ENDURING COMMUNITIES

Arizona Curriculum Units*

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enduringcommunities

Enduring Communities

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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,

Allyson Nakamoto
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Author

Jessica Medlin

Name of Unit

A Friend to All

Students Explore the World War II Japanese American Incarceration in Arizona through Children's Literature

Suggested Grade Level(s)

4

Suggested Subject Area(s)

Social Studies/Reading

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Unit Map

Author

Jessica Medlin

Name of Unit

A Friend to All:
Students Explore the World War II Japanese American Incarceration in Arizona through Children's Literature

Suggested Grade Level(s)

4

Suggested Subject Area(s)

Social Studies/Reading

Number of Class Periods Required

10–12 sessions/50 minute blocks

Essential Question

- What is our responsibility to make sure we respect all people?

Guiding Questions

- What is a friend?
- How should we treat all people, even if they aren't friends?
- What is wrong with judging people based on race, religion, and culture?

Teacher Overview

"A Friend to All" is a fourth grade Social Studies unit that focuses on American history during World War II. To complete all activities requires 10–12 class sessions. The initial class sessions, based upon teacher read-alouds of the picture books, *Blue Jay in the Desert* and *The Bracelet*, are spent in whole class instruction, introducing the theme of friendship and the historical events leading to the World War II incarceration of the Japanese Americans. The remaining class sessions place students in cooperative groups, engaging them in student-directed reading of selected chapters in the book, *Weedflower*. Reading selections are accompanied by vocabulary building and reading comprehension activities. The final class session culminates in a whole class discussion, coupled with written reflections of the unit's essential question. Final assessment for this literature-based unit takes the form of a literary response poster, requiring written and illustrated components.

This unit examines the Japanese American World War II experience. Through children's literature, students discover what daily life was like in the desert camps of Arizona, how the camps impacted the state of Arizona, and how friendships sustained hope. Individual activity packets guide students through the unit's diverse reading activities and written assignments.

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

Blue Jay in the Desert

Overview

This lesson introduces the history of the World War II Japanese American incarceration through the picture book, *Blue Jay in the Desert*. Lesson activities are designed to build essential vocabulary and to help students begin thinking about fair and unfair treatment of people.

Objectives

Students will be able to:

- Name three characteristics of a friend.
- Recall key events of a story.
- Use a dictionary to learn the meaning and other features of unknown words.
- Use context clues to determine the relevant meaning of a word.
- Compare and contrast characters in a story using a Venn Diagram.

Essential Question

- What is our responsibility to make sure we respect all people?

Guiding Questions

- What is a friend?
- How should we treat all people, even if they aren't friends?
- What is wrong with judging people based on race, religion, and culture?

Arizona State Standards

Social Studies—Grade 4

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

- PO 3. Describe the impact of World War II on Arizona (e.g., economic boost, military bases, Native American and Hispanic contributions, POW camps, relocation of Japanese Americans).

Reading—Grade 4

Strand 1: Reading Process
Concept 4: Vocabulary

- PO 2. Use context to determine the relevant meaning of a word.
- PO 5. Determine the meanings, pronunciations, syllabication, synonyms, antonyms, and parts of speech of words by using a variety of reference aids, including dictionaries, thesauri, glossaries, and CD-ROM and Internet when available.

Concept 6: Comprehension Strategies

- PO 4. Use graphic organizers in order to clarify the meaning of the text.
- PO 6. Use reading strategies (e.g., drawing conclusions, determining cause and effect, making inferences, sequencing) to comprehend text.

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

- PO 5. Describe a character's traits using textual evidence (e.g., dialogue, actions, narrations, illustrations).
- PO 8. Compare (and contrast) the characters, events, and setting in a literary selection.

Materials

- Computer and digital projector and/or student computers with Internet access
- Book: *Blue Jay in the Desert* by Marlene Shigekawa
- Children's Dictionaries
- "A Friend to All" Student Packet
  - page 2—*Introduction: What is a Friend?*
  - page 3—*Blue Jay in the Desert* Comprehension Worksheet
  - page 3A–3B—*Optional: Blue Jay in the Desert* Story Guide
  - page 4—*Blue Jay in the Desert* Venn Diagram
  - page 5—*Blue Jay in the Desert* Vocabulary Chart
- Answer Key
  - page 5A—*Blue Jay in the Desert* Vocabulary Chart

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 per Executive Order 9066. 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, resulting in severe social, civil, and economic losses for the Japanese American communities. The U.S. 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.

The picture book, *Blue Jay in the Desert*, introduces young readers to the history of the World War II Japanese American experience through the eyes of a young boy, Junior. After the Pearl Harbor attack, Junior and his family are sent to live in the Poston concentration camp, located in the scorching deserts of Arizona. Although Junior doesn't completely understand the politics behind his family's forced confinement, his story gives insight to the challenges and hardships endured by Japanese Americans.

Opening

- Distribute "A Friend to All" Student Packets, one per student. Each student writes his/her name on the cover page. Direct students to turn to page 2 of the packet, entitled: *Introduction: What is a Friend?*
- Preview the questions by reading them aloud with the class. Instruct students to write down their answers to questions 1–3 in complete sentences. Next, ask students to share their answers with the class, discussing characteristics of a friend.
- Direct students to complete question 4: to draw a picture of what a friend looks like and to write three characteristics of a friend on the lines provided on the bottom of the page.

Activities—Day 1

- Direct students to turn to page 3 of the packet, entitled: *Blue Jay in the Desert* Comprehension Worksheet. Read aloud questions 1 and 2, then direct students to write down, then share, their answers with a partner.
- Present the following question for discussion: "What is wrong with judging people based on race, religion, or culture?"
- Explain that the picture book, *Blue Jay in the Desert*, is a story about a young Japanese American boy, Junior, and his family who were judged based solely upon their race/ethnic background. The story takes place in 1945, right after the bombing of Pearl Harbor and the U.S. entry into WWII. President Franklin Delano Roosevelt signed a document called Executive Order 9066 which resulted in the removal of individuals of Japanese ancestry (both citizens and non-citizens) from the west coast. These families were sent to live in U.S. concentration camps, two of which were located in Arizona.
- Preview the directions for questions 3–5 which concern vocabulary words in the book. Read aloud the three vocabulary words and instruct students to raise their hands when they hear these words during the

teacher read-aloud of *Blue Jay in the Desert*.

- Proceed with a teacher read-aloud of the book. Pause after students raise their hands for the first vocabulary word and repeat the sentence in which it first appears. Discuss possible meanings for the word, using context clues that appear in the sentence. Tell students to write down a definition for the vocabulary word, using their own words. Repeat this procedure for the remaining vocabulary words. After students have written in their own definitions, ask them to consult a dictionary and record the Dictionary Definitions for the three vocabulary words onto their worksheets. Note: An online children's dictionary that students may consult is Merriam-Webster's Word Central at: http://www.wordcentral.com/home.html (accessed September 5, 2009)
- Allow students to discuss questions 6–8 with a partner, then record their answers on the comprehension worksheet. Reread parts of the book as needed if students need more information to complete their answers.
- Optional Worksheet (page 3A-3B): *Blue Jay in the Desert* Story Guide can be filled in while reading the story. The teacher can assist students with answering questions in a concurrent fashion during the read-aloud. Question 16 is an opinion paragraph and should be written individually. This user-friendly optional worksheet works well with lower level readers and English Language Learners.

Activities—Day 2

- Ask students to summarize key points in the story *Blue Jay in the Desert*, then direct students to turn to page 4 of the packet, entitled: *Blue Jay in the Desert* Venn Diagram. Introduce the Venn Diagram as a means of comparing and contrasting similarities and differences between characters in a story. Help students generate examples of:
  - a characteristic that is unique to Junior
  - a characteristic that is unique to the blue jay
  - a characteristic they both share
- Have students write these examples in the appropriate circles of the Venn Diagram. Allow students time to complete the rest of the Venn Diagram individually or with a partner.
- Direct students to turn to page 5 of the Packet, *Blue Jay in the Desert* Vocabulary Chart. This assignment introduces definitions for essential vocabulary, requires students to divide the words into syllables and to compose original sentences using the vocabulary words.
- Model the correct procedure, by performing the vocabulary activities together as a class for the first vocabulary term, "internment camp."
  - This is also an opportunity to explain to students about the terminology used to tell the history of the World War II Japanese American experience. For example, the term used in *Blue Jay in the Desert*, "internment camp," is a euphemism: a word used by the U.S. government to downplay the forced removal and confinement of the Japanese Americans. However, in speeches and written documents, President Roosevelt himself referred to these sites as "concentration camps." 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. (See "A Note on Terminology" in the unit map for further information.) You also might consider brainstorming with students other examples of euphemisms found in everyday speech.
- Guide students through completion of the *Blue Jay in the Desert* Vocabulary Chart. Assist students with pronunciation for the syllabication task. Write the Teacher Definitions for each word on the whiteboard for students to copy. (See page 5A Answer Key provided.) If time permits, have students use dictionaries to locate each vocabulary word, its syllabication, and definition. Ask students to share their original sentences.

Closing

- Project photos of the actual Poston Camp Site from the Denshō: The Japanese American Legacy Project Web site at: http://www.densho.org/sitesofshame/facilities.xml (accessed September 5, 2009)
  Under Select a Category, click on incarceration camp, then under Select a Site, click on Poston (Colorado River)
- Share with students that the Poston Camp was actually divided up into three separate quarters, located three miles apart. The sections were known officially as Poston I, II, and III, but were nicknamed "Roasten," "Toasten," and "Dustin" by the internees. After looking at the photos, ask students to explain why they think these nicknames were adopted. *(the torrid heat and dust of the desert, lack of air conditioning in the barracks)*

Extensions

- Draw a family portrait of Junior, his parents, and grandfather at the Poston camp.
- View extensive photos of the Poston Camp "then and now" at the National Park Service Web site: http://www.nps.gov/history/history/online_books/anthropology74/ce10.htm (accessed September 5, 2009)

References

Burton, Jeffery F., Mary M. Farrell, Florence B. Lord, and Richard W. Lord. "Poston Relocation Center." Confinement and Ethnicity, An Overview of World War II Japanese American Relocation Sites. Western Archeological and Conservation Center, National Park Service, Tucson: 1999. http://www.cr.nps.gov/history/history/online_books/anthropology74 (accessed September 3, 2009).

"The Japanese American Legacy Project, Sites of Shame." Denshō. http://www.densho.org/sitesofshame (accessed September 3, 2009).

Merriam-Webster's Word Central online Children's dictionary. http://www.wordcentral.com/home.html (accessed September 3, 2009).

Shigekawa, Marlene. Blue Jay in the Desert. Chicago: Polycrome Publishing Corporation, 1993.

A Friend to All

The Japanese American Experience during WWII

Name _____

Gift of Ida Yokogawa, Japanese American National Museum (95.40.3)

Introduction

What is a Friend?

Answer the following questions in complete sentences.

1. What is a friend? _____

_____

2. Why do we have friends? _____

_____

3. How can friends help us? Describe a time when you helped a friend or a friend helped you. _____

_____

_____

4. In the space below, draw a picture of what one of your friends looks like.
Write 3 characteristics this friend has on the lines below.

1. _____ 2. _____ 3. _____

Blue Jay in the Desert

Comprehension Worksheet

BEFORE reading the story, answer the following questions.

1. How do you treat others who aren't your friends? _____

_____

2. How should you treat others who aren't your friends? _____

_____

WHILE reading the story, listen carefully to the sentence in which each of the following vocabulary words first appear. Next write down what you believe to be the meaning for each word as it is used in the story. This is called learning vocabulary *using context clues*. Finally, use a dictionary and write down the dictionary definition for the word.

Vocabulary Word	Your Definition	Dictionary Definition
3. parched		
4. tattered		
5. wistfully		

AFTER reading the story, answer the following questions.

6. Junior couldn't find a lot of information on blue jays in the few books in the camp. What were some people able to tell Junior about blue jays?

_____

_____

_____

7. What is a neighbor? Who were Junior's neighbors? _____

_____

_____

8. How would you feel if you lived somewhere you didn't belong? _____

_____

Blue Jay in the Desert

Story Guide

WHILE reading the story, answer the following questions using complete sentences.

