



# EDUCATION

at the JAPANESE AMERICAN NATIONAL MUSEUM



## Teaching the Japanese American Experience: An Educator's Tool Kit

*We are all part of a larger community, and the  
lessons from the Japanese American community  
are lessons to be shared with everyone.*

—Social Studies Teacher

# TEACHING THE JAPANESE AMERICAN EXPERIENCE: AN EDUCATOR’S TOOL KIT

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The mission of the Japanese American National Museum is to promote understanding and appreciation of America's ethnic and cultural diversity by sharing the Japanese American experience. By providing a voice for Japanese Americans and a forum for all people to explore their heritage and culture, the National Museum attempts to strengthen our communities and increase respect among all people.

The National Museum appreciates your comments and hopes that it can be a resource to you. Please feel free to contact the National Museum's Education Unit:

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***Teaching the Japanese American Experience: An Educator's Tool Kit is generously supported by The Boeing Company.***

The National Museum's educational programs are generously supported by:

- Toyota Motor Sales, U.S.A., Inc.
- The Harry and Jeanette Weinberg Foundation
- Bank of America
- James H. Ackerman
- Hisako Nerio Imamura & Akira Imamura
- Sumi Nerio Leonard & Robert J. Leonard
- The Nissan Foundation
- Institute for Museum and Library Services
- City of Los Angeles Cultural Affairs Department
- Los Angeles County Arts Commission
- Ronald McDonald House Charities
- Union Bank of California Foundation
- Mrs. Fudeko Maruyama
- The Henri & Tomoye Takahashi Foundation
- Wanda Denson-Low & Ronald Low
- Bill and Sumi Hughes
- Penny & Robert Sarver Charitable Foundation
- Dr. & Mrs. Paul Terasaki

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## INTRODUCTION AND WELCOME!

Welcome! We have compiled and designed *Teaching the Japanese American Experience: An Educator's Tool Kit* to be easily adapted to the diverse needs of your students. By creatively using our collection of works of art and artifacts, including photographs, three-dimensional objects, and letters, representing the rich lives and varied activities of an American ethnic community, the National Museum hopes to pique your students' curiosity about America's diverse peoples and cultures. We ultimately hope that this experience with objects and stories from real people's lives will stimulate students' interest in their own community and background.

We consider teachers as our most valuable partners in both the production and the implementation of the *Educator's Tool Kit*. We believe that by developing a working partnership with educators from across the nation, we can contribute to each other's mutual interests in providing rich learning experiences and sparking a passion for lifelong learning in the minds of young people. In fact, *all* of the lessons included here were written by educators with whom we have worked. The writers teach a variety of grade levels, subject matters, and students from across the nation; nonetheless, you will see how well they understand the importance of sharing the Japanese American experience with students.

Please take your time as you look through the lessons and resources presented here. If there are ways the *Educator's Tool Kit* can better complement your teaching regimen—whether it is educational content or in the development of student learning skills—we would be interested in your ideas and suggestions. Your insights are invaluable in improving our Education Programs in general.

We hope that as you share these activities with your students, they will discover the richness and diversity of which we are all a part.

Enjoy!

Sincerely,

A handwritten signature in blue ink that reads "Allyson Nakamoto". The signature is fluid and cursive, with the first name "Allyson" written in a larger, more prominent script than the last name "Nakamoto".

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## Photo and Design Credits

Cover photo: Don Farber  
 Design: Michael Chan Design, Tami Kaneshiro, Sr. Graphic Designer/Assistant Production Manager; Azusa Oda, Production/Graphic Designer Assistant

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## JAPANESE AMERICAN HISTORY

Excerpt from the *Japanese American Curriculum Framework*

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The Japanese American story is a very American story. Its pages are filled with the deeds of the high and the lowly, with exemplars of unbridled courage and great achievement and of crippling despair and wasted talents, with the extraordinary and the mean. As an American story, it shares much in common with African Americans, European Americans, Latinos/Latinas, and Native Americans, and yet the Japanese American story is unique and different from those other histories. It is important because it is at once decidedly American and distinctively Japanese American. And it reaffirms the American story as it transforms it.

Multiculturalism is predicated upon the desirability, indeed the necessity, of including all of America's peoples within its national identity, discourses, and imaginings. In truth, America's peoples were never homogeneous, nor singularly European. Likewise, American history is always heterogeneous, frequently contradictory, and seldom colorless. But how, given the limitations of time and space, can all of the Republic's many and diverse peoples be included within our curriculum, and textbooks, conversations? And why include Japanese Americans, when they comprise such a small percentage of America's peoples and live mainly on the coasts and in Hawai'i?

Japanese Americans have contributed to America's development. They helped to lay the foundations of Hawai'i's sugar industry, they farmed the land and produced many of the garden crops of California's fecund fields, and they created works of art and won Olympic medals. But those accomplishments, despite their great worth and merits, seemingly pale in comparison to the contributions of the founding fathers, the "great men" who designed and built America's institutions and national culture and who charted its history and destiny. Or so the familiar story goes.

Yet consider this. Japanese Americans (and others of America's "minorities") have contributed to some of the basic tenets of America's foundational ideals and promises — of life, liberty, and property. Although denied many of those freedoms at various times in their histories, they (and others) sought to secure the guarantees of the Constitution and the promise of the American dream. In that, they deepened and enriched the meaning of American identity — the notion of who is an American — and the rights, privileges, and obligations that comprise the Republic's very core for themselves, but also and importantly for all Americans.

# OVERVIEW OF THE HISTORICAL FORMATIONS

## *Japanese American Curriculum Framework*

Since its founding, the Japanese American National Museum has actively created and grown collaborations with educators from across the nation desiring to integrate the Japanese American experience into their curriculum. The first product of these collaborations was the *Japanese American Curriculum Framework*, published in 1999. The *Curriculum Framework* weaves multiculturalism, student learning standards and benchmarks, and multidisciplinary methodology to ensure that the experiences and contributions of diverse people in the United States are integrated into classrooms across the nation.

Included in the *Curriculum Framework* are the nine historical formations listed below. We have organized the lessons in this *Tool Kit* around these historical formations for several reasons: (1) We believe these historical formations can help us rethink and reframe more familiar curriculum; (2) Organizing lessons thematically would make the lessons most accessible to educators from across the nation who must address varying state standards and learning benchmarks; and (3) By beginning with the historical formations, you may better understand the process and spirit in which these lessons were created.

## HISTORICAL FORMATIONS

### Excerpted from *Japanese American Curriculum Framework*, 1999

#### 1. Origins

The Japanese American experience helps students to rethink the nature of America's origin story. Besides Native Americans, not all of America's peoples came to these shores from Europe or from across the Atlantic and not all were "pushed" by hardships and "pulled" by attractions. Japanese Americans did not first come to America; America went first to Japan. U.S. Commodore Matthew Perry's 1854 "opening" of Japan drew a reluctant people into the modern world because of America's desire for commerce and economic gain. That visit, in a sense, fulfilled a European people's "destiny" that was longstanding as evidenced in Christopher Columbus' search for a passage to India, to the imagined, fabulous wealth of Asia. America's westward expansion, thus, from the Atlantic seaboard to the Pacific shore and beyond — to Hawaii, China, Japan, the Philippines, India — brought Asia's products to the Americas, but also its peoples to labor in the plantations and factories of Hawaii and the American West.

Selected Readings: Brian Niiya (ed.) *Japanese American History: An A-to-Z Reference* (1993), introductory essay; and Gary Y. Okihiro, *Margins and Mainstreams: Asians in American History and Culture* (1994), chapter one.

#### 2. Citizenship

Citizenship indicates membership within the American community. Its privileges and responsibilities, accordingly, helped to determine the very meaning of the American identity. Citizenship was not easily or freely acquired by all of America's peoples as revealed in the Japanese American experience. Japanese migrants, indeed all Asians, were designated as "aliens ineligible to citizenship" — the only racialized group so defined until 1952. The 1790 Naturalization Act restricted naturalization to free white persons, and the Fourteenth Amendment passed in 1868 included African Americans within the rights of naturalization. In 1922 in the case of Takao Ozawa, the U.S. Supreme Court affirmed the exclusion of Japanese migrants from the ranks of citizens, despite Ozawa's claim to a cultural identity with European Americans and to unqualified loyalty to the state. Japanese Americans were thereby rendered as perpetual aliens, a condition that prevented their full enjoyment of life, liberty, and property.



