

Dorothy - This first page is merely a title suggestion and the summary sentence from which I
THE EVACUATION FROM THE WEST COAST *

A preface by Dorothy Swaine Thomas, Director
University of California Evacuation and Resettlement Study

worked on the Introduction

BKF

The evacuation of the Japanese from the West Coast during World War II was a forced migration of 110,000 people with little regard for their personal rights, property, or their loyalty toward the United States. Not since the Indians had been pushed back and confined to the Western reservations had such an arbitrary edict been carried out against such a large minority *in the United States.* At least two thirds of the Japanese were American citizens, most of them being Nisei or second generation Japanese who had been born in this country. The rest were Issei, the majority of whom did not have American citizenship but 90 per cent of whom proved to be loyal to the United States inspite of the rebuffs of evacuation.

The official records that have been kept of this forced evacuation are unusually complete. The U. of C. Evacuation and Resettlement Study, the political aspects by Tenbroek, Leighton's The Governing of Men, WRA etc., . . .

One aspect of the evacuation has never been completely recorded - the personal point of view of the evacuees. There exists ----- *has been published* but other than that nothing. The Kikuchi Diary fills this need. . . .

Version I Donald Kent

Rescript of CR
by Adamick

INTRODUCTION

Bad route?
the government of the United States had
Following Japanese
With the attack on Pearl Harbor and American ^{is} entrance into World War II, Americans, as a nation and as individuals, were compelled to make quickly innumerable decisions with far reaching consequences. One such decision made by our government was to remove all persons of Japanese ancestry from the West Coast and resettle them into the interior ~~states~~.
less than a year after Pearl Harbor
Ninety days after this decision had been made, almost 110,000 Japanese Americans - citizens and aliens ~~treated~~ ^{collected & subsequently had} alike - had been uprooted from their homes, occupations, and communities and placed in detention camps pending *arbitrary?* their resettlement many months later. This unprecedented treatment of an American minority group brought with it great suffering and anxiety, an enormous waste of human and economic resources, social and personal disorganization, and a "soul searching" by both the minority involved and the larger society. It ^{was} stands as a ~~unique~~ ^{containing} chapter in American history with *Julian* lessons that can neither be ignored nor forgotten.

The Kikuchi diary is a day to day account of the evacuation as seen by
This diary was kept by one of the evacuees, Charles Kikuchi. It is ^{records} a day by day account of his and his family's experiences during ^a this time of change and personal crisis; and it ^{record these experiences in extraordinary detail} is a uniquely detailed record of the evacuation and resettlement of Japanese Americans. This journal candidly describes from the viewpoint of ^{a participant observer} an evacuee the forced removal, the course of life behind barbed wire, the personal and social adjustments of evacuees ^{to camp life} to crises, and the struggle after leaving camp to ^{readjust to} reintegrate into American society.

At the outbreak of war the Japanese American population was heavily

Charles Kikuchi was born in San Francisco
in 1916, the second son of Nakyo and
Kikuchi, who had immigrated to the
United States from Japan in 1900 and 1913.
~~respectively~~ ^{Because he was born in the country} Charles Kikuchi is ~~an~~ ^{although} ~~old~~
American citizen⁽¹⁾, while his mother and
father remain citizens of Japan under
the laws of the ~~in accordance with~~
~~the laws of the United States~~ the Naturalization Act of 1790⁽²⁾ which
was interpreted ^{onlook} in training and education
is ~~was even~~ ^{was} ~~entirely~~ ^{entirely}
~~Charles Kikuchi was entirely Americanized~~
~~perhaps more American than~~ ^{Japanese} ~~other second generation Americans of Japanese~~
~~origin~~ ^{owing to} ~~the peculiar circumstances~~ ^{The majority}
of his childhood and early contacts.

The Kikuchi family, prior to the
outbreak of World War II, lived at Vallejo,
California, not far from the Mare Island
Naval Base. Mr. Kikuchi was a barber
in the poorest section of the town close to the
docks & wharves. He had settled at Vallejo
in 19 — after — years as a ^{migrant} ~~laborer~~
laborer, working in agricultural "labor gangs"

(1) Also Japanese until he renounced citizenship
(2) Don's footnote 2.

