

**Interviews with Japanese in Utah  
Accn 1209**

**Shake Ushio**



**MANUSCRIPTS DIVISION**

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Shake Ushio  
2-7-84 S. Lee

TU OK. My name is SHIGEKI USHIO. I was born on - born in - on  
January 14, 1914.

SF Where were you born?

SU I was born in Salt Lake County. Salt Lake City, I guess.  
Utah.

SF Were you born in a hospital there?

SU No, in those days, we were born in the homes.

SF What did your mother tell you about how you were born?  
Or did she tell you anything?

TU I can't remember hearing anything.

SF Ahuh. But there was just a midwife.

TU No, there was a doctor. Interestingly, his name was  
Born. Dr. Born. And - we lived in Sandy. The doctor  
did. And he apparently delivered me right in the home.

SF So you were born not here in this area, but in Sandy.

SU We lived in Sandy about that time, yes.

SF What was your father's name?

SU His name was MATAJIU.

SF And your mother's name was?

SU Her name is SONO.

SF What did your father do?

SU He's farming.

SF Do you know what kind of a farmer was he?

SU In those days, you raised sugar beets, you raised hay and  
grain. And later he was raising vegetables - all kinds.  
By the way, Ushio is my mother's name - maiden name. My  
father's name is Mata--ah - FUJIWARA.

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SF Was your father adopted.

SU No. They have in Japan a system in which if a family had all girls or just a girl and they want to preserve or perpetuate the family name, they'd go out and get some one who was not the first born in his family, but someone who would come and change his name to perpetuate the family name. And that's what happened in this case.

SF I read about that but I never met anyone --

SU Oh, there are a lot of people like that. It happened in my wife's family too. Her father took her mother's name. And so. It happens quite often - in the old days of Japan. It doesn't happen now. But in the old days.

SF Why doesn't it happen now?

SU Ah. The old individualism of western ideas have penetrated over there, too, I think. It does happen once in a while, I imagine but not too much.

SF Hmm. When did your father come to the United States.

SU He came in 1906.

SF Did he ever tell you any stories about it.

SU OH, not too much. Except that it took three weeks to get here. And he went right into Idaho. And contracted out as farm labor and decided after one year that that wasn't for him. So the following year, he came into Utah and rented some land and worked on his own.

SF What kind of a family did he come from in Japan?

SU Well, he's the last offspring of a family of 7 children. And he was very - came very late in his parents' lives. And

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he didn't take on too much responsibility in the farm. Well, his family was - as most families did in Japan, in those days, farmed and then did other things. But his father became incapacitated early in life so that he didn't do too much. He just sat in his home. And {was} some sort of village elder or statesman or something. People would come in for advise and counsel. My Dad used to sit at his knees and listen in on all those things. And, his father was a champion *shogi* player and he learned how to play that while he was young because everyone would come in, they didn't have other businesses, just come in to play with his father. And his brothers and sisters, I guess, ran the family affairs and being the last of the family members, - And they have patriachical system there so that the first son gets everything. All the property as well as the responsibilities. And the youngest one more or less is on his own. And so he didn't have that much responsibility. And he didn't like some of the things that were going on, so he decided to come to America when he was about 22 years old.

SF Ahuh. Had he met the Ushio family yet? When he came to America.

SU Well, before he came, he knew all the Ushio family. It wasn't exactly a family. The only one left was my mother at that time.

SF Her parents were deceased?

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SU Ahuh. {Yes} And so he knew that there was this young lady living there and that's about all, when he came.

SF What part of Japan are we talking about.

SU This is in ~~Okayama~~ <sup>Okayama</sup> Ken, a city called KURASHIKI.

SF Where is that in Japan?

SU If you know where the inland sea is, that's right on the coast of the inland sea. It's between Hiroshima and ~~Kolbur~~ <sup>Kobe</sup>, right on the sea coast, facing the inland sea. A beautiful spot.

SF Were they famous for growing anything.

SU I don't know. At that time, just the basic necessities of life. Rice. And potatoes and *all the little vegetables that go with it* I guess. Right now, they're famous for grapes. That they cultivate under glass, not glass, but covers.

SF Really.

SU And they raise alot of them. Just enormous grapes, that they ship all over Japan. And outside, too.

SF But that's recent.

SU That's what we saw when we visited there <sup>20</sup> years ago. And right now, that's one of the products that they're famous for. But it's industrialized and they've moved mountains out into the bay and produced islands and got a big industrial area there now. But such as smoke and like that.

SF Hmm. Where did your father get the money to come to the United States?

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SU I don't know. It didn't take too much. And the idea was if they come to this land of milk and honey, why, you don't need money, you just make money. So all they need is ~~get~~ *a save* over here. I guess that didn't take too much.

SF Did your father talk about how he was going to go back to Japan and stay there?

SU He didn't talk too much about that. He was sort of an adventurer, being the last child in his family and at loose ends back home. And, not wishing to go into the military for one thing. And a little bit concerned that his position in the family left him with little responsibility and little chance of inheritance. So as an adventurer and--he came to America.

SF With his family's blessing.

SU Well, probably. He didn't say.

SF So he--It took him three weeks, you said, on the ship?

SU About that.

SF Did he ever say what the name of the ship was?

SU No.

SF Where did he go? What harbour did he finally dock in?

SU Probably San Francisco and then he came - came right inland to Idaho.

SF Why did he go to Idaho

SU He's a free spirit. He wasn't doing what everyone else was. Most of the immigrants came into California and

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stayed in California and had nice lush valleys in California and went to work. He was a little more adventurous, so he came into Idaho.

SF How did he know about Idaho. Did he ever talk about that?

SU No.

SF Think he might have read it in the newspaper?

SU I don't know. We never talked about it. I don't know why he came to Idaho.

SF Where did he go to Idaho.

SU He was in southern, south eastern part of Idaho that first year. Had a friend that had come over with him. And he, as I recall, settled in Shoshone, Idaho or Gouding, Idaho or that area. He used to be a cook. And he used to cook in all the restaurants down there, in that area. And he used to hear about him doing that. And my Dad didn't do that. He didn't like restaurant work. He wanted to farm. And so well, I don't know whether he wanted to farm or not. That was about the only thing that he could do to make his living. So that's how he got into it.

SF And then he came to Salt Lake.

SU Yes.

SF So that would have been in 1907? 1908?

SU 7 or 8.

SF And he went to Sand<sup>y</sup>~~ing~~. Or he rented some ground, you said.

SU He rented some ground in what is now known as Crescent, Utah.

SF Where's that?

SU Just west of Sandy.

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SF Did he have to rent the tools and everything else, you think? Or where did he get the money to do all this stuff?

SU It didn't take too much to get started in those days.

SU Ok, what do you think he would have needed to get started to farm.

SU Well, he needed a couple of horses and a plow, and a cultivator. And shovel and hoe and a few other implements and you could get started in those days.

SF And he needed a house to stay in or some place to stay in. OK. Do you think he borrowed all those things?

SU I have no idea how he got started.

SF So he never really talked about how he got started.

SU Ah. No. No, he didn't. Well, the first year he went into Idaho, he worked as a laborer in the beet fields and so on and he probably saved up everything he made and came down and used that as part of his resources to get started with.

SF Does that sound like what your father would have done?

SU Yes.

SF OK. Um. When did he decide that he needed to get married?

SU A little later, in 1912, about.

SF Oh, so for four years, then, he farmed.

SU Yes.

SF all by himself.

SU Yes.

SF How many acres do you think he rented?

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SU I really have no idea. Maybe 30 or 40 acres. That's what it would take to sustain oneself in those days.

SF Were there other Japanese people that were out there?

SU Yes.

SF Were they mainly men or families?

SU You mean in this particular area---

SF Crescent.

SU In Crescent, well, you'd have to say Salt Lake County, because Crescent is a very small area. There might not have been any other. In fact, there might have not have been too many other any people at that particular time.

SF OK so he really would have been plowing virgin land in a sense.

SU Well, probably not virgin land but the land on which were--or area in which there were very few people farming.

SF OK and then there would have been people in Midvale at the Smelter, Japanese. There would have been Japanese there about this time?

SU Ah, about that time or a little later, yes.

SF Yeah, 1912 is more when they would have--they would have--that's a little early, 1908.

SU It is, yeah.

There weren't too many people here.

SF And I mean in the whole county, there weren't very many.

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SU That's right.

SF Yeah, there really weren't. Hmm. So if he wanted to talk to any Japanese people, he would have to have gone into Salt Lake almost.

SU That or, you know. He had a nephew that was in West Jordan about that time. A little later he came in.

SF A nephew. What was his nephew's name.

SU His name was JIN. Last name was NAMBA. Now, that is also a case where his brother, whose name was

*Fujiwara*, my Dad's brother, married someone who had no heirs and so took the name of NAMBA to perpetuate the family name for another family.

SF It's a good system.

SU It is. Hard for people seeking geneology records, but it's a good system.

SF I know the Japanese have been doing it at least since the 14th century. I don't know how much longer than that. But I do know, because I've read about it, that they were doing it then.

SU It goes way beyond then back.

...  
SF OK. He decides that he wants to find a bride, ok?

SU Yes, most young men would about that time.

SF That's for sure. When do you think your father was born.

SU He was born in 1883.

SF He's young still...So. he had gone through the regular

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schooling in Japan?

SU I would imagine, yes.

SF OK. Did he write Chinese characters as well as the Japanese?

SU Oh, yes, everyone did that.

SF OK so he had gone through high school? Had he had more schooling than that? Had he talked about that?

SU I don't think he went beyond high school.

SF OK. So, then he wrote back home to his brothers, is that how he got his wife?

SU We would assume that he did. I don't know.

SF He never talked about how your mother - how they got married? She never talked about it?

SU What do you mean by how?

SF How they - Did they correspond. Did they know each other. Was she a picture bride. Did she come to the United States first and meet him. Did he go back to Japan.

SU He knew that she existed. So he wrote back to his family and asked them to make arrangements so that he could get a bride. And to marry her. And so they made all the arrangements and so he went back to Japan. And got married.

SF So he designated her specifically?

SU I think so.

SF So they didn't have to have -- did they have to have a match maker?

SU Well. Whatever way marriages come about. Ritualistic or

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ceremonially, they have a match maker that plays the part. In some cases, the match maker plays a definite negotiating type of function, in getting people together. In other cases, they<sup>are</sup> just in name only. They're at the ceremony, they are designated as a match maker.

A BAISAKUNIN .

SF Is that what you call them?

Wow, ends on the "n"

A matchmaker.

SU There are other names they are called, but then - that one should do.

SF Did they; - If your father took the name - The Ushio name - did he receive anything in return.

SU He received a bride. {they both laugh}

SF But besides the bride. Because he's taking something added. I mean, she's going to receive a husband.

SU Well, he received a name. She didn't have a fortune. If she had, he would receive all of that. A little land, whatever else possession she might have had, but she didn't have any.

SF She was the last of her family?

SU Yes.

SF How had her parents died?

SU Rather tragically. Her father. They - She was born in a little town called Ononishi in Hiroshima ken. And

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her family were merchants, had some enterprises going in the city. Some almost legendary records in their family says that they came out of a place called Izuo Izumo out in North Country. And apparently they had - there is some record that says they owned a castle that was burned because they were on the wrong side in the Civil War. So a remnant of the family fled out of that area and got into inland . Omomishi's also right on the inland sea there. And they started a business there. And that's where they were. And about a 6th or 7th generation later, she came along and her father, although inheriting the business, was interested more in art. So he went abroad. He went to France. And to America. And he studied painting, oil painting. And he was gone for quite a number of years and left the business in care of an uncle or someone else in the family. And that's where he was. He had a wife and two children. And. He went away. Well, the oldest son early in the game became sick and died. And then the mother and my mother were waiting for him to come back from America. He - he did. He finished his studies and he went back to Japan and landed in Yokohama. By the time he landed, he died of consumption, I believe it was. So they shipped-shipped his belongings and his body back to his home. The wife really never got over it and she just pined away and died. And so did - There was - two daughters. And the

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other daughter also somewhere along in there died. And that left my mother there all by herself. And her family business had gone to pot. And. She was sent to one of her uncle's who had died and then his wife had remarried or something and she went and lived with this aunt. And that's where she was when she got married.

SF That is a tragic story.

SU Rather tragic. But she is very conscious of the fact that she's the last of her line. She had certain responsibilities to her ancestors. And that - that bothered her. I wrote a story about that and it's published in one of the books - I might let you read it. ... So even after she married my Dad and came over here, she was very much conscious of the fact that she was the last remaining link with the past. And she had certain responsibilities to her ancestors. And she tried to correspond and get records of the family and, you know, to have certain Buddhist rituals done to help the family and. Those were quite a bit of her concerns. And I can remember talking about that a little bit.

SF Did that mean that she wanted to keep more traditional values in the home also.

SU Well, I don't know. She may have and she just maybe did that just naturally. She was educated. She went to school in Tokyo and was very well educated. She <sup>was</sup> taught a lot of

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the finer cultural arts of Japan in those days. And then was kind of delicate in physique but more refined, I guess, than an average immigrant woman might be.

SF The photograph looks like it.

SU Yes. She brought a lot of gentility, you might say, or a real refinement that she was used to back home into the culture here.

SF Did your father ever talk about the marriage. How they were married. Did you ever ask when you were a boy?

SU No, no, those things we didn't even think about. I guess they just went through the old regular Shinto marriage ceremony.

end side one

begin side two

SU I was born in 1915 and they had gone back, just prior to that some time.

SF So she was pregnant then in Japan. So she knew.

SU I have no idea whether..

SF {laughs} But counting back, she would have been pregnant in Japan probably. Did your mother talk about how she saw the United States in the beginning?

SU No, just a strange country. And vast and big and kind of forbidding type of feeling, it gave her.

SF Oh, it did. It gave her a forbidding feeling.

SU Well, in that there's no one there. And these people

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were strange. And she was used to lots of people around. And people who were homogeneous with her. And to come to a strange country is kind of a scary experience. You know, {there are} all kinds of words to describe that.

SF But she talked about that, though, that she felt that way.

SU Not necessarily. You talked to her. ..

SF No, no, no, I mean to the family. I don't mean anyone else. I mean maybe she talked to you. Maybe she talked to your father.

SU No, not too much. Maybe I'm putting words into her mouth.

SF That's why I'm asking.

SU She didn't dwell on it too much. But she did say one time she was - In Crescent, we had a fire. A brand new house that he built burned down. And they were living in all kinds of situations. One time, they were in - right immediately after, they were living in a sort of a cellar that they were living in, and she came up out of there and the only thing she'd see is a cow . And that was kind of a lonely feeling, she said, you know. She wondered what she'd be doing in the country like that.

SF Yes, I understand that.

SU But she didn't bemoan the fact that life was hard or anything like that.

SF Do you think life was more difficult for her here than in Japan, from what she said?

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SU It's hard to say because life wasn't easy for her. It's a tragic sort of life that she had. She had a succession of deaths in her family. And she was all by herself. And to belong into a family and <sup>be</sup> come man and wife may have been an exhilarating experience from what she had experienced in her life. Which is tragic, completely tragic.

SF were you and your mother close?

SU As close as an ordinary son and mother might be.

I don't know whether they're real close or not.

SF Did you think you were close though.

SU Not necessarily.

It depends on how you define closeness. We were close in the fact that she took good care of me and I depended on her in my early age. And felt comfortable with her. But some of the closeness depicted in movies for instance is - may be alien to our way of life. So how are you going to say what's close and what is not close?

SF OK which closeness that's depicted in the movies?

SU Well, depicted in some cases where a son cannot leave his mother and be married and be happy. There's that type. and there's the type where he is so bound to home that he can't go out and make his way out in the cruel world. There's all kinds of ways depicted. And some of it is a clawing, loving, embracing your mother and kissing her

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and that type of closeness is also depicted. Well, when you say closeness, it all depends on your background. It all depends on you. Is that right?

SF were you affectionate towards her?

SU Well, that's another way of expressing closeness is being overly affectionate. Some people might be very close without being an even goopy, you know.

SF But what I'm saying is that were you brought up to be affectionate, outwardly affectionate, towards your mother? To hug her..

SU That's not Japanese characteristics. So. In that respect, we wouldn't be. But how are you to judge...

SF No, no, I'm not judging. OK. I'm trying to ask a question so that when we read this, that we can understand when we read it, that from your point of view, the Japanese way of being brought up, the way you were brought up, Japanese American way of being brought up, was that you were not overly affectionate outwardly, physically, with your mother. That that wasn't the Japanese way. That's all it will say and that's what I want to get clear. Because other people might think that it is the way, you know. So if you say that it's not, then it's not, for you.

SU Before you put it all down, I want to edit it.

SF Of course you're going to edit it. We already agree.

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SU Because it's hard for someone outside of our culture to understand how-how we feel. And unless we edit it or unless we're satisfied that that's exactly how it is, the wrong impression will {come}. That's one of the reasons why I don't like tape recordings or inte rviews.

SF I know, but that's why, too, you can look at what you said and maybe you'll want to be - maybe you'll think of a word that means more clearly what you wanted to say. And I think that's very important. I would like you to do that also. Because what goes up there is very important to me. But at any rate, with your father. Were you physical with your father?

SU What do you mean by physical?

SF OK. In some cultures, a boy can hug his father and can kiss his father on both cheeks. Now, my brothers wouldn't have done that with my father. My father was reserved and so - sort of standoffish. They might have shaken hands once in a while. Maybe they'd hug each other once in a while, but in general, there wasn't a great deal of physical contact between my brothers and my father. That didn't mean my brothers didn't talk very intimately with my father sometimes. You know. But they didn't tell him everything. Or viceversa at all. You know, he was a father. His role was that of guiding them. Now, that's the way my family was. In other families, the son works alongside the father and there's more joking back and forth and comraderie and, you know.

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SU OK, when you say that, it would all depend on the culture you come out of, it would all depend on individual characteristics that we had, see. No, we were not physical in that respect. We may have all kinds of respect and honor and love and everything else, but we didn't drape ourselves over each other like that. No, we're not that type.

SF When - How did your parents teach you, when you were a little boy, what was right and wrong. And how you should act towards somebody else?  
Ethics, morals, things like that.

SU I guess we weren't taught by lessons or preaching or like that. I would imagine, we just absorbed it by experiences. And when something happened, they'd say that's not the way to do it, you should do it this way. And we were told and told to us very reasonably and logically, we said, well, yes, that's right. In some cases, just because it's our parents and they said, that's not the way to do it, why, we'd take it at par value and say that's not the way to do it. And. So we wouldn't--sat down and say this is the way you're going to have to act, and things like that. It's more by plain day by day experience, I guess.

SF Did your mother quote proverbs to you or your father-- in Japanese.

SU No, not too much.

SF Not too much.

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SU They may have had little sayings about this or that, {some may} come out. But, I was not conscious of that *quoting*, you know, and literature or proverbs or scriptures or anything like that.

SF Do you remember the house that you -- the first house?

SU That burned down?

SF Yes. Or do you remember the one afterwards.

SU I can see the house and the flames and I was only four years old. Beyond that, all I can remember of my first years - when I was about 2 or 3, I guess, we'd get up in the morning and it was cold. And sort of a pot belly or coal stove and we'd huddle around the stove to get a little warmth. And that's about all - the only recollection I have of that house. I know later that it was new. And when it was 5 years old, it burned down.

SF Do you know how the fire had started.

SU My Dad was away helping my nephew - his nephew. And my mother was cleaning the stove and cleaning things and it was a little small stove. And she put some paper in it to burn it up and scraps and things and it went up the chimney and it came down on the roof and it was in August and it was hot and dry. And it caught on fire.

SF Oh, dear, that's horrible.

SU There was no fire department then. And down the road, some

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railroad workers were working on the railroad that ran near by. And they saw it they come dashing over and put out what they could. The furnitures and things. And helped us that way. But the house itself burned down completely.

SF Did your father then build it back again?

SU No, he just built temporary quarters and then removed them. Then next year, we moved to Murray, here. This area where I'm living right now.

SF Why did you move? Why did your Dad move?

SU Well, we lost the house. And he wanted a better land. I don't know what the reasons were, but anyway, we moved.

SF How many children were there then?

SU Two then.

SF There was you.

SU And my brother.

SF What was his name.

SU Jim.

SF Did everybody have English names? I mean, did Jim have a Japanese name too?

SU It's ah - His name was <sup>Harumi</sup> Harunga which could be sounded out as "Jim<sup>J</sup>my." Haru could be Reggie<sup>J</sup>. Chinese character. And so it could be Jimmy. And so he got an English name Jim. And my sister was born shortly after that. Her name MAUREA, which sounds more Hawaiiin I guess than anything else. But it came from Japanese name Maure<sup>Mari</sup> is a typical - you remember. A typical Japanese name. It

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comes from that derivative, I guess. But, I don't know how she writes her name in Japanese Characters. Kunge. *In Kanji.*

SF Do you have - does your name mean anything?

SU Hmm. I don't know. I imagine it does. I've never broken it down. Shigeki by itself may mean -"stimulating" or "exciting" but I doubt that that's the true meaning of the Kanji that makes up my name. So, I couldn't say. We'll have to research that a little bit.

SF As the eldest son, did you have more responsibilities? Than your brother or your sister?

SU Well, wherever you are, you always think you've got all the responsibilities.

SF Well, did you think you had all the responsibilities?

SU No, you don't know - I'm just kidding....

When we were growing up, we weren't aware of that too much.

SF What did you have to do around the house or did you have to do anything special when you were growing up.

SU I can't remember what I did around the house.

SF Did you have to milk the cows or do anything like that every day?

SU It depends on the time. And it depends on the age. In the beginning, we didn't have a cow.

SF If you were ten years old. You were living in Murray. Were you - did you have a farm then?

SU Yes.

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SF What kind?

SU We were raising potatoes and sugar beets. Had ten years of hay and grain and things like that. A little later, we got into vegetables. We were raising cauliflower and lettuce and cabbage and things like that.

SF When you raised those things, the first things, did your father take them to the market? Or did he sell them. What did he do with the things?

SU He. When he was in sugar beets, he'd just take them over to the sugar beet company. When he was raising tomatoes, he'd just took them to the cannery. It was a contract type of thing. Later, when he got into vegetables like lettuce and cabbage and cauliflower, then he took it into the old grower's market in Salt Lake.

SF Did you help?

SU Oh, we helped to raise it.

SF What did you have to do?

SU Go and pull the weeds.

SF How many acres {were there}

SU I don't know. Must have about 100 acres.

SF So there would have been a lot of weeds.

SU There was.

SF You went to school. What school did you go to?

SU Woodstock School.

SF The same one that's up here?

SU Same one.

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SF Wow. It's been there.

SU It used to be a three-story affair. And it's undergone  
a lot of changes.

SF A three story affair. Hmm. IT went up to 7th grade.

SU 9th grade.

At first. Then they took the junior high out and took it up to Holladay area. And then it went to just 6th grade. I went to the 8th grade and then they made the transition and my 9th year was up in Holladay.

SF Were there lots of other Japanese kids around here?

SU No.

SF Not any?

SU Hmm. Not in my school.

SF Did your mother learn English?

SU Very little. That's the one big thing that she said she wished she could have done that early in life. She never did become good at all. She could--oh, a smattering of English to talk to friends and neighbors or something. But not where she could efficiently communicate.

SF Your father of course learned English.

SU A little more. But not much more.

SF I would have thought, as a child, that that would have been difficult for you - to translate for them all the time.

SU Oh, not necessarily.

SF Did you like it?

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SU In the beginning, I didn't do any translating. I was little. They managed to communicate enough that they could get by. And what I had--what happened is that as we grew up and I became 18 and 19, I {took} a lot of responsibility to run the things. So it wasn't - {it was} responsibility, but I wasn't conscious of it. I just took over.

SF OK but what about. Did you speak English when you went to school.

SU YEs. Oh, when I first went? Very little.

SF Were there other children in your class that didn't speak English.

SU Not that I can remember. There might have been. There might have been and undoubtedly there were. But I was friends- made friends with my neighbor in the immediate neighbor ... and their kids and with them. Well, the first year was rather hard. I didn't know too much. But I caught on very very rapidly.

SF But your parents never went to PTA meetings or--

SU No, no. How many parents do you want.

SF I have no idea. I just know that my parents were very concerned with what my brothers and I were doing in school. And they wanted to know. And I know how difficult it would have been if they couldn't speak the language. I know times when I went to school, when they couldn't speak the language. And how difficult it was then. They were very frustrated. My parents were. Especially my

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mother, because she's not good at languages. And she wanted to know what I was doing or what my younger brother in particular was doing, but she didn't have any way of communicating or really telling the teachers what-how she wanted. What she wanted for my brother, you know, for her son.

SU My parents didn't worry too much. All they went by was the report card I'd bring home. And I used to get good grades.

SF I got an A you were ok.

SU Yes, I used to get straight As.

SF All right. All right.

So. In a sense, though, you lived two different worlds growing up.

SU We were never conscious of it.

SF You were never conscious of it.

SU I just lived in one world.

SF Was it very much a farm world, is that what you're saying?

SU Well, when you're around ten years old or 15 years old, you live in the world that you're in and all these other things that adults think about - it's just not there.

SF What did you think about.

SB So we just - just . And that was the world. And it was a good world.

S Who were your best friends?

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SU Oh, some of my neighbors.

SF What were their names.

SU Well, I had a - my neighbor was - these were the people who owned the land and they rented it to my Dad.

And it was Marshall and Ruth and and I lived right over there. And

over here, there was an Alden Smith and there was

B girls. And the B girls are 2 or 3 years older and they just boked out after me all the time.

And then there was the Alden Smith who became a very good friend. And we chummied around. And then there was

over there near where we lived, there was a Don Litton who was a year or two older than I am. And he just was over there constantly. And we just became pals.

SF What did you do during the day.

SU Went to school.

SF What time did school start.

SU I would imagine by nine oclock.

SF And you came home about what time?

SU Three thirty. After three thirty.

SF Then what did you do.

SU Oh I can't even remember. Sometimes in the summer when there's no school and sometimes when we were busy, I'd help Dad on the farm a little bit. Now this is when we were rather small. And on other times, we'd just play, I guess. I can remember with this last spring, Don, when we were about 12-15, we used to roam around and

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pic and we'd

try . And one time, we got an idea that we'd make a boat. And we did. We made a boat. And we ran down to the creek and we had a pond down there and we'd make rafts and play on the pond. Look at the pollywogs and then we'd go swimming in the summertime ~~and in the ditch & canal~~ . And just, you know, typical for a young child growing in the country.

SF For me, it's not typical, that's why I'm asking.

SU Were you born in the city?

SF I was born in Texas. But I didn't live here in the United States. So where I grew up, we had binjo ditches and we had deserts and we did other kinds of things. ...

What kind of games did you play.

SU Well, usually, we made up games. We played marbles and all kinds of marble games and the girls would have jacks and play with those things. And we - we'd roam around.

SF You were a gang?

SU Not a gang. There were only about 2 or 3 of us. And we didn't have any gang type of thing.

SF I don't mean a bad--

SU No.

SF I just mean a collection of boys.

SU Usually, just me and my brother and one other or two other friends would get together.

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SF so you and your brother were close.

SU Yes, very close.

end side two

begin side three

SF Did you and your brother speak Japanese to each other?

SU No.

SF You spoke English.

SU Yes.

SF Just spoke Japanese to your parents?

SU {yes} Make sure a little bit of English -

SF Right. Did you ever consciously teach them words - your parents.

SU Not consciously.

SF But sometimes you'd say, "Oh, that's a watermelon" to your mother or something like that.

SU I don't know - it may have come out like that.

SF You'd say, gee, let's go buy some watermelon or something and your mother would say maybe, what was that. And you might say--

SU Well, usually they would understand what a watermelon was...

Later, as we grew older, there may have been some of that. We can't help it - We would know more English and so that we would help them along. And they became

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very dependent on us for communications later on.

SF How old was that about.

SU Well, after we were 18 or 19. Later, about that time, we started taking over and doing a lot more.

SF Um. I guess it was the Festival, 2 years ago, the Asian Festival. I watched a young boy, he was probably 8, explaining to a mother what was going on. And translating, you know. A man wanted to talk to her about something and the littleboy was doing all of the negotiating and all of the talking and then he would talk to his mother.

SU Or grandmother.

SF No, it was his mother.

SU He must be a recent immigrant.

SF Yes, absolutely. Recent immigrant. From Cambodia.

But I was watching that and I was thinking about, you know, how it would have been here. With any recent immigrant. And it soon becomes very normal that the child, or atleast one of the children is going to help you know with the parents. That's important. Um.

SU A lot of that must have gone in my life, but we are not conscious of it. So that we don't - we can't recall incidences of that kind. Naturally, it may have gone on.

SF was your brother - was there just a year apart.

SU Yes. About 18 months.

SF So you were then very close.

SU Yes.

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SF And so he helped on with the farm you know, did all of those things also.

SU Yes.

SF Was your sister treated differently. Were there things as she was growing up that she could - rather, that she couldn't do that you knew you could do or had done?

SU She was 7 years younger than I was. And so we babied her a little bit. But I can't consciously say that - that parents say you're a girl so you can do this and not do that. We just grew up normally as any siblings grow up of different sex. Girls did certain things and fellows did other things.

SF Like what. What did girls do that boys didn't do.

SU Well, they didn't go out and catch frogs or play baseball or most of the games like that. They stayed home. They didn't play marbles but they knew jacks and just like that. They stayed a little closer to mother at home. They didn't have to work so much out in the field. And so on. That's a natural division of labor between men and women. There are less of them nowadays.

SF Your sister grew up speaking more English than both you and your brother, I guess.

SU Oh, I don't know. She also needed to communicate with her mother and Dad and so she picked up a little Japanese along the way.

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- SF But what would you say was her first language?
- SU Oh, English. There's no question about. When you say, first, - the first two or three years, maybe she heard more Japanese, but the primary language would be English.
- SF It's a language that she thinks in.
- SU Yes.
- SF But see, you had more of a choice.
- SU No I didn't.
- SF In the first six years. You thought maybe in Japanese.
- SU That could be. Maybe I still do a little bit.
- SF Well, there's a big difference then. I mean, that's a big difference.
- SU I don't think-- Ah, we got into the English so rapidly that I don't think that's the way it was.
- SF You think that English took over.
- SU Yes. You may be interested to know when we were about 12 or so, why, the Japanese people in the valley got together and started a Japanese school on Saturdays. So we went and learned to read and write and speak Japanese.
- SF Did Mrs. Uchida teach the school.
- SU She was our first teacher.
- SF Where did you have the school?
- SU It was on the west side - west side there on Mr. Tade hara's place. He had two rental buildings and one of those he rented out to the group and that's where it was held.

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SF Did all the parents get together and hire her. Is that the idea?

SU *Uhuh.*

SF Why did they do that?

SU They wanted to maintain a Japanese language. Because they themselves, that's their primary language. Some of the parents had illusions that they were going to go back to Japan. And sometime in the future. My parents never did. But a lot of them did. And anyway, that's what happened.

SF Do you remember going to school?

SU Oh yeah.

SF You're not smiling.

