JAPANESE CULTURAL CENTER OF HAWAI‘I

VOICES OF LIVING HISTORY INTERVIEW

with

Ruby Takanishi (RT) & Claude Takanishi (CT)

May 29, 2018

Interview by: Melvin Inamasu (MI)

at the Japanese Cultural Center of Hawai‘i

Note: Comments in brackets **[ ]** are by the transcriber. Inaudible words or sections are identified by **((?))** in the transcript. This transcript has been edited for readability.

MI: Today is May 29, 2018, and we're in the Conference Room of the Japanese Cultural Center of Hawaii to interview Ruby Takanishi and Claude Takanishi. Ruby is from New York and Claude is from Honolulu. We're here to interview them about their grandfather whose name was Kazuichi Takanishi. [My name is Mel Inamasu. I'm a volunteer at the Resource Center of the Japanese Cultural Center.] I'm going to begin by asking you some general questions and we'll proceed to find out the story. First of all, I would like you to introduce yourselves starting with Ruby. Full name, month and year of your birth and where you were born.

RT: Ruby Takanishi. I was born in July 1946, in Waimea, Kauai, Hawaii, in what we called the Dispensary, I believe. Yes, it was sort of the Plantation Hospital.

MI: Do you know which plantation this was?

RT: Well, we grew up in Kekaha, Kauai, so it was part of the Kekaha Plantation Company.

MI: Okay, and Claude?

CT: My name is Claude K. Takanishi. I was born April 12, 1950. Basically, I was born in the same place. This was Waimea Dispensary.

MI: Tell me your parents' names and, if you know, the year of their births and also your mother's maiden name. Start with your father.

RT: Our father was Kazuo Takanishi. He was born in Hiroshima, Japan but I can't remember the exact date. It was in July 1924. We visited the gravesite.

MI: Your father was a first generation *Issei*?

RT: No.

MI: Let's start with your father. You said he was born in Japan?

RT: Yes, [but] that was by accident. (Laughs)

MI: Tell us the story.

RT: The story is that our great grandfather on his mother's side, the maternal grandfather, was one of the first immigrants to Hawaii in, we were told, 1886. But it might have been later. He was a train conductor in the sugar cane fields. So, my father's mother Shizue, whose name is on the gravestone there, was Kuramoto Takanishi...

CT: Oh, we're not sure if it's Kuramoto or Togioka. [Note: Claude confirmed that Shizue's surname was Kuramoto after the interview]

RT: Right. We're not sure. She was born in the Monarchy of Hawaii in 1890. I think the records indicate her exact birth date but she was born in 1890. Our grandfather Kazuichi Takanishi immigrated in 1909 from Hiroshima. They were married, of course, and had a family. So, [because of] my grandmother, on my father's side, I guess I would be a *Yonsei* [fourth generation]. On my father's side, on the grandfather's side, my father was born in Hiroshima. I would probably be a *Nisei*. It's very confusing.

MI: I'm confused too, so I'm going back to the beginning and we'll go step by step.

RT: We have a confusing family.

MI: Names of your father and your mother.

RT: The name of our father is Kazuo Takanishi.

MI: And mother?

RT: Misae Tokushige Takanishi. She married a Takanishi.

MI: Okay. Now father's parents?

RT: Father's parents are Kazuichi Takanishi and Shizuo. We said we don't know her maiden name.

MI: Who came to Hawaii? Who's the immigrant?

CT: The grandmother's side.

MI: What do you mean by the grandmother's side?

CT: My grandmother was actually a citizen.

MI: Which grandmother, Shizuo?

RT: Yes.

CT: She was a citizen of the United States. She was born here.

MI: She was born here?

RT: In the Monarchy. 1890.

CT: Yeah. My grandfather…

MI: So, her parents brought her here?

CT: Yes.

RT: No. She was here. She was born here, here in Hawaii, in the monarchy.

MI: But your parents immigrated here?

CT: In an earlier wave, I guess you could say. We don't know exactly when.

RT: We were told 1886 or so.

MI: Okay, let's go back now to your grandfather.

RT: Kazuichi Takanishi immigrated from Hiroshima in 1909. I believe he was about eighteen or nineteen years of age. I mean you have the records.

MI: Okay, let's go to your mother's side, mother's parents.

RT: Mother's parents — I actually know this one. Chohachi Tokushige immigrated from Fukuoka, Japan in 1909. He was the first son and he left everything and studied at Palama Settlement. He was a clerk in the plantation stores because he had bilingual abilities. On Kauai, he found his wife who was an immigrant, Shizuo Inouye. It was not an arranged marriage. I guess they liked each other, so he married her on Kauai and they had children. Our mother, Misae, was the fourth daughter. She was born in a plantation camp in Kukuiula, Kauai.

CT: In the cane fields, back in the old days.

RT: In the cane fields. It doesn't exist any more.

MI: How did they meet, your father and mother?

RT: At the University of Hawaii. She was the first in her family [she had three older sisters] to go to the University of Hawaii and to graduate. My father also went to the University of Hawaii.

MI: What did she study? What did she major in?

CT: She had a Bachelor of Science.

MI: In what?

CT: In home economics.

MI: Oh, okay. Did she use it or did she become a housewife?

RT: She used it.

CT: She became a teacher.

MI: Teacher in home economics?

CT: Yes.

MI: And your father?

RT: He got a bachelor's degree in business administration and I believe sort of a minor in Japanese or Oriental Studies. They married, of course, and went back to Kauai. My mother was a teacher at Waimea High School in Home Economics her entire career. She had to retire in her early fifties because her family...three of the sisters had retinitis pigmentosa and so did she. She spent about the last forty or fifty years in progressive blindness. She died when she was about ninety, ninety-one. And my father ran the family store in Kekaha.

MI: What was the name of the store?

RT: Kekaha Store.

MI: What kind of store was it?

RT: It was a general merchandise store. It had everything: it had food, it had fresh meat, it had what we call dry goods, fabrics, clothing.

MI: Is it still there, the store?

CT: The building is. But it's no longer a store.

RT: It's right across the street from the Kekaha...

MI: What is it used for today?

CT: You know, I haven't been home for about four years. It was empty the last time.

MI: The family still owns the building?

CT: No, they sold it.

MI: Now, let's focus on the grandfather. Tell us about Kazuichi Takanishi. What did he do? Did he come to work on the plantation? What is his story?

RT: Well, I must say that I don't know his story very well, so Claude can augment. But this is what happened. So he immigrated. There are big *pukas*. [gaps] The first I know is that Kazuichi Takanishi ran a general merchandise grocery store in the hills above Kekaha, in the sugar cane fields of the Kekaha Plantation.

MI: So, he didn't come to work on the plantation. He never worked on the plantation?

RT: As far as we know, he did not work in the fields.

CT: Actually, my understanding is there were three major stores in Kekaha. One was called T.T. Kuramoto Store. Actually, I think my grandmother's parents started that T.T. Kuramoto Store. So, when grandfather Kazuichi first came here, he married into the family of that store and subsequently bought the building for the plantation store, which became Kekaha Store. Actually, he was in the camp itself. There was a building in the camp and then he bought another building.

MI: And they moved the store into the new building.

CT: Yes. In fact, because he married a daughter of an existing store and started his own store, there was some amount of conflict in the town.

RT: Yes, the town [has] only two thousand people, a plantation town. And the stores are probably less than a block away from each other.

MI: They didn't close the old store when he...

CT: No, my grandfather started a store in the middle of a camp which had a nice, kind of wooden building. Subsequently, I think, he purchased a concrete building from the plantation.

RT: Across the street from the U.S. Postal Office.

CT: Yeah, in which...

MI: And then, he moved the store.

CT: He moved the store.

