

CH-26

SCHEDULE FOR INDIVIDUAL RESETTLERS, page 2.

15. continued	Age	Sex	M.S.	Birthplace	Grade compl. Amer.school	Educ.in Japan	Occupation Dec. 1, 1941	Relig. Affil.
(a)	58	M	M	Japan		H.S.	Mst. own	none
(b)	52	F	M	"		Elemen.	Los wife	none
(c)	38	F	M	U.S.	H.S.	College	Interpet.	Freshy.
(d)	22	F	S	Japan	UCLA (3 yrs)		Student	"
(e)	20	F	S	U.S.	U.C.		"	"
(f)	18	M	S	U.S.	H.S. (12th)		"	"
(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).

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

SCHEDULE FOR INDIVIDUAL RESETTLERS, page 3.

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: _____

15 Father joined family in July, 1943

Just before leaving Project: _____

Ritsuko left family April, 1945

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)	Sakae	George William	College dormitory			
(b)						
(c)						
(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)							

SCHEDULE FOR INDIVIDUAL RESETTLERS, page 4.

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
Breed St. School, Los Angeles	1927-33	6th
Grammar schools (name and location)	Dates	Grade completed
Hollenbeck Jr. High, Los Angeles	1933-36	8th
High schools (name and location)	Dates	Grade completed
Roosevelt High, Los Angeles	1936-39	12th
Colleges, universities and vocational schools (name and location)	Dates	Grade completed Degree
U.C.L.A., Los Angeles	1939-40	13th
L.A. City College	1940-42	15th
Attendance at Japanese language school, location	Dates	
Rafu Dai-ichi gakuen	1927-39	
(Grad. Japanese high school with honors)		

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)

24. Political activities

Political activities		
Dates	Voted in what elections	For what party

2. Manzanar 5/16/42
3. Manzanar 5/16/42
4. 2121 East Third Street, Los Angeles, Calif.
223 So. Hewitt Street, Los Angeles, Calif. (tempy.)
5. Hirooka, Shinichi Japan
Kotani, Hatsuyo Japan
- 5a. ---
7. Grammar school, Breed St., Los Angeles, Calif. 9/27 to 6/33
Junior high, Hollenbeck, Los Angeles 9/33 to 6/36
High school, Roosevelt, Los Angeles 9/36 to 6/39
College, Los Angeles City College 1/40 to 1/42
U.C.L.A. 1/39 to 1/40
Modern School of Fashion, L.A., 1937 to 1940 Graduate
- 7a. Major: Shorthand (College)
Degree: Associate of Arts (College)
8. Kuba Machi, Saiki gun, Hiroshima, Japan, 7/21 to 12/21
10. 60 106 lbs.
13. No major defects
18. Single
19. Daughter
20. 7/7/21
23. Yes
24. College 2
25. Speaks Japanese
27. Bookkeeper
- 27a. Seamstress
28. 1939 to 1942 Bookkeeper, Father's helper. Retail Produce Mkt. L.A.
10/41 to 11/41 Typist Steamship Ticket office, L.A.
4/40 to 5/40 Sales girl Individual florist shop, Glendale
29. Skills: Sewing, typing, adding-machine operator
Shorthand, mimeograph, comptometer, and dictaphone operator
Hobbies: Sports, dancing, sewing, music. O.P. Secretary
30. Protestant (Presbyterian)

Sakae's mother, Hatsuyo Hirooka

2. same
3. same
4. same
5. Kotani, Seijiro, Japan
Sebato, Tome Japan
- 5a. ---
7. Grammar school, Hatsukaichi-koto, Japan
Breed St. School--English class (Los Angeles) 3/40 to 6/40
- 7a. ---
8. Kuba machi, Saiki gun, Hiroshima, Jap. 1/91 to 8/13
" " " " 12/20 to 12/21
12. 57 115 lbs.
13. Eyesight corrected by glasses
18. Married
19. Head
20. 1/13/91
23. No
24. Elementary 8
25. Speaks English

27. Maid-hotel
27a. Seamstress
28. 1913-Date Housewife
1926 to 1929 Helper of husband Independent Hotel, L.A.
Caretaker of rooms
1921 to 1925 Helper of husband Fruit and Veg. Store, L.A.
in fruit and veg.
store
29. Skills: Sewing
Hobbies: Crocheting, sewing, theatre (plays and motion pictures)
30. Protestant (Presbyterian)

Sakae's sister, Litz Ritsuko Hirooka

2. same
3. same
4. same
5. Hirooka, Shinichi Japan
Kotani, Hatsuyo Japan
5a. ---
7. Grammar school, Amelia St., Los Angeles, Calif. 2/21 to 2/29
High school, Abraham Lincoln, L.A. 2/29 to 6/33
College, Hiroshima South Methodist Coll. for Women 3/34 to 3/37
Major-drafting (Trade School)
Pacific Sewing School, L.A., 9/37/to 8/38
Frank Wiggins Trade School, L.A., 9/41 to 12/41
7a. Major: English-Japanese translation (College)
Major: Bookkeeping (High)
Major: Dressmaking (Sewing school)
8a. Hiroshima, Japan 12/20 to 12/21
" " 8/33 to 5/37
12. 60½ 102 lbs.
13. No major defects
18. Single
19. Daughter
20. 10/25/14
23. No
24. Coll. 3 (Japan)
27. Bookkeeper
27a. ---
28. 1/42 to 3/42 Interpreter-translater U.S. Immigration and
Naturalization Service, L.A.
4/40 to 12/41 Gen. Secy. (Reception- Steamship ticket office, L.A.
1st, typist, bookkeeper)
6/37 to 4/40 Bookkeeper Retail fruit and vegetable
super-market, L.A.
29. Skills: Sewing and needlework
Hobbies: Crocheting, knitting, embroidering, reading, music
30. Protestant (Presbyterian)

Sakae's sister, Yuriye Hirooka

2. same
3. same
4. same
5. same
- 5a. ---
7. Grammar school, Breed St., Los Angeles, Calif. 9/38 to 6/34
Junior High, Hollenbeck, L.A., 9/34 to 6/37
High school, Roosevelt, L.A., 9/37 to 6/40
College, Univ. of Calif., Berkeley, 9/40 to 6/41
University of Southern Calif. 9/41 to 4/42
- 7a. Received Honorable Mention--High
Major: Pharmacy
Extra-curricular activ. Pharmaceutical Society
Honors: Life Membership C.S.F. Valedictorian, high
8. None
12. 63 113 lbs.
13. Eyesight corrected by glasses
18. Single
19. Daughter
20. 3/28/23
23. Yes
24. College 2
25. Speaks Japanese and French
27. Technical
- 27a. Pharmacist
28. None -- Student
29. Skills: Needlework, piano
Hobbies: Needlework, reading, music
30. Protestant (Presbyterian)

Sakae's brother, Juichiro George Hirooka

2. same
3. same
4. same
5. same
7. Grammar school, Breed St., Los Angeles, Calif. 9/31 to 6/37
Junior high, Hollenbeck, L.A., 9/37 to 6/40
High school, Roosevelt, L.A., 9/40 to 4/42
- 7a. Major--Academic
Member of Honor Society
8. None
12. 63 117 lbs.
13. No major defects
18. Single
19. Son
20. 3/10/25
23. Yes
24. High 3
25. Speaks Japanese
27. --- 27a. ---
28. Student
29. Skills: None Hobbies: Sports, swimming, music
30. Protestant (Presbyterian)

Evacuation & Resettlement Study
Charles Kikuchi
Chicago, Illinois
Feb. 21, 1944

CH-26 Shizuko Hattori (pseud.)

Shizuko Hattori, 22, Japan-born, has been in Chicago since May, 1943. Shizuko appears to be a well adjusted young girl. She has made definite progress in her adjustment process. In spite of that, the interviews brought out rather clearly that the same general problems which face the other resettlers also worry her. She has attempted to escape from these things by leading an intense social life without complete success. It is possible that Shizuko will be one of the few resettlers to make suitable adjustments to the life out here with a minimum of effort because of her exceptional personality. The interviews were conducted from Jan. 23 to Feb. 17, 1944 although causal contacts had been made with Shizuko since November, 1943.

Shizuko Hattori is a Japan-born single girl, age 22, who was brought to this country when she was only a few months old. She was born on July 7, 1921, and she has lived most of her life in Los Angeles, California. Shizuko is the second oldest of a family of four children. Her father, Shinichi, is 58 years old, and he received a high school education in Japan. He was operating his own food market prior to the war. The mother, Hatsuko, is 52, and she received an elementary education in Japan and was a housewife prior to the war. The parents do not have any religious affiliation.

The oldest daughter, Ritsuko, 28, was born in the United States, but after graduation from high school she went to Japan to receive a college education in one of the Christian ~~eele~~ missionary school there. For a short time before the war she was employed as an interpreter for the F.B.I. Shizuko was born in Japan during the time her mother was on a visit there and she is the only ~~one~~ child in the family who does not have American citizenship. Her college education was interrrupted due to the evacuation while she was a junior at ^{college} ~~the University of California in~~ Los Angeles. Her younger sister, 20, was also a college student at the time of evacuation. George, the youngest child, 18, is a recent graduate of high school and he is now attending college.

Shizuko's educational history is as follows: Breed ele

Breed elementary school, Los Angeles, 1927-33, sixth grade completed.

Hollenbeck junior high, Los Angeles, 1933-36, ninth grade completed.

Roosevelt high, Los Angeles, 1936-39, twelfth grade completed.

U.C.L.A., 1939-40, 13th grade completed.

L.A. City College, 1940-42, 14th year completed

Shizuko also attended the Rafu Dai-ichi Gakuen (Japanese language school) from 1927-39 and she graduated from the Japanese high school with honors. Shizuko has had limited work experience. Prior to the war she helped her father keep books in his store. The family was evacuated to Manzanar, ~~in Mar~~ except for the father who was interned in March, 1942. He was returned to the family in July, 1943. The oldest daughter, Ritsuko, was the first to leave the family in April, 1943, to go out and get married. At the present time she is in Minneapolis and expecting a child. Shizuko worked in the census office in Mazanar as a secretary from May until August, 1942. She then worked as a secretary in the adult education department until April, 1943, when she relocated. Since May Shizuko has been employed as a secretary for the George Williams college in Chicago. She receives a salary of \$110 a month plus occasional meals. She lives in the college dorm and she pays \$18.50 a month rent.

Shizuko is about 5 feet 2 inches in height, a little plump, but extremely attractive. She has a very pleasing personality and she is quite aggressive in mannerisms. She has made many friends due to her connection at the college and at the dormitory in which she is living. Many of her social activities are in connection with these groups. At the same time Shizuko leads an extreme life of social activities among the nisei. For a while she was going out on dates seven nights a week. At present she has cut it down to the week-ends altho she goes go out with her girl friends at the college dormitory during the week. Recently she received a proposal but she is not sure of her own mind yet and she feels that she is having too much fun to give it up for marriage at the

present time.

She appears to be fairly well integrated into the life she is leading altho in moments of serious thinking she frankly admits that she is not satisfied with her present life. She has conflicting attitudes about the war. She strongly desires that it will end in a stalemate since she has definite sympathies toward the Japanese people. A large part of this is due to the fact that she does not have American citizenship. This is not a serious issue with her according to her story and she feels that she is more Americanized than most nisei. In many respects this is true, since she is not too conscious of the political problems of this country. Most of her energy is spent in fulfilling her round of social activities. However, she does desire to have American citizenship so that her status would be clear. She feels that she is loyal to this country as she certainly would not want America to be beaten in the present war.

A more complete picture of her life will be obtained from her own life story as follows(The story was obtained through brief interviews during the past two and a half months. It has been difficult to schedule definite hours for interviews because of her conflicting social activities.):

CH 26 ["Like many of the Japanese immigrants, my dad first left Japan for Hawaii in order to make some money. He was only 16 years old at that time. After working for a few years among the gangs in the sugar plantation, he decided to come on to the United States.] A lot of Japanese were coming on to California as they had heard of rumors of the greater wealth they could make there. [My dad did not intend to stay permanently but the years passed on. He has been ^{here} ~~year~~ about 40 years] but he never intended to return altho he

returned for business reasons.

