

Evacuation and Resettlement Study,
June 3, 1943. DST.

SCHEDULE FOR INDIVIDUAL RESETTLERS

Date of interview Oct. 19, 1943 Interviewer Charles Kikuchi

1. Name Cherie Yusa 2. Sex, M ☒ F 3. Married stat. M ☒ S D W O

4. Present address 6017 S. Kimbark Ave. Date Aug. 24, 1943

5. Later addresses _____ Date _____
 _____ " _____
 _____ " _____

6. Birthplace Oakland 7. Birthdate Sept. 10, 1918

8. Alien or citizen citizen 9. Nisei, Kibei or Issei nisei

10. Addresses between Dec. 1, 1941 and evacuation
 (a) Santa Maria Date 10 years
 (b) _____ " _____
 (c) _____ " _____
 (d) _____ " _____
 (e) _____ " _____

11. Assembly Center Tulare Date April 30, 1942

12. Relocation Center Gila Date Sept. 1, 1942

13. Addresses between time of leaving Relocation Center and present
 (a) Friends Hostel Date Aug. 21, 1943
 (b) _____ " _____
 (c) _____ " _____

14. Persons living in household on Dec. 1, 1941. Relationship to Re-settler
 (a) Hide mother
 (b) Dr. Earl Yusa brother
 (c) Ritsu sister-in-law
 (d) Carol (5) niece
 (e) Diane (3) niece
 (f) Self _____
 (g) _____
 (h) _____
 (i) _____
 (j) _____
 (k) _____
 (l) _____
 (m) _____

15. Persons living in household on evac. day
 (If same as 14, enter symbol, e.g. 14(a).)
 (a) Mr. and Mrs. Yamaguchi Ritsy's parents
 (b) _____
 (c) plus #14 _____
 (d) _____
 (e) _____
 (f) _____
 (g) _____
 (h) _____
 (i) _____
 (j) _____
 (k) _____
 (l) _____
 (m) _____

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15. continued	-			Grade compl.	Educ.in	Occupation	Relig.
	Age	Sex	M.S.	Amer.school	Japan	1, 1941	Affil.
(a)	62	F	M	Japan	8th	Hsewife	Christian
(b)	37	M	M	Alameda	16th	Dentist	"
(c)	28	F	M	Calif.	16th	Hsewife	"
(d)	5	F	S	Oakland			
(e)	3	F	S	Sta. Maria			
(f)	25	F	S	Oakland	14th	Domestic	"
(g)							
(h)							
(i)							
(j)							
(k)							
(l)							
(m)							

16. If immediate family (parents, siblings, children or spouse) were not included in household group in 15, because of different residence or because deceased, give details regarding them)

	Name	Relationship to resettler	Residence (if deceased write "dec.")	Age (if dec. age at death)	Sex	Mar. Stat.
(a)						
(b)						
(c)						
(d)						
(e)						
(f)						

16, continued -

	Birthplace	Grade compl. Amer.school	Educ. in Japan	Occupation Dec.1,1941 (for dec.last occupation)	Religion
(a)					
(b)					
(c)					
(d)					
(e)					
(f)					

17. What members of household and immediate family evacuated together to Assembly Center or Free Zone (give symbols used in 15 and 16).

#15

18. Composition of household in Assembly Center or Free Zone (Give symbols from 15 and 16; if others, give sex, age, relationship) Upon arrival:

#15

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18. continued -

Just before departure to Assembly Center or Free Zone _____

19. Composition of household in Relocation Project (Give symbols; if others, give sex, age, relationship).

Upon arrival: _____

3 units
(mother and Cherie in one unit)

Just before leaving Project: _____

#19

20. Composition of household in Chicago at date of interview:
(Give symbols; if others, give details).

	Name	Relationship to resettler	Residence (if deceased write "dec."	Age (if dec. age at death	Sex	Mar. Stat.
(a)						
(b)						
(c)	working for family of 3					
(d)						
(e)						
(f)						

20. continued -

	Birthplace	Grade completed American school	Educ. in Japan	Occupation Dec.1, 1941 (for dec.last occupation)	Religion
(a)					
(b)					
(c)					
(d)					
(e)					
(f)					

21. Changes in composition of Household in Chicago: Note departures by symbol and dates. Give details for new households or entries:

	Date	Name	Relation- ship to resettler	Residence (if deceased write "dec."	Age (if dec. age at death)	Sex	Mar. Stat.
(a)							
(b)							
(c)							
(d)							
(e)							
(f)							

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21. continued -

Date	Name	Relation- ship to resettler	Residence (if deceased write "dec."	Age (if dec. age at death)	Sex	Mar. Stat.
(g)						
(h)						
(i)						
(j)						
(k)						
(l)						
(m)						

21. continued -

Birthplace	Grade compl. Amer.school	Educ. in Japan	Occupation Dec. 1, 1941 (for dec. last occupation)	Religion
(a)				
(b)				
(c)				
(d)				
(e)				
(f)				
(g)				
(h)				
(i)				
(j)				
(k)				
(l)				
(m)				

22. Educational history of resettler

Elementary schools (name and location)	Dates	Grade completed	
Winchell School, Fresno	1924-26	3rd	
Raphael Weill School, San Francisco	1927-30	6th	
Grammar schools (name and location)	Dates	Grade completed	
Girl's High junior high, S.F.	1930-31	7th	
Redding junior high, S.F.	1931-32	8th	
El Camino School, Santa Maria	1932-33	9th	
High schools (name and location)	Dates	Grade completed	
Santa Maria High, Santa Maria	1933-36	12th	
Colleges, universities and vocational schools (name and location)	Dates	Grade completed	Degree
Santa Maria J.C., Santa Maria	1936-37	13th	
Los Angeles City College, L.A.	1939-41	14th	A.A.
Attendance at Japanese language school, location	Dates		
S.F. Language School	1924-30		

22. Occupational history (begin with first job). Note periods of unemployment by entering dates continuously and writing "unemp" in Job column to cover such periods. Include employment in Assembly Center and Relocation Project and continue with employment since resettling.

23.	Religious connections (begin with first, include assembly center and Relocation project and status after resettlement)	When attended	What Sunday sch
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24. Political activities

Political activities		
Dates	Voted in what elections	For what party
1940	Presidential	Democratic

2. Gila 9/2/42
3. Tulare 4/30/42
4. 417 W. Main Street, Santa Maria, Calif.
5. Yusa, Keizo (dec.) Japan
Yusa, Hide Japan
- 5a. U.S. Writer Abroad Merchant
7. Grammar school, Santa Maria, Calif. 1930-1932
High school, Santa Maria Union, Calif. 1932-1936
College, Los Angeles C.C., Calif. 1939-1941
- 7a. C.S.F. Member
Major: Home Economics
Sports: Swimming
8. None
12. 60 103 lbs.
13. No major defects
18. Single
19. Sister
20. 9/10/18
23. Yes
24. Jr. College 2
25. Speaks Japanese
27. ---
- 27a. Dancer
28. 9/42 WRA Gila, Recreation Assistant Dance Director \$16 mo.
6/42 to 8/42 WCCA Tulare A.C. Canteen, Sales Clerk \$12 mo.
Student (attending school)
29. Hobbies: Sport--swimming; dancing--social, classical; piano,
reading, music. Typing (50 w.p.m.)
O.P. (1) Dietician, (2) Nursery work (small children)
30. Christian -- Episcopal
31. San Francisco Raphael Weill 1927-29
Redding, San Francisco 1929-30
Fresno, Winchell (3rd grade) 1924-27
Santa Maria Jr. College 1939-39

Cherie's mother, Hide Yusa

2. Gila 8/30/42
- Tulare. 4/30/42
4. 517 W. Main Street, Santa Maria, Calif.
5. Yusa, Hachisaburo (dec.) Japan
Mizunashi, B. (?) Japan
- 5a. U.S. Unknown
7. Grammar school, Nihon Matsu, Japan 1887-1895
High school, Joshi Ego, Japan 1895-1896
Sewing School, Tokyo, Japan 1896-1897
- 7a. None
8. Japan 1881-1904; 1911-1911 (3 mos.)
12. 58 90 lbs.
13. High blood pressure (altho' better at present); wears glasses
18. Widowed
19. Mother
20. 1/23/1881
23. No
24. Hi.l. Japan

Cherie's mother, Hide Yusa, continued

- 25. Speaks English (a little)
- 27. Maid, gen.
- 27a. Seamstress
- 28. 4/42 to 10/42 Unemployed in camp
1927 to 1942 Housewife
1916 to 1927 Fresno, Calif. (can't remember names) Housework; cook-
7 yrs. ing, cleaning \$40mo
San Francisco, Calif. 4 yrs. Part-time work av.
- 29. Skills: Sewing machine
Hobbies: Music, reading
- 30. Buddhist
- 31. O.P. Would like a job that is not too hard-sewing (has no machine here). Would like to knit, too.

Cherie's brother, Earl Minoru Yusa

- 2. Gila 9/2/42
- 3. Tulare, 4/30/42
- 4. 517 W. Main St., Santa Maria, Calif.
- 5. Yusa, Keizo (dec.) Japan
Yusa, Hide Japan
- 5a. U.S. Farmer Abroad Dry Goods Merchant
- 7. Grammar school, Porter, Alameda, Calif. 1913 to 1921
High school, Fresno, Calif. 1921 to 1924
College, U.C. Dental, S.F., 1924-1929
- 7a. U.C. Dental--D.D.S.--Dentistry
High-Science, Lang., Math.
H.S. Cosmopolitan club-Treas.
- 8. Visit Japan 1907-1913
- 12. 68 $\frac{1}{2}$ 142 lbs.
- 13. Astigmatism, corrected by glasses. No major defects
- 18. Married
- 19. Head
- 20. 7/30/06
- 23. No
- 24. College 5
- 25. Speaks Japanese
- 27. Dentist
- 27a. ---
- 28. 11/42 WRA Hospital, Rivers, Ariz. Dentist-Councilman-Rep. people
of block. \$19 mo.
5/42-9/42 WCCA Hosp. Tulare A.C. Dentist \$16 mo. \$500
1932-1942 Santa Maria, Calif. self emp. Dentist, oral surgery, Gross
1931-1931 Walnut Grove, Calif. self emp. Dentist Gross approx. \$300
1929-1931 Under various dentists, Apprenticeship, Asst.
1919-1924 While attending school, Fresno Summer work Indef.
Sac'to, Marysville, Newcastle Farm laborer; fruit work
Clovis picking; irrigation;
drove horse team; thinn-
ing and picking tomatoes
cucumbers and veg. 50¢ day
- 1923 Winter-Chuka Times Newspaper Winter-office
Fresno, Calif. Folding & stamping for mailing

29. Skills: None other than described above.
Hobbies: Fishing, golf, listening to radio programs, reading
O.P. In dental line.
30. Presbyterian

Cherie's niece, Carol Mieke Yusa

2. Same
3. Same
4. Same
5. Yusa, Earl Minoru, Calif.
Yamagishi, Ritsu, Calif.
5a. Dentist
7. Grammar school ---

7a. ---
8. ---
12. 42 40 lbs.
13. No major defects
18. Single
19. Daughter
20. 7/6/38
23. No
24. ---
25. Speaks Japanese
27. ---
27a. ---
28. ---
29. ---
30. ---

Cherie's niece, Diane Kazuko Yusa

2. Same
3. Same
4. Same
5. Same
5a. Same
7. ---
8. ---
12. 36 30 lbs.
13. No major defects
18. ---
19. Daughter
20. 11/8/40
23. ---
24. ---
27. ---
28. ---
29. ---
30. ---

Cherie's sister-in-law, Ritsu Yusa

2. Same
3. Same
4. Same
5. Yamagishi, Teichi Japan
Nishina, Ume Japan
- 5a. U.S. Nursery
7. Grammar school, Horace Manuel Calif. 1920-1928
High school, Castlemont, Calif. 1928-1932
College, U.C., Berkeley, Calif. 1932-1936
- 7a. Major: Music
Minor: Household science
Degree: B.A.
8. None
12. $62\frac{1}{2}$ 114 lbs.
13. No major defects
18. Married
19. Wife
20. 6/12/14
23. No
24. College 4
25. Speaks Japanese
27. Musical work
- 27a. Musician-instrumental
28. Housewife
29. Hobbies: All around sports; knitting; hand and machine sewing
Skills: Play piano; singing--music
O.P. None
30. Christian

Charles Kikuchi
University of California
Evacuation & Resettlement Study
Oct. 22, 1943

CH-16
Chiye Yamazaki (psued.)

Chiye Yamazaki, 25, is employed as a domestic worker in Chicago at the present time. She was a domestic worker prior to the outbreak of the war. She has had two years of college education.

Chiye is rather conservative in her viewpoints and she is rather bitter about the whole evacuation experiences, but she seems to be getting over this a little now. Like many nisei, she does not have any definite goals or ideals for the future because she feels that the environmental forces are against her. Her only definite hope for the future is marriage. She has some tentative plans for finishing college, but there is some conflict on her part as to whether she should go to college or else quit her domestic work for office work.

The writer was acquainted with this individual at the Gila WRA center. There has been several contacts prior to the actual interviews. The formal contacts covered two definite interviews which lasted approximately 3 hours each time. Chiye may write some account of her own life. The writer will continue to make some follow-ups in this case within the limitation of the time element.

Chiye Yamazaki, 25, was born on September 10, 1918 in Oakland, California. She has lived in various towns in California during her childhood. This includes Fresno, Walnut Grove, San Francisco and Santa Maria. She resided in Santa Maria for 10 years prior to the evacuation so that this is considered as her home town. Chiye is employed as a governess in a home at the present time. She was a domestic worker in Santa Maria from August, 1941 to April, 1942, receiving a salary of \$40 plus room and board. At the present time her salary is \$85 a month plus room and board. Chiye held one other school girl position from 1938 to 1941 in Los Angeles at \$15 a month while she was attending college. Her only other work experience was that obtained in the assembly and relocation centers. At the Tulare assembly center she was a sales girl in the canteen from May to September, 1942. From September, 1942 and March, 1943, she was an assistant ballet instructor at the Gila WRA center. She transferred to the hospital as a receptionist in June of this year and in July she became a secretary to the chief nurse at the Gila hospital. She has been working in her present job since August 30, 1943.

At the present time Chiye is living on 6017 S. Kimbark St. on the south side of Chicago near the University district. She was evacuated from Santa Maria on April 30, 1942 and then transferred to the Gila relocation center on September 1, 1942. She stayed at the American Friends Hostel in Chicago for one week after her arrival in this city.