MI: So, what was the conflict?

CT: Well, he married the daughter of this T. T. Kuramoto Store and now they were competitors for customers.

MI: Oh, I see.

CT: So there was some amount of conflict among the cousins because there were cousins now.

RT: What Claude is missing is that there was a store in the hills. Here's Kekaha and there's the hills with the sugar cane fields. There's a store in the cane fields on the hillside. When I was born, I remember what Claude is talking about. Then, there was the Takanishi Store down in the camp surrounded by plantation houses. And then, at some point which I can't remember—I remember the store in the camp which was, as Claude says, an old wooden building — they moved to this concrete store which is on the main street of Kekaha, across what used to be the U.S. Postal Office. And then, very close by was the Kuramoto Store. I mean, really close.

CT: Less than a mile away.

RT: Claude, five minutes on foot.

CT: Yes, yes.

RT: Really close.

CT: Maybe about a football field or slightly more.

RT: Yes, very close. And then, there was the Nitta Store which was on the old road going up to the Waimea Canyon. So, there were three stores in the town.

MI: Were they all able to survive or did somebody go out of business?

RT: Yes.

CT: No, no, they didn't go out of business. I mean, eventually they did.

MI: But not immediately.

CT: But not immediately. During our lifetime, through high school and college, they were all running stores. They were still running.

MI: Okay, let's focus again on Kazuichi. What was he like? Besides owning the store, was he involved in other things in the community that would have made him...he's the one who was interned, right?

RT: Yes.

MI: That would have made him a target for incarceration?

RT: Right. You have to remember, I was born in 1946, so I knew him best from growing up for my first twenty years because his house was one block away. Everything I will say about why he was a target is just based on what I've been told or learned. He was about fifty-five years old when he was arrested.

MI: December 7, December 8?

RT: December 7, 1941, and when he came back, November 1945 or so, he was almost sixty. I was born in 1946. I can only speak personally of that twenty year period afterwards. But my understanding from pictures—there's lots of pictures and all kinds of things—was that he was a store owner, a shopkeeper. Because he owned the store, he was a community leader.

MI: Did he speak English?

RT: No.

MI: He did not speak English.

RT: And—this happened also when I was growing up as well—when the Japanese ships, the navy would come with the sailors, he would be like an emissary or part of the community welcome.

MI: So, that may be part of it. How and why was he involved with the visiting Japanese naval ships?

RT: Well, first of all, if you read the transcript that was made of his what I call the interrogation, official interrogation...

MI: This is the transcript that you...

RT: I donated, yes.

MI: You obtained it from the national archives?

RT: Correct. [The interrogation] was actually conducted by two plantation managers. My understanding is that he was just a "community leader" and I think as he mentioned in the interview, there was a brief period of time when he was like a Japanese Consul representative.

MI: That would be another reason.

RT: Yes, a business community person. He was not working in the fields. And, in all the pictures that we have prior to incarceration, he's dressed in a suit with a tie, very middle class clothing. So I just think that in a small community like Kekaha, with about two thousand people, in the fifties and sixties, much smaller I'm sure prior to the war, being a shopkeeper, owner, that kind of thing, just made him a community leader. And he also sent all of his children to Japanese school and he had enough wealth or assets to send Hajime, his first son, to be educated in Japan. So he [Hajime] was a *Kibei*. And when he came back as a teenager, he actually spent the entire war in Minnesota in the Military Intelligence Service teaching Japanese.

MI: That son, when did he come back to Hawaii? Before the war?

RT: Before the war. He was actually, as I understand it, already in the Army when the war occurred but I'm not sure.

MI: He was recruited into the Military Intelligence Service.

RT: He never saw action except in Minnesota where he was stationed and taught Japanese to the American officers. Hajime's part of the official MIS list.

MI: He was just stationed as an educator in Minnesota. He never went to the Pacific theater, right?

RT: Right. But he was totally educated in Japan. The second son, Itsuo…

MI: Itsuo?

RT: Yes, Hajime, Itsuo and Kazuo. [Itsuo] was educated in Japan. Never returned to the U.S.

MI: Because he got stuck there during the war?

RT: That was part of it but he was old enough that he was also in the Japanese Army in Manchuria. We have a picture of him. He went to Waseda University and when they came back—I don't know very much about him [but] I've met him. He became a very successful Japanese businessman.

MI: Do you know about what age he was sent to Japan? Was it for college education?

RT: No, from the beginning.

MI: Beginning meaning about how old?

RT: Maybe one or two.

MI: That young?

RT: Yes.

MI: But the first son went [to Japan] after growing up here.

RT: Yes.

CT: The first one was born here but taken to Japan.

MI: At what age?

CT: I don't know.

MI: Yeah. Because many of them went up to high school or so and then…

RT: He went up to high school.

CT: High school in Japan, though. I don't think he was college educated.

MI: Both of them, number one and number two, at very young ages, were sent to Japan. To live with the grandparents and go to school?

CT: Apparently, yes.

MI: The older one came back right before the war, the second one never did.

RT: Yes. And, I know of these people. Anyway, Itsuo was a very successful Japanese businessman in Tokyo. Then, there was my father.

CT: And, our father was born in Japan.

MI: How did that happen?

RT: As I understand it, it was when Itsuo was taken back.

MI: While they were still in Japan, he was born.

RT: I think that was by accident. I don't think they expected that he would be born there.

MI: Then, they came back with him to Hawaii?

RT: He came back as a baby, an infant baby in arms. Probably less than six months.

MI: Was he a Japanese citizen?

RT: He was an alien.

CT: Even during the war, he was an alien.

MI: Living in Hawaii?

RT: Yes. And he died when he was eighty eight or eighty nine. He kept that [status].

MI: He never became an American citizen?

RT: No. I'm sorry, that's only part [of his story]. He kept the [Alien] card because he felt that he was an American but because he was born in Japan and he had gone to Japanese school in Hawaii, and so forth. He was not able as an Alien to enter into the Selective Service, military service in the U.S. even though he wanted to be. So he also kept his Selective Service rejection card along with the Alien card. And I think he died being very angry and upset about it.

MI: About what?

RT: Because he was not able to serve his country.

MI: Was there a point where he wanted to become an American citizen?

RT: Claude, tell the story.

CT: Actually, we were alive when he became a citizen.

MI: How old was he?

CT: I don't know.

RT: He would have been in his thirties. As I understand it, in 1952 when the McCarran-Walter Act enabled people of the Oriental race to become naturalized, our grandfather Kazuichi became a citizen. Our father Kazuo was so angry that he didn't become a citizen, probably until I was a teenager, right?

CT: I think so.

RT: And, I think he became a citizen because we asked him to.

CT: Because our mother told him, "You know, you got kids." Kinda forced him.

RT: And also I think he realized that—he was very interested in land ownership and there was a problem with loans and banks and ownership of land if you were not an American citizen. So I think for those reasons, he became an American citizen. But he didn't do it right away, for sure.

MI: I'm a little curious as to why his parents, being that he was an infant when they brought him back [from Japan] didn't somehow make him an American citizen when he was an infant.

RT: Well, there were legalities.

MI: Until the McCarran Act, he could not become a citizen?

RT: Well, I'm not a lawyer and I'm sure a lawyer could say, but my understanding is that some American citizens, like my grandmother, lost their citizenship because they married an immigrant alien. I don't know if that's the case for my grandmother who was born in the Monarchy but that might have been a gray area.

MI: His parents were American citizens that were visiting Japan?

RT: No. His parents were Kazuichi who was not naturalized until about 1952 or 1953. His mother is...it's unclear whether she's an American citizen because she had married Kazuichi who was an alien.

MI: So, the first son ended up in the Japanese Army.

