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Shangrila) and a trial was held. Fleming was the Justice and O'Brien the Prosecutor. They found that one boy had already registered, even though he said he had not and had signed the petition against registering, and he had to be released. One other fellow was on the verge of registering, she said, but whether he actually did or not is not known. The other boys all said that they said that they would not register, they did not intend to register, and would never register. Since the trial was a WRA trial the maximum sentence was 3 months in the C.C.C. Camp. One married man tried to say that he had been forced to sign the petition and not to register. His testimony at the time he was picked up was produced, showing that he had declared that he did not want to register. Also a letter from his wife was produced which praised him for being a loyal Japanese and saying that the block people were behind him. Consequently he was not released. In the evening the boys were sent back to camp again, and there was crowd of about 50 or 60 to see them off, shouting banzai.

Evelyn says that while she was in San Francisco she overheard Huycke say to someone that the registration had not been ordered by Selective Service. She believes that the WRA trial is a proof of the fact that a Federal indictment cannot be lodged against those who did not register. Whether the boys are going to be returned to the project is another question which has not been decided, it seems. As for segregation, Evelyn said Coverley remarked that the only segregation that would take place would be through the natural process of relocation, in/which case the loyal ones would be leaving. She felt that if the boys who had been taken were returned after three months that the WRA will be able to do nothing with the people after that. Life

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in the C.C.C. Camp is not well-disciplined she said, and they will probably feel that they were on a picnic. She said that the WRA had an idea that through relocation a large number of people could be gotten out of the centers. She was doubtful about it herself.

Friday
April 2, 1943

1. Tad Ikemoto

When Tad registered, he registered "No, No." One of his reasons for doing so was that he did not want to live here in the U.S. He has listened to JS and Roy Kitade discuss their stand, and probably realized that answering "Yes" to Question 28 had its points. Both persons argued that a person in Japan would want a Nisei to remain loyal to its own country.

Whatever the cause, Tad has written to Washington to have his answer to He seemed to feel rather sheepish about having to make this change. Question 28 changed. One primary reason for this was that he was considering accepting a job as teacher of Japanese language. When Col. Ramussen visited the Project shortly he went for an interview. He was asked to do a bit of translating. He was told he might qualify as a teacher at Michigan University, where they seemed to be setting up new courses. Tad came to see JS about borrowing some books on Japanese grammar.

2. Watanabe

Watanabe is a Kibei, probably about 25 years of age. He was brought up in Japan and went through Meiji university. He came back to America in 1939 to study a little more. He said that he wanted to specialize in a certain subject, which was just in this country. He wanted to take up business administration. He was a typical college student from Meiji. He was in the rugby team, was not intelligent, probably, judging from reports of his work in the Planning Board, only studied for the examination at the end of the year. It is not possible

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to say whether he came to American just to avoid being drafted, although this might have been a factor that he only considered unconsciously. At any rate, he said that he came because there was lull in Japan-American animosity and he felt that a war between the two countries would not spring up.

He had a difficult time getting into junior college even. The first few months he found it difficult to get along with his school work, although it was not so bad after that. He could read and understand, but he could not speak the English language very well. Even now he practically never says anything in English. He came over in 1941, I believe it was, and could not attend school for very long.

Watanabe, of course, intends to return to Japan. He had come over for the express purpose of going to school (or to avoid draft) and never had any intention of staying here in America. At present he does not want to go out to work, for one thing because he feels that he will have a difficult time earning a living. He comes to JS's place to borrow Japanese literature books, but he hardly seems to read anything in English.

Here in the Project Watanabe has changed his job several times. He was working in the motor pool driving trucks. There he was working with a group of Niseis and was forced to use some English. Then he was on the warden crew for a while. It was here that he had caught Perry Saito with a girl. He thought that it was not such a good thing for public morale for such behavior going on where people could see them. He got his present job as the Kibei research worker on the Planning Board, but he does not seem to be doing much. The comment of the rest of the members on the Planning Board Staff is that he can not be expected to go out and get the entire information from a party.

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George asked him whether he was interested in dancing, and he said that he was not interested in girls at all. JS said that if he were to return to Japan it was better for him to stay single. He agreed wholeheartedly with this saying that he wanted to remain free to go wherever he chose. Evidently he is the type of person who does not want to be tied down.

Watanabe probably answered "No, "No" in the recent registration. Being on the Planning Board he probably agreed with their view that it was best to register and avoid trouble. He was one of the last ones among the Kibeis to leave the warden crew, and he probably sympathized with the other Kibeis. He said that the older members on the crew were not all good, while the Kibeis were trying to improve the whole force. He was referring to the fact that the Kibeis resented having Sam Hayashi and his gang in the crew.

3. Perry Saito and girl

The story of Perry Saito is here set down as related by Watanabe, because it differs slightly from the story previously told by another person. Perry Saito was in the habit of meeting a girl behind the recreation hall in Block 18. The mess crew (Kibeis) first discovered them and used to go out and watch them. Watanabe felt that it was best to put a stop to it. He implied that it had been going on for several nights, perhaps longer. He went up and asked them what they were doing. The two acted as if nothing had taken place and said nothing -- they had not even kissed. Watanabe flashed a flash light into Perry's face and wanted to know what all the red marks on his lips were. Perry wiped his mouth with a sheepish look. He demanded if he had seen them, and Watanabe said he had come because he had seen them. Perry said that he was going to marry the girl. Watanabe wanted to know why they did not carry on such activities inside where no one could see them. He told the girl to go home

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because he had no business with her. Of course, Perry never married the girl, but began to run around with Fumiko Yabe. The latter two are still going around together.

4. Masayoshi Matsuda

Masayoshi is rather a marginal personality as far as his status with Kibei and Nisei goes. In this regard he is similar to Tom Uyeno. Masayoshi came to America when he was 14 years of age -- when he had only gone to middle school a year or so. He went through high school over here and then went to U. C. Whether he associated mostly with Kibei and there or not is not known. He was taking a course in aeronautical engineering. He had roomed and boarded with a family who had connection with Kawasaki, a large manufacturing firm in Japan which built airplanes and ships. Through one of the representatives that had come over he was promised a job as soon as he was through school. Consequently, he was looking forward to a career of that sort. When the war broke out, however, he was unable to carry out his plan. He was a junior in college, but was afraid that he would be drafted if he remained at Cal. He enrolled in the Curtis-Wright School in Glendale, the only Japanese student there. The tuition fee was \$750 and a very expensive school, but his folks were able to pay his way through for him. He took up streamlining (lofting) and graduated with fairly good grades. He was offered jobs from all of the major airplane factories as an Engineer. His job would have involved the handling of secret blue-prints. When evacuation came along he applied for a job out East at about \$350 or so. The Army, however, objected to his occupying such a job in an airplane factory, and he was forced to evacuate with his parents.

Since registration he has desired to leave camp. A job was offered him in a machine and tool company in Cleveland, Ohio, at \$75 a week, and he has

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accepted the offer. He had registered "No, No," however, because he was threatened with violence from the Kibei group if he dared to register "Yes" to question 28. Consequently he has had to ask that his answer to question 28 be changed.

Constitutionally he is rather weak, with one weak leg because of an accident. He says that he does not like to dirty himself with motors, even. He has never done any real work in his life. He says that he does not associate with Kibeis, and declares that he is not a Kibei. However, he is conscious of the fact that his English is not as good as those of most Niseis. He wanted to write a letter to Washington, and had to have Ruby write it for him. He learned how to dance 4 or 5 years ago, but has not gone dancing more than 2 or 3 times. His parents are opposed to his dancing. They feel that he is a oya-fuko mono (lacking filial piety), possibly because he is rather independent and does not obey them.

This account requires a closer follow-up.

5. Definition of a Kibei

The definition of a Kibei raises a rather difficult question. Mr. S. head of the Statistical Division in Washington, D.C., has asked Miss Evelyn Rose to work on a method of classifying Kibeis. Miss Rose is anxious to get a classification which is as correct as far as it can possibly be and fair to most people concerned. She recognizes that the class itself is undesirable because of the connotation of "potentially dangerous" which has been attributed to the Kibeis category. However, she feels that it is better to try to do a good job of it rather than to let it be done by someone who does not know the Japanese very well. She has been asking questions of Japanese whom she came in contact with at Tule Lake. The following is a discussion among Miss Rose, Tom Uyeno and JS, attempting to find a logical basis for classifying Kibeis on WRA Form 26. Tom Uyeno came over to this country when he was 14 years of age and went through high school and university over here. He is therefore a rather marginal

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personality as far as his own status goes. Consequently he is likely to emphasize the importance of high school and college education in determining Kibei or Nisei status. JS went through high school in America and was in Japan for 6 years, and believes that education during the formative years -- elementary school and high school -- is most important. Most of the material during the discussion was offered by JS while Tom made suggestions here and there, and Miss Rose asked a few questions.

First JS started out with a discussion of the Isseis, Nisei, Kibei classification. He pointed out that Isseis and Niseis could be separated on the grounds of generation. This coincided with nativity. Isseis were those who had been born in Japan and had come to America. Niseis were those who had been born in America of Issei parents. Kibeis were also born in America of Issei parents, and consequently had to be included in the Nisei classification. The fact the Kibeis called themselves Kibei-Nisei and referred to other Niseis as jun-nisei (pure-nisei) is suggestive. Both belonged in the same category, but a distinction is made by people in general between Kibeis and Niseis. While the distinction seems to be a simple one at first glance, it is actually^a/very difficult one to make on closer analysis.

One of the most common concepts of a Kibei is to interpret the work Kibei (ki - return bei America) according to its character and consider anyone who has lived in Japan a Kibei. No one however makes the mistake of calling a person who has resided in Japan a few years when he was very young or after 18 or 20 years of age and refer to him as a Kibei. But as years of stay in Japan lengthen, some people are referred to as Kibeis by some people and as Niseis by others. This matter is complicated by the fact that many Niseis who live in Japan for 7 or 8 years are often much more Americanized than Niseis who have lived in America all of their life.

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The Intelligence officer in the Oct., 1942, issue of Harpers probably gave a fairly good definition of a Kibei: "The most potential dangerous elements of all are the Kibei -- those American citizens of Japanese ancestry who have spent the formative years of their lives between 10 and 20, in Japan and have returned to the U.S. to claim their legal American citizenship within the past few years."

This brought up the matter of finding the factors that made a Kibei a Kibei. Some of the factors and characteristics which were associated with a Kibei were listed, and the following were obtained. They were later re-arranged in the order of importance by JS.

1. In-group-outgroup relationship with Jun-Nisei.
2. Education in Japan.
4. Residence in Japan.
3. Ability to speak English.
5. Education in America.
6. Religion
7. Residence inside or outside of Japanese community in America.
8. Country of identification.
9. Where they expect to live.
10. Ideology (Another that might be added was their association in Japan -- Was it with other Niseis, were they wholly accepted?)

JS felt that from a sociological standpoint of view the important factor which identified a Kibei was his relationship with other so-called Kibeis and Jun-Niseis. A Kibei was considered a Kibei because he could not be accepted by the Nisei group. On the other hand, not being accepted by Niseis, the most natural thing for him to do is to consider himself different from Jun-Nisei and associate with those of his own kind -- with other Kibeis.