["As far as I can remember, my dad has always been fairly broad minded in rearing his family. Of course, he has old Japanese ideas too.] Most of the issei have them and we didn't think too much about them because it was an accepted part of our lives. We were all young and we didn't know any different. [These old people coming over from Japan could not change over entirely to American ways because they did have a lot of the Japanese culture in them. It wasn't all bad like you hear nowadays. People only pick out the worst parts of it and they think that the whole Japanese culture is that way.] I don't think we ever discussed political matters in our family because those things were not important to us. Most people were interested in making a living only. My dad does not hold a grudge for being interned because he accepted it as a natural thing. He knew he didn't do anything bad and that was proved when he was released a year later. I think a lot of the Japanese interned are innocent but because of the war situation people were over-suspicious of them. These old people have lived in this country for many years and they did take on a lot of the American ways during their residence here. [Even my mother has been here for over 30 years. I think that she is more Japanese and conventional than my father. I suppose that was because she only had contacts in the Japanese community during all the time that she lived here.

"My dad owned a store and he had to associate a lot with Americans. In this way he became quite broad-minded in a lot of thinking. He came over here when he was pretty young so that he did not have too many of the old ideas stuck in his head. His parents died when he was quite young so he did not have much of a

reason for remaining in Japan. He was rather adventurous and he wanted to see a little bit of the world. Maybe part of the reason was that he didn't want to serve in the Japanese Army. He mentioned it to us at one time. The longer he stayed in this country, the less sure became about whether he wanted to go back. He found that the standards of living were much better in this country. At the same time he does have some property in Japan that he has inherited.] Maybe he is thinking of going back there in his old age to die but I wouldn't know for sure. I think that all of the Japanese who have come over here did have the intention of going back but they changed their minds after they had settled down and started a family. By that time it was almost impossible for them to go back and many of them didn't have enough money saved up. They had come over here with the idea of making a lot of money and they didn't want to go back poor.

["My dad did all sorts of work during the time he was here. He never spoke too much of it so that I do not know the details. I know that he did work on a farm as a laborer for quite a while. At one time he had a hotel and all of the people coming from Japan used to stay there. Then he moved to Santa Ana for a while but I don't know what kind of work he did there. We have lived in Los Angeles all our lives and I only remember my father as operating a retail market.

"I was born in Japan in 1921 because my mother went there to visit my grand-dad who was ill. She wanted to see him for the last time. This was unfortunate for me because I did not get American citizenship and I don't know if I'll ever be able to get it now. I've often wondered if I can become a citizen by marrying a nisei but nobody knows for sure whether this is possible.

I really am not an issei at all because my mother brought me back to California when I was only 4 months old and I have never been back there ever since. If my parents knew that it would have caused me such difficulty I am sure they would have seen to it that I was born in good old Los Angeles. This was before the immigration restrictions came in and the public attitude toward us changed after that. I never realized the importance the place of my birth until I got a lot older. Because of the fact that I was born in Japan, it has done certain things to me, although there is no question that my loyalty is with America. However, I would like to see what Japan is like just out of curiosity, but I certainly would not want to ever live there permanently. I would be too different from the other people and they would laugh at me for not having the same ways of acting as they do. My environment has been completely American and I would be a big misfit over in Japan.

"I've had a very happy childhood and I never did have any big conflicts. My parents were always nice to me and they were not mean or anything like that. A lot of the Japanese parents are mean to their children but my folks weren't like that at all. My dad was always full of fun and he enjoyed life. He was optimistic about the future and I think that he made a fair success out of himself although he may not have reached all of his ambitions that he had. He believed in a lot of the Japanese ways, but he tried to overcome most of it the longer he stayed in this country. He was able to do this because of his contacts with the hakujin in his business relations. Even though he has been here over 40 years, Dad does not speak very good English. It is a broken English like most of the issei although I would say that he has a much better vocabulary than they have. His ideas are much more liberal

too because of his Caucasian associations. [My father was always a pretty smart business man so that nothing was pulled over his eyes. That's why he became quite successful.]

"In spite of these good characteristics, dad was a sort of a righteous soul and for the longest time nobody dared to question anything that he said. [Dad felt that he had to bring up his children properly so that he was quite strict on certain things. When I was in junior high school, my parents would not let me date fellows like so many of the other girls at school did. Dad He never lost his temper but he would try to explain the reasons for his discipline in a very calm way.] The only time I ever got spanked was when I was a small girl.

[I've had most of my conflicts with my mother because she just didn't understand us as well as father did. She was very conservative in her ways and she was always afraid of what people would say about our family if we were bad.] I think she influenced a lot of my father's thinking about using strict discipline on us. [Most of the time she was a lot stricter than dad and when she made a ruling she didn't want it questioned.] After I got into high school I began to assert myself more so that my mother gradually became used to that and she became more broad-minded. However, she never did get rid of her idea that people would talk about us if we did not do the proper thing.

[When it came to the more important family decisions, my dad had the upper hand. He was the one to have the final say but he was not a dictator about it. He always used to talk it over with my mother first. My parents got along well and they never did have serious arguments. I was the one who argued with my mother most of all. Later on, my big sister did stick up for me quite a bit even

though she was much more Japanesey than the rest of the kids. That was because she had a college education in Japan. It is a funny thing because my older sister was born in America and she has citizenship while I was born in Japan and I don't have citizenship. Yet, because of her education, she is ~~even~~ more Japanesey than I am. In fact, I consider myself twice as Americanized as she is. It wasn't her fault that she had to go to college in Japan. My parents had the idea that it would be better for my sister for her to go there for her education so that she could learn some of the Japanese culture which they had not been able to teach her. A lot of the Japanese parents did this to their children, that is the reason why there are so many Kibei. My parents asked me once if I wanted to go back to Japan to go to school, but I definitely rebelled against that.] I just didn't want to go back to Japan as I felt that I liked the American schools better. [My mother talked to me for quite a while on this but I would not give in. Finally my parents saw that I could be pretty stubborn so that they did not force the issue any more.] I'm certainly glad I stood up for my rights at that time because I never would have been able to ~~get~~ broaden if I had given in that time and gone to Japan to go to college.

["As long as I could remember, our family has always had what we wanted and we lived fairly comfortably. I never knew what it was to be in poverty altho my dad told me that at first he had to struggle quite a bit to make a go of it. He did rather well for himself and he also had some prestige in the Japanese community. He was on the Board of Directors of the Japanese language school and that was why he was interned when the war broke out. He didn't belong to any other Japanese organization as far as I know.]

He confined most of his activities to the language school. He did not particularly care to be a big shot in the community because his business did take up most of his time.

"I have always lived in Los Angeles so I consider that as my home town. As I got older I rebelled quite a bit against my parents' control altho it was never so serious that it reached a breaking point. I guess I was a sort of a prodigal daughter. I always went against a lot of the family conventions. However, I never did do anything that was bad. I don't know what made me rebel like that. Maybe it was because of my contacts at school. In all of these arguments, it was usually my parents who made the first compromise and they respected my individuality. When I went to school I didn't stay much around the other Japanese kids so that I did not develop that timidity that they had. I was much more aggressive in everything I did and I found that the Caucasian kids had quite a big influence over me in this respect. I was just trying to act natural but it looked like extreme action to the Japanese parents because most of their nisei children were quiet and hesitant all the time.

"In spite of my father's many liberal attitudes, we did follow quite a lot of the Japanese customs. Some of the things we stuck to quite religiously altho I never did understand why. My parents were always careful to see that we observed all of the Japanese holidays. I think that the reason for this was their close connection with the Japanese language school. The schools influenced a lot of the families and it reminded them of the Japanese customs a lot. The whole community seemed to take part in these Japanese activities as a matter of fact and nobody ever protested against

them very much. [Before the war many Caucasians thought that these Japanese festivals were quite colorful and they used to come down and see them themselves. Right up to evacuation, we had the doll day festival every year and that was one of the big events in our family. We always spoke Japanese at home and there was quite a Japanesy atmosphere in our household. Maybe that is the reason why I rebelled against it because I could see the contrast more clearly. ✓

"I know that I began to rebel more and more against my parents on little things and I got so that I would not heed their words of advice too often as I thought I knew more than they did. I had to go to the Japanese language school for 12 years.] I never did like it but I went there to satisfy my parents. [I can read and write ^{Japanese} it now because I did have to study and in a way it has been most helpful to me because I am able to correspond with my parents quite frequently.] Most of the nisei out here can't do this because they didn't learn Japanese well enough and now they are drifting more and more away from their families. I don't know whether it was a good thing to force the nisei to go to these language schools because they did not like to learn it under this sort of set-up. I don't know why I learned so much of it because I rebelled myself. I guess I was just studious at that time and I wanted to make a good showing. ✓

was in
["It was when I ~~first-went-to~~ high school that I first found out that I was different from the other Nisei kids. A lot of the girls were taking civil service examinations because they wanted to get a job after graduation. I found I was not allowed to take any of these tests because I did not have citizenship. It was quite a blow to me when I fully realized what it meant. I knew that I wasn't any different than the other nisei because they had grown up ✓

in a similar environment as I have. The only difference was that I had accidentally been born in Japan while my mother was on a visit. Another time I felt the difference keenly was when I first enrolled at U.C.L.A. I had to pay a \$75 non-residence fee and that really made me angry because here I had lived in Los Angeles all my life and they considered me a foreigner just because I couldn't get American citizenship. I didn't think that was fair at all. Later on I had to register with all the alien registration act and after the evacuation started I found that not having American citizenship was very inconvenient. Even now I have to report to the Department of Justice office if I want to travel to another state. It's ^{all so} also silly but that's the rules and I can't do anything about it. That is why I've always wanted to become a naturalized citizen because I think that I am American just like the nisei. My parents were very sorry about my not having an American birth certificate when all of these inconveniences began to come up. 7 By that time it was too late to do anything about it. I never think too much about it now except when these occasions of inconvenience does come up to handicap me.

"People are always amazed when they learn that I had been born in Japan. I never tell them about it because there is no use. I just act like I always have and let it go at that. If I had citizenship though I think I could get into civil service and into a lot of other kinds of jobs which are closed to me now. I do regret that. I have also heard rumors that they are trying to put a law through Congress to deport all alien Japanese. That makes me furious and if they ever try anything like that to me, I will tell them to go jump in a lake.

["I never did get along too well with my big sister. Maybe that was because we were such different types. She went to Japan and got an education and she was much older than I so that she seemed to be too conventional for me. She tried to boss me around a lot and I never would listen to her. She always said that I was too noisy and Japanese girls should be quiet and nice. My mother always took her part when she said that so I rebelled against a lot of the Japanese customs in revenge. Once in a while I did go ✓ to the Japanese movies and I didn't like them nearly as well as the movies made in Hollywood. I thought they were too sentimental and artificial. They were always pictures with a moral theme and I don't remember them having very much of the militarism stuff altho^{ugh} these Japanese pictures did tend to glorify the samurai spirit. It used to make me laugh when I saw how timid and submissive the Japanese women were in these pictures. My big sister told me that it was like that in Japan and she just accepted it. I couldn't understand that and I knew that I would never be happy in living where I had to suppress myself continually. There were other Japanese movies which were educational in nature and they taught me a little about Japan and I liked these pictures. Maybe they only presented the best part of the Japanese life but I found that I had a certain attachments for Japan and I ^{never} ~~knew~~ been able to get rid of it.] There was nothing political about it because I don't know anything about politics. I guess it was just because I identified myself to the Japanese race since I was born in Japan and I didn't have citizenship over here. I never thought too seriously about these things though but I just accepted it as a matter of fact. It never did create any deep disturbing thoughts for me because I

am not that type.