1. What is Junior's dad doing when the story begins? Why? _____

2. Where does the story take place? _____

3. Where was Junior's family originally from? Why did they have to move? _____

4. Junior's grandpa had a special talent. What was it? _____

5. Describe four things Junior's grandpa made. _____

6. What made Junior's grandpa's eyes twinkle? _____

7. How did Junior feel when his grandpa told him he was making a blue jay for him? _____

8. What did Junior do when his grandpa told him, "Blue jays are our friends?" _____

9. Who came to visit the camp? _____

_____

10. What did the visitors give to the Japanese Americans in the camp? Why? _____

_____

_____

11. Why was the garden they planted called a "victory garden?" _____

_____

12. Describe Junior's dream. _____

_____

_____

13. What did Junior tell his grandpa when he saw him in the morning? _____

_____

_____

14. What "good news" did Junior's dad bring home? _____

_____

_____

15. How does the story end? _____

_____

_____

16. Write a 5–6 sentence opinion paragraph. Tell about your favorite part of the story and explain "why" you liked it. Likewise tell about your least favorite part of the story and explain "why" you disliked it. Remember to use complete sentences.

_____

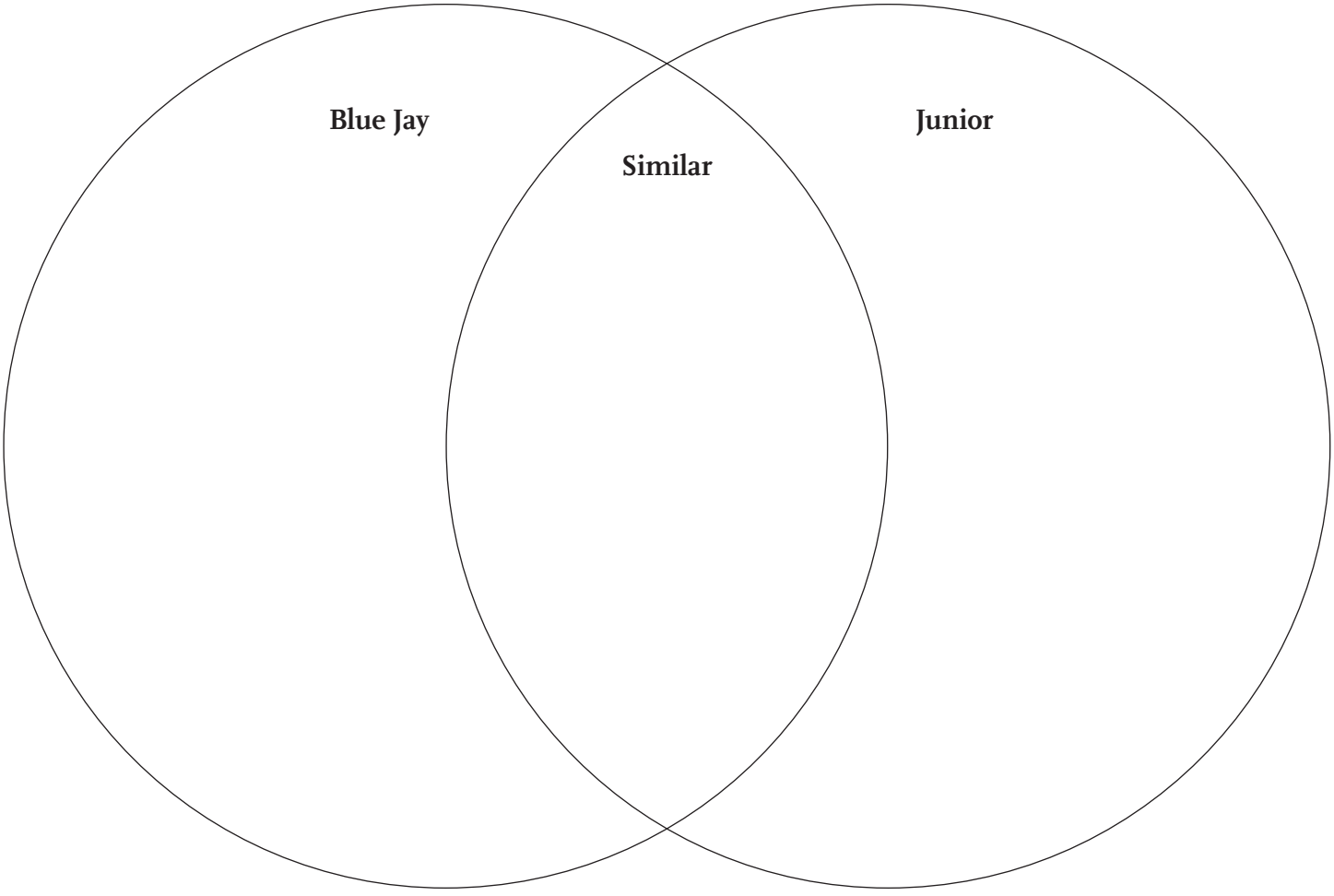
_____

_____

_____

Venn Diagram

In the Venn Diagram below, (the 2 circles that overlap in the middle), compare and contrast how Junior and the blue jay are similar and how they are different. Write the similarities inside the space where the two circles overlap. Write situations and characteristics unique to Junior in his circle and those unique to the blue jay in its circle.



Blue Jay in the Desert

Vocabulary Chart

Vocabulary Word	**Syllables**	**Teacher Definition**	**Use in a sentence** (Underline or highlight)
internment camp	in • tern • ment camp	A place, usually away from cities, where wartime prisoners are confined	Junior and his family were forced to move to a Japanese American internment camp.
prejudice			
discrimination			
stereotype			
reservation			
Mohave or Mojave			

ANSWER KEY

Blue Jay in the Desert

Vocabulary Chart

5-A

Vocabulary Word	Syllables	Teacher Definition	Use in a sentence (Underline or highlight)
internment camp	in·tern·ment camp	A place, usually away from cities, where wartime prisoners are confined	Junior and his family were forced to move to a Japanese American internment camp.
prejudice	prej·u·dice	Unfriendly feelings directed against an individual, a group, or a race, without good reason	The store manager showed his prejudice when he refused to interview any women candidates for the job.
discrimination	dis·crim·i·na·tion	The treating of some people better than others without any fair reason	The discrimination faced by Japanese Americans during WWII was more severe than that faced by German Americans.
stereotype	ster·e·o·type	An oversimplified idea or image of a person or group, is often untrue or only partly true	One common stereotype during WWII was that all Japanese Americans were spies for Japan.
reservation	res·er·va·tion	An area of public lands set aside for use by Native Americans	In Arizona, both of the Japanese American internment camps were located on reservations.
Mohave or Mojave	Mo·ha·ve Mo·ja·ve	Name for a tribe of Native Americans who live along the Colorado River.	The Poston internment camp was located on the tribal lands of the Mohave Indians.

LESSON 2

The Bracelet

Overview

This lesson provides additional background knowledge about the Japanese American concentration camp experience during World War II. Through a second picture book, *The Bracelet*, students can further glimpse the experience through another character's viewpoint. Lesson activities are designed to help students identify main events, characters and other elements, including conflict resolution in a literary piece, become better acquainted with the history and geographic locations of the Japanese American camps, and reflect further on the unfair treatment of people due to racial discrimination.

Objectives

Students will be able to:

- Locate the ten Japanese American concentration camps on a thematic map.
- Identify the two Native American reservations that correspond to the Arizona Japanese American concentration camps.
- Illustrate and describe key events of a story in sequence.
- Identify the resolution of a problem or conflict in a plot.
- Describe a character's key traits using textual evidence.

Essential Question

- What is our responsibility to make sure we respect all people?

Guiding Questions

- What is a friend?
- How should we treat all people, even if they aren't friends?
- What is wrong with judging people based on race, religion, and culture?

Arizona StateStandards

Social Studies—Grade 4

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

- PO 4. Describe how lives were affected during World War II (e.g., limited goods, women worked in factories, increased patriotism).

Strand 4: Geography
Concept 1: The World in Spatial Terms

- PO 7. Locate physical and human features in Arizona using maps, illustrations, or images:
  a. physical (e.g., Grand Canyon, Mogollon Rim, Colorado River, Gila River, Salt River)
  b. human (e.g., Phoenix, Yuma, Flagstaff, Tucson, Prescott, Hoover Dam, Roosevelt Dam)

Reading—Grade 4

Strand 1: Reading Process
Concept 6: Comprehension Strategies

- PO 4. Use graphic organizers in order to clarify the meaning of the text.
- PO 5. Connect information and events in text to experience and to related text and sources.
- PO 6. Use reading strategies (e.g., drawing conclusions, determining cause and effect, making inferences, sequencing) to comprehend text.

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

- PO 1. Identify the main problem or conflict of a plot.
- PO 2. Identify the resolution of a problem or conflict in a plot.
- PO 5. Describe a character's traits using textual evidence (e.g., dialogue, actions, narrations, illustrations)

Materials

- Book: *The Bracelet* by Yoshiko Uchida
- Handout: "Japanese Internment Camps in the USA" from History on the Net http://www.historyonthenet.com/WW2/japan_internment_camps.htm (accessed September 5, 2009)
- Map: Japanese American Confinement Sites from the National Park Service http://www.nps.gov/history/history/online_books/anthropology74/images/figure1.1.jpg (accessed September 5, 2009)
- Map: Native American Reservations of Arizona from the Arizona Geographic Alliance http://alliance.la.asu.edu/maps/AZ-RES3.PDF (accessed September 5, 2009)
- "A Friend to All" Student Packet
  - page 6—*The Bracelet* Comprehension Worksheet
  - page 7—*The Bracelet* Story Map
  - page 8—*The Bracelet* Character Map
- Answer Keys
  - page 6A—*The Bracelet* Comprehension Worksheet

Background

After the Japanese attack on Pearl Harbor, Executive Order 9066 was signed by President Franklin Delano Roosevelt on February 19, 1942. The terms of the executive order were the removal of 120,000 people of Japanese descent, two-thirds of whom were American citizens, from the west coast. In many cases, Japanese Americans were given less than 48 hours notice to sell their property and leave their homes. They were only allowed to bring the few possessions they could carry.

The U.S. government started the removal process before all the camps had been constructed. Many Japanese Americans were initially imprisoned in temporary facilities called "assembly centers," housed in abandoned racetracks and fairgrounds. The majority were sent to ten camps located in desolate areas of the United States. Two of the ten camps run by the War Relocation Authority, Poston and Gila River, were located on Native American reservations in the deserts of Arizona.

The picture book, *The Bracelet*, offers young readers another glimpse of the Japanese American World War II experience through the eyes of seven year old Emi. Prior to departure from her Berkeley, California home, Emi receives a parting gift, a bracelet, from her best friend, Laurie. Emi, her mother, and older sister are sent to live temporarily in the filthy horse stables at the Tanforan Racetrack. Because Emi's father worked for a Japanese company, he was arrested earlier and sent to a prison in Montana. Emi is devastated when she discovers that she has lost her bracelet, but soon realizes that as long as memories of friendship and family are kept in the heart, they cannot be lost. Emi's story is based upon the author's own experience. It embodies both a wrenching account of injustice and an uplifting message of determination amidst adversity.

Opening

- Distribute copies of the Handout: "Japanese Internment Camps in the USA" from History on the Net Web site.
- Have students refer to it as you discuss/review events leading up to the U.S. entering World War II, Executive Order 9066, and the confinement of Japanese Americans.
- Distribute copies of the National Park Service maps showing the Japanese American Confinement Sites in the Western U.S. Point out that the map shows only the contiguous states located west of the Mississippi River.
- Refer students to the map's legend. Ask them to find the symbol used to represent the W.R.A. Camps. *(triangles)* Instruct students to use a yellow highlighter or color pencil to outline all the W.R.A. Camps (triangles) on the map. Ask: "What is the total number of W.R.A. Camps located on the map?" *(10)*

Tell students that these sites are where the majority of Japanese Americans were sent after Executive Order 9066 was signed and went into effect.

