ENDURING COMMUNITIES

Arizona Curriculum Units*

* Download other *Enduring Community* units (accessed September 3, 2009).

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enduringcommunities

Enduring Communities

Photo by Richard M. Murakami

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Enduring Communities is a partnership between the Japanese American National Museum, educators, community members, and five anchor institutions:
Arizona State University's Asian Pacific American Studies Program
University of Colorado, Boulder
University of New Mexico
UTSA's Institute of Texan Cultures
Davis School District, Utah

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ARIZONA

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Project Overview

Enduring Communities: The Japanese American Experience in Arizona, Colorado, New Mexico, Texas, and Utah is dedicated to reexamining an often-neglected chapter in U.S. history and connecting it with current issues.

The collaboration with educators, community members, students, and five partner anchor institutions—Arizona State University's Asian Pacific American Studies Program; University of Colorado, Boulder; University of New Mexico; UTSA's Institute of Texan Cultures; and Davis School District, Utah—resulted in the curricula created by educator teams from five states. Two other components of the project include a national conference, "Whose America? Who's American? Diversity, Civil Liberties, and Social Justice," hosted in Denver in July 2008, and a practical handbook about partnership projects for peer institutions.

During World War II about 65,000 Japanese Americans—nearly one half of the mainland Japanese American population—lived in Arizona, Colorado, New Mexico, Texas, and Utah, either in concentration camps created by the United States government, as long-standing community members, or as "resettlers" from the West Coast. The situation of Japanese American populations in these states during World War II affords the opportunity to explore the contradictions and racism inherent in how we have defined citizenship and dealt with diversity.

These stories have provided—and continue to provide—a compelling point from which to consider more broadly the experiences of other regional communities during World War II and beyond. In this way, the collaboration has generated materials and dialogue that reveal how the diverse realities of American communities have challenged and shaped this country's definitions of citizenship, patriotism, and democracy.

Introduction to the Curricular Units

These curricular units were developed over the course of four years by phenomenal educators who thoughtfully and collaboratively tackled the challenge of teaching their students about a lesser-known part of United States history. Although everybody may not have been familiar with the Japanese American experience prior to joining this project, they are committed to being lifelong learners. Together they embarked upon a three-year quest to hear more first-person stories, seek out primary resources, read scholarly works, and engage in reflection and discussion about how to most effectively teach young people.

The intense process of developing and sharing units with colleagues and then receiving feedback from field testers resulted in two dynamic outcomes. The first is a five-state collection of standards-based elementary and secondary curricular units and accompanying media pieces. Although these materials have been edited for consistency, we hope that the distinctive style and spirit of each of the individuals, teams, and communities still remains.

The second, less tangible outcome has been the formation of interstate and intrastate educator communities. Seeing these communities develop and be sustained via email, telephone calls, and face-to-face meetings has been one of the most rewarding aspects of this project. The camaraderie and mutual respect of these educators is at the heart of all of these materials.

Consequently, we hope that even more teachers will be able to use these materials in their classrooms. We hope that the essential questions might cause new groups of teachers and students to think about how the World War II Japanese American experience relates to contemporary events. We hope that these materials expand and rethink the notion of what it means to be American.

In this spirit, we hope that these materials are helpful, and we welcome your feedback. Thank you!

Sincerely,

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Name of Unit

Sports Shape Society

Students Learn How Sports Have Played a Beneficial Role in the Evolution of Civil Rights and Contributed to "Leveling the Playing Field" for Disenfranchised Groups in the United States

Suggested Grade Level(s)

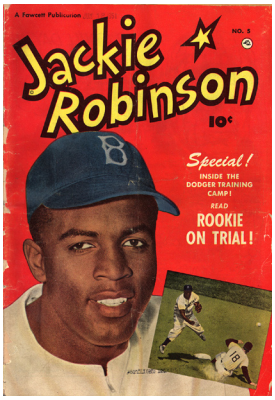
8/Adaptable 7–12

Suggested Subject Area(s)

English/Social Studies

Americans with Disabilities

Breaking the Color Barrier



Babe Didrikson Zaharias

Baseball Behind Barbed Wire

Unit Map

Author

Toni Loroña-Allen

Name of Unit

Sports Shape Society:
Students Learn How Sports Have Played a Beneficial Role in the Evolution of Civil Rights and Contributed to "Leveling the Playing Field" for Disenfranchised groups in the United States

Suggested Grade Level(s)

8/Adaptable 7–12

Suggested Subject Area(s)

English/Social Studies

Number of Class Periods Required

12–14 class periods

Essential Question

- How do sports shape society?

Guiding Questions

Lesson 1: Baseball Therapy

- How did baseball help Japanese Americans cope with life in the World War II concentration camps?
- How did baseball competition affect the perceptions of non-Japanese Americans about Japanese Americans?
- How does physical activity affect psychological well-being?

Lesson 2: Baseball Leads the Way

- How can sports figures use their fame to improve our nation?
- What influences in Jackie Robinson's life led him to confront discrimination?
- How did Jackie Robinson influence the Civil Rights Movement?

Lesson 3: Disabled? Still Able

- How are sports used for physical and psychological rehabilitation?
- How has our government assisted disabled Americans in securing healthier lives and more freedom?
- What challenges did people with disabilities have to face in order to gain their full rights?

Lesson 4: IX Women

- How has Title IX affected today's women?
- What are physical benefits of sports participation for women?
- How does our society benefit from sports participation for girls and women?

Teacher Overview

This unit is intended for an English/Language Arts class. Ideally, this unit would be taught with a thematic/cross curricular approach in conjunction with a Social Studies class. Most of the lessons require a computer lab setting with Internet access. In classrooms without computers, some of the information from the Internet sites would need to be printed and used in a hardcopy format.

The unit could be adapted to shorten the number of classroom days needed if some of the activities are assigned as homework. Each of the four lessons could be taught intact as stand alone lessons. Taught together, the four lessons comprise a comprehensive survey of the beneficial role sports has played in the championing of civil rights in the United States. The lessons focus on the plight of specific disenfranchised groups during critical chapters in America's civil rights history: 1) the Japanese Americans during World War II, 2) the continued post-World War II segregation of African Americans, 3) Americans with Disabilities and the Disability Rights Movement of the 1980's, and 4) Women and the Equal Rights Movement of the 1970's. If faced with time constraints,

some of the lesson activities could be scaled back per teacher discretion.

While not a major focus of this unit, the lesson resources could be used for intensive vocabulary development. Health and Technology standards are incorporated throughout all four lessons in this unit. Lesson 4, about women in sports and Title IX, targets a Math standard.

The culminating assessment for the entire unit is a Five Paragraph Expository Essay evaluated within the framework of the Six Traits of Writing. One of the lessons could be omitted and the framework for a five-paragraph essay would still be intact.

A Note on Terminology

The words and phrase used to describe this history vary considerably amongst scholars, government officials, and even those directly affected by Executive Order 9066: "relocation," "evacuation," "incarceration," "internment," "concentration camp." There is no general agreement about what is most accurate or fair.

Officially, the camps were called "relocation centers." Many now acknowledge that "relocation center" and "evacuation" are euphemisms used purposefully by the government to downplay the significance of its actions.

America's concentration camps are clearly distinguishable from Nazi Germany's torture and death camps. It is difficult to accept the term "concentration camp" because of the term's associations with the Holocaust. This educational material uses "concentration camp" not in an effort to bear comparisons to the atrocities of the Holocaust, but to express the veritable magnitude of what was done to Japanese Americans.

It is an unequivocal fact that the government itself, including the President, used the term "concentration camp" during World War II in speeches and written documents. It is also crucial to note that a "concentration camp" is defined broadly as a place where people are imprisoned not because they are guilty of any crimes, but simply because of who they are. Many groups have been singled out for such persecution throughout history, with the term "concentration camp" first used at the turn of the twentieth century in the Spanish-American and Boer wars.

Despite some differences, all concentration camps have one thing in common: People in power remove a minority group from the general population, and the rest of society lets it happen.

LESSON 1

Baseball Therapy

Overview

"America is baseball, hot dogs, apple pie, and Chevrolet." This lesson is intended to help students appreciate how baseball was a way for Japanese Americans to gain acceptance into the cultural fabric of America.

Objectives

Students will be able to:

- Write a news article or Web page summary.
- Interpret a poem giving perspective on an historical event.
- Paraphrase quotes from selected readings.

Essential Question

- How do sports shape society?

Guiding Questions

- How did baseball help Japanese Americans cope with life in the World War II concentration camps?
- How did baseball competition affect the perceptions of non-Japanese Americans about Japanese Americans?
- How does physical activity affect psychological well-being?

Arizona State Standards

Social Studies—Grade 8

Strand 1: American History
Concept 8: Great Depression and World War II

- PO 4. Explain how the following factors affected the U.S. home front during World War II:
  e. internment of Japanese-, German-, and Italian-Americans
- PO 5. Describe Arizona's contributions to the war effort:
  e. POW and internment camps

Strand 3: Civics/Government
Concept 3: Functions of Government

- PO 8. Describe the impact of the following executive orders and decisions:
  a. Executive Order 9066—creation of internment camps on U.S. soil

Strand 4: Geography
Concept 4: Human Systems

- PO 1. Identify the push and pull factors (e.g., economic conditions, human rights conditions, famines, political strife/wars, natural disasters, changes in technology) that drive human migrations.
- PO 2. Describe the effects (e.g., economic, environmental, cultural, political) of human migrations on places and regions.

Reading—Grade 8

Strand 1: Reading Process
Concept 6: Comprehension Strategies

- PO 5. Connect information and events in text to experience and to related text and sources.

Strand 2: Comprehending Literary Text
Concept 1: Elements of Literature

- PO 5. Analyze the relevance of the setting (e.g., time, place, situation) to the mood and tone of the text.
- PO 6. Draw conclusions about the style, mood, and meaning of literary text based on the author's word choice.
- PO 7. Analyze the characteristics and structural elements (essential attributes) of a variety of poetic forms (e.g., epic, lyric, sonnet, ballad, elegy, haiku, free verse).

Strand 3: Comprehending Informational Text
Concept 1: Expository Text

- PO 2. Summarize the main idea (stated or implied) and critical details of expository text, maintaining chronological, sequential, or logical order.

Writing—Grade 8

Strand 1: Writing Process
Concept 1: Prewriting

- PO 1. Generate ideas through a variety of activities (e.g., prior knowledge, discussion with others, printed material or other sources).
- PO 2. Determine the purpose (e.g., to entertain, to inform, to communicate, to persuade, to explain) of an intended writing piece.
- PO 3. Determine the intended audience of a writing piece.
- PO 4. Establish a central idea appropriate to the type of writing.
- PO 5. Use organizational strategies (e.g., outlines, charts, tables, graphs, Venn Diagrams, webs, story map, plot pyramid) to plan writing.

Strand 3: Writing Applications
Concept 2: Expository

- PO 1. Record information (e.g., observations, notes, lists, charts, map labels and legends) related to the topic.
- PO 2. Write a summary based on the information gathered that include(s):
  a. a topic sentence
  b. supporting details
  c. relevant information
  (See R08-S3C1-02)

Technology Education—Grade 8

Standard 5: Technology Research Tools
5T-E2. Evaluate the accuracy, relevance, appropriateness, comprehensiveness and bias of electronic information sources

- PO 4. Identify the components of a URL to determine the source of the information

Health Education/Physical Activity—Grade 8

Standard 1: Students comprehend concepts related to health promotion and disease prevention.
1CH-E2. Describe the interrelationship of mental, emotional, social and physical health during adolescence

(Grades 6–8)

- PO 1. Describe how thoughts, feelings, dealing with people and being physically healthy are all interconnected
- PO 2. Illustrate how the variables stated above (in PO 1) interact as seen in case studies, movies, etc.

Standard 2: Students comprehend basic physical activity principles and concepts that enable them to make decisions, solve problems and to become self-directed lifelong learners who are informed physical activity consumers.
2PA-E1. Describe the relationship between a healthy lifestyle and feeling good

(Grades 6–8)

- PO 1. Explain that success in physical activities leads to recognition
- PO 2. Explain the value of exercise in relieving stress

Standard 6: Students demonstrate understanding and respect for differences among people in physical activity settings.
6PA-E1. Explain the role of sports, games and dance in modern culture

(Grades 6–8)

- PO 1. Explain the role of games, sports and dance in getting to know and understand others of like and different backgrounds
- PO 2. Demonstrate an understanding of the ways sport and dance influence American culture

Materials

- Computer and digital projector and/or student computers with Internet access

- Media Ad: "Baseball, hotdogs, apple pie, and Chevrolet"
  http://www.nytimes.com/packages/other/business/20060630adco.mov
  (accessed September 6, 2009)

- Executive Order 9066
  Document Information
  http://www.ourdocuments.gov/doc.php?flash=true&doc=74
  (accessed September 6, 2009)
  Document Image
  http://www.ourdocuments.gov/doc_large_image.php?doc=74 (accessed September 6, 2009)
  Full Document Transcript
  http://www.ourdocuments.gov/doc.php?doc=74&page=transcript
  (accessed September 6, 2009)

  Selected Text from Executive Order 9066
  http://www.nps.gov/history/nr/twhp/wwwlps/lessons/89manzanar/89facts1.htm
  (accessed September 6, 2009)

- Civilian Exclusion Orders
  Text for April 1, 1942 Civilian Exclusion Orders
  http://www.sfmuseum.org/hist9/evacorder.html
  (accessed September 6, 2009)
  Text for May 3, 1942 Civilian Exclusion Orders
  http://www.nps.gov/history/nr/twhp/wwwlps/lessons/89manzanar/89facts2.htm
  (accessed September 6, 2009)
  Photo: Posting Civilian Exclusion Order and Instructions
  http://americanhistory.si.edu/PerfectUnion/collection/image.asp?ID=785&superSize=1
  (accessed September 6, 2009)

  Photo: Civilian Exclusion Order Posted in San Francisco
  http://www.trumanlibrary.org/whistlestop/study_collections/japanese_internment/20-1477a.htm (accessed September 6, 2009)

- Powerpoint: "Twenty Views of the Tanforan Assembly Center," The Virtual Museum of the City of San Francisco
  http://www.sfmuseum.org/views/tanforan.ppt
  (accessed September 6, 2009)

- Online article, "Norman Yoshio Mineta," at http://www.mindfully.org/Reform/Norman-Yoshio-Mineta.htm (accessed September 6, 2009)

- Optional DVD: "Diamonds in the Rough: The Legacy of Japanese-American Baseball" from the SPICE Curriculum Unit
  http://spice.stanford.edu/publications/diamonds_in_the_rough_baseball_and_japaneseamerican_internment/ (accessed September 6, 2009)

- Nisei Baseball Research Project Articles
  "Zenimura Field"
  http://www.niseibaseball.com/html%20articles/Baseball%20Behind%20%20Barbed%20Wire/Zenimura%20Field.html (accessed September 6, 2009)

  "Baseball During the Internment"
  http://www.niseibaseball.com/html%20articles/Baseball%20Behind%20%20Barbed%20Wire/barbedwire.html (accessed September 6, 2009)

- Poem: "A Boy Among Men" by Lawson Inada

- Online newspaper article, "Baseball Behind Barbed Wire"
  http://www.kold.com/Global/story.asp?S=5605750
  (accessed September 6, 2009)

- Student Worksheet "Baseball Behind Barbed Wire"

- Nisei Baseball Research Project photos and film clip:
  Photo: "Kenichi Zenimura"
  http://www.niseibaseball.com/Nisei%20Photo%20Gallery/Web%20Page%20Groups/PreWar%20%26%20Golden%20Years/WebPage-Full.00009.html (accessed September 6, 2009)

  Photo: "Butte Eagles Team"
  http://www.niseibaseball.com/Nisei%20Photo%20Gallery/Web%20Page%20Groups/Internment/WebPage-Full.00004.html (accessed September 6, 2009)

  Photo: "Baseball Game in Jerome Camp"
  http://www.niseibaseball.com/Nisei%20Photo%20Gallery/Web%20Page%20Groups/Internment/WebPage-Full.00003.html (accessed September 6, 2009)

  Photo: "Nisei Players in Amache Camp"
  http://www.niseibaseball.com/Nisei%20Photo%20Gallery/Web%20Page%20Groups/Internment/WebPage-Full.00005.html (accessed September 6, 2009

- Film clip: "Baseball Behind Barbed Wire"
  http://www.niseibaseball.com/Nisei%20Photo%20Gallery/Web%20Page%20Groups/Internment/Home.html (accessed September 6, 2009)

- KOLD Tucson TV station, taped segment on the Butte Eagles-Tucson Badgers Reunion. Available on the Japanese American National Museum's Web site: http://www.janm.org/projects/ec/resources/curricula-media

- Paraphrase Charts for "Baseball Behind Barbed Wire" (Photocopy the charts for Quotes 1 & 2 back-to-back.)

Background

The December 7, 1941 Japanese attack on Pearl Harbor became a day of infamy that propelled the United States into World War II. The U.S. home front response also resulted in infamy when almost 120,000 Japanese Americans were removed from their homes and businesses in the West. The removal was billed a necessary response to the threat of espionage from Japanese Americans, and also as a preventive measure to protect Japanese Americans from anti-Japanese hostility from non-Asian Americans. (It should be noted that decades before the Pearl Harbor attack, anti-Asian legislation in the U.S., primarily on the West Coast, severely restricted freedoms for Chinese and Japanese immigrants.)

Over two-thirds of the incarcerated Japanese Americans were American by birth, and therefore due all Constitutional rights. These rights were ignored and this resulted in severe social, civil, and economic losses for the Japanese American communities. For many, their first housing accommodations in the removal process were horse stalls such as those at the Santa Anita and Tanforan racetracks. The United States was also at war with Italy and Germany, but Italian Americans and German Americans were not removed or incarcerated based on their ethnicity in the extreme manner taken with Japanese Americans.

Life must go on. In the face of the unjust adversity, Japanese Americans worked to make the concentration camps into temporary "homes" that reflected their personal and cultural interests, and not just holding pens. One way that many of the camps sought to ease the sting of their unjust confinement was through sports.

This lesson will focus on how baseball became a balm for players and fans, and how interaction with people from outside the camps helped nurture their recognition as Americans.

Opening

- Reveal the following incomplete phrase: "America is _____, hotdogs, apple pie, and Chevrolet." Ask students to supply the missing word, hinting that it is an all-American sport. (Baseball).
- This popular culture phrase came from an advertising jingo for selling Chevrolets. For fun, show students the updated version of the television commercial which can be found online: http://www.nytimes.com/packages/other/business/20060630adco.mov (accessed September 6, 2009)
- Inform students, "We are going to learn how the sport of baseball brought people together during World War II."
- Use a computer with a digital projector (or have students access individual computers in a computer lab) to investigate the purpose of Executive Order 9066, issued by President Franklin D. Roosevelt on February 19, 1942.

  Document Information
  http://www.ourdocuments.gov/doc.php?flash=true&doc=74 (accessed September 6, 2009)

  Document Image
  http://www.ourdocuments.gov/doc_large_image.php?doc=74 (accessed September 6, 2009)

  Full Document Transcript
  http://www.ourdocuments.gov/doc.php?doc=74&page=transcript (accessed September 6, 2009)

  Selected Text from Executive Order 9066
  http://www.nps.gov/history/nr/twhp/wwwlps/lessons/89manzanar/89facts1.htm (accessed September 6, 2009)

- Not long after the signing of Executive Order 9066, Civilian Exclusion Orders, accompanied by "Instructions to All Persons of Japanese Ancestry," began to appear in various west coast states. Ask students to research the instructions in the text of the Civilian Exclusion Orders by accessing the following online resource links:

  Text for April 1, 1942 Civilian Exclusion Orders
  http://www.sfmuseum.org/hist9/evacorder.html (accessed September 6, 2009)

  Text for May 3, 1942 Civilian Exclusion
  http://www.nps.gov/history/nr/twhp/wwwlps/lessons/89manzanar/89facts2.htm (accessed September 6, 2009)

  Photo: Posting Civilian Exclusion Order and Instructions
  http://americanhistory.si.edu/PerfectUnion/collection/image.asp?ID=785&superSize=1 (accessed September 6, 2009)

  Photo: Civilian Exclusion Order Posted in San Francisco
  http://www.trumanlibrary.org/whistlestop/study_collections/japanese_internment/20-1477a.htm (accessed September 6, 2009)
  Discuss what items the internees were expected to bring, and the limitations on items that could be brought to camp.

- Allude to the current immigration focus in our country. Have students imagine that all people with "X" ethnic roots are to be rounded up for deportation to "X-land," whether or not they are American citizens. Ask for a show of hands of students whose birthdays fall during the months of June, July and August. Instruct these students that they represent people with "X" ethnic roots and that they have 10 days to prepare for their deportation to X-land. Have students imagine posters announcing deportation and exclusion orders going up at the corner grocery store, the post office, the bank, etc.

Activities—Day 1

- View and discuss the Powerpoint: "Twenty Views of the Tanforan Assembly Center," found online at the Virtual Museum of the City of San Francisco Web site: http://www.sfmuseum.org/views/tanforan.ppt (accessed September 6, 2009)
- Direct students to read the news article: "Norman Yoshio Mineta," at: http://www.mindfully.org/Reform/Norman-Yoshio-Mineta.htm (accessed September 6, 2009)
- When discussing the article, reference the section detailing how 10 year old Japanese American, Norm Mineta had his baseball bat confiscated by an Army soldier while he was enroute to an American World War II concentration camp. Mineta would later become a U.S. Congressperson and a White House Cabinet member.
- Describe some of the emotions Mineta might have felt. Discuss possible motives of the gift-giver who gave Mineta the same bat twice?
- Instruct students to write a short summary about the Tanforan Assembly Center and the story of Norman Mineta.
- Direct students to maintain a folder of all materials pertinent to this unit. To keep the sports analogy going, it could be called "The Scorebook." At the end of the "Sports Shapes Society" unit, this folder will hold all source materials needed to help with the final expository essay assessment.

Activities—Day 2

- Two options are provided for Day 2 activities. Option 1, based upon viewing of selected chapters of a DVD, is the preferred option. However, if the DVD is unavailable, Option 2 can be substituted.

Option 1:
Watch the following segments of the DVD *Diamonds in the Rough: The Legacy of Japanese-American Baseball:* Introduction, Chapter 2, Chapter 3—section where Pat Morita and Kenso Zenimura visit the Gila River Butte Camp site. Engage students in a whole class discussion of the DVD using the suggested discussion questions:

1. Why was Kenichi Zenimura upset with having to go to the Gila River camp?
2. How did baseball provide physical benefits for the inmates?
3. How did baseball provide psychological benefits for the inmates?
4. In what ways did the actual construction of the baseball field help the inmates?
5. How did other inmates, besides the players, benefit from baseball in the camps?

Direct students to write a short summary about the information gleaned from the DVD.

Option 2:
Direct students to the Nisei Baseball Research Project Web site. Students read the two short articles about baseball in the camps.

1. "Zenimura Field" http://www.niseibaseball.com/html%20articles/Baseball%20Behind%20%20Barbed%20Wire/Zenimura%20Field.html (accessed September 6, 2009)
2. "Baseball During the Internment" http://www.niseibaseball.com/html%20articles/Baseball%20Behind%20%20Barbed%20Wire/barbedwire.html (accessed September 6, 2009)

- Engage students in a whole class discussion using the suggested discussion questions for the *Diamonds in the Rough* DVD.
- Direct students to write a short summary about the information gleaned from the articles.
- Distribute copies of the poem "A Boy Among Men" by Lawson Inada and have the class read and discuss the poem, using the following questions:

1. What are possible kinds of "heat" that inmates had to handle?
2. In what way did inmates have to shoulder history and responsibility?
3. What are possible interpretations of "a level field?" In what way were the camps not "level fields?"
4. How did baseball help Japanese Americans cope with life in the camps?
5. Describe the tone and mood of the poem. Using words from the poem, explain how the author created that tone and mood.
6. Why did the men smile when playing "a little ball"? How did that physical action provide psychological help?

Note: The poem and questions could be assigned as homework and then discussed at the beginning of Day 3.

Activities—Day 3

- Distribute copies of the Student Worksheet: "Baseball Behind Barbed Wire." Direct students to read the online newspaper article, "Baseball Behind Barbed Wire" found at: http://www.kold.com/Global/story.asp?S=5605750 (accessed September 6, 2009)
- Students complete answers on the student worksheet, then check worksheet answers in class via whole class discussion.
- Share the following photos from the Nisei Baseball Research Project of baseball behind barbed wire:

  Photo: "Kenichi Zenimura"
  http://www.niseibaseball.com/Nisei%20Photo%20Gallery/Web%20Page%20Groups/PreWar%20%26%20Golden%20Years/WebPage-Full.00009.html (accessed September 6, 2009)

  Photo: "Butte Eagles Team"
  http://www.niseibaseball.com/Nisei%20Photo%20Gallery/Web%20Page%20Groups/Internment/WebPage-Full.00004.html (accessed September 6, 2009)

  Photo: "Baseball Game in Jerome Camp"
  http://www.niseibaseball.com/Nisei%20Photo%20Gallery/Web%20Page%20Groups/Internment/WebPage-Full.00003.html (accessed September 6, 2009)

  Photo: "Nisei Players in Amache Camp"
  http://www.niseibaseball.com/Nisei%20Photo%20Gallery/Web%20Page%20Groups/Internment/WebPage-Full.00005.html (accessed September 6, 2009)

  Optional: There are several grammar and mechanics (conventions) errors in the "Baseball Behind Barbed Wire" article. Editing the article may be given as a bonus assignment.

Activities—Day 4

- Show the short film clip from the Nisei Baseball Research Project entitled "Baseball Behind Barbed Wire."
  http://www.niseibaseball.com/Nisei%20Photo%20Gallery/Web%20Page%20Groups/Internment/Home.html (accessed September 6, 2009)

- Watch the KOLD, Tucson TV station, taped segment on the Butte Eagles-Tucson Badgers Reunion. Discuss or write responses to the following questions:

  1. What were some of the recollections of the Tucson players regarding their visit to the camp?
  2. How did baseball ease cultural communication?
  3. How did the baseball competition affect the perceptions of the Tucson players about Japanese Americans?
  4. How did baseball help Japanese Americans cope with life in the camps?

- Distribute the Paraphrase Charts for "Baseball Behind Barbed Wire." Direct students to "think-pair-share" with a partner to discuss the featured quotes and complete their charts. Call on a sampling of students to

share their interpretations of the quotes with the class.
- The rematch game between the Eagles and Badgers did not take place. Reread the information about the cancellation and reflect upon the quotes by Zenimura and Slagle. Discuss what might have been other reasons for the game's cancellation?
- Instruct students to write a paragraph explaining the significance of the Butte Eagles vs. Tucson Badgers baseball game.