"I had a lot of fun during the time I went to Roosevelt high school in Los Angeles. I used to go to all of the school functions and take an active part as possible in the general school life. I had quite a few dates with nisei boys. However, I did not belong to an exclusive nisei group. I was in a sort of a melting pot group because there were all kinds of racial backgrounds among us. All of these kids were born in Los Angeles even though their parents had come from the old country. There was also a Jewish kid in our group. We all got along swell and racial differences didn't make any difference at all. I often used to go to their homes and they would come to mine. I think that a lot of the nisei were hesitant about inviting Caucasian kids to their homes because they were ashamed of the place where they lived. We had our own home and we had it ~~ufr~~-furnished well so that I was never ashamed of it.

"I also belonged to the Girl Reserves while I was in high school and I took part in a lot of its activities. I was very much interested in sports so I went in for that too and I also went to see all of the varsity games just like any high school kid would do. I even went to a lot of the school dances. Not very many of the nisei went to these affairs because they felt conspicuous. I didn't feel that different at all. At first my mother objected to my going to these dances as she felt that the hakujin kids were all wild and that they all got drunk at these school dances. When she saw that nothing happened to me, she gradually gave in. I also went to a lot of the nisei dances in the community. Dancing was my main pastime and I enjoyed it immensely. Most of my out-of-school social life was exclusively with nisei groups. In school

my social activities tended to be mostly with hakujins. It's funny that these two things never did cross and mix in with each other. I entered all of the school activities but the other nisei did not do it so much altho a lot of them were even more active than I was. I was even a class officer several times. I think that the nisei in Roosevelt high were more active than nisei in other high school. Gradually they began to get used to mixing more. When my older sister went there, no nisei mixed with the hakujin kids and they kept exclusively to themselves. By the time I enrolled the nisei were gradually going out more and more. Even then a lot of the nisei in my class were still too timid. I didn't bother with them too much as I was having a good time with my other friends. I don't know exactly what made me more aggressive than them. Maybe it was because of my alien status, which compelled me to want to show the other people that I was no different. I wanted to show everybody that I was just as Americanized as they were. [Most of my friends in high school were most surprised when they found out I was a non-citizen and they often remarked that I was more Americanized than most nisei in school who had been born in this country.] However, I think that it was mostly environmental. That is why I feel that I have always belonged in this country and I will always continue to do so. I felt that very much in high school when I first went up for the civil service examination.

"Altho^{ugh} I had a lot of Caucasian friends in high school, I also had a few nisei friends that I went around with. I thought that a lot of the nisei in our school were blind because they acted so backward. They were afraid to do anything and if I did it, they kind of got sore at me and they spread rumors that I was trying to

show off. All they did was study and I just couldn't be bothered with them. My girl friend told me once that the nisei in school were saying that I was too snotty just because I went around with haku-jin friends. I tried to be friendly to all of the nisei but my interests were more toward my Caucasian friends so naturally I tended to go with them more. I wasn't trying to snub the nisei at all because I liked them well enough. Outside of school I was a member of an exclusive nisei society and I don't think I rebelled against that particularly.

["I suppose that my social life was the main enjoyment of my high school days. ~~I enjoyed it immensely~~ and I can look back upon it as a happy period of my life. I took a business administration course and because of this I got to be a cashier in the faculty cafeteria at school. I did not neglect my studies at all because I did my homework faithfully. I used to study a lot with the haku-jin fellows and they would help me out on subjects that I did not know so well. I got good grades in high school ^{and} ~~but~~ I did not have to be a bookworm either.] After graduating from high school in 1939 I was rather disappointed that I could not get a civil service job like a lot of my friends. My dad wanted to send me to Japan to go to college there but I refused that. Then my dad wanted to send me to a college ~~there~~. He thought that I could be educated some more. I didn't appreciate this offer so much so that I didn't study too hard. [My parents wanted all of the kids in the family to go to college and they worked very hard to make this possible. I didn't want to let them down so that's why I went.] Right now my dad is very worried about my 18 year old brother because he has had a pretty hard time to get accepted into a college out here. He was

turned down from about 12 schools and now he is enrolled at some small college because none of the large universities will accept him. I didn't have the ambition to go to college as my brother does at the time I first started. Later on I began to realize that it was definitely worthwhile.

"I enrolled at U.C.L.A. after paying non-residence fee and I started out as a freshman, not knowing what major to take. Finally I decided to take a liberal arts course. In that college a lot of the nisei girls were majoring in business administration so I decided to change to a secretarial course before I finished my first year there. I later changed to Los Angeles City College in order to complete this major. I had definite plans to go on to U.S.C. but the evacuation came long and spoiled this ambition.] My younger sister got a chance to go to a lot of better colleges because she went to the University of California in Berkeley right from the beginning.

"I never did like U.C.L.A. I didn't care for all of those nisei there and I wasn't able to have as many hakujin friends as before. The college was too large so that it was hard to get to know the other kids. Another reason was that I did not like the school for charging me a non-residence fee. That is why I transferred over to L.A.C.C. in 1940 and I graduated in 1942 just before evacuation. There were a lot of nisei at the Los Angeles City College also.] They all tended to congregate and that always bothered me when I saw them in such large groups. I don't know why I was self-conscious about it but I tried to avoid these things even before the war during the time I was in school. A funny thing was that whenever I was in a Caucasian group and I saw some nisei I

would feel superior to them. But if I were in a nisei group I would feel sort of inferior to the other nisei. I don't know why that was altho it might have been because I didn't completely fit in with the things they did.

["The nisei I knew before the war were in a shell most of the time and they were afraid to fight back. They looked so conspicuous and sad when they were together in groups and they were actually not a part of college life. I mixed with the ~~nisei~~ fairly well but I did not like it at all.] At first I went around with some of my former hakujin high school friends but not so many of them went on to City College so I was gradually forced to go around with nisei more and more. I didn't take part in very many of the college activities as I was not a definite part of the school like I had been in high school. In spite of that, I enjoyed myself fairly well and I graduated from City College in February, 1942. It was impossible for me to enroll in U.S.C. right away because the war had broken out near the end of the semester and things were pretty well disrupted.

"Just before the war I was perfectly contented with going to school and I enjoyed it very much by then. I never gave a thought to anything else and everything in the world seemed to be running so smooth to me. Of course, I heard that there was a war in Europe and Japan was fighting China, but I never gave those things much thought because it did not affect me at all and I did not see how it ever could. I didn't have any problems of having to work thru school since my parents were well off enough to send me in fair style. I got so interested in college that I kept talking about it to my younger brother and I wanted him to go very much as I felt

that it was more important for a fellow to get a college degree than a girl.

"At that time I knew that the Japanese were prejudiced against but I had never experienced it myself. I used to hear stories about discrimination against the Japanese but it never occurred to me that someday it might also affect me. When I first heard of the prejudices against the Japanese, it was quite a shock and it woke me up for a short time, but I soon forgot these things because of my college life. Before the war, I did not care to think about anything serious anyway as my social life was one of the most important thing to me along with my education. Some of the nisei used to tell me that there were certain places in Los Angeles closed to the Japanese but I never did go to find out if it were true. On some of my dates I used to go to many of the first class entertainment ~~elasse~~ places and I was never discriminated against. I never thought of myself in terms of being a subject of Japan. I was raised here and I always took it as an accepted fact. It was quite a shock to me when I realized that I couldn't get into civil service and this made me down and out for a while but I soon got over that. I made a big fuss about the \$75 non-residence fee also but I couldn't do much against that. I went around and got all sorts of affidavits showing that I had been here all of my life except 4 months at the beginning but the school still insisted that I was an alien. It made me so sore at U.C.L.A. when I had to pay \$75 and my other friends only paid \$27.50. All of this was due to a technicality. It also made me sore when my Caucasian friends got into civil service and I could not even take the test. These things only affected me for a short time and I quickly settled back into

the routine of my carefree life. I guess I was too young to fully realize what these actions meant. My mother has been more conscious of my non-citizenship status than I have. That is why she was so hesitant about allowing me to come out of camp to Chicago as she believed that all Japanese aliens would have a most difficult time and that most of the discrimination and prejudices would be directed at them. She is still afraid of this and she thinks that I have no protection at all in case the war with Japan gets stronger. She feels that I may even have an act of violence committed against me even tho I write letters and tell how well I have been accepted out here.

["I was also taking part in a lot of activities of the inter-Y club during the time I was in school just before the war. We had quite a few social activities and our minds was always on these things. The club was composed entirely of nisei girls and we sponsored a lot of discussion meetings and dances.] I was going to quite a few of nisei dances at this time as [I learned how to jitter-bug and that craze was the chief topic of life among the young nisei then. I was going steady with a fellow but he suddenly left me and got married to another girl. That deflated me quite a bit but I soon got another boy friend and things went along as normal. I never did have any difficulty in getting dates to go to dances.] Maybe I had too many dates and I could never resist the temptation and often I would sacrifice some of my college classes to go to these nisei activities. [I also went to church every Sunday but I am not a religious sort of person. My mother made me go to church when I was a young girl and I just kept it up. I quit going for a while before the war but after Pearl Harbor I started

to go again every Sunday.] I did not take any active part in the church activities though. [It was a Japanese church and a lot of nisei used to go there. ✓

"I was living near Boyle Heights where there was a big community of Japanese. There were quite a few Japanese living around our home. However, there were also scattered groups of ~~and~~ other nationalities around us. My mother used to be quite close friends with a Caucasian woman who lived next door. Usually my parents' social activities were confined to other Japanese affairs. Once in a while the whole family clan would come together in our home and there were about 20 in all. My dad was the oldest of the group and they always came to him for advice. He was a sort of a head for the whole clan and he felt that he was responsible for them in time of trouble or sorrow.] On real important decisions the members of the family clan would always consult the older members which included my father. I never knew how these things worked because I had only limited contacts with it. I do know that we entertained our relatives quite often and then my father would go off into the living room to talk to one of two of them on some problem they had. ✓

["My dad allowed me to drive the car to school and that was another advantage I had over the nisei kids. After school I would drive back to his store and help him out a little. Then I would drive him home.] This was one of the reasons why I did not take a greater part in the college life. Altho^{ugh} I was having a lot of fun, it really was a very narrow life and I wasn't dry behind the ears. I never did do anything real constructive. I was in a protected environment and I never had to struggle for things of my own. That was why I was not socially conscious and I rarely had any deep

thoughts about the economic and social problem of this country as these things were too distant from me and I could not think of them in concrete terms. I should have been aware of a lot of things because I did see the slums of Los Angeles where the Negroes, Mexicans and even the Japanese lived. There were also a lot of poor hakujin people like the Okies who lived in the slums. I took all of these things for granted and I never did think that things could be improved too much. I was having a good life and I didn't care much about how the others lived as long as it did not interfere with my own protected little world. [My dad was doing well in his business which had suddenly improved altho^{ugh} I didn't know the reason for that. He owned 4 stores at one time but just before the war he only operated one large store and he had about 6 Japanese working for him. My dad was a very sympathetic sort of person and he liked to help people out. He got into more complications because members of the family clan and others borrowed so much money from him and most of them never repaid. It was a good thing that most of his business was with the hakujin people or else he might have gone broke giving credit to a lot of Japanese. The last store ^{Dad} he owned was in Beverly Hills ~~was~~ so that I drove 20 miles after him every day after school.] He also had a store in Pasadena but he sold it a few months before the war. I think that my father had some idea of retiring and going back to Japan, but we kids would not even think about such an idea. My dad figured that he could train my brother into taking over the management of his business after he got out of college. [My father had quite a bit of money saved up from his life work and he really did want to give us all the advantages that was possible.] Under such an environment, I naturally took things for

granted and at times there was a tendency for me to think that I was better than a lot of other nisei.

"My only real plan for the future before the war was to get through school. I wanted to get training for some kind of professional work but I was not sure of what I wanted. I had nobody to guide me in this, so I kept drifting along. I wanted to be independent and on my own so that I would be in a position to be able to help out my parents in case they ever needed it. I thought that I would be able to determine exactly what I want after I got enrolled in U.S.C. I was looking forward to that quite a bit when the war came around and ruined this dream.