RT: Second son.

CT: They were American citizens even though their parents were aliens because they were born in Hawaii.

RT: Yes.

CT: My understanding of the situation is my grandfather went to internment camp but my grandmother didn't. And my understanding was that she didn't go because she was an American citizen. That was my understanding of that situation.

RT: She had a choice, I think.

CT: She could have gone with him, that's true. But she didn't have to.

RT: Families did go, right. Hawaiian families did go.

MI: Getting back to your original point, they actually put American citizens in the camp. Because many of the *kibei* came back, those were the ones who were picked up after the first series with the older ones [*Issei*].

CT: Yes. But basically my grandmother didn't have to go to the internment camp. Only my grandfather went.

RT: But [she] chose not to go. We don't know.

MI: There were very many technicalities. Let's go back to your grandfather. December 7th, do you know the story? Did you hear any of the stories as to what happened? Somebody knocked on the door? Anything like that?

RT: No, I've never heard any stories about the arrest.

MI: December 7th on Kauai, there's not many stories. You haven't heard about how they learned about the attack on Pearl Harbor?

RT: Radio, I'm sure. What I do know is not personal, it's just from reading. Basically, the FBI had these individuals under surveillance and they [had] decided who to arrest so they went to the towns, they rounded up people, including my grandfather, and threw them in jail.

MI: Do you know which jail?

RT: No.

MI: Do you know anything about step-by-step, where he might have gone? Eventually, he ended up at Sand Island, I guess. But on the island of Kauai, any kind of history as to where he might have been incarcerated?

RT: No. There's only two possibilities, though. One is the Waimea Jail which existed when we were growing up, a teeny teeny place, and then the Kalaheo Stockade. But we have no idea.

MI: How about Sand Island? Do you know where he went from Sand Island, when he might have been...

RT: No, we don't know. Now, I think…

MI: But he did go to the mainland at some point in time?

RT: Yes. And there's some indication that he might have gone from Honolulu or Sand Island or Honouliuli or whatever, to Angel Island where they processed the Japanese.

MI: Honouliuli is probably unlikely because it wasn't opened at the beginning. It opened in March of 1943.

RT: Okay, he was gone. He was already on the mainland.

MI: Angel Island was a stopping off point for many of them when they first hit the mainland.

RT: Yes.

MI: From there, maybe Santa Fe, Lordsburg or something like that.

RT: What seems to be from the records, there's some indication that he was processed at Angel Island and then Montana. You know, Missoula or one of those places.

MI: Missoula, Montana? Okay, what was another one?

RT: Yeah. And then it's unclear but then he lands up in Santa Fe. Then, from Santa Fe, and this is all documented in the records that I gave to the JCCH, he has some sponsor which we are unclear about, in Chicago. And because he has a son in Minnesota who's a MIS Officer—we didn't talk about the fourth son Mamoru who was also an MIS because he was educated in Japanese schools—[because] he has two sons in the U.S. military, he gets points for that and he goes to Chicago. It's like a total [mystery] that I've tried to find out. We know that there's an address in the records near the University of Chicago, Hyde Park area. He lives there and then from there, he is shipped back to Seattle. He takes a train from Chicago to Seattle in October or November in 1945. He gets on the boat in Seattle in November 1945 and comes back to Honolulu.

MI: And there was some discussion earlier about your grandmother. She was offered, at some point, an opportunity to join him?

CT: That, I don't know.

RT: I don't know about that but…

MI: But she never did join him.

CT: Yes, she didn't have to go for some reason or another.

RT: Or didn't.

CT: It was my impression that it was because she was a citizen.

MI: It's sort of the other way around. There had to be a reason. There probably was no reason to put her in.

CT: Or, it could be that she had to run the store. The store would have collapsed without her.

MI: No. What I mean is, to even consider her like your grandfather, there [must be] a reason. He was meeting the ships, he was active in the community. She was just an instructor but that wasn't enough to put her high on the list. But families of some of the internees, at some point, were given an opportunity to join the internees. That's what I was trying to get to.

RT: Remember, we met one in Eleele when we were with Aunt Lillian.

CT: Oh, yes. Now, one thing about my grandfather's house and I don't know if this is [important] but I think he received one of those Rising Star kind of awards.

RT: He received an Emperor Award from the Emperor.

MI: Did he already have [it] at the time of [arrest]?

CT: I don't know if he already had it but it was in the house.

RT: No, it was post-war, post World War II.

CT: Oh, post-war?

RT: He did receive an award from the Emperor.

MI: Why did he receive that award, post-war?

CT: I don't know.

RT: Just thought because he was an important guy. (Laughs) We have no idea. But I just want to finish the thing about my grandmother. In the records, it does show something like Mrs. Takanishi was offered public assistance and she refused. That's the only thing that we have.

MI: Okay, but the store was still running during this period and she was running the store?

RT: And, she had two younger sons: Morito who was also in the MIS in the cusp between the end of the second world war and Korea—these are all guys who went to Japanese school, could read and write [Japanese]—and then, a younger son Kenso who was in the U.S. Army.

CT: Way after.

RT: Yeah, way after maybe in the sixties?

CT: Late fifties maybe.

RT: Late fifties, early sixties. They were his two young sons and my father [who was] at the university.

CT: Yeah, it's my understanding that during the war, my father was stuck on Oahu.

RT: Couldn't go back to Kauai.

MI: Okay.

RT: And, my understanding...

MI: At that time, [was] he attending the university?

RT: And he attempted to...

MI: He just happened to have been here on December 7th with the family, with his wife on Kauai?

CT: Oh, no, no.

RT: They married after they graduated.

MI: Okay.

CT: He went to Mid Pacific [High School]. He graduated in '39 and he was already attending the University of Hawaii when the war started.

RT: And graduated in 1943. They married after they graduated. But the other thing that I know from the very few things I know talking to my father at the end of his life when he showed us the alien registration and the rejection from the U.S. military, is that he sought legal advice to try to enlist because he was proficient in Japanese. And he could have been of service. He was told, or at least he told me, that because he had Oriental blood, there was "no way" that he could overcome the alien status.

MI: Did your father talk to your grandfather about his reflections on this whole internment experience? Was he angry, was he passive about it? Was he accepting about it? Does the family know anything about that?

RT: Sorry, no.

MI: No? Nothing? How about grandmother? Was she bitter about the whole experience?

CT: Not that I could tell.

RT: Grandma Takanishi had this...

CT: She was kinda cheerful.

RT: She was a very cheerful, very caring, very person-oriented. She never indicated that. But we don't know what my father and my grandfather talked about. At least I don't, but I can talk about what he was like when we were growing up.

MI: What was your grandfather like?

RT: Yes, post the incarceration. We did talk about that.

MI: What was he like?

RT: Well, you know, it was very interesting because I knew him for the first eighteen years of my life because we lived close by and I would often go and visit their house. My grandma and my grandpa lived close by. There were several impressions that I had. First of all, he was very—he didn't speak very much. He was very taciturn and seemed remote. And I think that, in retrospect, the experience just was very monumental to him and he might have been depressed. I don't know but he was definitely not engaging, not at all like how we described our grandmother.

MI: Did he just get back to the store and just pick up where he had left off? Was he able to regain his pre-war life?

CT: From what I can remember, my father pretty much ran the store. My father was like the general manager. My grandfather was there, but he really didn't tell people what to do or do the books or anything.

MI: So he was never his old self again.

RT: No.

CT: But one thing I remember is [that] my father played AJA baseball. Actually, he was fairly decent but not as good to be an Asahi. But he said he could have joined the Azumas, which was second ranked. Anyway, he used to play AJA and my grandfather would take me, it must have been Sundays, to watch the games. We lived in Kekaha and the games were in Hanapepe. I would go with him but like my sister said, I didn't understand nor speak Japanese. So, going and back, we really didn't converse. But my grandmother could speak English very well. Most of our communication was with our grandmother.