Closing

- Ask "How many innings are there in a baseball game?" (Nine) Refer to the Eagles-Badgers game and ask, "Why did this game go into extra innings?" (According to the "rules of baseball" this is what to do in case of a tied game.) Liken baseball rules and the idea of "scoring" to the Six Traits of Writing scoring rubric. (The Six Traits is the foundation for the writing assessment on the Arizona student competency test, AIMS.) Remind students that at the close of this unit, their culminating assessment will be an expository essay, scored on the Six Traits Rubric.
- Also, offer the idea of journalists, people who get paid to watch baseball games (and football, basketball, tennis) and then write about it. Wouldn't that be a great career!

Extensions

- Write a poem about Kenichi Zenimura.
- Some of the 75+ year old Japanese American players who went to Tucson for the reunion came from as far away as Oklahoma and San Francisco, California. Write an explanation for this journey.
- The book *Baseball Saved Us* by Ken Mochizuki, has a younger target audience, but it could be used with 8th grade students for specific purposes.
- Watch an Arizona *Enduring Communities* team video clip, "Baseball (Nisei Memories)" available on the Japanese American National Museum's Web site: http://www.janm.org/projects/ec/resources/curricula-media

References

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"Internment of San Francisco Japanese." The Virtual Museum of the City of San Francisco. http://www.sfmuseum.org/war/ (accessed September 8, 2009).

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The SPICE Curriculum Unit includes:

1) The book Through a Diamond: 100 Years of Japanese-American Baseball, and includes the poem "A Boy Among Men" by Lawson Inada.

2) DVD: "Diamonds in the Rough: The Legacy of Japanese-American Baseball" KOLD, Tucson TV Station, Arizona

National Archives and Records Administration. http://www.archives.gov/education/lessons/japanese-relocation (accessed September 3, 2009).

National Park Service, Teaching with Historic Places Lesson Plans http://www.nps.gov/history/nr/twhp/wwwlps/lessons/89manzanar/89facts2.htm (accessed September 3, 2009).

Nisei Baseball Research Project. http://www.niseibaseball.com (accessed September 3, 2009.)

Our Documents. http://www.ourdocuments.gov (accessed September 3, 2009).
Volusia County Schools, Florida, Graphic Organizers Galore! Paraphrase Chart. http://myvolusiaschools.org (accessed September 3, 2009).

"A Boy Among Men"

(perspective of a batboy)
by Lawson Inada

Don't be deceived
By the smiles.
These are tough,
Strong men
Wise to the ways
Of strategies
And survival

Don't be deceived
By the smiles.
These are the men
Who could handle
Crates and shovels,
Who could handle
Heat.

Don't be deceived
By the smiles.
These are the men
Who could shoulder
History,
Who could shoulder
Responsibility

Don't be deceived
By the smiles.
These are the men
Of serious
Spirit,
Of serious
Dignity.

Don't be deceived
By the smiles,
These are the men
Who could give
And take
As good as any,
On a level field.

Don't be deceived
By the smiles.
These are the men
Of grace
And skill,
Of power
And will,
Who could stride
From the shadows
Of barracks
And guardtowers
Just to play
A little ball—
Smiling!

Paraphrase Chart Quote 1
"Baseball Behind Barbed Wire"

Name _____
Name _____

"It was a great disappointment to myself and the members of the Butte baseball team when we learned of the cancellation of our return game. I sincerely hope that we may meet once again not as a team perhaps but as a single member of Uncle Sam and fight together for one principle."
—Kenichi Zenimura,
Letter to Coach Hank Slagle, Tucson Badgers

Notes Jot down your first impressions. What is the quote dealing with? What facts can be determined at first glance?	**Our Paraphrase** Write 1–2 complete sentences explaining the main ideas or points of the quote *in your own words*.
Our Thoughts What feelings, predictions or conclusions were you able to draw from the quote? Were there any surprises? What was the most important knowledge that you gained from this quote?	
Teacher's Comments	

Adapted by J. Kuropatkin from http://www.volusia.k12.fl.us/CURRICULUM/SocialStdy/WebPage/GraphicOrganizersWebPage/index.htm (accessed September 3, 2009)

Paraphrase Chart Quote 2
"Baseball Behind Barbed Wire"

Name _____
Name _____

"As for the possibility of canceling our game we had never given it a minutes thought till we arrived home and started hearing from some of these so called 100% Americans. I sincerely hope it won't be too long till we are all thinking straight again and can live together in a true democracy that we Americans of all races have created."
—Coach Hank Slagle, Tucson Badgers,
Response to Coach Kenichi Zenimura, Butte Eagles

Notes Jot down your first impressions. What is the quote dealing with? What facts can be determined at first glance?	**Our Paraphrase** Write 1–2 complete sentences explaining the main ideas or points of the quote *in your own words*.
Our Thoughts What feelings, predictions or conclusions were you able to draw from the quote? Were there any surprises? What was the most important knowledge that you gained from this quote?	
Teacher's Comments	

Adapted by J. Kuropatkin from http://www.volusia.k12.fl.us/CURRICULUM/SocialStdy/WebPage/GraphicOrganizersWebPage/index.htm (accessed September 3, 2009)

Worksheet
"Baseball Behind Barbed Wire"

http://www.kold.com/Global/story.asp?S=5605750 (accessed September 5, 2009)

Name _____

Date _____ Period _____

Directions: Read the KOLD news article, "Baseball Behind Barbed Wire," then answer the following questions in COMPLETE SENTENCES.

1. How many Americans of Japanese ancestry were imprisoned by Executive Order 9066? _____

2. Kenichi Zenimura "took the initiative." What does that mean? _____

_____

3. How did the post game watermelon feast affect the Tucson players? _____

_____

4. The Tucson team didn't get a chance to make up for their extra-inning loss. Why not? _____

_____

5. What might have been *other* reasons that the Butte team didn't get to play in Tucson? _____

_____

6. How does the reader know that the reunion meant a lot to the players? _____

_____

Directions: Substitute a synonym for the underlined word in each sentence below.

7. The game was a <u>testament</u> to both Zenimura and Slagle's management.

_____

8. However, due to what was <u>deemed</u> by the Tucson community as "security precautions" the game was never played.

_____

9. It was a breaking of racial and cultural boundaries and a true example of sportsmanship and <u>camaraderie</u>.

_____

Adapted by J. Kuropatkin from http://www.volusia.k12.fl.us/CURRICULUM/SocialStdy/WebPage/GraphicOrganizersWebPage/index.htm (accessed September 3, 2009)

LESSON 2

Baseball Leads the Way

Overview

Income tax day, April 15, 1947, Jackie Robinson took his place in baseball and American history by becoming the first African American to play major league baseball after the era of Jim Crow went into effect. In breaking that color barrier, Jackie picked up momentum that he carried with him in post-baseball years as a civil rights role player.

Objectives

Students will be able to:

- Write a news article or Web page summary.
- Interpret quotations about Jackie Robinson's influence in America.
- Analyze factors that influenced Jackie Robinson's character.

Essential Question

- How do sports shape society?

Guiding Questions

- How can sports figures use their fame to improve our nation?
- What influences in Robinson's life led him to confront discrimination?
- How did Robinson influence the Civil Rights Movement?

Arizona State Standards

Social Studies—Grade 8

Strand 1: American History
Concept 9: Postwar United States

- PO 6. Describe the importance of the following civil rights issues and events:
  a. Jim Crow Laws
  b. nonviolent protests
  c. desegregation

Strand 3: Civics/Government
Concept 4: Rights, Responsibilities, and Roles of Citizenship

- PO 5. Describe the impact that the following had on rights for individuals and groups:
  a. Jim Crow Laws—literacy test, poll taxes, Grandfather Clause
  b. Civil Rights Movement (i.e., Martin Luther King, Jr., Rosa Parks)
  c. desegregation—military, schools, transportation, sports

Reading—Grade 8

Strand 1: Reading Process
Concept 6: Comprehension Strategies

- PO 5. Connect information and events in text to experience and to related text and sources.

Strand 3: Comprehending Informational Text
Concept 1: Expository Text

- PO 2. Summarize the main idea (stated or implied) and critical details of expository text, maintaining chronological, sequential, or logical order.

Writing—Grade 8

Strand 1: Writing Process
Concept 1: Prewriting

- PO 1. Generate ideas through a variety of activities (e.g., prior knowledge, discussion with others, printed material or other sources).
- PO 4. Establish a central idea appropriate to the type of writing.
- PO 5. Use organizational strategies (e.g., outlines, charts, tables, graphs, Venn Diagrams, webs, story map, plot pyramid) to plan writing.

Strand 2: Writing Components
Concept 1: Ideas and Content

- PO 1. Use clear, focused ideas and details to support the topic.
- PO 2. Provide content and selected details that are

well-suited to audience and purpose.
- PO 3. Develop a sufficient explanation or exploration of the topic.
- PO 4. Include ideas and details that show original perspective

Strand 3: Writing Applications
Concept 2: Expository
- PO 1. Record information (e.g., observations, notes, lists, charts, map labels and legends) related to the topic.
- PO 2. Write a summary based on the information gathered that include(s):
  a. a topic sentence
  b. supporting details
  c. relevant information

Technology Education—Grade 8

Standard 5: Technology Research Tools
5T-E2. Evaluate the accuracy, relevance, appropriateness, comprehensiveness and bias of electronic information sources
- PO 4. Identify the components of a URL to determine the source of the information

Health Education/Physical Activity—Grade 8

Standard 2 Students comprehend basic physical activity principles and concepts that enable them to make decisions, solve problems and to become self-directed lifelong learners who are informed physical activity consumers.

ESSENTIALS (Grades 6–8) 2PA-E1. Describe the relationship between a healthy lifestyle and feeling good
- PO 1. Explain that success in physical activities leads to recognition
- PO 2. Explain the value of exercise in relieving stress

Standard 6: Students demonstrate understanding and respect for differences among people in physical activity settings.
6PA-E1. Explain the role of sports, games and dance in modern culture

(Grades 6–8)
- PO 1. Explain the role of games, sports and dance in getting to know and understand others of like and different backgrounds
- PO 2. Demonstrate an understanding of the ways sport and dance influence American culture

Materials

- Computer and digital projector and/or student computers with Internet access
- Cooperative Group Worksheet—Jackie Robinson
- Online readings about Jackie Robinson (See References for URL's)
- Stick Figure Charts: 8½ x 11 copies for rough draft and copies enlarged to poster size (either by hand sketching or via a Poster Maker) for final draft

Background

Jackie Robinson became the first African American to play in the baseball major leagues. This happened soon after World War II. Robinson served in that war, and also challenged racial discrimination while in the Army. Branch Rickey, the Dodgers president who signed Jackie Robinson after an in-depth search for the best candidate to break the color barrier, called this action "the noble experiment." The experiment became standard practice and soon after, baseball welcomed many African American players.

Opening

- Write the phrase "Old Jim Crow has got to _____" and ask students to fill in the blank with a rhyming word. Most certainly "go" will be one of the responses.
- Inform class, "Today we're going to learn how Jim

Crow was thrown out of sports in the United States."
- Students access the "Rise and Fall of Jim Crow" online and read the short overview piece entitled: "Unwritten rules . . . Unwritten legacy" http://www.pbs.org/wnet/jimcrow/tools_unwritten.html (accessed September 4, 2009).
- Continue with another Jim Crow article at the same site entitled: "Jackie Robinson Integrates Major League Baseball" http://www.pbs.org/wnet/jimcrow/stories_events_jackie.html (accessed September 4, 2009).
- Ask students to pair up and "think-pair- share" the following question: "Based upon what we've just read, WHO is Jim Crow?"

Activities—Day 1

- Divide the class into cooperative groups (Group #A, #B, #C, etc.), four students per group (Team Member #1, #2, #3, #4).
- Distribute copies of the "Cooperative Group Worksheet." Go over the worksheet directions with students, assigning each group a specific Jackie Robinson Web-based article to read, or in the case of audio files, to listen to.
- Each cooperative group will work as a team to discuss, then write down, answers to the worksheet questions. Forewarn students that EACH team member should be prepared to verbally present information about the assigned Web site, as well as the group's answers to the worksheet questions.
- After students have completed their worksheets, randomly select a number 1–4. The team member with that number from Group #A will present Web site information or share worksheet answers. Repeat this "Numbered Heads" procedure so that all or most students from each cooperative group verbally present information.

Activities—Day 2

- Read the quotes by and about Jackie Robinson listed on the back of the "Cooperative Group Worksheet."

  Direct students to the collection of Jackie Robinson quotes on The Baseball Almanac Web site at: http://www.baseball-almanac.com/quotes/quojckr.shtml (accessed September 4, 2009). Each student selects one quote and writes a short explanation regarding "how" the quote applies to Jackie Robinson.
- Distribute the 8½ x 11 copies of the Stick Figure Chart, a graphic organizer for assessing an individual's contributions to history. Students may work with a partner, if desired. Explain that the stick figure can be used to briefly explain the main ideas, actions, strengths, and weaknesses of an individual as follows:
  1. Brain = ideas & philosophies
  2. Eyes = vision, goals, or hopes
  3. Mouth = words (could be quotes by or about this individual)
  4. Shoulder = strengths and positive attributes
  5. Left Hand = actions
  6. Right Hand = contributions to history or why the individual is remembered
  7. Heart = feelings (what the person loved or valued)
  8. Achilles Heel = weaknesses
  9. Road-Life Line = important events in the individual's life in chronological order
  10. Roots = background (who or what influenced the individual, where this individual is from)
- Allow students the rest of the period to work on their rough draft Stick Figure Chart of Jackie Robinson.

Activities—Day 3

- Direct students to transfer their 8½ x 11 rough draft Stick Figure Charts to their final draft poster sized charts. Encourage students to illustrate, color, and embellish their final draft posters.
- When completed, final draft posters could be displayed around the classroom for a Gallery Walk.
- Posters will be assessed according to the Arizona Six Traits Writing Rubric for "Ideas and Content." A score of 4 or higher will denote mastery level. (See "References")

Closing

- State the following: "During this section of our unit, you worked in teams. We "covered a lot more ground" that way. When Jackie Robinson joined the major leagues, he changed the baseball landscape, perceptions of African Americans began to change.
- Write "Sports in America is $ports" on the whiteboard or displayed on a poster. Ask students to brainstorm how money is spent/earned via sports events. (*Stadium upkeep, refreshments, security, transportation, etc.*) When Jackie "opened the door" for minorities to play in sports, other doors began opening.

Extensions

- Create an acrostic poem about Jackie Robinson.
- Investigate how other sports are presently being populated by athletes of diverse racial/ethnic backgrounds.
- Visit Mr. Nussbaum.com's site at http://www.mrnussbaum.com/sportsbios.htm (accessed September 4, 2009) which features a special section on Sports Biographies and Activities for grades 4 and up. Jackie Robinson student activities, including reading comprehension, math, and a crossword.

References

"AIMS Six Trait Analytic Writing Rubric – Official Scoring Guide, Ideas and Content." *Arizona Department of Education*. http://www.azed.gov/standards/6traits/IdeasContent.pdf (accessed September 4, 2009).

"Baseball, the Color Line, and Jackie Robinson." *Library of Congress, American Memory*. http://memory.loc.gov/ammem/collections/ (accessed September 8, 2009).

Cooperative Learning: "Numbered Heads Together." *Kennesaw State University, The Educational Technology Training Center, Georgia Department of Education*, http://edtech.kennesaw.edu/intech/cooperativelearning.htm (accessed September 3, 2009).

"Jackie Robinson Breaks Baseball's Color Barrier, 1945." *EyeWitness to History*. 2005. http://www.eyewitnesstohistory.com (accessed September 3, 2009).

"Jackie Robinson Quotes." Baseball Almanac. http://www.baseball-almanac.com/quotes/quojckr.shtml (accessed September 3, 2009).

PBS Online Newshour: "Jackie Robinson: Golden" (audio interviews & commentary) http://www.pbs.org/newshour/bb/sports/robinson_4-15.html (accessed September 3, 2009).

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Smiley, Tavis. "How Jackie Robinson Changed America." (audio interview). *NPR*. 2004. http://www.npr.org/templates/story/story.php?storyId=1838214 (accessed September 3, 2009).

Volusia County Schools, Florida, Graphic Organizers Galore! Paraphrase Chart. http://myvolusiaschools.org (accessed September 3, 2009).

Cooperative Group Worksheet

Jackie Robinson

Group # _____

Team Member #1 _____ Team Member #3 _____

Team Member #2 _____ Team Member #4 _____

Directions: Each cooperative group will be assigned to read/listen to one of the Internet sites listed below. Each site has information about Jackie Robinson. Each cooperative group will work as a team to discuss, then write down answers to the following questions. ALL team members should be prepared to verbally present information about their Web site, as well as their group's answers to the questions. The teacher will randomly select a number 1-4. The team member with that number will present.

Jackie Robinson: Golden (audio available)
http://www.pbs.org/newshour/bb/sports/robinson_4-15.html (accessed September 4, 2009)

Jackie Robinson and the Integration of Baseball (has a link to audio interviews)
http://www.npr.org/programs/morning/features/2002/oct/robinson/ (accessed September 4, 2009)

How Jackie Robinson Changed America (audio interview)
http://www.npr.org/templates/story/story.php?storyId=1838214 (accessed September 4, 2009)

Baseball, the Color Line, and Jackie Robinson
http://memory.loc.gov/ammem/collections/robinson/jr1940.html (accessed September 4, 2009)
http://memory.loc.gov/ammem/collections/robinson/jr1947.html (accessed September 4, 2009)
http://memory.loc.gov/ammem/collections/robinson/jr1957.html (accessed September 4, 2009)
http://memory.loc.gov/ammem/collections/robinson/jr1962.html (accessed September 4, 2009)

Jackie Robinson Breaks Baseball's Color Barrier, 1945
http://www.eyewitnesstohistory.com/robinson.htm (accessed September 4, 2009)

1. How did Jackie Robinson "open the door" for minorities? _____

_____

_____

2. Describe 3 influences/events in Robinson's life that led him to confront discrimination? _____

_____

_____

Cooperative Group Worksheet
Jackie Robinson

3. How was sport in America changed by his actions? _____

_____

_____

4. How did Robinson influence the civil rights movement? _____

_____

_____

_____

5. How can sports figures use their fame to improve our nation? _____

_____

_____

_____

Jackie Robinson Said:

"The right of every American to first-class citizenship is the most important issue of our time."

"Life is not a spectator sport. . . . If you're going to spend your whole life in the grandstand just watching what goes on, in my opinion you're wasting your life."

About Jackie Robinson:

"He was a therapist for the masses by succeeding, by doing it with such style, flair and drama. He helped level baseball off, to make it truly a game for black and white, with excellence the only test for success."

—Reverend Jesse Jackson

"He led America by example. He reminded our people of what was right and he reminded them of what was wrong. I think it can be safely said today that Jackie Robinson made the United States a better nation."

—American League President Gene Budig

"He struck a mighty blow for equality, freedom and the American way of life. Jackie Robinson was a good citizen, a great man, and a true American champion."

—President Ronald Reagan

http://www.baseball-almanac.com/quotes/quojckr.shtml (accessed September 4, 2009)

Stick Figure Chart

An Individual's Contribution to History

Brain—ideas, philosophies

Eyes—visions, hopes, goals

Mouth—quotes by/about this person

Shoulder—strengths

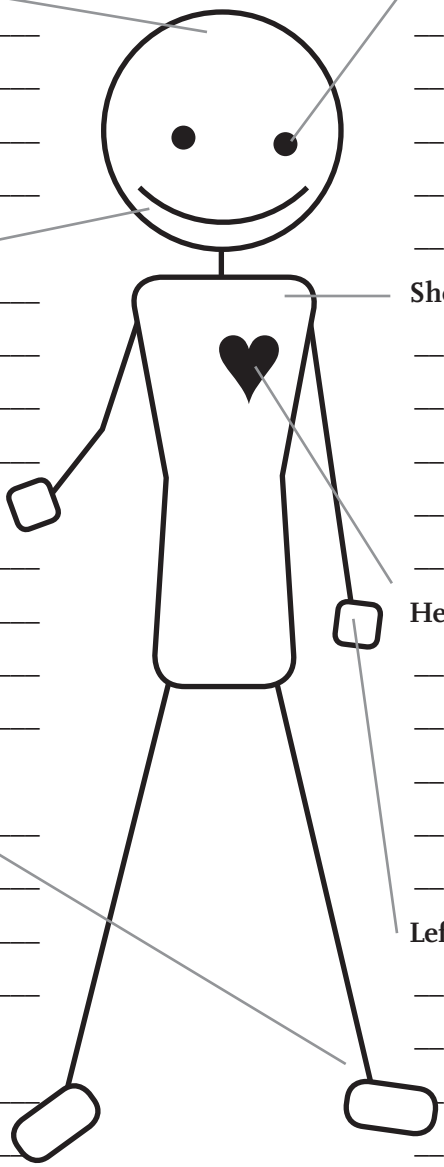
Right hand—contributions to history

Heart—loves, values

Achilles heel—weaknesses

Left hand—actions

Roots—background, influences



Important Life Events
Road-Life Line

Adapted from Volusia County Schools, Florida http://blackboard.volusia.k12.fl.us/bbcswebdav/orgs/WEB.DEPT.socialstudies/Graphic%20Organizers/Stick%20Figure%20Graph%20Org.doc (accessed September 5, 2009)

LESSON 3

Disabled? Still Able

Overview

The Civil Rights Movement of the 1960's rippled among various American groups who also began to fight for their full civil rights as U.S. citizens. New York and California activists led the way in seeking legislation enabling full societal rights for people with physical, mental, and medical disabilities.

Objectives

Students will be able to:

- Apply a reading comprehension strategy (Before-During-After) to facilitate the writing of a summary.
- Write a news article or Web page summary.
- Identify civil actions undertaken to access protective and enabling legislation for people with disabilities.

Essential Question

- How do sports shape society?

Guiding Questions

- How are sports used for physical and psychological rehabilitation?
- How has our government assisted disabled Americans in securing healthier lives and more freedom?
- What challenges did people with disabilities face in order to gain their full rights?

Arizona State Standards

Social Studies— Grade 8

Strand 3: Civics/Government
Concept 3: Functions of Government

- PO 9. Describe the impact that the following Acts had on increasing the rights of groups and individuals:
  d. Americans with Disabilities Act

Reading—Grade 8

Strand 1: Reading Process
Concept 6: Comprehension Strategies

- PO 5. Connect information and events in text to experience and to related text and sources.

Strand 3: Comprehending Informational Text
Concept 1: Expository Text

- PO 2. Summarize the main idea (stated or implied) and critical details of expository text, maintaining chronological, sequential, or logical order.

Writing—Grade 8

Strand 1: Writing Process
Concept 1: Prewriting

- PO 1. Generate ideas through a variety of activities (e.g., prior knowledge, discussion with others, printed material or other sources).
- PO 4. Establish a central idea appropriate to the type of writing.
- PO 5. Use organizational strategies (e.g., outlines, charts, tables, graphs, Venn Diagrams, webs, story map, plot pyramid) to plan writing.

Strand 2: Writing Components
Concept 1: Ideas and Content

- PO 1. Use clear, focused ideas and details to support the topic.
- PO 2. Provide content and selected details that are well-suited to audience and purpose.
- PO 3. Develop a sufficient explanation or exploration of the topic.
- PO 4. Include ideas and details that show original perspective

Strand 3: Writing Applications
Concept 2: Expository

- PO 1. Record information (e.g., observations, notes, lists, charts, map labels and legends) related to the topic.

- PO 2. Write a summary based on the information gathered that include(s):
  a. a topic sentence
  b. supporting details
  c. relevant information
  (See R08-S3C1-02)

Technology Education—Grade 8

Standard 5: Technology Research Tools
5T-E2. Evaluate the accuracy, relevance, appropriateness, comprehensiveness and bias of electronic information sources
- PO 4. Identify the components of a URL to determine the source of the information

Health Education/Physical Activity—Grade 8

ESSENTIALS (Grades 6-8)
Standard 1: Students comprehend concepts related to health promotion and disease prevention.
1CH-E1. Explain the relationship between positive health behaviors and health care and the prevention of injury, illness, disease, disability and premature death
- PO 1. Illustrate how positive health behaviors can prevent common injuries, diseases and conditions

Standard 2: Students comprehend basic physical activity principles and concepts that enable them to make decisions, solve problems and to become self-directed lifelong learners who are informed physical activity consumers.
2PA-E1. Describe the relationship between a healthy lifestyle and feeling good
- PO 1. Explain that success in physical activities leads to recognition
- PO 2. Explain the value of exercise in relieving stress

Standard 6: Students demonstrate understanding and respect for differences among people in physical activity settings.
6PA-E1. Explain the role of sports, games and dance in modern culture
- PO 1. Explain the role of games, sports and dance in getting to know and understand others of like and different backgrounds
- PO 2. Demonstrate an understanding of the ways sport and dance influence American culture

Materials

- Computer and digital projector and/or student computers with Internet access
- "Americans with Disabilities" B-D-A Worksheets
- Online readings about Americans with Disabilities (See References for URL's)
- "Disabled Sports USA and Wounded Warrior Project" Worksheets

Background

Since the enactment of the *Americans with Disabilities Act* (ADA) in 1990, 51 million Americans with disabilities have gained more accessibility and inclusion in our nation. The disability movement was both inspired by, and utilized similar civil disobedience actions as, the civil rights movement. However, unlike the civil rights movement, the history of the disability movement is not widely known. Since injuries and illness may cause anyone to join the ranks of the disabled, knowledge about the disability movement would be beneficial for all students.

Opening

- Write the phrase, "Walk a mile in my shoes" on the whiteboard and ask for interpretations of its meaning. Discuss how this expression might apply to a disabled person.
- Distribute the "Americans with Disabilities" B-D-A (Before-During-After) Worksheets, one per student.
- Assign each student a partner, then in "think-pair-share" fashion, ask students to brainstorm and come up with a definition for the word "disability" and four

examples of disabilities. Instruct students to record this information in the "B" or "Before" section of the worksheet.

- If students completed Lesson 2 of the *Sports Shape Society* Unit, point out that Jackie Robinson developed diabetes, which left him almost totally blind before he died at the age of 53. Discuss other complications that may arise due to diabetes: hypoglycemia, kidney disease, blindness, nerve damage to hands and feet, sometimes leading to amputation, tooth and gum disease, and increased risk for heart disease and stroke. Point out that a disease or accident can strike anyone, changing his/her status from able to disabled.
- Note: Diabetes rates will vary, however are highest in locations with significant Native American populations. The lesson author teaches on the Gila River Indian Community, where the diabetes rate is called "the highest in the world."
- Survey a few of the students' definitions and examples of disabilities written on the B-D-A worksheets. Direct students to complete their "B" section by adding in everything they know about the rights of people with disabilities.