- Have students locate the two camps located in the state of Arizona *(Gila River and Poston)* and outline them in blue highlighter or color pencil. (Note: This should make the Arizona triangles appear green as the students trace over the previous yellow outlines.)
- Distribute copies of the Arizona Geographic Alliance map showing Native American Reservations of Arizona. Explain that both of Arizona's camps were located on Native American Reservations: the Gila River Camp was located on the Gila River reservation while the Poston Camp was located on the Colorado River reservation. Have students locate both these reservations on the map and shade them green.
- Discuss the character Junior from the previous lesson based upon the book, *Blue Jay in the Desert*. Remind students that Junior was sent to the Poston camp located on the Colorado River reservation. Ask students how they would feel if, like Junior, they were forcibly taken from their homes and sent to a new place. Explain that they are going to learn about another young Japanese American, a seven year old girl named Emi, who experienced something similar to Junior during World War II. Her story will be read in the book called *The Bracelet*.

Activities—Day 1

- Before reading *The Bracelet*, instruct students to open their "A Friend to All" Student Packets and turn to *The Bracelet* Comprehension Worksheet on page 6. Instruct students to answer the first two questions about gift giving to friends and moving.
- Preview the post reading questions with the students by reading them aloud with the class. Tell students to listen for the answers to these questions as you proceed with a teacher read-aloud of the book, *The Bracelet*.
- After the teacher read-aloud, instruct students to write down their answers to the rest of the questions on the Comprehension Worksheet. Allow for a quick discussion of students' answers regarding Emi's story.
- Direct students to complete page 7—*The Bracelet* Story Map in their Student Packets. Explain that each of the four squares in the Story Map should have a short sentence explaining a major event in the story and a drawing to illustrate that event. The events should be in sequential order and align with the labels: first, next, then, and finally. The last square should focus on *how* Emi solved her problem (her sadness over losing the bracelet). Explain that the last square is also known as the resolution of a problem and that many stories end this way.
- Next instruct students to turn to page 8—*The Bracelet* Character Map in the Student Packet. Instruct students to draw a picture of Emi in the middle of the page. Around the drawing of Emi, they should write descriptive words that tell about:
  - her feelings
  - who her friends are
  - where she lives
  - what she says

Closing

- Have students discuss insights gained about the Japanese American experience by sharing their Story and Character Maps created for *The Bracelet*.
- Present the following discussion question: "What is wrong with judging people based on race, religion, or culture?"

Extensions

- For another point of view of life in a Japanese American concentration camp, have students watch the slideshow: *In the Shadow of My Country: A Japanese American Artist Remembers*, featuring artwork by Roger Shimomura who, at age 3, was in the camp in Minidoka, Idaho. Slides are accompanied by excerpts

of his grandmother's diary, full of memories of the family's camp.

The slideshow can be found at Denshō: The Japanese American Legacy Project Web site: http://www.densho.org/learning/shadow/module/shadow.html (accessed September 5, 2009)

In the Shadow of My Country: A Japanese American Artist Remembers, also has a downloadable Teacher Resource Guide http://www.densho.org/learning/shadow/shadow-TRG-en.pdf (accessed September 5, 2009)

References

"Japanese Internment Camps in the USA" from History on the Net http://www.historyonthenet.com/WW2/japan_internment_camps (accessed September 3, 2009).

Map: Japanese American Confinement Sites from the National Park Service http://www.nps.gov/history/history/online_books/anthropology74 (accessed September 3, 2009).

Map: Native American Reservations of Arizona from the Arizona Geographic Alliance http://alliance.la.asu.edu/maps/AZ-RES3.PDF (accessed September 3, 2009).

The Bracelet
Comprehension Worksheet

BEFORE reading the story, answer the following questions.

1. Have you ever received a special gift from a friend? OR Have you ever given a special gift to a friend? Describe one of the gifts and tell why it was so special.

2. Have you ever moved? If yes, how did you feel about having to leave your friends and familiar places behind? If no, how do you think you would feel?

AFTER reading the story, answer the following questions.

3. Describe the gift that Laurie gave to Emi.

4. Why did Laurie give Emi such a special gift?

5. How did Emi feel about leaving her home, friends, and city behind?

6. Why was Emi especially sad to lose the bracelet?

7. What was Mama's advice to Emi about the lost bracelet and ways she could remember Laurie?

ANSWER KEY

The Bracelet
Comprehension Worksheet

6-A

BEFORE reading the story, answer the following questions.

1. Have you ever received a special gift from a friend? OR Have you ever given a special gift to a friend? Describe one of the gifts and tell why it was so special.

   Answers will vary.

2. Have you ever moved? If yes, how did you feel about having to leave your friends and familiar places behind? If no, how do you think you would feel?

   Answers will vary.

AFTER reading the story, answer the following questions.

3. Describe the gift that Laurie gave to Emi.

   Laurie gave Emi a gold chain bracelet with a dangling heart charm.

4. Why did Laurie give Emi such a special gift?

   Laurie gave Emi such a special gift because she was her best friend. She knew Emi was leaving and might not ever return. The bracelet was a symbol of their friendship.

5. How did Emi feel about leaving her home, friends, and city behind?

   Emi felt sad, angry, lonely, abandoned, and scared about leaving.

6. Why was Emi especially sad to lose the bracelet?

   Emi was especially sad to lose the bracelet because she felt is was the one thing that would help her remember her best friend, Laurie.

7. What was Mama's advice to Emi about the lost bracelet and ways she could remember Laurie?

   Mama's advice to Emi was that she did not need the bracelet to remember Laurie. Memories and thoughts of friends, family, and all things loved are carried in our hearts and go with us no matter where we go.

The Bracelet

Story Map

DIRECTIONS: Create a Story Map in the squares below. Write a major event in each of the four squares and draw a picture to represent each event. The "Finally" square is called the resolution and should represent how Emi solves her problems.

1. First	**2. Next**
3. Then	**4. Finally** (Resolution—how Emi solved her problem)

The Bracelet

Character Map

DIRECTIONS: Draw a picture of Emi in the middle of this page. Write descriptive words around Emi that tell about her feelings, who her friends are, where she lives, and what she says.

LESSON 3

Weedflower

Overview

Upon completion of the first two lessons in the "A Friend to All" unit, students should have adequate background knowledge regarding the historical context of the Japanese American incarceration. This third and final lesson provides an in-depth look into the unique circumstances surrounding the Arizona camps; that is, their placement on Native American reservation lands. The chapter book *Weedflower,* provides a fictional "case study" of the conflict, cooperation, and eventual friendship that evolves between a Mohave boy and a young Japanese American girl sent to the Poston Camp on the Colorado River Indian Reservation. Lesson activities are designed to help students build essential vocabulary, describe main events and characters in a story, compare and contrast characters in literary selections, and interpret the moral of literary pieces via a written and illustrated literary response poster.

Objectives

Students will be able to:

- Use a dictionary to learn the meaning and other features of unknown words.
- Use context clues to determine the relevant meaning of a word.
- Describe key events and main characters in a story.
- Compare and contrast characters within a story and between literary selections.
- Describe examples of stereotyping found in literary selections and in real life and explain the harmful effects of stereotyping.
- Use the internet to gather, research, and interpret information.
- Create a literary response poster that interprets how the power of friendship is a connecting theme in the literary selections read.

Essential Question

- What is our responsibility to make sure we respect all people?

Guiding Questions

- What is a friend?
- How should we treat all people, even if they aren't friends?
- What is wrong with judging people based on race, religion, and culture?

Arizona State Standards

Social Studies—Grade 4

Strand 1: American History

Concept 8: Great Depression and World War II

- PO 2. Describe the reasons (e.g., German and Japanese aggression) for the U.S. becoming involved in World War II.
- PO 3. Describe the impact of World War II on Arizona (e.g., economic boost, military bases, Native American and Hispanic contributions, POW camps, relocation of Japanese Americans).
- PO 4. Describe how lives were affected during World War II (e.g., limited goods, women worked in factories, increased patriotism).

Reading—Grade 4

Strand 1: Reading Process

Concept 4: Vocabulary

- PO 2. Use context to determine the relevant meaning of a word.
- PO 5. Determine the meanings, pronunciations, syllabication, synonyms, antonyms, and parts of speech of words by using a variety of reference aids, including dictionaries, thesauri, glossaries, and CD-ROM and Internet when available.

Concept 6: Comprehension Strategies

- PO 4. Use graphic organizers in order to clarify the meaning of the text.

- PO 5. Connect information and events in text to experience and to related text and sources.
- PO 6. Use reading strategies (e.g., drawing conclusions, determining cause and effect, making inferences, sequencing) to comprehend text.

Strand 2: Comprehending Literary Text
Concept 1: Elements of Literature
- PO 3. Identify the moral of literary selection (e.g., fables, folktales, fairytales, legends).
- PO 5. Describe a character's traits using textual evidence (e.g., dialogue, actions, narrations, illustrations).
- PO 8. Compare (and contrast) the characters, events, and setting in a literary selection.

Strand 3: Comprehending Informational Text
Concept 1: Expository Text
- PO 4. Locate specific information by using organizational features (e.g., table of contents, headings, captions, bold print, glossaries, indices, italics, key words, topic sentences, concluding sentences) of expository text. (Connected to Research Strand in Writing)
- PO 6. Interpret information from graphic features (e.g., charts, maps, diagrams, illustrations, tables, timelines) in expository text. (Connected to Research Strand in Writing)
- PO 8. Draw valid conclusions based on information gathered from expository text.

Writing—Grade 4

Strand 3: Writing Applications
Concept 5: Literary Response
- PO 3. Write a response that demonstrates an understanding of a literary selection, and depending on the selection, includes:
  a. evidence from the text
  b. personal experience
  c. comparison to other text/media
  (See R04-S2C1)

Materials

- Computer and digital projector and/or student computers with Internet access
- Book: *Weedflower* by Cynthia Kadohata
  Ideally, one book per student—however one book per cooperative group will work.
- Children's Dictionaries
- Highlighter Markers
- "A Friend to All" Student Packet
  - page 9: *Weedflower:* The Birthday Party Vocabulary Chart
  - page 10: *Weedflower:* The Birthday Party Comprehension Worksheet
  - page 11: *Weedflower:* U.S. Declares War on Japan Vocabulary Chart
  - page 12: *Weedflower:* U.S. Declares War on Japan Comprehension Worksheet
  - page 13: *Weedflower:* Sumiko and Frank's Friendship Vocabulary Chart
  - page 14: *Weedflower:* Sumiko and Frank's Friendship Comprehension Worksheet
  - page 15: *Weedflower:* Should They Stay or Go? Vocabulary Chart
  - page 16: *Weedflower:* Should They Stay or Go? Comprehension Worksheet
  - page 17: *Weedflower:* Sumiko and Frank Introduce Bull and Joseph Vocabulary Chart
  - page 18: *Weedflower:* Sumiko and Frank Introduce Bull and Joseph Comprehension Worksheet

  - page 19: *Weedflower* Internet Research Worksheet
  - page 20: Final Wrap-Up Worksheet
  - page 21: Friendship Poster Template
- Answer Keys
  - page 9A: *Weedflower:* The Birthday Party Vocabulary Chart
  - page 10A: *Weedflower:* The Birthday Party Comprehension Worksheet
  - page 11A: *Weedflower:* U.S. Declares War on Japan Vocabulary Chart
  - page 12A: *Weedflower:* U.S. Declares War on Japan Comprehension Worksheet
  - page 13A: *Weedflower:* Sumiko and Frank's Friendship Vocabulary Chart
  - page 14A: *Weedflower:* Sumiko and Frank's Friendship Comprehension Worksheet
  - page 15A: *Weedflower:* Should They Stay or Go? Vocabulary Chart
  - page 16A: *Weedflower:* Should They Stay or Go? Comprehension Worksheet
  - page 17A: *Weedflower:* Sumiko and Frank Introduce Bull and Joseph Vocabulary Chart
  - page 18A: *Weedflower:* Sumiko and Frank Introduce Bull and Joseph
  - Comprehension Worksheet
  - page 19A: *Weedflower* Internet Research Worksheet
- Friendship Poster Examples—run off color copies to show students OR show from the computer via digital projector
  - 21A Friendship Poster—Example 1
  - 21A Friendship Poster—Example 2
  - 21A Friendship Poster—Example 3
  - 21A Friendship Poster—Example 4
- Color Pencils or Color Markers
- Exit Cards

Background

After the Japanese attack on Pearl Harbor, many Americans began to suspect that all people of Japanese descent, even American-born, were spies for the Japanese empire. Anti-Japanese hysteria was inflamed by the press with untrue reports of sabotage and ship-to-shore espionage activities along the Pacific coast. Special interest groups, espousing sentiments of racial nativism, pressured politicians to call for an all out removal of Japanese Issei and Nisei. This was particularly true in California, where innovative and hard working Japanese farmers had established a successful niche in the truck produce and agricultural industries. Removal, under the guise of military necessity, would afford Caucasian competitors an opportunity to acquire hundreds of property and agricultural land leases at bargain basement prices.