Chiye was evacuated with her family, which consists of the following members:

Chiye Yamazaki
Hisako, mother
Dr. Edward Yamazaki, brother
Reiko Yamazaki, sister-in-law
Catherine, niece
Dorothy, niece
Mr. and Mrs. Yoneda, Reiko's parents

Chiye's father died in 1940. Her mother is now 62 years old. She received an elementary school education in Japan and she was a dependent of her son at the time of evacuation. Edward is 37 years old. He was born in Alameda, California but he has been practicing as a dentist in Santa Maria for the last few years. Edward received his training at the University of California. His wife, Reiko, is 28 years old and she is a college graduate also. She was a housewife at the time of the outbreak of the war. Their children, Catherine and Dorothy are 5 and 3 years old respectively. The whole family, nominally are Christian. The eight members of this family were living in a single unit at Tulare but they were divided up into three units after moving to Gila due to personality differences. Chiye has never felt close to her family according to her story.

Chiye's education was obtained at a number of schools due to the frequent occupational shifting around of her father. She started the Winchell school in Fresno in 1924 and after she was in the third grade the family moved to San Francisco. Chiye attended the Raphael Weil elementary school from 1927 to 1930 and then she transferred to Girl's High junior high school in 1930 where she finished the seventh grade. She then attended the Redding junior high school during the term of 1931 and 1932 where she finished the 8th grade. The foregoing three schools are all in San Francisco. The family then moved to Walnut Grove but Chiye did not attend school very long there. By this time the family was moving around with Edward since he was looking for the best place to set up a practice. The family moved

to Santa Maria in 1933 where they lived until the time of evacuation. Chiye finished El Camino [junior high school there that year. She then went on to the Santa Maria high school where she graduated in 1936. She continued on for one year at the Santa Maria junior college which is located on the same campus as the high school. Chiye had no particular vocational aim so that she stayed out of school for the next year and a half, helping at home. At the suggestion of a friend, she went to Los Angeles and started working as a school girl. She enrolled in the Los Angeles City College in 1939 and graduated in 1941, receiving her A.A. degree. At the present time she is contemplating finishing her education but this is still only a vague dream. Chiye speaks Japanese quite fluently due to its exclusive use in her home life. She stated that she even speaks Japanese to her brother which is rather unusual for a nisei. She received her formal Japanese language education in San Francisco where she attended a Japanese school from 1924 to 1930.

Chiye is not a regular church goer at the present time altho she attended church regularly during her childhood and high school days. Her chief interest in church during the period in camp was because she was a member of the church choir. This was motivated because of the fact that her boy friend was one of the leading choir singers. Chiye voted in the Presidential election in 1940 for the Democratic party but she has little interest in politics and she has not voted since.

Chiye appears to be about average in intelligence. From her conversations it appears that she is rather conservative in her opinions and that her sympathies are with the "Japanese" people as she feels strongly race conscious. Chiye is about 5 ft. 1½ inches in height and she weighs around 105 pounds. She gives the appear-

ance of being rather tall and sophisticated because she wears high heels a great deal. Chiye has a very expressionless facial appearance. On first appearance she gives the impression of a rather cold person. By nature Chiye is a little introvert. In the relocation center she went around with a clique of liberal kibel. Chiye has a slight acne on her face but this condition has almost cleared up. She has sparkling eyes and according to the nisei standards, she is considered to be very attractive. However, she has remained aloof from most nisei except for her close friends. At the present time she moves around in a clique of about six nisei whom she knew at camp. Her boy friend is also out here attending school. Chiye appears to be slightly bitter in her opinions. She was even more so during her stay at camp. There were many reasons why she left camp for resettlement but one of the strongest motivating factors seem to be the urging of her friend and her boy friend. She felt that she would be isolated in camp if she stayed there too long. Up to the time her friends left Chiye was not too dissatisfied with the camp life. She is not entirely objective in her opinions. She interprets many of the past events from a subjective point of view which are based upon a personal experiences and maladjustments. She is entirely concerned with her immediate personal problems out here and she infers at times that the environmental factor has been against her. However, she can be very pleasant to her friends and on these occasions she creates a very good impression. She does not concern herself too much with the future because these problems seem to be beyond her ability to solve at the present time. Her only future goal apparently is marriage and this is rather vague. In the mean time she speaks of finishing her college education but there is nothing specific that she wants except a vague desire to be a social worker. This was motivated through her acquaintance with one of the

medical social workers of the WRA. At the present time she cannot decide whether she wants to take an office job or to remain in domestic work and save for her future education. She had planned to start school again in February, 1944 but now she is not entirely sure that she will do so. She has not made any effort to pick out a definite school to attend. She does not like to think about what the future holds in store for her because her outlook is rather pessimistic. She attempts, however, to make the best of the present situation and she feels that she is fairly satisfied, altho not happy. She believes that she is a person who will never be satisfied with the condition she is in. Apparently she is trying to make adjustments to the resettlement program as best as possible. There is no serious personality disorganization apparent on the surface. However, she admits that she is just marking time at the present time without attempting to work for any definite goals. Her ideals and expectations for the future are very vague. In this respect she is not unlike most of the resettled nisei who feel that they cannot cope with all of the unforeseen environmental problems which they feel will arise.

Chiye's story is recorded in the following pages and it is almost verbatim. She was very cooperative during the interviews and willing to tell her story. However, she had some difficulty in expressing herself. Some understanding of Chiye's personality development and adjustments may be obtained from her own story of her life. There are some gaps to be filled in but ~~this~~ this will have to be obtained at later interviews and contacts. The writer has encouraged her to write up some account of the influence of her childhood upon her present personality and Chiye was very willing to do this. However, she may not have the time or she may

not do it unless she is pressed. She was most anxious that the writer would get her full story but she stated that she had an inability to say it in ~~words~~ conversation because her mind was all muddled up and she could not think clearly. She had some difficulty in remembering past events. Her most vivid memories was of the good times that she has had in her social life, particularly at Tulare assembly center:

"My father came to the United States when he was still in his teens. He came all by himself and I believe that it was around 1899. I don't know much about my father's background because I was never curious enough to ask about it. Another thing was that I was never that close to him. I know that he worked on the railroads in California for a short time, then he got a job on the Southern Pacific Ferries in San Francisco Bay as a cook. At that time the ferries were the only means of going from San Francisco to the east-bay and other areas. Around 1904 my dad called mother over. He had been married at a very young age in Japan. I think that the marriage was arranged when he was only about 18. Dad never spoke much about his relatives in Japan but I think that they were of the farming group. I don't remember what ken he was from. I know that he has some relatives over there because he has visited them and written to them over the pried of years.

"Dad was with the ferry company for many years. He quit just before his pension was due. Dad always had an idea that he wanted to be an independent business man so that he put all of his savings into a rice business. He struggled along with this for a few years in order to make a go of it but it flopped. He didn't have any money left so that he had to go working for somebody else. He went back to the ferry company and worked for a short time but he was

still dissatisfied.

"My father thought that maybe he should try a new location in order to get a fresh start so that he moved to Fresno. There both my mother and father worked on an estate. Dad was the caretaker of the place while my mother did the housework. Just before that, for a short period my dad had opened up a restaurant and bathhouse in Hanford. But they had moved because the climate was not good for my health. I was rather sickly as a child. After my brother graduated from high school in Fresno we moved again. This time we went to San Francisco. The reason for that was that my brother had plans to go to college so dad thought we might as well all move up to the Bay area since he liked San Francisco quite a bit. He worked at various jobs like cooking and other things of this nature but he did not have anything steady to do. In 1933 we moved for a short time to Walnut Grove and then we moved to Santa Maria because my brother was a dentist by then and he thought that he would get good business down there since a lot of rich Japanese farmers and their families were living in that area. My dad worked as a farmer in Santa Maria until his death in 1940. He had gone back to Japan for four~~th~~ months just before that in order to have his book published. After this was done he came back home and died shortly after. Dad had a pretty frustrated life because he was more of an intellectual person and not suited to a worker's life. He never was able to achieve any of his ambitions except for some of the stuff he had published in Japan. He had some recognition and prestige in the Japanese community here but that did not make any money for him.

"As far as I can remember, I was more like an only child. My brother was 12 years older than I and he was away at school most of the time. My parents were both working so that they did not have

much time for me. We lived in isolated spots so that I did not have very many friends to play with. I was very lonely as a child and I remember how I used to play and talk to the animals and to my dolls. My parents were too busy working to pay much attention to me. There was never a close family spirit with us and my brother was almost like a stranger to me. When I had problems of my own I did not have anybody to tell them to so that this made me unhappy at times. After we moved to Santa Maria we had a little more family life. My brother set up his practice there and I got to know him a little better. However, he is a very high strung person and a little difficult to get along with.

["My dad was the lord and master of the house in the old traditional Japanese way. He was very domineering and often he took out his frustrations on the family. I don't think I ever saw him really happy because he was always worrying about something. He was interested in politics and world affairs and he did a lot of writing. He knew quite a bit about Japanese politics and he became converted to their ideas. < He wrote 'Hena-buri' - it is a sort of Japanese poetry which is sarcastic and satirical in political ideas. I think he favored the Japanese political ideas more than the American ideas. Dad published one book in Japan under his pen name which was 'Han Boku', literally it means half myself but it doesn't have much sense. > My dad felt that he had higher aims in life and he was always dissatisfied because he had to be a cook and he did not get an education. That is the reason why he came over to America in the first place but he never did get started.

"My father was very pro-Japanese in his sentiments and, oh boy, how he used to lecture about the Shanghai Incident and Japan's justification for taking Manchoukuo. He was always preaching

Japan's side of things. I was too young so that it did not make too much of an impression on me. Dad was very disillusioned at the way Americans treated the Japanese immigrants. However, he was careful not to belong to any Japanese political clubs because he had a low opinion of many Japanese here also. I would say that one of his greatest interest was in the cause of furthering Japanese education among the nisei. He was the one to start the drive for a language school in Alameda because he felt that the nisei would have to learn Japanese since there was not much chance for them here. I didn't particularly listen to all of this and my father was like a stranger to me. I never confided in him and I did not get to know him very well. That close family warmth just did not exist for us. As a result I was shy and ~~were~~ reticent as a child. I learned to always obey my parents and I never questioned their authority. I did not know that families were raised any differently among the Americans because I had no taste of that anyway. It was a natural thing for my family life to be like that and I thought that all families were similar.]

"My mother was the nervous type and she was very high strung. My parents did not get along too well altho they managed to stay with each other until dad passed away. They got into a lot of scraps and arguments, and this had quite a vivid impression upon my mental development as a child. It did not do me any good to see my parents flare into a violent and emotional argument. It would scare me quite a bit and it was a most bitter experience.

"The fights in the family were largely due to personality differences. Mother nagged a lot and then dad would get angry and they would be off to another bitter fight. They never fought to the degree that they wanted to separate; it was just personality differ-

ences. They also had many financial problems because we were never too well off. Mother did not think that my father handled his financial affairs properly and she was very bitter at the time he lost all of his savings when he ventured into the rice business. As my brother ~~few~~ grew up he got into a lot of scraps with my dad because he is very temperamental also. However, my dad thought a great deal of Edward and he had great aims for him. The thing was that Edward did not like to be dominated all the time. When he was 8 years old he told dad that he wanted to be a dentist. My folks thought this was a wonderful goal and they made it their aim also to see that he would fulfill this ambition. In spite of all the hard times we had there were many sacrifices made for Edward and he finally did become a dentist.

"I have a feeling that my dad was always frustrated. He had come over here with some idea of making a great fortune but he never got close to that goal. His marriage could have been better also but it was the fault of both my mother and father as they did not try to understand each other better. I think that they acted this way because they were worried about our financial future. They neglected me quite a bit and they did not try to understand my personality. I never discussed any of my problems with either of my parents. Dad had a sort of low opinion of women anyway. This was typical of many of the issei who felt that women were inferior to men. I suppose this was one of the reasons why we did not have a close family solidarity. There really was nothing definite to hold us all together as a unit.

"My parents always thought a lot of Japan and sometimes they complained that they had made a great sacrifice in coming over here. They wrote back a lot of letters to their relatives and sent things

to them. Because of their pride they always let on to their relatives that they were fairly comfortable. I suppose they were much better off economically than their relatives in Japan who had to live with a lower standard of living than we did. We did not have any relatives over here at all. My parents had always had the idea that they would eventually go back to Japan but they kept putting it off. Once my mother went back to Japan for two years but she came back. The only time my father ever went back was in 1940 to publish his book and to visit his relatives. He had an idea that he would stay there and send for the rest of the family but I think that he was a little disappointed with Japan after being gone for over 40 years. This did not change his opinions though. My mother still would like to go back to the old country now but she has nobody to take care of her unless my brother goes back. He may do that because he has lost everything over here.

[My mother was always a little Japanese but she was not too strict with me, altho she closely supervised a lot of my activities. She let me do the same things that my girl friends did but they were the church girls. She let me go out to the dances once in a while if we all went in a group. I did not go out on a date with a single person until after I went to college. This was when I was in Los Angeles and away from home.

[My lonely childhood was due to the fact that we lived in isolated spots. I was the only Japanese girl in several of the grammar schools that I went to. At first the Caucasian children scared me when they crowded around me curiously. I did not like to go to school for that reason and I became more reserved. However, I gradually made a few friends and they were interested in me because I was an oriental and a sort of novelty. But I never got to make real good friends with anybody because I had to shift around

to a lot of different schools. I did not have any playmates after the school hours. I had to amuse myself by playing with the dogs or dolls. I would go swimming in the ditch by myself or go horse-back riding. Once in a while some older children would come over. There was one nisei girl that I became attached to and she made some dresses for my dolls. She would also play the piano for me. I used to look forward to her visits and I felt lonely when she was not around. >

"After we moved to Hanford, we had a restaurant and my parents had to work hard all day. In the evenings they worked late and they were so tired when they finished that they did not have time for me. I was left more or less to my own devices. > I went to school there and I made friends with the next door boys who were Caucasians. We ran all around the little town like tomboys and I was one of them. There were not very many Japanese in Hanford so that I did not have many close friends.] A lot of it was my own fault because I did not particularly make any effort to create new friends. I was used to being by myself more or less.

