

ENDURING COMMUNITIES

# New Mexico Curriculum Units\*

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enduringcommunities



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# 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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\* Download other [Enduring Community units](#)  
(accessed September 3, 2009).

# 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 com-

munities. 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**

Project Director, *Enduring Communities*  
Japanese American National Museum  
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**Authors**

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Rebecca M. Sánchez and Cindy Basye

**Name of Unit**

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New Mexico Communities During World War II

**Suggested Grade Level(s)**

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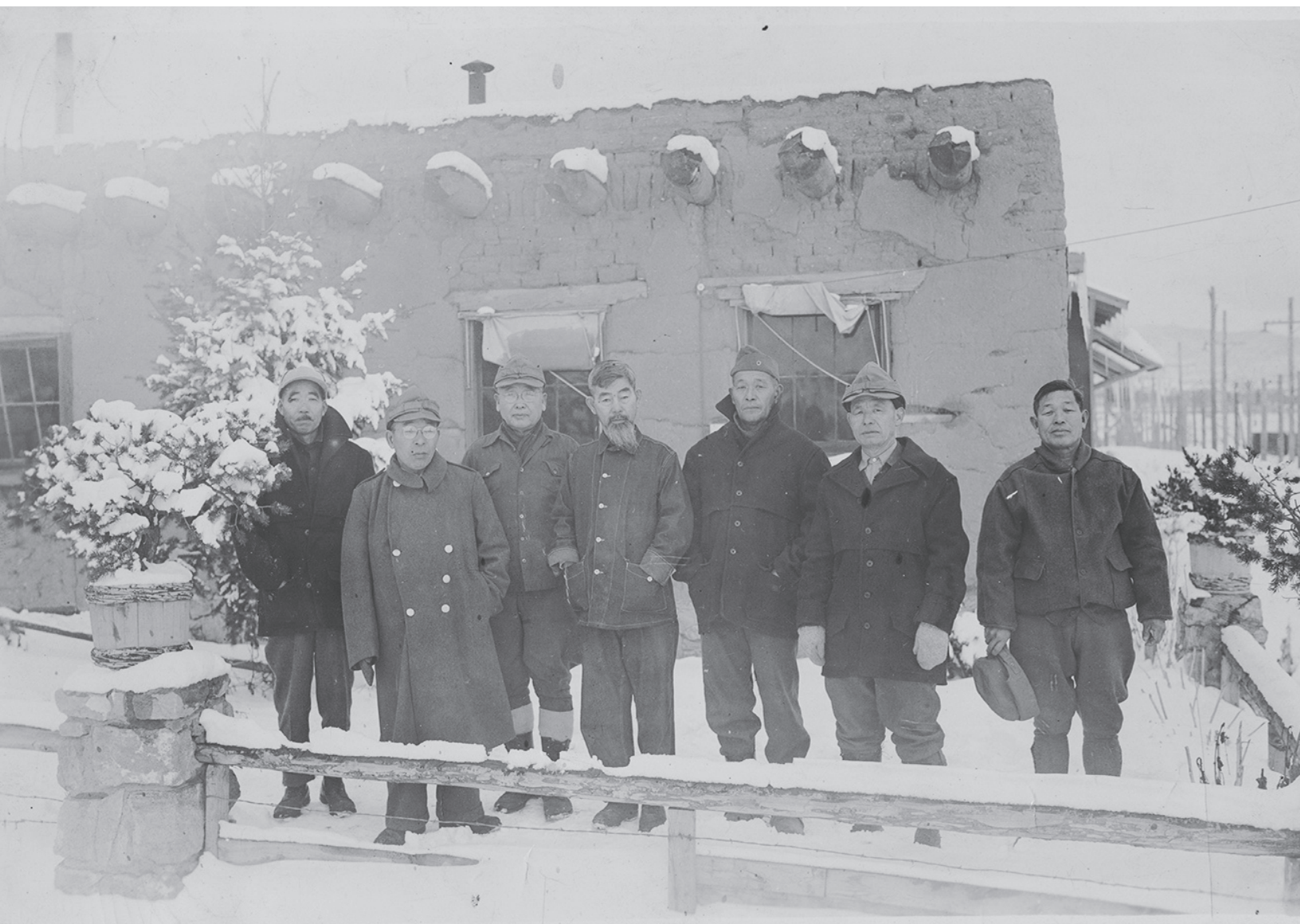
4, 5

**Suggested Subject Area(s)**

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Language Arts and Social Studies

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# Unit Map

## Authors

Rebecca M. Sánchez and Cindy Basye

## Name of Unit

New Mexico Communities During World War II

## Suggested Grade Level(s)

4, 5

## Subject Areas(s)

Language Arts and Social Studies

## Number of Class Periods Required

This is a multidisciplinary unit meant to span 15 days of instructional time for Language Arts and Social Studies lessons.

## Essential Question

- How do communities grow and change over time?

## Lesson Calendar for Language Arts and Social Studies Lessons

The following lesson calendar is an at-a-glance reference that shows how the multidisciplinary lessons complement each other

## New Mexico Content Standards

- Language Arts K-4 III-A PS 4-1: Examine the reasons for characters' actions.
- Language Arts K-4 III-A PS 4-2: Identify and examine characters' motives.
- Language Arts K-4 III-A PS 4-3: Consider a situation or problem from different characters' point of view.
- Language Arts 5-8 I-C PS 5-3: Respond to fiction, non-fiction, poetry, and drama using interpretive, critical, and evaluative processes by: a. analyzing word choice and content; b. examining reasons for a character's actions.

- Language Arts 5-8 I-C PS 5-5: Analyze cause-and-effect relationships, compare and contrast information, facts, characters, and objects to predict a logical outcome based on the information in the selection.
- History Strand K-4 I-B PS 4-1: Describe local events and their connections and relationships to national history.
- History Strand 5-8 I-A: Explore and explain how people and events have influenced the development of New Mexico up to the present day.
- History Strand K-4 I-D PS 4-1: Describe and explain how historians and archaeologists provide information about people in different time periods.
- History Strand 5-8 I-D PS 5-1: Differentiate between, locate, and use primary and secondary sources.
- History Strand 5-8 I-D PS 5-2: Use resources for historical information.
- History Strand 5-8 I-D PS 5-4: Show the relationship between social contexts and events.
- Civics Strand K-4 III-D PS 4-1: Explain the difference between rights and responsibilities, why we have rules and laws, and the role of citizenship in promoting them.
- Civics Strand K-4 III-D PS 4-2: Examine issues of human rights.
- Civics Strand 5-8 III-D PS 5-1: Explain the meaning of the American creed that calls on citizens to safeguard the liberty of individual Americans within a unified nation, to respect the rule of law, and to preserve the constitutions of local, state, tribal, and federal governments.

## Teacher Overview

*Weedflower* by Cynthia Kadohata was chosen as a core piece of literature for this unit because it describes the lives of typical West Coast rural Japanese Americans and their experiences during World War II. The book provides numerous opportunities for students to examine, with teacher support, some of the historical events that helped shape the era. Through readings, discussions, and journal prompts, students can make personal connections to the characters and their struggles for fair and decent treatment in time of war.



The book is intended to be used as a read-aloud. The novel is long and has been divided into fifteen segments. Teacher discretion can be used to break the readings into smaller “chunks” or to exclude some passages that do not seem critical to the overall story. If multiple copies of the book are available, students can follow along as the teacher reads the book aloud.

Note: On its Web site the Japanese American National Museum has video footage from July 2006 of Cynthia Kadohata discussing *Weedflower* and answering questions from educators which provide insight into her writing process. This footage is available at <http://www.janm.org/projects/ec/curricula/> (accessed September 6, 2009).

In addition to *Weedflower*, we encourage the inclusion of other children’s literature throughout the unit. *Baseball Saved Us* by Ken Mochizuki, *A Place Where Sunflowers Grow* by Amy Lee-Tai, *Music for Alice* and *Home of the Brave* by Allen Say, and *The Bracelet* by Yoshiko Uchida all tell a story of people removed from their homes during the war. Through the stories and visual images, the geography and extent of incarceration become more apparent to young learners. Amy Lee-Tai’s grandmother, Hisako Hibi, was incarcerated at Topaz. Her paintings can be viewed on the Japanese American National Museum’s Web site at <http://www.janm.org/collections/hisako-hibi-collection/> (accessed September 6, 2009). A list of additional resources can be found in the Selected Bibliography included in this curriculum’s Appendix.

*The Farolitos of Christmas* by Rudolfo Anaya is set in New Mexico during World War II. *The Unbreakable Code* by Sara Hoagland Hunter tells of the Navajo code talkers during the war. These two books can help students construct an understanding of life for other New Mexicans at the time.

To complement the children’s literature, this unit also incorporates a number of primary sources within the Social Studies lessons. Historians use evidence to construct their understanding of the past. A primary source is something written or created by someone living at the time of the event—it is an eyewitness account or direct evidence. Photographs, documents, interviews, diaries, letters, and drawings are some examples of primary sources. A secondary source is created by someone looking back on a historical event or time—it is an interpretation of a primary source. Primary sources are valuable because they provide students a view into the past through the eyes of someone who experienced it. In this unit we present students with some primary source materials and introduce them to simple protocols for analyzing these materials. We ask students to use these sources and protocols as they begin to construct their own understanding of a particular era in American history. When lessons use primary sources, students should be reminded of the role the sources play in historical inquiry.

### Statement from Rebecca M. Sánchez and Cindy Basye, Co-Authors of this Unit

Developing and teaching the lessons related to the Japanese American experience in New Mexico has been a transformational journey for both teachers and students. One fifth-grade teacher mentioned how the students in her class (who are largely immigrants) were able to identify with the unreasonable searches and seizures that the Japanese American experienced in the 1940s. The lessons encouraged children to make connections to history and to compare and contrast their own experiences with those of others. Developing empathy, examining primary sources, and thinking like historians made the lessons particularly effective. In the next phase of the project, we would like to have a daylong professional development workshop for teachers related to the lessons. We will try and incorporate the units into our work with the

state social studies organization. Because students and teachers have deepened their state and national historical knowledge as a result of the lessons, we feel that the process of dissemination is the next important step to ensure that the story of the Japanese American experience in New Mexico has a place in the curriculum.



# Lesson Calendar

## for Language Arts and Social Studies

10

**Essential Question: How do communities change and grow over time?**

	<b>Day 1:</b> Data Retrieval Chart (Part 1)	<b>Day 2:</b> Character Web	<b>Day 3:</b> Photograph Analysis	<b>Day 4:</b> Pearl Harbor Attack	<b>Day 5:</b> Photograph and Painting Analysis
<b>Guiding Questions</b>	What are some features of our community?	Who are the characters in <i>Weedflower</i> ?  What do we know about them?  How are the characters related to Sumiko?  How do characters grow and change in the novel?	How do historians learn about what happened in the past?  What are some features of rural farm life in 1940s?  How is rural farm life in the 1940s similar to or different from our lives now?	How does war change communities?  What actions did the Empire of Japan take against the United States?	How does war change communities?  How would your family's life change because of an exclusion order?  What questions about the exclusion order would you have?  What are your responsibilities as a community member if a friend or neighbor is being removed?  What are your rights as a community member if you are being removed?
<b><i>Weedflower</i> Readings</b>		Read Chapter 1 (11 pages)  Sumiko and her family are introduced.	Read Chapters 2–3 (21 pages)  Sumiko's daily routine is described.	Read Chapters 4–5 (21 pages)  Sumiko goes to the birthday party. Pearl Harbor is attacked the following day.	Read Chapters 6–8 (18 pages)  The U.S. declares war on Japan. Jiichan and Uncle are arrested.
<b>Journal Prompts</b>			What kinds of expectations does your family have about mealtimes? Think about where you eat, the rules or manners expected during family meals, and who talks during meals.	Choose a special object from your home that reflects your family. Draw a picture of the object and write four to five sentences explaining how it represents your family.	What are your responsibilities as a community member if a friend or neighbor is being removed?
<b>Social Studies Lessons</b>	Construct Data Retrieval Chart for the present day.		Introduce photograph analysis protocol and analyze photos of a farmhouse and a family.	Analysis of a photograph and a speech related to the attack on Pearl Harbor and the declaration of war against Japan.	Analysis of a photograph and a painting depicting scenes from the Japanese American community following the attack on Pearl Harbor.



**Essential Question: How do communities change and grow over time?**

	<b>Day 6:</b> Visual Timeline (Part 1)	<b>Day 7:</b> Visual Timeline (Part 2)	<b>Day 8:</b> Data Retrieval Chart (Part 2)	<b>Day 9:</b> The Gallup Experience	<b>Day 10:</b> Self-Sustaining Communities
<b>Guiding Questions</b>	<p>What are important events in United States history in 1941 and 1942?</p> <p>What are some important events in <i>Weedflower</i> (up to current reading)?</p>	(See questions from Day 6.)	<p>How does war change communities?</p> <p>What are some features of the Japanese American community before their removal?</p> <p>What are some features of the Japanese American communities after their removal?</p> <p>How did the lives of Japanese Americans change during the war?</p>	<p>How does war change communities?</p> <p>How can war bring out the best in people?</p> <p>How can communities protect the vulnerable even in time of war?</p>	<p>How does war change communities?</p> <p>What actions can families and communities take to be self-sustaining?</p> <p>What actions can families and communities take to conserve resources?</p>
<b><i>Weedflower</i> Readings</b>	<p>Read Chapters 9–10 (11½ pages)</p> <p>Families sell off their possessions. Community members gather to board buses.</p>	<p>Read Chapters 11–12 (12 pages)</p> <p>Sumiko’s family arrives at the assembly center.</p>	<p>Read Chapters 13–14 (20 pages)</p> <p>Sumiko and her family are taken to Poston. Sumiko meets Mr. Moto.</p>	<p>Read Chapters 15–16. (16½ pages)</p> <p>Sumiko meets Frank, a boy from the reservation.</p>	<p>Read Chapters 17–18 (15 pages)</p> <p>More services are established in Poston and life seems to become more “normal.”</p>
<b>Journal Prompts</b>	<p>What would be the one thing you would take if you and your family were forced to leave your home? Draw a picture of the object and write four to five sentences explaining your choice.</p>		<p>Sumiko is always making lists. Make your own list of the ways Sumiko’s life has changed between the beginning of the story and her arrival at Poston.</p>	<p>Sumiko suddenly had a lot of free time. What do you do when you have a lot of free time?</p>	<p>In what ways is your community self-sustaining?</p> <p>If you needed to, how could you and your family support a war effort?</p>
<b>Social Studies Lessons</b>	<p>Brainstorm for events from <i>Weedflower</i> to include on the Visual Timeline (Part 1).</p>	<p>Construction of Visual Timeline (Part 2) using both events from <i>Weedflower</i> and events from history.</p>	<p>Add information to the Data Retrieval Chart about Sumiko prior to removal, at assembly center, and at Poston.</p>	<p>Introduce the Gallup experience through an article adapted from the <i>Independent</i>.</p>	<p>Analyze two wartime posters regarding conservation and examine a photo of a Manzanar garden.</p>

	<b>Day 11:</b> Map of Confinement Sites	<b>Day 12:</b> Richard Karasawa Interview	<b>Day 13:</b> Santa Fe and George Hoshida	<b>Day 14:</b> Data Retrieval Chart (Part 3)	<b>Day 15:</b> Redress
<b>Guiding Questions</b>	<p>How does war change communities?</p> <p>Why were camps located in the interior of the U.S.?</p> <p>How did communities change during the removal period?</p> <p>How were different family members treated during the days and months after the Pearl Harbor attack?</p>	<p>How does war change communities?</p> <p>How does war change families?</p> <p>How did families adjust to changes caused by removal?</p> <p>What skills and values helped families adjust to changes?</p>	<p>How does war change communities?</p> <p>How does war change families?</p> <p>How do parents demonstrate their love for their children during war?</p>	<p>How does war change communities?</p> <p>What are some features of Japanese American life in Gallup?</p> <p>What are some features of Japanese American life at the Santa Fe Department of Justice camp?</p> <p>How did the lives of Japanese Americans change during World War II?</p> <p>How were non-citizen Japanese Americans treated differently during the war?</p>	<p>How does war change communities?</p> <p>In what ways can a community take responsibility for its actions?</p> <p>How can a community protect the vulnerable even in time of war?</p>
<b>Weedflower Readings</b>	<p>Read Chapter 20 (7 pages), skipping Chapters 19 and 21</p> <p>Rumors about leaving camp start to surface.</p>	<p>Read Chapters 22–23 (14 pages)</p> <p>Sumiko enters Mr. Moto's garden in a contest. A basketball game is played. School starts.</p>	<p>Read Chapters 25–28 (23½ pages), skipping Chapter 24</p> <p>Frank enters Poston with Sumiko and Tak-Tak, and a fight breaks out. Frank's brother and Bull finally meet.</p>	<p>Read Chapters 29–31 (20 pages)</p> <p>Bull volunteers to join the all-Nisei combat team, while the “no-no boys” are removed to Tule Lake.</p>	<p>Read Chapters 32–33 (12½ pages)</p> <p>Sumiko prepares to leave camp.</p>
<b>Journal Prompts</b>	<p>Make your own list of the civil rights that you have.</p>	<p>What are the responsibilities you have to a friend?</p> <p>What benefits do you get from a friendship?</p>	<p>Compare and contrast Sumiko's and Frank's lives using a Venn diagram. What is the cause of lack of opportunity and rights for both children?</p>	<p>Imagine Sumiko is moving to your neighborhood. What advice would you give her? How would you welcome her to your class? Write a short letter to Sumiko and share your thoughts about a move to your community.</p>	
<b>Social Studies Lessons</b>	<p>Use a map to locate the confinement sites mentioned in <i>Weedflower</i>.</p>	<p>View the Karasawa video interview.</p>	<p>Introduce George Hoshida drawings and biography.</p> <p>Revisit map from Day 11.</p>	<p>Add information about Gallup and Santa Fe Department of Justice camp to the Data Retrieval Chart.</p>	<p>Read and discuss the Civil Liberties Act of 1988.</p> <p>Complete the final assessment.</p>

# Establishing Ourselves in Time and Place: Data Retrieval Chart (Part 1)

## Overview

When students study history, it is helpful for them to understand the context in which events happened. Students should begin with their own lives and move outwards. This first lesson uses the “universals of culture” as a framework for understanding the relationship between events and the ways in which people live. The universals of culture are elements that are present in all cultures and have been identified by Cleveland, Craven, and Danfelter (1979) as 1) material culture; 2) arts, play, and recreation; 3) language and nonverbal communication; 4) social organization; 5) social control; 6) conflict and warfare; 7) economic organization; 8) education; and 9) world view. When meaningful context is established, students are better able to examine and understand historical events.

The Data Retrieval Chart that is begun in this unit uses elements of material culture (food, clothing, tools and technology, shelter, and transportation); social control (Who Has Power?); and social organization (Lives of Children). The Data Retrieval Chart also introduces the concept of an “ally,” a person who offers assistance and stands up for what is fair and right. A poster-sized Data Retrieval Chart will allow students to add information about the everyday life of people as they begin to read *Weedflower* on Day 2 and work with historical documents. This chart provides visual support to students as they learn about the similarities and differences between the present and the historical time they are studying. In this lesson, students work in small groups. They will revisit the Data Chart in Lessons 8 and 14.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will develop understanding of present time using universals of culture.

- Students will document historical context using universals of culture.
- Students will synthesize data from classmates.

## Guiding Questions

- What are some features of our community?

## Assessment(s)

- Teacher observation of individual worksheets and small group synthesis.
- Teacher observation and completion of *Handout 1-3: Data Retrieval Chart Assessment*.

## Materials

- *Handout 1-1: Data Retrieval Chart (sample)*, enlarged and posted on butcher paper, approximately 5 x 6½ feet
- *Handout 1-2: Thinking About Our Lives and Communities Today*, one per student
- Six pieces of 8½-x-11-inch white construction paper or other white paper
- Colored pencils and/or markers
- *Handout 1-3: Data Retrieval Chart Assessment*

## Activities and Teaching Strategies

- Begin the lesson by explaining universals of culture and how they can help us understand what life was like for people in the past. An enlarged version of *Handout 1-1: Data Retrieval Chart (sample)* will provide a way to compare the present with the past.
- Each student should complete *Handout 1-2: Thinking About Our Lives and Communities Today*, using both words and pictures. When students have finished, cut the sections apart and write the name or initials of students on the back of each section.
- Divide the class into six small groups. Each small group will be assigned one category and be responsible for synthesizing the class’s responses for that category. They should record their synthesis onto an 8½-x-11-inch sheet of white paper using both words and pictures.



These will be placed on the large Data Retrieval Chart to represent students' present life. It may be helpful to begin working with one category as a whole class in order to model how to synthesize the data.

- When the groups have finished, have each small group report out to the class what they recorded. Discuss the features of the class members' community.
- As a whole group, discuss the last two sections of the chart. "Who Has Power?" refers to those in the community who make and enforce rules and laws. "Who Are Allies?" refers to people who offer assistance and stand up for what is right and fair. The teacher or students may write in these sections.



# Data Retrieval Chart (Sample) Handout 1-1

15

Compare and contrast historical events through the lives of individuals.

	Present	<i>Weedflower</i> /Poston	Santa Fe Camp	Gallup
Food				
Clothing				
Tools/technology				
Shelter				
Transportation				
Lives of Children				
Major Events				
Who Has Power?				
Who Were Allies?				

# Thinking About Our Lives and Communities Today

Handout 1-2

16

Name \_\_\_\_\_

	Present
<b>Food</b> What kinds of food do you eat? Where do you get your food?	
<b>Clothing</b> What kinds of clothes do you wear? What are styles of clothing are popular?	
<b>Tools and Technology</b> What are some of the tools you use to make life easier? How do you use technology on a daily basis?	
<b>Shelter</b> What type of shelter do you live in?	
<b>Transportation</b> How do you get from one place to another?	
<b>Lives of Children</b> What do children do for fun? What kinds of jobs do children do? What kinds of chores and daily family responsibilities do children have?	



# Data Retrieval

# Chart Assessment

Handout 1-3

17

Name \_\_\_\_\_

Universal \_\_\_\_\_

**Scale: 1 = rarely, 2 = sometimes, 3 = consistent**

Representation is accurate and shows detail.

1                      2                      3

Work is neat and writing is legible.

1                      2                      3

Ideas are shared with teammates.

1                      2                      3

Participates in the work of the team.

1                      2                      3

Works quietly and stays focused on task.

1                      2                      3

Explains team's work and answers questions from audience.

1                      2                      3

**Total points for task: \_\_\_\_\_ of 18**



# Character Web

## Overview

This unit uses *Weedflower* by Cynthia Kadohata as a core piece of literature. It provides a narrative about one child and her family during World War II. The main character is Sumiko, who lives with her brother, aunt, uncle, grandfather, and two cousins. They are introduced in the first chapter of the book. Because some students may need support as they get to know the family, their names, their individual characteristics, and relationships, students will begin a character web in this lesson. A character web is a graphic organizer on which students can record notes about the characters. Students can add to the web throughout the reading of the novel as the characters develop. A master copy can be created for the class, and students can keep individual copies in their unit notebook.

