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KAWAKA, SHUICHI

1954-1965

* (JAPAN)

* STRANDEE

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Completed

146-54-1076 *cc 4*

AFFIDAVIT

abog 12-19-47

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

This affidavit should be specifically addressed to the circumstances of your particular case and should not consist of generalities. When you are uncertain as to matters related in your affidavit write "uncertain". Where you claim that any action was taken by you as the result of fear, you should state in each instance, with the greatest possible particularity, what was feared and why. If it is claimed that the fears were caused by threats from individuals or groups of individuals, the nature of the threats, the names of the individuals making them, if known, and the time, place and occasion for the making of the threats should be given.

If more space is needed for answers to particular questions, separate sheets of plain white paper should be used. Each separate sheet so used should be plainly marked with the number of the question being answered and your name.

1. Name / Shuichi KAWAOKA	Date of Birth March 20, 1892
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2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? no (refer additional sheet)	When	Where
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3. If born since December 1, 1924	(A) Was your name ever registered with a Japanese Consulate for the purpose of reserving your Japanese nationality? inapplicable
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If so, did you thereafter renounce your Japanese nationality? inapplicable	When	Where
--	------	-------

4. State periods of visits to Japan and purpose of each visit:

Date		Purpose
From 1897	To 1908	Accompanied parents
Jan 1931	Apr 1932	Visited parents living in Japan
Jan 1946	present	

5. Give details concerning any formal education in Japan:

School	Period of Attendance	
	From	To
Miyauchi Grammar School	Five years	
Hatsukaichi Grammar School	Three years	

Specify subjects studied (attach additional sheet if necessary).

The normal curriculum consisting of language, history, mathematics, geography, penmanship, physical education etc.

6. Have you ever made application for repatriation to Japan? **yes**..... If so, give date....., and your reasons for so applying:
(Refer additional sheet)

7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States? uncertain	Have you ever declined to answer when asked whether you would swear unqualified allegiance? Yes
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Or have you ever given a qualified answer to such question asked at War Relocation Centers?.....**no**..... If so, give your reasons:

(B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you?..... If so, state when you changed your mind and your reasons therefor:
(refer additional sheet)

(C) Did you ever indicate that you would not swear unqualified allegiance to the United States either expressly or by refusal to answer, or a qualified answer, knowing that by so doing you would be sent to the WRA Segregation Center at Tule Lake?..... If so, give reasons:

I am not sure whether I knew that I would be sent to WRA Segregation Center or not but believe I must have. My main concern at that time was to be together with my wife and family and also not to be forcibly relocated outside into the hostile community. I believe that the only way to be assured of this was to ask for repatriation. I was in fear of being separated from the family and also feared the hostile community outside. Details of this fear are explained under question 6 of this form.

8. (A) WERE YOU EVER AT ANY TIME A MEMBER OF ANY OF THE FOLLOWING ORGANIZATIONS:	Answer		Period of Membership
	Yes	No	
Black Dragon Society (Kokuryu Kai)		no	
Central Japanese Association (Beikoku Chuo Nipponjin Kai)		"	
Central Japanese Association of Southern California		"	
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)		"	
Heimuska Kai, also known as Hokubei Heieki Gimusha Kai Zaibei Nihonjin, Heiyaku Gimusha Kai, and		"	
Zaibei Heimusha Kai (Japanese residing in American Military Conscripts Assoc.) Heimusha Kai		"	
Hinode Kai (Imperial Japanese Reservists)		"	
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)		"	
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)		"	
Japanese Association of America (Zaibei Nihonjin Kai)	yes	Appr	15 yrs
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)		no	
Japanese Overseas Convention, Tokyo, Japan, 1940		"	
Japanese Protective Association (Recruiting Organization)		"	
Jikyoku Iin Kai (Current Affairs Association)		"	
Kibei Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)		"	
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)		"	
Nichibei Kogyo Kaisha (The Great Fujii Theatre)		"	
Northwest Japanese Association		"	
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)		"	
Shinto Temples		"	
Sokoku Kai (Fatherland Society)		"	
Suiko Sha (Reserve Officers Association Los Angeles)		"	
Hokoku Seinen-Dan		"	
Hokoku Joshi Seinen-Dan		"	
Sokoku Kenkyu Seinen-Dan		"	
Sokuji Kikoku Hoshi-Dan	yes	Appr	3 months

(B) Give reasons for becoming a member:

(Refer additional sheet)

(C) State nature of your activity and offices you held:

(Refer additional sheet)

(D) If you voluntarily discontinued membership in any of the aforementioned organizations, give approximate date and reasons for so doing:

inapplicable

SHUICHI KAWAOKA.

Additional Sheet #1.

Question 2 (A)

2. If born prior to December 1, 1924 (A) Have you ever renounced Japanese nationality?
When? Where?

My parents had registered my birth with the Family Registration Record Office while in the United States. I thought it was unnecessary to renounce my Japanese nationality because I considered myself an American citizen. After coming to Japan in 1946, I was unable to renounce my Japanese nationality because of the pending status of my U.S. citizenship.

Question 6.

6. Have you ever made application for repatriation to Japan?
If so give date, and your reasons for so applying:

I do not recall exactly but believe made a request for expatriation in the first half period of 1943. Will explain as specifically as possible the reasons that led to my action.

At the time of the outbreak of World War II, I was well established in the field of truckfarming, having many friends and being highly respected both in the American and Japanese communities. I am confident that many of my acquaintances can vouch for me on this. The first exclusion order was laid on our premises in February, 1942, and since my wife was a Japanese alien, I had to leave my home with the family in order to be with my wife and evacuated to the Fresno area. But soon after, martial law was laid in the Fresno area as well, this time affecting also the American citizens whose ancestry was Japanese. I was at a complete loss as to the reason for the government order to assemble us in camps but I would like to stress that at that time, I believed and did as the government wished without any complaint or resistance as a loyal citizen, while there were some who said that we should resist the government's order. When we were assembled at Fresno Assembly Center, I thought that it was just a temporary action and I believed that I would be released after being investigated and proven that I was a loyal citizen of the United States. I believed that I would be returned to my home in a very short time.

At the early part of our stay in Fresno Assembly Center, before I had realized any fear or was affected by the adverse conditions in the camp and influenced by others, I can prove that I had no intention of applying for repatriation to Japan. Around July 1942, the block manager approached us and informed us that we could apply for repatriation to Japan if we so desired. AT THAT TIME I HAD NO INTENTION WHATSOEVER OF LIVING ELSEWHERE BUT IN THE UNITED STATES AND I DID NOT HAVE THE SLIGHTEST INTEREST TOWARDS THIS APPLICATION. This can be further proven by the fact that all of our household goods, as well as my car and truck, were placed in Government storage in Fresno and took into the Assembly Center, my few necessities and one suitcase of clothing while many other Japanese and Niseis were disposing of their properties.

Prior to evacuation, I had duly reported to my draft board, but while in the Center, I received notice that I, together with others, was classified as 4-C (enemy alien).

We were then sent to Jerome Relocation Center. Gradually, the pro-Japanese aliens, led by Japanese reverends, namely Rev. Kai and others, began to spread pro-Japanese views, saying that we were all regarded as enemy aliens and that even with the close of the war, we would never be able to return to our homes in California. We were told that we were interned, not because of the way we acted, but because of racial discrimination, stressing the fact

Additional Sheet #2.