[We had quite a background of the Japanese culture in our home but that was because my parents were used to it. We always spoke Japanese at home since dad wanted us to learn the language well. My father and mother could both speak English but they did not use it very much in our home. They only used it for restaurant work. They can also read and write English but I think they were a little self-conscious about using English. It was easier for them to use Japanese. I did not care as I rather liked to speak Japanese. I had learned it first and for a long time I could speak much better Japanese than English. Then I thought that if I used it quite a bit, it would help me to learn it better. It got to be a sort of habit and I don't see anything particularly wrong in speaking

Japanese if was more convenient. Even up to the present time I speak to my brother in Japanese. The nisei around Santa Maria use Japanese quite a bit but when we spoke among our friends we tried to use English more because it was not good to use Japanese in public, except when we were in the Japanese community.

"My parents like Japanese foods and we liked it too so that we had a mixture of American and Japanese foods in our home. < When they were running the restaurant we had more American food. > We had a great deal of Japanese culture in our home but it was the better things and none of it was propaganda. Dad liked Japanese paintings and he brought back quite a few of those silk scrolls to hang up in our living room when he returned from Japan. He used to read quite a bit and he got his books from Japan or else bought them at the Japanese bookstore. Most of the issei read Japanese books because they could not read English and they were interested in reading. Isn't it true that the Japanese are pretty intelligent as a race?

"We observed quite a lot of the Japanese festivals and as a child, doll's days used to be quite an event for me. When we were living in the Japanese communities, everyone would celebrate these Japanese festivals. It gave the old people a lot of pleasure because they were homesick for the old country and they could forget for a while the hard times they were having here.] New Years was one of the biggest events in the Japanese community. We would stay up all night making all sorts of Japanese foods to give to the callers who would come to pay their respects on New Year's Day. My only impression of this was that a lot of people usually got drunk on 'sake' during the New Year festival.

"Economically my folks were never too well off altho they fluctuated in their fortunes. At no time were we at the bare subsistence

level since there was always enough food around the house to feed us fairly well. [After we moved to San Francisco we were a little better off. I started school there again but I don't like to remember about my school life because I never did like it. The kids picked on me and they teased me quite a bit. At a couple of the schools I went to in San Francisco there were a lot of nisei kids and they teased me a lot too because I was so shy.

"I only made one close friend from my San Francisco school days and I still write letters to her. She was a nisei and we were very good friends during the time I was there. However, I did make a few other friends who were not Japanese. There was a little French girl living across the street from me and I played with her quite a bit. I also had a Chinese girl friend at school.

"When my brother finished his dental training he decided to open up a practice among the Japanese farmers around ~~the~~ Walnut Grove. The family went with him and I had to go to school there for a short time. I did not like it at all because the Japanese and Chinese children had to go to a segregated oriental school. All of the teachers were Caucasians and I did not like them very much because they thought they were too good. Fortunately we moved to Santa Maria shortly afterwards. < Edward was more or less the head of the family by that time. My parents felt that since they had sacrificed to put him thru school, they could now afford to take it easier and be his dependents. My brother assumed this responsibility and he did not make any protest about it because he felt it was his duty. We went where he moved. >

"I finished the elementary school in Santa Maria and then I continued on to high school. I became interested in girl's sports then and I got on several of the girl's class teams. I attended all

of the high school games and I enjoyed that more than anything in school. My school work was above average because I studied quite a bit but I was not too interested in it. My high school days were rather uneventful I don't have many fond memories of it. There were about a hundred nisei in our school. Most of my friends were among the nisei. I was too shy to mix in more with the Caucasians and I had little in common with them. I had quite a few casual acquaintances among the Caucasian students but none of them were close friends. The nisei in our school did not mingle much anyway and they stuck together as a group. That is why high school was not a specially interesting to me.

"In 1936 I graduated and since there was nothing else to do, I started to go to junior college. This was not particularly appealing to me as it was just like going back to high school. The junior high college was located on the same campus as the high school and we had many of the same teachers. After a year of junior college I decided to quit. I had to stay out anyway because my mother was bed-ridden at that time and for a year I had to run the house by myself. <It was my duty and I did not resent it too much. I did all of the cooking and washing. I was tired of school anyway.>

"In 1939 my nisei girl friend went down to Los Angeles to attend the Los Angeles City College. I went down there to visit her for the summer. I got a part time domestic job so my girl friend told me that I should go to college too, since I had time. I did not particularly care to go but I thought that L.A. City College would be more interesting so I registered. I am glad that I did because during the two years I was there, it was the most satisfying time of my life. I enjoyed it because none of my classes were compulsory and I could quit whenever I wanted to. I felt indepen-

*numbered correctly
16 instead of 17*

dent. I majored in home economics and I found the classes very interesting. The teachers down there were more broad-minded and they did not have the attitude that the small town teacher has. There were about 300 nisei students there. I didn't have much time for extra-curricular activities at school on account of my work so most of my social life was among the nisei students. I took up swimming there as I had learned a little by myself in the country ditches. I did not belong to the Japanese Students Club, altho most of my friends wae were nisei. <I rather enjoyed knowing them and there was one fellow that I went around with.

After I got my associate of arts degree I did not have anything else to do so I decided to go back to Santa Maria. This was around June, 1941. I did not have any definite plans and I was not thinking of going on to school any more. Since I did not have anything else to do in Santa Maria, I decided to take a part time domestic job. I felt that I might as well be doing something rather than loafing around the house. After the summer was over I took a full time domestic job in town. I liked the work because the people were very nice to me. However, I did not like the idea of doing domestic work because I felt that it was an inferior position. I did not feel that I was inferior and my bosses always treated me as equals, but there was still the thought that I was a domestic worker. However, I did not think too much of it, but continued on with my work, as best as I could. >

"I was always aware of racial discrimination against the Japanese because my dad used to talk about it a lot. Most of the older folks had gone thru this experience and they knew how it was. I had my first taste of racial discrimination when I was a young girl in San Francisco. Once some of my friends and I decided to go to a

swimming pool out by the beach. We went up to the window to buy a ticket but they would not sell us one. I didn't know why they did this until a little white boy ran by and said, 'You Japs can't swim with us.' I felt a keen hurt and then a deep resentment. Then I got angry but I did not say anything. I guess I was too shy to say anything. I was only a little girl. This was one of the reasons why I held back at school because there was always the thought in the back of my mind that I was not quite like the white children. That is why I hesitated to take part in some of the school activities because I felt different. The only place where I felt free to mingle was during our joint church parties. However, even there the mingling did not work out too well because the nisei stuck to themselves and the Caucasians stuck in their group. Nobody was willing to take the first step to break the barrier down. I wasn't conscious at that time that it was a feeling of race and color which held me back. I think that it really was more due to my natural reticence and shyness because I did not have an inferiority complex because I was a Japanese. In fact, I have always been rather proud of my Japanese ancestry. These incidents passed out of my mind when I went to high school and I just drifted in with a nisei group. There was no discrimination in high school but I felt more at ease among my nisei friends.

"By the time I was out of junior college, most of my friends were nisei. I don't think that I had a single close Caucasian friend altho I knew some of them as acquaintances. Most of the Japanese down in Santa Maria were farmers. They got along pretty well with the white people in their business relations but there was no mixing in with the social life. Each group held its own separate affairs.]

"In town the Japanese did most of the service work like groceries and dry cleaners. There was a small Japanese section there and it was in the poor part of town. The Japanese in town were not as well off as some of the Japanese farmers who made a lot of money from their crops. Some of them were rather wealthy. We lived right near the Japanese community in town. My brother had quite a few of the Japanese in town and from the farms as his patients. He also had some patients among the Mexicans and poor white people.

"I did not go to church very much after I came back to Santa Maria from college. I liked the town well enough because I was used to it and this was the longest that I had ever lived in one place. It was like home town to me. Santa Maria was rather peaceful and the people generally minded their own business. The Japanese got along with them fairly well and we did not experience any great agitation against them. We kept to our own little nisei groups and we did not take part very much in what the Caucasians did. However, we sought a lot of our entertainments uptown in the movies and other entertainment. There wasn't too much activity for anybody in Santa Maria, since it was only a small place and it did not offer the recreational advantages that a big city would.

"I belonged to the JACL but I never took any interest in it. I went to the meetings once in a while because some of the younger nisei would go and we could meet there and make friends or just talk. Once in a while the JACL would put on some social activities for us. I never tried to find out what the JACL meant. The reason I did not have any interest in the JACL was that most of the members were in the married group. They were older and more settled down. I did not have any interest in politics anyway as I felt that it would not affect me very much. I was just working along on my job

and I did not have any definite plans for the future. I didn't ever think much about the future.

"I was not going around steady with any single boy as I was not thinking of marriage too much. Most of the young nisei in Santa Maria were in no position to get married anyway unless they came from the better off Japanese families. I had been approached several times by the baishakunin but I was against that idea. I figured that I would pick my own husband or have none at all. My brother was pretty settled in Santa Maria because he had established his business there and he knew quite a few of the people. He was very active in the JACL and one of the leaders. Most of the younger nisei did not pay much attention to the JACL because we were more interested in our social life. There were about three or four girls in our group and we belonged to several nisei clubs but they were all boring so we gradually dropped out. Most of our recreation was in going to shows, swimming or playing tennis. Occasionally we went to nisei church conferences for the social life. The one great church conference was held at Asilomar and the nisei all over California looked forward to this event because they could have a good time and make new friends there. I went several years in a row along with my friends. This was exciting for us because it broke into the monotony of our small town life. I did not have many hobbies. I think I was just marking time and I had a vague sense of dissatisfaction with everything but I don't know exactly what it was.

"My mother was always after me and she wanted me to get married but I was not interested in anyone yet. While I had been attending the Los Angeles City College, I met a nisei boy down there who was very nice to me. We kept up our correspondence after I returned home. While I was home, my father suggested that I marry a Japanese

doctor that he had in mind. He felt that it would be quite an advancement for the family to have his daughter married to a doctor while his son was a successful dentist. However, he did not consider my feelings in the matter. I did not feel that I was ready for marriage so I refused. My father was insistent and for the first time in my life I actually rebelled against him and absolutely refused to marry somebody that I did not love. My father saw that I was determined to have my own way so that he did not press the matter any more. I was not sure of myself then. I thought I was more interested in the nisei boy that I had known at the Los Angeles City College. I was hoping that maybe he would become serious and propose but he was not established yet. While I was home after college I did not have any special boy friend. I did not have any romantic interest with any boy up to the time I had gone to Los Angeles. Now when I think back on it, I believe that it was just a passing infatuation. I just took the boy for granted and I usually went with him when we went out as a group. I became more conscious of the opposite sex after my father mentioned marriage. I may have a lot of Japanese characteristics but I certainly could not be married by the baishakunin method when I did not know the man very well.

"At the time of my last year in college I thought I had a serious infatuation with the nisei boy I liked. But nothing ever came of this. Mother kept approaching the subject to me after I got home and started to do domestic work. She said that I was just wasting time and I might as well get married and settle down. This insistent pounding at me irritated me a lot because I did not want to be forced into marriage yet. I kept hoping that the Los Angeles boy would propose but he never did. I did not like anybody else

as much as I liked him. This went on and off for a couple of years until I went home to stay in Santa Maria in 1941. Then it gradually faded out of my mind. I didn't have any other romantic interest altho a nisei boy, Frank, used to come around quite a bit. He was honorably discharged from the Army after the war had started. He used to come over and several times he proposed marriage but I was not seriously interested in him. I did not get interested in another boy until I got to camp. It was only natural that all of the nisei would gradually pair off while they were in camp. I went all around camp with a small group at first and Frank became such a pest that I had to tell him not to bother me any more. Just about then I met another person at Tulare, Joe, and I am going around with him now. I was not serious about him until we got to the relocation center. I went around with Joe all during the time I was in Tulare and at Gila. I still go around with him out here and that is one of the chief reasons why I came out to Chicago. He kept urging me in his letters to come.

"There were parental objections to Joe but I did not care. My mother objected to him on the ground that she did not think he was the right person for me. She felt that I should pick somebody who had finished his education and who was more established in a job. She also thought he was too young for me. It is hard to pick anybody established these days because everyone is unsettled. Joe has ambitions of his own and he is going to school now. We do not have any definite plans yet. That will be up to him.

"But I am getting ahead of myself. In December, 1941 I was just waiting around with nobody in particular in mind and I had no future plans at all. [I had given up the idea of going on to finish my college work as I did not think that it would be of any particular

value to me. I felt vaguely that I was wasting time and not doing anything constructive. I often wondered what I was living for because I did not have any definite goals. All I wanted was to be happy but I was dissatisfied. Things just had no meaning for me but I did not know what I could do about it. Life was sort of haphazard and my mind was foggy most of the time. The only fun I had was when I went around with my group on picnics or other recreational activities. I had some sort of an idea that I would like to get out of a small town atmosphere. I thought I would like to go live in San Francisco since I had been there before and like it pretty well. I did not want to be stuck in a small town all my life and I did not think that I would have any prospect for a good future in marrying some poor farmer. I thought for a while that maybe I could go to Los Angeles where I could meet many more interesting nisei. But all of these things were very vague and it was just an expression of some dissatisfaction that I could not place my finger upon.]

"On Dec. 7th, I was just floating along this way of living and I did not have any particular worries on my mind that day. I remember that I drove my girl friend down to a doctor and I was sitting in the waiting room with her when the news flashed over the radio. The doctor became greatly concerned and greatly upset because his parents were in the Hawaiian Island, ~~because his parents~~ He dropped everything. As for myself, I was dumbfounded. I was so bewildered that I just sat there and I didn't know what to think or say. Then I began to wonder how the hakuja people would treat us. I was too confused in mind to have any definite fears. A lot of thoughts flashed thru my mind. I knew that it was going to be war. And I did not like that because many people would be killed. I went straight home and told my mother about it. She was very shocked, in

fact, everybody was shocked and excited. We did not realize that such a thing could happen so suddenly. I just didn't believe it at first. I did not think that Japan could do such a thing. Since dad was so pro-Japan, naturally my view points had a tendency had a tendency to be more favorable to Japan. I knew some of the problems of Japan and I did not think that she was getting fair treatment.

"As a matter of fact, I hoped that Japan would be victorious then because of the economic and political pressure put on her. I did not realize what war would mean to this country and to Japan, especially the common people. At that time, and perhaps even now, I did not blame Japan for taking the step as it was either she get up and fight or else she would get kicked off the map. We only hear one side of the story now, but America and England are not so innocent. They did a lot of things which would justify the steps that Japan has taken. But we have to stir up all of the hatreds now in order to unify this country. After the war you will see that Japan had many things in her favor. When it comes right down to it, the war was not as unexpected as we thought because conditions had been leading up to it for a long time. To tell the truth, I never did think too seriously of these world events because it did not affect my life very much.

