr. Okihiro find my notes worthwhile, I suggest that we confer before submitting a proposal. If you could come to St. Louis, that would be splendid. If not, let me know and I will telephone you on the university's Watts line.

Whatever befalls, I will continue to keep an index on remarks about *inu* and see that these get to you eventually,

Kind regards,

Rosalie H. Wax
Professor of Anthropology Emerita

RHW:sc

Enclosures

California State University, Fullerton
Fullerton, California 92634

Department of History
(714) 773-3474

July 27, 1980

Dr. Rosalie H. Wax
Professor of Anthropology Emerita
Department of Anthropology
Washington University
Campus Box 1114
St. Louis, Missouri 63130

Dear Rosalie,

Your letter of July 21, replete with the sampling of your raw notes from the Okamoto shooting to the murder of Hitomi (plus some additional material), has now been read and digested by me, so I thought I would attempt at this time to communicate my reaction to you. And also to raise some other matters with you.

Quite frankly, I found the notes both absorbing and illuminating. In connection with my study of inuism, such entries as those for May 18 ("The people feel pretty bad. If you do good for the people you get put in the stockade. If you do good for WRA you get called inu. So I'm going to play baseball."), June 4 ("Jim was taking a nap when I arrived so I talked for about a half hour with his wife and her sister. The conversation for some reason turned to inus. They had thought that when they came to Tule Lake they would be through with inus, but had found here that there were more of them than ever. Every place you look you can see one."), June 8 ("The ubiquitous inu intruded into the conversation again. Having inu around, said Kurihara, kept everybody on edge. Everybody suspected everybody else and it led to a great deal of hard feeling. It kept the people in a constant state of tension."), June 14 ("This is only my feeling on the matter. Knowing the Japanese as a race, knowing them for their courtesy and their good behavior, I day that if anyone is beaten there should be a certain fundamental reason for it."), June 25 ("The trouble is they expect you to act like a damn radical and go out and kill every hakujin on the other side of the fence and when you don't act like that you are an inu."), June 26 ("Nobody with any self respect would take the position because they would invariably be labelled as inu."), June 27 ("Of course, there are a handful of incorrigible people. I myself am for it that they be sent away. But if I said so in camp, I would be killed."), and October 12 ("Now everybody is getting wise. I don't like the way the Sokoku Kenkyu threatens people. They said, 'If you don't sign, you're going to be (__?___). So a lot of dumb people signed.'") are invaluable, and help confirm me in my line of analysis. What I intend to show through a case study of Tule Lake is that inu accusation increased (owing to the operation of deviance dynamics) at the very point when it might be supposed that the cultural identification of internees was (at least from an outside perspective) most decidely Japanese, and should, therefore, have been on the decrease. Hence, it is my belief that the wave of inuism depicted in your notes speak less to actual manifestations of internee informing than to the operation of what Cohen calls the "elasticity of evil." The need for ever increasing cultural purity is what, in my opinion, fuels the fires of the Resegregationists (just like the same need causes the authorities connected

check

?

with administering Tule Lake to construct a stockade within the colony and then to partition the stockade so as to include an even higher security bullpen. In short, whereas the dynamics of deviance lead the internees to seek to free themselves from the pernicious activities of unJapanese elements, the same dynamics lead the administration to attempt to ferret out and isolate all internees suspected of harboring any but pro-American sentiments (this in spite of the fact that Tule Lake was established precisely as a segregation center for so-called disloyal Americans). What makes this whole process so fascinating is that the Resegregationists can gain credibility for their inu accusations by pointing to (1) the continued existence in camp of loyalist Old Tuleans; (2) the accompanying family members of bona fide "disloyals"; and (3) the presence in Tule Lake of many people who designated themselves as "disloyal" for reasons other than pro-Japan sentiments (to avoid the draft, to express their bitterness at being evacuated and incarcerated, to obviate the possibility of being resettled in the larger, and perhaps unfriendly, American society). It is my theory that the reason why inu-baiters were eventually repulsed is that they came to be viewed as people who were at variance with the Japanese spirit and who stood more for personal political objectives than for the general good of the community. The irony of this is that their charges had initially gained credence precisely because they seemed to embody the Japanese spirit and the community welfare. And maybe this is where the role of the elders in the community (as you have suggested) comes into play. Seeing how inuism is tearing the community asunder and inculcating a preternatural fearfulness and insecurity, they step forward and expose the deviant exploiters as the real subversives. This does not, of course, mean that the community is giving up its Japanese orientation and preference for an American one (otherwise how can one explain the popularity of ex and re-patriation). It just means that the integrity and security of the community has been temporarily restored. Or, in any event, this is how I see the situation at this point. And it does seem that your notes go a long way in the direction of demonstrating and documenting this interpretation.

So too does a novel entitled Tule Lake which I have just finished reading, no doubt because the author, Edward Miyakawa, bases his novel on The Spoilage. Clearly your fieldnotes play a large role in this novel. If you haven't read it, be sure to do so. I found it interesting because of the central role inuism has in it, but also because I think it promises to become the most important fictional work to be based upon the evacuation. It couldn't have come along for me at a more timely moment. For your perusal, I have sent along a clipping pertinent to this novel (though I would appreciate you returning it upon reading it; I'm writing this letter to you on a Sunday when the department office is closed, or otherwise I'd simply send you a xeroxed copy).

How I happened to get a copy of Tule Lake came about through visiting a bookstore in San Francisco's Japanese Cultural Center while on a recent research trip to the Bancroft Library at U.C. Berkeley. While at the Bancroft I spent three days going through the JERS collection (which includes "all" of the documentation generated by the Berkeley team you were associated with and a goodly share of the documentation put out by the WRA) running down, on a camp by camp basis, references to inu activity. Unfortunately, I was able to cover every camp thoroughly with the exception of Tule Lake (the material here was so extensive that I got only part way through it. I was up at Berkeley with a colleague--a former internee at Manzanar--and was using a state vehicle which had to be returned to our

campus by a designated time. But I will be going back up to Berkeley before the end of August). Another shortcoming of my research venture was that I had planned on looking over all of the correspondence of the JERS Project, with especial attention to that between you and Dorothy Thomas, but again the shortage of time sabotaged my plans. Oh well, next time. As it was, though, I xeroxed about 1000 pages of material, mostly drawn from reports issued by people in your project and the WRA's Community Analyst section. I am now anxiously awaiting receipt through the mail of this material, and will send you duplicate copies of anything which seems pertinent (or just plain interesting) to your research.

Say, could you enlighten me on one item I discovered at the Bancroft. What it is is a copy of a 1950 University of Chicago doctoral dissertation by Shotaro Frank Miyamoto entitled "A Study of the Career of Intergroup Tensions: The Collective Adjustments of Evacuees to Crises at the Tule Lake Relocation Center." The copy I saw failed to include a specific date in 1950 when the thesis was accepted, nor did I see a list of those on Miyamoto's thesis committee. Something seems funny. Was this thesis accepted or not? Since you were at Chicago at the time, no doubt you know the extenuating circumstances. When I got back to Southern California I took a run over to both Long Beach State University and UCLA to see if I could find a copy of this thesis in the libraries there, but in both cases the result was negative. Naturally, if it was actually accepted as a thesis I can retrieve it through inter-library loan. It seems must reading for my inu study. I noticed in his table of contents that he had a huge section on the phenomenon of inuism and I arranged to have this xeroxed and mailed to me. In the meantime, to whet my appetite I have checked out Miyamoto's novel, Hawaii: End of the Rainbow, from our library and am planning to read it this coming week. You know, it's really funny, but I don't think I have ever seen a reference to this thesis of his, and that is rare, for when someone is researching a particular topic like inuism as I am, every even remotely related piece of work seems to be attention-catching. And this is why I raise the matter with you. HELP!

I see now that this novel is written by Kazuo Miyamoto

I am glad to see that we are in general agreement about the need to incorporate some publishable essays on Tule Lake and the evacuation in general into our proposal. The ones you allude to are certainly appropriate. The millenarian aspects of the Resegregation movement does indeed beg investigation; and so does the topic of women in Tule Lake (while talking over Miyamoto's novel with my wife, she raised the question: "Where do the women fit into the picture at Tule Lake?" I mumbled some altogether inadequate answer, and succeeded only in convincing myself of the pertinency of her question."). As for the chronological "oral histories" which you speak about, what do you say to writing these up for publication consideration by the Oral History Review. As that journal's new editor, I am on the prowl for pieces of this sort--ones which will help to establish the continuity between pre-tape recorder oral historians and those of today.