Activities—Day 1

- Direct students' attention to the "D" or "During" section of B-D-A Worksheet. Explain there will be four Web sites with assigned articles and an interactive museum exhibit:
  1. "Facts About the Americans with Disabilities Act" on the U.S. Equal Employment Opportunity Commission Web site: http://www.eeoc.gov/facts/fs-ada.html (accessed September 4, 2009)
  2. "The Disability Rights Movement," an interactive museum exhibit, on the Smithsonian Museum of American History Web site: http://americanhistory.si.edu/disabilityrights/ (accessed September 4, 2009)
  3. "Remembering and Celebrating 40 Years of Disabled Sports" on the Disabled Sports USA Web site: http://www.dsusa.org/ChallMagarchive/Fall07/challmag-fall07-DSUSA40Yrs.html (accessed September 4, 2009)
  4. A choice between two different news articles about the "Wounded Warrior Project;" one on the Department of Defense Web site, the other on the USA Today Web site. http://www.defenselink.mil/news/Mar2005/20050316_198.html (accessed September 4, 2009) http://www.usatoday.com/news/nation/2006-10-09-wounded-warriors_x.htm (accessed September 4, 2009)
- Instruct students to jot down brief notes on new information discovered in the "D" or "During" section on the worksheet. Warn that these notes will be utilized to assist with writing a news article or Web page summary later in the "A" or "After" section.
- Preview, then read, the first article, "Facts About the Americans with Disabilities Act" on the U.S. Equal Employment Opportunity Commission Web site, together as a class. Some students may need assistance with the formal voice and vocabulary used in this article. Model comprehension strategies for determining meanings of unfamiliar vocabulary words. Remind students that notes may be brief, main idea sentence fragments or one-sentence statements and to write legibly.
- Direct students to use their "During" notes to help write a summary of the "Facts About the Americans with Disabilities Act." Review the essential parts of a good summary need:
  1. a topic sentence
  2. supporting details
  3. relevant information
- The summary should be written in the "A" or "After" section of the B-D-A Worksheet. Unlike the notes, the summary must be written in full and complete sentences.
- Instruct students to compose a "dig deeper" question

after writing each summary. "Dig deeper" questions address connected topics that remain unanswered by the article OR may be questions that arise due to newly acquired content knowledge from the article.
- If time allows, permit several students to read aloud their finished summaries and "dig deeper" questions to check for understanding.

Activities—Day 2

- Explain that the Smithsonian Museum of American History Web site features a virtual tour of the "Disability Rights Movement Exhibit" Navigate to the site and project it for full class viewing. Give a quick overview of the site's interactive features and demonstrate how to explore the online artifacts and images.
- Give students the rest of the period to explore the Smithsonian online exhibit, read the remaining two articles, and complete the B-D-A Worksheet.
- Summaries will be assessed according to the Arizona Six Traits Writing Rubric for "Ideas and Content." A score of 4 or higher will denote mastery level. (See References)

Activities—Day 3

- Ask students to share their thoughts about the previous day's articles on the Wounded Warrior Project. Perhaps they know of a local "Wounded Warrior?" Ask, "How are sports used for physical and psychological rehabilitation in the Wounded Warrior Project?"
- Distribute the "Disabled Sports USA and Wounded Warrior Project" Worksheets, one per student. Instruct students to answer the worksheet questions after reading the short online article, "Disabled Sports USA and Wounded Warrior Project Announce Sport Rehabilitation Program for Wounded Service" found at: http://www.thefreelibrary.com/Disabled+Sports+USA+and+Wounded+Warrior+Project+Announce+Sport+...-a01417998l9 (accessed September 4, 2009)
- For the Final Lesson 3 Assessment, direct students to compose a short expository piece addressing the following writing prompt:
  - *What impact did the ADA, the Americans with Disabilities Act, have on increasing the rights of groups and individuals?*
- Allow students to use their Lesson 3 Worksheets to assist in developing ideas and relevant supporting details for the essay.
- Summaries will be assessed according to the Arizona Six Traits Writing Rubric for "Ideas and Content" and "Organization." A score of 4 or higher for each trait, will denote mastery level. (See References)

Closing

- State the following: "The past couple of days we've gained an insight into the disability rights movement. We learned how technological advances have been used to improve mobility and access for the disabled. More and more disabled people are using these advances for sports endeavors. Although we did not 'walk a mile in their shoes,' hopefully we've gained an appreciation of the ongoing struggles facing people with disabilities."

Extensions

- Organize an event or fundraising effort to make a donation to the Wounded Warriors Project.
- Explore the EDGE, Education for Disability and Gender Equity Web site: http://www.disabilityhistory.org/dwa/edge/curriculum/index.htm (accessed September 4, 2009)
- Read the story about Christina Curtis in the article, "Civil Rights Are Not Just About Race:" http://www.voicesofcivilrights.org/Approved_Letters/1047-Curtis-AZ.html (accessed September 4, 2009) then compare the similarities between the disability rights movement to the civil rights movement.

References

"AIMS Six Trait Analytic Writing Rubric – Official Scoring Guide, Ideas and Content." *Arizona Department of Education*. http://www.azed.gov/standards/6traits/IdeasContent.pdf (accessed September 4, 2009).

"AIMS Six Trait Analytic Writing Rubric: Official Scoring Guide, Organization." *Arizona Department of Education*. http://www.azed.gov/standards/6traits/Organization.pdf (accessed September 4, 2009).

"B-D-A Reading Strategies." *Read-Write-Think*. http://www.readwritethink.org/lesson_images/lesson256/worksheet.pdf (accessed September 4, 2009).

"The Disability Rights Movement" (an interactive museum exhibit). *Smithsonian National Museum of American History*: http://americanhistory.si.edu/disabilityrights/ (accessed September 4, 2009).

"Disabled Sports USA and Wounded Warrior Project Announce Sport Rehabilitation Program for Wounded Service Members." *The Free Library*. February 8, 2006. http://www.thefreelibrary.com/ (accessed September 4, 2009).

Disabled Sports USA: "Remembering and Celebrating 40 Years of Disabled Sports" http://www.dsusa.org/ChallMagarchive/Fall07/challmag-fall07-DSUSA40Yrs.html (accessed September 4, 2009).

Disabled Vets" http://www.usatoday.com/news/nation/2006-10-09-wounded-warriors_x.htm (accessed September 4, 2009).

"Facts About the Americans with Disabilities Act." *U.S. Equal Employment Opportunity Commission*. http://www.eeoc.gov/facts/ (accessed September 4, 2009).

Williams, Rudi. "Rehab Means Amputees' Lives Can Go On." U.S. Department of Defense American Forces Press Service. March 16, 2005. http://www.defenselink.mil/news/Mar2005 (accessed September 4, 2009).

"Americans with Disabilities"

B-D-A Worksheet

BEFORE—List everything you know about this topic before reading.
Definition of disability:
Examples of disabilities:
Rights of people with disabilities:

DURING—Briefly note new information you discover during reading.	**AFTER—Write a summary and a "dig deeper" question.**
U.S. Equal Employment Opportunity Commission http://www.eeoc.gov/facts/fs-ada.html (accessed September 4, 2009) "Facts About the Americans with Disabilities Act"	

DURING—Briefly note new information you discover during reading.	AFTER—Write a summary and a "dig deeper" question.
Smithsonian National Museum of American History http://americanhistory.si.edu/disabilityrights/ (accessed September 4, 2009) "The Disability Rights Movement"	

DURING—Briefly note new information you discover during reading.	AFTER—Write a summary and a "dig deeper" question.
Disabled Sports USA http://www.dsusa.org/ChallMagarchive/Fall07/challmag-fall07-DSUSA40Yrs.html (accessed September 4, 2009) "Remembering and Celebrating 40 Years of Disabled Sports"	

Choose one of the following articles to read about the Wounded Warrior Project:

"Sports Programs Help Disabled Vets"
http://www.usatoday.com/news/nation/2006-10-09-wounded-warriors_x.htm (accessed September 4, 2009)

"Rehab Means Amputees' Lives Can Go On"
http://www.defenselink.mil/news/Mar2005/20050316_198.html (accessed September 4, 2009)

DURING—Briefly note new information you discover during reading.	**AFTER—Write a summary and a "dig deeper" question.**
Title of Article:	

"Disabled Sports USA and Wounded Warrior Project" Worksheet

Name _____

Date _____ Pd _____

Answer the following questions after reading the article:
"Disabled Sports USA and Wounded Warrior Project Announce Sport Rehabilitation Program for Wounded Service Members"
http://www.thefreelibrary.com/Disabled+Sports+USA+and+Wounded+Warrior+Project+Announce+Sport+...-a01417998l9 (accessed September 4, 2009)

1. On what date was this article published? _____

2. In what two countries did the article state the "Wounded Warriors" were severely injured?

   _____

3. Several sports are listed for the Wounded Warrior Disabled Sports Project 2006. Select the one which most interests you and explain why.

   _____

   _____

4. All the sports programs, (including costs for transportation, lodging, and meals) are free to the "Wounded Warrior" and his/her family. Why do you suppose these services are provided at no cost to the participants?

   _____

   _____

5. Kirk Bauer is the head of Disabled Sports USA, so he "talks the talk." How has he also "walked the walk?"

   _____

   _____

   _____

6. John Melia, head of the Wounded Warrior Project, has too "walked the walk?" How?

   _____

   _____

7. How does our country benefit when opportunities, such as these, are provided for our "Wounded Warriors?"

   _____

   _____

LESSON 4

IX Women

Overview

Women from all walks of life took part in the Civil Rights Movement of the 50's and 60's, then pressed the government to provide equal access, protection, and education for women. Title IX prohibits sexual discrimination in all schools that receive federal funding. A landmark piece of legislation, Title IX enabled women to gain equity in education, athletics, and employment.

Objectives

Students will be able to:

- Explain how sports participation benefits women.
- Interpret graphs noting female athletic participation statistics.
- Create graphs detailing changes in women's educational attainment before and after Title IX.
- Compose a culminating, "end-of-unit" five paragraph expository essay on the beneficial role of sports in augmenting citizens' rights in American society.

Essential Question

- How do sports shape society?

Guiding Questions

- How has Title IX affected today's women?
- What are physical benefits of sports participation for women?
- How does our society benefit from sports participation for girls and women?

Arizona State Standards

Social Studies—Grade 8

Strand 3: Civics/Government
Concept 3: Functions of Government

- PO 9. Describe the impact that the following Acts had on increasing the rights of groups and individuals:
  a. Civil Rights Act of 1964

Concept 4: Rights, Responsibilities, and Roles of Citizenship
PO 5. Describe the impact that the following had on rights for individuals and groups:
a. National Organization for Women (NOW) – Equal Rights Amendment (ERA)

Reading—Grade 8

Strand 3: Comprehending Informational Text
Concept 1: Expository Text

- PO 8. Interpret graphic features (e.g., charts, maps, diagrams, illustrations, tables, timelines, graphs) of expository text. (Connected to Research Strand in Writing)

Writing—Grade 8

Strand 1: Writing Process
Concept 1: Prewriting
Prewriting includes using strategies to generate, plan, and organize ideas for specific purposes

- PO 1. Generate ideas through a variety of activities (e.g., prior knowledge, discussion with others, printed material or other sources).
- PO 2. Determine the purpose (e.g., to entertain, to inform, to communicate, to persuade, to explain) of an intended writing piece.
- PO 3. Determine the intended audience of a writing piece.
- PO 4. Establish a central idea appropriate to the type of writing.
- PO 5. Use organizational strategies (e.g., outlines, charts, tables, graphs,Venn Diagrams, webs, story map, plot pyramid) to plan writing.

Strand 2: Writing Components
Concept 1: Ideas and Content
Writing is clear and focused, holding the reader's attention throughout. Main ideas stand out and are developed by strong support and rich details. Purpose is accomplished.

- PO 1. Use clear, focused ideas and details to support the topic.
- PO 2. Provide content and selected details that are well-suited to audience and purpose.
- PO 3. Develop a sufficient explanation or exploration of the topic.
- PO 4. Include ideas and details that show original perspective

  Concept 2: Organization

  Organization addresses the structure of the writing and integrates the central meaning and patterns that hold the piece together.
- PO 1. Use a structure that fits the type or writing (e.g., letter format, narrative, play, essay). (See Strand 3)
- PO 2. Develop a strong beginning or introduction that draws in the reader.
- PO 3. Place details appropriately to support the main idea.
- PO 4. Include effective transitions among all elements (sentences, paragraphs, ideas).
- PO 5. Construct paragraphs by arranging sentences with an organizing principle (e.g., to develop a topic, to indicate a chronology).
- PO 6. Create an ending that provides a sense of resolution or closure.

  Concept 6: Conventions

  Conventions addresses the mechanics of writing, including capitalization, punctuation, spelling, grammar and usage, and paragraph breaks.
- PO 1. Use capital letters correctly for:
  a. proper nouns
     - holidays
     - product names
     - languages
     - historical events
     - organizations
     - academic courses (e.g., algebra/Algebra I)
     - place
     - regional names (e.g., West Coast)

  b. titles
  c. abbreviations
- PO 2. Use commas to correctly punctuate:
  a. items in a series
  c. introductory words and clauses
- PO 13. Use subject/verb agreement in simple, compound, and complex sentences.

Strand 3: Writing Applications

Concept 2: Expository

Expository writing includes nonfiction writing that describes, explains, informs, or summarizes ideas and content. The writing supports a thesis based on research, observation, and/or experience.

- PO 3. Write an explanatory essay that includes:
  a. a thesis statement
  b. supporting details
  c. introductory, body, and concluding paragraphs

Math—Grade 8

Strand 2: Data Analysis, Probability, and Discrete Mathematics

Concept 1: Data Analysis (Statistics)

Understand and apply data collection, organization and representation to analyze and sort data.

PO 4. Interpret box-and-whisker plots, circle graphs, and scatter plots.

PO 5. Answer questions based on box-and-whisker plots, circle graphs, and scatter plots.

Technology Education—Grade 8

Standard 3: Technology Productivity Tools

3T-E1. Use formatting capabilities of technology tools for communicating and illustrating

- PO 1. Use word processing editing tools to revise a document (e.g., cut and paste, tabs and margins, font size, font style, delete and undo, selecting, spell check, click and drag)

Standard 5: Technology Research Tools

5T-E2. Evaluate the accuracy, relevance, appropriateness, comprehensiveness and bias of electronic information sources

- PO 4. Identify the components of a URL to determine the source of the information

Health Education / Physical Activity—Grade 8

ESSENTIALS (Grades 6–8)
Standard 1: Students comprehend concepts related to health promotion and disease prevention.
1CH-E1. Explain the relationship between positive health behaviors and health care and the prevention of injury, illness, disease, disability and premature death
- PO 1. Illustrate how positive health behaviors can prevent common injuries, diseases and conditions

Standard 2: Students comprehend basic physical activity principles and concepts that enable them to make decisions, solve problems and to become self-directed lifelong learners who are informed physical activity consumers.
2PA-E1. Describe the relationship between a healthy lifestyle and feeling good
- PO 1. Explain that success in physical activities leads to recognition
- PO 2. Explain the value of exercise in relieving stress

Standard 6: Students demonstrate understanding and respect for differences among people in physical activity settings.
6PA-E1. Explain the role of sports, games and dance in modern culture
- PO 1. Explain the role of games, sports and dance in getting to know and understand others of like and different backgrounds
- PO 2. Demonstrate an understanding of the ways sport and dance influence American culture.

Materials

- Computer and digital projector and/or student computers with Internet access
- "Title IX" Worksheet
- Online readings about Women and Title IX (See References section for URL's)
- "Sports Shape Society" Expository Essay Prewriting Graphic Organizer

Background

Title IX is an amendment to the 1964 Civil Rights Act that helped spur numerous educational—including sports-related—opportunities for girls and women across America. The preamble to Title IX states: "No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any educational program or activity receiving Federal financial assistance" (20 U.S.C. § 1681).

Because of Title IX, schools that receive federal funding are barred from any kind of sex discrimination, in the classroom and on the courts and fields. In 1971, before Title IX, one in 27 females in U.S. secondary schools engaged in varsity sports. Today that figure is one in 2.5. Athletic scholarships for female athletes were very rare before Title IX, but in 1997 more than 10,000 women attended college on scholarships.

Opening

- Announce a class trivia contest and state, "First person to complete the famous athlete's name is the winner." Designate a prize or privilege for the winner.
- Write the phrase, "Babe _____" on the whiteboard and field responses from the students. Chances are that "Babe Ruth" will be the most frequent response, rather than "Babe Didrikson Zaharias."
- Reveal the name of the famous athlete as "Babe Didrikson Zaharias." Ask students what they know about this athlete. Again, chances are slim that students will have any prior knowledge of this female athlete. However, per chance a student does, allow for sharing of information with the class.
- Display a photo of Zaharias and read a short biography of this amazing athlete available at the Sports

Illustrated for Women Web site: http://sportsillustrated.cnn.com/siforwomen/top_100/2/ (accessed September 4, 2009).

- Make the observation that she was way ahead of her time. Some sources state she was regarded as a "freak" because of her athletic abilities.
- Write a big "IX" on the board. Dramatically muse about what she might accomplish in today's world, "if IX had been around back in her day." Ask students, "What is IX?" Allow for responses then, point to female athletes in the classroom, and state, "Mary's educational AND athletic opportunities are better than Babe's because of IX. Today we will learn about a law called Title IX."

Activities—Day 1

- Explain that the class will conduct an informal survey regarding "How many girls in class participate in sports?" Use a show of hands to collect data. Ask the class to calculate the percentage, then create a circle graph on the whiteboard illustrating this statistic. Review and model math essentials (360° in a circle, converting percentages to fractions, "how to" create a circle graph, estimating, etc.) necessary for the construction of circle graphs.
- Write N.O.W. on the whiteboard. Ask students if they know what the acronym means. Perhaps some students will respond correctly with "National Organization for Women." If not, ask students what resource(s) they might consult to find the answer. (Index or glossary of a history/civics textbook, dictionary, encyclopedia, online sources, etc.)
- Navigate to the online dictionary search engine, Onelook.com, http://www.onelook.com/ (accessed September 4, 2009) to show students "how to" access this reference tool and perform a search for the acronym N.O.W. Follow with a search for the full title of the organization. The Encarta® World English Dictionary definition reads:

  National Organization for Women (NOW), largest feminist organization in the United States. NOW's key objectives are to increase educational, political, and employment opportunities for women; secure abortion and reproductive rights for women; end all violence against women; and abolish discrimination based on sex, race, and sexual orientation.
  http://encarta.msn.com/encyclopedia_761569476/National_Organization_for_Women_(NOW).html (accessed September 4, 2009)
- Distribute the "Title IX" Worksheets, one per student. Instruct students to visit the various sites listed on the worksheet (or teacher may use the LCD projector in a one-computer classroom to direct class to the sites) in order to answer the worksheet questions.
- Give students the rest of the period to complete the "Title IX" Worksheets. Teacher should be prepared to assist students who encounter difficulty calculating fractions to percentages or constructing circle graphs.

Activities—Day 2

- Correct and discuss the answers to the "Title IX" worksheet from yesterday's lesson. Refer to the circle graphs and point out how the statistics clearly show a gain in female sports participation and female inclusion on college campuses and in professional careers.
- Project the U.S. Department of Education online links:

  http://www.ed.gov/pubs/TitleIX/part3.html (accessed September 4, 2009) and
  http://www.ed.gov/pubs/TitleIX/part4.html (accessed September 4, 2009)

  Explain that the Web site is an archived report Title IX: 25 Years of Progress—June 1997 marking the 25th anniversary of the passage of Title IX by the U.S. Department of Education.
- Divide students into groups of three, assigning a specific bar graph from the 25th anniversary online report to each group. Each group will have 5-7 minutes to examine its bar graph for pertinent information, note any trends or patterns, and interpret the data in light

of its connection (or lack thereof) to Title IX. Each group should select a spokesperson to report at least 2-3 significant findings to the class.

- Proceed with group reports and significant findings per the following bar graphs:

  Figure 1—Percentage of 25- to 34-Year Old Females Completing Secondary and Higher Education, by Country: 1992
  Figure 2—Dropout Rates for Grades Ten to Twelve, by Sex: 1980-82 and 1990-92
  Figure 3—Percentage of High School Female Graduates Taking Selected Mathematics and Science Courses: 1982 and 1992
  Figure 4—Number of Degrees Conferred on Females by Institutions of Higher Education: 1977 and 1992
  Figure 5—Percentage of First-Professional Degrees Conferred on Women, by Year
  Figure 6—Number of Men in Nursing: 1972 and 1996

  Have students discuss: "Overall, does the 25th anniversary report support the notion that Title IX improved educational opportunities for women? How about for men?" (Note Figure 6)
- Teacher shows the Powerpoint slideshow, "Advances of Women in Sports" by Sara Anne Smith. Since the slideshow was intended for a college-level audience, the teacher may opt to show an abbreviated version of the 21 slide length show found at: http://www.uwf.edu/rrotunda/psych/PSY4832/Women/Women.PPT (accessed September 4, 2009)

Closing and Final Unit Assessment

- Discuss: "At the beginning of this unit, we learned about the Japanese American incarceration during World War II and how baseball helped the inmates cope with life in the camps. With that, some images come to mind:
  1. The baseball bat confiscated from ten-year old Norman Mineta
  2. Japanese Americans constructing their own baseball field at the Gila River camp
  3. The winning run crossing home plate as the Butte Eagles edge out the state champion Tucson Badgers, 11-10 in a game played behind barbed wire
- Pose the following for class discussion: "There's an expression level the playing field which fits this unit quite nicely. Explain the meaning of this expression from the various points of view we have studied in this unit."
  1. How did baseball help to level the playing field for Japanese Americans held inside concentration camps during World War II?
  2. How did Jackie Robinson level the playing field for African Americans during the era of Jim Crow?
  3. In what ways did the Americans with Disabilities Act level the playing field for the mentally, physically, and medically disabled?
  4. How has Title IX helped to level the playing field for women from the 70's to the present?

Final Unit Assessment
A culminating, "end-of-unit" five paragraph expository essay is the final assessment for this "Sports Shape Society" Unit.

Note to Teacher: This assessment works best if at least three of the four lessons have been taught. The expository essay is assessed according to the Arizona Six Traits Writing Rubric, however only scored on the three traits of: "Ideas and Content," "Organization" and "Conventions." Individual teachers may opt to assess the essay on all six traits if desired.

- Ask students to brainstorm a list of favorite sports. Point out sports that involve scores. Tie that idea to essay scoring. Reassure students that they know the "ingredients" for writing a Six Trait essay. Add that with some effort, and use of their "equipment" (folders with past lesson assignments), that you look forward to some "homerun" and "grand slam" essays.

- Review the requirements for a five paragraph expository essay. Explain that the essay topic requires supporting evidence drawn from all the lessons taught in the "Sports Shape Society" unit. Refer students to their past assignments stored in their unit folders. Review the four content areas of each lesson:

  Lesson 1: Baseball in the Japanese American World War II Concentration Camps
  Lesson 2: Jackie Robinson Breaking the Color Barrier in Sports
  Lesson 3: The American Disabilities Act and Sports Opportunities for the Disabled
  Lesson 4: Title IX and Women's Sports

- Discuss the "Six Traits of Writing" (with which students should already be familiar) giving special emphasis to the three traits on which this particular essay will be assessed:
  - Ideas and Content
  - Organization
  - Conventions

  Under the trait, Conventions, special attention will be focused upon three target areas:
  - Capitalization
  - Use of commas
  - Subject-verb agreement

  To further help students understand "how" their essays will be assessed, show them the Arizona Department of Education's, Official Scoring Guides, found online at:
  Official Scoring Guide, Ideas and Content
  http://www.azed.gov/standards/6traits/IdeasContent.pdf (accessed September 4, 2009)

  Official Scoring Guide, Organization
  http://www.azed.gov/standards/6traits/Organization.pdf (accessed September 4, 2009)

  Official Scoring Guide, Conventions
  http://www.azed.gov/standards/6traits/Conventions.pdf (accessed September 4, 2009)

  A more "kid-friendly" version, the Simplified Arizona Six Traits Rubric, can be found at:
  http://alliance.la.asu.edu/mywonderfulworld/GeoLiteracy/MartinWelcome/AZ6TraitsRubric_Simple.pdf (accessed September 4, 2009)

- Distribute copies of the "Sports Shape Society" Expository Essay Prewriting Graphic Organizer. This handy graphic organizer has the writing prompt and a prewriting scaffold for organizing each of the five paragraphs.
- Preview the components of the five paragraph scaffold and review, if necessary, the criteria for writing solid introductory paragraphs, supporting ideas in the essay body, including adequate details and explainers, and a concluding paragraph.
- Discuss the writing prompt for the five paragraph expository essay. Explain how sports has played a beneficial role in the evolution of civil rights and contributed to "leveling the playing field" for all Americans.
- Remind students that this is a culminating, "end-of-unit" essay. To earn maximum points in the area of "Ideas and Content," it is essential to include supporting ideas from all of the lessons covered in the "Sports Shape Society" unit.
- Point out that the guiding questions for each of the four lessons are printed on the back of the Prewriting Graphic Organizer. Advise students to reread them. Ideas sparked from these questions may be incorporated into the essay.
- Students may work in pairs to brainstorm ideas for their essays, however, each student will be responsible for writing his/her own authentic essay.

- Depending upon time available, have students proofread one another's rough drafts. Using the Simplified Arizona Six Traits Rubric, have students peer edit and offer suggestions for improvement.
- The final draft essay must be typed on a word processor, double-spaced, in either Arial or Time New Roman, size 12 font. Paragraphs must begin with a 5 space indent. The student's name, date, and class period must appear in the assignment heading. The essay title should read "Sports Shape Society" OR one custom created by the student.
- The 5 paragraph expository essay will be assessed according to the Arizona Six Traits Writing Rubric for the traits of: "Ideas and Content," "Organization" and "Conventions." A score of 4 or higher for each trait, will denote mastery level.

Extensions

Interview women who played sports in college before and after Title IX.
Write a biographical sketch about a female athlete.
Compose a rap or cheer about Title IX.

References

"AIMS Six Trait Analytic Writing Rubric." Arizona Department of Education. http://www.azed.gov/standards/6traits (accessed September 4, 2009).

"AIMS Six Trait Analytic Writing Rubric: Official Scoring Guide, Conventions." Arizona Department of Education. http://www.azed.gov/standards/6traits/Conventions.pdf (accessed September 4, 2009).

"AIMS Six Trait Analytic Writing Rubric: Official Scoring Guide, Ideas and Content." Arizona Department of Education. http://www.azed.gov/standards/6traits/IdeasContent.pdf (accessed September 4, 2009).

"AIMS Six Trait Analytic Writing Rubric: Official Scoring Guide, Organization." Arizona Department of Education. http://www.azed.gov/standards/6traits/Organization.pdf (accessed September 4, 2009).

"Education and Title IX." National Organization for Women. http://www.now.org/issues/title_ix/index.html (accessed September 4, 2009).

Greece Central School District: Tools for Reading, Writing, and Thinking, Graphic Organizers http://www.greece.k12.ny.us/instruction/ela/6-12/tools/index.htm (accessed September 4, 2009).