"After the initial shock, I became more calm and I hope that I could go on as usual. But on Dec. 7th, I was so emotionally disturbed that I just sat by the radio all day long and listened to the latest news. Everybody in the United States probably felt the same shock that I did. I stayed indoors as much as possible after that because we heard many rumors that a gang of Filipinos were coming down the coast and killing many Japanese families. We heard that they just came into the house and killed anyone without giving

giving them a chance. The people in the valley all were very afraid when these rumors started going around and many families had pipes and hammers near them at night in order to protect themselves. They could not have any weapons around because then they would get accused of being a spy.. The merchants of Santa Maria all got together and they hired a hakujin patrol of men who walked around the Japanese community at night in order to protect the Japanese section against any gang who might come in to kill them. These men were paid \$8 each per night. Altho I appeared calm, I was really bewildered for days. I did not know what to think and I could not conceive of what was going to happen to us altho I felt most uneasy. I suppose I even had a feeling of guilty conscience at times when the hakujin looked at me because I thought they felt that I was personally responsible for the attack. I kept reassuring myself and I did not want to go to pieces because my mother was even more disturbed than I was. The issei were all much disturbed altho they did not show it much in their faces. They felt that they had to keep calm for the sake of their children.

"I did not think much about the public reaction otherwise. I assured myself that my own position and that of the nisei was safe since we were American citizens and nothing could happen to us. The nisei didn't quite know what to do and some of the boys in town tried to volunteer to show that they were loyal Americans. However, most of the boys felt that they had to be with their families in such uncertain times because none of us knew what was going to happen next.

"I went to work as usual on Dec. 8 and my bosses were very good to me. They did not mention the war very much. They were kind to me because I was just like any other American to them and they did

not think of me as a Japanese. They took me for what I was worth and I was glad of that. It was a good feeling to know that there were hakujin who had confidence in the nisei. There were so many rumors going around that I did not know for sure whether the Japanese had done all of that sabotaging that they were accused of. Fortunately I did not have to go around explaining the first generation. I sympathized with the issei because they have had a hard time and they were always being misunderstood. The people forgot that they were hardworking and law-abiding as soon as something exciting like the Pearl Harbor attack occurred. My bosses continued to be very sympathetic and helpful during the days that followed. I still considered them as my friends and I correspond with them frequently. They stored some of our household goods and they are taking care of my dog. My dog is one of the few ties that I have left with Santa Maria and that former life seems such a long distance away.

[My boss never doubted my loyalty but he was taken in by some of the rumors and he was a little suspicious of the other Japanese when all of those ~~spy~~ stories began to come out. But he never acted nasty about it.] Once he told me that he had heard from some people in town that my brother and I were having violent arguments because I was pro-America and my brother was pro-Japan. I told my boss that this was not true because we never had any of those kind of heated arguments. I have to admit tho that my brother is definitely pro-Japan. I guess he has had too much of the first generation influence upon him. I thought for a while that he might even be taken out of Gila by the FBI during the registration issue because he went around and talked against it.

"Nothing happened to me during the days and weeks that followed the outbreak of the war. The people gradually became calmer and the

hakujin realized that the war was a serious thing. This made them very sober. It made all of us sober. The Filipinos were the only ones who were going around being so excited. Once a Filipino took a shot with a rifle at a nisei who was working out on the farm but he missed him. Then another time the police nabbed a whole carload of Filipinos and they were loaded with guns and ammunition. It was a good thing that the police caught them because they were out to kill some Japanese. The police did not want any violence to break out so that we did not have much of it in our valley.

"Shortly after the war broke out, the FBI picked up practically every male issei in the valley. We had more issei interned from out valley than in any section of the state. The issei around Santa Maria were big farmers and they contributed a lot of money to Japan. They also belonged to quite a few of the Japanese organizations and they were inclined to be pro-Japan in their sentiments. Many of the Japanese invested their money in Japanese stocks or put it in the Japanese banks. Quite a few of them sent money back to the old country. I know that there were a number of Japanese farmers who also owned property in Japan and they were intending to go back to retire there some day. They also sent bundles to the Japanese soldiers thru the Japanese language schools and churches. Naturally all of this rounding up caused us to feel very insecure.

"We talked a lot about the war at home and we followed it closely for quite a while. My sister-in-law's parents came to live with us because we wanted to be all together. We did not know what to believe because there were so many rumors going around. The papers started to announce about evacuation around February or March. Then we knew that it was going to be definite that all Japanese would be evacuated. Then a lot of rumors began to go around

about where we were going to be sent. Many of the Japanese believed that all of the men would be interned and the women left behind. Then rumors went around that we would all be shipped back to Japan right away. There were other rumors that the government was going to take away all our money and property. There were all sorts of rumors going around and most of it was bad. It is hard to describe how we felt at that time because we were so uncertain and confused in mind.

"When they started to talk about the evacuation of the nisei, I could not believe it at first. I thought that they could not do this to American citizens. My boss said that it was impossible because I was protected by the constitution. I told them that I would stay and work with them as long as I could. My boss gradually began to realize that everybody was going to be evacuated but he said that it would not come for at least six months yet. But it did come suddenly and we had very little time to really settle everything like we should have. It was all so rushed and confused that we did not have time to think straight. I was quite indignant at the idea of evacuation because it meant a loss of personal property. It meant that we would be uprooted from our homes and separated from our familiar environments. We all said that it was unconstitutional but the JACL told everybody that there was nothing to be done and we might as well prepare for it. Some of the people had moved voluntarily to the interior of the state but we did not have any place to go. It was a good thing that we did not go voluntarily because all of those people who spent their own money to move inland later had to be evacuated anyway.

"We had to sell our car and most of the furniture. Our house was leased so that we did not take a loss on that. My brother stored his dental instruments with the government as he did not know when

he would be able to use them again. He was very bitter and angry because it had taken him nine years to build up a practice and suddenly it was all swept away. The future looked very black to him. We did not take much of a loss in our personal belongings because most of the stuff was junk anyway. I got pretty sore about things but I was also afraid. All of the nisei were afraid and they did not protest very much. The JACL told us it was a military necessity and they told us to cooperate so that we had to do it whether we liked it or not.

"I did not like the attitude of the soldiers. They wouldn't allow the wives and families to go visit the interned husbands. Naturally these families were very worried because they did not know when they would ever see their husbands again. The soldiers did not even try to understand them and they were not kind in turning them back. Some of the soldiers were nice but they could not do anything because they were all under orders. Some of the soldiers were also very nasty and they were very suspicious of the Japanese. They just assumed that we were all guilty of causing the war and I did not like that.

"I was against everything because of the way they were treating us. They just kicked us around and did not give us a fair treatment. I lost faith in this country and in democracy and everything else that this country was supposed to stand for. I did not give patriotism or loyalty much thought because I was too bitter. I began to feel alien and unwanted. They put us all in the same category as our parents. They judged us by the color of our skin and it was all racial discrimination.

"I thought at that time that we would all be sent back to Japan after they took us to camp and I did not think that this was such a

bad idea. After all, if you are not wanted, why stick around. They did not accept the nisei as Americans and they just kicked us around. My sympathies were entirely for the Japanese community and I did not like the way that they were being shoved around. I did not believe that they were such a dangerous threat to this country. I was disillusioned in this government for the way they did things. They did not try to handle us as human beings. They made a mess of everything. I was glad that Japan was winning all those battles during that time. I think that the government just took it out on us because they were losing the war. All of the Japanese people of Santa Maria had sympathies for Japan. What else can you expect when you are pushed around? We did not have time to think about it very much and we were acting upon our emotions because we were so confused.

"The JACL did not say much except that they would cooperate and help the evacuation to go off smoothly. They held weekly meetings to tell us of the latest developments and the Japanese people had to depend upon them because all of the announcements were chiefly written in English and the older people could not understand without having some interpretation. The JACL leaders were more like issei and Harry Miyake (real name) and some of those other leaders were pro-Japan. They were all working for the rich Japanese farmers and they were tied up with them in everything so naturally they were more sympathetic to the Japanese. My brother was one of the leaders and he was pretty sore and disgusted with everything. We could not do anything but take it. Some of the Japanese took terrific losses in equipment and property. Many of them had crops planted but they had to lose all this. It was a terrible time for all of us.

"At first we did not know where we would be sent and there were many rumors going around. We tried to get ready for any emergency.

We stored some of our things with the government and we life other things with friends. We sold most of the bulky things. The people of Santa Maria were sympathetic at that time but I don't know if this was their real feeling. I think many of them were glad to see us go. The Santa Maria Chamber of Commerce made a resolution not to let us come back after we were in the camp. That shows that they did not want us. But were only letting us believe that they were sympathetic. The church people were our most loyal friends and they got into lot of trouble for being on our side. They are still working for us back there.

"They told us to take only what we could carry but we took about 19 bundles with us. It was not much compared to what some of the other Japanese brought. I did not like the idea of going to a camp as I knew there would be no privacy there. I figured that there would be a lot of gossip and other unpleasant things going on with people living so close together. Finally it was announced that we were going to be sent to Tulare.

"We left Santa Maria on April 30. It was a beautiful day when we started out. All of the Greyhounds were lined up at the church which was supposed to be our starting point. There were a lot of soldiers, friends and curious people standing around. The newspapers sent reporters down to take pictures of our parting. We had to go by numbers and it was a sad parting. For the young people it was exciting because they did not realize fully what was happening. The issei, on the whole, took it very well. They were calm and composed, and they were resigned to what was happening. The nisei did not know what to think. Some of them were happy to go while others were very sad and disillusioned. It gave us all a strange feeling to leave Santa Maria in those busses.

"The trip out to Tulare was rather pleasant and we had our last look at freedom. On the way we stopped for lunch. The church people had given us breakfast at the church and fixed up some lunch for us. We got to Tulare about 4 in the afternoon. It was drizzling a light rain by then and this was a gloomy reception for us. I was tired ~~for~~ and feeling very unhappy. It was disappointing when I saw the camp because the barracks were so desolate looking. This was quite a letdown for me. Some of the people lived in the stables and they were more comfortable because the stables were more sturdier. By the time we had finished registration and gone to our barracks, it was drizzling quite hard. That night we felt very lost and lonely.

"In spite of all of these discouraging situations, we picked up our spirits the next day and set to work. We got our quarters all arranged and tried to make the best of it. All of my friends were out there to greet us so I did not feel so lonely after that. I felt that at least I was not the only one in the same boat. Our family composed of 8 people in all since it included my brother's family and his mother and father-in-law. There were 8 beds all lined up in one unit and our room looked like a hospital dormitory. We did not have any privacy and there was little room to move around in. We did not fix up our place too much because we knew that it was going to be temporary.

"After we got settled down a little, I began to get into other camp activities in order to keep my mind and body occupied. I felt that as long as I kept busy, it would keep my morale up. I think that I was just resentful about everything. My life before coming to camp certainly wasn't the best that I desired, but I just did not like the idea of being shoved around like prisoners. The Japanese people in camp did not sit around and mope but they got busy

and made the best of it. [The people all got along well with each other at Tulare and there was a lot of social activities in order to take up free time.

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"Most evenings I did something as there was always some event going on.. I went to the movies, talent shows or club meetings. I also learned how to set my hair from one of the nisei beauty operators since there were no beauty shops in camp. I also went to look at judo matches and if I had any spare time at home I would listen to the concert hour on the radio. However, I spent most of my time visiting friends and doing other social activities. It was all a lot of fun and I took part in all of the important events. I also went out for the girl's sport teams. I started to take out ballet dancing and I got interested in it very much. I got to know Yuriko, the instructor, very well and she wanted me to be her assistant after ~~we~~ we relocated to the WRA center. There was a weekly dance at Tulare and I went to most of them. I also attended church every Sunday because I got interested in singing and I joined the choir. All in all, the Tulare life was one great social whirl and I enjoyed it immensely. It took all of our worries away from my mind. I have more social life in Tulare than I ever had in Santa Maria. That is why I enjoyed it so much. There was even a place to go swimming in camp altho it was in sort of a ditch and only three feet deep. I seemed to fit into the life there easily and my adjustments to Tulare was much easier than what I had thought it to be. I did not miss the outside too much then because I was having fun and I did not miss my Caucasian contacts, which were limited anyway.]

"I did not take part in any of the political activities at Tulare. It was useless anyway. I did not bother about these problems as I felt that it would be only a waste of time. The only

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[The thing that I really resented was the barbed wire fences and the sentry box at every corner. This made me feel restricted but it was only in my mind. Actually I felt free and I was having lots of fun.

"I made quite a few new friends but I did not get to know many nisei intimately. It was a great opportunity to meet nisei because we were all together in a limited space and we were all trying to be friendly. I started going around with Joe about then and I felt much more at ease than I had been for a long time. I suppose I felt less frustrated than before.

"My first job there was at the canteen. I had a lot of fun at this work also. It was really not work for us and we got to meet a lot of people since the canteen was one of the social centers of camp. We did not have too great a variety of things to sell and some of the families, especially with young children, had a hard time getting the things they needed. The most popular items at the canteen were sodas and cigarettes. I worked in the canteen all the time that I was in the assembly center.

"The administration had a good reputation there among the people and we did not have much trouble. I was well satisfied with them except for a couple of individuals who worked with the WCCA. The Japanese there were very cooperative and we never had an serious trouble between groups because most of the people were from the rural district and they had known each other before. We were just like one big family. There was some conflicts between the issei and nisei but it did not develop into anything serious until after we went to the relocation camp. There has always been some conflict between the issei and nisei anyway. I don't think that the camp caused this to happen.

"I did not give the outside much thought once I got settled

down. I was more concerned with the development of camp life. The outside was like something in the past and I forgot about it because it had been unpleasant. It was more fun to think of the pleasant things in camp and there was no use in brooding. I had no definite plans for the future as I felt that I should just go along. [It was no use to plan for the future then because we didn't know what was going to happen to us. I didn't even think of the possibility of resettlement then. I was not concerned with the outside.] I still did not think much of the way the government was treating us. The camp conditions were hard but we had to get used to them. The people did most of the improvements in camp thru their own efforts. Naturally there were quite a few of the Japanese who were always beefing about one thing or another. There was no partitions in the latrines and it took a long time for the women to get used to this. There wasn't any partitions in the showers either. At times the food was very bad and there were many other uncomfortable conditions that we had to tolerate as best as we could.

"The war really did not strike close to home while I was at Tulane. The camp activities took up most of my time and I only read the newspapers occasionally. I never listened to the news over the radio. In fact, the war still does not matter much to me one way or the other.