"I never gave marriage a thought because I was too young. I was going around fairly steady with a nisei boy but he suddenly got drafted. We were just going around like good friends and I had no serious thoughts for marriage. Education was the main thought in my mind at that time and I was greatly surprised when my boy friend suddenly proposed to me before he went into the Army. I had to turn him down because I thought it was a silly idea. I probably would have stayed in Los Angeles all my life and drifted along or else got some real training in a profession if the war didn't change things. I did have some yearning to travel around and see the world, especially Japan, but I suppose all nisei who live in a limited environment have that desire to want to expand. Even though I was fairly happy in my life, I don't think that I was completely satisfied with what I was. It was only a vague thought which occurred to me at odd moments and it was not a pressing thing on my mind continually. I didn't know exactly what the purpose of education was.

"The Japanese people all thought that going to college was for the purpose of getting a good job in the professional field afterwards. I thought of college more as a means of getting a good cultural background and raise my standard of living. I just wanted to be able to understand things more. It made me mad because all of the nisei kids thought of college in terms of a job as their parents thought. They were not able to enjoy the real college life because they limited themselves so much. I didn't blame the issei so much for being so narrow minded about this, but I thought that the nisei should know better. I felt sorry for the issei as many of them worked so hard just to send their kids to college. Then the nisei kids would not appreciate it enough and would squander their parents' money without getting anything definite out of college. They did not know what it was all about. The nisei kids needed more actual experiences so that they could be more definite about the purpose of college. I guess in many ways I was like them but it still irritated me when I saw all of the nisei fellows driving around in cars that their parents had sacrificed for and these fellows would just run about wasting their time.

["During all of my life up to the war I was not interested in politics at all but I often did secretly hope that I could become a citizen so that I could vote like the rest of my Caucasian friends. I guess it would really be something to be able to vote but I don't think I would have that chance unless we are allowed to naturalize some day. During the fall of 1941 I did become more and more aware that there was trouble brewing in the Orient because my parents and a lot of the other Japanese were talking about it.] None of us ever dreamed that a war would actually start though. [At times I

I didn't blame Japan for taking things into her own hands because since the exclusion act, she was not able to expand at all and the only place where she could go was to China. I wished that Japan could have gotten along better with America and it disturbed me when I saw that the tension was increasing.] Even then I didn't dream that Japan would ever have the nerve to attack the United States.

["On Pearl Harbor Day, our whole family was home taking it easy. My brother was listening to some popular recording music and my sisters and I were sitting around and listening to it also. Then my sister turned the radio on and all of a sudden a news flash came over the air which shocked us. I didn't get the significance of it at all when my brother said that the Japanese had bombed Pearl Harbor. ~~I don't know why I was so shocked.~~ I just couldn't think straight. We thought that maybe it might be a mistake or some kind of a play. A few minutes later the announcement came over the radio again and I realized that it was true. We were scared stiff so that we stayed home all day and listened to the radio.] I was emotionally upset because I didn't know what would happen. It was a scare which terrorized me. We just sat around and talked at home. [My dad was also quite scared because he didn't know what would happen to his business. He didn't want any of us to go out into the streets that day and my mother backed him up on this because she thought it would be too dangerous. After the first shock my dad thought that the war would be over very quickly. He didn't say very much except, "So, at last, Japan has declared war."] I know that he was sympathetic to Japan but he didn't say

anything to us at all. [My mother was the one who was scared most of all.] She kept worrying and she did not know what would happen to us. [She imagined all sorts of things and she frightened me quite a bit when she said something drastic would happen to all of all of us. I tried to calm her down by telling her that nothing would happen to us but she wouldn't believe me.] This tense atmosphere naturally made me feel pretty uneasy.

"It is difficult now to remember exactly how I felt except that I was scared and emotionally upset. [Then when I began to calm down a bit, I began to wish that it did not happen. I suppose I was selfish because I immediately thought my school life would be interrupted and all nisei fellows would be drafted.] I was very mad that Japan declared war on the United States at that time. [I knew that my life would be disrupted but I didn't know exactly how. I was too confused about things to be able to think straight. I wondered what would happen to our store. I had visions of mobs going down there and tearing it apart just because there was a Japanese owner.]

"The war also affected our financial status. On Saturday, Dec. 6, my mother had gone to the Sumitomo Bank to get \$500 out. She was given a check for it and she decided to wait until Monday before cashing it on the 8th. By that time the war had broken out and the bank funds were frozen. It was a lucky thing that dad kept most of his money in the hakujuin banks. I think that he had some Japanese stock which were frozen and he also had stocks in the Manchuria Railroad. I don't know exactly how much money was frozen or lost and it may have been a large sum. We owned our own home and my father also had some property near Hermosa Beach. He was

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worried because he thought that this property might be taken away from him even though it was in the name of my older sister who was a citizen.]

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"The fact that I did not have American citizenship did not enter my mind at all until later. Mother had the idea that all of the Japanese aliens would be put into prison and I would have to go along with the issei. I thought that this was a fantastic idea because I couldn't imagine myself being stranded with a lot of the old Japanese people. I had nothing in common with them and I knew that I would not be able to agree with their way of life at all. I had been trying to get away from it as much as possible for years.

"Later on my lack of citizenship really annoyed me when I had to go and get finger-printed and register in the alien registration. I thought it was so funny that I had to go with all these people instead of being considered a nisei. The officials who did the registering all thought that I was a most unalien-like "alien". I never did fully realize that I would ever be treated as an alien until all of these technical things came up to bother me.

"When I went to school the next day after Pearl Harbor, I felt very uncomfortable riding in a street car. My dad thought it was better that I did not take the car since he needed it to do some of his business. I was conscious of the glaring headlines in the newspapers and I felt that the people were glaring at me just as hard. I thought that they all knew that I had been born in Japan and that made a difference. I was even called a Jap by some fellow who looked like he was drunk and I felt quite hurt at that. All of these things gradually wore off and I settled down to a more routine life as the days went by. For the longest time I did not go to

a movie because I was afraid that people would notice me and call me a Jap. I guess I was scared for quite a while after the Pearl Harbor shock. For the first week or so after the attack, a nisei friend of mine started to take me to school in his car so that I would not have to ride the street car so people could stare at me. I was grateful to him for that. I was under a tension and it took me quite a while not to be so frightened any more.

"I did not have any unpleasant experiences at college as I expected. I heard Roosevelt declare war and all the teachers told the nisei that we had nothing to worry about. I thought I had an extra-special worry because I wasn't even a citizen. I was so numb that I didn't realize the full effect of the war for several days. My school work did not suffer very much as I concentrated upon that even more than before until the shock wore off. Nothing unusual happened after the first week except for the F.B.I. raids. I didn't go into Lil' Tokyo at all as I felt it would be better for me to stay out of that district. It was being guarded by police and radio cars patrolled the streets. At night all of the district was blacked out. It seemed that most of the Japanese stores were closed right away. Since his store was not in a Japanese section my dad was not bothered at all altho he did worry a great deal about being arrested by the F.B.I. like the other issei.

"After a few weeks a lot of restrictions were put on the aliens and all I could do was to go to school. I wasn't able to travel out of a certain area and a curfew was applied to me. That scared me again but after a while I went places on the sly as I figured that I would be taken as a nisei anyway. My mother got worried about this as she was afraid I'd be arrested at any time. There

were a lot of stories about Filipinos rioting and killing Japanese farmers but I never saw anything of these things in the newspapers. We read the Japanese language papers every day to follow the new developments. It seemed that the hakujin people did not even notice me after the few weeks after the war. ✓

"One of our constant worries was that dad would eventually be interened and we expected it at any time. My girl friend's dad was taken after the first day and we felt sure that dad would be taken before ~~Xmas~~ ^{Christmas}. The weeks began to pass without anything happening so that we gradually calmed down. [Nothing happened in January and February so we figured that the F.B.I. was not going to bother dad as they had probably cleared him. In February I graduated from Los Angeles City College but I did not enroll in U.S.C. ✓ as I planned because I could not travel that far. I re-enrolled at City College for the new semester to take a few more courses until I could learn exactly what my status would be.] My parents did not think that it would be such a good idea to be paying so much tuition for U.S.C. when things were so uncertain. [My dad worried a lot about his financial affairs since some of his money were frozen, ^{and} he did not know if the rest would be taken away.] He was allowed to ✓ draw out a certain amount each month so we did not have enough cash on hand for the tuition even if I decided to go. I had not idea that anything like evacuation was in store for us. I guess after the first shock of things, I more or less settled back into my old life except that there were not all the social activities going on after Pearl Harbor. I did not do any real thinking until after I went to the center. I was too young and too mixed up to think things out anyway, so that I tended to dismiss it from my

mind and think of more pleasant things.

"The war did not affect my relationship with the family at all except that it did bring us closer together. [My dad worried mostly about what would happen at his store. It was located in a wealthy Jewish district and you know how they discriminated against another minority race.] Dad managed to get along but he lost a lot of his former customers. Many of them did not care to patronize a Japanese store after the war broke out. There were no nasty scenes as far as I know, altho [Some of the customers ^{tried} did try to take advantage of my father and get things cheaper just because he was on the spot. That made me pretty sore. I suppose that was the beginning of my racial consciousness and I tended to blame the Jews for a lot of things and I had some very prejudiced ideas about them.

"I think that I am prejudiced against the Negroes also. There is no reason for that at all as they never treated me badly. I just wouldn't care to get too chummy with them. At times I have a stronger hatred against the Jews but I don't know why I should. In school I had quite a few Jewish pals and I accepted them as individuals. The thing that got me sore was that the Jews had been kicked around themselves and suddenly they went against the Japanese when the war came just for spite.] I guess it made them feel more superior by doing this. It seemed to me that all of the minority groups should stick together. I know that I should overcome my feelings against the Negroes as I have no basic reasons why I should be prejudiced against them. Perhaps it is because of purely an emotional reaction against the color of their skin and also because of all the general prejudice in existence against this group already. I think that I have tried to overcome this feeling and I

have a much more tolerant attitude and sympathy for them now than before. I never had any contacts with Negroes before and it was accepted among the nisei that they were inferior to us. I never thought deeply about it and I suppose I accepted a lot of these prejudices myself as actual facts.

"Most of the nisei have always discriminated against the Negroes and they still feel strongly against them. I think that the reason for this is that a lot of the nisei shelter themselves by going around with classes lower than themselves just so they could feel superior. However, they draw the line against the Negroes and some other groups. The Filipinos were also greatly mistrusted and I never did like them. It was because of some of the first impressions I had of this group. I only saw the slimy looking kind walking around with greased hair and I was somewhat afraid of them. After I heard of all the violent things taking place, I really grew more scared of them and I never went around the district where they hanged out. I think that the Filipinos tend to be oversexed so that you just can't ~~re~~ trust them. I know that there are good Filipinos but I hesitate about associating with any of them at all because they do have such a bad reputation.

"I continued to keep up my friendships with the hakujins I knew ^{though} ~~altho~~ I did lose a few friends. They just seemed to avoid me on account of the war and I just supposed that this was because it was embarrassing to them. Most of my real friends, however, did not feel different toward me. In fact, they were sympathetic and they said I was just as good an American as they were since I was in Japan only for four months. One man made it a particular point to reassure me every time he saw me and he said not to let it

bother me at all as he knew that I was just as loyal to this country as he was. [All of these things helped me to regain my self-confidence. Our Caucasian neighbors remained just as nice as they had ever been before. They made a special point of coming to us to tell how they felt about it so that we would not think they were against us. It was at this time that my big sister got more sympathetic toward the United States even though she did have a lot of Japanesy ideas.] I don't know what caused the change exactly but she certainly did come out and say that she was for America all the way. I was surprised at this because she was quite conservative in her ideas. She said she would never think of living in Japan again as she did not like the restrictions placed upon women. I guess she was rebelling against this sort of thing all along but she never got the courage to assert herself until after the war broke out. It didn't cause any family conflicts at all because our parents realized we felt differently about these things. I think [our parents worried more about the facts that the issei and nisei would be separated. It was quite a strong rumor that the issei would all be interned and we didn't know what we would do if that ever happened. My dad gave a lot of instructions telling us to sell the store and dispose of everything if we were ever separated.] He said that if he were interned, we should dispose of the store also. This was exactly what we did when he was finally interned on March 10, 1942. At this time much more responsibility came upon us and my mother sort of leaned on us more and more since she did not fully understand what was going on.