The second generation Japanese
Americans

Charles Kibuchi is an American
citizen of Japanese ancestry -

concentrated along the West Coast. Of ~~some~~ 127,000 persons of Japanese ancestry in the United States, almost 94,000 lived in California, and an additional 19,000 lived in the states of Washington, Oregon, and Arizona.¹ The great majority (about 80,000) had been born in America and had American citizenship as a birth right. The remaining 47,000 had ^{held?} immigrated from Japan and, with few exceptions, were ineligible for American citizenship.² The first generation Japanese ^mimmigrants are known as Issei, and their American born children as Nisei (literally first and second generation). ^{Charles Kikuchi} CK* is a Nisei, having been born in San Francisco of Japanese immigrant parents.*

chq The diarist's father, Nakajiro Kikuchi, ^{The} like most Issei, had immigrated to America around the turn of the century in hopes of acquiring wealth and returning to Japan. For several years he wandered up and down California as an agricultural laborer ^{employed} in one of the ^{contract} many Japanese "labor gangs." In 1904 he enlisted as cook ^a in the United States Navy, from which he received an honorable discharge four years later. After ^{leaving the Navy he held} a series of "typical" Issei jobs: working as a railroad section hand, as an agricultural laborer, in California lumber mills, and on Japanese fishing boats. Eventually ^{finally settles down as in Vallejo in the poorest district} he opened a barber shop nearby the Naval base at Mare Island.

In 1913 after seeing a picture of the sister of an Issei friend and paying five hundred dollars to a "go between" in Japan to arrange the marriage, Mr. Kikuchi journeyed to Japan for his "picture bride." The bride, ^{was} some seventeen years younger than he, ^{and} came from an upper middle class Tokio family; ^{she} and had received a ~~much~~ better than average education. Her marriage ^{was} had been arranged by her father and the marriage broker; and, as she often

as CK
*In the diary Kikuchi usually refers to himself in this manner; and following him, initials will be used throughout the introduction and annotations when referring to him.

recounted later to her amazed American born children, she did not see her husband-to-be until the day of the wedding. She and her family ^{accepted in good faith} assumed the groom was a "rich American businessman", ^{claim that he} a claim made by the groom and accepted in good faith.

^{she} This illusion of wealth was brutally dispelled upon ^{her arrival} arriving in America. As they walked along the streets of San Francisco, the new bride, dressed in her Japanese kimono, looked wonderingly at high buildings and large houses and inquired if their home was to be as large. Her husband's reply that his was smaller hardly prepared her for the shack located across the mud flats of Vallejo in the midst of dilapidated stores, hovels, and houses of prostitution. Her shock was compounded by the discovery that he was ^{a mere} merely a barber, a trade of low status in Japan. Her new home had two rooms. In the front room was the barber shop. The fifteen-by-twenty foot back room was to serve as complete living quarters. In this setting the bride who had been accustomed to servants and the amenities of high status learned to keep house.

So intense was her longing for her parental family and homeland that she was never to forget her first loneliness in America: a loneliness made greater by the fact that her husband, ^{ed his wife from} jealously guarding his Japanese beauty from his countrymen whom he distrusted, forbade her to have any contact with other Japanese ^{and her resentment of her social position} and her inability to speak English barred her from Caucasians.

Domestic discord soon developed. Mr. Kikuchi resented his wife's ^{neighbors} higher status, was irked by her dissatisfaction with her position in America, and rightly or wrongly imagined that she "looked down" on him because of his occupation. His addiction to alcohol, strong before marriage, increased greatly, and with it came frequent bursts of violence and cruelty.

The first child, a girl, was born in 1915 and named Mariko. A year

the

daughter
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low
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new word

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comment
(crased)
"not the
only
reason"

later the first son, the author of this diary, was born. Just prior to his birth violent quarrels forced a separation and Mrs. Kikuchi entered a San Francisco institution which cared for unwed mothers. ^{CK} Here CK was born. He and his mother give the year as 1917; however his birth certificate is dated 1916. He was given what he describes as "a screwy Japanese name." So great is his ^{his} block toward this name that it is one bit of his personal life which he steadfastly refuses to disclose. Customers in the barber shop later gave him the name "Charlie" which he continued to use throughout his life. Each of the children was given a Japanese name which in most cases they Anglicized as they grew older - a common practice among the Nisei. Shortly after the birth of C K the Kikuchis were reconciled, and Mrs. Kikuchi returned to Vallejo. Six more children were born here during the next decade: A son Jiro, or Jack, in 1917; Haruka or Alice in 1919; Emiko or Amy in 1924; Yuriko or Bette in 1926; Takeshi or Tom in 1929; and ^{Myako} Myako or Marjorie in 1931. As among most immigrant families, the pattern of living in the Kikuchi home was a mixture of old and new world ^{customs} traits. Both Japanese and American dishes were served but eaten with chop sticks. American dress was the rule except for Japanese house slippers. Just before entering San Francisco harbor, Mr. Kikuchi had his bride throw overboard all of her Japanese clothing except for her bridal kimono and the one she was wearing. Japanese bathing customs were followed with the family bathing together in two large wooden tubs. The ^{at home} home language was entirely Japanese, and neither C K nor his older sister knew any English at the time they entered school - a fact that was to set off a chain of nightmarish events for C K. He recalls his language handicap and its immediate consequences in these words:

This is obscure & puzzling why?

antiquated dislike

they all did - date

Does when Lawrence's with DST in Calif - length - date - CK's document

These events are recalled in a chapter of CK's of his recollections as written up by Adamie in his book CK recalls (Complete descript - herein after referred to as the Adamie Document)

The second or third day in my educational career, the teacher came home with me and tried to discuss my language problem with my mother, who could not understand what she wanted. My mother called my father, who was working on a customer in the shop. The teacher tried to explain to my father what had brought her to the house, but he, too, had difficulty in understanding her. Finally he nodded a few times and bowed Japanese-like, and she left.

For some reason, this incident caught my father in a tender spot and touched off in him something that made things hard for me thereafter.

My oldest sister, also, had known no English when she started school the year before, but had, somehow, gotten by. So now, finishing with his customer, the old man poured himself a tall drink of bootleg and, after a long silence during which he kept looking at me, demanded to know why the school woman had not come with my sister but had had to bring me home. Of what worth was I anyhow?

My mother coming to my defense only made matters worse. I was no good, he declared, because she sheltered and pampered me; and he wondered what one could expect from her kind, anyhow. He drank some more, and tried to talk English, then continued in Japanese, for, as he explained, we were too dumb to understand him in English, which he implied was superior language. He raved about how humiliating the incident was. That an American teacher should come to his house to complain about the stupidity of his son - and his first son, at that! How could he ever live this down!...Another swig from the gallon...Then, flying into high rage, he kicked me across the floor between the beds.

As I whimpered picking myself up, his rage turned into sadistic passion, and he seized me. I was a disgrace to the race of Nippon! I was not his son, but only my mother's; and she was from the good-for-nothing upper classes. I was unfit to be his heir. I had no manly Japanese virtue of any sort! In an attempt to remedy this lack, he hung me by the feet to the two-by-six rafters that cut the ceiling of the room in half, and whipped me with an old razor strap. I hung there, head down, for five or ten minutes; it seemed ages. My mother could do nothing. Huddling in a corner with the other children, she probably prayed to her ancestors.³

Antichrist!
 > This incident touched off a latent hostility of the father towards the son, and following it C K was subjected almost daily to contrived tortures.

To see if C K had "Japanese fortitude" Mr. Kikuchi would pinch his arms with pliers. The louder C K yelled, the harder he would pinch. A series of similar trials prompted Mrs. Kikuchi to seek a divorce. However, after

such incidents
leave home and go on peacefully
finally
 a separate series? did he pinch her?

a short separation she returned home partly because of her aversion to living on relief and partly because of her husband's promises to reform. His hatred of his son had not lessened however, and he soon resumed ^{harsh} ~~burtal~~ treatment. The seven year old child was ^{badly} completely terrorized and withdrew only to find the fury of the attacks increase. Neither he nor the other members of the family understood the reason for this hatred. Many years later C K ^{ed} ~~was to~~ ^{that} learn the reason from his father: Mr. Kikuchi ^{had believed} ~~imagined that~~ C K was not really his own son.

Fearing for C K's life, Mrs. Kikuchi suggested sending him to Japan to be adopted by her brother; but Mr. Kikuchi refused feeling that this would reflect unfavorably upon him. However, the idea of getting rid of C K appealed to him, and he ^{San Francisco?} persuaded a friend in America to adopt him. C K was taken to his new home, duly adopted, and his name legally changed to that of his adopted parent. This proved to be only temporary security, for in less than six months his new father was arrested and imprisoned for embezzlement. Mr. Kikuchi refused to take C K back and he became a ward of the court. By court order C K ^{and} then was placed in a small privately owned orphanage, but his stay here was even shorter than in his adopted home. The orphanage was run for profit rather than service, and the children were treated in a manner reminiscent of ^{one} ~~pages from~~ Dickens. After a small child died from ^{lower} ~~maltreatment~~, public authorities closed the orphanage, and C K ^{returned} found himself deposited at his home in Vallejo. Again the savage beatings began and ^{again} ~~again~~ to protect him Mrs. Kikuchi fled - this time seeking the advice of a Japanese lawyer in San Francisco. On his recommendation C K was placed in an orphanage in northern California, and Mrs. Kikuchi with the other children returned to Vallejo. When C K entered "the home" as he

name of orphanage?

^{called} ~~was to call~~ it, he was eight years old, ^{and he} ~~He was to remain here~~ ^{ed there} for the next ten years. During ^{which} these years he did not see or hear directly from any member of his family.