Widespread fear of an impending Japanese West coast invasion, believed possible due to subversive activities of Japanese Americans, became the norm. The comments of Lieutenant General John L. DeWitt, head of the Western Defense Command, written to Secretary of War, Henry L. Stimson on February 14, 1942, demonstrate the serious credibility given to such fear. DeWitt wrote: "In the war in which we are now engaged, racial affinities are not severed by migration. The Japanese race is an enemy race, and while many second- and third-generation Japanese born on United States soil, possessed of United States citizenship, have become 'Americanized,' the racial strains are undiluted.... It therefore follows that along the vital Pacific Coast over 112,000 potential enemies of Japanese extraction are at large today." DeWitt later publicly proclaimed, "A Jap's a Jap, and that's all there is to it."

Against this historical backdrop, *Weedflower*, examines the life of 12-year-old, Sumiko, who lives on a flower farm in southern California. After the bombing of Pearl Harbor, Sumiko's uncle and grandfather are sent to prison and the rest of the family is taken to an assembly center, where they live temporarily in a horse stable. The family is next shipped off to Poston, a concentration camp located in the hot dusty Arizona

desert. Sumiko makes new friends at camp, grows a garden with a neighbor, and develops a tender relationship with a Mohave boy, Frank. Sumiko learns that the camp is located on reservation land and that their presence there is resented by the Indians. As their friendship develops, Sumiko and Frank discover that the Japanese American incarceration experience holds many parallels with the U.S. government's treatment of the Mohave people. Sumiko and Frank learn how the power of friendship can break through prohibitive racial barriers and empower them with hope in the face of adversity.

Opening

- Tell students to think back to the previous day's lesson. Ask if they remember the names of the two Japanese American concentration camps located in Arizona. *(Gila River and Poston)* Ask if they recall one other "special" characteristic regarding the locations of the two Arizona camps that set them apart from the eight other camps. *(Both Arizona camps were located on Native American reservations.)*
- Explain that the class will be divided into small reading groups and assigned daily reading selections out of a chapter book called *Weedflower*. The main character in this story is a 12-year-old Japanese American girl named Sumiko and the plot revolves around her family's life at the Poston camp.
- Direct students to retrieve their Arizona Native American Reservations map from the previous lesson. Ask if they recall on which reservation the Poston camp is located. *(Colorado River)* Have students locate the Colorado River Reservation on the map. *(SW border of AZ)*
- Explain that during World War II, the Colorado River Reservation was home to the Mohave and Chemehuevi Indian tribes. (Today, the Colorado River Indian Tribes are comprised of the Mohave, Chemehuevi, Hopi and Navajo tribes.) In the book, *Weedflower*, the main character, Sumiko, befriends a Mohave boy named Frank.
- Ask students to speculate and discuss the following:
  1. How do you suppose the Indians felt about the government's decision to build these camps on their tribal lands?
  2. Do you think the government asked the tribal council (reservation leaders) for permission first before building the camps there?

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Activities—Day 1

- Assign students into small reading groups in which they will meet daily and work to complete all the Lesson 3 activities. Distribute copies of *Weedflower* to each group, ideally, one book per student.
- Explain that students will be assigned daily reading selections from various chapters in the book, along with specific worksheets in the "A Friend to All" Student Packet. Most days there will be a vocabulary chart and a reading comprehension worksheet with pre- and post- reading questions to complete.
- Direct students to take out their "A Friend to All" Student Packet and turn to page 9, entitled *Weedflower:* The Birthday Party Vocabulary Chart. This assignment introduces definitions for essential vocabulary, requires students to divide words into syllables and to compose sentences using the vocabulary words.
- Write the Teacher Definitions for the page 9 vocabulary words on the whiteboard for students to copy. (See page 9A Answer Key provided.)
- Model the correct procedure, by going over the vocabulary tasks together as a class for the first vocabulary term, "stable." Encourage students to work together within their groups to complete the remainder of the Vocabulary Chart assignment.
- Instruct students to consult children's dictionaries for help with the syllabication task.
- Note: An online children's dictionary, Merriam-Webster's Word Central can be found at: http://www.wordcentral.com/home.html (accessed September 5, 2009)
- Once the Vocabulary Chart is completed, students

turn to page 10, *Weedflower:* The Birthday Party Comprehension Worksheet. Students preview the worksheet directions regarding the pre-reading and post-reading questions.

- After students have discussed and recorded answers for the pre-reading questions, they will orally read the assigned selections together as a group. The teacher may need to help students with pronunciation of some of the higher level vocabulary words and words of Japanese origin.
- Note: Japanese vowels follow the same rules of pronunciation for Spanish vowels. In Japanese every syllable is stressed equally.
- For class closure, ask each group to share their insights regarding the way Sumiko was treated at the birthday party. Remind students that the birthday party occurred BEFORE the attack on Pearl Harbor.

Activities—Day 2

- Direct students to turn to page 11, entitled *Weedflower:* U.S. Declares War on Japan Vocabulary Chart. This assignment introduces ten more essential vocabulary, and is similar to the previous day's activities, requiring students to divide the words into syllables and to compose sentences using the vocabulary words.
- Write the Teacher Definitions for the page 11 vocabulary words on the whiteboard for students to copy. (See page 11A Answer Key provided.)
- Once the Vocabulary Chart is completed, students turn to page 12, *Weedflower:* U.S. Declares War on Japan Comprehension Worksheet. Students discuss and record the answers for the pre-reading questions, orally read the assigned selections together as a group, then answer the post-reading questions.
- For class closure, ask each group to share their insights regarding why the F.B.I. arrested Sumiko's grandfather, uncle, and neighbor, Mr. Ono. Ask students if "looking like the enemy" is the same as "being the enemy?" In other words, was it reasonable or fair to assume that Japanese Americans were spying for the Japanese government?
  Note: At the time Executive Order 9066 was put into effect, the U.S. government had proof that not one Japanese American, citizen or non-citizen, had engaged in acts of espionage or sabotage. In fact, only ten people were convicted of spying for Japan. They were all Euro American.

Activities—Day 3

- Direct students to turn to page 13, entitled *Weedflower:* Sumiko and Frank's Friendship Vocabulary Chart. Again, this assignment is similar to the previous day's activities, however starting with this vocabulary chart, students will look up the definitions for themselves, rather than copying the Teacher Definitions. Instruct students to consult the online children's dictionary, Merriam-Webster's Word Central for help with the syllabication task and for definitions.
- In cases where it may be difficult for students to determine the "correct" definition (in context of the reading selection), the appropriate number of the definition is notated on the Vocabulary Chart. (Note: For the vocabulary word "bloomers," a Teacher Definition is given since it is not directly accessible on the Word Central Web site.)
- Once the Vocabulary Chart is completed, students turn to page 14, *Weedflower:* Sumiko and Frank's Friendship Comprehension Worksheet. Students discuss and record the answers for the pre-reading questions, orally read the assigned selections together as a group, then answer the post-reading questions.
- For class closure, ask each group to share their insights regarding how they think stereotypes of Japanese Americans contributed to the signing of Executive Order 9066 and the mass incarceration of Japanese Americans.

Activities—Day 4

- Direct students to turn to page 15, entitled *Weedflower:* Should They Stay or Go? Vocabulary Chart. This

assignment introduces ten more essential vocabulary and is similar to the previous day's activities. Instruct students to consult the online children's dictionary, Merriam-Webster's Word Central for help with the syllabication task and for definitions.
- In cases where it may be difficult for students to determine the "correct" definition (in context of the reading selection), the appropriate number of the definition is notated on the Vocabulary Chart. (Note: For the vocabulary words "civil rights" and "organic," Teacher Definitions are given since they are not directly accessible on the Word Central Web site.)
- Once the Vocabulary Chart is completed, students turn to page 16, *Weedflower:* Should They Stay or Go? Comprehension Worksheet. Students discuss and record the answers for the pre-reading questions, orally read the assigned selections together as a group, then answer the post-reading questions.
- For class closure, ask each group to share their opinions regarding whether it was better for Japanese Americans to stay or leave the camps. Ask each group: "Were you surprised by Sumiko's family's decision to stay?"

Activities—Day 5

- Direct students to turn to page 17, entitled *Weedflower:* Sumiko and Frank Introduce Bull and Joseph Vocabulary Chart. This assignment introduces eight more essential vocabulary and is similar to the previous day's activities, however starting with this vocabulary chart, students will draw their own illustrations. Instruct students to consult the online children's dictionary, Merriam-Webster's Word Central for help with the syllabication task and for definitions.
- In cases where it may be difficult for students to determine the "correct" definition (in context of the reading selection), the appropriate number of the definition is notated on the Vocabulary Chart. (Note: For the vocabulary words "gestured" and "*shoyu*," Teacher Definitions are given since they are not directly accessible on the Word Central Web site.)
- Once the Vocabulary Chart is completed, students turn to page 18, *Weedflower:* Sumiko and Frank Introduce Bull and Joseph Comprehension Worksheet. Students discuss and record the answers for the pre-reading questions, orally read the assigned selections together as a group, then answer the post-reading questions.
- For class closure, ask each group to share the "strongest" similarity they noted in Question 4 on the Comprehension Worksheet.

Activities—Day 6

- Direct students to turn to page 19, entitled *Weedflower:* Internet Research Worksheet. This assignment involves research of a Web exhibit that features photographs of daily life in the two Arizona camps, taken for the War Relocation Authority.
- Students work in their assigned groups to read the information found on the home page of the "Through Our Parents'Eyes" Web site: http://parentseyes.arizona.edu/wracamps/index.html (accessed September 5, 2009).
- Using information gleaned from the home page, students then complete the Step One side of the worksheet (questions 1–4).
- Following directions outlined under the Step Two side of the worksheet, students will study the W.R.A. camp photographs and captions, then answer questions 5-10 on the worksheet.
- For class closure, ask each group to share their insights about "the best" and "the worst" aspects of life in the camps.

Activities—Day 7

- Direct students to turn to page 20, entitled Final Wrap-Up Worksheet. This activity involves a whole class discussion of, followed by individual student's written responses to, the worksheet questions.
- Instruct students to turn to the final page of the "A Friend to All" Student Packet. Page 21 is a Friendship

Poster Template. These literary response posters serve as the Final Assessment for the unit.
- Direct students to create a poster with one important message about the power of friendship. The message should be one that they discovered from reading the stories. The poster must include a colorful illustration that supports the message. Students work on their posters for the remainder of the work session. Poster presentations will occur the following day.
- Four examples of Friendship Posters are provided for sharing with students.

Closing

- Posters can be shared with the class through oneominute student presentations. Write the following criteria for a one minute presentation on the whiteboard:
  1. Introduction ("Hello, my name is . . . ")
  2. Reading of the friendship message
  3. Description of the illustration
  4. Explanation of how the friendship message connects to one (or more) of the stories read
- Give students a few minutes to rehearse, then proceed with the one minute student presentations of the literary response posters.
- Distribute one Exit Card per student.
- Instruct students to write one way that they can better treat fellow classmates to show respect on the card.

Extensions

- Create a gallery exhibit of the Friendship Posters, posting a number next to each poster. Sponsor a Gallery Walk, inviting parents or other classrooms to view the posters. Give each Gallery Walk participant an index card on which comments can be written for each poster.
- Have students write short stories or poems based upon specific photos from the W.R.A. images of Arizona camp life, found on the "Through Our Parents'Eyes" Web site: http://parentseyes.arizona.edu/wracamps/index.html (accessed September 5, 2009)
- Watch an Arizona *Enduring Communities* team video clips, "What is Friendship?" (two parts) available on the Japanese American National Museum's Web site: http://www.janm.org/projects/ec/resources/curricula-media

References

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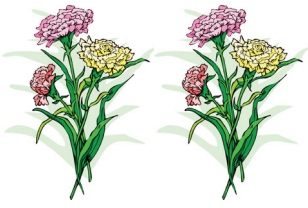
Weglyn, Michi. *Years of Infamy, The Untold Story of America's Concentration Camps*. New York: William Morrow and Company, Inc., 1976.