Question 6. (Continued)

that American citizens of German and Italian descent were not receiving the same treatment as we were receiving. These views were repeatedly expressed during the regular Sunday sermons by the Japanese reverends. It was strongly rumored also that many Japanese and Niseis living outside of the camp were receiving physical violence and it was not safe to go out of the camp. At about this time, forms for U.S. citizens of Japanese ancestry were requested to be filled in. It was at this time that the pro-Japanese alien activities lead by Rev. Kai became strong and we were constantly told not to fill in the forms. Rumors about Niseis and Japanese residing outside were receiving harsh treatment by Caucasians grew stronger. It was said that even Nisei soldiers were being persecuted. For us to fill in the form would mean that we would be forced to leave camp. My wife, the only alien in the family, was becoming hysterical, saying that if we filled in the form, all the citizens would be forced to leave camp and she alone in the family would be deported to Japan. She became near hysterical because she believed that she would be facing her future alone and would be separated from the family forever. She had feared this greatly since, at the outbreak of the war, she had already experienced being ordered out of her home, while we, the citizens were not, irregardless of the family break-up. Her way of thinking was further influenced by pro-Japanese aliens in the camp. A good friend, Mr. Yoshida, was constantly coming to our room and telling us that we should refuse to sign and ask for repatriation or our family will be separated. By so doing, we believed we would be able to stay together and also that we would not be forced to go out into the hostile communities. While I was thinking what I should do, the atmosphere of the environment was in such an adverse condition, an environment of mass hysteria. I had written to a few of my Caucasian friends in my hometown of Arroyo Grande but, I believe due to the hostile relationship between the U.S. and Japan, I did not even receive replies to my letters. This feeling existed, I believed, because we, American citizens, were interned in Centers and they thought we had done acts that caused the government to take such actions. This intensified my fear of leaving the camp.

Not one, but with various reasons mentioned above, in my state of confusion, I finally decided that the only way to assure my family being together and not be forcibly relocated outside was to apply for repatriation. I would like to stress that my decision was made when the environment was in mass hysteria, and where the pro-Japanese aliens were spreading rumors that the Japanese outside were getting harsh treatment, aliens would be deported under any circumstances and that we citizens would be forced to leave camp into hostile communities unless we asked for repatriation.

Question 7 (B)

- 7 (B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you? _____ If so, state when you changed your mind and your reasons therefor:

While in Jerome Relocation Center, I, together with others, was given a questionnaire to answer (forms to be answered by citizens of Japanese ancestry). I was confused and wondered why such questionnaires were given to us. I had done nothing whatsoever as to indicate any disloyalty on my part to the United States. I was a veteran of the U.S. Army, honorably discharged; I had registered at the draft board indicating my allegiance to the U.S. already. I wondered why I was asked to forswear any allegiance to the Japanese Emperor when I had never sworn any allegiance to the Japanese Emperor in the first place.

As mentioned under question 6 of this form, the pro-Japanese influence and rumors were strongly circulating in the camp. Also, with all the rumors circulating, the atmosphere of the camp was of mass hysteria. My wife was led to believe that under any circumstances, she would be deported because she was an enemy alien. There was also nothing to assure us that she would not be deported. We were led to believe that if we swore unqualified allegiance to the United States, the citizens would be forced to relocate outside. Rumors that Niseis residing outside were receiving violent physical treatment from the Caucasians were at a peak. It was said that even Nisei soldiers were being persecuted. A friend, Mr. Yoshida, who was, I believe, strongly influenced by Rev. Kai and his group, was coming to see us constantly saying that we should ask for repatriation. Said that the only way to assure that the family will be together and also not to be forcibly relocated outside into the hostile community was to ask for repatriation. My wife was in near hysteria. We believed that she would be separated from me and the rest of the family. While I was greatly confused as to what I should do, it was announced by the Project Director, Mr. Taylor, that it was not compulsory for us to answer questions 27 and 28 of the questionnaire which dealt with the loyalty questions. I didn't dare answer these questions because I was scared that if I answered yes, our family would be separated. I wouldn't answer no, because I couldn't conscientiously say I was not loyal to the United States.

Question 8 (B).

8. (B) Give reasons for becoming a member:

Japanese Association of America.

My membership in the Japanese Association of San Luis Obispo Chapter was due mainly to my advanced age. Instead of becoming a member of the Japanese-American Citizens League, San Luis Obispo Chapter, it was easier for me to associate with the Japanese of my own locality and act as a liaison between the two organizations, thereby enabling me to work for the welfare of the Japanese and to improve relationship between the Japanese residing in America with American society. I was also an advisor to the Japanese-American Citizens League at the time of the outbreak of the war.

Sokuji Kikoku Hoshi Dan

My membership in the Sokuji Kikoku Hoshi Dan was because of the following reasons:

I was approached by alien members to join the organization. They said that since we were to be sent to Japan, we should join. I was told that the purpose of the organization was to guide the young people who were going to Japan to learn the customs and languages of the country. They stated that it was bad for the young people in camp idling, doing nothing every day and it was best to teach them something useful to occupy their minds and to keep them out of mischief and from learning bad things in the not too healthy environment of living among the mass of all sorts of people. This sounded reasonable and when I was told that the organization was approved by the WRA authorities, and having my children, I did not believe that it would be harmful in any way.

Question 8 (C)

8. (C) State nature of your activity and offices you held:

In 1941, my turn for presidency in the Japanese Association of America, San Luis Obispo Chapter, had approached, and I was automatically elected to this position. During my presidency in this organization, most of my activities consisted of working in conjunction with the Japanese-American Citizen League of San Luis Obispo Chapter by farewelling Nisei boys that were being inducted into the United States Army. We always sent them off with encouraging words telling them that it was a great honor to be able to become a member of such a great army and in turn to do their utmost to be a worthy member. Speeches that were made by me at such a gathering appeared in our local newspaper, San Luis Obispo Telegram. Here is an excerpt of one:

"Speaking in Japanese, Kawacka expressed pride in the patriotic gesture of the country boys in the "send-off" and made a plea to parents to aid their soldiers sons in fulfilling their obligations while in Service".

Records will show that many parties were given in honor of Nisei soldiers that were stationed in our locality. I personally worked in conjunction with the JACL in organising and financing these functions.

Sokuji Kikoku Hoshidan: Although a member and also made an assistant representative of our ward, I did not take any active part in the organization. I have never at any time persuaded other people into joining or have done any threatening of any sort. Since I was an older nisei, I was asked to become the assistant representative of our ward acting under Mr. Ohno. I first refused stating that I was not capable of doing anything, however, was told that Mr. Ohno is the representative and all I had to do was lend my name as an assistant. Seeing no harm and told that I did not have to take any active part, I consented. Not being an active member I attended only couple of meetings which was insisted upon by Mr. Ohno that I attend. I thought that the internees believed that because I was a veteran I probably was an inu who was spying on them. Therefore, I was constantly in fear of violence at the hands of lawless elements in camp. It was because I feared violence to me, my wife and children that I believed joining the organization would prevent violence to us because it would convince the lawless elements that as members of an organization of people who were preparing themselves for life in Japan, we would not be objects of suspicion to them. Because of these beliefs, I joined the Hoshidan and became an assistant representative of our ward. Later lawless elements arose in the membership of the Hoshidan and Seinen-dan, a number of the latter group started to blow bugles and take sitting up exercises and marched. The leaders seemed to lose their heads and the membership got out of control. Seeing this I wanted to resign. I tried to resign but did not dare to.

Question 8 (F)

8. (F) If you at any time wished to discontinue membership, activity or office and were prevented from so doing, explain fully:

When once there was a meeting (forgot date), Mr. Uyeda, another person (forgot his name) and myself decided to resign from the organization and we attended the meeting for that purpose of asking permission. However, when we stated our wishes our wishes were not even considered. We asked at least to let us drop off as officers but this also was refused. I accompanied Mr. Ohno, representative of our ward, on the way home and suggested that we should discontinue our membership with this organization. He stated that he did not wish to and also said that I better not bring up the matter again because nobody could tell how some of the members might react to it and that I would get into serious trouble because I was suspected already because I was a U.S. Army veteran and if I tried to resign something bad was bound to happen to me and maybe to my family.

Question 9 (A)

9. (A) When did you decide to apply for forms upon which to renounce your U.S. citizenship? Give reasons for so doing:

Applied during the latter part of 1944.

With undesirable rumors in camp and being put in such an adverse conditions of living in state of mass depression of the camp, I was in constant fear of being relocated outside into hostile community and being separated from my wife, an alien. Being led to believe that the only thing I could do to avoid this fear was to ask for expatriation to Japan, I did so. However, we were strongly influenced by pro-Japanese people (and people influenced by them) into renouncing citizenship. Being an U.S. Army veteran I always had feared that I might be branded as a spy in the camp, and believed renouncing the citizenship would be more healthy for me. I was led to believe by pro-Japanese propaganda and rumors that we would have to renounce citizenship or we would be separated from the alien members of the family. Living in such an adverse condition, these rumors seemed true at that time. There were rumors to the contrary also but rumors in effect that we must renounce to be expatriated (see question 6 of this form for reasons why asked expatriation) was far stronger and we were led to renounce.