["I was at school when my father was interned. When I came home I had a funny feeling because I heard my mother crying. I

realized immediately that dad had been taken at last. He was put into a jail two blocks away and we were allowed to go visit him. Dad put up a cheerful front and he told us not to worry at all as he would be out in no time as he had not done anything wrong. Instead of us cheering him up it turned out that he had to cheer all of us up because we were so depressed. The F.B.I. officers went thru all of our things at home but they did not find anything that showed evidence that my father had done any sabotage work or anything like that. The only reason why they did take him was that he was on the Board of Directors of ~~th~~ a Japanese Language school. ✓

"Dad was suddenly transferred to the Tujungan internment center and we went to visit him about 3 times a week. My sister had worked as an interpreter for the F.B.I. office so that they gave us some special passes. Every time we went up there dad was worried mostly about what would happen to his store. Mr. ^{M. [a Caucasian]} Morris was dad's close friend and sort of a silent partner in the business and dad told us to rely upon him a lot if disposing of the store. Mr. Morris helped myself sister and me make arrangements to sell out. ✓
My big sister handled most of the transaction since I could not sign any papers. I just helped out whenever I could and I listened to her at that time. She was pretty efficient about doing these things. And that pleased my father quite a bit. [Dad told us to sell everything so that we got rid of all the stocks in the store. ✓

"The next thing we knew dad was suddenly shifted to the Santa Fe internment camp. [We still were in the hopes that he would come back to us soon and we kept putting in applications for his return. We did not dream that he would be gone from the family so long. [He was not able to join the family in camp until July, 1943,] so that I ✓

haven't seen my father for almost two years now. I resettled from camp before he returned. My mother was hit the hardest when dad was interned and all she did was worry. She was practically helpless because she had always depended upon dad making the important decisions before. She had to rely on us more and more because she didn't know what to do herself. She worried so much that she lost weight and her health became poor. [I miss^{ed} my father a great deal since I was pretty close to ^{him} me. I kept hoping that he would be returned pretty soon but I was doomed to disappointment. I was convinced that he had not done anything bad. I did not see why he should be arrested for being a member of the Board of Directors of the language school because he had not tried to give the children a lot of military propaganda about Japan. All he was interested in was to give the ^{nisei} children a chance to read and write Japanese fluently. A lot of the issei had been interned for this reason and some of them were released fairly quickly so that I felt sure that dad would come back to us soon. However, Mother was in the habit of worrying a lot and she thought she would never see him again. She even believed the rumor that the American soldiers were killing the men in internment camp and beating and starving them all the time. ~~That was because she imagined a lot.~~ She even thought that all of us would be locked up and deported to Japan immediately.

"After my father's internment I quit school entirely as I felt that I would be more needed at home to help out. [I did not get any credits for the courses that I had been taking but I did not worry about this at all. I was discouraged that my education had been disrupted and I thought then that I would never be able to get back to college again. I didn't see^y any way of solving this problem.

I didn't have time to worry much about myself as there were too many family problems to settle.

"My father was also greatly concerned about what would happen to us. He did not think that we would be able to live properly if we lost out in the sale of the store. He kept writing us letters to encourage us and he advised us to get rid of the business as quickly as possible. ^{Father} He believed that we would be interned also so that he had one of his nephews and his family of four come and stay in the same house with us. My father felt that he would rest easier if he knew that ~~he~~ there would be a man around to protect us. Another couple from the same part of Japan as my father also came to live with us in our home. That is why we had 13 people living in our home until the evacuation day. It was quite crowded but we managed to get along somehow.

"There were all sorts of rumors going around about who would be evacuated and when. A lot of the Japanese had already been evacuated and it began to look like everybody had to go including the nisei. It kept us in quite a suspense because we didn't know when it would hit us. We got ready as much as possible and waited for the moving orders. When evacuation was finally announced, I was relieved and glad as we had no means of supporting ourselves anyway. We did not wish to use the family money because we didn't know what was going to happen in the future. Sometimes I think evacuation was a good thing for the Japanese. I know a lot of them would not have been able to make a living ^{during the war} if they had not been evacuated. This was specially true in families where the fathers had been taken. As it was, many of the Japanese families were living in such horrible places and they were only eking out an

existence. It would have been most difficult for many Japanese families to make a living if the evacuation did not come. And I think that we should consider this also. Maybe all of this is only rationalization but I can't get bitter about the evacuation like so many of the Japanese do. The terrible part of the whole thing is that a lot of the Japanese did lose quite a bit of property and money when they were uprooted. Now they have no place to go and I wonder what is going to happen to them after the war.

"It was said for us to leave our home after living there for so many years though and we all cried the day we left. There was no other choice since the Army ordered it and we had to go. None of the Japanese protested it at all because many of them felt that it would be safer in a camp. Another reason why I was glad that evacuation had come was my family and I thought that dad would be sent back to us if we all went to Manzanar. That was the most important thing for us and we were even willing to go to a camp if we could have the family all together once more. [Our district was not scheduled to go until June but after long family discussions we finally decided to volunteer to go to Manzanar on the first of May. We felt that this would hurry up dad's return.]

"The months between the internment of my father and the date of evacuation was quite a strain on me. I didn't have any social life at all during these two months. There were too many worries on my mind and I couldn't think of anything else. I had plenty of things to do to keep me busy so that I certainly did not get bored. I had to take care of the babies and the young kids who ran all around our house. At first it was a little difficult in cutting myself entirely from the social life. There had been a break for a

while after Pearl Harbor but I had managed to get back to a normal social life in January and February. I went to public dances and night clubs with my dates during that time. I knew that we would not be discriminated against in those larger places. After my father was interned I kept in contact with only three of my girl friends. Most of the nisei fellows I knew had already been taken into the Army before the war and the rest of them volunteered. A few of them had also moved to other places during the voluntary evacuation. Gradually I began to lose contact with most of my friends as they went to different centers. I would have gone to Santa Anita with this group except for the fact that we volunteered to go to Manzanar with a group that we did not know. As the time for evacuation drew closer I did not have time for social activity at all.

"In spite of that my morale did not go down too much. I did not feel utterly depressed as I anticipated seeing my father at Manzanar and also making a lot of new friends. My mother was not too disorganized either because her morale had gone up as she was definitely sure that dad would come back to her very quickly. All of our relatives went along with us so that we had a family clan together. My mother was quite depressed in camp as she did not know many of the people in camp but now she is well adjusted because she has taken part in activities for the older people.

[I didn't know what to anticipate in camp. I thought that we would not be left there for the duration. I figured that eventually they would let us out ^{and} so I was quite curious about camp. My mother and most of the issei felt that they would be there forever.] I didn't think that the government would do this to us since

most of the nisei were citizens and loyal to this country. I did not have any outspoken sympathies for Japan myself. In fact, I was more sympathetic to this country. I think that the evacuation forced most of the issei to become more pro-Japan than they had ever been before.

"A lot of the issei were bitter and they said that we were being kicked around. They told the nisei that their citizenship was no good to them because they were considered as Japanese. Before the war most of the issei had been saying that the nisei owed their loyalty to America, but many of the issei changed their minds about this after the evacuation. I could not agree with the issei line of reasoning at all. I identified myself almost completely with the United States altho I did not express my viewpoints too publicly as I was in a tough spot myself. At the same time, I did feel that I had a lot in common with all of the Japanese who were being evacuated and it did force most of the young kids to feel that they belonged to a minority group in common. This was because the nisei were evacuated ~~as~~ as well as the issei. However, I was not too sore that I had to get out of Los Angeles. It never occurred to me that such things as evacuation were not constitutional altho I had heard some comments about that. I guess I wasn't interested and I just accepted things as they happened. At the same time I did know that democracy was not being practiced when all of the nisei were taken out even though they had citizenship.

"I had no real idea of what camp would really be like. [We were among the first group to go ^{to camp} and ~~I did not receive any letters telling of what the conditions would be like.~~ There were rumors that

that it would be a rough life so I prepared myself accordingly. I felt that we would be in a place without any modern conveniences at all. We took only our essential things as they had told us that we could take one bag apiece.] I couldn't see how we could live a primitive life without taking more things. My mother wanted to take more things but we weren't allowed to do this. [They told us that our stay at Manzanar was temporary and later we could send for our things after we went to a more permanent camp. Consequently we stored most of our belongings in the basement of the house and then rented our home out to a Caucasian family.] I

"I sort of looked forward to getting to Manzanar but I did not like the idea of so many Japanese together in one place. However, everything was so new that I didn't object too much as I felt that it would be quite an adventure. I thought that the people would be more cooperative than they actually were. [We left our house the night before evacuation and we went to Maryknoll church so that we could evacuate with the group that was leaving from there. It was a little sad leaving Los Angeles even though it seemed like we were only going on a trip.

"My emotions were sort of tangled up. I was glad that dad was going to rejoin us soon and I was sad that we were leaving our home. It was such a strange feeling to leave Los Angeles in those busses. As soon as we got out of the city I began to look forward to what was coming. We had a lovely trip down there and ~~nothing exciting happened at all.~~ ~~We~~ all enjoyed the scenery. Manzanar is a nice place if you can go there only for a short vacation. As we turned the bend approaching camp I saw ~~Mama~~ Manzanar for the first time and it looked beautiful with the mountains in the background. I guess

I had the impression at that moment that I would be living in a sort of Paradise, but I was doomed to disappointment. As we got closer, we saw the dirty tar-paper shacks and the crowds of people and it really was depressing. Everybody was nice to us though and they tried to make us feel at home. ~~My morale was way down.~~ My first impression of Manzanar was that it was so dark and dirty. There was sand blowing all over the place and the barracks were just filthy ~~with dirt.~~ My morale was at a low point until I met my best girl friend and then I was suddenly glad. I knew that all of us were evacuated so that the best thing to do was to make the most out of our situation. I didn't like the idea of lining up for everything and it took me quite a while to get used to the straw ticks we had to use for mattresses. I didn't like the way they allotted clothes out later because it made me feel like poor people taking charity. Gradually I ~~lost that depressing air and~~ I began to accept all of these things in camp as routine and it didn't bother me anymore after that.

["Since my father wasn't there to fix up our barracks, a couple of cousins came over and they helped us clean up the place. We never did have much furniture since none of us were good carpenters. Later we sent for some of our stored stuff and our barracks became more homelike.] My mother and my sisters also hung up curtains and put other feminine touches to the place. I also helped with some of the sewing of curtains and other things. I didn't know many of the other people at all as Manzanar was composed of people from West Los Angeles and the San Pedro group. I thought I would never be able to get to know them and I was a little discouraged at this. [We were quite disappointed as the weeks went by and dad was not

allowed to rejoin us.

"It took a few weeks to get our place fixed up and then we rested for a little while. I began to look for a job after several weeks in camp and I managed to get one in June. I was sent to the maintenance office as a secretary. This job got pretty dull so that I transferred over to the census office to file forms and interview people. I liked this job a lot better because it was more interesting work and we were able to find out the background of all the other people in camp since they had to put their personal history down in the form which they filled out. We had a very large staff of about 40 people so that I made friends with a lot of them in a very short time. They were all nisei so that we had a lot in common. It wasn't long after that that I started to go out on social activities quite a bit since these affairs were beginning to develop more and more. ✓

"I had a lot of fun as soon as I got to know a lot of people. That census office where I was employed was sort of a social center and I worked there until September. The job began to get routine after I got used to it so I got a little restless. The school system was beginning to start up and I thought I would like to get into that. I tried to get in as a teacher but I did not have enough credentials to qualify. After making a large number of applications I finally got into the adult education division as a secretary. It was quite an exciting job as we set up a junior college, night classes and vocational training courses. The head of the department, Mr. ^F~~Ferguson~~, was very friendly to the nisei and he was the one who helped me get his present job. I was his personal secretary and it was through him that I was encouraged to resettle.