Education in Japan is important because this is the basis for a Nisei's being put in the Kibei classification. No Nisei, no matter how Japanese he may be, is called Kibei, unless he has been to Japan. Such a Nisei will be called "Japanesey" or "Kibeish", but not a Kibei. It was JS's contention that intelligence officer was right in saying that education during the "formative years" was

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the deciding factor usually in classifying a Nisei as a Kibei or a Jun-Nisei. Since it is difficult to tabulate in-group out-group relationship, it was necessary to use the next best classification as a standard to use in setting up the Kibei classification. It was JS's contention that pre-school residence and residence after 18 years or 20 years of age did not affect a person very much. What was important was the years between 6-18, when the basic ideas and the native tongue were learned. JS set down the limits. Those who had gone through elementary school and high school in the U.S. were Jun-Niseis even though they received further education in Japan or resided for a number of years over there. A person might become a patriotic Japanese in Japan after having received elementary school and high school training in America, but still, in JS's opinion, that usually did not change his Nisei classification. Such a person would still be considered an America-Modori (returned from America) in Japan. On the other hand, those who had received their elementary school and middle school training in Japan would generally be considered a Kibei in America even though he went through high school and college in America. (For example, Koso Takemoto). Tom agreed to this much.

It was much more difficult attempting to classify people who had part of their elementary and high school education in Japan and part in America. Tom Uyeno's own example is a good one. He came to America after having gone through elementary school and 1 1/2 years of middle school in Japan. He came to America and went through high school and college. At present he speaks English quite a bit, although with a slight trace of accent and does not associate with Kibeis as a group. His alienation from other Kibeis and association with Niseis have been as a result of a long struggle to get through college. He related that there were 50 Kibeis who started through high school with him with the resolution that they would finish it and go on to college. Most of them, however, were

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discouraged before they even completed high school, and only a few eventually completed both high school and college. One hint that we get here is that one's status when one is in the later years in high school might be considered the important status before and after that less important. Many people do not know whether Tom is a Kibei or not, but many others recognize his accent and consider him a Kibei. JS offered the suggestion that it was easier for a Nisei educated partly in America to go back to Japan and become wholly accepted over there, than it was for a Nisei educated partly in Japan to come over here and learn English and be accepted by Jun-Niseis. Consequently, if a Nisei went through elementary school in America/^{and} completed his high school education in Japan, the chances are that he will be accepted by other Japanese students fully. When such a person returns to America, he is more likely than not to be considered a Kibei-Nisei. On the other hand, if a Nisei went through elementary school in Japan and then returned to American and went through high school, he is likely to find difficulty in learning English and not being accepted by other Niseis as a Jun-Nisei. Consequently, he is likely to be classified as a Kibei-Nisei. However, the counterbalancing factor of high school and college educations together must be considered. Tom himself feels that he should not be classified as a Kibei since he associates with Niseis more. One method of analyzing the situation is in terms of the person's status at the time he completes his education.

Saturday
April 3, 1943

1. Kibeis

Of the other factors JS felt that the ability to speak English was most important. If a person had been to Japan and could not speak English, then he would definitely belong in the Kibei classification. A poor grasp of English or a trace of accent when speaking is one of the main ways in which a Kibei is

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identified. In the same way, a Jun-Nisei in Japan is identified as an America-Modori, for one thing, by his ability to speak Japanese fluently. While ways of behavior and attitudes are also important in determining one's acceptance either in America by the Nisei or in Japan by the Japanese people. Language seems to be the most important factor.

Often times a Kibei is superficially defined by the number of years he has been in Japan. JS felt that residence in Japan alone did not mean very much. For instance, a person who was in Japan between the ages of 1-7 certainly would not have the opportunity of learning sufficient Japanese ways which could not be counter-acted by elementary school education over here. Again a person who had elementary school education and high school education in America would not be accepted as other than an America-Modori, and would still retain most of his Nisei traits even if he stayed over there 5 or 6 years. In fact, it makes him much more conscious of the fact that he is really not accepted in Japan if he goes back there. The important thing is residence in Japan during the formative years -- 7-18. This period would generally be taken care of by years of education in Japan because most persons cannot be expected to attend school if they are in Japan during those years. Here again it seems reasonable to take one's status when one's education is completed because a Nisei is a Nisei even if he learns later on to adjust himself to Japanese in Japan.

Sunday
April 4, 1943

1. Coverley

While Shirrell received a great deal of adverse criticism while he was in office here as Project Director, Coverley is getting it too. At first, Coverley was an unknown quantity, and many people felt that with his experience he ought to make a good administrator. The coop people have^{had} some contact with him and he seemed to be willing to help the coop as much as possible, more so than Shirrell. However, recent opinions expressed about him are definitely channeled.

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Some persons say that Coverley is a good administrator. He does not make rash promises or lose his temper as Shirrell. He also carries out generally what he promised. He can take orders and carry them out. However, he does not seem to be able to adjust himself in emergency situations. Even when there is a great deal of trouble going on he insists on having people make appointments, state what their business is, and how long they want to see him. Some people have refused to see him for this reason. He does not seem to make exceptions and by saying that "He is too small of a man." Another said that Coverley to "play ball." Some people express this quality in Coverley/was too bureaucratic; he had been in government service too long. He can take orders and carry them out, but that is about all. The same sort of thing is hinted when F.M. said that Coverley would make a good Assistant Project Director. If Shirrell was the Project Director and Coverley the Assistant Project Director, they might have been able to get along together very well. Several persons have expressed great dislike for Coverley. But none of the colonists seem to look upon Coverley as a little dictator, as do some of the members of the staff.

2. Coverley on Kibei classification

The need for a good definition of a Kibei is well illustrated by an incident during the recent registration. Coverley wanted a list of Kibeis on the Project, probably to check up on them if necessary. However, he did not want anyone to go through 15,000 forms because by that time the registration would be all over. Evelyn Rose, head of the Records Office, came to his rescue by informing him that she could have that work done on short order in San Francisco. She was going anyway, and was willing to do the work for him.

But she wanted to know exactly what Coverley meant by a Kibei. Coverley said [Rose did not think that that was such a good definition of a Kibei, and went to that he wanted the names of anyone who had been in Japan more than 2 years, Miss 7 [San Francisco and got a list of those who had been in Japan for more than 2 years, and also for more than 5 years. She kept the two lists separate. When she came

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back she took several cases of persons who had been in Japan between first and third years and asked Coverley whether he wanted those too. Coverley saw the point and decided those who had been in Japan for 5 years or more would be sufficient. Then he got to thinking that those who had been in Japan for 4 years might be indoctrinated sufficiently to be dangerous. Obviously he had a concept that the Kibeis were those who were indoctrinated with dangerous thoughts. All of this according to Miss Rose.

3. Placer County People

JS asked Frank Tsuda, who came from Auburn, whether it was true that people from Placer County were uncooperative during the registration because they had just ^{bought} their farms and lost all of it during evacuation. Frank said that it was partly true. Fruit ranches were not paying and many Caucasians found it impossible to keep their ranches. Many Japanese consequently bought these ranches, paying at least several thousands of dollars for them. Since most of these Japanese farmers did not have any extra money, they had to make payments every year on the farm they bought. Also, they had to buy equipment to take care of the farm. Consequently when the evacuation came along they were caught with their farm and equipment only partly paid for, and which they subsequently lost because they could not continue to make payments.

4. Block 47

According to Frank Tsuda, Block 47 split into 3 groups on the registration, so that there was not the extreme opposition to registration that existed in other blocks in Ward V. In fact, Block 47 was looked upon with suspicion from these other blocks because of the mild stand it took. After the boys from Block 42 were taken the first meeting was called by the "extreme" group. Those who were in favor of registration did not appear. The "extreme" told the crowd that those who intend to register should leave the meeting. Some people did not know where they stood, and consequently stayed for the meeting, but kept very

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still and did not commit themselves. Frank was in this latter group. Because of this split the "extreme" group was never very strong. Consequently, even after most of the people in the block signed petitions against registering, the block people tore up the petition and went to register later on.

5. James Otsuka

James comes in for so much comments from girls that it is pitiful to hear. Hattie came in the other day to tell JS that James was at a dance in Block 70. None of the girls cared to dance with him, and when he did they all watched him and laughed, till finally he had to go into a corner to play cards. At the Red Cross dance James was dancing with different girls all of the time and seemed to be getting along quite well. Once he was jitterbugging away with a girl. He danced with a peculiar hop because one leg seems to be longer than the other. He was not laughing or smiling, but was dancing away quite seriously. The girl did not seem to be enthusiastic at all, but only kept moving mechanically. Rose was watching and laughing. She thought that he was amusing. Later James asked her for a dance and she acted as if she did not hear and walked away toward the orchestra with her partner.

Analysis: The trouble with James, it seems, is that he feels that something is wrong with himself, but insists on keeping up appearances to show that nothing is wrong with him. He shoves himself on to people, cracks jokes, becomes intimate with them, in a way which everyone claims is unnatural. I would say that his attempted adjustment is one of not admitting his inferiority in the first place (repression) and then trying to cover up that inferiority, often in an aggressive manner. It is overcompensation in that he is trying to excel in the field in which he is inferior -- in social relationships, especially with girls.

Tuesday, April 6, 1943

1. Rose Serizawa

Rose came with Frank Nishida today to talk to Ruby about her^{de} termination

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to work in the Dispatch office. She says that she has always wanted to try journalism and says that she has written a column in her home-town paper in Seattle. Rose is a rather frank person, saying what she wants most of the time. However, she is not irritating in that way. Also, in many ways she is conservative and quiet. She does not believe, for one thing, that it is so good to be running after boys, although she believes that dancing is all right. She speaks Japanese now and then although she does not understand difficult words. She has expressed her opinion that she would not mind having a baishaku marriage.

One of the most significant facts about Rose's life probably is the fact that she has not lived very close to Japanese. She lived in Seattle, but about 7 miles away from the section of the city where most of the Japanese lived. She had only one other Japanese family living close to her.

2. Education
Adult/English Section

The registration has caused many splits in friendship and also many friendships where none existed before. This split has been very definite in the Adult Education English Section. In the first place, Ruby Sakoda, the supervisor of the department, was in favor of registration from the very beginning. She even expressed her opinion to her class, once demanding of her class why they did not go ahead and register. A few ladies who stood up for registration in their block came to see Ruby more often, since they were both in the minority at first. Mrs. Yoshikawa, Yano, Shibata, Morimitsu were among those who became closer friends with the supervisor as a result of registration. Mrs. Kakiuchi, who is a very nice person, was generally against registration, and there was a strain between her and the supervisor and the other ladies with whom she had been friends in English class. She began to work in the mess hall, and stopped coming to class altogether. With Mrs. Yoshikawa, Yano and Shibata the supervisor was held a party in her apartment and has

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also gone on a hike. In most of the English classes about a 1/5 has dropped as a result of registration. In Ruby's class in the one held in Block 26 only a few have dropped out, whereas the one held in Block 48 (Ward V) 1/4 have dropped out, although the class is increasing.

Among the teachers of the section the split is more spectacular. Ever since registration began very few of the teachers dropped into see Ruby, for one thing because classes were closed for about a week. Moshiko Kiyono came once during the heat of registration because her family was one of the few in her block which stood up for registration. She was relieved to learn that Ruby too was for registration. Since then, however, she has not come to see Ruby very much. Janet Okano, who can be classified as a Kibei, did not come to see Ruby since registration began, although she used to come before then to teach Ruby to draft and just to talk about matters in general. Her family was wholeheartedly against registration. Asako Higaki, who is the most "Japanesey" teacher of all, also ceased coming to see Ruby. In fact, her attitude toward the supervisor has become very cold. This is ^{more} true of her married sister, Mrs. Akitsuki, who seems to look upon the Sakodas with a great deal of suspicion. To a lesser extent Miyoko Ito, who lives next door to Asako, seems to hold a similar attitude toward Ruby. She herself registered, but prefers not to have any intercourse with the supervisor now.