Miyakawa's

Before closing, I would like to bring up one final matter. When I visited the Long Beach library (as mentioned above), I happened upon a taped interview put out by some outfit called, I think, the Pacific Tape Library, which concerned itself with some neglected aspects of the Japanese American evacuation

experience. One of the interviewees was a Nisei activist and the other was a Sansei sociologist in the process of writing a dissertation. It was done in 1977. It was a pretty pathetic piece of work, and abounded with the shoddiest of scholarship. Errors of fact and interpretation were commonplace. But some of the things said stimulated my curiosity. One was a line of argument which, in effect, condemned social scientists for participating in the evacuation. The point developed was that Thomas and those who were employed by her had sold out their disinterested scholarly concerns for ones more closely aligned with the government's objective to document the comings and goings of the internees so that they, and other subject people, could be controlled. This same criticism was directed at the WRA's Community Analysis Section, wherein it was adduced as evidence that Alexander Leighton, whose Sociological Bureau at Poston provided the model for Community Analysis, had assuredly had social control and postwar American imperialism in mind when he chose a title for his bureau's work at Poston--The Governing of Men. Now, then, to my mind this sort of reasoning no doubt contains an element of truth to it, but it does seem to suffer from misplaced emphasis by converting a partial truth into a sweeping indictment. It got me thinking as to the propriety of our proposal including an essay treating the whole business of social scientific analysis in the evacuation--how it came about, what it intended to accomplish, and what in fact it did accomplish. You are in an ideal position to shed light on this topic since you had the opportunity of being under the employment of Thomas and working side by side with WRA community analysts at Gila and Tule Lake. When I talked with Morris Opler about his work at Manzanar we tried to discuss it in the context of the applied anthropology movement as a whole, and how this orientation in the discipline inevitably brought about a conflict as to the role of the anthropologist (i.e., was s/he to serve as an independent critical scholar providing data and perspectives that would be taken into account by administrators when determining policy, or was s/he to act as an agent of the administration with a mandate to assist in implementing policy by providing information as to ways in which same would seem palatable to the subject people). I know for a fact that Opler, from the time he arrived at Manzanar, was on a collision course with the Manzanar project director, Ralph P. Merritt. Merritt didn't want him there in the first place, resented the reports he wrote, and tried desperately to get rid of him on the grounds that his work was redundant (the Reports Officer did the same thing) and too consistently in line with the point of view of the internees). What was the case at Gila and Tule Lake? And what strains existed between Thomas and her fieldworkers like yourself, and between Embree/Spicer and their WRA analysts like Morris and Marvin Opler, Spencer, Bennett, and others?

Another thing about the tape mentioned above which caught my attention was a comment to the effect that the Kibei resisters were the unsung heroes of the evacuation. Without indulging in heroes and anti-heroes, it does seem that the role of the Kibei at Tule Lake and in the evacuation as a whole is a topic that needs extended analysis. Thus far, Kibei have been condemned or lionized--in either case rather mindlessly. Why don't we include an essay in our proposal which takes up this subject?

I guess I've now reached the end of this long letter. Hoping to hear from you soon, I remain,

Warmly,

Art

Art Hansen

P. S. In your last letter, July 21, you say: "I am sending you an additional twelve pages (from June 4 to December 25) in which respondents make various statement about inu. The December 25 page is particularly interesting." My question is this: Did you mean January 25? I can find no notes dated December 25. On the other hand, the Jan. 25 notes have a very interesting story about how your visit to the Yamashiros' barracks threw them into suspicion as inu. (I see now from an earlier letter, July 15, that this is the case.)

P. P. S. In your brief cover letter dated June 30, 1980 (accompanying the NEH evaluators' summaries) you write: "I trust that my letter of June 29 has reached you. I mailed it to San Luis Obispo." As a matter of fact, it hasn't. I have letters in my files from you which are dated, respectively, May 22, June 4, June 11, June 20, June 30, July 15, and July 21--but none dated June 29. Perhaps you could send me a copy of the errant letter, unless of course you inadvertenly wrote June 29 when you meant something else.

P. P. P. S. Thank you for the kind offer relative to staying at your home on a visit to St. Louis, should that materialize. Right now, the chances for such a visit look slim. My running up and down the coast this summer is costing me a considerable amount of money, and then in early October I have to attend a conference in Colorado. Perhaps my best bet is to see if I can't arrange a flight plan that would combine a trip to St. Louis with that to Colorado. In that case I could see you in St. Louis in late September/early October. How does that sound?

Drs Everett + Helen Hughes
27 Shepard St
Cambridge Mass

July 31, 1980

Dr. Arthur Hansen
Professor of History
California State University, Fullerton
Fullerton, CA 92634

Dear Art:

I was much encouraged by your letter of July 27. It fills me with renewed energy.

Since I'm presently engaged in writing a grant proposal which must be finished as soon as possible I will respond to some of your questions today. Meanwhile I look forward to writing you at length in the near future.

About the Oct. 12 question mark - the sentence is: "If you don't sing, you're going to be drafted."

Thank you for the Miyakawa recommendation. I'll get the book immediately. May I also thank you in advance for the duplicate copies of any pertinent material.

About the Miyamoto thesis, I agree that the situation does not make sense. But since I took my degree in another department, I heard nothing about it. My husband, however, who was a graduate student in Sociology at that time, suggests that you write both to Dr. Everett Hughes and to Dr. Helen Hughes and ask them if they can clarify matters. Murray says write to both, because while Everett is likely to know, Helen is the more likely to respond, especially if you tell them Murray Wax made the suggestion. The address is: 27 Shepard St., Cambridge, Mass. 02138.

I love your suggestion about writing up some of the "oral histories", and I will write to you at length about the aims of the Thomas study -- at least as I perceived them, and about the rule of the Community Analysts and the Thomas study fieldworkers. WOW - I look forward to that. My notes would contribute a good deal to an essay on the Kibei.

P.S. I meant Jan. 25. - the Yamashiro incident.

P.P.S. There was a foul up about my June 30 letter. I'm having it typed for you.

July 31, 1980

Dr. Arthur Hansen
Page 2

P.P.P.S. A visit to St. Louis in September or October would be great. the temperature here today is 100 degrees and I think I am safe in predicting that it will surely cool off by then.

Looking forward to writing you a genuine letter,

Best wishes,

Rosalie H. Wax
Professor of Anthropology Emerita

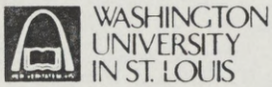
PO P.S. Current statistics on inu statements.

March 14 to 23 - 17 statements
April 12 to 16 - 17 statements
May 13 to 22 - 7 statements.

Department of Anthropology

copy

August 8, 1980



Professor Arthur Hansen
Department of History
California State University, Fullerton
Fullerton, CA 92634

Dear Art:

At last I have the time to relax and respond to your letter of July 27.

To begin obliquely -- as I told you in my last letter, I have begun a preliminary editing of my notes. One of my most striking findings (and one I have hitherto repressed) is how often I talked to Dr. Opler and Mr. Robertson and how frankly they talked to me. As I read my notes I asked myself repeatedly, "Dare I give statements like this, bitterly criticising Mr. Best, the Military, or the Washington office to the Bancroft Library?" I have also begun to be ashamed of myself for overlooking how much these men cared about the situation of the internees and how hard they tried (usually in vain) to improve the situation. And finally, I thought that this material ought to be organized, written up and published, so as to give the Community Analysts and even the WRA a fair shake.

When I read in your letter about the 1977 criticisms of the Nisei activist and Sansei sociologist I had a good laugh. They are about 15 years behind the times, for theirs is the stupid rhetoric of the super-activist sixties. "Anyone who takes money from the government is a monster" - or an inu if you wish.

My observations in Gila and in Tule Lake correspond with those of Morris Opler. In Gila, I saw Gordon Brown, the community analyst, break down and cry because of his helplessness in the face of some administrative decisions. And many of my talks with Marvin Opler at Tule Lake consist of his extensive lamentations because the administrators would not listen to his advice. At one period, Opler told me that he was almost transferred to another center, because the Project Director disapproved of his visiting Japanese Americans in the colony. Ironically, visiting people and talking to them was what he was being paid to do. In beief, if you have the urge to let the 1977 critics have it, I have the ammunition.

As for Dr. Thomas, all of us field researchers were sternly ordered never to tell anything to the administrative personnel. Indeed, it was my impression that the "study" was permeated by a general hostility to the WRA. After Dr. Thomas' death I read an obituary in which the writer said that she had written The Spoilage in the style she did so that it could be used as reliable evidence to help the Japanese. (I think this obituary appears in the "American Sociologist", but I'm not sure.)

Washington University
Campus Box 1114
St. Louis, Missouri 63130
(314) 889-5252

I've tried several bookstores and have been unable to locate a copy of Miyakawa's Tule Lake. So I've ordered from the publishers.

Your hypotheses about the increase in inu accusations is very complex -- and I'm not sure I understand it. I look forward to a lively discussion if, hopefully, you can visit us in September or October. All I can say so far is that references to inu decreased markedly during May of 1944 when the segregees were preoccupied, first with their satisfaction in putting the administration down by refusing to take even the first step toward nominating a representative body, and second, with the initial shock and fear of engendered by the Okamoto shooting. During early June, the atmosphere became one of obsession with evil and when, on June 12, the beatings began, many people seemed to find them exciting and gratifying.

After Mr. Hitomi was murdered there was a significant change. Some people even expressed regret. And when, in late October, the older men who began to criticize the Resegregationists or "super-patriots" were knifed and beaten -- most of my respondents were angry at and afraid of the "super-patriots". I am looking forward to the enlightenment and new insights that my careful day by day perusal of my notes may bring.

