



D E N S H Ō

The Japanese American Legacy Project

TEACHER RESOURCE GUIDE

For the Website

IN THE SHADOW OF MY COUNTRY A JAPANESE AMERICAN ARTIST REMEMBERS



Denshō: The Japanese American Legacy Project



D E N S H Ō

The Japanese American Legacy Project

Copyright © 2003 by Denshō: The Japanese American Legacy Project. All rights reserved.



United States-Japan Foundation

The website *In the Shadow of My Country: A Japanese American Artist Remembers* (www.densho.org/shadow) and this teacher resource guide were made possible by a generous grant from the United States - Japan Foundation. This project was funded, in part, by grants from the Washington State Arts Commission and the National Endowment for the Arts. Additional support for the teacher resource guide was provided by the Washington Civil Liberties Public Education Program and the Cultural Development Authority of King County

"Life in Camp Harmony," from *Nisei Daughter* by Monica Sone, reprinted by permission from the author. Originally published in 1953 by Little Brown and Company; reprinted by University of Washington Press, 1979.

Doug Selwyn and Paula Fraser acted as education consultants for this project.

The lesson "Analyzing Information," Part B, is adapted from curriculum developed by Facing History and Ourselves (www.facinghistory.org) and the program Voices of Love and Freedom.

Densho (meaning "to pass on to the future") is building a digital archive of life stories and historical images that document the incarceration of Japanese Americans during World War II. The archive and related curriculum on the public website (www.densho.org) promote respect for civil liberties and social justice.

For more information contact:

Denshō: The Japanese American Legacy Project

1416 South Jackson Street

Seattle, WA 98144

phone: 206-320-0095

fax: 206-320-0098

email: info@densho.org

website: www.densho.org

Cover image: Roger Shimomura, *December 7, 1941*, from the series *An American Diary*, 11 by 14 inches, acrylic on canvas, 1997. Courtesy of the artist.

Revised: June 21, 2004

CONTENTS

Introduction to <i>In the Shadow of My Country: A Japanese American Artist Remembers</i>	4
Causes of the Japanese American Incarceration	6
Timeline	13
Lessons	21
Student Reading: The Japanese American Incarceration	48
Student Reading: "Life in Camp Harmony"	50
A Note on Terminology	65
Additional Resources	67
Evaluation	75

**INTRODUCTION TO
IN THE SHADOW OF MY
COUNTRY: A JAPANESE
AMERICAN ARTIST
REMEMBERS**



This teacher resource guide is designed to accompany Densho's educational website *In the Shadow of My Country: A Japanese American Artist Remembers* (www.densho.org/shadow). The multimedia website features Roger Shimomura's painting series *An American Diary*, images of the forced removal and incarceration of his family after Pearl Harbor. The paintings are accompanied by music, Shimomura's series *Memories of Childhood*, an interview with the artist, quotations of incarcerated Japanese Americans, period photos, and historical notes. All the text on the website is offered in Japanese, and a Japanese-language version of this guide is available.

Shimomura was three years old when he and his family were taken from their home in Seattle and incarcerated at Puyallup, Washington, and then Minidoka, Idaho. The artist's grandmother, Toku Shimomura, was a respected midwife in Seattle and delivered more than 1,000 babies in her long career. She had been a nurse in Japan before traveling to the United States to get married. Entries from her journals inspired *An American Diary*. Toku's sad but stoic reaction to living behind barbed wire contrasts with the artist's ironic interpretations of the indignity and injustice Japanese Americans suffered.

Through sharing one family's memories, and viewing the other primary sources on the site, we hope students will come to understand the impact of the forced removal and incarceration on 120,000 individuals, many of them school-aged children. By exploring the paintings, historical photos, and comments of the artist, students can investigate the historical background of the incarceration and make connections to current events. The classroom activities are appropriate for grades 5 through 12.

This guide contains separate historical summaries for teachers and students, a timeline, a chapter from *Nisei Daughter* by Monica Sone, notes on terminology, additional resources, and six sample lessons. The multidisciplinary lessons ask students to analyze the artist's themes and means of communication, think critically about their sources of information, and weigh claims of national security against the civil liberties of diverse groups. Our goal is to help students connect the World War II violation of civil liberties to the current debate about national security and individual rights.

CONNECTIONS TO STATE AND NATIONAL STANDARDS

Many states, such as California, require that the Japanese American mass removal and incarceration be taught at the secondary level. The *National Standards for United States History* also recommends that students understand the effects of World War II in the U.S. and, specifically, assess the implications of the incarceration for civil liberties. This curriculum will satisfy many Washington State standards for history, civics, and arts. The Japanese American incarceration can be taught in grade 8 as part of Washington State history and U.S. history, when students examine the effect of immigration on American culture and history. See the Essential Academic Learning Requirements (EALRs) at the Washington State Office of the Superintendent of Public Instruction website:
<http://www.k12.wa.us/curriculuminstruct/ealrs.asp>

Examples of EALRs that would be met by the lessons are:

Social Studies: Civics

4.1 Understand individual rights and their accompanying responsibilities

Social Studies: History

2.2.2 Distinguish fact from judgment and opinion; recognize stereotype; compare and contrast historical information

The Arts

4.4 Understands that the arts shape and reflect culture and history; identifies specific attributes of artworks that reflect culture.

OTHER DENSHO RESOURCES

To help teachers present the story of the World War II incarceration, Densho develops multidisciplinary lessons that introduce students to questions of civil liberties in relation to the life experiences of Japanese Americans. On our website (www.densho.org) we offer an extensive curriculum co-developed with the Stanford Program on International and Cross-Cultural Education (SPICE). Also available on the website is an extensive digital archive containing video oral histories and historical images. Use of the archive requires registration but is free of charge. Densho invites teachers to assess the effectiveness of these teacher resources. Please send comments to info@densho.org.

CAUSES OF THE JAPANESE AMERICAN INCARCERATION

After suffering the attack on Pearl Harbor and entering World War II in December 1941, the U.S. government subjected the west coast population of Japanese immigrants and their American-born children to surveillance, restriction, expulsion, and finally imprisonment in remote camps. In violation of the American system of justice, some 120,000 individuals were deprived of their property, freedom, and dignity not because of any criminal act but because of their race.

FALSE JUSTIFICATIONS

The Military Necessity Argument

As America entered World War II, military heads insisted to President Franklin D. Roosevelt that all individuals of Japanese ancestry -- from infants to elders -- were inherently untrustworthy and potentially disloyal and dangerous. Offering no evidence of real or potential subversive activity, the War Department urged that the entire population on the west coast be shut away by reason of military necessity.

In signing Executive Order 9066, the instrument that authorized the forced removal of the Japanese Americans from western states, Roosevelt disregarded prewar reports from independent investigators, Naval intelligence, the Federal Communications Commission, and the FBI, all of which concluded that the Japanese immigrants and their offspring would remain overwhelmingly loyal in the event of war with Japan and did not pose a security threat.

"The Issei, or first generation,...have chosen to make this their home and have brought up their children here....The Issei have to break with their... god and Emperor, their family, their ancestors... to be loyal to the United States....Yet they do break....

Nisei [are] second generation, who have received their whole education in the United States and usually, in spite of discrimination against them...show a pathetic eagerness to be Americans."

--Curtis B. Munson, intelligence report to President Roosevelt

The Protective Custody Rationale

Government officials portrayed the mass removal and detention as protective rather than punitive. When their argument of military necessity was challenged, federal authorities insisted that the Japanese Americans were removed from the west coast and held in camps in their own interest. They cited incidents of vigilantism against Japanese Americans following Pearl Harbor. (The violence actually escalated after the signing of Executive Order 9066.)

Some mistaken Americans still believe this false justification for the incarceration. Yet, keeping the peace is the responsibility of civil agents, who are duty bound to protect the innocent, while the military should intervene only in extreme cases of civil unrest. The involuntary detention of law-abiding civilians for years is not protective custody. Upon arriving at the "Assembly Centers," stunned Japanese Americans realized that their government had erected barbed wire fences to pen them in, and that armed sentries were watching them.

"They sent us to what they called the assembly center....All the key positions were manned by a machine gun tower facing inwards. Not outwards but inwards. And that's when it really hit me that this is really real."

-- Gene Akutsu, Densho archive

Lasting Questions

For years after the war a generation of Japanese Americans—ashamed and seeking to get on with their lives--remained silent about their traumatic experience, not even telling their children. Textbooks barely mention the unpleasant subject. Small wonder so few Americans understand the root causes and lasting effects of the mass imprisonment.

But nagging questions remain: How could a democracy discard its governing principles of equality under the law? How could a nation that was fighting fascism and tyranny abroad violate the rights of longtime residents and native-born citizens? Although decades later the president apologized and Congress paid redress to those who were incarcerated, too many Americans still accept the discredited justifications of military necessity and protective custody. Too few know that no person of Japanese descent was ever charged with espionage or sabotage. Too few are aware that fully twenty years ago a congressional commission declared this mass imprisonment was "not driven by analysis of military conditions" but was caused by "race prejudice, war hysteria, and a failure of leadership." These three true causes, and a fourth underlying factor of economic competition, are examined here.