On the other hand, Ruby has found it easy to continue her friendship with Hattie Kurose, who comes from the north-west even though she is not in the department now. Also, Rose Serizawa, who has never come to see Ruby except on business, now drops in just to chat. Matsuda the math teacher who took over Norman Koyama's work, dropped in one day to ask about a key, and finding that they agreed on their stand on registration has dropped in to see her several times after that. Peculiarly enough, Frank Nishida, and Kazumi Okamoto have been coming to see Ruby just as before in spite of the fact that they are educated Kibeis and did not like the idea of registration at all. They did not have much to do with the hot-

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headed Kibei group, and went and registered.

When the Red Cross dance was put on by the Adult Education Department, Asako, Miyoko, and Janet only did the work they were requested to do, which consisted of typing up bids. They did not even come to the dance. In fact, the only teachers who did come to the dance were Rose, Ruby, Matsuda, James Otsuka, and Frank Nishida. Ruby, Rose and Frank got together yesterday and decided to have a dance party. They were worried about inviting some of the other teachers, because they would not want to come perhaps in the first place, and even if they did, they would not want to dance. They are being invited, anyway, because Ruby wants to close up the gap that has been created, if possible, but plans are being made to have a dance which some of the girls would not appreciate.

3. Administration

Went to Bob's place last night and heard something of what was going on in the administration. It seems that it is the administration's intention not to let the boys who were taken come back to this center even if they serve their sentences. It seems Myers is more in a hurry than Coverley is to hustle off the the dangerous ones to a special isolation camp in Utah. O'Brien wants to get some of those at the CCC camp to register because it would split the ranks of the opposition. One surprising incident was that a fellow has revealed the gang that beat up the Ohmuras, and he himself was sent to Minidoka. There were 10 persons involved, all of whom were taken. It is said that they confessed to their taking part in the attack. The rumor that there are stool pigeons is not entirely without a basis, although these 10 persons deserved some punishment for mistreating the Ohmuras. According to Bob, the administration is split 3 ways -- the sociologists, the Jap haters, and those who are mere workers and do not take particular interest in the people. The Washington office has requested Coverley to have the Reports Division write a report on the current situation. Coverley has told John

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D. Cook what viewpoint he wanted expressed, and won't give him any information. Cook is angry and not pleasantly disposed toward Coverley. It seems that Coverley relies most heavily on Hayes.

Wednesday, April 4, 1943

1. Noboru Honda and Chester Ogi

The clearance for both Noboru and Chester did not arrive, and hence both of them have given up the idea of going to Rochdale. Chester says that he is going to a one-week coop institute in Ohio. He has been offered a job already, which he believes to be satisfactory. It is not menial labor, and it will give him a chance to go out and adjust himself. He believes he is taking the right course, because he knows that after the war it is going to be very hard for individuals to get along. He believes that coops are going to become necessary both to avoid the burden of taxation and competition from other sources. He does not want to get ahead by himself so much as he wants to find a situation which will be secure even after the war. He has a Civil Service rating and therefore can get a government job. But he believes it is only for the duration, and after that things are too uncertain. He says that he does not want to get that smug feeling that he is secure in a job and then have to face the future which he knows is coming.

Noboru's situation is similar, but his reaction is different. At first he thought that Don's offer of a chance to go through Rochdale and get a job in a coop was good. After all, he did not have much of an education. But in the meantime he was offered a job by WRA to be a public relations man on the outside at over \$200 a month. He feels that he should consider that job very seriously unless Don can offer him something comparable. Don has pointed out that the coop would be a means by which he can help the people, that there would be less race prejudice, and hence his job would be relatively secure. Noboru's answer has been that when the war was over soldiers are going to come back, and Japanese are not going to be allowed to stay in jobs as long as soldiers remain unemployed. He feels that if he gets the other job it is more likely to be temporary than the coop job, but at least he will have a chance to save some money. He does

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not want to be persuaded by Don at this time and then feel sorry for it the rest of his life. About helping the Japanese people, he said that 5 months ago he would probably have been swayed by that argument, but since the registration he feels differently. While he's taken a beating all along by thinking about the people, at the time of the registration he came to realize that he will have to watch out for himself, too. He says that if he watches out for himself, he will be of help to the people to that extent. Of course, he won't do anything which will be detrimental to the Japanese people. Noboru feels that he does not want to be stuck in a \$125 job because he probably won't have any chance for advancement because he is a Japanese. He believes that he can do better than that for himself.

Corky Kawasaki seems to agree wholeheartedly with Noboru. Since he's struggled through life he believes that the thing he should do is to watch out for himself first. He does not intend to go out unless he can get a job paying more than \$150. If he were just a student out of college, he says, he might think like ^{Don} wants him to, but he has seen actual life too closely, he says.

2. Don on Farm Cooperatives

JS spoke to Don for the first time about farm coops. He asked Don why he was not so interested in farm cooperatives. Don said that he was interested, but it involved so much more responsibility that he did not want to bother with it if there were not going to be much preparation made. This seemed to be only a superficial reason, for he said that he was also afraid that farm coops would end up as a profit-making scheme. JS wanted to know what was wrong with a profit-making scheme, since profit was a means of gaining returns for one's labor. It was the method of distribution which made it bad. Don agreed to this. He then pointed out that the FSA had tried its hands with farm cooperatives and found them not too encouraging. They required expert help in organizing. Don's idea

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was that a farm cooperative would be all right if it were to market produce to a cooperative wholesale. JS pointed out that there was a need for a farm cooperative because the individual relocation program would bog down soon. Single persons would be able to relocate, but a family would be afraid of relocating because jobs did not pay enough. It seemed to him that farm cooperatives were the answer to get people to adjust themselves on the outside. People were willing to farm for themselves near the Project, for instance. Don agreed to the need, but felt that it would only be a temporary scheme. After the war all the people would probably go back to their old way of individual living. JS insisted that no one could say whether such a scheme would be temporary or permanent. At least the people would have some experience in cooperative living. He added that if a store were set up, a cooperative store could be organized.

Don agreed that the farm cooperative was a worthwhile program which could be pushed. He said that he was just letting the idea percolate in his head. He said that he would be willing to do a lot of work to see such a scheme through, although at first he said that he did not want to be responsible for sending out a group which was not well-organized. He said that he would see Coverley, since he was handling farm cooperatives in the FSA. He thought that it would be a good idea to send a report to Washington, D.C., and give those bigwigs something to think about. He asked JS to collaborate with him on such a report and for him to contact some colonists who were interested in the farm cooperative movement. He suggested that Harno Najima be contacted. JS said that he did not have much time to spend on the project, but he was willing to contact a few people who might be interested.

3. Tom Uyeno and Kibeis

JS first met Tom through F.M. and knew him only casually. Since registration, however, they found themselves on the same side of the fence, and Tom was

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willing to help JS with his thesis material. When F.M. left the Project JS approached him about an interview, which Tom was willing to grant. They collaborated also in helping Miss Rose define a Kibei.

Today JS went to see Tom as he was making a cabinet, and asked him to tell him something about the Kibeis with whom he started out to live in America. He let Tom talk as long as he would on one subject, and kept asking questions to cover topics he wanted to have covered.

In Seattle about 45 or 50 Japanese were learning English in a school for foreigners attached to a grammar school. The complete course took about 2 years to complete, and there were 4 or 5 classes in all. The majority of the students were Japanese, with about equal number of both sexes. There were about 10 Chinese and a few Filipinos and a handful of students of other nationalities. Tom attended the school for $1\frac{1}{2}$ years. The students studies very hard, and were intent on completing college in order to go back to Japan to get a decent job. One student bought a dictionary and started to memorize it page by page tearing out each page as he completed memorizing it. What irritated Tom and the other students the most was the fact that the material they had to learn was childish. They were given American history, for instance, which consisted of an old book filled with anecdotes about the Boston Tea Party or Paul Revere. The material seemed so foolish to them. Also, since there were a great number of Kibeis in the class, they talked among themselves in Japanese, and consequently were not able to learn to speak English. Tom thought it would have been much better if they had gotten jobs as school boys in a Caucasian home and learned to speak well first. There were financial difficulties for some, too, since many of the boys were purposely living away from home. Others were sending money back to relatives in Japan. It was a full time school. Most of the students, however, succeeded in graduating the class.

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Tom and 2 or 3 other students next went to a grammar school since they felt that they did not learn sufficient fundamental English. They purposely chose schools where there were no Japanese, even going 5 or 6 miles to do so. Here again the material they had to learn was very childish, but they were able to learn more English. Tom attended a grammar school for $1\frac{1}{2}$ years. The others had gone on to high school entering as Freshmen. They felt that Tom was wasting his time, but as it turned out many of the students were still in the freshman class when Tom entered high school. He had difficulty in English composition, but otherwise he was able to go straight through high school without any trouble. Many of the other students found that they could not pass some of the courses, especially English courses, and were thus held back. By the end of the Freshman year many began to drop out. Only a bare handful finished high school, and most of them went on to college and completed that. There were only 4 out of the original group of about 45 who completed college, which had been the goal of the whole group. They were not particularly lacking in ability, since Tom believes that most of them could have done college work if they had been able to hurdle the language handicap. The latter seems to be one of the main sources of discouragement. They tried very hard, but did not seem to be getting any place. It is peculiar that these people did not go to trade schools where they could have learned a skill without having to learn so much of the language. Another handicap was the fact that many of them had to work while attending school. Some worked in restaurants, others in homes. Those who lived at home had to help their parents, something they disliked very much. Students in Japan were not in the habit of working even during vacations. Others also had financial obligations, such as sending money back to relatives in Japan. Thus many were inclined

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to give up trying to get an education and take to money making. They seem to have been gripped by impatience because they did not seem to be making progress in school. Since their original intention of coming to America was to get a good education over here, their plans were all destroyed. They could not even look forward to going back to Japan to get a decent job.

After leaving school many of the Kibeis left for California, where there were more jobs among the Japanese. Many went into the produce business, first as workers, and some working up to position of manager. Others remained in Seattle and a few worked in a greenhouse. Some worked in stores, or operated them themselves. A few went into Mitsui and Mitsubishi.

The majority of these Kibeis came back from Japan about 1930 or 1931. About that time they had completed middle school and were pondering what future course they should take. They could either go on to school in Japan, or go to a school in America and return to Japan for a job. Those who came over felt that if they went to a good school in America they would have a better opportunity in Japan than if they went to school in Japan. At least this is Tom's explanation. Tom himself was an exception because he had only gone to middle school for $1\frac{1}{2}$ years and did not have as much English as the others. When they came to America they found that they could not get along very well with their families. For one thing, some of them were the oldest in the family and expected to be treated as such by their brothers and sisters, but they did not receive the respect they felt they deserved. They did not like the idea that they had to help their parents and obey them when they were at home. Consequently many of them ran away from home several times, and finally lived apart from their parents. His father, especially was hardheaded, he thought. With the Niseis they did not get along either. They felt that Niseis were rather childish in their thought. The fact that most of the Kibeis were older than the Niseis

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they came in contact with at school was factor in this regard. Concerning such acts as smoking or visit^{ing}/prostitutes occasionally, they felt that Niseis were very innocent, and they considered themselves more of an adult for indulging in them. JS asked whether these boys had visited prostitutes in Japan, and Tom admitted that they had not been of age. But when a certain age is reached, he said, people naturally take interest in such things. He also admitted that the fact that many of the Kibei boys lived apart from their parents made it easy for them to indulge in such activities.