Selected Readings: Angelo N. Ancheta, *Race Rights and the Asian American Experience* (1998); Charles J. McClain (ed.), *Japanese Immigration and American Law: The Alien Land Laws and Other Issues* (1994).

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### 3. Civil Rights

Despite their assigned condition as perpetual aliens, Japanese Americans sought the same guarantees of freedom and equality under the law as enjoyed by citizens. In that struggle, they built a civil rights movement that differed from, but paralleled and reinforced the more familiar African American civil rights movement. The distinctiveness of the Japanese American effort derived in part from their unique legal and racialized positions. Denied real property rights as aliens by various Western states, Japanese Americans tried to undo the intent of the law through public campaigns, litigation, and various other strategies. They secured language rights in 1927, when the U.S. Supreme Court begrudgingly ruled that Japanese language schools were protected by the Constitution. They formed civil rights organizations during the early twentieth century to protect the rights of Japanese Americans. And during World War II, they challenged the constitutionality of their forced removal and detention in landmark U.S. Supreme Court cases. In all of those efforts, Japanese Americans secured the civil rights of all Americans.

Selected Readings: Mitch Maki, Harry Kitano, and Megan Berthold, *Achieving the Impossible Dream: How Japanese Americans Obtained Redress* (1999); and Okihiro, *Margins and Mainstreams*, chapter six.

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### 4. Race

Students oftentimes think of race as a scientific and absolute category. But the Japanese American experience reveals that race is a human invention and that it changes over time and place. At times, Japanese Americans were racialized “as blacks,” in that they were categorized as nonwhite, inferior, and a threat to the “purity” of whites. That idea was represented as the “yellow peril.” At other times, Japanese Americans were racialized “as whites,” insofar as they allegedly approximated white cultural values, social aspirations, and successes. That notion was labeled the “model minority.” But Japanese Americans, indeed Asian Americans, are neither black nor white, and their racialized position between those assumed poles of the U.S. racial formation belies the two-category system of racial thinking and shows the shifting and contingent natures of race. Japanese American racializations changed depending upon place (e.g., consider them in Hawaii versus the West Coast) and time (e.g., during World War II versus the 1990s). Further, as a third and intermediary position, Japanese American racializations reveal that the so-called gap between black and white is neither wide nor unbridgeable. Even the idea of Japanese American is fluid largely because of the prevalence of outmarriages and multiracialisms.

Selected Readings: Michael Omi and Howard Winant, *Racial Formation in the United States* (1986); and Okihiro, *Margins and Mainstreams*, chapter two.

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### 5. Inclusion/Exclusion

Conflict and consensus have commonly framed the interpretations of American history. Some historians argue that the nation’s past reveals a singular process of inclusion whereby immigrants from diverse lands came to these shores and after initial problems assimilated into the great melting pot. Other historians contend that American history is typified not by consensus, but by conflict between natives and aliens and men and women and among racialized groups, social classes, and so forth. The Japanese American experience teaches students that American history is an account of both inclusion and exclusion, and that those meanings are not uniformly good or bad, but are complicated and contingent. For example, various exclusion laws and practices prevented and retarded Japanese American immigration, citizenship, and property rights. At the same



time, American institutions and practices, notably the Fourteenth Amendment and its applications, allowed Japanese Americans to challenge those exclusions and to achieve a measure of inclusion and success. Contrarily, inclusion might have bestowed rights and opportunities, but it could also seek to exclude, erase cultural identities and values, and impose uniformity and constraints.

Selected Readings: Mei Nakano, *Japanese American Women: Three Generations, 1890-1990* (1990); and Gary Y. Okihiro, *Cane Fires: The Anti-Japanese Movement in Hawaii, 1865-1945* (1991).

## 6. Community

Too often these days, individual freedoms and interests supercede the duties and obligations of community membership. Although Japanese Americans stressed individualism and independence, they also underscored the value and responsibilities of group membership and interdependence. The migrants knew that their well-being could only be achieved through their own efforts, but they also recognized that their families back in Japan depended upon their labors in America and that their personal gain could be more fully realized through collective initiatives. Thus from the beginning, Japanese Americans joined together in work-groups as in California's orchards and fields, formed provincial and ethnic associations that promoted the interests of their members, and established farm and market cooperatives. At the same time, it is important to recognize that Japanese American group solidarity can easily become a stereotype and caricature, and that there were numerous instances in Japanese American history where the individual went outside the group, indicating selfish and anti-social behaviors in some cases and innovative- and visionary-thinking and acting in others. On another level, Japanese American history teaches that the idea of community transcends conceptions that are spatially bound, as in Japantowns, and includes dispersed communities that order themselves around culture and even an imagined and shared sense of identity and peoplehood.

Selected Readings: Stephen S. Fugita and David J. O'Brien, *Japanese American Ethnicity: The Persistence of Community* (1991); and Linda Tamura, *The Hood River Issei: An Oral History of Japanese Settlers in Oregon's Hood River Valley* (1993).

## 7. Culture

Students commonly confuse culture with race. They sometimes believe that certain behaviors are synonymous with certain racialized groups. Also, students often attach values to cultures that are imagined as primal, pure, and traditional or unchanging. The Japanese American experience helps students to move beyond those simplistic ideas toward a recognition of continuities, but also of changes. Japanese culture was never in pure isolation, despite the Tokugawa shogunate's attempt to cut off Japan from "foreign" influences from the sixteenth to nineteenth centuries. Chinese, Korean, and European cultures helped to shape and influence Japanese culture. And when migrants from Japan settled on America's shores, they brought with them their national but also regional, ethnic, gendered, and classed cultures and dialects, but they also engaged in ceaseless transactions with America's equally diverse cultures in distinctive places and times. Those transactions were not merely in one direction; Japanese Americans influenced and were influenced by America's various racialized, gendered, classed, and regional cultures. Some of those included religion, values, and foodways. And although those cultural transactions followed the general American pattern and were thus emphatically American, their outcomes produced cultures that were uniquely Japanese American.

Selected Readings: Akemi Kikumura, *Through Harsh Winters: The Life of a Japanese Immigrant Woman* (1981); and Lon Kurashige, *Japanese American Celebration and Conflict: A History of Ethnic Identity and Festival, 1934-1990* (2002).

## 8. Local/Regional/National/Global

It is easy to forget, in reading the standard textbooks of America's past, that its history and identity are simultaneously local, regional, national, and global. Instead, those accounts dwell upon the national and mainly the political and economic forces that have shaped the United States. Japanese American history shows students how America's past and its character have multiple, interacting dimensions that must be considered in their entirety. Individual and family histories are the building blocks of the Japanese American experience. Those local identities formed regional cultures that differed from one another — such as sugar plantation camps and Kona coffee farms in Hawaii and Seattle's pre-war Nihonmachi (Japan Town) and Santa Clara's farming clusters on the mainland — even as they bore common features and were linked one with the other. And those local lives and regional communities influenced and were influenced by local, regional, national, and transnational constraints and opportunities such as racializations, laws, institutions, and events. Thus, for example, the Japanese American experience during World War II clearly exemplifies how all of those spatial and social (political, economic, and cultural) dimensions converge, interact, and produce a people's past.

Selected Readings: Valerie J. Matsumoto, *Farming the Home Place: A Japanese American Community in California, 1919-1982* (1993); and Lane Ryo Hirabayashi, Akemi Kikumura-Yano and James A. Hirabayashi, *New Worlds, New Lives: Globalization and People of Japanese Descent in the Americas and from Latin America in Japan* (2002).

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## 9. Unity and Diversity

Surely America's strength lies in its unity. Americans share a common history and destiny, a belief in the privileges and obligations of citizenship and the rule of law, a sense of community and the collective will. But America's democracy also relies upon its diversity. Individualism, independent thinking, and differences undergird the ideals and promise of the Republic's founding. The Japanese American experience teaches students that unity and diversity are not necessarily contradictory or mutually exclusive, but can be complementary and mutually implicated. Japanese Americans are both Americans and Japanese Americans, the same and different. And their experiences are separate and unique, but they are also familiar and integral to the nation's past and present. In truth, Japanese Americans, like all Americans, are a variegated group in terms of ethnicity, gender, class, sexuality, and so forth, and like the American nation, Japanese America has always been composed of East and West, conflict and consensus, independence and interdependence, the local and the global. That very diversity, in fact, is its common ground.