C K was the only "Japanese" ^{child} in the home and was quickly accepted by the ^{the} (other) children and a kind administrative staff. He soon acquired a knowledge of English and was able to complete three grades in one year, catching up with his age group. Either ^{from Resentment} because of his previous family experiences or his immersion into a non-Japanese environment, he completely forgot the Japanese language.

laughing Three years ^{later} after his ^{admission} entrance into the home, C K's mother had the Japanese lawyer visit him to inquire if he wanted to return to Vallejo. The lawyer began to speak in Japanese. C K could not understand a word and asked him to speak English. The lawyer, ^{in now,} who could not believe that he had forgotten Japanese, upbraided him for his "lack of Japanese spirit" but was compelled to speak English to make his point. His message was to the effect that his father had somewhat softened and his mother thought it safe for him to return if he wanted to. C K answered with a loud "no." He could not be persuaded to change and kept shouting "no." When the lawyer left, C K locked himself in his room and cried.

In 1934 he graduated from high school, ranking fourth in his class. Six months later he left the home with a new suit of clothes and twenty dollars. ^{and went to} Arriving in San Francisco ^{where} he was for the first time since his early childhood away from the tolerant environment of the home. And for the first time he became painfully aware of the meaning of minority group status. Discrimination surprised, hurt, and infuriated him. ^{Up} until then he had not realized that a difference in appearance made so much difference in treatment.

One day I found myself on a ferryboat going across the bay. Not having seen my home for nearly ten years, I had only a vague idea of its location. But I found it. It looked poor, small and shabby.

Through the shop window I saw my father sitting idle in his barber's chair. I did not really recognize him; I just assumed it was he. He looked very old. As I learned later, he had just come out of a hospital but a few days previously. In the window was the same sign "Closed for Business" we used to put out years before when he was too drunk to work.

I walked around the block. Should I go in? Would the old man recognize me?

I decided to enter by the back way.

My mother recognized me at once, with a little gasp. She was very still a few seconds, looking at me. Then she closed her eyes and smiled as though she had been expecting me. Three months before she had received a notice from the institution that I had left for San Francisco.

My mother had aged, too. She was so thin, so little. She came scarcely up to my chin. I could not understand what she was saying in Japanese and she knew no English.

There were several youngsters in the room, my brothers and sisters. At first I barely saw them. They all stared at me, and whispered excitedly.

4 -26
My father schuffled into the backroom from the shop....

He was only a shadow of the figure he had been ten years before. He was much smaller than I. Like a gnome.

When informed who I was, he folded his arms and his head dropped on his sunken chest, and he began to talk in a jumble of Japanese and English. I gathered that he thought I hated him. Finally he sat on the edge of one of the three beds that crowded the room, and clutching a brass knob, asked me to forgive him for his mistreatment of me. He said "the booze... the booze...the booze" (repeating the words) had made him brutal and vicious. But that was all over now, he said; he had ceased drinking.

I felt dreadful over this, but managed to pat him on the shoulder and take his hand, which was weak and small and cold. Then he folded up on the bed and cried. After a while he picked himself up and shuffled back into his shop, perhaps to have words with the little Buddha on the shelf behind the water heater.

My mother tried desperately to make me feel welcome. She was distressed over my inability to understand her. She put food before me, but it had no reference to anything I had ever tasted: or was this only my imagination? Every swallow nearly gagged me.

I began to notice my brothers and sisters whose eyes continued to be fixed on me. Every move I made caused a stir among them. By-and-by I counted them. Four; all born after I had left home. One was only three, a tiny fellow sitting in the middle of one of the huge beds. They made me uneasy...

On that first visit the other three members of the family were not home. The two senior children in the house acted as interpreters between my mother and me. She said she hoped my feelings about my father really were not bitter any longer. I found it difficult to say anything, but said they were not: I bore him no grudge.

She asked me to come to live with them; they would make room for me. This caused a flutter among the interpreters. One whispered to another in English, "Where will he sleep?" I declined the invitation. I said I would crowd them too much. But my real reason was that I did not belong. (6)

I stayed only about an hour. I said I had to get back to San Francisco, to see someone about a job. I promised to come again soon.⁵

Valleyo
During the next few months (fall and winter of 1934-35), C K visited home about every ten days and gradually became acquainted with his family. His older sister, Mariko, remembered him and extended the warmest greeting. ^{even} She tried to make him feel at home and ^{was} offered to help him find a job. She was working as a domestic and during the past few years ^d has been the chief support of the family not only in the sense of contributing financially but also in assuming responsibility for making major decisions and guiding the younger children.

where?
when?
His second sister, Alice, had graduated from high school at the head of her class and taken a secretarial course in a business college. Unable to find secretarial work she too was forced into domestic service. At this time Alice was beginning to relieve Mariko of the responsibility for family support. ^{Valleyo} In the months to come she ^{became} (was to become) head of the family.