Weedflower: The Birthday Party
Vocabulary Chart

Vocabulary Word Syllables	**Teacher Definition**	**Use in a sentence** (Underline or highlight the vocabulary word)	**Illustration**
stable sta · ble	A building, usually with stalls, in which animals are sheltered and fed	Ex: The horses and cows sleep in the stable.	
nag _____			
bureau _____			
carnation _____			
stock _____			

Weedflower: The Birthday Party
Vocabulary Chart

Vocabulary Word Syllables	**Teacher Definition**	**Use in a sentence** (Underline or highlight the vocabulary word)	**Illustration**
greenhouse _____			
outhouse _____			
grade _____			
humiliated _____			
kimono _____			

"A Friend to All"

ANSWER KEY

Weedflower: The Birthday Party
Vocabulary Chart

9-A

Vocabulary Word Syllables	Teacher Definition	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
stable sta · ble	A building, usually with stalls, in which animals are sheltered and fed	Ex: The horses and cows sleep in the stable.	
nag **nag**	a horse that is old and in poor condition	Farmer Brown owns a nag that is 35 years old and blind in one eye.	
bureau **bu · reau**	a low chest of drawers for use in a bedroom	I keep my socks in the top drawer of the bureau.	
carnation **car · na · tion**	a type of flower that comes in a variety of colors	Daddy gave mommy a dozen red carnations for Valentines Day	
stock **stock**	flowers grown in the field	We drove by a huge field of pink and yellow stock flowers.	

"A Friend to All"

Vocabulary Word Syllables	Teacher Definition	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
greenhouse **green·house**	**a glass building for growing plants**	**Tropical flowers can grow in a greenhouse even in cold climates.**	
outhouse **out·house**	**an outdoor toilet with no plumbing**	**You better take a flashlight with you if you need to go to the outhouse at night.**	
grade **grade**	**to sort something according to size or quality**	**The factory workers grade the bottles according to size and weight.**	
humiliated **hu·mil·i·at·ed**	**made to lose pride or self respect**	**When I fell down in front of the entire class, I felt so humiliated.**	
kimono **ki·mo·no**	**a loose robe with wide sleeves that is traditionally worn with a broad sash by the Japanese**	**Sumiko put on her silk kimono to celebrate New Year's Day.**	

Weedflower: The Birthday Party
Comprehension Worksheet

Read: Chapter 1 (pages 1–11)/Chapter 3 (pages 23–25 & 31–32)/Chapter 4 (pages 33–43)

BEFORE reading today's selections, discuss the following questions with your group, then write down the group's answers.

1. If your friends (or you) have ever excluded someone from a game or an activity, what were your reasons for doing so? How do you suppose the excluded person may have felt?

2. What are some ways that we judge our classmates? When we judge others, how do we treat them differently?

AFTER reading the above selections, answer the following questions.

3. To whose birthday party is Sumiko invited? Describe some ways in which Sumiko prepares for the party.

4. How is Sumiko treated once she arrives at the party?

5. Why does Marsha's mom uninvite Sumiko from the party?

6. How did Sumiko feel after she was uninvited? How would you have felt?

7. Before you started reading, you listed ways we judge our classmates and how we treat them differently. Discuss with your group, ways we can encourage our friends NOT to judge others and ways we can treat ALL classmates with respect.

Ways to encourage friends NOT to judge others:	**Ways to treat ALL classmates with respect:**

ANSWER KEY

Weedflower: The Birthday Party
Comprehension Worksheet

10-A

Read: Chapter 1 (pages 1–11)/Chapter 3 (pages 23–25 & 31–32)/Chapter 4 (pages 33–43)

BEFORE reading today's selections, discuss the following questions with your group, then write down the group's answers.

1. If your friends (or you) have ever excluded someone from a game or an activity, what were your reasons for doing so? How do you suppose the excluded person may have felt?

   Answers will vary.

2. What are some ways that we judge our classmates? When we judge others, how do we treat them differently?

   Answers will vary.

AFTER reading the above selections, answer the following questions.

3. To whose birthday party is Sumiko invited? Describe some ways in which Sumiko prepares for the party.

   Sumiko is invited to the birthday party of her classmate, Marsha Melrose. To prepare for the party Sumiko studied her two best dresses to decide which one to wear to the party She wrapped Marsha's present, a beautiful silk scarf, in pink wrapping paper.

4. How is Sumiko treated once she arrives at the party?

   Sumiko is treated like an outsider. When she enters the house, there is complete silence and everyone stares at her. Marsha's mother leads her out to the porch and explains that she didn't realize her daughter had invited a Japanese classmate to the party.

5. Why does Marsha's mom uninvite Sumiko from the party?

   Marsha's mother uninvites Sumiko from the party because she is Japanese and that this would upset her husband and some of the other parents who were their friends.

6. How did Sumiko feel after she was uninvited? How would you have felt?

   Sumiko felt furious, angry, embarrassed, lonely, humiliated, and sad. She felt like nothing in her life would ever be the same again. (Answers vary for the second question.)

7. Before you started reading, you listed ways we judge our classmates and how we treat them differently. Discuss with your group, ways we can encourage our friends NOT to judge others and ways we can treat ALL classmates with respect.

Ways to encourage friends NOT to judge others:	Ways to treat ALL classmates with respect:
Answers will vary	**Answers will vary**

Vocabulary Chart

Vocabulary Word Syllables	**Teacher Definition**	**Use in a sentence** (Underline or highlight the vocabulary word)	**Illustration**
declared de·clared	To make known openly or officially	Ex: The President declared that he would not run for re-election.	
P.O.W. _____			
hostage _____			
F.B.I. _____			
shamed _____			

Vocabulary Word Syllables	Teacher Definition	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
hakujin ha·ku·jin			
Nikkei Nik·kei			
sabotage _____			
curfew _____			
evacuate _____			

ANSWER KEY

Weedflower: U.S. Declares War on Japan
Vocabulary Chart

11-A

Vocabulary Word Syllables	Teacher Definition	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
declared **de·clared**	**To make known openly or officially**	**Ex: The President declared that he would not run for re-election.**	
P.O.W. **p·o·w**	**initials meaning: prisoner of war**	**The soldier became a P.O.W. after he was captured by the enemy.**	
hostage **hos·tage**	**a person held captive as a pledge that promises will be kept or terms met by another**	**The kidnapper held the boy hostage until his parents paid the ransom.**	
F.B.I. **f·b·i**	**initials meaning: Federal Bureau of Investigation (government agents who protect and defend the U.S. against terrorist and foreign intelligence threats)**	**The F.B.I. agents arrested the spy for giving top secret information to the enemy.**	
shamed **shamed**	**to bring disgrace or embarrassment upon someone**	**Mary shamed her family when she was caught cheating on her spelling test.**	

Vocabulary Word Syllables	Teacher Definition	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
hakujin **ha·ku·jin**	**Japanese word meaning: "white people"**	**The owner of the grocery store was a hakujin.**	
Nikkei **Nik·kei**	**Japanese word meaning: "anyone in the U.S. of Japanese descent" (whether born in Japan or the U.S.)**	**Michael calls himself Nikkei because his great grandparents immigrated to California from Japan.**	
sabotage **sab·o·tage**	**destructive action carried on by enemy agents to make a nation's war effort more difficult**	**The sinking of American ships at Pearl Harbor was an act of sabotage.**	
curfew **cur·few**	**an order or law requiring certain or all people to be off the streets at a stated time**	**Teenagers who are not home by ten o'clock at night are breaking the curfew law.**	
evacuate **e·vac·u·ate**	**to remove troops or people from a place of danger**	**It was necessary to evacuate the school after the fire broke out in the cafeteria.**	

Weedflower: U.S. Declares War on Japan
Comprehension Worksheet

Read: Chapter 6 (pages 54–60)/Chapter 7 (pages 61–65)/Chapter 8 (pages 66–71)

BEFORE reading today's selections, discuss the following questions with your group, then write down the group's answers.

1. List the events that led up to the placement of Japanese Americans into concentration camps. _____

2. What groups of people in the U.S. have been treated in an unjust manner because of their race, religion, or culture? Describe at least two detailed examples.

AFTER reading the above selections, answer the following questions.

3. Why were Uncle and Jiichan taken away? _____

4. What happened to all of the Japanese American community leaders? Why did this happen? _____

5. How many days were the *Nikkei* on Terminal Island given to leave their homes? _____ days.
(Note: There are 24 hours in one day.)

6. How long were the *Nikkei* on Bainbridge Island given to leave their homes? _____

7. Where did the people from Bainbridge Island go and why were they sent there? _____

ANSWER KEY

Weedflower: U.S. Declares War on Japan
Comprehension Worksheet

12-A

Read: Chapter 6 (pages 54–60)/Chapter 7 (pages 61–65)/Chapter 8 (pages 66–71)

BEFORE reading today's selections, discuss the following questions with your group, then write down the group's answers.

1. List the events that led up to the placement of Japanese Americans into concentration camps?

   Answers will vary.

2. What groups of people in the U.S. have been treated in an unjust manner because of their race, religion, or culture? Describe at least two detailed examples.

   Answers will vary.

AFTER reading the above selections, answer the following questions.

3. Why were Uncle and Jiichan taken away?

   Jiichan was arrested because he had once been the principal of the Japanese school. Uncle was arrested because he was once president of a Nikkei flower growers association. Both men were Issei, born in Japan then immigrated to the U.S. for a better life.

4. What happened to all of the Japanese American community leaders? Why did this happen?

   The elders and community leaders were arrested and put into prisons without being charged with a crime. The FBI kept files on Nikkei leaders. They suspected them of spying for Japan.

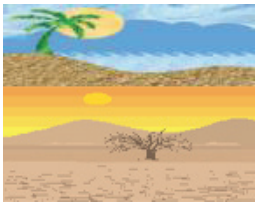
5. How many days were the *Nikkei* on Terminal Island given to leave their homes? **Two days.**
   (Note: There are 24 hours in one day.)

6. How long were the *Nikkei* on Bainbridge Island given to leave their homes? **One week.**

7. Where did the people from Bainbridge Island go and why were they sent there?

   The Nikkei from Bainbridge Island were sent to "reception centers" and confined. They were sent there because the U.S. government did not trust anyone of Japanese ancestry. The camps were not yet built, so they were jailed at the "reception centers" until the camps were ready.

Vocabulary Chart

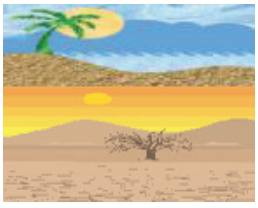
Vocabulary Word **Syllables**	**Definition** http://www.wordcentral.com/ (accessed September 5, 2009)	**Use in a sentence** (Underline or highlight the vocabulary word)	**Illustration**
cots cots	a narrow bed often made of fabric stretched over a folding frame	We slept in the tent on camping cots.	
bloomers _____	full loose underpants gathered at the knee worn by girls		
barracks _____			
lingered _____	(use definition 1)		
mirage _____			

Vocabulary Word Syllables	Definition http://www.wordcentral.com/ (accessed September 5, 2009)	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
irrigate _____			
lanky _____			
mute _____	(use definition 1)		
ambience _____			
pummeling _____	(use definition 1)		

ANSWER KEY

Weedflower: Sumiko and Frank's Friendship
Vocabulary Chart

13-A

Vocabulary Word Syllables	Definition http://www.wordcentral.com/ (accessed September 5, 2009)	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
cots **cots**	**a narrow bed often made of fabric stretched over a folding frame**	**We slept in the tent on camping cots.**	
bloomers **bloo·mers**	**full loose underpants gathered at the knee worn by girls**	**Bloomers are old-fashioned, baggy underpants.**	
barracks **bar·racks**	**a building or group of buildings in which soldiers live**	**The barracks at the camps lacked privacy.**	
lingered **lin·gered**	(use definition 1) **to be slow in quitting a place or activity**	**After the show ended, I lingered in the theatre for a couple of minutes.**	
mirage **mi·rage**	**an illusion that gives the appearance of a pool of water or a mirror in which distant objects are seen inverted**	**Off in the distance, the ocean appeared in the desert mirage.**	

Vocabulary Word Syllables	Definition http://www.wordcentral.com/ (accessed September 5, 2009)	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
irrigate **ir·ri·gate**	**to supply with water by artificial means**	**Farmers must irrigate their crops in the desert due to little or no rainfall.**	
lanky **lank·y**	**being tall, thin, and usually loose-jointed**	**The basketball player was tall and lanky.**	
mute **mute**	(use definition 1) **unable to speak**	**I promise to be mute, so your secret is safe with me.**	
ambience **am·bi·ence**	**a feeling or mood that is related to a particular place, person, or thing**	**Dining by candlelight created a romantic ambience.**	
pummeling **pum·mel·ing**	(use definition 1) **to beat up**	**The bully jumped Tommy and began pummeling him with his fists.**	

Weedflower: Sumiko and Frank's Friendship
Comprehension Worksheet

Read: Chapter 15 (pages 117–124)/Chapter 21 (pages 162–167)/Chapter 25 (pages 195–202)

BEFORE reading today's selections, discuss the following questions with your group, then write down the group's answers.