Selected Readings: Eric Muller, *Free to Die for Their Country: The Japanese American Draft Resisters of World War II* (2001); Ron Takaki, *Pau Hana* (2001).

## ELEMENTARY SCHOOL HISTORICAL FORMATIONS GRID

NAME OF LESSON PLAN	Origins	Citizenship	Civil Rights	Race	Inclusion/Exclusion	Community	Culture	Local/Regional/ National/Global	Unity & Diversity
1. The Bracelet (hardcopy)			X	X	X			X	X
2. The Caged Bird Sings of Freedom		X	X	X	X				
3. Captured Moments: A View of Family						X			
4. Encounters in the Classroom: Investigating Community History						X		X	X
5. E Pluribus Unum: Out of Many One	X			X			X		X
6. Family Memory Candles						X			
7. The House Project: Constructing Our Stories						X			
8. In This Great Land of Freedom: The Japanese Pioneers of Oregon	X		X			X	X	X	
9. Japanese Americans: Friendship, Fairness & Feelings (Based on the Bracelet by Yoshiko Uchida)			X	X	X	X			X
10. Japanese Americans: USA Citizen or Enemy Aliens?		X	X	X	X				X
11. Japanese Americans: What is Home?			X			X			
12. Learning from Objects	X					X	X		
13. The Mess Hall					X	X			
14. Mother and Child					X	X			
15. Pacific Crossings: Japanese Americans in Chicago		X				X		X	X
16. Personal Poem Activity							X		X
17. School History Sleuths						X		X	
18. A Sense of Community						X		X	
19. Tokens of Affection						X			

# MIDDLE SCHOOL HISTORICAL FORMATIONS GRID

NAME OF LESSON PLAN	Origins	Citizenship	Civil Rights	Race	Inclusion/Exclusion	Community	Culture	Local/Regional/ National/Global	Unity & Diversity
1. Captured Moments: A View of Family						X			
2. Dear Miss Breed (hardcopy)		X	X		X			X	
3. Do You Speak English?	X					X	X	X	X
4. E Pluribus Unum: Out of Many One	X			X			X		X
5. Encounters in the Classroom: Investigating Community History						X		X	
6. Encounters in the Community: Investigating Cultural Communities	X	X		X		X	X	X	X
7. Family Memory Candles						X			
8. The House Project: Constructing Our Stories						X			
9. In the News: Conflict and Collaboration			X			X	X	X	X
10. Learning from Objects	X					X	X		
11. Personal Poem Activity							X		X
12. School History Sleuths						X		X	
13. A Sense of Community						X		X	
14. Tokens of Affection						X			
15. Unit on Enslavement/Empowerment			X	X					

## HIGH SCHOOL HISTORICAL FORMATIONS GRID

NAME OF LESSON PLAN	Origins	Citizenship	Civil Rights	Race	Inclusion/Exclusion	Community	Culture	Local/Regional/ National/Global	Unity & Diversity
1. Captured Moments: A View of Family						X			
2. Do You Speak English?	X				X	X	X	X	X
3. Encounters in the Classroom: Investigating Community History						X		X	
4. Encounters in the Community: Investigating Cultural Communities	X	X		X		X	X	X	X
5. Family Memory Candles						X			
6. The House Project: Constructing Our Stories						X			
7. How Does Fear Affect Democracy?		X	X	X	X	X		X	X
8. Interactions (hardcopy)		X	X	X	X	X	X		X
9. In the News: Conflict and Collaboration			X			X	X	X	X
10. In This Great Land of Freedom	X		X		X	X	X	X	
11. Japanese Americans: Community is Key		X				X			X
12. Learning from Objects	X					X	X		
13. Personal Poem Activity							X		X
14. School History Sleuths						X		X	
15. A Sense of Community						X		X	
16. Tokens of Affection						X			
17. The View From Within		X	X	X	X	X	X		
18. World War II Stories		X	X	X	X			X	

## CHRONOLOGY OF WORLD WAR II INCARCERATION

The purpose of this chronology is to provide a general historic framework for understanding the events that contributed and led up to the incarceration of Japanese Americans during World War II. It includes events directly related to Japanese Americans as well as more general events that indirectly impacted the Japanese American community.

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<b>March 26, 1790</b>	The U.S. Congress, through the act of 1790, decrees that “any alien, being a free white person who shall have resided within the limits and under the jurisdiction of the United States for a term of two years, may be admitted to become a citizen thereof.” The phrase “free white person” remained intact until 1873 when “persons of African nativity or descent” was added. This act is used to deny citizenship to Japanese and other Asian immigrants until the mid-20th Century.
<b>May 17, 1868</b>	The <i>Scioto</i> sets sail out of Yokohama for Hawai`i, carrying 153 Japanese bound for employment on the sugar plantations. These adventurers, called <i>Gannenmono</i> , constitute the first mass emigration of Japanese overseas.
<b>May 6, 1882</b>	Congress passes the Chinese Exclusion Act over the veto of President Garfield. Chinese immigration would essentially be shut off for the next sixty years. Chinese laborers continue to be targets of racially motivated harassment and attacks.
<b>February 8, 1885</b>	The <i>City of Tokio</i> arrives in Honolulu carrying the first 944 official migrants from Japan to Hawai`i. These first emigrants work as contract laborers on sugar plantations.
<b>1900</b>	Hawai`i becomes a U.S. Territory; U.S. laws are applied to Hawai`i, outlawing contract labor. This frees many Japanese to migrate to the continental U.S. where wages are double.
<b>May 14, 1905</b>	The Asiatic Exclusion League is formed in San Francisco, marking the official beginning of the anti-Japanese movement.
<b>October 11, 1906</b>	The San Francisco Board of Education passes a resolution to place Japanese and Korean children in a segregated school for Chinese children. Though little is noticed at first in San Francisco (it would actually affect only a handful of children), this soon escalates into an international incident.
<b>1908</b>	Gentlemen’s Agreement between Japan and United States effectively ends further immigration of Japanese laborers to the United States.
<b>May 19, 1913</b>	California Governor Hiram Johnson signs the 1913 Alien Land Law which becomes effective August 10. This law prohibits “aliens ineligible to citizenship” from purchasing land.
<b>November 1920</b>	The new 1920 Alien Land Law, a more stringent measure intended to close loopholes in the 1913 Alien Land Law, passes as a ballot initiative. It becomes effective on December 9.
<b>July 19, 1921</b>	Armed white raiders deport 58 Japanese laborers from Turlock, California, by truck and warn them not to return. Similar events occur elsewhere in California and in parts of Oregon and Arizona.
<b>November 13, 1922</b>	The United States Supreme Court rules on the Ozawa case, definitively prohibiting Issei from becoming naturalized citizens on the basis of race. This ban lasts until 1952.