I have also been re-reading "Wayward Puritans". I would suggest that the Puritan settlements and Tule Lake were significantly different. Tule Lake was a prison and the people in it were subjected to the jurisdiction of two powerful authorities, the WRA and the Military. And outside, lurked what many people perceived as the hostile American public. Perhaps the situation at Tule Lake is more like to the situation of the Jews under Roman Rule. There were two authorities Rome (the U.S. Army), the Sanherdrin (WRA) and desperate zealot groups who hated one feared both. There were "accomoodators" like Josephus. At Tule Lake inu may, at time, have appeared daemonic, but they were most abominable because they were betrayers. They were Japanese who betrayed their fellow Japanese. "Der mit der Hand mit mir in die Schussel tauchet, der wird mich verraten."

Can there by inuism unless there is an authority - in prisons - in schools - in universities - that is seen as oppressive and dangerous?

I would heartily agree with you that a major factor in the repulse of the inu - baiters was that they came to be viewed as people who were not observing "the true spirit of Japan". But there were other factors. Indeed, my reacions to your point 2 on page 2 are so complex that I'm going to put them off for a later letter.

I have just sent off a proposal to the Rockefeller Foundation for funds to prepare 10 to 15 oral histories. I became very enthusiastic about preparing them - some are marvelously interesting. I will probably be writing them up in the months to come and you may be sure that I will be happy to submit them for publication consideration.

August 11, 1980

An accurate essay on the Kibei would be a genuine contribtuion. Indeed, I have been unable to find out how many of the citizens at Tule Lake were Kibei. Do you know? In any case, I made weekly or fortnightly visits to 12 Kibei and 13 Nisei at Tule Lake and have a great deal of comparable material.

I do hope that you can visit us in September or October. We will probably be out of town from the 12 to the 17 of September, but any other time is O.K.

Kind regards,

Rosalie H. Wax
Professor of Anthropology

RHW:sc

November 19, 1980

Dr. Arthur Hansen
Professor of History
California State University, Fullerton
Fullerton, California 92634

Dear Art:

I could not resist sending you the following quote from my fieldnotes. On December 21, 1944, Mr. Noyes, the Project Attorney told me;

Slim Tsuda wanted to talk to me. And he said, "Is there any legal recourse here if someone calls anyone else an inu?" I said, "That's just an insult, isn't it?"

"Oh no," said he, "It makes a man lose his social standing." I said that slander depends on the case. If a man calls another man a criminal, then we can punish him for criminal libel.

I'm keeping up the good work.

Kind regards,

Rosalie H. Wax
Professor of Anthropology, Emerita

RHW:sc

California State University, Fullerton
Fullerton, California 92634

Department of History
(714) 773-3474

November 18, 1980

Dr. Rosalie H. Wax
Professor of Anthropology
Washington University
Campus Box 1114
St. Louis, Missouri 63130

Dear Rosalie:

Enclosed is a form which accompanied a recent request from the NEH to review the proposal you prepared for their editing program. I am confused as to whether in reviewing your grant proposal I would be in violation (either ethically or legally) of the NEH "Coflicts of Interest Statement." Let me know what your interpretation is of this matter, all right?

Since I have to have my review back to NEH by November 28, perhaps the best procedure is for you to telephone me your response. If you cannot reach me at (714) 773-3170, which is my faculty office number, then try (714) 773-3474, which is the History Department Office number, and leave me a message as to when I can reach you and where.

Hoping things are going well with you and your husband, I remain,

Warmly,

Art

Art Hansen

CONFLICTS OF INTEREST STATEMENT

If you, as a reviewer or panelist for the National Endowment for the Humanities, receive a grant application on which your advice is requested, it may present a problem involving a conflict of interest. Such a problem might arise in a situation in which you either have been or will be involved in the project described in the application either as a principal advisor, or -- on a paid basis -- as a consultant or otherwise, or if the project is presented on behalf of your employer. The same restrictions apply if your spouse or minor child is to be involved in the project described in the application, or if it is presented on behalf of an organization with whom you are negotiating for employment. In any of these cases, please notify the National Endowment for the Humanities.

If an application presents no conflict of interest at the time you review it, a conflict of interest may still develop later on. Once you have reviewed an application, you should never represent the applicant in dealings with the National Endowment for the Humanities or another federal agency concerning that application or any grant that may result from it. You should not, for example, call an Endowment employee and ask that award of a grant be made speedily or request that the grant period be extended.

California State University, Fullerton
Fullerton, California 92634

Department of History
(714) 773-3474

November 24, 1980

Professor Rosalie H. Wax
Box 1114
Washington University
St. Louis, MO 63130

Dear Rosalie:

Thanks for sending me the two items (the interesting exchange about the slanderous quality of the term inu involving Slim Tsuda and Project Attorney Noyes, and the copy of the letter you sent to Okihiro). I had spent the entire morning reading through and evaluating your NEH proposal, so when I found your letter with these enclosed items I felt as though I was dedicating the day to wartime Tule Lake.

As to your project proposal for NEH, naturally I sent them along a glowing commentary about its worthwhileness, its estimable plan of study, and its distinguished personnel (namely, you). I did have a couple of questions about the proposal which I raised in my evaluation, so I thought I would share them now with you. First, I noted that I hoped plans would be made for depositing both your edited fieldnotes and their corresponding original counterparts at the Bancroft, where they were originally intended to go. Is this your plan? Secondly, I wondered aloud why it was that you had never queried Dorothy Swaine Thomas or other members of the JERS staff about the rationale for not including your fieldnotes in the Bancroft collection. You mention in your proposal that you could only speculate as to the deletion of your materials. But did you ever ask? If so, why not? If so, what "explanation" did you get? Assuming that you never asked or that you got the run around, what are your speculations about the matter?

Rosalie, I think this time you will get an affirmative response from NEH. What you include of editing already accomplished on your project in the proposal serves as a wonderful promissory note about the final product, and I was really taken by the broad range of areas you set forth as fit ones for employing your edited notes. If you don't get this grant, then I will be sorely disappointed in the NEH authorities and deeply skeptical about their evaluative (and ethical) guidelines.

Until our typewriters cross again, I remain,

Sincerely,

Art

Art Hansen

ORAL HISTORY ASSOCIATION

December 15, 1980

Dr. Rosalie H. Wax
7106 Westmoreland Drive
University City, Mo. 63130

Dear Rosalie:

Just this morning I received a copy of your Rockefeller Foundation project proposal, and have only given it thus far the most cursory sort of reading. But tomorrow I will go through it carefully, and send off my comments to Rockefeller (as well as sending you a copy for your files). It does look good, and naturally, as I indicated to you earlier, I would love to have the opportunity of having some of your published findings appear in the Oral History Review.

Thank you, Rosalie, for your candid letter of 2 December relative to your speculations as to why your material never found its way into the Bancroft. Not knowing Dorothy Thomas, I cannot comment on the plausability of your speculations, except to say that they your surmisals certainly have the ring of authenticity to them. I really wish I could someday have the opportunity of interviewing you for our Japanese American Oral History Project, and go into your experiences during the evacuation and thereafter in systematic fashion. For example, some of the things you mention in your last letter should be made a matter of record (even if a record that would have to be safeguarded for a number of years by the device of a closed interview file). Perhaps such an interview can be arranged if your grants come through and you get to come out here to the Coast for your research. In any event, consider it an open invitation for you to stay at our home should you ever get out this way. We have a lot to talk about, and I relish the opportunity to indulge my curiosity.

All for now.

Warmly,

Art

1981 WORKSHOP AND COLLOQUIUM - SEPTEMBER 24-27
BURLINGTON, VERMONT
WORKSHOP CHAIRPERSON - F. Gerald Handfield, Indiana State Library
COLLOQUIUM CHAIRPERSON - Donald Ritchie, U.S. Senate Historical Office

California State University, Fullerton
Fullerton, California 92634

Department of History
(714) 773-3474

December 24, 1980

Dear Rosalie,

Just a note to accompany a copy of the recommendation I sent to the Rockefeller Foundation. I hope it is the sort of thing required by them for accepting what I regard as a very valuable project.

I've got to go now, Rosalie, but before doing so, let me just wish you and Murray A MERRY CHRISTMAS AND A HAPPY NEW YEAR. May you have all of the best in the year to come.

Your friend,

Art Hansen

Dear Art:

I would like to express my ~~deep~~ appreciation for your invitation to visit you. I would enjoy being interviewed and I would also like to ask your advice on some aspects of the editing. ~~Thxnkmymmmahsmmfmm the copy of your evaluation. xItxtruly lifted my spirit and gave m~~ ~~I can say that~~ Come what may, grants or not, I will somehow try to get these and [illegible] completed & a copy of my ~~visit you/ and~~ see that you get ~~copies of the~~ notes.

Thank you ~~also~~ for sending ~~xxxxx~~ me a copy of ~~xxx~~ your evaluation.