"Besides my secretarial work, I used to teach shorthand in the adult education division once in a while. I attended a couple of classes also for a short time but I lost interest in that. The start of the junior college was the most fun that I had. It was really thrilling to see a junior college organized in such a place as camp. In this work I was wirth Mr. ^{F.}~~Ferguson~~ constantly as his secretary so that I got to know quite a few of the Caucasian teachers which was very worthwhile to me. I began to go to some of the open forums to listen to the discussions and I also joined several clubs.

"It was about this time that my interest in completing my education revived. I had dropped all plans to go to U.S.C. when the war came along and I didn't give it much thought until I got involved in the adult education department in camp as I could not see any prospects. However, my family wanted my younger brother to go on to college so that I felt that I had to sacrifice. I was quite enthusiastic about going to school again when I came out here, but I soon lost hope. I only take one course at George Williams college now but I do keep up in my reading.

"In camp I did not think too deeply about more serious things, as it was mostly fun for me. I was in a girl's club and we put on a lot of socials. At other times I attended the symphony concert under the stars and I also went to all of the basketball games and other recreational programs. I went to the Christian Church quite regularly but I was not particularly religious. Everybody went to church on Sundays as there was nothing else to do. I wasn't interested in politics at all, since I didn't know anything about it. However, I did learn a lot about camp because I typed out a lot of

material which Togo Tanaka and Joe Masaoka wrote for the documentation department. Most of it was too deep for me though. [I suppose my life was centralized mostly around the adult education department, my family, and my social life.] ✓

"I made more friends at Manzanar. I got to know more people than I had known even before the evacuation and I still keep up my contacts with them occasionally. I got to know quite a few of them because I went to all of the dances. There wasn't anything else to look forward to and the dance was the big event of the week. Occasionally some member of the Caucasian personnel would invite us to their private parties. Besides these activities I was also a club adviser in the YW that was organized in camp.

["The rest of my time was spent in going around steady with a fellow I had a crush on. He was so handsome and I thought that it was the real thing.] In the center, life was very limited and restricted and I saw this boy all the time. We were together practically all the time since he worked in the same department that I did. I thought that we were perfectly suited for each other since we had the same common interests. [This boy came out here before I did. When I arrived in Chicago, I soon found that this boy was so different and I lost interest.] We had nothing in common to talk ✓
- about except our experiences in Manzanar and we couldn't go back to that all the time. He is still living in the dream world he had at Manzanar and he hasn't made any attempts to fit himself into the Chicago life. I soon found that he was boring because of these limitations and I lost all my romantic interests in him. Now I don't see him very much. We are just friends.

["A lot of the fellows in camp had no emotional outlets and they ✓

were only after one thing. I had to tell a couple of fellows off ✓
because they got too fresh.] It was a little exciting at times but
if I met these fellows now, I know that I would find that I have
outgrown them. If I had remained in camp, I would have lived in
such a small world and I would be just like the rest of the people
back there. I would have been in one heck of a rut and I certainly
would have missed out in all the things that I am learning now. It
is too bad that a lot of nisei coming out here haven't taken advan-
tages of what the community offers them. I suppose that it is be-
cause they don't have the background for it and they are afraid to
take the first step.

"For example, [Manzanar was a very backward camp because most
of the people there were farmers. There were a lot of pro-Japan
individuals in there] and I think that this was due to their envi-
ronment. [That's why we had so many disturbances at Manzanar. The
Bombing incident of November 7 was caused by these people.] I don't think ✓
that they could ever adapt themselves to the resettlement program.
Many of the nisei from these families are the same way. I met a lot
of the San Pedro fellows and they sure were stupid. They did not
know how to call on a girl properly and they tried to break all of
the social rules. They didn't have much ambition and I don't think
that the nisei there had as much education as the ones in the other
camps. Most of the nisei had no social manners at all even though
a lot of them were college graduates. I got into the UCLA and USC
bunch and I found that the same thing was true of them. I suppose
that the San Pedro bunch was the worst of all. A lot of these
fellows couldn't even write English properly. One nisei there that
I got to know signed up for repatriation and he tried to make me do

the same thing. He was so backward that he couldn't even reason straight. We used to have a lot of arguments. He thought that I should repatriate because I was born in Japan and it would be disloyal for me not to stick up for Japan. He said all of the nisei should do the same thing because they all had Japanese blood in them. Those issei from San Pedro really must have been 'pros' to teach their nisei children such ideas.

"Most of the disturbances in camp were caused by these fanatics. They didn't know their own minds, and they were easily swayed. All they did was sit around and talk and condemn everything. They didn't cooperate in building up the community because they did not have a constructive frame of mind. The Japanese are such funny people. They just aren't consistent a lot of times and I just can't understand it. My mother was a little like this at first but she began to go to church and join social clubs so that she developed a more constructive attitude after participating more in community activities. I think that the issei women were able to adapt themselves to camp life a lot easier than the men. Now, the Japanese are getting out of that stage of being depressed and I think that they are all settling down to taking an active part in the camp development. However, there still are a lot of crude and low class Japanese in camp and they are the trouble makers.

["In the December 7th ~~riot~~, everybody was afraid to speak up and tell what was on their mind. The nisei did not have any power at all since the issei took all the control. The kibe sided with these issei so they became a pretty strong group. Many of the parents made the nisei obey everything they said. I know a lot of the nisei signed up for repatriation when they really didn't want

to because I was helping them to sign up. At the time of the riot I was not able to go to work at all because I got condemned as an inu when I went towards the administration building. I went anyway but Mr. ~~Ferguson~~ ^{J.} advised me to stay home as he thought I would get beaten up. I didn't sympathize with these people who were so fanatic at all. I didn't wear a black ribbon on my sleeve to show my sympathy like all of the old people were doing. I suppose that most of the nisei were afraid to go out for fear of being called an inu.]

"In spite of the evacuation and all, I still thought that it was better for us to be in camp even though the government was not entirely right. I was not bitter at all. I felt I belonged more to America than Japan and I didn't question much deeper than that. I always took this fact for granted. Many times I did wish that I had American citizenship as it was a lot of bother ~~abt~~ to have it. I didn't know what to think of the war as I didn't want to see a victory on either side. I guess I did feel pulled by Japan, what-withal these discrimination and ~~lik~~ things like that. The Japanese here had everything taken away and I didn't want to see them pushed down any more. On the other hand, I felt a certain sympathy for the people of Japan and I didn't want to see them pushed down either.

"I completely disagree with Japan's Army in spite of my sympathy for the people. But I just wish that they don't have to fight to the bitter end as America is too strong for Japan and it will completely demolish the country if the war lasts a long time. These sort of thoughts disturbed me occasionally but I suppose I never thought of them too deeply. It just didn't seem real enough to me and I was only conscious of it because a lot of other people in camp were talking about it all the time.

"Around February the Army registration came in and I helped to interview one of the worst blocks. It was composed mostly of Kibei and Issei bachelors. All of the police in the internal security department were Kibei and they were very strong for the Japanese government. I was scared all the time I was doing this interview because the Kibei were pretty nasty towards me. They thought that just because I was a girl, they could treat me with contempt. I suppose they thought that this was the Japanese style. I was disgusted with the whole lot of them, at the same time, I feared them. They all came out quite openly and said that they were for Japan and that they wanted to go back there as fast as they could. The ^{Issei} bachelors were just as nasty. They were crude and uncouth and they made fun of me when I tried to reason with them. It was no use at all. There were a few families in that block and the nisei all signed 'no-no' in the registration because of the family and block influence. There was one 18 year old boy who came in to register and I asked him why he was answering 'no'. He said to me, 'You are a Japanese, what do you think I should do?' I told him that he should follow his own convictions and realize what he was doing. I told him that he should value his American citizenship because he didn't even know what Japan was like. The Issei and Kibei who were hanging around then ganged around my table and they began to make fun of me. A few of them acted nasty and they ^{said} should I should encourage everybody to answer 'no'. They said I should be loyal to Japan instead of telling the boy to answer 'yes'. They said that a woman didn't know how to think right anyway. I was pretty sore at them but I couldn't do anything. The kibei police just stood around and some of them even joined in. On top of that, some of these

fellows would try to pick me up after I got finished with work. They wanted me to go to their barracks with them. They gave the excuse that they wanted to reason with me why I should not help the registration, but I knew what they really wanted.

"I think that most of the issei bachelors were really contented to stay in camp and they didn't want to either resettle or go back to Japan. They were getting old and they had nothing to look forward to on the outside or in Japan. But they thought that they had to be fanatic because a lot of the others were. The nisei were also influenced a great deal by their parents and I think that the parents won out in most of the family arguments on registration. Later on these nisei did change their answers though but it was not a sincere thing. I couldn't understand why they answered 'no' in the first place. Q I answered 'yes-yes' immediately and my mother agreed with me. The reason for that was, my mother thought that if she answered 'yes', then dad would be returned more quickly to the family. A lot of the wives who had an interned husband answered 'yes' for this reason. The interned husbands also answered in the affirmative so that they could rejoin their families. I know that my dad did that. It was funny because every time there was anything important to be decided, a lot of correspondence had to go back and forth. It was a good thing that my parents both decided to answer 'yes' on their own, because there was no time for corresponding.

"The biggest issue was whether the nisei should volunteer for the Army or not. This was where most of the bitter arguments in the family circle took place. The kibe always stood around and mocked everybody. The issei were not favorable to volunteering and I don't suppose the nisei were too keen about it either. We only

had about a hundred volunteers from our camp. Frankly, I don't think I would have volunteered either if I were a boy, because I didn't approved of the ~~de~~gregation idea in the Army at all. You would just see Japanese guys all the time and you wouldn't have a chance to assimilate and meet the hakujin soldiers. They gave a lot of ballyhoo~~d~~ about the nisei combat team, but I thought that it was the same thing as a colored segregated division.] I would say that the nisei would have volunteered a lot more if they had a free choice on what branch of service they wanted to go into. [The volunteering issue raised a lot of excitement in Manzanar but life just went on as usual for most of the people. It was only the fanatics that got real excited.

"In spite of the crude life at Manzanar, I did enjoy the experience and I don't regret it one bit. I think I grew up a little in camp and I did meet a lot of college kids. I also made a number of Caucasian friends and I had always wanted to do that. I never did get such a good chance to meet Caucasians until I started working in the adult education department.] I suppose in this respect it would not be the same for other nisei who lost their Caucasian contacts after they got into camp among so many Japanese.

["I enjoyed the nisei I worked with also because the ones in the adult education department were more educated than those I had known formerly. I never had an opportunity to meet any nisei with M.A. degrees in Los Angeles since we were in different crowds. I learned a lot through contacts with them also. In that respect, I think I did grow up and I became conscious of a lot of things that I was not aware of before. At the same time I did have a gay time in camp.

"It was after the riot that I started to think seriously about resettlement. I had given it some thought when the fellows first started to go out on beet furloughs around September and October. I wanted to go out and be in a Caucasian community but there was no opportunity for resettlement at that time. I suppose I was getting bored or used to camp life altho I was not conscious of it. Now that I think back on it, I suppose this was one of my reasons why I wanted to go out. At that time I thought I was having a lot of fun and I didn't know exactly why I wanted to get out of camp. However, it was after the riot that I felt that I would not gain anything by staying there and that more and more of these disturbances would happen. The talk of resettlement started to get strong among the nisei and I was influenced by that. Many of the friends I had were among the first to leave camp. I heard a lot of stories about nisei going out and getting good jobs with terrific high pay. I thought that I would be able to do the same thing if I took the chance. Those \$60 a week jobs really looked big to me when I compared it to the \$16 a month I was making as a secretary for the adult education department.