My renunciation of American citizenship was not my free and of clear thinking choice but was brought about by mental fear (as explained) brought about by bad conditions under which we were forced to live during those long years under confinement in appalling conditions, influenced by undesirable rumors bringing about a very confusing state of mind.

(E) If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of an office was due to misunderstanding of the purpose or nature of the organization, explain fully: I believed that the purpose of the latter organization was to teach the customs and languages of Japan and also to help keep young people away from mischief or learning bad habits. I learned later that the purpose of the organization was not only to teach customs and language but for enjoyment of the few alien leaders of leading an organization which they could be leaders and control for their own pleasure. Although being a member and an officer I did not realize this until very late because I seldom attended meetings to know what was actually going on.

(F) If you at any time wished to discontinue membership, activity, or office and were prevented from so doing, explain fully:

(Refer additional sheet)

9. (A) When did you decide to apply for forms upon which to renounce your United States citizenship?
Give reasons for so doing:

(Refer additional sheet)

(B) If reasons given in answer to preceding question differ from reasons given to officer who held renunciation hearing, give your explanation for difference: At that time, it was said and which was strongly influenced by Mr. Ohno and others that to have renunciation approved, we must state anything against the U.S. Government and try to put forth views that we were loyal to Japan, otherwise I would be relocated in this country and my wife would be sent to Japan.

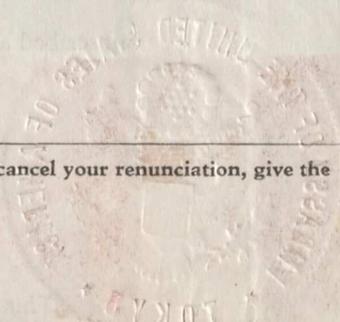
(C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation: My constant fear of being separated from the family and forcibly being relocated into hostile communities, separated from my wife, as well as being afraid of being branded a 'dog' and get molested is fully explained under questions 6 and 9A of this form.

(D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

inapplicable

(E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:

inapplicable



(F) Are there any other facts which influenced your action in renouncing your United States citizenship, state fully below or on a separate sheet if necessary.

inapplicable

10. (A) I am now in Japan, give your reasons for having returned to Japan. After renunciation, I was transferred to Santa Fe Internment Camp. I had heard that if I say I want to go to Japan voluntarily then I would be able to return to the United States but that if I refused to go voluntarily I would be deported to Japan and if I was deported to Japan, I never could return to the United States. So not to be deported, I asked to be sent to Japan voluntarily.

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship? no Answer Yes or No

If you have state the nature of action taken and reasons therefor. inapplicable

11. (A) If you have served or are serving in the military or naval forces of the United States fill in the following:

I enlisted (or was drafted) on April 25, 1918 in the Army; my Serial number is 2780796;
 State the date State the Branch of Service

I still am in service no; I was released from active duty on November 16, 1918 and received my Discharge
 Answer Yes or No

on December 9, 1918

(B) If at any time while in a war relocation center or since then you volunteered for military or naval service but your offer of service was rejected state the time and the place where you volunteered. inapplicable

(C) State why your offer of such service was rejected, if the reason was made known to you.

inapplicable

(D) If you were rejected for military or naval service by your Local Draft Board since your release from a war relocation center state the reason for the rejection if known to you.

inapplicable

12. If any member of your family has served or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

inapplicable

Relationship Name

Branch of Service Serial Number

JAPANESE CITIZENSHIP (EMPLOYED BY THE UNITED STATES OF AMERICA) SS:

Shuichi Kawaoka

Shuichi Kawaoka

(Signature in full of applicant)

Subscribed and sworn to before me this 7th day of June, A. D. 1954.

Erich W. A. Hoffmann
Erich W. A. Hoffmann
Vice Consul of the United States of America,
duly commissioned and qualified.



Service No. 33894
Tariff No. 38
Fee \$2.00
Enter oaths.

This affidavit may be executed before any person authorized to administer oaths.

AFFIDAVIT

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

This affidavit should be specifically addressed to the circumstances of your particular case and should not consist of generalities. When you are uncertain as to matters related in your affidavit write "uncertain". Where you claim that any action was taken by you as the result of fear, you should state in each instance, with the greatest possible particularity, what was feared and why. If it is claimed that the fears were caused by threats from individuals or groups of individuals, the nature of the threats, the names of the individuals making them, if known, and the time, place and occasion for the making of the threats should be given.

If more space is needed for answers to particular questions, separate sheets of plain white paper should be used. Each separate sheet so used should be plainly marked with the number of the question being answered and your name.

1. Name <p style="text-align: center;">Shuichi Kawaoka</p>		Date of Birth <p style="text-align: center;">March 20, 1892</p>	
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? <p style="text-align: center;">No. See attached sheet.</p>	When	Where
3. If born since December 1, 1924	(A) Was your name ever registered with a Japanese Consulate for the purpose of reserving your Japanese nationality? <p style="text-align: center;">Inapplicable.</p>		
If so, did you thereafter renounce your Japanese nationality?	When	Where	
<p style="text-align: center;">Inapplicable</p>			
4. State periods of visits to Japan and purpose of each visit:			
Date		Purpose	
From 1897	To 1908	Accompanied parents.	
Jan. 1931	Apr. 1932	Visited parents living in Japan.	
Jan. 1946	Present	Repatriated.	
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
Miyauchi Grammar School		From 5 years	To
Hatsukaichi Grammar School		3 years	
Specify subjects studied (attach additional sheet if necessary).			
The normal curriculum consisting of language, history, mathematics, geography, penmanship, physical education, etc.			
6. Have you ever made application for repatriation to Japan? <u>Yes</u> If so, give date <u>1943 and 1945</u> , and your reasons for so applying:			
<p style="text-align: center;">See attached sheet.</p>			
7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States?		Have you ever declined to answer when asked whether you would swear unqualified allegiance?	
<p style="text-align: center;">Uncertain</p>		<p style="text-align: center;">Yes</p>	
Or have you ever given a qualified answer to such question asked at War Relocation Centers? <u>No</u> If so, give your reasons:			
<p style="text-align: center;">See attached sheet.</p>			
(B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you? <u>Yes</u> If so, state when you changed your mind and your reasons therefor:			
I would have been willing to swear unqualified allegiance if I had assurance that it would not have caused me to be relocated and separated from my wife who was an alien and whom we believed was not eligible to leave the Center and also if it had not been for the fact that the public would not accept us because of our race.			

(C) Did you ever indicate that you would not swear unqualified allegiance to the United States either expressly or by refusal to answer, or a qualified answer, knowing that by so doing you would be sent to the WRA Segregation Center at Tule Lake?..... If so, give reasons:

I am not sure whether I knew that I would be sent to WRA Segregation Center or not but believe I must have. My main concern at that time was to be together with my wife and family and also not to be forcibly relocated outside into the hostile community. I believe that the only way to be assured of this was to ask for repatriation. I was in fear of being separated from the family and also feared the hostile community outside. Details of this fear are explained under question 6 of this form.

8. (A) WERE YOU EVER AT ANY TIME A MEMBER OF ANY OF THE FOLLOWING ORGANIZATIONS:	Answer		Period of Membership
	Yes	No	
Black Dragon Society (Kokuryu Kai)		No	
Central Japanese Association (Beikoku Chuo Nipponjin Kai)		No	
Central Japanese Association of Southern California		No	
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)		No	
Heimuska Kai, also known as Hokubei Heieki Gimusha Kai Zaibei Nihonjin, Heiyaku Gimusha Kai, and		No	
Zaibei Heimusha Kai (Japanese residing in American Military Conscripts Assoc.) Heimusha Kai		No	
Hinode Kai (Imperial Japanese Reservists)		No	
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)		No	
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)		No	
Japanese Association of America (Zaibei Nihonjin Kai)	x	Approx. 15 yrs	
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)		No	
Japanese Overseas Convention, Tokyo, Japan, 1940		No	
Japanese Protective Association (Recruiting Organization)		No	
Jikyoku Iin Kai (Current Affairs Association)		No	
Kibe Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)		No	
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)		No	
Nichibei Kogyo Kaisha (The Great Fujii Theatre)		No	
Northwest Japanese Association		No	
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)		No	
Shinto Temples		No	
Sokoku Kai (Fatherland Society)		No	
Suiko Sha (Reserve Officers Association Los Angeles)		No	
Hokoku Seinen-Dan		No	
Hokoku Joshi Seinen-Dan		No	
Sokoku Kenkyu Seinen-Dan		No	
Sokuji Kikoku Hoshi-Dan	x	Approx. 3	mons.