Specifically?
was this
still '34-'35
as dated above?
when
His younger brother Jack (18 at this time) had graduated from high school and ^{Valleyo?} already had held a series of jobs including ^{he wanted} work as a migratory farm laborer, houseboy, and ^{to attend college & become a doctor} in the Civilian Conservation Corps (CCC).

The other four children were ^{not} as yet either in school or of a pre-school age.

DST?
The immediate problem facing C K was finding employment. ^{to find} This proved very difficult. After weeks of job hunting ^{without success}, he obtained,

through the assistance of the director of "the home", a position as athletic instructor in a school for Japanese boys. However, his inability to speak or understand Japanese, his intense dislike of Japanese food, and his ignorance of Japanese customs followed at the school so handicapped him that he soon was discharged.

Following this he held a series of day laboring jobs in the "little Tokio" section of San Francisco. These barely provided him with enough money to survive. While domestic service jobs were plentiful, they were extremely distasteful to him, (but in desperation) he became a houseboy for a Caucasian family. His employers proved to be very generous and sympathetic. Realizing his aversion to servant status, they permitted him to work sans the customary white coat of the houseboy and urged him to consider himself a part of the family. They encouraged him to attend college, and so arranged his hours that he was able to enter San Francisco State College in the fall of 1935. Once again he was able to immerse himself in a tolerant world. He made friends chiefly with Caucasians, deliberately avoiding other Japanese Americans. In May of 1939 he graduated with highest honors.

Following graduation C K left his houseboy job and again encountered difficulty in finding employment. Looking back on this period, Kikuchi recalls that:

There were times when I actually wished that I weren't a Jap. It wasn't because of any shame of my background, but I felt that economically I would be better off if I did not have a Japanese face... Several times I talked to my professor at college and she suggested jokingly that the problem might be solved by having an operation on my eyelids to eliminate the slant-eye effect. She said that I could pass as a southern European if that were done. I took this quite seriously and even investigated several plastic surgeons to see if it could be done, but I gave up the idea when I was told that it would cost around \$50.

Jobs were scarce, for the country ^{had not recovered from} (was just beginning to climb from the depths of) the depression, (and C K felt the added handicap of minority status.) At college ^{CK} he had majored in history hoping to teach in the public schools, but even experienced Caucasian teachers were without work. ^{at this time,} Once again ^{he} C K drifted into the Japanese section ^{again} to lead a hand-to-mouth existence. ^{over the summer,}

During the next few years he had a variety of small paying jobs. He was employed as a research worker by the N Y A (National Youth Administration) during the fall and winter of 1939. In the following spring he, together ^{and} (with) his brother Jack, joined a Japanese gang of agricultural workers doing "stoop labor" ten hours a day for twenty five cents an hour. He and Jack ^{run out of camp for agitating for 30 cents an hour.} tried to organize a strike for thirty cents, but it failed miserably and ^{but found another gang of fruit pickers} the brothers Kikuchi were run out of camp as "agitators." With considerably reduced enthusiasm for inspiring reforms, they joined another gang ^{of fruit pickers} picking fruit.

^{he} In autumn ^{of 1940} C K returned to San Francisco. He became associated with a group of Nisei "rowdies" known informally as the ^{Yamamoto} Yamamata Garage Gang. ^{and} He spent his time drinking, gambling, visiting houses of prostitution, and leading the disorganized life of the gang member. When he hit it lucky, he loafed; when ^{he lost} (not), he temporarily reverted to houseboy. During this period he seldom visited his family.

In the spring of 1941 he obtained a job as chauffeur driving a family through the Pacific Northwest and Canada. On this trip he resolved to continue his education although he had not decided upon a career objective. ^{He applied to several colleges and after one} On his return to San Francisco he worked briefly for a firm at the San Francisco Fair, but quarrels with his "Jap bosses" ended in his being fired. ^{final interim of hand to mouth living (working at the}

^{accepted at other schools?} San Francisco fair and the Reno cribs where he gambled away his earnings) he was admitted

After another stint as an agricultural worker, he went to Reno where he worked in the cribs. Gambling losses forced him to return to San Francisco where he again joined his "rowdy gang."

It was about this time that he decided to become a social worker feeling that he would encounter least discrimination in a field governed by Civil Service examinations. He applied to several schools and in the fall of 1941 received notice from the graduate school of the University of California at Berkely that he had been accepted to work for a certificate in social work (a one year course of study).

While attending graduate school he held living expenses to a minimum by sharing a small room in a tenement house with two other Nisei and living on an austerity diet. He was able to live on ten to fifteen dollars a month earned by part time work as houseboy. The attack of December 7th came as he was midway in his graduate study.