"I wasn't any too glad when I heard that we were going to be sent to Arizona next. There were rumors that we were going to be sent to a God forsaken country which was filled with snakes, reptiles and dust storms. On top of that, we heard that there was a terrific heat out there and the only folks thought that they would die off like flies because they could not stand it. Everything was exaggerated and people seemed to believe most of it.

9 ["I look back on Tulare with fond memories now. It was a very happy interlude in all ways.] I liked Tulare much better than I liked Gila. My mind was free and I didn't think much about anything. We started to pack for Gila with some sort of regrets and also anticipation. I wondered what it was going to be like. I was not scheduled to leave Tulare until towards the end so that friends wrote back and told us about the heat and bad condition. I was pessimistic because the reports were all exaggerated. I just expected the worst and I went there with the expectation that I would be there for the duration.

"We went to Gila in special trains. It was a terrible trip because everybody was so crowded. Once we got into Arizona it was hot and almost unbearable. The trains were ancient and I think they used them during the Civil War. They had little gas lamps which they lit at night and the train moved like a snail. On top of all that, some dumb train official turned on the heater at night and all we could do was to feel miserable and perspire. It took us 36 hours to make that never-to-be-forgotten trip. We were greeted by a very hot sun when we got there. It seemed like it was in the middle of summer altho it was September. It was a good thing that we had gone thru the hot summer at Tulare so that we were able to take it a little better since we were used to the heat. The Arizona heat was much worse tho.

["Gila was a big disappointment to me. All I could see was dry desert with little white barracks sticking up in the middle of it. There was confusion all around. The camp was not finished yet and we had to be careful not to fall into the pipe ditches. There was dust all around and we would sink in about 6 inches every step we took. After running around in that heat the first day, we had our

bags and other things brought to us. My family did not all live together at Gila. Before leaving Tulare, we had decided that mother and I would be separate while Edward and his family would live in their unit and his parents-in-law would have their own place also. It was better that way because we clashed at times when we were all stuck together in one room without privacy. At first my mother and I stayed with some friends since it was required that at least six people stay in each apartment due to the crowded conditions there. As the other blocks were completed gradual shifts were made and after a couple of months partitions were set up so that couples could have their own separate quarters. The housing department worked pretty hard on getting the people satisfied but they favored most of their friends. Fortunately some of the Tulare people were in the housing department and they took care of us pretty quick.

"For a couple of month there were a lot of open ditches around the camp since the pipes were not connected. The block I moved into at first had no showers and we had to go all the way to the next block to the latrines. There were little bugs flying around at night and that was very uncomfortable. We had no lights in our blocks at first so that we had to use candles. However, the electricity was turned on after a short time. I didn't do anything for the first week or so I was there because the heat was terrific. In between we would get these dust storms and then everyone would have to rush and close the windows or else we would have been buried with that fine desert dust. The heat did not let up at night so that it was difficult to sleep. I was very depressed during the first week or so I was at Gila because I did not know ^{how} I would be able to stand those conditions for the duration of the war.

"Soon after that I decided that I had better do something to get these off of my mind. I thought that maybe I should get a job. I had planned it all out before that I would help teach the ballet classes with Yuriiko. I went to the employment office and signed up for this work. They told us to look around for a location for our classes. We hiked all over the camp looking at the various rec halls. Finally we selected the one in Block 63 because it had the best floor. There were no wide cracks in it like many of the rec halls had.

"There was one other girl who was working with us, Beverly. She was a kibeï but she was not Japanese. Yuriiko also had a lot of her education in Japan. We had many plans for the dance studio and we started out very enthusiastically. We thought of partitioning part of the rec hall so that we could have a dressing room and a costume studio. However, the CAS director did not cooperate with us. There was a lot of red tape to go thru and we had to run around the camp from one person to another. Finally we got disgusted and decided to give up our plans for having a studio built in since there was no cooperation. We decided to concentrate instead upon our teaching.

"We went ahead and scheduled a number of classes which consisted of beginners right on up. We separated each group into age groups so that we could work with them easier. We had an evening class for adults and later on we gave another class for mothers. After we got well established we gave classes for boys and that later developed into a mixed dancing class. On the whole, we had a very good response because the people in camp did not have much else to do. As the winter drew near, the people found many other activities to go to and so we had to eliminate some of our night classes. We had over 100 students in all.

"Yuriko was the general director of these ballet classes. She had quite a bit of experience. She had studied under one of the foremost dancers in Japan. When she came back here she had attended UCLA. During the summer she was the assistant director of the college dances which they presented. Yuriko also performed several times at Sigmund Stearn Grove in San Francisco. She had also won some dance contests down south. Yuriko was planning to join one of the Japanese dancing troupes which toured this country but the war cancelled all of this. She had great plans for the ballet in camp. We thought of developing a troupe of our own. Yuriko said that she would create a dance about the whole evacuation idea right thru from Dec. 7th as she thought it was a great subject. She was very creative and she felt that the people of all the camps would be interested in seeing center life thru these dances. Nothing ever came of that idea because we were too pressed for time. We had thought that we could even tour the country with a troupe of dancers after going to all the camps.

"We put on several dance recitals in camp. The Japanese did not appreciate modern dancing at first. Many of the issei regarded dancing as something low and we wanted to show them that the type of dancing we taught was creative and cultural. You know how the issei are. Many of them think that American social dancing is bad for the young people as it gets them into trouble. We managed to eliminate some of this idea with out first recital. We designed all of the costumes and then presented the recital to Camp II to show them that dancing was an art. Yuriko created all of the dances herself. It was well received in Camp II but it was a different story for Camp I. When we went over there, the people did not appreciate it. We were disgusted when many of the young nisei started to whistle and hoot.

We decided that we would never perform before Camp I people again. They were more countrified over there and even most of the nisei had never seen ballet dancing before so that they could not appreciate it. They just did not have the taste for such things.

"In the meantime my mother kept after me because she felt that I was not learning anything constructive in camp. She did not like me to concentrate my time on the business of dancing. She said that there was no future to it. My mother constantly kept urging me to get into something where I could learn how to work in case I ever left camp. This was one of the reasons why I left the CAS department. Another reason was personality differences our teaching staff.

"The trouble had been brewing over quite a long period of time and it came to a head around March. Beverly and I just didn't get along with Yuriko because she had such a temperamental disposition. She wanted to be the big boss and she treated us like dirt under her feet just because she had had some professional experience and we were beginners. Another thing was that her mother was a very domineering sort of person and she was very particular about Yuriko's friends. She acted high and mighty around us as if we were inferior to her family. Yuriko's step-father was the same way and he was the one who took her out to many of the social activities in order to see that she met the right persons. Yuriko even had many of these attitudes and it finally got on our nerves so we quit working with her. I just told her that I wanted to go into something else and since Yuriko knew that my mother didn't approve of dancing she, did not say anything. I felt sorry for Yuriko afterwards because she did not have any real close friends. She did not get along too well with her family either. I know that she used to have many arguments

and who nagged her a lot. Yuriko just took it out on us. But her mother would not change in her attitude toward us so we got tired of it. After you live in close quarters with a person for a while you get to know them inside out and sometimes you lose respect.

"I rested up for about a week after I quit the job and then I went to the employment office. This was in March, 1943. There were many openings at the hospital so I got a job as a receptionist there. A lot of girls had resettled and the hospital was very short staffed. The only thing I did not like about that job was that they put us on different shifts. I had to work on the night shift and I did not have much time for other things. During the day I could not sleep very well because of the heat. It was a boring job and all we did was sit in the heat at the hospital. They did not put in coolers there until after May. I stuck it out on this job for a couple of months before I got disgusted and resigned.

"A new chief nurse came to the hospital from Hawaii just about then. She had been in Pearl Harbor on Dec. 7, 1941. She had volunteered for the Red Cross and they sent her over here. This nurse had 10 years' experience at the St. Luke's hospital in Japan so that she knew the Japanese people fairly well. She needed a secretary so that I got the job immediately upon application. Besides the secretarial work I also drove her back and forth to the Camp I hospital. I liked this job the best of all because I did not have to stay in the office all the time.

"I made quite a few friends at the hospital during the time I was there, but none of them became real intimate friends. The hospital was like a mad house and the doctors were always griped about something. Dr. Collier took the place of Dr. Sleathe as the director of the hospital and he was not liked very much by the evacuee

doctors. Dr. Collier had been a director of a private hospital in Siam where he was the dictator. He did the same thing at Gila and all of the doctors were sore at the way he looked upon him as inferior. I didn't pay too much attention to these things as I tried to get along with all the administration as these squabbles were none of my business. There was quite a shortage of ^{nurses} ~~doctors~~ at Gila and they could not get any new ones because all of the young girls were leaving camp. It did not do much good for them to stay at Gila since they would not get any credit for nursing experience if they went out to a nursing school. I did this job as the secretary for the chief nurse until I relocated.

"I had a fairly satisfying recreational life at Gila also but it was not as intense as at Tulare. I played on the basketball team in the girl's league and I also was on a volleyball team. We got to the finals in both leagues. However, we only won a moral victory because the referees did not like us for some reason. They thought that our group was a little too snooty. After I went to the hospital I had to drop most of my recreational and social activities. My only recreation was in playing tennis. The CAS had made several tennis courts around the camp on the hard packed ground which was very level. They watered it every day in order to keep it packed.

"I also went hiking up to the Buttes or over to the Indians Reservation quite a bit with my friends during the time I was at Gila. Once we walked out ~~the~~ to the Indian Reservation and we rented some horses. We rode out to the desert about 17 miles and we almost got lost out there.

"Indoors, I also had a great deal of social life. I went to all of the block parties and the big dances given in camp. I was going around very steady with Joe then. Besides that I went to the

weekly movies, but most of my spare evening was passed in visiting friends. Once in a while we would buy a chicken from the Indians and then have a chicken dinner in our private apartments. They fed us a lot of fish and other foods that we did not like at the mess halls so that we got cravings for good food.

"I didn't do much reading in camp since I did not have time for it. I liked the social life at Gila a lot because it helped me from getting bored. By that time we were in an established group of friends. There were about six people in our group. It was a different group from the one I went around with in Tulare because we were more separated so that we just drifted apart. I made occasional new friends at the hospital among the girls but these were only passing friendships.

"I continued to sing in the church choir at Gila but I did not go to the other church meetings since I did not have much interest in it. I did not take part in any of the educational programs given at the night school, since I did not have the time. I always had good intentions of doing it but I never got around to it.

"After Joe left camp to go to school, I more or less dropped out of all social activities and I lost interest in the camp life. I just concentrated on my work and went around with only a few of my girl friends. As my friends gradually left one by one, I got kind of lonely and I felt that I had to get out too.

"Right now Gila seems to be so distant from the present. It is like a dream which did not happen at all. It's hard to realize that such a life did exist for me. The only reason I would ever go back to camp would be to see the family. There is nothing there now to hold my interest and I think that I would hate it very much if I had to go back to camp right now after being out for a while.

"I did not care for some of the WRA administration because we had unpleasant experiences with the CAS director who was Jewish (Mr. Gaba). He did not treat us right and I think that his racial characteristics came out too much at times. I don't know why they gave such a person the job as CAS director. At the beginning of the camp life some of the boys in the CAS asked him to buy some paint brushes for them so that they could fix up one of the recreational halls. They gave him the money to buy the things in Phoenix but the boys never saw the paint brushes or the money either. You can't trust a person like that, can you? That is the reason why he got such a bad reputation. Then another time when we wanted to build our ballet studio, he would not cooperate with us. I got a very low opinion of the WRA because of what happened then. They kept passing the buck and all we got was the run around. We never did get our studio. There were many things like this that happened in the other departments and the administration did not function smoothly because the people could not completely trust them. They made a lot of promises which were never carried out. They had to change the camp director several times because they were not doing such a very good job. They didn't do any grafting or anything like that but they just did not know how to make the camp run smooth. The people tried to cooperate with them because they wanted better camp conditions, but the administration did not have enough confidence in them at first. Later on they realized that they had to depend upon the Japanese to make the camp run right.

"Some of the WRA staff was okay because they really tried to understand the people and their problems. However, most of the WRA people in camp kept their distance from the Japanese and they did not care to become intimate with us.

"The biggest excitement we had in camp was during the registration. As far as I was concerned, there was only one answer to put down and that was 'yes, yes'. I did not think that it meant anything but there was no use showing our business too much because it would not get us any place. I did not try to influence anybody one way or the other and I was not much interested in the whole registration. I just figured that the only thing to do was ~~the~~^{to} sign up and that was all. I think that I am just as loyal as anybody else but I could not help feeling bitter about some things because of the way we were pushed around.

"There were many arguments in camp over the registration because many of the people did not know how to answer, especially the issei and the kibel. Some of them agitated against the registration and they were dragged out by the FBI. My brother went all around camp recommending that they answer 'no' but he ended up by answering 'yes' himself. He was the chairman of the community council and he was opposed to the registration because he did not think it was a fair thing. He was pretty bitter too.

"The majority of the issei in camp did not approve of the registration but there was nothing they could do about it. They held some block meetings and spoke against it but nothing came of that. They were not too happy about the registration but they realized that it was best for them to answer 'yes'. Most of them were harmless anyway, and they were opposed to the registration because they were bewildered and it did not mean very much to them.

"The kibel definitely were the double 'nos'. They tried to make a big issue out of it in order to get all the people in camp to protest against the registration but they did not succeed in winning all the people over. It was mostly kibel who were taken out

by the FBI. The nisei on the whole were loyal. But they were confused too. It seemed to be a big joke to some of them because they were asked to volunteer into the Army after they were locked up in a camp. However, they figured that they owed something to this country because they were educated here and they have known the Japanese life. They were brought up just like the other Americans and they liked this country. Some of the nisei were very bitter because they had been treated differently and the Americans were too suspicious of them. They did not get the fair chance that they should have had. Many of the younger nisei were influenced by the issei and kibe but it turned out all right because most of them finally answered 'yes' on the registration in spite of the family arguments.

"I thought that the JACL leaders were the most bitter ones in camp. I think that their sympathies really were for Japan, but they try to say different. I know that before the war they were influenced quite a bit by the issei and they definitely had sympathies for the old country. I think that this was true for quite a few of the nisei. In spite of all that, a lot of the nisei volunteered for the Army against parental wishes and they caused some trouble. Some of the nisei I knew volunteered and their parents did not even know about it until they were ready to go into the Army.