Onelook Dictionary Search http://www.onelook.com/ (accessed September 4, 2009).

"Simplified Arizona Six Traits Rubric." Arizona Geographic Alliance. http://alliance.la.asu.edu/mywonderfulworld/GeoLiteracy/MartinWelcome/AZ6TraitsRubric_Simple.pdf (accessed September 4, 2009).

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Sports Illustrated for Women: "Biography of Babe Didrikson Zaharias" http://sportsillustrated.cnn.com/siforwomen/top_100/2/ (accessed September 4, 2009).

"Title IX: I EXercise My Rights: Athletics." http://www.titleix.info/ (accessed September 4, 2009).

"Title IX: 25 Years of Progress." June 1997. United States Department of Education. http://www.ed.gov/pubs/TitleIX/part3.html (accessed September 4, 2009). http://www.ed.gov/pubs/TitleIX/part4.html (accessed September 4, 2009).

Title IX Worksheet

Name _____ Date _____ Pd _____

Title IX was the first comprehensive federal law to prohibit sex discrimination against students and employees of educational institutions.

Read the article, "Women in Sports" by Claire Smith http://span.state.gov/wwwhspjanfeb0610.html (accessed Sept. 4, 2009)

1. What was Vivien Stringer's "claim to fame' in 1982? _____

   _____

2. Ms. Stringer stated, "On campus, there was as much fear of our being successful than not . . ."
   Why would a college be fearful about the success of its women's basketball team? _____

   _____

   _____

3. What was Vivien Stringer's "claim to fame" in 2000? _____

   _____

4. Describe three ways in which Ms. Stringer's "Final Four" second-class experience in 1982 contrasted (differed) from her first-class experience in 2000.
   - _____
   - _____
   - _____

5. The phenomenal growth of women's sports programs received its major impetus (boost) from the passage of a landmark government legislation called Title IX. Fill in the details below:
   - Title IX was signed by President _____ in the year _____.
   - What did Title IX guarantee? _____

6. Why do some argue that Title IX has not been properly or fully enforced on college campuses? _____

   _____

7. Describe two ways in which the professional WNBA (Women's National Basketball Association) is a stunning example of Title IX's success in the area of women's athletics.
   - _____
   - _____

8. What challenges remain for women in the area of coaching and sports writing/broadcasting?

   _____

   _____

Read the article, "Title IX: I EXercise My Rights"
http://www.titleix.info/10-Key-Areas-of-Title-IX/Athletics.aspx (accessed September 4, 2009)

9. Directions: Substitute a synonym for the underlined word in the following sentences . . .

   _____ "The **primary** physical activities for girls were cheerleading and square-dancing."

   _____ "There were **virtually** no college scholarships for female athletes."

   _____ "There are more opportunities to compete at **elite** levels through competitions like the Olympics, World Championships and professional leagues."

   _____ "The general **perception** is that girls now have equal opportunities in all areas of athletics."

   _____ "Title IX is still **critical**."

10. How do sports benefit women's health? _____

    _____

    _____

    _____

11. How would our communities be better if less women smoked, drank, used drugs or had unwanted pregnancies? _____

    _____

    _____

12. Read the first five bulleted facts listed in the Why Title IX is Still Critical section of the article. In your opinion, which one of the five facts gives the strongest evidence for the author's claim that girls now do NOT have equal opportunities in all areas of athletics? Explain your choice.

    _____

    _____

    _____

    _____

13. What government agency has the main responsibility for enforcing Title IX? _____

    _____

14. How many Title IX athletic complaints were filed between January 1, 2002 and December 31, 2006?_____ Describe the nature of the majority of these Title IX complaints: _____

    _____

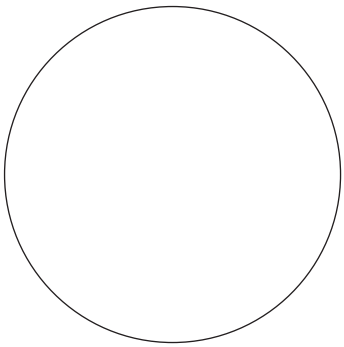
    _____

Title IX Circle Graphs

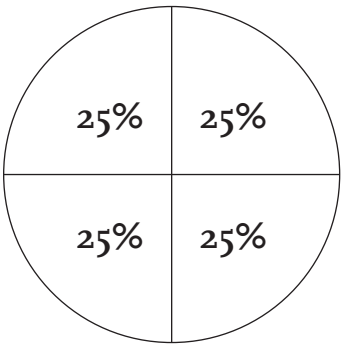
Read the article, "Education and Title IX" on the N.O.W. Web site
http://www.now.org/issues/title_ix/index.html (accessed September 4, 2009)

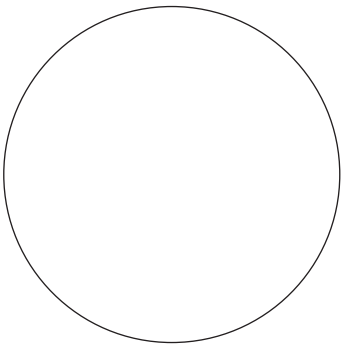
Use statistics given in the Impact of Title IX section of the article to help create circle graphs below.

15. Before Title IX, about 1 in 27 girls played in high school sports. (1 ÷ 27 = ____ = _____%)
    By 2001, the figure rose to 1 in 2.5 girls playing in high school sports. (1 ÷ 2.5 = ____ = _____%)
    Calculate the Pre and Post Title IX percentages, then fill in the circle graphs to illustrate the %'s calculated. (Some math thoughts—rounding, approximating— will help)



Pre Title IX
♀ in HS Sports





Post Title IX
♀ in HS Sports

16. Collect data given in the article regarding percentages of women earning various types of college degrees, both before and 30 years after the passage of Title IX. Fill in the table and circle graphs (on the other side) to get a better "picture" of the changes brought about by Title IX.

Females Earning College Degrees

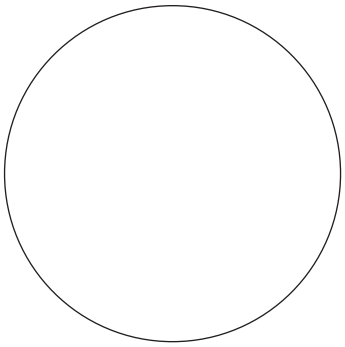
Year	% of Law Degrees Earned	% of Medical Degrees Earned	% of Doctoral Degrees Earned
1972 Pre Title IX			
2001 Post Title IX			

What a difference 30 years make! Based on the table above, describe the impact of Title IX on educational opportunities for women:

_____

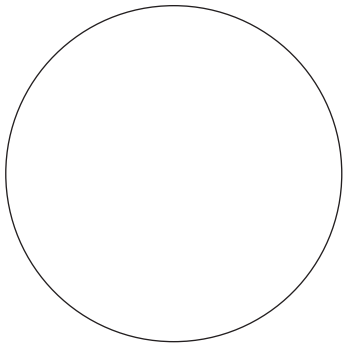
_____

Title IX Circle Graphs

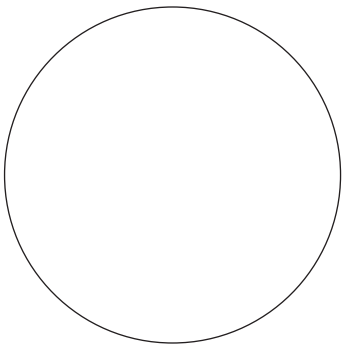


Pre Title IX
1972

♀ Earning Law Degrees

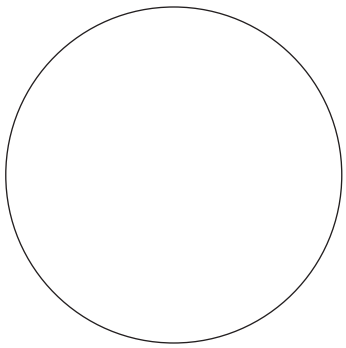


Post Title IX
2001

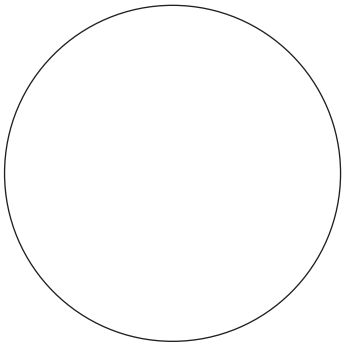


Pre Title IX
1972

♀ Earning Medical Degrees

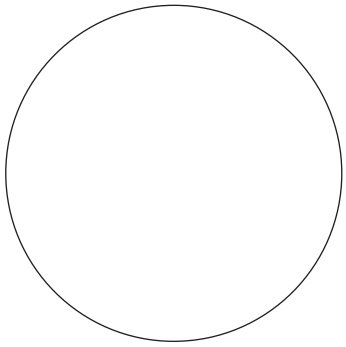


Post Title IX
2001



Pre Title IX
1972

♀ Earning Doctoral Degrees



Post Title IX
2001

"Sports Shape Society"

Expository Essay

Prewriting Graphic Organizer
Writing Prompt: Explain how sports has played a beneficial role in the evolution of civil rights and contributed to "leveling the playing field" for all Americans.

Paragraph 1
Introduction ("Hook")

_____

_____

_____

Background Information

_____

_____

_____

_____

Paragraph 2
Main Idea _____

_____

_____

Detail/Explainer _____

_____

_____

Detail/Explainer _____

_____

_____

Detail/Explainer _____

_____

_____

Paragraph 3
Main Idea _____

_____

Detail/Explainer _____

_____

Detail/Explainer _____

_____

Detail/Explainer _____

_____

Paragraph 4
Main Idea _____

_____

Detail/Explainer _____

_____

Detail/Explainer _____

_____

Detail/Explainer _____

_____

Paragraph 5
Main Idea _____

_____

Detail/Explainer _____

_____

Detail/Explainer _____

_____

Detail/Explainer _____

_____

Adapted by Jeannine Kuropatkin from http://www.greece.k12.ny.us/instruction/ela/6-12/Writing/expository%20writing%20tools.PDF (accessed September 4, 2009)

Guiding Questions

Lesson 1: Baseball Therapy	• How did baseball help Japanese Americans cope with life in the World War II concentration camps? • How did baseball competition affect the perceptions of non-Japanese Americans about Japanese Americans? • How does physical activity affect psychological well-being?
Lesson 2: Baseball Leads the Way	• How can sports figures use their fame to improve our nation? • What influences in Jackie Robinson's life led him to confront discrimination? • How did Jackie Robinson influence the Civil Rights Movement?
Lesson 3: Disabled? Still Able	• How are sports used for physical and psychological rehabilitation? • How has our government assisted disabled Americans in securing healthier lives and more freedom? • What challenges did people with disabilities have to face in order to gain their full rights?
Lesson 4: IX Women	• How has Title IX affected today's women? • What are physical benefits of sports participation for women? • How does our society benefit from sports participation for girls and women?

- This is a culminating, "end-of-unit" essay. To earn maximal points in the area of "Ideas and Content," it is essential to include supporting ideas from all of the lessons covered in the "Sports Shape Society" unit.
- Reread the guiding questions for each of the four lessons taught during the "Sports Shape Society" unit. Ideas sparked from these questions may be incorporated into your essay.
- Students may work in pairs to brainstorm ideas for their essays, HOWEVER, each student will be responsible for writing his/her own authentic essay.

Final Draft Requirements

1. Typed on a word processor, double-spaced, in either Arial or Times New Roman, size 12 font.
2. Paragraphs must begin with a 5 space indent.
3. Student name, date, and class period must appear in the assignment heading.
4. The essay title should read "Sports Shape Society" OR one custom created by the student.

Terminology
and the Japanese American Experience

The present procedure of keeping loyal American citizens in concentration camps on the basis of race for longer than is absolutely necessary is dangerous and repugnant to the principles of our Government.
—Attorney General Francis Biddle, December 30, 1943

In this war we are seeing more euphemistic terms than in previous conflicts. Consequently, the concentration camp which the government is starting to build at Puyallup is termed an "assembly center." But it is a concentration camp, even though temporary.
—*Tacoma News-Tribune*, March 31, 1942

They were concentration camps. They called it relocation but they put them in concentration camps, and I was against it. We were in a period of emergency but it was still the wrong thing to do."
—Harry S. Truman in Merle Miller, *Plain Speaking: An Oral Biography of Harry S. Truman* (New York: Berkeley Publishing Corp., 1974)

The words and phrases used to describe this history vary considerably amongst scholars, government officials, and even those directly affected by Executive Order 9066: "relocation," "evacuation," "incarceration," "internment," "concentration camp." There is no general agreement about what is most accurate or fair.

Officially, the camps were called "relocation centers." Many now acknowledge that "relocation center" and "evacuation" are euphemisms used purposefully by the government to downplay the significance of its actions.

America's concentration camps are clearly distinguishable from Nazi Germany's torture and death camps. It is difficult to accept the term "concentration camp" because of the term's associations with the Holocaust. This educational material uses "concentration camp" not in an effort to bear comparisons to the atrocities of the Holocaust, but to express the veritable magnitude of what was done to Japanese Americans.

It is an unequivocal fact that the government itself, including the President, used the term "concentration camp" during World War II in speeches and written documents. It is also crucial to note that a "concentration camp" is defined broadly as a place where people are imprisoned not because they are guilty of any crimes, but simply because of who they are. Many groups have been singled out for such persecution throughout history, with the term "concentration camp" first used at the turn of the twentieth century in the Spanish-American and Boer wars.

Despite some differences, all concentration camps have one thing in common: People in power remove a minority group from the general population, and the rest of society lets it happen.

Adapted from the Japanese American National Museum's exhibition *Haunting Questions: Understanding the Japanese American Incarceration*

Japanese American Confinement Sites in the United States During World War II*

WAR RELOCATION AUTHORITY (WRA) sites–
Concentration or so-called relocation camps established to confine Americans of Japanese ancestry, two-thirds of whom were American-born citizens.

ASSEMBLY CENTER sites–
Initial temporary detention sites used to assemble persons of Japanese ancestry, citizens and non-citizens alike, for transit to more long-term incarceration sites predominantly outside of an "exclusion zone."

DEPARTMENT OF JUSTICE (DOJ) sites–
Internment sites that primarily Issei, or alien residents of the United States of Japanese descent excluded from seeking citizenship through naturalization, were detained and/or confined. **

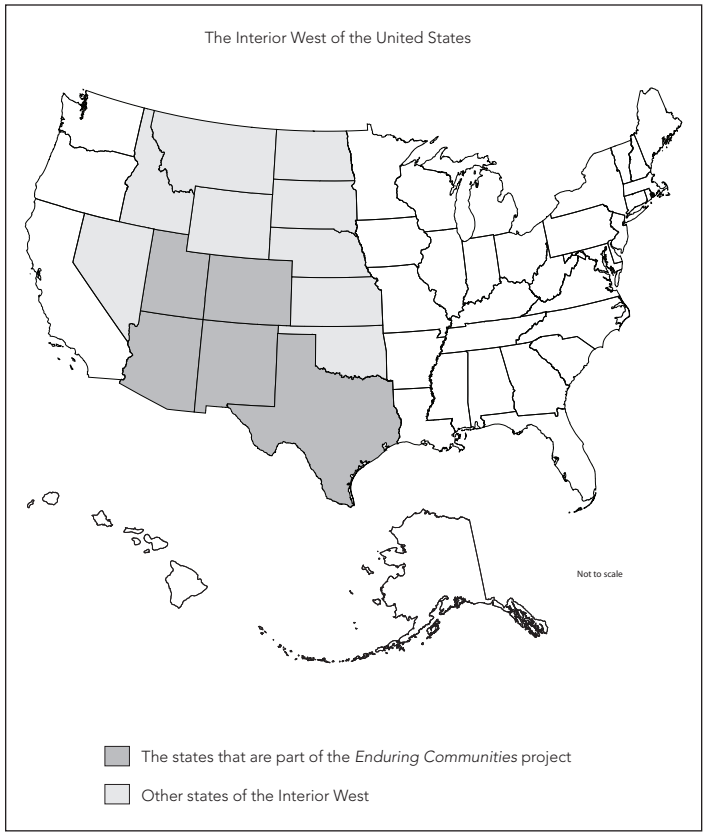
** Crystal City among DOJ sites is notable for having operated similarly to a WRA concentration camp. German and Italian enemy aliens who were treated separately and Latin American Japanese, primarily from Peru who had been involuntarily deported to the United States, also were confined at Crystal City. Other DOJ sites detained and/or confined mixed populations of enemy aliens, as did many of the U.S. Army centers.

DEPARTMENT OF WAR sites–
Primarily U.S. Army centers where predominantly non-citizens of Japanese descent were detained and/or confined en route to long-term internment or incarceration sites.

PENITENTIARIES–
Federal penitentiaries and facilities where Japanese American citizens who were convicted of "unlawfully" challenging federal government orders such as draft dodging or the constitutionality of the government orders restricting persons of Japanese ancestry, were imprisoned.

* To see a map of the confinement sites for all enemy aliens, please refer to the Web site www.enemyalienfiles.org.

Japanese Americans in the Interior West



Japanese Americans in the Interior West: A Regional Perspective on the Enduring Nikkei Historical Experience in Arizona, Colorado, New Mexico, Texas, and Utah (and Beyond)

Arthur A. Hansen

On February 19, 1942, President Franklin D. Roosevelt issued Executive Order 9066, which allowed U.S. military commanders to designate military areas as "exclusion zones" from which "any or all persons may be excluded." This action came two and a half months after Japan's December 7, 1941, attack upon Pearl Harbor—the U.S. naval station in the Territory of Hawaii then home to the main part of the American fleet—which precipitated the United States's entry into World War II.

Although it did not specifically mention Japanese Americans, E.O. 9066 led to the decision by Lieutenant General John L. DeWitt, the Western Defense Command head, to exclude people of Japanese ancestry—both Issei (Japan-born aliens ineligible for American naturalization) and native-born Nisei, who were U.S. citizens—from California, the western halves of Washington and Oregon, and southern Arizona. Of the roughly 127,000 pre-World War II U.S. Nikkei (Japanese Americans), two-thirds were U.S. citizens and the overwhelming majority lived in the three excluded states bordering the Pacific Ocean. Approximately 94,000 Nikkei resided in California.

Initially, General DeWitt opted for "voluntary" resettlement: this allowed the "excluded" Nikkei to move—at their own expense—to any unrestricted area in the country.[1] As a result, 1,963 people moved to Colorado, 1,519 to Utah, 305 to Idaho, 208 to eastern Washington, 115 to eastern Oregon, 105 to northern Arizona, 83 to Wyoming, 72 to Illinois, 69 to Nebraska, and 366 to other states (including New Mexico and Texas). There were many other potential refugees, however, who were thwarted in their attempts to move inland by the unwillingness of some states to accept them, difficulties in obtaining lodging and automobile fuel en route to their destinations, and upon their arrival, hostile "No Japs Wanted" "reception" committees, both public and private.

Consider the case of Clarence Iwao Nishizu, a 31-year-old Orange County (California) Nisei farmer. Having decided in early March 1942 that he preferred to have his family voluntarily move out of California and resettle inland, he drove his recently purchased 1941 Chevrolet to Colorado to check out possibilities there; he was accom-

1 See Janis Takamoto, "The Effects of World War II and Wartime Sentiment on Japanese and Japanese American 'Voluntary' Evacuees" (master's thesis, California State University, Long Beach, 1991).

panied by a younger brother, John, and a longtime Nisei friend, Jack Tsuhara. They were well aware that Colorado—thanks to the courageous civil libertarian commitments of its governor, Ralph Carr—and Utah (to a lesser extent) were the only western states willing to have excluded Japanese American citizens become residents.[2]

As restricted citizens under curfew on the Pacific Coast, the Orange County Nisei trio was required to carry travel permits, and they were not allowed to be out any later than eight o'clock in the evening. Before their early morning departure from southern California, they had heard rumors that no gas would be sold to Japanese travelers. After passing through Las Vegas on their first evening on the road, they were obliged to test the veracity of these rumors in the gateway southwestern Utah city of St. George. There, practically out of fuel, they stopped at the first filling station they encountered. It was closed, but when they saw someone sleeping inside the station they knocked on the door, and were greeted by a tough, burly man toting a shotgun, who growled: "What do you want?" To which Jack Tsuhara replied, "We're out of gas, can you sell us some?" Surprisingly, the man responded in the affirmative. Relieved, and now with a full tank of gas, the pilgrims drove to Salt Lake City, via Vernal, Utah, where they bought alcohol for the car's radiator to prevent it from freezing.

It was after midnight when the Nisei travelers crossed the state line into Colorado, after which they drove past Steamboat Springs up to the 12,000-foot summit of the Rockies. There it was snowing, a cold wind was blowing, and the temperature was 35 degrees below zero—and the water in the car's radiator had completely boiled out. While the men initially contemplated filling the radiator with tea, they ultimate rejected this plan due to the tea's high tannic acid content. Instead, they used a roadside cedar post to make a fire and so were able to melt snow for radiator water. With that problem solved, they continued their Colorado journey to Loveland and then on to Denver. There they succumbed in the early morning to their desperate need for sleep, only to be awakened by a policeman who inquired what they were doing sleeping in their car in the daytime. They replied, "Getting some rest after driving all night from California."

Fortified with a letter of introduction from a produce shipper back home in southern California, the three Nisei went to see the head of a seed company in Littleton, a town south of Denver, and he kindly offered to let them stay at his home. After looking around Littleton, however, they realized that there was little hope of their families establishing a footing in that community. They then traveled to San Luis, Colorado's oldest city, in search of suitable agricultural property to farm, but there they found nothing but alkaline soil, so they drove on to La Jara, a town near the Colorado/New Mexico border, to meet with one of the oldest pioneer Issei farmers in the state. Already reluctant to accommodate Nikkei "outsiders," this patriarch apparently used the pretext of an earthy utterance by Clarence Nishizu, made in earshot of several of his ten daughters, to refrain from even inviting the three travelers into his home to discuss resettlement prospects.

After a visit to the alien internment center in Santa Fe, New Mexico, to visit Issei relatives and family friends detained there, the three Nisei drove south to Las Cruces. There they met an Issei who was farming chilies—the crop their own families grew in the world's chili capital, Orange County, California. Known as the "chili king" of Las Cruces, this Issei obviously feared potential competition and so offered his Nisei visitors no encouragement whatsoever to resettle in his area. Before leaving New Mexico, the threesome traveled west to Deming, a town they left in a hurry after an incident in a bar: an edgy local drinker inquired as to whether they were Chinese or Japanese, explaining, ominously, that "I can't tell the difference between a [good] Chinese and a bad Jap." Going next to El Paso, Texas, they met with yet another unfriendly reception, this time from the staff of the Chinese restaurant where they stopped to

2 For a full assessment of Governor Ralph Carr's actions in relation to Japanese Americans during World War II, consult the biographical study by Adam Schrager, *The Principled Politician: The Ralph Carr Story* (Golden, Colo.: Fulcrum, 2008).

eat. Following a meal punctuated by shouts from the restaurant's noticeably agitated personnel, the Nisei returned to their car, only to be menaced by the sight of a knife placed under a tire in order to puncture it.

Clearly it was time to return to California, but even as they attempted to get home the group met with further degradation. Driving through Chandler, Arizona, they were stopped by a state highway patrolman. After informing the Nikkei travelers that they were in a restricted zone, the lawman reminded them that there was a curfew in effect and asked if they possessed an authorized travel permit. When Jack Tsuhara flashed the obligatory document for inspection, the patrolman then patronizingly announced that they were headed in the wrong direction and smugly corrected their mistake.

In May of 1942, Clarence Nishizu's family was detained first at the Pomona Assembly Center on the site of the Los Angeles County Fairgrounds; in August 1942 they were moved to the Heart Mountain Relocation Center in northwestern Wyoming. At the time, almost all of the nearly 2,000 Nikkei in Orange County had been evicted from their homes and were incarcerated at the large concentration camp called Poston Relocation Center, located on Colorado River Indian tribal land in southwestern Arizona. After being declared ineligible for military service, in 1944 Clarence resettled with his wife, Helen, and their two young daughters in Caldwell, Idaho (near Boise), where he worked hauling potatoes. Around the same time, his parents and his two brothers, John and Henry, resettled in Ordway, Colorado, where they attempted to farm, unsuccessfully, on leased land. During the winter of 1945, with the West Coast now reopened to Japanese Americans, the entire Nishizu clan returned to southern California.[3]

The Nishizu family's story of "relocation" and "resettlement" is only one among thousands of parallel versions involving other Japanese American mainlanders—truly a "people in motion" —during the World War II era. It is of particular value, however, because it spotlights and invites strategic exploration of a largely neglected aspect of Japanese American history, society, and culture: the prewar, wartime, and postwar circumstances of Nikkei communities within what historians Eric Walz and Andrew Russell have styled the Interior West of Japanese America.[4] This essay will examine this topic in some depth, placing special emphasis upon the enduring historical experience of Japanese Americans living in the states of Arizona, Colorado, New Mexico, Texas, and Utah.[5] By exploring these lesser-known stories, we achieve a broader and more multidimensional understanding of the Japanese American experience as a whole and give a voice to those communities that have always existed but have often been pushed to the margins in accounts of the more mainstream West Coast Japanese American communities.

In addition to touching upon the five states mentioned above, the Nishizu narrative mentions three other western interior states: Idaho, Nevada, and Wyoming. These eight states—as well as Kansas, Montana, Nebraska, North

3 See Clarence Iwao Nishizu, interview by Arthur A. Hansen, June 14, 1982, interview 5b, Japanese American Oral History Project, Oral History Program [Center for Oral and Public History], California State University, Fullerton. This interview was published as a bound volume (edited, illustrated, and indexed) in 1991 by the CSUF Oral History Program. For the resettlement narrative featured here, see pp. 142-44.

4 See, in particular, the following studies: Eric Walz, "Japanese Immigration and Community Building in the Interior West, 1812-1945" (PhD diss., Arizona State University, 1998) ; "From Kumamoto to Idaho: The Influence of Japanese Immigrants on the Agricultural Development of the Interior West," *Agricultural History* 74 (Spring 2000): 404-18; "Japanese Settlement in the Intermountain West, 1882-1946," in Mike Mackey, ed., *Guilty by Association: Essays on Japanese Settlement, Internment, and Relocation in the Rocky Mountain West* (Powell, Wyo.: Western History Publications, 2001), pp. 1-24; and Andrew Benjamin Russell, "American Dreams Derailed: Japanese Railroad and Mine Communities of the Interior West" (PhD diss., Arizona State University, 2003). In the second of the three citations above, Walz offers a precise definition of the Interior West: "that part of the United States east of Washington, Oregon, and California and west of the Missouri River" (p. 404). In addition to these writings by Walz and Russell, see a relevant new study by Kara Allison Schubert Carroll, "Coming to Grips with America: The Japanese American Experience in the Southwest" (PhD diss., Arizona State University, 2009).