SU What do you mean? Most kids didn't like it. It's an extra day of school, Saturday. Instead of going out to play, you had to go to school.

SF So you went one day a week.

SU One day a week.

SF Like the Greek children went every day after school.

SU After school. Well, in the town, that's what they did with the Japanese kids in town. In the city.

So they went. And some did very well. And others didn't do very well at all.

SF Oh, really.

SU Well, it's the same thing in public school isn't it?

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- SF Did you get graded?
- SU Uh, no, I don't know. I wasn't conscious of it.
- SF Do you think she made reports to your parents about it?
- SU Probably.
- SF Did you do pretty well?
- SU Yes. I was in public school, I got straight As, I could do the same thing in Nihongo.
- SF What do they call it
- SU Nihongo means the Japanese language.  
[he explains - doesn't spell] Nihon is Japan, go is language
- SF So did you have to learn to write it and read it?
- SU Ahuh.
- SF Or was it mainly conversational.
- SU It was both.
- SF It was both. How many hours did you go?
- SU Well Saturday from nine or ten in the morning til 3:30 in the afternoon, just like the regular school.
- SF What kind of subjects did you have.
- SU Just learn how to speak and read and write. But. Mrs. Uchida taught ethics, taught honesty, taught a lot of - a lot of other things. I appreciated her for that. She ~~was~~ <sup>was</sup> ~~'s~~ very very good.
- SF How did she teach these things, do you remember?
- SU Well, she'd tell stories about those things. Or talk to us - some things - invariably the Japanese <sup>teachers</sup> ~~try~~ <sup>to</sup> inculcate some of the Japanese feelings and culture  
inculcate

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and in some cases patriotism towards Japan. And the kids objected to that.

SF The children did object.

SU When they were real young, they just took it in. But when they got a little older, they said, well, that's not us. We're not interested in that. And as they get a little older, why, they says, well, you try to tell us something that maybe doesn't belong in our lives.

SF Mmm. But as long as she was telling you stories that were about ethics or respect, or something, that was ok.

SU That was fine. She taught alot of good things. Morality. And human relationship. And things like that. She was good. There are some teachers who - men teachers, alot of them, who would teach things that were more directly concerned toward making you more Japanese. And that didn't go over too well.

SF So you had more than one teacher.

SU Oh, yes. We had about three altogether.

SF But not three during the same day.

SU No.

SF At different times.

SU Different years.

SF OK. Do you remember any of the stories at all that MRs. Uchida told.

SU No. You know, if I run across them maybe I would recognize them. I can't say this is what she told. All I can remember

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is that she was such a complete person that she taught completely. Not only language but she taught us a lot of other things along with it.

A remarkable person.

{they discuss possibilities of interviewing her}

SF Did your parents have to pay for this?

SU Oh, yeah.

SF Do you know how much?

SU --

SF So how many Japanese were in the valley here?

Now?

SU At that time? The people that were involved in that particular school - there may have been 20 families. And there's another one that was involved in maybe 10 families. And then in town, there might have been quite a few families involved in there. Cause there, the church kind of took over the responsibility.

SF The Buddhist Church?

SU Yes. And also the Christian church.

SF Together.

SU No, separately.

SF This would have been about 1930? Or before, do you think.

SU Oh, 1930, yeah. Maybe it started just a little bit before that. Well, 30, I would have been 16.

SF 30, maybe 1924.

SU It started about 1926, I imagine.

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- SF Were you aware at all of the Exclusion Act in 1924.  
Or any of the political happenings that were going on  
between the United States and Japan.
- SU Not too much, not too much when I was growing up.
- SF Not until after you were an adult.
- I just wondered if the Salt Lake newspapers ever made  
a big deal of it--mentioned any of those things. Or if  
your parents ever talked about that they were worried  
that about being discriminated by the people around here or.  
Vica versa. That they -- I read about some Japanese  
who were very pro Japan and after the Exclusion Act, they  
went back. There were feelings on both side. But I didn't  
know what it was like here - or any place around here.
- SU I don't know. Exactly how -- The type of business my  
Dad was in - he wasn't competitive with others. And -
- SF Right--that's a good point.
- SU And farm people are more - more tolerant and friendly  
generally. More neighborly than most. And so, we - we  
really didn't get into any of that until after the war  
started.
- SF Did the Depression affect your father's business a great  
deal?
- SU It affected everyone's business.
- SF I know--
- SU In retrospect, it was a very good thing for us.
- SF Really. But as you were going through it, though, it

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didn't seem like it.

SU We were farming, we were raising food. And what people suffered mostly was lack of food. Now, lack of other amenities didn't affect us because we didn't have that anyway. {laughs} OK? And so, yes, the times were bad. I can remember selling a lug of tomatoes for 17-1/2 cents

SF How did you get a half a cents.

SU We would sell two lugs for 35 cents.

SF OH, I see.

SU And lugs cost five cents a piece. So we got a net 12 and a half cents out of a lug of a tomatoes which is a little more than a half a bushel. And I can remember, it was hard work to raise that tomato and to sell it. And in the end, --About that time, it was in the middle of the depression, we were -- I had gone to school. And we couldn't get job. And so we came back to farming. My brother didn't go to t he University. And he started. We sent him into the markets every morning to sell the produce. And so, they were hard times. But from the year that we said OK, that's what we'll have to do - and we started to do that. That first year, we were about 1500 dollars in debt. The second year, we paid it off. And the third year, we were about a thousand dollars ahead. And we gone ahead every year since.

SF Now, what did you say, "we got to do this." OK You took over the business during the Depression?

SU Well, everyone believed in Education, so they sent me to

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school.

SF Right. You went to the university.

SU I went to the University. And I was going to go into law. And I did. And the Dean said, unless you got a rich Dad that can support you, law business is just terrible. And it was in the middle of the Depression. Had a friend who went up there and graduated in banking. And he graduated and went downtown bank and tried to get a job. He was an MBA in banking. And he couldn't even get a custodian job. And he came back home and he helped his Dad on the dairy farm. I came home and helped my Dad on the farm. And we decided at that time, maybe this is the only way we can make a living. So we decided.

I was - I had a masters in English.

SF OK Soyou had an MA in English.

SU A BA in English.

SF A BA in English. And then - no wonder. And then you came back here and worked on the farm.

SU That's right.

end side three

begin side four

there is no side four although marked as such.

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- SU On my mother's side. Ushio's side. It goes back about 7 or 8 generations.
- SF And they were able to transcribe --
- SU And so they go back about 8 - 7 or 8 generations. And so we got the geneology back.
- SF Huh. Now this is the K ?
- SU Yeah, it's all written in there in old old Japanese characters that most people can't read. But this man who is a professor at *Sapporo* University. And he is a specialist in old language, in geneology, and old history, was able to read. And he's the one who wrote that right there. And some others they attribute to my wife. And most people can't read that. They look at that and they can't read it. It's written in old, old script. And-but he was able to read what was in there. And they go back about 7th generation over there. You know, who married who and whose son of so and so. Geneological record is based on that.
- SF So they would have which children were born and when they were born.
- SU Yea, I don't know if it went into too much detail. Some but atleast the main line of her line was on there. On my mother's side.
- SF So they would have her mother and her father.
- SU And her father's father and father --it was a male line goes way back.
- SF It wouldbe the eldest, right?

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SU All the other children were listed in there. But then the line comes down through the eldest. Through the male line.

SF Now, how - what would it say if they were adopted.

SU Well, there's all kinds of things that can happen that would make it hard to trace it. At least it looked like a male line went back about 7 generations. Then this professor said he read in some of the old history of Japan and it mentions. He goes back as far as he can on this K . And then he took that name and he tried to look for it in the old historical records in the library in Tokyo. And he did run across it. And he found out that there was a time about 7 generations back and my mother's family had a castle. And they were on the wrong side of the civil war. And they got defeated. And the castle was burned. And just a remnant of the people fled. And fled to Hiroshima. And from there, they set up businesses - became a businessman. And that's our immediate ancestors there. But he said that if someone had the time to go back and look up and read all of the history, that name would probably crop up farther back. But no one has the time or the ability to do all that research at the present time.

SF Um.

SU Now, that point is right next to Korea. Korea comes down like this and then Japan comes down like this. It's right

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near Korea. Ismo is the name of the place.

SF <sup>Izumo</sup>  
Ismo, ok.

SU From which my mother's family fled from that and they went down to Hiroshima. And set up business down there.

SF Do you think that it's important that they were close to Korea.

SU {laughs} Important doesn't have - there is a legend in Korea. There. My name is Ushio And Ushi means "cow" and o means "tail. "Cow's tail." is the literal translation of my name, see. And, he says, well, this is pure legend, but he read somewhere that there was in Korea at one time a family that belonged to a family of a cow, a very prominent cow family. And it says that one of the princesses of the family at one time got into a squabble with the elders or something. And she fled across the ocean to the east and left. So, it could be that she would be our forbearers. Now, that's just a speculation. Nothing definite. Just plain pure speculation. One time, we were in Tokyo at a Mission President Seminar. And that group of mission presidents - 13 of us - no, 12 of us Nine from Japan and three from Korea. And two mission presidents from Korea were native Koreans who were mission presidents. And then there's the regional representative from Korea. Who was there too. One time we were in the bus. And we were talking about our surnames and what it

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means and things like that. And I told these men, you know, I may be related to you. There is a legend about that. About a cow family from Korea and a princess had fled to Japan. She might be my ancestor. She might be one of my forebearers.

And he said, yeah, that's true. There is a legend like that. He says, the Cow family in Korea is a very prominent family. There's still a lot of people belonging to that family. And that there is a legend like that. In Korean history. So it could very well be. It seems like.

And so, that's kind an interesting *little sidelight* about. We don't know for sure whether that's the way it is or not.

SF And because she was so important, the man that she married took her last name.

And that show it could have come down.

SU Either that or there's all kinds of possibilities. She might have come over with a son. {laughs} There's all kinds of speculation that you can make of it.

SF But you know, Japanese usually don't like Koreans. Isn't that right?

SU No. There's always been an animosity there. And in the past, they've invaded Korea many times and Koreans have tried to invade Japan and vica versa. Neither one of them are successful. But there's always been quite an animosity. Even today, the Japanese don't treat the Korean people too

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well who live in Japan. And vica versa. The Japanese over in Korea. Now, Korea was under the domination of Japan for 50 years or so. And they didn't like them.

SF so maybe the Ushio name came first and they went to Korea. Maybe it was just the opposite. Maybe you made all the cow people--maybe the Ushios. {laughs} I'm just changing the story.

SU Well, that's plain pure speculation. But there's a little bit of a legendary reality in this other story.

SF 0 K. So. If that's so, then, then your mother really was trying all the time, she wanted her ancestral records. Now, why would this other woman have said about your family that you even brought the gravestones. The grave records, what did I say. Grave stones, I guess that's what it was. Would she have just meant that of all the families that she knew that your family was -- your family came to stay and not to go back wherewas maybe other peoples' parents talked about going back. Is that what she might have meant by that expression?

SU Yeah, she could have meant that by that expression. My Dad had a brother who's son is still living in West Jordan, very sick. He did go back and brought back the ashes of his family. Back here and buried it.

SF Oh, he did. When did he go back?

SU About 20 years, 25 years ago.

SF So, before the war? That's interesting...What does it

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mean when you go back and bring the ashes.

SU Oh, they just wanted to keep the family together. They want to be here and they bring them for their own close, grandfathers and grandmothers, all the ashes, and bury them with their family, their family grave sight. That's what they did.

SF You mean that the ashes from all of these people through the centuries...

SU Oh, no, just very close family. Immediate family.

SF So. All right. And they'd mix all the ashes together.

SU I don't know. No, they don't mix them. I'm sure they don't. They just put them in an urn and intern it with the rest of the people there.

SF Sohe just would have done the real close family. And.

SU The story they tell about - you take - bring back the ashes, and you have to pay a full fare for that. The airlines.

SF Are you serious?

SU You can't bring them back as luggage or anything like that. If you let them know that that's what you're bringing back.

SF Oh{laughs} that's ridiculous.

SU I can't remember but then there's alot of stories.

HE may have smuggled them in. But in order to get through

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customs. What is that? And, well, that's my mother's ashes. And the custom officials all scared of that. He said, ok, take them. {laughs} They don't want to even have anything to do with them.

SF How did his mother's ashes get there in Japan?

SU She went back and died.

SF Oh, she went back and died. Did his father go back too?

SU They both went back.

SF So your father was the only one that stayed then.

SU Yeah, my father stayed here and died here.

SF And your mother of course, yeah. So. His parents then went back. So he was raised in Japan then.

SU No.

SF He stayed?

SU My Dad came over here. And his older brother came. And his older brother's son. And the son, he got a wife that came over. And they have their family. And they lived there for a long time. And then, / Dad's brother and his wife, after they got real old and they got their social security coming I think they went back to Japan. Then they died. And their son went over and brought their ashes back.

SF I see. A family like that would maybe have double loyalties. It would be very hard to choose which place is your home, I would think for myself.

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SU Hmm.

SF I mean, you're back and forth.

SU Well. Well, back and forth. Just once.

SF True, true, but your parents are there.

SU By that time, the parents are gone.

SF OK. Did a person like that have difficulty during WWII. I mean, during the war, with loyalty?

SU Everyone's loyalty is his own feeling. We don't know how anyone is affected. Now, there are some who were very close to Japan. And I'm sure they -- their sympathies were all with Japan. But like my Dad, he had determined that this is his country and this is where he's going to stay. And the children are American citizens.

He made up his mind very early. And so there -- during, just before the second world war, there were organization amongst Japanese living here who felt that loyalty to Japan. And these are some of the young men who were of military age and they said, we're not in the Japanese military but we still owe some loyalty. So they formed an organization and they collected money and sent it back there.

SF The Japanese Association?

SU No, not the Japanese Association. This is the Association of young men who felt that they had a military obligation to Japan. And so in lieu of the military services, they had sent money back to help the cause, so they said.

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And then. I can remember they coming to my Dad and saying, you know, you ought to belong and you ought to send some money for *me*. I can remember Dad kicking them out, saying, no, we don't have that kind of <sup>mood</sup> mind. We're Americans so. They didn't take kindly to that kind of attitude but so what. That's the way things were.

SF Would these have been people in Salt Lake who came out to talk to your father.

SU Oh yeah.

SF Or people, say, from California.

SU Well, they had a loose organization all over the country, I guess. But these were some of the more rabid people of Salt Lake then. Of course, World War II just --

As soon as the war started, they quit all activities.

SF Oh, yeah. Everyone was afraid of being thrown in jail. Everyone was thrown in jail anyway.

SU Yeah, a lot of them were.

SF Was there a lot of conversation before the war that people had amongst themselves as to what was happening in Japan and the United States--as to what was happening between them?

SF I don't know. They--I'm sure they're aware of it. Most of the immigrants that came from Japan aren't that educated. They were just out, working hard and making a

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living and so that they wouldn't discuss it in philosophical terms nor in terms of what are we going to do about it. Or anything like that. They were just saying, gosh, it looks like trouble and that's about it. Ah. Those who are more educated or thinking along that line maybe there were. But I was too young to be aware of that. I can remember they're talking about, what was it, naval ratio that they had that said 5535 battle ship for the United States and 5 for Britain and 3 for Japan. They were talking about the naval ratios. And whether that was good or bad or fair or not. I can remember hearing some discussions along that line. So apparently they were talking about it. But mainly, they talked about the affect that these things are going to happen on their own private lives. It turned out to be devastating in many cases. And in my case, Dad never went to Detention camp or anything. They just left him alone.

SF Did--

SU He was is sort of a leader in the community and everything and most leaders were placed in detention. I remember the FBI coming and quizing us. And talking and things but my Dad never did go to one of those prison camps.

SF Were you scared?

SU Not necessarily. Not scared in terms of being just frightened to death or anything like that. But, we were concerned and

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as far as my feelings are, we were born here and we're Americans. And we knew where our loyalty lay. There wasn't too much apprehension as far as I can remember. Our movements were restricted. And then we had a lot of inconveniences, but then, everyone had them during war time.

SF That's true but I would have thought--I mean, if I had been in your position, I would have been uncertain.

SU We may be a little uncertain, but you know we had a lot of friends, Caucasian friends who went out of their way to reassure us that we were their friends. And so, we didn't feel much of that. I know people in California, they felt a lot of it. Even people here, some of them, have felt that. But -- We didn't. We had good connections in the community

end side one

begin side two \* {See-note-on-first-sheet}

{repeats name and date}{This could be side one}

{Nope, SF says this is the official side; the other side unofficial} {Why?}

SF When you were growing up, did you celebrate things like girl's day and boy's day at home.

SU Not that I can remember, no.

SF How did you know that red was for girls and green was for boys.

SU I just observed them the last two years while I was over in Japan.

SF You didn't know that before?

SU I didn't know that before.

SF So in your family then, your mother didn't do those things?

SU We couldn't afford dolls. We didn't have any dolls. And we didn't have any other things like that. We had some things, you know that were Japanese, but about that time, we were coming through a Depression and we just barely making a living.

SF What kinds of things would have been really important for your family to keep that would be Japanese. Do you remember...

SU Well, that moment, we weren't conscious of anything. We were just living. Now, a lot of times, after -- in retrospect, we said, we ought to have *some of that*; we ought to have this or that. But at the moment, why, we just were growing up and living and so that we weren't conscious of anything like that.

I don't think we need to -- Too often, as a hindsight, we will say, yeah, this is how we felt, this is what we did. I think a lot of that is untrue.

SF So more than anything else, as you said, there was the farm to be taken care of. And you were going to school. And you had your friends.

SU Yes. Yes. Yes. {to each question}

SF And you went to Japanese School on Saturdays.

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SU Some of the times.

SF Right. Some of the times you missed.

SU Yes. It wasn't all the time, see. just certain-- Missed  
it. For a period of a few years we did that.

SF Was it an important few years in your life or?

SU It was just a pain as far as I was concerned, at that time.

SF They had ettiquette classes there to as I understand.

SU Well, not classes as such. We absorbed it becuase Mrs.  
Uchido is such a cultured person, a nice person, that  
she, justbyher action and that, we absorbed a lot of that.  
And so -- Her language was just letterperfect and very  
refined and genteel. But then after she left, we had some  
men teachers and some of those *were* altogether  
different.

SF What were they like?

SU Well, they. One was a *he did Kendo*. And so he  
taught us some of that. And, the other man was kind of  
mousy man, *say. {laughs}* That I can remember.  
Those are the only three that I can remember we ever  
having.

SF But the boys must have like the *Kendo*  
kindoist?

SU I don't know whether we did or not, you know. It was so  
hot and sweaty. We did it because our parents said  
we ought to do it. And maybe we learn something from it.  
But, we never did take it very seriously.

SF Did you learn Japanese. I mean, did it help you to learn

Japanese--those classes?

SU At the time, I didn't think so. Again, in that respect, I will say that we did learn enough fundamentals that when I went over as a mission president, why, it helped me out. In fact, a lot of phrases and a lot of terms come back just automatically. And, so, in that respect, it was great that we learned it, see. Because when we learned it and then a few years later, we forget it, we never use it. But, surprising, once we get it in the head. Even though we don't use it and even though we forget it all, it's still there. Everything that we hear. And everything that we do is all registered there. They talk about writing your history. Why, writing the book of your life. You automatically do that. And you become what you are by what you do and what you think. And what you study. That's what you are, see. So, in that respect, it created a part of us that was a little unique from perhaps someone else. And in that respect, that was good. Again, talking about in retrospect.

SF But when you were growing up, it just took time.

SU Yeah, it took us from playing on Saturdays, what we'd like to do. And we'd <sup>didn't</sup> particularly go for it. We do it because we are somewhat obedient children. And - and we had fun. Some of our friends, not our every day friends, but some of the other friends we developed that we'd have friends. We'd give our teachers a hard time.

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Noontime, we'd go run off somewhere and not come back all afternoon. And things like that happened.

SF Did you have homework from there.

SU Not that I can remember.

SF Wouldn't imagine so. OK. So you got your BA in English. What was college like?

SU Well, college is - I'm rather studious by nature so I enjoyed it all the way through. Did I tell you that I went into law first. And the Dean of Law School, Dean Leery, told me in an interview once, after I had been in it for about a year, he said, you got a rich Dad who can support you for ten years or so after you get out of school or maybe even longer? He said, that's the kind of situation you're going into. This is in the middle of Depression, see, 1933 or so. And, he says, unless you have - Unless you do have a rich Dad who can help you along, why, it's slim pickings. They just discouraged me right out of the school. And so, if that's the situation, I thought well. But then, yet, I figured that college education was important and good and I liked it. And my parents were encouraging that I had to do that. And *get the* education. So. And money was short. You know, we just struggled to go. And back home, we were struggling to <sup>eat</sup> live -- the depression time. So I was determined to graduate in something--something I liked. And I determined to take all the classes that appealed to

me that I could take. And do something for me. You know,  
*classes* I liked. So I got a real liberal  
education. I took everything under the sun that I liked.  
And I did quite well with them. And half the time I was  
majoring in something - somekind. And I majored in English  
which is the most unlikeliest thing that I could succeed  
at. And it was a struggle. All the English classes were  
hard and I got very poor grades. Not poor grade but I  
didn't get top grades in my major. I'd get Straight As in  
alot of the other classes without any trouble, but not  
in English. And yet I struggled and I got my degree in  
English. And got out of school. And then to eat, I went  
back on the farm.

SF Where did you live while you were in school.

SU Back home.

SF So you lived here and you went up to the University of  
Utah every day.

SU Yes.

SF Did you go by bus or by car.

SU No. We - A friend of ours was going and I just rode with  
him.

SF So it was a commuter college sort of even then.

SU Oh, yeah. Everyone in the valley, you know, commuted to  
the University of Utah.

SF A pretty good school?

SU I would say so, yeah. Still is. One of the top schools  
in the country, really.

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- SF Did you have - Did you belong to any clubs or organizations up at the University?
- SU No. Didn't have either the time nor the means especially to go into organizations.
- SF Was it very clear up at the University that people could belong to organizations if they had money. That, if you had money, you could do what you wanted to do. If you didn't have any money, you had to be very selective.
- SU I wasn't even aware of that kind of a stratification -- Because, I was up there to study and get an education. And, I was really not interested in anything. I couldn't afford it in the first place. And so, it didn't even bother me that I couldn't get in. There wasn't even a -  
too much at that time.
- SF Didn't it bother you that you couldn't go to law school.
- SU Not necessarily.
- SF Did it bother you then.
- SU No. After he laid it out, and says, this is the kind of situation it is. I just made up my mind, well, I'll just get a wellrounded education and let it go at that. I had a friend who came off of a farm. And he went up there, the same time. We were comparing notes, after we got out. 20 years after we graduated and we got put in a ward situation here. And he was in the bishopric and I was, too, one time. And we were comparing notes and he said, you know, that's

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about the time I went to school, university of Utah. And I majored in banking. And he said, after I graduated, and I went downtown to get a job in a downtown bank, he said, I couldn't even get a job as a janitor. See, that was amidst the depression. And I'm saying, well, that's about what happened to me. And I told him what the Dean of the law school told me. What I'd have to have in order to survive. And so we both came back on the farm. He was a dairyman. And he made a success of a dairyman. He did all right. Doing so well. We were just born 10 years too soon. If we came along ten years later, and we graduated out of school, why, jobs were just waiting for us. So, we were victims of circumstances. But that didn't bother us too much. And at that time, that was just *par*, and so what.

Now. As a hindsight, we can complain about this and complain about that. But at the time, you know, it didn't bother us.

SF You just went on with what you needed to do.

Was that the way most people worked?

SU I don't know. How the other people--

SF In your family? In your family, did your brother go around complaining all the time.

SU No, no. He didn't go to the university. He stayed on the farm and started to take the produce on the market. And he was selling produce there. And that's what he was doing.

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He wasn't too interested in academic things. And that was all right with him.

SF And that was a-1 right with your parents.

SU Yes.

SF They realised that he wasn't very academic.

SU Yes.

SF Were they sorry to see you come back to the farm?

SU Not that I know of.

SF Why.

SU Not that I was aware that they were sorry. My mother wanted me to be an architect. And--

SF How come she chose that?

SU I don't know.

SF Ever asked her?

SU NO. She just thought that might be nice, I guess. I don't know.

SF Hmm, an architect.

SU But never pushed me. Whatever I wanted to do, that's fine. And-- You don't know the psychology of a real tough Depression day, do you? So you just survive then. And then if you can survive, why, you're happy. And you do the very best you can with the circumstances. You --

SF You mean--

SU You around you and if you can make it, that's great.

SF When you {say} you just survive, what do you mean by that?

I mean, the look on your face when you tell me that is like--

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SU We were happy in that survival.

SF But what does it mean, to just survive. You mean that your parents went out every day to make certain to get enough to eat and pay whatever bills you had to pay that day. Is that what you mean.

SU Well, it's a- ah, when you're on a farm, you don't do it on a daily basis. You do it on a yearly basis. So you work all hard and - hard all year. And if you have enough money left over to survive, eat, til next spring, why, you were happy, see. And we managed to do that in good style. But, again, we - with hindsight or - we think of how much we made in those days. If you made a thousand dollars on a family for a whole year, that was good. And we felt rather successful because we didn't have to go in debt too much. And we managed. Every year, we got ahead a little bit. When I got out of school and my brother was already working on the farm and taking produce into the Market, into Salt Lake, The old Grower's Market. You don't know about that do you.

SF NO--

SU We had a real colorful little Grower's Market in where the Hilton Hotel is right now. But. We - I got out of school. Had my degrees. And there were no chances of getting jobs. And so, we decided, well, we'll just make a living. And at that time, we, my Dad and the family was

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in debt of about a thousand dollars. It accumulated over the years. So we said, ok. we'll - all three of us, will pool our efforts and work hard and see if we can't make a go of it. And we did. And in about a year, or a little more, we paid off our indebtiness.

SF When you said, make a go, what did it mean.

SU To make a living. Just to make a living and eat and--

SF What did you have to do exactly.

SU We raised crops. And--

SF What kinds of crops.

SU Oh, we had sugar beets and we had hay. And we raised cabbages and lettuce. And mainly crops that went to the sugar factory or the tomatoe, the canning crops, or hay and grain. And then we started to get a little bit in vegetables.

SF Now, how many acres would you have had then.

SU Oh, it must have run 60 to 100 acres or somewhere around in that area.

F OK and the three of you worked the fields.

SU Yes.

SF A lot.

SU Sure. It's a lot of work.

SF These are crops that go from early spring to late fall.

SU Yes.

SF Then you have to plant and weed and then you have to pick or whatever you do. And then you have to - do you have to plant twice or three times during that time period?

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SU No. Usually one crop a year. And in the rare cases, like lettuce, we get two crops a year. But most of them, just one crop. And you hope that you make enough to eat and live and clothe ourselves and be able to have enough left over for next year.

SF OK So everyone was living in the same house?

SU Ahuh.

SF Nobody-None of you children were married yet?

SU No.

SF and now you're getting into a few vegetables also, right?

SU Yes.

SF That your brother takes down and--

end side two

begin side three

SU We were very innovating. We started a lot of things out here--

SF In Farming. OK. You were saying about your brother. Going to the Farmer's Market. How long-when would he get up in the morning and go and--

SF He would get up about four o'clock in the morning and get there. The market opens at six. He would sell till about 7 or 8. Then delivers it to the stores.

And then he'd come home.

SF If he didn't go - you would go?

SU Oh, once in a great while..

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SF What kinds of vegetable things.

SU Well, to begin with. We'd have lettuce and cabbage and we got into a lot of lettuce. More than anything else. Later on, we raised cauliflower. And bosenberry. And celery. Brochholi. Later on. All kinds of things.

SF But you started raising the vegetables because it was more land intensive, what did you call it.

SU Yeah, you raise- it's more intensive. And therefore you can make more per acre.

SF Now, what kind of innovations did your family use farming wise?

SU Well, we tried all kinds of things then. Most of them really didn't work but they were something new. The people here-perhaps we put up the first little hot house to grow plants early in the spring and before we'd know it, everyone else was in it. And they were on a bigger scale than we ever were. And we bought the first rubber-tired tractor in the valley. And everyone was saying we could plow for all the other farmers with that one little  
F 12 tractor that we had, which was very unrealistic but then we being the first to buy it, why, that was something. There used to be an iron wheel tractor before that. And the rubber tire one was nice to ride on. One time we - a lot of sprkling things were going on. We didn't - Not to many sprinkling Irrigation systems were installed in Salt Lake County. It's more for rolling

hills in Idaho and Washington and places like that.  
But it was another failure in that it was very impractical for our type of farming. And yet we tried it. We raised mushrooms and failed at it.

SF They would have been tough to raise.

SU They were. They were both the easy to raise and tough. When they come they grow like , if you hear the expression grow like mushrooms--Those things just come on rapidly. So that's exactly what they do. We'd pick them every six hours and six hours later, why, they'd be all up again. And then the next time around, why, they just wouldn't grow at all. And so it was a hit and miss kind of affair. And we struggled with it for 5 or 6 years and then gave it up. And like I mentioned bosenberries. We thought that would be great. They taste good and everyone likes them. But there was so much prickly thorns in them that you can't handle them. We tried alot of things. We read a lot of things. And that's what I mean by innovative. In that we tried. Half of it, you just don't work out. At least we tried.

SF Did you lose alot of money when you were trying these things or--

SU No, we managed not to lose so much. We managed. You know, we wouldn't go just hog wild just one thing. So if it works out, then we gradually expand it. But if it doesn't work out, then we abandon it. We're very prudent about that.

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Someone may have a great idea and they'll sink everything they have in it. And then they go broke. But we never went into it to that extent. Most of it, we'd make it successful. We'd think it through so that we think that this--whatever we were trying to do-- would be good. And usually it worked out.

So, maybe my major in English worked out in that I love to read and I could read something and at least I could read it and understand what it says on there. You know, there's all kinds of literature on everything but if you can't read or if you can't understand what you're reading, you can't do anything with it. In that respect, it may have paid off. I don't know.

SF So were you dating at this time? Women. Talking about women.

SU Oh, off and on.

SF Where did you find these ladies?

Oh, had you joined the Mormon church already.

SU We just grew up in the Mormon church.

SF You grew up in the Mormon church because everybody did, didn't they more or less grow up in the Mormon church.

SU Not everyone.

SU If you didn't go to church, you didn't.

SF Did you know people who didn't go?

SU Oh, there might have been a lot of people  
might

SF It seems like that might is very few.

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SU Ah.

SF Were you baptized when you were 8?

SU Yes.

SF Did your parents go with you when you were baptized.

SU Yeah. Mother went with us.

SF Were you and your brother baptized at the same time.

SU I think so. Or maybe a year apart.

SF I know, so maybe you were nine.

SU I can't remember. It's not that big of a milestone as far as I was concerned. As a --At the time, when these things come along, we do it. And it doesn't register that much. One way or the other. Unless you know some times a parent makes so much to-do about it, it becomes important. Maybe we look back at it and say, yeah, that was a great event. Maybe build it up. But at the moment, at that time, I can't even remember who baptized me or what happened or anything like that too much.