RT: Yeah. I remember because I'm four years older than Claude. I can tell you what it was like in the store 'cause I would go there often with my father. What would happen is that the store would open at seven or eight o'clock and my grandfather had this ritual. It was really very impressive because even as a kid, you kinda remember these things. He never spoke, he never smiled, he was just whatever. What he would do in the mornings, very Japanese, he would clean the store. The store was fairly large for the community that we lived in because it had food stuff, it had dry goods, it had a butcher shop, it had a pastry shop. (Laughs) It was big. And so, I would be a little kid kinda running around doing stuff, and my grandfather would come into the store, whether it was seven or seven thirty, and he would remove the cloths from the—you know how they would put sheets over the items?

MI: Every day?

RT: Every day.

CT: Because he was right next to the plantation mill, the store.

RT: Yeah, it was. But even if it wasn't, I think he still would have [done that]. And he would systematically go down maybe ten aisles or so, meticulously sweeping and cleaning the entire store, not saying anything, not smiling, not anything. No contact with anybody (Laughs). In the front, make everything really clean. I never saw my father do any of those things but Grandpa Takanishi would definitely do that.

CT: Maybe I shouldn't say this but my father didn't wake up early. He went to sleep late. He was a reader, he liked to read too late at night so he never woke up early.

RT: Very voracious.

CT: In fact, when we were children and we went to school, he used to be in bed, still.

RT: (Giggles). Yes.

CT: And so, my grandfather was opening the store, as she said. That part is for real.

MI: But your father had taken over the store.

RT: Oh yes.

CT: For the business, the bookkeeping stuff and ordering supplies and taking care, my father did all that.

RT: And contacts.

CT: But the cleaning part, yeah. In fact, on weekends I used to help my grandfather once in a while.

RT: That was really impressive.

MI: So, your grandmother was involved in that also?

CT: She was like the cashier.

RT: Yeah, she was very good at that. She didn't do cleaning, I remember, only my grandfather. Claude talked about doing stuff with my grandfather. Every Tuesday and Thursday, I would go with my grandmother and my grandfather to the Japanese movies. Two times a week in Kekaha at the theater, they had Japanese movies and I loved Japanese movies. So, every Tuesday I would go with them and again, you know, he never said anything.

MI: But he enjoyed those movies?

RT: Yeah, yeah.

MI: What kinds of movies? Samurai?

RT: Mostly Samurai movies.

CT: One of her idols was Misora Hibari? She had all the pictures.

MI: Was she an actress or a singer? Or both?

RT: She was both.

MI: She was a kind of heroine in the postwar period for the recovery of Japan. She was very important.

RT: Certainly, I had a lot of contact in going over to the house but really, I would actually be with him sometimes and he would just sit in the chair. Never say anything.

MI: How about symptoms of post-traumatic stress disorder? Would certain things trigger him to get angry? Anything like that?

RT: Yes, he had a temper.

CT: Yes, he had a temper. I was telling Allyson [Nakamoto] that to me, my grandfather's favorite word was *bakatare* [an insult meaning moron or stupid]. If something didn't make him happy about what was done in the store. Like one time, the restroom wasn't cleaned to his satisfaction, (Laughs) he scolded my father.

MI: But you have no way of knowing whether he was like that before the internment?

RT: No, because we were all born after he came back.

MI: Did your grandma say anything about that? He wasn't like this before?

CT: No, she never said that.

RT: To me, in our family, the incarceration was blocked. And in fact, when I asked dad about it, he wouldn't talk about it.

CT: I think even through high school, I wasn't aware of the internment camp situation. It was after.

MI: So, when did you find out about the internment history?

RT: Probably during high school or that period.

MI: How did you find out? Did they teach it to you in class?

RT: No. I graduated from Waimea High School and I took Japanese and things like that, but it was only language and there wasn't any history. We had this wonderful teacher, Rosalie Dang, who taught us Asian Studies and [was] really outstanding in the history of Japan but nothing about Japanese American history. Nothing.

MI: How about in American History?

RT: I can tell you that my American History teacher in my junior year was a dud. (Laughs) Never taught anything.

MI: When did you find out about the Japanese American internment? When did you find out that it directly affected your family? How old were you?

CT: I think I was in—you know I'm not good at dates—I think when they had the movement to get...

RT: The ethnic studies.

CT: Yeah, well, not only the ethnic studies, but what [do] you call it?

RT: Redress?

CT: Redress. When that issue became newsworthy, that's when I first became aware of it.

MI: You were here in Hawaii?

CT: Yeah.

MI: And you [RT] were on the mainland?

RT: Yeah. I went to the mainland for college in the fall of 1964.

MI: Okay, go ahead.

RT: In '64, in the fall of 1964 and graduated in 1968.

MI: Where did you go to school?

RT: Stanford. And, I have slightly younger friends from Hawaii and what I can say is that the period of '64 to '68, there was…. Certainly from '66 to '68 was the Anti-Viet Nam situation. But the rise of Ethnic Studies or Asian American Studies and all of that did not affect me in any way during the years I was at Stanford because I was [there] too early.

MI: Did you learn the story at that point, though? The Japanese American internment?

RT: Yeah. Certainly I knew, but not through classes or anything. Just through friends or reading and of course, the *Return [Farewell] to Manzanar* came out.

MI: Tell me about that.

RT: Well, I'm a very avid reader so...

MI: That was the early seventies.

RT: Yes. By then, I was in graduate school. But I think this is how I remember it—and of course, memory is not always perfect. I started to get aware of it personally because of my resistance to the Viet Nam war. I mean, the people were Asian for one [Chuckle]. They're not Japanese but they were Asian, so I started to get more interested but there was no organized movement at Stanford or anything until later. So, anything that I would have [done] up until 1968 when I graduated, had no organiz[ation]. It would be just what I had read or what I happened to read or I happened to come across.

MI: You studied what now? I'm sorry.

RT: Psychology.

MI: Then '68, what happened?

RT: Graduated.

MI: And then what happened?

RT: Then I went to graduate school at the University of Michigan and you know...

MI: Psychology?

RT: And anti-Viet Nam. Yes, psychology, anti-Viet Nam and SDS. Students for a Democratic Society were very big, very...

MI: So, you were at Michigan when *Farewell to Manzanar* was published?

RT: No, I was back at Stanford in the early seventies.

CT: She went back for her PhD at Stanford, after the Masters.

MI: Okay, Michigan and then back to Stanford?

RT: Yeah, and I spent a year at the University of Chicago as well, but...

MI: That's where the book was published. Now, how did that impact you? Did that start you thinking or asking questions about your family?

RT: Oh, yeah.

MI: You already knew something about it but you never really gave it a lot of thought. Or, did you?

RT: No, I didn't give it a lot of thought because it was more personal. It had no structure. There was no organized movement or anything like that. So, it would be direct personal experience.

MI: Okay. Then, how did the book change you?

RT: Well, when you read the book, you're blown away, right? And so, I think that started me to be more interested and to start to connect the dots.

MI: Then you started to ask your family questions?

RT: I did, actually, ask questions. And, there was complete silence. There was no response.

MI: Not even a yes [or] no?

RT: Yes, complete silence.

MI: How did you deal with that?

RT: I thought, "Okay. Well, they don't want to experience it or talk about it and I don't certainly want to upset my parents or anything like that so…"

MI: Just let it be?

RT: Let it be. I just started to read and by then, Ethnic Studies had the Dennis Ogawa book and the history of Japanese on the plantations and…

MI: Which Dennis Ogawa book? Which one?