"I didn't have much to do with the kibe because they were too dogmatic about their ideas. There were some kibe that were okay and I got along with them. As far as the issei were concerned, they more or less followed the leadership of the nisei after a while because they realized that the nisei were more powerful since the administration was for them. However, they did not like to be bossed around by the nisei. And you can't blame them for that.

"The nisei were not too much concerned with the various serious problems, except for the older group. Most of the nisei just did not care and they did not do anything about it. They were more interested in their small personal affairs. I guess the most active nisei in camp were the ones who were affiliated with the church doings. I liked the nisei because they are human and I am one of them. There are some nisei that I don't like but I don't pay any attention to them. I like many of them because they have common problems like I do. One thing I don't like about the nisei is their tendency to group together and have cliques. They won't act friendly toward any other nisei who does not belong to their clique. I think that this is rather narrow minded. Another thing is that the nisei are not aggressive enough. They are afraid to use their initiative.

"In Gila I was not quite as bitter against the American government as I was in Tulare because I got to know a few of the WRA staff personally and I saw that they were trying their best. Then I also knew that a number of the church groups on the outside were sympathetic towards us. I also had times to remember that we had many hakujin friends who were still with us. There was a lot of political pressure against the Japanese in Arizona and I was bitter about that. We were not allowed to go out to buy things in the Arizona stores because they made a law against it. They said that they had to register us every time we bought anything. Usually they did not want to sell anything to us. Later on I just blamed the certain individuals for having prejudiced ideas and I did not blame the whole country for this.

"I didn't give the war much thought at any time, I was a fatalist and I figured that it did not concern me at all. I didn't care

one way or the other anymore of the about. I thought that the sooner it was over, the better it would be for all the people like us who had to suffer.

"I began to think more of resettlement when all the nisei started to leave camp. I got letters from my friends on the outside and they kept urging me to come out. My boy friend also wrote from Chicago and he said that it would be better for me out there. I had not completely made up my mind but one of my girl friends approached me and she suggested that we should go to Chicago together. I felt better about going out then because I would have somebody to go with. [I planned to go out and save some money and then finish up my last two years in college.] This was the first time I had thought about finishing college for over a year. It was thru the influence of Miss Shipps, a medical social worker for the WRA, who interested me in going on to school. PL II
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"I talked to my mother about resettlement and she was very sympathetic. At first she was against it but then some of her friends had influenced her and they told her that resettlement was better for the young people. I made definite plans to go out with Mary then. However, we had several false starts. Each time we set a definite date, something would come up to disrupt our plans. It was usually Mary who was delayed. She was working in the cost accounting department of the inventory office. They needed her as she was the only one who knew about the work and she promised to stay until that particular piece of work wa over. However, the work lasted longer than she thought it would. Finally, she finished her work and then her mother told her that she had better rest a week before leaving camp because she had worn herself out by working nights in the cost accounting department. May was still tired

after the week was over so she decided to rest another week. Then we were all ready to go, but all of a sudden the WRA said that the transportation funds had run out so that we could not go out since I did not have the money for the transportation to Chicago. That is why I did not get here until about a month after I had intended to.

Part III
"The reason I decided to come to Chicago was because all of my friends were out of camp and they told me that it was good out here. I didn't know any other nisei in the other cities where they were resettling. [I felt also that if I stayed in camp much longer I would deteriorate spiritually and mentally. I was getting very dissatisfied with the camp after all my friends left and I knew that I could not make any further advancements there. It was just wasting time. I also had decided to continue my education. I thought that I would need more education because after the war it would be hard for everyone.]

"Then there was little or not family connection to hold me in camp. I had been more or less independent for a number of years and my family did not need me. There was really no tie to bind me at all. My brother had his own family and I knew that he would take care of mother. I did not know if he was going to resettle or not because he always said that he was going back to Japan after the war. My mother felt that I should go out also because she did not think that I could get very far in camp. She said that perhaps I could get married easier if I was on the outside.

"I had put in an application with the American Friends Service hostel and they wrote back saying that I could stay there until I found a job. The only reason I did not accept a job before coming out was that so many of the halujin employers were disappointed

when the nisei workers quit after working only a short time. They kept impressing upon us in camp that it would give the Japanese a bad reputation if they kept doing this. I did not want to cause a bad impression so I decided that the best thing to do was to come out here first and look around in order to see what I was getting into before I took a job.

(1) "My girl friend and I planned to take a job together. We wanted to do some sort of nursery work. However, we decided before we left that if we could not get a job together, we would go separately. We found out after we got here that nursery work paid very little so we decided to go into domestic work. [I had made plans to work until spring (1944) before going to school in order to build up a little reserve. I don't ever intend to fall back upon my family for help. I have not made any applications for school yet and I haven't decided what to do. I may not go to school at all. I can't decide yet. I will write to Mrs. Shipps of the WRA for advice later on if I do decide to go to school. I am interested in going into social work after I graduate from college. This is still a vague plan and I can't say for sure that I am really going to do this because I don't know.] [My girl friends out here are all urging me to take an office job but I don't know

(2) if I'll do that. I haven't decided yet. It is either working outside in an office job or else continuing on in domestic work and going to school. I don't know what will be better for me.]

(3) "Before I came out, I talked to the employment office of the WRA but they did not help me out. The only help I got from them was the transportation ~~off~~ fare. [The Chicago WRA office did not help either and I only went there once. They could not give me any good leads. I was not too disappointed because I had heard from my

that the WRA would not help you very much. Most of my friends did not think very much of the WRA and they told me to go to the American Friends office. I was not very worried about getting a job because I had good recommendations from my home town and this helped my eventual acceptance here. I knew that domestic jobs were easy to get anyway.]

"I had tentative plans with one of my girl friends for housing. She offered to let me come in and live with her. There was room for another girl in her apartment. I did not commit myself because I did not know for sure what I was going to do. For a while I thought perhaps that I would be living out but this did not work out. My friends helped me quite a bit because they told me all about housing and job offers and they also told me about places where I could go for help.

"I got to Chicago on Aug. 21st, and I went directly to the hostel with my girl friend. I was expecting the worst so I was not disappointed when I first saw Chicago. Mary was speechless when she saw such a dirty city and she hated it here. However, she got used to it after a few days. After I rested up a couple of days I began to look for a job. The Friends helped me out a great deal and they were always very kind. They made us feel at home in the hostel. That is why I did not have any particular fears or anxieties about what I was going to do.

"Mary and I just went out and started looking for jobs. It was a lot of fun and rather exciting. We did this for about a week and we found out that we could not get a job together so we decided to go on our own. Finally [Mr. McLee of the American Friends office referred me to a domestic job for Mrs. Lovings. When I went there I was well impressed with her so I decided to

take the job. I moved out to the Levings residence at the end of my first week or so in Chicago. I had gone out on about eight jobs leads in all but I didn't like the conditions of the work or the location of the homes or else I did not like the prospective employer so I did not accept any of these offers.]

"I get \$20 a week in my job now. Every Sunday is my day off and I also get every other Saturday afternoon off. I also get Thursday and Saturday evenings off. I get plenty of time off so I am satisfied. My duties are to take care of a 14-months old child and to keep her healthy. The housing and the laundry is done by the other help in the home. I just cook for the baby and Mrs. Levings does the cooking for the rest of her family or else she orders it. I like the job fairly well and I get along nicely with my boss. [Sometimes I get bored when times hangs on my hands. I usually work from 7:30 in the morning until 7:30 at night. A lot of this time is spent in watching the baby since there is nobody home during the day. In the afternoons I usually take the baby out to the park. My employers have not imposed upon me yet and they treat me okay. They don't bother me much since they are away all day. Things are left up to me.] Both of my bosses are in some kind of radio work.

"I have not gone to church since I have been out here. I read quite a bit now. I think I read more than I have ever done before since the Levings have a large collection of books. I also write quite a few letters and do needle work in my spare time. Most of my free time is spent in visiting my girl friends. Once in a while I go sight-seeing around the city. Whenever possible I go downtown for shopping or else go to plays or movies. My boy friend is out here so that I go out with him on dates rather frequently. He is

going to school now and he does not have time to go out too much. I don't know what our plans are because the decision for marriage is up to Joe. I haven't given much serious thought to marriage. I don't know how it will turn out. Most of my friends out here are nisei. Occasionally I drop around to the hostel to see if any more of my friends have come to Chicago. I haven't particularly made any new nisei friends yet. I haven't made any Caucasian friends, and I do not go to any of the teas or socials which the YWCA and other organizations offer. I go around mostly in a group of about five nisei girl friends and with Joe. All of my girl friends are doing office work and they are still urging me to take an outside job like them. I may do it eventually, depending upon how my plans for school turns out.

"I don't miss the nisei society at all now. I think that it is better for them to assimilate if they can. All of my friends tell me that the nisei are lonesome. I suppose they are, after being in large camps with a lot of other Japanese. I think that I am fairly satisfied with a few of my close nisei friends. I don't care for large groups anyway.

["I am not exactly crazy about Chicago but it will do for the present. If they allow us to go back to California, I would go. I could go back to Santa Maria and work in my old job there. It won't be a good idea to have a large Japanese community any more as it would draw attention upon us as a race. If that happens you would have the same thing happening as before the war. There is less racial discrimination if the Japanese spread out more.] I suppose it is inevitable for those who can't depend upon themselves to make adjustments to mix only with other nisei. There will always be certain group who will herd together and you can't stop that. They

should try to get away from that idea tho.

"I am fairly satisfied with my present situation as I do not have much goals to look forward to. I suppose my eventual goal is marriage like all girls. I am just sort of marking time right now and waiting around. You can't plan too much for the future anyway.

"If my family does resettle, I suppose that I would go to join them. However, my brother may decide to stick it out in camp for the duration. He may go back to Japan after that. In that case, I don't think that I would go with him.

"To me democracy is just an ideal and it is not practical. It is going to be just as difficult for the nisei after the war as before. It would make a lot of difference if Japan should lose the war. Then we will be in a position similar to a man without a country. I suppose that I don't want any one particular country to win the war. What I would really like to see would be some sort of peaceful negotiation where both countries would be satisfied and neither would be defeated.

"This American citizenship idea did not work out so well for the nisei altho I took my citizenship for granted before the war and I did not think that we would ever be pushed around like this. I suppose that citizenship will help us in some technicalities but I am not sure any more. I haven't come up against any unpleasantness out here in regard to my citizenship and I don't think it makes much difference. I feel that I am as good as anybody else. I don't have dual citizenship now

"I think that eventually the government will close the camps. They will probably send many of the Japanese back to Japan. I don't know what will become all the issei who are old. They are too old to work now. I just don't know what is going to happen to them.

Maybe the government will send the families out to farms all around the country. [I don't think that resettlement will be so good. A great many nisei will lose their jobs after the war because of their race, especially those working in factories and in office jobs. The future looks very pessimistic to me.

"I'm not completely happy yet, but I don't think that I will ever be. I always wish that I was in something else. I don't feel too much racial discrimination myself, but I know that it does exist against most of the nisei.] I regard my Japanese ancestry with pride and I think that we are a great people. We can stand a great deal. I have never wished that I were white. The white races have always exploited the colored races. The colored races like Japan are now coming into their own. Democracy is just a state of mind for the white races and it will never exist until the colored races get equality. Even the writers in America say that.

In reading this case I have the impression of a girl who suppresses much of her overt expressions of feelings, emotions, desires, and ambitions. The accounts of her childhood, in which she mentions her natural shyness, the frequent movements of the family into areas of limited social contacts, as well as of her father and mother's conservative and unsocial attitudes, offer some understanding of the basis of her solitary life and her later development. There is evidence that her personal will was subordinated to the will of her parents, especially of her father. One suspects that her self suppression so affected her that she became unable to identify her own ideas, emotions, memories, and feelings. That is, she has so effectively quashed her own tendencies of self expression so that she can no longer identify what those self impulses were. The picture of her mind that one gets is that of a stream of images in which anything that is contrary to her parental will is automatically censored and discarded. The one instance of exception was in the choice of her marriage partner in which she rebelled against parental authority. It would be of interest to know what her life of fantasy has been, and is now; what did she imagine her dolls and animals to be as she talked to them? and what did she talk to them about?

Suppression of self feelings is not uncommon among nisei, although it is generally not in the degree that is true of Chiye's case. Some of the nisei's inability to express themselves clearly and definitely, to hold and act upon independent ideas, and the general vagueness of their mental life, is probably traceable to this characteristic training of their personality. The hypothesis may be offered that independent thought and expression has a difficult growth in Japanese society as a whole---in Japan as well as in America---because Japanese culture tends to suppress individual self expression. The psychological problems created also affect the problem of assimilation for adaptation to American society presumes presumes personalities that are individualistic, expressive, and bold enough to enter into the give and take of American social relations.

(p. 5) Chiye expresses the feeling that she can never be wholly satisfied with life. This condition of continual dissatisfaction may be explained by: (a) her posing of aims and ideals that are too high to achieve, (b) her not knowing what she wants and therefore her not knowing when she's got something that may lead to satisfactions, and (c) her inability to enjoy anything in life because of basic psychological difficulties of frustration and anxiety that color all her activities. Or her continued dissatisfaction may result from a combination of any or all of these possibilities. On page 6 it is indicated that her father was continually frustrated and dissatisfied with his accomplishments and there is evidence that the parents project their frustrated ambitions into their children. On page 8 there is indication of the father's tendency to worry a great deal. Children quickly learn to reflect parental dissatisfaction and worries, and Chiye was probably sensitive enough to pick up this state of mind in her family environment.

By contrast with American society, there seems to exist in Japanese society less ability to ~~enjoy~~ ^{enjoy} through informal and immediate channels. In a sense one might say that there is a more serious, pessimistic, tragic and fatalistic attitude and atmosphere that pervades Japanese society than in the case of the American; in the latter society there is more tendency to make any occasion an occasion for enjoyment and satisfaction. In a sense one might

more definitely than Americans say that the Japanese divide their world into the area that is formal and serious and that which is informal and for pleasure. The existence of special agencies for pleasure such as the tea houses and geisha girls, the arts, and special sporting events would seem to support this view. In the Japanese communities of America a somewhat similar situation seemed to develop. In general, family life and occupational situations were considered serious means by which future aims and satisfactions of economic abundance and status goals would be realized; they were not specifically areas of experience and immediate satisfactions as tends to be more the case with Americans.

I suspect that there is more of a tendency on the part of Japanese parents than among American parents to project their ambitions to their children. This tendency is obviously present in the Yamazaki family, where the parents are even willing to move around for the sake of their son's career. There is a cultural basis for such psychological projections for there tends to be more significance attached to the family name among Japanese than among Occidentals, and the family is conceived of as extending over a much longer span of time than in the Western world. The identity of the parents with their children, especially of male children, is closer than in families with loose identification, and the parents have more at stake in the career of their children.