SF And your mother went with you and so you knew you had the blessings, quote unquote of your parents. But they didn't go to church with you.

SU No.

SF Did that make you feel like they were different from the other parents who went to church.

SU No, I didn't feel anything one way or the other.

SF Were you thick skinned.

SU Maybe. Maybe. No. It isn't a matter of thick skinned

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because I wasn't aware there was that much difference, you know. Some of my friends, I knew that their parents were involved in the church. But there were some of the other church, I don't know whether their parents are going or not.

SF When you went to Japanese school. Were you ever taught what Buddhism was, at school?

SU No.

SF Wonderful. So.

SU What do you mean wonderful.

SF Well, it's interesting to me. That there was a proliferation of churches, or a faith, you know. And you weren't really taught one way or another. Except that you went where everyone else went to church. I don't know.

SU Well. I didn't attend church that regularly, either.

SF I didn't think you would I mean, you were busy working all the time.

SU I wasn't working that hard.

SF You were out playing.

SU Yes. Actually, <sup>for</sup> young boys, playing is the most important thing in your life at that particular time, isn't it?

SF I think so.

SU Now, you're getting the dates mixed, see. After I got out of college and went down to work, then we worked, see.

SF I'm taking you back to 8 years old.

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SU At that time, why, you know.

SF Well, see, I was curious. I wanted to know about how your parents handled the religious manner. And it seems like what you're saying is you don't know how they handled it. They just did it. And it wasn't a big affair.

SU That's about right.

SF BEcause there was't anything that made a great impression upon you.

SU No. And they -weren't really - weren't that staunch in the Buddhist church. Most Buddhists aren't that staunch as you were talking about, being a real adherent of a religion. They're just there People in Japan now. It's there. They go. In name they belong and make their contributions and when they die, they get buried by the Buddhist priests. And when they have a celebration, then they go and contribute some money. But, it's not that great of an influence in their life.

SF OK. So you . Did you ever go to the Buddhist Church down town.

SU Not as church. They'd have entertainment or something and sometime our parents would go and so I'd go with them.

SF But it wasn't as a--

SU Not as a church. No. As a matter of fact, Mrs. Uchida is a Christian.

SF Yes, Methodist.

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SU And. My parents think we have affiliation with any church.

SF And when you thought of the idea of religion and church it was with the eye of Mormonism.

SU Well, I'm - we didn't go with the idea that it was a church or it was a philosophy or anything else.

SF Why'd you go?

SU We'd just go because the lady next door says let's go to sunday school. We'd go there and sing and learn lessons and our friends were there. And so we went. Tha's about the size of it at that particular time.

SF But when you got old enough - during the depression, when you got older and people were going on missions, did you consider a mission instead of going to the University.

SU I never did. At that point, I went to church a little bit to play basketball. But, I didn't consider it that seriously.

SF Got religion older.

SU AHuh.

SF OK. So now the Depression is almost finished and everything else. Now, you're finding all these women. I mean, where do you meet these girls.

SU Well, we meet them all over. {laughs}

In school, you meet them in school. And when we were in junior high school area, we used to have. IT didn't take in all of the boys and all of the girls, but we had

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a group of about ten boys and 3 girls. There about.  
That we'd get together for social things every once  
in a while.

SF Oh,-

SU And then as

SF Did you have a name for your gang.

SU I can't remember. We may have. But I can't remember.  
I'm very nebulous, aren't I. Nothing really sticks.  
And then later, -

SF Are you really like that..

SU Japanese girls; we'd have athletic events and we'd meet  
them there sometimes.

SF Athletic events where?

SU Well, amongst the Japanese people they used-- they'd  
play basketball, had a league, and basketball. And  
we had a team in this area and two in Salt Lake. And  
and the  
league. And young people, we'd have to run it. I used  
to take part in running it. Get ahold of the schedule  
and referees and setting up tournaments.  
And all this, everything. We'd do it on our own. When we  
were in our teens, late teens and twenties.

SF Did you enjoy it.

SU Sure we enjoyed it because we were doing some things.  
And everyone likes athletic things. And so it was kind  
of fun to do. And we used to do that.

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SF And this would still have been in the Depression.

SU Depression and after, yeah. And. My Dad was very understanding and he'd help out. And there were some others in this area would back us in those kind of endeavors.

SF You mean financially back you.

SU Yeah, financially, mainly financially.

And we would run the organization. But the finances would have to come from parents in those days.

SF Right. Do you remember what the names of the teams were?

SU Well one that I belonged to was Murray Tiyo which meant the sun. Then there's the Salt Lake Nippon and the Buddhist group had, they call themselves Bosai I don't know what the others called in Ogden. There's one in Ogden and a team in Syracuse. And one in Honeyville.

SF Where's Honeyville?

SU By Corrine. Where's Corrine, , , {laughs}

SF OK. Honeyville. Do they make honey up there.

SU There's a little town called Honeyville. I don't know for what reason they call it. But Brigham City-people from Tremonton, Brigham City and that area.

SF So there were quite a few Japanese who were up there.

SU Yes.

SF Interesting. And you played basketball and baseball.

SU Yes.

SF Did you have a uniform.

SU Yup.

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SF Did you have Sun on it?

SU No.

SF Just said T yo?

SU Yes.

SF Didn't have Sun. Who helped you financially, do you remember?

SU Our parents.

SF Oh, your parents did. They buy the uniforms or something like that.

SU Yes.

SF You played a game a week or--

SU Oh, yes. About every week, yeah.

SF And then you practiced.

SU Yes.

SF Only Japanese? Did you ever play Caucasian teams.

SU Wasn't good enough. To make school teams, you know.

SF No, I didn't know.

SU We weren't. Some of our groups, but. The stars at the school, you know, they did quite well. But, there, the competition is keener so we didn't-- You know, unless you're really good, you can't get in. But, this other way, the Japanese groups or communities, small mostly <sup>so the</sup> kids could play. And in that respect, that was good.

SF You didn't play any of the other ethnic communities?

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SU Oh, once in a while, we did. Particularly, our baseball team got so good that we used to play some of the semi pro teams. And we could hold our own there--toward the end--toward the end there, we got pretty good.

SF So then this is when all of the girls would come around.

SU Well, sometimes you'd see them there. And then there'd be socials. And before the JAACL, there used to be organizations in Salt Lake and and have a dance or dinner once in a while and we'd meet other Japanese people from other areas in that way.

SF Did your parents want you to marry a Japanese or did they say one way or another that they cared.

SU I can't ever remember them saying one way or the other.

SF Did they do things by example as opposed to telling you?

SU Well, that's an individual thing--

SF I said your parents.

SU Yea, they gave us a lot of free agency. I was never spanked in my life. And we've never spanked our kids. And - But my Dad was-I don't know whether I told you or not. In his --In his father's time, his father became crippled early in the game and couldn't move. So he sat on the on the floor and he became a village counselor. Well, my Dad was a very wise man too. And other Japanese in the area, they'd always come in for advice and . And they had a lot of respect for him. He never raised his voice much. And we respected him. And he let led us the way we should go, I think.

SF So those were questions then that didn't need to be raised at home? answered?

SU Well, yeah. It wasn't - we didn't even discuss it that I can remember much.

SF Did your friends that were Japanese marry mainly Japanese or did some marry Caucasians and some marry Japanese.

SU Yeah, there were some that married Caucasians. And in my generation, mostly they married Japanese. It's only since then that it went the other way.

SF So you weren't really told you'd be disowned.

SU No. No.

SF How did you meet your wife?

SU I can't even remember that too well. {laughs}

She's an Ogden girl. And she was there, I guess.

SF If it's too personal, we don't have to talk about it.

SU There's nothing too dramatic about it or anything. We just got together and we are compatible in all kinds of things. So, we just got married.

SF You'd known each other for a long time?

SU No.

SF Known of each other.

SU Known of each for five or six years, I guess. She--I was aware that she was there about when she was 16 years old and when she was 21 is when I - when we got married. 21. or 22. But just went with each other for about a year and then we got married.

SF Did most of the families know each other? When you were growing up, you knew most of the families. And which females were eligible or weren't eligible or which males were eligible for your sister or --

SU Well . {hesitates} In those days, before the war, yes, we knew most of the families, Japanese families in this area. And, Since then, it's been changed. There is so many influx of people that everything has changed. But yes, we did know a lot about each other then.

SF Do you think most of the people felt similarly.

SU That's hard for me to say. I can't speak for anyone else. I'm justtelling you how I felt.

SF Didyou feel that people felt similarly. Or when you -- Like if youwere to talk to a Japanese family in Ogden, that they would be similar to you? Have similar experiences?

SU Well, that's hard to say. You don't know what kind of experinces they had. I'm sure it's all different.

SF So you didn't feel there were any ties between you. Anything that tied all of you together as a community. That there was a Japanese community.

SU Yes, we're aware of that. Yeah. Cause we do alot of things together. Our parents associated with each other a lot. So, the fact that there was a Japanese community. Sure, we just take that for granted. That's true.

SF Then therewas another community that you belonged to.

SU AHuh.

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SF were they separate for you--the two communities? Or did they kind of blend.

SU You mean the bigger community? No, it wouldn't blend too much. One was a definite community and the other is a another community. It's a bigger community.

SF Do you think you acted differently when you went out to do something with Caucasians than when you were with Japanese. Were you more relaxed say with the Japanese people than you were--

SU Perhaps. I don't know. I wasn't too conscious of those differences in those days.

SF You weren't conscious.

SU No.

SF See, other people have said just the opposite. They were more conscious of the differences then than they are now. Whereas, I don't know--

SU Ah..Could be. I- I-I worked in the community and met people very easily. And a lot of these that say that theh felt differently had been conditioned to say that or conditioned to think that.

SF It could be true.

SU It's very easily that while they were growing up, there wasn't that. Only now, they look back and they said, yeah. I should have felt and maybe I did feel that way.

SF That could be true.

SU A lot of people are conditioned to have opinions of things

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that at the moment, <sup>at</sup> that particular it may not have been quite that much. But then again, there may have been a lot of instances in which they feel alienated and they might have felt discriminated {against} maybe. And so they might have had a lot of bad experiences. There again, it's all an individual matter, see.

SF They might have been around people-- I mean, you were on the farm working on the farm all day. You didn't get to see a lot of people.

SU That could be {hesitantly} It depends on the type of people that are right around you, too.  
There's all kinds of variables in this, see.

SF Yeah. but that's why each person's individual opinion is interesting, very interesting.

When did you meet your wife. She was 21? How old were you?

SU Well, we were married when she was 22 and I was 29.  
And I was aware that she -- this was right after the war-- and I was aware that she was around five years before that. But it was only about a year, before we were married, that we became seriously attached to each other.

SF In 1942, when the war started. 1941.

SU Technically started....

SF When all of these people volunteered to in quotes to move into Utah. In the beginning. Was there a big change

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in the farming industry? Do you remember?

SU There wasn't that great a change. There were a few people who came in. And there were a few people that got into farming. A lot of people just came and stayed places and lived and got work. They weren't that great of an influx in that voluntary period.

SF The statistics, you know, it seems like it's very high. From 2,000 to 10,000.

SU Well, that's including those that came out of the relocation camps.

SF That's what I think too. But I think in the beginning there were maybe 2,000 people. It doubled.

SU Yeah, it could have doubled. But that didn't--

SF That didn't affect anything really.

SU Because the 2,000 Japanese that were here in all of Utah. So they were scattered all over. And there was only a small percentage of the farming was done here by all people. And so 2,000 more people who came in, all totaled maybe 500 were farmers. It wouldn't affect the farming very much.

SF Ahuh. So you didn't feel that. How long did it take your family to get on when you were farming during the Depression. To really feel like you were going up. Doing better.

SU From the second year we started.

end side three

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begin side four

- SU We made a little bit more than the first year. And then every year after that, we've always done just a little bit better. And gradually accumulated a little bit more assets. And I think we progressed continuously since then.
- SF That's nice. Is it still family enterprise.
- SU No .
- SF YEah. since your parents have <sup>been</sup> deceased, did you break it then?
- SU Well, while we were farming, we worked together. My brother and I. And my Dad was with us. And Dad slowed down, he kind of quit. And then he died. And then the farming became not feasible in this area, and so we quit then. Since then, we just severed all connection with it.
- SF Then. OK.
- SU But then my brother's wife got into the catering and my wife helped her. And so in that respect, we were kind of working together. But it's not a family enterprise by any means any more.
- SF The catering?
- SU Nothing. I mean all of those things that we were doing. And even catering. Although we both have money in it. put them together. We just let my brother's wife take charge. And it's more her--she's in charge more and my wife just feels like she is helping.
- SF But up until the second world war, you farmed.

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SU Yeah, and even afterwards for quite a while.

SF And during the war, you continued to farm.

It was one of those things that needed greatly, farming.

SU Yes, we continued to farm.

Yeah. we got deferred from the armed services because of that originally. And then I got too old for it.

SF That's what happens.

First you got deferred and then you got too old.

Did you feel strange about that?

SU What do you mean strange?

SF I don't know. I've looked at your before and it looks like everyone wants to go away to war, and get killed. I don't understand--

SU {laughs} No, I am very practical about it. And since they wanted me to stay on the farm and produce food, that's ok with me. I'm not particularly anxious to go to war to kill people.

SF I understand that.

SU I don't get excited one way or the other, too much. Very practical minded, I think.

SF What does affect you?

SU What excites me? Well, things that excite me is seeing that something good gets done. Like seeing movies and movies that depict situations in which someone triumphs over injustices or triumphs over evil, why, that sounds good. I like that.

SF Get a warm feeling. I like those too.

Did the war change --ok, you said earlier---

That you h-d certain curfews.

SU Yes.

SF What kinds of curfews did you have?

SU I didnt have any curfew that different than that{imposed}  
on my neighbors.

SF But what kind of curfew was it.

SU Which was practically none. The only one that had  
curfews. Those that lived right near defense establish-  
ments for instance. My wife lived in Ogden, right near  
the Ogden Depot at that time. And so, they had curfew.  
They got to be in by 9 oclock. So when I go to see her,  
I'd have to get out of there before 9 oclock. And she'd  
have to be in - That sort of a curfew, you see. But as  
far as I was concerned, I didn't have any restrictions  
on my life at all.

SF I wonder if the people that lived downtown had any  
curfews.

SU I doubt it.

SF I wonder if the city had a curfew.

Did they have any blackouts?

SU I can't recall that they had a blackout. I can't. Now,  
there were restricted areas in town. In Fort Douglas, {they were}  
were restricted. There may have been restrictions around  
Utah Power and Light Facilities. And things like that,  
I don't know. And some people say that --

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SF Last time. OK. What we're going to talk about right now is the 1942 Conference. The JAACL Conference that was held in Salt Lake. Were you part of helping to set that up or did you have--

SU I didn't have anything specifically to do. Except that I \_\_\_\_\_ leadership of the local chapter and as such was involved in it. And we were in it. And so, we attended. But the representatives came out from almost all of the Relocation Centers. \_\_\_\_\_ all the concentration camps.

SF How could they. How were they invited. I mean, how did this thing start.

SU Well, \_\_\_\_\_ the JAACL had a national organization before the war. And they were young, average age was maybe 20.

SF Were you in it.

SU Yes, we were in it from the beginning.

SF Who's we?

SU Well, all those who wanted to \_\_\_\_\_ from the ranks of the second generation Japanese. And so we had an organization in the Intermountain area. And I guess the National Organization started it a little bit before we did. 8 or nine years maybe. Or even less. Maybe five years. And then we sent representatives to the national meetings. And one of our members- Mike Lasoka. A very brash young man. Very articulate. And he - He although the established leaders resented him at first, why, my share ability in his \_\_\_\_\_ organizational ability as well as speaking abilities and the drive that he had in going forward all

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the time. They finally made him executive director of the whole organization about the time the war broke out.

SF Was he older than you?

SU He's about the same age as I.

SF Same age. So he had always been involved in JACL too.

SU Oh yes, he sacrificed a lot. As executive director, he immediately after the war, he had to go throughout the country and try to represent us. And try to let our position known amongst the leaders of the country and people generally. He's had alot of experience. He and a couple of others worked for 75 cents an hour, doing all this, at that period.

SF Y0u mean after the war or during the war.

SU Aft.-No, this is during the war.

SF 0K the 75 cents.

SU AndI remember they had an emergency National Council Meeting in San Francisco. In the spring of 42. Right after the war/<sup>had broken out.</sup> Just prior to the time when the government was wondering what to do with the Japanese Americans. And just before the time that they finally decided to put them all in camp. And I can remember I went as two delegates from here to San Francisco, to that meeting. And it was - actually, people were gathered there. Although they were all leaders of their respective communities, we just didn't have the power or the authority or any-

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thing to change anything. We just had to go along with what the government decided what they would do. We tried to do it in such a way there would be least amount of trauma for the people.

SF OK, now what do you mean that you tried to do it. I mean, did you make suggestions to the government.

SU Oh, yes. The government was saying, well, we think this is the way it's going to be.

SF So you knew then they were going to have camps. You were told at this meeting?

SU Well, about that time, that was in the offering. First, they tried to influence the government to let us go voluntarily. And the government said you can leave the West Coast voluntarily, if you want. And, alot of people did. Right immediately after the San Francisco meeting. That was the thing to do. And those who were able and had the finances and had tye spirit to do it-- they did voluntarily evacuate. The numbers were rather few. Most of them just couldn't do it. Couldn't undertake it. Didn't believe what was threatened was possible.

SF You mean, they were told then that if you don't go voluntarily, you'll have to go--

SU They didn't say in so many words that that's what was going to happen. But that was in the wind.

SF So it was gossip. And people. If I were a San Francisco Japanese person, woman, then, and I didn't go voluntarily,

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I would have heard the gossip that if I didn't go voluntarily, I probably would be forced to move.

S U So, it's just rumours and so on. And most of them just didn't want to do so they didn't. You know, make a move. But some of them did voluntarily move out of the West Coast. Which they said was sensitive to a possible invasion or whatever, see. And, then. What the organization, just a fledging young organization, average age of maybe 20 or under. And the leaders in their early 20s. And what they did--they tried to negotiate with the government to make it as easy as possible. And then as sort of a liaison between the government and the people, and they reassured the people that if they cooperate, why, we could probably come out better. Now. The young people now are claiming that the leaders in those days were cowardly or they were - just laid down and took it. And didn't stand up for their rights. And they're very derogatory in their opinion, you know. They think that the people in those days just didn't stand up for their rights. And therefore, are to be condemned. But living through those days, there's nothing else to do. You know. Is it better to be cast out in the ocean or lined up and shot then to cooperate and do what we can to make it as least painful as you can. For our families. And so. At those days, we said, well what we

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ought to do is cooperate with the government and do what the government wants us to do.

SF How did you. OK. Had the - Did the government give you a good faith indication that it was going to treat you like they said they would. Or did they just tell you. i meank how did you have faith in the government? Do you understand what I mean? Or did you just take it on faith.

SU We took it on faith. The government - ah, there were government officials who were very sympathetic and they said they would do the very best they can to make it as not painful as possible, and so on. But then, we had no choice. We had to take them at their word. And we hoped for the best. And what we concluded was, by cooperating, this is war, afterall, and wartime all kind- of things happen. And it was a military necessity, or war time necessity, that that we be removed from the West Coast. We didn't have too much say one way or the other. Either we go peacefully or we're dragged there, you know. So we took the route of cooperating with them.

SF Allright. Then JACL then said, ok, we will cooperate.

SU At that time that was out--

SF At that time in 1942, in the spring, that was their position, that was your position.

Did they like, make up a piece of paper. A list of things to do when moving. When relocating voluntarily.

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SU I imagine they did. I wasn't involved in that. I lived here in Utah, so I didn't know. But I imagine - but it was very sudden. And in some cases, 24 hour notice they had to move. And they left with nothing except the clothing on their back and a few things.

SF OK, now is this voluntary or involuntary.

SU That's when it became involuntary.

SF OK but voluntary, they had a little bit of time.

SU Yes, not much but they did--

SF --but a couple of weeks--

SU Or even a couple of months. That period was quite a number of days or months as I can recall. But they did. Some few did move out.

SF Did you know that some of the people would be coming to Utah.

SU Well, we told them that the climate was very good in Utah and Idaho and Colorado. As a matter of fact, the Governor of Colorado invited them to come out.

SF Really.

SU The governor of Utah was very sympathetic. And Mayor Jenkins of Salt Lake City even went and met some of the first voluntarily people coming through Nevada and escorted them in.

SF So. The people were - Did you work -- Did the JACL work in Salt Lake? And in Utah, to make the voluntary evacuees

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situation better?

SU Well to an extent. We did help. We couldn't do too much. It's an undertaken beyond what we could do. Now, these people that came out voluntarily are very resourceful people, and they had means and they would relocate in various areas. One that I can remember is Mr. Wada, I think. He brought out a group and went out in Summit County or Uintah - Summit County, I guess. Or Wasatch County. In a place called, oh, what was that place, but Oakley. And he settled there. And a man named Fisher, Mr. Fisher, invited them. And had some homes and they established a little colony and they farmed there. And brought produce into Utah. And they subsisted on their efforts throughout the war. When he first came, he was a-- The people there that lived in that little community was all against him, but he -- I understand he got up on a soap box and pleaded with them and told them he's an American just like they were. And they believed- took him at his word and they invited his group to come in. And they spent the war years there. And so. Some of it has been sort of a success story of making the best of a very bad situation. But the majority of course didn't make that move. And we went and those of who who went representing JACL from this area told them the situation here. If everyone moved

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out voluntarily, we wouldn't have the room to accommodate them. It wouldn't have been. But those that wanted to come, we would do our best to accommodate them and help them. But they must realise that the public relationship is very fragile. And to have a great influx of evacuees and-- would ah create conditions that would--may make it unpleasant. So we didn't know what to expect. But there weren't too many voluntary evacuees coming in. So the communities throughout this area and to the East were able to abosrb them into their communities. And thre weren't too many abd experiences, violence or --there might be an isolated case here or there, but not that it was a big problem.

SF Um.

SU Now, we've digressed from the original question.

SF Right. So you went to the Spring of - You went to San Francisco in the Spring of '42. Then the fall comes along. Is that when that one was? And they already have the camps set up. And people are in Topaz.

SU Yea, they came into Topaz, in Utah. And nine other interment camps.

SF And they'd been there for a little while. And then JAACL decides to have another meeting.

SU Ahuh.

SF OK. And they have it in Salt Lake this time.

SU That's right.

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SF OK.

SU That was maybe in. Did you hear what year that was?

SF I was told it was in '42, but I'm not sure.

SU PProbably fall of '42 or late summer of '42, if I remember right. Fall of '42.

SF Fall of '42. OK. So. And. This conference was mainly  
- to talk about how the camps could be helped. How the individuals within the camps could be helped.

SU Well, we talked about all kinds of things. Conditions in the camp and what needs to be done. And what can we do as JACL to alleviate some of the suffering and some of the uncertainties. And just generally to help the people. JACL was very unpopular with a large number of the people at that time. Because there were some who thought the JACL cooperated too closely with the government. And all kinds of rumours about JACL leaders implicating some of the other leaders and just plain rumours. But then, under the stress of the situation, all kinds of things will - do - do happen. And yet, JACL was perhaps the only organized voice that we had. The only organization that at least tried to represent the bulk of the Japanese Americans. There were no other organizations. The churches were - couldn't function in that kind of a way. And, the old Japanese Association composed of the first generation Japanese was disbanded and leaders were all sent to other camps for aliens and

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so the entire responsibility and job of representing the people fell on this very very young, immature organization, the JACL. And the <sup>we</sup> leaders did with what we could to help out.

SF What was your-- did you have a particular area that you were interested in in terms of helping out.

SU Not necessarily.

SF Just wherever you were needed.

SU Not even that, I guess. We were just members of the organization and member of the group that was being persecuted. Why, you really can't go out and battle for it. Too much. I guess the biggest role that I played and those of us who lived in this area played was to perpetuate the organization itself. They had some papers sent out. And in order to function, they transferred their offices from San Francisco to Salt Lake City. The president came out. Executive Secretary. Michael Losaka came up of course. And treasury was Hito Kara. And He was working without pay. I think they had a secretary. And very skeleton staff. But then to do anything, they needed money, and they set up a weekly news and disseminating organization, citizens a news letter, a publication that went out to all the members. And to friends. And so that all takes money. And the JACL just plumb ran right out of money because everyone's in camp and the membership dwindled.

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just prior to the evacuation. When people thought well maybe JACL will be our only salvation, the only organization that could even help us, everyone joined, see. Soit went up to about 20,000 membership, right?, prior to the war. As soon as they got into the camp, of course, there was no way of keeping up the organization. And so I imagine, I'm sure the membership had dwindled. I was not in on that part of it. And we were acutely aware of the fact that it needed money to survive. We needed money to pay the rents and to pay the 75 cents an hour that we were paying people to represent us and travel through the East and Midwest to drum up support for us. And so, we had 8 chapters here in the Intermountain District in between Utah and Idaho. At that time, I had to be what they call a District Governor in running the whole thing. And in our meetings, about that time, we decided that at least the best thing we could do is to help JACL to survive. And we pledged that we would raise ten thousand dollars a year to do that. And ten thousand dollars a year from a thousand members or maybe 1200 members is quite a bit of money to raise in those days. Though we did for 3 or 4 years, we raised ten thousand dollars every year. And that meant as personal experience that I had in going among our members here and asking them for \$50 contribution to do that. And fifty dollars in those days were harder to come by than 500 or a thousand dollars

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today. See. And yet, we did. We got that kind of money from them and we raised the money. And we were instrumental at least financially keeping the organization alive. in those critical years, when everyone was in camp. And so, in that respect, we did contribute a lot. It took a lot of doing to do that. But then that's just a monetary thing. And you might say on a spiritual basis or on a very moral basis, the JAACL had to - to rally the morale of everyone. And make the right moves. That Conference that we were talking about in Salt Lake. We discussed a lot of things. And decided on many things. As to how we can help in the camp and out. But I guess the most - the controversial thing and the one thing that hurt some of them very much was the fact that we decided that in order to -- We decided that our only chance was to prove to the American public and the American government that we are loyal to America. We were born here. We are American citizens and that we - in spite of the war with the land of our forefathers, that we were all for America. And perhaps one way that we can best demonstrate that loyalty is to serve in the Armed Forces during the war. And Japanese Americans were enlisted in the army before that. But, right after the war had started, that had been suspended. But we asked that that obligation to the Selective Services be reinstated. Not only that, we asked the Dept. of War to create a special combat team

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composed just of Japanese Americans. So that we can perhaps dramatically demonstrate to the American public that we are for America. That this is our country. And we are loyal to it. And we are willing to put our lives on the line for it.

Well, the delegates that came out of the camps - that was a very traumatic decision to make. Because they've got to go back to the camps to face those people who, most of them, would be angry that they would even propose such a thing.

SF Why would they be angry?

SU They would say, look, our government has put us -- We are American citizens and notwithstanding that fact and notwithstanding the fact that we're loyal and without any trial to determine whether we're loyal or not, they had uprooted us from our homes and placed in these concentration camps. Now, why should we offer now to - to fight for America. It was quite an ironic situation, isn't it?

SF Right.

SU And, a lot of people in camp were very skeptical of the JACL and were against it. And they thought that the JACL was just working for the government and not for them. And there was that element -- There was a lot of that element in the camp. And there have been cases where JACL leaders had been beaten up and so on. And

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now, these delegates came out of these camps had to go back and face that kind of element in the camp.

SF Do you think too that some of the people in the camps were actually pro-Japanese?

SU Some, probably.

SF And that they would maybe be upset.

SU They're the ones who would be the ring leaders and who would agitate it. There were others who felt the same way as the JACL. But most of the people may -- were quieter and they weren't organized. So, as a matter of fact, these people who went back, several of them did get beat up. And some of them had to be -- the government had to pull them out of the camp for their--for their safety. But, the fact remains that out of these camps, there maybe 20,00 young Japanese Americans volunteered to serve in that.

SF That's a lot of people. Hmm. Who had this idea for the combat team.

SU I don't know where it came from Mike Lasoka may have brought it up. A lot of the idea came from people like that.

SF Did - When he talked about it, at the the Conference, did you know that this was going to be a real sensitive issue?

SU Oh, yes, especially those that came out of the camps. And said, why, people back there wouldn't even think of-- They were on the verge of revolting anyway.

SF Oh, they were?

SU Not that seriously, but there were groups that were

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agitating. You see, there always will be in that kind of circumstance. And, what happened was the government did finally take a lot of that radical group and concentrated all in one camp towards the end.

SF Where?

SU In Toole Lake, in California.

SF Tooley Lake

SU I don't know the ins and outs of it. But I believe that did happen. But I'm sure it was sensitive. And yet, in spite of that fact, why, like I said, a substantial number of young men volunteered out of the camp and served in that what they call 442nd regimental combat team. And that team went over and fought in Italy and France and Germany. And won for themselves more medals and citations than any other group of military personnel in the history of the United States Army.

SF You were too young to join.

SU I was too old to join.

SF --teasing you-- And you had a child, right.

SU Yes.

SF And you were in farming.

SU Yes.

SF Did the Japanese Town downtown. Did people ever slash the windows or do anything to any of the people downtown?

SU Oh, there might have been occasion. Isolated incidences here and there, I'm sure. But - We heard of isolated

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incidences but nothing that we had to --

SF But JACL was concerned that if there was an isolated incidence, that you know everything about it and it be solved.

SU uuu- those are what you might call peripheral incidences. Yes, we did something about them but you need to be concerned about the big concerns. What's happening nationally and what's happening in the minds of the leaders of the country. And so, they--they they may have happened and we'd do something about it. You know, we didn't concern ourselves that much with it--

SF OK, are you saying that in general JACL was concerned more with the national policies and with changing government's minds, the leaders' minds. And in

SU And in public relations with the general public. And those are the main things--

SF A--and keeping the camp cool--

SU Ahuh. So again, we did get involved in the little things that happened, but the climate in Utah and in the mountain state wasn't that bad. Generally, people were sympathetic. People understood what was happening. Not all, but we had people like that that really understood and who stood up for us. And so, it wasn't a case of everyone locked indoors and being afraid to move and that kind of situation at all.

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SF You justacted normally.

SU AHuh.

SF Or didyou try and keep a low profile.

SU Well, you may but you can't. See. You're marked, see. So it's impossible to keep a so-call low profile or to disappear in a crowd. Every time you walked down the street, you had people who'd know who you are. And so, that-- it's kind of treading on a tight wire. And balancing act kind of thing. You have to act correctly. You know. At all times.

SF What do you mean by that. Give me an example-like in a restaurant. Would you go to just any restaurant?

SU um.

end side one

begin side two

SU Well, we would - we wouldn't be billigerently asserting our rights. We'd be -- it depends on the person, I guess. I'm kind of a mild--

SF Well, I'm asking you.