Tom himself went to college and during the summer went to Alaska to work in the canneries. He did not have much difficulty getting through college, except for the fact that he had to put a lot of time into a composition course he took. He ceased associating with Kibeis in town after going to college and them saw/less and less. The first time he went to work in Alaska the Japanese contractor signed him up for 35 cents an hour work, and when he got up there he was put on a 45 cent an hour work. But when he came back he was paid only 35 cents, a fact which made him rather angry. At this time, union of cannery workers was^{being formed}/by the CIO, centered around Filipinos who dominated in terms of number. The Japanese started to form a union of their own within the cannery workers in an attempt to defeat the Filipino union. Since the Filipinos outnumbered the the Japanese, Tom and a few others felt it was best to the Japanese interest to stay in the union dominated by Filipinos. This incurred the anger of the Japanese people in town. Tom went out making speeches explaining his position. The result was that he was called "Red" and an "inu" and was threatened with violence. The Filipinos gained control, however, and most of the Japanese were left out of the union. Tom and the few Japanese who were in the union made efforts to get more and more Japanese into the union. At the time of evacuation they had about 600 Japanese in the union. In fact, through skillful organization the Japanese were able to get what they wanted at meetings.

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Most of Tom's former Kibei friends are now married. Tom himself was married just prior to evacuation. He says that most of the Kibeis are married to Niseis. They do not like Kibei girls, because they are too Japanesey and not Americanized enough. This sounds rather strange when many Niseis think that Nisei girls are apt to be too much Americanized.

Thursday, April 8, 1943

1. Yukio Sasaki

Yesterday Yukio came in to see JS about writing a report which he has to give in his sociology class in high school. Yukio is a senior, 20 years of age. He was sent to Japan when he was small, and came to this country after finishing Koto-Shogakko (8th year). He went 3 years to grammar school in Thornton, where there were only 6 or 7 Japanese in the whole school. For this reason, in spite of his relatively short stay, he speaks English, although not too clearly at times and with an accent. The important thing is that he prefers to speak English whenever he can. He has gone through high school and has not had much trouble in learning his subjects. He offers a good contrast to the Seattle Kibeis who were not able to finish high school because they lived among Japanese and kept to themselves and spoke Japanese most of the time. Yukio is intelligent, too, and is interested in learning. He has taken trigonometry and is interested in learning something along the mechanical line. He says he does not like clerical work. He has answered "No, No" on Form 304-A and consequently is not eligible to go out to work. He gives reason for giving such an answer simply as are not being treated normally. It is not surprising, because practically all of the boys in the block did the same thing. Yukio is in a dilemma because he cannot learn what he wishes to, if he stays in here. He wants to go back to Japan after the war, but knows that if he is to go back he must learn something at school. He is willing to learn through books, and JS suggested the possibility of a correspondence course. He says that there

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should be better opportunities in the Far East after the war, depending on who wins the war. JS pointed out that there will be opportunity for those who are trained, but not for those who are not. Yukio felt that there may be farming opportunities, and JS pointed out the farming program in Manchuria, which was not enthusiastically received by the people in Japan. JS started to ask Yukio about girls, and Yukio did not want to talk about it. He said it was too early for him to talk about marriage, and did not want to discuss girls at all. Age is not the only factor which makes boys take active interest in girls. Yukio seems to get along pretty well with Niseis, however, except where it comes to talking about girls. Although he is not very good, he does play a little basketball. Yukio got along fairly well with his family because his brother was a Kibei, too, and the only other person in the family was his father. Even though Yukio is the conforming type, it is doubtful whether he would have remained like that if he did not get along at home.

Monday, April 12, 1943

1. Hike with Psychology Class

The psychology class went on a hike yesterday out to the hog farm and the poultry farm. JS, the instructor, arranged the hike, believing that it would be a good thing for the students to get out and be doing things. He was probably influenced by Henry C. Link's "Return to Religion", which expounded the virtues of an extrovert. The time was set for 9:30, and students were asked to meet in front of the Ad. Bldg. Most of the students that did show up came in pairs. Michiko Jinguji came with Aiko Kimura, Jane Yamamoto with Yoshiye Otsuji, Rose Serizawa with Jean Nomura, Hatsume Kosakai with Lena Mizoguchi, Henry Nagao with Kaz Morimoto, Naoko Nakamura with 2 boys and a girl who were not students. Wilce Shiomi was the only one who came alone, besides JS. Naoko took her group to climb the mountain and only ate with the whole group. Even before the hike started, they sat on the lawn and played bridge, keeping to themselves entirely

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The boys kept to themselves very closely, and avoided close contact with the girls. They were supposed to ask questions of everyone in order to find out what was printed on the card which was put on their backs, but they hesitated to ask the girls. Rose and Jean kept pretty well to themselves, walking ahead faster than the others. The other 4 girls stayed together and seemed to get along quite well with each other. There may have been previous acquaintances which made this easier. They told riddles to each other and asked questions of each other ^{more} /than of anyone else. They also hesitated to ask the boys questions because, as one of them said, they did not know the boys. One of them, however, said that she asked them because she had to in order to find out what was on her back. On the whole the girls seemed less selfconscious in the presence of the boys than the boys were in the presence of the girls. When it was time to play cards on a flat piece of rock which barely held the group, the boys got together at one end. Kaz Morimoto especially tended to remain aloof from the girls.

Before the hike began, JS put on cards with names of such characters as Mae West, Stalin, Madame Chiang Kai Shek, Donald Duck, Robinson Crusoe, Joe Hayes, Helen of Troy on the backs of each person. Each person was to ask others only one question each, and then each person was to answer only in Yes or No. In this way by asking many of the others they were to find out what ^{was} /printed on the card on their backs. Rose was probably the quickest at this game, guessing 2 fairly easily. It took most of the people some time to guess their name. Some could not guess it till the end. Some in the group did not know who George Elliot was, and thought that she was a man. There was also difficulty in trying to place Cleopatra and Helen of Troy as European or Asiatic. The game gave the group something to do, and served to keep the interest of the group as they walked leisurely along.

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First they visited the barn where there was a sheep with a little lamb. Then Naoko and her group went on up the mountain, with the understanding with JS that they would meet to eat together. The rest walked leisurely along toward the water tank. Rose and Jean walked on ahead of the others. The boys kept to themselves. As the pace was slow enough there was no need for resting. At the edge of the ledge JS asked whether the group wanted to go down the hard way or the easy way. Since the girls were willing to try the hard way, the road down the steep part was taken. Rose, especially declared that she would take the hard way, and when she jumped down about 4 feet to a path below, fell and scratched her leg. The descent was not too difficult, and the group was down in no time.

JS went to get blankets and water which he had sent on ahead to the hog farm. Bringing these back, he laid them on a flat piece of rock. Then the girls had begun to play cards, and Michiko suggested that they play "pig," in order to include everyone in the game. This game, is the same as "down-pass" except for the fact that if a person missed once, he was a pig, and if a person who was not a pig spoke to one, then he became a pig himself. A pig could not speak to a ²/pig, etc. The boys were caught the most often. Rose was the most stubborn and refused to speak or to be caught at all. The game was enjoyable and gave the group an opportunity to relax.

George Sakoda instead of going home to eat, came to join the group. His excuse was that it was good weather and he thought it was a shame to go home. He admits, however, that if he wants to meet girls he has to go out of his way to do so. All through the day he was with the group a great deal of the time. About 11:45 the group decided to eat lunch, even though Naoko and her group had not come down yet. Everyone in the group had brought sandwiches and fruits. Some of them had gotten their mess hall to make them for them. Hatsume and Lena came up from below together. They had gone on ahead by way of the road, thinking

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that the rest of the group would come by that way, too. Hatsume said that she could not climb the mountain because she was weak from too many operations. When she ready to go to college and take up bacteriology or something, her mother had died, leaving her to take care of her sisters. She ^{was} healthy before this and used to go hiking and camping but she had to have some operations and since then has been rather weak. She is not working because of doctor's orders. After eating lunch, the group seemed anxious to go, but JS insisted on their resting a little bit, knowing that the walk would be more enjoyable if they did not take it too strenuously. Naoko and her group scrambled back up the mountain, saying that they were going to play bridge on top of the mountain. George offered to take the group out to the farm on the Ferguson, so instead of seeing the poultry farm and the hog farm first, they got on the Ferguson. Henry and Kaz had to be back to work by 1:30 and could not go. This left 2 boys with 8 girls. The Ferguson jogged along at a moderate speed with George at the wheels. There was not very much to see, but the weather was good, and the ride was probably pleasant enough to most of the persons. Standing for about an hour and a half, however, probably tired the group out. There was not very much to see on the farm, since nothing was planted yet. A complete circuit of the farm was made. On the way home, JS told Rose to drive the Ferguson, and she got down and offered to do so. She seemed to enjoy driving the rest of the way home.

After coming back, the group made a tour of the poultry farm. The chickens seemed healthy enough. Then George took the group through the hog farm. He let them into the farrowing house, which was kept locked from the many visitors who were on the farm. The girls thought that the little baby pigs were cute. Rose picked one up, and hurriedly put it down when the pig began to squeal and the sow began to snort. Wilce and 4 girls said that they had to be going to get back

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in time for work at 3. This left Hatsume, Lena, Rose, Jean and JS. They made a tour of the rest of the hog farm. George offered to take them home on the truck, but the group thought that they should walk home, since they were out on a hike. They went into the shed to drink some water and to rest. JS was thinking of going out by the ledge to eat oncemore, but Hatsume was too tired out to do anything. She said that she was not used to hiking. Consequently the group rested in the shed, eating some fruits and sandwiches. Rose decided to go find George to tell him. Jean said she would come along, although Rose said that she could find him herself. After resting a little while, the group let one of George's workers take them home on a truck. On the way home they picked up a family of strangers who were going home too. The road was dotted with hikers who were both going and coming..

2. Kazuko Tanabe

JS met Kazuko at the Social Welfare Department Saturday. She informed him that there was a job offered from St. Paul for a secretarial job at \$160 a month. She sent a telegram saying that the offer was too low. The reply came back saying that they would raise the offer to \$165 a month. She does not want to take the job, however, because she is afraid that the weather in St. Paul would be too bad for her health. She said that she had another breakdown earlier in the week, and blamed it on the poor weather here in Tule Lake. JS thought that it was her attitude toward the people that brought on the breakdown. Since she was not going to take the job herself, JS wanted to know whether she would let other girls here try for it. She said: "I don't see why I should do anything for other people."

JS replied "I don't see why you should not. It is not costing you anything."

"These people have been mean to me. They're only nice to you when they want to have you do something for them. Why don't the girls go out and look

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for their own jobs if they want one."

"I don't think you will get any place, by taking an attitude like that."

"Well, my father taught me not to do anything for people unless you got something out of it."

"An attitude like that is not going to get you anywhere. But why can't you let the girls have a try at the job? Will you speak to the girls if I send them to you?

"No."

"Well, will you give me the address of the company?"

"Why should I do anything for the girls? What did they do for me. Why should they try to be friendly to me now just because they want a job. They were not friendly to me before. They probably aren't interested in the job anyway."

JS then decided that it was hopeless to talk to her any longer about the matter. Kazuko insists on not helping others when she can, and when it would not be any trouble to her at all. She was, however, willing to let JS have the journal which she was typing up when she left the Project. She did not want anyone to read it while she was here.

JS, CL and Matsuda on girls

Last night Matsuda came over to practice mandolin. After practicing for about one hour, the three sat around and talked about things in general. The conversation of itself turned to girls. G.S. represented the views of a shy person, who had just come to a point where he realized that he was interested in girls and had come to the conclusion that he had to take a more active interest in them if he were to get anywhere with them. Matsuda represented the educated Kibei, who did not believe in approaching girls, but was beginning to realize that it was best to take a little more active interest in them. Of the three JS was the most confident of his relationship with girls. But he recalled

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his unpopularity with girls at U.C. when he attended school. The comments of the three on girls in general and on other boys brought out some of the differences in their attitude. They spoke most of the time in Japanese.