It was extremely encouraging. I had not before consciously realized that my experience was unique. ~~xOnemofmthemquestionsmmostmfrequentlym askedmmembymmysegregantmfriendsmwasm~~ I was the only person who went into the center almost every day and visited people. I ~~have also become~~ suspect ~~aware~~ that it was this visiting, with the trust and ~~xxxxxxx~~ parity that it implied, that made my work possible, The Japanese Americans deeply resented being treated as dangerous and ~~uxxxx~~ untrustworthy. A frequent complaint made to me was: "Why don't they take down the fence? We aren't going to hurt anybody." And when the pressure to relocate became extreme, an older Nisei woman ~~dxxxxxxxxx~~ said: "I'd go out tomorrow, if all the people outside were like you."

Working on the notes I have become aware of another ~~reasonmwhymDr.~~ possible reason why Dr. Thomas did not give ~~my notes~~ these to Bancroft. There is some material in them that might lead to lawsuits or even to arrests. Staff members denounce Best, Black, or Huycke ~~to me~~ -- ~~the~~ project attorney ~~denounced~~ [illegible] that John Burling, ~~and~~ Burling writes me ~~xx~~ letters calling Dillon Myer the equivalent of a jackass.

Japanese Americans occasionally give me the names of persons who committed assults or [illegible] who were, they said, engaged in complicated swindels. I asked my husband about this and his advice was to [illegible] omit or change nothing in the first draft. (On another track, I [illegible] wonder why Dr. Thomas made no mention in "The Spoilage" of [illegible] how Furihara, Tokunaga, and others resisted the "super-patriots". [illegible] I have pages of statements from them.)

I know that I will need more travel money than Rockefeller can give me. (I had four trips listed in the original application, but was told I must limit the grant to $20.000.) But if I get the grant I think I can also get the funds to go to Chicago - Denver - or wherever, in addition to the West Coast.

As for procedure,-iif I get the grant from Rockefeller, the first thing I will do it to get in touch with my living Tule Lake Respondents and interview those who are willing. I feel optimistic about this, because when I [illegible] presented a lecture to the San Franscisco Center for Japanese American Studies a couple of years ago, everbody who had been in "in camp" wanted to talk to me. (If I have time and money I'll talk to the relatives -- or to anyone who [illegible] was segeggated. [illegible] The Oral History Association seems like an excellent place for ultimate storage. [illegible] I will welcome any additional suggestions.

December 30, 1980

Dear Art:

I much appreciate your letters of Dec. 15 and Dec 24.

First off - I'm grateful for your invitation to stay at your home. I was planning a visit if either of the grants come through, but this would make it a genuine visit. I would thoroughly enjoy being intervied. If the grants don't come through I might be able to make it somehow -- or we might arrange something by telephone.

Your suberb recommendation to the Rockefeller Foundation lifted my spirits enormously. I was particularly touched by your appreciation of my publications. I myself was not consciously aware that I am the only person who lived at Tule Lake, visited scores of people regularly, and then wrote about it. Indeed, as I review the notes and work on them I perceive for the first time that it was this visiting, with the trust and implicite equality that it communicated, that made my work possible. The segregees felt scorned, rejected, and stigmatized as dangerous and untrustworthy. And when pressure began to get people to relocate, one older Nisei woman told me: "I'd go out tomorrow, if all the people outside were like you!"

I have thought of another possible reason why Dr. Thomas did not donate my notes to the library. There is a good deal of material in them that might lead to lawsuits. Members of the administrative staff say things about each other that are pretty nasty. And some segregees make statements about others, specifically accusing them of wrong doing. I'm leaving everything in my first draft, but this is something about which I may need your advice.

As to your concerns about the Rockefeller project. I was urged to apply by the young woman in charge of the Foundation Relations Program at Wash. U., who told me that there was no limit on this type of grant. So I asked for funds to visit several areas in the U.S. and for other necessities and the grant total was $35.000. Months later, when I was notified that I had been passed to the second level, she told me I would have to limit the grant to $20.000. I was very angry, especially when I told her that I needed at least $12,000 for expenses and she replied that I should be happy to get the funds to do the research I wanted to do. But Murray came up with the solution that I put myself down for half-time, and state that I will request funds for travel from other foundations. So, complex as the above explanation is - I do plan to travel around if I can get funds. If not, I'll do what I can by telephone.

As for your first concern - if I get the grant the first thing I plan to do is to locate any living respondents --and even other survivors who were my respondents and see if I can obtain interviews from them. I do not know what will happen, but I fell optimistic, particularly about some of the women who were my friends. Children and the longitudinal work will come later. As for any raw materials - the Oral History Association seems like an excellent place for ultimate storage.

Whether I get any grant or not I plan to prepare several oral histories and submit them to you. And, a gentle warning, I may ask you for advice as I go along.

And, my friend, thank you again for the encouragement.

Dear Art:

I feel theurge to communicate and report that all is well. IAs you know, I shall hear fromTthe Rockefeller Foundation in March and from HEW in June. If I get no funding, I plan to get to Califronia somehow. Meanwhile I have accomplished a great deal editing the fieldnotes and have been able to get some of the typed.

A few weeks ago I came upon an account of the various Internment Centers, in, of all things, a book written by a Sicilian, Jerre Mangione, "An Ethnic at Large." He was employed by the public relations program of the Immigration and Naturalization Service and visited many of the internment camps for brief periods. As I read his account, I was impressed by the fact that though a number of my respondents had been interned before being ~~transfered to Tule Lake~~, none of them ever told me anything about the experience. I did not even know that Japanese, Italians, and Germans aliens were intered in the same centers, though I'm not surprised to hear that they did not get along well. But I do finally understand why so many people at Tule Lake were furious when Mr. Wakayama (Kira) managed to get himself from Santa Fe to Crystal City transferred to Crystal City. was the elite and most comfortable of the camps. ~~The book was published~~ by G. P Putnam's Sons, in 1978. If you are interested and find the book hard to locate, let me know and I'll get the chapter on the camps xeroxed and send it to you.

I am sending you a copy of a few pages of my docotral dissertation in which I gave my interpretation of the "inu hunt" of June 1944 which culminated in the murder of Mitomi. This was how I felt in 1948 and you may find it interesting. Then, while editing my notes for March 1944, I came upon a rare item -- a debate between Nisei in the 11th grade on whether or not Nisei should serve in the U. S. Army. Each paragraph is the statement of a different individual. (I had it retyped so that this will be clear.)

Finally, I'm sending you an article on Lincoln and the Jews. I suspect that many Japanese Americans will find it interesting that Lincoln boldly did what Roosevelt did not do.

Hoping that hmmmmmmmmm the year of the rooster-chicken has been trating you and yours well,

Cordially,

California State University, Fullerton
Fullerton, California 92634

Department of History
(714) 773-3474

March 2, 1981

Dr. Rosalie Wax
7106 Westmoreland Drive
University City, Mo. 63130

Dear Rosalie:

Thank you for your recent letter and the interesting enclosures. The pages from your dissertation are quite fascinating, and after checking my copy of your study I find that I marked this section as "very important." Indeed, many of my ideas relating to inu hunting undoubtedly stem from this analysis of yours.

As a matter of fact, I have already gotten hold of a copy of Mangione's book, though I confess it is still largely unread (owing not to disinterest but to the press of time). My contact with it came through directing a thesis about the camps for Japanese aliens done by a student named Paul Clark. Just in case you are interested in the background of these "other camps," I am enclosing a copy of Clark's thesis. When you are finished with it, I would appreciate your returning it to me.

I am keeping my fingers crossed for you relative to your grant applications with the Rockefeller Foundation and NEH. Please let me know how you fare.

Again, thanks, and the best in all your assorted endeavors. I look forward to seeing you someday on the West Coast.

Warmly,

Art

California State University, Fullerton
Fullerton, California 92634

Department of History
(714) 773-3474

March 31, 1981

Dear Rosalie:

Congratulations! Congratulations! Congratulations! I am so pleased about the expressed wisdom of the Rockefeller Foundation on your behalf. And I know you will give them, like you did Dorothy Swaine Thomas so many years ago, far in excess of their investment as a return. And I, of course, look forward to seeing you when you make it to California--whenever that is.

I don't know if I ever sent you a copy of the journal I now edit, the Oral History Review. I am, therefore, enclosing a copy of last year's edition. The main reason is that I want you to review the evaluations guidelines which the Oral History Association passed last year. In reviewing these, you may be alerted to some considerations in undertaking your own project that would not otherwise come to mind.

Incidentally, I received Paul Clark's thesis back in the mail the other day. I'm glad you found it useful.

Hoping to hear from you soon, I remain,

Your "equally exultant" friend,

Art

Department of Anthropology

WASHINGTON UNIVERSITY IN ST. LOUIS

April 20, 1981

Professor Arthur Hansen
Department of History
California State University, Fullerton
Fullerton, CA 92634

Dear Art:

Thank you for your joy-sharing letter and for the copy of the Oral History Review. The guidelines are and will be helpful. If, as I proceed, I find myself faced by unanticipated problems, I will ask your advice.

Though my fellowship funds will not be available until September, I am hard at work. The first thing I plan to do is to get the field notes completely typed. My typist has promised to continue to work on them this summer. In these notes I have used no pseudonyms, and, I have added rather than subtracted. As I've told you, they contain much touchy material.