After *Weedflower* is introduced in this lesson, beginning on Day 3 instructions for the Language Arts component will be found in a box located at the beginning of each day's Social Studies lesson.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will use a graphic organizer to record individual character's traits and record relationships between characters.

## Guiding Questions

- Who are the characters in *Weedflower*? What do we know about them?
- How are the characters related to Sumiko?
- How do characters grow and change in the novel?

## Assessment(s)

- Teacher observation of students' completed *Handout 2-1: Character Web Graphic Organizer* and whether students are able to articulate the relationship between the characters in *Weedflower*.

## Materials

- A copy of the young adult novel *Weedflower* by Cynthia Kadohata
- *Handout 2-1: Character Web Graphic Organizer* (individual copies for students' folders and a large copy for whole class reference)
- Student journals

## Activities and Teaching Strategies

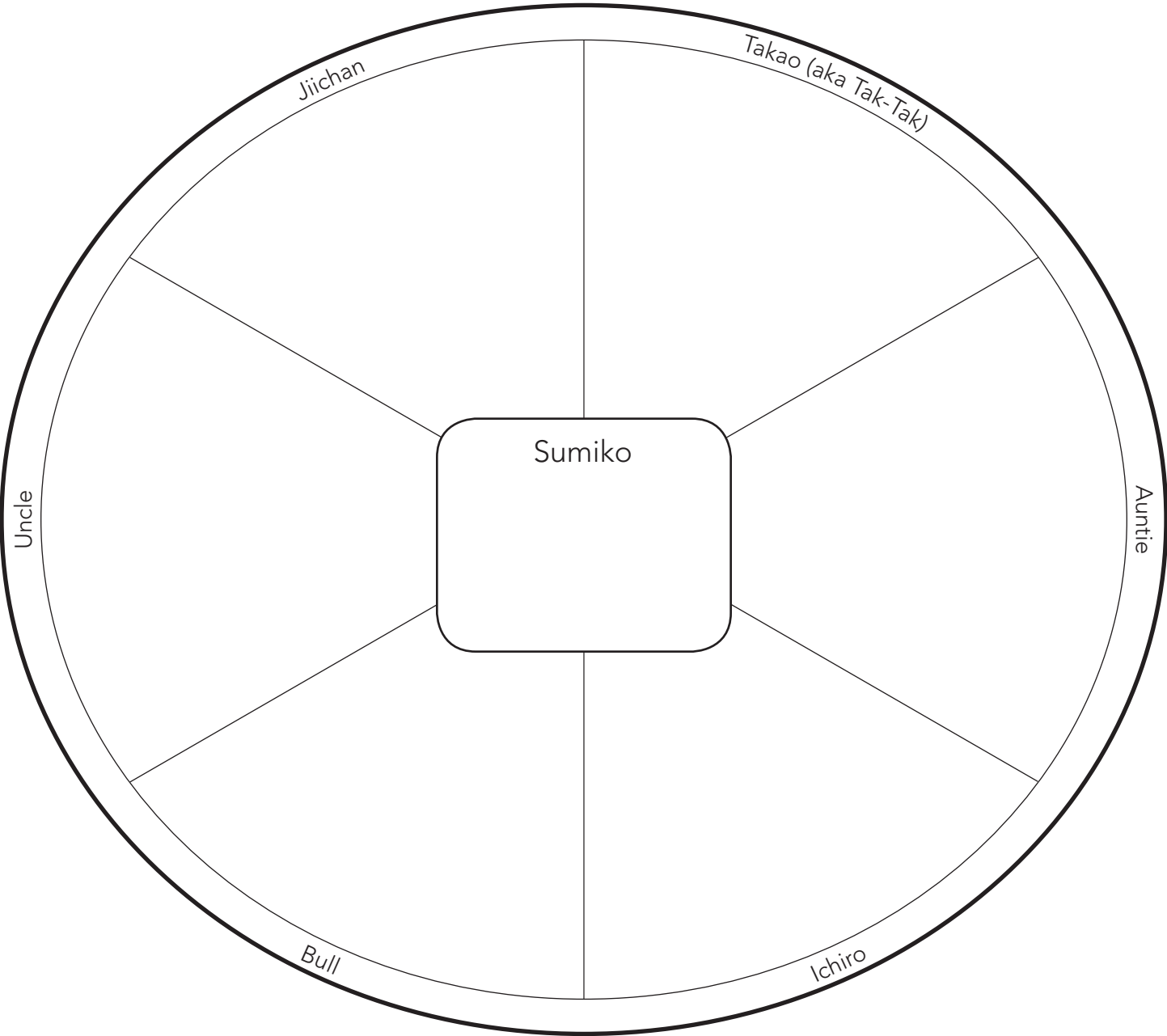
- Introduce the novel *Weedflower* to students. Explain that there are several characters in the book and that it is important to keep track of them. List the characters on the board and read through their names: Sumiko, Jiichan, Uncle, Auntie, Takao (whose nickname is Tak-Tak), Bull, and Ichiro. Ask students to listen for the characters as they listen to or read along with the first chapter.
- After completing Chapter 1 of *Weedflower*, distribute individual copies of *Handout 2-1: Character Web Graphic Organizer*. As a class, add words or phrases in the appropriate section to describe each person. The lines between Sumiko and the other characters can be used to describe the relationship. For example, "Sumiko is Tak-Tak's sister. Tak-Tak is Sumiko's brother." A large class version can be created as a reference. As the novel is read over the course of the unit, new information can be added to the character web. Students should keep their individual copies in their journals.
- Discuss the following questions with students: *What communities do Sumiko and her family belong to? Are they excluded from any communities? Why are they included or excluded from these communities?*



# Character Web Graphic Organizer

Handout 2-1

Name \_\_\_\_\_



# Photograph Analysis

## Weedflower Reading, Discussion Questions, and Journal Prompt

- Read Chapters 2 and 3 (21 pages) of *Weedflower*.
- Continue to add to *Handout 2-1: Character Web Graphic Organizer*.
- Discuss the following questions as a class or in small groups:
  - What are the mealtime expectations for Sumiko and Tak-Tak?
  - How do these expectations reflect their family's values and culture?
- Provide a journal prompt for students to respond to:
  - What kinds of expectations does your family have about mealtimes? Think about where you eat, the rules or manners expected during family meals, and who talks during meals.

## Overview

Historians use evidence to construct their understanding of the past. A primary source is something written or created by someone living at the time of the event. It is an eyewitness account or direct evidence. Photographs, documents, interviews, diaries, letters, and drawings are some examples of primary sources. A secondary source is created by someone looking back on a historical time. It is an interpretation of a primary source. This unit uses many primary source materials so that students can construct their own understanding of historical time and events. Students will need guidance as they learn to use protocols for analysis of primary source materials.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will learn to analyze a document using a protocol.
- Students will use photographs as source of historical information.

## Guiding Questions

- How do historians learn about what happened in the past?
- What are some features of rural farm life in the 1940s?
- How is rural farm life in the 1940s similar to or different from our lives today?

## Assessment(s)

- Teacher observation of students' completed *Handout 3-1: Photo Analysis Guide* and whether students are able to distinguish between observation and opinion/judgment.

## Materials

- *Handout 3-1: Photo Analysis Guide* (individual copies for students, one copy on overhead transparency for whole class recording)
- *Handout 3-2: Scene at a Santa Clara County Berry Farm* (overhead transparency for group viewing)

## Activities and Teaching Strategies

- Begin this lesson by asking students how they think historians—including the people who write their social studies books—learn about history. Make a list of the activities suggested by students. Explain that they (students) will be working as historians by using primary source materials as evidence. They will be analyzing a photograph to learn about what life was like in the past. They will be using a protocol for their analysis to help them focus their observations and thinking.
- Add primary source materials and photo analysis to the list of activities undertaken by historians if these terms are not on it.



- Distribute one copy of *Handout 3-1: Photo Analysis Guide* to each student. Read through the document, explaining each section.
- Display the overhead transparency of *Handout 3-2: Scene at a Santa Clara County Berry Farm*, covering the descriptive information at the bottom. Explain to students that the farmhouse in the photo is similar to one where Sumiko's family would have lived.
- Ask students to examine the photo silently for one minute, looking for people, objects, and activities. Record student observations directly on the overhead transparency. Help students make the distinction between an observation and a judgment or opinion. Students should follow along and record on their own guide sheets. Be sure that the students notice the following:
  - The size and style of the house
  - The rows of plants
  - The frame, possibly for irrigation, near the bottom of the picture
  - The proximity of the field to the house and driveway
  - The absence of power lines
  - The rear building
- Uncover the descriptive information at the bottom of *Handout 3-2: Scene at a Santa Clara County Berry Farm* and complete the title, date, and photo questions.
- Ask students to work with a partner or in a three-some to answer the next set of questions about what is happening in the picture and what can be inferred (concluded) from observations. Ask them to use evidence from the picture to support their comments. In a whole group, take comments from students and add some of them to the class analysis guide.
- Discuss what was learned about life in rural California in the 1940s from the photograph and ask: *How was life similar or different from students' lives now?*
- Collect student work.

# Photo Analysis Guide

Handout 3-1

Name \_\_\_\_\_

Photo title \_\_\_\_\_

- 1. **Observation**  
Look at the photo for one minute. If magnifying glasses are available, use them to see details in the photograph.
- 2. **Record**  
In the spaces below, record what you have observed.

People	Objects	Activities

- 3. **Questions**  
When was the photograph taken?  
  
Who took the picture?  
  
What is happening in the picture?  
  
What can you infer from your observations?  
  
What new questions do you have about the people or situation represented?  
  
Where can you find answers to your questions?

# Scene at a Santa Clara County Berry Farm

Handout 3-2

23

Name \_\_\_\_\_



Mountain View, California. Scene at a Santa Clara County berry farm leased by its owner, of Japanese ancestry, to a Caucasian family prior to evacuation. Evacuees of Japanese descent will be housed at War Relocation Authority centers for the duration.

Photographer: Dorothea Lange  
Courtesy of the National Archives and Records Administration  
ARC Identifier 536446/Local Identifier 210-G-A555

Creator(s): Department of the Interior. War Relocation Authority (02/16/1944–06/30/1946)  
Type(s) of Archival Materials: Photographs and Other Graphic Materials  
Production Date(s): 04/18/1942  
Part of: Series: Central Photographic File of the War Relocation Authority, compiled 1942–1945  
Access Restriction(s): Unrestricted  
Use Restriction(s): Unrestricted

# Pearl Harbor Attack

## Weedflower Reading, Discussion Questions, and Journal Prompt

- Read Chapters 4 and 5 (21 pages) of *Weedflower*.
- Continue to add to *Handout 2-1: Character Web Graphic Organizer*.
- Discuss the following question as a class or in small groups:
  - Why did Nikkei (defined on page 21 as people of Japanese descent) families burn possessions that reflected their Japanese culture and heritage after the bombing of Pearl Harbor?
- Provide a journal prompt for students to respond to:
  - Choose a special object from your home that reflects your family. Draw a picture of the object and write four to five sentences explaining how it represents your family.

## Overview

On December 7, 1941, the Empire of Japan attacked the United States' naval base at Pearl Harbor, Hawai'i. The attack and the response to it by President Roosevelt are critical background information for this unit. Some students may already be familiar with the attack on Pearl Harbor, while others may not be. "Photograph of the exact moment the USS *Shaw* exploded during the Japanese attack on Pearl Harbor, 12/07/1941," included in this lesson, is one of several photographs showing the Pearl Harbor attack that can be accessed through the National Archives and Records Administration (NARA) Web site. Additional photos can be accessed through the National Park Service site for the USS *Arizona* at Pearl Harbor at <http://www.nps.gov/archive/usar/photos1/indexa.htm> (accessed September 6, 2009).

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will use a protocol to analyze a photograph.
- Students will use a photograph as a source of historical information.

## Guiding Questions

- How does war change communities?
- What actions did the Empire of Japan take against the United States?

## Assessment(s)

- Teacher observation of students' completed *Handout 3-1: Photo Analysis Guide* and whether students are able to distinguish between observation and opinion/judgment.

## Materials

- Additional blank copies of *Handout 3-1: Photo Analysis Guide* (individual copies for students, one copy on overhead transparency for whole class viewing)
- *Handout 4-1: "Photograph of the exact moment the USS Shaw exploded during the Japanese attack on Pearl Harbor, 12/07/1941"* (individual copies for students, one copy on overhead transparency for whole class viewing)
- Magnifying glasses, one per student or one per student pair
- *Handout 4-2: Transcript of Message to Congress Requesting Declaration of War Against Japan, 12/08/1941*

## Activities and Teaching Strategies

- Begin by asking students what they know about how the U.S. got involved in World War II. If students do not mention the war in the Pacific, explain that the U.S. fought in Europe and North Africa and also in the Pacific and Asia. This lesson will examine reasons for entering the war in the Pacific.
- Review the list of historian's activities from Day 3. Today the class will examine another photograph and a document.
- Distribute copies of *Handout 3-1: Photo Analysis Guide*



to each student. Review the steps on the guide. Distribute copies of *Handout 4-1: "Photograph of the exact moment the USS Shaw exploded during the Japanese attack on Pearl Harbor, 12/07/1941"* and ask students to spend one minute silently examining the photo, looking for people, events, and activities. If magnifying glasses are available, give them to students.

- Record student observations on the master guide transparency. Use the photo on the transparency as a reference and to focus student attention. Help students notice the different ships and boats, men, vehicles, paved area, and smoke.
- Use the description below the photograph to complete the title and date; the photographer of this image is not named.
- Ask students to work with a partner or in a threesome to answer the next questions about what is happen-

ing in the picture and what can be inferred from their observations. Have them use evidence from the picture to support their comments. In a whole group, take comments from students and record them directly on the overhead transparency.

- New questions that result from the photograph should be written on students' individual pages. A class compilation of questions can be made. These can be a source for extension lessons or individual inquiries.
- Read aloud and discuss the transcript on *Handout 4-2: Transcript of Message to Congress Requesting Declaration of War Against Japan, 12/08/1941*.



# Photograph of the exact moment the USS *Shaw* exploded during the Japanese attack on Pearl Harbor 12/07/1941

Handout 4-1

26

Name \_\_\_\_\_



Photograph of the exact moment the USS Shaw exploded during the Japanese attack on Pearl Harbor, 12/07/1941

Courtesy of the National Archives and Records Administration

ARC Identifier 306543

Item from Record Group 128: Records of Joint Committees of Congress, 1789–2006

Creator(s): U.S. Congress. Joint Committee on the Investigation of the Pearl Harbor Attack (1945–1946)

Type(s) of Archival Materials: Photographs and Other Graphic Materials

Production Date(s): 12/07/1941

Part of: Series: Exhibits, compiled 11/15/1945–05/31/1946

Access Restriction(s): Unrestricted

Use Restriction(s): Unrestricted



# Transcript of Message to Congress Requesting Declaration of War Against Japan 12/08/1941

Handout 4-2

27

Name \_\_\_\_\_

ADDRESS OF THE PRESIDENT  
TO THE CONGRESS OF THE UNITED STATES  
BROADCAST FROM THE CAPITOL, WASHINGTON, D.C.  
December 8, 1941 -- 12.30 P.M., E.S.T.

MR. VICE PRESIDENT, AND MR. SPEAKER, AND MEMBERS OF THE SENATE AND HOUSE  
OF REPRESENTATIVES: (TO THE CONGRESS OF THE UNITED STATES:)

Yesterday, December 7, 1941 -- a date which will live in infamy  
-- the United States of America was suddenly and deliberately attacked by  
naval and air forces of the Empire of Japan.

The United States was at peace with that nation and, at the  
solicitation of Japan, was still in conversation with its Government and  
its Emperor looking toward the maintenance of peace in the Pacific. Indeed,  
one hour after Japanese air squadrons had commenced bombing in the American  
Island of Oahu, the Japanese Ambassador to the United States and his col-  
league delivered to (the) our Secretary of State a formal reply to a recent  
American message. And while this reply stated that it seemed useless to con-  
tinue the existing diplomatic negotiations, it contained no threat or hint  
of war or of armed attack.

It will be recorded that the distance of Hawaii from Japan makes  
it obvious that the attack was deliberately planned many days or even weeks  
ago. During the intervening time the Japanese Government has deliberately  
sought to deceive the United States by false statements and expressions  
of hope for continued peace.

The attack yesterday on the Hawaiian Islands has caused severe  
damage to American naval and military forces. I regret to tell you that  
very many American lives have been lost. In addition American ships have  
been reported torpedoed on the high seas between San Francisco and Honolulu.

Yesterday the Japanese Government also launched an attack against

Courtesy of the National Archives and Records Administration  
ARC Identifier 197365

- 2 -

Malaya.

Last night Japanese forces attacked Hong Kong.

Last night Japanese forces attacked Guam.

Last night Japanese forces attacked the Philippine Islands.

Last night the Japanese attacked Wake Island.

And this morning the Japanese attacked Midway Island.

Japan has, therefore, undertaken a surprise offensive extending throughout the Pacific area. The facts of yesterday and today speak for themselves. The people of the United States have already formed their opinions and well understand the implications to the very life and safety of our nation.

As Commander-in-Chief of the Army and Navy I have directed that all measures be taken for our defense.

But always will (we) our whole nation remember the character of the onslaught against us. (applause)

No matter how long it may take us to overcome this premeditated invasion, the American people in their righteous might will win through to (loud and prolonged cheers and applause) absolute victory.

I believe that I interpret the will of the Congress and of the people when I assert that we will not only defend ourselves to the uttermost but will make it very certain that this form of treachery shall never again (endanger us) endanger us (again). (applause)

Hostilities exist. There is no blinking at the fact that our people, our territory and our interests are in grave danger.

With confidence in our armed forces -- with the unbounding determination of our people -- we will gain the inevitable triumph -- so help us God. (applause)

- 3 -

I ask that the Congress declare that since the unprovoked and dastardly attack by Japan on Sunday, December seventh, 1941, a state of war has existed between the United States and the Japanese Empire. (loud and prolonged cheers and applause).

FRANKLIN D. ROOSEVELT

THE WHITE HOUSE,

December 8, 1941.



# Photograph and Painting Analysis

## Weedflower Reading, Discussion Questions, and Journal Prompt

- Read Chapters 6 through 8 (18 pages) of *Weedflower*.
- Continue to add to *Handout 2-1: Character Web Graphic Organizer*.
- Discuss the following question as a class or in small groups:
  - Jiichan and Uncle have been arrested. Why were they arrested? What was their crime?
- Provide a journal prompt for students to respond to:
  - What are your responsibilities as a community member if a friend or neighbor is being removed?

## Overview

Within hours of the attack on Pearl Harbor, hundreds of Japanese American business, community, and religious leaders were taken away by the FBI. Executive Order 9066, signed by President Roosevelt on February 19, 1942, authorized the War Department to set military areas from which “any and all persons may be excluded.” This allowed the military to remove Japanese Americans from western Washington and Oregon, all of California, and southern Arizona. Exclusion orders were posted in communities in which Japanese Americans lived, worked, and shopped, giving people only a few days’ notice of their forced removal. In this lesson, students consider the viewpoints of people in the photo or painting. They also respond to the viewpoints expressed by their peers, in the process refining and extending their understanding.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will understand the thoughts and feelings of Japanese Americans faced with forced removal.

## Guiding Questions

- How does war change communities?
- How would your family’s life change because of an exclusion order?
- What questions about the exclusion order would you have?
- What are your responsibilities as a community member if a friend or neighbor is being removed?
- What are your rights as a community member if you are being removed?

## Assessment(s)

- Teacher observation of students’ imagined conversations between people in the images, and students’ understanding of the historical events from different perspectives.

## Materials

- *Handout 5-1: Saturday Afternoon Shoppers* (individual copies for students, one copy on overhead transparency for whole class viewing)
- *Handout 5-2: My Papa* (individual copies for students, one copy on overhead transparency for whole class viewing)
- Poster-size sheets of newsprint, glue, and markers for writing

## Activities and Teaching Strategies

- Discuss with students the intent of Executive Order 9066 and the “roundup” of Japanese Americans immediately after the attack on Pearl Harbor. Both of these events are described in *Weedflower*.
- Ask them to look at *Handout 5-1: Saturday Afternoon Shoppers* and then imagine the thoughts or conversation the people in the photo might have. Repeat the



process with *Handout 5-2: My Papa*, a reproduction of a painting by Henry Sugimoto.

- Divide students into small groups; group size should be equal to the number of people in the image. Distribute a copy of either the “Shoppers” photo or the Sugimoto painting. Have students glue the image in the center of large piece of paper. Ask them to create a conversation the people in the photo might be having. As they develop the conversation, they should consider who the people might be and how the conversation would represent their point of view.
- Students can use either thought or word bubbles to record the individuals’ thoughts or speech.
- When groups have completed their work, they can share posters with the class.

# Saturday Afternoon Shoppers

Handout 5-1

32

Name \_\_\_\_\_



San Francisco, California. Saturday afternoon shoppers reading order directing evacuation of persons of Japanese ancestry. This store on Grant Avenue in Chinatown was vacated by an art dealer of Japanese descent. Evacuees will be housed in War Relocation Authority centers for the duration.

Photographer: Dorothea Lange  
Courtesy of the National Archives and Records Administration  
ARC Identifier 536019/Local Identifier 210-G-A41

# My Papa

Handout 5-2

33

Name \_\_\_\_\_



A man is taken away from the family farm by an FBI agent as his young family watches.

Henry Sugimoto

*My Papa*, ca. 1943

Gift of Madeleine Sugimoto and Naomi Tagawa

Japanese American National Museum (92.97.139)

All requests to publish or reproduce images in this collection must be submitted to the Hirasaki National Resource Center at the Japanese American National Museum. More information is available at <http://www.janm.org/nrc/>.



enduringcommunities

New Mexico Curriculum

# Visual Timeline

## Weedflower Reading, Discussion Questions, and Journal Prompt

- On Day 6, read Chapters 9 and 10 (11½ pages) of *Weedflower*.
  - Continue to add to *Handout 2-1: Character Web Graphic Organizer*.
  - Discuss the following question as a class or in small groups:
    - What is the mood of people as they are selling off their possessions and boarding buses? Why?
  - Provide a journal prompt for students to respond to:
    - What would be the one thing you would take if you and your family were forced to leave your home? Draw a picture of the object and write four to five sentences explaining your choice.
- On Day 7, read Chapters 11 and 12 (12 pages) of *Weedflower*.
  - Continue to add to *Handout 2-1: Character Web Graphic Organizer*.
  - Discuss the following question as a class or in small groups:
    - As Sumiko's family arrives at the assembly center (racetrack), how has her daily life changed? (Refer to Day 4.)

## Overview

In this two-day lesson, students will share their understanding of historical and story events. Through this sharing they will see how the author of *Weedflower* structured her historical fiction around actual events. A timeline will be constructed out of students' recollections of both historical and story events.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will develop an understanding of a chronology of events related to the Japanese American experience during World War II.
- Students will distinguish between actual historical events and author-created events.
- Students will accurately represent events for a visual timeline.