5 My intention here is to avoid, as much as possible, replicating information about these five states that the *Enduring Communities* project state scholars—Karen Leong and Dan Killoren (Arizona); Daryl J. Maeda (Colorado); Andrew B. Russell (New Mexico); Thomas Walls (Texas); and Nancy J. Taniguchi (Utah)—have provided in their respective essays, included in this curriculum and written from a multicultural perspective.

Dakota, Oklahoma, and South Dakota—can be perceived in the present context as constituting the Interior West region. (This categorization is useful despite the fact that these states range over a number of variably designated geographical subregions: Pacific Northwest, Southwest, Intermountain, Great Plains, and Midwest.)

One notable commonality between these fourteen states is their relatively large geographical size. This point is dramatized by their rankings in total area among the 50 U.S. states.[6] These states also are alike in that they have comparatively small total populations.[7] Another common denominator for the 14 Interior West states is their comparatively small Asian American population relative to the national average of 3.6 percent (according to the 2000 U.S. census).[8] In terms of the racial-ethnic population (Asian/Black/American Indian/Hispanic) of the Interior West, however, it is apparent that a noticeable disparity in this regard exists between the five principal states and the nine subsidiary states when the percentages for the two units are compared to the national average percentage of 29.3.[9]

When Clarence Nishizu and his party explored resettlement possibilities in the Interior West in early 1942, the demographic profile for the area's 14 states (based on 1940 census information and arrayed in alphabetical order) reveals the following total and racial-ethnic population figures: **Arizona** (**499,261** - *174,371*); **Colorado** (**1,123,296** - *109,343*); Idaho (524,873 - *8,300*); Kansas (1,801,028 - *79,571*); Montana (559,456 - *21,228*); Nebraska (1,315,834 - *23,705*); Nevada (110,247 - *9,263*); **New Mexico** (**531,818** - *261,387*); North Dakota (641,935 - *10,791*); Oklahoma (2,336,434 - *232,629*); South Dakota (642,961 - *24,206*); **Texas** (**6,414,824** - *1,663,712*); **Utah** (**550,310** - *9,962*); Wyoming (250,742 - *10,273*).[10] As for the Interior West Nikkei population at the point of the U.S. entry into World War II, it was distributed as follows: **Arizona** (**632**); **Colorado** (**2,734**); Idaho (1,200); Kansas (19); Montana (508), Nebraska (480); Nevada (470); **New Mexico** (**186**); North Dakota (83); Oklahoma (57); South Dakota (19); **Texas** (**458**); **Utah** (**2,210**); and Wyoming (643). Even in 1940, all fourteen Interior West states could claim enduring com-

6 Rankings in terms of area: Texas (2); Montana (4); New Mexico (5); Arizona (6); Nevada (7); Colorado (8); Wyoming (10); Utah (13); Idaho (14); Kansas (15); Nebraska (16); South Dakota (17); North Dakota (19); Oklahoma (20).

7 Rankings in terms of population size: Wyoming (50); North Dakota (47); South Dakota (46); Montana (44); Idaho (39); Nebraska (38); New Mexico (36); Nevada (35); Utah (34); Kansas (33); Oklahoma (27); Colorado (24); Arizona (20); Texas (2). The last three of these states (Colorado, Arizona, and Texas), observably, are exceptional in that their present-day population ranking falls within the upper half of the nation's fifty states. However, viewed historically, only Texas claimed such a ranking in the six national censuses extending from 1910 to 1960: 1910 (5); 1920 (5); 1930 (5); 1940 (6); 1950 (6); 1960 (6). As for Arizona, its population rankings differed markedly, with a population loss from the early part of the twentieth century until 1960: 1910 (45); 1920 (45); 1930 (43); 1940 (43); 1950 (37); 1960 (35). Colorado's ranking during this time period changed very little: 1910 (32); 1920 (32); 1930 (33); 1940 (33); 1950 (34); 1960 (33). When looked at another way, it can be appreciated that Colorado's population increased by a robust 30.6 percent between 1990 and 2000, while Arizona's grew by a whopping 40 percent.

8 This is certainly true of the five principal states: Arizona (1.8 percent); Colorado (2.2 percent); New Mexico (1.1 percent); Texas (2.7 percent); and Utah (1.7 percent). But this point applies (with one obvious exception) even more powerfully to the nine other states: North Dakota (0.6 percent); South Dakota (0.6 percent); Nebraska (1.3 percent); Nevada (4.5 percent); Kansas (1.7 percent); Oklahoma (1.4 percent); Wyoming (0.6 percent); Montana (0.5 percent); and Idaho (0.9 percent).

9 On the one hand, all but Nevada (32.3) of the latter states fall beneath this percentage (and most substantially so): North Dakota (6.3 percent); South Dakota (10.9 percent); Nebraska (11.7 percent); Kansas (15.3 percent); Oklahoma (20.1 percent); Wyoming (10.1 percent); Montana (9.0 percent); Idaho (10.6 percent). On the other hand, three of the five former states exceed (two quite strikingly) the national average percentage: Arizona (35.2 percent); Colorado (24.1 percent); New Mexico (54.6 percent); Texas (46.0 percent); Utah (12.8 percent).

10 Because the primary focus in this essay is on the five states of Arizona, Colorado, New Mexico, Texas, and Utah, the statistics for these states are rendered in bold type.

munities, however modest, of Nikkei living and working within their boundaries.[11] In 1900 there were a total of 5,278 Japanese Americans living in the 14 Interior West states, with 767 of them residing in the primary five states and 4,509 in the supplementary nine states. By 1940, the total number of Nikkei in the Interior West had grown to 9,624—however, their distribution in the primary and supplementary states had almost reversed itself: the five primary states now counted 6,220 as opposed to the nine states' 3,404 Nikkei. What accounts for this transformed situation?

The work of the late Nisei historian Masakazu Iwata—in particular, his book *Planted in Good Soil: A History of the Issei in United States Agriculture*—is especially helpful in explaining the population numbers above.[12] Because Iwata's focus is on Japanese immigrants who came to the U.S. mainland after 1884 when Japan began allowing general emigration of laborers to foreign countries, he only alludes to the 61,111 Japanese who were living in the Hawaiian Islands by 1900, by and large toiling on the many sugar plantations there. For Iwata, what is notable is that between 1902 and 1907 37,000 Japanese migrated to the continental U.S., where they joined the 80,000 who had arrived directly on the mainland between 1893 and 1910; these numbers were augmented by thousands of their fellow countrymen who indirectly entered the U.S., legally and illegally, from Canada and Mexico).[13]

Whether journeying directly to the U.S. mainland or via Hawai'i, most Japanese immigrants landed at the West Coast ports of Seattle and San Francisco. While some people settled proximate to these cities, many more fanned out to other parts of the West. "In contrast to the westward migration across the American continent of immigrants from Europe after their landing in Atlantic coast ports," observes Iwata, "those from Japan pushed eastward from the Pacific Coast, their progress generally coming to a halt roughly at the Missouri River in the Nebraska sector, [while] in the south the farthest advance eastward was into the Rio Grande Valley of Texas."[14]

These overwhelmingly unmarried male Issei were drawn to the U.S. primarily for economic reasons. Most came from agrarian backgrounds in southern Japan and—despite the fact that they were preponderantly common laborers—most were relatively well-educated. As compared to those in this immigrant wave with a sojourner mentality (i.e., who determined to stay abroad only long enough to earn sufficient money to alleviate their Japanese families' dire financial straits and/or to build lives for themselves in Japan), there was only a very small number who intended to settle permanently in America.

Fortuitously, the Issei arrived in the U.S. as the Interior West region was experiencing what historian Eric Walz has described as "an economic boom fueled by railroad construction, coal and hard-rock[15] mining, and agricultural

11 For example, in 1900, at the twentieth century's outset, the five primary states had these Japanese American populations: **Arizona (281)**; **Colorado (48)**; **New Mexico (8)**; **Texas (13)**; **Utah (417)**. In the three decennial censuses between 1900 and 1940, the almost universally escalating number of Nikkei in these states is captured statistically: **Arizona (371 - 550 - 879)**; **Colorado (2,300 - 2,464 - 3,213)**; **New Mexico (258 - 251 - 249)**; **Texas (340 - 449 - 519)**; **Utah (2,100 - 2,936 - 3,269)**. As for the subsidiary nine states, their Nikkei decade-by-decade populations—recorded in the four U.S. censuses for those decades—from 1900 through 1930 were characterized by a generally fluctuating growth pattern: Idaho (1,291 - 1,263 - 1,569 - 1,421); Kansas (4 - 107 - 52 - 37); Montana (2,441 - 1,585 - 1,074 - 753); Nebraska (3 - 590 - 804 - 674); Nevada (228 - 864 - 754 - 608); North Dakota (148 - 59 - 72 - 91); Oklahoma (0 - 48 - 67 - 104); South Dakota (1 - 42 - 38 - 19); Wyoming (393 - 1,596 - 1,194 - 1,026).

12 Masakazu Iwata, *Planted in Good Soil: A History of the Issei in United States Agriculture,* 2 vols. (New York: Peter Lang, 1992). The two volumes of this work are consecutively numbered.

On Japanese immigration into the western U.S. mainland, see also the following two studies: Azusa Tsuneyoshi, "Meiji Pioneers: The Early Japanese Immigrants to the American Far West and Southwest, 1880–1930" (PhD diss., Northern Arizona University, 1989) and Andrea A. E. Geiger, "Cross-Pacific Dimensions of Race, Caste and Class: Meiji-era Japanese Immigrants in the North American West, 1885–1928 (PhD diss., University of Washington, 2006).

13 Iwata, *Planted in Good Soil*, p. 112.

14 Ibid.

15 Gold, copper, zinc, nickel, lead, etc.

development."[16] Recruited by labor contractors, the Issei were a mobile workforce. As both individuals and gang laborers, they moved not only between different work opportunities on the Pacific Coast and the western interior sections of the U.S., but also between America and Japan and many other parts of the world in which Japanese workers filled a variety of employment needs. Concurrently, their emigration patterns relieved population pressure on their native Japan, and through remittances, increased its wealth.[17]

Many Issei who came to America first found employment with the steam railroad companies in two of the five primary Interior West states, Colorado and Utah, but many more also worked for the railroad industry in such secondary states as Montana, Idaho,[18] Wyoming,[19] and Nevada.[20] This largely accounts for why the 1900 census counted so many more Nikkei in the secondary states rather than the primary states. However, as Iwata notes, even though they achieved remarkable success—supplanting Chinese railroad workers; gaining wage parity with (and then employer preference over) other immigrant laborers from such countries as Italy, Greece, and Austria; improving their status within the industry by becoming section workers (occasionally even foremen) and office secretaries and interpreters; and accumulating some surplus capital—the majority of Issei "began to look about for work other than that in the railroads." [21] Nonetheless, as Masakazu Iwata is quick to remind us, in spite of this exodus of Issei workers from the railroads during the first decade of the twentieth century, "even as late as 1930 there were over 2,000 Japanese still working in the railroad industry."[22] Moreover, as historian Andrew Russell has more recently indicated, "while their numbers shrank steadily in the prewar [World War II years], the Nikkei of the railroads and mines continued to account for a sizable percentage of the Japanese-American population of most interior states right up to the start of the war."[23]

Russell recounts that sometime after going into railroad work, Issei entered into mining operations (albeit to a far lesser extent). While there were outcroppings of Japanese mining settlements in Rock Springs and other

16 See Eric Walz, "From Kumamoto to Idaho," p. 405.

17 Remittances were money sent by overseas Japanese laborers to Japan for investment or for family support. Although the largest Issei remittance payments came from Hawaii and California, those sent home by Interior West laborers were also fairly substantial. For example, a 1908 survey of Japanese farmers in Colorado revealed that one-third of them sent annual remittances averaging one hundred dollars.

18 For details about Issei employment in the Pacific Northwest (Montana and Idaho, as well as Washington and Oregon), see William Thomas White, "A History of Railroad Workers in the Pacific Northwest, 1883-1934" (PhD diss., University of Washington, 1981) and "Race, Ethnicity, and Gender in the Railroad Work Force: The Case of the Far Northwest, 1883-1918," *Western Historical Quarterly* 16 (July 1985): 265-83, especially pp. 273-76. In "Race, Ethnicity, and Gender," White explains that most of the peak 13,000 Issei workers on western railroads were in the pay of the Northern Pacific, the Great Northern, the Southern Pacific, Union Pacific, and Milwaukee lines, with the Great Northern alone employing 5,000 of them, "although their number declined rapidly in the wake of the Gentlemen's Agreement of 1907-1908" (p. 274).

19 For an in-depth treatment of Nikkei railway employment within Wyoming, see Barbara Hickman, "Japanese Railroad Workers in Wyoming, 1891-1941" (master's thesis, University of Wyoming, 1989). Hickman emphasizes that her study concentrates on "the Japanese who worked for the Union Pacific, both on the tracks and in its related industries across the southern tier of Wyoming, and along the Oregon Short Line northwest from Kemmerer in the southwest of the state" (p. 1).

20 For a brief overview of pre-World War II Issei railroad workers in Nevada, see Andrew Russell, "Friends, Neighbors, Foes and Invaders: Conflicting Images and Experiences of Japanese Americans in Wartime Nevada" (master's thesis, University of Nevada, Las Vegas, 1996), pp. 21-24. In "American Dreams Derailed: Japanese Railroad and Mine Communities of the Interior West" (PhD diss., Arizona State University, 2003)," Russell broadens his 1996 treatment of Issei railroad workers to embrace the Interior West region. After stating that in 1905 one-sixth of the Issei (11,783 out of 61,338) worked for railroads, he writes that initially most worked as trackmen in the northwestern and central mountain states. "However," he concludes, "by 1906 the number of railroad workers had climbed to between 13,000 and 15,000 dispersed along virtually all of the major roads of the West. Thereafter, the 'Gentlemen's Agreement' went into effect, causing a sharp decrease in Japanese railway workers by 1910. . . . The Union Pacific and other roads that traversed Wyoming, which once employed thousands, by then reported between 600 and 800 Japanese workers" (pp. 15-16).

21 In the peak year of 1906, some 13,000 Issei worked for the railroads.

22 See Iwata, *Planted in Good Soil*, p. 125.

23 See Russell, "American Dreams Derailed," p. 3.

southern Wyoming towns in the late 1890s, most Japanese immigrants did not labor in coal and copper mining camps until the first decade of the twentieth century. "The first Japanese coal miners in Utah," surmises Russell, "probably arrived in 1904, when 145 hired on at the Castle Gate Mine in Carbon County . . . [and] around this time, coal mining companies in southern Colorado and northern New Mexico also began to employ significant numbers of Japanese miners.[24]

It is the opinion of Masakazu Iwata that Japanese working in the coal mines of Colorado, New Mexico, and Utah experienced harsher treatment than did Issei laborers in the coal mining industry within Wyoming, where they were more numerous than in the other three states. Although Issei miners in Colorado, New Mexico, and Utah avoided wage discrimination and were paid roughly the same as other immigrant groups, they typically were disallowed union membership and were consigned to live in a "Jap Town" outside of the boundaries of a given community settlement; they were also regarded by other races and ethnic groups to be in the same category as blacks. Wyoming—which in 1909 was home for over 13 percent of the total 7,000 Japanese living in the Interior West region—permitted Nikkei (and Chinese) to become members of the United Mine Workers, and this development led to a shortened work day and higher wages for Asian workers compared to their counterparts elsewhere in the region.

Barbara Hickman, a historian of the Nikkei experience in Wyoming, has observed that by 1909 the Issei residents of that state were increasingly finding the conditions of railroad and mining life too harsh. At the same time, they began to shift their goals: rather than continue to live in deprivation in order to save money and then return to Japan, they sought to become permanent settlers in America. "For those who stayed in the U.S.," writes Hickman, "savings went towards the establishment of small businesses and family farms. Issei, for the most part, quit the perilous railroad and mining industries by 1910 and [thereafter steadily] moved away from the state of Wyoming."[25]

In her work, Hickman seeks to rectify the fact that historians of Wyoming history have tended to restrict their treatment of the Japanese experience in the so-called "Equality State"[26] to their World War II incarceration at the Heart Mountain Relocation Center (whose peak population reached 10,767); the camp was located in the northwest corner of the state between the small communities of Powell and Cody.[27] Wyoming's population of people of Japanese ancestry did decline from a 1910 figure of 1,596 (1.09 percent of the state's total population of 145,965) to 1,194 in 1920 and 1,026 in 1930, dropping somewhat precipitously to 643 in 1940. Despite these falling numbers, Hickman does not feel that this justifies the fact that "the Japanese [have] quietly disappeared" from Wyoming's

24 Ibid., 16. Nancy Taniguchi, in *Castle Valley America: Hard Land , Hard-won Home* (Logan, Utah: Utah State University Press, 2004), places the arrival of the first Japanese miners in Castle Valley, Utah, in 1901, when they replaced Italian immigrants in the multinational, multiracial, and semi-segregated workforce. In *Planted in Good Soil*, Masakazu Iwata maintains that "it was not until 1903 that the members of this race [Japanese] entered the mines of southern Colorado, New Mexico, and Utah, at which time they were introduced as strikebreakers" (p. 127). For a detailed historical treatment of the experience of Japanese miners within the multicultural coal industry of southern Wyoming, see Ellen Schoening Aiken, "The *United Mine Workers of America* Moves West: Race, Working Class Formation, and the Discourse of Cultural Diversity in the Union Pacific Coal Towns of Southern Wyoming, 1870-1930" (PhD diss., University of Colorado, 2002).

25 Hickman, "Japanese Railroad Workers in Wyoming," p. 30.

26 This nickname for Wyoming—bestowed because in 1869 it became the first place in the U.S. where women were granted the right to vote—is a bit of a misnomer: in 1869 Wyoming was still a territory and did not become the nation's forty-fourth state until 1890.

27 The literature on the Heart Mountain Relocation Center is voluminous. The most comprehensive nonfiction studies are Douglas W. Nelson's *Heart Mountain: The History of an American Concentration Camp* (Madison, Wisc.: State Historical Society of Wisconsin for the Department of History, University of Wisconsin, 1976) and Mike Mackey's *Heart Mountain: Life in Wyoming's Concentration Camp* (Powell, Wyo.: Western History Publications, 2000). In addition, Gretel Ehrlich's *Heart Mountain* (New York: Viking, 1988) represents an overview of this camp's wartime experience from the perspective of a historical novelist. At present, there is no book extant that examines the overarching history of people of Japanese ancestry in Wyoming.

historical record.[28] To make her point, she not only references the existence of pre-1910 communities in Wyoming with a considerable population of Issei, but also documents those towns—such as Rock Springs in south central Wyoming[29]— that boasted *nihonmachi* (Japantowns).[30]

Montana shares Wyoming's historical experience of having had a sizeable Nikkei population at the outset of the twentieth century that thereafter dwindled in the decades prior to World War II.[31] In 1900 Montana's Japanese population was 2,441, which then spiraled downward: 1,585 in 1910, 1,074 in 1920, 753 in 1930, and 508 in 1940; this drop was even more dramatic than the Nikkei population numbers in Wyoming. During World War II, the U.S. Department of Justice operated the Fort Missoula Internment Camp for enemy alien Italians and roughly 1,000 Japanese internees. Unfortunately, the camp's existence and its place within the context of Japanese America's defining event—wartime exclusion and detention—has seemingly overshadowed all other facets of the Nikkei experience from Montana's historical narrative and collective memory.[32]

The two-pronged cause prompting the mass exodus of Issei railroad and mining gang laborers from Wyoming and Montana was their desire to pursue agricultural employment as well as the comparative paucity of opportunities to do so within these neighboring states. Wyoming suffered the most dismal agricultural scenario; subject to extremely cold temperatures and generally considered to be semi-arid, it was "climatologically inhospitable to farming."[33] According to Masakazu Iwata, while the great majority of Issei immigrants were toiling in the railroad and mining industries in the southwestern part of the state,[34] in northern Wyoming a much smaller number took

28 "Of all the ethnic groups attracted to southwestern Wyoming by employment opportunities in the coal mines and the railroad," explains Hickman, "the Japanese immigrants are arguably least recognized. Few studies of cultural diversity in Wyoming even mention the presence of Japanese, choosing to focus on the European immigrants." See, Hickman, "Japanese Railroad Workers in Wyoming," p. 52.

29 Rock Springs, Wyoming, was the site of the Rock Springs massacre on September 2, 1885. The result of racial tensions between immigrant Chinese and white (primarily immigrant) miners growing out of an ongoing labor dispute, this event ended with at least 28 Chinese miners dead and another 15 wounded, plus property damage that included 75 Chinese residences burned.

30 Drawing upon oral history evidence provided by a 14-year-old who was living in Rock Springs in 1907, Hickman notes that its Japantown—then consisting of 272 people—had "two Japanese pool halls, two Japanese professional photographers, grocery and fish stores, a noodle restaurant, and a regular restaurant." Its residents staged a public parade to celebrate the Meiji emperor of Japan's birthday. Moreover, while conceding that most of the post-1910 Japanese-ancestry population in Wyoming continued to be connected to the railroad and mining industries, Hickman relates that with growing frequency Nikkei entered a wide range of occupations. See Hickman, "Japanese Railroad Workers in Wyoming," pp. 2, 32, and 42.

31 "Most of the Japanese [preponderantly men]," writes historian William Lang, "had come to Montana during the late nineteenth century as railroad workers . . . [chiefly maintenance crew members for the Northern Pacific, Great Northern, and Union Pacific lines] and lived in railroad division-point towns such as Missoula [in the northwest] and Dillon [in the southwest]." See William Lang, "Alloyed Montana: Ethnic Components of a Twentieth-Century People," in Michael P. Malone, ed., *Montana Century: 100 Years in Pictures and Words* (Guilford, Conn.: Globe Pequot Press, 1999), p. 86.

32 The only published volume spotlighting Nikkei history in Montana is Carol Van Valkenburg's *An Alien Place: The Fort Missoula, Montana, Detention Camp 1941-44* (Missoula, Mont.: Pictorial Histories Publication Company, 1995). For two other books covering Nikkei internment at Fort Missoula, see: Yoshiaka Fukuda, *My Six Years of Internment: An Issei's Struggle for Justice* (San Francisco: Konko Church of San Francisco, 1990); and Louis Fiset, *Imprisoned Apart: The World War II Correspondence of an Issei Couple* (Seattle: University of Washington Press, 1998). Within the literature on Japanese Montanans, there is not even a counterpart to a periodical article such as Robert Swartout's on the Chinese experience in Montana: "Kwangtung to Big Sky: The Chinese in Montana, 1864-1900," *Montana: The Magazine of Western History* 38 (Winter 1988): 42-53.

As in the case in Montana, the placement of an enemy alien internment camp near Bismarck, North Dakota, during World War II (Fort Lincoln, whose Japanese-ancestry population numbered more than 1,800) has resulted in this one momentous chapter of the Japanese experience in North Dakota so overshadowing the rest of the state's Nikkei story as to render it practically nonexistent. Whereas diverse dimensions of Fort Lincoln's wartime situation have been featured in a book (Hyung-ju Ahn, *Between Two Adversaries: Korean Interpreters at Japanese Alien Enemy Detention Centers during World War II* [Fullerton, Calif.: Oral History Program at California State University, Fullerton, 2002]); a museum exhibition (*Snow Country Prison: Interned in North Dakota*, curated by Laurel Reuter and exhibited in Bismarck, North Dakota, at United Tribes Technical College, 2003); and a documentary film (Satsuki Ina, producer/co-director, *From A Silk Cocoon: A Japanese American Renunciation Story* [San Francisco: Center for Asian American Media, 2005]), there are no media representations whatsoever of any other aspects of the Japanese historical presence in North Dakota.

33 Hickman, "Japanese Railroad Workers in Wyoming," p. 32.

34 See A. Dudley Gardner, "The Japanese in Southwest Wyoming," http://www.wwcc.sy.edu/wyoz_hist/Japanese.htm (accessed July 11, 2009).

up farming in the Powell and Worland districts and around the town of Sheridan.[35] Most of the farmers remaining in Wyoming after 1910 found work as gang laborers in the northern sugar beet fields, although the majority of Issei agricultural workers migrated to such nearby Interior West states as Colorado, Nebraska, and, in particular, Idaho, for employment in those states' respective sugar beet operations.[36]

The Japanese agricultural story in Montana, as Iwata has recorded, played out differently from that in Wyoming—and the primary factor in that difference was not climate, but racism. Very early in the twentieth century, as Japanese immigrant railroad workers began to seek other employment (due in part to the hostility they encountered from white laborers), they were recruited to work on labor gangs in the state's burgeoning sugar beet industry. By 1907 Issei had gained invaluable experience farming sugar beets, and they began raising this crop on land they controlled either as owners, or more generally, as leaseholders; most of these farms were located in south-central Montana, just north of Wyoming's border, around communities like Joliet, Park City, Bridger, and Fromberg. Shortly after World War I (which swelled Montana farm profits), Issei farmers began growing other crops (e.g., potatoes, melons, onions, and cabbage) as well as sugar beets. Issei also launched farming ventures in northwest Montana near the town of Whitefish, with some cultivating crops previously deemed not feasible for the area (such as celery and lettuce), and some abandoned vegetable production altogether for dairy farming. By 1923, anti-Asian sentiments were formalized in the form of an alien land law modeled on the one imposed in California; its strict enforcement both prohibited white landowners from leasing farmland to aliens ineligible for citizenship (i.e., Japanese and Korean immigrants) and persuaded many Issei to either stop farming in Montana or move, as many of their compatriots already had, to more accommodating Interior West states (in particular, Utah, Colorado, Nebraska, and Idaho)[37] and there pursue their agricultural aspirations.[38]

The history of the sugar beet industry in the Interior West is too complicated to be discussed in much detail here,[39] but since it was of paramount importance to the frontier and settlement stages of Nikkei in this region, a few basic facts are in order. (Thankfully, Masakasu Iwata has admirably tackled how and to what extent the sugar beet industry influenced the development of Nikkei agriculture and community building in not only Colorado, Idaho, Nebraska, and Utah,[40] but also in such other Interior West states as Arizona, Kansas, Montana, New Mex-

35 Iwata, *Planted in Good Soil*, pp. 604-05. See also, Cynde Georgen, "Subjects of the Mikado: The Rise and Fall of Sheridan County's Japanese Community, 1900-1930," http://www.rootsweb.ancestry.com~wyoming/ar-sheridanmikado.htm (accessed July 11, 2009)

36 Hickman, "Japanese Railroad Workers in Wyoming," p. 33.

37 Thus, all four of these states experienced increased Japanese populations between 1910 and 1920—Colorado, 2,300 to 2,464; Idaho, 1,263 to 1,569; Nebraska, 590 to 804; Utah, 2,100 to 2,956— even after the passage of the 1908 Gentlemen's Agreement, by which the Japanese government agreed to limit issuance of continental passports to non-laborers; former residents; parents, wives, or children of residents; or settled agriculturists (i.e., those who wished to assume active control of an already possessed interest in a mainland farming enterprise). See Hickman, "Japanese Railroad Workers in Wyoming," p. 47.