RT: *Pau Hana* [Quitting time]? Or something like that. It was his first book.

CT: His first book.

RT: Oh! *Kodomo no Tame ni.* [For the Sake of the Children].

MI: Okay.

RT: I did at one point read *The No No Boy* [by] John Okada because I'm just a reader. And so, I started to [read] whatever. And then in '80, '81, I was working in Senator [Daniel] Inouye's office.

MI: How did you end up working in his office?

RT: I was a Congressional Science Fellow of the American Association for the Advancement of Science that places every year about sixty individuals from the sciences in Congressional offices.

MI: What was your PhD in?

RT: Education.

MI: What year?

RT: '73. Child development is basically my field. I was there in '80, '81, when Senator Inouye started to organize the Congressional delegation for what became the Redress Movement and the Redress Hearings on Capitol Hill. I actually remember those [hearings].

MI: This was after the Report on the Wartime Commission?

RT: I don't know what the Wartime Commission [was]. Would that be the late eighties?

MI: 1980 [when] Jimmy Carter was President.

RT: Yeah, I was there when Jimmy Carter was defeated. I was working in his [Inouye] office when Jimmy Carter was defeated and afterwards. So I do remember there was a hearing in the Russell Senate Building, I think, which was probably the first reporting out of the Redress Commission. And it struck me that there were personal ties. I had friends particularly from the mainland whose families had been interned and who also may have been born in a camp and things like that. By that time, the Asian-American Studies Movement had been around for ten years. So there were books and [more information].

MI: How did you feel, listening to these friends tell you their personal stories and you knowing your grandpa went through something like that but you don't know anything about it? Did it trigger anything?

RT: Yeah, that there was a very significant part of our family history [lost] because he died in '73, I think it is.

MI: He had passed away?

RT: He had passed away. He never received reparations. What struck me was that there was a significant part of our family history [missing]. Of course, the revealing of people who were in the Military Intelligence Service didn't occur till later. They couldn't talk about it and there were three sons that he had that were MIS. So, know[ing] that, in the seventies and early eighties, I tried to personally inform myself but never with information that came directly from our family because our family closed it off.

MI: You mentioned that you read about *The No No Boys*. What about Fred Korematsu and that group? Were you learning about that also?

RT: Oh, yes, I read a lot and I read a lot of history so I know about Korematsu and Gordon Hirabayashi. I started to just personally become more educated about these things. But I had no professional...

MI: You were not involved in the movement in any way?

RT: No.

MI: You followed it.

RT: I followed it. The only thing is that for twenty-five years, from 1982 to 2012, I was employed in the philanthropic movement organization. I was a foundation executive and staff. I was one of the original founders of a group called Asian Americans and Pacific Islanders in Philanthropy, AAPIP, when there were less than ten members. It was through that involvement and also my colleagues and peers who are still friends, that I became more informed personally and professionally about this history.

MI: I'm going to stop there. (Chuckle) How did you [Claude] learn about [internment]? Did you learn from her or did you learn on your own? When did you first hear about Japanese American internment, as far as your educational process [goes]?

CT: I've been trying to think how I became really aware. I mean, *Return [Farewell] to Manzanar*, I don't think I read the book. I'm not a reader like...

MI: No, that's fine. How about the movie? Did you see the movie?

CT: Did I see the movie? I don't think I went to the movie but I think I saw excerpts, like on TV and...

MI: You heard about it?

CT: Yeah, yeah. So, I'm aware of the situation.

MI: Were you aware that your family was somehow impacted by that?

CT: I think she informed me. It must have been because I didn't do independent research.

MI: You never learned anything in school?

CT: No, nothing.

MI: Where did you go to high school?

CT: I went to Mid Pacific.

MI: Mid Pacific Institute?

CT: Yeah.

MI: They didn't teach Japanese...

CT: Not that I remember.

MI: Okay.

RT: No. I can say emphatically, "No!"

MI: Okay. So, roughly, about how old were you, do you think, when you learned that your grandfather was in fact interned?

CT: Well, let me bring up a small story. When I was in college, I had a girlfriend.

MI: You were at the University of Hawaii?

CT: UH, Hawaii, yes. My girlfriend's roommate was Amy Fukuda who married [Dr.] Dennis Ogawa. I knew who he was but I think at that point, I wasn't aware of this internment camp.

MI: At that point, what was Dennis Ogawa? He was already a professor?

CT: Yeah, I think he was.

RT: He was writing about the Japanese American history.

CT: He was like an ethnic studies guy.

MI: American studies.

RT: Yeah, at the beginning.

CT: I knew who he was but I wasn't aware of the internment situation.

MI: So when did you learn about internment?

CT: You know, I cannot remember but...

MI: But when you learned about it, then you learned about your grandfather?

CT: Yeah.

MI: Was he still alive then?

CT: Ahh, I'm not sure.

RT: Grandpa died in '73, right? '78? I can't remember.

CT: In '73, I think. Even when I was in college, I wasn't aware of that [story]. I had friends in the SDS group. That was the main activity, the Anti-Viet Nam war stuff, but in terms of the Redress and stuff like that, I wasn't educated. I wasn't aware. And generally speaking, for me, I'm not as affected by the situation as my sister is.

MI: How about as you get older? As you're learning more about the story, the Constitutional issues, the government's apology...

CT: Maybe I should apologize. To me, actually, I'm more grateful for what the 442nd [Regimental Combat Team] guys and also a lot of the guys who worked in the fields, the union organizers. I'm really grateful for them for what...

MI: What they did?

CT: Yeah, for us. Because to me, without those guys, we would be in a sad, [a] worse situation. Actually, I'm grateful for that. In terms of feeling bad or mad about the situation, generally speaking, I'm not. I'm not angry. I can see the wrong but I feel happy that I'm in the position I'm at because I don't feel affected by the situation. Although sometimes—I don't know if this was just [a] story but my father had these cousins, Kuramoto cousins, and if I remember correctly, he once told my father [about my grandfather]. You know where Mr. Ojisan is, the restaurant in Kilohana Square? There used to be Loves Bakery [at the] top of Kapahulu? If I'm not mistaken, I heard that my grandfather actually owned land over there before the war, and he lost it. So, I'm thinking, if we were able to keep that land, how much money we would have now.

MI: From what you know, was the loss of the property related in any way to his internment?

CT: That, I'm not sure because I just overheard a conversation between my father's cousin and my father.

RT: I do know from the records that JCCH has, that the assets of Kazuichi Takanishi were frozen until '45, I believe.

MI: Just for the whole duration of the war.

RT: Yes.

MI: How did that impact the rest of the family?

RT: Well, my grandmother was offered public assistance. (Chuckle) So, I assume they thought she might not be doing too well.

MI: They kept the store going? She was offered or [did] she ask for it?

RT: It says [that] Mrs. Takanishi was offered public assistance and refused. So, they were not starving, but they were not flourishing and they had no bank accounts or anything like that. They had no access to it because Grandpa Takanishi's assets weren't restored to him until '45. I mean, that's on the record.

MI: Your parents, your father was on the mainland?

RT: No, no, no. He was back. In '45, he was -- he graduated...

MI: War time? War time, where was he?

RT: Here.

CT: He was here, on this island.

RT: You couldn't travel.

CT: My understanding was he couldn't travel.