## Guiding Questions

- What are important events in United States history in 1941 and 1942?
- What are important events in the story of *Weedflower* (up to current reading)?

## Assessment(s)

- Teacher observation of students' completed Visual Timelines.

## Materials

- Two large sheets of paper for recording student comments
- 4-x-6-inch pieces of white construction paper to use as "event cards" to represent timeline events (one per student)
- Student copies of "Timeline for Japanese Americans in New Mexico," included in this unit's introductory materials and also available for download at <http://www.janm.org/EC-NM-Essay-Timeline.pdf> (accessed September 6, 2009)
- *Handout 7-1: Timeline Strips (optional)*
- 2-inch-wide strip of paper for horizontal class timeline. It is suggested that the strip be divided into months, with approximately 24 inches allotted per month. Student event cards will be arranged along the strip.



## Activities and Teaching Strategies

### • Day 6

- Begin by reviewing the definition of historical fiction. Explain to students that they will be creating a parallel timeline to show events in the story as well as historical events. In order to create the timeline, they will need to identify events from both the story and lessons using document analysis and photo analysis.
- Brainstorm events from both the *Weedflower* story and social studies lessons. Record students' ideas on two large sheets of paper. Use one sheet to record historical events and the other sheet to record story-related events. Ask students to decide whether the event should be listed as a story event, an historical event, or both. If students know the date of an event, record it on the chart.

### • Day 7

- Begin by asking students what they know about timelines. *Why do we use them? How do they work?* (They are in chronological order and move from earliest events to later events.)
- Provide students with 4-x-6-inch pieces of white construction paper that will be used as “event cards.” Also distribute copies of “Timeline for Japanese Americans in New Mexico.” Students should

refer to the timeline and the brainstorm from Day 1, select an event, and record the date, a short description of the event (two words, if possible), and an illustration. Include an “S” or “H” to show whether event came from the “Story List” or the “History List.” Writing should be about 2 inches in size so it can be read from a distance. Alternately, give the students precut pieces from *Handout 7-1: Timeline Strips (optional)*.

- After students complete event cards, ask them to arrange events on the timeline strip in correct order to create a Visual Timeline. Historical events can be placed above the strip and story events can be placed below it. Some discussion may be needed to determine how to place some events. For example, removal from neighborhoods to assembly centers took place over the course of more than one month.
- Post the student-constructed Visual Timeline in the classroom. After students view their constructed timeline, ask them to share their observations and discuss these questions: *When were there many things happening? When were there few events? Which events did the author use in her story?*
- As the unit progresses, ask students to add events to the timeline.



# Timeline Strips

Handout 7-1 (optional)

36

H	December 7, 1941	Japan attacks Pearl Harbor, Hawai'i
H	December 7 and 8, 1941	Japanese American Issei community members are arrested
H	December 8, 1941	President Roosevelt addresses Congress
H	Early February 1942	8 P.M. to 6 A.M. curfew is imposed on Nikkei
H	March, April, May 1942	Nikkei are taken to assembly centers (racetracks and fairgrounds)
H	March–April 1942	Japanese American families sell their possessions
H	March 1942	Some Nikkei trying to leave California are met at Nevada border by armed people
H	May 1942	First group of Japanese Americans arrives at Poston Relocation Center
S	December 6, 1941	Sumiko is uninvited to the birthday party
S	December 7, 1941	Japan attacks Pearl Harbor, Hawai'i
S	December 8, 1941	Jiichan and Uncle are arrested
S	December 1941	Nikkei burn many of their possessions
S	December 1941	Nikkei bank accounts are frozen
S	Early February 1942	8 P.M. to 6 A.M. curfew is imposed on Nikkei
S	March 1941	Nikkei family is stopped at the state border by angry people
S	March–April 1942	Nikkei families sell their possessions for less than their value
S	March–April 1942	Nikkei are taken to assembly centers (racetracks and fairgrounds)
S	June 1942	Sumiko and her family are removed to racetrack assembly center
S	Summer 1942	Sumiko and her family arrive at Poston Relocation Camp



# Data Retrieval Chart (Part 2)

## Weedflower Reading, Discussion Questions, and Journal Prompt

- Read Chapters 13 and 14 (20 pages) of *Weedflower*.
- Continue to add to *Handout 2-1: Character Web Graphic Organizer*.
- Provide a journal prompt for students to respond to:
  - Sumiko is always making lists. Make your own list of the ways Sumiko's life has changed between the beginning of the story and her arrival at Poston.

## Overview

On Day 8 and Day 14, students will add to the Data Retrieval Chart that was started on Day 1. Instead of synthesizing data from classmates as they did on Day 1, students will use information from the *Weedflower* text, photos, letters, drawings, images from the National Archives and Records Administration Web site, and additional resource books.

Two of the letters included in the Day 8 materials were written to a woman named Clara Breed, a children's librarian in San Diego when World War II started. During the war she corresponded with her former library patrons who were in the Poston (Arizona) concentration camp. In addition to sending letters, books, and supplies to them, she wrote articles for *Horn Book Magazine* and the *Library Journal* speaking out about the injustice of the confinement of Japanese Americans. Clara Breed is an example of an ally of Japanese Americans during the war because of her actions and support. *Dear Miss Breed* by Joanne Oppenheim is an excellent reference for this unit.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will use primary source materials as sources of historical information.
- Students will synthesize data from resources.
- Students will create visual images of the universals of culture related to an historic time and place.
- Students will identify social and cultural beliefs reflected in literature.
- Students will articulate understanding of one of the universals of culture.

## Guiding Questions

- How does war change communities?
- What are some features of the Japanese American community before their removal?
- What are some features of the Japanese American community after their removal?
- How did the lives of Japanese Americans change during the war?

## Assessment(s)

- Teacher observation of individual worksheets and small group synthesis.
- Teacher observation and completion of *Handout 1-3: Data Retrieval Chart Assessment*.

## Materials

- Large class Data Retrieval Chart from Day 1
- *Handout 8-1a-f: Universals of Culture Data Retrieval Chart Task Cards* (one card per group, six groups total)
- *Handout 8-2: Universals of Culture Brainstorm Record Sheet* (one sheet per group, six groups total)
- 8½-x-11-inch white construction paper or other white paper (one sheet per group)
- Colored pencils and/or markers
- *Day 8 Resource Material Packet* (one packet per group, six groups total)
- *Handout 1-3: Data Retrieval Chart Assessment*
- The public library has additional resources that could

be helpful when students are working on this part of the Data Retrieval Chart:

Oppenheim, Joanne. *Dear Miss Breed: True Stories of the Japanese American Incarceration During World War II and a Librarian Who Made a Difference*. New York: Scholastic, Inc., 2006.

Perl, Lila. *Behind Barbed Wire: The Story of Japanese-American Internment During World War II*. New York: Benchmark Books, 2003.

### Activities and Teaching Strategies

- Review the Data Retrieval Chart from Day 1. Explain that the class will be completing the next section of the chart, which represents lives of Japanese Americans before their removal and while they were at the assembly center and Poston.
- Divide the class into six small groups; these can be the same groupings as in the first lesson. If they are assigned the same category of the universals of culture, then they can be an “expert group.” Alternatively, if they rotate through categories, they will gain a more varied knowledge of the different elements.
- Give each group one task card from *Handout 8-1a-f: Universals of Culture Data Retrieval Chart Task Cards* and one copy of *Handout 8-2: Universals of Culture Brainstorm Record Sheet*.
- One student in each group should read the task card aloud.
- Group members should look through the *Day 8 Resource Material Packet*, discuss what was read in *Weedflower*, look through resource books and the National Archives and Records Administration Web site (if computer lab access is available), and then complete *Handout 8-2*. Group members will decide which images and words to use on their paper.
- Each member of the group will draw on and label their part of the paper. The paper can be cut in half, with one part devoted to information relevant before removal and one part filled with information relevant to the assembly center and Poston.
- In this lesson a whole class debriefing can focus on changes that students notice in the categories. For example, when looking at the “shelter” category, ask students why there is a difference in shelter used by people before and after the removal. Pose additional questions to the students: *How would those changes affect the lives of the people? What could people do in their homes that they couldn't do in the assembly center or at Poston?*
- As a whole group, complete the Data Retrieval Chart and discuss the last two sections. When completing “Who Has Power?” and “Who Were Allies,” remind students of the discussion and ideas from Day 1. It may be helpful for students to consider who *did not* have power during this time. The teacher or the students can write in these sections.



# Universals of Culture Data Retrieval Chart— Food

Handout 8-1a

39

## Universals of Culture Data Retrieval Chart Food

Your group's task is to accurately represent the food that was eaten by Sumiko's family and also by Japanese Americans at assembly camps and at Poston.

Before you begin your drawings, record your group's ideas on *Handout 8-2: Universals of Culture Brainstorm Record Sheet*.

On one sheet of paper, show the food that was eaten before the removal of Japanese Americans. On the second sheet of paper, show foods that were eaten at the assembly center and at Poston. If you can, also show where the food came from, how it was prepared, and where it was eaten.

Your group can use Weedflower, resource books, and the *Day 8 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.



# Universals of Culture Data Retrieval Chart— Clothing

Handout 8-1b

40

## Universals of Culture Data Retrieval Chart Clothing

Your group's task is to accurately represent the clothing that was worn by Sumiko's family and also by Japanese Americans at assembly camps and at Poston.

Before you begin your drawings, record your group's ideas on *Handout 8-2: Universals of Culture Brainstorm Record Sheet*.

On one sheet of paper, show the clothes that were worn before the removal of Japanese Americans. On the second sheet of paper, show the clothes that were worn at the assembly center and at Poston.

Your group can use *Weedflower*, resource books, and the *Day 8 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.



# Universals of Culture Data Retrieval Chart— Tools and Technology

Handout 8-1c

41

## Universals of Culture Data Retrieval Chart

### Tools and Technology

---

Your group's task is to accurately represent the tools and technology that were used by Sumiko's family and also by Japanese Americans at assembly camps and at Poston.

Before you begin your drawings, record your group's ideas on *Handout 8-2: Universals of Culture Brainstorm Record Sheet*.

On one sheet of paper, show the tools and technology that were used before the removal of Japanese Americans. On the second sheet of paper, show the tools and technology that were used at the assembly center and at Poston.

Your group can use *Weedflower*, resource books, and the *Day 8 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.



# Universals of Culture Data Retrieval Chart— Shelter

Handout 8-1d

42

## Universals of Culture Data Retrieval Chart Shelter

Your group's task is to accurately represent the shelter that Sumiko's family had and also the shelter used by Japanese Americans at assembly camps and at Poston.

Before you begin your drawings, record your group's ideas on *Handout 8-2: Universals of Culture Brainstorm Record Sheet*.

On one sheet of paper, show the types of shelter in which people lived before the removal of Japanese Americans. On the second sheet of paper, show the types of shelter that were used at the assembly center and at Poston.

Your group can use *Weedflower*, resource books, and the *Day 8 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.



# Universals of Culture Data Retrieval Chart— Transportation

Handout 8-1e

43

## Universals of Culture Data Retrieval Chart Transportation

Your group's task is to accurately represent the transportation that was used by Sumiko's family and also by Japanese Americans at assembly camps and at Poston.

Before you begin your drawings, record your group's ideas on *Handout 8-2: Universals of Culture Brainstorm Record Sheet*.

On one sheet of paper, show the kinds of transportation that were used before the removal of Japanese Americans. On the second sheet of paper, show the types of transportation that were used at the assembly center and at Poston.

Your group can use *Weedflower*, resource books, and the *Day 8 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.



# Universals of Culture Data Retrieval Chart— Lives of Children

Handout 8-1f

44

## Universals of Culture Data Retrieval Chart Lives of Children

Your group's task is to accurately represent the daily life of Sumiko, Tak-Tak, and other Japanese American children. Think about their activities, responsibilities, and recreation.

Before you begin your drawings, record your group's ideas on *Handout 8-2: Universals of Culture Brainstorm Record Sheet*.

On one sheet of paper, show the lives of children before the removal of Japanese Americans. On the second sheet of paper, show the lives of children at the assembly center and at Poston.

Your group can use *Weedflower*, resource books, and the *Day 8 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.



# Brainstorm Record

45

In the spaces below, record your group's ideas for the data they will be sharing.



# Day 8

## Resource Material Packet

Handout 8-2

46



Poston, Arizona. Office force being organized at Intake center, 05/10/1942

Photographer: Fred Clark  
Courtesy of the National Archives and Records Administration  
ARC Identifier 536332/Local Identifier 210-G-A423  
Production Date(s): 05/10/1942



Florin, California. Businesses are being sold by owners of Japanese ancestry. Evacuation of all residents of Japanese descent from this area is due in two days.

Photographer: Dorothea Lange  
Courtesy of the National Archives and Records Administration  
ARC Identifier 537885/Local Identifier 210-G-C575  
Production Date(s): 05/11/1942





Manzanar Relocation Center, Manzanar, California. Mealtime at the Manzanar Relocation Center. Every effort is put forth to keep family groups intact in the dining halls as well as in their living quarters in the barracks.

Photographer: Clem Albers  
Courtesy of the National Archives and Records Administration  
ARC Identifier 536013/Local Identifier 210-G-A17  
Production Date(s): 04/02/1942



San Bruno, California. This assembly center has been open for just two days. Bus-load after bus-load of evacuated Japanese are [sic] arriving today. After going through the necessary procedure, they are guided to the quarters assigned to them in the barracks. This family had just arrived. Their bedding and clothing have been delivered by truck and are seen piled in front of the former horse-stall to which they have been assigned. Unfortunately there have been heavy rains.

Photographer: Dorothea Lange  
 Courtesy of the National Archives and Records Administration  
 ARC Identifier 537675/Local Identifier 210-G-C332  
 Production Date(s): 04/29/1942





Poston, Arizona. Living quarters of evacuees of Japanese ancestry at this War Relocation Authority center as seen from the top of water tower facing south west.

Photographer: Fred Clark  
Courtesy of the National Archives and Records Administration  
ARC Identifier 536152/Local Identifier 210-G-A190  
Production Date(s): 06/01/1942



Poston, Arizona. Buses arrive bringing evacuees of Japanese ancestry to this War Relocation Authority center to spend the duration.

Photographer: Fred Clark  
Courtesy of the National Archives and Records Administration  
ARC Identifier 536310/Local Identifier 210-G-A398  
Production Date(s): 05/23/1942



Gila River Relocation Center, Rivers, Arizona. Evacuee agricultural workers are here shown on their way to work in the fields in the morning.

Photographer: Francis Stewart  
Courtesy of the National Archives and Records Administration  
ARC Identifier 538588/Local Identifier 210-G-D625  
Production Date(s): 11/25/1942



San Francisco, California. View of business district on Post Street in neighborhood occupied by residents of Japanese ancestry, before evacuation. Evacuees will be housed in War Relocation Authority Centers for duration.

Photographer: Dorothea Lange  
Courtesy of the National Archives and Records Administration  
ARC Identifier 536044/Local Identifier 210-G-A67  
Production Date(s): 04/07/1942



Poston, Arizona. Light poles and wiring for electric lighting are being installed at this War Relocation Authority center for evacuees of Japanese ancestry.

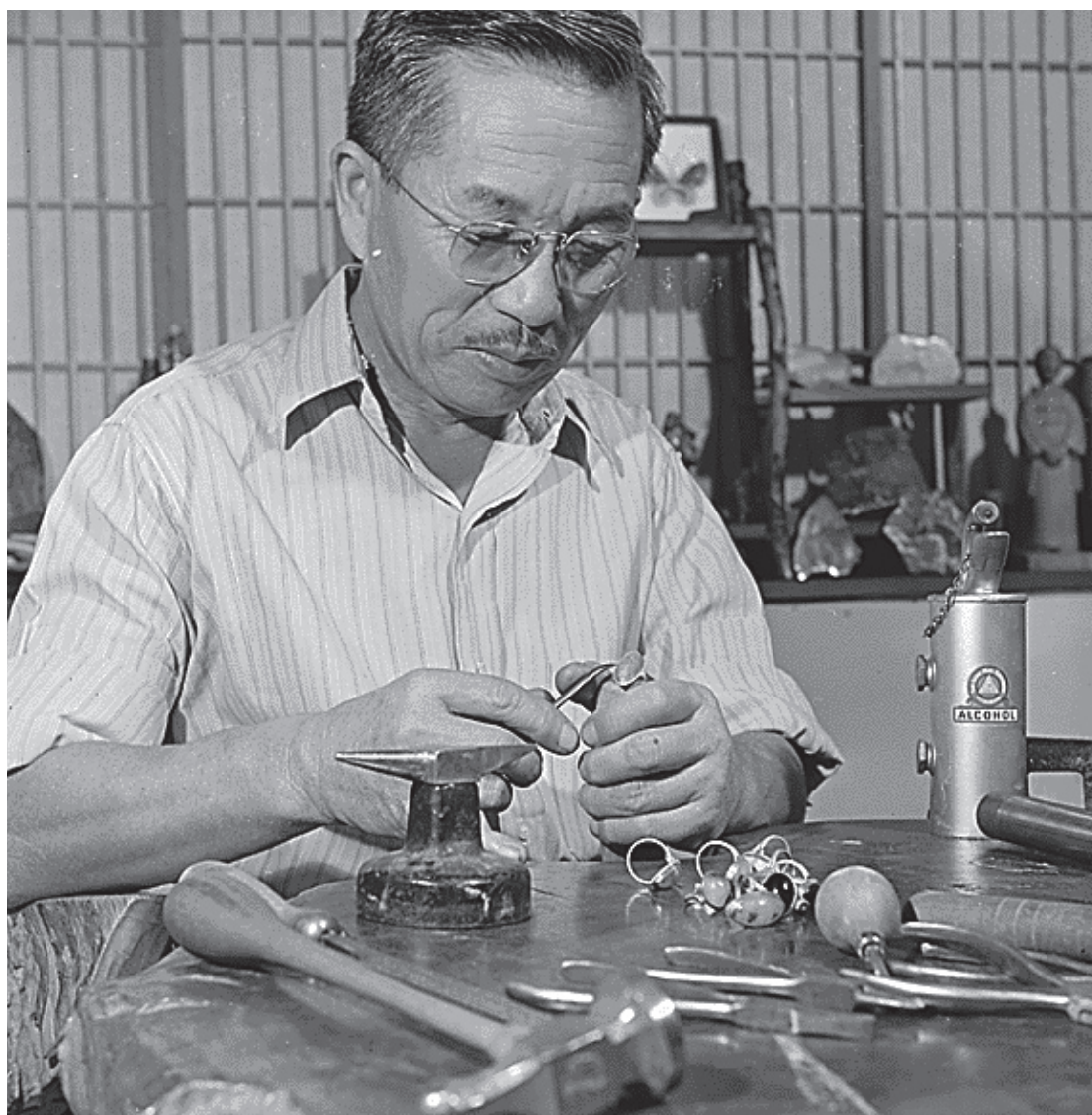
Photographer: Fred Clark  
Courtesy of the National Archives and Records Administration  
ARC Identifier 536314/Local Identifier 210-G-A402  
Production Date(s): 05/06/1942





Poston, Arizona. Sewing school. Evacuee students are taught here not only to design but make clothing as well.

Photographer: Francis Stewart  
Courtesy of the National Archives and Records Administration  
ARC Identifier 536651/Local Identifier 210-G-A848  
Production Date(s): 01/04/1943



Poston, Arizona. Mr. Niseki shows how to make beautiful rings out the stones which may be picked up on the desert. Although most of the skilled craftsmen have left Poston from time to time, there are still some residents who are still practicing their skills and crafts within the camp. They will leaving soon perhaps to continue these as profitable businesses on the outside.

Photographer: Hikaru Iwasaki  
Courtesy of the National Archives and Records Administration  
ARC Identifier 539883/Local Identifier 210-G-K362  
Production Date(s): 09/1945

Dear Miss Breed,  
 How are you getting along?  
 Now that school is started I suppose  
 you are busy at the library.  
 We are now in Poston Camp.  
 We arrived here the 27th of August.  
 The San Diego people are all to-  
 gether. We are all happy. This place  
 is just like a desert, infact it  
 is. It is dusty here + have quite  
 a few whirlwinds. Today we think  
 we will have a duststorm. There  
 isn't any school started yet but  
 it will start in October. I go to  
 bible school every day. We make  
 all sorts of handicraft.  
 Last week my father, brother +  
 sister went fishing to Colorado River.  
 It is 3 miles away. They started 5: AM

and came back 7: PM.  
 Before I came here I wrote  
 you a letter but I didn't  
 send it. I received your ~~letter~~  
 book the day after I came  
 back from the hospital. I was  
 very happy to receive it. At  
 that time I had pneumonia.  
 I took the book "House for  
 Elizabeth" and it kept me from  
 being lonesome. My mother sends  
 her best regards to your mother.  
 Truly yours,  
 Elizabeth  
 Kikuchi

93.75.31 CO

Dear Miss Breed,

How are you getting along? Now that school is started I suppose you are busy at the library.

We are now in Poston Camp 3. We arrived here the 27th of August. The San Diego people are all together. We are all happy. This place is just like a desert, infact it is. It is dusty here + have quite a few whirlwinds. Today we think we will have a duststorm. There isn't any school started yet but it will start in October. I go to bible school every day. We make all sorts of handicraft.

Last week my father, brother + sister went fishing to Colorado River it is 3 miles away. They started 5: AM and came back 7: PM.

Before I came here I wrote you a letter but I didn't send it. I received your book the day after I came back from the hospital. I was very happy to receive it. At that time I had pneumonia. I took the book "House for Elizabeth" and it kept me from being lonesome. My mother sends her best regards to your mother.

Truly yours,  
 Elizabeth Kikuchi

Letter to Clara Breed from Elizabeth Kikuchi, Poston, Arizona, September 19, 1942

Gift of Elizabeth Y. Yamada  
 Japanese American National Museum (93.75.31CO)  
 All requests to publish or reproduce images in this collection must be submitted to the Hirasaki National Resource Center at the Japanese American National Museum. More information is available at <http://www.janm.org/nrc/>.



Santa Anita Assembly Center  
Information Office  
Barrack 44, Unit 1, Avenue 4  
Santa Anita, California  
April 23, 1942

Dear Miss Breed:

I hope you will forgive me for not saying goodbye, and for not writing to you sooner.

How is San Diego?

I find "camping life" very nice. We are all giving a bottom which has an one, a two, or a three on it so that we may have our meals at certain hours. I, having an one, eat breakfast from 6:30 to 7:00, lunch at 11:30 to 12:00, and dinner at 4:30 to 5:00. The food is simple, but delicious and wholesome. I did not have to cook or wash the dishes as there are many cooks and waiters in the cafeteria. I love cooking, but thanks heavens I do not have to do the dishes! Since I have a two and a half months brother, I wash daily, and sweep out my barrack. About three times a week I iron the family's clothes. There is really not much I may do in the afternoon, but get my exercise playing dodge ball, catch or softball. Once in a while, I type manuscripts for my friends or write letters. I retire every night between 9:30 to 10:00 P.M. All lights should be out by 10:00 in each barrack.