In a burst of elation I have completed the first drafts of three of the longitudinal case histories. This has been an unexpectedly moving and enlightening experience. Somehow -- as one reads their words week after week -- these people come alive in a fashion that one finds in none of the books on the evacuation. One becomes acquainted with them as wonderfully complex human beings and as genuine individuals. Many things I have never been aware of have come to light. Indeed, I feel like a person who has had a revelation but cannot find the words to communicate it. The case histories also reveal aspects and complexities of the inu fear - in a fashion that transcends anything I have read, written, or thought about.

But to come down to earth. In these case histories I am using the same pseudonyms employed by Thomas and Nishimoto and by myself in my book. I am, of course, keeping a careful record of who's who.

I hope to interview at least some people this summer, and since my funding is modest I decided to try to interview some respondents by telephone. Who knows? It might work out well. Tentatively, I plan to telephone the potential respondents, explain the project, and ask if they would care to participate. If they consent I will mail them a copy of the questions, and, hopefully, interview them a week later.

I may have trouble locating my respondents. Here is how things stand now. In 1979, Dr. William Liu, who was then director of the Pacific/Asian-American mental health Research Center, told me he could give me the present address of any living Japanese Americans who were interned at Tule Lake. I wrote to him on March 26, (1981) sending him a list of names, but I have received no response. I also wrote to Dr. Tom Sasaki, who is a member of the PAAMHC. Again, no response. But a

Washington University
Campus Box 1114
St. Louis, Missouri 63130
(314) 889-5252

few days ago I received a letter from a Japanese American woman friend, who told me she had approached Ben Takeshita who was at Tule Lake and Mr. Takeshita said he would be happy to talk to me. He told her that he will give me the names and addresses of other persons who were at Tule Lake. I have written to Mr. Takeshita, and will telephone him next week. Meanwhile, I'll keep trying, and let you know what happens. If you can suggest any other sources of information, I would be grateful.

Yesterday, a Japanese graduate student told me something that may be relevant to the pervasive insecurity of those segregants who seriously considered repatriation. He said that any Japanese who leaves Japan as an immigrant is no longer considered a Japanese. Little wonder that some of these insecure people tried so desparetely to get themselves defined as "the true Japanese".

If you have any suggestions or questions which you would prefer to communicate by phone, please drop me a line, and I'll call you on the Watts line. If you would like to try a first interview with me by telephone, I'd be happy to comply. But I would prefer that you send me some of the questions beforehand. I shall (God help me) be teaching summer school from June 2 to July 10, which will be pretty exhausting, but any other time would be find.

Your hard working but happy friend,

Rosalie H. Wax
Professor Emerita, Anthropology

RHW:sc

California State University, Fullerton
Fullerton, California 92634

Department of History
(714) 773-3474

August 9, 1981

Dear Rosalie,

Just a much-belated note to thank you for sending me a copy of Peter Suzuki's paper on the panel held at Whittier College dealing with the topic of "The Role of Social Scientists in the Community Studies of Evacuation." I read this paper with interest--and a good deal of alarm. I suspect that much of what he alleges has a basis in fact, for my own readings of the material generated by the WRA analysts have made me question how clearly they dispatched their role as social scientists. But Suzuki is so damnably devoid of understanding as to the context and conditions in which the social scientists worked. From what I can gather, most labored under a very unclear notion of their directive--were they to study the camps as disinterested social scientists or were they to act as trouble-shooters for the administration? This seems to be a problem endemic in any applied field such as applied anthropology, and it bothers me that Suzuki shows no tolerance for this delicate situation. It also bothers me that he seeks to indict you on the basis of your own magnanimous confession that you had made a couple of errors in judgment.

In any event, I hope this paper has not poisoned your interviewees against you. Let me know what has transpired in your work since I last heard from you in May.

My summer has gone well, with a memorable moment being my attendance at last week's Los Angeles hearings of the commission inquiring into the wartime evacuation. Those Japanese Americans who testified at these hearings said things about their experiences which I had never heard during my many interviews in the community. It was a moving experience for me, that's for sure.

All for now. Until I hear from you again, I remain,

Your friend,

Art

Department of Anthropology

WASHINGTON UNIVERSITY IN ST. LOUIS

August 17, 1981

Professor Arthur Hansen
Department of History
California State University, Fullerton
Fullerton, CA 92634

Dear Art:

Your letter arrived at a most propotious moment, for I, having returned from a two week vacation was just sitting down to write to you.

I'm happy to hear that Suzuki's paper was of interest. I have asked several Japanese American friends about it and they told me not to worry. One said that papers like Suzuki's rarely circulate beyond a small circle of like minded people.

I agree entirely with your comments on the role of the WRA analysts. I knew two of them well and, to put it bluntly, they were in one hell of a bind. All applied anthropologists face similar problems, but the situation of the WRA analysts was particularly difficult and, sometime, it was agonizing. I have a few of Marvin Opler's complaints in my fieldnotes, but I think that only a person who was an analyst could begin to express what it was like. Other applied anthropologists have described their problems and if you would like any references, I could dig them out for you.

My summer work, like yours, has gone well, and it too has given me a number of unanticipated moving experiences.

I have completed about six of the longitudinal histories and am now having one of them typed. As soon as it's finished, I'll send you a copy and I would welcome any suggestions. But my most fantastic -- there is no other word -- experience this summer, has been conducting interviews over the telephone with three of the Japanese Americans I knew at Tule Lake. One of them was the wife of George Kuratomi, the spokesman for the Negotiating Committee of the Saihye Sha Kai. George died several years ago, but I'm happy to know that he ended his life as a pillar of the community of a small town in Pennsylvania.

Like the longitudinal case histories, these interviews add new dimensions to the experiences of the Japanese Americans. Even three talks have yielded significant new insights. To give only one, when I was at Tule Lake I did not perceive how isolated most people kept themselves. They associated intimately only with members of their immediate family. They talked "only to people in my block". I am sure that fear of "inuism" had a great deal to do with this.

Washington University
Campus Box 1114
St. Louis, Missouri 63130
(314) 889-5252

Conducting and transcribing the interviews is a great deal of work. I must transcribe them myself because my friends still talk with the accent and intonations they used at Tule Lake. I'll be sending you some copies in about two or three weeks.

As I may have told you, last year, Washington University gave me a grant of $700.00 to pay a secretary. As a result I now have a very readable and comprehensible copy of my fieldnotes from February of 1944 to November of 1944. Following your advice, I have left in every word. Some of the statements could be used to harm various Japanese Americans, but the most "legally dangerous" statements are those made by non-Japanese: Robertsen and Opler criticizing Best; Burling, of the Justice Department, making nasty cracks about Edward J. Ennis and Dillon S. Myer. On the one hand I would very much like to get these notes to you and to other responsible scholars. On the other hand, I am frankly scared about what the Suziki types might do, if they get their hands on it. I would appreciate and respect your advice on this matter.

My husband has suggested that if my modest funds hold out I should get all of the notes typed into a computer. I agree, because the task of indexing them in the traditional manner would be monumental. Even I would hesitate to undertake it.

Speaking of funds, I shall probably be able to afford only one trip on this fellowship and I would very much like that trip to include a visit with you. I think that late December might be a good time, because by that time you will have seen many of the longitudinal histories, the contemporary interviews, and, hopefully, the available notes, and I, for my part, will be happy to sit down and be interviewed about my "bizarre" experiences. By coming in late December I would escape the inevitable yearly raise in fares. Please let me know about this right away, because I will have to make reservations fairly soon.

I have much more to talk about. but I think I had better get back to work.

Your friend, tomodachi

Rosalie H. Wax
Professor Emerita, Sociology and
Anthropology

P.S. I have just received a letter from Orr, Director of the University of Tennessee Press, in which she says that she would very much like to consider my manuscripts for publication. I am writing her a letter indicating my interest in working something out in the long run. I will keep you informed.

September 18, 1981

Professor Arthur A. Hansen
Department of History
California State University
Fullerton, CA 92634

Dear Art:

I I am sending you a copy of the first draft of my longitudinal case history of Jimmy Takeuchi (pseudonym - Bob Tsuruda). In these first drafts I am putting in everything in my notes, figuring that it is easier to cut than to add. All additions made by me in 1981 are in brackets. All verbatim statements are in script. Other materials, not in brackets, are from my field-notes.

I have tried very hard, but have been unable to locate Jimmy Takeuchi or any of his relatives. (I had no idea there were so many Takeuchis in the U.S.). But I will keep trying, and several Japanese Americans are helping me. Jimmy loved to talk and if I find him we should have a fine interview.

Jimmy's was the first longitudinal oral history I completed and one of my first conclusions was that he was a very unusual segregant. But as I may have told you, after working on three or four of the case histories, I perceived that they were all genuine individuals and that none can be called "unusual".

I now have typists hard at work on my visits with the Yamashiros (Wakidas) and with George Kuratomi (Kunitani), and I'm preparing several others. "Inuism" becomes increasingly complicated and increasingly significant as an aspect of camp life.