SU I'm kind of a mild sort of person so I got along ok no matter where I went. And evryone respected me. And I didn't have too many bad expriences. But there were among us those who were hot headed and they would get possibly in trouble. And I had one friend who just invited someone out and punched him in the nose. And he got away with it see. In a way, he gained respect for doing that. Because the other party was, you know, too nasty, why,

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people nearby would say well, he deserved it. And that kind of reaction would come into play. So I guess everyone did what was - come naturally to him. But nevertheless, I think everyone was very careful about how they acted. Very circumspectively. And so that we - we created a good - good opinion in people's minds. And that was helped by the exploits of this regimental combat team and when that story came back, at that time Mike Misoko - he joined one - He was one of the first to join. And he became the press correspondent for them and he would send back all the things that they were doing. And he put that the story in such a light to bring out the fact that here are some people whose parents and brothers and sisters are confined in a camp by their own government and if they came back on a furlough, they'd have to go back to the barb wired fence enclosed camps to visit their loved <sup>ones</sup>. At the same time, they're fighting the United States battle on a European battlefield and that kind of story came back. People started thinking now. Gosh, there's an injustice being done. And in one case, why, a Texas regiment or a group of Texas soldiers were trapped up in the mountains in Southern France and they'd made repeated efforts to rescue them and they failed. finally, they called on this 442 REgimental COmbat group. With great casualties, they did. They fought themselves right up

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to the Texas Division and rescued them. And he wrote back  
and it made a big splash in the newspaper that this group  
of young Japanese American soldiers had rescued the  
Division from Texas. And so they were made honorary  
Texans, and things like that. you know. Well, publicity

like that came trickling back. And people started  
to recognize the fact that there's a great injustice  
done. They started bending over backwards to treat the  
Japanese Americans well or to give them a break and about  
that time, they were encouraging relocation out of these  
relocation camps into the mainstream of America.

SF Now, wait a moment. When was this. This c  
SU Oh, about 1943. And almost immediately after they were  
placed in these camps, the government started a program  
of relocating them back East. And some of them went out  
as agricultural workers and produced sugar in the sugar  
beet fields. And many of them went to schools. Schools  
back East that accepted them. And some religious organi-  
zations and notably the Quakers were very very good in  
accepting these people and helping them. And all through-  
out the country, there were people who were very helpful.  
So gradually, plus the fact that the Japanese Americans  
who did go out were very careful in how they acted. And  
made themselves model citizens so the tide turned.

SF Were you doing a lot of work for the JACL then?

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SU No, not for the JACL. Those that were working for the JACL were paid personnel. The rest of us were just volunteers who could do what we could do because we each had our own work to do, making our family finances and so on.

SF at home then, where was the farm now?

SU Right here in Salt Lake County.

SF The address.

SU 5105 South 1300 East.

SF And you all had 60 acres.

SU It varied between 60 and 120 acres.

SF How many did you own.

SU About 25 acres.

SF About 25 acres that you owned and then the rest, you just rented. And you were - you were growing mainly vegetables.

SU At that time, yes.

SF Intensive farming.

SU Yes.

SF So, had you built the house here?

SU No.

SF OK Describe what was here.

SU This is where I live right now, where this house is, was an old hill with just sage brush growing on it. Which I bought for \$183 an acre about 40 years ago. Not 40, about 30 years ago. And then I - Me and my brother

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and my Dad built these three homes here by ourselves.

SF Wow.

SU We -- With our own two hands, we built it. Not even as the architect .

SF Were you married when you built the home?

SU Just barely married.

SF Was your wife excited that you were going to build her a house.

SU I imagine she was, yeah.

SF Where did you live first.

SU We were living in two rented places. When my Dad first started the farm here, why, he rented - With the farm, there was a house that came with it. And we lived there for many years. And then in between, we rented another place down the street. A great big bungalow house. We lived there for awhile.

Then, while we were farming and we started to purchase the land here and we started to build first my house here. It took us three years to build it.

SF How did you - want to tell me about it? About building it?

SU Well, first of all, I made plans and in order to see how it looked like, I made a model - a cardboard model of the house. To see how it would be. And then we made a little hill with a sand hill and placed it on and see if it was in the right proportion and it looked right and it did. And from that model, we expanded it and we built it.

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We didn't know anything about building. We didn't know anything about plumbing or the electrical work or anything. But we feel that - like the scripture says, we can do-- And there is nothing that we cannot do with a lot of faith. And we had a lot of faith in ourselves. And a lot of faith in the fact that as a child of God that we can do anything that we put our minds to. And so we thought well we can build a house. And we did. We studied how to build. We'd go out and look at other houses being built. And we looked at finished houses. And we'd just figure out how to put it together. Some did everything on it except for the bricks on the outside and plaster the inside. Put up all the framework. The tile roof on it. All electrical work. The plumbing and all the finished work. The whole thing. And we feel very good about it because if you create something with your own two hands, something of your own. And then a house to live in. It's - it's a different feeling about it than if you just put up some money and bought a house. So we put about 8,000\$ worth of money and buying material for it. And all the rest of it we did with our own two hands.

SF Did you know that you wanted it to be this big.

SU We wanted it to be a little bit bigger. But we had to compromise on space because of finances. This was back

in 1950. And we had \$8,000 to put into the materials but not much more than that. Although in the three years we built it, and when we built it, we didn't owe a cent on it. It's all paid for. And. We added a little bit on to it later which cost us maybe more than what it cost us originally. But. I feel very good about it. And

SF During the war, where did you live?

SU Well, it was - During the war, is when we built --

No, it was right after the war.

Finished it 48 or 49.

SF So during the war, you lived in the bungalow.

SU Yes, I guess we did. 1948, 47. During the war, we were

living in the first rented house in the middle of our farm.

SF And you and your wife got married when?

SU 1942.

SF Really. Before the war? During the war.

SU During the war.

SF He had to bring her back by nine o'clock.

SUB Bring her back to her home at 9 o'clock.

SF Right because she had a curfew.

You got married in Ogden.

SU In Salt Lake.

SF Did you have a big wedding.

SU Not a big wedding. But. I don't know. What do you call big?

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SF I don't know. Ah.

SU We must have had 300 guests come.

SF That's big.

SU When my daughter got married, we had a thousand people come.

SF That's much different...  
Was there anything different about your wedding?  
What's a Japanese wedding like?

SU Well, there isn't too much difference. An LDS bishop married us. And had a reception. And it was about the way weddings go in the state of Utah.

SF But she didn't wear a kimono either?

SU No.

SF Afterwards.

SU NO

SF That's too bad.

SU Why too bad.

SF I think that's pretty.

SU Some do.

SF Do they?  
I thought they did both.

SU Mostly they don't.

SF They don't.

SU We're not so much about going back to Japan.  
We're not too traditional. Especially with the war intervening on our lives. We had an antipathy for Japan there at one time. See, whose responsible for us having a

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hard time. Well, if you read the newspaper, why, someone from over there in the islands came and bombed Pearl Harbor didn't they. And we were breaching on the United States. It was a mere matter of survival. So why should we be concerned about old cultures and old traditions at the time. We - It changes, you know. At that particular time. Most Japanese Americans are willing to forget about Japan. They were the cause of our trauma. Our hard times. And so I think in a way, the Japanese Americans maybe have weened themselves from the old country more completely than most of the other ethnic groups.

SF I don't know.

SU You don't know.

SF I mean, I'm learning

SU Well, this will also depend from family to family. But it's a fact that most 3rd generation Japanese cannot speak their language at all. They know very little about the culture. They know nothing about it.

SF 70% are married to Caucasians.

SU That's right. About 70%. And so, we're in the process I guess, more than any other group, being rapidly assimilated into an American culture.

SF You're saying that the group is -

OK, the way that you put it sounds like the American culture is dragging the Japanese into it and assimilating it as opposed to what do the Japanese Americans want to do. You see, before hand, you started out in a sense by

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saying that during the war, something happened. And that your generation didn't want to be Japanese.

SU We were turned off by all Japan. For a couple of reasons, see. Because Japan was the cause of creating a lot of trouble for us. And as a matter of survival in this society in which anything Japanese was anathema. and so we turned that completely away from us - So we didn't even think about it any more. Well, now other cultures <sup>that</sup> didn't get into that same situation wouldn't have that necessity of turning completely away from their ancestral culture to that extent. Well, after the war, things Japanese- things that are Japanese were getting popular among the American public now. And so the feeling is changing somewhat, see. And for some of us that got an opportunity to go back there. See, I went on this mission and spent three years there. We can see the beauty of the culture there and we appreciate it. And we tend to bring it back and incorporate it in our lives a little bit more. But there are a lot of Japanese Americans who never went back. Who never had any associations with things Japanese. And then if the children are marrying outside of the race, why, they are more apt to completely cut themselves off from them. And that's the situation. Naturally, a lot of Japanese do have innate interest and affinity to <sup>things</sup> things Japanese. You can't help that.

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But. You'll get a different sort of a feedback as you go and talk to different ones. Because each one has a unique experience to their own in this respect.

SF The farming that you did. You said that every year, you made a little more money.

SU Well, that's progress. If you don't you stagnant.

SF But so many farmers don't do that.

SU Well, I go back to my same philosophy that I had when I built my own house. If I put my mind to it, and have a lot of faith in myself that I can do it. And have faith in the power beyond me that can help me, you can do anything. If you use the same philosophy in farming, you can't help but go ahead.

SF OK. Now.

SU If you don't do that, there's no use living.

SF OK. When did you change. You personally. Become interested in what religion was saying to you?

I mean, you talk about--

SU Well, religion. Religion. It's innate. Everyone --

SF I asked when did you become involved.

Because it seems to me that what you've said about the rest of your life, that you weren't very outward about your religious beliefs. LDS religious beliefs in particular.

SU I didn't say about my religious beliefs. I'm not outward about anything. I was an introvert.

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SF OH, you were an introvert about everything.

SU Everything. Yeah, is what I meant.

In fact, I had to in school for instance consciously went out of my way to mingle and become out-extroverted. I think I am quite extroverted now. But innately, by my nature, I'm not. I tend to withdraw within myself. But. Knowing at that by self is not good and I need to get out, so I just cultivated that - the ability to do that, I think.

SF A part of survival.

SU You might say, so, yes.

SF So your religion, you showed it more later on.

SU I don't know whether it- religion made me that way.

SF I don't know if it did or not. I'm just saying, when did you begin to show your religion outwardly.

SU You can't say when.

SF You can't?

SU No. When I was very young, a neighbor lady took me to church. And I went to church. I went to school, I tried to excel in the things about the school. If I go to church take a very interested view in the things that are going around. And if I find that it suits me and I like it, why, I try to make it a part of me. And excel in it. And so, any time someone shows interest or shows any sign of leadership, why, they put you to work. And when they put you to work, you know, you progress in it. But I

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didn't. I wasn't-- you know, staunch LDS all my life. This time, when I was going to school, when I was young, why, I had other interests that took me away from the church. And I guess it wasn't until after I got married that my wife said, well, I used to go to the Presbyterian church all my life. And how about going to church. And I wasn't too active at that time. She said, I don't care. I'll just go to your church but I like to go to church on Sundays. So I started going. And got started again. While I was going to school, hmmm, I was not too active. And maybe a little bit athiestic in my views. You know, you go to school and you get um studying all kinds of things and those are the/that are interesting and sometimes they run a little bit counter to orthodox church --

SF Oh yes

SU It does.

SF Sometimes they do for sure.

SU Maybe you're<sup>in</sup> conflict with it too.

SF Me? SHame shame.

So then what happened.

SU In what respect?

Your talking about my family, finances or my religious life.

SF I'm interested in your religious life, I am.

SU Well, my religious life. When my wife said well let's go back to go church. And I said, ok, let's go. And if

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you go you get involved. If you get involved, there's all kinds of work to do in the church.

SF Does everyone get involved if they go.

SU They try to involve you in everything.

SF all for you, though.

SU Well, that's the only way you can grow, anyway, spiritually or materially or physically. If you don't get involved, if you don't exercise your muscles, your muscles don't grow, do they?

OK. If you don't put your church training and your spiritual awareness to work, working for other people, and being compassionate and loving other people, if you don't put it to work, you don't progress. While I kind of think that I'm of the nature that if I get into that situation, I put it to work. If you do, they have all kinds of needs for people to do things and - an - before you know, you're involved in all kinds of church activities. And that's good.

SF It's been - I've heard it said that people who live in the south of Salt Lake, Japanese who live in the south of Salt Lake are not part of the Japanese community downtown. Now, some people have said that that has to do with the religious aspect of it. That they don't belong either to the Japanese Christian Church or to the Buddhist Church that they belong either to the Mormon church or that they don't belong to anything. OK. Now, I don't know-- how do you feel about that. I mean, when you started going to the LDS church, ok, did you feel like you were

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taking yourself out of the Japanese - of JACL or out of the Japanese Community.

SU Well, you've got to remember I started at age 5. There's no JACL at that time.

SF I mean, during the war.

SU Well, during the war, you're just part of the church group. You're already in so you're not taking yourself out of anything. You're just there.

SF I know, but you got married and started becoming active in the Mormon church group.

SU Yeah. But then before then, I used to go play basketball.

SF I know you did. Oh, you mean you played basketball with the LDS church group.

SU Yes. And also the Japanese group too.

SF Right. So you played with both.

SU So, you're really not this or that, see. You're - you're part of everything that you belong to. You're trying to make it go either or--

SF I'm not. I'm just saying that that's what that statement was. I mean, is there a difference between the Japanese people that live in the south of Salt Lake.

SU The southern part of the county.

SF Here where you are. Oh, you are in the southern part of the county. And the Japanese who stayed down town.

SU I don't know. Well, there is a little bit of difference.

SF How?

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SU We're not as hard drinking and hard smoking and think  
of carousing around any more, you know.

SF REally.

SU Maybe that's because more of us out here belong to the  
church. But then there are alot of people, young  
people in Salt Lake City, now that belong to the LDS  
Church too. So you can't make a general statement like  
that.

SF But did they used to make thatkind of a statemen.t

SU I used to belong to both-- and so--

I'm not concious of that at all.

end

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SF When we were talking the other day, we had been talking about the Salt Lake Japanese communities. But, just basically Salt Lake. Now, you were the District Governor of the JACL.

SU Twice. Back in the 40s and then again - oh, I can't remember.

SF But you were the District Governor in '42?

SU Right about then, yeah. War time yes. When the war started.

SF OK. Did you feel that there was a difference between the Salt Lake Japanese community and the Japanese community in Ogden. Were there any visible differences that you know of.

SU No visible difference. Ah, both have the same sort of problems. And they both have certain strengths.

SF Like what. I mean, were they different kinds of strength.

SU No, well, what I mean by problem is that historically from way back there was a little bit of a cleavage between those Buddhist people and those Christian people. A little bit. Not too much, but there is that in any community in America, I guess. And Salt Lake had them and so did Ogden people have it. They sort of got away from that. And under the JACL, kind of an overall organization, pulled some people together. Some people are not committed to either one and they had come in. And. But that's the

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pattern amongst most communities. Last time, you asked me what's the difference between people out in the southern part of the county and Salt Lake City people. Well, the difference is one has farm background and the other one has a city background.

SF Oh, you mean Mount Olympus.

SU Mount Olympus, mainly-at the beginning, mainly people who were out in the county and who were farming. And so there is a little bit of a difference in view points. And a little bit of difference in interest and so--

SF Like what.

SU Well, if you're farming, you're interested in making a living by farming. Business people in town have a difference in the values.

SF OK. What. You know them both....

SU But it would kind of intermingle.

SF Now they do, but I'm talking about then.

SU Yeah, well, then there was a little bit of a difference. But as Japanese Americans, our interests and our problems are the same.

SF Alright, so you're saying that in the beginning, the Isseis were different. OK. Their values might have been different. You're saying that the values of the Issei generation in Mt. Olympus might have been different from the values of the Isseis in Salt Lake.

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SU No, no. That's--Mt. Olympus was formed by the Niseis.  
It's not an Issei ...

SF OK. So the Mount Olympus Organization is founded by  
the Nisei organization.

SU the JACL. Now, besides JACL, the parent's  
group had a sort of an organization. In between, ah,  
we used to call this the Jordan, the Jordan. They had  
a Japanese school out here. And then in between that,  
another group that had schools. And that group were  
in vegetable growing, mainly. And they had a little or-  
ganization. People out in Murray and the West Jordan  
and DRaper area also had a little bit of organization.  
They were not a formal organization but loosely knit  
organization. And then it got into the second  
generation, then in the city, the Buddhist church was  
established and Japanese Christian Church, Church of  
Christ, was also established. And many of the Japanese  
people went to those. Even from out in the southern  
part of the county. Some belonged to one or the other,  
but it is inconvenient to go all the way in. So, I guess,  
maybe for that reason and for the other reason is, that  
in the farming community, you're more dispersed amongst  
the general population and <sup>will</sup> possibly more join the LDS  
church out in the county than they did right in town.  
To begin with. Of course, now, it's all dispersed all over

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a dozen- There's not that much difference that way between the city people and the people out in the county. It's urbanized all the way out.

SF Would the people raise their children any differently if they were from a farm area as opposed to a city area.

SU Well, that's a natural, no matter what group you're talking about. In the farm area, we had chickens out in the yard. And we had cows to milk. And we worked out in the fields. And. But in the city, people don't have livestock. And they go to the grocery store for food. And in that respect, there's just a natural difference between rural areas and the city area.

SF Were the people that, when they came here, did most of the farmers go into farming. Were they farmers, Isseis, that moved here and that were in the city, were they farmers also originally in Japan.

SU we don't know. We really don't know what kind of background they had in Japan. But. In Japan, almost, I imagine in those days, 80-90% were farmers. And there were certain people who lived in the city. That's a guess of course. But that's about the way the percentages was in the United States. About 90% farmers and 10% live in the city. And gradually, went the other way. Remember, farmers became less and less percentagewise. And

finally had, what about 5% farmers and 95% were non-farmers. Well, coming from that era, I would imagine

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that most of the immigrants that came in from Japan would have farmed back there. The reason they got in the United States and went into farming, those that did, had wanted a little bit of independence. And others avenues, other areas of employment were readily available. So they're naturally going to to this one thing that they could get into. Connection with food is also a method of survival, so that's the reason why they were in it. Of course, besides the farmers, a lot of the farming and city, a lot of the people that came from Japan, they went into the railroad and mining and other things.

SF What the Japanese community was like. You can choose any year. But I need to know which year.

SU Issei time, first generation time.

SF when you were growing up, what it looked like to you.

SU Well, when I was growing up. We'll say 1920 and after that the Japanese Community in the State of Utah.  
{Has to think about so nothing is left out}

There are some people that were in the city and they had little businesses, all kinds of little businesses. And then a lot of the people were out in the rural areas, they were farming. And there were quite a great number of people who were say in Kennecott Copper Co. Utah Copper Company in those days. It must have been purely at a guess, maybe 200 people living right up in Bingham Canyon and

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working there. There was quite a number that lived in Price area, in the coal mine {area}.

SF Did you visit all of these places when you were growing up?

SU OH, not too much.

SF Did you ever go up to the one in Bingham.

SU I was up in Bingham one time and saw the camp where the people were living.

SF Was it horrible.

SU No. It didn't look so horrible. At that time, it - I didn't see the sleeping quarters but I saw the area where they all ate together and there's some tables and a room in the back where someone was cooking. And all of the workers coming back, can take a bath. Get clean up.

SF Japanese bath.

SU I would imagine they may have been I didn't see it and I don't know.

I hadn't seen any of the conditions. My brother-in-law came out of Price and he was telling us some of the stories about it. And they had--they had different little coal mining companies. Had a camp there. And there would be a group of Japanese that worked there. And they all lived in one place. And some of the men who had wives maybe were involved in running the little boarding houses. And the bachelor men would stay there. And they would be taken care of. And that's the kind of situation. And then on the

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railroad: The whole Union Pacific railroad and all of the railway systems, at that time, had a lot of the Japanese workers in it. A lot of section foremen in it. And, so there'd be a lot of Japanese working on the railroad system.

SF Up in Ogden?

SU No. All over, see. It was extensive. The coverage of the areas in those days. Of course, it's contracted a lot of that now. A lot of the railways have been cut back. But in those days, it went all over. Now, Ogden was one of the hubs. And Pocatello, Idaho was another big what you call-- nerve center of the railway system. When the railway was first put across, The Intercontinental Railways across, I guess the Chinese were the ones that helped to put it in. The Japanese came later after that. And the maintenance of the railway was done quite a bit. At least, a lot of the foremen of the various little sections were Japanese. And, besides that, I don't know--it's just hard to imagine in what areas the Japanese people branched out in - in the 20s, you never know.

SF Would your father have let your sister marry someone from one of the camps up in Bingham. Would he have wanted that.

SU Well, that, by the time my sister was --to be married, there weren't that age people- that aged group people in the camps in Bingham because the people that worked in

Bingham were by and large bachelors. Now, there were a few families-- the people who ran the boarding houses and and things. And they had up there, but the workers were mainly.

SF But maybe the bachlors had alittle bit of money and they wanted to get married and open up a little store.

SU But they were too old for my sister. That's another generation you're talking about.

SF But how old was your mother to your father. Most of the people who got married here were atleast 15 years apart, in the early years apart, weren't they.

SU NO, they were about 6 or 7 years apart.

SF So your parents were closer.

SU When you say--you're generalizing when you say 15 years apart, and that's not right. That might have been-- you may have heard that from one party. And they may have known someone that was 15 years apart. But that's not. You can't say generally that's so.

SF In other words in Salt Lake, as you know, most of the people were around the same age-----

SU NO, no. Naturally the men married someone who was younger. The men did. So there was a bit of an age difference. And some of them may have been 20 years and some may have been even 25. Thats so in society today. and so, there was alittle difference. There weren't too many of the same age, as there are the young people today.

SF Did Issies marry Niseis.

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SU Not very often. You don't marry your children.

SF I'm talking about--

SU You know, they come all at once, see. From 1900, the year 1900 to 1924 and the Issei people come. And those that came with wives and they went back to get wives or were married. And a lot of them never did marry. They're bachelors. And those that did have wives would have children, but that's another generation. There's very little marriage between Isseis, well there are some of course. But then there are --there's one generation and the next generation that came and there's maybe 20 years in between the two. In ordinary circumstances, one generation just melds right into the other. So that we can't say, one generation will not have married. They could = marrying someone of the next generation.

SF Let's talk about your sister still. If your sister had been the right age, would your parents. Who would your parents have wanted her to marry. I mean, did they think of the city people as city slickers?

SU Not necessarily.

F Did they think of the people up in the mines as having no education and not really fit for your sister?

SU I don't think they categorized people just like that. We don't do that today. Do you? You marry someone who fits, someone who we like. And you can't say, don't

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marry so-and-so, don't marry - and do marry that.

That's - I don't know the point in your question there.

SF I'm just trying to find out if people saw each other and defined each other as the people in the city are like this, the people on the farm are like this, the people up in the mountains, are like this, the mines, ....and those people are different in Price. The Japanese of Price are different than the Japanese....

SU I don't think we differentiate people that way. We differentiate people as Japanese all Japanese and we have a little sort of kinship because we came from the same country, same race. And we were a little different from people that come from Greece, or from France, or anything, wherever. You're conscious of that difference. Until you live in a community and pretty soon, everyone seems the same. Almagamation there, or whatever you call it. It happens. Now, in my father's generation, they were conscious that they were immigrants from Japan. There's no question about that. But within the people that came from Japan, I don't think when it comes to wondering who your daughter is going to marry -- Naturally, you want someone who's maybe educated. Someone who has a good income. Someone who's fairly good, decent looking. And someone who has similar cultures. And so, in that respect, you may have choices. But you can't say, I come from this

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area or from city or from where. I don't think there's that kind of choosing in people's mind.

Now, are you getting that kind of city versus country, mine versus -- from other groups you've interviewed?

SF There's some of that. Sure. Absolutely. Within the Greek community, ok? Particularly the first generation. A woman came to the United States and there would be several bachelors that would want to marry her because they're bachelors. And they want to have a family. And basically, she would go to the person who could present her with the best future. Her parents would marry her to the person who would present her with the best future. Because that's only logical and natural and practical. That because they all wanted their children to be born in the best circumstances possible. So that their children could get the best education. So that they could go higher, status wise or whatever. And if you had a little business, that was working better than in a mine, to most of these people. The object of working in a mine was to get a little bit of money so you could start a business.

SU Some people are suited for mine work and some people plain pure don't like that kind of work and want to be a business man. They might have had that kind of a background, that they came out of.

SF Greeks weren't miners in Utah.

SU They weren't? {chuckles} They come here and got in the mine disaster and --

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SF Some of them did, yeah. But most of them worked in the mines because they didn't know any English. Or they worked in the railroad because they didn't know any English.

SU That's about the same with any immigrant group. That's probably what happened to the Japanese.

SF So they got a little bit of money and they wanted to leave.

SU The majority of the Japanese people that came over here came over here because they could make a lot of money in a hurry. And they wanted to go back. And then they found out that that's not the way it went and they're stuck here. Some decided that they like their freedom.. They liked the big wide open spaces. They liked the opportunities out there and decided they didn't want to go back. But a lot of them found out that they were trapped. They couldn't go back. They couldn't make enough money. They made good money and they'd gamble it all away. There was a lot of that going on.

SF I didn't think of that.

SU If everyone worked hard and saved everything they made, most of them could have gotten back. But then, the pleasure comes into play and I would imagine most of them lost it gambling.

SF Hmm.. Whether it was on a business or at a go table--

SU Go is not a gambling game.

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SF What is?

SU Well, they have lotteries and playing poker and things like that. Just plain real gambling. They didn't gamble it on business or anything. Obviously some of them did, yes.

SF I was thinking of stocks, the penny stocks that--

SU Yeah, there were some, I imagine, even in the early days.

SF I've heard about that.

SU But some people made on it too. Those that were - lucky or good at it.

SF were there more educated people in the cities than they were-

SU Most of the Japanese who came here. And men that brought wives and had children. Most of them were very education minded. They wanted their children to get education. And they sacrificed everything that they had in order to give their children an education. And most of the young people did get - Most of them were educated and they were very good students and from an education standard, I think, amongst the Niseis is generally high.

SF --I read: that most of the people that came were relatively uneducated. But there was a certain percentage of very well educated people who also came over. Who were mavericks, sort of--

SU Not necessarily {mavericks}.

SF They fit within the community. I'm not saying they were

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not mavericks that way. I'm saying they might have been mavericks in Japan.

SU Yes, a lot of people who are dissatisfied with things as they were in Japan. See, Japan at that time, they just --what -- 20 years, maybe 50 years out of that period when they were in isolation. And they had just come out of it and were excited about all kinds of things going on in the world. And they're behind. All of the other great part-ah, powers and had alot of colonies colonized them all over the word, and Japan missedout on all that. And so they were behind. And they're trying to catch up. And that created a lot of ferment. That created a lot of expecation, a lot of dissatisfaction too. And so some of them, naturally, came over to get away from all that. My Dad was one of those. He came over because he didn't like the conditions back home. He come because of adventure and a few other things.

SF Like what.

SU Well, he didn't like people that was gambling. He told me that his brother and people in his village were just addicted to gambling and he just hated it. And he used to fight against it. And probably got ostracized because of that. He also did not relish the idea of going into the Japanese army.

SF The military ,the conscription.

SU He didn't like that. And so, he decided he'd come over to America.

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- SU both of them are  
very educated people. And they came over. And  
they came over. And their influences were very good amongst  
the immigrants here. But it is true, the majority of  
people that came were not of - not well educated, so  
called top echelon in the society of Japan. They were  
just plain peasant type of people that came.
- SF And they formed a close knit group, it sounds like,  
from what you say.
- SU Well, out of necessity, very close knit group.
- SF Still, they were cohesive. And their values, it sounds  
like were fairly similar.
- SU They maintained that value. And I guess, a lot of that  
was transmitted to the next generation.
- SF What were some of the values that were transmitted to  
you?
- SU Well,  
Honesty, . And a typical Japanese values is --responsibility  
parents, or responsibility to group, or responsibility  
to other people besides your self. That feeling is very  
strong. The feeling of honor, I guess. If you say you'll  
do something you will do it. And you've heard of people  
if they're discouraged, the old what they call bushido,  
the thing is, if it was disgraceful enough, they'd commit  
suicide. And that type of a feeling still existed. They  
had a feeling for education. They wanted everyone to be

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well educated. I still feel This is so back in Japan.

Tosuch an extent, they're way ahead of us in America. And those are.

begin side 2

{although marked, I can't pick up anything on side 2}{please check}

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SF OK. The last time we were talking, we were talking about - Let's see, we were right at the war. And you and your wife had decided to get married. But I don't know when you got married.

SU We were married in 1942, I believe. I'm not certain either. It was on March 6th.

SF So it was before the famous day. It was before December.

SU Well, December was 1941, it was next year.

SF So already then, you knew about the relocation camps and everything else when you were married.

SU Well, it was happening just about that time.

SF What did you hear about them. The relocation camps.

SU Well, they were talking about evacuating people from the West Coast. And they were asking people to voluntarily move. About that time, JACL had a National Council Meeting in San Francisco. And Dr. Kurumada and I went representing this area to that meeting.

JUN KURUMADA.

SF So the two of you went to San Francisco. Did you have to get special permission to go.

SU No. We took our citizenship papers and as citizens, we were allowed to travel anywhere without any hindrance. Or any restrictions. However, interesting experience happened in that as we were going to California, on the bus. We got to Cokinos Bridge, I guess, outside of San Francisco, outside of Oakland. The military stopped all the

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busses and they came on board. We being Japanese-Americans, we didn't know our status as citizens or anything else. SO he took us off the bus and took us into the Army compound there. And when the commander there in charge looked at our citizenship, he said, well, we have nothing against you, so you can go. So they let us go again.

SF Now this was where.

SU This is where what they call Kokinos bridge, I think.

SF How do you spell that.

SU I don't know how you spell it. It's outside of Oakland and going into San Francisco. And then we got out on the street and it took us some time before we could catch another bus. And we went on. And we needed to go through, over the Oakland Bay bridge, now, and Dr. Kurumada who had been a student in San Francisco prior to that, going to dental school, says, well, the Bay bridge is more important than the other bridge and we didn't want to run into the same sort of experience. So we got off in Oakland. And he called a friend of his in San Francisco who came over and picked us up in his private car.

SF So you felt immediately then.

SU Well, we knew a little bit of the tension that existed on West Coast, at that time. And then when we went into San Francisco and the JACL had an emergency meeting at that time. And the talk then was of massive evacuation of all the persons of Japanese ancestry away from the West Coast. And at that time, the army and civilian

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authorities were encouraging the Japanese Americans to move back East or into the Inter Mountain area voluntarily. And some few were doing that. And I guess the big thing that they wanted to hear from us, from Salt Lake Area. And there were JACL leaders from Idaho there also. What the conditions were here in the Intermountain area and what we could do to help in that voluntary evacuation. In our feeling at that time was, sure, we had -- the conditions were very good. People were very sympathetic. And so on. But, if we had a mass evacuation of all persons of Japanese ancestry and they came into this area, we couldn't absorb that many people without causing a lot of friction. Without causing a lot of alarm. So we said that we need to be very careful about that kind of a program.

And as of this time, there was a little hint amongst the government officials that there may be a movement on to forcibly evacuate everyone from the West Coast. And the big question was how should we react to that.