<b>May 26, 1924</b>	Calvin Coolidge signs the 1924 immigration bill into law, effectively ending Asian immigration to the U.S. and severely restricting immigration from other countries.
<b>October-</b>	Curtis B. Munson, special representative of the State Department, is commissioned by President Roosevelt to gather information on Japanese American loyalty in Hawai'i and the West Coast. The report largely affirms that Japanese Americans are loyal to the United States and pose little threat to national security.
<b>November 1, 1941</b>	The Military Intelligence Service Language School opens at the Presidio, San Francisco, with four Nisei instructors and 60 students, 58 of whom are Japanese American. The school later moves to Minnesota after the exclusion order.
<b>August 18, 1941</b>	In a letter to President Roosevelt, Representative John Dingell of Michigan suggests incarcerating 10,000 Hawai'ian Japanese Americans as hostages to ensure "good behavior" on the part of Japan.
<b>November 12, 1941</b>	Fifteen Japanese American businessmen and community leaders in Los Angeles Little Tokyo are picked up in an F.B.I. raid. Records and membership lists for such organizations as the Japanese Chamber of Commerce and the Central Japanese Association are seized.
<b>December 7, 1941</b>	Pearl Harbor is attacked and martial law is declared in Hawai'i. Local authorities and the F.B.I. begin to round up the Issei leadership of the Japanese American communities in Hawai'i and on the mainland. By 6:30 a.m. the following morning 736 Issei are in custody; within 48 hours, 1,291 are arrested. Caught by surprise for the most part, these men are held under no formal charges and family members are forbidden from seeing them. Most spend the war years in enemy alien internment camps run by the Justice Department.
<b>December 8, 1941</b>	The United States enters World War II.
<b>December 11, 1941</b>	The Western Defense Command is established with Lt. Gen. John L. DeWitt as commander. The West Coast is declared a theater of war.
<b>December 27, 1941</b>	All civilians (over age six) on Oahu are ordered to be fingerprinted and registered.
<b>February 19, 1942</b>	President Roosevelt signs Executive Order 9066 which allows military authorities to exclude anyone from anywhere without trial or hearings. This order sets the stage for the entire forced removal and incarceration of Japanese Americans.
<b>February 25, 1942</b>	The Navy informs Japanese American residents of Terminal Island near Los Angeles Harbor that they must leave in 48 hours. They are the first group to be removed en masse and suffer especially heavy losses.
<b>February 27, 1942</b>	Idaho Governor Chase Clark tells a congressional committee in Seattle that Japanese would be welcome in Idaho only if they were in "concentration camps under military guard." Some credit Clark with the conception of what was to become a true scenario.
<b>March 2, 1942</b>	John L. DeWitt issues Public Proclamation No. 1 which creates Military Areas Nos. 1 and 2. Military Area No. 1 included the western portion of California, Oregon and Washington, and part of Arizona. Military Area No. 2 included the remaining areas of these states. The proclamation also suggests that people might be excluded from Military Area No. 1.



<b>March 18, 1942</b>	The president signs Executive Order 9102 establishing the War Relocation Authority (WRA) with Milton Eisenhower as director.
<b>March 21, 1942</b>	The first advance groups of Japanese American “volunteers” arrive at Manzanar located in the Owens Valley in south-central California. The WRA takes over on June 1 and transforms it into one of the ten “relocation centers.”
<b>March 24, 1942</b>	The Army’s first Civilian Exclusion Order is issued for the Bainbridge Island area near Seattle, Washington. The forty-five families there are given one week to prepare. By the end of October, 108 exclusion orders are issued, and all Japanese Americans in Military Area No. 1 and the California portion of No. 2 are incarcerated at temporary facilities, known as assembly centers, until they can be moved to the ten “relocation centers.”
<b>March 27, 1942</b>	The Army issues Public Proclamation No. 4 prohibiting the changing of residence for all in Military Area No. 1, ending the brief period of “voluntary evacuation” when Japanese Americans could move outside of impacted areas to avoid incarceration.
<b>March 28, 1942</b>	Nisei Minoru Yasui walks into a Portland police station at 11:20 p.m. to present himself for arrest in order to test the curfew regulations in court. This becomes one of four cases tried at the Supreme Court contesting the constitutionality of regulations applied to Japanese Americans.
<b>March 30, 1942</b>	A war department order discontinues the induction of Nisei into the armed forces on the West Coast.
<b>May 8, 1942</b>	The first group of inmates arrives at the Colorado River or Poston camp in western Arizona.
<b>May 16, 1942</b>	Accompanied by his lawyer, 24-year-old University of Washington Nisei student Gordon Hirabayashi walks into the local FBI office to challenge the constitutionality of the exclusion and curfew orders.
<b>May 29, 1942</b>	Largely organized by Quaker leader Clarence E. Pickett, the National Japanese-American Student Relocation Council is formed in Philadelphia with University of Washington Dean Robert W. O’Brien as director. By war’s end, 4,300 Nisei are able to attend college through the help of this organization.
<b>May 30, 1942</b>	Nisei Fred Korematsu is arrested in San Leandro, California, for violating the exclusion order. His case becomes one of four used to contest the constitutionality of the exclusion and detention of Japanese Americans.
<b>June 1942</b>	The movie “Little Tokyo, U.S.A.” is released by Twentieth Century Fox. In it, the Japanese American community is portrayed as a “vast army of volunteer spies” and “blind worshippers of their Emperor,” as described in the film’s voice-over prologue.
<b>June 1942</b>	The first official WRA resettlers from the camps arrive in Chicago, though others are said to have arrived as early as March.
<b>June 3-6, 1942</b>	The Battle of Midway results in a tremendous victory for the Allies, turning the tide of the war.
<b>June 17, 1942</b>	Milton Eisenhower resigns as WRA director. Dillon Myer is appointed to replace him.
<b>June 17, 1942</b>	The Hawai`ian Provisional Infantry Battalion is activated as the 100 <sup>th</sup> Infantry Battalion while in Oakland, California. The all-Japanese American battalion is sent to Camp McCoy, Wisconsin, for training. They are later deployed to the European Theater.

<b>July 12, 1942</b>	A <i>habeas corpus</i> petition is filed in San Francisco federal court on behalf of Nisei Mitsuye Endo against the WRA and Milton Eisenhower questioning the legality (constitutionality) of her detention.
<b>July 20, 1942</b>	The first advance groups arrive at the Gila River camp, located in central Arizona.
<b>August 10, 1942</b>	The first inmates arrive at Minidoka, located in south-central Idaho.
<b>August 12, 1942</b>	The first 292 inmates arrive at Heart Mountain, located in northwestern Wyoming.
<b>August 27, 1942</b>	The first inmates arrive at Granada, or Amache, located in southeastern Colorado.
<b>September 11, 1942</b>	The first inmates arrive at Topaz, located in central Utah.
<b>September 18, 1942</b>	The first inmates arrive at Rohwer, located in southeastern Arkansas.
<b>October 20, 1942</b>	President Roosevelt calls the “relocation centers” “concentration camps” at a press conference. The WRA had consistently denied that the term “concentration camps” accurately described the camps.
<b>November 14, 1942</b>	An attack on a man widely perceived as an informer results in the arrest of two popular inmates at Poston. This incident soon mushrooms into a mass strike.
<b>December 5, 1942</b>	Fred Tayama is attacked and seriously injured by a group of inmates at Manzanar. The arrest of the popular Harry Ueno for the crime triggers a mass uprising.
<b>December 10, 1942</b>	The WRA establishes a prison at Moab, Utah, for recalcitrant inmates.
<b>January 29, 1943</b>	A War Department press release announces a registration program for both military recruitment and leave clearance.
<b>February 1, 1943</b>	The 442 <sup>nd</sup> Regimental Combat Team, an all-Japanese American segregated unit, is activated.
<b>February 6, 1943</b>	Army teams begin to visit camps to register Nisei and administer a questionnaire designed to determine their loyalty. Comes to be referred to as the “loyalty questionnaire.” Poor administration, the invasive nature of the questions and confusion over the questionnaire’s purpose create tension and division in the camps.
<b>April 13, 1943</b>	General John L. DeWitt, head of the Western Defense Command, testifies before the House Naval Affairs Subcommittee that: “A Jap’s a Jap. There is no way to determine their loyalty... This coast is too vulnerable. No Jap should come back to this coast except on a permit from my office.”
<b>April 27, 1943</b>	The WRA prison is moved from Moab, Utah, to Leupp, Arizona.
<b>June 21, 1943</b>	The United States Supreme Court rules on the Hirabayashi and Yasui cases, upholding the constitutionality of the curfew and exclusion orders.
<b>September 13, 1943</b>	The separation of internees at Tule Lake begins. After the loyalty questionnaire episode, “loyal” internees are transferred to other camps. Five days later, “disloyal” internees from other camps begin to arrive at Tule Lake.
<b>November 4, 1943</b>	The Tule Lake uprising caps a month of strife. Tension had been high since the administration had fired 43 coal workers involved in a labor dispute on October 7.