(B) Give reasons for becoming a member:

See attached sheet.

(C) State nature of your activity and offices you held:

See attached sheet.

(D) If you voluntarily discontinued membership in any of the aforementioned organizations, give approximate date and reasons for so doing:

See attached sheet.

2(A): Inued:

My parents had registered my birth with the Family Registration Record Office while in Hawaii. I thought it was unnecessary to renounce my Japanese nationality because I considered myself an American citizen. After coming to Japan in 1946, I was unable to renounce my Japanese nationality because of the pending status of my U. S. citizenship. Rev. Tsuba and Rev. Fujio who were leaders of the Daijyo Bukkyo Kai, all said that not only aliens but also Kibei probably would be removed from Japan because, regardless of our loyalty to the U. S., the Government didn't wish us to remain in the U. S. because it viewed all of us as potential enemies.

Before the war I was engaged in farming in Arroyo Grande, California, and was supporting my wife, who was an alien, and our three children, Yoshiaki, Sachiko and Shuzo. My parents, three brothers and one sister, all of whom were aliens, were living in Japan. My father was about 77 years of age and my mother was about 75 years of age. During World War I, I was a member of the United States Army and had been honorably discharged on December 8, 1918. I took part in elections in the U. S. for approximately fifteen years prior to our evacuation in 1942. I expressed during the regular Sunday sermons by the Japanese reverends. In the year 1941, I was elected president of the Japanese Association of San Luis Obispo. Though I was a nisei, due to my advanced age and my long residence in the United States, the majority of my acquaintances were isseis and this factor resulted in my membership of this association. During my presidency of this association, most of my activities were concerned with organizing send-off parties to niseis who had been inducted into the United States Army. These activities were carried out in conjunction with the Japanese American Citizens League of San Luis Obispo. At some date in 1941, a speech was made by me and duly reported in San Luis Obispo Telegram commending the nisei boys for service in the U. S. Army. I did not wish to be separated from her and I did not wish to leave the Center and be relocated in a strange place.

With the outbreak of World War II, I was one of the first Japanese American to buy a U. S. Government bond, and a photo was taken at the time of the bank manager and myself. I had intended purchasing bonds monthly, but my personal activities were ruined owing to continued interrogation by FBI agents. This interrogation resulted from the fact that I held office in various associations, such as: Treasurer--Japanese Language Association; Vice-president--San Luis Obispo Buddhist Association; President--Oceano Agricultural Association, and President for the Japanese Association of San Luis Obispo. I was primarily to avoid being separated from my wife and children and secondarily to support my family.

I was first interrogated by the FBI on the evening of January 1, 1942, and about four more times at San Luis Obispo and was not interned because of my loyal record as a citizen of the United States. My wife who was the only alien in our family was becoming hysterical. The first exclusion order affected my family (my wife being a Japanese born national) so that by February 24, 1942, I was forced to leave my home with my wife and three children and evacuate inland to Fowler, Fresno County, California. In Fresno in 1942, I registered under the Selective Service Act and was classified 4-C, ready experienced being ordered out of her home, while we, the citizens were not, irregardless.

From Fowler, California, we had to enter into the Fresno Assembly Center about July of 1942 under orders of the military commander, General DeWitt even though we had gone to "Zone B" to avoid having to enter into an evacuation camp. We stored all of our family assets such as furniture, kitchen utensils and other possessions in Government Storage in Fresno, as we fully intended to stay in the U. S. In October of 1942, we were transferred to the WRA Center at Jerome, Arkansas. I had written to a few of my Caucasian friends in my hometown of Arroyo Grande, California, to help me if I should be in need of any assistance.

At the time of the registration in the Jerome WRA Center, I gave the answer to questions 27 and 28, "I wish to expatriate and repatriate." On April 23, 1943, there I made an application to repatriate to Japan. In spite of that answer and that application, which were forced upon me by the circumstances, I never wished to expatriate and did not wish

6 continued:

citizens, were interned in Centers and they thought we had done acts to repatriate to Japan but was under compulsion to make such an answer and statement. The reasons why I did so were that from the time we were in the Assembly Center at Fresno we had heard talk and rumors that aliens eventually would be removed to Japan. Mr. Tomoichi, an issei who lived in next block to us in Jerome and also the Rev. Kai, ^{Yoshida} Yochida, Rev. Tsuha and Rev. Fujio who were leaders of the Daijyo Bukkyo Kai, all said that not only aliens but also Kibei probably would be removed to Japan because, regardless of our loyalty to the U. S., the Government didn't wish us to remain in the U. S. because it viewed all Japanese as aliens and as enemies of the U. S. and that it would hold us in confinement for an indefinite period of time and either remove us to Japan during the war or at its end. It was a common belief that we would never be able to return to our homes in California. We were told by many persons that we were interned, not because of the way we acted, but because of racial discrimination. The fact was stressed that American citizens of German and Italian descent were not receiving the same treatment as we were receiving. These views were repeatedly expressed during the regular Sunday sermons by the Japanese reverends. It was strongly rumored also that many Japanese and Niseis living outside of the camp were receiving physical violence and it was not safe to go out of the camp. Through repatriation would I be reunited with my family again. This was a common belief that prevailed in Santa Fe. Mr. Yoshida who was a friend of mine also held the same views. Also there was considerable talk and rumors that aliens would not be permitted to leave the Center but that U. S. citizens might be relocated by the WRA during the war and would be sent to some community where we would not be either welcome or where we would face discrimination if not outright hostility. As my wife was an alien and we believed she would have to remain in camp, I did not wish to be separated from her and I did not wish to leave the Center and be relocated in a strange new community to face hostility and hardship after suffering the losses we did. Having been evacuated despite my record of loyalty to the U. S. and after having served in the U. S. Army honorably during World War I, it seemed to us that there was real danger of our whole family being sent to Japan and if that was to happen to us eventually I didn't wish to remain indefinitely in camp and then be removed to Japan and there experience the hostility of the Japanese military authorities who would treat me as a suspect or spy for having served once in the U. S. Army. So I applied for repatriation primarily to avoid being separated from my wife and children and secondarily to avoid relocation during the war period while the public was distinctly hostile to Japanese.

My wife who was the only alien in our family was becoming hysterical, saying all the citizens would be forced to leave camp and she alone in the family would be deported to Japan. She became near hysterical because she believed that she would be facing her future alone and would be separated from the family forever. She had feared this greatly since, at the outbreak of the war, she had already experienced being ordered out of her home, while we, the citizens were not, irregardless of the family break-up. Her way of thinking was further influenced by aliens in the camp. A good friend, Mr. Yoshida, was constantly coming to our room and telling us that we should refuse to sign and ask for repatriation or our family will be separated. By so doing, we believed we would be able to stay together and also that we would not be forced to go out into the hostile communities. While I was thinking what I should do, the atmosphere of the environment was in such an adverse condition, an environment of mass hysteria. I had written to a few of my Caucasian friends in my hometown of Arroyo Grande about leaving camp but I did not even receive replies to my letters. This feeling existed, I believed, because we, American

Shuichi Kawaoka

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6 continued:

citizens, were interned in Centers and they thought we had done acts that caused the government to take such actions. This intensified my fear of leaving the camp because if my Caucasian friends wouldn't answer my letters I believed strangers would mistreat me if I left camp during the war. We that if we swore unqualified allegiance to the United States, the citizens would be forced to relocate outside. Not one, but with various reasons mentioned above, in my state of confusion, I finally decided that the only way to assure my family being together and not be forcibly relocated outside was to apply for repatriation. I would like to stress that my decision was made when the environment was in mass hysteria, and where the pro-Japanese aliens were spreading rumors that the Japanese outside were receiving harsh treatment, aliens would be deported under any circumstances and that we citizens would be forced to leave camp into hostile communities unless we asked for repatriation. Mr. Tomoichi San Yoshida, and also Rev. Kai, Rev. Tsuha and Rev. Fujio preached that the On December 26, 1944, I was sent to the Alien Internment Camp at Santa Fe, New Mexico, because of being a member of the Sokuji Kikoku Hoshi Dan. My wife, two sons and daughter were left behind in the Tule Lake Center. On January 22, 1945, there I applied for repatriation because of my belief that my removal to Japan was inevitable and also because I believed that only through repatriation would I be reunited with my family again. This was a common belief that prevailed in Santa Fe.