As part of my work I intend to prepare a short history of Tule Lake to accompany the collection of case histories. Needless to say, if you have any questions or suggestions about any of these manuscripts, I'll be delighted to have them.

My husband and I will be coming to California sometime in late December. I'll send you the exact dates in a week.

Working hard and happily, your friend,

Rosalie H. Wax

October 19, 1981

Dear Art,

As you intimated in your last letter, finding Japanese Americans segregees who are willing to be interviewed is by no means easy. But I am an experienced fieldworker and like to gamble, so I decided to telephone Japanese Americans who live in St. Louis. Wow! I now have two fine interviews with St. Louis residents, who recommended four Japanese Americans on the west coast.

Two men, both of them doctors, told me that is is almost impossible to interview people who renounced their citizenship, went to Japan, and then returned to the U.S. Apparently, they will not even talke to Japanese about it. I was told that in the Bay Area, people from Tule Lake stick together and avoid other Japanese. The implications of these repressions were so moving, that when I finished my talk with Mr. Kikuchi (pseudoym) I went to my office, sat down, and cried. (I too have been repressing terrible things.) One might say that "segregation" is still going on.

I now intend to interview Japanese Americans (Ex-Tuleans) who live in various parts of the country and I will do my best to see if I can get some interviews from "the people who don't want to talk about it."

I am enclosing a taped interview with Mr. Kikuchi, who lives in St. Louis and a typed report of what he told me at lunch. I have given him my word that nothing he said will be published unless he sees it and approves it.

My typists have almost finished the longitudinal case history of Mr. and Mrs. Kurusu, and the subsequent interviews I had with them a few months ago. Mr. Kurusu did renounce, go to Japan, and return to the U.S., but, as you will see, he is still scared.

I have also written to Hokubei Mainichi in the hope that they might be able to help me locate some of the people I knew at Tule Lake.

Looking forward to meeting you in January, I am,

Your hard working friend,

Rosalée H. Wax
Professor Emerita

Enclosure

November 2, 1981

Dr. Arthur Hansen
Department of History
California State University
Fullerton, CA 92634

Dear Art:

Just a hasty note to tell you that I am sending you a copy of the longitudinal history of Mr. and Mrs. Kurusu and the 1981 interviews I had with both of them. The Kurusus are, I think, outstanding examples of the traumata inflicted by the stigma of "disloyalty". I have always respected Mr. Kurusu for trying to save some of the young boys in his block from internment. That took courage. (See talks for February 1945)

Mrs. Aida was a real character. I hope I can find her and interview her. As I prepared her case history I wondered how she dared to defy the "super-patriots" so openly. It now occurs to me that like myself she was a woman - and there was no prestige or honor to be gained by beating up or killing a woman.

I read Peter Suzuki's paper in Dialectical Anthropology, (September, 1981) and was utterly appalled. I gave it to my husband to read and he kept bursting into gales of laughter. My husband is urging me to respond to the paper and gave me many good reasons. It's lunch time so I will not repeat them at this point in time.

Japanese American friends have recommended about 15 people who I might interview. I feel wonderful about this.

Looking forward to seeing you in January, I remain,

Your friend,

Rosalie H. Wax

P.S. Must take time to tell you I did find the Takeuchis (Tsuruda). Both Jim and his wife are deceased, but I hope to interview his brother, sister, and son. Believe it or not, his son still remembers me.

PPS. Your letter of October 26, arrived just as I was about to give this letter to my secretary. Thank you so much for the copy of Oral History Review. Some of the articles look fascinating and I'm looking forward to enjoying them. I'm looking forward even more to being collected at the Los Angeles airport on January 9. Murray will be coming with you and your offer to host us is very generous. We'll do our best to repay you by being helpful and entertaining guests.
Working
Working on the response to Suzuki is tough - but then I think of January 9 and my energy is renewed. I owe a proper response to the Japanese Americans.

Warmly,

Rosalie H. Wax
Professor, Emerita, Anthropology

January 8, 1982

Dr. Arthur A. Hansen
Professor of History
California State University
Fullerton, CA 92634

Dear Art:

First, I would like to tell you how much I enjoyed our talk. As I assemble the oral histories from my notes and as I continue to talk to people who were at Tule Lake, I keep discovering a great variety of very interesting things I had not known before. I feel a strong urge to tell somebody - but few people here would know what I'm talking about.

I'm sending you a copy of Suzuki's paper and a copy of his testimony before the Commission on Wartime Relocation and Internment of Civilians. I'm also sending you a copy of my partial response to the paper and my response to the testimony.

So far I've interviewed about twelve ex-Tuleans, and each person is different. I'm sending you a copy of Dr. Kukuchi's paper as corrected by him, and a copy of what he told me when I took him to lunch. He is the only person who has told me some of the details about life in Japan. After the lunch I went home and cried. I've interviewed four other people who "repatriated" and then returned to the U.S., but none of them would tell me as much of what happened to them there.

Paul Miyamoto-Maruyama's statement should also interest you. He told me he was number two on the list to be murdered. But he insists he was not a bit frightened and says that his best friend was Mr. Best. (Yesterday I interviewed a man who was a member of the Hōkoku and repatriated for 17 years. The wonderful thing is that he and Mr. Maruyama now play Ma Jong together.)

Bill Tsuruda is the brother of the man who, I was told, relocated in September 1944, because he was threatened. I've interviewed Tsuruda's sister who was a good deal to say about this and her interview is being typed.

I have three interviews with women who talk freely about the fear of being called inu. But few of the men will even say the word, and if they do they say they were not afraid.

Well, I have to get back to checking and correcting the typed transcriptions, As I may have told you, this work is both fascinating and harrowing.

Warmly,

Rosalie H. Wax
Professor Emerita, Anthropology

Department of Anthropology

WASHINGTON UNIVERSITY IN ST. LOUIS

January 21, 1983

Professor Arthur Hansen
Department of History
California State University, Fullerton
Fullerton, CA 93634

Dear Art:

I am delighted to hear that you will once again be able to talk up the trail of the inu and to continue our correspondence. When I did not hear from you I figured that you were being worked very hard and I'm happy to hear that this activity culminated in a sabbatical leave. Please don't hesitate to write me if I can be of any help.

As for my work. I have finished annotating the notes. My fellowship ended in September and I have been hard at work on a monograph. I'm not sure whether it will be published or not, but working on it has given me a number of new and intersing insights. In a couple of weeks I hope to have the time to write and explain some of the complexities.

Happy to hear about the student who recommended Doing Fieldwork. The book seems to get more popular every year. I reckon joyfully that I must have been away ahead for my time.

Warmly,

Rosalie H. Wax

P.S. I recall that in September we talked about interviews given by Joe Kurihara after he returned to the United States. I would very much like to have a copy of what my old friend said if you're able to send me one. And thank you very much for the 1982 Oral History Review. What the Miller's say about the Armenians has many parallels in my interviews with the Japanese Americans.

Washington University
Campus Box 1114
St. Louis, Missouri 63130
(314) 889-5252

February 24, 1990

Dr. Rosalie Hankey Wax
Professor Emerita
7106 Westmoreland
University City, Missouri 63130

Dear Rosalie:

It was nice talking to you yesterday on the phone. I am delighted, too, that I will be able to transact a taped interview with you for the California State University, Fullerton Oral History Program's Japanese American Project on **Thursday and Friday, April 12—13, 1990** in the St. Louis area, either at your home or at the hotel where I have booked reservations, which is the Radisson Hotel Clayton (located at 7750 Carondelet, Clayton, Mo.; telephone 314-726-5400). I will be leaving from Oklahoma City, Oklahoma, the morning of Wednesday, April 11, and will call you from my hotel in the St. Louis area either that evening (if I arrive prior to 8 p.m.) or the next morning at 8 a.m. I would like to begin our first taping session, if at all possible, by 10 a.m. on the designated Thursday morning.

My intention is to focus our interview upon your World War II experiences as a field anthropolgist for the U.C. Berkeley Evacuation and Resettlement Study (ERS) within the context of your personal life and professional career. Since I am engaged in writing a historical study of ERS, I am very interested in pursuing with you the sort of issues that select former JERS staffers (Charles Kikuchi, James Sakoda, Robert Spencer, and Frank Miyamoto) grappled with in the 1989 anthology edited and introduced by Professor Yuji Ichioka, Views from Within: The Japanese Evacuation and Resettlement Study. I have read carefully through the complete JERS correspondence of Sakoda, Spencer, Richard Nishimoto, and Tamie Tsuchiyama (chiefly carried on with Dorothy Swaine Thomas, of course), and have gone through that created by Frank Miyamoto during his stint as a participant observer at Tule Lake. Unfortunately, your correspondence (except for that with a number of evacuees) covering your stays at Gila and Tule Lake does not seem to have been archived at the Bancroft Library along with that produced by the other project members, thus making an interview with you simultaneously more difficult and more crucial to negotiate. (Incidentally, do you have in your possession copies of your JERS correspondence? Before I interviewed Spencer and Sakoda, I discovered that they did not possess copies of their wartime correspondence and so I provided this material for them and used it as a point of departure for their interviews. In the case of my interview with Kikuchi, who used regular installments of his diary to substitute for correspondence with Thomas, I relied upon his daily journal entries to drive our conversational narrative.)In your case, I will place greater reliance upon your unpublished JERS reports and your published and unpublished (e.g., your doctoral dissertation) writings about your wartime experiences.