Letter to Clara Breed from Margaret and Florence Ishino, Arcadia, California, Poston, April 23, 1942

Gift of Elizabeth Y. Yamada

Japanese American National Museum (93.75.31HY)

All requests to publish or reproduce images in this collection must be submitted to the Hirasaki National Resource Center at the Japanese American National Museum. More information is available at <http://www.janm.org/nrc/>.

Santa Anita Assembly Center  
Information Office  
Barrack 44, Unit 1, Avenue 4  
Santa Anita, California  
April 23, 1942

Dear Miss Breed:

I hope you will forgive me for not saying goodbye, and for not writing you sooner.

How is San Diego?

I find "camping life" very nice. We are all giving a bottom which has an one, a two, or a three on it so that we may have our meals at certain hours. I having an one, eat breakfast from 6:30 to 7:00, lunch at 11:30 to 12:00, and dinner at 4:30 to 5:00. The food is simple, but delicious and wholesome. I did not have to cook or wash the dishes as there are many cooks and waiters in the cafeteria. I love cooking, but thanks heavens I do not have to do the dishes! Since I have a two and a half months brother, I wash daily, and sweep out my barrack. About three times a week I iron the family's clothes. There is really not much I may do in the afternoon, but get my exercise playing dodge ball, catch or softball. Once in a while, I type manuscripts for my friends, or write letters. I retire every night between 9:30 to 10:00 P.M. All lights should be out by 10:00 in each barrack.

I went over Louise Ogawa's barrack and saw the two very interesting books you sent her. I certainly love books and miss going to the library every week; so I decided to write you a letter.

Florence is going to school daily from 2:00 to 4:00 and enjoys it very much. She tells me she misses going to the library and asked if I would write to you. She required her highest grades in reading, and she truly enjoys it.



I went over Miss Gave's  
barrack and saw the two very in-  
teresting books you sent her. I  
certainly love books and miss  
going to the library every week;  
so I decided to write you a  
letter.

Florence is going to school  
daily from 2:00 to 4:00 and enjoys  
it very much. She tells me she  
misses going to the library and  
misses going to the library and  
asked if I would write to you.  
She required the highest grades in  
reading, and truly enjoys it.

I especially enjoy Dodd, Mead  
Career Books and would very much  
like to have any of the following  
books:

1. Shirley Clayton: Secretary by Blance L. Gibbs and Georgia Adams
2. Judy Grant: Editor by Dixie Wilson
3. Marian-Martha by Lucile F. Fargo
4. Press Box by Robert F. Kelley.

If you happen to have  
any discarded books, Florence  
and I would certainly appreciate  
them.

Please give my regards to  
Miss McNary and I would  
certainly enjoy hearing from you  
both.

Please keep up the good  
work in teaching children to  
read books for that is the  
pathway to happiness!

I am enclosing dolls that  
Florence made in school and some  
stamps.

Sincerely yours,  
FLORENCE and Margaret Ishino

I especially enjoy Dodd, Mead Career Books and would very much like to have any of the following books:

Shirley Clayton: Secretary by Blance L. Gibbs and Georgia Adams

Judy Grant: Editor by Dixie Wilson

Marian-Martha by Lucile F. Fargo

Press Box by Robert F. Kelley.

If you happen to have any discarded books, Florence and I would certainly appreciate them.

Please give my regards to Miss McNary and I would certainly enjoy hearing from you both.

Please keep up the good work in teaching children to read books for that is the pathway to happiness! I am enclosing dolls that Florence made in school and some stamps.

Sincerely yours,  
FLORENCE and Margaret Ishino



# The Gallup Experience

## Weedflower Reading, Discussion Questions, and Journal Prompt

- Read Chapters 15 and 16 (16½ pages) of *Weedflower*.
- Continue to add to *Handout 2-1: Character Web Graphic Organizer*.
- Discuss the following question as a class or in small groups:
  - What ideas do Sumiko, Sachi, and Frank have of each other? Are these views accurate?
- Provide a journal prompt for students to respond to:
  - Sumiko suddenly had a lot of free time. What do you do when you have a lot of free time?

## Overview

This lesson will help students understand how the Gallup, New Mexico, community acted to protect their Japanese American members when faced with possible removal, as well as actions taken by the Santa Fe Railway. In the historical overview “Japanese Americans in New Mexico” (found in this curriculum’s introductory materials), Andrew B. Russell refers to the cultural diversity of New Mexico. Another source is an article published in the Gallup *Independent* on October 25, 2003; written by Sally Noe, the article elaborates on the cultural mix of Gallup. Noe writes that, in response to the need for workers to mine the area’s huge coal deposits during the railroad’s early years, people of Austrian, German, Hispanic, Greek, Russian, Yugoslavian, and Japanese descent moved into the area in the 1920s.

To introduce students to what happened in Gallup during World War II, this lesson includes a reading entitled “Recalling Gallup’s Shining Moment—Gallup Stood Firm Against U.S. Government in 1942.” This is an adaptation of an article written by Joe Kolb and published in the Gallup *Independent* on February 1,

2003. Terms were changed and some sentences were simplified in order to bring the text to a fifth-grade level, but the focus, message, and structure of the article were maintained. Even with modification, this article may be too difficult for independent reading. It is suggested that the article either be read with students in a whole group setting or read in a small group guided reading setting.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will recognize actions a New Mexico community took to protect its members.
- Students will identify the benefits and responsibilities of community membership.

## Guiding Questions

- How does war change communities?
- How can war bring out the best in people?
- How can communities protect the vulnerable even in time of war?

## Assessment(s)

- Teacher observation during reading and discussion of the adapted newspaper article and the completion of *Handout 9-2: “Recalling Gallup’s Shining Moment” Questions*.

## Materials

- Map of United States and/or New Mexico showing Gallup, including railroad lines and Route 66
- *Handout 9-1: “Recalling Gallup’s Shining Moment”* (one per student)
- *Handout 9-2: “Recalling Gallup’s Shining Moment” Questions* (one per student)
- Dictionary



### Activities and Teaching Strategies

- Begin by finding Gallup on the map and locating the railroad lines and Route 66. Ask students why railroads and highways would be important during the war.
- Explain that today's lesson will use a newspaper article to examine some events in Gallup, New Mexico, during the war. The purpose of reading the article is to identify the problems that the Gallup community faced and also examine the actions they took to solve those problems.
- Before beginning the reading, the following vocabulary words may need to be addressed with the class:
  - 2nd paragraph: *infamy, segregated, hysteria*
  - 4th paragraph: *upstanding, city council*
  - 7th paragraph: *cultural mix*
  - 8th paragraph: *drafted*
- Introduce *Handout 9-1: "Recalling Gallup's Shining Moment"* and read the first three paragraphs.
- After reading paragraph three, ask students to summarize what was happening in the country in 1942. Ask students: *What was the problem facing Japanese Americans in Gallup?*
- Read paragraphs four through six. What actions did the Gallup community take and why?
- Read the last three paragraphs. Ask students: *How did the Japanese Americans in Gallup feel about the community's actions? How were Gallup's actions the same or different from other cities in the western United States?*
- The final paragraph discusses two Gallup veterans who were related to two women cited in the article. Ask students: *What action did these two men take during the war?*
- Ask students to look up the word "vulnerable" in the dictionary. Also ask students: *How were the Japanese Americans in Gallup vulnerable during the war? In what ways did the Gallup community protect its more vulnerable members?*
- Point out that because this article was written sixty years after the event by someone who was not present at the event, it would be considered a secondary source rather than a primary source. The author, however, does interview people who were in Gallup at the time of the event discussed.
- Ask students to complete *Handout 9-2: "Recalling Gallup's Shining Moment" Questions*.

# Recalling Gallup's Shining Moment

Handout 9-1

62

Name \_\_\_\_\_

## Gallup Stood Firm Against U.S. Government in 1942

Adapted from the Gallup *Independent* article by Joe Kolb published on February 1, 2003

We can tell what kind of community we are by how we respond to hardship. New York City pulled together following September 11, 2001. Sixty years earlier Gallup showed the nation its character by refusing to support a government order that was based on prejudice.

December 7, 1941, was declared a "Day of Infamy" by President Franklin D. Roosevelt. He was responding to the surprise attack on Pearl Harbor by Japanese planes. On February 19, 1942, the U.S. government carried out its own "Day of Infamy" when the president signed Executive Order 9066, which authorized sending Japanese Americans into segregated internment camps. The president responded to the mass hysteria and suspicion sweeping the United States at that time.

Over the next three years 120,313 Japanese Americans were sent to 10 camps in the country. Meanwhile, Gallup stood firm when it refused to support this order.

The Gallup City Council quickly approved a decision that said Japanese Americans were upstanding members of the Gallup community. They would not be sent to internment camps. When war with Japan began, many Japanese Americans worked for the Santa Fe railroad. The railroad company required all Japanese to be fired from their jobs. It still allowed them to keep living in the company's houses.

People in the city of Gallup worked together to help the Japanese get other jobs. Sally Noe was a high school student at the time. She had many Japanese American classmates. She remembered that Gallup High School students even voted for Jack Shinto as their senior class president in 1944. They voted for Tom Kimura to be class president in 1945. Both Jack and Tom were Japanese Americans.

Sally Noe said, "During the war Gallup had over 80 men in Japanese prisoner of war camps. We still said no to sending our Japanese friends and neighbors to internment camps. We didn't hold the actions of Japan against our citizens." It is estimated that there were 35 to 40 Japanese Americans living and working in Gallup at the beginning of World War II.

"As a whole, Gallup was very good to us," said Chiyo Miyamura. She said the cultural mix of Gallup's population helped people be more tolerant during the war. Chiyo Miyamura's family owned the Lucky Lunch diner in Gallup in the 1940s. Their diner wasn't affected by the negative world attitudes. "People were good to us. They knew we didn't have anything to do with what happened in the war."

Kimiko Matsutani remembered how her family lived in Winslow, Arizona, in 1941. "They were very prejudiced in Winslow. My uncle saved us when we moved to Gallup in December 1941. Some of the Japanese Americans who left Winslow ended up in internment camps."

"I think the City Council's decision was wonderful. There were a lot of places in the United States that didn't want us," said Kimiko Matsutani. Kimio Matsutani's brother joined the U.S. Army. He was in the 442<sup>nd</sup> Regimental Combat team. It was a "Nisei" unit which is well known for its combat fighting in Europe. Chiyo Miyamura's brother, Hershey Miyamura, was drafted into the U.S. Army in 1944. He was also part of the 442<sup>nd</sup> Regimental Combat team, but the war ended before he was sent to Europe. He fought in the Korean War and received the Congressional Medal of Honor from President Eisenhower.



# Recalling Gallup's Shining Moment Questions

Handout 9-2

63

Name \_\_\_\_\_

Read the newspaper article titled “Recalling Gallup’s Shining Moment” and then answer the following questions. When you answer questions three and four, you will need to think back to the lessons about community that you worked on earlier this year.

1. How did the Gallup community respond to the President’s order to remove Japanese Americans?

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2. Why do you think the people in Gallup responded this way? What is said in the article that gives you a clue about how Gallup residents felt about their Japanese American neighbors?

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Earlier this year you worked on a definition for “community.” You discussed the benefits of being in a community and the responsibilities a person has in their community.

3. What are some benefits the Gallup community members had because of their actions and attitudes? Think about both Japanese Americans and other people.

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4. What responsibilities did people in Gallup have to their community? What actions did they take?

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# Self-Sustaining Communities

## Weedflower Reading, Discussion Questions, and Journal Prompt

- Read Chapters 17 and 18 (15 pages) of *Weedflower*.
- Continue to refer to *Handout 2-1: Character Web Graphic Organizer*.
- Draw students' attention to the sentence at the bottom of page 152: "The plan was to make the whole camp self-sustaining . . ."
- Discuss the following question as a class or in small groups:
  - What does it mean to be self-sustaining?
  - How does it help the war effort?
  - How do the camp's efforts compare to the efforts of communities today?
- After completing the social studies lesson below, provide a journal prompt for students to respond to:
  - In what ways is your community self-sustaining? If you needed to, how could you and your family support a war effort?

## Overview

Rationing, victory gardens, and self-sustainability were important aspects of community life during World War II. Students of the twenty-first century may be unfamiliar with these terms and their implications. Raising gardens in America's World War II concentration camps was both a way to humanize a restrictive environment and also to supplement the provisions supplied by the government. Because resources were limited, communities were asked to conserve and salvage certain items so that those items could be sent to the fighting troops. This lesson will help students understand the attitudes and actions of people in the 1940s. They will study the conservation efforts of World War II and extend the concept of self-sustainability to their current community life.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will analyze posters from the World War II era which encourage conservation.
- Students will analyze a photograph from Manzanar.
- Students will understand why conservation was necessary.
- Students will understand the ways in which the government expected people to conserve.
- Students will develop actions that could support conservation and a war effort.

## Guiding Questions

- How does war change communities?
- What actions can families and communities take to be self-sustaining?
- What actions can families and communities take to conserve resources?

## Assessment(s)

- Teacher observation of responses on T-chart and whether responses represent self-sustaining and conserving actions.

## Materials

- *Handout 10-1: Poster Analysis Guide* (one per student)
- *Handout 10-2: When You Ride Alone* (either provide one copy per student or reproduce on overhead transparency)
- *Handout 10-3: Waste Helps the Enemy* (either provide one copy per student or reproduce on overhead transparency)
- *Handout 10-4: Gardens in Manzanar* (either provide one copy per student or reproduce on overhead transparency)
- *Handout 3-1: Photo Analysis Guide* (one per student)
- *Handout 10-5: T-Chart on Self-Sustaining Communities*



(individual copies for students, one copy on overhead transparency for whole class recording)

### Activities and Teaching Strategies

- Begin with excerpt from bottom of p. 152 of *Weed-flower*: “The plan was to make the whole camp self-sustaining . . .” Ask students: *What does it mean to be self-sustaining. Why would the government want the camp to be self-sustaining?* Explain that the activity for this lesson will help them to understand how and why communities were asked to become self-sustaining.
- Vocabulary to address: *self-sustaining* and *conserve*
- Distribute *Handout 10-1: Poster Analysis Guide*. As a whole group, examine *Handout 10-2: When You Ride Alone*. Use the Poster Analysis Guide to help focus students’ observations. Ask students: *What is the message? What is another name for “car sharing”? How could car sharing or carpooling help the country? What resource is saved when people carpool? How is that resource used by troops in the war?*
- Next, as a group, examine the poster depicted on *Handout 10-3: Waste Helps the Enemy* and repeat the process above. Ask students: *What products were used in offices and at home? What resources would be saved if offices and homes conserved their use of products? How could those resources be used by troops? (Rubber for tires, metal for machines.)*
- Examine *Handout 10-4: Gardens in Manzanar* using *Handout 3-1: Photo Analysis Guide*. Ask students: *What are people doing in the photo? How does their work support their camp? How does it help the war effort?*
- In small groups (two to four students) complete *Handout 10-5: T-Chart on Self-Sustaining Communities* showing actions for self-sustainability taken in the 1940s and the present. Begin with a class T-chart on a transparency to check for understanding. It is easier for students to begin with the first column. Actions for their own community can be based on items in the first column and then additional items can be added. After the work session, ask student groups to report out. A master chart for the class can be created and posted.
- Ask students: *How would your family’s life change if they were asked to conserve and be more self-sustaining? How would our community change if we needed to support a war effort by conserving and being self-sustaining?*



# Poster Analysis Guide

Handout 10-1

66

Name \_\_\_\_\_

Poster title \_\_\_\_\_

Date poster created \_\_\_\_\_

1. **Observation**

Look at the poster for one minute.

2. **Record**

In the spaces below, record what you have observed.

Words	Objects and People	Activities

3. What colors are used in this poster?

4. What symbols are used in this poster?

5. What message does this poster give? (What does it want someone to do?)

6. Who do you think is the intended audience for this message?

7. Is this poster easy or hard to understand? Explain why.

# When You Ride Alone

Handout 10-2

67

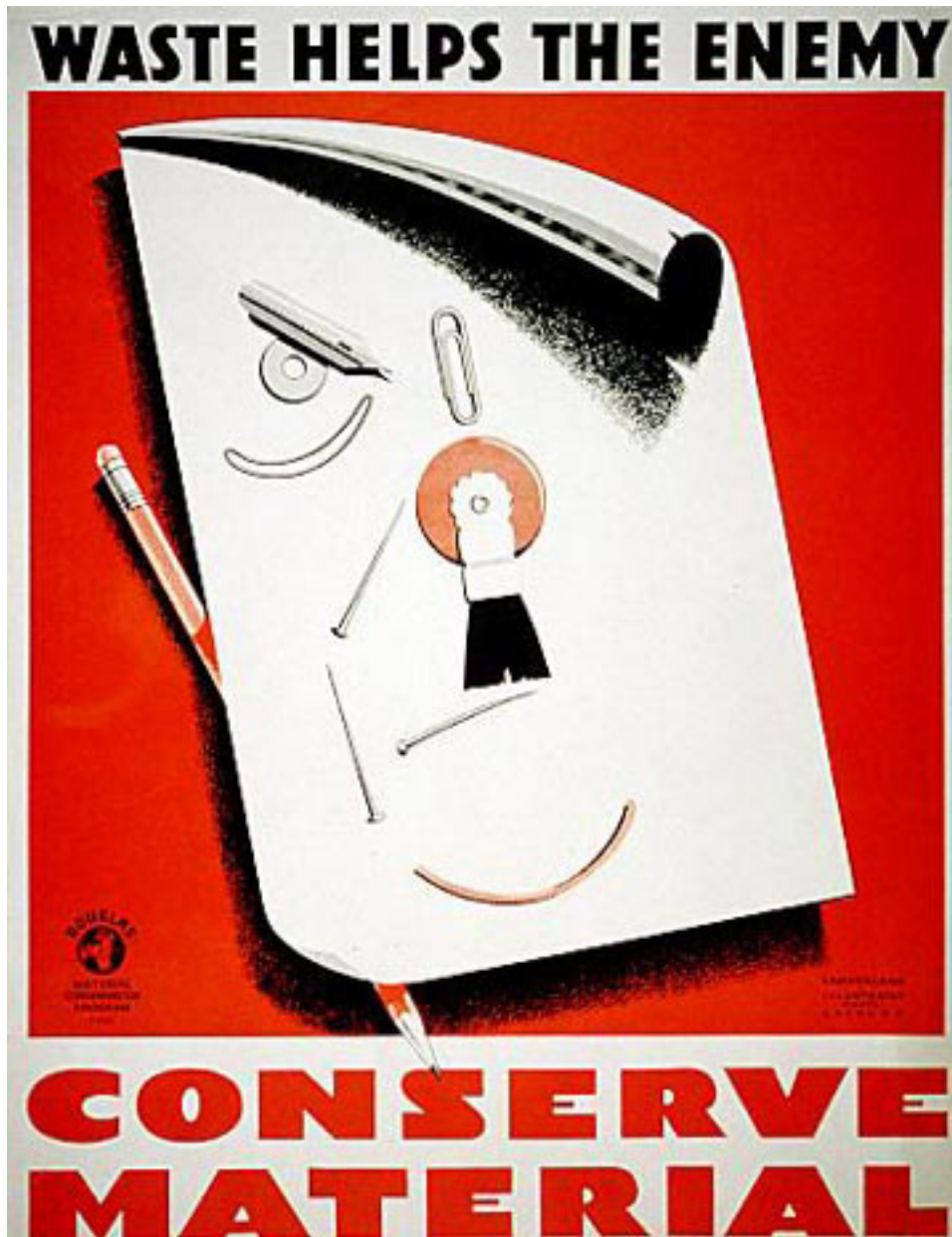


Courtesy of the National Archives and Records Administration  
ARC Identifier 516143 / Local Identifier 44-PA-2415

# Waste Helps the Enemy

Handout 10-3

68



Courtesy of the National Archives and Records Administration  
ARC Identifier 533960 / Local Identifier 179-WP-103

# Gardens in Manzanar

Handout 10-4

69



Manzanar Relocation Center, Manzanar, California. Evacuees of Japanese ancestry are growing flourishing truck crops for their own use in their “hobby gardens.” These crops are grown in plots 10 x 50 feet between blocks of bar-rack at this War Relocation Authority center.

Photographer: Dorothea Lange  
Courtesy of the National Archives and Records Administration  
ARC Identifier 537987 / Local Identifier 210-G-C690  
Production Date(s): 07/02/1942

# T-Chart on Self-Sustaining Communities

Handout 10-5

70

Name \_\_\_\_\_

What did communities in the 1940s do to be self-sustaining? What did they do to conserve resources?	What can your community do to be self-sustaining? What can you and your family do to conserve resources?



# Map of Confinement Sites

## Weedflower Reading, Discussion Questions, and Journal Prompt

- Read Chapter 20 (7 pages) and skip Chapter 21 of *Weedflower*.
- Continue to refer to *Handout 2-1: Character Web Graphic Organizer*.
- Discuss the following question as a class or in small groups:
  - What are civil rights?
  - Who should have them?
  - How did Mr. Moto want to be treated?
- Provide a journal prompt for students to respond to:
  - Make your own list of the civil rights that you have.

## Overview

Most of the Nikkei men, women, and children who were removed from their homes and businesses in the western United States were first sent to temporary “assembly centers” within the four states that made up the U.S. Army-designated exclusion area. They were later sent to War Relocation Authority (WRA) camps, which were located in six western states and Arkansas.

A smaller number of people of Japanese descent were not initially sent to the WRA camps but to camps run by the Department of Justice (DOJ). In the days following the attack on Pearl Harbor, hundreds of Issei business, education, and religious leaders were arrested, and many of them were sent to DOJ camps. These sites were internment camps for non-citizens who were considered dangerous; they were classified as “enemy aliens.” Enemy aliens included community leaders such as Uncle and Jiichan in *Weedflower*.

In previous lessons students constructed their understanding of the Japanese American World War II experience through narrative and visual images. This

lesson presents the experience in a spatial (geographic) format.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will identify Assembly Centers, War Relocation Authority sites, and Department of Justice sites on a U.S. map.
- Students will examine the movement of Japanese Americans during the war years.

## Guiding Questions

- How does war change communities?
- Why were camps located in the interior of the U.S.?
- How did communities change during the removal period?
- How were different family members treated during the days and months after the Pearl Harbor attack?

## Assessment(s)

- Teacher observation of student comments and accuracy in tracking movements on the map.

## Materials

- “Japanese American Confinement Sites in the United States During World War II” map, located in the appendix of this curriculum (individual copies for students, one copy on overhead transparency for whole class recording)
- Colored pencils

## Activities and Teaching Strategies

- Begin this lesson by reviewing Sumiko’s family’s journey. The family lived in California, probably in the southern interior agricultural region. They were removed from their home and taken to the “San Carlos” racetrack assembly center and eventually to



Poston. *Weedflower's* author made up the name of the racetrack, but actual racetracks were used as assembly centers.