(p. 8) It is indicated that the parents were so busy earning a living that they were unable to pay much attention to the life of their children, at least of Chiye. On the West Coast, Japanese immigrant parents often thought nothing of working twelve to fifteen hours a day on their farms and in their small shops, and it seemed quite evident that their association with their children must be restricted. It is possible that this limitation of association within the family may have had its influence in decreasing affectional relations within the family and of increasing the conception of, especially the father, as a provider, worker, and stranger. On the other hand, the family often lived at the place of work or called their children into participation in the family occupation at an early age.

(p. 9) The father in the Yamazaki family, according to the document, has a low opinion of the immigrant Japanese in America and therefore did not associate with them to any extent. I have heard many instances of certain families that look down upon the general immigrant population and therefore ~~xx~~ isolate themselves from the rest of the Japanese society in America. It would be of interest to know whether there was any ~~aspecial~~ special type of Japanese that thus isolated themselves, as in the case of the "allrightnicks", and whether there was any pattern of adjustment that characterized this group.

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conflict. However, the reconstructions of Japanese society in America may not have provided those institutional agencies by which conflicts were sublimated in Japan, and it would have been necessary for individual families to work out means by which the conflicts could be side-tracked or removed. One thing, many of the influences that disturb the family in Japan, such as the traditional tea houses and geisha girls as well as the vigilant presence of the jealous mother-in-law and the rest of the in-laws, is not present in America. Moreover, the Japanese families in America were bound together by the social and economic necessity to maintain itself as a unified operating group.

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Add to CH-16

This evening I went down to visit Cherie (CH-16) and to make a follow-up on her activities since I have not seen her, except briefly during the last year and 8 months. Cherie is still working in the same domestic job as a governess for a child. Her employer are both connected with the radio station. This is the only job that Cherie has held during her period of resettlement, and apparently she is fairly satisfied with it. The hours are long, but the work is not difficult since it mainly involves the care of the young girl in the house. Her employers used to live on the South Side, but they moved to North Michigan Ave. about a year ago. The apartment is located in a square right in the center of the more fashionable shopping district. There isn't too much ^{to} the apartment altho it is supposed to have a Bohemian atmosphere. The apartment consists of a room about 40 x 60 feet. The ceiling is about 20 feet up in the air and Cherie said it gave her an inferiority complex. At one end of the room there is a stairway leading into an open bedroom. Cherie and the baby occupy the lower half of this sleeping section under the stairway. It is the craziest apartment that I have ever seen. Off to one side they had a fairly sizeable kitchen.

Cherie seems to have developed her personality quite a bit altho she still has some tendencies to be a bit withdrawn. Later in the evening she became more animated and free in her conversation. The fact that her marriage problem has been solved no doubt contributes to the minimizing of her defensiveness. Cherie was married earlier this year, and "it was a complete surprise to me too." She had been going around with Joe Nakayama since Gila but there has been a considerable amount of parental opposition. It was a matter of one family thinking that the other family was not good enough for it and there was also some objection because Cherie is a bit older than Joe

and one set of parents thought that his education would be interrupted. The conflict had been going on for over 2 years and that's why they finally eloped and told the parents later. Cherie is very glad that they got married because she said that she was the last of her group "to get a husband, except Yuriko Amemiya." Yuriko Amemiya is a very attractive Kibei girl who is dancing in Martha Graham's troupe in New York at the present time. Cherie said that she visited Yuriko on her recent trip to New York and Yuriko told her that she preferred to stay with the Graham troupe despite a couple of offers from Broadway producers. There seems to be quite a rage for oriental dancers in the East since Sono Osato has made such a success. Cherie said that she's met Sono Osato and was quite surprised to find that she was not as attractive as her pictures made her appear. This New York and Washington trip has been the great event in Cher's life since her resettlement because she got married at that time. She talked a great deal about her adventures during this trip. Cherie said that her life at the present time is much more settled because she is just waiting for her husband to come back from overseas. She wanted to have a child rather badly, but these plans did not work out and now she feels that perhaps it was for the best since things are so uncertain. Cherie was only able to spend four days with her husband on her honeymoon before he was shipped overseas.

Cherie mentioned that she enjoyed very good relationships with her employers and they treated her like one of the family. She said that she had tried to get George Akahoshi (CH-58) a job as a radio announcer through her employers. Mr. Levins had been definitely interested so that he took George over to the station where an audition was given. Then it was discovered that through some sort of discriminatory regulation of the FCC, oriental could not broadcast as commercial announcers. George was advised to go to the OWI to do

propaganda work, but George felt that he did not know enough of the Japanese language so he returned to his job with the War Labor Board. Cherie said that she had gone through school with George in Santa Maria and he was quite wild in high school. This corresponds to the story which George told me himself. Cherie told me quite a bit about George which corresponded to his life story. Cherie thinks that she might return to California but her future is most indefinite as it will depend upon her husband's return from the Army. She and Toshie got together last night because they heard some kind of rumor that Congress was going to pass a bill to allow service men's wives to go to the zone of occupation as they would probably be overseas for 6 more years. Toshie and Cherie didn't know whether this was true, but they wanted to make plans anyway. I thought it was a pretty wild rumor and there is no basis to it since the living conditions in ~~the~~ Europe was very disorganized now and the Army has enough to do without being responsible for a lot of service men's wives.

Cher's comment about her activities during her last year and a half are quoted verbatim in the following pages;

"It hardly seems that I have been on this job for about 2 years. This was the first job that I took after I left camp and I have been with it ever since. There isn't much I can say about my job adjustments since you interviewed me late in 1943 because things have not changed much. We did move down here to Michigan Ave. last spring as the other apartment got too small. My adjustments in this job has been as near perfect as I can hope. My employers have been very considerate of me and they treat me like one of the family. They belong to a sort of Bohemian group so that they do not draw class lines closely. Whenever they have large parties, I am expected to be one of the group and not act like a servant. My real position here is as a governess for the baby so that this has a little more prestige

than being just a domestic worker.

"I haven't thought of quitting this job in all the time that I've been here altho now and then I get feeling a little tied down. However, it is a very convenient job and it doesn't exhaust me. I get every Thursday and Sundays off and quite a few Saturday afternoons. Many times I take additional time off if I have to do something special. During the day I can always take Sandy (the daughter) downtown with me to go shopping. My employer gives me a free hand with the child and they have the greatest of confidence in me. If I ever mention anything that remotely hints about leaving, they get so scared. I've received 3 raises in salary since I have been working here so that I have been able to save quite a bit of money.

"Lately I have been thinking about leaving this job this winter. It is not because I am dissatisfied with it at all. I just have to help my mother resettle and I don't want her to come to Chicago. If possible, we will go back to California. I haven't made any definite plans yet, but I will have to go back to camp and talk it over with the family. If I go to work again out in California, I'll probably be a governess. I feel that this is just as good a job as any and I am able to earn more money in it. During the first year I was out here in Chicago, I had great ambition to continue with my education and go in for sociology or social work. I took night classes at Northwestern University for almost a year. Then last Xmas I quit my classes without even taking my finals and I just haven't had any interest in it ever since. I guess it was because of my marriage.

"I used to be quite restless and worry about many things because I didn't know what was going to happen to me in the future. I felt that I would have to have some kind of career so I wanted to train myself. Then I got married so that I have sort of given up plans for any further education. As soon as my husband gets back from overseas,

I want to start raising a family. But right now I have to give some serious thoughts about helping my family to resettle because they are depending on me. My brother is still a dentist in camp and he has not thought of resettling because it would be too hard for him to get a dentist license out here. My sister-in-law's parents are also in camp yet and so is my mother. According to their last letter, they plan to remain in camp until the place closes down. My brother has been ill so that he didn't want to take a chance on leaving. I don't know what he expects to do, but I suppose he would like to resume his dental practice in California again. He has been pretty bitter about the evacuation because he felt that it was purely racial discrimination and he did have a terrific loss. I used to think much more like him but I certainly don't have those real pro-Japan ideas any more. That sort of thing faded after I left camp. My father was really pro-Japan and perhaps it was just as well that he died 2 years before the outbreak of the war because he would have been one of the first to be thrown in the internment camp. I remember the FBI did come to our house a couple of times and my brother got sore when they doubted him and he offered to show my father's ashes. I guess my brothers, being older, got a lot of his ideas from my father. But he can't remain in camp forever just because he is mad at the government. It is his responsibility to take care of the family group and I'll only help where I can.

"My original plan was to bring my mother out here but there was always one thing or another which prevented it. The housing situation was impossible and I began to realize that the climate out here would not be so good for her. My mother feels that she has no preference in the matter but she would rather be with all the family as she is not very strong. She felt that it was such a long distance to travel out here and I never urged her to come out too strongly because I didn't

think I could support her. Now that the WRA has announced a policy to close the centers by the end of this year, I have to do something.

"Why does the WRA feel that it has to close up now? I think that it's the worst time to chase all the people out because the feelings might be high, especially in California. In a way it is better for the people to get out but not all of them are able to do it. The Nisei who are over 18 can make their own way on the outside, but the old people certainly can't do a thing and they are almost helpless. They've been in the centers for about 3 years and they are settled there. It was a chance for most of them to take it easy and the x deserve to retire. I don't see how they will be able to start out again without some sort of government help. I understand that almost 50,000 people have left camp since the resettlement program began, but there are still over 68,000 left. The people who are left are those who are less likely to be successful in resettlement because they are composed of family groups, the ill and old people. I think the WRA will have to keep at least one camp open for those who find it impossible to leave. I can't understand it when they say that they won't feed the people after the end of this year. What are they going to do? Leave them there to starve?

"I read in the paper the other day that Dillon Myer asked the Senate Appropriations Committee for \$30,000,000 to complete the work of closing of the camps. A lot of the California congressmen objected to this amount and they cut it down to \$25,000,000. They made newspaper statements that the WRA was doing too much propaganda work for the Nisei and they objected strongly to the publication, "Nisei in Uniform. I think the Senate appropriations committee eliminated five million from the budget so it would not be able to do this Public opinion work. That really is a mistake because with all the Issei coming out there is a greater need than ever to be understood by the

Caucasians. The Nisei have their citizenship to back them up, but the Issei don't have anything. It will be very difficult for the large families to come out and make their own way after being shut up in camp for 3 years. And there are many Issei whose sons are in the service so that they have no one to help them. The WRA will just have to keep on taking care of those people who are ill unless they send them back to institutions in California. I don't correspond very much with the people in camp so I don't know what the sentiments are. I suppose that all of them are pretty worried like my mother. I don't think I would have made a definite move for my mother's resettlement unless the WRA did make the closure announcement so that it may all be a big bluff to get the people thinking of leaving. I don't see how they expect all of them to leave when they only got 50,000 out in 2 years. In order to close the camps by the end of the year, they will have to resettle 10,000 people a month and that is impossible.

"In returning to California, I have some sort of tentative plan. I would be able to take my mother to my aunt's house in Berkeley. My aunt is out here right now and she would like to go back to the coast so that I am banking on that. My aunt's husband died some years ago and she is a little lonely so that she would be able to get along nicely with my mother. My aunt wants to go back there and do some domestic work and I would be able to help out so that we could make a go of it. It is a practical plan and I can't suggest anything better for out here.

"I'm not particularly anxious to go back to California after the way they kicked us out but I have to be practical. Now I am beginning to feel that public opinion isn't too bad also I get very angry when I read all about fires being set to Nihonjin homes and guns being fired at them. Only a coward would think of doing anything like that. They ought to leave those helpless people alone. I know that this is

not true of all the people in California. I have a girl friend who is resettled in the Bay Area and she is working as a secretary for Mills College right now. Before the war she could never get a good job like that in California so that maybe the employment possibilities will open up for the Nisei who go back. This girl writes that the public sentiment is very good. She and her mother go downtown shopping and no one has bothered them yet. It is in the small towns where the feeling is the highest.

"I wrote to my former employer in Santa Maria asking how the sentiment was there because I thought of returning to my hometown for a while. But I changed my mind after my employer wrote back and said that the sentiment was very much against the Japanese farmers coming back so that I was advised not to return for a while. I wouldn't want to go back to a place that had feelings like that anyway. That goes to show that the real reason why they wanted to get the Japanese out of the valley was to take over their farm lands. They don't want to give this land back to the Japanese farmers who developed it. It's things like that which make me so angry and distrustful of hakujins. I suppose that in a small town like that, the people are bound to be more narrow minded. But I don't think that I would have any trouble like that in a large community like the Bay Area as the Caucasians wouldn't notice us very much.

"Altho I have been thinking very strongly of doing something definite for my mother, I can't plan too far into the future. It will all depend on my husband's plans after he gets out of the Army. I feel that I have to do something about my mother regardless as I can't leave her stranded. I don't think that my marriage will interfere too much with these plans also I will have to follow my husband's wishes. Our marriage was really quite sudden. On Joe's last emergency furlough around January, we had talked the whole thing over and we decided

to wait until after he returned from the Army before we got married. That is what his parents and my mother wanted. We still hadn't reconciled with his folks as they objected to the marriage quite strongly yet. We felt that if we waited until Joe returned, his parents would be willing to give their consent by that time. This plan was agreeable enough to me as I was willing to wait indefinitely. Then Joe returned to Fort Meade, Maryland and a couple of days later he phoned from Washington, D.C. saying that he had a 3 day pass. He wanted me to come out there and see him off as it would be the last chance for us to be together for a long time. I made arrangements with my employers immediately and I left in a big hurry. When I got to the station, Joe was there to meet me and we immediately went out to the park to enjoy the fresh air. We started talking seriously and Joe began to hint around that maybe we ought to get married immediately. I was a little more cautious because I knew what his parents' reactions would be if they found out that we had eloped. Joe was determined to have his own way so I didn't put up too much resistance. It really was a big surprise because I had no idea that I would be getting married on the way out there.

"We found out that we would have to wait for 3 days before we could get married so Joe inquired around and he found out that in Rockville, Maryland we could get married immediately. We rushed around getting a doctor's certificate and the next morning we dashed over to Maryland on a bus and we got our necessary papers together. Then we ran around the corner to a minister. The Christian minister there was very nice and he chatted with us for a while about the Nisei that he had become acquainted with. Then we walked over to the chapel to get married. I remember that it was so cold that day and we were so excited. Then all of a sudden, mumble-jumble and we were man and wife. We took a couple of pictures and then we dashed to the bus

station and went to New York. We got there that evening and we called up Yuriko and some other friends so that we went out to celebrate with them.

