

6:

My mother, three brothers, four sisters and a brother-in-law were evacuated. I had been living in Compton, California with my sister and was attending school when the war broke out. My parents were living in Oxnard, California. My father was picked up and interned in the Santa Fe Internment Camp a day or two after Japan dropped bombs on Pearl Harbor. Later he joined us when we were in Poston. In Poston I wanted to apply for relocation and some of my friends were going to leave to relocate but my father and whole family objected to my leaving as they were fearful that I might be harmed by Caucasians who hated us because of our race. Charley Yagi had gone out to work someplace in Idaho and he ran into insults and discrimination and had a hard time and others had like experiences. Later we were sent to the Tule Lake Center. I got married to Grace Kazuko Miyamoto in March 1944 in the Tule Lake Center. My wife and I applied for repatriation because of the pressure put on us by my father and mother and her father and mother. They were aliens and believed there was no chance for aliens any more in the U. S. because the Government didn't want them and finally would deport them to Japan and they insisted there was no chance for Nisei either and they put pressure on us to apply so that we would not be separated from them. They insisted we had to go with them. Other people like Mr. Naito, Mr. Hashimoto and Mr. Hirakawa in our Block 14 influenced us too as they were insistent we would be deported eventually and that we better make the request or we would be kept indefinitely in camp and be deported later on. It was either relocate to some hostile area where we would have a difficult time and risk being harmed and never seeing our parents again or requesting repatriation to stay with them and be sent to Japan at the same time with them.

7(A):

There was lots of agitation against the questionnaire at Poston. I had registered for the draft in early 1942 at Clovis, California and been classified 4-C later on and I thought it was not fair for the government to treat and classify me as an enemy alien. Rumors flew around Poston that "Yes" answers to questions 27-28 would result in separation from our families and if the Army took me I'd be separated from the family and risk mistreatment from soldiers and if I wasn't accepted by the Army I would be forced to relocate wherever the WRA decided to send me and I'd be mistreated by the public which hated us because of our ancestry and I wouldn't be assured of being able to make a living or be able to live in peace. Mr. Miyamoto (my later father-in-law), Mr. Endo and Mr. Morita in our Block 221 in Poston and many others also convinced me "Yes" answers would result in separation from my family. My parents were opposed to my being separated from them and put pressure on me to answer No-No which I felt I had to do under the circumstances. Also there were gangs in Poston which did everything to force us to answer "No." Once we protected Kay Oka in our block as a gang from block 229 was after him for expressing pro-American views. We hid him and for doing it we were regarded as dogs.

9(A):

Uncertain, but it was around Christmas 1944 when everybody was renouncing citizenship.

My wife and I were living in Block 17 in Tule Lake Center with our baby who was born in August 1944. Conditions and the atmosphere in the Tule Lake Center were very bad at the time because of the activities of the

9(A) continued:

Dan groups and their agitation, propoganda and exercises and marching demonstrations, which they engaged in to force citizens to decide to renounce citizenship. Also because the WRA was going to close up the camps and we were facing forced relocation to the outside to unknown areas without money, home or anyone to give us assistance in getting on our feet and there was no assurance of protection to us from the hostility of Caucasians. All the time we were hearing about attacks on relocating Japanese and of homes being burned and dynamited and assaults and discrimination. My wife and I were afraid of being forced to relocate with our one baby to some area where we were not acquainted and where we would have a hard time because of the discrimination and risk of getting harmed from individuals or mobs who hated us because of our ancestry. Our parents were afraid for our safety from the Dan agitators and radicals and didn't want us separated from them. We valued our safety in camp and didn't wish harm from the radicals and our block was filled with members. We didn't dare to think of relocating with a baby while such things were happening to Japanese outside and we were afraid we could not support ourselves or live in safety and we didn't wish to be separated from my parents and my wife's parents. We believed as our parents did and as most of the people in camp did that we must renounce for our safety from lawless elements in the camp and to avoid mistreatment by the neighbors, to avoid being forced to relocate in our condition and to stay with our folks and not be separated from them. We believed this way we could stay in the Center during the war and if we had to go to Japan that would be a safer course than to encounter violence in the Center or violence on being relocated. It was the general understanding that if we were deported to Japan without renouncing that we would be subject to severe penalties by the Japanese authorities and that neighborhood associations in Japan would make life miserable for our families. Mr. Naito of Block 14 where my folks lived and Mr. Hashimoto and many others who were neighbors in our Block 17 convinced us of all these dangers so we feared that our only hope of safety and for our mutual welfare was for my wife and I to renounce. Our parents kept at us constantly to do it for our safety and to avoid our being separated from them. The people who were in the Dan movement applied pressure on us to do it too with their conduct, demonstrations, propoganda and rumors. They had it in for us too because we were not members of their organization and so we were called dogs and ostracized until we renounced. Always we had fear of coming to harm at the hands of some members of their gangs if we opposed them much. A number of persons who opposed them were beaten so it was useless to do or say anything against them or their wishes.

9(B):

I was told by many persons to tell the hearing officer I was loyal to Japan or my renunciation wouldn't be accepted. So I said I was loyal to Japan and I was asked if I wanted to go to Japan and I said "No" and was asked, "What was that again?" and then I think I said maybe I want to repatriate to Japan. I was confused and worried at the time and almost forgot what I had been told was necessary to be said to the officer. I didn't want to renounce but believed I must do it or I'd be separated from my family and my wife's family and that our folks would be angry and the people in camp would mistreat me and our families and make trouble for us in Japan.

10(A):

Having renounced and been classed as an alien enemy I understood that we would be repatriated with our families and it was the only way to avoid family separation so I had to repatriate. But luckily my parents and brothers were placed on the free list and they decided to stay. But my in-laws were bent on returning to Japan. Having renounced I thought I would be repatriated anyway so my wife, baby and I were sent to Japan.