- Ask students to locate Poston on their maps and identify the type of facility using the map key. Find other WRA camps on the map. Explain that War Relocation Authority camps were where most Japanese Americans who were removed from their homes on the West Coast were sent. Many people lived in these camps for the duration of the war.
- Ask students what they notice about the location of WRA camps. Why would they be located where they are?
- Ask students to locate Santa Anita on their map and identify its type using the map key. "Assembly centers" were temporary detention centers for people who had been removed from their communities. Have students choose one color of pencil for today's work and draw a line from Santa Anita to Poston to show Sumiko's journey.
- Uncle and Jiichan have been sent to Fort Lincoln in North Dakota. Ask students to find Fort Lincoln and use the map key to identify its type. Department of Justice camps were for enemy aliens (non-citizens who were considered dangerous). Ask students why they think many of the Department of Justice camps were located further east than WRA camps.
- As the class to establish what would have been a probable home location for Sumiko's family before the war broke out. On page 63 of *Weedflower* it says, "They went to bed early and got up at midnight and rode in the truck to Los Angeles with him." As a class, agree on a location in the valley that would have been a one- or two-hour drive from Los Angeles. Draw one line from this home location to Santa Anita. Draw another line from this home location to Fort Lincoln.
- Ask for comments regarding map, camps, or the removal of Nikkei during the war. Clarify any misunderstandings. Explain that students will be adding to maps in the next lessons. Maps should be kept in individual folders.

### Extensions

- Read *A Place Where Sunflowers Grow* by Amy Lee-Tai or *The Bracelet* by Yoshiko Uchida. Trace the families' journeys from their prewar homes to a WRA camp on the map.
- Place WRA and DOJ camps on a topographic map. Discuss why camps were placed in these locations and ask: *Are they close to towns and cities? What natural resources are close by? What would the climate be like?*

### References

- Lee-Tai, Amy. *A Place Where Sunflowers Grow*. San Francisco: Children's Book Press, 2006.
- Uchida, Yoshiko. *The Bracelet*. New York: Putnam Berkeley Group, Inc., 1976/1993.



# Richard Karasawa

## Interview

### Weedflower Reading, Discussion Questions, and Journal Prompt

- Read Chapters 22 and 23 (14 pages) of *Weedflower*.
- Continue to refer to *Handout 2-1: Character Web Graphic Organizer*.
- Discuss the following question as a class or in small groups:
  - Sumiko had three friends in camp: Mr. Moto, Sachi, and Frank. How did she show she cares for her friends?
- Provide journal prompts for students to respond to:
  - What are the responsibilities you have to a friend?
  - What benefits do you get from a friendship?

### Overview

Richard “Babe” Karasawa was a teen when his family was removed from their home in San Diego and sent to Poston in Arizona. His father was arrested by the FBI and incarcerated at the Santa Fe Department of Justice camp. In the video interview with Mr. Karasawa available at <http://www.janm.org/projects/ec/curricula/> (accessed September 6, 2009), he describes his family’s life before their removal, the conditions at Santa Anita Assembly Center, and Poston. He also provides some insights into his father’s worry and unease while he was separated from his family.

By viewing this interview students have one more medium through which to learn about the Japanese American experience. Students should be encouraged to make connections between the interview and other books, photos, and documents. The entire interview is about 33 minutes long. Mr. Karasawa has additional comments after the interview that may be interesting and might answer students’ questions about Japanese Americans in the military during the war. The teacher

should view the video before showing it to students. Some of Mr. Karasawa’s experiences are also included in the book *Dear Miss Breed* by Joanne Oppenheim.

### Essential Question

- How do communities grow and change over time?

### Objectives

- Students will use oral history as a source of historical information.
- Students will formulate questions and listen critically to answer questions.
- Students will integrate new information into a conceptual framework.

### Guiding Questions

- How does war change communities?
- How does war change families?
- How did families adjust to changes caused by removal?
- What skills and values helped families adjust to changes?

### Assessment(s)

- Teacher observation of students’ abilities to pose questions and recognize the answers while watching the interview.
- Teacher observation of student comments and accuracy in tracking movements on the map.

### Materials

- Interview with Richard Karasawa available at <http://www.janm.org/projects/ec/curricula/> (accessed September 6, 2009)
- Chart paper and marker for recording questions
- Data Retrieval Chart that was last worked on during Day 8
- “Japanese American Confinement Sites in the United States During World War II” map, with colored lines, from Day 11



### Activities and Teaching Strategies

- Explain that students will have the opportunity to hear from someone who was a teenager during World War II. They will hear about his experiences before and during the war. Remind them of the list that they brainstormed on Day 3 of actions historians take to learn about history. Interviews or oral histories are an important source of information for people studying the past.
- Before viewing the interview video with students, ask them to think of questions they would like to ask of someone who had been at an assembly center and a camp. These questions can help students focus their attention during the viewing of the interview. Write the questions on chart paper and record answers as sections of the interview are discussed.
- Review briefly the categories on the Data Retrieval Chart. Ask students to listen for examples of the universals of culture and also answers to their questions as they watch the interview. At each pause point, check to see if students' questions have been answered and if they have new questions to add.
- Watch the first two sections ("Introduction" and "Family Background") of the interview, then pause the video and ask: *What has Mr. Karasawa shared about the lives of children before the removal?*
- Watch the next two sections ("Day of Pearl Harbor Attack/Nikkei Removal from San Diego," and "Experience at Santa Anita Racetrack" and ask: *What has Mr. Karasawa shared that can add to what we know about life at the assembly center?*
- Watch the next two sections ("Father Picked Up by FBI/Santa Fe Camp Experience" and "Father's Experience as Immigrant and in Business") about Mr. Karasawa's father and ask: *What are the father's concerns? What do family members do to support him?*
- Watch the sections "Family's Experience at Poston" and "Leaving Poston/School Experiences." Ask: *What new information do we have about life at camp? What actions did the Karasawa children take to leave the camp? Who were the allies or people who supported and/or advocated for the Nikkei?*
- Watch the last section of the interview, "Mr. Karasawa's Comments on Military/Nikkei Experiences during the War" and ask: *How did Mr. Karasawa's life change because of the war? How did his family change? Why do you think his classmates in Illinois did not know about the removal and incarceration of Japanese Americans in the west?*
- Ask students to share any comments about using an interview or oral history as a tool for historians. What are the advantages and/or disadvantages?
- Ask students to recount the Karasawa family's movements during the war. Have students record Mr. Karasawa's and his father's movements on their maps from the previous lesson, using a different colored pencil. If they can, include Mr. Karasawa's brothers and sister. Create a key on the map for the colors.



# Santa Fe and George Hoshida

## Weedflower Reading, Discussion Questions, and Journal Prompt

- Read Chapters 25 through 28 (23½ pages) of *Weedflower*.
- Continue to refer to *Handout 2-1: Character Web Graphic Organizer*.
- Discuss the following question as a class or in small groups:
  - How do Sumiko's actions during the fight and afterwards show her sense of responsibility? (Refer to Day 12 discussion.)
- Provide a journal prompt for students to respond to:
  - Compare and contrast Sumiko's and Frank's lives using a Venn diagram. What is the cause of the lack of opportunity and rights for both children? Refer students to *Handout 13-5: Indian Wattle-and-Daub Farmhouse* for a photograph of what Frank's house might have looked like.

## Overview

Information about the lives of people in the Santa Fe Department of Justice (DOJ) camp is not abundant, in part because Japanese Americans who were in War Relocation Authority (WRA) and DOJ camps were not allowed to have cameras. Therefore, the drawings of artist George Hoshida are an important part of the record of the Santa Fe experience.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will use a protocol to analyze drawings.
- Students will use primary source materials as a source for historical information.

## Guiding Questions

- How does war change communities?
- How does war change families?
- How do parents demonstrate their love for their children during war?

## Assessment(s)

- Teacher observation of *Handout 13-2: Drawing Analysis Guide*.
- Teacher observation of students' comments and accuracy in tracking movements on the map.

## Materials

- *Handout 13-1: Biography of George Hoshida* (one per student or one copy on overhead transparency)
- *Handout 13-2: Drawing Analysis Guide* (one per student)
- *Handout 13-3: Men Playing Softball* (on overhead transparency)
- *Handout 13-4: Letter to June Hoshida* (on overhead transparency)
- *Handout 13-5: Indian Wattle-and-Daub Farmhouse* (one per student)

## Activities and Teaching Strategies

- Remind students that in Mr. Karasawa's interview he described how his father was sent to the Department of Justice camp in Santa Fe. Today they will learn more about life at the Santa Fe camp through the drawings and letter of another man who was also sent there. They will begin with a short biography of George Hoshida, the man who created the drawings.
- Display or distribute *Handout 13-1: Biography of George Hoshida*.
  - Read the first paragraph; if students have individual copies, read with them. *Buddhism* and *judo* may be unfamiliar to students, so clarify the meanings for those words. Mr. Hoshida was born in Japan, which means he was not a U.S. citizen and was not allowed to become one. He would have been clas-



sified as an “enemy alien.” Ask students: *What is significant about the date December 7, 1941?*

- Read the second paragraph and ask: *What were the changes in his family while he was in camp?*
- Read the third paragraph. Check to see if students understand the term “visual record.” Explain that Japanese Americans in WRA and DOJ camps were not allowed to have cameras. Explain that drawings can also document historical events.
- Pass out copies of *Handout 13-2: Drawing Analysis Guide* and review the steps. Use the protocol to work as a class to analyze *Handout 13-3: Men Playing Softball*. Ask students: *What can we tell about the men and the camp from this drawing? Ask students to compare the analysis of photos and drawings. Is one format easier to analyze? Are there challenges with either format?*
- Display a copy of *Handout 13-4: Letter to June Hoshida*. Read through the letter with students. Ask if any of them have received a note or letter from a parent and then ask: *How is this letter similar or different? How does Mr. Hoshida demonstrate his feelings for his daughter? What are his concerns or wishes for his child? Why do they think he included the drawing? In what ways are Mr. Hoshida’s experiences similar to Mr. Karasawa’s father’s experiences? How are they different?*
- Ask students to recount the Hoshida family’s movements during the war. (Mr. Hoshida: Hawai`i, Lordsburg, Santa Fe, Jerome, Gila River, Hawai`i. Rest of Hoshida Family: Hawai`i, Jerome, Gila River, Hawai`i.) Add the Hoshida family’s movements to the map that was started on Day 11. Choose another color of pencil to record, then add that color to the map key.
- Explain to students that they will continue using the Hoshida drawings on Day 14.



# Biography of George Hoshida

Handout 13-1

77

Name \_\_\_\_\_

## George Hoshida

1907–1985

George Hoshida was born in Japan in 1907 and moved with his family to Hawai'i when he was four years old. As an adult he worked for the Hilo Electric Light Company. A community leader, he was also involved with his community's Buddhist temple; he also practiced judo. In December of 1941 Mr. Hoshida was married and had three daughters. His wife was pregnant with their fourth child. He lived in Hawai'i until December 7, 1941.

Mr. Hoshida was arrested by the FBI after the Japanese navy attacked Pearl Harbor. During his internment he was sent to Department of Justice internment camps in Lordsburg, New Mexico, and Santa Fe, New Mexico. Shortly after he was arrested, his wife gave birth to a daughter. In 1943 he was able to join his wife and three of his daughters—they had been sent to the Jerome concentration camp in Arkansas. After the Jerome camp closed, Mr. Hoshida, his wife, and his daughters were sent to the Gila River relocation camp in Arizona. During the time they were in Gila River, the Hoshidas' oldest daughter, Taeko, died in a medical care facility in Hawai'i. In December 1945 the Hoshida family returned home to Hilo, Hawai'i. The family later moved to Los Angeles, where Mr. Hoshida worked as a deputy clerk for the Municipal Court.

While he was incarcerated George Hoshida created a visual record of camp life. His drawings are a valuable source of information about the daily camp activities in Lordsburg and Santa Fe. The notebooks filled with his drawings are now part of the permanent collection of the Japanese American National Museum in Los Angeles.

Adapted from the Japanese American National Museum's "Brief Biography of George Hoshida" found at <http://www.janm.org/exhibitions/hoshida/> (accessed September 6, 2009).



# Drawing Analysis Guide

Handout 13-2

78

Name \_\_\_\_\_

Drawing title \_\_\_\_\_

1. **Observation**

Look at the drawing for one minute. If magnifying glasses are available, use them to see details in the drawing.

2. **Record**

In the spaces below, record what you have observed.

People	Objects	Activities

3. **Questions**

When and where was the drawing made?

Who made the drawing?

What do you think the person was trying to record in this drawing?

What can you infer from your observations?

What new questions do you have about the people or situation represented?

Where can you find answers to your questions?



# Men Playing Softball

Handout 13-3

79



George Hoshida

*Softball game, Sunday 9 AM, 7-18-43*

Gift of June Hoshida Honma, Sandra Hoshida, and Carole Hoshida Kanada Japanese American National Museum (97.106.1BC)

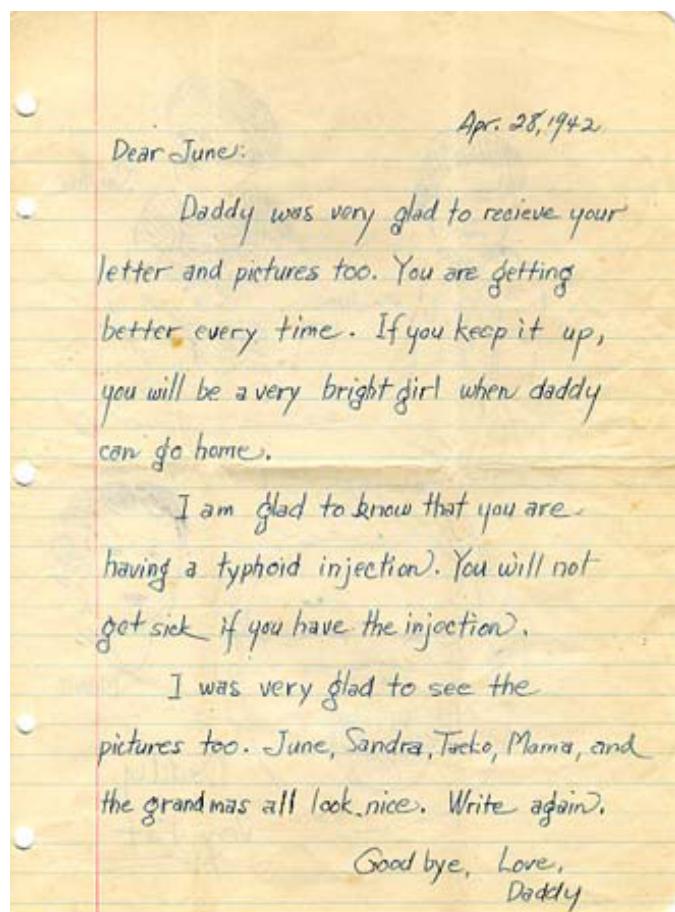
All requests to publish or reproduce images in this collection must be submitted to the Hirasaki National Resource Center at the Japanese American National Museum. More information is available at <http://www.janm.org/nrc/>.



# Letter to June Hoshida

Handout 13-4

80



Letter to June Hoshida from George Hoshida  
Santa Fe, New Mexico, April 28, 1942

Gift of June Hoshida Honma, Sandra Hoshida, and Carole Hoshida Kanada  
Japanese American National Museum (96.117.5C)

All requests to publish or reproduce images in this collection must be submitted to the Hirasaki National Resource Center at the Japanese American National Museum. More information is available at <http://www.janm.org/nrc/>.



# Indian Wattle-and-Daub Farmhouse

Handout 13-5

81



Indian Wattle-and-Daub Farmhouse, Gila River Vicinity, Poston Vicinity, Pinal County, AZ

Photographer: Frederick A. Eastman  
Historic American Buildings Survey  
January 1938  
Courtesy of Library of Congress, Prints and Photographs Division  
Reproduction Number HABS ARIZ,11-POST.V,4-1

# Data Retrieval Chart (Part 3)

## Weedflower Reading, Discussion Questions, and Journal Prompt

- Read Chapters 29 through 31 (20 pages) of *Weedflower*.
- Continue to refer to *Handout 2-1: Character Web Graphic Organizer*.
- Discuss the following question as a class or in small groups:
  - Sumiko's aunt plans to leave the camp and move to Chicago with the children. How is this decision a "turning point" for the family?
- Provide a journal prompt for students to respond to:
  - Imagine Sumiko is moving to your neighborhood. What advice would you give her? How would you welcome her to your class? Write a short letter to Sumiko and share your thoughts about a move to your community.

## Overview

In this lesson students add to the last sections of the Data Retrieval Chart. This chart provides visual support to students as they learn about the similarities, differences, and changes that occur over time. They will use photographs, drawings, and written materials as sources of historical information. They should be encouraged to articulate their understanding of the universals of culture and how they are represented in the particular time and place. Students will again work in small groups. If books about the 1940s are available, they will be helpful to provide an overall view of non-camp life that can be generalized to Gallup. For example, books can show transportation and technology typical of the times.

Although children were not at the Santa Fe Department of Justice (DOJ) camp, the Data Retrieval Chart's "Lives of Children" space can show fathers caring about their children. There are two letters from Mr.

Hoshida to his family. There are also comments from Mr. Karasawa's interview concerning his father's worries about his family. The absence of children in the Santa Fe DOJ camp is important for students to recognize.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will use primary source materials as source of historical information.
- Students will synthesize data from resources.
- Students will create visual images of universals of culture related to an historic time and place.
- Students will articulate understanding of at least one of the universals of culture.

## Guiding Questions

- How does war change communities?
- What are some features of Japanese American life in Gallup?
- What are some features of the Japanese American life at the Santa Fe DOJ camp?
- How did the lives of Japanese Americans change during World War II?
- How were non-citizen Japanese Americans treated differently during the war?

## Assessment(s)

- Teacher observation of individual worksheets and small group synthesis.
- Teacher observation and completion of *Handout 1-3: Data Retrieval Chart Assessment*.

## Materials

- Large class Data Retrieval Chart that was started on Day 1
- *Handout 14-1a-f: Universals of Culture Data Retrieval*



- *Chart Task Cards* (one card per group, six groups total)
- *Handout 14-2: Universals of Culture Brainstorm Record Sheet* (one sheet per group, six groups total)
- 8½-x-11-inch white construction paper or other white paper (one sheet per group)
- Colored pencils and/or markers
- *Day 14 Resource Material Packet* (one packet per group, six groups total)
- *Handout 1-3: Data Retrieval Chart Assessment*

### Activities and Teaching Strategies

- Review the large Data Retrieval Chart. Explain that students will be completing the last section of the chart, which represents the experiences of Japanese Americans in New Mexico [during the 1940s.] They will be examining photographs, letters, descriptions, and drawings. In some sections there will be no data to examine, but they might be able to make inferences. For example, even though there were no children at the Santa Fe DOJ camp, the fathers in the camp were concerned about their children and students can find a way to show that fathers still thought about their families.
- Divide the class into six small groups; these can be the same groupings as in previous lessons.
- Give each group one task card from *Handout 14-1a-f: Universals of Culture Data Retrieval Chart Task Cards* and one copy of *Handout 14-2: Universals of Culture Brainstorm Record Sheet*.
- One student should read the task card to the group.
- Group members should look through the *Day 14 Resource Material Packet*, discuss what was read in *Weedflower*, look through resource books and the National Archives and Record Administration Web site (if computer lab access is available), and then complete *Handout 14-2*. Group members decide which images and words to use on their paper. For each universal of culture, there will be examples from Gallup and Santa Fe.
- The paper can be cut in half, with one sheet used for Gallup and one sheet for Santa Fe. Each member of the group should draw and label their part of the paper.
- Students will add their images to the large Data Retrieval Chart.
- The whole class debriefing can focus on how the New Mexico experience is similar to or different from Sumiko's experience, the assembly center experience, and the WRA camp experience.

### References

- Chalfen, Richard. *Turning leaves: The Photographic Collections of Two Japanese American Families*. Albuquerque: University of New Mexico Press, 1991.
- Noe, Sally. *Greetings from Gallup: Six Decades of Route 66*. Gallup, N.M.: Gallup Downtown Development Group, 1991.

# Universals of Culture Data Retrieval Chart— Food

Handout 14-1a

84

## Universals of Culture Data Retrieval Chart Food

Your group's task is to accurately represent the food that was eaten by Japanese Americans in New Mexico in the early 1940s. This includes men at the Santa Fe Department of Justice camp as well as Japanese Americans in the Gallup community.

Before you begin your drawings, record your group's ideas on the Brainstorm Record sheet.

On the first sheet of paper, show the food that was eaten at the camp. On the second sheet of paper, show food that was eaten by Japanese Americans in the Gallup community. If you can, also show where the food came from, how it was prepared, and where it was eaten.

Your group can use *Weedflower*, resource books, and the *Day 14 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.

# Universals of Culture Data Retrieval Chart— Clothing

Handout 14-1b

85

## Universals of Culture Data Retrieval Chart Clothing

Your group's task is to accurately represent the clothing that was worn by Japanese Americans in New Mexico in the early 1940s. This includes men at the Santa Fe Department of Justice camp as well as Japanese Americans in the Gallup community.

On the first sheet of paper, show the clothing that was worn by men in the camp. On the second sheet of paper, show the clothing worn by Japanese Americans in Gallup.

Before you begin your drawings, record your group's ideas on the Brainstorm Record sheet.

Your group can use *Weedflower*, resource books, and the *Day 14 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.



# Universals of Culture Data Retrieval Chart— Tools and Technology

Handout 14-1c

86

## Universals of Culture Data Retrieval Chart

### Tools and Technology

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Your group's task is to accurately represent the tools and technology that were used by Japanese Americans in New Mexico in the early 1940s. This will include men at the Santa Fe Department of Justice camp as well as Japanese Americans in the Gallup community.

Before you begin your drawings, record your group's ideas on the Brainstorm Record sheet.

On the first sheet of paper, show the tools and technology that were used by men in the camp. On the second sheet of paper, show the tools and technology used by Japanese Americans in the Gallup community.

Your group can use *Weedflower*, resource books, and the *Day 14 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.



# Universals of Culture Data Retrieval Chart— Shelter

Handout 14-1d

87

## Universals of Culture Data Retrieval Chart Shelter

Your group's task is to accurately represent the shelter used by Japanese Americans in New Mexico in the 1940s. This should include the men at the Santa Fe Department of Justice camp as well as Japanese Americans in the Gallup community.

Before you begin your drawings, record your group's ideas on the Brainstorm Record sheet.

On the first sheet of paper, show the shelter that was used by men in the camp. On the second sheet of paper, show the types of shelter used by Japanese Americans in the Gallup community.

Your group can use *Weedflower*, resource books, and the *Day 14 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.



# Universals of Culture Data Retrieval Chart— Transportation

Handout 14-1e

88

## Universals of Culture Data Retrieval Chart Transportation

Your group's task is to accurately represent the transportation used by Japanese Americans in New Mexico in the early 1940s. This will include the men at the Santa Fe Department of Justice camp as well as Japanese Americans in the Gallup community.