TRUE MOTIVATIONS

Racism

The attack on Pearl Harbor, which triggered profound anger and shock, was the catalyst for the incarceration, but the conditions that produced the camps began a century earlier. Since the gold rush days in California, Asian immigrants had lived under harsh discrimination. By law Chinese workers on the west coast could be segregated, denied employment, rejected by landlords, driven from their homes. They were forbidden to become citizens, obtain business licenses, testify against a white person, or marry a white person. Uncounted Asian immigrants were the victims of unpunished violence.

The Japanese workers who succeeded Chinese laborers inherited the malice of highly organized anti-Asian groups. After passage of the 1882 Chinese Exclusion Act, white supremacist groups lobbied to stop all immigration from Japan. California and other western states passed alien land laws that forbade Japanese immigrants from owning or leasing farmland. Schools, trade associations, and neighborhoods were segregated. With twisted logic, anti-Asian politicians and agitators methodically excluded the Japanese from society and then declared them unfit to live in America because they would not assimilate.

"They constantly demonstrate their ability to best the white man at his own game in farming, fishing and business. They will work harder; deprive themselves of every comfort and luxury; make beasts of burden of their women and stick together; making a combination that America cannot defeat."

-- Miller Freeman, President, Seattle Anti-Japanese League

The popular press in the early 1900s was blatantly racist as well. Dehumanizing images of Asians fueled the public's hostility. Chinese and Japanese were depicted as monkey-like, devious, weirdly alien. The Hearst newspapers on the west coast whipped up fears with warnings of "the yellow peril" and imminent war with Japan. Since the vast majority of Americans had little contact with Asians, they were susceptible to the negative images.

Unlike Italian, German, and other European immigrants, the first generation of Japanese immigrants (the Issei) could never become citizens regardless of how long they lived and worked in the United States. In 1790 the Supreme Court had declared that only "free white" persons were qualified to become citizens. (After the Civil War people "of African nativity or descent" -- the freed slaves -- were permitted to become citizens.) A Japanese immigrant challenged the decision in 1922 and lost (*Ozawa v. United States*). Not until 1952 could Japanese immigrants be naturalized. This piece of legal discrimination had dire consequences. With the declaration of war, the entire generation of Issei-- many of whom had lived and worked in the United States all their adult lives--were automatically classified as enemy aliens and subject to internment.

"No people of the Oriental race could become citizens of the United States....They were marked as different from other races and they were not treated on an equal basis. This happened because in one part of our country they were feared as competitors, and the rest of our country knew them so little and cared so little about them that they did not even think about the principle that we in this country believe in -- that of equal rights for all human beings."

-- Eleanor Roosevelt

The second generation, the Nisei, were U.S. citizens by birthright. (After Pearl Harbor government officials euphemistically referred to them as "non-aliens.") Although the Nisei grew up in a prejudiced world, until the onset of World War II they could expect full protection under the Constitution. When war hysteria took hold, democracy failed them.

"A viper is nonetheless a viper, no matter where the egg is hatched. So a Japanese American, born of Japanese parents...notwithstanding his nominal brand of accidental citizenship, almost inevitably...grows up to be a Japanese, not an American....Thus, while it might cause an injustice to a few to treat them all as potential enemies, ...such treatment, as a matter of national and even personal defense, should be accorded to each and all of them as long as we are at war with their race."--Los Angeles Times editorial

Wartime Hysteria

In the 1930s, Japan's growing might and military aggression in the Pacific instilled fear in the United States. At the outset of World War II Japan scored decisive military victories, and fearful Americans looked for a scapegoat. Seeing an opportunity, the groups who had always opposed Japanese immigration--the Japanese Exclusion League, the American Legion, the Sons of the Golden West, among others--launched a vicious propaganda campaign.

Joining the frenzy, popular newspaper reporters and radio journalists spread false stories of spying and sabotage by west coast Japanese Americans. Journalists claimed knowledge that Japan planned an imminent attack on the mainland and asserted that people of Japanese descent

would assist. Government officials knew such reports were baseless but did nothing to refute them.

"The newspapers became vociferous in their attacks on Japanese. Claims of Japanese Americans who were engaged in espionage, and sabotage, and this sort of thing, which we were extremely upset about. Upset that the newspapers would tell such lies, or report such stories without any basis."

--Frank M., Densho archive

"There is no information in the possession of this Bureau as the result of investigations...which would indicate that the attacks made on ships or shores...immediately after Pearl Harbor have been associated with any espionage activity ashore."--J. Edgar Hoover, FBI director

Fear, falsehood, distorted patriotism, and prejudice overwhelmed the American ideal of individual justice. The general public, primed by the characterization of all Asians as treacherous, found it easy to believe that everyone with a Japanese face was the enemy. Neighbors and classmates might know that Japanese Americans were mothers and fathers, students and workers, but propaganda posters spread images of clawed, buck-toothed, sneering imperial soldiers. A frightened, misinformed public could not distinguish peaceful, productive immigrants and their citizen children from the foreign enemy.

In this overheated climate, clear thinking collapsed. Proponents of mass exclusion, unable to produce evidence of a threat, stated that the absence of subversion proved subversion was planned. The racial taint was deemed so dangerous that someone of 1/16 Japanese ancestry would have been incarcerated. Against logic, even infants in orphanages and children in foster homes were declared military risks and sent to live behind barbed wire.

"The very fact that no sabotage has taken place to date is a disturbing and confirming indication that such action will be taken."

--Lt. General John DeWitt, Western Defense Command

Voices of reason and tolerance were rare. A few church groups--notably the Society of Friends, or Quakers--and scattered courageous individuals spoke out against the hatred and hysteria. But the Japanese Americans were an isolated, politically powerless group. The older generation could not vote, and most of the younger generation were still in their teens. The Japanese Americans were in no position to resist the rush of events that culminated in their being led at bayonet point to what Roosevelt himself called concentration camps.

"As a member of President Roosevelt's administration, I saw the United States Army give way to mass hysteria over the Japanese...Crowded into cars like cattle, these hapless people were hurried away to hastily constructed and thoroughly inadequate concentration camps, with soldiers with nervous muskets on guard, in the great American desert. We gave the fancy name of 'relocation centers' to these dust bowls, but they were concentration camps nonetheless."

--Harold Ickes, Secretary of the Interior

Failure of Leadership

The decision to forcibly remove all people of Japanese ancestry from western states was not a foregone conclusion. A debate played out at the highest levels of government. Unable to cite a reason to suspect sabotage beyond the fact that Japanese American farmers and fishermen lived near military installations, the War Department nevertheless promoted the massive expenditure of removing and detaining every man, woman, and child as a precaution. The legislative branch backed the decision. Western congressmen, responding to clamoring constituents, demanded an exclusion order.

"A Jap's a Jap...There is no way to determine their loyalty...It makes no difference whether he is an American citizen."

--Lt. General John DeWitt, Western Defense Command

A cabinet member with little political clout, Attorney General Francis Biddle, told the president the mass exclusion was not only unnecessary but unconstitutional. Even FBI Director J. Edgar Hoover maintained there was no need for a mass exclusion. And yet, ignoring these advisors and the intelligence reports that concluded the Japanese Americans posed no serious threat, Roosevelt made a politically expedient decision and signed Executive Order 9066.

"The decision had been made by the President. It was, he said, a matter of military judgment. ..The Department of Justice, as I had made it clear to him from the beginning, was opposed to and would have nothing to do with the evacuation."

--Attorney General Francis Biddle

In a breakdown of the balance of power, the Supreme Court abdicated its responsibility to scrutinize executive actions. Hearing test cases brought by Japanese Americans who protested the curfew and exclusion orders, the Supreme Court accepted the unsubstantiated claim of military necessity and condoned depriving a group of its constitutional rights on the basis of race. The democratic principles of due process and equal protection under the law did not apply to 120,000 individuals, two-thirds of whom were American citizens.

"This exclusion of 'all persons of Japanese ancestry, both alien and non-alien,' from the Pacific Coast area... goes over 'the very brink of constitutional power' and falls into the ugly abyss of racism.... Individuals must not be left impoverished of their constitutional rights on a plea of military necessity that has neither substance nor support."--Supreme Court Justice Frank Murphy, dissenting opinion in Korematsu v. United States

Economic Motivation

A fourth factor--economic greed--underscored all three causes for the mass detention. Racist anti-Asian groups had long blamed Japanese workers for low wages and unemployment. War hysteria was fueled by propaganda from labor unions and other financially motivated agitators. National leaders failed in their duty to preserve and protect the Constitution when they succumbed to demands that Japanese American economic rivals be removed.

"A great many of the West Coast people distrust the Japanese, various special interests would welcome their removal from good farm land and the elimination of their competition."--Attorney General Francis Biddle

The Issei had successfully competed with Caucasian farmers despite the alien land laws. In California Japanese American farmers produced \$67 million worth of crops, or 10 percent of the state's total production. The World War II imprisonment ended their productive years. When families were ordered to dispose of their property at a week's notice before being "evacuated" to incarceration camps, bargain seekers descended to buy discounted businesses and possessions accumulated over a lifetime. The incalculable losses suffered by Japanese American farmers, fishermen, business owners, and householders were someone else's gains.