On September 27, 1945, when the war had ended and my son, Yoshiaki, and I were in the Santa Fe Alien Internment Camp, I again made a request for repatriation. In that application I signed there I stated that I desired to be repatriated and that I wished to live in Japan. The reason I made that application with such statements was that I was separated from my wife and the two remaining children who were with her in the Tule Lake Center. I believed that eventually I would be repatriated and that the only way to insure my reunion with my wife and children was through being repatriated. This was the common belief at that camp. If I didn't make such a request it was my belief, fostered by all the talk and rumors in Santa Fe, that I would be held in internment indefinitely and would be separated from my wife and children and that only through repatriation could we be reunited. Also there was talk in Santa Fe that it was necessary to say I wanted to go to Japan voluntarily and if I did this I would be sent and could sometime return to the U. S. but if I didn't apply to go voluntarily I would be deported anyway and then I couldn't ever return to the U. S. Having renounced my citizenship and been interned I thought my removal to Japan was inevitable.

8(B):

7(A):

My membership in the Japanese Association of San Luis Obispo Chapter While in Jerome Relocation Center, I, together with others, was given a questionnaire to answer (forms to be answered by citizens of Japanese ancestry). I was confused and wondered why such questionnaires were given to us. I had done nothing whatsoever as to indicate any disloyalty on my part to the United States. I was a veteran of the U. S. Army, honorably discharged; I had registered at the draft board indicating my allegiance to the U. S. already. I wondered why I was asked to forswear any allegiance to the Japanese Emperor when I had never sworn any allegiance to the Japanese Emperor in the first place. They said that since we were to be The pro-Japanese influence and rumors were strongly circulating in the camp. Also, with all the rumors circulating, the atmosphere of the camp was of mass hysteria. My wife was led to believe that under any circumstances, she would be deported because she was an enemy alien. day and it was best they be taught something useful to occupy their minds and to keep them out of mischief and from learning bad things

8(B) continued:

7(A):

in the not too healthy environment of living among the mass of all. There was also nothing to assure us that she would not be deported. We were led to believe that if we swore unqualified allegiance to the United States, the citizens would be forced to relocate outside. Rumors that Niseis residing outside were receiving violent physical treatment from the Caucasians were at a peak. It was said that even Nisei soldiers were being persecuted. A friend, Mr. Yoshida, who was strongly influenced by Rev. Kai and his group, was coming to see us constantly saying that we should not answer questions 27 and 28 but should say we wished to repatriate and said that the only way to assure that the family will be together and also not to be forcibly relocated outside into the hostile community was to give negative answers to the questions and to ask for repatriation. Mr. Tomoichi Dan Yoshida, and also Rev. Kai, Rev. Tsuha and Rev. Fujio preached that the questions were not fair and the block residents all thought it would cause citizens to be separated from alien family members. My wife was near hysteria. We believed that she would be separated from me and the rest of the family. Mr. Yoshida also persuaded that for my personal safety, as well as the safety of my family, I should act according to Rev. Tsuha and Mr. Kuratomi and not answer the loyalty questions 27 and 28 and request to be sent to Japan. Mr. Yoshida said that since I have a record in the past of being loyal to the United States, I was already "eyed" by others as "inu" and it is doubly important for me to protect my family from any harm and violence by taking a disloyal attitude to the United States. He pointed out that before the mass evacuation when all the Isseis who held any offices in the Japanese organizations were being interned, I was not taken in and those families that were affected looked upon me with suspicion. I was an U. S. citizen, former member of the U. S. Armed Forces, and a loyal citizen all through my life. It was a shock to me to be told bluntly of how I stood in the center. My wife became hysterical fearing the violence that may fall on us. While I was greatly confused as to what I should do, it was announced by the Project Director, Mr. Taylor, that it was not compulsory for us to answer questions 27 and 28 of the questionnaire which dealt with the loyalty questions. I didn't dare answer these questions because I was scared that if I answered Yes, our family would be separated and I also feared that harm may fall on me and family. I wouldn't answer No, because I couldn't conscientiously say I was not loyal to the United States.

8(B):

Although I became a member of the Sokuji Kikoku Hoshi Dan about October, 1944, and later was appointed assistant representative of our ward, My membership in the Japanese Association of San Luis Obispo Chapter was due mainly to my advanced age. Instead of becoming a member of the Japanese-American Citizens League, San Luis Obispo Chapter, it was easier for me to associate with the Japanese of my own locality and act as a liaison between the two organizations, thereby enabling me to work for the welfare of the Japanese residing in America with American society. I was also an advisor to the Japanese-American Citizens League at the time of the outbreak of the war. Mr. Shitanishi and Mr. Ohno, Issei from Block 32, persuaded me to join the Sokuji Kikoku Hoshi Dan. They said that since we were to be sent to Japan, we should join. I was told that the purpose of the organization was to guide the young people who were going to Japan to learn the customs and languages of the country. They stated that it was bad for the young people in camp to be idle, doing nothing every day and it was best they be taught something useful to occupy their minds and to keep them out of mischief and from learning bad things

8(B) continued:

in the not too healthy environment of living among the mass of all sorts of people. This sounded reasonable and when I was told that the organization was approved by the WRA authorities, and having my children, I believed it would be beneficial. I never took part in their drilling I was constantly in fear of violence at the hands of lawless elements in camp. It was because I feared violence to me, my wife and children that I believed joining the organization would prevent violence to us because it would convince the lawless elements that as members of an organization of people who were preparing themselves for life in Japan, we would not be objects of suspicion to them. Because of these beliefs, I joined the Hoshi Dan and became an assistant representative of our ward. Later lawless elements arose in the membership of the Hoshi Dan and Seinen Dan, a number of the latter group started to blow bugles and take sitting up exercises and marched. The leaders seemed to lose their heads and the membership got out of control. Seeing this I wanted to resign. I tried to resign but my resignation was rejected. I tried to resign for fear of being harmed by some of the younger rough members and of causing harm to members of my family.

8(C):

In 1941, my turn for presidency in the Japanese Association of America, San Luis Obispo Chapter, had approached, and I was automatically elected to this position. During my presidency in this organization, most of my activities consisted of working in conjunction with the Japanese-American Citizens League of San Luis Obispo Chapter by farewelling Nisei boys that were being inducted into the United States Army. We always sent them off with encouraging words telling them that it was a great honor to be able to become a member of such a great army and in turn to do their utmost to be a worthy member. Speeches that were made by me at such a gathering appeared in our local newspaper, San Luis Obispo Telegram. Here is an excerpt of one:

8(F): "Speaking in Japanese, Kawaoka expressed pride in the patriotic gesture of the country boys in the "send-off" and made a plea to parents to aid their soldier sons in fulfilling their obligations while in Service."

Records will show that many parties were given in honor of Nisei soldiers that were stationed in our locality. I personally worked in conjunction with the JACL in organizing and financing these functions.