On the first sheet of paper, show the types of transportation that were used by men in the Santa Fe internment camp. On the second sheet of paper, show the kinds of transportation used by Japanese Americans in the Gallup community.

Before you begin your drawings, record your group's ideas on the Brainstorm Record sheet.

Your group can use *Weedflower*, resource books, and the *Day 14 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.



# Universals of Culture Data Retrieval Chart— Lives of Children

Handout 14-1f

89

## Universals of Culture Data Retrieval Chart Lives of Children

Your group's task is to accurately represent the daily life of Japanese American children in Gallup during the early 1940s. Think about their activities, responsibilities, and recreation. The Santa Fe Department of Justice camp only held men. Read the letters of George Hoshida. As a group discuss these questions: *What were his children doing while they were separated from their father? You can show this on the chart.*

Before you begin your drawings, record your group's ideas on the Brainstorm Record sheet.

On the first sheet of paper, show the lives of Mr. Hoshida's children, who lived in the camp in Arkansas. On the second sheet of paper, show the lives of children in Gallup.

Your group can use *Weedflower*, resource books, and the *Day 14 Resource Material Packet* provided by the teacher. Be sure to label the pictures.

Make sure everyone's ideas are shared and that everyone participates in drawing and cleanup.

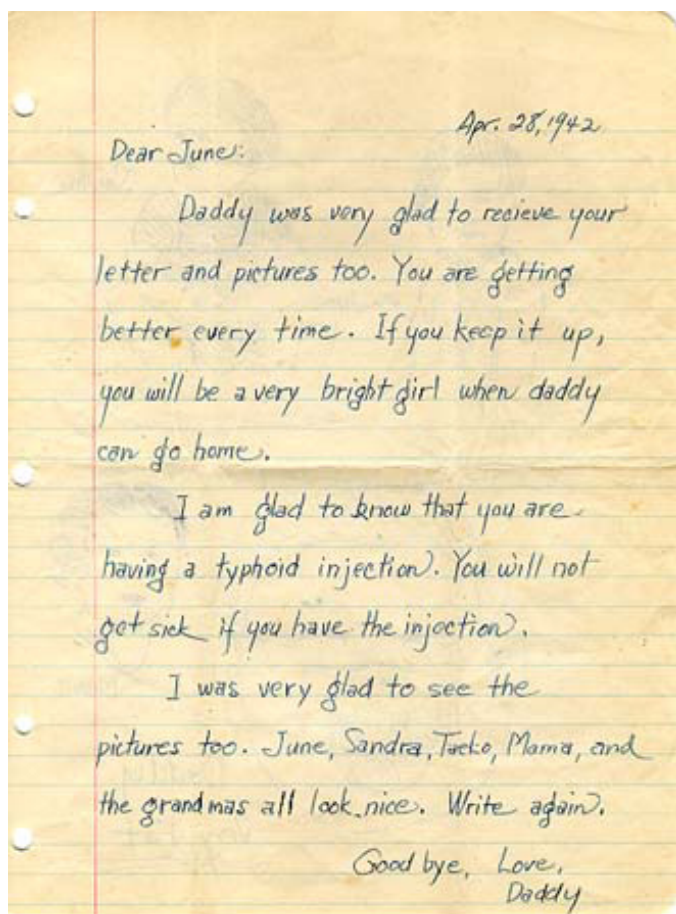




# Day 14

## Resource Material Packet

91



Letter to June Hoshida from George Hoshida  
Santa Fe, New Mexico, April 28, 1942

Gift of June Hoshida Honma, Sandra Hoshida, and Carole Hoshida Kanada  
Japanese American National Museum (96.117.5C)  
All requests to publish or reproduce images in this collection must be  
submitted to the Hirasaki National Resource Center at the Japanese American  
National Museum. More information is available at <http://www.janm.org/nrc/>.



Ink drawing of a man turning *mochi* over in the *usu*, or mortar, as another man pounds it for the New Year on December 31, 1942. Viewed from the back, a man identified as Imamura reaches into the *usu* as Akimoto stands on right with a *kine* raised over his shoulder. Akimoto wears a cap and apron. A bowl sits on a stand next to the *usu*.

George Hoshida  
*Mochi tsuki*, 1942

Gift of June Hoshida Honma, Sandra Hoshida, and Carole Hoshida Kanada  
 Japanese American National Museum (97.106.1CU)

All requests to publish or reproduce images in this collection must be submitted to the Hirasaki National Resource Center at the Japanese American National Museum. More information is available at <http://www.janm.org/nrc/>.

# Gallup—Lives of Children

And this is why my son went to school, because number one, education is the most important thing to a Japanese family. Education is the one factor—that is the first and most important thing when you raise your children is you’ve got to have an education. This is planted in them when they’re very young . . . when [*sic*] the time they start school.

—Michiko Miyamura

From Richard Chalfen, *Turning Leaves: The Photographic Collections of Two Japanese American Families* (Albuquerque: University of New Mexico Press, 1991).



# Gallup— Tools and Technology

Frank Uyeda was born in Japan in 1902, but he spent most of his life in Gallup, New Mexico. He took many pictures of his family and events in the Gallup community. In his photographs he recorded life of Japanese Americans in this New Mexican town. He took pictures of annual picnics and celebrations at the Japanese School.

Frank Uyeda had several cameras. By 1941 he had a 35mm camera as well as a motion picture camera. Frank's cameras were confiscated during World War II and could not be reclaimed. The government authorities said the cameras had been lost.

From Richard Chalfen, *Turning Leaves: The Photographic Collections of Two Japanese American Families* (Albuquerque: University of New Mexico Press, 1991).



# Gallup—Transportation

During the war years the Gallup community was faced with rationing just like the rest of the country. There were shortages of gasoline, tires, canned foods, meat, sugar, and household goods. Buses and trains were needed to move troops across the country and so that form of transportation was limited.

What did the local people do? They drove only when it was necessary. They stayed at home more and they walked! They walked to work and school. They walked to the movies, the grocery stores, and to visit friends. They wore out the two pairs of shoes they were allowed each year. Children rode their rode their bicycles to get to where they needed to go and also, just for fun.



Mrs. Tamae Hoshida  
39-4-E Jerome R.C.  
Denson, Arkansas.  
Feb. 18, 1943

100-11-1  
LORENSBURG INTERMENT CAMP  
COMP'D 2 CO. 5 BRK 4  
LORENSBURG, NEW MEXICO

My dearest wife:

Received your letter of Jan. 31st and was glad to know that you are all healthy. I also received the new picture of the center too. Toshiko & Mrs. Odata and others came to see us on the 15th. I met Toshiko twice and Mrs. Odata once and heard all about you. It relieved me very much for I can pretty well imagine the conditions at your place. I believe it's hard work to take care of the 3 small kids and do all the work, but I believe it won't be long so try your best & keep up. I received June's and Sandra & baby's Valentine cards and also what you sent me. It will help a lot. I see June can write long hand now. Tell her daddy was very proud and happy to know that she's learning fast. Guess I'll be surprised to see them grown up, for it's more than a year now since I met you last. I sure would like to see the baby. Mrs. Odata says that she sure looks like me. I got the shoes & slippers you sent me from Hawaii. Mailed you about half a dozen letters which I believe reached Hawaii after you left. Glad to know that Saturo visited you. Toshiko saw me this morning & left on this afternoon train. You'll be hearing about me from him. Keep healthy until we meet again. Love, George

W. D. P. M. G. Form No. 4  
February 17, 1943

Mrs. Tamae Hoshida  
39-4-E Jerome R.C.  
Denson, Arkansas

Feb. 18, 1943

My dearest wife:

Received your letter of Jan. 31st and was glad to know that you are all healthy. I also received the new picture of the center too. Toshiko and Mrs. Odata and others came to see us on the 15th. I met Toshiko twice and Mrs. Odata once and heard all about you. It relieved me very much for I can pretty well imagine the conditions at your place. I believe it's hard work to take care of the 3 small kids and do all the work, but I believe it won't be long, so try your best and keep it up. I received June's and Sandra and baby's Valentine cards and also what you sent me. It will help a lot. I see June can write long hand now. Tell her daddy was proud and happy to know that she's learning fast. Guess I'll be surprised to see them grown up, for it's more than a year now since I met you last. I sure would like to see the baby. Mrs. Odata says that she looks like me. I got the shoes and slippers you sent me from Hawaii. Mailed you about half a dozen letters which I believe reached Hawaii after you left. Glad to know that Saturo visited you. Toshiko saw me this morning and left on this afternoon train. You'll be hearing about me from him. Keep healthy until we meet again.

Love, George

Letter to Tamae Hoshida from George Hoshida  
Santa Fe, New Mexico, February 18, 1943

Gift of June Hoshida Honma, Sandra Hoshida, and Carole Hoshida Kanada  
Japanese American National Museum (96.117.1)  
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# Santa Fe and Gallup— Food, Tools, and Technology

*Mochi-tsuki* is the traditional preparation of special rice cakes, called *mochi*, for New Year's celebrations. Steamed sweet rice is placed in a large bowl called an *usu*, which is made of stone or wood. The sweet rice is pounded into a paste with a big wooden hammer called a *kine*.

The paste is shaped into small round cakes. *Mochi* is eaten as a treat or with meals, and sometimes it is even put in soups.

*Mochi-tsuki* is often a family and community event, with parents and children all helping. *Mochi* can also be purchased in some stores.

See the George Hoshida drawing depicting the making of *mochi*.



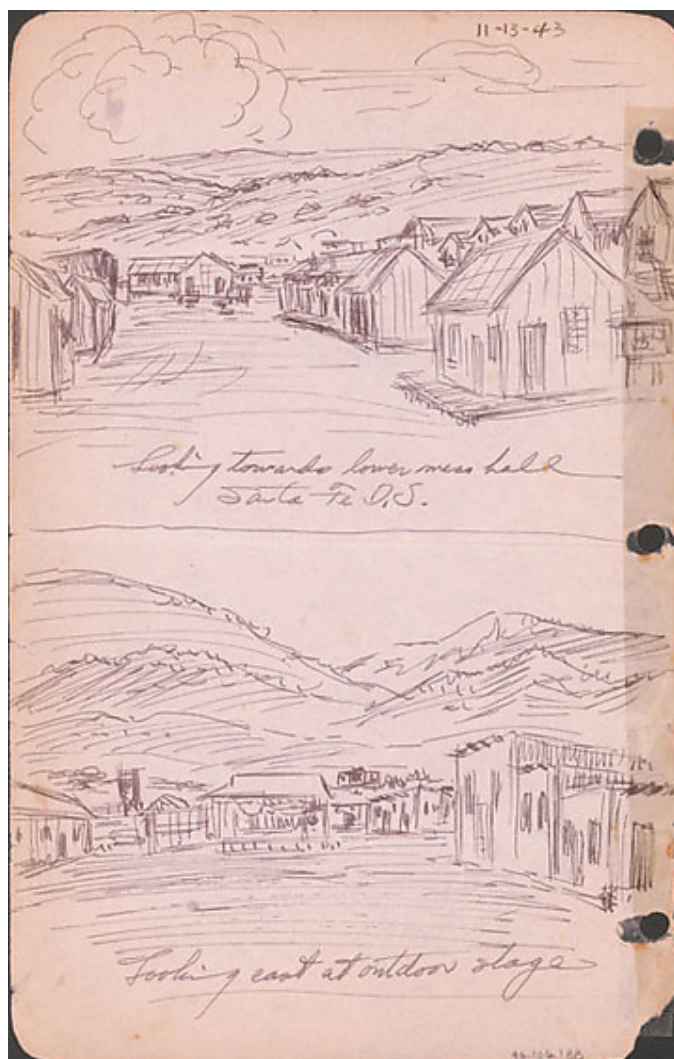
# Santa Fe—Food

The men at the Santa Fe camp had food provided by the government as well as food they produced themselves. The camp's army quartermaster was responsible for buying some food at local markets. Because of the war, many food items were scarce.

The Japanese men preferred rice and fish rather than red meat and potatoes, and when it was possible, the camp staff provided those choices. The men established a 19-acre irrigated farm next to the camp where they grew vegetables. They also ran a poultry farm, so they had fresh eggs and chickens.

The garden and poultry farm were very successful, and the men were able to trade some of their products to other people in the Santa Fe area. They traded extra vegetables to the hospital for fish; they traded vegetables to the New Mexico State Penitentiary for canned foods.





Ink sketches of Santa Fe camp lower mess hall and outdoor stage, November 13, 1943.

Top sketch of lower mess hall shows wide path leading to building between rows of barracks; three hills in background under cloudy sky.

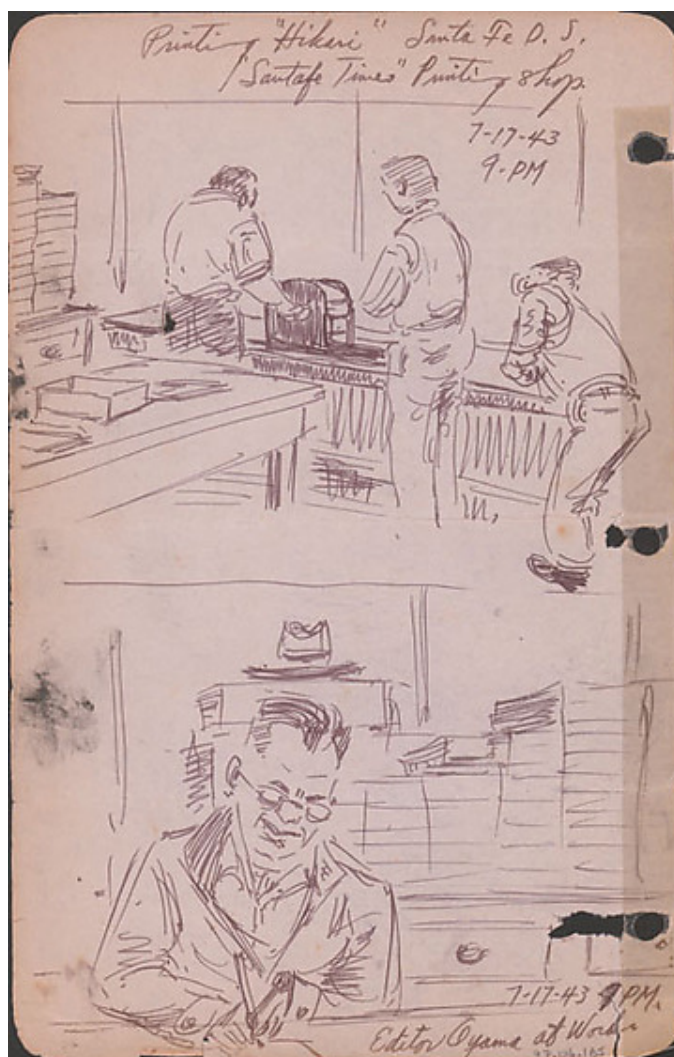
Bottom sketch of open space before an outdoor stage to the east with other buildings sketched to sides and in background; hills in background.

George Hoshida

*Looking towards lower mess hall, Santa Fe D.S., 1943*

Gift of June Hoshida Honma, Sandra Hoshida, and Carole Hoshida Kanada  
Japanese American National Museum (97.106.1BB)

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Ink drawings of men working in the *Santafe Times* print shop printing “Hikari” in the evening and editor Oyama at work in the evening on July 17, 1943.

Top image of three men with back to viewer in print shop; one man, left, cranks machine on tabletop as other men look on, one standing, other leaning on table at right. Table in foreground left with box; table stacked with material left edge.

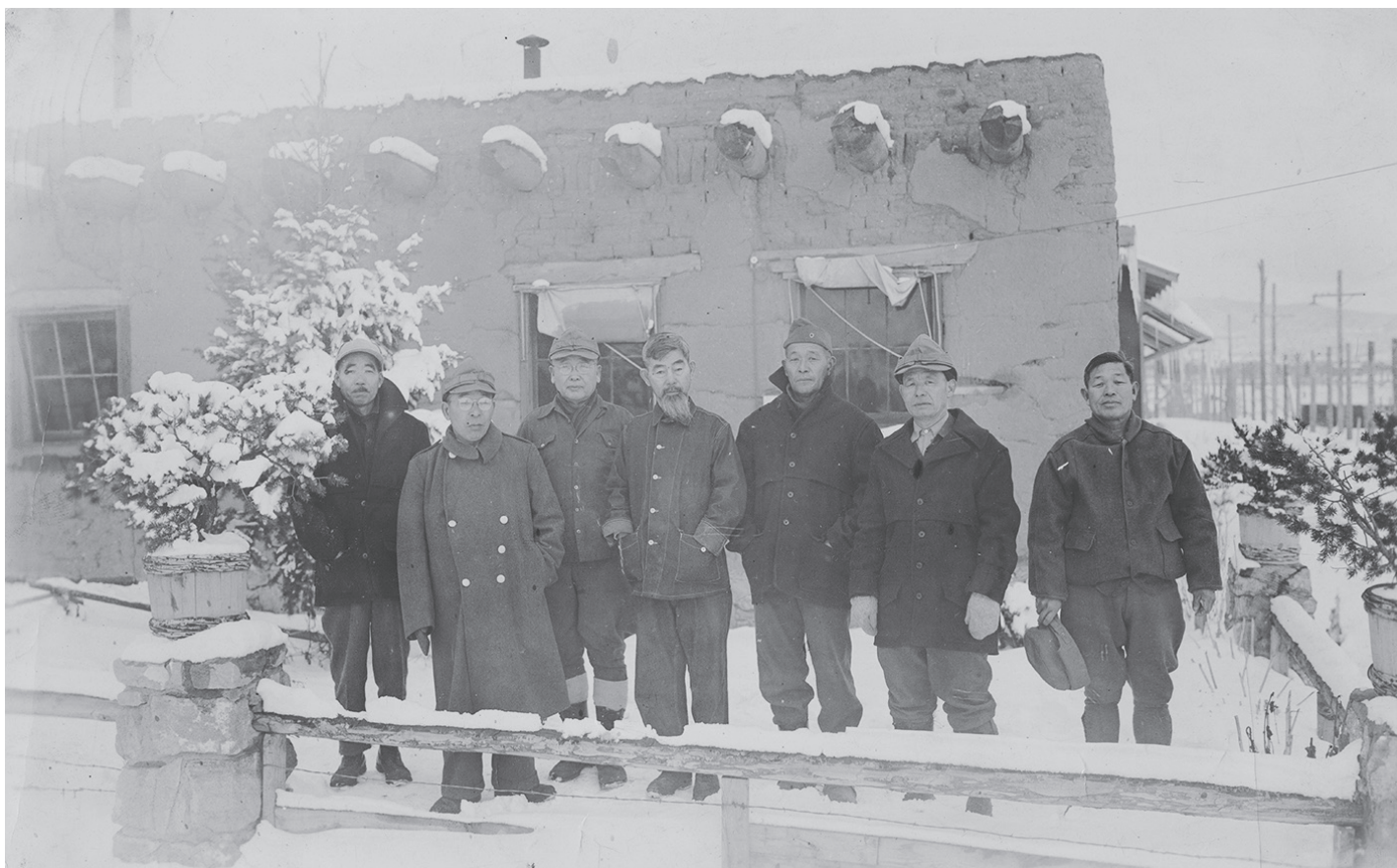
Bottom image of a man, editor Oyama, seated at a desk writing. He wears glasses and wears a jacket with cuffs. Stacks of material in the background.

George Hoshida

Printing “Hikari,” Santa Fe D.S.: “Santafe Times” printing shop, 7-17-43, 9 PM, 1943

Gift of June Hoshida Honma, Sandra Hoshida, and Carole Hoshida Kanada  
Japanese American National Museum (97.106.1BJ)

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Men at Santa Fe Department of Justice camp

Gift of Ruth Brandt

Japanese American National Museum (2004.56.10)

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Men at Santa Fe Department of Justice camp

Gift of Ruth Brandt

Japanese American National Museum (2004.56.9)

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Ink sketches of man operating phonograph and two men, identified by inscriptions, listening to the music on February 9, 1943, 7:30 P.M.

Top sketch depicts a man seated at a table with one bare light bulb hanging from the ceiling and a record playing on a phonograph attached to a large tabletop speaker. The man's features are indistinct and shaded on the left.

Bottom sketch of two men seated on bench or bed listening to the music; Mr. Y. Mizutani has a mustache and glasses and sits with his arms crossed on the left, while Mr. K. Takata has a long beard and sits with his hands in his lap on the right.

George Hoshida  
*Phonograph entertainment, 1943*

Gift of June Hoshida Honma, Sandra Hoshida, and Carole Hoshida Kanada  
Japanese American National Museum (97.106.1CC)  
All requests to publish or reproduce images in this collection must be submitted to the Hirasaki National Resource Center at the Japanese American National Museum. More information is available at <http://www.janm.org/nrc/>.

# Redress

## Weedflower Reading, Discussion Questions, and Journal Prompt

- Read Chapters 32 and 33 (12½ pages) of *Weedflower*.
- Continue to refer to *Handout 2-1: Character Web Graphic Organizer*.
- Discuss the following question as a class or in small groups:
  - Reread Sumiko's list at the beginning of the book and then read the list at the end. How has the war changed Sumiko's life?

## Overview

After the war ended, Japanese Americans did their best to return to regular life. After taking part in the civil rights movement of the 1960s, members of the community began working to bring about justice for Japanese Americans. They wanted the U.S. government to recognize that it had denied them their civil rights and unjustly incarcerated them. Over the years the number of Japanese Americans working to achieve redress for the loss of their civil liberties grew, as did the number of their supporters. These individuals, community organizations, and political leaders worked together and asked for redress through all three branches of government. As a result of their work, long-standing court cases were overturned and public hearings were held in nine cities—and in 1988, the Civil Liberties Act was passed by Congress and signed by President Ronald Reagan. This lesson briefly looks at the Civil Liberties Act, which provided an apology and a token redress amount of \$20,000 to those individuals who had been incarcerated.

This lesson is included because it is important for students to see some closure to the Japanese American World War II experience and to understand that wrongs were acknowledged. One of the goals of the redress movement was to ensure that the injustices

that occurred during World War II would never be allowed to happen again.

## Essential Question

- How do communities grow and change over time?

## Objectives

- Students will identify the outcomes of Civil Liberties Act of 1988.
- Students will identify reasons given for the removal and incarceration of Japanese Americans.

## Guiding Questions

- How does war change communities?
- In what ways can a community take responsibility for its actions?
- How can a community protect the vulnerable even in time of war?

## Assessment(s)

- Teacher observation of students' completion of *Handout 15-4: Final Assessment for New Mexico Communities During World War II*.