"The Western Farm Incorporated... said they were going to run our farm for us. And they said they will harvest everything and take care of it for us and will send us the money when they get it....They must have sold it or whatever they did...and they ransacked all the houses. ...My Caucasian friends told me the night we left the trucks rolled in to all the Japanese families and just raided everything they can find and took it with them."--Mitsuko H, Densho archive

The glaring exception of Hawaii demonstrates economic motivation in reverse. On the mainland the War Department argued that race determined loyalty, and therefore all people who could trace their ancestors to Japan were potential traitors. And yet in Hawaii--the territory that had been attacked and that had a much larger number of Japanese Americans, nearly 35 percent of the population--military leaders argued against a mass incarceration. This strategically crucial territory, dependent on Japanese American labor, would have ground to halt if the population had been removed. In this case, economic necessity rendered people with Japanese blood trustworthy.

AFTERMATH

As the Japanese Americans were gradually released from incarceration, they encountered continuing discrimination, deepened by revulsion over the Japanese army's treatment of war prisoners while the Issei and Nisei were themselves held captive by the U.S. government. Racial association again stigmatized the immigrants and their children.

Resettlement proved almost as traumatic for Japanese Americans as the incarceration. Most had nothing to return to, having lost all they owned before the war through theft, neglect, or forced tax defaults (wages for camp jobs were extremely low). Housing and employment discrimination was more intense than ever after the war. Yet the government that was responsible for their plight simply offered each released person one-way transportation and \$25 to start over. Psychologically scarred by suspicion and rejection, the Japanese Americans set out to rebuild their lives.

In the 1980s legal researchers discovered that government lawyers had suppressed evidence and altered documents to win the wartime Supreme Court cases that upheld the incarceration. The cases were reopened and the defendants were exonerated in federal district courts, but the Supreme Court did not rehear the cases. The decision in *Korematsu v. United States*, which

endorsed the mass incarceration based on government claims, was never overturned and remains a dangerous precedent.

"Korematsu remains on the pages of our legal and political history ... As historical precedent it stands as a constant caution that in times of war or declared military necessity our institutions must be vigilant in protecting constitutional guarantees.... It stands as a caution that in times of international hostility and antagonisms our institutions, legislative, executive and judicial, must be prepared to exercise their authority to protect all citizens from the petty fears and prejudices that are so easily aroused."

--Judge Marilyn Patel, U.S. District Court

Decades later in 1988, after a concerted campaign for redress, the Civil Liberties Act was passed. Survivors of the World War II incarceration received token compensation for their losses and a letter signed by President George Bush declaring: "We can never fully right the wrongs of the past. But we can take a clear stand for justice and recognize that serious injustices were done to Japanese Americans during World War II. In enacting a law calling for restitution and offering a sincere apology, your fellow Americans have, in a very real sense, renewed their traditional commitment to the ideals of freedom, equality, and justice." As the nation again weighs national security against civil liberties, American citizens and residents must have faith in the abiding strength of the Constitution.

References

- Burton, Jeffry, et al. *Confinement and Ethnicity: An Overview of World War II Japanese American Relocation Sites*. National Park Service. Publications in Anthropology 74, 1999.
- Commission on Wartime Relocation and Internment of Civilians. *Personal Justice Denied: Report of the Commission on Wartime Relocation and Internment of Civilians*. 1982-83; Seattle: University of Washington Press, 1997.
- Japanese American Citizens League National Education Committee. *A Lesson in American History: The Japanese American Experience*. Curriculum and Resource Guide, 4th ed, 2002.
- Niiya, Brian, ed. *Encyclopedia of Japanese American History*. Rev. ed. Los Angeles: Japanese American National Museum, 2001.
- Robinson, Greg. *By Order of the President: FDR and the Internment of Japanese Americans*. Cambridge, Harvard University Press, 2001.
- Weglyn, Michi Nishiura. *Years of Infamy*. 1976; Seattle: University of Washington Press, 1996.

TIMELINE

March 26, 1790 - The U.S. Congress, in the naturalization act of March 26, 1790, states that "any alien, being a free white person who shall have resided within the limits and under the jurisdiction of the United States for a term of two years, may be admitted to become a citizen thereof."

1854 - Commodore Matthew Perry of the U.S. Navy enters Edo (Tokyo) Bay and persuades Japan to end 200 years of isolation.

1869 - First Japanese immigrants arrive in the United States at Gold Hill, near San Francisco.

1873 - The phrase "persons of African nativity or descent" is added to the language of the act of 1790, which is used to deny citizenship to Japanese and other Asian immigrants until 1952.

May 6, 1882 - Congress passes the Chinese Exclusion Act, ending Chinese immigration for the next 60 years.

1885 - Japanese laborers begin arriving in Hawaii, recruited by plantation owners to work the sugarcane fields.

September 2, 1885 - Anti-Chinese rioters set fire to Chinatown in Rock Springs, Wyoming, killing 28 Chinese miners and wounding 15, as a result of a swelling anti-Chinese reaction over cheap labor and strikebreakers. All 16 white suspects are acquitted.

1892 - Enforcement of the Chinese Exclusion Act creates labor shortage, which leads to increased immigration from Japan to the mainland United States.

1893 - San Francisco Board of Education begins to segregate Japanese children; the government of Japan protests.

June 27, 1894 - A U.S. district court rules that Japanese immigrants cannot become citizens because they are not "free white" persons as the naturalization act of 1790 requires.

May 7, 1900 - The first large-scale anti-Japanese protest in California is held, organized by various labor groups.

1904 - The National Convention of the American Federation of Labor resolves to deny membership to Japanese, Chinese, and Koreans.

1904-1905 - Russia and Japan fight the Russo-Japanese War; Japan is victorious.

February 23, 1905 - "The Japanese Invasion: The Problem of the Hour" reads the front page of the *San Francisco Chronicle*, helping to escalate racism towards the Japanese in the Bay Area.

May 14, 1905 - The Asiatic Exclusion League is formed in San Francisco. In attendance are labor leaders and European immigrants, marking the first organized effort of the anti-Japanese movement.

October 11, 1906 - The San Francisco Board of Education passes a resolution to segregate children of Chinese, Japanese, and Korean ancestry from the majority population.

1907 - President Theodore Roosevelt orders the San Francisco Board of Education to rescind segregation of Japanese students; anti-Japanese riots break out.

1908 - Japan and the United States formalize the Gentlemen's Agreement to halt the migration of Japanese laborers to the United States. Japanese women are allowed to immigrate if they are wives of U.S. residents.

1910 - Japan annexes Korea.

1913 - California passes the Alien Land Law, forbidding "all aliens ineligible for citizenship" from owning land. Leasing land was later prohibited as well. Twelve other states adopt similar laws.

1914-1918 - World War I is fought.

1915 - The Hearst newspapers, long hostile to the Japanese immigrants, intensify a "Yellow Peril" campaign with sensational stories.

1920 - Japanese American farmers produce \$67 million dollars worth of crops, more than 10 percent of California's total crop value. There are 111,000 Japanese Americans in the United States: 81,500 immigrants and 29,500 born in the United States. Pressured by the U.S. government, Japan stops issuing passports to emigrating brides.

1920 - American women win the right to vote with the 19th Amendment to the U.S. Constitution.

1920 - Mohandas Gandhi leads the quest for India's independence from Great Britain.

November 1920 - A new, more stringent Alien Land Law passes in California, intended to close loopholes in the 1913 Alien Land Law.

1921 - Ireland signs a treaty with the British government, creating the Irish Free State.

July 19, 1921 - White vigilantes drive out 58 Japanese laborers at gunpoint from Turlock, California. Other expulsions occur across California and in Oregon and Arizona.

1922 - Benito Mussolini heads the fascist government in Italy.

November 13, 1922 - The Supreme Court rules on *Ozawa v. United States*, reaffirming the ban on Japanese immigrants from becoming naturalized U.S. citizens.

1922 - Congress passes the Cable Act, which declares that "any woman marrying an alien ineligible for citizenship shall cease to be an American citizen."

1924 - Congress passes the Immigration Act of 1924, effectively ending all Japanese immigration to the United States.

1925 - Nellie Tayloe Ross of Wyoming is elected the first female governor in the United States.

1926 - Hirohito becomes the emperor of Japan.

1929 - The U.S. stock market crashes, leading to the worldwide Great Depression.

1933 - Adolf Hitler becomes chancellor of Germany.

September 15, 1935 - Nuremberg Laws end German citizenship for Jews.

1937 - China and Japan go to war over the control of Manchuria; Britain and France declare war on Germany.

1939 - President Franklin Roosevelt places embargo on raw materials to Japan.

September 1939 - German forces invade Poland.

February 1939 - President Roosevelt withholds support from the Wagner-Rogers bill (Child Refugee Bill), which would have relaxed immigration quotas to admit German Jewish children into the United States.

May 1939 - 937 German Jews aboard the *St. Louis* wait off the coast of Florida for President Roosevelt's answer to their appeal for refuge; the president remains silent, and the *St. Louis* returns to Europe where many passengers enter concentration camps.