1. What is a stereotype? (Some examples of stereotypes include the following: people who are good at sports are not very smart, only women make good nurses, and Asian students are always smart in math.)

   _____

   _____

2. Think of some different examples of stereotypes. List them below. (Think of how people judge others based upon how they dress, their race, culture, religion and whether they are male or female.)

   _____

   _____

   _____

AFTER reading the above selections, answer the following questions.

3. List the stereotypes Sachi tells Sumiko about the Indian boys. _____

   _____

   _____

4. List the stereotypes the girls overhear the Indian boys say about the Japanese. _____

   _____

   _____

5. How can stereotypes be dangerous? _____

   _____

6. After hearing the stereotypes each had of the other, do you think it would be possible for Indians to be friends with Japanese Americans? Why or why not?

   _____

   _____

7. How does Sumiko show Frank her friendship? _____

   _____

ANSWER KEY

Weedflower: Sumiko and Frank's Friendship
Comprehension Worksheet

14-A

Read: Chapter 15 (pages 117–124)/Chapter 21 (pages 162–167)/Chapter 25 (pages 195–202)

BEFORE reading today's selections, discuss the following questions with your group, then write down the group's answers.

1. What is a stereotype? (Some examples of stereotypes include the following: people who are good at sports are not very smart, only women make good nurses, and Asian students are always smart in math.)

   Answers will vary.

2. Think of some different examples of stereotypes. List them below. (Think of how people judge others based upon how they dress, their race, culture, religion and whether they are male or female.)

   Answers will vary.

AFTER reading the above selections, answer the following questions.

3. List the stereotypes Sachi tells Sumiko about the Indian boys.

   Sachi tells Sumiko that if Indian boys catch them, they will scalp them, cut off their fingers, and boil them. She also says that Indians hide at night and if you don't behave, they will kidnap your family.

4. List the stereotypes the girls overhear the Indian boys say about the Japanese.

   The Indian boys say that all Japanese are farmers, that they are wasteful and throw food out. They also claim that if a Japanese person thinks you are going to kill him, he will stick a sword in his stomach before you can do so.

5. How can stereotypes be dangerous?

   Stereotypes are often untrue and based upon people's fears of someone who is different. They are dangerous because they can cause people to judge others based upon untrue beliefs.

6. After hearing the stereotypes each had of the other, do you think it would be possible for Indians to be friends with Japanese Americans? Why or why not?

   Answers will vary.

7. How does Sumiko show Frank her friendship?

   When Frank was jumped by a group of Japanese boys, Sumiko helped protect him by beating one of the boys with a tree branch and chasing them off.

Weedflower: Should They Stay or Go?

Vocabulary Chart

Vocabulary Word Syllables	**Definition** http://www.wordcentral.com/ (accessed September 5, 2009)	**Use in a sentence** (Underline or highlight the vocabulary word)	**Illustration**
resettle re·set·tle	to move and establish a new place to live	Living through Hurricane Katrina convinced my family it was time to resettle far away from New Orleans.	
labor _____	(use definition 1)		
parole _____			
cower _____			
civil rights _____	(Teacher definition) the rights of personal freedoms guaranteed to all U.S. citizens by the Constitution		

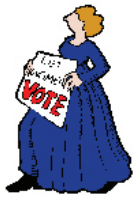
Vocabulary Word Syllables	**Definition** http://www.wordcentral.com/ (accessed September 5, 2009)	**Use in a sentence** (Underline or highlight the vocabulary word)	**Illustration**
trudged _____			
thriving _____			
organic _____	(Teacher definition) fertilizer obtained from plants or animals		
cultivating _____	(use definition 1a)		
nonchalant _____			

ANSWER KEY

Weedflower: Should They Stay or Go?

Vocabulary Chart

15-A

Vocabulary Word Syllables	Definition http://www.wordcentral.com/ (accessed September 5, 2009)	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
resettle re·set·tle	**to move and establish a new place to live**	**Living through Hurricane Katrina convinced my family it was time to resettle far away from New Orleans.**	
labor **la·bor**	(use definition 2a) **the services performed by workers for wages**	**During the war, so many men became soldiers that the U.S. experienced a labor shortage.**	
parole **pa·role**	**an early release of a prisoner who meets specified requirements**	**The prisoner was let out on parole for good behavior.**	
cower **cow·er**	**to shrink away or crouch down (as from fear)**	**The cruel king made his subjects cower and tremble with fear.**	
civil rights **civ·il rights**	(Teacher definition) **the rights of personal freedoms guaranteed to all U.S. citizens by the Constitution**	**The right to vote is an important civil right that women did not always have.**	

Vocabulary Word Syllables	Definition http://www.wordcentral.com/ (accessed September 5, 2009)	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
trudged **trudged**	to walk or march steadily and usually with much effort	She put on her boots and trudged through the thick mud.	
thriving **thriv · ing**	to grow vigorously, do well	The new mall opened in November and business is thriving.	
organic **or · gan · ic**	(Teacher definition) fertilizer obtained from plants or animals	The vegetables were fertilized with organic matter.	
cultivating **cul · ti · vat · ing**	(use definition 1a) to prepare land for the raising of crops	The farmers worked hard cultivating the land to grow fruits and vegetables.	
nonchalant **non · cha · lant**	having a confident and easy manner	The homerun king swung his bat with nonchalant ease.	

Weedflower: Should They Stay or Go?
Comprehension Worksheet

Read: Chapter 20 (pages 155–161)

BEFORE reading today's selections, discuss the following questions with your group, then write down the group's answers.

1. How would you feel if a big group of new people moved into your neighborhood? Would it be easy to make new friends?

   _____

   _____

2. How easy or difficult would it be for you to fit in and make new friends, if you moved to a brand new area and attended a new school?

   _____

   _____

AFTER reading the above selections, answer the following questions.

3. According to the *Poston Chronicle* newspaper, why did the government want the Japanese Americans to resettle outside of the camps?

   _____

   _____

4. How did the following people feel about leaving and resettling outside of the camp?

   • Ichiro & Bull _____

   • Auntie _____

   • Sumiko _____

   • Mr. Moto_____

5. Why did the Office of Indian Affairs want the Japanese Americans to stay?

   _____

   _____

ANSWER KEY

Weedflower: Should They Stay or Go?
Comprehension Worksheet

16-A

Read: Chapter 20 (pages 155–161)

BEFORE reading today's selections, discuss the following questions with your group, then write down the group's answers.

1. How would you feel if a big group of new people moved into your neighborhood? Would it be easy to make new friends?
   Answer will vary.

2. How easy or difficult would it be for you to fit in and make new friends, if you moved to a brand new area and attended a new school?
   Answer will vary.

AFTER reading the above selections, answer the following questions.

3. According to the *Poston Chronicle* newspaper, why did the government want the Japanese Americans to resettle outside of the camps?
   Due to the severe labor shortage, the government was desperate for help. They wanted Japanese Americans to work in off-camp jobs such as picking crops.

4. How did the following people feel about leaving and resettling outside of the camp?

   • Ichiro & Bull were angry at the thought of picking crops for the *hakujin* who took away everything they had once owned. To move and live in town would lead to further humiliation and loss of pride. Both did not want to leave camp.

   • Auntie was concerned for the family's safety. She did not want to leave camp.

   • Sumiko felt it was safest to remain in camp as she heard that conditions for Nikkei outside of camp were difficult and dangers. At least inside the camp, she would be treated like an equal.

   • Mr. Moto felt that he was too old to start over and did not want to leave camp until the government was willing to give him back his civil rights. He did want his son to leave and work because all he did was gamble or lie in bed.

5. Why did the Office of Indian Affairs want the Japanese Americans to stay?
   The Office of Indian Affairs wanted the Japanese Americans to stay because they were cultivating the land and because the government was bringing water to the reservation.

Vocabulary Chart

Vocabulary Word Syllables	**Definition** http://www.wordcentral.com/ (accessed September 5, 2009)	**Use in a sentence** (Underline or highlight the vocabulary word)	**Illustration**
orphan or · phan	(use definition 1) a child whose parents are dead	Both her parents were killed in a plane crash, leaving her an orphan.	
gestured ges · tured	(Teacher definition) a movement of the body or face that expresses an idea or feeling		
arrogant _____	(use definition 1)		
shoyu sho · yu	(Teacher definition) Japanese word for "soy sauce"		

Vocabulary Word Syllables	**Definition** http://www.wordcentral.com/ (accessed September 5, 2009)	**Use in a sentence** (Underline or highlight the vocabulary word)	**Illustration**
versatile _____			
tepee _____			
hunkered _____	(use definition 1)		
desolate _____	(use definition 3a & 3b)		

ANSWER KEY

Weedflower: Sumiko and Frank Introduce Bull and Joseph

Vocabulary Chart

17-A

Vocabulary Word Syllables	Definition http://www.wordcentral.com/ (accessed September 5, 2009)	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
orphan **or · phan**	(use definition 1) **a child whose parents are dead**	**Both her parents were killed in a plane crash, leaving her an orphan.**	
gestured **ges · tured**	(Teacher definition) a movement of the body or face that expresses an idea or feeling	**Dad gave Amy a thumbs-up gesture to let her know he was pleased.**	
arrogant **ar · ro · gant**	(use definition 1) **overly proud of oneself or one's own opinions**	**Bragging that he had caught the most fish made Joe appear to be arrogant.**	
shoyu sho · yu	(Teacher definition) Japanese word for "soy sauce"	**Connie liked to dip her fish in *shoyu*.**	

Vocabulary Word Syllables	Definition http://www.wordcentral.com/ (accessed September 5, 2009)	Use in a sentence (Underline or highlight the vocabulary word)	Illustration
versatile **ver·sa·tile**	**different kinds of things**	**As a repairman, Mr. Jones was versatile, able to fix just about anything.**	
tepee **te·pee**	**a cone-shaped tent usually of skins used as a home especially by American Indians of the Great Plains**	**Indian tribes living on the Great Plains lived in tents called tepees.**	
hunkered **hun·kered**	(use definition 1) **to crouch**	**They hunkered down for the night in their tents.**	
desolate **des·o·late**	(use definition 3a & 3b) **showing the results of abandonment and neglect; lacking signs of life**	**The next 100 miles of highway crossed through harsh, desolate desert.**	

Weedflower: Sumiko and Frank Introduce Bull and Joseph

Comprehension Worksheet

Read: Chapter 27 (pages 207–221)

BEFORE reading today's selections, discuss the following questions with your group, then write down the group's answers.

1. How would your family react if you made friends with someone they didn't like? What would they do?

AFTER reading the above selections, answer the following questions.

2. What was Bull's response when Sumiko told him about Frank, her Indian friend?

3. Were you surprised by Bull's response? Why or why not?

4. Sumiko and Bull are similar in many ways to Frank and Joseph. In the space below, list at three or more similarities?

ANSWER KEY

Weedflower: Sumiko and Frank Introduce Bull and Joseph
Comprehension Worksheet

18-A

Read: Chapter 27 (pages 207–221)

BEFORE reading today's selections, discuss the following questions with your group, then write down the group's answers.