SF How did you find out those hints?

SU Well, I don't know. I wasn't involved in it that much. The leaders: Mike Masoko was the National Secretary of that at that time. Saburo Akido was the president. SABURO AKIDO. He's deceased now, but he was president of the JACL then. And they were aware that there was some talk about that. And the big question was how should

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we react. Well, we were a very young organization yet. And no resources. And we were caught in a situation which is unimaginably complex, unimaginably scary and --

What he concluded was

incredible to us that we being American citizens and yet we were being treated as an enemy. And so, how should we react is a big question. Yes, we can stand up for our rights and fight it. We didn't have the resources or the ability or the friends that could help us to a great extent. In fact, we didn't even have the the know-how to go about. And it seemed tome that the consensus was that under the circumstances, in order to protect our aged parents and younger brothers and sisters and so on. About the only recourse left is to cooperate with the government and go along with whatever came.

We, I think, thought that - it was expressed is that yes, we are citizens and we shouldn't be treated this way and yet we have no other recourse so atleast we can

prove our loyalty to the government at this time to go on with what the government wanted us to do and bide our time and prove that loyalty. And. At that moment, under that circumstance, perhaps that was the only reasonable way of reacting. And that's the way we did react. Looking back, Iam fully convinced that that was the proper way to go. We've been criticized by the youngerpeople

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who didn't go through that. People who were not even born then that we should have stood up and fought for our rights. But under the circumstances, we were convinced that that was the only way to go. It was a wise way to go. And a reasonable way to go.

SF Did you have a feeling that the military would put its resources against you if -- If there wasn't

SU If you opposed them, --

Well, we didn't know. But that's the only logical conclusion you could draw. There were people, radical people, and people writing in the newspaper and saying that we should be taken out into the ocean and dumped into the ocean. Or be deported back to Japan. All kinds of ugly rumours like that going around. And like I said at the beginning, it was a really scary time. We didn't know what was going to happen. We didn't know what would be the best thing to do. And so we - At that meeting, cooperate, we said that we would cooperate and do what the government asked us to do. Because we really didn't have any other alternatives, really.

SF Right, right, Yeah I understand.

SU Yes, we could say No, we will not - we will not cooperate. We will not move. But then the consequences of that is unimaginably horrible. So, we took a reasonable approach. Is what we thought we did. I think we were right and justified in it.

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The very fact that we have come out of it all and in very good shape as a group would seem indicative-- There's a lot a lot went on after that. And a lot more went on after that that I would say would vindicate our position.

SF When you went to this meeting, where did you stay?

SU We stayed in some little small hotel right down in Japanese town.

SF So the meeting was held in Japanese town.

SU They had a big hall there in San Francisco. Whether it belonged to a church, I can't recall, but that's where it was at.

SF Did you have a feeling that this was a ghetto, an enclave, something where they could put barbed wire around it.

SU No, it's not - It was so-called Japan Town in San Francisco where a lot of the Japanese businesses were established. but the delegates who came to that meeting came from all over the United States. or all over the Western part of the United States. And as citizens there, they were free to move around. And so in that way, it was a very normal type of a meeting.

SF You felt like you could go sight seeing.

SU If you wanted to, you could probably do that..and-- got away with that. Although we weren't in any mood to go sightseeing.

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- SF I would have thought that most of the delegates --most of the people there would have been from California.
- SU Well, delegates were from other parts of California and Washington and Oregon and Idaho, Arizona, Utah.
- SF Part of Arizona, Idaho, Utah, Colorado, those
- SU Colorado didn't have a JACL chapter at that time.
- SF OK. So those are - but those were the ones where people were not going to be evacuated.
- SU Ahuh. People to be evacuated lived in Washington, Oregon, and California.
- Also Arizona didn't have a chapter at that time so they weren't represented, I'm sure.
- SF OK So most of the Californians and the people in Washington and Oregon must have been pretty nervous.
- SU They were really under the gun, you might say. And they were involved. And they-they didn't know what way- which way to go. A certain few of them had already left to go into other areas. Wes-- I mean Eastern California was still open. Some had moved there. And some had come to Utah and Idaho and further back east. Not too many did voluntarily evacuate. It was -- It is scary to go out into the unknown and meeting conditions on your own is rather a scary experience.
- SF So those people might have felt like that if they didn't -- They knew that if they didn't comply with the orders,

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that they might suffer very horrible consequences.

SU Well, they didn't know which way, what would happen--

SF In their heart, I mean.

SU Yeah, yeah, there was all kinds of talks and all kinds of editorials and things that would indicate that they would be harshly dealt with. And knowing America for what it is, a land governed by law and so on, basically, we should be protected and we shouldn't be afraid. But then, in wartime, you don't know what will happen. So it was a nervous time. It was a scary time.

SF So. How were you chosen - You and Dr. Kurumada chosen to go.

SU We -- I happened to be president of the Salt Lake JACL. Dr. Kurumada was a past president, or something like that. I think that's the way it was. I'm not sure.

SF How long was the meeting.

SU It was about a two day meeting.

SF How many people were there.

SU I have no idea. We must have had 70 chapters or so. There must have been a 100 people there.

SF I didn't realize that you would have had so many chapters. Each town could have had a chapter.

SU Yes. Each town or each community.

SF Was there a difference between the people in Seattle than the people in California.

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SU Under ordinary circumstances, there are little differences but we were all put into one little pot, which is a war --the war experience. And so everyone is feeling about the same. There's a little bit of differences depending upon where you lived. Someone living right near a military installation like San Diego and Terminal Island in southern California were feeling more pressure than those who were living in agricultural areas in inland California for instance.

SF So after two days, the two of you came back. What kind of a message did you bring back to the community here?

SU We didn't -- Well, we told - We didn't have any message, we just said that it looked bad. That there might be a massive evacuation. There may be a lot of evacuees voluntarily coming through and we need to help them if we can. And we did. A lot of people who had relatives or friends or who used to live in Utah, they came voluntarily. And live out the period here in Utah. One notable group that came out voluntarily was a man named Fred Wada who brought a group of people and they formed a little colony in Keetley, Utah. And there's quite a story there that is very interesting, how they got a man named Mr. Fisher there, to cooperate with them and let them stay and they had a little agricultural enterprise there. And they stayed during the war. Some of those people are still here. Most of them have gone back. But at that time, it

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it was quite an undertaking and rather successful. And they did right well.

SF They brought quite a few people too. Quite a few people. So the community then -- Well, you would have had some of your people picked up already in the community. Your father would have gone through his experience.

SU My dad never did get picked up. He was one of the leaders but he didn't get picked up. But a lot of the Iseis, the first generation Japanese, who held positions in the community were picked up. And put into special detention centers.

SF OS that already would have happened.

SU That happened just a couple of weeks after war broke out in December.

SF So the community here had some notion then that the military was very concerned and they were going to pick people up and they were going to do what they felt was necessary.

SU It wasn't the military. I think it was the FBI that picked these people up. As a precautionary measure. They didn't know to what extent the leaders of the Japanese community had communication with Japan. And of course, they were all Japanese citizens, see. And so it was very easy for the authorities to figure that there might be a - a communication. And so as a precaution, they just picked up all the so-called leaders at that time.

SF Yeah, they picked everyone up and kept them.

SU For most of the war, Yes. Some came out early but most

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of them were kept.

SF So when did you first hear that Topaz was going to be built. Or did you already know that it was going to be built.

SU Well after that emergency meeting in 1942, Topaz was opened in '43, I believe, the spring of '43. So during '42 is when it was built. And we really didn't get - know about it until oh late '42, I guess. Early '43.

SF That they were building it.

SU We didn't even know they were being built. We didn't know where they were going to be. They put it up in a hurry when they did. So that it wasn't -- I'm not right clear on which year and what month. But. They just said, well, it looks like there's going to be a massive evacuation of everyone. And before you know, it, they said, well there's one in Topaz, for Utah. And I guess it just went up over night. Now, this-- Back to this meeting . In San Francisco. The Emergency Meeting in San Francisco. I think at that time, they decided that they would shift headquarters of the Japanese American Citizens League to Salt Lake City. And also The Pacific Citizen, the publication for it would be headquartered in Salt Lake City. subsequently, I think the Buddhist Church headquarters were also relocated to Salt Lake City.

SF And the Buddhist church. Were any of you involved -- When

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they decided to ship the headquarters, ok, did you come back and go see Governor Maw or did Mike see Governor Maw or --

SU Yes, and I contacted Governor Maw. Mike Masoka's very influential and he knew his way around. And the mayor of Salt Lake City, Jenkins, even went clear out to Wendover to welcome groups of evacuees coming in. o assure them that they would find hospital conditions here. And I think the public officials generally were very sympathetic with --

end side one

begin side two

SF So when Topaz - Did the military come and tell you that they were then bringing in all these people for relocation?

SU No, we didn't know a thing, as far as we were concerned. We just read in the paper that Topaz was established. Ah, you know. They don't come and ask us. They don't come and tell us even. We just - we hear from the people in California that a thing like this was happening.

SF Did you get letters from people, is that what you're saying.

SU Well, this PACfici Citizen, our National publication. WE would get news from all over, see. They would publish

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it. That's about how we personally we found out. And about the only personal involvement was when one night, midnight, someone called up and said, we just come from California. And we're evacuating voluntarily. And can you help us out? We are going up to Brigham City. So, we had them stay over and then they went up to Brigham City thenext day. They happened to be a friend of ours. And things like that. But we weren't involved with what the military was doing. What the government was doing. Except we just happened.

SF When did the JACL chapter here decide that it was going to get involved then. And it was going to provide books for the children, and get involved in the school program and stuff like that.

SU I don't know. I don't think we ever did that---do you mean for Topaz. Individually, some may have done that. I remember sending a truckload of celery one time in the fall to help with their food situation. And we weren't involved too much in it. The local JACL was involved more in keeping the organization--the JACL organization--alive, see. When everyone was evacuated out of the West Coast, the JACL Chapters all folded, you see. With what money they had they left in the bank and some of it was given to the National. But the National JACL had about something 38,000 dollars to operate. And that was a budget for two years. And people who went out working, there were only a couple of them that really went out to East and

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Mike Masoka and George Unagaki. They went and toured all over Eastern United States to drum up support for us to let our plights be known and they were working for 75 cents an hour and they both had families. A lot of sacrifice was going on. Mr. Hiokada who recently died here who was National treasurer at that time who was in charge of allocating what limited funds we had. And people like him. And President that lived on their own resources, out of their savings. And they weren't paid. And so, JACL as an organization was in dire straits. And we had a national organization, yes, headquartered here, barely surviving, but the backing was all gone because the base was just shattered. But Utah and Idaho chapter, Intermountain District, was intact and we had seven chapters I believe at that time. And one of our district meetings, and I happened to be the district governor heading it at that time, and we decided that we would help the national JACL and we pledged ten thousand dollars a year. That we would raise from seven chapters with about 1200 members. And, so we did. For the next four or five years, we raised about ten thousand dollares each year. And it was considered that that saved the organization atleast financially throughout the war years.

SF What kind of activities did JACL want to do at that time.

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SF What did they do with the money.

SU Well, the money was spent to hire full time people. They went out. And whoever was running it full time needs to subsist. It paid subsistence pay for people that did that. Two or three. And then we had to publish the newspaper. It was one way of keeping track of everyone and one way of letting the government and public generally know what's happening to us, see. We had to pay the rent. We had the Beason building, an office in the Beason building in Salt Lake. We had to pay the rent. And you know, it takes money to keep anything going.

SF That was the Beson building, where was that?

SF The Walker Bank Apt. Terrace is now in the area where that was. Remember the old Walker bank building, just east of there, I think. Right in that area.

SF Beson?

SU BEASON BUILDING. And we had our headquarters there. And the Pacific Citizen was published there.

SF How often did it come out?

SU It was weekly.

And that's where we established the National JACL Credit Union, too. And I was involved in that all my life.

SF And you did that during the war?

SU Yes. In 1943, when we organized the credit union.

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SF When Mike would go out and drum up supporters, you said, what does that mean?

SU Well, we have to let the people back East, the government people, the church people, and big business people, and influential people know what was going on. And there's a goodly number of these influential people who can see what is right, what is wrong, what is just and what is not just, and so on. {who} became interested in this and that and became our spokesmen and helped us. They couldn't do too much during the war time, but they at least stuck out their neck and stood up for us. And they spoke up for us and helped to change public opinion, change the public climates. And that's the kind of public relations work that Mike did more than anything else.

SF So the JACL then also was trying to make America recognize, the American people recognize that there was Japan that they were fighting the war and there were the Japanese Americans - {who} were just Japanese in America and they were loyal citizens who were willing to fight for America if they could be even given a chance.

SU That's the message that we need to get out. We cooperated with the government in this evacuation process even though we knew it was not right. We knew that as citizens, we had the rights that preclude such a movement. We - we cooperated. We said, well, maybe in this circumstance, that's the only way we can prove to the United States that we were loyal to the United States. By cooperating. And then

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we will do everything to further the war effort. And we had to get that message out so the people will know. Now, there were people in San Francisco who knew what was wrong and what was right and who stood up for us. But under the wartime hysteria and the wartime climate, they couldn't do too much. But they did - They stuck out their neck and they stood by us. And they did what they could. And if you go through the JACL records, you'll know there are maybe 100 and so many people through out the United States they recognized as - what were they called-- they were called Americans for Fair Play concerning Japanese Americans or something like that. And we need to cultivate these people. We need to let people know. And that was the big work of the National JACL during the war. Was to publish these papers and let people know and let people go out and let -- and create that kind of a climate for us. Now, later on, people were able to move out of the relocation centers and go out. And each one that went out we were - we were asking them to be an emissary/ To go out and let people know what we are, who we are, and to tell the story.

SF Was there an official JACL publication that they got if they left so they would know which story they were telling.

SU No, not everyone subscribed to it, you know. But as I see it. Surprisingly, Japanese Americans as a whole were pretty

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well indoctrinated to be a good citizen of any land that they might live in. A decent people in the community. And we were in the pressure situation where we had to prove that we were a good citizen or a good member of any society. And they were also - can't afford to stand out as undesirable people, so they did "everything" to be a good neighbor, a good person, a helpful citizen, and - And I think that everyone did their part.

SF Was Salt Lake a good place for the JAACL headquarters.

SU Yes, I would say so.

SF Any reason for that?

SU Well, Mormon background may have somewhat to do with that. Mormons themselves were a persecuted people, see. And they understood what it means to be unjustly persecuted. That doesn't mean that all Mormons were for us, you know. But by and large, they understood. I can remember all during that time for about 2 years we'd have sponsors and I and two or three other members of the Mormon church, we'd go and speak sacrament services about twice a month. We'd get invitations all over the town and up in Ogden. And all over. And the gist of our message that we were being unjustly dealt with. We are also God's children. That this is a situation, to let you know what's happening. And we got invitations from all over because the congregations were interested

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in what's happening. They're interested in Japanese Americans, because it's always in the news, you know, during the war time. And they were really impressed with the message that we - we brought to them. And I think that-- that helped in creating a climate that's of acceptance for us. And I imagine in the same way, Japanese Americans were doing their part wherever they went. Now, the Quakers were very very friendly. And they have the particular friends, Quaker Friends Association. And they did a great - a great deal of good in helping relocate people out of these relocation centers. And I'm sure there were universities and other religious organizations and even businesses that helped out. And, in allowing the young Japanese Americans to leave out of relocation centers back east. It's hard to say who did what. Except what we know. I know about the Quakers and because I got a good friend who planned to join the Quakers. And I know about what the situation here in Utah.

SF Well, I think Utah was one of the largest concentrations of Japanese Americans in the United States.

SU You mean, during the war? No. One of the very small.

...

SF OK So the Salt Lake JACL meeting in Salt Lake. When was that?

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SU This one I think was in spring of 43 as I recollect. I'm not sure. And national JACL headquarters here in Salt Lake had a meeting and JACL people who were now in camp - some of them were invited to come out and attend this meeting. The government gave them an ok to come out and attend this meeting. And so they came out and we had a meeting as to how we can help the conditions in the camp and I think that was the time the JACL chapter here or something to help the food situation in Topaz. But we had representatives from all the various camps come out. And I can't remember all the things we talked about, but there's one thing that we decided that was very significant. And it was decided that very hesitantly and yet knowing that it would be the best thing to do. And that was to ask the government, ask the selective service to create a all Nisei army unit. To which people from all the relocation centers can volunteer their service. There were already in the field the 100th Battalion, composed mainly of Hawaiians with some mainland boys in it. Especially mainland boys who were already in it before the war started or from areas like Utah and Idaho where they were not restricted like they were on the West Coast. And so we petitioned Mr. McCloy of the War Dept. and the Army to

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form an all Nisei combat team and that - That was a very traumatic decision for people, especially those people who came out of camp. Because already, JACL was very unpopular in the camps.

SF Oh, it was.

SU , yes, all the way through.

Now, right after the war, everyone joined JACL, because there's one organization that might be able to help. You know, everyone joined. By the time they were all evacuated and put into the camps, they felt that JACL just didn't measure up and there were a lot of people who were a little opposed to JACL to begin with and are now very vocal in it. And, well, the vast majority of people, as I said before, were very indifferent about it, but there was some vocal minority who were just agitating against JACL. And these delegates out of these camps that came to this meeting, now to go back to camp with the message that JACL has petitioned, is petitioning the army to take Niseis into the army again and to form a combat team. It wouldn't set very well, especially with dissidents in the camp. As a matter of fact, several of them went back into the camp and were beaten up. And that's the kind of situation it was. But then, that was a very - significant move that I think we made in convincing the American people, the American public that we meant what we said when

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we were going to cooperate with the government and to prove that we were loyal to the United States. That we were not involved in any - any activities favoring Japan or working with Japan. We don't know anything about Japan. We were born here. We're American citizens. We were strictly Americans. Up to that time, by cooperation and going with the government, we were indicating our feelings. Now, by volunteering, we were asking the government to form this volunteer unit in the army, we were further expressing our loyalty. In that respect, it was a significant move. And Mike Masoka was one of the first to volunteer. And he went over and being a good public relations man, he got to be a war correspondent for the unit. And he shipped back all kinds of reports on what was going on. Well, when people that were in this unit, I think eventually 20,000 volunteered out of these ten relocation centers. And the bulk of them were people who were also Hawaii and Japanese Americans. And also, they - they knew what they were fighting for. We used to talk about it. They were fighting two wars. One war was against Hitler Germany and the other war was a war to liberate American mind of prejudice and to educate the American people as to exactly where we stood. And there some consequence of both events, both instances, and to prove how successful they were, they - they finally ended up as the most highly decorated unit of that size. And had most casualties and more purple hearts I guess than any other unit in American Army of that

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They received more unit citations than any other group. And which made good copy material for Michael to send back. And it did. When those stories got around, it did help to change the attitude and thinking of the American public. Especially those people who encountered, people who kept up on things, influential people, and meant something, it helped. And so we created a host of friends throughout America who will now speak up for us. And ...

SF When you said that the JACL was unpopular with the people in the camps. You said that they didn't measure up. What do you mean by that.

end side two

begin side three

SU Well, right after the war everyone, not everyone, but a great number of people joined the JACL figuring that they were the only organization that was functioning, the only one that was left. Most of the had folded and so they did. But then they joined with the expectation that the JACL would do something for them. But under the circumstances of wartime conditions, it was just impossible for anyone to do what people wanted them to do. JACL couldn't stop massive evacuation. They couldn't change American - the minds of the commanding general in San Francisco. It couldn't help the people in any way.

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Well, disillusion sets in. And he says, well, we joined JACL but it couldn't help us at all so what was the good of joining. That's the kind of reaction. And so the old time critics of JACL way back does now have a program in which to operate, see. So, while the vast majority of the evacuees in these camps were indifferent, one way or the other, those who were opposed to JACL to begin with, thought, well, they - they vented their frustrations, the situation against one viable organization that was still functioning. And that's just a natural reaction of people under that kind of conditions, see.

And that happens. In any society. So, they talk about people being divided. And there's the certain ones who are for JACL and a great number of people who are against. IT's not a - like a two political party vying for power and for acceptance. IT's just one organization that was trying to do something for people and there were a few who were violently, like I said, venting their frustration against anything that was there and JACL happened to be the scapegoat. They couldn't blame anyone else. They couldn't fight anything else. But the vast majority recognized what JACL was doing and they went along - ah-

A A great number of real thinking people joined and helped the cause. And, as I mentioned before, people that went out from the camps into the midWest and the East and became a good emissary, promoting about what JACL was saying that

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we ought to do.

SF Did JACL then take Iseis, at that time period. Or only Niseis?

SU Well, it was A citizens league. Japanese American Citizen League. And so it was originally just citizens.. Well, after the war, most of the Iseis became naturalized citizens, so naturally they 'd become eligible for membership.

SF All right. Now . During the war, though, they couldn't join.

SU A--

SF Or had they sort of joined unofficially?

SU I don't know....I'm not sure of that. I'm sure they might have been honorary member. Or, I know the Iseis contributed alot of money to run the JACL. There's no question about that. It didn't matter whether they joined or not. We were all fighting for the same cause.

SF So those individuals who were being very anti-JACL were mainly Niseis. In the camp.

SU I would say, yeah, Niseis.

SF So they were members then?

SU They were not members. Well, JACL membership went up to about 20,000 right after the war or something like that. IT's up to close to 30,000 now I guess. And from out of 120,000 people, that's just a strong percentage. You can

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Well, you can say the same for any other organization that's going on. Isn't that so? The black organizations are- they're - everyone doesn't join them. Neither does any of the other organizations have 100% participation. If you get 10% of your eligible people to join, you're doing fairly good.

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6-21-84 {says on tape}

SF Says it's June 21.

SF --talk about the beginnings of JACL in Salt Lake Valley. In the greater Salt Lake Valley. Or, this would be JACL in Utah, wouldn't it? And how it got started. And whether there was an organization beforehand. A formal organization and maybe how that got started. OK. So why don't we start there. Are we talking about 1935, 1930. What kind of a time period are we talking about?

SU I'm not sure unless you have some records on it.

SF I've got them someplace.

SU I'm not sure on the dates at all. I can't remember from one week to the next what the dates are.....

SF Was there a literary organization.

SU Not literary organization. There's a one man operation really and two or three of us helping. There's a man named YASUO SASAKI. He was at the University and he used to be editor of "The Pen" at the University. And, he was interested in literary things and writing poetry. And some prose. He had some friends in other parts of the country. And he said, let's publish a magazine. I kind of helped him a little bit. Some of the others may have helped him a little bit. We weren't that literary, but we-- considerably younger than he - 2 or 3 years younger than he. Anyway, that's about what it was. And so we published

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SF OK, now was this mainly a Japanese Nesei magazine

SU YEs.

SF What did it say?

SU What do you mean, what did it say?

SF OK, what kind of literary things were in it?

SU Well, there was poetry. And there was prose.

SF In English.

SU All in English. And so it was a compilation of those works from various sources. Some from California. And not too many. It wasn't a big magazine. And I guess Yasuo Sasaki was the main main spring of it. It was his idea. And he pushed it. And some of us just helped him a little bit. And that's about it. There was no organization as such.

SF OK, now why -- Did the magazine have a general purpose?

SU No purpose. IT was a literary, artistic endeavor.

SF Right. So, who did you hope to sell it to or--

SU We didn't sell it.

SF You were going to give it away.

SU Well, we thought if we could sell enough, that would help with expenses, but I don't think we ever sold any. And for that reason, after half a dozen editions, why, it folded.

SF But you published that many, though.

SU I can remember only two that I got involved in at the very

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beginning. And then, I understand, then he shortly there-  
after went back East to Medical school and continued a  
little bit of it. But, I talked to him just the other  
day. He came through and it didn't last too much as a  
formal magazine. There might have been exchanges of  
--of different personal works between people who were  
interested. But I don't think that as a magazine, it  
didn't last too long.

SF When you say you probably put out 6 issues. That would  
have been in one year or--

SU Oh, maybe in three years time.

SF How long were the issues.

SU Oh, they were just more like a pamphlet, you know. But  
it wasn't a big anthology or anything like that. It  
was just oh, maybe 10 or 12 different works. And just  
put together, that's all. You can't - you can't -  
He didn't have the means or the finances to go in a  
big publishing, or like that. It wasn't mimeographed  
or anything like that. It was printed. printer  
printed it. And it was nice. And all that. But. There  
wasn't a great big production.

SF Did you have a name for it?

SU They called it REI NEI.

SF What does that mean?

SU Well, no. We had an organization called Rei Nei Ki.  
I'll have to look that up to see what it might mean.

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But <sup>Kwai</sup> means organization KWAI.

But there was an informal, social organization by that name in Salt Lake City. Just prior to the JACL. And, there - the purpose of that organization was just strictly social. Get together and have a good time. And dances and picnics and dinners and just regular social organization. Is what it amounted to. Among the second generation Japanese.

SF Who started that?

SU I wouldn't know exactly who started it. I was involved in the beginning.

SF When started?

SU Probably about 1930. Thereabouts in that era.

SF Approximately.

OK. Now, You just said that - All right. Rei Nei, the magazine would have to have been in the late 20s?

SU I would imagine in late 20s early 30s. I believe he said in 1933 he left. For good.

SF OK. So, maybe 1930, 1928?

SU Ahuh.

SF I know I'm just guessing....for when the magazine was published. So the name Rei Nei was the name of the magazine before it was the name of the social organization.

SU I can only remember one or two publications after one year's time. About that concurrently, the social organization Rei Nei Kwai was formed. There must have been some reason

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for using Rei Nei.

SF Can we look it up in the dictionary?

SU It wouldn't be in it.

SF OK

SU Because it's a combination of two words. And I don't know

how to exactly look it up. Have to think about that.

SF Yeah. So now this - Yasuo Sasaki wasn't involved, you said, at all in the social organization.

SU Not too much.

SF And Yasuo left, you said, in 1933?

SU Yes.

SF He left for medical school.

SU He went to Cincinnati. He went to medical school there

and then he stayed there for the rest of his life --

until about 1980. And he retired and he went back to

Berkely. He's living in Berkeley right now.

SF Why did he choose there?

SU His wife's folks were living in Berkeley.

SF What kind of a family did he come from?

SU He comes from a very literary, very well educated family.

His father was a sort of visionary man. He was - He came

over here and he didn't do the ordinary work that most

people would do. He was - A little while, Editor of

Utah's Nippo. He taught School. He taught Kendo

and then he did some work peddling vegetables and things

to keep himself in groceries and . But he was a very

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interesting man in that he was educated, very well educated. And could write about things. Had opinions about everything. His wife was an accomplished musician and taught shumsin and koto and things like that.

SF So his wife came here early then.

SU Oh, they were here about 1912. 1914. They came in - well, my parents, my Dad came in 1906. And my mother came in 1913. I imagine the Sasaki family originally settled in Idaho and they came in about 1920, this is my guess.

SF I see what you're saying. They came into Utah --

SU Later.

SF Around 1920 ?

SU Is my guess. Or even a little later than that maybe. Because the kids were already fairly grown, in high school, the oldest ones when they moved into this area.

SF It sounds like Salt Lake attracted quite a few literary -- At least there was a group of people that were - that seemed to do a lot of other things besides..

SU I would say so. You think of immigrants of Japan as being those that came over to make some money or as peasants that didn't have a good working condition there so they came over here. Or they were persecuted and they came over. But that's not entirely so. Some of very scholarly people, some who were well educated, some who - Well, that was a time when in Japanese history were Meiji had just began. Just prior to that, 50, there was quite a bit ferment. A lot of intellectuals

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intellectualism came in. And they were thinking -- a little bit after, after Admiral Perry opened up Japan too, maybe 50 years after that. And - He was in 1850, or about in there, when he went in. There was quite an upheaval in Japan at that time. They came out of the medieval, feudal times and all of a sudden, everyone was excited about the world. Excited about catching up with the rest of the Western world. And so there was quite a bit of ferment in Japan. And in that ferment, some were on the wrong side and had escaped into other countries. Some were dissatisfied with it. And would go abroad. It was an era of great awakening in Japan. And so for that reason, a lot of people came to America to work and to find a fortune. And others came as an adventure. As an expression of self fulfillment or something. So we get all kinds of people that come in. Naturally, the workers and the people that come in for money sake, the vast majority of them. But there are other types of people and they're very interesting people.

SF What strikes me is that time wise, Utah seemed to get a number of these individuals in the 20s. Or at least, this became more important to this area in the 20s. Whereas if we were, say, on the West coast, it was more important earlier. It was like it caught up with it, you know, by the 20s. I don't know if that's true or not. It's just an

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idea.

SU I don't know if that's true or not. When the immigrants start coming in, they just start coming in. Some settled in California, and some came into the inter mountain country.

Most of the people settled on the West coast.

SF Right. So. Not only Mr. Sasaki but there were other people in this area that had a tradition of literary feeling.

SU I would imagine so. There was one who was editor of Utah Nippo, the first one, who was a Communist organizer, as I understand it. He was very fluent in writing and he wrote alot of editorials in the paper. And so he held sway for many years as Editor of the Utah Nippo. I guess you know--I'm not sure what his name is right now. Ishimura, or something. But, at - that-you better not put that down because I'm not sure of that.

SF We'll check it.

SU But there was another newspaper. A rival newspaper. There's two of them for that small population.

SF YEs, the Rocky Mountains Time. Now, that was started before the Nippo.

SU I don'tknow which preceded.

SF Did the paper seem to be different to you.

SU I don't know, I couldn't read it. Iwas small.

SF OH that's right. And they both were in Japanese, too. Was that frustarting to you as a child?

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SU It didn't bother me one bit.

SF Was it frustrating to your parents.

SU Well, it was frustrating to them because the every day business world is English and they were not too proficient in that. And I'm sure there's some frustrations there.

SF Did they ever ask you to help them?

SU Well, as we went to school and became proficient in English language, why, we naturally we helped. We started conducting all the communication with other people - went through us. Even when we were quite young, junior high age. We - So we were given a lot of responsibilities very early in life.

SF Do you think other children around here had that same kind of responsibility?

SU Probably.

SF Well. What kind of a relationship did that make with your parents that they would always have to go through the children.

SU Well, I don't know in other families. My Dad was a very wise man and very early in the game, he gradually turned over to us the operation of the farm that we were farming and he let us do much as we wanted to. He'd just go along and be very supportive. And even if we made mistakes. And we made a lot of mistakes, looking at at this point, why,

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he didn't complain much And he just was supportive of us. And I think for that reason, we were rather successful in the things that we did. But I know, in many cases, a father wouldn't be supportive. There would be a lot of contentions. And that's quite natural

SF Yes, a father wanted to be a father. More of a dominant.

SU Yeah, he wanted to be the dominant figure, as you say.

SF So you were very lucky, then, you feel.

SU Yes. And yet, he had enough wisdom. Enough. Enough know-how that - And I guess we had the sense to go along with him. So that things turned out quite well. He's kind of an elder statesman. All the other Japanese coming in to get his advise and counsel on many things.

SF And he didn't join the organization, the formal organizations.

SU Which formal organizations.