<b>January 14, 1944</b>	Nisei eligibility for the draft is restored. The reaction to this announcement in the camps is mixed.
<b>January 26, 1944</b>	Spurred by the announcement of the draft a few days before, 300 people attend a public meeting at Heart Mountain and a group known as the Fair Play Committee is formally organized to question the constitutionality of drafting men incarcerated in the camps. Kiyoshi Okamoto is chosen chairman and Paul T. Nakadate vice-president.
<b>March 20, 1944</b>	Forty-three Japanese American soldiers are arrested for refusing to participate in combat training at Fort McClellan, Alabama. Eventually, 106 are arrested for their refusal, undertaken to protest the treatment of their families in United States concentration camps. Twenty-one are convicted and serve prison time before being paroled in 1946. The records of 11 are cleared by the Army Board of Corrections of Military Records in 1983. (The other 10 did not apply for clearance.)
<b>May 10, 1944</b>	A Federal Grand Jury issues indictments against 63 Heart Mountain draft resisters. The 63 are found guilty and sentenced to jail terms on June 26. They are granted a pardon on December 24, 1947.
<b>June 30, 1944</b>	Jerome becomes the first camp to close when the last inmates are transferred to Rohwer.
<b>July 21, 1944</b>	Seven members of the Heart Mountain Fair Play Committee are arrested, along with Colorado journalist James Omura, who had written articles about resisting the military draft. Their trial for “unlawful conspiracy to counsel, aid and abet violators of the draft” begins on October 23. All but Omura are eventually found guilty.
<b>October 27-30, 1944</b>	The 442 <sup>nd</sup> Regimental Combat Team rescues an American battalion that had been cut off and surrounded by the enemy. Eight hundred casualties are suffered to rescue 211 men. Comes to be known as “Rescue of the Lost Battalion.”
<b>December 18, 1944</b>	The Supreme Court decides that Fred Toyosaburo Korematsu was indeed guilty of remaining in a military area contrary to the exclusion order, thus upholding the constitutionality of the exclusion process.
<b>January 2, 1945</b>	Restrictions preventing resettlement on the West Coast are removed, although many exceptions continue to exist. A few carefully screened Japanese Americans had returned to the coast in late 1944.
<b>January 8, 1945</b>	The packing shed of the Doi family is burned and dynamited and shots are fired into their home. The family had been the first to return to California from Amache and the first to return to Placer County. Although several men are arrested and confess to the acts, all are acquitted. Some thirty similar incidents greet other Japanese Americans returning to the West Coast between January and June.
<b>May 7, 1945</b>	The surrender of Germany ends the war in Europe.
<b>August 6, 1945</b>	The atomic bomb is dropped on Hiroshima. Three days later, a second bomb is dropped on Nagasaki. Japan surrenders on August 15.
<b>March 20, 1946</b>	Tule Lake closes, culminating “an incredible mass evacuation in reverse.” In the month prior to the closing, some 5,000 internees had had to be moved, many of whom were elderly, impoverished, or mentally ill and with no place to go. Of the 554 persons left there at the beginning of the day, 450 are moved to Crystal City, 60 are released, and the rest are “relocated.”

<b>July 15, 1946</b>	The 442 <sup>nd</sup> Regimental Combat Team is received on the White House lawn by President Truman. “You fought not only the enemy but you fought prejudice—and you have won,” remarks the president.
<b>June 30, 1947</b>	U.S. District Judge Louis E. Goodman orders that the petitioners in Wayne Collins’ suit of December 13, 1945 be released; native-born American citizens could not be converted to enemy aliens and could not be imprisoned or sent to Japan on the basis of renunciation. Three hundred and two persons are finally released from Crystal City, Texas, and Seabrook Farms, New Jersey on September 6, 1947.
<b>July 2, 1948</b>	President Truman signs the Japanese American Evacuation Claims Act, a measure to compensate Japanese Americans for certain economic losses attributable to their forced evacuation. Although some \$28 million was to be paid out through provision of the act, it would be largely ineffective even on the limited scope in which it operated.
<b>June 27, 1952</b>	The Senate (57-26) follows the House (278-113) to successfully override President Truman’s veto to vote the McCarran Bill into law. Among other things, the bill grants Japan a token immigration quota and enables Isseis to become naturalized citizens. It goes into effect on December 24.
<b>January 9, 1966</b>	An article titled “Success Story: Japanese American Style” appears in the <i>New York Times</i> . “By any criterion of good citizenship that we choose, the Japanese-Americans are better than any group in our society, including native-born whites,” writes author William Peterson.
<b>July 10, 1970</b>	The JACL’s Northern California-Western Nevada District Council announces a resolution calling for reparations for the World War II incarceration of Japanese Americans. Titled “A Requitul Supplication” and championed by Edison Uno, this resolution pushed for a bill in Congress awarding individual compensation on a per diem basis, tax-free.
<b>November 28, 1979</b>	Representative Mike Lowry (DWA) introduces the World War II Japanese-American Human Rights Violations Act (H.R. 5977) into Congress. This NCJAR sponsored bill is largely based on research done by ex-members of the Seattle JACL chapter. It proposes direct payments of \$15,000 per victim plus an additional \$15 per day interned. Given the choice between this bill and the JACL supported study commission bill introduced two months earlier, Congress opts for the latter.
<b>July 14, 1981</b>	The Commission on Wartime Relocation and Internment of Civilians (CWRIC) holds a public hearing in Washington, D.C. as part of its investigation into the internment of Japanese Americans during Worked War II. Similar hearings are held in many other cities throughout the rest of 1981. The emotional testimony by Japanese American witnesses about their wartime experiences proves cathartic for the community and is a turning point in the redress movement. In all, some 750 witnesses testify. The last hearing takes place at Harvard University on December 9, 1981.
<b>January 19, 1983</b>	A legal team led by Dale Minami and Peter Irons files a petition of <i>error corum nobis</i> on behalf of Fred Korematsu in the San Francisco federal district court. Identical petitions on behalf of Gordon Hirabayashi and Min Yasui are filed in Seattle and Portland, respectively. Fred Korematsu and Gordon Hirabayashi’s convictions are vacated, but Min Yasui passes away before he is able to successfully appeal his case.

<b>June 16, 1983</b>	The CWRIC issues its formal recommendations to Congress concerning redress for Japanese Americans interned during World War II. They include the call for \$20,000 individual payments for those who spent time in the concentration camps and are still living.
<b>August 10, 1988</b>	H.R. 442 is signed into law by President Ronald Reagan. It provides for individual payments of \$20,000 to each surviving internee and a \$1.25 billion education fund among other provisions.
<b>October 9, 1990</b>	The first nine redress payments are made at a Washington, D.C. ceremony. One hundred seven year-old Rev. Mamoru Eto of Los Angeles is the first to receive his check.
<b>June 21, 2000</b>	Twenty Japanese American World War II veterans are upgraded to the Medal of Honor—the military’s highest honor—after it is determined that they were not awarded the medal earlier due to racial prejudice. Pfc. Sadao S. Munemori had been the only Japanese American soldier to be awarded the Medal of Honor after the war.

**The above chronology is not all-inclusive of every event in Japanese American history. To find out more about the Japanese American experience, please visit the Hirasaki National Resource Center at the Japanese American National Museum.**

## STATEMENT OF TERMINOLOGY

*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

*Plain Speaking: An Oral Biography of Harry S. Truman* by Merle Miller

The terms used to describe what happened to more than 120,000 Japanese Americans during World War II vary considerably amongst scholars, government officials, and even Japanese Americans themselves: relocation, evacuation, incarceration, internment, concentration camp.

The language used to describe the treatment of Japanese Americans during World War II is often controversial. Some Americans feel that “concentration camps” is the most appropriate term for the places in which Japanese Americans were confined. Other Americans associate the term only with the Holocaust. Although many Americans are more comfortable with milder terms such as relocation or internment camps, these terms are historically and legally inaccurate.

Officially, the camps were named “relocation centers.” Many now acknowledge that “relocation center” and “evacuation” are euphemisms, used purposefully by the government to downplay the significance of their actions. Perhaps the most blatant example is the U.S. government’s use of the term “non-alien” to refer to American citizens of Japanese ancestry as a way of shrouding the violation of Constitutional rights. As historian Roger Daniels has suggested, euphemisms are part of injustice.

The government, including President Franklin D. Roosevelt, used the phrase “concentration camps” in speeches and written documents during World War II to refer to the places where Japanese Americans were confined. It is important 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 Boer War in South Africa.