November 1941 - The Munson Report, resulting from an investigation commissioned by President Roosevelt, concludes that the great majority of Japanese Americans are loyal to the United States and would not pose a threat to national security in the event of war with Japan.

November 1, 1941 - The Japanese Language School at the Presidio of San Francisco is formed. Renamed the Military Intelligence Service Language School (MISLS), it later moves to Fort Snelling, Minnesota. Nisei and Kibei graduates serve as code breakers and interpreters in the Pacific war zone. According to General MacArthur's intelligence chief, they "saved a million lives and shortened the war by two years."

December 7, 1941 - Japan bombs U.S. ships and planes at the Pearl Harbor military base in Hawaii. More than 3,500 servicemen are wounded or killed. Martial law is declared in Hawaii.

December 7, 1941 - The FBI begins arresting Japanese immigrants identified as community leaders: Buddhists priests, Japanese language teachers, newspaper publishers, and heads of cultural and business organizations. Within 48 hours, 1,291 are in custody. More than 8,000 Japanese immigrant men will be interned by the Department of Justice, many separated from their families for much of the war.

December 8, 1941 - A declaration of war against Japan is issued by the president and passed by Congress.

December - January 1941 - The FBI searches thousands of Japanese American homes on the West Coast for contraband. Short-wave radios, cameras, heirloom swords, and explosives used for clearing stumps from farmland are among the items confiscated.

December 11, 1941 - The Western Defense Command is established with Lieutenant General John L. DeWitt as the commander.

December 15, 1941 - Without any evidence of sabotage, Secretary of the Navy Frank Knox announces to the press, "I think the most effective Fifth Column work of the entire war was done in Hawaii."

January 5, 1941 - The War Department classifies draft-age Japanese American men as 4-C, "enemy aliens" despite their U.S. citizenship.

January 26, 1941 - Naval Intelligence and Lt. Commander K.D. Ringle argue against the mass incarceration of Japanese Americans.

February 19, 1942 - President Roosevelt signs Executive Order 9066, empowering military authorities to exclude civilians from any area without trial or hearing. The order does not specify Japanese Americans, but they are the only group to be imprisoned as a result of it.

February 25, 1942 - The U.S. Navy orders all Japanese Americans living on Terminal Island near Los Angeles—some 500 families—to leave within 48 hours. As the first group to be removed en masse, they incur especially heavy losses.

March 2, 1942 - General DeWitt, head of the Western Defense Command, issues Public Proclamation No. 1, which declares military areas from which Japanese Americans will be prohibited. Immigrants and citizens of all ages are to be excluded from western Washington State, California, and Oregon, and parts of Arizona.

March 2, 1942 - Japanese Americans are encouraged to "voluntarily" move inland away from the prohibited zone in order to save government resources. Few move eastward into hostile territory where they know no one.

March 5, 1942 - The State of California "releases" 34 Japanese American civil servants from their jobs.

March 18, 1942 - The President signs Executive Order 9102, establishing the War Relocation Authority with Milton Eisenhower as director to administer the forced removal of Japanese Americans from the West Coast.

March 21, 1942 - The Wartime Civil Control Administration opens the first of 16 "Assembly Centers" that will detain approximately 92,000 men, women, and children until permanent incarceration camps are completed.

March 24, 1942 - The first Civilian Exclusion Order is issued by the army for Bainbridge Island near Seattle. Forty-five families are given six days to prepare. By the end of October 1942, 107 more exclusion orders are issued with short notice.

March 27, 1942 - "Voluntary evacuation" ends as the army prohibits changes of residence for all Japanese Americans in western Washington State, California, and Oregon; DeWitt announces that Japanese Americans will be removed from the eastern halves of those states as well.

March 27, 1942 - A curfew is imposed—all people of Japanese ancestry in western Washington, Oregon, California and part of Arizona must remain at home from 8 p.m. to 6 a.m.; they are forbidden to travel more than 5 miles from their homes.

March 28, 1942 - Minoru Yasui walks into a Portland police station to surrender himself for arrest in order to test the curfew regulations in court.

May 1942 - The first incarcerated are transferred to permanent WRA incarceration facilities, or "Relocation Centers." Ten camps are opened in remote, desolate areas: Manzanar and Tule Lake in California, Poston and Gila River in Arizona, Topaz in Utah, Granada in Colorado, Heart Mountain in Wyoming, Minidoka in Idaho, and Jerome and Rohwer in Arkansas.

May 16, 1942 - University of Washington student Gordon Hirabayashi turns himself in to authorities and presents a four-page statement objecting to the imprisonment on constitutional grounds.

June 3-6, 1942 - The Allies achieve a definitive victory at the Battle of Midway, turning the advantage in the war to the United States.

July 12, 1942 - An attorney for the detained Mitsuye Endo files a writ of habeas corpus on her behalf. A ruling on the case in December 1944 will signal the end of the incarceration camps.

July 27, 1942 - Two men are shot to death by a camp guard while allegedly trying to escape from the Lordsburg, New Mexico, Department of Justice internment camp. Seven other men are shot and killed by sentries in various camps over the course of the detention.

January 28, 1943 - The War Department announces the formation of a segregated unit of Japanese American soldiers. It calls for volunteers in Hawaii (where Japanese Americans are not incarcerated) and from among the men incarcerated on the mainland.

March 1943 - 10,000 Japanese American men volunteer for the armed services from Hawaii; 1,200 volunteer out of the camps.

April 13, 1943 - Gen. John DeWitt testifies to Congress that "A Jap's a Jap. There is no way to determine their loyalty."

June 1943 - The Supreme Court upholds the constitutionality of the curfew order in *Hirabayashi v. United States* and *Yasui v. United States*.

September 1943 - From the results of a flawed "loyalty questionnaire" administered to inmates of the camps, those declared "disloyal" are sent to the Tule Lake Segregation Center.

January 1944 - The War Department imposes the draft on Japanese American men, including those held in the camps. The vast majority comply; a few hundred resist on constitutional grounds and are brought up on federal charges.

May 10, 1944 - Sixty-three Heart Mountain draft resisters are indicted by a federal grand jury. On June 26 they are found guilty and sentenced to jail terms in federal penitentiaries. After serving more than 3 years, they are pardoned on December 24, 1947, by President Truman.

January 2, 1945 - The War Department announces that the exclusion orders are rescinded after the Supreme Court rules in the Endo case that "loyal" citizens cannot be lawfully detained.

May 7, 1945 - Germany surrenders, ending the war in Europe.

August 1945 - Some 44,000 people remain in the camps. Many have nowhere to go after losing their homes and jobs. They are afraid of anti-Japanese hostility and refuse to leave.

August 6, 1945 - The United States drops an atomic bomb on Hiroshima. Three days later, a second bomb is dropped on Nagasaki. Japan surrenders on August 14.

March 20, 1946 - Tule Lake Segregation Center closes, the last War Relocation Authority facility to shut its gates. Each released person is given \$25 and one-way transportation. Thousands return to find their stored belongings stolen and their property vandalized. Housing shortages are extreme.

July 15, 1946 - "You not only fought the enemy but you fought prejudice... and you won," President Truman says on the White House lawn as he receives the 442nd all-Nisei Regimental Combat Team. The unit had the heaviest casualties and was the most highly decorated of any its size.

1948 - President Truman signs the Japanese American Evacuation Claims Act. Approximately \$38 million is paid from this act, only a small fraction of the estimated loss in income and property.

1948 - Indian nationalist Mohandas Gandhi is assassinated.

1950 - Chinese forces occupy Tibet.

June 1952 - The Senate and House override President Truman's veto and vote the Walter-McCarren Act into law. This bill grants Japan a token immigration quota and allows Japanese immigrants to become naturalized U.S. citizens.

1954 - The U.S. Supreme Court decision in *Brown v. Board of Education* declares that segregated schools are unconstitutional.

1956 - Martin Luther King, Jr., leads the fight against segregation during the Montgomery bus boycott.

1959 - The Vietnam War begins when Viet Cong guerrillas attack the South Vietnamese government.

1964 - The Civil Rights Act of 1964 prohibits discrimination on the basis of color, race, nationality, religion, or gender.

1965 - Protest riots in the Watts district of Los Angeles end in much destruction and thirty-four deaths.

1965 - The Great Proletarian Cultural Revolution begins in China; thousands of intellectuals are persecuted.

1965 - More than 50,000 American troops are committed in the Vietnamese conflict, double the number six months before.

1972 - The United States returns control of Okinawa to Japan.

1973 - The Watergate scandal erupts; President Richard Nixon resigns in 1974.

1975 - The Seattle Evacuation Redress Committee of the Japanese American Citizens League (JACL) is established to seek compensation from the federal government for the wrongful detention and losses during World War II.

1976 - The National Committee for Redress is established at the JACL national convention.

1976 - The United States of America celebrates the bicentennial of its founding. President Gerald Ford rescinds Executive Order 9066.

1980 - The Commission on Wartime Relocation and Internment of Civilians is established, calling for a congressional committee to investigate the detention program and the constitutionality of Executive Order 9066.