38 The information about Japanese farming in Montana is drawn from Iwata, *Planted in Good Soil*, pp. 605-07.

39 For a baseline study pertaining to this topic, see Leonard J. Arrington, *Beet Sugar in the West: A History of the Utah-Idaho Sugar Company, 1891-1966* (Seattle: University of Washington Press, 1966). See also four articles on this same topic that appeared in volume 41 (January 1967) of *Agricultural History*: Leonard Arrington, "Science, Government, and Enterprise in Economic Development: The Western Beet Sugar Industry," pp. 1-18; Paul S. Taylor, "Hand Laborers in the Western Sugar Beet Industry," pp. 19-26; Gerald D. Nash, "The Sugar Beet Industry and Economic Growth in the West," pp. 27-30; and Wayne D. Rasmussen, "Technological Change in Western Sugar Beet Production," pp. 31-36.

40 For a discussion about Colorado, see Iwata, *Planted In Good Soil*, pp. 634-69, especially pp. 634-45 and 661-63; for Idaho, see ibid., pp. 615-24, especially pp. 616 and 622-24; for Nebraska, see ibid., pp. 607-614, especially p. 609; and for Utah, see ibid., pp. 595-604, especially pp. 595-99, 601, and 603-04.

ico, South Dakota, Texas, and Wyoming.[41])

The research and development phase of the industry—which primarily took place in Utah under the guidance of Mormon Church agricultural supervisors—was effectively completed by 1897; between 1898 and 1920, abetted by irrigation practices and the securing of sufficient labor throughout the region, the industry experienced tremendous expansion.[42] Working in labor gangs, thousands of Issei dominated the handwork done in the regional sugar beet fields during the twentieth century's opening decade. (As succinctly described by Masakazu Iwata, in *Planted in Good Soil,* "handwork" in the sugar beet fields consisted of "the bunching and thinning, the arduous hoeing, and the back-breaking work of topping and loading." [43]) By about 1920, however, most sugar beet hand laborers were Mexican immigrants.[44] This change occurred because Issei bachelors began to nurture a family-based Nikkei society here in the United States, in part due to both the Gentlemen's Agreement of 1908 and the Immigration Act of 1924; they began to marry and bring relatives over from Japan. As Eric Walz writes, they "chose to move as quickly as possible from the ranks of the common laborer to operating their own farms and businesses."[45]

Not all Issei laborers who exchanged railroad and mining employment for agricultural pursuits in the Interior West migrated to this region from within the continental U.S., nor did these migrants always enter farming in their new locations via the sugar beet industry.[46] One way of giving these abstract points concrete embodiment is through examining a case study, that of the Japanese experience in El Paso, Texas. Invaluable to this case study is work done by two past graduate students at the University of Texas, El Paso: the first by a Japanese social scientist,

41 The situation in Arizona is discussed in ibid., pp. 672-701, particularly pp. 674-75; for Kansas, see ibid., pp. 614-15; for Montana, see ibid., pp. 605-07; for Nevada, see ibid., pp. 624-26; for New Mexico, see ibid., pp. 701-08, particularly pp. 702-03; for South Dakota, see ibid., p. 755; for Texas, see ibid., pp. 717-41, particularly pp. 734-35; and for Wyoming, see ibid., pp. 604-05. Of the 14 Interior West states, Iwata fails to mention only Oklahoma and North Dakota relative to the Japanese role in sugar beet agriculture. However, he does state that "in the Dakotas, statistics indicate that the Japanese population in North Dakota was from the earliest years greater than that of South Dakota because of the entry of railroad, mine, and farm workers from the neighboring state of Montana" (ibid., p. 755).

42 Historian Leonard Arrington observes that in the 1898-1913 interval, a total of 86 new beet factories were built, more than half by 1903, involving an $80 million investment ("Science, Government, and Enterprise in Economic Development," p. 10). In "Japanese Settlement in the Intermountain West" Eric Walz, being more pointed, writes that in the states of "Colorado, Idaho, Nebraska, and Utah, sugar beet acreage expanded from a total of 168,425 acres in 1910, to 506,200 acres in 1920 [and that] the number of sugar factories in those same four states increased from ten in 1900, to forty-nine in 1920, while the total tonnage of sugar beets produced . . . grew from 39,385 tons in 1901 to 4,779,00 tons in 1920" (p. 2).

43 Iwata, *Planted in Good* Soil, p. 167. For a detailed account of sugar beet handwork, including a recollection by an Issei who experienced it, see Eric Walz, "Masayoshi Fujimoto: Japanese Diarist, Idaho Farmer" (master's thesis, Utah State University, 1994), pp. 16-17.

44 Taylor, "Hand Laborers in the Western Sugar Beet Industry," p. 22. For the role of Mexican labor in the Interior West sugar beet industry in the states of Wyoming and Colorado, see, respectively, Augustin Redwine, "Lovell's Mexican Colony," http://uwacadweb.uwyo.edu/RobertsHistory/lovells_Mexican_colony.htm (accessed July 13, 2009); Barbara Hawthorne, "Mexican American Cultural History," http://library.ci.fort-collins.co.us/Local_history/topics/Ethnic/mexican.htm (accessed July 13, 2009).

45 Walz, "From Kumamoto to Idaho," pp. 408-09.

46 For a useful multicultural study focused on the sugar beet industry within the Interior West, see R. Todd Welker, "Sweet Dreams in Sugar Land: Japanese Farmers, Mexican Farm Workers, and Northern Utah Beet Production" (master's thesis, Utah State University, 2002). Welker's scholarship builds upon three published studies of the sugar beet industry in Utah and Idaho—Arrington's *Beet Sugar in the West: A History of the Utah-Idaho Sugar Company, 1891-1966*; J. R. Bachman, *Story of the Amalgamated Sugar Company 1897-1961* (Caldwell, Ida.: Caxton, 1962); and Fred G. Taylor, *A Saga of Sugar: Being a Story of the Romance and Development of Beet Sugar in the Rocky Mountain West* (Salt Lake City: Utah-Idaho Sugar Company, 1944)—and a newer unpublished work on the same subject: John L. Powell, "The Role of Beet Growers in the Cache Valley Sugar Beet Industry 1891-1981 (master's thesis, Utah State University, 1995). Whereas the books by Arrington, Bachman, and Taylor are written, as their titles may indicate, from the perspective of the sugar companies, Powell's thesis generally embodies the point of view of the white, Mormon beet growers. As for Welker's thesis, it approaches the topic from the frame of reference of two racial-ethnic groups—Japanese/Japanese Americans and Mexicans/Mexican Americans—involved within a single sugar beet farming community in northern Utah.

Tsuyako Miyasato, and the second by an American historian, Christe Celia Armendariz.[47]

Most Issei migrants to El Paso, the largest city along the 2,000-mile U.S.-Mexico border, traveled either from Mexico or from diverse parts of the continental United States. After experiencing difficulty entering America from Mexico during 1906-1907, owing to widespread fears in the U.S. of a so-called "Japanese Invasion," Issei laborers resorted to smuggling themselves across the border into El Paso, where Texas officials welcomed them because of their reputed agricultural expertise. When the Mexican Revolution erupted in 1910, the United States suspended its immigration laws in order to provide Nikkei refuge from Mexico. Thereafter, the refugees—primarily ex-railroad laborers in Mexico—formed the cornerstone of a small yet flourishing Japanese colony in El Paso.

Texas did not impose an anti-Japanese alien land law until 1921, so prior to that date the Japanese population in the city and the surrounding valley of El Paso grew steadily as Nikkei farmers availed themselves of the twin opportunities to farm their own land and to become permanent settlers. The first Issei to purchase land in El Paso did so in 1914, and just two years later El Paso had 44 Japanese residents. By 1920 Issei farmed—mainly as leaseholders—one-fifth of El Paso Valley's 50,000 acres of fertile land, and by the next year there were 125 Japanese who owned 70 acres and leased another 5,000 acres proximate to the city. Cantaloupes were the chief crop, although it later suffered devastation by nematodes (i.e., roundworms).

A number of Issei men who came to El Paso not only married Mexican women, but they also adopted Spanish first names; thus, Ryiochi Okubo became José Okubo. During the 1930s, the El Paso Nikkei population swelled due to those who moved to Texas to escape the unbearable racism leveled against those of Japanese ancestry on the West Coast and in Mexico. Then, too, in the 1930s, as the actions of the fascist Japanese government became manifest in the media, some Japanese El Pasoans sought to protect themselves by changing their Japanese surnames to Mexican ones.[48] Of the 38 Nikkei who made El Paso their home during World War II, the majority escaped confinement in concentration camps, while El Paso Valley's mainstream population and their organizations refrained from publicly demanding the wholesale removal of its Japanese-ancestry residents. When the war ended, however, the Japanese in El Paso became the victims of racial hatred, and this persecution drove many to move to other parts of the U.S.[49]

Unlike Armendariz, who chiefly builds her account of El Paso's early Nikkei community from local newspaper articles, Miyasato relies heavily upon oral history interviews to construct her community narrative. Because these life stories provide a window through which to apprehend the special character of the Japanese El Pasoans and the complex ways they became embedded in the history, culture, and society of the Interior West region, they merit careful attention. The following representative sample focuses on Mansaku Kurita, an Issei man, but it also captures his Issei wife Teru's experiences.

47 See Miyasato Tsuyako, "The Japanese in the El Paso Region" (master's thesis, University of Texas at El Paso, 1982); and Christe Celia Armendariz, "Inconspicuous but Estimable Immigrants: The Japanese in El Paso, 1898-1948" (master's thesis, University of Texas at El Paso, 1994). A note: the author's name on the title page of the first of these studies follows the Japanese practice of placing the surname before the given name; however, all references made to this source will follow the practice in English of a given name preceding the surname. For additional information on the early Japanese community in El Paso, see Beverly Ramirez, Kenneth Kurita III, and Elvi Nieto, "Japanese Immigration Came Slowly to Borderland," *Borderlands: An El Paso Community College Local History Project*, http://www.epcc.edu/nwlibrary/borderlands/26/japanese.htm (accessed July 26, 2009); with respect to the World War II experience of the Nikkei community in El Paso, see Beverly Ramirez and Elvi Nieto, "World War II Affected Japanese Immigrants," *Ibid.*

48 See Armendariz, "Inconspicuous but Estimable Immigrants," pp. 18-44 passim.

49 See ibid., 105-15 passim.

> Around 1910, Mansaku Kurita came to El Paso through Mexico. He once worked for the railroad company, [and] then he started farming in Colorado. . . . In Colorado, he was in real good shape financially, but he got wiped out when his crops failed, so his friend Kuniji Tashiro called him in 1928 to come to New Mexico and farm there for a year. Then he came to El Paso. By the time he settled down in El Paso, he was financially secure. Mansaku married Teru, a woman from Shizuoka [Japan], who was about five years younger than he. When Mansaku called for Teru, she lived in Kansas. Teru had a college education and taught school in Japan. Later she worked as a midwife to many Mexicans in El Paso, and was known as the mother of El Paso.[50]

For Nikkei, life in Arizona pre-World War II and during the war was markedly different from that in Colorado in important respects. By 1910 Colorado had some 2,500 Japanese immigrants, while fewer than 400 people of Japanese ancestry resided in Arizona; by 1940 Colorado claimed close to 3,225 Nikkei and Arizona nearly 900. The prewar distribution of these two states' Nikkei populations was also very different. Most Japanese Coloradans were scattered around their state in modest-sized farming communities; there was also a comparatively dense cluster in the area of Denver, where they were supported by the budding Japantown located within the city's deteriorated core. In contrast, Japanese Arizonans—who were primarily agriculturalists—congregated in the Salt River Valley's Maricopa County, in central Arizona, where they found rudimentary ethnic support systems in Phoenix, Glendale, Tempe, and Mesa.

Another distinguishing feature differentiating life for Japanese in Arizona and Colorado during this era is that Nikkei in Arizona had to contend with a greater degree of legal and extralegal prejudice, discrimination, and outright racism than those residing in Colorado. This is not to say that Colorado's anti-Japanese climate was mild or sporadic—in fact, it was both severe and unremitting, as historian Kara Miyagishima has copiously documented. In the early twentieth century, because Colorado's laboring class generally viewed "little yellow men" from the Far East to be "invading" their state and, as railroad, mining, and farm workers, they were felt to be posing unfair employment competition. To counter this perceived problem, labor groups excluded them by creating associations such as the Japanese and Korean Exclusion League founded by the Colorado State Federation of Labor in 1908. Even after the Issei bachelors progressively transformed the Nikkei population within Colorado from one dominated by mobile laborers with a bird-of-passage mentality to one characterized by stabilized family-based farm and commercial enterprises, nativist groups organized against the Nikkei to hinder their ascent of the social and economic ladder. "Like the Negroes of the South," writes Miyagishima, "the Japanese were accepted without rancor only so long as they remained in their place."[51] In Denver, where by 1920 some 85 percent of the population

50 Miyasato, "The Japanese in the El Paso Region," p. 21. Although the names in this mini-biography were rendered in the Japanese mode—family names preceding given names—they have been reversed to reflect the American naming style.

Miyasato's study of the Japanese in El Paso does not end with World War II, an event that "fragmented psychologically the small number of Japanese living in the region." Instead, she reveals how a new El Paso Nikkei community was formed in the post-World War II years by an amalgam of Japanese Americans, Japanese-Mexicans, and Japanese war brides who, during World War II, the Korean War, and the Vietnam War, came in substantial numbers from Japan (where they met and married American soldiers—including, increasingly, African Americans—stationed there) to live in the El Paso area with their husbands at the nearby Ft. Bliss military base. See ibid., pp. 38 and 38-92 passim, especially 38-53.

51 Kara Mariko Miyagishima, "Colorado's *Nikkei* Pioneers: Japanese Americans in Twentieth Century Colorado" (master's thesis, University of Colorado, Denver), p. 124. Miyagishima's study and another recent work by the late Bill Hosokawa—*Colorado's Japanese Americans from 1886 to the Present* (Boulder, Colo.: University Press of Colorado, 2005)—cover the same general historical territory. However, Hosokawa does so in an episodic, anecdotal, and engagingly colorful and palpable way without benefit of footnotes, while Miyagishima fashions a narrative featuring lineal chronological development, exacting factual detail, contextual amplification, extensive documentation, and clear writing. Accordingly, these two texts very nicely complement one another in style as well as content.

was native-born, restrictive covenants and similar segregating mechanisms were imposed, leaving only the city's Skid Row area open for residency by Nikkei and other people of color. With the onset of World War II, Colorado—and Denver, in particular— experienced a large infusion of Nikkei from the West Coast. Many arrived in Colorado during the period of "voluntary evacuation" and afterwards, with a large number settling there as a consequence of temporary work leaves and semipermanent resettlement from the WRA camps.

With an increase in Nikkei residents came a sharp increase in anti-Japanee sentiment and activity. The state's major newspaper, the *Denver Post*,[52] became America's most venomous journalistic purveyor of Nikkei race-baiting. It pervasively promoted the notion that Japanese Americans "were not genuine U.S. citizens, but unassimilable and untrustworthy," unacceptable even to harvest the state's direly endangered sugar beet crop, and altogether unwanted in Colorado without strict federal and military supervision and control. The *Post* also helped to provoke a rising wave of vigilante violence against Nikkei and championed the 1944 campaign mounted for a state constitutional amendment to restrict land ownership by alien Japanese residents (as well as East Indians, Malayans, and Filipinos).[53]

But the anti-Japanese movement in Colorado, from the early twentieth century through World War II, always had to contend with countervailing forces. Some came from within the Nikkei community, which possessed sufficient numbers to command the Japanese government's attention and to capitalize upon its considerable international power and influence. Nikkei had also developed an institutional network that could resist—or at least deflect—oppressive measures and campaigns designed to inflict damage upon or destroy Japanese Colorado. Thus, in 1908, to protect the interests of Japanese against the Colorado State Federation of Labor's Japanese and Korean Exclusion League and similar organizations, the state's Issei established, in Denver, the Japanese Association of Colorado. Along with other Japanese Association branches that developed throughout Colorado, it concurrently forged political ties to the Japanese government and encouraged the assimilation of Japanese Coloradans. This situation no doubt was a key reason why Colorado, unlike most other Interior West states, did not institute an anti-Japanese alien land law.

Although an attempt was made to do precisely that during World War II—at a point when mainstream negative feeling toward the Nikkei was at its zenith—via a state constitutional amendment, what transpired showed that the Japanese American community could count on countervailing support on its behalf outside the boundaries of its ethnic subculture. In seeking to counteract the drive for the amendment, which was spearheaded by the American League of Colorado in conjunction with such other supporters like the Colorado Veterans of Foreign Wars and citizens of Brighton and Adams counties (most of whom were truck drivers of Italian descent), the Nikkei were aided by a diverse array of backers. Organizations who sided with the Japanese in opposition to the amendment included a Citizens Emergency Committee formed by ministers and educators (with a statewide executive committee made up of prominent citizens), which disseminated its message via public meetings, newspapers, and radio; the Denver Council of Churches; the Denver YWCA; the Colorado State League of Women Voters; the Denver-headquartered National Civic League; the Cosmopolitan Club, a student organization at the University of Colorado; the Rocky Mountain Farmer's Union; and mainstream newspapers like the *Rocky Mountain News* and the *Pueblo Star Journal and Chieftain*, as well as vernacular newspapers such as the *Intermountain Jewish News* and the *Colorado Statesman* and the *Denver Star* (both of which were African American publications). As a result of this diverse

52 For an assessment of the *Denver Post*'s anti-Nikkei campaigns, see Kumiko Takahara, *Off the Fat of the Land:The* Denver Post*'s Story of the Japanese American Internment during World War II* (Powell, Wyo.: Western History Publications, 2003).

53 See Miyagishima, "Colorado's *Nikkei* Pioneers," pp. 57-178 passim, but especially pp. 57-60, 122-26, and 175-78.

support, the amendment was defeated.[54]

The smaller number of Issei in pre-World War II Arizona—as well as the state's proximity to California, where anti-Japanese emerged earliest and most intensely—made Japanese Arizonans more vulnerable than Japanese Coloradans to racist mainstream attacks. Thus, as Eric Walz has documented, beginning in 1913, the state's Nikkei farmers had to contend with the alien land law that Arizona (following California's lead) passed that year; this law forbade members of racial groups ineligible for U.S. citizenship, which included the Japanese, from purchasing land but did permit them to enter into leasing arrangements.[55] An attempt was made in 1921 to legally close this loophole, although Issei circumvented the new law by leasing land in their children's names or through non-Japanese landlords and neighbors. Still, the Issei were swimming against the tide of public opinion, for "non-Japanese farmers in Maricopa County," to quote Walz, "resented competition from Japanese immigrants . . . and accused the Japanese of using unfair labor practices (Japanese wives and children worked in the fields), of paying too much in rent, and of taking up the best farmland in the [Salt River] valley."[56]

In late 1923, the Maricopa County Farm Bureau's president forwarded Arizona's governor a Farm Bureau resolution opposing creation of a Japanese population with the potential to "expand in time and prove to be undesirable residents" and requesting "a strict enforcement of the Arizona Statute which forbids the selling to [Japanese] or leasing of farming lands in this state."[57] In reply, the governor promised to urge the state attorney general and the county attorneys to strictly enforce the laws. Notwithstanding this official resolve to see that the alien land law's spirit as well as its letter were respected, the Issei community was "cohesive enough to defend itself": while Japanese immigration was slowed, "the number of Japanese farm operators in Arizona increased from sixty-nine in 1920 to 121 in 1930."[58]

By the early 1930s, with the Depression in full swing, this situation was reversed. In that dire economic climate, the market value of agricultural products was slashed, and a series of circumstances led to Japanese farmers essentially monopolizing cantaloupe production. They also enjoyed a bumper crop that, confronted by very little competition, brought windfall profits even as Maricopa County's non-Japanese farmers, who had reduced their sideline cantaloupe acreage, were hit by dismal returns for their principal cotton and alfalfa crops. As a consequence, strong anti-Japanese sentiments—including enforcement of the alien land laws—came to the fore once again. The capstone to this escalating racist climate was the explosive situation that Eric Walz has so graphically depicted:

> On August 16, 1934, 600 Caucasian farmers met in Glendale to decide how to rid the [Salt River] valley of their Japanese competitors. At a rally the following day, more than 150 cars paraded through town. One carried a banner that read:
>
> WE DON'T NEED ASIATICS
> JAP MOVING DAY AUGUST 25TH, WE MEAN IT

54 Ibid., pp. 177–8. It should be noted, however, that the legislative vote on the measure (the Senate's narrow victory margin of 15 to 12 and the House's overwhelming repudiation of 48 to 15) highlighted the prevalence of anti-Japanese sentiment in Colorado.

55 Eric Walz, "The Issei Community in Maricopa County: Development and Persistence in the Valley of the Sun, 1900–1940," *Journal of Arizona History* 38 (Spring 1997): 1–22.

56 Ibid., pp. 8–9.

57 Ibid., pp. 9–10.

58 Ibid.

MOVE OUT BY SATURDAY NOON AUGUST 25TH
OR BE MOVED

Over the next few weeks nativists and their minions flooded Japanese farms, bombed Japanese homes, pushed pick-ups owned by Japanese farmers into irrigation canals, and fired shots at Japanese farmers who tried to protect their growing crops.[59]

A bloody catastrophe was prevented by timely intervention by the general community's educational and religious leaders, Arizona Japanese Association lobbying efforts, and the local Japanese community's appeals to the Japanese consulate. However, in the long run persecution was halted by economic pragmatism: the Mitsubishi Company, a large Southwest cotton purchaser, warned that the price of persisting violence against Japanese farmers would be the loss of cotton contracts; the U.S. government also made it clear that federal water projects for Arizona would be put at risk should the maltreatment of Japanese farmers continue. But the damage had already been done. "While few Japanese farmers actually left the valley as a direct result of violence," concludes Walz, "discrimination and depression reduced their numbers in Arizona from 121 in 1930 to 52 by 1940."[60]

In prewar Arizona's towns and cities there also existed racist feelings toward Nikkei (as well as other people of color) which had hardened into customs and institutional practices. Susie Sato, an Arizona native reared in Lehi, a small Mormon community in the central part of the state, has testified that while the kindness of Mormon neighbors mitigated prejudice against her Nikkei family, she encountered discrimination at movie theaters and swimming pools in the municipalities surrounding her hometown. Nikkei, along with other Asian Americans, Mexican Americans, African Americans, and Native Americans, "were not permitted to swim in the Tempe public pool, and throughout the [towns of the] Phoenix area, movie theaters practiced a strict policy of segregation."[61]

The Japanese Arizona World War II experience has been assayed by two historians, both working at Arizona universities: Charles Ynfante at Northern Arizona University and Andrew Russell at Arizona State University. Their work on this topic has in common the fact that both consider it within the context of Arizona's overall homefront experience during World War II.[62] Russell's article in *Arizona Goes to War: The Home Front and the Front Lines during World War II*, co-edited by Brad Melton and Dean Smith, is not very compatible with the celebratory tenor of the anthology. Smith, for example, observes that World War II "brought about amazing changes in Arizona's economy," and he suggests that these changes were matched by Arizona's "improvement in race relations." To support his contention, he does not emphasize changes occurring during or immediately after the war, instead

59 Ibid., pp. 10-11.

60 Ibid., p. 12.

61 See Vicki S. Ruiz, "Tapestries of Resistance: Episodes of School Segregation in the Western United States," in Peter F. Lau, *From the Grassroots to the Supreme Court:* Brown v. Board of Education *and American Democracy* (Durham, N.C.: Duke University Press, 2004), p. 55. See also the following sources: Susie Sato, "Before Pearl Harbor: Early Japanese Settlers in Arizona," *Journal of Arizona History* 14 (Winter 1973): 317-34; Mesa Historical Museum, "Mesa Leadership Talk with Angy Booker, Celia Burns, and Susie Sato," audio recording, November 1, 2003 at the Mesa Historical Museum in Mesa, Arizona; and Valerie Matsumoto, "'*Shigata Ga Nai*': Japanese American Women in Central Arizona, 1910-1978" (senior honors thesis, Arizona State University, Tempe, 1978); and Valerie J. Matsumoto, "Using Oral History to Unearth Japanese American History," presentation at Japanese Americans in Arizona Oral History Project Workshop, Arizona State University, Tempe, November 8, 2003.

62 See Charles Ynfante, "Arizona during the Second World War, 1941-1945: A Survey of Selected Topics" (PhD diss., Northern Arizona University, 1997), later revised and published as *The Transformation of Arizona into a Modern State: The Contribution of War to the Modernization Process* (Lewiston, N.Y.: Mellen Books, 2002); and Andrew B. Russell, "Arizona Divided," in Brad Melton and Dean Smith, eds., *Arizona Goes to War: The Home Front and the Front Lines during World War II* (Tucson: University of Arizona Press, 2003), pp. 38-55.

focusing on ones that, while catalyzed by the war, did not materialize until later in the postwar period.[63] "Even the Japanese Americans," contends Smith, "[who were] vilified after Pearl Harbor and herded into relocation centers, gained new acceptance after the war as Arizonans increasingly embraced the ideal of cultural diversity."[64] While Russell's narrative and sidebars are not without some triumphalism, he does not shield readers from the darker aspects of the wartime exclusion and detention experience in Arizona. Thus, at one point, he writes:

> Within a few short weeks [after Pearl Harbor] the climate of tolerance evaporated [in Arizona]. By March of 1942 the southern half of Arizona (including much of Maricopa County) became part of the huge military zone from which all Japanese Americans were to be evacuated. Military planners at the headquarters of the WDC [Western Defense Command] ultimately drew the exclusion line that cut across Arizona, but Arizona forces probably played a significant role in the shaping of evacuation policy within the state. Considering the high levels of anti-Japanese antagonism that had surfaced during the Salt River War [in 1934], it is not difficult to imagine that some Arizonans would have jumped at an excuse to finally rid the valley of Japanese farmers. Governor [Sidney P.] Osborne's collected papers and state newspapers bear witness to the steady growth of anti-Japanese sentiment in wartime Arizona.[65]

Russell indicates, too, how the Arizona press barely even paid attention to the U.S. government-sited concentration camps in Arizona for incarcerating Nikkei.[66] When newspapers did write about the Japanese they "tended to be negative," as headlines such as "[Gila] River's Japs Take 600 Jobs" and "[Officials] Forbid Japs to Leave Camps Lest Hostile Acts Occur" confirm. Russell also describes specific developments about the Nikkei presence in wartime Arizona that incited negative press coverage.[67] Finally, he floats this mordant note: "Japanese Arizonans can recount few if any pleasant memories of World War II."[68]

As for Charles Ynfante's study of World War II Arizona, it tests historian Gerald Nash's thesis that the war transformed the western region into a modern economy by applying it to a western state Nash largely neglects in

63 Smith cites, for example, a desire by Native Americans to "broaden their horizons" and the breakdown of segregation for African Americans and Mexican Americans (along with Raul Castro's 1974 gubernatorial election). In 1962, the United States Commission on Civil Rights (USCCR), which five years earlier Congress had established "to document disparities in the rights, laws, and social experiences of those deprived of rights and legal recourse as a result of race, color, religion, or national origin," made Phoenix its first urban metropolis study site, "because of its tremendous growth, the diversity of its minority groups, and because it is a city where there are few, if any, antidiscrimination laws, and where progress in the realization of civil rights has reportedly been made." However, after hearings held in Phoenix, the USCCR discovered that Arizona's largest city, whose population had exploded from 65,000 to 440,000 between 1940 and 1960, and contained a modest "Oriental" and "Indian" population, a substantial number of "Negroes," and a large, rapidly growing "Mexican American" community, had as late as the 1950s segregated schools, theaters, and even many restaurants—sometimes with the force of law. See Tom I. Romero, "Of Race and Rights: Legal Culture, Social Change, and the Making of a Multicultural Metropolis, Denver 1940-1975" (PhD diss., University of Michigan, 2004), pp. 253-55, which compares the findings of the USCCR in Denver with those in other western urban centers such as Phoenix.