I have enclosed a copy of the paper I read at the American Historical Association annual meeting in San Francisco this past December on the conjunction between political ideology and participant observation among Nisei social scientists connected with JERS. As you will discover, it contains a number of interpretive problems that will have to be addressed before it can be offered for publication. Hopefully, my interview scheduled for this summer with Frank Miyamoto in Seattle will remedy its most glaring deficiencies. Sakoda's response was that he was "amused" to see himself characterized by me as a "progressive." In my defense, though, I would have to say that I never claimed that he was a staunch ideological Leftist, merely one who was, for a time, influenced by progressivist Nisei and their ideas to the point where he

shared their antipathy toward the philosophy and practice of the JACL leadership and reflected this orientation both as a participant and as an observer for JERS.

I do hope that your appointment with your opthamologist this past week was free of bad news and that your strong constitution will prevail--as it did when you were at Gila, Tule Lake, and other "fields."

Since I am on sabbatical leave this academic year, should you wish to call me, my two home numbers are (714) 524-0996 and (714) 528-4237. The latter of these numbers is connected to an answering machine at all times; dialing the first of these numbers will eliminate the necessity of hearing my nauseous taped message. When writing to me, please send your correspondence care of my home address of: 17551 Cerro Vista Drive; Yorba Linda, California 92686.

Looking forward to hearing from you and to talking to you in St. Louis on **April 12—13, 1990,** I remain,

Warmly appreciative,

Art

Art Hansen
Professor of History and
Vice Chair, Department of History
California State University, Fullerton

California State University, Fullerton
Fullerton, California 92634-9480

Department of History
(714) 773-3474

May 9, 1990

Dr. Rosalie Hankey Wax
7106 Westmoreland
University City, Missouri 63130

Dear Rosalie:

Enclosed you will find the copy of the letter Joseph Kurihara sent to you on June 12, 1945, as well as copies of letters sent to the Gila center on your behalf back in 1943 by, respectively, Robert Spencer and Dorothy Thomas. I have also enclosed a copy of the item about you that appeared in the Gila Courier at the time of your 1943 arrival at the Gila center. I hope that you will find them interesting and comforting.

I must apologize for not following up in our recent interview the remark you made about why your fieldwork at Tule Lake represented a risk of self for you. Actually, I wanted to pursue this point in great detail, as well as many others, but I derived the feeling from you that, for one or another reason(s), you were not as open to my interviewing you as you were a few years back. In light of the intervening furor occasioned by the attacks on your character and its part in your fieldwork at Tule Lake, I cannot say that I blame you. After leaving you in St. Louis, for example, a quite reliable source back East explained to me that s/he had heard that apparently Violet (Matsuda) de Cristoforo actually parked her car across from your home in University City with the intention, I assume, of confronting you, before having second thoughts on the matter. When I relayed this rumor to Bob Spencer, he had only this to say: "That woman [de Cristoforo] is crazy!"

Actually, in reviewing our interview upon my return to California, I am quite pleased with the contents, especially your candor. I am now, more than ever, convinced of the quality and the value of the work you did for the [Japanese] Evacuation and Resettlement Study during World War II. I cannot fathom some of the actions that Dorothy Thomas took toward you and your JERS fieldnotes, but I plan on running down the requisite data to support a sound interpretation of her behavior. Assuredly, your JERS colleagues valued you and your work and feel that not only was The Spoilage stolen from you, but also that this crime has been compounded by the recent barrage of criticism leveled at you by Suzuki, de Cristoforo, etc. I hope that my history of JERS will, in some measure, redress the wrongs that have been inflicted upon you and other members of the JERS team.

I am having a transcriber for our Oral History Program transcribe our interview. In the next couple of months, I will send you the transcript for your approval. At that time, I will send you some additional questions about your life and your wartime work that you can address. Since it might be easier for you to orally provide this information than to commit it to writing, perhaps I can arrange to do a short telephonic interview session with you after you get a chance to digest the transcript of our April session and see the additional questions I put to you.

Recently, I purchased a book edited by the sociologist Bennett Berger at the University of California, San Diego Department of Sociology: Authors of Their Own Lives (Berkeley: University of California Press, 1990), which is a compilation of some twenty autobiographical essays by prominent sociologists. In this volume, both you and your former husband, Murray Wax, are mentioned by, respectively, David Riesman and, I believe, Herbert Gans. The references are in footnotes and speak, for one thing, to your part in developing the now famous Soc. 2 course at the University of Chicago in the immediate postwar years. Would you like a copy of these references, or have you already seen the book? Let me know and I will be happy to send you the pages whereupon you are noted.

Finally, I am enclosing selective sections from the diary James Sakoda maintained for the Evacuation and Resettlement Study during the waning months of its existence as a study. I alluded to some of this material when we talked in St. Louis last month, but I think you will find it, at one and the same time, amusing, revealing, and useful.

Again, thank you for permitting me to enter into your house and, more importantly, your life with my intrusive "machine" and probing queries about your work with JERS. It was a pleasure actually meeting you after all these years of, first, reading your writings and, later, of corresponding with you by post and by telephone. I was so sorry to hear that your partnership of so many years (and so many publications) had been ruptured. It was as though I had heard that the marriage of Sidney and Beatrice Webb or Leonard and Virginia Woolf had come to an end (which they never did, of course). Since my wife and I are academic as well as marital partners, I can empathize with your feelings as to the dissolution of your union.

I will be in touch, Rosalie.

In warmth and respect,

Art

Art Hansen

Washington
WASHINGTON·UNIVERSITY·IN·ST·LOUIS

Department of Anthropology

May 31, 1990

Dr. Art Mansen
Department of History
California State University, Fullerton
Fullerton, CA 92634

Dear Art:

Thank you for your heartwarming letter. I enjoyed every word. I will be happy to respond to any additional questions and I agree that it would be much easier for me to answer them orally.

I would very much like to have a copy of the references to my work on the Sec. 2 course. I did a humdinger of a job and I'm happy to hear that men like Riesman and Gans appreciated it.

I am unable to express my gratitude on receiving the letter by Joe Kurihara. I read it often and each time I feel wonderful.

God Bless you,

With great appreciation,

Rosalie H. Wax
Emerita

RHW:sc

Washington University
Campus Box 1114
One Brookings Drive
St. Louis, Missouri 63130-4899
(314) 889-5252

THE ROCKEFELLER FOUNDATION HUMANITIES FELLOWSHIPS PROGRAM

Confidential Report on Candidate for Fellowship

DR. ROSALIE WAX has given your name as a reference for his/her humanities fellowship application. We should appreciate it if you would give us your candid and critical appraisal of the applicant and the proposed project. Your report will, of course, be held in strict confidence.

REPORT: As the director of the Japanese American Oral History Project at California State University, Fullerton and as the editor of the Oral History Review (the official journal of the Oral History Association), I am intrigued by Rosalie Wax's project, "Presentation and Analysis of Longitudinal Oral Histories of Japanese Americans Segregated at Tule Lake: 1943-5 and 1981." I also endorse this proposed project wholeheartedly and enthusiastically. This endorsement is rooted in my respect for both the project's design and the particular person undertaking its direction and development.

The project is a valuable one, as it attempts to study what has heretofore occupied the arena of speculation and surmisal: the impact of the wartime incarceration on the evacuated Japanese American population. And although Ms. Wax is restricting her concern to a small number of individuals at one of the government centers operated by the War Relocation Authority, her study represents an ideal basis upon which to develop a suggestive model for explaining the larger reaction of the entire interned population. This is because the Tule Lake Segregation Center can be viewed as an intensified expression of what transpired in a somewhat more moderated form in all of the WRA centers. Having studied most of these camps myself, I think I can safely generalize that the crisis-mentality so pervasive and manifest at Tule Lake was different only in degree and not in kind from that in the other camps (though perhaps even this "safe" generalization will have to be revised in light of Ms. Wax's proposed project, since it may be the case that the difference in degree represented by Tule Lake was so great as to amount to a difference in kind). Owing to her role as a participant-observor at Tule Lake, Ms. Wax was able to reap a rich harvest of in-depth interviews with selected respondants (copies of which I have seen), and is now prepared to follow these up with interviews done more in the manner of a modern oral historian. The results promise

(see over)

Name DR. ARTHUR A HANSEN

Position or Title Professor of History, California State University, Fullerto
~~Director, CSUF Japanese American Oral History Project~~
Editor, Oral History Review

Address Department of History, California State University, Fullerton CA

Signature Arthur A. Hansen Date 12/24/80

Please return this form as soon as possible, no later than January 5, 1981, to The Rockefeller Foundation Humanities Fellowships Program, 1133 Avenue of the Americas New York, New York 10036.

to be rewarding both as regards the raw interviews to be generated in the course of the project and the analysis supplied by Ms. Wax. I am not sure precisely what Ms. Wax plans to do with her published results, but I will assuredly be contacting her in my capacity as Oral History Review editor for the opportunity of publishing at least a portion of her findings. This is because her work will bring together the field techniques of both the anthropological ethnographer and the oral historian, and thereby provide a basis for refining the understanding of both relative to the art of interviewing.