RT: Yeah, so the one thing I know is related but not to Kazuichi necessarily but to the whole internment experience is that my mother did say that when she graduated from the University of Hawaii in June of 1943, she wanted to go to the mainland. My mother really wanted to be a scientist [but] she couldn't. They were not allowing people to go from Hawaii to graduate school on the mainland. I don't know how it related to getting married but what I do know is that it wasn't until the summer of 1963 that my mother became fully certified as a teacher—she [had] never trained as a teacher. She was a teacher at Waimea High School teaching home economics which was her degree all through our childhood. I remember she took us [Claude and me] from Kauai in the summer of 1963 to live in Honolulu so she could get the final credits to become an official teacher. Teaching was not what she would have selected but I think the war time experience definitely affected her aspirations. And I think she felt certainly very sad about it. [She] certainly expressed being sad about it. And my father, towards the end of his life, he wanted us to know that he had applied, at least two times, for Selective Service acceptance and he was refused.

MI: I'm trying to figure out how old he was. Did he apply to join the 442nd?

RT: Well, I think he went to the Selective Service office.

MI: He couldn't even get to that point because he didn't have Selective Service [eligibility]?

RT: No, he had the card with the rejection on it.

MI: I see. Interesting.

RT: And then, of course, and this [is] not directly related to it, but if you were of his generation and you're not in the 442nd, you're an outsider.

MI: You think that affected him?

RT: Oh, yeah!

CT: I think so.

RT: To the end.

MI: He felt guilty that he was not able to do his part?

CT: Yes.

RT: He was angry to the end.

MI: Really? About that? Interesting. But he was not angry about his father's incarceration?

RT: He blocked it.

CT: Yes.

MI: They didn't talk about it.

RT: He never talked about it.

MI: So, for the two of you, I think you've made it pretty clear that this has not impacted your life in a negative way. Is that correct?

CT: In my opinion, not in a negative way. I should point out, though, that the things that occurred and the current situation...

MI: What current situation?

CT: Donald Trump. (Laughter) [It] should keep us aware and sensitive that these types of issues are important.

MI: [Do] you think it's relevant to today?

CT: It does have some relevance. To me it does.

RT: Directly relevant.

CT: It's interesting. As an aside, my sister has a very good friend named Sybil Hampton. Sybil Hampton was one of the negroes involved in the Little Rock desegregation situation.

RT: She was the first to go to Central High School for three years. She was the only one in her class. She was totally shunned. Nobody spoke to her and she was the first African American to graduate from Central High School in 1962.

CT: Now, this woman got her PhD and rose to the top and when I think about her, it saddens me because the race situation now is improved but it's not completely resolved. And if you were to meet this woman, she's seemingly quite happy and well adjusted, balanced. She does know the situation and she's very forceful about it but in general, her personality to me is surprising, how she looks at life. She's fairly happy about things. I find that really amazing because I would be [very] bitter. I would be a different person.

MI: Let me ask your sister. You've had a different life. You're older than him. You've been through school on the mainland. How does this family history, how has it affected your life? Has it affected your life?

RT: Well, yeah, definitely affected my life. And I think I agree completely with Claude that the Japanese American concentration incarceration experience is totally relevant to what we are going through now with Trump's anti-immigration stance and I'm very proud that the Japanese American community was the first group, I believe, after 9/11, to publicly say that 9/11 should not result in mass incarceration of Muslims and have really stood with the Muslim community during all those years. So, to me, that is very important. I think I would say that personally, I do believe that my grandfather's incarceration has led to different degrees [or] expressions of post traumatic stress disorder in his children and grandchildren.

MI: Explain that to me.

RT: Well, I think it depends on people, right? Some people have different temperaments. They react to circumstances very differently. [For example,] we were talking about my grandmother who certainly went through a lot having her children in different war zones, Korea and the South Pacific. [She] never showed any effects to us. But one specific thing that I think of is that my grandfather, having been gone for so many years, certainly affected his younger sons: my father, Morito who has passed away, and Kenso who has passed away in terms of not having a male figure in the family for four years. I think that—I don't want to get too specific—has not led to good mental health. We'll just put it that way.

MI: Explain to me the family dynamics. Because the family was like a house divided, two of them in Japan, two of them here, what happened after the war?

RT: We can talk about [that], right. So, Hajime comes back and in fact, this [is] documented in at least two places.

MI: Comes back to live?

RT: Yes. So, Hajime comes back from Minnesota...

MI: Hajime is his first son?

RT: He is the first son. He comes back and he meets Grandpa Takanishi on the deck of the ship sailing out of Seattle in '45. My grandfather, of course, hasn't seen Hajime since the beginning of the war.

MI: How did they meet on the ship?

RT: By chance!

CT: They were returning to Hawaii.

MI: Tell me that again, in detail.

RT: In November 1945, there was a ship whose name I've forgotten, that sails out of Seattle back to Honolulu, and it includes...

MI: Bringing internees back?

RT: Bringing internees back. Not necessarily all of them but certainly my Grandpa Takanishi who had traveled from Chicago where he had left from Santa Fe. He's on the ship, he's going back after almost four years, and Hajime who was in the MIS...

CT: I thought it was Mamoru.

RT: Claude, Mamoru was in the South Pacific. So, Hajime is coming back from Fort Snelling and it's by chance that they meet on the deck.

CT: I think this is documented in that *Okage Sama*, that Pat Saiki...

MI: *Ganbare*. [Patsy Saiki]

RT: Yes. And it's documented there and it's documented in the trilogy [of JCCH publications].

MI: Okay, so one is coming from Fort Snelling to get back to Hawaii and the other one is coming from...

CT: Chicago.

CT: Chicago, where he was discharged from Santa Fe.

MI: And, they happened to be on the same ship. And, they recognized each other. That's interesting.

RT: And according to the account by the Japanese journalist who translated...

MI: This is father and son?

RT: Yeah, father and son. So, [in] the most recent thing I've read in the trilogy of the translated Japanese journalist's account of the incarceration experience [*Haisho Tenten,* Suikei Furuya], there's a section where—I'm sorry I can't remember the journalist's name who was also incarcerated—he talks about my grandfather and his son—Kazuichi

Takanishi and his son meeting on the deck of the ship and my grandfather sort of breaking out. Then, as Claude has explained, Hajime goes back and he, the oldest son, refuses to take on the family business and runs a bar [instead]. So, that was one split. The other split is the second son Itsuo [who] is in post-war Japan and though we don't understand, he becomes a successful businessman.

MI: He chooses to remain in Japan?

RT: Yes.

MI: Did he ever come to visit Hawaii?

RT: Yes. He came to visit the graves and things like that.

MI: What were the dynamics? I mean, how did they…

CT: There was one thing I still remember that [was] what my uncle Itsuo told me. "Make sure you take care of the gravestone."

RT: He was very devoted to his parents.

CT: Yeah. In fact, he would make treks from Tokyo to Hiroshima yearly, to the Takanishi family gravesite in Hiroshima. He told me that I was responsible for making sure that that gravestone right there is taken care of. It was kinda interesting.

MI: They never talked about the war, politics, that kind of thing?

RT: Well, we know he was in the Japanese army. Yes, he was. So, that's that. And then [there's] my father [whom] we've talked about a lot. Mamoru, the fourth son, was in the MIS in the South Pacific with the Australians. Then, he is an interpreter in post-war Japan.

CT: Occupation.

RT: Occupation. [Then he] marries a Japanese war bride. His sons live in Honolulu and they survive.

MI: And he ended up living in Japan?

RT: No, he returned after the war and he is part of the dynamic.

CT: Shall I tell you the whole story about that one too?

RT: Oh, you go ahead.

CT: My aunty...

MI: It sounds complicated (Chuckles).

CT: No, it's got all kinds of different stories. Somewhat interesting but this aunty was actually studying to become a medical doctor.

MI: This aunty meaning the...

CT: The war bride.

RT: Chieko.

CT: Her name was Chieko. I don't know what her maiden name was.

MI: Okay, and he was in the MIS...

CT: Occupation forces.

RT: He was in the Occupation.

MI: He married her?