1981 - The Commission on Wartime Relocation and Internment of Civilians holds hearings in 10 locations and hears testimony from more than 750 witnesses.

1983 - The Commission on Wartime Relocation and Internment of Civilians issues its report, *Personal Justice Denied*, on February 24 and its *Recommendations* on June 16. The *Recommendations* call for a presidential apology and a \$20,000 payment to each of the approximately 60,000 surviving people incarcerated under Executive Order 9066.

1983 - 1988 - The wartime convictions of Gordon Hirabayashi, Minoru Yasui, and Fred Korematsu (the three men who protested the curfew and/or incarceration orders) are vacated ("nullified") on the basis of newly discovered evidence that the U.S. military lied to the Supreme Court in the original proceedings. The court does not rule on whether the incarceration itself was unconstitutional.

August 10, 1988 - President Ronald Reagan signs HR 442 into law. It acknowledges that the incarceration of more than 110,000 individuals of Japanese descent was unjust, and offers an apology and reparation payments of \$20,000 to each person incarcerated.

1989 - The Chinese Army quashes a prodemocracy demonstration in Tiananmen Square, Beijing.

1989 - East Germany opens the Berlin Wall, signaling the end of the Cold War.

October 9, 1990 - In a Washington, D.C., ceremony, the first nine redress payments are made.

LESSONS

LESSON 1. ANALYZING INFORMATION: LANGUAGE, FACTS, AND OPINIONS

Governments try to influence public opinion, whether to seek support for a tax cut or increase, the invasion of another country, or more money for education. This is true of virtually all governments in all countries. Propaganda plays a major role in war time and increasingly in peace time. Unfortunately, one way that governments try to convince their public is by lying to them. Governments lie through exaggeration, distortion, inaccurate accounts of events, selective information, or telling only part of the story. They also lie by playing on stereotypes, racism, fear, and by repeating an opinion so often that people accept it is a fact.

This lesson will offer students the opportunity to practice their critical thinking skills with regard to language and propaganda. Part A gives students the task of separating, as best they can, facts from opinions. They are asked to identify instances when opinions are presented as facts with the intention of convincing the public to think a certain way. Part B has them examine “loaded” words and phrases that are used to communicate a particular point of view or attitude about the people and events in those stories. This section is adapted from a lesson developed by Facing History and Ourselves (www.facinghistory.org) and the program Voices of Love and Freedom.

Part A: Facts and Opinions

Discuss with students the importance of being able to tell the difference between facts and opinions. In order for a person to determine if a story offers valid information or not, he or she must be a critical observer, capable of distinguishing between facts and opinions. This is true whether one is being sold a new car, a war, or a new public policy. The basic principles are simple, though the advertisers (be they companies, governments, or media) are skilled at hiding the difference.

A fact is something that can be verified by an outside observer. “The Anaheim Angels won the baseball World Series in 2002” is a fact. “The United States invaded Iraq in March 2003” is a fact. “There was no rainfall in the city of Seattle today” is a fact. The assertion can be verified independently by an outside observer. It doesn’t matter what you or I think about it; it’s either true or not true.

An opinion cannot be verified by an outside observer. It can’t be found true or false. You might agree or disagree with an opinion, but you can’t prove or disprove it. “Saddam Hussein is an evil man” is an opinion. “The United Nations is no longer relevant” is an opinion. “The United States is the Great Satan” is an opinion. An opinion does not become a fact simply because someone says it over and over again, even though this technique of persuasion is often used.

Read out loud the following five sentences (or create your own). One at a time, ask students to decide whether the sentence states a fact or an opinion. Ask them to give the reason for their decision. Remind students that statements of fact may be true or false.

Mary is tall. (States an opinion. The assertion depends on how you define tall, or to whom you are comparing Mary.)

Mary is taller than John. (States a fact that can be verified by having Mary and John stand next to each other. The statement may be true or false.)

History is boring. (States an opinion, because there is no foolproof measure of this term to which all would agree.)

World War II was a just war. (States an opinion. Many people agree with the statement, but there is no indisputable measure to evaluate the term "just war.")

“The United States, as leader of the free world, had the duty and responsibility to remove Saddam Hussein from power, to make the world a safer place.” (States an opinion. This is one political view that can be countered by others.)

World War II Incarceration of Japanese Americans: Facts and Opinions

Have students work in small groups to read through the newspaper articles provided in the lesson "Identifying Perspectives" in this teachers guide. You might assign one article to each group, rather than have each group read all of the articles. Ask them to identify facts communicated through these articles, and to identify opinions in the articles. Have them use the definitions supplied above (or different definitions if you have ones that you like better) to help them sort the information into those two categories. Have the small groups reading the same article compare their findings and then present to the whole class.

Modern Times: Facts and Opinions

Repeat the exercise using articles about an issue of current interest and importance. Find three or four (or more) articles that address a particular issue from different points of view. The articles might be a mix of straightforward news articles and opinion pieces or editorials. Students again work in small groups to identify facts and opinions. An interesting document to use for this exercise is President George W. Bush’s speech delivered shortly before the U.S. invasion of Iraq in March 2003. This web address leads to the speech:

<http://www.whitehouse.gov/news/releases/2003/03/20030317-7.html>

Part B: Language and Propaganda: Loaded Terms, Inflammatory Words, and Euphemisms

Governments, groups, and individuals may use language in additional ways to serve their interests. They label themselves and others so as to generate strong feelings. Discuss with students examples of the following types of language use:

- Demonizing a country or group of people by labeling them as the enemy, by calling them names, or by portraying them as dangerous, immoral, or uncivilized.

- Using terms that call up racial or ethnic stereotypes that play on people’s fears and prejudices.
- Exaggerating or twisting actual events to make the other people seem worse than they are.
- Using positive phrases for their own actions such as “doing God’s work,” describing themselves as “defenders of freedom,” or claiming they represent the forces of good versus evil.
- Using labels and euphemisms to influence the way the public will view their actions. For example, President Ronald Reagan called a missile “the Peacemaker.” Civilians who are killed by bombing or fighting are referred to as “collateral damage,” which does not sound the same as “dead civilians.”

The terms appearing in articles, speeches, and newscasts may be part of propaganda efforts carried out by governments, military authorities, and others. Listed below are some terms used during World War II to refer to the imprisonment of Japanese Americans. Some terms refer to the Japanese Americans, and some to what was done to them.

enemy aliens	anti-white-race fifth column
alien Japanese	emergency migration
non-aliens	evacuation
Japs	relocation
Jap spies	suspected sabotage

Print out and give students copies of the text that follows, “Instructions to All Persons of Japanese Ancestry.” Roger Shimomura included this notice in his painting *April 21, 1942*. Explain that notices like this were posted in early 1942 on the west coast of the United States. Have students read the notice. Then in small groups, have them re-read the text to look for and list examples of euphemisms. Euphemisms are words or phrases that are less direct, used instead of terms that may sound harsh, negative, or offensive.

Next ask students in their small groups to list more direct words or accurate terms for each euphemism (for example, the euphemisms “instructions” instead of “orders,” “non-aliens” instead of “U.S. citizens,” “evacuation” instead of “forced removal”). Have each group rewrite the notice using their more direct words and phrases instead of the euphemisms. Ask some or all of the groups to read their rewritten notices out loud. Discuss ways that word choices affect the reader’s feeling and the meaning of the notice.

Have students read, or read out loud to them, the newspaper stories used in Part A of this lesson (included in the lesson "Identifying Perspectives" in this guide.) Have students in small groups find loaded terms or references to Japanese Americans that the writers used to influence people. What words did they choose to make people think a certain way about Japanese Americans, or about what was being done to them? You may want to assign only one of the articles to each group. Have the small groups reading the same article compare their findings and then present to the whole class.

INSTRUCTIONS
TO ALL PERSONS OF
JAPANESE
ANCESTRY

Living in the Following Area:

All that portion of the City of Seattle, State of Washington, lying generally south of an east-west line beginning at the point at which Jackson Street meets Elliott Bay; thence easterly along Jackson Street to Fifth Avenue; thence southerly on Fifth Avenue to Dearborn Street; thence easterly on Dearborn Street to Twenty-third Avenue; thence northerly on Twenty-third Avenue to Yesler Way; thence easterly on Yesler Way to Lake Washington.

Pursuant to the provisions of Civilian Exclusion Order No. 18, this Headquarters, dated April 24, 1942, all persons of Japanese ancestry, both alien and non-alien, will be evacuated from the above area by 12 o'clock noon, P.W.T., Friday, May 1, 1942.

No Japanese person living in the above area will be permitted to change residence after 12 o'clock noon, P.W.T., Friday, April 24, 1942, without obtaining special permission from the representative of the Commanding General, Northwestern Sector, at the Civil Control Station located at:

1319 Rainier Avenue, Seattle, Washington.

Such permits will only be granted for the purpose of uniting members of a family, or in cases of grave emergency.

The Civil Control Station is equipped to assist the Japanese population affected by this evacuation in the following ways:

1. Give advice and instructions on the evacuation.
2. Provide services with respect to the management, leasing, sale, storage or other disposition of most kinds of property, such as real estate, business and professional equipment, household goods, boats, automobiles and livestock.
3. Provide temporary residence elsewhere for all Japanese in family groups.
4. Transport persons and a limited amount of clothing and equipment to their new residence.