64 Dean Smith, "Conclusion," in Melton and Smith, *Arizona Goes to War*, 178-79.

65 Russell, "Arizona Divided," pp. 44, 46.

66 Arizona's detention facilities included Mayer Assembly Center, Poston and Gila River Relocation Centers, Leupp Isolation Center, and Catalina Federal Honor Camp, which collectively imprisoned upward of 35,000 Nikkei, far more than in any other Interior West state during World War II.

67 Specific developments mentioned by Russell include the following: when a profit-making cooperative at the Gila River camp was established in 1942; when the War Relocation Authority [WRA] instituted a policy allowing those behind barbed wires to accept temporary jobs or long-term employment outside the military zone (especially in the Intermountain states); when, in mid-summer 1943, "a team of army investigators from WDC had to travel to Phoenix . . . because some Arizonans had blamed 'Japanese sabotage' for fires that consumed two produce-packing sheds"; and when, in 1944, the federal government lifted West Coast exclusion orders and announced the imminent closing of the WRA camps, thereby causing "renewed concerns that the camp populations might try to settle in Arizona."

68 Ibid., 53-55.

his scholarship—Arizona.[69] Additionally, Ynfante explores the wartime experiences of Native Americans, African, Americans, Japanese Americans, and Mexican nationals (but not Mexican Americans) to determine whether Nash is right in judging World War II a watershed for Arizona's racial-ethnic minorities. While conceding that Nash is correct in concluding that Arizona experienced a major turning point economically during and after the war, Ynfante enters this caveat:

> At the same time, Arizona's dominant Anglo society was generally racist toward its resident minority groups. Perhaps Nash should have made further inquiry into the social experiences of this southwestern state before making his optimistic assessment about the war's impact upon minority groups in western society. Had he done so, he would have found that Arizona was laggard in improving its own racial relations. Arizona is as vital a state as any in the western region. Its experiences deserve exploration that penetrates deeper than Nash's general assessment.[70]

Ynfante's closing words nicely lend themselves to appropriation and reapplication here. Directly put, they can be used to support the argument that the Interior West experience of Japanese Americans is as vital as that for any other region of the United States, and that it deserves a much deeper exploration by dedicated students of Nikkei history, society, and culture than it has received to date.

This essay has thus far examined how scholars from varying disciplines have, in recent years, supported a deeper exploration of the Interior West Nikkei experience from pioneering days through World War II. Let us now briefly explore recent scholarship pertaining to the post-World War II experience of Interior West Nikkei. A strategic starting point is a 2006 study done by Joel Tadao Miyasaki.[71] The larger and direct concern of Miyasaki—who describes himself as "the son of a Japanese American father and a white mother"—is Nikkei identity in Utah and Idaho during the World War II exclusion and detention experience of Japanese Americans (and, indirectly, for Nikkei generally in the period since World War II).[72]

Miyasaki's study has a three-part theoretical base: first, it draws on a concept from sociologists Michael Omi and Howard Winant, that "historical circumstances influence the process of 'racialization,' the creation of racial identity [and that] this identity in turn affects the way that historical actors live and make decisions within any particular moment in time"[73]; second, it explores the idea from historian George Sánchez, "that cultural adaptation affects identity [which] occurs when ethnic groups encounter the dominating influence of white society"[74]; and third, it examines the concept, put forth by historian Lisbeth Haas, that "history occurs both in time and space [and] power relationships [are] formed by different groups as they enter a particular space and attempt to manipulate that space for their own purposes."[75]

69 See Gerald D. Nash, *World War II and the West: Reshaping the Economy* (Lincoln, Neb.: University of Nebraska Press, 1988) and *The American West Transformed: The Impact of the Second World War* (Bloomington, Ind.: Indiana University Press, 1985).

70 Ynfante, "Arizona during the Second World War," p. 317; for Ynfante's evaluation of the Japanese American experience in World War II Arizona, see Chapter 8, pp. 208-39, in which he baldly states that "the legacy of Japanese internment is deplorable" (p. 232).

71 See Joel Tadao Miyasaki, "Claiming a Place in the Intermountain West: Japanese American Ethnic Identity in Utah and Idaho" (master's thesis, Utah State University, 2006.

72 Miyasaki's specific interest is with the area extending southward from Rexburg in southeastern Idaho to Price in northern Utah.

73 See Michael Omi and Howard Winant, *Racial Formation in the United States: From the 1960s to the 1980s* (New York: Routledge and Kegan Paul, 1987).

74 See George Sánchez, *Becoming Mexican American: Ethnicity, Culture and Identity in Chicano Los Angele, 1900-1945* (New York: Oxford University Press, 1993).

75 See Lisbeth Haas, *Conquests and Historical Identities in California, 1769-1936* (Berkeley and Los Angeles: University of California Press, 1995). For Miyasaki's articulation of his study's tripartite theoretical base, see "Claiming a Place in the Intermountain West," pp. 1-3.

Miyasaki uses this conceptual framework to illuminate the World War II story of the "small, but influential" and "largely ignored" Japanese American population in Utah and Idaho, who "found themselves dispersed inside a largely white, Mormon population." He then concludes that, in general, "these regional circumstances created a much different communal identity" from that constructed by West Coast Nikkei, and in particular, that the relative "freedom" Interior West Japanese Americans had during World War II (together with the wartime prejudice in their region) "created a discourse of self-preservation among Utah's and Idaho's Nikkei [and] the spirit of survival found its way into the JACL's [Japanese American Citizens League] wartime policies and [thereby] consequently affected the United States' larger Japanese American population in real and tragic ways."[76]

Miyasaki argues that not only have scholars showed a preoccupation with World War II politics and prejudice, but also that traditional Japanese American historical scholarship has been "California-centric." As a result, the wartime experience of Utah and Idaho—Interior West states in the "Free Zone"—has been woefully slighted. Still, recent work on the Nikkei experience, especially that stimulated by oral history interviewing, has placed a premium on first-person perspectives; this work has provided Japanese Americans in the Interior West a chance to examine "how they participated in the creation and absorption of culture." This, in turn, has allowed studies like "Claiming a Place in the Intermountain West" to at long last "find a home and [gain] a sense of importance."[77]

The heart of Miyasaki's study is its fourth chapter, entitled "A Discourse of Survival." Therein, Miyasaki maintains that the two Utah-based Japanese vernacular newspapers— the *Utah Nippo* and the *Pacific Citizen*—progressively sounded a chauvinistic message reflecting a "discourse of good citizenship." (The *Utah Nippo* had an English-language section edited by Mike Masaoka, a Mormon convert; just before the outbreak of World War II he became national secretary and field executive for the Japanese American Citizens League, the organization recognized by the U.S. government as the Nikkei community's "voice." The *Pacific Citizen* was the JACL's newspaper, and during the war it relocated, along with the organization's national leadership, from San Francisco to Salt Lake City.) Convinced that for Nikkei to "survive" in Utah and Idaho they needed, at all costs, to preserve the American way of life, Sunao Ishio—Masaoka's successor as *Utah Nippo*'s English-language section successor—trumpeted this uncritical patriotic anthem on October 8, 1941: "Let there not be found within the Japanese American Community one to criticize the course set by the people of the United States."[78]

Ishio's verbal flag-waving, as Miyasaki explains, foreshadowed "the policy the JACL and its allies would use in the months and years after Japan's attack on Pearl Harbor."[79] Moreover, because the national JACL increasingly relied on those chapters constituting the organization's newly organized Intermountain District Council[80] (which just weeks before Pearl Harbor held its second annual convention in Pocatello, Idaho, with the theme of "Thank God I am an American")[81] for membership and funding support during the war, the "local" survival discourse of

76 Ibid., iii-iv.
77 Ibid., 4.
78 Ibid., pp. 68-69. The gold standard for the articulation of the JACL's discourse of citizenship was achieved the previous year by Mike Masaoka in his widely circulated "Japanese-American Creed" (for this creed, see ibid., p. 67). By way of prefacing it, Miyasaki notes that Masaoka's creed "represents his feelings as an intermountain Nisei" and characterizes it as "the first written manifestation of the policies the JACL supported during World War II." Miyasaki alludes to precursors to this brand of nationalistic boosterism in Utah, such as the *Rei Nei Magazine*; this periodical was published in the 1920s in Salt Lake City explicitly to "promote patriotism," and the existence of an informal Salt Lake City-based organization in the 1930s, the Rei Nei Kwai, that "often found ways to perform . . . patriotic fervor" (ibid., pp. 63-64).
79 Ibid., p. 69.
80 Ibid., p. 89.
81 Ibid., p. 72.

militant Americanism increasingly reverberated in the public philosophy espoused by national JACL leaders and within the pages of both the *Utah Nippo* and the *Pacific Citizen*.

These two newspapers, along with two Denver-based vernaculars, the *Colorado Times* [*Kakushu Jiji*] and the *Rocky Shimpo* [*Rocky Jiho*], were all "authorized" by the U.S. government to serve as the "free" Japanese American wartime press, and they substantially enlarged their print runs to serve the expanded Nikkei readership within the concentration camp and resettlement populations. Responding to government subsidization (and a fear of being forced by the government to suspend operations), the *Utah Nippo* and *Colorado Times* English-language sections intensified their prewar editorial policy espousing a muscular Americanism, and in so doing they complemented—and, arguably, deepened—the all-English *Pacific Citizen*'s nationalistic message and tone.[82]

As interpreted by Miyasaki, the content and tenor of both the JACL and the vernacular press led to Japanese Americans feeling as if they had to fit into American society in a nonthreatening way: they had to work harder than whites, maintain low profiles, fully support government actions, personify the idea of "blood assimilation" through risking and even losing their lives on the battlegrounds of America's wars, and privilege "playing American" over protecting civil liberties and individual rights.[83] According to an influential theory postulated by historian Gary Okihiro, this situation represents a quintessential example whereby the mainstream (in this case, the national Japanese American community) was transformed through the ideas and actions occurring on one of its margins (in this instance, the regional Nikkei community of the Intermountain West).[84]

In his study of World War II Nevada, Andrew Russell contends that "few scholars have looked east of California at Japanese-American life, history and wartime experiences outside the camps."[85] He suggests that this neglect of the Interior West states, where some 12,000 to 14,000 Japanese Americans (one-tenth of the pre-World War II Nikkei population) lived prior to and just after Pearl Harbor, "represents a large gap in history." In his opinion, this gap represents a serious problem, not simply because "historical significance of a group is not determined strictly by its size," but also because information about the general Japanese American experience provides a master "mainstream" narrative to which are bound the stories and struggles of the "marginal" Interior West region. Russell reveals his indebtedness to Okihiro's work in the observation that if "great lessons for mainstream America have emerged from the study of how Japanese Americans were victimized and how they protested these transgressions of justice during and after the war," so too can "the images and experiences of Japanese Americans that emerged and evolved beyond the West Coast and the barbed-wire parameters of the camps . . . shed additional light on experiences of the ethnic mainstream, on the attitudes and actions of the larger American mainstream, and, most importantly, on the historic margins and mainstreams of interior states like Nevada."[86] Thus, a searching examination of both "the historic margins and mainstreams" is crucial to achieve the broadest and deepest understanding of the Japanese American experience.

82 For a critical assessment of the Japanese American press during World War II, see Takeya Mizuno, "The Civil Libertarian Press, the Japanese American Press, and Japanese American Mass Evacuation" (PhD diss., University of Missouri, 2000). The situation of the *Rocky Shimpo*'s English-language edition, particularly during the January-April 1944 editorship of James Omura, which featured editorial support for the organized Nisei draft resistance at the Heart Mountain concentration camp, was different from these other three papers both in its greater emphasis upon civil liberties and social justice and its independence from and even spirited opposition to the JACL. However, after the U.S. government, encouraged by the JACL leadership, forced Omura out of his editorship and replaced him with JACL stalwart Roy Takeno, the *Rocky Shimpo*'s English-language section was in editorial accord with its three Interior West counterparts.

83 See Miyasaki, "Claiming a Place in the Intermountain West," pp. 71-72, 86, and 89.

84 See Gary Y. Okihiro, *Margins and Mainstreams: Asians in American History and Culture* (Seattle: University of Washington Press, 1994).

85 See Russell, "Friends, Neighbors, Foes and Invaders," pp. 1-4.

86 Ibid., pp. 129-30.

In order for scholarship to continue in this area, the present wealth of studies pertaining to the mainstream Japanese American experience before, during, and after World War II must be supplemented by a proliferation of *published*—and thus readily accessible—work centering on the Interior West Nikkei experience. While a good start has been made by the appearance in print of some of the books and articles referred to in this essay,[87] a next step must be to convert a selected number of currently unpublished book-length manuscripts cited in this essay.[88] Readers are encouraged to go beyond the select secondary sources cited in this essay to explore some of those not mentioned but nonetheless pertinent and readily obtainable,[89] along with the abundant (if more ephemeral) virtual

87 Bill Hosokawa, *Colorado's Japanese Americans from 1886 to the Present* (2005); Masakazu Iwata, *Planted in Good Soil: A History of the Issei in United States Agriculture* (1992); Mike Mackey, ed., *Guilty by Association: Essays on Japanese Settlement, Internment, and Relocation in the Rocky Mountain West* (2001); Andrew Russell, "Arizona Divided" (2003); Susie Sato, "Before Pearl Harbor: Early Japanese Settlers in Arizona" (1973); Kumiko Takahara, *Off the Fat of the Land: The* Denver Post's *Story of the Japanese American Internment during World War II* (2003); Eric Walz, "The Issei Community in Maricopa County: Development and Persistence in the Valley of the Sun, 1900-1940" (1997), "From Kumamoto to Idaho: The Influence of Japanese Immigrants on the Agricultural Development of the Interior West" (2000), and "Japanese Settlement in the Intermountain West, 1882-1946" (2001); and Charles Ynfante, *The Transformation of Arizona into a Modern State*: *The Contribution of War to the Modernization Process* (2002).

88 Ellen Schoening Aiken, "The *United Mine Workers of America* Moves West: Race, Working Class Formation, and the Discourse of Cultural Diversity in the Union Pacific Coal Towns of Southern Wyoming, 1870-1930" (2002); Kara Allison Schubert Carroll, "Coming to Grips with America: The Japanese American Experience in the Southwest" (2009); Barbara Hickman, "Japanese Railroad Workers in Wyoming, 1891-1945" (1989); Kara Miyagishima, "Colorado's *Nikkei* Pioneers: Japanese Americans in Twentieth Century Colorado" (2007); Joel Tadao Miyasaki, "Claiming a Place in the Intermountain West: Japanese American Ethnic Identity in Utah and Idaho" (2006); Tom I. Romero, Jr., "Of Race and Rights: Legal Culture, Social Change, and the Making of a Multiracial Metropolis, Denver 1940-1975 (2004); Andrew Benjamin Russell, "American Dreams Derailed: Japanese Railroad and Mine Communities of the Interior West" (2003) and "Friends, Neighbors, Foes and Invaders: Conflicting Images and Experiences of Japanese Americans in Wartime Nevada" (1996); Eric Walz, "Japanese Immigration and Community Building in the Interior West, 1812-1945" (1998) and "Masayoshi Fujimoto: Japanese Diarist, Idaho Farmer" (1994); and R. Todd Welker, "Sweet Dreams in Sugar Land: Japanese Farmers, Mexican Farm Workers, and Northern Utah Beet Production" (2002).

89 Since books are much easier to access and use than articles, the references here pertain only to books. Listed by state, they represent but a select sampling of those rendered within an interethnic/multicultural context: (Arizona) Brad Melton and Dean Smith, *Arizona Goes to War: The Home Front and the Front Lines during World War II* (Tucson: University of Arizona Press, 2003) ; (Colorado) Adam Schrager, *The Principled Politician: The Ralph Carr Story* (Golden, CO: Fulcrum, 2008); (Idaho) Robert Hayashi, *Haunted by Waters: A Journey through Race and Place in the American West* (Iowa City, Iowa: University of Iowa Press, 2007); (New Mexico) Richard Chalfen, *Turning Leaves: The Photograph Collections of Two Japanese American Families* (Albuquerque: University of New Mexico Press,1991) and Everett M. Rogers and Nancy R. Bartlit, *Silent Voices of World War II: When Sons of the Land of Enchantment Met Sons of the Land of the Rising Sun* (Santa Fe: Sunstone Press, 2005); (Oklahoma) Juli Ann Nishimuta, *The Nishimutas: An Oral History of a Japanese and Spanish Family* (New York: iUniverse, Inc., 2006); (Texas) Irwin A. Tang, ed., *Asian Texans: Our Histories and Our Lives* (Austin, TX: The It Works, 2007) and Thomas K. Walls, *The Japanese Texans* (San Antonio: The University of Texas Institute of Texan Cultures at San Antonio, 1987); and (*Utah*) Leslie G. Kelen and Eileen Stone, *Missing Stories: An Oral History of Ethnic and Minority Groups in Utah* (Logan, UT: Utah State University Press, 2000) and Allan Kent Powell, *Utah Remembers World War II* (Logan, UT: Utah State University Press, 1991).

sources available on the Internet.[90] Before proceeding down this path of inquiry, you are invited—and strongly encouraged—to read the contents and ponder the meanings of the luminous five essays that are included with this curriculum: each has a unique perspective on the enduring communities created by Japanese Americans in Arizona, Colorado, New Mexico, Texas, and Utah.[91]

90 The following state-by-state entries for websites pertaining to the Interior West Japanese American experience are not intended to be comprehensive, but rather to provide information that is particularly relevant, interesting, reliable, useful, and, when possible, interethnic/multicultural: (Arizona) Naomi Miller, "Racial Identity in Balance," *Chronicle of Higher Education*, January 7, 2004, http://chronicle.com/article/Racial-Identity-in-Balance/44738/ (accessed August 15, 2009); (Colorado); "History of Longmont," *ColoradoInfo*, http://coloradoinfo.com/longmont/history (accessed August 15, 2009), Takeya Mizuno, "Keep and Use It for the Nation's War Policy: The Office of Facts and Figures and Its Use of the Japanese-Language Press from Pearl Harbor to Mass Internment," http://list.msu.edu/cgi-bin/wa?A2=ind0309D&L=aejmc&P=7317 (accessed August 15, 2009), and Takeya Mizuno, "To Suppress or Not to Suppress, That is the Question: Pros and Cons Over the Suppression of the Japanese-Language Press from Pearl Harbor to Mass Evacuation," http://list.msu.edu/cgi-bin/wa?A2=ind0411a&L=aejmc&P=11852 (accessed August 15, 2009); (Idaho) Laurie Mercier, "Japanese Americans in the Columbia River Basin," http://www.vancouver.wsu.edu/crbeha/ja/ja.htm (accessed August 15, 2009); (Nebraska) Twin Cities Development Association, Inc., "Cultural Diversity [in Southern Panhandle of Nebraska]," http://www.tcdne.org/cultural.htm (accessed August 15, 2009), and "Sugar Beet Production in Nebraska," Panhandle Research and Extension Center, University of Nebraska-Lincoln, http://panhandle.unl.edu/web/panhandlerec/sugarbeet_nebhistory (accessed August 15, 2009); (Nevada) "Japanese-American Experience," University of Nevada, Reno, Oral History Program, http://oralhistory.unr.edu/JapanWW.html (accessed August 15, 2009), and Joan Whitely, "Bill Tomiyasu (1882-1969)," Stephens Press, http://www.1st100.com/part1/tomiyasu.html (accessed August 15, 2009); (Oklahoma) Dianna Everett, "Asians [in Oklahoma]," Oklahoma Historical Society, *Encyclopedia of Oklahoma History & Culture*, http://digital.library.okstate.edu/encyclopedia/entries/A/AS006.html (accessed August 15, 2009); (Wyoming) Western Wyoming Community College, *Wyoming History*, http://www.wwcc.cc.wy.us/wyo_hist/toc.htm (accessed August 15, 2009), and Cynde Georgen, "Subjects of the Mikado: The Rise and Fall of Sheridan County's Japanese Community, 1900-1930, http://www.rootsweb.ancestry.com/~wyoming/ar-sheridanmikado.htm (accessed August 15, 2009); (New Mexico) "Albuquerque Ethnic Cultures Survey," http://www.abqarts.org/cultural/survey/index.htm (accessed August 15, 2009), "Japanese Americans – City of Albuquerque," http://www.cabq.gov/humanrights/public-information-and-education/diversity-booklets/asi... (accessed August 15, 2009), and Brian Minami, "Justice Camp Remembered in Santa Fe," April 20, 2002, http://manymountains.org/santa-fe-marker/020420.sfemonument.php (accessed August 15, 2009); (Texas); "The Japanese Texans," The University of Texas Institute of Texan Cultures at San Antonio, http://www.texancultures.utsa.edu/publications/texasnoneandall/japanese.htm (accessed August 15, 2009), "Japanese-Texans," *Texas Almanac*, http://www.texasalmanac.com/culture/groups/japanese.html (accessed August 15, 2009), and "Texas Since World War II," *The Handbook of Texas Online*, http://www.tshaonline.org/handbook/online/articles/TT/npt2.html (accessed August 15, 2009); (Utah) Helen Zeese Papanikolas, "Peoples of Utah" (updated by Phil Notarianni), *Utah History to Go*, http://historytogo.utah.gov/people/ethnic_cultures/peoplesofutah.html (accessed August 15, 2009), Raymond S. Uno, "Minority Racial and Ethnic Mix of Utah," Utah Minority Bar Association, February 2005, http://www.utahbar.org/bars/umba/judge_uno_racial_ethnic_mix.html (accessed August 15, 2009), Helen Z. Papanikolas and Alice Kasai, "Japanese Life in Utah," *Utah History to Go*, http://hisorytogo.utah.gov/people/ethic_cultgures/the_peoples_of_utah/japaneselifeinutah (accessed August 15, 2009), Nancy Taniguchi, "Japanese Immigrants in Utah," *Utah History Encyclopedia*, http://www.media.utah.edu/UHE/j/JAPANESE.html (accessed August 15, 2009), Barre Toelken, "Dancing with the Departed: Japanese Obon in the American West," http://www.worldandi.com/specialreport/1994/august/Sa11588.htm (accessed August 15, 2009), and Joel Tadao Miyasaki, "Mike Masaoka and the Mormon Process of Americanization," *The Juvenile Instructor*, March 22, 2008, http://www.juvenileinstructor.org/mike-masaoka-and-the-mormon-process-of-americanization (accessed August 15, 2009).

91 The author would like to extend his profound appreciation to Sherri Schottlaender for her remarkable work in copy-editing the present essay. The time, energy, and intelligence she invested in this undertaking far exceeded reasonable expectations. Her efforts not only greatly improved the essay, but also provided the author with an invaluable learning experience.