CT: He married her.

MI: They came back and lived in Hawaii?

CT: Brought her back to Kekaha, Kauai. (Chuckles)

MI: Kauai! (Laughter)

CT: Okay, so my poor aunty being well-educated, smart and coming from, I assume, a city in Japan, was not very happy stuck in some place like Kekaha. You know what I mean? Real country. My uncle Mamoru was the butcher in the store. He did all the meat cutting. Eventually, she convinced my uncle that she wanted to go back to school and they moved to St. Louis. I guess there's some kind of medical school there. Anyway, they went there [and] she became a med tech. My uncle returned to school also. He became an electronic technician. So they lived up there on the mainland. In fact, he worked in California for some tech company.

RT: Yeah, Palmdale. We visited Palmdale.

CT: They were there for quite a while and then, when my two boy cousins were in high school or just before high school, they moved back to Hawaii, to Honolulu. My uncle worked out in Kaena Point in Makaha. On the ridge, they used to have tracking stations so he worked there. And my aunty worked at Central Medical Clinic as a med tech.

MI: What's her name?

CT: Chieko Takanishi. In fact, some older people knew her. Do you know a Dr. Michael Ishioka?

MI: I know him.

CT: His older front desk person Vicki. You know Vicki?

MI: No.

CT: Vicki knew my aunty but she was quite an older lady. This was when they [Central Medical Clinic] were on Kaheka Street.

MI: That's really old.

CT: Yeah. Back in the old days when they were there, my aunty was with them in that building.

RT: So that's Mamoru. I still remember when Mamoru and Chieko and the family moved to the mainland because [as] you can imagine, my grandfather [who believed "You don't do that"] was still alive. So, there's my father, the only guy that's there. And Morito, who was in the MIS and also in Korea, got some kind of Purple Heart. I still remember it because in addition to the award with the Emperor, the next picture was Morito receiving that award. He was in an Army uniform.

MI: How and why do you think your grandfather got that award from the Emperor?

RT: I have no clue.

CT: I don't know.

RT: I always thought it was because he was incarcerated. (Laughter)

MI: No. He must have done something.

CT: You remember when we were young, when my grandfather was somewhat active in the store? They would have employee parties. You remember that?

RT: Yes.

CT: Those parties were huge! Our yard was big, almost a quarter acre. The whole yard was taken up. People all around. Food—oh, it was kinda amazing.

RT: Yeah, the plantation town parties were amazing. They had big tents. Nothing like what happens now. So, I assume that he was carrying on a tradition. And they had that community…

MI: Usually, it's some kind of service to the country, to Japan.

CT: I was thinking maybe because he was involved in that kind of community service?

RT: The other reason is that, for whatever reason and because he had assets and was relatively affluent, he made—it's in the interrogation record—at least two or three trips back to Japan from the time of immigration to the war. And after [that]. I remember when we were growing up, he went to Japan quite often. Right? He would travel to Japan.

MI: After the war?

RT: After the war.

MI: So he did, actually, regain some of his pre-war prominence.

RT: Could be.

MI: Because for others, you hear about their lives pretty much ending with the incarceration, that they never regained their previous stature.

RT: Yes, we just didn't see it.

MI: It sounds like he was active with Japan after the war.

RT: Well, he certainly traveled to Japan. I would imagine partially for the grave sites and things like that.

CT: That, I don't know.

RT: And, of course, his son was in Tokyo. So, to finish the story, Morito was a principal. He began [as] a teacher and [became] a principal after the war. And his son, Danny Inouye [sic], is a very prominent physician here.

MI: What's his name?

RT: Danny Takanishi.

MI: Oh, Takanishi. Oh!

RT: That's his son.

MI: I know him.

CT: Queen's Medical. He's on the oncology staff.

MI: Surgical.

CT: Surgical, yes.

RT: That was his son.

MI: That's your nephew?

CT: No. He's our cousin.

RT: Cousin.

CT: But he's much younger. But his mother was really smart, Valedictorian at Kapaa High School.

RT: So, that's Morito. Thing that struck me about him is that he had the disposition and personality of my grandmother. He's really outgoing, social, very engaging. Then [there's] Kenso who was the youngest son. How would you describe him?

CT: He was the *kolohe* [rascal] one. In fact, I think it was my mother who used to tell me that my father would have to go to the high school. There was a big [age] difference. My father was already working in the store, managing the store, and his youngest brother was going to Waimea High School on Kauai. He used to get into trouble all the time. So my father would have to go to the school and get him out of trouble, rectify the situation.

RT: He would have been a very young boy when my grandfather was arrested. And so, [although] he went into the Army, he didn't really find himself.

CT: He was sort of a rebel in a way. When he finally started work after military service, he was on Kauai [as] some kind of supervisor for labor and unemployment. He worked there for a while but one day, he just quit. They had two daughters and my poor aunty who lived in Eleele had to support the family. My uncle just quit and what he did was [to become] a very good ulua fisherman. So, my aunty had to carry the family. My aunty, his wife, was a teacher at Eleele School. Yes, the last son was an interesting guy. He was fun loving. I mean, he didn't do criminal activities but he was kinda rambunctious.

RT: And, of course, we haven't mentioned the one daughter. That's somewhat of a mystery and maybe Claude will explain it. One daughter died in infancy because I remember going to clean the grave sites with my father. The infant daughter is buried in Kekaha [but] there was another daughter. Of course, we knew her but she's somewhat of a mystery. She also was sent back to Japan. She was like the second child so she was sent back to Japan for whatever they do with women. [Chuckle] But what is really interesting—and maybe you can shed some light—in the interrogation interview, they ask about all their children, which we've talked about, but he talks about a daughter who's married to a person who's not the person we knew, a Mr. Uyeno or something.

MI: In Japan?

RT: I don't know.

CT: Actually, we have an Uyeno cousin, my father's cousins who lived in Kekaha. But I think they were part of the T. Kuramoto family where my grandmother came from. In other words, the Uyeno family, the mother's side, must have been related to my grandmother.

RT: By the time we were conscious, she was married to another person who we also knew and they have two children who survive. The thing that I do remember about my aunty is she was like the quintessential Japanese princess. She had all of those—she was beautiful. Whatever they did to her in Japan, it worked. [Laughter]

CT: Trained her well.

RT; Trained her well.

CT: My uncle, her husband, my father's sister's husband, he was the most *taisho* [like a boss, overlord] guy around.

MI: How did that work?

CT: Worked out great because she was trained.

RT: Yes, she was prepared for a *taisho*.

CT: He would be sitting down and tap, tap on the *chawan* [rice bowl] and she would come running from the kitchen. (Laughter)

RT: She was the quintessential Japanese *ojousan* [young lady]. We didn't really talk about it but I really do think my father felt that not only had he been wronged but he had to run the store because he was the only child or son...

MI: Who would run it.

RT: Who would run it and he did actually say to me later in life that he would never have chosen that. That was not his choice. So, it was pretty sad.

MI: We've heard from you [Claude] as far as how this internment experience might not have affected your life. How about you [Ruby]? What part of your life does this story play, or does it? Your grandfather's story, in terms of you being an American citizen, your perception, impression of your country -- how does this fit in your mind?