Although I became a member of the Sokuji Kikoku Hoshi Dan about October, 1944, and later was appointed assistant representative of our ward, I did not take an active part in the organization. I have never at any time persuaded other people into joining. As I was an older Nisei, I was asked by Mr. Shitanishi and Mr. Yamagishi to become an assistant representative in our ward to Mr. Ohno, the representative. At first I refused stating that I was not capable of acting. However, I was told that Mr. Ohno was the representative and all I had to do was lend my name as an assistant advisor. Seeing no harm in so doing and being told that I did not have to take an active part I consented. It was not long after this, however, that the organization took a different direction from being one with a beneficial purpose and was converted into a pressure group by the leaders and there was no way to fight against this because the movement became a mass movement and anyone who didn't conform was placed in a precarious situation. Then the fact that I was an inactive member put me under direct suspicion. Mr. Ohno suggested that I take steps to allay any suspicion the members might have of me because of my having served in the U. S. Army and induced

8(C) continued:

me to attend one lecture given by Mr. Wakayama and to attend three meetings held in Block 54. He advised that such attendance would probably remove the suspicion members might have that I was a spy for the WRA. I attended those meetings and that lecture to avoid being considered and treated as an inu. I never took part in their drilling exercises and didn't wear any organization insignia.

by the WRA that families could stay in a Center for the duration of the war as a protection for us because of the adverse conditions that

8(D): face us if we were to be sent outside. Then we were besieged with rumors and propaganda that aliens would be removed to Japan. I tried to resign about November of 1944, but my resignation was rejected by Mr. Matsuda, the secretary, and Mr. Ohno advised me against doing anything further and I was afraid to take any additional steps to get out of the organization because the lawless elements gained control of the organization and dominated its activities. Being a veteran of the U. S. Army and being suspected by some of the members of being a probable spy for the WRA I did not dare to take additional steps to resign for fear of being harmed by some of the younger rough members and of causing harm to members of my family.

general opinion in Tule Lake was that all citizens who had refused to answer those questions or who had given negative answers to them were

8(E): automatically classified as disloyal persons and were held for removal to Japan. These were common rumors in the Tule Lake Center and the

I believed that the purpose of latter organization was to teach the customs and languages of Japan and also to help keep young people away from mischief or learning bad habits. I learned later that the purpose of the organization was not only to teach customs and language but for enjoyment of the few alien leaders of leading an organization which they could be leaders and control for their own pleasure. Although being a member and an officer I did not realize this until very late because I seldom attended meetings to know what the activities actually were.

the Dan leaders did just about everything possible to convince citizens that renunciation of citizenship was imperative because of the fact that we were deprived of citizenship rights already and would

8(F): confined indefinitely while alien family members would be sent to Japan and would be separated from citizen members permanently unless

When once there was a meeting (forgot date), Mr. Uyeda, another person (forgot his name) and I decided to resign from the organization and we attended the meeting for that purpose of asking permission. However, when we stated our wishes our wishes were not even considered. We asked at least to let us drop off as officers but this also was refused. Then I went to the Hoshi Dan headquarters to the secretary, Mr. Matsuda, and informed him I was resigning. He said I couldn't quit as it would affect the Dan movement and involve me in trouble. I talked it over with Mr. Ohno, representative of our ward, and suggested that we should both discontinue our membership in the organization. He stated that he did not wish to and also said that I better not bring up the matter again because nobody could tell how some of the members might react to it and that I would get into serious trouble because I was suspected already because I was a U. S. Army veteran and if I resigned something bad was bound to happen to me and maybe to my family.

Block 54, and Mr. Ishigami, Issei, all Dan officers, and many others renunciation was the only safe measure to insure against family

9(A): true reprisal by the Japanese government in arriving in and because of the rumors and propaganda in the Fresno Assembly Center, at the WRA Center in Jerome and in the WRA Center in Tule Lake and living in a state of mass depression I was in constant fear of being

person by the Government and expecting that I would be facing confinement indefinitely and that I would be separated from my wife permanently unless I renounced and was sent to Japan with her and that

was separated from the children and he said she was separated from the children and was in constant fear of that happen-

9(A) continued:

renunciation was necessary to insure that I would be accepted in Japan relocated outside into a new community without means to face public hostility because of my race and as this meant separation from my alien wife which I believed would be permanent because she would be sent to Japan while I was kept in the U. S. in a camp, I believed that the only way to avoid family separation was by applying for repatriation and I had done so. When we first were sent to camp we had been notified by the WRA that families could stay in a Center for the duration of the war as a protection for us because of the adverse conditions that would face us if we were to be sent outside. Then we were besieged with rumors and propoganda that aliens would be removed to Japan because of being alien enemies and this frightened us because it meant my wife would be removed to Japan and the children and I, being citizens, would be kept in the U. S. either in camp indefinitely or be relocated during the war period while the public was so anti-Japanese.

Being sent to the Tule Lake Center which was a segregation Center for persons who were to be sent to Japan I believed that my wife ultimately would be removed to Japan and that I would also because for having refused to answer questions 27 and 28 at the WRA Center at Jerome. The general opinion in Tule Lake was that all citizens who had refused to answer those questions or who had given negative answers to them were automatically classified as disloyal persons and were held for removal to Japan. These were common beliefs in the Tule Lake Center and the leaders of the Dan movement kept up a constant campaign to convince us that aliens would surely be deported to Japan and that citizens who had been sent to that Center and were classed as disloyal persons also would be sent to Japan and, if not, would be kept in camp indefinitely while alien family members would be removed to Japan and this would mean a permanent separation of the families.

After the law was passed which allowed citizens to renounce citizenship the Dan leaders did just about everything possible to convince citizens that renunciation of citizenship was imperative because of the fact that we were deprived of citizenship rights already and would be confined indefinitely while alien family members would be sent to Japan and would be separated from citizen members permanently unless citizen members applied to repatriate. Next the Dan leaders announced that all members who were citizens must renounce citizenship and they used all the means at their command to intimidate citizens into deciding to renounce as the last step in advance to being sent to Japan. They said it was necessary to do this so that the members would be sent as a group and would have advantages on arrival in Japan and would not risk being placed under suspicion for disloyalty to that country and that only by renouncing citizenship could we avoid permanent separation from alien family members who were to be removed to Japan. If a member didn't decide to renounce he was immediately under suspicion of the Dan leaders and would be branded an inu and a coward and would be viewed and treated as an inu and would have no chance to live in peace or with any possibility of security in the center because of the general madness and fears of the residents which had bred lawlessness and acts of violence for a long period of time. Mr. Ohno and Mr. Koda, both Isseis in Block 32, Mr. Miyamoto, Issei from Block 54, and Mr. Ishigami, Issei, all Dan officers, and many others said renunciation was the only safe measure to insure against family separation, from reprisal by the Japanese government in arriving in Japan and the only way to escape from suspicion and trouble in the Center and I believed it was.

Being in the Tule Lake Segregation Center, classed as a disloyal person by the Government and expecting that I would be facing confinement indefinitely and that I would be separated from my wife permanently unless I renounced and was sent to Japan with her and that

wish my wife to be separated from the children and me and she was opposed to us being separated and was in constant fear of that happening.

9(A) continued:

Because of being in the Dan and having renunciation was necessary to insure that I would be accepted in Japan and not be subject to confinement in an internment camp on arrival in Japan and that it was necessary to avoid harm from lawless elements in the Dan crowd I had to decide that I must renounce my citizenship for my own safety and security and to prevent separation from my wife. My wife was worried constantly about our being separated and had no peace of mind until I agreed that renunciation was the only insurance we could have against separation.

9(B): Naturalization Inspector at Santa Fe that my loyalty was to Japan and that I wished to be sent to Japan. I was called to appear about renouncing my citizenship by Mr. Burling of the Justice Department with the first group. The real reasons for my renunciation were not stated by me at the hearing. I was advised by Mr. Ohno, Issei who lived in Block 32, and by Mr. Miyamoto, Issei who lived in Block 54, to give the type of answers that would convince the officer that I was disloyal to the U. S. and was loyal to Japan. Fearing that if I didn't renounce that I would be separated from my alien wife permanently and would be treated as a dog by the Dan members I answered that I was loyal to Japan at the outbreak of the war, wanted a Japanese victory, was willing to sacrifice my life to the Japanese emperor, was a Dan member and wished to be sent to Japan. I said such things because I was afraid that if I didn't my renunciation would be rejected and I would be separated from my wife who would be sent to Japan, that the Dan group would consider me an inu and a coward and that lawless elements in the Dan ranks would subject me to violence and cause my family misery and if I was sent to Japan anyway because of having applied for repatriation the Dan leaders would see that I was reported to the Japanese government and that would result in my being put in a prison or internment camp. Also as the Justice Department officer was there for the purpose of getting our renunciations I believed the Government was requiring us to renounce citizenship because it intended to send us to Japan and wanted to get our renunciations so that it couldn't be accused of being responsible for getting us into trouble in Japan when it removed us which would have been the case if it sent us to Japan as U. S. citizens. If I didn't renounce at the time I believed that the Wakayama group which was a large one with many young men in it and which was reported to be responsible for harming many persons would be out to get even with me. I believed that Mr. Miyagi, Mr. Fukui and many others in Block 36 would have seen that I was branded an inu and treated as one if I had tried to avoid renouncing my citizenship.