"I started to discuss relocation with some of my other friends and they all gave me favorable reports. After the registration, I was sure that I wanted to go out definitely. By March my whole group was talking about resettlement and they were all beginning to go out. I would have come out a lot sooner but my mother would not let me. She kept stressing the point that my dad would be returned to us at any time and I wanted to see him before I left because I didn't know when I would have another chance. I had my application in at the employment office but I had to turn down job offers be-

cause of this reason. In April I was offered a ~~civil service~~ job in the WRA office in Cleveland but I had to turn this down also.] It was quite a debate in my mind as to whether I should take the job or whether I should wait for my father to be returned to us. I just couldn't make up my mind so [I began to talk to Mr. ^F~~Ferguson~~ about what I should do. He influenced me a great deal. He said that I should take the chance and get out of camp as soon as possible in spite of anything else. He wanted all of his office staff to go out and get a job. I had quite a time trying to make up my mind but I finally decided that I should get out of camp before it was too late. By that time most of my friends had already left.

"In the meantime, my older sister went out to get married so that my mother got used to the idea of part of her family being away from her. After that she began to break down a little. She finally said that she did not care but she thought that dad would be very disappointed when he came back and found me gone. I wrote to my father in the internment camp and I told him that I just had to get out of camp because I couldn't stand it much longer. He wrote back and said that my mother would be very lonesome if I left but I could do what I thought best. I talked to my cousins and they all agreed that I should leave. We had many family discussions on this and the older persons in the clan were against resettlement for girls. They thought that it was too dangerous. My mother was very hesitant in her approval but she finally did give in.]

"It was a good thing that I already had a job offer or else my mother never would have allowed me to come out. This was around the end of April. She was so worried that I would get harmed and I tried to tell her that nothing would happen. I told her that a

lot of other girls had left camps and they all had good jobs and nothing happened to them. The main thing that made it so urgent for me to get out of camp was that I didn't want to get stuck there when all my friends were leaving. All the worthwhile people had already left and I didn't want to be left in camp with a lot of old people. Another motive at that time was that I really wanted to continue with my college education but I have given up that dream since then.

["I got ^a job offer, ^{at a YWCA College in Chicago and I decided to accept it} through ~~contacts with Mr. Ferguson.~~]
wrote a very good recommendation for me. I also wrote to Miss Nancy Main of the Chicago YWCA. She wrote back and said there was an opening for a secretary at the George Williams College and my name was referred there. The college expected me right away. This college trained people for 'Y' work mostly. At first I wanted to go to Minneapolis where my sister was located. I also had an idea that I wanted to go to Cleveland because some of my friends were there. I had no idea that I would ever end up in Chicago because I heard that it was a dirty city and I didn't want to stay here.

"When it was definite when I was leaving, I had a sort of reaction. I got afraid and I felt pretty much alone. I didn't know what the reaction to me would be like. I had a few friends out here so I finally decided that I had better come to Chicago where I had a definite job offer. I didn't realize then that I could get into the swing of things so quickly and naturally. The camp experience didn't hurt me at all and I just took off from where I left off in Los Angeles.

["I was quite depressed when I left camp because the train was so dirty. There were so many soldiers and sailors on the train and

I didn't know how they would react to me. I soon found that the soldiers and sailors were the most understanding people of all. I was feeling a little ill from the train ride and one sailor went to all the trouble to bring me my dinner. I never could have gotten into the dining coach by myself because it was crowded with service men. I had to laugh then at my fears because I really was frightened and I had built up my imagination to the point where I thought I would be the victim of some kind of incident. It was completely different from anything I had anticipated. It was a good thing that I did not give way to my fears and turn around and go back to camp. After the second day on the train I found that it wasn't bad at all so I felt much better.

"After a few days of grimy travel, I finally arrived in Chicago exhausted. This was around the first of May, 1943. The first thing that impressed me was the dirty tenements that I saw as the train pulled into the city. It was a depressing sight and I thought that I would never like Chicago because it was so old and dirty. It was even dirtier than what I had expected. When I got into the Loop, it wasn't quite as bad so that my morale picked up a little. The people from the school met me at the station and they were very kind. They arranged everything for me so I had no difficulty at all in getting settled. I stayed in the ~~George William~~ dormitory right on the campus until the Navy took it over. Now I am at ~~this~~ ^{another} house which is also a college dormitory and I have been here since September (1943). During the summer I was out of town at the college summer camp. When I first arrived in Chicago I had to go to the F.B.I. office and fill out some special forms and get an okay.

"When I left for the college summer camp in Wisconsin last

June, I had to get another special permit to travel out of the state. My life really began when I went to the college camp. I met all sorts of people and they were all interested in the re-settlers. Many of them had known the Japanese people through missionary work so they all came and talked to me. There were a large number of 'Y' people and they were all friendly and cooperative. The summer camp reminded me a lot of Manzanar as it was rugged living. However, the atmosphere was much better so that I enjoyed it immensely. It was such a free and easy life and it seemed to far away from the turmoil of the world. We all got very close to each other, living cooperatively like that and I certainly enjoyed the experience. The Japanese in camp were never cooperative like that. Many groups came to stay in this summer camp during those three months I was up there. They had about 17 conferences in all of 'Y' people, co-ops, church groups, and F.O.R. groups, and 4-H groups. I made a lot of friends every time a new group came in. It was an experience that I will never forget. This summer I am going up there again since the George Williams College is one of the sponsoring group and all of the office staff go up for the summer.

"This experience ended in September and I came back down to Chicago and I moved into this girl's college dormitory. I get along swell with them and we do everything together. They are a lot of fun and I am always being invited out by them. During Xmas I went to Green Bay, Wisconsin, over the holidays with one of the girls in the house and I got along wonderfully with all of her parents and friends. I bunked with my girl friend and we used to talk practically all night. Her parents even conserved gas coupons

so they could ride me around Green Bay to visit all of their relatives. They just accepted me as their daughter's college girl friend.

"It didn't take me very long to get used to my work. At George Williams college, I am ^a the private secretary, to the business manager. I take care of all ~~of his~~ correspondence and appointments. [I like the work very much because the people connected with the college really try to help me out. They encourage me to go to school so I take an hour off each day for a class. They don't deduct the wages for this either. My boss always includes me in the college activities as he just takes me as a student. I go to all of the rallies and other school functions. Maybe, it is because I live in such a nice environment that I just take things for granted now, and I don't realize how lucky I am.]

"Once in a while I give some talks on evacuation and camp life to the various Girl Reserves clubs. The girls at college are the leaders of these clubs as the school trains 'Y' workers. These girls all work in settlement houses and I got to help them out occasionally. I don't know too much about the significance of the evacuation and resettlement but I just tell them of some of my own experiences. It is so much fun to go out with all of these friends of mine. I got interested in inter-racial problems through them and it really has educated me. I think that I have lost some of my prejudices against Negroes and other groups because of my acquaintance with these people. It is one of the best experiences of my life and I wouldn't miss it for anything.

"At the same time I have kept up on my social life with my nisei friends altho I have almost cut it out now because I don't

have the time. I still go out on quite a few dates though. I went to two nisei dances and I never will go again. It was so disappointing to go back into such a group. I never noticed it so much in camp because I took it for granted, but out here I do really notice the difference. The fellows still wear drapes and they have a lot of hair. They congregate in bunches and they try to attract attention by getting drunk at these dances. I think I go out of curiosity and to see who is there.

"My social life was rather intense at first as there were so many places to see. I used to go out on dates with nisei fellows every night of the week but now I have cut it down to only two or three times a week. I just go around with nisei on week-ends now and the rest of the time I go around with the friends I have made at college. Even on week-ends I don't exactly go out on dates with nisei fellows as I go to see my two nisei girl friends some of the time. My life seems to be cut off from the nisei now because of my present activities. Every night of the week I see the girls at the house and I also see them at school. I have been going out with them more and more.

"The nisei I know are the ones I knew in camp. I only have one close nisei girl friend and I try to see her at least once a week. I usually go to her place when I get a craving for Japanese food because she is such a good cook. My other nisei girl friend lives too far out so I only phone her about three times a week. Aside from that I don't see many nisei except for my dates. I don't miss them at all because I am having so much fun and my time is fully occupied with the people in this house. I have lost contact with many of my nisei friends and I haven't had the urge to look

them up.

"Recently a nisei fellow I have been going around with more than the rest asked me to be engaged to him. I turned him down because I didn't think he was the right fellow for me. I don't think I like him well enough to leave my job and all my friends to go to another city. He recently went back east and he wants me to go out there and marry him. I don't think I am prepared for that yet. I have a chance to meet a better class of people here and I don't want to give that up yet. In this way I am able to grow up in my ideas and I think it would be such a pity if I threw everything up.

[I will get married eventually but I don't feel like it now as I am having a good time. I just hate to give it up now when I have so much. If I felt lost and helpless then I probably would have considered immediate marriage. As it is now, I think I am assimilated quite a bit and I am enjoying the process. Maybe I will even be a career woman, but I don't think so. For the next few years I think that I can get married any time so I don't worry about it at all.] Maybe I should get married because I may miss out, but I don't think so. I guess I am conceited enough to think that a lot of fellows still want to chase me.

"In spite of my life here with- which I enjoy very much, I don't like Chicago itself. There are too many things here to distract me. And I don't think I will be able to keep up with this fast tempo of living permanently. Another thing is that the people around here do have distinct racial attitudes. There is too much prejudice against the Negroes and they can't even move to the other side of Cottage Grove. Another thing is that there are too many slums here and there is no family living ways at all. All I do is go to work

go out on dates and have fun, come home and enjoy myself with the girls in the house, visit friends occasionally, etc. There is nothing constructive about my life at all and I don't think that I will be able to do this all the time. Sooner or later the novelty will wear off and I will have to settle down. I think I'd rather live in a small town as it is easier to settle down and really belong to the community.

"I know that a lot of Nisei think that I am fast, and they don't agree with the things that I do. They think that I am bad just because I smoke and go out on a lot of dates. I think they are hurting themselves by being narrow-minded and clinging to their own group. I don't think you have to carry integration as far as inter-marriage, but you have to draw a line some place. I think that the nisei should go out into Caucasian society more and they should be willing to go more than half way. They don't have to like every Caucasian they meet but I think that it is very important that we should let the public know that we are individuals, I don't like to see the congregation of Nisei at all. It is in little ways that integration is accomplished and I don't think the Nisei will get any place by crying about all their troubles. They just want to feel sorry for themselves. I hate those shy Nisei who are so timid. They are afraid to say anything at all because they think they are going to get snubbed. It is no wonder that they can make any Caucasian friends when they don't even make any attempt to go out. I just can't stand these sort of nisei. They are the ones who complain most bitterly about how they are being discriminated against. I think they will get a lot further if they acted just natural. That is what I do and I have made a lot of friends even

among the sailor boys at the college and they don't think of me as a Jap. They just think of me as Shiz, the secretary. I think that this is the way things should be. I know that if all of the nisei were accepted in this way there would be less prejudice and discrimination against them. The only way to do this is to go out and make the effort. I know that a lot of nisei girls think that I am too forward but I don't care what they think. I know I am not doing anything wrong and that is what counts. In fact, I think I am doing the right thing and they are the ones who are hurting themselves for being hesitant.

"I don't think the nisei out here are assimilating at all. They just think about making money and that's all. Then a lot of the fellows only think they are going to be drafted pretty soon so it's no use. Many of the nisei congregate in the same place for a job and they live together and go around together with other Japanese kids. They don't have any wide interests at all. I think that they should make more of an attempt to be friendly with the Caucasians they work with. The nisei girls are just as bad because they all think of marriage now and they worry about it. It's good to see your nisei friends once in a while, but I don't like the idea of having to stick with them all the time because it cramps my style. Maybe it would be a different situation if I had to live alone in my own apartment and I didn't live in a place like this where I can make so many friends. In spite of that, I feel that I am definitely making some progress.