The Following Instructions Must Be Observed:

1. A responsible member of each family, preferably the head of the family, or the person in whose name most of the property is held, and each individual living alone, will report to the Civil Control Station to receive further instructions. This must be done between 8:00 A.M. and

5:00 P.M. on Saturday, April 25, 1942, or between 8:00 A.M. and 5:00 P.M. on Sunday, April 26, 1942.

2. Evacuees must carry with them on departure for the Assembly Center, the following property:

- (a) Bedding and linens (no mattress) for each member of the family;
- (b) Toilet articles for each member of the family;
- (c) Extra clothing for each member of the family;
- (d) Sufficient knives, forks, spoons, plates, bowls and cups for each member of the family;
- (e) Essential personal effects for each member of the family.

All items carried will be securely packaged, tied and plainly marked with the name of the owner and numbered in accordance with instructions obtained at the Civil Control Station.

The size and number of packages is limited to that which can be carried by the individual or family group.

3. No pets of any kind will be permitted.

4. The United States Government through its agencies will provide for the storage at the sole risk of the owner of the more substantial household items, such as iceboxes, washing machines, pianos and other heavy furniture. Cooking utensils and other small items will be accepted for storage if crated, packed and plainly marked with the name and address of the owner. Only one name and address will be used by a given family.

5. Each family, and individual living alone, will be furnished transportation to the Assembly Center or will be authorized to travel by private automobile in a supervised group. All instructions pertaining to the movement will be obtained at the Civil Control Station.

Go to the Civil Control Station between the hours of 8:00 A.M. and 5:00 P.M., Saturday, April 25, 1942, or between the hours of 8:00 A.M. and 5:00 P.M., Sunday, April 26, 1942, to receive further instructions.

J.L. DeWITT
Lieutenant General, U.S. Army
Commanding

Modern Times: The Use of Loaded Terms and Euphemisms in the Present

Loaded terms and euphemisms often appear in today's news articles, editorials, and broadcasts. Stories are filled with phrases such as "axis of evil," "evil doers," "protective strike," "weapons of mass destruction" (applied to other countries, but not to our own). Language may portray U.S. government actions as patient and honorable, an exercise in diplomacy, while our opponent is portrayed as ruthless, a tyrant, and an aggressive dictator.

The speech made by President George W. Bush shortly before U.S. forces invaded Iraq is a good choice for this exercise (see the web address above). As would be true of any politician drumming up support for war, Bush freely employs loaded terms and euphemisms. This exercise could be brought to virtually any speech or statement, made by any politician or statesperson, in relation to any controversial issue or cause. Locate articles about a current issue and have students identify the loaded or heavily biased terms that are meant to sway the opinion of the readers. Select articles that represent diverse points of view in order to compare and contrast such terms and the ways in which they are used.

Have students read, or read out loud to them, the speeches or articles you have selected. In small groups, have students find loaded terms, euphemisms, and other examples of language intended to influence readers. Have the small groups reading the same article compare their findings and then present to the whole class.

LESSON 2. IDENTIFYING PERSPECTIVES

The incarceration of Roger Shimomura and the other Japanese Americans during World War II seems very wrong to us today. In fact, the U.S. government officially apologized to Japanese Americans who were incarcerated, and paid them a sum of money as part of the apology. The fact that it was wrong was not so obvious to everyone living in the United States at the time of World War II. Many people were frightened after the Japanese bombed Pearl Harbor, and were afraid that Japanese Americans living on the west coast might secretly want the Japanese to win the war and would help them invade the United States.

One reason some people were nervous about Japanese Americans is related to the media of the time. There was no television during World War II. Most Americans got their news from newspapers or radio. Many stories and articles warned about Japanese Americans and falsely accused them of being disloyal to the United States, even though there was no accurate evidence to support this claim. Here are examples of articles supporting this point of view, and one from Japan refuting it. These articles and editorials were published in the year following the bombing of Pearl Harbor.

For each of the stories, answer the following questions:

1. What news or information does the article give about Japanese Americans and their possible or actual internment?
2. What does the writer think about what he is reporting? What is his or her point of view?
3. What terms or phrases does the writer use that help you to know his or her point of view?

News Articles

The San Francisco News, March 2, 1942

“Behind the News with Arthur Caylor”

This, in a way, may be an add on [Westbrook] Pegler’s Friday column, in which, among other things, he made very clear the importance of the Negro people’s attitude toward the war. My story is that, whatever the philosophy involved, the enemy’s agents in our town are not neglecting an attempt to create a Japanese-Negro anti-white-race fifth column.

The Japanese colony and the Negro colony in San Francisco are close enough neighbors to provide many contacts. They share some things in common. The color-line is not so noticeable as it is elsewhere. This had made it possible, my agents learn from loyal Negro sources, for Japanese to spread racial propaganda.

It isn’t propaganda of the ridiculous Nazi kind, either. It doesn’t tell the Negro people that they’re really black Aryans. It points out subtly that their own experience should teach the Negroes that there’s less difference between brown and black than between black and white.

It takes advantage of all the real discrimination that has gone on, as well as the propaganda the Communists have used in past years in their effort to grab off the Negro vote. It attempts to sell the Negro on the idea that, although pacific by nature, he has often been forced into American military enterprises—and paid off in dirt.

It's not nice to think that Japanese agents should be trying to stir up strife right in our own town—and at a time when the Japanese problem may mean such tragedy for loyal Japanese-Americans. But if you don't think such things can go on, who do you suppose is tearing down air-raid shelter signs and defacing other notices designed to prevent confusion and save lives? Now is the time for Jap spies to do their stuff.

The San Francisco News, March 5, 1942

“‘Diabolic Savagery,’ Tokio Calls Coast Evacuation of Japanese”

United Press

The Japanese radio today commented that the evacuation of 70,000 American-born Japanese from the Pacific Coast is “diabolic savagery,” and contrasted their treatment with that of the civilians in lands Japan has occupied.

“Pointing out that 70,000 American-born Japanese will be ejected forcibly from areas where they have spent their entire lives,” Tokio radio continued, “neutral observers said obviously the constitutional rights of those American-born Japanese have been ruthlessly trampled upon in the heat of resentment aroused by American political and military errors.

“The viciousness of the American Government in persecuting a helpless, strictly civilian and manifestly innocent minority will remain in history as one of the blackest crimes ever committed by the so-called great powers.

“Meanwhile other observers commented on Japan’s fundamental policy toward civilians in occupied areas, who have been allowed all the freedom possible with every consideration and protection given.

“This policy marked the vivid contrast to the diabolic savagery of the treatment given by the United States on unfortunate personages of her own citizens who have committed no sin but made the fatal mistake of being born a member of the Japanese race and living in America at a time when American egoism has had little chance of asserting itself.”

The San Francisco News, March 6, 1942

“Olson Wants All Japs Moved
Tells Committee Some Might Be Returned”

United Press

LOS ANGELES, March 6.—Governor Olson told the Tolan congressional committee today he favored wholesale evacuation of Japanese from coastal California, but that subsequent classification might permit certain individuals to return.

Governor Olson was the first witness before the House committee, headed by Rep. John H. Tolan (D., Cal.) The committee is studying problems connected with emergency migration, with particular emphasis on removal of alien Japanese from strategic areas.

The governor said he thought a distinction should be made in the handling of German and Italian aliens as compared with the Japanese.

“Because of the extreme difficulty in distinguishing between loyal Japanese-Americans, and there are many who are loyal to this country, and those other Japanese whose loyalty is to the Mikado. I believe in the wholesale evacuation of the Japanese people from coastal California,” Governor Olson said.

Mayor Fletcher Bowron of Los Angeles, following Governor Olson as a witness, criticized the wartime work of the FBI and said he thought its duties more properly could be performed by the military authorities.

“It is a wonderful peacetime organization but is not adequate in wartime,” Mayor Bowron said. “There has not been sufficient co-operation between the FBI and Army and Navy intelligence. The FBI in [my] opinion is not the proper agency to handle the military angles involved in wartime problems.

The San Francisco News, March 7, 1942

WASHINGTON, March 7.—Rep. Carl Hinshaw (R., Cal.) told the House today the Administration must act speedily to evacuate all enemy aliens from the West Coast in preparation for “a major attack” by the Japanese on Hawaii with sabotage on the Pacific Coast.

“Word has come to us the Japanese timetable will bring the second phase of their plans into action about April 15,” Rep. Hinshaw said. “This includes a major attack on Hawaii, and the commencement of sabotage action on the West Coast, in preparation for events to follow.

“If our administrative officials do not get down to quick action to evacuate all Japanese and all other enemy aliens immediately — They may, by inaction, have committed so great a sin that even history may never forgive them.”