Even the most trivial events that occur on days that prove crucial to us are vividly remembered; and C K like most Japanese-Americans poignantly recalls the early days of the war.

On Sunday, December 7, a couple of Nisei friends and I had gotten together for a bull session and the conversation turned to the subject of possible war. Right in the midst of this conversation, another Nisei boy rushed in to announce that Pearl Harbor had been bombed by the Japanese air force. We all took it as a joke and we continued our discussion. The boy tried to convince us but we just ignored him. Finally one of us turned on the radio and the news flashes came over. We still did not believe it until several other friends came running in to announce the news. Our group quietly broke up and I suppose we were all pretty shocked. My first reaction was one of vague fear because I somehow felt that I would be identified with the enemy. In order to reassure myself that this would not happen, I walked up to the college library and mixed in with other students who were trying to study for their finals.

When I returned to the house I attempted to put on a cheerful front in order to reassure my roommates that things were not so bad; I suggested that we all volunteer into the Army and organize an expeditionary force to Japan. They felt it was not the time for joking but I felt that I really should do something direct about it. I didn't see much sense in continuing school. I lost all interest in my final examinations but fortunately that did not affect my grades at all.

When ^{he} was declared the next day, I felt more strongly than ever that I should volunteer into the Army. I talked it over with my roommates and they believed that it was a foolish move to make, particularly in view of the fact that I had only three or four more months of school to complete. I did not have any family responsibility at all so I felt no obligation pulling me back. The next day I quietly went over to the Civic Center in San Francisco and asked to be inducted into the service. I was refused for the second time because the officer said that a policy had to be set for the Nisei first. I did not press the matter but returned to the campus, and I did not tell any of my friends what I had tried to do.

Following the attack on Pearl Harbor events moved swiftly for Japanese Americans on the West Coast. Issei aliens immediately were declared "enemy aliens" and subjected to many restrictions. They were excluded from areas near vital installations; possession of certain contraband articles was prohibited; and travel was restricted. Those suspected of subversive activities or inclination were promptly arrested. By February 16, 1942 more than twelve hundred ^{from the} West Coast Japanese-Americans had been placed ^{under arrest} in internment camps.

The Kikuchi family living close to the Mare Island Naval Station was forced to ^{leave Vallejo} move in February to San Francisco. Several prominent citizens of Vallejo sent a petition to Washington asking that the Kikuchis be permitted to remain, but it was unsuccessful and the family moved to San Francisco. Mariko, who had been working as a domestic in Los Angeles, returned home to assist, but the burden of moving fell upon Alice. At this time C K began to take part in family affairs, and through his efforts the family received financial assistance from

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sp.

^{relief}
federal agencies. However, his entrance into family affairs marked the beginning of a conflict between him and his sisters (Alice and Mariko) for "control" of the family.

omit? repeat?
During the preceding few years Alice and Mariko had shared in supporting the family and making major decisions. Jack and C K were attending college and living away from home, and the other children were still very young. Following a Japanese custom, and perhaps partially in expiation, Mr. Kikuchi felt that C K as the oldest son had the privilege and obligation of assuming leadership. Alice and Mariko welcomed his aid, but resented his exercising authority. This struggle was to mount in intensity ^{over the next three years} in the months to come.

See Spoilage pg
Two months after moving to San Francisco the family was to be uprooted again. On March 12, 1942 the four states of California, Washington, Oregon and Arizona were divided into two military areas. Military Area I included the western third of Washington and Oregon, the western half of California, and the southern quarter of Arizona. The balance of these states comprised Military Area II. ^{March 2 it was announced that} On the same day it was announced by public proclamation that all persons of Japanese ancestry were to be excluded from Military Area I. By this time the press, public, and government made ^{no} little distinction between Japanese Americans who were citizens and those who were aliens. Both were lumped together as "Japs" and accorded the same treatment. *Evacuation*

Not clear
Emigration from the restricted zone (Military Area I) at this time was "voluntary" in that individuals were free to select their destination provided it was outside the restricted area. With the exception of a few zones nearby military installations, they were to be permitted to settle

I don't like this use.

make no distinction

CK's

was

and enjoy free movement in any other part of the country including the parts of the West Coast states in Military Area II.

The exclusion orders were issued and were to be enforced by the Army. To assist the Western Defense Command in this assignment the Wartime Civil Control Administration (WCCA) was created. The WCCA offered C K a position as social worker, but he declined feeling that his inability to speak and understand Japanese would prevent his doing the necessary interviewing.