SF Like the Japanese Association.

SU Well, he's a member but he didn't take the lead in it.

SF OK.

So he preferred to stay back.

And advise but not--

SU Well, the Japanese Association was mainly centered in Salt Lake City. We were out here in the Murray area. And the people who are farming, and of our little group, he was considered a leader.

SF I see. OK. This social organization. OK, Rei Nei Kwai.

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Were you living out here still?

SU Yes.

SF You were going to the university.

SU Yes. This started when I was in high school, I guess.

SF Could you join if you were in High school.

SU Yes, there was a second generation Japanese organization and the majority were high school age and a few university student-age.

SF That was another organization besides the Rei Nei Kwai.  
Or.

SU No, this is \_\_\_\_\_ we're talking about.

SF Was this organization mainly Buddhist, mainly Christian, was it combined. I mean, did people care.

SU It was whoever that wanted to-- It wasn't religiously affiliated. And so everyone can join. I think, some from various churches were members.

SF who were the major leaders, do you remember, in the early days.

SU Oh, The Krumata boys and Asa \_\_\_\_\_

SF OK that's J K umata and his older brother Joe.

SU And younger brother Tom that was involved in it.

And Asahina - four or five members of that family.

The older ones were the -- the younger ones didn't get involved in it. George and Miara and Sachian

ASAHINA. Masoka family were involved in it. Somewhat.

Mike was rather aloof. He didn't come in til later.

But his brother Joe was involved in it. George

Kioguchi. There's Kiosho Kuda. Oh, Atrodoi.

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SF Who was the one before Mr. Doi?

SU George KIYOGUCHI. And George Waki, Mary Waki.

SF That's who was the secretary. No?

SU Kiko Kimora.

And there must have been Takio Tadahara.

There's quite a few more in Salt Lake that - I can recall - if I saw the name--

SF So there were really a lot of kids.

SU Oh maybe 35, 40-50 people.

SF And so mainly it was to have - you said, parties.

SU Yes. Just a social organization to get together and have parties and have dances. And we tried some cultural things. Book reviews. And we'd have meetings. And have people come in to speak. And you know, ordinary organizational thing for young people is what it is.

SF It was coeducational.

SU Yes.

SF Was there any -- concern on the part of the parents about co educational activities in the United States.

SU Oh, there might have been. I know of parents who objected to our dancing.

SF Slow dancing or fast dancing.

SU Those were all slow dancing in those days.

Waltz. Fox trot. The dances were just barely coming in. It was very sedate type of thing.

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SF And they objected.

SU Well, some of them raised their eyebrows and wondered about them but. I can remember we used to have. They had Issei advisors. My Dad was one of them. There were three advisors. Mr. Fukuda was one. And I can't recall who the other one was. FUKUDA.

SF He was an advisor and your father was an advisor.

SU And one other person. I know there were three. And it would be their job to come to dances and chaperone these

SF Right. How did you choose the advisors?

SU Well, a democratic way. We got together and we said let's have so and so and so and so and so and we went and asked them.

SF How did you decide you wanted to have a social organization.

SU Well, everyone is a social creature. We want to get together, see what all the pretty girls look like, all the good looking young men are alike. And so, some one got a bright eye: well, let's get together. That's about how it got started.

SF And have a dub.

SU Yes.

SF Did you send invitations out to everyone. and have a party in the begining?

SU I don't know how we organized it. It's so vague and it's so long ago, I can't remember. I'm sure we did all the things necessary, you know, phone them, go pick them up, and bring them out and back.

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SF Did the males take more the initiative than the females.  
Or both half and half. OR.

SU Well, I wouldn't know. {laughs} Those things-- you know,  
who is going to think that Sandra Fuller is going to ask  
us this at the time. We just went and got together.

SF But in the community in general, when the kids wanted to  
do something, was it usually the males that said let's do  
this or was it the females that said to the males.

SU How does it go right now in present day-- it goes  
both ways.

SF But you formalized this social organization I mean, this  
sounds like a very formal structure.

SU WE had officers {laughs}

SF You had officers.

SU Well, the boys were usually the but then through  
theyears, we had a lot of girl in and  
JACL. So from the very --

But then, anytime that someone wants to get together and  
do something, usually, even today, isn't it the girls  
that get together. And say, let's do this, let's do  
that.

SF And they get the males to do it, right.

SU I mean, you can't put it - categorize it in a certain  
mold or form. These things just happened naturally.

SF So there wasn't any upbringing telling the girls that  
they should act a certain way and not be assertive. That's  
what I'm asking, I guess. What about your sister.

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SU Ah. The parents in those days taught the regular customs and virtues of Japan, Japan. The Japanese custom that they're used to. And I suppose they told them you must do this, and you got to do that. You got to be courteous. You can't help it. That's the kind of upbringing we had. And the upbringing reflects what the parents knew in their time. And it comes from Japan, I'm sure. And some of the things that they laid stress on was that one has to respect their elders and one has to study hard and get ahead. And that the relationship between boys and girls is circumspect. And and most societies of that day that we conform to. It isn't the free easy going thing that we have in the present day, by any means. And I'm sure what -- There's a lot of things because of the Japanese background that there are certain restrictions placed on us that for free spirit, you know, that type, for those days. And I'm sure there's conflicts of that kind went on. I'm sure some of the young people were told not to join because they thought it was terrible. The kind of activities that went on.

SF Really.

SU That could have been because some of them never did join. Some of them were too afraid to come out and were just very very backward. And some of them, their parents maybe said, well, you can't go out and have dances and parties

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and mix with boys and girls. And no good will come out of it and I'm sure some of them were advised or not encouraged to join. So, all of that goes on. And we don't-- But they didn't come to the floor or didn't come to an issue or anything like that so much. There was some that say that - Some talk about dancing was a little bit too forward. And - But generally, those of us that had parents who were very broad minded and forward looking encouraged us to form organizations like that. Gives us greater social contacts.

SF So your parents felt that it was important that you had greater social contacts with other Japanese youth. Not just with Caucasians. And other immigrants...

SU Now, there are some families that didn't go to the Japanese groups but they associated with their neighbors and friends. And in fact, to a certain extent, we all did, see. But, this is trying to get Japanese to come together to know a little bit about each other. The type of organization that it would be.

SF And they all had children approximately the same ages.

SU Well, those that had children. Those that had family situations. I would imagine, 50% or more of the people here were bachelors at that time.

SF And then the other part had families and maybe they felt the need for those families to know each other. Although

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they might have lived fairly far away from each other.

SU That's right. Because, to go into town from here, for instance,  
was quite a trip in those days.

SF Did you take a car?

SU We did.       one of the older Niseis, you see, at the time  
so we'd ride in the car, pick up people, and go. The  
occasion then to go in. Just prior to that, why, we-we  
wouldn't go in because we had no means of transportation.

In the beginning, it was horse and buggy days.

And we'd come through, you know.

SF You would take the buggy into town when you wanted to.

SU We never went to town in those days.

SF When you had vegetables and things to sell?

SU By the time we had something to sell. Before that, they'  
raised sugar beets and tomatoes and take them to the  
factory. Out here. And it was only later that some of  
the people got into vegetable growing. And took it into  
Salt Lake City.

SF So you hardly ever went into Salt Lake City when you  
were growing up.

SU Not until I was 14 or 15.

SF Well, that's hardly ever. In fact, you were pretty old  
by then.

SU 14 or 15?

SF Yes, so you just knew the people out here mainly.

SU Yes.

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SF How many times a year do you think you would have gone into Salt Lake.

SU Well, not too often.

SF Once a month? Twice

SU Maybe twice a year.

SF Oh.

SU How many times do you got to Los Angeles in a year's time. It's just about as far as from hereto Los Angeles as it is from Murray to Salt Lake City in those days.

SF I have no reason to go to Los Angeles.

SU I had no reason to go to Salt Lake City.

SF Hmm.. Religously, there was no reason.

SU Now, some who lived closer into town there was the Buddhist Church. And they went to that. Some of them were going to the Japanese Church of Christ. And mainly those were the people who lived in town or very near town. Those of us who lived out here, it was just too far to go even if they did have the inclination.

SF So, the people that you had to depend on were the people that lived around you. I mean, if your father needed something, he had to depend upon this area. And his family members, let's say that lived close. Or the other - the other neighbors that you had. Otherwise, it was very isolated.

SU Ahuh.

SF It's hard, you know, when I look outside the window. It's

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hard because we see that Salt Lake has grown up so fast, we see, all of a sudden in the last 15 years.

SU Last 20 years.

SF OK . It's hard to realise {now} how isolated.

SU Yes, I lived in this area one time and the nearest neighbor was a half a mile, a quarter of a mile away. I could go out and take a 22 rifle and shoot in any direction and would never have any fear of hitting anyone. And so we used to hunt and fish and do whatever we wanted to without infringing on any neighbors.

SF Right.

SU So, you know, when you go back to 1920, 1915, 20, 25, there weren't too many people living in this area at that time.

SF Now, when you were 14 or 15 and were going to high school, then there were cars on the road?

SU Yes, by then, yes.

SF Not alot or were a lot.

SU There weren't alot of cars.

SF But then you might run into town, how many times. Once a week?

SU No.

SF You still had no need.

SU No need to go. We were self sufficient right here, in our family. Had organization of the people, Japanese organization of people that lived in this area. There was a bus tht

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that went to church. We just went to an LDS ward. And so, occasionally, we went into town. There's be something doing. Inthe winter time, they put on a big kabuki plays and I remember going to see those occasionally. Sometime I go into the stores down town for shopping some Japanese goods in town. Developed some friends who would come out and visit us once in a while. On Sunday afternoon, we had people come out and visit us in our own home. And, that's the kind of inter relationship we had at that time. About the time I was in high school, we formed the Rei Nei Kwai. And then gradually, we started to mingle a little more with people in town. But at that time, we also formed athletic teams. And--

SF Were the parents -- Did the parents take the initiative in helping to form Rei Nei Kwai. Do you remember at all.

SU Not too much. Some parents were supportive, like my parents were. Alot of parents were opposed to it. But it was done mainly by the young people.

SF Did you find any difference between yourself and maybe the Japanese kids in town?

SU I don't know.

SF I mean, all kinds feel that they're different. --

SU Well, there's a difference btween kids that come out of Parawon,Utah and people who grew up in Salt Lake City right today.

SF OK. Areyousaying there's a difference between kids who live

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on farms and in rural areas.

SU And the city kids. There are certain basic differences and you can't help it.

SF What kind of differences that you had -- {asks for the differences}

SU You couldn't if they were dressed similarly.

If you're working on the farm, you're wearing overalls, you know. But if you're dressed in Sunday clothing, you couldn't tell the difference. It doesn't show. There isn't that kind of a difference. The place where the difference may show is those who belong to the Buddhist Church and those who belong to the Christian Church. Not too much difference but a little bit of attitude-difference there. And those of us who belong out here that belong to the LDS church.

SF What kind of difference showed there.

SU It isn't a difference of appearance or language or anything like that.

Well, generally speaking, there aren't too much difference in people, you know. If we're all Japanese Americans, we look alike. We have the same sort of language skills and so on. But religious difference does come up and there's some basic attitudes. But other-- You can't say that there is that great a difference. People within the same group, some will be very backward in which ever group you're in. Some will be very forward and some will be very

aggressive or progressive. And so, I don't know that you can say that one group has this certain characteristics and another one do no. You take people of different ethnic background. You take a people of Greek background, or Jewish background, or Japanese background or British background, we're all people and we have certain basic human characteristics. And the only thing difference there is sometimes in the ethnic backgrounds, you may look different. You know, you've got physical differences and looks in some cases. You've got basic attitude difference because of the way we're taught. But if we're all here in Utah, say, and one group, you know-you're not going to get that too big of a difference.

SF OK what I hear you saying is there really wasn't much of a difference.

SU I don't think so.

SF You never considered them, meaning the people that were in town that might have been Christian and Buddhist, you never considered them any different from yourself.

SU No, there isn't that much difference. As a group, you know. You don't want to categorize people as you're this or you're that. Those that we try to get Rei Nei Kwai going, and the people who come out and support it, people who think just like we do. And they come out of all groups, see. And there are people within various groups who hang back. Maybe their parental influence

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SF So,

SU Now, when we make these survey and when we write about histories, we like to think that there was a confrontation and there was a conflict and so on. There may be in a very small way. But it wouldn't be - it wasn't that kind of a thing, see.

SF OK, so you had the Rei Nei Kwai for how long?

SU I don't know. 5 or 6 years, maybe.

SF Then you [all] decided that they needed to have another organization. What happened.

SU What happened was. On the West Coast, they formed the Japanese American Citizens League. Some of them are called American League. All kinds of names. But basically, it was a civic organization. And about that time, especially on the West Coast, they became aware of discrimination and prejudice. They became aware of the fact our two countries are running on dangerous confrontational course. And that's going to affect us. And it was affecting us. And there's always been discriminatory law on the books. As very recent immigrants, we had it hard. And while we were growing up, we weren't aware of it, but as we grew older and we get into school or we try to conduct our own businesses, or in many ways, there are all kinds of factors in society that disturbed us because we weren't treated as we would like to be treated.

SF Now, you're talking about all Japanese?

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SU That's right. And for that reason, on the west coast, and they were a little older than us down in here. Had started to organize an organization which dealt more with that kind of problem. And that kind of problem is quite a big problem. So all the energies went into that. There were other organizations, you know. There must have been purely social organizations. There may have been athletic organizations, music organizations. All kinds of them on the West Coast than there where here. But, the overriding necessity that we could see right on the horizon was that we need to be organized to meet the threat of further discrimination and further prejudices and further diminishing of our rights as people who live in the society.

SF Did you personally feel that here, that there was some?

SU No, I personally didn't feel too much of it. And I think a lot of the people didn't feel too much. That's why the reason it's hard to organize something. You know, what's all this bugaboo about. And yet when you go out in society, certain ones do feel that. And certain ones will tell us, this is what happened to us. We couldn't get a job. We graduated top in the school but we couldn't get a job. It was man against the law- misogynation law which says that we can't marry someone else outside of our racial background. And there were - Theatres used to

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have what we called Nigger heaven where blacks were --  
the only place they could go was on the balcony. And  
for a time, the Japanese were placed in the same situa-  
tin.

SF In Salt Lake also?

SU In Salt Lake also. And I personally didn't experience  
any of it, but it was there. We-we heard of it. It  
was there. There were certain restaurants that wouldn't  
serve us. There are certain areas in the community  
in which we couldn't buy homes even if we had the money  
to buy it. So there were all kinds of things likethat.  
SO we could see the need that we need to be organize to  
somehow fight against those kinds of things. And see if  
we can't change the attitudes and change the laws to  
improve our lot.

And so, that's the primary purpose of this organization  
that we were talking about. And it becomes important  
because those are the big problems that were facing us.

SF Right. So. Then what happened.

SU So about that time, well, I guess, if it's so , we decided

SF How did you decide that was so. I mean, did you all  
talk about, it, did you vote on it.

SU I'm not sure, I can't remember. But what went on. But  
what we did. There's some. Like Mike Masoka was always  
aware of those things. And he says, that's what they're

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doing on the west coast. And we had a couple come in from the West coast to tell us about it. We had an all conference one time, in Salt Lake City. And I was kind of in charge of it. And we invited some speakers from the West Coast and they come and they tell us what's going on. They're older people than we are. And they suggest that we form a JACL and affiliate with them so we would have strong national organization to do something about it.

SF This conference that you had. It was sponsored by--  
SU It was called Nisei. All Utah Nisei Conference or something like that. {will look for programs tucked away}  
Those are the ways we get communication from the outside. And it tell say, these are the problems that we've got and these are things that maybe we ought to be doing. And so, that's how the JACL was born.

SF So you got older and Rei Nei Kwai wasn't just a social organization anymore. It became-- It sounds like that you're saying that the group itself became more involved in what was going on in the world. And so you needed something more than--

SU And so we dissolved the Rei Nei Kwai and formed the JACL.

SF You didn't see a need to have just a social organization and a political organization. The way you talk, JACL was going to be a political organization.

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SU Well, it can do a lot of things. It was also a social organization.

SF So it was going to function as both.

SU Yes.

SF Why couldn't you just use the Rei Nei Kwai to do both.

SU Well, why belong to two organizations and pay two dues and fight all that. When you can just simplify it by having one organization that will take care of the whole thing.

SF Well, by. Why did you think it was important, your group you personally, to join JACL nationally? Couldn't you have been affiliated with t.

SU Affiliation means joining.

SF OK so you had to join it formally. I mean, what benefit did you get.

SU Well, an organization is powerless if it's small in number or in influence or in monetary backing. And, to be well organized, it will give us more power to do things, more ability to do things. And we can recognize that. So, they encouraged it and we went along with it. So. We want to form a similar organization here which will function in many many ways for us. But we will join the national organization so that we'll be unified in attacking some of the problems we had. Some of the problems are national in scope and so we needed a national

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organization to deal with it.

SF Yes. Do you remember the organization meeting.

SU I can't remember it.

SF From what I've read in the minutes, it was held in the Christian Church. Japanese.

SU It might have been.

SF Was that a common place for people to meet, was in one of those halls?

SU Well, the two churches had halls and no where else that is very convenient. And so they usually borrowed one or the other. There were other places. There used to be a civic center in Salt Lake City and we could go there a lot of times. We had these conferences in one of the LDS ward chapels. One time. And so there were a lot of places we could meet in. But it's convenient to meet in either the Christian Church or the Buddhist Church.

SF And, the charter that you used. Did that come from JACL itself. Or did you write - the group write the constitution I mean, how much help did the National JACL give you?

SU I don't know. In those early days. Later on, the National would send us out a copy of their National Constitution and we'd write our own to fit that. You know, so that we wouldn't be out of line in certain important areas. And we would put into our own Constitution certain rules and regulations that would be compatible with the

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conditions we had here. But it became quite standardized. The National had, the District. We formed one, a District Counsel and the District had one these chapters would have a constitution.

SF At the same time you were forming one, were they forming them in other areas, like in Idaho.

SU Ah. Yes. They were formed about the same time. Maybe a year or two after us. And there wasn't too long after we formed ours that we got together and formed an intermountain district with about 7 or 8 chapters.

SF Was there any great impetus that all of a sudden made everyone decide to form a JACL chapter I mean, did something happen that you remember. Or it was just time.

SU Well, I guess it was just time. You know, we could see the problem. We could see -- We had a forboding of what might come. If you read your newspaper and if you followed it closely, you knew there was a confrontation building up. And we could see that we were very vulnerable, see. And so we could see a need to be somewhat prepared. But we were still young. You see, the average age was about 17 or so. And I was about 25 or so at that time. And there was just a few of us. And most were younger than we were. And the, so we. And it wasn't too long after we had formed the Intermountain District - and in about the first

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or second Intermountain District Council Convention was held in Pocatello, when they told us that the war was imminent.

SF They told you that?

SU Yes.

SF Who said the war was imminent..

SU Well, Mike Masoka was very much involved in everything. And that was the time when Mr. Karuse of Japan was in Washington as a Special Envoy. And the things were just not going well. And I guess some of the commentators were saying it was eminent. Or saying things were looking very bad. And we came home from that convention and it was a matter of a week or so and war broke out. Convention was on a Thanksgiving Weekend and it broke out on the 7th.

SF Yes. So earlier, though, in 35 or 36, when it was started. Maybe 37. But when the JACL was begun, they had a lot of news then about Japan and China fighting.

SU Yes, that was in the background. But when it was first formed, we were combating discriminations right here locally.

SF Here locally.

SU Well, in California, the Californians. And the fact that our Isseis were not granted citizenship rights. And all the things that we talked about. Not being able to buy a home wherever we wanted to. The misagynation laws are all there, see. In those days, ah, Isseis didn't-

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Isseis didn't--the First generation Japanese didn't have fishing rights, for instance. They wouldn't sell them fishing licenses. And they all like to fish. So we passed-- we pushed a bill through the State Legislature. Henry Kasaya was in the forefront of that fight. And we passed a bill to allow Isseis the privelege of buying. What they said was not Issei or Japanese Americans or Japanese. But people who are ineligibile for American Citizenship were given the right to buy fishing license. And we passed that. Well, those are the kind of work we were doing at JACL in the beginning. The first 4 or 5 years of our existence.

SF So these were small- someone might call them petty - but they were very important laws that affected your parents.

SU Yes.

SF That were very tiresome.

SU Well, yeah, it went beyond being tiresome. Downright irksome. No, and they were - it goes against the grain that we don't have the same sort of rights that we deserve.

SF Did you feel that because your parents couldn't have those kinds of rights that maybe you wouldn't have those kinds of rights.

SU No. We did have that right, see. But then, our parents didn't. But there are other rights that we didn't have. For instance, buying a home where we wanted to buy it. Go into any of the restaurants that we'd like to go in

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and be served. Go to the movies and not be discriminated against. They were all there, see. And that affected us as well as our parents.

Now, there are a lot of little laws that our parents didn't care one way or another because they didn't go to the movies anyway. And they didn't have the means to buy a home. A lot of things. They weren't about to go out and have a big meal in a restaurant anyway. So, it was there but it didn't affect them immediately. And maybe it didn't affect us either. But the very fact that it's there is something that we had to do something about.

SF Was it an exciting time?

SU No. Plain discouraging time.

Nothing very exciting about it. You don't feel very good about the community that you're living in, discriminating against you. You just feel downright bad about it. And some - usually are mad about it. And

SF So people talked about these things.

SU Yes.

SF Was there less discrimination, say, in an area like Murray?

SU Probably.

SF Could you go to the movies here.

SU Well, we didn't have balconies so you could go in any where you want. See, there's all kinds of conditions, see. You go to Salt Lake City, and some of the movies will

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not have balconies. Nowadays, none of them have them. But in those days, they did. See. And so that's the situation. And so, even though it really didn't hurt us presently, the fact that those kind of discriminatory laws were on the books is something we had to do something about. No one is marrying outside of the group, at that time, but if there was even one that wanted to, we didn't want that kind of a law.

So, we had a big job to do. And on top of that, what compounded it all, was the war that happened. And it all came one after another down upon our heads. And we weren't prepared. Really, we weren't prepared to handle all that. We just did what we could do. Under the circumstances.

SF That seems like a very strange comment to me. That you would be prepared.

SU You're not prepared simply because we're so young. The average age is maybe 17 or 16 years. And how can you be prepared. We're not even aware of the problem. We're just becoming aware of it. And in order to intelligently combat such conditions, you know. It takes a lot of money and a lot of know how. And, we didn't have any of that at that time.

SF Did you have a telephone?

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SU MM, toward the end of that period, yes.

SF So it was even difficult for you to talk to your cohorts in JACL. I mean, you were an officer. From the beginning. So it was difficult for you to talk to them and make plans. Or to get up to the State Capitol, to the Legislature and lobby. I mean, there - it was difficult even to get around.

SU Yes, it was like: Getting a couple of these laws through was practically a one man lobby effort. You get a few good legislators that could see the injustice of it all. They pushed it for us. And we got some of the laws repealed, see. It should be easier because they were so blatantly unjust. And if someone could see it. Then, they were all for helping us.

SF You didn't tackle an anti-misogynation law. Did you?

SU Yes. We passed it. Yeah. We passed it through the legislature and got it. But just before we passed it in the Legislature, the Courts struck it down, if I remember right. Yeah, they were a very difficult thing to do. And yet we just did, like I told you before, we did what we could do. We didn't know how to do some of the things. And even those that we knew how to do or what we ought to do, you didn't know how. You've got to have the money. You've got to have a lot of influence. And a lot of those things we lacked. So we did what we could do. {he emphasises}

SF You were learning, as you said.

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SU Yes.

SF How much time do you think it took out of your week on JACL things.

SU Not too much because we have to earn a living. See. We just did it on the side. What we could do. See. You know, everyone was making a living. And that was hard too. It was coming through the Depression time. And it wasn't easy. So there again, we were handicapped in that we didn't have the necessary funds or know-how or time or everything to do everything, you know. All the things that might have been done.

SF And you didn't have an older generation that could help you.

SU No. There's a generation gap, see. Ordinarily, any group would have a continuous people coming so that you have a steady flow of new people coming in and the older people going out. But we had a first generation and about 20 or 30 years later, the second generation came. So that there's no buffer zone there to help us to bridge this gap.

SF Or to learn.

SU Or to learn. Yeah. And this Issei generation was an immigrant generation. They didn't have the language, just barely eking out a living. And so that they had no experience. They didn't have any background. Or financial stability. So we were handicapped all the way around.

SF Were you pushed into responsibility earlier.

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SU Yes.

SF Because of this .

SU Yes. When you say an organization's average age is in the teens having to tackle all of that, well, that is responsibility very early in life.

SF In those early years, which people were important beside yourself.

SU In our group? That's hard to say.

SF Who were the officers, more or less or was it approximately the same people that were important in Rei Nei Kwai?

SU I would say that. Yes.

The one new man that came on was Mike Masoka. He wasn't too active previously. But when he got into JACL work, he was all for it.

SF How much younger was he than his brother Joe?

SU Oh a couple of years, I would imagine. He might have been more than that. There was another one in between. Joe, Ben and Mike. So he might be 4 or 5 years younger.

SF Was he younger than you.

SU About a year younger than I, I think. I'm not sure.

SF So you were both. Were you out of the University when JACL was started.

SU When it started, I think I was still going to the University.

SF And so Mike was still in the University probably when it was started too.

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SU Yeah.

The others that helped were Joe Kabada, Bill Iomoyishi,  
Later Ken Ushi of Ogden, ToiZikaro of Ogden.

Oh, there were a lot of others that did help. But I can't  
recall....

He came in a little later. T then did.

SF Um. Were there any females that were helping?

SU Yes. To and Miya Sayina. And

and it's bad to name names like that  
because we're apt to leave out people who really did help.

SF True, but I'm interested in who you remember.....

I have the list.

JACL did other things besides the political stuff.

What else did it do?

SU It sponsored social events. It sponsored cultural events.

In a way, it sponsored athletic events. Although  
athletics soon got divorced from JACL and we had our own  
athletic team, groups.

SF How come it got divorced.

SU Well, you can't do everything, see. The people who were

interested in athletics would kind of take over and  
used to run it on their own. And here again, we had  
leagues going, we had scheduling to do, negotiating to  
do with city for diamonds and schools for gymnasiums.

And inter game relationships to maintain. It was all done  
by the young people in their early 20s.

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SF So it was better if they had their own organization then,  
is that what you're saying.

SU No, I'm just saying that it's remarkable that people that  
young could have organized it. And in such a way that it  
would run without too much difficulties. Ordinarily,  
young people in their teens and early 20s, all they have  
to worry about is go out and play. And some one else older  
would set up the leagues and set up everything for them.  
And organizations- Church organizations or county  
organizations, set it all up for them. All they have to  
do is go out and play. But we had to organize everything.  
From the ground up.

SF So you were in charge of your own community, it sounds like.

SU In that respect, yeah.

SF It sounds like you did the political. Did they have religious  
groups. Young people's religious groups or something--

SU Yes. The Buddhist groups had their own Young People's  
group. So did the Christian group had what they used to  
call ah Something Endeavor. You know. {SF:N0} They had  
strictly religious activities.

SF And then the LDS had.

SU The LDS by nature is all - we're all separated out into  
wards. So that we didn't have typical.

SF Did you have other Japanese in your ward.

You were the only one - or your family was.

SU Yes. That's the way it would be with most

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SF Did you participate in JACL - and these organizations  
as well as you participated in the war events.

SU Well, you do what you can... You participate to an extent  
in both cases.

SF You didn't choose one over the other.

SU Not necessarily.

SF Like you participated in JACL. You did what you could.  
As an officer. So it sounds like you were quite involved  
in that.

SU Well, we'd take turns. Some times other people would be  
officers.

SF It sounds like you were almost always an officer in the  
early years though.

SU In the early years, maybe I was. Maybe that's the reason  
we couldn't spread ourselves that thin, so we couldn't do  
as much as we'd like to.

SF Until after the war, You know. It sounds like you were very  
involved for the first 10 years.

SU Yes.

SF Just that block of time. I would think it wouldn't  
leave you much time.

SU It's amazing what a person can do if you must do it.  
We waste. Each one of us wastes so much time every day.  
And if we picked up all the minutes and seconds that we  
waste, we could do three times as much as what we're

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doing.

SF Are you saying too though that JAACL was something that you must do.

SU No.

SF I mean, did it have that status in side of you.

SU No, we just did what we can. - Had to do with it. And yet we didn't spend, you know, say ten percent of our time.

SF You didn't?

SU You couldn't. You're spending 80% of your time spending a living.

SF So it was still really hard then to make a living during that time period.

SU You bet. It's always hard to make a living, isn't it?

SF Yea, but right then, though. Had this area come out of the Depression.

SU 1941 - 33 is the Depression. Just barely coming out.

SF Wow. It took a long time.

SU We didn't come - we didn't really come out until about '47.

SF It took a long time then to come out of it. OK.

SU And in 1933, most of the Japanese, young people, were not even started, see. Some of us older ones went through it, trying to make a living through the depression. A lot of - the parent group went through it. When war came, we

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were just barely coming out of the Depression. But alot of the younger Niseis had not experienced it.

SF Was it the intent when JACL was started for it to be the important Nisei organization? Did it have---that vision?

SU Well, we may have had that idea. But it wasn't that all consuming thing that we were involved in.

SF The all consuming thing that you were involved in was making aliving.

SU Making a living, you bet. That was the all consuming thing. But this was something that also needed to be done. And so we did what we could do to foster that.

Now, for some, like Mike Masoka, maybe it became an all consuming thing that he put his heart and soul into. And he sacrificed because he's making his living from the meager pay that JACL was able to pay. In order to do that work. But he was so dedicated to the cause, he went and did it. And there were others that - Some had means and others by virtue of the fact that they were national officers, they had to come through.

SF This - Are the Japanese. Do they start a lot of organizations?

SU Well,

SF Formally, I mean.

SU I don't know whether they do or not

SF You had an organization out here. The farmers did, yes?

SU Sort of a farmer's group. There's one vegetable grower group

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In between us and the city, they had a group. And that's about all. They had. Within the organization, they had a mutual savings thing, which we each save five dollars a month, they would take that to the person who needed it most and bid on them and the money. Someone that didn't need it so much they didn't have to bid on it. They had that kind of a mutual savings organization.

SF So if 12 of us got together and we each put in 5 dollars, we'd have 60 dollars. Then if you needed it or if I needed it, we would tell the group why we needed the money?

SU We would tell them why. And then each one has a privilege of bidding OK, I'm going to bid \$5.00. Someone will bid \$10.00

SF To get the 60 dollars.

SU To get the 60 dollars or maybe - it was about a hundred dollars and maybe more people involved and 20 people involved. Or maybe it was ten dollars a month. I don't know, it was in Dad's time that they did that. I never was involved in it. But that's the system they worked. AND THEY'D TAKE THAT TEN DOLLARS that they bid and he'd get the money. So he'd only get ninety dollars and ten dollars would go in the treasury I suppose. And that's how it worked. And so the poor had to sacrifice in order to use that money.