JS: "Why is it that Kibei boys do not like Kibei girls?"

Matsuda: "That's funny. I don't like Kibei girls myself. I would prefer a Nisei girl to a Kibei girl. I don't know why."

JS: "It's certainly an interesting problem to look into."

Matsuda: "And many Nisei boys seem to like Kibei girls. I don't know very many Kibei girls myself. In fact, I haven't associated very much with Kibeis."

G.S. "I think Roy Kuwahara knows quite a few Kibei girls and likes to associate with them."

Matsuda: "How about Janet Okano?"

JS: "I don't think she's ever been to Japan, but she is rather Kibeish. Her sister is a Kibei and so are her friends."

Matsuda: "I came over from Japan when I was 15. Consequently I found it difficult to get along with girls. I don't think it's such a good idea for a girl to run after boys; it does not look right. I have been working in the Ad. Bldg. for about 2 weeks now, and always talked to the boys, and rarely with the girls, unless I had some business. One girl I was working until I finally mentioned that we have been working for a week with did not tell me her name for a whole week/and I did not know her name yet. But I don't think girls should be paid too much attention because these Nisei girls will take advantage of you. I have one family friend who does not even speak to me unless I speak to her, and so I don't pay much attention to her. When I go to Nichiren Sunday school to teach, I go and come home without doing any sociable talking, just like I used to in class. I guess I am a little oldfashioned now. I don't care to learn jitterbugging. But I think I ought to polish up on my social dancing."

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Parts of Matsuda's ideas were quite Kibeish. G.S.'s ideas were slightly different.

G.S.: "When I was in college, I was very shy. I had a girl in one of my classes who used to ask me questions about the lesson and used to get me to talk to her alone, because as she said, it would be quieter. At that time I did not realize it, but come to think about it now, she was probably interested in me. In those days I did not know a thing about love or anything like that. There was Toward the end she probably wanted to talk to me pretty badly. a girl in one of my lab classes to whom I wouldn't talk to all through the semester. 7 She would come close to me, but I would not pay any attention to her. Poor girl! But I do not think it's so good being shy like that. Even after I started to learn to go to dances, I used to pick on unpopular girls and used to dance with them. I did not want to cut in on the popular girls because I somehow felt that I was too poor a dancer. Now, I can at least tell a poor dancer when I come across one, because I stumble with them, and I feel I have more confidence about asking girls for dances. When I am with 2 or 3 other boys I can talk to girls rather freely, but when I am alone with one, I still find it rather hard to carry on a decent conversation. I think you should pay some attention to girls, because that is what they want. But I don't feel comfortable with girls who hang on to your neck when you dance, like Francis Sugiyama. When you are young, girls approach you, but when you get to be old like me, they don't do that any more. You have to go after them yourself. I don't think it's so bad for girls to approach a boy. It would make it easier for boys who are shy like myself if they would be more aggressive. I'd like to learn jitterbugging and tango. I play basketball and baseball with the kids on the farm, and I feel just like a kid myself.

"I don't think it's such a good idea for a fellow to be so shy. Take Frank Tsuda. He's 29 years old now and does not like to go places, not even to church. But he's come to a point where he realizes that it's best go out and be

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a little sociable. He wants to learn dancing now, and the hog boys are going to have practice this Tuesday. He's willing to learn, and he will learn, if the opportunity is given him. You can't do anything with a fellow like Harno Najima, because he just won't come to a party where there's a girl. It's funny but he's always around with Caucasians."

Tuesday, April 13, 1943

1. Tad Ikemoto

Yesterday Tad came to tell JS that he wasn't going to teach Japanese. His explanation was that his parents were opposed to his working for the Army. Also, his parents were afraid that if he went out he would be drafted. Ruby remarked that he was too obedient to his parents. JS pointed out that his chances of being drafted would be less if he took a job with the Army. Since he was only doing the natural thing by teaching, JS could not see why he should hesitate about teaching, although he could understand the point of view of the parents. JS said: "The only important consideration here is your own welfare. If you stay in here you're going to rot. You also stand the chance of being drafted, unless you go out to do farm work. If you go out to work you will be less likely to be drafted and also have a chance to learn something. If you go out on your own conviction and even against the wishes of your parents, they are going to feel satisfied. You've got to make up your ^{own} mind on the matter."

Tad, however, did not seem to be impressed with the advice. He said he would rather go out and do farm work if that was the case, just to get out of here. In other words, he does not want to go against the wishes of his parents. He wants to get out and would rather teach than do farm work. But he'll do farm work because his parents do not approve of his teaching.

2. Mess Arrangement

There were orders given through the block manager that all messhalls were

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to cease ringing their own gongs. Henceforth, the siren would be sounded at 7 a.m., 12:20 and 6 p.m. People were to go into eat when the siren sounded. This order came out several days ago. There was confusion because most of the people could not hear the siren. The messhall did not like it because the cooks were not always ready by the time when the siren sounded or were prepared earlier. After one day's trial, Mess 25 decided that they would ignore the new ruling and went back to ringing their own gongs. The block people were instructed not to pay attention to the siren. A change in regulations has been met, first by trying it out, and then going back to the old arrangement.

For the last few days there was a rice shortage within the project. Peck had gone to San Francisco and had come back, but would not release any information to the Dispatch. Mr. Tanabe, however, announced that 2700 sacks of rice had come in, and consequently the people could now eat all the rice they wanted. When the shortage was felt some fear was expressed by the people, and serving of rice was limited to once a day for a while in Mess 25. Mr. Tanabe's insistence on a meeting right away of the block people and also possibly a ward meeting was interesting. It showed that the people had learned to solve their problems by concerted action.

3. Rose Serizawa

Rose graduated ^{from} high school in 1940, and consequently is probably 19 or 20 at present. She lived in Seattle where her parents ran a green house. She is the only child, but said to be an adopted one. All through high school she kept with Caucasian girls, until she became friends with one Nisei girl. She has gone out to parties, but has usually not gone out with a boy. She preferred to go alone and come home alone. Her attitude toward the Japanese in town was interesting. Since she lived 7 or 8 miles away from the rest of the Japanese in Seattle, she did not see them very often in town. But when she did go down to the Japanese

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she "acted snooty" towards them. She did not want to be seen with them or to be associated with them.

After graduating ^{from} high school, she was contemplating either going to college, business school, or to get a job in Shanghai. A cousin had promised her that he could get a job for her there. She decided on the latter course, and waited for orders from an aunt who went back to Japan to see conditions. In the meantime she helped her folks in the greenhouse. Her aunt came back with discouraging reports. Japan was not a good place for Niseis because the people over there looked down on them. Consequently, she gave up the idea of going to Japan. Then she took interest in the greenhouse and decided that she could get along financially if she took it over. During this period she did some traveling to Yellowstone and other places. There seems to have been an unfortunate incident in her life at some point possibly at this, and one which possibly involves another person, but all she would tell JS was that she would tell him about herself, someday.

Rose's reaction to the war was most interesting. Up till the time of Pearl Harbor she had avoided identifying herself with the Japanese in town. When the war broke out, she wanted to make the acquaintance of some Japanese, although she did not know why she did this. She found a "snooty" group like herself, she said, with whom she got along. They were JACL leaders. She had gone in to the JACL office to offer her typewriter and her services. For the next several months she worked for them and also for several lawyers who wanted her to work partime for them.

Rose has a peculiar attitude towards dates and marriage. She denounces girls who are "flirts" and run after boys. She says that baishakunin marriages are the best because the parents should know best the right sort of person for their own children. She did not believe in love so much because many Isseis were married without love and were getting along perfectly. She says that she does

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not have good looks, and seems to be slightly self conscious about it, although she does not seem to repress this thought. All of these attitudes, of course, cannot be attributed to the fact that she has lived among Caucasians.

Thursday, April 15, 1943

1. James Otsuka

James dropped in to see the Sakodas yesterday. He said that he was working only part-time now because he was thinking about going out to work. He was going out to Chicago to the hostel, and was thinking about getting a coop job. JS teased him about being a Casanova and being seen at dances with a different girl every time. He said that he might write to some girls after he left. He thought that the JACL was doing a pretty good piece of work. JS said that the JACL did too much bootlicking, and James implied that JS did not have any right to say anything against the JACL when he did not help them at all.

Last night James was seen at the meeting of the Civil Liberty League with Naoko Hashino. Everyone who has met Naoko remarks that she is "snooty." Last night, however, she was looking pretty, smiling, and acting a bit coquettish.

2. Dillon S. Myer

The meeting held last night at #2020 drew a crowd. The hall was filled, and more people stood outside, where they put a loudspeaker. Still others were listening in through the windows. There were many young people -- more boys than girls. There was also a sizable number of Isseis. Another meeting is being held for the Isseis tonight. Myer did not have any particular new message to present. His main theme was that he did not like relocation centers, and that he was going to do everything he could to help people resettle on the outside. He talked in a sincere manner. Ruby, at least, was impressed by his personality. These words were especially touching: "Sometimes you may have thought that the WRA has double-crossed you. It may have done itsome-

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times unintentionally, but never intentionally."

When the floor was open to questions, the first questions was whether the Japanese would be allowed to go back to California. The second, was, when would the Niseis be drafted and there was no discussion about this that Mr. Myer knew about. To both of these questions Mr. Myer said that he did not make the decisions on these matters. Consequently Mr. Myer could not discuss such issues in order to maintain good relations with the War Department. Also, he felt that if he made an announcement at this time that the Japanese would be allowed to go back to California; for instance, the first thing that many people would do would be to fight it all the harder, thus hurting the Japanese people themselves.

All of the questions were asked by Niseis in English since this was a meeting for Niseis. Most of the rest of the questions were concerned with resettlement. Was any place being made for family resettlement? The answer to this was that occasional grants were being made and people being allowed to go out to look over land at which they desired to resettle. What was being done for civil service workers? Discussions have been carried on with the Civil Service commission and they could be expected to contact the project to make arrangements to take Civil Service examinations here in the Project. What was being done for professional workers who could not practice in certain states? As much help as possible would be given them. Why weren't there more war industry jobs and why were there so many offers of domestic jobs? Many people do not know that Japanese can do more than just domestic work. There is also a great deal of need for domestic work. Should we take domestic jobs until a better job comes along? Domestic jobs should not be made a stepping stone

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to other jobs because it has caused some ill-feelings. Plans are being formulated to make arrangements suitable to both parties. The Hostel plan is also available.

However, there were several out-bursts of indignation. One was asked by a girl: "Why were we forced to register when we did not want to resettle." Jobo and Ruby felt that it was a silly question to bring up at this point. Myer gave the customary explanation. Another person asked about De Witt's statement published in the papers yesterday about keeping Japanese in the relocation centers and "Once a Jap always a Jap." He also said that as long as the Japanese were not allowed to return to the Coast there would always be a stigma attached to them. Myer declined to comment on this, saying that it concerned another department. One fellow got up and asked why boys who had returned from the CCC camp could not get jobs in certain departments such as the transportation and supply and garage. This was Coverley's responsibility, and he replied that in the case of the internal security, it was understandable, but that he would look into the matter concerning other departments.

Myer's comment on the registration and on the meeting was interesting. He thought that in spite of all the heartaches that people have had to go through, the registration did some good. People were uncertain before, and were required to make a decision. Now that they had made the decision, he thought that they felt better about it. He said that he felt a different atmosphere in the room than when he was here the last time in October. He thought that there was less tension.

Sunday, April 18, 1943

1. Mae Ohmura

JS spoke to Mae during one dance last night. JS said that he heard she had been hit over the head, and May said: "It wasn't that bad. They only threw stones at us."