Voluntary evacuation did not proceed as rapidly as anticipated. To the economic and personal difficulties connected with moving was added marked hostility of communities toward incoming Japanese Americans. "This group considered too dangerous to remain on the West Coast was similarly regarded by State and local authorities, and by the population of the interior."⁸

By the time voluntary evacuation was ended and forced removal substituted, about nine thousand Japanese Americans had left Military Area I - a large portion of these having moved into Military Area II.

which it was believed would not be evacuated.

The Kikuchi family, like all Japanese American families, debated the pros and cons of moving: faced on the one hand with forced removal and internment pending later resettlement and on the other hand with the hazards of voluntary resettlement in new and reportedly hostile communities. Mariko alone decided to resettle to avoid forced removal and detention, and late in March she went to Chicago.

C K considered avoiding evacuation by posing as a Chinese. He had already circumvented travel and curfew restrictions by using a counterfeit Chinese identification card under the name Char Lee.⁹ He also played with the idea of refusing to be evacuated and making a test case of it in the courts; and he of course, considered voluntary resettlement. He later wrote

You never said it was

I suppose so

that his ultimate decision to remain and be forcibly evacuated was prompted by "feelings of family responsibility." *espec. now that Mariko had left?*

When it became apparent to the government (early in March) that voluntary ^{evacuate} emigration would not rapidly accomplish the objective, procedures quickly were instituted for controlled mass evacuation under the Army and the WCCA. *the Army had* It was decided that evacuation and resettlement could not be accomplished simultaneously, and Army authorities set about establishing temporary Assembly Centers near each concentration of Japanese American population.

These Assembly Centers were intended to be used only for a short period. Their sole purpose was to serve as points of concentration and confinement pending the construction of more permanent camps to be located further inland. The choice of sites for Assembly Centers was limited chiefly by the necessity of finding nearby pre-existing facilities for the housing and maintenance of more than one hundred thousand persons. Ten Assembly Centers were established. Except at Portland, Oregon; Pinedale ; and Sacramento, California; and Mayer, Arizona, large fair grounds or race tracks were selected. In the latter stables could be converted into living quarters.

Evacuation to Assembly Centers began on March 21st and by June 6th ^{March 29?} Military Area I had been cleared. ¹⁰

On April 30th the Kikuchi family was evacuated to the Assembly Center established at the Tanforan Race Track just outside San Francisco. C K was not yet living with his family but had registered for the evacuation under the family number so that he would be assigned living quarters with them at Tanforan. *He consulted his evacs but almost* He was within six weeks of completing his work at the

See p. 11 Top
Spoilage

Annotate

Introduction, page 19- Don!

Dorothy objected to our repeating
this information about the study in
footnote 50, and also said the diary
was not quoted in The Spentage. So
I have tried to revise both this &
footnote 50 to incorporate her
suggestions. You make the
final corrections to suit yourself.
but consider #50 in so doing.

missed the bus doing so.

University of California and received special permission to take examinations before leaving for camp. In camp he was to receive his grades (all A's), a certificate in social work, and an invitation to attend graduation.

WRA was org set up to carry out the voluntary program - Spontage p. 24 p. 10

When it became evident that there was to be controlled evacuation and detention, the Attorney General of the United States and the Secretary of State thought it desirable to create a separate civilian agency "to undertake the post-evacuation phase of relocation." On March 18, 1942, by presidential order, the War Relocation Authority (WRA) was created, and Mr. Milton Eisenhower named director. It was agreed that the WCCA under Army direction would (assume) control of the evacuation and operation of the Assembly Centers. (The tasks of the WRA, under civilian control and direction, would include the construction and operation of Relocation Centers. (These camps were to be located in the interior states and of a more or less permanent nature than the Assembly Centers. At the same time the WRA was to devise and implement a program for the reintroduction of Japanese Americans into the general population outside the West Coast areas.

Not clear why this is a crime? quote from? who agreed? Del Witt setup WCCA pretty much himself?

Take charge of =

plan + carry out return

See map

In carrying out its first assignment the WRA established ten Relocation Centers. Two were located in Arizona (Colorado River Center and Gila River Center), one in Colorado (Granada Relocation Center), one in Wyoming (Heart Mountain Center), two in California (Manzanar and Tule Lake Centers), and one in Utah (Central Utah Relocation Center). By the end of October 1942 all evacuees had been transferred from control of the WCCA to the WRA.

At the same time the WRA was working toward its other objective: the resettlement of the evacuees. In the early months of its operation the procedures for obtaining clearance to leave camp, involving a check by the Federal Bureau of Investigation and assurance of a job outside camp, were so complicated that relatively few persons resettled. As time went on the WRA succeeded in having resettlement procedures liberalized and the number leaving camp rapidly increased. By March 20, 1946 when the last camp was closed, almost 31,000 evacuees had voluntarily resettled from the relocation centers.¹¹

C K began this journal on the day of his evacuation from San Francisco. With the exception of only three or four days, daily entries were made for the next several years. This volume includes entries from April of 1942 to the closing days of World War II. During this period C K and his family went through the three phase cycle: evacuation to an Assembly Center, detention in a Relocation Center, and resettlement east of the Rockies. The division of the diary into three sections - Tanforan, Gila, Chicago - responds to these phases.