"The next day we saw all the sights of New York like the Empire State Bld.g, Grant's Tomb, etc. It really was impressive to me and it's something that I'll remember. Late that Saturday afternoon we returned to Washington, D.C. and my husband had to report back to Ft. Meade that evening. I was planning to return to Chicago the next day but my husband phoned late that night and said that his C.O. had extended his pass for 3 more days. What a hectic time we had in those 3 days. All I remember is riding on the train, crowds, noise, lots of people all around, strange sights, and being very tired. After the 3 days were over, I had to come back to Chicago to my job but I decided to go to New York to see my husband again before he shipped out. When I got there, Joe did not show up. Then a friend brought a note saying that my husband had the measles and he was quarantined. I remained in N.Y. a day or 2 with Yuriko and then I returned to Chicago. I didn't know when I would be able to see my husband again because I thought he was going overseas.

"The next week my husband phoned again and said that he would be able to get a pass every night so he wanted me to return to Washington, D.C. I was still exhausted from the trip and I wasn't feeling good but I decided to go anyway. I saw him just once that Friday night after I got there and then the boys were alerted. I was so keenly disappointed because I had made that long trip and I was only able to see him once. We had planned to get together the next day and my husband had no inkling that he would be alerted so soon. That's why we had parted so casually that night. I hoped until the last minute that I would see him again but he just didn't show up.

"That wasn't all the excitement in my life because we still

had to deal with my husband's parents. When we went back to Washington the first time after our marriage, we decided to phone his parents in Winnetka. His dad answered the phone and when Joe told them that we had just gotten married, he was so shocked. His mother came to the phone and she got very hysterical. Then his father got very angry and demanded to know why we had disobeyed their parental wishes. He went on and on over the phone and said that it was all a mistake and we shouldn't have done it. He said that it would have to be annulled and he made all kinds of threats. Joe got madder and madder and he really talked back to his father. He said he was old enough to know what he wanted and that he didn't want to go overseas with such a bad feeling between them. His father wouldn't listen and he kept scolding us. Finally Joe got so mad that he hung up. I felt very miserable and I started to cry and Joe was feeling so sorry for me as I had to come here and face his parents alone. He instructed me not to back down no matter what happened.

"As soon as I came back from Washington the first time, Joe's parents came over to talk to me. I knew that I was in for it so I called my aunt to come over and be my representative so she could stick up for me. I sure was glad that my aunt was there to pacify things. I sat in the big chair while Joe's father and mother just raved away. They were so angry that ~~ix~~ we had disobeyed their wishes and they tried to blame everything on me. I tried to agree with everything they said as I saw that it would make everything tense if I fought with them. They blew off steam for about an hour and they finally gave their consent to the marriage and said they would not start any proceedings for annulment. After that, the cloud suddenly blew away and I got along swell with them. I left my husband know immediately how things stood and he certainly was relieved. When I went to N.Y. the second time, Joe's father gave me 100 as a wedding

present. Now I see his parents about once a week and we go over to Joe's sister's apartment and have dinner. I guess that his parents felt hurt because they were left out of the wedding plans. We really didn't do it deliberately because it just happened all of a sudden. They kept saying that if we had only asked them, they would have given consent. I know darn well that if we had phoned them first, they would have said no and it would only have made things worse. All of the Issei have funny ideas on marriage and they just can't understand that the Nisei aren't trying to hurt them but we are just following the American custom. Those Issei think it is so important to go through those baishakunin forms just to save face. Joe's parents even had to go through those forms but it wasn't any use because we were already married. He is the only son in the family so they felt quite hurt that he had disobeyed parental wishes. Fortunately I didn't have any trouble with my mother. She was glad for me as it contributed to my happiness. She sent a nice letter of congratulations and just mentioned that she was surprised. To show how sudden everything was, we only got the ring a half hour before the wedding and it was too big so we had to exchange it later.

"I'm glad that I am married now because it gives me much more to live for and I can look forward to the future much more optimistically than I ever imagined before. After my husband comes back from overseas duty, he will finish optometry school. Then he would like to set up a practice in California or Hawaii. It is agreeable with me if he wants to go to Hawaii as my place will be with him. That is why my life is just a matter of waiting for him right now. He is in North Italy guarding prisoners of war. I certainly hope that they do not send him to the Pacific. That's one of the biggest fears that I have. There would be too much danger if he were ever captured. Those Japanese soldiers would probably torture to death any Nisei they caught.

You know how fanatic those Japanese soldiers can be and they will take out any Nisei soldiers for being traitors to Japan. The Army formed the Nisei combat team with the promise that they would only be sent to Europe because it would be too dangerous if Japanese soldiers started to infiltrate into American lines when Nisei soldiers were around. I hope the Army sticks to this and does not start sending battalions to the Pacific. There are plenty of Nisei in the intelligence in the Army over there and I sympathize with them because it will go hard with them if they are captured. That's why I'm glad my husband didn't go to Snelling for the language training. He figures that he will be in the Army for at least 3 years yet but there are a lot of rumors going around that the soldiers in the occupation forces will have to stay for 6 years.

"I heard that there was a bill in Congress which is going to be passed which is going to make it possible for wives to join their husbands overseas in the occupation zones. I would go on the first boat if I had the chance. While I wait for my husband, I'm an trying to save as much money as I can for our future. I've heard of one Nisei girl who has saved over a thousand dollars from the Army allotment. I'm going to put all my allotment into our savings account and I'll also be able to save about three-fourths of my salary because my expenses aren't very high. My husband is also counting on the GI bill for education. I don't want to be a handicap on his career at all.

"I don't know when we will be able to start out family. We wanted to have a baby before he went overseas but it didn't work out that way. Gosh, if he stays over there for 6 years, it will be pretty hard to have a family after that. But I guess there's nothing that we can do about it except hope for the best. I'm almost positive that he won't have to stay over there that a long. The Army will lower its discharge credit system so he should be able to get out in

3 or 4 years at the most.

"I'm fairly satisfied with my social adjustments up to now. I've never had a craving or lonely feeling for other Nisei. I guess I tend to be more anti-social anyway and I don't care for these Nisei gatherings at all. I have nothing against the Nisei because I like my friends that I see very much. Being married makes a lot of difference in my attitudes and I feel that I can do without a lot of social activities. I feel much more settled now than I did before I got married. I used to wonder about my future and worry about a lot of things, but I haven't done that once since getting married. About the only I have is my husband's safe return and a feeling of responsibility for my mother's resettlement. I don't worry about belonging to a lot of clubs because I have no interest in it. There have been some Nisei who ask me to join the JACL here but I didn't even know that it existed. I don't particularly care for the group anyway. I don't belong to any churches out here altho I go to church services now and then. I'm not interested in any of the groups that are sponsored for the Nisei. It's mostly of my own choice and I don't feel the need for it at all. None of my Nisei friends have remarked that they feel an urge to join Nisei clubs. Some of them go to the Nisei dances occasionally but I haven't attended any of those Nisei socials at all. They can have them if they want but I don't ~~take~~ care to take part in any of it.

"My present circle of friends is composed mostly of Nisei and it is a mixture of single fellows and married girls. There are about a dozen in the group that I see fairly regularly. I knew all of them from before the war or during my camp stay and I'm not particularly anxious to meet more Nisei as I don't feel the need for social contacts with the general run of the group. Most of the Nisei I have seen don't strike me as being particularly agreeable and they are in-

clined to be too clannish. Outside of my personal friends, I don't know what is happening to the Nisei group. I hear rumors about them every once in a while, but I don't feel close to the group anymore. Camp life seems to have happened ages ago and I don't have much memory of that. The resettlement problems are mostly personal so that I do not have any idea where most of the resettlers are located or what they are doing. I just mingle with my few friends and that's enough. I don't have an abnormal interest in the rest of the group altho I hope they are making out pretty well.

"I have a few Caucasian friends out here but I don't see them too often. I feel pretty much at ease among Caucasians now and I think this is a direct result of my job. I have a good social relationship with my employers and their friends so that I don't feel any difference. When I was doing domestic work out on the coast, there always existed a distinct line of difference between the employer and the worker no matter how good the employer was. I don't find the same situation true with my present employers, but that may be because they are more broad-minded in their ways. However, I think that there are many Caucasians who are interested in the Nisei and these Nisei should try to take advantage of this chance to make more contacts even though it is hard. I used to have quite a resentful feeling against the white people for trying to force us Nihonjin down to an inferior position, but that feeling has worn off a lot since I've been out here and living among them.

"I've heard rumors that there is quite a Japanese section forming on Clark St. but I don't pay much attention to it. I don't think it's desirable if it is going to be like those Japanese towns in Los Angeles. I guess I'm indifferent to it because I don't bother one way or another and it doesn't affect me directly. I suppose that in a way the development of a Japanese section is inevitable since the Japanese

are a minor racial group out here and not too popular with everyone on account of the war. But the more the Japanese draw away from the Caucasians, the more suspicious the Caucasian people will get about them. I don't know how it could be broken down so that they would mix naturally since there is quite a difference between the 2 groups. Look at the difference between the Issei and Nisei, and you can imagine how much greater the gap is between the Issei and the Caucasian. In one of the sociology books I was reading last fall, I came across some comments that racial groups tended to come together in a community. But the second generation spread out much more and gradually they became identified with the community--at large. I think this is happening with the Nisei right now even though there is that group of them who tend to come together more and more. I've heard that there are over 10,000 resettlers in Chicago right now but I've never seen over 25 at one time in all the months I've been out here.

"I don't feel a need for a Japanese community myself because I have confidence that I can get along in a haku-jin community. Once in a while I like to go eat Japanese food at the restaurant but I don't miss that Japanese town environment at all. It will be the Issei who will want to group together more and more but I wish that they would pick out a better section of the city to gather in. The insides of their apartments may be kept clean, but the district in which they live is old and dirty and they can't do much about that. I've heard that quite a colony of Nihonjin are gathering around Clark & Division, but I haven't particularly noticed it. The only thing I noticed is the zoot suit boys who hang around on the corner. I'm beginning to see more and more Issei on the street cars and busses though. I think that they will be able to manage okay. After all, they came to this country without knowing anything, and they did pretty well until they had everything taken away from them at the evacuation.

"Even though my husband is overseas right now, I never think about the war very much. I just hope that it will blow over very shortly regardless of which side is the victor. It's been dragging on now for 3 years or more and nobody gains by it. It's all of these big ammunition companies that make the money. A lot of the Nisei are making money in defense plants now but it doesn't add to their future security at all. I just don't like war and I think that the present war is a big mistake. I used to be much more sympathetic toward Japan but I can't feel that way anymore now that my husband is in the U.S. Army. It wasn't because I felt disloyal to this country at all; I was just bitter about a lot of things and I made it personal. I felt that if they could kick the Nihonjin around on the coast like they were, then democracy didn't mean very much. And I didn't like the idea of the white races acting superior and trying to crush Japan just because she was trying to become an equal nation. I'm not interested in politics at all and I'm sure that the common people of Japan did not want the war any more than we did. However, the war has gone along so far now, that Japan will attempt to hold out for quite a time yet. They feel that they will lose face if they don't make a gallant stand on the home island. That's one thing that I can't understand about Japanese psychology. I think that they will make a desperate attempt until the end, but I hope that I am wrong.

"I don't think that the Japanese people will ever be willing to be slaves to the white nation. They would prefer to commit national suicide before agreeing to anything like that. But I don't think that it will do any good to try and wipe them off the face of the earth completely because that just can't be done. I think that it's terrible the way they are bombing the Japanese cities and killing all those civilians. I felt the same way when they were bombing the German cities. In the last war, I heard that they just bombed military ob-

jectives, but now whole cities are wiped out with fire bombs. All the innocent people are killed. That doesn't sound very civilized to me but I wouldn't say it in public because people would think I am unpatriotic. I can't applaud war because I think that it really is stupid. All that killing seems to be so unnecessary. Why can't nations get along with one another? There is bound to be a racial attitude in this war now that Japan is in the limelight. That is growing more and more. I don't think that it will affect us Nisei out here too much no matter what Japan does as we seem to be fairly well accepted and it's not like in California where the old prejudice is so strong. The American public is realizing more and more that the Nisei are citizens too and that many of them are fighting in this war. I used to think that it was terrible for the Nisei to want to go fight against Japan because they are of the same race, but now I see that they have no other choice if they are put in the intelligence unit. I just wish that this war would hurry up and end so that everyone can go back to their normal lives.

"Even though I was extremely bitter about the evacuation for a long time, I have unconsciously changed my attitude a great deal in the last year. Now I feel that the evacuation hasn't been bad for me at all. I've gained economically as I'm making and saving more money than I did back in California. More important, I think that I have greater social acceptance than before and I have also gained a great deal of self-confidence in my self and I no longer have that inferiority complex. The best part of it is that I got married, and I won't be an old maid as I suspected several times. In the long run, the advantages which came out of the evacuation will far outweigh the

disadvantages as far as the majority of the Nisei are concerned. The Nisei have definitely lost out.

"One good thing about this resettlement business is that I have

come to rely upon myself completely. I've had to make my own living so that I am much more independent than what I used to be. I've cut a lot of the old contacts with the past and I think that I've gained by it. I've obtained a much better appreciation of this country even though I have some reservations yet about the hypocritical attitude of the white people in it. There's plenty of discrimination but I don't think that it is as harsh as it was on the coast. I've suddenly become optimistic about the future. I know I could never go to Japan to live now even though I did entertain some ideas about doing that in the past. I realize now that I could never escape to a life such as they have in Japan because I'm much better off in this country. It's an impossible idea now because I can just imagine what they might do to my husband for having fought in the American army.

"I guess that things will turn out fairly well for us after all. I don't suppose that the majority of the Nisei will look upon the future as brightly as I do but I feel that it will be up to each individual to prove himself. We have a lot more chance than I believe possible before. I think that our position will be much more hopeful in the future because many Nisei have given army service and that will definitely be of much value in more ways than one. One thing is that we can really feel and act like we belong here now. Before the Nisei went into the Army, we hardly knew where we stood as we were sort of outcast and were looked upon with suspicion. Now we have something to back us up and we can argue against any narrow-minded person who wants to treat us differently.

"My main ambition now is to raise a big family and be a good mother. I'd like to have about 4 children in all. I think that we could give that number all the advantages that other Caucasian children have. If we have more than that, we wouldn't be able to support them as well and they would have a hard time like the Nisei from large families."