Just at about the time of my renunciation hearing, Mr. Hitomi who lived in my neighbor block of 35, adjacent to our quarters, was murdered. It was rumored that he was killed because of his pro-U. S. attitude. This incident which happened to someone who lived so close by, intensified my fear and strengthened further the reason why I should express loyalty to Japan which as one reason, led me to reply to the hearing officer with statements that were untrue.

9(C):

My constant fear was that I would be separated from my alien wife and of being branded a "dog" and of being molested by radicals in the Tule Lake Center. And after my renunciation I was worried because of all the rumors and propaganda going around camp that anyone who didn't renounce would be sent outside to relocate and face discrimination and possible mob violence and this would result in permanent separation from my wife because all along we believed that my wife was bound to be sent to Japan because she was an alien. I didn't wish my wife to be separated from the children and me and she was opposed to us being separated and was in constant fear of that happening.

(E) If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of membership was due to misunderstanding of the purpose or nature of the organization, explain fully:

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9(C) continued: See attached sheet.

Because of being in the Dan and having renounced my citizenship, I was separated from my wife and was sent to the Alien Internment Camp at Santa Fe, New Mexico, on December 26, 1944, and this alarmed us more than ever because we had not expected this to happen. My son, Yoshiaki, was sent to Santa Fe in January of 1945, but my wife and daughter, Sachiko and son, Shuzo were still in the Tule Lake Center. From then on I believed that there was no way our family would be reunited again except through our being repatriated to Japan. Being interned and believing my wife would be sent to Japan and that I eventually would also and that it was necessary for me to be repatriated, I requested approval of my renunciation on March 6, 1945. I told the Immigration and Naturalization Inspector at Santa Fe that my loyalty was to Japan and that I wished to be sent to Japan and serve that country, believing that such statements, though untrue, would result in my being repatriated as the only means by which I could be reunited with my wife and children who were then in the Tule Lake Center. It was the only way for us to be reunited too because our family was reunited on board ship at Portland on December 25, 1945.

10(A):

Having renounced my citizenship and being interned in the Alien Internment Camp at Santa Fe and believing that only through being repatriated would I ever be reunited with my family and believing there was no chance for me and my family to remain in the U. S., I repatriated. In the camp I heard that if I said I wanted to go to Japan voluntarily that I would be able to return to the United States but that if I refused to go voluntarily I would be kept interned until I was deported to Japan and that if I was deported to Japan I never could return to the United States. So not to get deported, I asked to be sent to Japan voluntarily, so I would be reunited with my family and still not get deported.

(C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation:

See attached sheet.

(D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

(E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:

I did not know that I could have my renunciation set aside until after I arrived in Japan and learned about the lawsuit in San Francisco and then I applied to Mr. Collins to be joined in the lawsuit.

(E) If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of an office due to misunderstanding of the purpose or nature of the organization, explain fully:

See attached sheet.

(F) If you at any time wished to discontinue membership, activity, or office and were prevented from so doing, explain fully:

See attached sheet.

9. (A) When did you decide to apply for forms upon which to renounce your United States citizenship? Give reasons for so doing: In the latter part of 1944.

See attached sheet.

(B) If reasons given in answer to preceding question differ from reasons given to officer who held renunciation hearing, give your explanation for difference:

See attached sheet.

(C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation:

See attached sheet.

(D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

(E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:

I did not know that I could have my renunciation set aside until after I arrived in Japan and learned about the lawsuit in San Francisco and then I applied to Mr. Collins to be joined in the lawsuit.

(F) If there are any other facts which influenced your action in renouncing your United States citizenship, state fully below or on a separate sheet if necessary.

10. (A) If you were in Japan, give your reasons for having returned to Japan.

See attached sheet.

(B) If you are in Japan have you since you returned to Japan taken any action to resume or acquire Japanese citizenship? No
If you have, state the date of action taken and reasons therefor. Answer Yes or No

11. (A) If you are or are serving in the military or naval forces of the United States fill in the following:
I enlisted (or joined) on April 25, 1918 in the Co. 3rd Development Battalion #1 Army; my Serial number is 2780796;
I still am in such service No; I was released from active duty on November 16, 1918 and received my Discharge on December 1918
State the date State the Branch of Service Answer Yes or No

(B) If at any time you were in a war relocation center or since then you volunteered for military or naval service but your offer of service was rejected state the time when and the place where you volunteered.

(C) State why your offer of such service was rejected, if the reason was made known to you.

(D) If you were rejected for military or naval service by your Local Draft Board since your release from a war relocation center state the reason for the rejection if known to you.

12. If any member of your family has served or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

Relationship	Name
Branch of Service	Serial Number

Shuichi Kawazoka
Serial Number

(Signature in full of applicant)

Subscribed and sworn to before me this 27th day of January, 19 58.

William L. Givens
William L. Givens
Vice Consul of the United States of America
duly commissioned and qualified

This affidavit may be executed before any person authorized to administer oaths.



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Wayne M. Collins
Mills Tower, 220 Bush Street
San Francisco 4, California
GARfield 1-5827
Attorney for Plaintiffs

ORIGINAL
FILED

APR 22 1965

CLERK, U. S. DIST. COURT
SAN FRANCISCO

IN THE SOUTHERN DIVISION OF THE UNITED STATES DISTRICT COURT
FOR THE NORTHERN DISTRICT OF CALIFORNIA

TADAYASU ABO, et al., etc.,
Plaintiffs,

-vs-

NICHOLAS deB. KATZENBACH, as
ATTORNEY GENERAL OF THE UNITED
STATES; et al.; RAYMOND FARRELL,
as the Commissioner of the United
States Immigration and Naturalization
Service; C. W. FULLILOVE, as the
District Director of the United
States Immigration and Naturalization
Service for the Northern District of
California, etc., et al.,
Defendants,

and

MARY KANAME FURUYA, et al., etc.,
Plaintiffs,

-vs-

NICHOLAS deB. KATZENBACH, as ATTORNEY
GENERAL OF THE UNITED STATES; et al.;
RAYMOND FARRELL, as the Commissioner of
the United States Immigration and
Naturalization Service; C. W. FULLILOVE,
as the District Director of the United
States Immigration and Naturalization
Service for the Northern District of
California, etc., et al.,
Defendants.