Shortly after his arrival at the Tanforan Assembly Center C K was offered part-time employment by a group studying the evacuation. This study, officially known as the Evacuation and Resettlement Study, and (referred to throughout the diary as "the study" or "the California Study") was undertaken by a group of social scientists at the University of California.

The study was an interdisciplinary one with Professors Dorothy S. Thomas, Robert H. Lowie, Charles Aiken, Milton Chernin, Frank L. Kidner, participating at one time or other. The chief intent of the study was to record and analyze the changes in behavior and attitudes

(Economics) (Anthropology) (Political Science) (Social Welfare)

(a) Need reference to Spoilage here?

Percentage
31/100 = 1/3

present history

over

assisted by Drs.

and patterns of social adjustment and interaction of the evacuees. Most

of the staff observers were evacuees. The director of this study,

Dr. Dorothy Thomas, ^{having seen} ~~saw~~ parts of C K's diary, ^{ed} Realizing its interest

and value as a ^{and} ~~personal~~ document, she urged him to continue it, ^{as} ~~and~~

^{source material} ~~eventually she received his consent to use parts of it in publications~~

^{for} ~~of the Evacuation and Resettlement Study.~~ ^{She subsequently urged} ~~Since only isolated fragments~~

^{its publication & secured a grant from the American diary?} ~~were used, it was thought desirable to publish it as a separate entity.~~

^{Philosophical Society to underwrite the present abridgement,} ~~The fact that C K was writing partly for (purposes of) "this study"~~

^{his observations?} makes it somewhat less personal than many diaries. An added pressure in

the same direction was the lack of privacy in camp. C K recognized that

family members might read ^{the diary} it; and anticipating this, ^{warning} pasted this note

in the front of his note book:

NOTICE

If any member of the family ever reads the following
junk I have set down, please do not take it personally.

It only represents personal views and thoughts and
there is no meaning of belittling anyone. Perhaps
Mariko should not read any of this as she may misun-
derstand. I know that Bette and Emiko can take it
easier. Remember, please, that these items were
jotted down at the moment and every person has his
daily moods.

Natcherly, the little hero of all this is one C K,
your loving brother, and some accounts may be subjective
and not true to the situation as existed that day.

Diary
never
quoted
in Sp.
or Sov.

When did
he put this
in - in
Chicago?

up to Aug. 1945.

The original diary runs to more than three million words. In this abridgment the editors sought to present it in a form greatly shortened but faithful to the original in style, tone, and content. The annotations throughout the diary give some indication of the material deleted, and the complete diary is on file in the University of California Library. Certain blocks of material were omitted as noted below.

Not clear that there have not been changes at all

political?

Rewrite

In the original diary C K included minutes of camp meetings, community councils, and other camp organizations which were deleted. Detailed discussions of camp politics with the views of various evacuees, descriptions and analyses of "back stage" struggles, accounts of the camp campaigns and elections were also omitted. Descriptions of recurring camp events and happenings are repeated in the original diary but appear only once in this volume. For example, the camp menu is given nearly every day in the uncut version. In the edited one, a few sample menus appear showing the "range" and "average" menu. The innumerable minutiae of living - time of rising, apparel worn, reactions to climate - generally are omitted. In the original the experiences of his many friends and acquaintances are traced in great detail. While these were invariably interesting and often socially significant, pressure to keep the diary to a "readable size" forced deletion of most and abridgment of others. The personal life of each family member, other than the diarist, recounted extensively in the original, is also considerably shortened here.

? held

Deletions have been so numerous that in the interest of smooth reading the dots of ellipsis have not been used. Editorial insertions, of course, have been bracketed. For Japanese words scattered throughout the diary, the approximate English translation is given in brackets with

the first appearance of the word and is also listed in an appended glossary.

The editors endeavored to have the journal "speak for itself" by presenting those aspects which seemed by space, emphasis, and phrasing to be most significant to the diarist. It is probably unnecessary to state that no analysis of the diary is made. The editors believed that it would serve its greatest usefulness in being presented as an annotated personal document which specialists in several disciplines might find amenable to analysis and which the lay reader might find interesting and informative.

DST says give family outline after CK gets into Army.

WRA plans to resettle
CK resettles family
Draft
CK drafted.

?
Maybe
leave
out.

June 1
Oct 30

BEF - just at end -