1. How would your family react if you made friends with someone they didn't like? What would they do?
   Answers will vary.

AFTER reading the above selections, answer the following questions.

2. What was Bull's response when Sumiko told him about Frank, her Indian friend?
   When Bull found out about Sumiko's Indian friend, he calmly replied that "A friend is a friend." Bull was very matter of fact about it.

3. Were you surprised by Bull's response? Why or why not?
   Answers will vary.

4. Sumiko and Bull are similar in many ways to Frank and Joseph. In the space below, list at three or more similarities?

   - **Sumiko looks up to and admires her older cousin Bull just as Frank looks up to and admires his older brother Joseph.**
   - **Sumiko trusts her older cousin Bull and shares her feelings with him just as Frank does with his older brother Joseph.**
   - **Both Sumiko and Frank are risk takers. They become friends in spite of the obstacles.**
   - **Sumiko takes care of her younger brother Tak-Tak just as Frank takes care of his younger sister.**
   - **Both Bull and Joseph share a great interest in farming the land and irrigation methods.**
   - **Both Bull and Joseph smoke cigarettes.**

Weedflower
Internet Research Worksheet

http://parentseyes.arizona.edu/wracamps/index.html (accessed September 5, 2009)

Step One: Go to the above Web site. Be sure to type in the Internet address exactly as shown. Read the entire home page with your group, then fill in the appropriate information below about the Japanese American concentration camps.

1. The W.R.A. was a government agency responsible for the building of camps to house Japanese Americans who lived in Military District 1. What is the W.R.A.?

   _____

2. How many concentration camps did the W.R.A. build? _____

3. Click on the underlined word "map" in the first paragraph. (After you click on it, a new window should appear, displaying a map of the W.R.A. sites.) Use the map to answer the following questions about the camp locations.

   In what state was the Manzanar located? _____

   In what state was the Heart Mountain located? _____

   In what state was the Poston located? _____

   What was the name of the camp located in central Utah? _____

4. Refer back to the article to fill in the missing information about the two Japanese American concentration camps in Arizona in the chart below.

Name of Camp	*Poston* "Colorado River Relocation Center"	*Rivers* "Gila River Relocation Center"
Name of Reservation (Indian lands)		
Population		
Date Opened		
Date Closed		

Step Two: In the left hand margin, click on the link "Camp Life." There are six topics with links that will take you to W.R.A. photographs of the camps. Click on each link and study the photos very closely, reading the captions next to each photo. If you would like to make the photo larger, simply click on the photo. Click on the back arrow symbol (top left corner of the page) to return to the photo album. Answer the following questions based upon the photos and captions.

Inmates Arrive at the Camps **http://parentseyes.arizona.edu/wracamps/evacuees.html** (accessed September 5, 2009)

5. Describe what would have been your first impression of the camp? _____

_____

Building the Camps **http://parentseyes.arizona.edu/wracamps/building.html** (accessed September 5, 2009)

6. Inmates were allowed to bring one suitcase and whatever they could carry. What items do you think would be constructed out of the scrap lumber shown in the photo?

_____

_____

Social Life **http://parentseyes.arizona.edu/wracamps/social.html** (accessed September 5, 2009)

7. In what types of social activities did the inmates participate for fun? _____

_____

Camp Life **http://parentseyes.arizona.edu/wracamps/relocation.html** (accessed September 5, 2009)

8. Describe what daily life was like in the Arizona concentration camps. _____

_____

At Work in the Camps **http://parentseyes.arizona.edu/wracamps/work.html** (accessed September 5, 2009)

9. What types of jobs were found in the Arizona camps? _____

_____

Views of the Arizona Camps **http://parentseyes.arizona.edu/wracamps/views.html** (accessed September 5, 2009)

10. Describe any similarities you see between the concentration camp and a prison. _____

_____

_____

ANSWER KEY

Weedflower
Internet Research Worksheet

19-A

http://parentseyes.arizona.edu/wracamps/index.html (accessed September 5, 2009)

Step One: Go to the above Web site. Be sure to type in the Internet address exactly as shown. Read the entire home page with your group, then fill in the appropriate information below about the Japanese American concentration camps.

1. The W.R.A. was a government agency responsible for the building of camps to house Japanese Americans who lived in Military District 1. What is the W.R.A.?

   War Relocation Authority

2. How many concentration camps did the W.R.A. build? **Ten camps**

3. Click on the underlined word "map" in the first paragraph. (After you click on it, a new window should appear, displaying a map of the W.R.A. sites.) Use the map to answer the following questions about the camp locations.

   In what state was the Manzanar located? **California**

   In what state was the Heart Mountain located? **Wyoming**

   In what state was the Poston located? **Arizona**

   What was the name of the camp located in central Utah? **Topaz**

4. Refer back to the article to fill in the missing information about the two Japanese American concentration camps in Arizona in the chart below.

Name of Camp	*Poston* "Colorado River Relocation Center"	*Rivers* "Gila River Relocation Center"
Name of Reservation (Indian lands)	**Colorado Indian lands**	**Pima-Maricopa Indian lands**
Population	**18,000**	**13,000**
Date Opened	**April 1942**	**May 1942**
Date Closed	**March 1946**	**February 1946**

"A Friend to All"

Step Two: In the left hand margin, click on the link "Camp Life." There are six topics with links that will take you to W.R.A. photographs of the camps. Click on each link and study the photos very closely, reading the captions next to each photo. If you would like to make the photo larger, simply click on the photo. Click on the back arrow symbol (top left corner of the page) to return to the photo album. Answer the following questions based upon the photos and captions.

Inmates Arrive at the Camps http://parentseyes.arizona.edu/wracamps/evacuees.html (accessed September 5, 2009)

5. Describe what would have been your first impression of the camp?
   The camps were located in the middle of nowhere on desert land. The barracks were not fully built and there were hardly any trees in sight.

Building the Camps http://parentseyes.arizona.edu/wracamps/building.html (accessed September 5, 2009)

6. Inmates were allowed to bring one suitcase and whatever they could carry. What items do you think would be constructed out of the scrap lumber shown in the photo?
   The inmates would probably make furniture for their homes (beds, tables, chairs, dressers) and other household items, like picture frames and toys for the kids.

Social Life http://parentseyes.arizona.edu/wracamps/social.html (accessed September 5, 2009)

7. In what types of social activities did the inmates participate for fun?
   The inmates participated in board games that looked like checkers and in kabuki theater.

Camp Life http://parentseyes.arizona.edu/wracamps/relocation.html (accessed September 5, 2009)

8) Describe what daily life was like in the Arizona concentration camps.
   Photos show people trying to deal with the dust and heat, people being treated at the camp hospital, shopping at the camp store, kids playing cards, and a radio broadcast.

At Work in the Camps http://parentseyes.arizona.edu/wracamps/work.html (accessed September 5, 2009)

9) What types of jobs were found in the Arizona camps?
   Types of jobs found in the camps included firemen, spraying for mosquitoes, and taking care of dairy cows.

Views of the Arizona Camps http://parentseyes.arizona.edu/wracamps/views.html (accessed September 5, 2009)

10) Describe any similarities you see between the concentration camp and a prison.
   Like prisons, the concentration camps were isolated and built away from the cities. The inmates lived in crowded barracks, had little privacy, and were kept under guard.

Final Wrap-Up Worksheet

DISCUSS the following questions with your class and write down what you have discovered from reading about the Japanese American concentration camps.

1. How did friends help the lives of Junior, Emi, and Sumiko?

 *Blue Jay in the Desert*	 *The Bracelet*	 *Weedflower*
Junior	**Emi**	**Sumiko**
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

2. How should you treat people who are different from you? Why is this important? _____

_____

_____

_____

_____

_____

3. What can and should we do so that no one will ever be treated like the Japanese Americans were during World War II?

_____

_____

_____

_____

_____

Friendship Poster

Create a poster with one important message about the theme of friendship that you discovered from reading the stories. The poster must include an illustration. You will present your poster to the class.

EXAMPLE 1

Friendship Poster

Create a poster with one important message about the theme of friendship that you discovered from reading the stories. The poster must include an illustration. You will present your poster to the class.

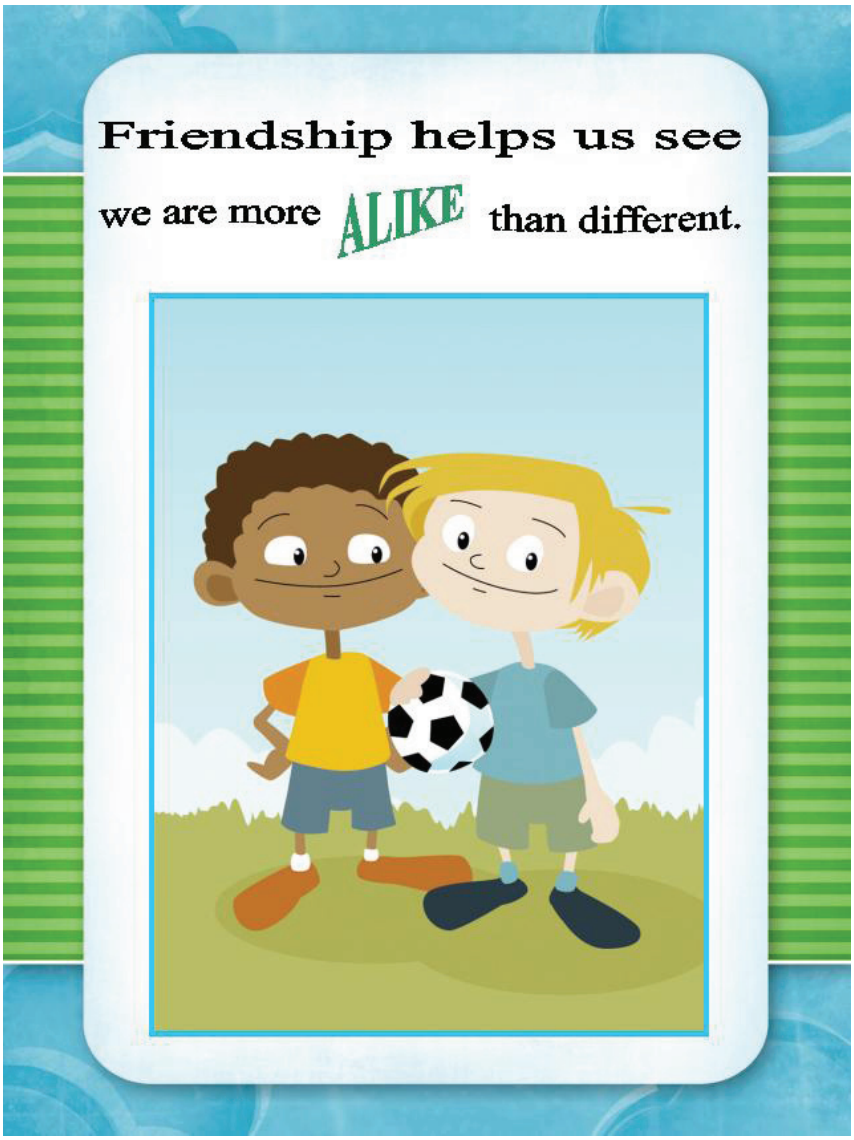
"A Friend to All"

EXAMPLE 2

Friendship Poster

21-A

Create a poster with one important message about the theme of friendship that you discovered from reading the stories. The poster must include an illustration. You will present your poster to the class.