Despite their 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 allows it to happen.

## AN INTRODUCTION TO OUR CORE EXHIBITION, *COMMON GROUND: THE HEART OF COMMUNITY*

This exhibition presents an overview of Japanese American history from early immigration to the present day through photographs, artwork, artifacts, and media installations, including rare and historical home-movie footage. By highlighting the diversity of Japanese American experiences and perspectives, the exhibition emphasizes the important and often challenging process of building and sustaining communities.

The exhibition is divided into the following four sections:

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### *Heart Mountain Barracks: Learning from the Past*

*In the four short days it took to dismantle these barracks, I touched the silent pain of my parents' lives. At Heart Mountain, I took a hammer and tore down a wall.*

—Sharon Yamato

In 1994, an intergenerational and interracial group of volunteers went to Heart Mountain, Wyoming, to dismantle and transport this barracks to the Japanese American National Museum. The barracks is a dramatic and tangible artifact of the World War II incarceration of Japanese Americans. They reflect the National Museum's central mission to recover and give voice to stories that have been marginalized in the historical record. It represents how history is made and recorded through the commitment and actions of individuals. It symbolizes how past experiences, both painful and hopeful, provide a means for understanding the present, envisioning the future, and for gaining a deeper understanding of the American experience.

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### *Immigration and Early Communities: Late 1800s to 1941*

*Resolved to become  
The soil of the foreign land  
I settle down*

—Ryufu

Between 1885 and 1924, approximately 380,000 Japanese immigrated to Hawai'i and the continental U.S., where they established new lives and communities. Highlighting the establishment of different organizations, the continuity and transformation of cultural traditions, and the challenges presented by racial discrimination and hostile legislation, this section of the exhibition emphasizes the diversity, resilience and vitality of these early communities.

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### *World War II: 1941–1945*

*In the beginning we were restless because we were incarcerated without any investigation . . . we had never done anything wrong in our lives.*

—Suikei Furuya

World War II, a life-altering event for all Americans, was particularly devastating for Japanese Americans. Forty years of anti-Japanese sentiment culminated in the mass removal and incarceration of 120,000 people of Japanese descent, a majority of whom were U.S. citizens, primarily from the West Coast states of California, Oregon, and Washington. Photographs, artifacts, and extremely rare home-movie footage present people's diverse responses to the incarceration, ranging from cooperation to protest to Supreme Court legal contests. This section also presents the legendary exploits of those



who served in the U.S. Armed Forces and the principled stance of those who challenged the policy of military recruitment of incarcerated Japanese Americans. Most centrally, this section of the exhibition demonstrates how people forged a sense of community despite their displacement and confinement.

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*Resettlement, Regeneration and Reclaiming the Past: 1945 to Present Day*

*I really didn't know the impact of internment until I went to the hearing and saw the number of people in attendance. I saw a group of students with their notebooks so intent on learning about this. . . . It made me very emotional.*

—Tsuyako Sox Kitashima

With the end of the war, Japanese Americans began the difficult task of restarting their lives— sometimes in communities that did not welcome them and in a society that still subjected them to discriminatory housing, naturalization, immigration, and marriage legislation. Artifacts, photographs, and media pieces demonstrate how a sense of community and connection was sustained among a changing, diverse, and geographically dispersed population. This last section of the exhibition also highlights how the 1960s civil rights struggles inspired Japanese Americans to recover a painful event from their history and to mobilize a historic movement demanding from the U.S. government redress and reparations for their World War II incarceration. The success of this movement reflects how the actions against one community came to be understood as a violation of the freedoms and liberties guaranteed to all Americans.

# JAPANESE AMERICAN NATIONAL MUSEUM MANABI & SUMI HIRASAKI NATIONAL RESOURCE CENTER

## RESOURCES FOR CHILDREN AND YOUNG ADULTS JAPANESE AMERICAN EXPERIENCES DURING WORLD WAR II

Call numbers of the materials listed apply to the Hirasaki National Resource Center located at the Japanese American National Museum. Many titles can also be found at your local school or public library. If you are interested in purchasing them, many of the titles are available at the Japanese American National Museum Store or at <http://www.janmstore.com>.

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### History

Alonso, Karen. *Korematsu v. United States: Japanese-American Internment Camps*. Springfield, N.J.: Enslow Publishers, 1998. Suggested Grades: 7-10. [D769.8.A6K67]

Profiles the case of Fred Korematsu who sought compensation from the American government for his time spent in a Japanese American concentration camp during World War II.

Brimner, Larry Dane. *Voices From the Camps: Internment of Japanese Americans during World War II*. New York, N.Y.: Franklin Watts, 1994. Suggested Grades 9-12. [D769.8A6.B73 1994]

In this moving book, Japanese Americans tell in their own words of their experiences during the forced removal to concentration camps. Many small business owners were forced to sell the enterprises they had spent their lives to build at cut-rate prices. Children spent their formative years in barracks surrounded by barbed wire. In some cases, entire families were torn apart.

Cooper, Michael L. *Fighting for Honor: Japanese Americans and World War II*. New York, N.Y.: Clarion Books, 2000. Suggested Grades: 7-12. [D769.8.A6 C66 2000]

Examines the history of Japanese Americans, focusing on their treatment during World War II, including the mass incarceration to the camps and the distinguished service of Japanese Americans in the American military.

Houston, Jeanne Wakatsuki, and James D. Houston. *Farewell to Manzanar: A True Story of Japanese American Experience during and after the World War II Internment*. New York, N.Y.: Bantam Books, 1973. Suggested Grades: 7-12. [E184.J3H63]

Jeanne Wakatsuki Houston was seven years old in 1942 when her family was uprooted from their home and sent to live in Manzanar concentration camp. This is a true story of one spirited Japanese American family's attempt to survive the indignities of forced incarceration in Manzanar.

Kitano, Harry H. L. *The Japanese Americans*. New York, N.Y.: Chelsea House, 1996. Suggested Grades: 8-12. [E184.J3K498]

This volume examines the history and culture of Japanese Americans and follows the achievements of its people up to the present, including the wartime incarceration.

McGowen, Tom F. *Go for Broke: Japanese Americans in World War II*. New York, N.Y.: Franklin Watts, 1995. Suggested Grades: 5-9. [D753.8 .M34 1995]

Focuses on the Nisei, second generation Japanese Americans, and their contributions during the war in both the European and Pacific theatre.

Stanley, Jerry. *I am an American: A True Story of Japanese Internment*. New York, N.Y.: Crown Publishers, 1994. Suggested Grades: 5-10 [D769.8.A6S73]

Based on interviews and personal recollections, this book weaves Shi Nomura's experiences into a larger story of Japanese American wartime incarceration.

Takaki, Ronald. *Democracy and Race: Asian Americans and World War II*. New York, N.Y.: 1995. Suggested Grades: 8-12. [D753.7.T35 1995]

World War II was a momentous event in the lives of Asian Americans. Many Asian Americans were eager to fight, hopeful that their participation would bring acceptance to American society. For the Japanese American community, however, World War II brought intensified discrimination, loss of property rights, and incarceration in concentration camps (Chapter 7). Japanese American men and women joined or were drafted into the armed services and fought courageously on all battlefronts, even while their families remained imprisoned in concentration camps.

*Through Innocent Eyes: Writing and Art from the Japanese American Internment*. Los Angeles, Calif.: Keiro Services Press and the Generations Fund, 1990. Suggested Grades: 8-12. [D769.8.A6 T47 1990]

In Poston concentration camp, during a time of great uncertainty, English teacher Mr. Franchi came together with inmate Paul Takeda. Mr. Franchi was there by choice; Paul Takeda was forced because of his ancestry. Their plan together: if the incarcerated students could develop pen pal relationships with their peers on the outside world, it might serve a dual purpose that would build morale while providing those on the outside with knowledge and understanding of the student inmates. The result was two albums titled "*Out of the Desert*" containing literary and artistic expressions of the Poston school children. This marked the genesis for "*Through Innocent Eyes*."