SF But you didn't have to tell- Did you have to tell the group what your problem was.

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SU I don't know.

SF It sounds like you could just bid the money.

SU You could, just bid the money. And hope that you get it.

SF That's wierd. I don't mean wierd. I've never heard anything like that. That was farming group, mainly.

SU You know, all groups within the city too had that kind of thing going.

SF Mutual savings.

SU Yes.

SF Can you think of anything that we haven't covered that we need to talk about or do you want to say in anything

SU Oh, there's a lot of things that we haven't even touched.

SF I would like to talk about you being a mission president in Japan. That's interesting to me....Your own self raising children here. Them marrying Caucasians. There are lots of things. They seem to have a great deal of effect on you and the world around you....

SU We did form a credit union. During the war, the West Coast people were interned in these relocation centers. And the government very early in the game said that, yes, we want to get them out of there. And go on their own. Especially in the midwest and eastern parts of the United States. And so a lot of the more adventuresome ones or those who were able did come out. And one of the first things they run into was even though they had some money.

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The banks wouldn't accept their money.

SF The banks wouldn't even take their money? Cash?

SU No. CAsh. No. And if they needed a loan, they couldn't get it because they had no background. They're kind of in limbo out there. And the government - Well, you can't blame the banks for not dealing with them. Because you don't know whether they're going to be here or there or what. So there's quite a bit of suffering along that line. So Mr. Itokata who was a treasurer of the National JACL about that time decided we needed to do something to help them. And about that time, he had heard that there was such things as credit union. And it was just being organized and going in the State of Utah and they were trying to get more of them. So he decided to form a credit union amongst the Japanese Americans to give them - people - a place to put their money and those that needed money, to give them a loan at a reasonable rate. That's how it got started. And we had to incorporate under Utah laws. And I was involved with that along with U S and Ka shima and Bill U and one other. They needed five incorporators and we started it. And, we each put in a little bit of money and people who had some money put it in and we loaned it out. That's the beginning of the JACL credit union.

SF How did you get involved with them, did you think it was just a good idea. I mean, the other incorporators.

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SU Well, Ito Igada says, well, we need something. The financial organization within our group, to help a lot of these people who were having a difficult time even putting their money somewhere. And this was a way.

SF It just seemed like a good idea to you to help the people.

SU Yes. And so we incorporated and started it.

SF Didn't you feel like you were taking a risk?

SU No. We didn't have. Each one of us didn't put too much money in. A little bit of money in it. We were taking a risk that if it should fail, why it would be a black mark against us. But the good that it will do so far outweighed the fear of failure that we didn't even consider failure. Why, this has got to go. And this is one way to help each other out. And that's the basis on which credit unions have thrived all over the United States now and going great. Do you know about 40% of the people in the State of Utah belong to the Credit Union. They don't put all their money in Credit Unions. They've got it all over in banks and savings, loans, and stocks and so on.

SF 40%

SU 40% are members of the credit union. And if they were to put all their funds in the Credit Union they would be bigger than any bank that we have. But that's a kind of a very ultraistic organization that credit union is. In

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which we help each other and the people who are board members on credit unions don't receive any pay. There's a credit committee that checks the credit of all the people that want loans. They work very hard without any pay.

There's an auditing committee on it that audits the books and they receive no pay. And even the treasurer who handles all the books in the beginning earns nothing. It was only after about--

end side two

begin side three

SF Now, this credit union. The national headquarters are still in Utah?

SU Yes, it's incorporated in the state of Utah. So the - we build the building and we have our headquarters right here.

SF But JACL has never considered moving it

SU No. Now, some of the chapters in other areas..Chicago has a JACL credit union to serve the people there. And there might be another one in the West Coast. There are other credit unions that came up that are not JACL amongst the Japanese people. Which are group-People who belong to the same sort of a group can form a Credit Union. Employees of one big company or certain religious groups. Or say fruit growers association or whatever. So on that basis, there have been one or two others formed. But ours is the

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only national JACL credit union. And we have JACL members from all over the United States who are members. They have grown little by little and I think our assets are about over 6 million dollars now. And - But all the JACL members are not members of the Credit Union. Only about 2,000 have joined and are taking advantage of it.

SF And how many JACL members are there nationally?

SU About 25-30,000.

SF So 2,000 people have six million dollars.

SU 2,000 families. And so we've been doing very well and it's in a very stable condition and we feel very good

about it. It's been going continuously since 1943, I believe. And we feel very good. A lot of the original board. Well, until just recently Uka S and I were the original incorporators and we were both on the board. Served about 37 continuous years. And, but then, when we got called to Japan, both of us, we resigned. And we've discontinued serving directly but we're still members. I especially got involved in the State league as as chapter and Credit union chapter. Served 9 years as its president and have a savings guarantee association, like a Federal deposit insurance company for credit unions and we are on the board of that. For a number of years. So we got really involved in credit union, not only within our own group but in the state organizations.

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But it's still continuing to help people. Putting money where they know it's safe. And getting loans at a reasonable rate.

SF Did you have any difficulty incorporating it?

SU No.

SF You just went up and filed.

SU Yes.

SF So during the war, there were no difficulties for you or for the JACL to do any of these kinds of things. They didn't care?

SU No. If it's a worthwhile project, why, they look at it and say, why not. And so we didn't have any difficulties there. After all, the government was a little bit embarrassed by the whole evacuation process.

SF During the time period, they were?

SU Yes.

SF You think so.

SU Well, immediately after it happened, knowledgeable people, in government recognized it was a big mistake. So, very early in the game people's sympathies turned for us. Amongst thinking people and people who reasoned things out.

SF You were saying that JACL did a lot of work to make certain that those people that could reason and could think for themselves, that they did think that it was a poor judge-

ment call.

SU Yes, even - Even before that happened, and we were developing friends, that's one of the things we could do, see. And afterwards, and you've heard of the all Nisei-- we talked about it before -- the Conferences in Salt Lake City where we asked for and got it and it was a traumatic experience for those that voted for it because so many people opposed it. But, but the all nisei regimental team did great work over in Europe. And, the resulting publicity from it had changed the general attitude of the population of the United States

SF But in 1943, did you have the 442 and 43?

SU That's about when we asked for it and got it.

SF So one of the first things that JACL was doing, though, nationally, was establishing credit unions. I mean, this is a big political step, it seems to me.

SU It's not a political step. It was just a little bit of a side line to help people in their financial matters. It's not a big deal.

SF this wasn't a big deal.

SU But it did help.

It wasn't in the sense that it affected the political thinking people or Congress or legislature or congress or affecting Supreme Court decision or things like that. That is, of great consequence. But this is a -- Credit Unions was something to help the people.

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SF The Japanese people.

SU Yea, to

SF So, this was geared to the Japanese people.

SU Yes, for members of the JACL.

SF OK. But it also established, I would think, some sort of creditability. For JACL.

SU Hmm. not in the beginning.

It was just a struggling little organization that, you know. It helped some people who got loans from us. It helped people to put money into it and got a reasonable interest from it. Yes, it did help. But we had to fight all the way through to convince people it was a good thing.

SF Who did you have to fight.

SU The general public. The Japanese public. For them to, you know.. We had to do a lot of selling in order to convince them that this was a good thing. And they ought to put their money into it.

SF Like what, how. What didn't they agree with?

SU Well, lethargy. They've always taken the money to the banks. It's something that's new. And they didn't know whether to trust it or not.

SF So. Just like most of the people, the Japanese people, didn't join the JACL. It wasn't real popular, you said. So the Credit Union wasn't particularly popular either.

SU NO, it's not something that everyone jumped into. It was a matter of educating people as to what's a prudent source

of financial arrangements for them. And, when they realised what we were doing then gradually they come in and so the first ten or 15 years, it was a real struggle and we couldn't even pay our treasurer a decent salary.

SF Now, A Nisei could join for his whole family? For his mother and father. Could he put them on the card originally.

SU JACL member can join. They've got to be a member of JACL. And if he's a member then he can bring his children in. And if they're independent, they can join on their own. And if their mother and father wants to join, they can join on their own, but they'd have to be members.

SF Of the credit union.

SU Of the JACL. {Then as member he can join credit union}

SF Could Isseis be members of JACL?

SU Yes.

Most Isseis are naturalized Americans now.

SF I know now they are. But then, when they were in camp.

SU There weren't too many who joined the credit union.

SF But what I'm thinking of were very many Isseis members of JACL then.

SU Yes, we had honorary membership. Or associate members.

SF OK so you had honorary and associate memberships

SU Associate members.

SF If they were an associate member then they could join the credit union.

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SU Yes, I would say so. Because we weren't-----

SF I just wanted to know if you could get the Isseis into the credit union.

SU Yes, we have quite a number who are members. I can't recall how it worked in the beginning, but. When people needed help, why, we bend over backwards to get them in.

SF That's good. But not many people wanted to join in the beginning.

SU Well, like any enterprise in the beginning, you know. People don't jump in.

SF They were all afraid of the risks they were going to take with their money.

SU They might think so, yeah. And so it was a gradual building up. And even today, not everyone is jumping in.

SF Did the Japanese people in general use banks pretty frequently.

SU You mean here. Yes.

SF They kept their money in banks as opposed to with them in the house.

SU I would think so. I don't know. I can't speak for -- I know my parents did. What money we had, we put it in the bank.

SF And they taught you about banks.

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SU Ahuh. And we'd draw checks on it.

SF How did your father learn about that, banks.

SU I don't know. Those are elementa-- fundamental things we learned by talking to people. They have banks in Japan, too.

SF I know, but did they then?

SU Oh, yeah.

SF I knew they had something but I didn't know they were

--

SU Oh, yes. You can't think of Japan as a very primitive country. For centuries and centuries, they really a very advanced country. They must have had banks or some similar organizations thousand years ago.

SF Something, right. They had someone who kept the money, who loaned it or whatever. They financed the war. I mean, beside peace...OK. What else do we need to talk about.

end.

SF Shake, could you describe your early life involvement in the Japanese Community?

SU Well, in life, you mean early from the very first?

SF When you were younger, you know, how your family was involved, as well as how you were personally involved as a boy as you grew up.

SU Well, to begin with when you were a child we didn't have involvement at all, but as we grew up in our teenage years, as I mentioned before, we did have a Japanese language school, and so that we, that was as a community got together start those up. And as I indicated, that didn't impress me, and none of the kids too much. It just took time out from our play. Nevertheless, it was of some value, actually tremendous value if you look at it in the larger sense. But at that time, we didn't see any value in it at all. And so now in that respect got together with the Japanese community. Of course, my parents associated with people that did live in our area and in our area here in the Southern part of the county is mostly farm people. And so they were together and they had a loose organization, and get together once or twice a year for a party or something and then they get together to discuss farm problems and any other problems they may have. And in that respect they got to know the Japanese community. Then the . . . in early teenage, our parents, my Dad and two others were very much interested in starting . . . getting in developing some recreational outlets for their children and they had a thought of . . . a plan for baseball . Other communities in Utah had also had that same sort of interest so they formed baseball teams amongst the younger Japanese. And they developed into sort of a league so that in the summer time we'd play ball against each other and developed that kind of a recreational skill. It was rather good

and that appealed to young people and so we got right into it. And later on what that did for us is that, even though we were in our late teens and later on early 20's, there was a lot of training in self reliance and responsibility because we ran the league ourselves. We would make up the schedules, we would make up the rules and we would . . . . .

SF By rules, you personally did . . . . .

SU We personally did it - the younger people did it. The parents just backed us and supplied the funds and started it and the young people took over.

Usually you get athletic endeavors in the community - excuse me - and so they did give us good solid training and responsibility and self reliance and the ability to work out our own programs which is more than you can say for most of these organized athletic events for young people in which the organization provided everything for them. (SF. You mean now. Shake nods) and just about begged young people to take part. But here we had to schedule, make up the rules. If you had to set up the schedule, if you had to make up the rules and had to hire referees .. but we did everything so that was good for our self development and managing things.

SF How many people do you think in the Japanese-American community were involved?

SU Well, in our community, we had enough to make a team and there were couple of teams in the Salt Lake area and one in Ogden, one in Syracuse, one in Honeyville and so we had six or seven team league going all summer long.

Then in the winter time, we did the same thing for a basketball team. And in that way we had involment in the Japanese community. Some of us and those of us who had little bit of skill, of course, played in regular high school teams or played in recreational league in the larger community or whatever we had, but this at least would give those of us with less skill a chance to take part in something.

SF Did a lot of you do both?

SF Did you do . . . like you were on your school team and ..

SU Yes. Some of the better players were able to do that. It wasn't limited just to the Japanese community but this would enable those with less skill and everyone on our group to participate in something. Now those who had natural abilities would play on high school teams, and some of them on college teams and recreational team down in the valley and so it wasn't a restricted thing but it was something extra and was good for us.

SF What about your early involment in the community around here? Could you describe that to me?

SU Well, early involment is mainly to school activities, and church activities, played in church teams and in the Boy Scouts and whatever the Church had, and we were involved in that and whatever school activities were, we were involved in that, but other than that in the early days, there wasn't too much we would get into.

SF In the school?

SU No, I mean in the community, besides school and maybe church activities - we wouldn't be involved in too much; there weren't that many things to do at that age. It is teenage - that period.

SF Were you involved in the Japanese community affairs, whatever they had or were you more involved in school and church activities?

SU Oh, about 50 - 50, I guess.

SF Okay, did you find a difference in them in the way people acted?

SU Well, not . . . well, there is a basic difference because in one case you are here with the group that's strictly of your ethnic group, and the other one is the larger community which is mixed up with everyone, all kinds of people. Of course, if you are in your church activities, there you are with your own religious big family. So naturally, there's a limit and difference.

SF How did you feel about the difference?

SU Well, I didn't . . . .

SF I mean, did you feel?

SU Well, it's different but then it didn't impress me as being different at that particular time. In hindsight now from the point of view now, you may think people should have seen the difference but we didn't when we were growing up, when you are in it. We're not thinking of those things at that time.

SF I know that. For myself, events that were sponsored by my parents or my parents groups or things like that, they tended to be more a little more closely looked at. I always looked after it little more closely, you know ..

SU Yeah, that's true. That would happen because your parents are more interested in you any way. Even today in our little league football, baseball and so on, and where parents are involved, they would be more involved and where as if you get into a larger community, it becomes more impersonal, and you're on your own later on, more when you get into things that are high calibre and like that.

SF Ah huh and yet you said that you had more . . . that there's lots of self-reliance that was placed upon on you that . . . . .

SU Yeah, the smaller the group, more you have have to organize it on your own. For that reason it was very good that we had to learn organizational skill that was necessary to keep things going.

SF Why do you think your parents choose sports? I mean, did they know how to play baseball?

SU Well, there was one man in our group that was very interested in it. And he did play in his younger years and they said "let's try that." I would imagine in some other Japanese communities that they would take up judo, or kendo or something else. See, it all depends on the interests of the

parents and the interests of the kids.

SF Okay.

SU And so that's why we were in baseball because one man was very interested in that.

SF Okay. What kind of a teenager were you?

SU Well, what kind of a teenager? I would say just an ordinary, typical teenager.

SF But I don't know what that means in Murray.

SU Well, I was a very introverted person, and I was very quiet. Didn't get out and push my way ahead in . . . you know, some people are very gregarious and mix well, but I was shy and backward and so that's just the way I was and so you can't say that's typical of Japanese-American. Some are very pushy and loud and get into all kinds of things. I held back more and was more studious. I was, well, more intellectually inclined than athletically or that way.

SF Were you similar to your brothers and sisters? Were they different from you . . . were they. . . .

SU No, they are just about the same. Within the family, I, being the oldest and a little more aggressive, I had a little more leadership in activities as far as my brother is concerned. And my sister is 7 years younger, so we kind of put her on a pedestal and worshipped her. Yes, if your sister is near your age, then you treat her equally, but at the same time if they are younger, you kind of take care of her.

SF Oh, I see what you mean. Okay. Right. Were there certain duties you had to do as the eldest that you didn't see other kids had to do?

SU Well, I wasn't aware of it. We were farming then so we would go out and farm and we do certain chores. We weren't aware of any particular duties and assignment too much.

SF Can you speak of farm in this area? Did most people farm in this area. Was this . . .

SU Oh, yes from 33rd South south was strictly a farming area with very few homes and at that time was just strictly a farm area.

SF And people had smaller acreages instead of large. 30 to 100 acres, somewhere like that?

SU Well, that's about where we were. We went up to about 120 acres at one time. Some of the Japanese farmers were smaller and really very intensive farming were in about 20 acres, 30 acres and then you get into other farmers that had hay and grain mainly, sugar beets - why they might run up into 200-300 acre farms.

SF And they were out here, too?

SU Yeah. It was all out here at that time before they put in housing.

SF But Salt Lake county and Utah county don't have much ground. Only about 2% or 3% of the entire state is suitable for agriculture. Whereas you go to Idaho or Iowa or Colorado and there are vast acreages. And people operate thousands of acres on an individual farm. Some of the Japanese people went into those areas and became big farmers in size. And so, in SLC county and most of Utah, because of the natural contour of the country, we didn't have large farms. And yet the State is fairly self sufficient foodwise.

SU The State? The State of Utah is a very mountainous State and very little farm resources and as I said maybe 3% of the land area is suitable for farming. The State is depended upon mining, sometimes, and they still do and small manufacturing and today tourist trade, of course, and government services is mainly what maintains our State.

SF When you grew up though, did you, you felt that was what the State was into then, too, is mining and I mean out here in this area, besides farming, there was the mines.

SU Yeah, there was the mines and farming, and perhaps small manufacturing plants

and that's what sustained the State of Utah as far as I could see. Of course, when I was growing up I wasn't even aware of any differences.

SF Right.

SU But as I talk to you that I could look back at it and see that had happened.

SF And there is, you know, I look at the Murray cemetery and almost all the names are ethnic.

SU Yes, Ah huh. I imagine.

SF It seems to be real ethnic area.

SU Well, when you say, our area, you mean, we're talking about all of Salt Lake County.

SF Right. That's what I am talking about

SU Then it wouldn't be ethnic. Now Murray has a lot of people from the Southwestern part of Europe, people from that area that settled and worked in the smelters and so on here.

SF Where would you consider you lived?

SU Well, I lived here all my life.

SF I know, but, I mean, if I was to ask you where do you live, what would you tell me?

SU I lived in larger sense Salt Lake County; in a smaller sense in Murray and Holladay and between Murray and Holladay.

SF Okay, that's what you would tell me.

SU I lived here all my life.

SF Right. When did it start to change?

SU What do you mean, change?

SF The area. When did most of the housing come in?

SU The housing started about 20 years ago - 1950's and 60's it started and then it boomed in the 70's and 80's, I guess. But before in 1950, when I built

my home here. At that time, there was mostly agriculture. We'd go out and go hunting for pheasants and ducks and we could not bother anyone. YOU could - You could shoot rifles and shotguns and it didn't bother anyone because there was that much room around. We could go fishing all over the valley. There was a lot of fish, but all the creeks are all covered over now. There's no shooting at all here and that the sort of development, now in the county.

SF That is a real change.

SU Well, yes, that's a change for everyone and some of us don't particularly like it but then that's part of any of the metropolitan area around the country.

SF Was there a highway? Was there any kind of a street?

SU Well, yes, naturally you have to get from one place to another so there are streets. The main street in Salt Lake County is the State Street that come in from Salt Lake City and Draper around the Point of the Mountain. And then there were other streets that ran into it and they're all in a rectangular system that Brigham Young set up when he first came here. It starts from Temple Square and just fans out all over.

SF But this Van Winkle . . .

SU Well, Van Winkle came in around 1962 or 3 and that kind of occurs in a slant. As subdivisions developed, more and more of your regular streets and for privacy sake, I suppose, were put in. And now, we can't get around as well as we used to.

SF Right. Okay, let me go back to our questions . . . and during the war, than what you've already said. Do you want to say anything more about your involvement with the JACL, the Credit Union and during the war, than , , , ,

SU Well, JACL, Japanese Community was sort of divided into church groups, the Buddhist Church, the Christian group, the two groups. Then there were lots of people who didn't have any affiliation then; there were quite a number, to begin with

not a great number who belonged to the LDS Church.

SF In the beginning there weren't very many . . . . .

SU Not too many. . and I was one of the first to become a member within the community here. Those who lived in the outlying areas, naturally it was very easy to get into the LDS Church and grow up in it. Those who lived in the city, not so. It wasn't so easy to do that. And so there was a certain division within the Japanese community along religious lines.

SF In the early community.

SU In our parents time, there was a definite cleavage. There was also a division between those who lived in the city and those who lived out on the farms and rural farm area and so that there was a diverse view, division of interest within our Japanese-American community. Now JACL is an organization that tended to unify everyone from all communities, that is an overall organization that . . . that looked after the interests of Japanese American as an ethnic group in the United States. And so in the 1930's, it was in existence and has been ever since, and in that respect it kind of pulled people together, and yet a great number of people, nearly 50% or so, will not join organizations of any kind; just anti-social and anti-organization and just wanted to be left alone. And you find that in all society and all groups, and so, but nevertheless, JACL is sort of an unifying organization in that it pulled people from all groups into one, mainly to look after our interests and so I think JACL is the only group mainly of Japanese Americans that is actually organized on a national scale so that we have an unified national organization that can plan on exerting a lot of influence in the political groups and social groups.

SF Did it always see itself as a political organization here?

SU It's not a political organization because it doesn't promote anyone to run for office or anything like that. It is mostly a civil rights organization.

Mostly organization that looks after the welfare of the Japanese Americans. Now, it also functions as a social organization in that it would enable us to associate with other Japanese-Americans from other parts of the country. In that respect there is lots of interests along that line also. Now, there's always been an attempt within the organization to develop these other things they can do. One of them is to preserve traditional Japanese customs and feelings. And another is to enable people to meet Japanese-Americans from other areas. But our main thrust, the main objectives of the JACL has always been to protect our rights and to maintain our civil rights, not only for ourselves but for all people.

SF When it was begun, you felt like this is the reason why it was started?

SU Yes, we from the very first knew why we needed to organize. There has been throughout our history pockets of discrimination and unpleasantness that we would want to rectify and to change and so on. Besides the fact that it's a means of getting friends with people from all over and that's fine. It is interesting and stimulating to do that.

SF Right.

SU I told you I was very backward and shy as a child, and yet I developed this sense of responsibility to whatever group I belonged to. I would help other people. I wanted to get out of myself and be involved in good works for all mankind and all of society. And so, when organizations like JACL was formed, I, very naturally put my heart and soul into it. So I got involved; then I became president of the Salt Lake Chapter and when we later, in the 40's I guess, from the S.L. Chapter we took <sup>who</sup> those <sup>who</sup> lived in the southern part of the county and those primarily farmers and we formed another chapter and separated from the S. L Chapter and called it Mt Olympus Chapter and was involved in the division and was its first President.

SF Were you different from the SLC chapter in what was important to you.

SU Well, no, basically we worked for the same thing but as chapters grow and basically become unwieldy, there's a different interest within the group, and so to strengthen the chapter, we divided. That's a typical thing that the LDS church does. As soon as a Ward becomes 500 in number, they'll divide it - about a 1000 in number, they'll divide it. And they keep the Ward down to 400-500 members and that gives them more people a chance to participate and strengthen the overall organization. And we had a natural division of interest in that we were farm people out here and city people were involved more in small businesses in town.

SF When you say you have natural division, the farm out here, what kind of division? Mt Olympus would be involved in that, maybe the SLC Chapter wasn't in?

SU Well, we just talk the same language - in different language. Now the language itself was the same when we get into the basic need for JAACL. You look after the interests of the Japanese Americans - whatever that may be - civil rights. Their objectives are the same. There is no difference, but on a social basis, why, farm people and city people are just a little bit different. And we get along better with our own. Yet I'm one of those who bridged the gap. I have just as much interest in city thinking as farm thinking. But that's not valid anymore; that was going on maybe in the 40's. But right now, we draw, both chapters draw membership in both the city and country. What happens is that city member make some money come out to the country and build a home. They're still a SL city member, but they live here. And the country people are no longer farming so that interest is waning. Just that the both chapters will have people from all over the country and maybe surrounding counties. And so that division that we noted in the first place that was no longer valid, created two chapters.

SF Were there religious differences in the two groups?

SU Well, the Mt Olympus Chapter has more LDS people in it. There is that now, but not in the beginning but this is the way it evolved. The Buddhist Church is stronger in the city, but there are staunch Buddhists out here in the country. So there isn't that clear cut division.

SF So there isn't . . . so you are saying then that there is not that as much clear cut division in the community in the religious life?

SU It's not any clear cut division or anything like that in area. Some of them belong to to one church and another one belongs to another, naturally, there's two different points of view. So there is a division along that line but in dealing with each other. . . .

SIDE 2

SU This is along the same line of thinking about divisions. There is also JAACL people and non-JAACL people; there is a little bit of cleavage there.

SF In the beginning of the Credit Union?

SU No, . . . in our community. There are people who just don't care to get involved in anything like that; then there are people very active and want to be involved in that kind of an endeavor. And when we formed the Credit Union, also, I, was one of the incorporators from the very first, a charter member. I served as its president for the first 47 years or something. So I was very much involved in credit unions. Then I got into the larger credit union movement and for about 9 years I was the president of the chapter of the credit unions. We did have about 300 credit unions in the State of Utah.

In the beginning about 50% of the people belonged to the credit union movement. Recently about 70% belongs to a credit union. You can see the credit union has a state wide organization, and has national organization, and within the state are leagues and the league is divided into 9 different chap-

ters. And each chapter has maybe 20 or 30 different credit unions. For about 10 years I was president of one of the chapters. I got involved in the league. I was elected as a director of a league just before I went into the mission. At that time I resigned from everything I was doing. And so I was heavily involved in credit union work. (Then I really got side tracked little bit but). I started out by saying that the credit union by law has to have an annual meeting once a year where you elect officers and make reports, etc., and along with that we usually have dinner. Credit Union was an organization that tended to pull people from all groups together as a credit union members, not as a people who belonged to the Buddhist Church or the Christian Church, LDS Church or the city, or the county or different kinds of a vocation, etc., but as a credit union member. We tended to have a unifying effect when we brought people together. At least once a year we'd have a great big party and dance and then we conducted credit union business. And so, people liked that. This is the only was and time when all kinds of people can get together and as president I was rather responsible for helping pull people together under that banner. I think people would like to get together but then when they belong to a different organization, they hesitate or they find it hard to associate with something. This is one way in which we did achieve a sort of unifying effect in the community.

SF Are you saying that the community had more things that pulled them apart instead of pulling together so JAACL and the Credit Union was the things that really helped unify the community. Maybe the community was not as unified before these things happened?

SU Well, you are putting a wrong interpretation on it.

SF That's why I'm asking.

SU There wasn't anything that pulled it apart. It was a natural enertia of any

group. You get into a niche and you just stay there and you don't get involved in all kinds of things. And some people will get involved in all kinds of things and I guess I'm one of those that really did that. In that respect we pulled different kinds of people together. Whereas the natural inclination of people is to sit where they are and don't get involved.

SF Okay.

SU We don't want to get the feeling that there's some issue or something that was pulling the community apart. It isn't that. It's just a natural inclination of people to sit just where they are and don't get involved. And we do, by these organizations, that I was heavily involved in, we tended to pull people together.

SF Okay. Interesting.

SU Bidded for a National Convention to be held in Salt Lake and I was a co-chairman for that with Alice Kasai. In '58, SL Chapter bidded for it and got it. Even though I wasn't a member, I was involved in it quite a bit, being banquet chairman and toast master there. And in '78 we bidded for and got another convention in SL City and I was, with Judge Uno, chairman of that. In each case, we made a lots of money.

SF So in '48, '58 and '78 you had National JAACL conventions here.

SU I was involved in every one. In all of these things, the early days of organizing baseball leagues, basketball leagues and making it go and making it financially viable, all of that helped because that and some of the training you get in rites of the LDS Church helped in that I could take part of pulling all that together and make it go. We were making a considerable profit. We were not in there to make a profit; we were in there not to go into a hole. So you have to be certain the finances are straight. We learned a lot of techniques in running meeting so that not only is it an interesting and a meaningful

meeting but so that it doesn't go into the red.

SF What were the issues in '48, '58 and '78?

SU In '48, it was right after the war. During the war, as we mentioned in the past, it was it (JAACL) was pretty much shattered. In the Intermountain District of which I was district governor, we had a part in keeping it functioning. We raised \$10,000 to keep the organization going. That '48 is post war time; is a time of reorganization. It was a time when the chapters were being reformed in California and the West Coast. And those were the concerns. Those were also the times when we pushed forward and got citizenship for the aliens and compensation for evacuation claims. We pushed those things through Congress and through the Supreme Court. And we had issues of that kind and the matter of pulling loose ends together and getting organized and reorganized and go again.

In 1958 I wasn't so much involved in the issues of it. It was just an on-going . . . we have a bi-annual conventions in some cities. I was involved in the dinner part of it and a very pleasant kind of thing. In '78. . .

SF Excuse me. What was the feeling of the convention? Was it happier. . . when the people were more prosperous. . . had the people settled down. The difference between '48 and '58?

SU Well, really, lots of progress had been made. . . and the feeling was good; we were moving ahead. There was a convention after that - sometime in '58, I guess, when, in Chicago, a couple of delegates were murdered in the hotel and President Uno. . .

SF You mean Raymond Uno?

SU The President Uno was involved in that he got elected National President. And these kids . . . some intruder just came in and ran rampant and killed a couple of girls. And no one saw them or who did it. Anyway, it was a very traumatic moment. The convention was cut short and so on. So there has been a conven-

tion like that that have been traumatic that way. In 1971, maybe in '72, maybe in '70, in Washington, D. C., it was a very elaborate thing. It was a personal interest to me because that was in the year that my son got chosen as the National Director, the top paid job within the organization. That time it was after the war and there was a little bit of a cleveage in Calif- between San Francisco and Los Angles people. One group was backing him and another group not backing him, and it was kind of an interesting convention in that respect. He got in and he spent about five years running the organi- zation.

SF What's his name?

SU David.

SF Which faction backed him?

SU San Francisco. Yet he had some real good friends down in Southern Calif. It was a very interesting period. And at that time, JAACL was kind of flounder- ing around trying to find out exactly what they were going to do and there was a little bit of fractional differences and we got seven districts from all over the U.S. and the convention became very political because each area wants to get their own people in and so on.

And that year again I was the District Governor of the Intermountain District and we got heavily involved. In between I wouldn't be an officer and kind of laid back and took it easy and didn't do too much.

But in 1978, the big issue then was do we go after redress and repara- tion . That was the most important for the delegates.

SF How did you feel then?

SU Well, I wasn't involved in evacuation. See, people in Utah, and inland states weren't involved in it. So I didn't think it was a really good idea because I wasn't personally involved in it. So I said I wasn't going to say anything one way or another about it. People who were involved, naturally,

they'd want to push for that kind of thing. So officially, I was rather neutral about it. Personally, I didn't do too much

SF Did you change your mind as the years went by?