No. 25294

Cons. No. 25294-G

No. 25295

1 FINAL ORDER, JUDGMENT, AND DECREE AS TO SHUICHI KAWAOKA,
2 A PARTY-PLAINTIFF WHO HAS SUBMITTED HIS AFFIDAVIT
3 IN LIEU OF ORAL TESTIMONY
4

5 This cause (originally consisting of companion suits
6 Nos. 25294-G and 25295-G which had been consolidated under
7 No. 25294-G) being submitted to this Court, sitting without a
8 jury, for decision of the cause of Shuichi Kawaoka, one of the
9 parties-plaintiff herein, pursuant to a written "Stipulation That
10 Shuichi Kawaoka May Introduce Affidavit in Lieu of Oral Testimony
11 and That Entry of Final Judgment Against Certain Defendants in
12 His Favor Will Not Be Opposed" entered into between the parties
13 hereto and filed herein this date together with his affidavit
14 which hereby is accepted in lieu of his oral testimony in accord-
15 ance with the provisions of such stipulation;

16 And it being conceded by counsel for certain defendants,
17 namely the Attorney General of the United States, and those under
18 his authority, that notwithstanding the proofs heretofore made
19 and offered in this cause, the representations set forth in
20 Shuichi Kawaoka's said affidavit, in the light of the decisions
21 of the United States Court of Appeals for the Ninth Circuit in
22 the cases of Acheson v. Murakami 176 F. 2d 953 and McGrath v. Abo
23 186 F. 2d 766, among others, remove any efficacious defense to the
24 suit of Shuichi Kawaoka, as a party-plaintiff, and such concession
25 being consistent with the Court's conclusion as to the effect of
26 applicable law in the circumstances; and formal findings of fact
27 and conclusions of law having been waived;

28 And the Court having been advised that counsel for the
29 parties-defendant will offer no objection to the entry of a final
30 order, judgment and decree on the merits of the cause herein, in
31 favor of Shuichi Kawaoka, one of the parties-plaintiff herein; and
32 there being no just reason for delay;

1 NOW, THEREFORE, pursuant to Section 503 of the Nation-
2 ality Act of 1940 as amended, (former Title 8 USC Sec. 903), which
3 was, by Section 405 of the Act of June 27, 1952, 66 Stat. 280
4 effective December 24, 1952, continued in force and effect for
5 purposes of this cause, and pursuant to the terms of such
6 stipulation;

7 IT IS ORDERED, ADJUDGED, AND DECREED as and for a final
8 order, judgment and decree directed to be entered in this cause;

9 I

10 That Shuichi Kawaoka, one of the parties-plaintiff herein,
11 who was born March 20, 1892, is and at all times has been a native,
12 national and citizen of the United States of America, and entitled
13 to the rights and privileges of such nationality and citizenship,
14 notwithstanding his purported application for renunciation of
15 United States nationality pursuant to Section 401 (1) of the
16 Nationality Act of 1940, as amended, his purported renunciation
17 of United States nationality pursuant thereto and the approval
18 thereof given by the Attorney General, all of which occurred
19 during the calendar years 1944 and 1945, and all of which are
20 hereby declared to be, and at all times to have been, null, void,
21 and without legal effect upon the status and rights of Shuichi Kawaoka
22 as a national and citizen of the United States.

23 II

24 That no costs shall be taxed by the Clerk to any party.

25 Done in open Court this 22nd day of April, 1965.

26
27 ALFONSO J. ZIRPOLI

28 UNITED STATES DISTRICT JUDGE

29 I hereby certify that the annexed
30 instrument is a true and correct copy
31 of the original on file in my office.
32 ATTEST:

JAMES P. WELSH
Clerk, U. S. District Court
Northern District of California

By Margaret P. Bear
Deputy Clerk

Dated APR 22 1965

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APPROVED AS TO FORM:

JOHN W. DOUGLAS, Assistant Attorney General, Civil Division
CECIL F. POOLE, United States Attorney
PAUL J. GRUMBLY, Special Litigation Counsel,
Department of Justice

By: Charles Elmer Collett
Assistant United States Attorney
Attorneys for Defendants.

ORIGINAL
FILED

APR 22 1965

CLERK, U. S. DIST. COURT
SAN FRANCISCO

1 WAYNE M. COLLINS
2 Mills Tower, 220 Bush Street
3 San Francisco 94104
4 Garfield 1-5827

5 Attorney for Plaintiffs

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7
8 IN THE SOUTHERN DIVISION OF THE UNITED STATES DISTRICT COURT FOR
9 THE NORTHERN DISTRICT OF CALIFORNIA

10
11 TADAYSU ABO, et al., etc.,

12 Plaintiffs

13 -vs-

14 NICHOLAS deB. KATZENBACH, as
15 ATTORNEY GENERAL OF THE UNITED
16 STATES, et al.,

17 Defendants.

18 and

CONS. NO. 25294

19 MARY KANAME FURUYA, et al., etc.,

20 Plaintiffs,

21 -vs-

22 NICHOLAS deB. KATZENBACH, as
23 ATTORNEY GENERAL OF THE UNITED
24 STATES, et al.,

25 Defendants.

26 STIPULATION THAT SHUICHI KAWAOKA MAY INTRODUCE
27 AFFIDAVIT IN LIEU OF ORAL TESTIMONY AND THAT
28 ENTRY OF FINAL JUDGMENT AGAINST CERTAIN DEFENDANTS
IN HIS FAVOR WILL NOT BE OPPOSED

29 It is hereby stipulated and agreed between counsel for
30 the plaintiffs herein and counsel for certain defendants herein,
31 namely the Attorney General, and those acting under his authority,
32 that:

1 Whereas, counsel for Shuichi Kawaoka, one of the parties-
2 plaintiff has presented his affidavit to counsel for such defendants
3 pursuant to a procedure generally approved by the United States
4 Court of Appeals for the Ninth Circuit in this cause (McGrath v.
5 Abo, 186 F. 2d 766) and subsequently agreed upon between counsel;
6 and it appearing to counsel for such defendants that the represen-
7 tations made by such affidavit, when viewed in the light of the
8 decisions of the United States Court of Appeals for the Ninth
9 Circuit in the cases of Acheson v. Murakami, 176 F. 2d 953, and
10 McGrath v. Abo, supra, among others, meets and overcomes the
11 inferences unfavorable to Shuichi Kawaoka arising by reason of
12 the proofs heretofore offered in his case by such parties-defendant
13 and, thereby, removes any known, efficacious defense to any individ-
14 ual cause of action for judgment declaring said Shuichi Kawaoka to
15 be a native, national, and citizen of the United States of America
16 notwithstanding his purported application for renunciation of
17 United States nationality, his purported renunciation of United
18 States nationality thereunder, and the approval thereof given by
19 the Attorney General of the United States, all of which occurred
20 during the calendar years 1944 and 1945, A.D.;

21 Now, therefore, specifically relying upon representations
22 set forth in said affidavit to the effect that said Shuichi Kawaoka
23 has not taken any action while in Japan to obtain or regain
24 Japanese nationality (misrepresentation as to which may be regarded
25 as fraudulent and a proper basis for motion to set aside any judg-
26 ment in his favor) counsel for such parties-defendant consent and
27 the parties hereby agree that such affidavit may be submitted to
28 the Court, it willing, in lieu of the oral testimony of Shuichi
29 Kawaoka;

30 And it is further stipulated and agreed that such parties-
31 defendant do not object to the entry of a judgment or judgments
32 against them based on such affidavit, declaring Shuichi Kawaoka

1 to be and at all times to have been a native, national and
2 citizen of the United States of America, and entitled to the
3 rights and privileges of such nationality and citizenship, not-
4 withstanding his purported application for renunciation of United
5 States nationality under Section 401 (1) of the Nationality Act
6 of 1940, as amended, his purported renunciation of United States
7 nationality pursuant thereto and the approval thereof given by
8 the Attorney General, all of which occurred during the calendar
9 years 1944 and 1945, and all of which may be declared to be, and
10 at all times to have been, null, void, and without legal effect
11 upon the status and rights of Shuichi Kawaoka, a party-plaintiff,
12 who was born on March 20, 1892, as a citizen of the United States.

13 And it is further stipulated and agreed that there
14 is no just reason why the Court should delay final action in the
15 case of said Shuichi Kawaoka whose affidavit is accepted in lieu
16 of oral testimony and found to be satisfactory to the Court; that
17 formal findings of fact and conclusions of law are hereby waived;
18 and that no costs shall be taxed to any party.

19 Dated 22nd, 1965.

22 JOHN W. DOUGLAS
Assistant Attorney General, Civil Division

24 CECIL P. POOLE
United States Attorney

26 PAUL J. GRUMELY
Special Litigation Counsel

25 I hereby certify that the annexed
instrument is a true and correct copy
26 of the original on file in my office.

27 ATTEST:
JAMES P. WELSH
Clerk, U. S. District Court
Northern District of California
28 By Margaret Bear
Deputy Clerk
29 Dated APR 22 1965

By Charles Elmer Collett
CHARLES ELMER COLLETT
Attorneys for Defendants

31 Wayne M. Collins
WAYNE M. COLLINS
Attorneys for Plaintiffs