## Materials

- *Handout 15-1: Timeline Strips*
- *Handout 15-2: Excerpts of the Civil Liberties Act of 1988* (on overhead transparency)
- Timeline elements
- *Handout 15-3: Signing of Civil Liberties Act* (on overhead transparency)
- *Handout 15-4: Final Assessment for New Mexico Communities During World War II* (individual copies for students)
- *Handout 15-5 (optional): Remarks from President Ronald Reagan* (on overhead transparency)

## Activities and Teaching Strategies

- Begin by reading the 1945 and 1946 timeline elements



on *Handout 15-1: Timeline Strips* and asking students to place them on the class timeline. Explain that today they will learn about one last event related to the Japanese Americans and World War II.

- Ask students this question: *What should you do when you make a mistake and your mistake hurts another person?* Accept answers from students, which should include the idea of apology.
- Ask students this question: *What should you do when you damage something or take something that another person has worked hard for?* Accept answers from students, which should include repayment or compensation.
- Provide students with a brief explanation of the Japanese American redress movement (from Overview above).
- Display overhead transparency of *Handout 15-2: Excerpts of the Civil Liberties Act of 1988*.
- The Civil Liberties Act of 1988 takes certain actions. Read through the five points excerpted:
  1. Acknowledgment
  2. Apology
  3. Provision of funds for education about internment
  4. Restitution (some compensation for loss)
  7. Desire to become a more sincere model of a nation that understands the importance of human rights
- As a class, read through the first full paragraph, which begins, “With regard to individuals of Japanese ancestry.” Ask students: *What is meant by “grave injustice”? What was the grave injustice?*
- Read the next paragraph as a class and discuss two points:
  - There was no evidence of espionage or sabotage by Japanese Americans. The actions taken by the

government were the result of racial prejudice, wartime hysteria, and a failure of political leadership. Ask students to give an example of racial prejudice from the novel, the Hoshida interview, or other documents.

- Explain “wartime hysteria.” (*In times of war, people can be frightened.*) Why would Americans, especially those living in the West, show “wartime hysteria”? (*The attack on Pearl Harbor.*)
- Who were the political or government leaders during the war? (*The President, governors, other elected representatives.*) Their job is to protect people from harm and also to protect individuals’ rights. Ask students: *In what ways did political leaders succeed in their job? In what ways did political leaders fail in their job? Did they protect the most vulnerable members of the community?*
- Display *Handout 15-3: Signing of Civil Liberties Act*. Repeat the questions at the beginning of this lesson. Ask: *What did our Congress do when it recognized the wrong or mistake? What reasons were given for the wrong or mistake? What actions did Congress take to correct the wrong or mistake?*
- Add the final piece from *Handout 15-1: Timeline Strips*, the Civil Liberties Act of 1988, to the class timeline.
- Have students complete *Handout 15-4: Final Assessment for New Mexico Communities During World War II*.

### Extension

- Examine the remarks found in *Handout 15-5 (optional): Remarks from President Ronald Reagan*. What is President Reagan’s message in the fourth paragraph?

# Timeline Strips

Handout 15-1

106

September 1946

Santa Fe Department of Justice camp closes.

November 28, 1945

Poston camp closes.

September 2, 1945

War in the Pacific ends. The Japanese formally surrender.

August 10, 1988

Civil Liberties Act of 1988 is enacted by Congress and signed by President Ronald Reagan.



# Civil Liberties Act of 1988

Handout 15-2

107

## Civil Liberties Act of 1988

(excerpted from Civil Liberties Act of 1988. Pub. L. 100-383. 10 August 1988. 102 Stat. 903.)

Enacted by the United States Congress  
August 10, 1988

The purposes of this Act are to:

- 1) acknowledge the fundamental injustice of the evacuation, relocation, and internment of citizens and permanent resident aliens of Japanese ancestry during World War II;
- 2) apologize on behalf of the people of the United States for the evacuation, relocation, and internment of such citizens and permanent resident aliens;
- 3) provide for a public education fund to finance efforts to inform the public about the internment of such individuals so as to prevent the recurrence of any similar event;
- 4) make restitution to those individuals of Japanese ancestry who were interned;
- 7) to make more credible and sincere any declaration of concern by the United States over violations of human rights committed by other nations.

WITH REGARD TO INDIVIDUALS OF JAPANESE ANCESTRY. The Congress recognizes that, as described in the Commission on Wartime Relocation and Internment of Civilians, a grave injustice was done to both citizens and permanent residents of Japanese ancestry by the evacuation, relocation, and internment of civilians during World War II.

As the Commission documents, these actions were carried out without adequate security reasons and without any acts of espionage or sabotage documented by the Commission, and were motivated largely by racial prejudice, wartime hysteria, and a failure of political leadership.

The excluded individuals of Japanese ancestry suffered enormous damages, both material and intangible, and there were incalculable losses in education and job training, all of which resulted in significant human suffering for which appropriate compensation has not been made.

For these fundamental violations of the basic civil liberties and constitutional rights of these individuals of Japanese ancestry, the Congress apologizes on behalf of the Nation.



# Civil Liberties Act of 1988

Handout 15-3

108



Gift of Norman Y. Mineta

Japanese American National Museum (96.370.16A)

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# Final Assessment for New Mexico Communities During World War II

Handout 15-4

109

Name \_\_\_\_\_

## Final Assessment for New Mexico Communities During World War II

This unit included reading of *Weedflower* by Cynthia Kadohata. What were four ways in which Sumiko's life changed because of the war?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

During the war Japanese Americans were being removed from their communities in California, Washington, Oregon, Hawai'i, and Arizona. What did the City Council in Gallup decide to do? Why did they make this decision? (There are two parts to this question.)

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What are three strategies historians use to learn about life or events in the past?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

In your opinion, were Japanese Americans treated fairly or unfairly during the war? \_\_\_\_\_ fairly \_\_\_\_\_unfairly

Explain your answer in the space below.

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What can **you** do to make sure that people are treated fairly in your community?  
Draw something you learned in this unit. Label your picture.

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# Remarks from President Ronald Reagan (optional)

Handout 15-5

111

## Remarks on Signing the Bill Providing Restitution for the Wartime Internment of Japanese-American Civilians August 10, 1988

The Members of Congress and distinguished guests, my fellow Americans, we gather here today to right a grave wrong. More than 40 years ago, shortly after the bombing of Pearl Harbor, 120,000 persons of Japanese ancestry living in the United States were forcibly removed from their homes and placed in makeshift internment camps. This action was taken without trial, without jury. It was based solely on race, for these 120,000 were Americans of Japanese descent.

Yes, the Nation was then at war, struggling for its survival, and it's not for us today to pass judgment upon those who may have made mistakes while engaged in that great struggle. Yet we must recognize that the internment of Japanese-Americans was just that: a mistake. For throughout the war, Japanese-Americans in the tens of thousands remained utterly loyal to the United States. Indeed, scores of Japanese-Americans volunteered for our Armed Forces, many stepping forward in the internment camps themselves. The 442nd Regimental Combat Team, made up entirely of Japanese-Americans, served with immense distinction to defend this nation, their nation. Yet back at home, the soldiers' families were being denied the very freedom for which so many of the soldiers themselves were laying down their lives.

Congressman Norman Mineta, with us today, was 10 years old when his family was interned. In the Congressman's words: "My own family was sent first to Santa Anita Racetrack. We showered in the horse paddocks. Some families lived in converted stables, others in hastily thrown-together barracks. We were then moved to Heart Mountain, Wyoming, where our entire family lived in one small room of a rude tar paper barrack." Like so many tens of thousands of others, the members of the Mineta family lived in those conditions not for a matter of weeks or months but for three long years.

The legislation that I am about to sign provides for a restitution payment to each of the 60,000 surviving Japanese-Americans of the 120,000 who were relocated or detained. Yet no payment can make up for those lost years. So, what is most important in this bill has less to do with property than with honor. For here we admit a wrong; here we reaffirm our commitment as a nation to equal justice under the law.

I'd like to note that the bill I'm about to sign also provides funds for members of the Aleut community who were evacuated from the Aleutian and Pribilof Islands after a Japanese attack in 1942. This action was taken for the Aleuts' own protection, but property was lost or damaged that has never been replaced.

And now in closing, I wonder whether you'd permit me one personal reminiscence, one prompted by an old newspaper report sent to me by Rose Ochi, a former internee. The clipping comes from the *Pacific Citizen* and is dated December 1945.

"Arriving by plane from Washington," the article begins, "General Joseph W. Stilwell pinned the Distinguished Service Cross on Mary Masuda in a simple ceremony on the porch of her small frame shack near Talbert, Orange County. She was one of the first Americans of Japanese ancestry to return from relocation centers to California's farmlands." "Vinegar Joe" Stilwell was there that day to honor Kazuo Masuda, Mary's brother. You see, while Mary and her parents were in an internment camp, Kazuo served as staff sergeant to the 442nd Regimental Combat Team. In one action, Kazuo ordered his men back and advanced through heavy fire, hauling a mortar. For 12 hours, he engaged in a single-handed barrage of Nazi positions. Several weeks later at Cassino, Kazuo staged another lone advance. This time it cost him his life.

The newspaper clipping notes that her two surviving brothers were with Mary and her parents on the little



porch that morning. These two brothers, like the heroic Kazuo, had served in the United States Army. After General Stilwell made the award, the motion picture actress Louise Allbritton, a Texas girl, told how a Texas battalion had been saved by the 442nd. Other show business personalities paid tribute—Robert Young, Will Rogers Jr. And one young actor said: “Blood that has soaked into the sands of a beach is all of one color. America stands unique in the world: the only country not founded on race but on a way, an ideal. Not in spite of but because of our polyglot background, we have had all the strength in the world. That is the American way.” The name of that young actor—I hope I pronounce this right—was Ronald Reagan. And, yes, the ideal of liberty and justice for all—that is still the American way.

Thank you, and God bless you. And now let me sign HR 442, so fittingly named in honor of the 442nd.

Thank you all again, and God bless you all. I think this is a fine day.

*Note: The President spoke at 2:33 p.m. in Room 450 of the Old Executive Office Building. HR 442, approved August 10, was assigned Public Law No. 100-383.*

Courtesy of the Ronald Reagan Presidential Library



# 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.

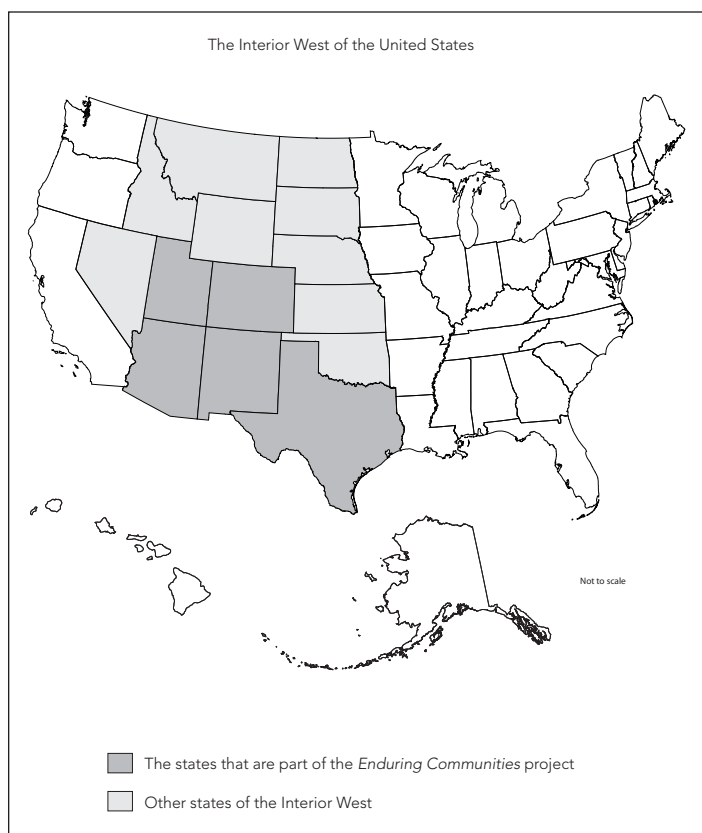
★ DEPARTMENT OF WAR sites—  
Primarily U.S. Army centers where predominantly non-citizens of Japanese descent were detained and/or confined en route to long-term internment or incarceration sites.

□ 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](http://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.<sup>1</sup> As a result, 1,963 people moved to Colorado, 1,519 to Utah, 305 to Idaho, 208 to eastern Washington, 115 to eastern Oregon, 105 to northern Arizona, 83 to Wyoming, 72 to Illinois, 69 to Nebraska, and 366 to other states (including New Mexico and Texas). There were many other potential refugees, however, who were thwarted in their attempts to move inland by the unwillingness of some states to accept them, difficulties in obtaining lodging and automobile fuel en route to their destinations, and upon their arrival, hostile “No Japs Wanted” “reception” committees, both public and private.

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

<sup>1</sup> See Janis Takamoto, “The Effects of World War II and Wartime Sentiment on Japanese and Japanese American ‘Voluntary’ Evacuees” (master’s thesis, California State University, Long Beach, 1991).

panied by a younger brother, John, and a longtime Nisei friend, Jack Tsuchihara. 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.<sup>2</sup>

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 Tsuchihara 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 ultimately rejected this plan due to the tea's high tannic acid content. Instead, they used a roadside cedar post to make a fire and so were able to melt snow for radiator water. With that problem solved, they continued their Colorado journey to Loveland and then on to Denver. There they succumbed in the early morning to their desperate need for sleep, only to be awakened by a policeman who inquired what they were doing sleeping in their car in the daytime. They replied, "Getting some rest after driving all night from California."

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

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

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



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

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

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

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.<sup>4</sup> 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.<sup>5</sup> By exploring these lesser-known stories, we achieve a broader and more multidimensional understanding of the Japanese American experience as a whole and give a voice to those communities that have always existed but have often been pushed to the margins in accounts of the more mainstream West Coast Japanese American communities.

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

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

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

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

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

One notable commonality between these fourteen states is their relatively large geographical size. This point is dramatized by their rankings in total area among the 50 U.S. states.<sup>6</sup> These states also are alike in that they have comparatively small total populations.<sup>7</sup> 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).<sup>8</sup> 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.<sup>9</sup>

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).<sup>10</sup> As for the Interior West Nikkei population at the point of the U.S. entry into World War II, it was distributed as follows: **Arizona (632)**; **Colorado (2,734)**; Idaho (1,200); Kansas (19); Montana (508), Nebraska (480); Nevada (470); **New Mexico (186)**; North Dakota (83); Oklahoma (57); South Dakota (19); **Texas (458)**; **Utah (2,210)**; and Wyoming (643). Even in 1940, all fourteen Interior West states could claim enduring com-

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

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

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

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

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



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

The work of the late Nisei historian Masakazu Iwata—in particular, his book *Planted in Good Soil: A History of the Issei in United States Agriculture*—is especially helpful in explaining the population numbers above.<sup>12</sup> 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.<sup>13</sup>

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."<sup>14</sup>

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<sup>15</sup> mining, and agricultural

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

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

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

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

14 Ibid.

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



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

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,<sup>18</sup> Wyoming,<sup>19</sup> and Nevada.<sup>20</sup> 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.”<sup>21</sup> 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.”<sup>22</sup> 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.”<sup>23</sup>

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

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

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

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

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

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

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

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

23 See Russell, “American Dreams Derailed,” p. 3.

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

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.”<sup>25</sup>

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”<sup>26</sup> to their World War II incarceration at the Heart Mountain Relocation Center (whose peak population reached 10,767); the camp was located in the north-west corner of the state between the small communities of Powell and Cody.<sup>27</sup> Wyoming’s population of people of Japanese ancestry did decline from a 1910 figure of 1,596 (1.09 percent of the state’s total population of 145,965) to 1,194 in 1920 and 1,026 in 1930, dropping somewhat precipitously to 643 in 1940. Despite these falling numbers, Hickman does not feel that this justifies the fact that “the Japanese [have] quietly disappeared” from Wyoming’s

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

25 Hickman, “Japanese Railroad Workers in Wyoming,” p. 30.

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

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



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

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.<sup>31</sup> 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.<sup>32</sup>

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.”<sup>33</sup> 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,<sup>34</sup> in northern Wyoming a much smaller number took

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

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

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

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

32 The only published volume spotlighting Nikkei history in Montana is Carol Van Valkenburg's *An Alien Place: The Fort Missoula, Montana, Detention Camp 1941-44* (Missoula, Mont.: Pictorial Histories Publication Company, 1995). For two other books covering Nikkei internment at Fort Missoula, see: Yoshiaki 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.wvcc.sy.edu/wyoz\\_hist/Japanese.htm](http://www.wvcc.sy.edu/wyoz_hist/Japanese.htm) (accessed July 11, 2009).



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

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)<sup>37</sup> and there pursue their agricultural aspirations.<sup>38</sup>

The history of the sugar beet industry in the Interior West is too complicated to be discussed in much detail here,<sup>39</sup> 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, Masakazu 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,<sup>40</sup> but also in such other Interior West states as Arizona, Kansas, Montana, New Mex-

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

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

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

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

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

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



ico, South Dakota, Texas, and Wyoming.<sup>41</sup>)

The research and development phase of the industry—which primarily took place in Utah under the guidance of Mormon Church agricultural supervisors—was effectively completed by 1897; between 1898 and 1920, abetted by irrigation practices and the securing of sufficient labor throughout the region, the industry experienced tremendous expansion.<sup>42</sup> 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.”<sup>43</sup>) By about 1920, however, most sugar beet hand laborers were Mexican immigrants.<sup>44</sup> 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.”<sup>45</sup>

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.<sup>46</sup> One way of giving these abstract points concrete embodiment is through examining a case study, that of the Japanese experience in El Paso, Texas. Invaluable to this case study is work done by two past graduate students at the University of Texas, El Paso: the first by a Japanese social scientist,

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

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

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

44 Taylor, “Hand Laborers in the Western Sugar Beet Industry,” p. 22. For the role of Mexican labor in the Interior West sugar beet industry in the states of Wyoming and Colorado, see, respectively, Augustin Redwine, “Lovell's Mexican Colony,” [http://uwacadweb.uwyo.edu/RobertsHistory/lovells\\_Mexican\\_colony.htm](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](http://library.ci.fort-collins.co.us/Local_history/topics/Ethnic/mexican.htm) (accessed July 13, 2009).

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

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

Tsuyako Miyasato, and the second by an American historian, Christe Celia Armendariz.<sup>47</sup>

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

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

A number of Issei men who came to El Paso not only married Mexican women, but they also adopted Spanish first names; thus, Ryiochi Okubo became José Okubo. During the 1930s, the El Paso Nikkei population swelled due to those who moved to Texas to escape the unbearable racism leveled against those of Japanese ancestry on the West Coast and in Mexico. Then, too, in the 1930s, as the actions of the fascist Japanese government became manifest in the media, some Japanese El Pasoans sought to protect themselves by changing their Japanese surnames to Mexican ones.<sup>48</sup> 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.<sup>49</sup>

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

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

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

49 See *ibid.*, 105-15 passim.



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

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 out-right 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 unrelenting, 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.”<sup>51</sup> In Denver, where by 1920 some 85 percent of the population

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

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

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



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

With an increase in Nikkei residents came a sharp increase in anti-Japanese sentiment and activity. The state's major newspaper, the *Denver Post*,<sup>52</sup> 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, Malaysians, and Filipinos).<sup>53</sup>

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

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

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

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

support, the amendment was defeated.<sup>54</sup>

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.<sup>55</sup> 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.”<sup>56</sup>

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.”<sup>57</sup> 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.”<sup>58</sup>

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 25<sup>TH</sup>, 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 25<sup>TH</sup> 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.<sup>59</sup>

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."<sup>60</sup>

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."<sup>61</sup>

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.<sup>62</sup> 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.<sup>63</sup> “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.”<sup>64</sup> 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.<sup>65</sup>

Russell indicates, too, how the Arizona press barely even paid attention to the U.S. government-sited concentration camps in Arizona for incarcerating Nikkei.<sup>66</sup> 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.<sup>67</sup> Finally, he floats this mordant note: “Japanese Arizonans can recount few if any pleasant memories of World War II.”<sup>68</sup>

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.<sup>69</sup> 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.<sup>70</sup>

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.<sup>71</sup> 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).<sup>72</sup>

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”<sup>73</sup>; 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”<sup>74</sup>; 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.”<sup>75</sup>

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 Angeles, 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.”<sup>76</sup>

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.”<sup>77</sup>

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.”<sup>78</sup>

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.”<sup>79</sup> Moreover, because the national JACL increasingly relied on those chapters constituting the organization’s newly organized Intermountain District Council<sup>80</sup> (which just weeks before Pearl Harbor held its second annual convention in Pocatello, Idaho, with the theme of “Thank God I am an American”)<sup>81</sup> 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 Shimpō* [*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.<sup>82</sup>

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.<sup>83</sup> 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).<sup>84</sup>

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.”<sup>85</sup> 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.”<sup>86</sup> 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 Shimpō*’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 Shimpō*’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,<sup>87</sup> a next step must be to convert a selected number of currently unpublished book-length manuscripts cited in this essay.<sup>88</sup> 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,<sup>89</sup> along with the abundant (if more ephemeral) virtual