"How is it now?"

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"Relations with the block people are a bit strained yet. Some of the people talk to us, but some of the smiles are a bit strained, or should I say extremely strained. We do not eat in the messhall even now. Sometimes mother or I go after the food. For a while they wouldn't serve us in the messhall even if we did go to eat. The food was just layed out on the table, and there was no waitress to serve us."

"But aren't you thinking about going out?"

"No, not exactly. I was accepted by a school in January, but my clearance hadn't come yet. I can go now, but I'm not sure whether I want to go to this school or not."

May had also heard from Elaine Ishikawa that when JS discussed the registration in class some "radical" people from Marysville tried to argue against him. JS said that nothing of the sort had happened in class. (Note her use of the word "radical.")

2. A Kibei point of View

It is rare that JS gets to speak to a Kibei intimately. This morning, however, he sat next to a young Kibei in the shower room, and JS was able to hear the views of a Kibei on recent events. This Kibei is rather young yet, possibly only 18 or 19. He works in the mess hall, and in his spare time makes vases out of tree's trunk and things. He is one of the quieter Kibeis in the block, and did not talk very much during the recent registration or raise any trouble at all. The conversation is recorded as closely as it can be remembered, leaving out some insignificant parts.

Kibei: "Aren't you running in the marathon today?"

JS: "No, I'm not used to running. We used to have to run marathons in school in Japan, though."

Kb: We used to do that too in Hiroshima."

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JS: What school did you go to?

Kb: Daiichi Shogyo. But I quit before I finished it.

JS: I went to Massho (Matsumoto Shogyo). We used to run from Koi to Jigozen (about 10 miles).

Kb: Is it true that Tule Lake is going to be evacuated?

JS: Where did you hear that?

Kb: Well, I suppose it's only a rumor.

JS: Why do people think that we are going to be evacuated?

Kb: It's something like this. Tule Lake is a good place for wounded soldiers, because it is dry here and the wound heals easily. Also it is rather cool here too. Therefore, when the wounded soldiers start coming back, they are going to want to put the soldiers in here.

JA: It's possible if enough people go out that they will put 2 centers together. But as it is now, I do not think enough people are going out for that to be possible. If there are only half of the people in two centers, it is natural for them to want to put them together in one center.

Kb: It said in the newspaper that they were going to reduce the number of centers to 2 and reduce the budget to \$20,000.

JS: The way it is now with only bachelors going out and families in, it is not going to be possible to get many people out.

Kb: I don't think the people going out exactly feel loyal to the U.S. when they go out. But I think it's best not to go out. There's been broadcasts from Japan saying that the Japanese people should stay inside the center. If you go out, then Japan will assume that you are loyal to the U.S. and they won't do anything for you. That's why I think it's better not to go out.

JS: Is it true that there are broadcasts from Japan asking the people not

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to go out?

Kb: Of course, even before the war I was hearing that. There was a spy from Japan, well he wasn't exactly a spy. Anyway, there was a fellow from Japan who came to lecture to us that Japan was going to fight a war with the U.S. pretty soon. He said that during the summer of the following year Japan would invade America. Well, everything has come out so far as Japan has planned. The war can't last long. You can't scare the Japanese people. The only trouble with the Japanese people is that they get heated up easily and cool down easily (nesshi yasuki was same yasushi). If they keep together they are very strong.

JS: People couldn't keep together during the registration because the Planning Board and Council did not take the leadership and there weren't any leaders.

Kb: The administration thought they could scare the Japanese people by saying that the registration was an order of the War Department. Well, they told the boys at the CCC camp that it was not a War Department order but only a WRA order, and consequently they couldn't bring any charges against them. And they asked them to make their Yes and No clear and sent them back to the center without any charges at all. It was foolish for the people to have gone and registered. There was nothing in it.

JS: Yes, I hear that they thought that the registration was being carried on under the Selective Service law.

Kb: No, they were only bluffing. The matter went through the court of Monterey saying that after 6 months of confinement no one could touch the Japanese. The administration tried to bluff. But Japanese aren't the sort that can be fooled so easily. It was dumb of the administration to ask the Kibei Niseis to register. Even if we are put in jail, it'll only be for the duration. The war can't last very long now. America is going to be invaded soon. And when Japan wins they won't be able to keep us in jail. The trouble with the administration is that they think America is going to win.

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Monday April 19, 1943

1. Interview with Dr. Jacoby on Registration

On Sunday evening Dr. Jacoby invited JS, Ruby, George, May and Kiggo Takasugi and Harno Najima in the evening. They ate waffles together, and spent the rest of the evening just talking about things in general. This was the first time JS had talked to Dr. Jacoby about the registration since the registration took place. He had met him once before for a few moments at the time of the YPCC. Consequently, there were many questions that JS wanted to ask Dr. Jacoby, and these were answered mentioning names and from informally. Dr. Jacoby's answers were rather guarded. He shied away from/ blaming specific individuals. He defended Coverley especially, and did not mention Joe Hayes' name at all. Many points, however, were cleared up. The following is a resume of the conversation. Except where specified, the information was offered by Dr. Jacoby.

2. Coverley

Dr. Jacoby felt that Coverley was a victim of circumstances in the present registration. Roughly, he gave three reasons why things had worked out adversely here at Tule Lake -- Coverley was new here, his administrative policy did not fit into an emergency situation, and the circumstances of his arrival were against him. The most obvious fact was that Coverley was new here. He did not know his staff very well, and therefore could not have known on whom to rely very well, even if he did want to select out people with special aptitude to do certain jobs. He was not acquainted with the many problems that had kept cropping up. He had to learn his whole job before he could really begin his public relation work, turning over the more mechanical part to someone else. This was a great disadvantage to him.

The second point/^{was} that his administrative policy was such that it worked against him at the time of the registration. Shirrell had been replaced by Coverley because ^{higher} the/authorities did not like Shirrell's administrative policy. It was Shirrell's habit

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not to fire an incompetent person on the staff, but turn over his more difficult tasks to some other department. Elberson was practically a "utility man" and was asked by Shirrell to work in the Placement Office (because Jagan could not do the work), to be the head of the block manager, and be the labor relation man. Coverley was sent because he was a good administrator. He made it definite to the personnel staff that each person was going to be required to carry out the functions attached to his position, and if he were not capable of carrying out those functions, he was going to be removed from office. It was unfortunate that he came at a time of crisis, since this method of organization was not suited to meet emergencies, although it probably would have been a better method than Shirrell's in normal times. Joe Hayes was sent to Washington for instructions on the registration because he was the Assistant Project Director, and the one who should represent the project in Washington. Smith was asked to take care of the registration because he had been handling the first registration and the leave application, and the present registration was definitely his function. Coverley could not have done anything else because he was following instructions as to how matters should be carried out, and also even if he wanted to do otherwise, he did not know the personnel well enough. Consequently, Jacoby, Flemming, Elberson, and Carter -- the so-called sociologists, were left out of the registration almost entirely. Jacoby was only called in when it was decided that registration would be held in the administrative section. Until that time he had been left in the dark as to what was going on. Fleming, who was extremely valuable to the colony, was entirely left out.

Another one of Coverley's policies has been to require appointments of everyone before he would see them. Even Joe Hayes is now required to make an appointment to see him. Dr. Jacoby claims that this makes it easier for a person to get much of the paper work that has to be done without being interrupted. It

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makes for efficiency, and Coverley cannot be blamed for insisting on appointments at the beginning when he had so much to do. On the other hand, JS pointed out that in times of emergency you couldn't expect to get things done by requiring everyone to sign up for appointments. He cited cases of men who had gone in to talk to Coverley, but only to come out disgusted because they were asked to sign up for appointments. Dr. Jacoby, himself has never insisted on appointments but he would like to see people make appointments because it is easier to get work done. He realized the value of a safety valve when people are allowed to come in and say what they wish. It was JS's belief that this policy of Coverley's to keep people at arm's length did not help him to solve the problem of registration smoothly.

The third reason for Coverley's difficulties with the registration can be lumped under circumstances. In fact, Dr. Jacoby was inclined to attribute most of Coverley's difficulties to "circumstances." For one thing, when he first came he scared the people by talking about relocation too much. When he spoke to the warden supervisors, for instance, he over emphasized relocation. Not having the trust of the people, this was not a very good thing for a new project Director to do. Again, if he were acquainted with the people, he probably would not have been so blunt about the relocation program. The fact that his administrative policy did not fit into an emergency situation is also a matter of circumstances, according to Dr. Jacoby. Dr. Jacoby feels that Coverley's administrative policy is fundamentally sound, and that his character is also sound.

3. Legal Angle

JS asked why the WRA was "Caught with its pants down" on the legal side. Dr. Jacoby believes that it really wasn't, except for the fact that the WRA had decided not to apply the Selective Service law to the registration, although it could have done so. Harno pointed out that he had heard from his draft board that it was not compulsory to answer Form 304-A. Dr. Jacoby pointed out that it was probably after

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the WRA had decided not to have the Selective Service law apply to the present registration.

4. Why Male Citizens, Female Citizens, and Aliens were Registered Together

One of the first questions that Dr. Jacoby asked the head people when he was allowed into the inner circle which handled the registration was why they had chosen at first to register everyone together, instead of taking aliens first. The answer he received he thought a pretty good one. There was fear that the Army would find it too great a job to clear everyone. Consequently, there was fear expressed that they would clear only the male citizens in whom they were interested, and then refuse to handle the rest. They would be most likely to do this if citizens were registered first. Consequently, it was decided that male citizens, female citizens, and aliens would be registered to go from the very beginning in order to avoid a move of this sort on the part of the War Department.

5. Why No Explanation before Registration

JS asked why several days weren't spent in explaining the registration. Dr. Jacoby would not say whose fault it was. JS pointed out Joe Hayes as purposely being an important factor in that regard. Harno pointed out that Joe Hayes came back before the conference was over and expressed his opinion in Washington that Tule Lake would be able to register everyone quite easily. (It is also possible that Lt. Carroll had a great deal to do with the rushing of explanations.)

6. After Effects of Registration.

One consolation that Dr. Jacoby has concerning the result of the registration was that not much of it got into the papers on the outside. About all they got was the fact that some people had been put in jail. If the WRA wishes it can now say that they have a basis of segregation^{of} the loyal from the disloyal in answer to those who believe that there is no way of distinguishing^a loyal Japanese from a disloyal

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one. JS pointed out that the Senate Investigating Committee and the War Department had the facts. Dr. Jacoby thought that there won't be much more Senate investigating because the Army had definitely said that they did not want to take over the projects because they were interested in fighting a war.

7. Kibeis

Dr. Jacoby thought that there was a definite pattern to Kibeis who were taken to the CCC camp as being dangerous. Most of them, he said did not have high school educations here or in Japan. It points to the fact that a high school education means enough difference in status, ideas, etc., to make a difference on the Kibeis' stand on registration. He promised JS that he could have statistics on this to tabulate.

Where the organization of the Kibei began was discussed. JS explained that as far as he knew the organization began in Block 42 the night before Block 42 and 5 other blocks had to register in the administration section. Dr. Jacoby thought that the organization of the Kibeis was largely spontaneous. It is possible, however, that the activity in Block 42 was directed from Block 4, which remained the head of the Kibeis throughout registration. Even before registration there was an informal group of Kibeis in Block 4, although they did not cause any particular trouble. It is known, for instance, that Takatsui, who was reputed to be the brains for the Kibei organization, lived in Block 4.

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On Tuesday following the rounding up of the boys from Block 42 the registration was heavy. Wednesday would have been heavy too, Dr. Jacoby said, if it had not been for the activity of the Kibeis.