"My educational plans have gone completely to the bunks now. My main idea now is to send my brother through and I could not afford to go even half time because my salary is not so large. I

only get \$110 a month and my room alone costs \$18.75. Living expenses are so high that I could not save up anything to go to school later. Another reason is that my younger sister wants to go to college also and I will have to help her out. I am going to try to take one course at the college each semester so that I will have ~~more~~ of a background ~~e~~ in social science. I would like to get a college degree because it counts so much in getting a job but I have definitely postponed it. I don't think I will get around to it now, although I can't say for sure.

"In spite of my active life I do have some leisure time to do other things. I go to church occasionally and I also do some reading when I have time. I belong to the Literary Guild and I get books from them. I like to read Reader's Digest and Current Events magazines. I hate movie magazines because they are rather silly, but I do like to go to the movies. There are a number of contemporary magazines like Harper's around the house and college so that I pick them up once in a while.

"I've read some novels this winter and my taste runs to 'A Tree Grows in Brooklyn', 'Native Sons', 'The Robe' and 'So Little Time'. I was particularly impressed by 'Native Sons' because it gave an entirely different picture of the Negroes. I am developing quite a taste for books with a theme of social problems. In that way I think that I am getting some self-education. In the rest of the time I have left, I write a few letters to relatives in camp and nobody else. I used to write to a lot of nisei but I don't have time anymore. I've lost track of many friends since they have scattered. My mail has really decreased. I usually manage to write Mr. Ferguson a letter to keep him informed on what the nisei are doing out here. I am not able to do very much of this

as I don't have too much contacts with them any more. I don't listen to the radio much any more and I haven't read the newspapers for ages.

"At first I tried to keep myself well informed on the progress of the war but I soon found that I didn't have time for it because there were so many other personal things to do. However, if any article come out about the Japanese problem, I usually clip them. It is usually the girls in the house who draw my attention to this topic. I guess they are more aware of the people in camp than I am because it is so interesting to them. Now they don't ask me so many questions about camp life and I am just one of their group! I go to the movies and theatres quite often with them since they have good taste culturally. I usually go to the college basketball games and all of the hockey games that I can with my college friends as I just love sports. I often wish I were a boy so I can participate in them directly instead of watching.

"I have not consciously been trying to break away from the Japanese group. We just seem to be leading a different kind of life out here. It is mostly my present environment that makes the difference. I go out with the Nisei when they come over and ask me and I don't try to avoid them at all. However, I do feel embarrassed when I see them on the streets in a group. I don't know why I feel that way because I know that I am no better than they are. At the same time they try to avoid me too. So I guess all of the Nisei do that. They just get together behind locked doors where the Caucasian eyes can't see them. I don't know why they feel so afraid. I certainly am not ashamed of my Japanese blood. At the same time, I don't think that it is good for the Nisei to go in bunches like that

as they are too conspicuous.] This is the way I look upon it: Most of the young Caucasian fellows are in the Army. It does not create such a good impression when a lot of nisei boys go out in a bunch in public to have a good time. They will be resented by the parents who have boys in the service and you can't blame them for that. I am glad that the draft has come because I think that it will be good for all of these nisei boys who are running around and doing nothing now. But I guess I will feel crushed if my brother gets taken as he is only 17 and he has just started college. However I do think that it is only right for the nisei boys to be in the Army now like the rest of the American kids. A Caucasian mother who has had a son killed in the war wouldn't feel so good if she saw a lot of nisei enjoying an unrestricted civilian life. A lot of the nisei say that they have suffered enough by the evacuation and they don't think they should be drafted. However, I don't think that this is any way to look at it at present because they are in no position to say anything since they are all more or less on a spot. Being in the Army would eliminate a lot of the suspicion.

"I think that I am enjoying myself and having a lot of fun, but to be really truthful about it, I am not satisfied with my present life. I don't know why because everything around me is so congenial and pleasant. One thing is that I don't think that I could get any more advancements in my job and the only compensation is that I do get to meet a lot of interesting people. I can't do that all my life though and I will have to lead a more stable life sooner or later or else I may become just as dissatisfied and restless as the other nisei out here. I still don't have my citizenship and that causes me some worry now and then. I know I would feel

much safer is I did have citizenship like the nisei. Even then, there is still that feeling of uncertainty because I heard that there is a law in Congress asking to take away citizenship from nisei and deport them. That certainly is the silliest thing I have ever heard of. I think that it is those people in California in who were so much against us, they don't know what they are doing.

"I don't know exactly what my ambition for the future are. Sometimes I think I should go into group work and have a career like some of the girls I know at college. At other times I think maybe I ought to get married and forget it all. I really don't know what I want and I change my idea from day to day. I don't show it at all to my friends because they are so gay that I have to be like them. I'm not saying that I don't enjoy this life because I really do. But there is that something in the back of my mind which makes me wonder about the future now and then. I've given up the idea of getting a college degree for the time being so that I don't have that to hang on to. I just hate to think about the future because it is so mixed up and I don't think that anybody knows what is going to happen. Maybe if all the nisei boys get drafted I will get married and I will be a soldier's wife. Then maybe I can get my American citizenship and people won't be able to say that I am not loyal to this country. All soldiers will wonder about their future so everybody will be in the same boat then.

"I guess this is only a dream. Once in a while I sit in the office and I imagine all sorts of a wonderful future for myself where everything turns out right. But these day dreams don't last very long and I wake up suddenly and find that I am in the same position as before. I try not to worry about it at all and I even

try to push these thoughts out of my mind because if you think about them too much you may go crazy. I just want to live a normal life. For the time being, I still want to stay in my present job as it is such a good atmosphere. The only thing is that I wouldn't ever want to live in Chicago permanently and bring up my kids here. Here I have been talking about marriage and kids and that is exactly the thing I dislike about the nisei because the nisei fellows think too much about girl problems and the nisei girls think too much about the fellows. There are so many other ~~thin~~- interesting things to do. I think the nisei are missing so much out of life by limiting themselves to the little world they knew before. At the same time I realize I don't know my own mind completely and I have no definite plans for the future. I guess I am just as rattle-brain as the rest of them altho I tend to think I am making more progress.

"I don't know what will happen to my family. Resettlement for my parents is not an immediate possibility. My younger sister, 20, is going out to Minneapolis next week to join my married sister and my brother is out in college now so that leaves only my parents in camp. I would like to get them out but I don't know how I could possibly support them. My older sister could not help out much as she is having a baby soon and I couldn't carry the full load by myself. That is really what gets me down as I feel so helpless. All I can do now is to go visit them once in a while when I get a vacation. Even that is not possible now because Manzanar is in California and I can't go there. Another important reason is that it takes such a long time to make a trip like this. I never intend to ask my parents for any money again as they have done enough for me.

"My father is too old to start out all over again and I certainly would not expect him to come out and do physical labor. He used to have two stores but it would be too hard for him to start all over again in that line. My dad would like to join his children but lately he has changed his mind. He feels that he would be too much of a burden at present. I don't think my parents would want to resettle anyway because they have heard so many rumors that it is so lonesome for issei to come out. If all of us kids were together then I am sure my parents would want to come out. We are pretty scattered right now. Recently my dad heard that I was running wild in Chicago and he sent a message with an issei who resettled here and he told me to behave myself. Rumors certainly do spread fast and they get all distorted. The issei who brought the message to me told me that all of the people in camp believed that all nisei were running wild and having all sorts of affairs and everything. They are worried because they are not here to look after their children. I think it is a good thing for the nisei to be out on their own because they have to learn to depend on themselves sooner or later. The issei are not in any position to ask the nisei to depend on them. In a few years it will be the nisei who will have to support their parents because the government will not support them all the time.

"I don't know what I am going to do after the war. I certainly don't want to go back to California, that's a cinch. We own our own home back there and maybe my folks could retire on my dad's insurance income and we kids could stay out here and help them out by sending them some ^{money} ~~money~~ each month. My dad wants to see ^{me} ~~my~~ married and settled, but I told him that I was not ready for it yet. I just can't think of myself being married and yet I am so une

settled. I have to know my own mind first, and that looks like it will take a little while yet. I realize that I am not fully mature yet. I still have to think of my family too. Maybe my parents will go back to Japan after they see the kids settled down but I don't know.

"I wish that the war would hurry up and come to a settlement instead of leading on to complete destruction. I don't think that anything will be accomplished by going back to the same old system that existed before. There has to be some new system where all the people in the world can have economic security instead of all these class and racial differences. America has to understand why Japan had to make some of the moves she did. Japan was overcrowded and she just had to expand some place and all of the exclusion laws of the various countries forced her to go towards China. Japan can't exactly be blamed for that since some of the fault lies in America and England. They should give Japan a fair chance to live like the other nations. I think the United States should abolish the exclusion act so that Japan would have a fair means of expansion. If these reforms are not made, the war would have been fought in vain and it will be a lot of lives sacrificed for nothing. I think there is some hope for the ~~repeal~~ repeal of the exclusion act eventually as it was repealed against the Chinese recently.

"I don't expect discrimination and prejudice against the Japanese to end right away. This is directed against other people too. The process of liberalization through education will not come about for another 25 or 50 years. Democracy certainly isn't being practiced now because of the political issues. These political groups are backed by selfish people who do not consider the masses. If

democracy were in practice, then why do the Negroes have to sit in Jim Crow cars, and why can't the Japanese live in California? Nowadays a teacher in the public schools can't even be liberal in the classes and express private opinions or else they would lose their jobs. In this area ~~alone~~, Negroes can't live in the Hyde Park district and they just can't break over Cottage Grove Ave. That is why housing is so overcrowded in the Negro district. There is such a prejudice against the Jews too. I know some Negro and Jewish students at the college and I think that ~~th~~ we are in a much better situation in this city than they are. If the nisei are ever pushed down like the Negroes, then they really will be in a tight spot.

"I think that the future will be up to the Nisei alone. They have to get established now and try their best at their job so that they will not lose them after the war. The Nisei may complain about not getting the best jobs out here but I think they are better off than in California. I know that in Los Angeles the Japanese only got to be domestic workers, fruit stand workers and the rest were students. The college graduates didn't even have a chance. Now most of the nisei are getting all kinds of chances of different types of work and I can't believe that all of this is going to be wiped out just as soon as the war is over. I guess it is going to be a hard struggle ^{even} them though. Maybe the Japanese here will get pushed back into the Japanese communities like before. I certainly hope that this never happens. The Japanese out here should make every effort to prevent that instead of drifting into it like they are now.

"I'm afraid for the people in camp. It scares me because I think in terms of my own parents. You can't expect the old people

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to come out all of a sudden and start out like the young people. At the same time they don't have very much to go back to in California. I heard over the radio yesterday (Feb. 17) that the department of Interior was doing to take over the management of the camp from the WRA. Gee, these camps will become an Indian reservation now. If that is the case, the government will have to put up better barracks as those building they have now won't last much longer. I feel sorry for the people who are left, especially the young kids. Maybe the issei won't mind it too much if they have to stay there, but I think that everyone will rot and that is pretty discouraging.

"All I can do now is to try and live a happy life. I think that it is possible even in times like this. Maybe all of the enjoyment that I am having now is only superficial. Maybe it is only an escape like what the other nisei tend to be doing. I know that a lot of things bother me and I just don't know the answer to them. It hurts me even to think about it so that is the reason why I tend to put it off and go into other activities. I think that as long I keep a healthy balance on life that things will turn out for the good. I don't worry too much about my own adjustments because I think that the prospects are fairly good. However, it does make me more conscious of it when I contrast it with the life of the other nisei. They all seem to be so discouraged and I think that this is too bad because they are only starting out here and the real tough part is still ahead of them.

See
also p. 20

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Good on
Kibei h 8
12

This girl is a
"technical Issei"
her sister is a Kibei.
Good on contrast