SU No, I didn't think I have. There again, you know, on a lot of issues, you get torn between the validity of two points of view . . . Just as you were surprised I might be a Democrat. Remember we talked about it unofficially. You get torn between two conflicting points of view because the good points are valid in both views and tend to weigh both things and wonder which way to go.

SF Which conflicting points of view <sup>was</sup> here or did you feel them?

SU Well, I felt all along that the reason why we made so much progress . . . it goes back to war time. JACL made certain decisions during the war time which later on was not popular with the younger group that was coming up. They think that perhaps we cooperated too much with the government; we didn't put up enough fight. Yet you go back to those war time days, the only thing you can do to help your people, see, it's either being shipped out on to the ocean or being dumped out on the ocean or surviving. In order to survive we thought we ought to do what we did. And because of what we did we turned the climate in the US about Japanese-Americans completely around and now the people were sympathetic and bend over backwards to help us. We went through that change in the attitude in the US. I was involved in that in the State of Utah. During that period, I got invited, especially someone in Ogden to speak to the LDS Church Sacrament meetings and at that time a group of us went and explained our positions and explained in terms what Jesus would teach. They really agreed with us and that helped to bring about the change. Of course, the main thing I did in that change is we were talking about the 442nd and people were volunteering out of the Relocation Centers

and fighting for the U. S. And Mike Masaoka was publicizing that fact, and because of the Texas Division as well. All of that changed the feeling in the entire U. S. And I'm sure that we made progress in acceptance and how people perceived the Japanese Americans. We made more progress during the war and after the war because of the war than they had ever done it if the war hadn't intervened in our lives. So in that respect, something good came about. We have gained a better foothold in the U. S. not only what transpired during the war and after the war . . . I believe that Americans of Japanese ancestry did a tremendous job in public relations and because of the war we were scattered throughout the U. S., both as students and relocatees and so on; and we were able to associate with great many Americans in all status of life throughout the U. S. I believe that each one of the Japanese-Americans were conscious of the fact that all have to make a good impression on the Americans public because our position being precarious as it was during the year and so they became model citizens and became understanding human beings in terms of human relationship and believe that we did a tremendous job in changing the attitudes and feeling of the Americans all over. And that I think this is all a plus for us. We need to continue that type of work and build on what we have and enter the future cemented with good relations which we have started.

And some people don't recognize that and some people, as I mentioned before that we should have been more aggressive in asserting our rights and fighting against such thing as evacuation. And now they feel that it has been a grievous mistake by the U. S. Government and that there had to be a redress in recognition of the great injustices done in that we should have a redress. I can see the validity of their point of view and while I am very sympathetic with the people, especially those who suffered the agonies of relation in their lives and the agonies of being uprooted

from their homes and businesses and for that reason I feel very sympathetic and go along with their feelings from their point of view. Certainly this push for redress is valid and proper. And probably the American conscience also needs that to recognize the fact that a great wrong has been done that there need to be something to atone for. And for that, I am, on one hand, I can see the great progress we made in changing American feelings and American consciousness and which was very positive and very good; yet, on the other hand, then when we push something like redress, we can see that it's going to alienate some people in U. S., just naturally because with the economic conditions in the country and everything, no one can spend that kind of money for anything. And yet, you can see the validity of the redress, the push for redress, by these people. So I'm torn between which is right and which is wrong. They're both probably right. And so in making these decisions, as we analyze it we really don't know which way to go. As I said before because I was not involved in the evacuation, did not sustain any loss, I have no right to oppose, and yet what they've doing at the same time, looking at it very practically and very philosophically, we wonder which will do the more good.

SF That could have been you, though.

SU Yes, if it were me, I probably would want to push with the redress - and yet, there are great number of people who went through the experience and said they do not want to be paid.

SF Do you suppose people were afraid that the people in the U. S. might turn against them, that something might happen to them again?

SU That maybe part of it and it might have happened because of the redress, the push for redress. It has brought out people who were opposed to some other grounds to become very vocal again. So there is a danger but

but then again, I don't know just how to put it, but the good that will come out of the recognition of the injustices and thing would far outweigh the harm that it might do. And so in the beginning, the redress seemed was just an impossibility and yet today it looks like it might pass. Of course, President Reagan hasn't signed it yet and the Senate hasn't passed it at this point yet, but it may go through. But then again it may not. It is a thing that is hard for me to resolve one way or the other. Then as I say, there are many who have gone through that experience and two very prominent people said that they are not going to accept it - the reparation - even though it is voted by the Congress.

SF Which two people?

SU Oh, I don't know if I ought to tell you right now because . . . even in the Pacific Citizen, they mentioned two very prominent people said they decided they would not accept it any money anyway.

SF That's their right but . . .

SU They also recognize some of the ramification of the thing like this.

SF OH m m m interesting. We have to change the subject now. After the war, what profession did you go into?

SU I was in the farming profession before the war. I still was in the farming profession after the war. Then in 1960 or 61, the county decided to run a road right through the middle of my farm and just took it from us and so made it harder to farm and then with lots of building going on which encroached the farming ground and farming procedures and we knew it was time to move on to some other things; so at that time, we quit farming and because my brother-in-law, Ben Terashima, is in a photography business and the business was doing great and he needed help and he offered me a partnership and I, so from scratch then, I became a photographer and went in with him for about 12 years. Of course, I've been selling while I was farming. I was . . . I belonged to a Farm Bureau

organization which is a farm organization and nationally organized and one of the services of the Farm Bureau is insurance with the farmers and since I was an officer of the Farm Bureau organization and this is one of the services that we had for members, I had to go out and explain the insurance programs to these people. Our automobile insurance was organized in 1950, our life insurance before that and as all the Farm Bureau program I was involved in it and decided that instead, while explaining it and pushing it, might as well sell it. So I got into insurance sale program through the back door.

SF Was that in the 50's then?

SU Started in '50 - 1950' when the Farm Bureau Insurance Company was organized and opened this door and life insurance was in the 40's sometime.

SF Most of your clients were then farmers?

SU To begin with most of them were enrolled in it. Then even then the insurance program was set up on an idealistic point and very idealistic method and the life insurance was developed and started by Dr Francis Kirkam at age 65 got into the first business and from the cooperative life in America which life insurance was sold on a very cooperative way and on a non-profit system and which benefitted the policy owners and not the company. And it was very idealistic in the way of producing insurance to the people and those involved. I was interested in helping mankind and it looked very good to me. Of course, the life insurance, the car insurance was also on a non-profit basis and introduced by farmers organization for the benefit of the farmers. So I got into the insurance business that way. I did that just on a part-time basis while I was farming and while I was in the photography business later on. And later on after 12 years in the photography business, I went full time - I was an insurance agent to provide the services to the farm bureau members.

SF Why the change?

SU What change?

SF Well, why did you decide to full time insurance and not st<sup>u</sup>ying with full time photographer?

SU Well, I did both. The insurance part of it, it continued to grow. We certainly were providing a good service and the people liked it and my part of business started to increase and grew larger and photography was also a full time business and I just couldn't handle them both and so I quit the photography business and went full time into insurance business.

SF You liked the insurance better?

SU Well, I liked them both, but you just didn't have time and energy to do both, and my brother-in-law was also getting little older and we were wondering about the photography business. Photography business is a business of luxury item. People struggle all the time to compete against amateur photographers, and so on, and although we did right well, there were some limitations to it. And you might say there are limitations to any kind of business you get in to. I decided that maybe Farm Bureau would give me more extra, I mean, the insurance company would give me extra time and it wouldn't be so tiring.

SF More control?

SU And more time.

SF And you stayed with that?

SU Yes.

SF Were you an officer then?

SU At that time, no, because we've become full time agents then so we're not kind of farm bureau federation so we weren't an officer, but we were serving farm people mainly, and then anyone else who wanted to join the Farm Bureau Life Insurance program.

SF So you were in Farm Bureau. You were in JACL heavily. What else were you

doing for the community? Were you doing business in the larger community, too?

SU I was in the Credit Union very heavily. And that involved . . . .

End of side 2. Side 3

SF Let's turn the subject a little to religion, okay? What were the most important steps leading to your mission presidency in Japan?

SU Well, there was no definite steps. In church work you are just a member. You work at it and maybe you know, you don't know, but the LDS Church has no paid ministry. We just have lay members who assume all the responsibilities of running the church and providing spiritual guidance to members. We get trained in that and so we grow under the influence of the church in spiritual matters and also practical matters. And so, I guess, as we grow in the organization that well enable us to be qualified to do more and more. As a Japanese American it might be interesting for you to know that during the war we had influx of people from other countries to the State of Utah that speak other languages. The church set up branches just for their sake. There was Spanish speaking group, and German speaking group, a Swiss as with Chinese and later on Japanese, so on; and to help in providing them with religious experiences. And I remember in the beginning some of the people wanted me to go into the Japanese Branch and help them. But I told them I had responsibilities in my ward and in my Stake and no, I would prefer not to go.

SF Who wanted you to do this?

SU Some of the people - I can't even remember their names - in running these branches.

SF Oh, I see. The people who were running the Japanese Branch. They came to you and said, "Shig, you are a LDS member and as a member you come to help us."

SU Ah huh.

SF Okay. I got it.

SU In JAACL with other things, we were and I was aware of segregation and setting up programs and organization for different ethnic groups and just ethnic groups involved in it. And in our JAACL work, especially JAACL work, we were aware of that within the country and I objected to that type of a situation so I perceived this also, I believe a move on the Church's part to segregate the congregation, and that is not the official principle of the church but then it looked like it and it could involve into it and some of the people that were pushing it may have wanted to go that way. One of the arguments they used to tell me was that if I just went to regular church in the valley, in the neighborhood, that you, being Japanese American never go out into positions of responsibility. You will have the chance and so you ought to go into the Branch and there become a leader. I really objected to that in line of thinking and in no uncertain term told him that I was a member of the ward and I had positions there and a member of the stake and that's why I'm there. So I never joined the branch. The branch is fine if it is going to take care of people who cannot speak English and just speak Japanese. For that purpose that maybe all right, but too often you get something like that started it will perpetuate itself and we can't get away from it. And then that made me think that there is a chance that you may not get a chance to be in a leadership position in the local wards. Yet I found that if you work hard at it and work conscientiously in the matter - religious experiences are very subjective between you and God and you, and what you feel. It's really a one-on-one kind of a thing. And you develop your spirituality along that line. And I found that you all you have to do is be a consciously be able to hold responsibility, and work hard at it and you will be recognized for your abilities no matter where you are. And that is what

happened. I get called into various important positions into the church and I served as conscientiously as I could in each of these positions. And I guess eventually you develop into - your capability develops into, so that you're recognized as someone of the calibre to be a mission president or stake president, or whatever. And I always felt that as an individual we can do whatever we want to do. There is no limitation of what we can achieve if you put your mind to it. And, so, then in the church never ask for a position. We just serve our fellowmen and then, if you are doing a good job, why, then, they will recognize that and ask you to do more. I imagine that's how eventually I got to be a mission president.

SF You had no idea that they were considering you?

SU Well, you don't aspire to any position. You don't even think about it.

SF You really don't?

SU Some people may. Some people take a church in the matter of politics and aspire for it but then most good members don't even think about it because it is not a paying job. It is not a . . . it doesn't enhance your income or your prestige or anything else - just a matter of serving.

SF But in the Mormon Community, in the LDS community, it does enhance your position. I mean, the things I read all the time. . . he served the mission for . . . he served as, I mean, as Wayne Owens. Any of these guys who are politicians are concerned. That's all it does mean. I mean Pat Roberts, you know.

SU Well, that may contribute to the capability to administer the affairs of men but you are not suppose to use that as a means of advancement, use as a means of pride or anything like that. I grant you there are people who look for that and aspire for that. As I say it's not a paying position. It takes lots of time and effort and aside from some prestige that you may gain, why, you don't gain in a mature way in that you do gain in that you

develop yourself more spiritually and you are more capable of doing almost anything. There is a gain in that way.

SF Okay. How did you come out that - how did you find out? What happened? How did these things happen?

SU Well, the member of the First Presidency will call you up and says, "Come on up and see us."

SF Were you surprised when that happened?

SU Yes.

SF You had no idea. . . you were even . . . .

SU No, and so . . . .

SF Who told you?

SU President Romney did. He was ill right now, but at that time he was not ill and was member of the Presidency, First Presidency, and he told me.

SF He said, "Well, Shig, do you and your wife want to go to Japan?" Is that what he said?

SF Ah huh. He didn't say, "Do you want to go to Japan?" He said, "We are going to call you to be a mission presidency."

SF That's what I wanted to know. That's their language. "We are going to call you to be a mission president."

SU Yes, of course there was a regular interview and they asked us about any problems we might have.

SF The two of you went together (Shake and wife). When he called you to come up to the First Presidency, did you know then that he was going to ask you about that? Did you have any idea?

SF Ah, no, you never . . . . You always wonder for what reason and that's one of the possibility. Yes, I knew that and I just went up. You are not a member in the church so you are probably curious about it, but if you were then these things come up very naturally and you expect to serve wherever you're

called to serve. We're trained to do that. The mission call is for 3 years and so you leave everything and resign from all the directorship and thing that I had; and one thing that concerned me was that I had a big insurance business going and abandon it for three years that we'd lose it all.

SF Right.

SU So what I did was to get my daughter who was a personnel manager at the Holy Cross Hospital at that time. She was married and had two children and wanted to move out of that job and I asked her if she would take care of my insurance business while I was gone. And she said, "Yes," and I told her that I would give her everything that she made and all the commissions and she could probably make enough to buy a house in a three years time. And so she did and officials at the insurance company were a little bit hesitant about a young girl just take over Dad's business and just run the place. The sales manager didn't take very kindly to that but when the president of the company and the president of the federation said, "Why not? Let her do it. Her Dad is serving the Lord and serving the people and the church and why not let her help out." And they did and she did very well. So in three years time, each year she increased the business about 30% and did very well. So now she is in the business.

SF Right. And her husband?

SU Ah huh.

SF What were your, in Japan, your kinds of duties that you had. Oh, let me ask you another question. Were you the first Japanese American that was sent over there?

SU No, no. There were maybe others in Hawaii, a very strong Japanese-American church earlier then, so they were serving there in Hawaii as mission president and have been some call from Japan. Some of the earlier faithful member had a call as mission president so there has been others. Nine mis-

sions in Japan and a about 170 missionaries serving there at the present time. And so it was a great opportunity for me to go there and to serve.

SF Where did you live?

SU We lived in Osaka. I was asked to open up the Osaka area for the mission and told to build a mission headquarters there. And to begin with, we lived in a nice apartment and one of the ward had an extra space and we used that as a mission headquarters. We were supervising about 150 missionaries and 20% of whom were native Japanese members and one of the greatest concern we had was the inability to express yourself in Japanese as well/<sup>as</sup>we liked.

SF You and your wife?

SU Yes, both of us so that was a great concern for us. But then when you are working for the Lord, things come and the language came and we feel that we did a great job in keeping the missionaries happy and working and converting a lot of people, and in also making good relationships with the members that we had. We feel we were of great aid in helping with their organization and introducing some American ways in their lives and so we got really well with them. Made a lots of good friends and we considered it a very successful period in our life.

One of the by-products out of that is that we gained an appreciation in things Japanese. The church encourages us to write our family history and to do geneological research and learn about our ancestors and part of our church program is to tie families together. Our teaching is very much family orientated and families are important and so it gave us an opportunity to know about our ancestors and family and then in that respect it was a very satisfying experience.

SF One of the things that you and I have talked about just in general is that you said that your mission presidency depend in time spent in Japan instead of necessity of preserving Japanese values in . . . .

SF I didn't say that.

SF You didn't?

SU Values had that it enhanced that feeling .

SF I'm sorry. It enhanced that feeling. Okay. It enhanced that feeling.  
All right. How did that come about?

SU Well, while we were there we <sup>were</sup> encouraged to visit with some of our families there. I have several cousins living there and my wife also had couple of cousins there and so going to visit these families and visit with them and get acquainted with them . . . we also. . .

SF Were they Christians?

SU No, they weren't Christians. And also we lived in the country for three years we get a flavor of their life style. Of course, Japan is a very modern country when you get into the cities and brand spanking new and some of the things you see there are more modern than we see in large U. S. cities. But then, when you go out into the rural areas and you see conditions there which are almost the same as 100 years ago. We also learned a little bit about their history, learned a little bit about some of their culture which is different from the western culture. Lot of their cultures are, well, say there are some in theaters. We got a chance to see a Russian ballet performed in Osaka which is modern as they can be and we see other things like that but then we were also able to go in, take in Kabuki shows, Bunraku shows, . . .

SF What is that?

SU Bunraku is a puppet show. They have the puppets, I think, it's about half a size of an ordinary man and woman and operated by very skillful puppet eers, accompanies by a man who chants the story line and also the dialogue. It's also accompanies by two or three stringed instruments called "shamisen"

which is very expressive, very, in the way they expressed in feelings and things like that. And in three components of the show are put together as a whole and very interesting. Now, average Japanese don't go and attend these any more because the language is archaic, very pure Japanese and most of the people can't understand it very well. You have to have appreciation for arts, appreciation for drama form and music in order to appreciate it and they put it together so skillfully and after we went several times we developed an appreciation and understanding for it. We liked that very much. Kabuki is a similar form, some of them have live actors on the stage and also accompanied by the chanters and what they call "shorori"

a and some chantmusic and song which is an art form, typical Japanese and they are very interesting if you get involved in it. They have others, more modern things, like all girls entertainment shows, world famous, girls will take the men's part, etc. It is very highly developed and typically Japanese and it's interesting to see those things. There are other art forms and they perform, such as tea ceremony that they have and have flower arrangement; many things Japanese aside from these which are very advanced in development than in the U. S.

SF What particularly drew you to some of these kinds of art forms? I mean . .

SU Originally? I guess I'm rather artistic in nature to begin with. Other people go there and they wouldn't even think about it, but I don't know whether you got it in our early interview, but my grandfather had abandoned his family and went to Europe to study any oil painting. And he came to America and he went home and he died before he reached home and maybe I inherited some of his interests.

SF Is there anything about the art forms that have certain kinds of values that you appreciated that you thought that need to be, that people need to know more about?

SU No, I wasn't aware of any . . . .

SF I just thought I'd ask.

SU Well, appreciation for things like that are mostly subjective and I either like it or don't like it. And if I like it, whether it has meaning in it for me, for people as a whole, I don't know. I haven't delved into it that much. If you did, I imagine you can draw all kinds of conclusions from it.

SF What about your children? Have you instilled interest in them?

SU Well, they don't have opportunity to do that because those are forms not available

SF You have a lot of things right here, though, in your own house.

SU Well, yes, these scrolls, dolls and paintings and all do have a lot that pertains to Japan, simply that because we were there and we got them and because we had developed lots of friends who gave them to us. So we have them around and that would, I guess, influence our children to quite an extent to have them around. But to develop that kind of an interest in children is something else. They are so busy with their every day living. They're

living right here in Utah, it's hard to get it unless you get a feel for it

SF So, I was wrong then. Maybe not. Do you feel that . . . you were . . . that

you felt some Japanese kinds of values that need to be or are there Japanese values. . . let's put it this way . . . values you had known from your past, okay, that you can use? Typically Japanese that need to be kept within the American pool of values?

SU Well, that's hard to say. You can't say, "Okay, this is typically Japanese value. This is American value or some other value." We are really subjected to all kinds of influence in that as we go to school, as we read literatures of other countries and we absorb that, and we absorb all kinds of things from activities you are involved in right here in every day living. And naturally we must have absorbed some values through our parents. You

can't help it. I guess you might say typically Japanese value is sense of responsibility for other people's feelings, sense of, I don't know how just to express it. We live with people that are absolutely needed all the time, and we need to be sensitive of other people's feelings and reciprocate that feeling when chances come. The ethic of work is it is a typical to all people, but it might be more strongly expressed in Japanese life. An absolute need for education is a trait of Japanese families and people and so those values are part of us. But, yet you can't say that that's all typically Japanese. There was an interesting article in the Time Magazine in which they said that some of the top students are now Asian students. They didn't include any Japanese-Americans any more. And you know some people will talk about that on . Is it that Japanese been here long enough now that we're in second, third and fourth generations and so we are now so assimilated into the American culture, we don't have that drive for excellence as we did in time of our second generation. The first generation Japanese at least recognized the need for education but they themselves could not obtain it, but they did encourage the second generation to go on studying, getting it and so, now the second generation achieved tremendously in school. Now when you come to third and fourth generations, the overriding need to excel is no longer there. We fall into the general feelings of all Americans and so we become much like it, whereas recent immigrants from Vietnam, Korea and Philippines and Thailand etc., are still under that great urgency to achieve, to know that's the only way to get ahead. So they do excel and so we can't <sup>say</sup> a group of people who have the same incentives to achieve or excel. It might be that the conditions are there on a particular time in history.

SF Certainly, the second generation as you pointed out excelled in war time activities, too.

SU Yes, in spite of the hardships that they went through, they certainly did excell.

SF Ah huh. They certainly did.

SU That's not to say that the third and fourth generations aren't excelling in many ways, but there isn't that great urgency that other people have.

SF Right, ah huh. Okay. Do you feel an urgency for your grandchildren to know more about their Japanese heritage when you did when you were on the mission?

SU Not necessarily. Well, really haven't thought too much about it because of the condition under which we were persecuted. It is a period in life where we rejected things Japanese because that was the cause of lot of miseries that we went through. Now, there is a conflict in loyalties, say to, different country so we rejected things Japanese. But now we've gotten rid of that feeling of rejection and we're interested in it because our basic culture comes from our parents and our ancestry comes from these so we redeveloped it. But many of the Japanese Americans that did not have the chance to go back or did not have, say, the religious urging to . . . .

End of side 3 Begin side 4

SF You said you get into the Buddhist community?

SU When you get into the Buddhist community you may have that again because their religion is tied in closely to the Japanese culture and so as you talk with those people you may get involved with their opinions with the preservation of traditional Japanese traits.

SF So you might have lost something by not being traditionally Buddhist in that way.

SU In the way, but then . . . .

SF I'm not saying you shouldn't gain it in another way. I'm just saying that in that particular way.

SU But then perhaps that fact, as a member of the LDS Church we get some of that back because our church is to turn ourself to our ancestors, is family orientated and we're told to write our family histories, and so by the very teaching of the Church, why, we're thrown back into that culture where we have to learn a little bit more about that.

SF It's really interesting to me what you are saying about this. Okay, because it makes it possible for Tongans to stay Tongans, and for the Mormon Church to be worldwide and not to be culturally Western. And yet, it seems to me to be so culturally Western because the ideas of the Church, how the church was made is very Western, very Protestant. But at the same time, it has this element that allows you to be yourself to your family. It's very interesting.

SU Ah huh . . . because of that teaching, a family orientated church, we do that. Sometimes you can't very well say the Mormon Church is call the American Church but then if you go back into the background, the teaching comes from the Bible which is the history of the Jewish people in the years past and their relationship with God and then you take the Book of Mormon, it's a history of Jewish group that came to America from Jerusalem 2400 or so years ago and both of those books tie into the gospel of Jesus Christ so that the, you know, you can't say that the church is Western orientated exactly. The fact that it was organized in America may make it a Western church but it's basic teaching is kind of univereal in nature.

SF That's interesting that in your life that's how you really see it. I recognized that you were involved in Mr Shimizu's campaign. Can you tell me about your political involvement. We talked about it in part in general. Can you tell me about your partisan politics or . . . .

SU I'm non-partisan in political matters and when I vote I usually vote for the man, what he stands for and the type of work I do and the position in life that I maintain, very conservative by nature. I'm very conservative, and that may mean that I ought to be in Republican camp but by nature, by the fact that I belong to the minority groups and have all kinds of problems making their way into the American society and the fact they're more liberal minded people have more sympathy to our cause and more to help us may put me into the liberal camp or Democratic camp, and so while I say I'm politically non-partisan, which I am, I am very confused as to which way my loyalties really lay. The practical part of my life says I'm very conservative and the idealistic part of my life says I ought to be more progressive and more liberal and to cast my lot with that type of thinking. And so I don't know where I stand.

SF So you walk this line throughout your life, but it's a bigger line. It's not just a political line.

SU I've . . . you said the other day that you thought that I was very reflective.

SF Self-reflective.

SU Yes, I do. I do a lot of that. I think about these things and try and formulate how I should think or act. I think through lots of things that are around about us and when you do that you find that there's no one hard line you have to pursue. There's good and bad in everything that you see and hear. And you have to balance one with another and I guess that's what I do.

SF Right.

SU When I . . . politically, I tend to be with those who are helping, trying to help the common people and I tend not to go with those who had it made and want to keep such; yet I feel I more or less have made it and for self interest sake, I feel I should be in that camp.

SF Ah huh. Sure, I understand what you are saying. Yeah.

SU So I'm in a quandry as to exactly and so when issues come up and people run for office, why, they want our support, you know. We are at a quandry which way we ought to go.

SF We or you?

SU We. The fact that I say "we" instead of "I", it means I (we) don't feel too self-important about things.

SF In the Japanese language, would people say "me" or would they say "I", or would they have used different word?

SU That depends on the person. Someone who is very self-orientated and very selfish would say "I, I." Those who are more group orientated would say "we". I think that's where I am. I am more group orientated than I am selfish.

SF Right.

SU You talked about Mr Shimizu's campaign - that I didn't support him, simply because he's my friend. When Mr Inouye ran for County Commissioner in Utah County, I supported him; again, because he's my friend. And as I said the other day, I tend to be more on the liberal side in my thinking.

SF What happens when you know people like Mr Shimizu and Mr Inouye then their political values are different than yours? You just trust they'll make the right kinds of decisions anyway? Or do you feel, also, that they have these conflicting feelings inside of them?

SU I imagine everyone does, and the great saving grace of this whole political process is that someone maybe way, way over on one side and when they get in and become the elected official of the servant of the people, they tend to mellow from their extreme views and they tend to work for the good of everyone. They may tend to be on one side or another but . . . so they are not too uncomfortable with whoever gets in.

SF Yeah, I see what you mean. And you knew that would happen with these two gentlemen. That whatever differences they might have be they be political, that there were other factors that were more important.

SU Well, these two, simply because they're long time friends of mine and I will support you whatever their point of view. And if Mr Owen gets in I'm sure he will be very supportive and even if Mr Hatch, Senator, in the main he will work for us.

SF Okay, I see that you are saying because they are public servants. Okay.

SU They develop into that. Maybe in extreme cases if someone who just goes off the deep end. I believe that everyone is wise enough that we will reject those who are too extreme on one side or the other.

SF Yeah, okay. Do you have anything else?

SU We were talking the other day about the Japanese culture and traditions in terms of . . . about the future. What I see for the future. . .the future will take care of itself. There is not much we ourselves can do about it, but really we are concerned about the future might do to us. Now, the Japanese American members in America is about  $1\frac{1}{2}$  of 1% of the population and the way things are going we are going to disappear. Already about 70% of our people are marrying outside of the group and so the Japanese stood; and the people who are here is going to be diffused into the general population; and pretty soon we won't even be able to recognize by feature event<sup>o</sup> who they are. And I guess ideally that's the way it should go because now it's the only way we will gain universal peace to become one. And that inevitably the way it might go. Lots of things may intervene and may not. But as I see it more and more and if we take my own grandchildren they all have had caucasian blood in them. And two generations down the line there will only be 1/16 or 1/32 maybe, and so inevitably that's

the way it's going and we are just going to disappear. And in a way it's too bad that we are going to disappear because a group of people of entire different origin, in a different race, may have certain characteristics that's good. It will be preserved in the genes but not recognizable, not so that we can recognize it and from where I sit, why, it maybe too bad if that happens down the line . Long after I'm gone, it may happen.

SF Sad.

SU Yeah, in a way, it's sad. We have many cases of where civilization even disappearing in the history of the world. The only reason that Jewish people maintained because they were good record keepers. People, I've been reading about, people in great civilization perished in Caucus or somewhere around there have completely disappeared because they didn't keep any records. And the only reason we have incling of what they were is that recently they dug up some artifacts, beautiful things made in silver, that would indicate that there was a great civilization that existed there at one time. And so the only way we can survive is to put it down on paper. That's the one reason why the Jewish people survived is because Moses put down all those years the history of their people and the rest of the prophets have done also.

SF So what you do for the church, then is very important.

SU Yes.

SF For two reasons; for your own personal survival and your racial survival as well as your church survival.

SU That's right. And everything that the Japanese Americans have done right now in America, in the short time we have been here, and in spite of the great difficulties we faced. We're just thinking in terms of JAACL, the only small group in the Southern part of the SLC county and it made lot

of people - have achieved considerably; with two county commissioners in a year, a mayor and Judge Uno, a standing judge, and two or three mission presidents for the church, as well as all kinds of positions with federal and local positions. And in the music line, we had a young man who played with the symphony orchestra and did real well. And all came out of our little group here. Then also we have a man who went to California and became an assembly man same as on the state legislature. He is back here now and so lots of things are going on. I'm just talking about obvious ones that we know. There has been lots of accomplishments been made and we feel very good about it but it's all going to be lost. I mean, down the line, we'll forget about it. Some few may be retained and in some records or something but mainly it will disappear. Nationally we have had three Senators, we had three or four representatives of Japanese Senators right now which is in proportion to our overall population is is much more than our share, very much more. So if in a short span of time we have existed here been able to do that much to American society those who ever come after us should be able to continue to contribute a lot. And it's a shame to me that none of that will be remembered and recorded and left to posterity.

SF It is being recorded.

SU Yes, I imagine it's recorded in one place or another, but what I like to see is all recorded in one place - just those people of Japanese blood.

SF Right. And later on what you are saying is that those that won't be recorded because people won't know that Japanese blood . . .

SU After all, when we had the spirit from sight, not only in genes and blood, but something from sight, then there's no way of being recognized that may be part of our contribution. People at that age may not care. That may be possible from people from Denmark, Finland and France wherever.

What I'd like to do is maybe put on computer all the names of all the people of Japanese ancestry.

SF A national register.

SU And I have thought a little bit about that. Even just to record that they belonged to our, like a start, our little group here, but say the entire U. S. - that would mean something.

SF Yeah, right, a huh.

SU It's just an idea of how I feel about these things.

SF Right. Why is it so important to you?

SU It's for a very selfish reasons, I guess. I'm a parent and in a way everything - in the process of doing it for my own, myself, and for my family. And I cannot see means of possibility of doing it for the entire population or group but . . . .

SF It is your interest because you are in the center and you see what will be and what has been and you like to talk about . . .you have the tendency to see both sides of the question.

SU I may have . . . contributed lots of time, naturally in serving various groups and it's important to me and then it means that each group is doing is just going to disappear. It is a lonely feeling. And you have to preserve some of that.

SF Right.

SU I'm sure that this . . . Now the Christian is then very and very important and certainly made a lots of difference in people's lives. And the only reason that people were able to deal with it is because people have recorded their doings and the recorded teachings and have maintained those observances, but I have a hunch that there are a great many other groups of people and they have done and achieved simularily but it's all lost because it was not recorded.

SF Right.

SU Well, unless you have more questions, that's about it.

SF Do you think we covered everything.

SU No, there are lots of other things . . . . .

End of tape