8. Takatsui

Takatsui, who is reputed to be the "brains" of the Kibei organization, has had an interesting history. He received his education in America, and returned to Japan in 1935 or 6 and about 1940 and worked as an agent for large commission companies here. He has been up and down the coast, presumably on business. Dr. Jacoby says that there is a possibility that he is an agent of the Japanese government. He is certainly anti-western civilization. In 1941 just before Pearl Harbor he tried to return to Japan, but could not because of the draft. This, Dr. Jacoby believes, is a possible sign that he is an agent. He sent his family back. He is a religious sort of person in a philosophical way and morbid. He is intelligent, and has read a great many books. He speaks perfect English, and has no language difficulties. He did not do very much speech-making or take active part in leading the Kibei group. He remained behind the scene, stirring up sentiments among the Kibeis. In other words he is an "agitator."

9. Block 42

JS asked why it was that Block 42 was chosen to be taken out. Dr. Jacoby said that the only reason it was chosen in preference to other blocks was that it had the greatest number of citizens who had to register. Some people in the administration thought that the way to get the people to register was to scare them into doing so. The soldiers were used because they did not want to use the wardens and there weren't enough Caucasians in the Internal Security Division. The actual arrests were made by Jacoby and one other person and the soldiers were there to handle the crowd. Dr. Jacoby "was embarrassed" by the use of bayonets and machine

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guns, he says. He felt that the arrests could be made without the use of the soldiers -- just by sending the boys notices. Others, however, did not think so.

10. Repatriation

Dr. Jacoby believes that those who took out repatriation papers did so only because they wanted to avoid registering and not because they wanted to return to Japan. He cited the fact that up till the time of registration very few people who were on the list sent by Japan and who would be able to return to Japan offered to take out repatriation papers when they were contacted. Out of a possible 3000 or so, only about 17% were willing to return to Japan. On the other hand, only 150 or so from this Project have taken out repatriation papers before registration. During registration about 3 or 400 took out repatriation papers. Since registration, however, only about 50 have come into repatriate. Dr. Jacoby believes that it was not possible to send back the second because not enough of the people who were requested by Japan desired to return to Japan. Thus, he feels that the people have only a very slim chance of being able to return to Japan before the end of the war.

11. Famous Words

One of the most interesting outcomes of the registration, Dr. Jacoby believes, was the telegram from Erntz, Project Director at Topaz. (Quotation is not exact)

"The rebirth of citizenship here is being accomplished by the usual labor pains."

12. Race Etiquette

Dr. Jacoby says that the staff members are not supposed to use the word Caucasian. Instead they are supposed to say "appointed personnel." Instead of saying Japanese, they say evacuees. Dr. Jacoby himself says that he likes to use words "residents of the Project" in his letters outside.

13. George Sakoda

Saturday night George took Mike Imbe to the dinner-dance given at the hospital. He was given a bid because the hospital made use of one of the hogs for their dinner. The hospital is experimenting on some diseased hog, anyway, and was able to bring an ambulance and take away a "diseased" hog without suspicion. They chloroformed the hog before killing it, and consequently the roast pig smelt like chloroform, George said. The hog I think was in perfect fit, anyway, but when the autopsy was made,

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it was diagnosed as having died from tuberculosis and a few other diseases, I understand.

To get back to George, he took Mike to the party, but she did not want to dance because she felt she did not belong in the hospital crowd. So they came out and went to the Cal dance, even though George did not have the bid for it. He was going to dance with her there too, but Mike did not feel right, and George had to bring her home. He did not seem disturbed at all about the fact that Mike did not want to dance or that they came home early. He has gotten over a great deal of self-consciousness and can do things now without blushing profusely. It's an exceedingly good sign of increased stability. When Dr. Jacoby asked him when he was going to go out, he answered: "Well, this is a pretty good place." It's done wonders for his personality.

14. Kibei from Isolation Camp

Today Frank Nishida sent a Kibei fellow to Ruby to direct him to the classes he wanted to attend. Since Ruby was not home, JS took care of him. As he copied out the schedule for him, he got some information from him. He had been going to high school until the registration came along and he was sent to the CCC camp. Recently, he was called up for trial and asked whether he felt that he felt guilty for not registering. He felt that if he said he wasn't he would get into further trouble, he said that he did feel guilty. Consequently, he was released without further ado and without having to register. He is from Block 5 and has been in this country for 3 years. He is an extremely timid sort of fellow. He learned that he could not get back into school until the following quarter began and wanted to attend as many Adult Education classes until then. JS advised him to go back to high school and see if they would not let him back in. He did not want to go out, and was not worried about the fact that he had still not registered. He said that conditions at the CCC camp were not so bad. At first the food was better

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than it was here, but afterwards it became worse. He did not have any of the arrogance that many Kibeis had. He agreed with JS that those who were taken to the camp in Utah were to be pitied.

Tuesday, April 20, 1943

1. James Otsuka and Nao Hoshino

When JS went to see Chester Ogi off this morning he discovered that James Otsuka was leaving at the same time for the same place. Both were going to the hostel in Chicago. James Otsuka did not seem to be so very excited about going. He told JS that he might try to write to him. There were a few Issei ladies from the block to see him off, but very few people were out to see him off. Chester had about a dozen friends out to see him. No one shed tears except Chester's wife. Everyone seemed to be asking the question: "When are you going out?"

JS and Harno teased Naoko about her connection with boyfriends. Harno brought up the fact that she had been seen up in the lonely part of the Castle Rock with a certain fellow. Naoko kept referring to him as "that guy" which turned out to be James Otsuka. JS told Naoko that she was at a meeting with him to hear Myer's speech. Naoko wanted to know why she knew the queerest people, like Shiro Tokuno. Harno also alluded to her interest in a certain block manager, an interest which Naoko did not deny. She merely asked where people found out such things. In fact she admitted that she was not interested at all in "that guy" and when she later passed the coop office where the former block manager was working, she said: "That's where he works." As the car carrying the out-going evacuees sped away JS asked Naoko whether she wasn't sorry now that Casanova was gone. She was thinking of Chester and what a wonderful fellow he was, and suddenly cried out: "Why I even forgot to say 'good-bye' to 'that guy.'" JS pointed out that she was looking rather coy with him at the meeting, and she said that he was a nuisance. She was interested in some one else, any way.

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Thus ended the stay of a "drip" in Tule Lake. He did not go anywhere without causing a great deal of conversation, especially among the girls. Hewas a topic of conversation till the very end. JS|comments were: "He'll probably tell people now that he has a girl in Tule Lake with whom he has some sort of understanding, although no definite agreements have been made. Naoko's reply was: "Yah, he tried to tell me about all of his girls!"

2. Masayoshi Tanaka

JS accidentally ran into Mas today as he was leaving the City Council office where he works. Mas' first question was: "When are you going out, James?"

JS replied: "Well, I'm going to stay on a little while longer because I am working for my thesis."

The last time JS had talked to Mas he was thinking about registering "No, No". Suspecting that he had changed his mind on the matter JS asked? "Did you change your answer?"

Mas was a little confused and explained that he was always loyal.

JS said: "The last time I talked to you you were arguing the other way."

Mas: "Well, a person is sometimes confused, especially when he is emotionally aroused. You know, the Niseis are all wishy-washy. I bet if Japan were to attack the Coast many of them would change their minds again. They are cultural hybrids, that's the word, isn't it?"

JS: "You're right. You mean they're sitting on the fence."

Mas: "Sure, if I were to rear my children I would't bring them up in two different places so that they would be lost."

JS: "Well, there's an advantage in a broad education, you know. But are you intending to go out?"

Mas: "I'm thinking about it now. I have friends who'll go to work in the sugar beet field ~~because~~ I have had experience last year already. I do not want to

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stay in a place like this. I'm thinking of going to a school if I can. Carleton University has a swell poli-sci course. But I have got to have more money to go to school. I do not want to go out to farm work because you might be frozen in that type of work."

JS: "Tad was going to go to teach Japanese, but his folks opposed it."

Mas: "My mother does not want me to go out anywhere, but my father wants me to go to school. I think teaching is pretty good because you can go to school."

JS: "It'll also keep you out of the Army. I think we are all going to be drafted."

Mas: "If you go outside?"

JS: "No, whether you're outside or inside."

Mas: "No fooling. Anyway, I do not want to stay in a place like this."

Friday, April 23, 1943

1. Ken Yasuda

Yesterday Ken dropped in to see George about working in the Hog Department. His reason for this was that he thought there was a future in raising hogs. He has heard from a friend that hog raising in Manchuria was still in its infancy, and that there was a lot of opportunity for making money in Manchuria. He wants to learn the various breeds of hogs and methods of feeding and raising, disease of hogs, and also process of curing hog meat. He says that he wants to spend about 3 or 4 months on this. Evidently he is very much in earnest, because he went to see Zimmer and Ted Tokuno before coming to see George. George told him that hog farm work was a dirty work, and Ken thought that it wouldn't bother him at all. Then George said that he had to like animals in order to raise them. Ken, being a poet after a fashion, said that he probably could feel for them because of his nature. He said that he went to the farm and saw a little pig squeal. It squealed with its whole body, and when he expresses any emotion he wants to do it like

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that little pig. George said that he could come to work, although he thought it was queer for a fellow like that to work on the hog farm. He wondered how long he would last. JS thought that he might last for 6 months.

Ken has been working in the Recreation Department as a coordinator handling things for the Issei Department, largely. He says that there were a lot of headaches in his work because the Isseis were hard to deal with. Before that he was working as a warden. He has not explained why he changed jobs.

His main interest, however, has been in analysing Japanese poetry -- Haiku -- and also in writing poems himself. He says that since January he has written about 80 sonnets, writing about one every other day. He was thinking of an academic career, getting a position as a teacher in a university. At present he is working on a group of poems which he expects to have published in book form. But he says that this is only his hobby, and he would rather have something else to rely on for income. He scoffs at the meagre life of a university professor. His family used to have an 80 acre fruit orchard at Placer County, and he says he was able to earn a comfortable income without having to work so hard. He pruned his trees heavily, thus increasing the yield and reducing the expenses of thinning and waste.

His attitudes are peculiarly Kibeish, which he is. He says that there is no future for him over here. He wants to return to Manchuria because English is used over there, and there is plenty of opportunity for any Nisei or one who can speak both English and Japanese. These Niseis do not have to worry about their future if they go back to the Orient. The only trouble with them is that they do not have any guts. He wants to go back to Manchuria and enjoy his Japanese face. When asked why he did not take a job as a teacher teaching Japanese to soldiers, he had a ready reply. He had heard from a friend in Japan just prior to

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the war that he should not take any job voluntarily involving the Government because it would interfere with his future. If it were involuntary it was not so bad, but anything voluntary was bad.

Ken does not want to leave the center for the duration, which he believes will cease when Japan begins bombing the mainland. Ken is a rather lonely type of person. He is a Kibei educated in America. He does not associate with other "Pure Kibeis," but prefers to associate with Niseis. He speaks English all of the time, although he retains a little of the Japanese accent and also makes grammatical errors now and then. Niseis, however, probably find him a bit beyond them because of his interest in a highly specialized field. He also has a habit of talking on and on by himself about subjects in which he is interested without regard for the other people. This tendency to talk on and on by himself seems to be compulsive in nature because he does it wherever he goes. Some people consider him a queer, and Ken himself said that people in his district will point him out as being queer. He talks about his accomplishments a great deal, evidently proud of them. He used to drop in to see Connie Murayama now and then when she was here, and she was a rather lonely soul herself.