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- 87 Bill Hosokawa, *Colorado's Japanese Americans from 1886 to the Present* (2005); Masakazu Iwata, *Planted in Good Soil: A History of the Issei in United States Agriculture* (1992); Mike Mackey, ed., *Guilty by Association: Essays on Japanese Settlement, Internment, and Relocation in the Rocky Mountain West* (2001); Andrew Russell, "Arizona Divided" (2003); Susie Sato, "Before Pearl Harbor: Early Japanese Settlers in Arizona" (1973); Kumiko Takahara, *Off the Fat of the Land: The Denver Post's Story of the Japanese American Internment during World War II* (2003); Eric Walz, "The Issei Community in Maricopa County: Development and Persistence in the Valley of the Sun, 1900-1940" (1997), "From Kumamoto to Idaho: The Influence of Japanese Immigrants on the Agricultural Development of the Interior West" (2000), and "Japanese Settlement in the Intermountain West, 1882-1946" (2001); and Charles Ynfante, *The Transformation of Arizona into a Modern State: The Contribution of War to the Modernization Process* (2002).
- 88 Ellen Schoening Aiken, "The *United Mine Workers of America* Moves West: Race, Working Class Formation, and the Discourse of Cultural Diversity in the Union Pacific Coal Towns of Southern Wyoming, 1870-1930" (2002); Kara Allison Schubert Carroll, "Coming to Grips with America: The Japanese American Experience in the Southwest" (2009); Barbara Hickman, "Japanese Railroad Workers in Wyoming, 1891-1945" (1989); Kara Miyagishima, "Colorado's Nikkei Pioneers: Japanese Americans in Twentieth Century Colorado" (2007); Joel Tadao Miyasaki, "Claiming a Place in the Intermountain West: Japanese American Ethnic Identity in Utah and Idaho" (2006); Tom I. Romero, Jr., "Of Race and Rights: Legal Culture, Social Change, and the Making of a Multiracial Metropolis, Denver 1940-1975" (2004); Andrew Benjamin Russell, "American Dreams Derailed: Japanese Railroad and Mine Communities of the Interior West" (2003) and "Friends, Neighbors, Foes and Invaders: Conflicting Images and Experiences of Japanese Americans in Wartime Nevada" (1996); Eric Walz, "Japanese Immigration and Community Building in the Interior West, 1812-1945" (1998) and "Masayoshi Fujimoto: Japanese Diarist, Idaho Farmer" (1994); and R. Todd Welker, "Sweet Dreams in Sugar Land: Japanese Farmers, Mexican Farm Workers, and Northern Utah Beet Production" (2002).
- 89 Since books are much easier to access and use than articles, the references here pertain only to books. Listed by state, they represent but a select sampling of those rendered within an interethnic/multicultural context: (*Arizona*) Brad Melton and Dean Smith, *Arizona Goes to War: The Home Front and the Front Lines during World War II* (Tucson: University of Arizona Press, 2003); (*Colorado*) Adam Schrager, *The Principled Politician: The Ralph Carr Story* (Golden, CO: Fulcrum, 2008); (*Idaho*) Robert Hayashi, *Haunted by Waters: A Journey through Race and Place in the American West* (Iowa City, Iowa: University of Iowa Press, 2007); (*New Mexico*) Richard Chalfen, *Turning Leaves: The Photograph Collections of Two Japanese American Families* (Albuquerque: University of New Mexico Press, 1991) and Everett M. Rogers and Nancy R. Bartlit, *Silent Voices of World War II: When Sons of the Land of Enchantment Met Sons of the Land of the Rising Sun* (Santa Fe: Sunstone Press, 2005); (*Oklahoma*) Juli Ann Nishimuta, *The Nishimutas: An Oral History of a Japanese and Spanish Family* (New York: iUniverse, Inc., 2006); (*Texas*) Irwin A. Tang, ed., *Asian Texans: Our Histories and Our Lives* (Austin, TX: The It Works, 2007) and Thomas K. Walls, *The Japanese Texans* (San Antonio: The University of Texas Institute of Texan Cultures at San Antonio, 1987); and (*Utah*) Leslie G. Kelen and Eileen Stone, *Missing Stories: An Oral History of Ethnic and Minority Groups in Utah* (Logan, UT: Utah State University Press, 2000) and Allan Kent Powell, *Utah Remembers World War II* (Logan, UT: Utah State University Press, 1991).
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sources available on the Internet.<sup>90</sup> Before proceeding down this path of inquiry, you are invited—and strongly encouraged—to read the contents and ponder the meanings of the luminous five essays that are included with this curriculum: each has a unique perspective on the enduring communities created by Japanese Americans in Arizona, Colorado, New Mexico, Texas, and Utah.<sup>91</sup>

90 The following state-by-state entries for websites pertaining to the Interior West Japanese American experience are not intended to be comprehensive, but rather to provide information that is particularly relevant, interesting, reliable, useful, and, when possible, interethnic/multicultural: (Arizona) Naomi Miller, “Racial Identity in Balance,” *Chronicle of Higher Education*, January 7, 2004, <http://chronicle.com/article/Racial-Identity-in-Balance/44738/> (accessed August 15, 2009); (Colorado) “History of Longmont,” *ColoradoInfo*, <http://coloradoinfo.com/longmont/history> (accessed August 15, 2009), Takeya Mizuno, “Keep and Use It for the Nation’s War Policy: The Office of Facts and Figures and Its Use of the Japanese-Language Press from Pearl Harbor to Mass Internment,” <http://list.msu.edu/cgi-bin/wa?A2=indo309D&L=aejmc&P=7317> (accessed August 15, 2009), and Takeya Mizuno, “To Suppress or Not to Suppress, That is the Question: Pros and Cons Over the Suppression of the Japanese-Language Press from Pearl Harbor to Mass Evacuation,” <http://list.msu.edu/cgi-bin/wa?A2=indo411a&L=aejmc&P=11852> (accessed August 15, 2009); (Idaho) Laurie Mercier, “Japanese Americans in the Columbia River Basin,” <http://www.vancouver.wsu.edu/crbeha/ja/ja.htm> (accessed August 15, 2009); (Nebraska) Twin Cities Development Association, Inc., “Cultural Diversity [in Southern Panhandle of Nebraska],” <http://www.tcdne.org/cultural.htm> (accessed August 15, 2009), and “Sugar Beet Production in Nebraska,” Panhandle Research and Extension Center, University of Nebraska-Lincoln, [http://panhandle.unl.edu/web/panhandlerec/sugarbeet\\_nebhistory](http://panhandle.unl.edu/web/panhandlerec/sugarbeet_nebhistory) (accessed August 15, 2009); (Nevada) “Japanese-American Experience,” University of Nevada, Reno, Oral History Program, <http://oralhistory.unr.edu/JapanWW.html> (accessed August 15, 2009), and Joan Whitely, “Bill Tomiyasu (1882-1969),” Stephens Press, <http://www.isthoo.com/parti/tomiyasu.html> (accessed August 15, 2009); (Oklahoma) Dianna Everett, “Asians [in Oklahoma],” Oklahoma Historical Society, *Encyclopedia of Oklahoma History & Culture*, <http://digital.library.okstate.edu/encyclopedia/entries/A/ASoo6.html> (accessed August 15, 2009); (Wyoming) Western Wyoming Community College, *Wyoming History*, [http://www.wvcc.cc.wy.us/wyo\\_hist/toc.htm](http://www.wvcc.cc.wy.us/wyo_hist/toc.htm) (accessed August 15, 2009), and Cynde Georgen, “Subjects of the Mikado: The Rise and Fall of Sheridan County’s Japanese Community, 1900-1930,” <http://www.rootsweb.ancestry.com/~wyoming/ar-sheridanmikado.htm> (accessed August 15, 2009); (New Mexico) “Albuquerque Ethnic Cultures Survey,” <http://www.abqarts.org/cultural/survey/index.htm> (accessed August 15, 2009), “Japanese Americans – City of Albuquerque,” <http://www.cabq.gov/humanrights/public-information-and-education/diversity-booklets/asi...> (accessed August 15, 2009), and Brian Minami, “Justice Camp Remembered in Santa Fe,” April 20, 2002, <http://manymountains.org/santa-fe-marker/020420.sfmonument.php> (accessed August 15, 2009); (Texas) “The Japanese Texans,” The University of Texas Institute of Texan Cultures at San Antonio, <http://www.texancultures.utsa.edu/publications/texasnoneandall/japanese.htm> (accessed August 15, 2009), “Japanese-Texans,” *Texas Almanac*, <http://www.texasalmanac.com/culture/groups/japanese.html> (accessed August 15, 2009), and “Texas Since World War II,” *The Handbook of Texas Online*, <http://www.tshaonline.org/handbook/online/articles/TT/npt2.html> (accessed August 15, 2009); (Utah) Helen Zeese Papanikolas, “Peoples of Utah” (updated by Phil Notarianni), *Utah History to Go*, [http://historytogo.utah.gov/people/ethnic\\_cultures/peoplesofutah.html](http://historytogo.utah.gov/people/ethnic_cultures/peoplesofutah.html) (accessed August 15, 2009), Raymond S. Uno, “Minority Racial and Ethnic Mix of Utah,” Utah Minority Bar Association, February 2005, [http://www.utahbar.org/bars/umba/judge\\_uno\\_racial\\_ethnic\\_mix.html](http://www.utahbar.org/bars/umba/judge_uno_racial_ethnic_mix.html) (accessed August 15, 2009), Helen Z. Papanikolas and Alice Kasai, “Japanese Life in Utah,” *Utah History to Go*, [http://historytogo.utah.gov/people/ethnic\\_cultures/the\\_peoples\\_of\\_utah/japaneselifeinutah](http://historytogo.utah.gov/people/ethnic_cultures/the_peoples_of_utah/japaneselifeinutah) (accessed August 15, 2009), Nancy Taniguchi, “Japanese Immigrants in Utah,” *Utah History Encyclopedia*, <http://www.media.utah.edu/UHE/j/JAPANESE.html> (accessed August 15, 2009), Barre Toelken, “Dancing with the Departed: Japanese Obon in the American West,” <http://www.worldandi.com/specialreport/1994/august/Sau588.htm> (accessed August 15, 2009), and Joel Tadao Miyasaki, “Mike Masaoka and the Mormon Process of Americanization,” *The Juvenile Instructor*, March 22, 2008, <http://www.juvenileinstructor.org/mike-masaoka-and-the-mormon-process-of-americanization> (accessed August 15, 2009).

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



# Timeline for Japanese Americans in the Interior West

(Compiled by Arthur A. Hansen)

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

Andrew B. Russell

New Mexicans have been celebrating their racial and cultural diversity long before most other Americans. Comprising Native Americans, Latinos, and Euro Americans, the New Mexico mosaic, often described as a “tricultural society,” is actually much more complex. This part of the Southwest is the ancestral homeland of a variety of Indian people, including the Pueblo, Navajo, Apache, and Comanche. More than four hundred years ago it became the northern frontier of Spain’s vast empire and was settled by people representing Spanish, Indian, African, and mixed bloodlines. The “conquest” of the Southwest by Americans in the 1800s brought new multitudes to the territory’s military forts, supply stations, railroads, mines, boomtowns, ranches, and homesteads; the majority were “European Americans” (with ancestral roots in various parts of Europe), but many African Americans, Chinese, and Mexicans also came to explore opportunities. While this great mixing of humanity certainly spawned some epic conflicts, from the Pueblo Revolt of 1680 through the wars against the Navajo and Apache in the late 1800s, on the whole New Mexico has earned its reputation as a place where diversity rules and racists fair poorly.

This tolerant landscape provides a unique backdrop for studying Japanese Americans in the West. On the surface at least, Japanese Americans, or Nikkei, seemed to gain little ground in New Mexico until World War II. Few came to settle in the state, and no more than 300 Nikkei were counted by census-takers between 1900 and 1950. Despite the small number of Nikkei living there, New Mexico joined other states in passing an alien land law, and the state supported anti-Japanese immigration restrictions in the 1920s. During World War II two major Japanese internment camps were located in New Mexico. That said, the low settlement figures closely resemble those of Nevada, Arizona, Wyoming, and Texas. If prejudice had its

effects, it seems that no sizable anti-Japanese movement ever existed here. As for New Mexico’s reaction to the World War II “Japanese question,” it was decidedly mixed, molded in part by New Mexican influences but largely by federal intervention.

Japanese immigrants, the Issei, were slow to discover New Mexico: in 1900 the U.S. Census counted only eight, but the figure had increased to 250 by 1910. Lured mainly by coal-mining jobs, hundreds of Issei passed through New Mexico in that decade. Most worked in the mines around Gallup, Madrid, and Raton. Other Japanese contract workers harvested sugar beets in some of the valleys north of Santa Fe. These crews of recent immigrants came via Japanese labor contractors based elsewhere but were supervised locally by a Japanese “boss” such as Masatomo Nakaniishi (who reportedly managed 300 Japanese coal miners in the Albuquerque-Madrid region in these early days).

Throughout the second decade of the twentieth century, some Japanese men found permanent work in the mines and on the railroads of New Mexico, and a few moved into farming. A handful of Japanese women also arrived and married, becoming the cornerstones of a number of small family-based communities that dotted the New Mexico map by 1920; these pioneer couples gave birth to a Nisei generation that would soon outnumber Issei in the state.

Powerful forces worked against Japanese settlers in the West, with federal immigration laws and alien land laws in particular stifling ambitions in New Mexico. The earliest rumblings of these California-based exclusion campaigns were not felt in the territory, which was struggling toward statehood in 1912 (although New Mexico’s “sister state,” Arizona, passed its first land law a year later). New Mexico joined those pushing for exclusion in 1921 when the state legislature amended the Constitution to bar “alien” (meaning Japanese) individuals or partnerships from acquiring “title, leasehold, or other interest in or to real estate in New Mexico.” Republican Governor Mer-

ritt C. Mechem had received a mass of anti-Japanese propaganda and instruction from the V. S. McClatchy, editor of the Sacramento Bee, and he pushed his lawmakers to act. New Mexican voters approved the amendment, but how “homegrown” the anti-Japanese sentiment involved in that action involved is not clear.

Only a few Japanese families had acquired New Mexico farmland prior to 1920—lands were tied up in old Spanish/Mexican land grants and Indian reservations, there were homesteading restrictions, and available lands were often in marginal condition, so it is not difficult to understand why this was the case. A dozen or so Japanese farmers did help to pioneer agriculture in the still underdeveloped Mesilla and Las Cruces districts. They arrived in the late teens to plant traditional crops such as wheat, corn, beans, and sugar beets, but tenacious and willing to experiment, they soon began growing various so-called truck crops, including cantaloupes, onions, cabbage, peas, and tomatoes. The Tashiro and Nakayama families built thriving operations that survived a general shutdown of farms during the Great Depression, and their business expanded well into the 1950s. Roy M. Nakayama, a Nisei member of the family, earned a doctorate in agricultural science, taught and did fieldwork for New Mexico State University, and developed the important NuMex Big Jim variety of green chile, as well as the Nakayama Scale, which measures the hotness of chiles. A few others, including the Togami, Yonemoto, Ebina, and Mizunuma families, migrated into New Mexico during the 1920s and 1930s to lease land and farm around Bluewater, Grants, and Albuquerque.

Despite the success of some Japanese in agricultural enterprises, in the prewar decades, railroad work sustained a majority of Nikkei families. The Santa Fe Railway alone employed scores of Japanese trackmen and craft workers in its repair shops. Western railroads also favored Japanese section foremen to supervise track maintenance crews of mixed ethnicity during this period. The onset of World War II threatened

to erase these modest inroads made by the Japanese in New Mexico. Most vulnerable were the railroad workers and their families living on or near the nation’s vital transportation/communication systems. In the immediate aftermath of the attack on Pearl Harbor in 1941, the Department of Justice sent confused signals as to whether Japanese nationals could continue working. The Santa Fe Railway and some other railroads pulled Japanese employees off their jobs within days, ultimately terminating them and “excluding” them from company homes and property.

This development caused extreme hardship for a significant number of Japanese New Mexicans. The worst effects were felt in Clovis, where about 30 Japanese Americans lived under house arrest for a month before being “evacuated” from Clovis to an abandoned and isolated Civilian Conservation Corps camp in Lincoln County. Local factors, such as physical and cultural isolation, resentment over seniority rights, and Clovis’s proximity to “Little Texas” (oil fields located at the eastern and southern fringes of the state), contributed to this tragedy.

Elsewhere, however, the state’s trademark tolerance seemed to prevail. The Japanese families of Gallup received especially kind treatment from local residents and officials, who reportedly banned together and signed a petition to resist any efforts to intern the local Japanese, and incredibly, Gallup High School students elected two Nisei students as senior class presidents during the war. Most eligible Nisei sons of the state served with the famed 442nd Regimental Combat Team (RCT). By luck or design, the devastating line of exclusion that wrecked so many Japanese and Japanese American lives on the West Coast and in Arizona stopped abruptly at the New Mexico border. Still, between lost railroad wages, confiscated property, and a variety of newly instituted restrictions, the Nikkei of New Mexico suffered considerably.

Newspapers and other period documents testify to increased anti-Japanese wartime sentiment in the



state. A great many New Mexicans stationed in the Philippines suffered through the Bataan Death March and experienced years of abuse in Japanese prison camps, which generated misplaced fears, anger, and lingering frustration. Racial hatred also surfaced over a plan—which failed—to establish farming colonies in New Mexico that would accommodate tens of thousands of Japanese Americans being forcibly expelled from the West Coast. Federal authorities did build two large internment camps in New Mexico on the outskirts of Santa Fe and Lordsburg.

Unlike the larger mass concentration camps in other states established by the War Relocation Authority (WRA), the official internment camps were creations of the Department of Justice, the Immigration and Naturalization Service (INS), and the Army. Roughly 800 Issei “enemy aliens,” arrested by the Federal Bureau of Investigation (FBI) and other authorities during the early part of the war, arrived at the Santa Fe camp in May of 1942. By the following summer, the INS-administered Santa Fe facility housed close to 1,900 people; the Lordsburg camp held about 600 internees by then, who were guarded by Army Military Police units. The prisoners held in Santa Fe and Lordsburg represented the economic, intellectual, and creative elite of the Japanese American community: businessmen, writers, editors, artists, teachers, former military officers, and community leaders.

The government treated the internees like prisoners of war and basically ran the camps according to the rules of the Geneva Convention. Living conditions were crude. Although relatively few problems seem to have occurred, the history of the Lordsburg camp was punctuated by the shooting deaths of two weak and aged Issei in 1942 who were alleged to be trying to escape. In addition, a brief riot disrupted camp operations in Santa Fe for a time in 1945, a situation that stemmed from the importation to the camp of more than 350 men who had been identified as “trouble-

makers” and removed from the Tule Lake Segregation Center in California. A handful of Kibei (American-born Nisei educated in Japan) in the Tule Lake group began to engage in pro-Japan activities and in the process intimidate some of the peaceful Issei internees, prompting a minor revolt and crackdown by authorities. These men—and others identified as troublemakers from various camps—were subsequently sent either to Lordsburg or to another segregation facility known as “the stinker camp,” located at Fort Stanton in Lincoln County.

Overarching federal decisions such as those to summarily dismiss Nikkei railroaders and to place internment camps in the state magnify New Mexico’s role in a larger narrative. The Bataan saga and the building here of the atomic bombs dropped on Japan created other uncomfortable links between New Mexico and Japan in the war years. Conversely, the modest increase in the so-called free Japanese American population of New Mexico during and just after the war points to another side of a complex legacy.

From the 1940s to the present, Japanese Americans have made many important contributions to the fabled multicultural landscape of New Mexico. Noteworthy individuals have made significant impacts in the areas of agriculture and education, art and architecture, military service and civic affairs, including Nakayama’s development of the beloved Big Jim Chile; the Monastery of Christ in the Desert near Abiquiú, designed by famed architect and woodworker George Nakashima; and the Miyamura Veterans Park and I-40 overpass in Gallup named after Hiroshi “Hershey” Miyamura, recipient of the Congressional Medal of Honor for his feats of bravery during the Korean War. The importance of Japanese Americans is also reflected in the work of postwar arrivals such as Satoye “Ruth” Hashimoto, who settled here in the early 1950s. Among other honors stemming from her work on behalf of the United Nations Association, the United Nations Children’s Fund, Sister Cities Inter-

national, and Japanese American Redress, Hashimoto was invited to the White House for the signing of the Civil Liberties Act in 1988. She has since received the Living Treasure of New Mexico Award, the Woman of the Twentieth Century Award, the Japanese Emperor's Medal, and induction into the New Mexico Women's Hall of Fame.

This enduring legacy is also reflected in a wide variety of Japanese American clubs, businesses, and annual celebrations which endure in this Land of Enchantment. While it has remained rather small in membership, the Albuquerque-based New Mexico chapter of the Japanese American Citizens League (JACL), which dates back to 1946, hosts the annual Aki Matsuri Celebration. Links between the Sister Cities of Albuquerque and Sasebo, Nagasaki Prefecture, were forged in 1966 and remain strong. Numerous Japanese restaurants can be found in the state's larger cities, as well as clubs dedicated to teaching and preserving Japanese martial arts, bonsai, flower arranging, and taiko drumming. Albuquerque is home to the Kyokai Buddhist Community association, and several Zen centers dot the state map as well. These organizations, businesses, and events are rather amazing

reflections of cultural persistence, given that the 2000 U.S. census counted only 1,593 Japanese Americans living in New Mexico.

Another benchmark was achieved in 2006 when New Mexicans voted to amend the state's constitution to remove the obsolete anti-Japanese land law. As we celebrate this achievement, we should also ask why New Mexico lagged so far behind other states in taking this step (and why the same ballot question had failed just a few elections back). We should reflect as well on the uproar and anti-Japanese sentiments that surfaced in 1999 over plans to establish a modest historical marker near the site of the Santa Fe internment camp (the marker was placed in 2002).

Like so many ethnic groups, Japanese Americans have become an integral part of the diversity that is New Mexico, but the sum of their experiences reflects a mixed legacy of tolerance and intolerance, successes and setbacks, and long-term contributions and accomplishments, none of which have been fully explored. Indeed, a wide audience can profit from further study into the peculiar history of the Nikkei in New Mexico, a history still being written today.



# Timeline for Japanese Americans in New Mexico

(Compiled by Andrew B. Russell)

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| <p>1900 • U.S. Census counts eight Japanese in the New Mexico Territory</p> <p>1907 • So-called Gentlemen's Agreement greatly reduces Japanese immigration</p> <hr/>   | <p>• General John DeWitt sets up military zones along the West Coast; Western evacuation zone ends at New Mexico border</p> <p>• News of horrors of Bataan Death March reaches New Mexico</p>  |
| <p>1910 • U.S. Census counts 250 Japanese in New Mexico Territory</p> <p>1912 • New Mexico and Arizona gain statehood</p> <p>1913 • California and Arizona pass tough anti-Japanese alien land laws</p> <p>1915 • Number of Japanese women arriving in New Mexico begins to grow</p> <p>1918 • Japanese farmers settle in Doña Ana County</p> <hr/>                          | <p>1945 • Small "riot" occurs at the Santa Fe internment camp</p> <p>• Atomic bombs, built in New Mexico, are dropped on Japan, ending World War II</p>  |
| <p>1921 • New Mexico adds anti-alien land law amendment to state constitution</p> <p>1922 • Ten Japanese railroad workers in Clovis work through major shop strike</p> <hr/>   | <p>1946 • New Mexico chapter of the Japanese American Citizens League (JACL) is established</p>  |
| <p>1930 • U.S. Census counts 249 Japanese Americans in New Mexico</p> <hr/>  | <p>1950 • U.S. Census counts 251 Japanese Americans in New Mexico</p> <p>1953 • New Mexican Hiroshi H. Miyamura is awarded Congressional Medal of Honor</p> <hr/>  |
| <p>1940 • U.S. Census counts 186 Japanese Americans in New Mexico (72 Issei; 114 Nisei)</p> <p>1941 • Japanese workers dismissed from Santa Fe Railway</p> <p>1942 • Workers in Clovis and their families removed to Baca Ranch camp, Lincoln County</p> <p>• Santa Fe and Lordsburg internment camps established; two Japanese internees later killed at Lordsburg camp</p> | <p>1966 • Albuquerque (USA) and Sasebo (Japan) become Sister Cities</p> <hr/>  |
|  | <p>1988 • President Ronald Reagan signs Civil Liberties Act, in which the U.S. government officially apologized for incarcerating Japanese Americans and authorized monetary reparations</p> <p>1989 • Satoye "Ruth" Hashimoto is inducted into New Mexico Women's Hall of Fame</p> <p>1998 • Department of Justice extends redress to victims of railroad/mine firings</p> <p>1999 • Opposition surfaces over plan to establish Santa Fe camp historic marker</p> <hr/> |
|  | <p>2000 • U.S. Census counts 1,593 Japanese Americans in New Mexico</p>  |
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- 2002 • Santa Fe Internment Camp marker is placed at Frank S. Ortiz Park
- 2006 • Gallup Veterans Park is dedicated to Hiroshi “Hershey” Miyamura
- New Mexico repeals its anti-alien land law

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*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

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