Tunnell, Michael O., and George W. Chilcoat. *The Children of Topaz: The Story of a Japanese-American Internment Camp: Based on a Classroom Diary*. New York, N.Y.: Holiday House, 1996. Suggested Grades: 4-8. [D769.8.A6 T86 1996]

A diary of a 3rd grade class of Japanese American children being held with their families in Topaz concentration camp during World War II.

Uchida, Yoshiko. *Desert Exile: The Uprooting of a Japanese American Family*. Seattle, Wash.: University of Washington Press, 1982. Suggested Grades: 7-12. [D769.8.A6U25]

Famed writer Yoshiko Uchida provides an intimate glimpse of her family life at Topaz Relocation Center in Utah and of their return back to Oakland at the war's end.

Welch, Catherine A. *Children of the Relocation Camps*. Minneapolis, Minn.: Carolrhoda Books, 2000. Suggested Grades: 4-6. [D769.8.A6W45]

Explores experiences of Japanese American children in concentration camps during World War II at school, meals, sports, and other aspects of camp life.

## Fiction

Bunting, Eve. *So Far from the Sea*. New York, N.Y.: Clarion Books, 1998.

Suggested Grades: 2-5, Interest Level: K-6. [PZ7 B91527 So 1998]

When seven-year-old Laura and her family visit Grandfather's gravesite at Manzanar concentration camp, a Japanese American granddaughter learns more about what happened during WWII and leaves behind a special symbol.

Komatsu, Kimberly, and Kaleigh Komatsu. *In America's Shadow*. Los Angeles, Calif.: Thomas George Books, 2002. Suggested Grades: 4-9. [D769.8 .A6 K66 2002]

Story for young readers in prose and photographs of the incarceration of Japanese Americans into camps through the eyes of a young Japanese American girl, Aiko, and her relationship with her grandfather

Mochizuki, Ken. *Baseball Saved Us*. New York, N.Y.: Lee & Low Books, 1993.

Suggested Grades: 2-5, Interest Level: K-6. [PZ7.M71284 Bas JUV]

A Japanese American boy learns to play baseball in a concentration camp during World War II and his ability to play helps him after the war.

Say, Allen. *Home of the Brave*. Boston, Mass.: Houghton Mifflin, 2002.

Suggested Grades: 2-4. [PZ7 .S2744 Ho 2002]

Following a kayaking accident, a man experiences the feelings of children incarcerated during World War II.

Shigekawa, Marlene. *Blue Jay in the Desert*. Chicago, Ill.: Polychrome Publishing, 1993.

Suggested grades: 2-5, Interest Level: K-6. [PZ7.S5554 B1]

While living in a Japanese American concentration camp during World War II, a young boy receives a message of hope from his grandfather.

Uchida, Yoshiko. *The Bracelet*. New York, N.Y.: Philomel Books, 1993.

Suggested Grades: 3-5, Interest Level: K-5. [PZ7.U25 Br]

Emi, a Japanese American in the second grade, is sent to a concentration camp during World War II with her family, but the loss of the bracelet her best friend has given her proves that she does not need a physical reminder of that friendship.

\_\_\_\_\_. *The Invisible Thread*. New York, N.Y.: Julian Messner, 1991.

Suggested Grades: 5-10. [PS3571 .C24 Z465 1991]

Yoshiko Uchida describes growing up in Berkeley, California as a Nisei, and her family's experience in a Utah concentration camp during WWII.

\_\_\_\_\_. *Journey Home*. New York, N.Y.: Atheneum, 1978.

Suggested Grades: 4-8. [PZ7.U25 Jn]

Twelve-year-old Yuki and her parents are released from Topaz Concentration Camp and return to Berkeley. The climate of fear and distrust create many problems for the returnees.

\_\_\_\_\_. *Journey to Topaz: A Story of the Japanese-American Evacuation*. Berkeley, Calif.: Donald Creative Arts Book, 1985. Suggested Grades: 4-12. [PS3541.C3J6 1985]

After the Pearl Harbor attack, an eleven-year-old Japanese American girl and her family are forced to go to assembly centers of Tanforan and then to a bleak desert concentration camp called Topaz.

## Teacher's Guide

Japanese American National Museum. *Japanese American Curriculum Framework*. Los Angeles, Calif.: Japanese American National Museum, 1999. [E184.J3 J35]

This curriculum framework re-examines America's history and the relations between the majority and minorities using Japanese American experiences as a focal point for educators to develop historical skills in students, grades K-12. Provides a 6-week exemplar unit and lesson plans developed by classroom teachers.

Japanese American National Museum and Creative Ways. *Boyle Heights: The Power of Place Teacher Guide: Tools and Resources to Investigate Community History*. Los Angeles, Calif.: Japanese American National Museum and Creative Ways, 2002.

This Teacher Guide was an outcome of the Boyle Heights Project, a collaborative project initiated by the Japanese American National Museum that focused on documenting and interpreting the history and legacy of community life in Boyle Heights, a dynamic and historically-important Los Angeles neighborhood whose cultural diversity demonstrates the challenges and promise of living in a pluralistic society. Includes activities and resource lists to help students grades 4-12 explore the richness of diversity in their own communities.

Mann, Kristin Dutcher ed. *Life Interrupted: The Japanese American Experience in WWII Arkansas Curriculum Unit for Secondary Social Studies*. Little Rock, Ark.: Board of Trustees, University of Arkansas, 2004.

Contains three two-week units that explore the Japanese American experience in World War II Arkansas and its greater implications on the nation. Appropriate for Geography, Arkansas History, U.S. History, and Civics, grades 7-12. Created in collaboration with the University of Arkansas at Little Rock, six Arkansas Master Teachers, the Japanese American National Museum, and the Winthrop Rockefeller Foundation.

Mann, Kristin Dutcher ed. *Life Interrupted: The Japanese American Experience in WWII Arkansas Journey Home Curriculum*. Little Rock, Ark.: Board of Trustees, University of Arkansas, 2004.

Contains one two-week literature-based unit that explores the Japanese American experience in World War II Arkansas and its greater implications on the nation. Incorporates multidisciplinary lessons on reading comprehension, writing, word skills, social studies, and visual arts. Created in collaboration with the University of Arkansas at Little Rock, six Arkansas Master Teachers, the Japanese American National Museum, and the Winthrop Rockefeller Foundation.

National Education Committee of the Japanese American Citizens League. *A Lesson in American History: The Japanese American Experience: Curriculum and Resource Guide*. [San Francisco, Calif.]: National Education Committee of the Japanese American Citizens League, 1996. [LC1099.3 J35]

This resource guide is developed to assist JACL chapters in offering educators suggested lesson plans regarding the Japanese American incarceration. Organized into 7 sections: Historical Overview, Important Dates, Book and Audio/Visual Lists, Curriculum Guides, Regional Resources, Learning Activities, and Appendix.

*Teacher's Guide: The Bill of Rights and the Japanese American World War II Experience: Grades 4 – 12*. San Francisco, Calif.: National Japanese American Historical Society, San Francisco Unified School District, and Dept. of Integration Staff Development, 1992. [D769.8 A6 T253 REF]

This Teacher's Guide, compiled by teachers and curriculum specialists, is a first step in providing relevant lesson plans on the Bill of Rights and is one means to explore this important topic that has received little mention in history and social science textbooks

## Videos

*Something Strong Within.* Directed by Robert A. Nakamura. 40 min. Japanese American Museum, 1994. Suggested Grades: 5-12. [VIDEOTAPE D19]

Created from never-before-seen home movies of the forced removal and incarceration of Japanese Americans during World War II.

*Once Upon a Camp Multilingual Classroom Series*  
Includes a Teacher's Guide for each video:

*The Bracelet.* Directed by John Esaki. Story by Yoshiko Uchida. 25 min. UCLA Asian American Studies Center, and Japanese American National Museum, 2001. Suggested Grades: K-5. [VIDEOTAPE D9]

Second grader Emi is forced into an American concentration camp. In the process she loses a treasured farewell gift from her best friend Laurie. What does she do? How does she cope? Joanna Yardley's original illustrations are intercut with rare home movies and historic photographs to tell this heartwarming story of emotional growth and understanding. Read by veteran teacher Patty Nagano who conducts a discussion and activities with a second grade class after the story

*Dear Miss Breed.* Directed by Veronica Ko. Hosted by Marcus Toji. 13 min. UCLA Asian American Studies Center and Japanese American National Museum, 2001. Suggested Grades: 6-8. [VIDEOTAPE D12]

A real life story of how librarian Clara Breed became a hero to Japanese American youth in Poston, one of America's concentration camps in Arizona. Draws on rare home videos and excerpts from some of her 250 letters.