The San Francisco News, March 31, 1942

“193 Aliens, Chiefly Japanese, Moved to Sharp Park Camp
to Ease Immigration Station
New Internment Center Strongly Guarded; ‘Potentially Dangerous’ Group to be
Moved Inland as Soon as Camps are Opened Up”

Within sight of old Salada Beach, where many of them used to spend Sundays fishing, taking snapshots (and possibly making notes of reefs, currents and landmarks for the Japanese Navy), scores of alien Japanese today were housed in an internment camp at Sharp Park. They formed the majority of a group of 193 aliens—all rounded up as potentially dangerous—moved under heavy guard from the Silver-av Immigration Station. As fast as other internment camps can be completed in the Midwestern states, the aliens will be moved again.

Formerly an [one word missing] shelter, the Sharp Park camp, located in a canyon back of the Sharp Park Golf Course, is surrounded by a strong wire fence, topped with barbed wire. The internment area is floodlighted and patrolled by Border Patrol members. With the addition of more bunks to the barracks it may handle up to 600 persons.

More Room Needed

Opening of the camp was made necessary by overcrowding of the Immigration Station into which the FBI has been pouring a steady stream of Japanese, Germans, and Italians known, or suspected to be, members of secret groups and to have possessed weapons, explosives, signal lights, short wave receiving sets and other contraband.

Such articles, and others, also will become contraband if found after midnight tonight in the possession of American-born Japanese, all of whom now are under orders not to leave the areas in which they live until ordered to do so by the Army. And those orders already are being issued.

At Los Angeles today, the Army moved to protect the harbor area against sabotage by ordering the evacuation of nearly 3000 Japanese aliens and their American-born children.

It was the second evacuation ordered by the Western Defense Command since it was given control of enemy aliens in the Pacific Coast states by order of President Roosevelt.

The first covered 237 Japanese residents of Bainbridge Island, in Puget Sound not far from the Bremerton Navy Yard, who were removed by special train yesterday to the reception center at Manzanar, in the Owens Valley.

A proclamation issued last night by Lieut. Gen. John L. DeWitt of the Western Defense Command ordered Japanese aliens and citizens moved to an assembly center at the Santa Anita race track next Friday, Saturday and Sunday, at the rate of 1000 a day.

Included in the prohibited area are the cities of Long Beach, San Pedro, Wilmington, Redondo Beach, Torrance, Signal Hill and Hynes—roughly all the territory lying south of Artesia-blvd between the Pacific Ocean and the Los Angeles-Orange County line.

Within it are the vital waterfronts of Los Angeles-Long Beach Harbor with their shipyards and naval installations; the fabulous Signal Hill and other smaller oil fields; the steel center of Torrance; innumerable manufacturing and assembly plants; the new Douglas Aircraft factory at Long Beach.

Leaving ‘Little Tokio’

The affected Japanese are principally farmers, but their small truck gardens almost invariably adjoin vital installations.

Another group of 2000 Japanese leaves Los Angeles’ “Little Tokio” tomorrow and Thursday for the Manzanar reception center. They are members of the families of Japanese who earlier had gone voluntarily to assist in organizing the camp in Owens Valley.

The Bainbridge Island residents departed under Army escort with many a backward glance. The bulk of them are American citizens, and for many it was the first time they had left the island. The children thought it comparable with a picnic but some of the elders shed tears.

Registered, fingerprinted and tagged, the group was shepherded aboard a ferry and placed on a special train at Seattle. Up to the last minute they had labored in the fields to harvest the pea and strawberry crops.

They took only their essential household goods and left behind in the community hall a 50-gallon barrel of strawberry jam and 68 wrestling mats owned by the Japanese Association.

First Person Account: Toku Shimomura’s Diary

Here are some excerpts from the diary written by Roger Shimomura’s grandmother (Toku Shimomura) during the year following the bombing of Pearl Harbor. Have the students read them and then respond to these questions:

1. How does Mrs. Shimomura feel about the war between the United States and Japan?
2. Do you think she is loyal to Japan? Does she want to help Japan to defeat the United States, which is what the newspaper writers feared? Provide evidence for your response.

3. What does she say she wants most?
4. How would you compare Mrs. Shimomura's diary entries with the newspaper articles above? In what ways are they similar? In what ways are they different?
5. Do you think the newspaper articles are more reliable or believable than the diary entries? Why or why not?

December 7, 1941

When I came back from church today, I heard the dreamlike news that Japanese airplanes had bombed Hawaii. I was shocked beyond belief. I sat in front of the radio and listened to the news all day. They said that at 6 a.m. Japan declared war on the United States. Our future has become gloomy. I pray that God will stay with us.

February 3, 1942

I finally decided to register my fingerprints today after putting this off for a long time. Mrs. Sasaki and I went to the post office at the appointed time of 9a.m. We finished the strict registration two hours later. I felt that a heavy load had been taken off my mind.

April 18, 1942

Today most of the stores in the Japanese section of town closed down. In this manner, our community of 40 years has come to a profound end. Reminiscing over the past, my eyes filled with tears. I had high blood pressure again so I received a second injection. I stayed in bed and rested, but my heart was filled with deep emotions thinking about the future.

May 21, 1942

It was partly clear today. In the evening there was a shower. All in all, it was fine weather. Early in the mornings the laundry room looked just like a battlefield. As usual, I spent most of the time cleaning and doing laundry. For lunch they served wieners. For dinner, once again, it was bologna. I had a poor appetite.

December 7, 1942

Today marks one year since the outbreak of the war between the United States and Japan. Those of us that share the virtues of both countries pray for the earliest possible peace.

January 29, 1943

It snowed again today. The evening was quiet. Today an extra edition of the newspaper was printed and circulated. It expressed the belief that the enlistment of the Nisei [American-born children of Japanese immigrants] in the United States military forces ought to be permitted because it was necessary that they be allowed to make sacrifices in order to prove their loyalty. I spent the whole day thinking about this and how the implications of war will be felt the deepest by those that send their children to fight. We must all pray for the earliest possible peace.

Memoir: *Nisei Daughter*

Monica Sone's book, *Nisei Daughter*, provides another view on the incarceration of Japanese Americans during World War II. Have students read the chapter entitled "Life in Camp Harmony," which is included in this teachers guide and then consider these questions:

1. What does Ms. Sone say about her family's experience being sent to the camps?
2. How did it affect her and her family?
3. How similar or different was her experience compared to Toku Shimomura's experience? In what ways were they similar? In what ways were they different? Show your evidence.
4. How did the experience of Monica Sone and her family compare with the information presented by the newspaper writers?
5. Do you think that Ms. Sone's chapter is more or less reliable than the other writings in this lesson (the newspaper stories and the diary entries)? Why have you answered this way?

Artistic Interpretation: *An American Diary Paintings*

Roger Shimomura has told of the incarceration of Japanese Americans through his paintings, along with entries from his grandmother's diaries. Have the students look through the series *An American Diary* on the website *In the Shadow of My Country*. Have them focus on the information that he has provided in the paintings. The artist has told his story primarily through visual images rather than through words. The students can consider these questions:

1. What information does Roger Shimomura communicate about the Japanese American experience before and during World War II?
2. How does he feel about the information he is communicating? How does he let you know his feelings?
3. How is his information similar to or different than the accounts of the incarceration contained in the newspaper stories?
4. How is Mr. Shimomura's information similar to or different from Ms. Sone's account in *Nisei Daughter*?



How Does This Relate to Us?

It is clear from the news stories that people who were getting their point of view and their information from newspapers were likely to have severe concerns about Japanese Americans living along the west coast of the United States. There was no credible evidence to support the claims made by these journalists, but their writing (and the writing of many others) was one of the factors that allowed the imprisonment of some 120,000 innocent people. See the Densho educational website at www.densho.org for additional causes of the incarceration.

Since that time we have heard additional accounts and gained more accurate information about the mass removal and incarceration of Japanese Americans. We have come to a more thorough understanding of what happened during World War II. Roger Shimomura's paintings, the diaries of his grandmother, Monica Sone's book *Nisei Daughter*, testimonies included on the Densho web site, and the U.S. government's own evidence make it clear that the wartime news media did not provide a whole, accurate story. It is clear, in retrospect, that 120,000 people were denied equal justice because of their ancestry. The U.S. government publicly and formally acknowledged that fact by passing the Civil Liberties Act of 1988. This injustice is labeled an unfortunate mistake that we can leave behind, wiser for the experience. Yet there is growing evidence that the United States has not fully learned the lesson that should have been learned sixty years ago.

We look back at the incarceration of innocent people based on their ancestry and wonder, How could it have happened? It was clearly a mistake and would never happen again. Yet, there are people who are being held in jail at this very moment because they are from particular countries, who are under surveillance though they have not been linked to any crime. It seems that in some ways, very little has been learned from the experience of Japanese Americans in the 1940s.

Lesson Overview

Students will explore a current issue from different points of view to understand the role that bias and point of view plays in what they know about world events. They will compare the information they gather from a range of sources and develop a strategy for becoming well informed about current issues.

Here are the steps for carrying out this lesson:

1. Ask the students what they know about a current event in international, national, or local news. (For example, the U.S. Patriot Act clearly relates to the World War II incarceration of Japanese Americans in that people are currently being "detained" and imprisoned based on their race and ethnicity.) Choose a significant issue that is currently in the news and of some interest to you and your students. Make sure it does relate in some way to issues raised by the Japanese American incarceration. Have the students share what they know of the historical context of the situation, identify the factors that are present in this current situation, and recognize how this current situation can be understood in this historical context. Have them articulate the questions they have about the issue.