Having read most everything Ms. Wax has published on the subject of wartime internment, I can testify, too, that she is among the most sensitive and skilled interpreters of that experience. Indeed, I would rate the section of her book Doing Fieldwork which treats the Tule Lake episode as the most insightful and moving account yet to appear in print on the subject of the evacuation. This is because she writes from within the culture she describes--something which she has "earned" the right to do by dint of her compassion, empathy, and careful observation. I am sure that she will bring these same qualities to her follow-up interviews, and that her interviewees will respond to them with candor and perspicacity.

I do have a couple of concerns about the proposal, however. First, I wish I knew how many of her follow-up interviews were to be with surviving respondents and how many with their relatives. Since it makes a big difference as to the proportion, I would think it wise for her to take the time to establish this prior to proceeding with her project. Secondly, I would like to have some idea as to where the raw materials (tapes and, perhaps, transcripts) of her follow-up interviews are to be stored for other scholars to examine. Thirdly, I wonder whether it can safely be said at this point (as her budget implies) that all of her respondents will be found in the San Francisco and Los Angeles areas. Since many evacuees settled after the war in areas outside the West Coast, should not her travel budget take this into account?

But these are all very small concerns, and certainly do not vitiate the largely objectives of her project. It is definitely a project that deserves to be funded, for it not only carries with it the promise of scholarly benefits but, more significantly, it also promises to strengthen our understanding as a society of the high costs of abridging civil rights. My recommendation, then, is one I offer with virtually no reservations and utterly without hesitation.

Dear Art:

Murray and I have made our reservations. We will go first to San Francisco for a few days and then, on expect to arrive in Los Angeles

Dear Art:

Leaving St Louis on Jan. 5th,

Murray and I have made our plane reservations. We will go to San Francisco for a few days. Then, on the morning of January 9th, we will fly to Los Angeles. I can't tell you now when we'll arrive in Los Angeles, because, we'll likely take PSA and decide on the flight while we're in S.F. ~~as you no doubt know, the flights are local.~~ On arrival, I would like to go directly from Los Angeles to Fullerton and spend a day with you talking to being interviewed. (If you have any questions you'd like me to think about, please let me know.) I could then return to L.A. on the evening of the 10th or the morning of the 11th. It is difficult to be definite at this stage.

Could you give us any suggestions on the best way of getting from L. A. to Fullerton? We suspect that the most sensible thing to do would be to rent a car and for Murray to drive me there.

To change gears - I have just mailed you my longitudinal oral history of George and Sally Wakida. I think you will enjoy it, because George has a great deal to say about many aspects of inuism. In a few days, I'll be sending you an oral history of George Kunitani (Kunatani). Preparing this history took a good deal of time, because George was involved in so many things and gave me so many documents. I have also included chronologically everything other people said about George and that was quite a job. ~~And finally~~ Finally, there is the 1981 interview I had with his wife.

I shall also be sending you lists of Real Names-Pseudonyms and Pseudonyms-Real Names, for both the Japanese Americans and for most of the WRA staff.

I plan next to prepare several case histories of the women and girls to whom I talked. These will be shorter, because my most fluent responddnts were my young married friends from Gila, Joe Kurihara, and a few of the leaders of the Resegregation Group. Do you think I should prepare a longitudinal case history of Kurihara?

At Tule Lake, the young male Nisei rarely would talk to me. But I'm learnigg a good deal from some 1981 interviews, with men who were in their teens when they lived in Tule Lake. It is significant, I think, that nobody today wants to talk about the inu.

Looking forward to our meeting, I am,

Sincerely yours,

P. S. One thing I am sure will interest you is how Kunitani, from February to May of 1945, increasingly gives me information to pass on to the project attorney. I don't think he saw himself as an inu, but a year before people were beaten up for supposedly doing this. Month by month he gets less "Japanese". Or does he?

ARTHUR A. HANSEN

Professor of History
California State University, Fullerton
Fullerton, CA 92634
(714) 773-3170 (personal office)
(714) 773-3474 (History office)
(714) 773-3580 (Oral History office)

17551 Cerro Vista Drive
Yorba Linda, CA 92686
(714) 528-4237

BOOKS

Voices Long Silent: An Oral Inquiry into the Japanese American Evacuation (with Betty E. Mitson). Fullerton: California State University, Fullerton Oral History Program, 1974.

The British Intellectual and Americanization. Unpublished Ph.D. dissertation, Department of History, University of California, Santa Barbara, 1972.

ESSAYS

"'Old Bloomsbury': A New Cultural Style for Britain's Intellectual Aristocracy," Vis a Vis, vol. 1 (November 1972); 47-72.

"The Manzanar Riot: An Ethnic Perspective," (with David A. Hacker), The Amerasia Journal, vol. 2 (Fall 1974): 112-57.

"Greenwich Village 1910-1920: The Emergence of an American Counterculture," Vis a Vis, vol. 3 (May 1975): 35-50.

OTHER PUBLICATIONS

Book Reviews and Letters in American Historical Review, Journal of the West, History Teacher, Teaching History, Southern California Quarterly, The Public Historian.

Introductions, Prefaces and Forewords for a wide variety of edited oral history compilations and local history collections published by the California State University, Fullerton Oral History Program.

Twelve oral history interviews published by the Japanese American Project of the California State University, Fullerton Oral History Program.

PAPERS ORALLY DELIVERED

Annual meetings of American Anthropological Association, Oral History Association, Pacific Coast Branch of American Historical Association, Western Conference of the Association for Asian Studies, Pacific Coast Conference on British Studies, Asian Studies on the Pacific Coast, New England Oral History Association, California Library Association.

Workshops, symposia, and colloquia sponsored by Orange County Historical Society, Far West Regional Oral History Association, Manzanar Committee, California State University, Fullerton Library Science Alumni Association, California State University, Fullerton Department of History, Southern California History Guild, The Society for History Education, Swedish American Historical Association of California, Public Historical Studies Program at the University of California, Santa Barbara.

Education

Ph.D., 1972, History, University of California, Santa Barbara.
B.A., 1960, History, University of California, Santa Barbara.

Honors, Awards

Faculty Research Grant, California State University, Fullerton, 1977
Research Stipend, Newberry Summer Institute, Chicago, Illinois, 1975 (awarded but not accepted)
Faculty Research Leave, California State University, Fullerton, 1974
National Defense Education Act Fellowship, University of California, Santa Barbara, 1966 (awarded but not accepted)

Academic Appointments

Professor 1977- , Department of History, California State University, Fullerton (Fullerton, Ca.). Assoc. Prof. 1972-77; Asst. Prof. 1966-72.
Visiting Professor 1979-80, Department of History, California Polytechnic State University, San Luis Obispo (San Luis Obispo, Ca.).
Instructor 1966, Department of History, Santa Ana College (Santa Ana, Ca.).
Lecturer 1965, Department of History, Reading University, (Reading, England).
Teaching Assistant 1963-65, Department of History, University of California, Santa Barbara (Santa Barbara, Ca.).
Teacher, 1962-63, Department of English, Tustin Union High School (Tustin, Ca.).
Instructor, 1961-62, Department of English, University of California, Santa Barbara (Extension) (Santa Barbara, Ca.).

Research and Administrative Employment

Editor, 1980- , Oral History Review, Oral History Association.
Director, 1975-79, Oral History Program, California State University, Fullerton.
Director, 1972-75; 1979- , Japanese American Oral History Project, Oral History Program, California State University, Fullerton.
Editor, 1974-76, Vis a Vis: An Interdisciplinary Journal, Division of Library Science, California State University, Fullerton.
Member, Board of Editors, 1975-80, Oral History Review, Oral History Association.

Professional Associations

American Studies Association
Oral History Association
Conference on British Studies (Pacific Coast Branch)
Phi Alpha Theta

Other Professional Activity

Reader/Evaluator, 1979- , Oral History and Japanese American Evacuation Proposals, Research Program, National Endowment for the Humanities.

Project Staffer, 1979- , Rural Americans in the Depression, California State College, Bakersfield/National Endowment for the Humanities.

Consultant, 1979- , film on Japanese American evacuation of Terminal Island, California, University of Southern California/National Endowment for the Humanities.

Evaluator, 1979, Evaluation of Oral History Programs and Materials, Oral History Association (Conference held at Johnson Foundation in Racine, Wisconsin).

Consultant, 1978- , National Endowment for the Humanities Heritage Project, Santiago Library System, Orange County, California.

Faculty Advisor, 1972-77, Theta-Pi Chapter of Phi Alpha Theta, California State University, Fullerton.

57599 – 2 – 1 — area code — phone no.

before mid ✓ anon

3 rings.

time of visit – Christmas – ~~[illegible]~~ Brent