Ken's home was in Newcastle in Placer County in California. He is probably close to 30 right now. He is unmarried. He is more intelligent than the average person. He is average in physical condition. He was in Japan between 7 and 13 and received his basic training in Japanese school run by Quakers. Then he returned to the U.S. and finished grammar school and high school. Then he went on to the university, taking up banking and international trade at first. At some point he decided to change over to the analysis of Japanese poetry. He attended the University of Washington and also University of California for a short while. He did not receive his AB at the time of evacuation. He had intended to work for his MA and also get his AB, but he has rather given up hope of being able to do this because

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there are very few schools from which he can learn enough about Japanese poetry. In fact, he feels that he has to return to Japan in order to learn the things that he wants to learn.

Ken returned to Japan in 1939 and traveled about for a while before returning to U.S. in 1940. He believes that democracy is inefficient, and that strict Government control is necessary for a nation to achieve greatness.

Ken has had education both in Japan and America and speaks both English and Japanese fluently. He says that he has tried to become Americanized, but he seems to retain many traits of the Japanese. In many ways he is a marginal personality having traits of both Kibeis and Niseis.

In spite of the fact that he leans heavily toward Japan in many respects, on the recent registration his stand was one of standing up for registration. He was one of the first ones in his block to register, and his Block (Block 12) was one of the blocks strongly opposed to registration. The day before the boys from Block 42 were taken he went to see the Ohmuras, and he made a speech in the messhall, advising the people to register. He also happened to be over in Block 42 when the boys were picked up, not knowing that it was going to happen. Consequently, he was under suspicion yet no harm was done to him. He was asked by some Kibeis to speak to their group, but he declined, saying that he had no right to speak because he had already registered.

2. Issei talk

Last night Mr. Sakamoto was explaining the war situation to Mr. Adachi in the latrine. JS heard only part of the conversation, but he was rather disgusted by what was being said, although he had a regard from Mr. Sakamoto's judgment and command of English. He was saying: "The line seems to be holding and great casualties are expected by the U.S. (probably referring to North Africa). They have

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to make it seem as though they are winning a victory some place, because they are not winning anyplace else. Why look at Kiska. They cannot even take that place. They say there is a force of 25,000 on that place. They have been bombing the place, but it does not do any good."

Adachi: "Do you think that the bombing is futile?"

Sakamoto: "Well, it must be. They cannot even take the place when it is so close to their mainland and they have their Dutch Harbor close by."

This morning JS brought up the fact that the people in the U.S. were enraged because some of the Doolittle flyers were executed in Japan. Mr. Kaya's explanation was this: "Well, according to the international law people who bomb helpless grammar school children should be executed. It's natural that they should. But that's only talk, and while other nations may carry out such an act, Japan won't do it. You can't believe what U.S. announces. You know they announced once that all of the flyers were safe when Japan announced that they had captured about 10 of them."

This morning in the latrine Mr. Nakamura asked JS what Juyaku meant. JS said that it meant Board of Directors. Mr. Nakamura had been elected ^{to the} Board of Directors last night. Mr. Matsumoto had been holding two offices -- that of Board member and representative on the Committee on Committees. The office had instructed him to give up one of the positions. Mr. Matsumoto chose to retain his position on the Committee on Committees. Consequently, it left the position open to a new person. Mr. Nakamura said that the clerks should be selected from each block so that ones who could be trusted would be selected. As it was now, a great deal of theft was going on in the canteen. He said he was going to go to the Board and advise them all to be fired if necessary in order to get clerks that could be trusted. Mr. Tanabe joined in and remarked that all of the clerks were thieves -- that the canteen was giving them an opportunity to practice stealing. JS told Mr. Nakamura that he would not find things as easy as he expected.

Saturday, April 24, 1943

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Last night JS met Herk at Mr. Izumi's place. Herk lived in Block 23, but moved out during the heat of registration because of the antagonism he created. Evidently there was a group of Kibeis in his block who were active in opposing the registration. Herk was called into several meetings, which he tried to avoid by staying away from home. He finally moved out to Block 71, where he had to ask the permission of the advisory board of the block before they did allow him to move. Herk evidently is "Yes, Yes" man. He is extremely indignant of the stand taken by many against the registration. He has only contempt for the Niseis who could not make up their own minds: "When a fellow becomes 20 and cannot make up his own mind, he is no good. Some of the Niseis were older than I was, but could not decide for themselves. I know some who are mad like heck now because their parents made them answer "No, No." And a lot of them are now beginning to change their answers. I would not be afraid of standing the chance of being drafted."

Herk has been in Japan between the ages of 10 and 13. He went to school where there were a number of other Niseis. Mrs. Isumi remarked that any one who stayed in Japan more than 2 years was a Kibei, and Herk came back with a: "Well, I certainly do not feel that way toward Japan." His identification is definitely with the U.S.

His attitude toward those who were opposed to registration was interesting. He said, "I bet those guys who did not register were from the country and did not know anything." This concept of social superiority of one sort or another is important in determining one's stand on this registration issue.

Herk has signed up for cannery work in the asparagus fields. He does not know when he can get the job, but he has submitted his name and is waiting. Other boys in the meantime are going ^{out} as asparagus cutter, which is supposed to be hard work. Herk's comments: "I'm not going to do work like that. Those boys won't be able to shift to asparagus work even if they wanted to." Here again we see his sense of superiority.

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Herk was fairly well-dressed and was wearing shining shoes, evidently of a good quality. "These shoes lasted me 3 years. (They still looked good.) Of course, they cost a little more. I used to buy those cheap \$5 or \$6 shoes, and they used to wear out in 3 or 4 months."

2. Radio Tokyo, Heard by Nisei, Doolittle Flyers

Herk Nishimoto said that until he heard a radio broadcast from Japan the other night he did not believe that it was possible. Now he knows that it is possible. His friend has a radio which he believes is almost as good as a short wave set. He himself has an eight-tube radio, but he cannot get Japan. He says that one way they get it is by adding an extra coil. Mrs. Izumi volunteered the information that it was possible when two radios were hooked up together. This throws Dr. Jacoby's theory that there are re-broadcasts within the Project because then most people would be able to hear it without trouble. The first broadcast is from 11 to 11:30 while the second is from 9 to 9:30 p.m. He says that the second is difficult to get because of the number of powerful stations on the air at that time. He believes that the high altitude makes it possible to hear some of the broadcasts. Mrs. Izumi has never^{heard} a broadcast and she wants to hear one very badly.

Herk's account of the execution of the Doolittle flyers is an interesting contrast to the news being broadcasted over here, if there is any truth in the Japanese version of the story, the OWI is only letting itself in for trouble by not telling the whole truth. According to Herk the Japanese radio claims that the Doolittle flyers bombed grammar schools and hospitals. The flyers who were captured admitted that they did not know where to drop their bombs and therefore dropped them just any place. The matter was taken up with neutral countries, and they decided that a trial should be held and that if the flyers were found to be guilty of indiscriminate

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bombing, then they should be executed. Also, Japan declared that if U.S. were going to carry out bombing of cities in that way Japan would do the same with cities on the Pacific Coast. Only when they did it they would see to it that they bombed only military targets. Here we get an entirely different version of the story than that heard over the U.S. radio and in the newspaper.

Two comments from an American commentator were quoted by Herk. One was that U.S. claimed that they did not lose a single plane or flyer several months ago when the raid was made whereas Japan claimed that they captured them. Why didn't the U.S. reveal the truth at the time? The second was, if the ~~the~~ bombing was really ^{not} successful, why was it/carried out the second time? Herk also added ~~the~~ comment that each account of Doolittle flyers was followed by "Buy more defense bonds."

Tuesday, April 27, 1943

Fuji Shagaki, Type III Nisei

Fuji came into the Social Welfare Department to see about the list of schools on the acceptable list. JS happened to be there, and offered to show her the list, which he kept at home. She laughed and said that she was really too tired to walk. JS said that it was only across the firebreak. She wanted to know when Miss McKay would be available, and learned that she would not be at the Social Welfare Department until Saturday. They walked to JS's place together while JS asked questions and Fumi answered them frankly. JS noticed that she did not look "Japanesy" at all and found out that she had been taking a beginning course in Japanese at U.C. To him this meant that she had had very little contact with a large number of Japanese. He later asked where she was born and she said Loomis. "But you haven't associated much with Japanese have you?" JS asked. "No," she said, "I have lived among Caucasians most of the time." For this reason she is being typed as Type III, adjustment to Caucasians.

Fuji must be in her early 20's. She is not married, of course. She lives in Block 40. She is larger than most Nisei girls, and consequently no one would

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consider her "cute." Her features are probably better looking than average. She does not seem to be brilliant although she is intelligent enough to have gone through 3 years of college.

Her family lived in Loomis. She has a brother and sister in Japan, but none over here. She has been to Japan for a year rather recently. While there she helped teach English at a YMCA. She attended San Francisco J.C. and then U.C. Here she started out by taking a pre-nursing course, but changed over to Oriental Language because she intended to return to Japan. She did not know very much Japanese, and had to enroll in a beginning course. Her home was located in a Caucasian district and consequently she did not associate very much with other Japanese and presumably learned to get along with Caucasians alone.

not legible
? Her mannerisms are more typically Caucasian than Japanese. At least there is nothing Japanese about her. She was also smartly dressed. Her command of English was good. She was not shy at all, and answered questions frankly, and laughed freely. She did not speak ~~any~~ Japanese very much since she enrolled in a beginning course in college. She may, however, have a fairly good speaking ability in Japanese, depending on the extent to which she spoke at home.

Because of having lived among Caucasians she seems to have had very little contact with Niseis. Having to live with so many Japanese here in the relocation center has been a new experience for her. She is now teaching in the elementary school here. She says that she likes teaching well enough. But she sees a distinction between the children she taught at the YWCA in Japan and here: "The children in Japan who come to learn English are from good families. They are different from children you find here." JS asked her whether she was not on the spot during the recent registration in view of the fact that she in Ward V. "Yes," she said, "we were the 'bow-wows' in the block." When asked about leaving the Project,

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she said, "The sooner I get out the better. I do not want to come back to this place either. I'll leave my parents here."

Fuji's attitudes are typical. She views things rather optimistically. With her meagre knowledge of Japanese she was not afraid of saying that she was going to major in Oriental Languages. She was also thinking about teaching an elementary school on the outside, and said that none of the Caucasian teachers here have had special training, but only went through college. She said that she wanted to go into "Y" work because she liked it in Japan. JS asked her whether she knew typing or shorthand. She said she could type for her own purposes, but could not do any typing for anyone else. JS advised her to learn typing and also shorthand, if possible. He suggested that there were classes here on the Project, and Fuji said that she was busy teaching. Anyway, she frankly admitted that she probably would not be able to get a thing like shorthand into her head. She does not seem to have that industriousness that many Japanese seem to have. She was not particularly anxious to complete her course in Oriental Languages. She was primarily interested in getting a degree. Since she seemed rather optimistic about getting a job, JS advised her to specialize in something during her last year so that she could get some sort of skilled job. JS suggested something like occupational counseling if she were interested in "Y" work. Because of her visit to Japan, she still believes that she might want to go back there if she has an opportunity.

Fuji evidently does not get along very well with the Japanese people here in general. Her attitude toward them was revealed when she said: "These people are ignorant-low class." This can very well be interpreted as she believes that she is superior to most of the Japanese here. The fact that she was smartly dressed shows that she is maintaining this standard in dress and appearance. The fact that

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she was an inu in her block goes to show that her ways have been nonconforming to those of the people in her block -- at least on the registration issue.

Emotionally, however, Fuji seems to be very well balanced. She is confident of the future. While she feels uneasy among Japanese, she does not seem to have a great deal of resentment towards them. While she has expressed an attitude of