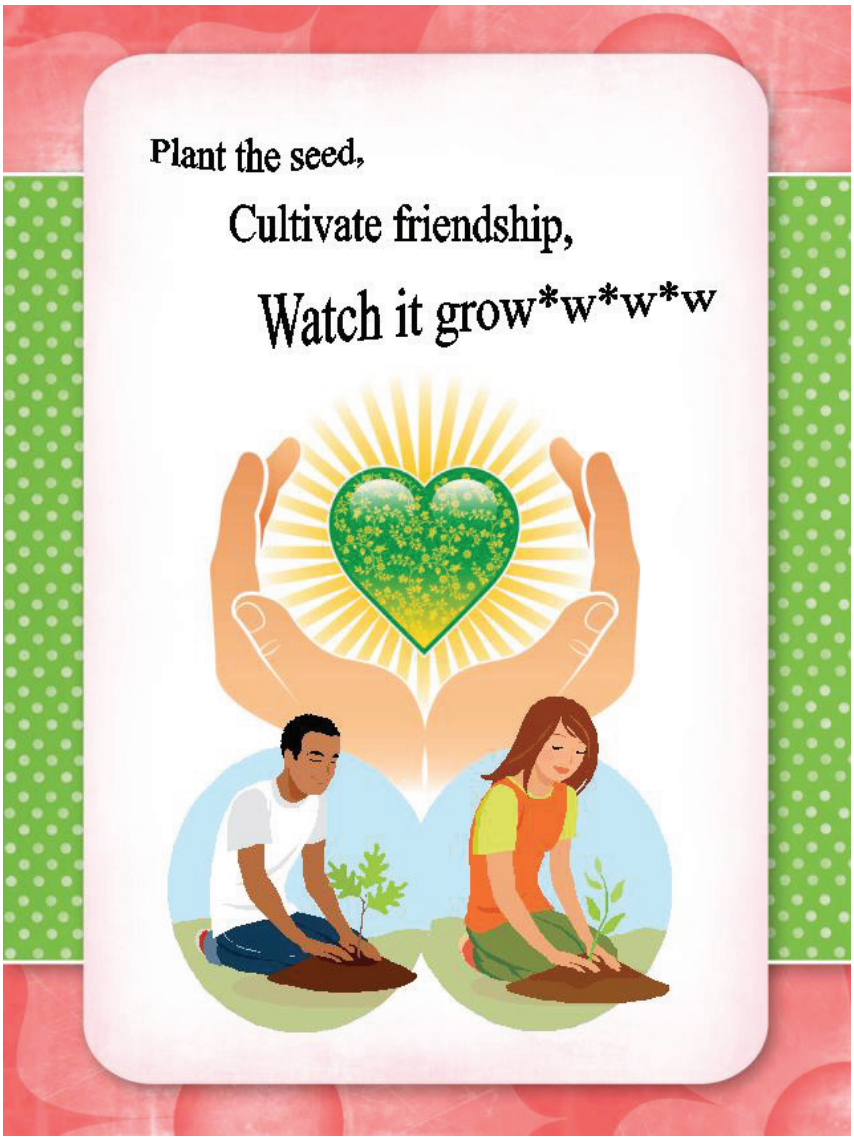
"A Friend to All"

EXAMPLE 3

Friendship Poster

21-A

Create a poster with one important message about the theme of friendship that you discovered from reading the stories. The poster must include an illustration. You will present your poster to the class.



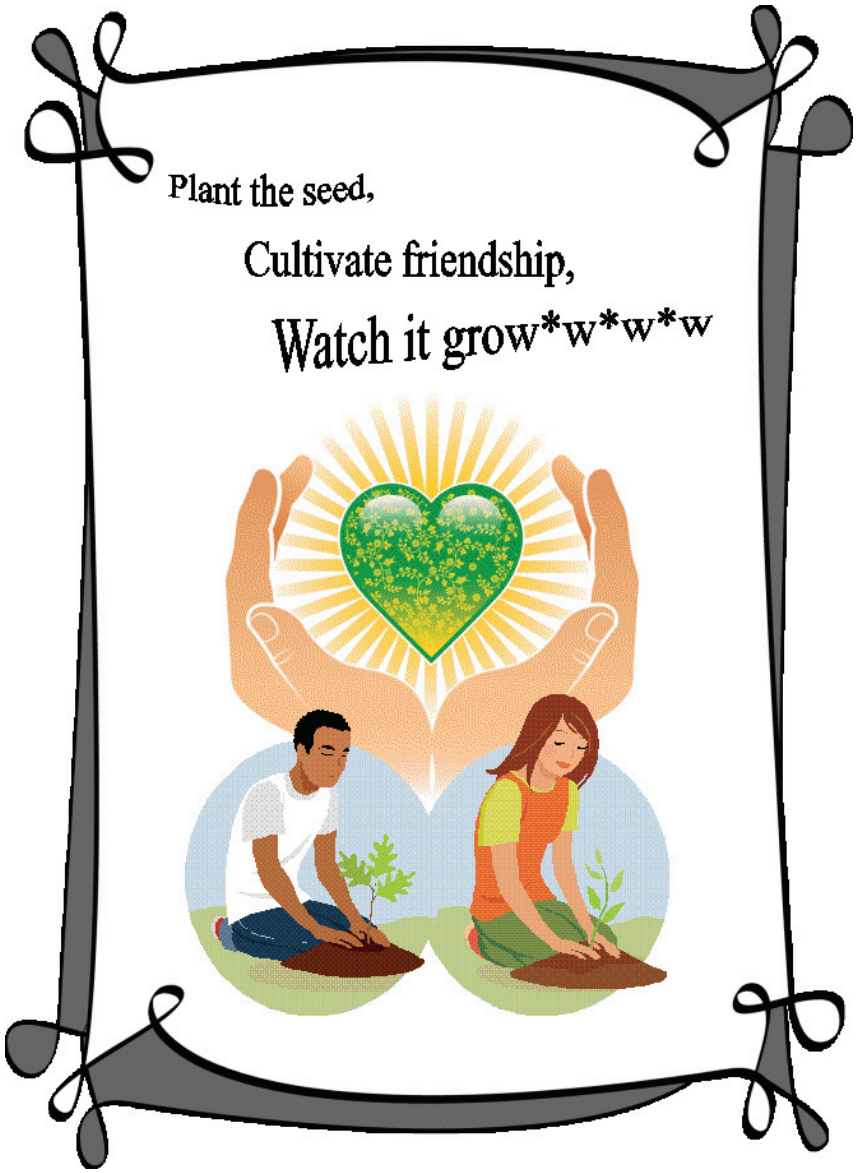
"A Friend to All"

EXAMPLE 4

Friendship Poster

21-A

Create a poster with one important message about the theme of friendship that you discovered from reading the stories. The poster must include an illustration. You will present your poster to the class.



"A Friend to All"

Exit Cards


Exit Card
One way I can better treat fellow classmates to show respect is:


Exit Card
One way I can better treat fellow classmates to show respect is:

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. **

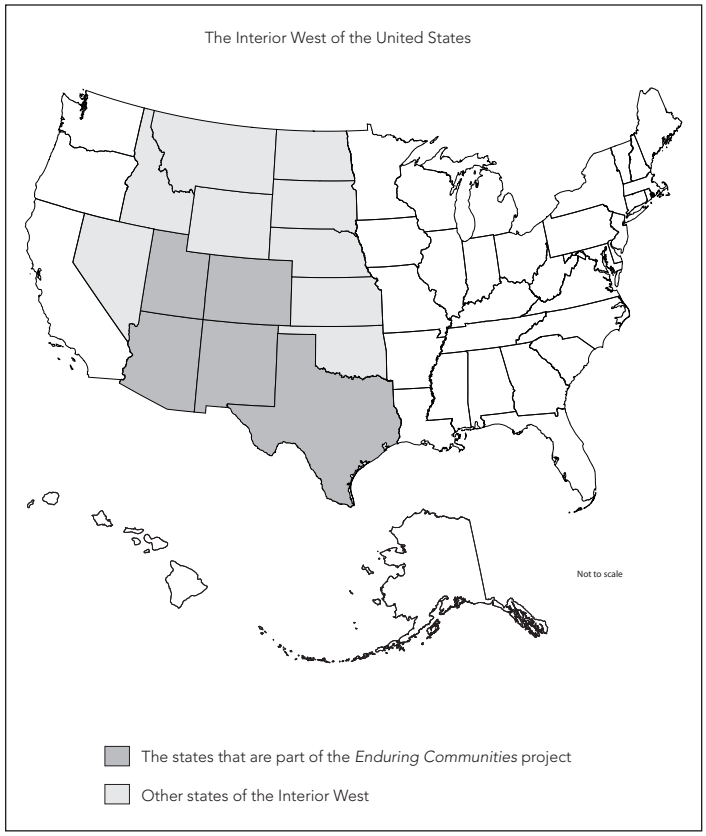
** Crystal City among DOJ sites is notable for having operated similarly to a WRA concentration camp. German and Italian enemy aliens who were treated separately and Latin American Japanese, primarily from Peru who had been involuntarily deported to the United States, also were confined at Crystal City. 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

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).

accompanied 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

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).

stopped to 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

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.

western interior states: Idaho, Nevada, and Wyoming. These eight states—as well as Kansas, Montana, Nebraska, North 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 communities, however modest, of Nikkei living and working within their boundaries.[11] In 1900 there were a total of

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.

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

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 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

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.

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

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 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

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.

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 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

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.

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.

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 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,

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).

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)

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 Mexico, 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,

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.

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).

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, 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

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.

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*.

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.

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

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.

population 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

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.

result of this diverse 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 home-front 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 sources available on the Internet.[90] Before proceeding down this path of inquiry, you are invited—and strongly

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).

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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 accommodations) 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

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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

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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

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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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Adapted from Dr. Lynette K. Oshima, University of New Mexico, 2/4/09.

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Curriculum Acknowledgments

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Special Thanks
Rhea Gomez and the students of the LEAD Academy 2005, Multicultural Student Center, Arizona State University.
The Arizona K-12 pilot teachers who tested the curriculum and provided feedback.
The Japanese American National Museum staff for their expertise and support.
Members of the Arizona Japanese American and non-Japanese American community who shared their experiences with us.
Ray Gonzales and the City of Chandler for permission to use "Lessons in Loyality."
Kyle McCoy and the Arizona Historical Society and Museum
The *Enduring Communities* teams from Colorado, New Mexico, Texas, and Utah for their encouragement.
KOLD-TV Tucson for permission to use the "Baseball Behind Barbed Wire" news story.
Kerry Yo Nakagawa, Lawson Inada, and the Nisei Baseball Research Project for permission to use "A Boy Among Men."
Bill Staples and Kerry Yo Nakagawa for connecting us with the Eagles/Badgers Reunion.
Asian Pacific American Studies, Arizona State University
Japanese American Citizens League—AZ
Damian Almeida
Ashley Bales
Jay Cravath
Art Hansen
Lawson Inada
Craig Lowthorp
Jonathan Schaller

Acknowledgments

Once you join others, even though at first your mission fails, you become a different person, a much stronger one. You feel that you really count, you discover your strength as an individual because you have along the way discovered others share in what you believe, you are not alone; and thus a community is formed. ... So, my credo consists of the pursuit and the act. *One without the other is self-indulgence.*

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

The *Enduring Communities* project and this curriculum were made possible through the contributions of many people from across the nation over the span of four years. The camaraderie, insights, and lively discussions with the following educators, volunteers, community members, advisors, and staff have guided and strengthened the project:

La-Tanya Alexander
Anan Ameri
June Aoki
Bill Arakaki
Kathy Araki
Kalei Arinaga
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Marge Taniwaki
Laurie Tateishi
Christina Tatsugawa
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Rene' Tomita
Minoru Tonai
Susan Truong
Russ Tsuda
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Elaine Yamagata
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Elyse Yamauchi
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Project Supporters

Major support for this project has been generously provided, in part, by:

TOYOTA

INSTITUTE of Museum and Library SERVICES

Aratani Foundation

Additional support has also been provided by:

The Hiroaki, Elaine & Lawrence Kono Foundation
The Henri and Tomoye Takahashi Charitable Foundation

Manabi & Sumi Hirasaki
Knapp Foundation
Noboru & Patricia Kondo
National Japanese American Memorial Foundation
Dr. Paul I. & Hisako Terasaki

Discover Nikkei
Dr. Chiyo Horiuchi
International Coalition of Historic Sites of Conscience
Third Millenium, in honor of Ruby Takanishi
Members and Donors of the Japanese American National Museum

Japanese American National Museum

Enduring Communities: The Japanese American Experience in Arizona, Colorado, New Mexico, Texas, and Utah is a multi-year partnership project with 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, in collaboration with educators, communities, and students to create curricula about the Japanese American World War II experience for every classroom in these five states.