*Interactions.* Directed by Justin Lin. 33 min. UCLA Asian American Studies Center and Japanese American National Museum, 2001. Suggested Grades: 9-12. [VIDEOTAPE D8]

Chronicles four Alhambra, California students who were given four days to find out what life was like for teenagers in camp during World War II. Equipped with a phone and a computer, they talk to former camp inmates, explore the ruins of an actual camp and ask themselves, "What would I have done?" and "Could this happen to me?"

## CD ROM

*Executive Order 9066: The Incarceration of Japanese Americans during World War II.*  
Developed by UCLA Film & Television Archive in Association with Japanese American National Museum and Mitsui & Co. (USA), 1998. Suggested Grades: 8-12. [D805. U6E94]

Provides fundamental information regarding concentration camps such as chronology, topics, profiles, and places with many images.

## Internet Sites

[Hanami, Clement]. *Jasonproject: Japanese American Summaries on the Net*.  
<<http://www.jasonproject.ws>> (18 January 2002). Suggested Grades: 9-12.

This site, developed with the participation of high school students, aims to present objective accounts of Americans of Japanese ancestry who were incarcerated. Particularly interesting is the usage of comic strips produced in the camps to shed light on the experience.

Hirasaki National Resource Center, Japanese American National Museum. *Home Page*. 2001.  
< <http://www.janm.org/nrc/> >

The Hirasaki National Resource Center web page provides rich information regarding Japanese American experiences during World War II, including the following links:

*America's Concentration Camps: Mass Incarceration Fact Sheet.*  
*America's Concentration Camps: Question and Answer Fact Sheet.*  
*Collection Guide to the Japanese American National Museum*  
*Stanley Hayami Diary, Miss Breed Letters, George Hoshida Sketchbooks*  
*Jack Iwata Photographs, Walter Wataru Muramoto Photographs*  
*Regenerations – Suggested Grades: 9-12*  
*Japanese American Incarceration Facts.*  
*Japanese American Incarceration: A Chronology.*  
*Hirasaki National Resource Center Bookmarks: Archives/Museums, Asian American links, Concentration Camp links.*  
*Hirasaki National Resource Center Q and A.*



Name of Lesson Plan/ Teaching Resource	Author	Lesson / Resource Origin	Date Created	Grade Level*
<b>The Bracelet (video package) (not included on CD)</b>	Patty Nagano and Evelyn Kita, Long Beach Unified School District, CA	<i>Once Upon a Camp</i> video series	2001	E
<b>The Caged Bird Sings of Freedom</b>	Susan Turner Purvis, Little Rock School District, AR	<i>Life Interrupted: The Japanese Experience in World War II</i> Arkansas project	2004	E
<b>Captured Moments: A View of Family</b>	L. Frank Manriquez, Los Angeles, CA	Finding Family Stories exhibition	1995- 97	E/M/H
<b>Dear Miss Breed (video package) (not included on CD)</b>	Karen Seat and Jonnie Wilson, San Diego, CA	<i>Once Upon a Camp</i> video series	2001	M
<b>Dear Miss Breed Letters and Transcriptions</b>		Hirasaki National Resource Center, Japanese American National Museum		M
<b>Do You Speak English?</b>	Hawai'i Educators Committee, HI	<i>From Bento to Mixed Plate: Americans of Japanese Ancestry in Multicultural Hawai'i</i> exhibition	1997	M/H
<b>Encounters in the Classroom: Investigating Community History</b>	Shari Davis, Creative Ways, Los Angeles, CA	<i>Boyle Heights: The Power of Place</i> exhibition	2002	E/M/H
<b>Encounters in the Community: Investigating Cultural Communities</b>	Shari Davis, Creative Ways, Los Angeles, CA	<i>Boyle Heights: The Power of Place</i> exhibition	2002	M/H
<b>E Pluribus Unum: Out of Many One</b>	Carlos E. Cortes, Los Angeles, CA	Japanese American National Museum Educator's Guide	1993	E
<b>Family Memory Candles</b>	Tony Osumi, Los Angeles, CA	<i>Finding Family Stories</i> exhibition	1995- 97	E/M/H
<b>The House Project: Constructing Our Stories</b>	Flora Ito, Los Angeles, CA	<i>Finding Family Stories</i> exhibition	1995- 97	E/M/H
<b>How Does Fear Affect Democracy?</b>	Michael McNaughton and Melissa Smith, Chicago Public Schools, IL	National Summer Institute for Educators	2003	H
<b>Interactions (video package) (not included on CD)</b>	Richard Katsuda, Los Angeles Unified School District, CA	<i>Once Upon a Camp</i> video series	2001	H
<b>In the News: Conflict and Collaboration</b>	Shari Davis, Creative Ways, Los Angeles, CA	<i>Boyle Heights: The Power of Place</i> exhibition	2002	M/H
<b>In This Great Land of Freedom: The Japanese Pioneers of Oregon</b>	Linda Tamura, Pacific University and George Katagiri, The Japanese Pioneers of Oregon, OR	<i>In This Great Land of Freedom: The Japanese Pioneers of Oregon</i> exhibition	1994	E/H
<b>Japanese American: Community is Key</b>	Teryne Dorret, Los Angeles Unified School District, CA	<i>Japanese American Curriculum Framework</i>	1999	H

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<b>Japanese American: Friendship, Fairness &amp; Feelings</b> (Based on the Bracelet by Yoshiko Uchida)	Patty Nagano and Evelyn Kita, Long Beach Unified School District, California	<i>Japanese American Curriculum Framework</i>	1999	E
<b>Japanese Americans: USA Citizens or Enemy Aliens?</b>	Mary Anne Soboleski, State Department of Education, HI	<i>Japanese American Curriculum Framework</i>	1999	E/M/H
<b>Japanese Americans: What is Home?</b>	Mary Anne Soboleski, State Department of Education, HI	<i>Japanese American Curriculum Framework</i>	1999	E
<b>Learning From Objects</b>	Christine Moon, Japanese American National Museum, CA	<i>Common Ground: The Heart of Community</i> exhibition	2004	E/M/H
<b>The Mess Hall</b>	Susan Turner Purvis, Little Rock School District, AR	<i>Life Interrupted: The Japanese Experience in World War II Arkansas</i> project	2004	E
<b>Mother and Child</b>	Susan Turner Purvis, Little Rock School District, AR	<i>Life Interrupted: The Japanese Experience in World War II Arkansas</i> project	2004	E
<b>Pacific Crossings: Japanese Americans in Chicago</b>	Diane Deckert, Evanston, IL	Japanese American National Museum's National School Project	1996-97	E
<b>Personal Poem Activity</b>	Teresa Zook and Anita Miller, Albuquerque, NM	Japanese American National Museum's National School Project	1996-97	E/M/H
<b>School History Sleuths</b>	Shari Davis, Creative Ways, Los Angeles, CA	<i>Boyle Heights: The Power of Place</i> exhibition	2002	E/M/H
<b>A Sense of Community</b>	Shari Davis, Creative Ways, Los Angeles, CA	<i>Boyle Heights: The Power of Place</i> exhibition	2002	E/M/H
<b>Tokens of Affection</b>	Sofia Gutierrez, Los Angeles, CA	<i>Finding Family Stories</i> exhibition	1995-97	E/M/H
<b>Unit on Enslavement/ Empowerment</b>	Janet Hironaka, Los Angeles Unified School District, CA	Japanese American National Museum's National School Project	1996-97	M
<b>The View From Within: Japanese American Art from the Internment Camps, 1942-1945</b>	Cindi Dale, UCLA Wight Art Gallery, CA	<i>The View from Within</i> exhibition/Japanese American National Museum, UCLA Asian American Studies Center, UCLA Wight Art Gallery	1992	H
<b>World War II Stories</b>	Glenda Watanabe, Los Angeles Unified School District, CA	National Summer Institute for Educators	2003	H



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