RT: Well, you know, I just came back from Japan where they either assume that I'm Chinese, I mean the Chinese tourists are speaking Chinese to me and I have to say, "No, America *jin desu*." ["I am an American"] And the Japanese, of course, assume I'm Japanese. First of all, I would say that I feel very proud to be an American. It would be the only way I would describe myself. But the other thing that I would say is that the incarceration experience is one of many injustices that have occurred in this country. We're not the only one, meaning they're going to show the Chinese Exclusion Act on PBS tonight. Korematsu has not been overturned by the Supreme Court and probably never will with the current Supreme Court. So, I think what it has really done is given me a really strong sense of justice in my work and my personal life. It has had a very major effect and I try to do what little I can, whether it's through charitable donation or other kinds of work. So I would say that it has had a very profound impact. Claude mentioned Sybil Jordan Hampton, my good friend in Arkansas. I was serving on the Winthrop Rockefeller Board from 1996 to about 2004, and I knew that Arkansas had two [internment] camps, Jerome and Rhower. Sybil and I had met at the University of Chicago in 1969, so when we were

at a Council on Foundations meeting in Los Angeles, I took her to the Japanese American [National] Museum and we toured the back rooms. She was totally blown away. And that led to a major exhibition called "Life Interrupted" which was, I believe, the second convening of the Camp Summit of the Japanese American National Museum. [It] Brought over a thousand people to Arkansas.

MI: When you say she was totally blown away, about what? That this happened in America?

RT: That she connected her own experience, as Claude described, being totally invisible in a class of all white, almost six hundred seniors or classmates. She connected that experience for two years with what had happened to the Japanese Americans. And so, through her being the President and I was on the Board, there was this major exhibition and camp summit. She was made an honorary Japanese American and she served on the Board of JANM.

MI: Was there any discussion as to how or why Japanese Americans achieved an apology from the United States government but other ethnic groups have not received an apology or redress, which is not as important?

RT: I don't have the answer but at lunch, I was talking to Allyson because I know Nancy Araki and Janice Tanaka and they have...

MI: Who are those people?

RT: Nancy Araki was the second hire at JANM, Japanese American National Museum. And she—she's about eight-three—was a major figure in the development of JANM. She was a workhorse. Janice Tanaka is a documentary film maker and they were funded by the Nitto Tire Company to make a documentary called *Rites of Passage* which I've seen in rough cut but not the final version. The upshot is that it is the story of the Redress movement and may have some of the answers that you're seeking but I don't know about it [because] the Nitto Company has restricted its showing. You might want to talk to Nancy or you might want to talk to Janice about it. What struck me in seeing the rough cut of *Rites of Passage* is there were probably two reasons. One is that—I was there in '80, '81—Senator Inouye played a very important part in bringing together the Japanese Americans [in the] House of Representatives and Senators. So, Sparky Matsunaga and the guy from Sacramento, whose name I can't remember...

CT: Mineta?

MI: Norman Mineta?

RT: Yes. Norman Mineta was in the House. And, the guy from Sacramento who's Doris' wife's...

MI: Robert Matsui?

RT: Matsui. Bob Matsui. All of those guys. He organized them and they would meet and so on and so forth. Senator Inouye had really good bi-partisan relationships in Congress. That was his strong point. His best friends were Warren Rudman and Alan Simpson. I mean, they were best friends. So I think that was part of it. The friendship between Alan Simpson and Norm Mineta, I think, is very crucial. But the point is that they were able to bring very powerful members of Congress who were not Japanese Americans to support Redress because of the relationships. [The lack of that] caused the Canadian Redress

movement [to] fail. That was a very bi-partisan, bi-multi-racial coalition. I think that was very important. I think the timing [was an] issue. It wasn't something that was totally supported by the Japanese American community. There was a split, really, in whether there should be a Redress Movement or not. So, I think that was important but I only saw it from a national and Congressional point of view and also the film that Nancy and Janice put together. It has to be more than the Japanese Americans or the African Americans advocating for this. I also think that the bottom line is twenty thousand dollars. As some of my friends have said, their fathers received the check who had been incarcerated for four years. They hold up the check and they say, "This is not enough." I just think that...

MI: What would be your message, then, to your children? To the next generation? Or is there a message from all of this to the next generation of Japanese Americans?

RT: Well, as Claude said, the incarceration reminds us that [the] minute or second-by-second that people [who] are discriminated against or who are invisible or who are persecuted or incarcerated for the violation particularly of civil rights, we should stand with them and we should not forget how important that is. This is not only a Japanese American experience but a universal experience. I mean, when you think about the Rohingyas in Myanmar, it's a universal experience so that you need to live your life in a way that this is front and center. Who was it? A German theologian said [that] you have to stand up for people who are being unjustly treated because in the end, no one is going to stand with you. [Phrase taken from lectures given by German Lutheran pastor Martin Niemoller, post World War II]. It's a human experience to discriminate and to unjustly treat people for how they look or for economic purposes, which I think is a big dynamic in the Japanese incarceration. You can never stop or never forget that you have to stand with other people. So, I think that's a very important part of the whole experience.

MI: [Claude] Is this a story you pass on to your children?

CT: I have not.

MI: You have not? It's not necessary?

CT: I don't know. Basically, I haven't talked to my children about my personal philosophies on life because based on my experience, well, I tell people I'm a liberal social democrat. That's what I am. One of the things that upsets me the most and I see it happening actually everywhere [is that] even in the older Japanese culture, there was a caste-like system and it tended to be like [people in] positions of power doing whatever they want to people with less positions of power. And to me, in all races, no matter where you go, Africa, Europe, America, every place—Chinese do it, Koreans do it—whenever you have people who feel like they have power, they just do whatever they want to the people that they think do not have power. To me, the sad thing is, you can do that only so long to the people with less power because the people with the less power will eventually figure out something to counteract that. The most shining example is the French Revolution when the people decided the Monarchy wasn't doing the right thing and they killed all those poor guys. My feeling is that we gotta recognize as a whole, that we gotta make sure that the guys who feel like they have power to do anything they want understand that they really don't, and they gotta adjust. They gotta realize that people need to be treated properly and be allowed to exist. To me, the undocumented Hispanics, that's the saddest

thing around. I cannot fathom how people would be willing to treat those children the way it's going on now. It's obvious. Let them become citizens and hope for the best that they don't do all the wrong things. Now there are certain people I would be deathly afraid of. That MS-13 gang, they're pretty bad. I have personal bias, too. Actually, I wouldn't want to travel to Mexico because I think some of the drug cartels there [are] really ruthless. And if you happen to be in the wrong place at the wrong time, you're gone. But even that is a matter of power. [They may say,] "I have all my people and we can outshoot you and we can wipe you out with our guns." But in some cases, they are like that for a reason because maybe they were constantly being put down and this is their only mechanism to feel like they have a purpose in their existence and they can protect themselves via this route. So it's kind of hard but -- well, anyway, I don't know if you get the drift of what I'm trying to say, [that] hopefully, people in positions of power recognize how much they should push their weight around and understand that you need to allow other people to rise. And, I think, like the stuff you guys are doing in bringing this out, it's like one section understanding that there is this situation where you have others. To me, it's like the so-called Trump tribalism-type situation where you have one tribe against the other tribe: my tribe has more power so I'm going to do whatever I want to you. We gotta take that away. When I think about it, back in the old days, the Japanese Samurai clans used to constantly kill each other, but somehow, they kinda balanced the thing. They made a truce or something because they can work together now. They don't just constantly fight, now. Maybe it's not true, my observation, but I think they went from that real severe clannish warfare to becoming a more peaceful society. Maybe a study of how they achieved that might be worth looking at.

RT: Yes, I do think you have to see the Japanese American incarceration and all the other horrible things in a historical and a very long-term perspective. And I think we need to teach our children not only that but [also] vigilance, constant vigilance, is important. Be well informed and be well educated about these events. Be critical, be thoughtful and vigilant, and practice being thoughtful and aware of what is moral, ethical and just. I just think that's so important to transmit to the next generation.

MI: Very good. Any other comments you folks want to make?

CT: Well, thank you for doing all of this.

RT: Yes, thank you very much. Thank you.

MI: Ok, thank you.