Timeline for Japanese Americans in the Interior West

(Compiled by Arthur A. Hansen)

1882 • U.S. Congress passes the Chinese Exclusion Act, essentially cutting off Chinese immigration and creating a demand for Japanese labor for the American West's railroad, mining, and agricultural industries

1900 • Issei immigrant population in the Interior West is 5,278

1907–8 • Gentlemen's Agreement between the U.S. and Japan becomes effective and greatly reduces Japanese immigration into the American West

1910 • In the decade between 1910 and 1920, Interior West region experiences an economic boom fueled by railroad construction, coal and hard-rock mining, and agricultural development; also, sugar beet production increases dramatically in this region during this peak period of Japanese immigration to the U.S., as seen in the rise in acreage devoted to this crop in Colorado, Utah, Idaho, and Nebraska from 168,425 to 506,200

1913 • California and Arizona pass anti-Japanese alien land laws, leading to migration of Issei laborers to Interior West states

1921 • Washington, Texas, and Nevada enact anti-Japanese alien land laws, while New Mexico adds an amendment to its constitution that serves a similar function

1922 • The U.S. Supreme Court rules in *Takao Ozawa v. United States* that Japanese aliens are definitely prohibited from becoming naturalized U.S. citizens on the basis of race, and this ruling remains in effect until 1952

1923 • Oregon, Montana, and Idaho pass anti-Japanese alien land laws

1925 • Kansas enacts an anti-Japanese land law

1930 • Population of Japanese immigrant community in Interior West is estimated at 12,862

1940 • U.S. Census reports Japanese American population of Interior West to be 9,624, a numerical loss reflecting the Depression's impact

1941 • Mike Masaru Masaoka, a Mormon from Salt Lake City, Utah, becomes executive secretary of the Japanese American Citizens League (JACL); Japan bombs U.S. naval base at Pearl Harbor in Hawai'i, an act that precipitates America's entry into World War II and marks the beginning of arrests of Nikkei and the imposition of restrictive measures on the Japanese American community

1942 • President Franklin Roosevelt signs Executive Order 9066, setting the stage for the mass removal of people of Japanese ancestry on the West Coast and detention in U.S. Army, Department of Justice, and War Relocation Authority (WRA) concentration camps sited mostly in Interior West states; Fred Isamu Wada departs Oakland, California, with 21 people, en route to Keetley, Utah, to form Keetley Farms, a "voluntary resettler" community in the Interior West; U.S. Army issues Public Proclamation No. 4, which effectively ends the period of "voluntary evacuation" responsible for a substantial migration of West Coast Japanese Americans into the "free zone" states of the Interior West; JACL moves its national headquarters from San Francisco to Salt Lake City; U.S. government authorizes two Nikkei newspapers in Denver, Colorado (the *Colorado Times* and the *Rocky Nippon/Shimpo*) and two in Salt Lake City (the *Utah Nippo* and the *Pacific Citizen*) to serve as the "Free Zone" Japanese American wartime press; emergency meeting of JACL leaders

held in Salt Lake City, which is followed by wave of anti-JACL beatings, riots, and strikes in the WRA camps; WRA issues policy statement on resettlement from its camps, resulting in a greatly enlarged Interior West Nikkei population, including a substantial number of farm workers credited with saving the region's imperiled sugar beet crop

1943 • Utah and Wyoming pass anti-Japanese land laws

1944 • Native Nebraskan Ben Kuroki, an Army Air Corps sergeant, achieves acclaim as Japanese America's first war hero upon completing 28 bombing missions in the European Theater, and then goes by order of the U.S. War Department on a controversial morale-raising tour of three Interior West WRA camps; two federal trials are held in Cheyenne, Wyoming, for Heart Mountain Fair Play Committee draft resisters and their leaders, and another federal trial, for treason, is held in Denver for three Nisei sisters charged with assisting in the escape of two German prisoners of war that they met when all five were working on a Trinidad, Colorado, farm; U.S. government removes restrictions preventing resettlement of Japanese Americans on the West Coast, which catalyzes a steady migration in the following years from the Interior West to California, Oregon, and Washington

1945 • World War II ends

1946 • JACL holds its first postwar biennial convention in Denver, at which former Colorado governor Ralph Carr, the keynote speaker, is feted for being the only Interior West governor to welcome West Coast Nikkei to resettle in his respective state after Pearl Harbor

1948 • JACL holds its second postwar biennial convention in Salt Lake City

1953 • President Dwight Eisenhower confers the Congressional Medal of Honor on Hiroshi "Hershey" Miyamura of Gallup, New Mexico

1962 • Idaho voters approve a constitutional amendment extending basic American rights to naturalized Asian Americans, ending their exclusion from voting, holding civil office, and serving as jurors, and also terminating Idaho's status as the only U.S. state holding such restrictions

1967 • Salt Lake City razes its *nihonmachi* (Japan Town) and replaces it with the Salt Palace Convention Center

1973 • Sakura Square, a one-block complex of shops, housing, and a remodeled Buddhist church, opens in downtown Denver, near the heart of the Nikkei community's historic *nihonmachi*

1978 • At the JACL biennial convention in Salt Lake City, the organization adopts a resolution calling for redress in the form of individual payments of no less than $25,000 to compensate Japanese Americans for their World War II mass exclusion and detention by the U.S. government

1988 • President Ronald Reagan signs Civil Liberties Act, which involves a presidential apology to the Japanese American community for its World War II mistreatment, along with a redress payment of $20,000 for each surviving camp inmate and the establishment of a civil liberties public education fund

2006 • New Mexico repeals its anti-Asian alien land law

2008 • Bryan Clay, a Texan of mixed African American and Japanese American heritage,

wins the gold medal for the decathlon held in Beijing, China, and is declared "the world's best athlete"; the Japanese American National Museum 's project *Enduring Communities: Japanese Americans in Arizona, Colorado, New Mexico, Texas, and Utah,* as a highlight to its three-year existence, stages a national conference in Denver, "Whose America? Who's American? Diversity, Civil Liberties, and Social Justice"

Japanese Americans in Arizona

Karen J. Leong and Dan Killoren

The area known today as Arizona has hosted multiple civilizations for thousands of years. During the first millennium AD, the Huhugam established villages in Arizona's Lower Gila Valley and the Sonoran Desert of northern Mexico. Distinct indigenous cultures, including the Maricopa, Navajo, Apache, Walipai, Yavapai, Aravaipai, Pima, Pinal, Chiricahua, Cocopah, Hopi, Havasupai, Pascua Yaqui, Kaibab-Paiute, and Quechan coexisted throughout the area. However, with Spanish colonization in the sixteenth century and the establishment of settlements, tensions flared between colonists and Indian nations.

The region underwent more dramatic change as a result of the 1821 Mexican Revolution in which Mexico overthrew Spanish rule and as the belief in Manifest Destiny motivated the arrival of land-seeking American families and individuals. The U.S.–Mexico War in 1848 and the subsequent 1853 Gadsden Purchase resulted in the U.S. adding Arizona territory (and other lands) from Mexico, and the granting of territorial status in 1864 further diversified Arizona. Completion of the Transcontinental Railroad in 1877 contributed to the opening of mines and the development of agriculture, which attracted more migrants from throughout the U.S. and increased the U.S. Army presence to protect these Euro American settlers. In 1912 Arizona became the forty-eighth state.

For American Indian communities in this territory, the ongoing arrival of foreigners caused great turmoil, violence, and dispossession. Beginning in the 1950s and continuing until the turn of the twentieth century, conflict between new migrants and indigenous communities led to the latter's relocation to reservations. Two distinct communities—the Pima in the Gila Basin and the Maricopa from the Southern Colorado River—were coalesced by executive order into the Gila River Reservation. The Mohave and Chemehuevi, who lived in western Arizona along the Colorado River, were moved in 1865 to a U.S. government–established reservation for Colorado River Indian tribes.

As the population increased so did Arizona's diversity. Anti-Asian sentiments and the resulting violence contributed to Chinese and Japanese Americans moving from California to the Southwest. African Americans settled initially as farmers, cowboys, and freighters in the late nineteenth and early twentieth centuries; cotton production attracted more migrants from the Cotton Belt. The swelling Japanese American (Nikkei) population at the twentieth century's dawning was due mainly to agricultural expansion in the Salt River Valley, which also experienced the concurrent migration of Mexicans from southern Arizona and Mexico's Sonoran region.

Settlement patterns, class distinctions, and institutional racism sparked interactions between Nikkei and African Americans, Mexican Americans, and American Indians. In the 1920s and 1930s shared socioeconomic status and occupation shaped the multiethnic neighborhoods of South Phoenix, where African Americans, Yaqui Indians, and Mexican Americans worked close by Chinese entrepreneurs and Japanese agriculturalists. In Tucson Mexicans and Yaqui Indians settled *Barrio Libre*, where Chinese capitalists and Euro American merchants and farmers also lived.

Arizona was not a primary destination for most mainland Japanese immigrants (Issei), who moved east of California for land, jobs, and opportunities. Some moved north from Mexico to Arizona. A demand for Japanese male laborers resulted from the exclusion of Chinese immigrants in 1882, at a time when the Southwest's need for mine and railroad workers peaked and agriculture emerged as a key industry. In Phoenix many Issei were agricultural workers; in Williams they were chiefly railroad workers.

By the turn of the century, more Japanese American families had settled in the Salt River Valley, where they often leased land and planted crops. Because

crops were trucked to the downtown Phoenix market, such small-scale agriculture was termed "truck farming." Wives and daughters worked on the farm alongside men: women supervised the workers, sorted and washed produce, and packed crates for market in addition to performing domestic duties; they also often sold produce from stands on their farms. At the beginning of the twentieth century Glendale had the largest Nikkei community. There was also a community in South Phoenix near South Mountain as well as a smaller one in Mesa.

These families stimulated the growth of the valley's Japanese American population, which led to a demand for rice and shoyu. While only a few Japanese farmers and merchants lived in Phoenix proper, most farmers drove their produce to the Phoenix market in the early morning to sell to grocers, and most families drove into the city for shopping, so a few Phoenix and Glendale businesses imported Japanese goods from Los Angeles for sale to the local population. After a U.S. boycott of Japanese goods in the 1930s, the Tadano family opened the nation's first shoyu factory in Glendale.

Local community members also created a fabric of cultural institutions. H. O. Yamamoto and his wife founded the Phoenix area's first Buddhist Church, located on their farm; in 1932 Reverend Hozen Seki held the first services in an empty building on their land. Four years later, the church moved to a building at 43rd Avenue and Indian School Road. Some members of the Nisei (U.S.-born citizens) generation can recall their parents carving the church's original pews and altar from wood. Kiichi Sagawa, a Christian convert, began to conduct Sunday School classes on his property in Tolleson, eventually purchasing land for the Japanese Free Methodist Church, founded in Phoenix in 1932.

Transcending differences of faith, the community as a whole supported the Japanese-language schools established in Phoenix and Mesa: the Issei wanted their children to learn how to speak Japanese and understand Japanese culture. Additionally, boys could attend martial arts classes in both Mesa and Phoenix, and after World War II girls could learn traditional dance from Janet Ikeda, who was trained in Japanese dance and had moved from Los Angeles to Mesa.

Along with other minority groups, Nikkei suffered institutional racism in many forms: state and federal legislation discriminated in the areas of immigration, citizenship, land ownership, and marriage. Immigrants of Asian descent could not become naturalized, and because the livelihood of most Arizona Nikkei revolved around agriculture, laws regulating land ownership of noncitizens significantly affected their ability to make a living. Alien land laws in the West commenced with California's 1913 and 1920 statutes. Following suit in 1921, the Arizona legislature restricted land ownership to citizens, effectively prohibiting Issei from purchasing land. Japanese farmers subverted these restrictions by leasing land from Euro Americans or purchasing it in their citizen children's names.

In 1865 Arizona's territorial legislature passed its first law regulating interethnic marriage, which prohibited "Caucasians" from marrying African Americans and mulattoes. Subsequently the Arizona Supreme Count ruled that people of mixed Euro American ancestry could neither legally marry in Arizona nor—because they were not considered Euro American— challenge the statute's constitutionality. This restriction extended to "Orientals," thus further restricting marriage partners for Japanese.

Racially biased legislation concerning educational segregation also had a major impact on Arizona's minority groups. In 1909 the territorial legislature endorsed the segregation of African American students, while the 1912 state constitution went further, mandating African American segregation at the elementary level and permitting it in high schools; though it was not required by statute, other ethnic

minorities were also placed in segregated schools. In 1925 *Romo* v. *Laird* in 1925 successfully challenged school segregation, a court victory that allowed Mexican Americans to attend the heretofore whites-only Tenth School in Tempe. Nonetheless, segregation continued statewide: for example, American Indian students were consigned to segregated boarding and reservation schools from 1925 to 1950.

The withholding of suffrage also effectively suppressed the rights of ethnic minorities. Not until 1924 did the federal government recognize American Indians as U.S. citizens, and they were not given voting rights until 1948. The Arizona legislature passed other statutes intended to restrict minorities'voting rights: a literacy test was imposed in 1912, which required all voters to read English; this requirement significantly affected Arizona's Spanish-speaking citizens. (The federal Voting Rights Act of 1965 subsequently outlawed literacy tests as a requirement for voting.)

The pervasive institutional racism present in Arizona during the first half of the twentieth century was reflected on the urban landscape. In Phoenix African Americans were concentrated in select areas due to neighborhood covenants that prohibited home sales to African American buyers, while mortgage companies exacerbated the division by advancing credit only to families settling in specified neighborhoods. This type of *de facto* segregation also extended to Mexican Americans. Early Anglo settlers relegated Mexican residents to the most marginal land, and over time these communities became *barrios* with racially segregated schools and public facilities. Swimming pools, movie theaters, and drugstores excluded or separated African Americans, Mexicans, Japanese, Chinese, and any other group that city leaders and business owners deemed inferior.

The profound effects of World War II on Japanese in Arizona cannot be underestimated. The global power of Japan during the 1920s and 1930s previously had protected Japanese Americans, but that changed with Japan's bombing of Pearl Harbor on December 7, 1941. Not only did it precipitate war with the U.S., but it also had serious negative ramifications for the Nikkei (the majority of whom considered themselves to be "American," not "Japanese"). In February 1942 President Franklin D. Roosevelt signed Executive Order 9066, which authorized the removal of "designated persons" from delineated military zones in the western states. One such zone literally split the state of Arizona and its Japanese American community in two—a single street could determine which families would be "evacuated" into concentration camps and which could remain "free" outside the camps. Those removed were placed in Poston—the only "relocation center" administered by the Commissioner of Indian Affairs—on the Colorado River Indian Tribe (CRIT) reservation.

Just as California, Washington, and Oregon had "assembly centers" to hold people before the construction of camps managed by the War Relocation Authority (WRA), in southern Arizona Mayer Assembly Center (a former Civilian Conservation Camp (CCC) that had been only open one month) held evacuees until their transfer to Poston. Poston had three separate communities: Poston I, II, and III. Arizona's second WRA center, Rivers, was also on Indian land: located on the Gila River reservation, it consisted of the Butte and Canal camps. In addition to being the only state where the WRA sited relocation camps on Indian land, in 1943 Arizona also hosted an isolation center for "citizen troublemakers" at a former Indian boarding school in the town of Leupp located on Navajo land. Catalina Federal Honor Camp in Southern Arizona was a federal prison that held fewer than 50 draft resisters from the Poston, Granada (Colorado), and Topaz (Utah) WRA centers, including constitutional resister Gordon Hirabayashi. Together the Rivers and Poston camps held more than 30,000 Nikkei—this number was nearly one hundred times greater than Arizona's Japanese American community in 1940,

and far outnumbered the residents of the reservations housing them.

Both WRA camps provided the state with opportunities to prepare desert areas for agricultural cultivation: Poston inmates helped complete the Parker Dam to supply irrigation for farm lands, while local farmers hired Gila River inmates to pick cotton and do other field work. Other camp denizens were put to work manufacturing camouflage nets and other war-related items. Parents in Poston and Rivers also saw many of their sons serve the U.S. in World War II in the armed forces or the Military Intelligence Service (MIS).

While those Nikkei families in Glendale and Mesa living north and east of the "dividing line" remained free from detention, they did not escape the racist hostility directed at their ethnic community. Grocery and department stores would not serve them, and Japanese Americans could only enter Phoenix with a permit or if accompanied by a Euro American. Some families were forced to survive on what they farmed, and they also had to rely upon hired workers to represent them honestly when selling their produce at the Phoenix market. Some families who were not evacuated yet were adversely affected by forced exclusion successfully claimed reparations from the U.S. government in the 1990s.

The Arizona Japanese community played a significant role in assisting Japanese Americans who relocated to the state from California. After being released from confinement, these displaced Californians lived on the farms or in the homes of Japanese Arizonans, worked for them, and received temporary assistance from them to rebuild their lives. While most Japanese American inmates returned to California within a year or two, others remained and became members of Arizona's post–World War II Japanese American community. In the 1950s the Gila River leadership agreed not to disturb the camp sites as long as they did not need to use the land, and they have honored this verbal commitment to the present day.

The growing politicization among ethnic minorities nationwide in the postwar era was also true among Japanese Americans in Arizona. Wing F. Ong became the first Asian American to be elected to a state office in 1946. Desegregation of high schools in Arizona began in 1949–1950. In 1951, the Arizona legislature amended the law mandating the segregation of African American students, leaving it to individual districts to desegregate as desired. In 1953, the Superior Court ruled school segregation unconstitutional. This ruling was followed on May 5, 1954, by a similar judgment just twelve days before the US Supreme Court handed down its *Brown* v. *Board of Education* verdict.

The McCarran-Walter Act of 1952 (Immigration and Nationality Act) reversed the exclusion of Japanese-born individuals from U.S. citizenship; this legislation stopped racially based exclusions and established quotas based on national origin, enabling all immigrants from Asia to become citizens. Japanese Arizonans actively lobbied their state senators and representatives to support this bill. After the law passed, the Japanese American Citizens League (JACL) held citizenship classes in English and Japanese. Although not all Issei elected to be naturalized and not all Nikkei opted for JACL membership, the fact that Issei had a choice about whether or not to become citizens was a significant milestone for Japanese Americans. A Japanese American was also directly involved in overturning the Arizona statute that outlawed interracial marriage: in 1959 Judge Herbert F. Krucker overturned Arizona's antimiscegenation law when he forced the Pima County clerk to recognize the marriage of Henry Oyama, a Japanese American, and Mary Ann Jordan, a Euro American, as well as the marriages of four other interracial couples.

The struggle for civil rights for all minority groups nationwide continued well into the 1960s. In Arizona, beginning in the late 1950s, a bill prohibiting racial discrimination in public places (public accommoda-

tions) was defeated several times in the legislature; the National Association for the Advancement of Colored People (NAACP) Youth Council responded with organized sit-ins starting in 1960. After increased protests, a public accommodation bill was finally passed in 1964. In 1963 more than a thousand protesters marched on Phoenix City Hall to demand a municipal commitment to equal employment. Attempts to establish a Martin Luther King Jr. state holiday began in 1972: in 1990 Arizona voters rejected the holiday, resulting in the state being taken out of the running to host the Super Bowl. In 1992 Arizona became the forty-ninth state to establish the King holiday, and the only one to do so after voter approval. Mexican Americans likewise protested discrimination: the nonprofit group Chicanos por la Causa was founded in 1969 to advocate for equal rights; high-school students boycotted Phoenix High School the following year because of discriminatory practices and high dropout rates. Debates continue today over immigration and immigrant rights. And American Indian communities in Arizona face continued challenges to their sovereignty in terms of resource management and economic development: for example, in 2006 the Navajo and Hopi nations settled a forty-year dispute over land that had resulted from partitioning by the federal government, and the success some Indian communities have had with gaming has resulted in repeated political initiatives to decrease tribal sovereignty by increasing taxes and regulating gaming in Arizona.

Beginning in the 1960s, as Arizona's Asian American community has become increasingly diversified, the Japanese American community has also changed. Reflecting national trends, Japanese Americans were the only Asian American subpopulation in Arizona to decrease in 2005, perhaps due to intermarriage and declining Japanese immigration. The number of Japanese farms has decreased as well due to global competition, their children choosing different career paths, and the premium on land in Maricopa Valley; by 2007 most Japanese Americans had sold their farmland to developers.

Nonetheless, the Japanese American community—particularly those involved with the JACL Arizona Chapter, the two primarily Nikkei congregations in Phoenix, the Tucson Japan America Society, and other civic and business organizations—maintains a strong cultural and community presence. In 2003 the JACL and Arizona State University's Asian Pacific American Studies program initiated the Japanese Americans in Arizona Oral History Project to document the community's history. The JACL Arizona Chapter hosted the 2006 National JACL Convention at Gila River, where a memorial to the inmates was dedicated at the Gila River Arts and Crafts Center; the Chapter also maintains a small display there about forced exclusion and Nisei soldiers. A memorial will be erected by the former Kishiyama farm to honor the Japanese American flower growers formerly located along Baseline Avenue in Phoenix. These growers' fields of flowers attracted tourists and dignitaries alike from the late 1950s to the 1980s

Innovative collaborations statewide continue to sustain Arizona's collective memory of internment. The Arizona Humanities Council sponsored the 1997 "Transforming Barbed Wire" conference, which examined the shared Japanese American and American Indian experiences at Gila River during World War II. *Gila River*, Lane Nishikawa's play about internment, was first performed by local Japanese Americans at the Arts and Crafts Center in 2000. In 1999 the Colorado River Indian Tribe (CRIT) designated 40 acres for a Poston educational site, and CRIT members worked with former inmates on the Poston Restoration Project in 2001 to rebuild Poston I and open a museum; in addition, the Poston Memorial Committee built a memorial at the camp site in 2002. OneBook Arizona—a statewide reading program—selected Cynthia Kadohata's novel *Weedflower,* about a friendship at Poston, for its 2007 children's book selection

The state of Arizona has increasingly recognized contributions by individual Japanese Americans. In 2003 the Tucson Unified School District dedicated Henry "Hank" Oyama Elementary School to honor Oyama's educational leadership and his work in Mexican American bilingual education. Due to the efforts of Chandler resident Bill Staples, Arizona Governor Janet Napolitano declared November 10, 2005, to be "Kenichi Zenimura Day" to commemorate the legendary Japanese American baseball player who, as a Gila River inmate, constructed a field and organized a camp baseball league; in 1945 he coached the Gila River Eagles to victory over Arizona's top high school team, the Tucson Badgers, at Butte Camp. In 2006 surviving members of both teams reunited and recalled how Zenimura and the Badgers' coach, Hank Slagle, transcended racial differences in the name of sportsmanship.

Arizona has experienced rapid population growth in the past few decades, one benefit of which is increased diversity. Recently, for example, the state has welcomed refugees from Burma and Sudan. Today the state's challenge is how to respond to changes brought about by this increased diversity, including spiraling demands for resources and the need to ensure equal access to services and opportunities while encouraging and sustaining the democratic engagement of all of its residents.

Timeline for Japanese Americans in Arizona

(Compiled by Karen J. Leong)

1865 • Arizona Territorial Legislature passes law prohibiting Euro Americans from marrying African Americans or mulattoes

1870 • U.S. Census begins to count persons of Japanese descent

1877 • Antimiscegenation law revised to forbid intermarriage between Euro Americans and American Indians

1882 • First Chinese Exclusion law passed, forbidding entry of Chinese laborers; extended indefinitely in 1904 and repealed in 1943, this results in recruitment of Japanese labor to the United States and Hawai'i

1885 • Japanese immigrant Hachiro Onuki comes to Arizona and changes name to Hutcheon Ohnick; Ohnick becomes a naturalized U.S. citizen and partner in the first electricity and gas plant in Phoenix He marries Catherine Shannon in 1888

1897 • Japanese agricultural workers hired in central Arizona territory

1900 • U.S. Census counts 281 Japanese in Arizona Territory

1905 • 120 Japanese laborers are brought to Salt River Valley to work on sugar beet farm
• Japan defeats Russia in Russo-Japanese War

1906 • First Japanese settles permanently in Maricopa County

1907 • President Theodore Roosevelt brokers so-called Gentlemen's Agreement with prime minister of Japan to halt migration of Japanese workers to the United States; Japanese migration for family reunification still permitted

1909 • Japanese workers for hire advertised in Prescott newspaper
• Increasing numbers of Japanese truck farmers thrive in central Arizona, growing cantaloupe, sugar beets, lettuce, and strawberries

1910 • U.S. Census counts 371 Japanese in Arizona Territory
• Arizona Japanese Association founded
• Free Methodist Church and People's Mission in Mesa work with Japanese in Salt River Valley

1912 • Arizona and New Mexico gain statehood

1913 • Arizona passes first alien land law, following California's lead

1917 • Editorial in Mesa Daily Tribune praises patriotism of Japanese in Red Cross activities supporting local troops

1920 • U.S. Census counts 550 Japanese Americans in Arizona

1921 • Arizona passes a stricter alien land law

1929 • Mr. and Mrs. Kiichi Sagawa initiate first Japanese Protestant Christian meetings

1930 • U.S. Census counts 879 Japanese Americans in Arizona

1932 • Japanese Free Methodist Church dedicated

1933 • Reverend Hozen Seki arrives to lead Buddhist Church at H.O. Yamamoto farm

1934 • Euro American farmers, discontented with poor economy, begin an anti-alien movement intended to force all Asians out of Arizona; 10 Japanese farmers are assaulted

1935 • Japanese Consul's intervention with federal government halts violence, but acreage farmed by Japanese drops from 8,000 acres to 3,000

1936 • Arizona Buddhist Church building in Phoenix opens

1940 • U.S. Census counts 632 Japanese Americans in Arizona

1941 • The day after the bombing of Pearl Harbor, FBI agents visit several Japanese American families in Arizona, taking away heads of households and community leaders

1942 • General John DeWitt sets up military zones along the West Coast; the dividing line demarcates the southern third of Arizona as restricted and also splits Maricopa County in half between restricted and free zones
• Mayer Assembly Center opens for one month
• Concentration camps constructed at Gila River Reservation and Colorado River Indian Tribes Reservation

1945 • Rivers and Canal camps at Gila River closed
• Poston I, II, and III camps in Parker closed

1950 • U.S. Census counts 780 Japanese Americans in Arizona

1952 • Congress passes McCarran-Walter Act, which revises U.S. immigration law and gives Japanese-born immigrants the right to naturalized citizenship

1956 • More than 40 Arizona Issei become naturalized citizens

1957 • Original Buddhist Church building destroyed in arson fire

1959 • Hank Oyama and his bride Mary Ann Jordan, along with four other couples, successfully challenge Arizona's anti-miscegenation law

1960 • U.S. Census counts 1,501 Japanese Americans in Arizona

1961 • New Buddhist Church building dedicated

1970 • U.S. Census counts 2,394 Japanese Americans in Arizona

1976 • City of Phoenix becomes a Sister City with Himeji in Japan

1980 • U.S. Census counts 4,074 Japanese Americans in Arizona

1984 • City of Phoenix (along with the Japan-America Society of Phoenix, the Japanese American Citizens League Arizona chapter, Himeji Sister Cities Committee, Arizona Buddhist Church, and Phoenix Japanese Free Methodist Church) organizes Matsuri: A Festival of Japan

1986 • Phoenix and Himeji, Japan, begin collaborating on plans for a Japanese Friendship Garden in Margaret T. Hance Park in Phoenix

1988 • President Ronald Reagan signs Civil Liberties Act

1990 • U.S. Census counts 6,302 Japanese Americans in Arizona

1996 • Japanese Tea House and Tea House Garden in Phoenix open

1997 • "Transforming Barbed Wire," an Arizona Humanities Council–funded project, explores the incarceration of Japanese Americans on American Indian lands in Arizona; project includes commissioned artwork, a scholarly publication, educational activities, and tours of both Poston and Gila River sites

1999 • Colorado River Indian Tribes designates 40 acres for Poston educational site
• Japanese Friendship Garden in Phoenix dedicated by Himeji and Phoenix officials
• Premiere of Lane Nishikawa's play Gila River at Gila River Arts and Crafts Center

2000 • U.S. Census counts 7,712 Japanese Americans in Arizona

2002
- Poston Memorial Committee dedicates memorial at former concentration camp site

2003
- Japanese Americans in Arizona Oral History Project begins with grant from Arizona Humanities Council
- Dedication of Henry "Hank" Oyama Elementary School in Tucson Unified School District
- World War II Military Intelligence Service Veteran Masaji Inoshita of Glendale inducted into Arizona Veterans Hall of Fame

2005
- American Community Survey counts 7,214 Japanese Americans in Arizona
- Mesa Arts Center opens, featuring the 1,588-seat Tom and Janet Ikeda Theater
- Arizona governor Janet Napolitano declares November 10 "Kenichi Zenimura Day" for the Japanese American baseball player who organized the camp's baseball league

2006
- JACL Arizona hosts JACL National Convention at Gila River
- Arizona Historical Foundation creates "A Celebration of the Human Spirit: Japanese-American Relocation Camps in Arizona," a temporary exhibit at Arizona State University Hayden Library
- JACL Arizona dedicates a memorial to the Gila River concentration camps at Gila River Arts and Crafts Center
- Pima County Sports Hall of Fame, Nisei Baseball Research Project, and Tucson High School recognize the Gila River Butte Eagles and the Tucson High Badgers, as well as the cooperation of their coaches—Kenichi Zenimura and Hank Slagle—at "Hall of Fame Night"; in 1945 the Gila River League champion Eagles defeated three-time state champion Badgers at Gila River concentration camp by one run in ten innings of play

2007
- Cynthia Kadohata's novel Weedflower, about a friendship between a Mojave Indian and a Japanese American at Poston during World War II, is the juvenile category selection for OneBook Arizona

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—Studs Terkel, Forward to *This I Believe: The Personal Philosophies of Remarkable Men and Women*, 2006

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