2. Then ask students how they know what they know. Where do they get their information? What are their sources and why do they trust these sources?

3. Next assign groups of three students to read an article about the current event or issue from a particular point of view, and to write a summary of the reporter's main points. This should work out to nine or ten groups in a typical classroom, which will offer the class the opportunity to experience a wide range of views on the current event or issue being researched. Students should first present the article without inserting their own views and questions. They are simply to report on what the reporter actually says in his or her article. Then they should identify the evidence on which the author bases his or her opinions. At this point, the students can then include their own questions and reactions to the article, and can share whether the journalist is confirming what they already "know" or believe, or challenging that knowledge.

Make sure the groups are researching articles that span the spectrum of political orientation. You can provide articles from the sources listed below (or your own sources), or you can assign the students the task of finding their own articles. If you make this latter choice you must monitor that you will have the full spectrum of viewpoints represented in the articles read.

Make sure you budget class time for groups to share their ideas about their articles, and to decide what to communicate to their classmates.

4. Come back as a whole class and chart the major points made by each news source. On what points do the news sources seem to agree? On what points do they disagree? Do these articles present the context or history of the situation, and do they agree about this? What seems most unclear from the collection of articles? What would be good areas for further research? Where would you go to research these points?

5. Lead closure discussion. How typical or atypical is this range of points of view when it comes to what we hear or read as news? Is the range of viewpoints and coverage you found specific to the particular topic you researched, or is it more "the rule"? Why is it that many of the ideas and points of view offered in these articles are not ones you've heard before? Does this mean they are wrong? How do we evaluate information for reliability and accuracy? How can we keep informed on issues of the world when we are offered such a narrow range of information by the mainstream press? What strategies can people develop for staying informed about what is happening in the world, and why is that important (or is it important)?

6. Have the class develop a strategy that they will apply to researching current events throughout the school year. Practice this approach at different points during the year, either on a weekly or monthly basis, for example, or in relation to significant issues that arise in the news.

Sources

What most people in the United States know about the world and the events that happen in it comes from the "mainstream media." There are three major sources of mainstream media: print, television, and radio. This lesson focuses on print media in some detail. At the end of the lesson are brief notes about expanding and adapting it to include television and radio.

Print

Millions of people still rely heavily on print media for their news, especially those who want more than headline accounts of events.

Students may choose from an overwhelming array of newspapers, websites, journals and magazines, and other print media. It is important, for the purpose of this exercise, that students use sources representing a wide range of views along the political spectrum.

Here is a starter list from which students might choose:

Sources from the progressive end of the spectrum include Znet <www.zmag.org>, Common Dreams <www.commondreams.org>, The Progressive <www.theprogressive.org>, the Independent Media Center <www.indymedia.org>, The Nation <www.thenation.org>, altnet <www.altnet.org>, and the Rouge Forum www.pipeline.com/~rgibson/rouge_forum/.

Moderate, middle-of-the-road sources include *Time* and *Newsweek* magazines, *The New York Times* <www.nytimes.com>, the news pages of the *Wall Street Journal* <www.wsj.com> (their editorials are very conservative), the *Christian Science Monitor* <www.csmonitor.com>, and many daily papers across the country.

The more conservative sources include *The National Review* <www.nationalreview.com>, *The American Spectator* <www.spectator.org>, *Forbes* <www.forbes.com>, and *The Weekly Standard* <www.weeklystandard.com>.

Also have students include news sources from other countries. Various websites collect news from around the world and make this task easier than it might seem. Three such websites are www.dailyearth.com, www.worldpress.com, and <http://newslink.com>.

The Economist (British) approaches its material from a relatively conservative, economics-centered viewpoint <www.economist.com>. For a slightly different perspective *The International Herald Tribune* combines resources of *The New York Times* and *The Washington Post* with an overseas eye <www.iht.com>. Neighborhood journals and papers from local communities may or may not have a perspective to share on national and international events.

A Cautionary Note: Adjusting to Reading Levels

A student's reading ability may not match his or her ability to understand and discuss complex issues. Some students who might not easily read a text can still take part in wonderful and insightful discussions. If some or most of your students are likely to struggle with reading the articles you have gathered, you can use strategies for helping them to gain access to the articles so that you can have informed discussions. Here are several options:

First, you could read all the articles out loud to the entire class and deal with the range of views together, as a group. It would take longer, perhaps, to read the eight or nine articles, but students would hear them all and would be able to participate in the discussion. Or you could read them all and then send the groups out to read and prepare summaries of each article as described above. The summaries would be supported by the oral reading you have done, which might be enough for them to present an accurate, useful summary of the article for a class discussion.

You can choose three or four articles to read out loud. Choosing three or four simply takes less time than reading all nine or ten. Select articles that reflect the range of attitudes and viewpoints on the issue in question, so that you can discuss how a given point of view affects what we get to read, hear, and know about an issue or situation.

You can rewrite three or four articles so that you keep the point of view and arguments of the authors while recasting the text at an appropriate reading level for your students.

You can ask volunteers to help you by reading each article on tape so that class members can listen to the articles on tape as they read them.

You can encourage the students to work together to help each other make sense of the text as best they can, and to work with the ideas as a group.

This exercise can easily be expanded to include television and /or radio, the two other major sources of information for most U.S. residents.

Television

There are four main television networks in the United States: CBS, NBC, ABC, and Fox. In addition, a number of cable networks offer world news, sometimes in conjunction with the four major networks. You might ask groups of students to monitor different newscasts, including cable offerings such as C-Span, CNN, MSNBC, and others to see what is reported about your chosen topic during their newscasts, talk shows, and news magazines.

Radio

Fewer and fewer independent radio stations are available to us, but we still have choices for news. Have students listen to a range of stations for information on your issue. Possible choices include the local affiliates of the major networks (CBS, NBC, ABC), NPR, college or university stations, various talk radio programs, and other relevant programming available in your area.

Extensions

- Carry out the research activities identified by the group in the discussion described above. Find out more about your chosen topic that remains either unclear or in dispute after reading the collection of articles.
- Have students write an article based on their new understanding of the situation, either in the style of one of the articles they've read or in their own voice.
- Have students identify those voices they have not heard from who might have insight and information about the situation.
- Have students carry out a campaign to share what they have learned with others via letters to the editor, communications with elected officials, an information session with other classes, or a presentation to their local P.T.S.A, relevant community group, or community rally.
- Carry out the same activity for other topics, identifying the ways in which various journals or newspapers cover particular items.
- Carry out the same activity with different media, especially television and radio. Which views are offered, which withheld? Who determines what is seen, who is represented, and who is missing? What are the options for experiencing a wider range of views?

LESSON 3. TOWN MEETING

The intent of this lesson is to stimulate dialogue and help students realize the complexities of decisions that individuals, local governments, and national governments have to make. The positions of many interest groups must be heard and considered, meaning that decision making becomes an exercise in choosing among options that represent conflicting values or worldviews. The point of the exercise is not the vote that takes place at the end, but the critical thinking and communication that happen along the way.

Town meetings at one time occurred regularly in towns and villages within the United States. At these meetings some of the best aspects of democracy were practiced. This lesson uses the basic town meeting format to help students better understand the complexity of making policy that balances freedom, safety, and the many and varied interests of those who make up this country. It also helps students to make a connection between the incarceration of Japanese Americans in the 1940s, and the government's contemporary surveillance and imprisonment of thousands of citizens and immigrants based on their race, ethnicity, or country of origin. "National security" is again the stated justification some sixty years later.

Summary

At a town meeting students representing various interest groups consider a government proposal to increase its ability to detain certain individuals (with or without evidence of wrongdoing) if they are suspected of having links to terrorist ideologies and organizations or connections to people in those organizations.

The Steps

1. Introduce students to the basic scenario described below regarding the government's intentions. This exercise is clearly based on the USA Patriot Act and proposed Patriot II Act; you may or may not want to delve into the complex details of those acts with your students. These complex acts have been oversimplified in order to make the exercise manageable for your students.
2. Present the town meeting strategy. Students will work in groups of three to represent various assigned interest groups at a town meeting. They will be guided by written descriptions and will (or will not) have time to conduct further research, depending on how you, as the teacher, approach the lesson. This lesson can be an opportunity for students to conduct research, or they can work with the information you provide without taking the time to carry out further research on their own.
3. Divide the class into teams of three. Below are summaries of possible viewpoints to bring to the town meeting. Each team will represent one. If there is a point of view that you and your students think should be at the table, add it or substitute it for an existing one that seems less relevant or crucial. It is most important to make sure there is a balance among the collective points of view so that one group isn't arguing against the rest of the class. Try to achieve this balance by designating a few groups solidly for the

issue, a few solidly against, and a few in the middle who could go either way. This provides the best opportunity for exploring the issue in question safely and productively.

4. Give each team a description of the point of view they are to represent and what they think about the issue. There is wiggle room within most of the descriptions so that students can bring their own thoughts and ideas to their work. However, they may not contradict the basic “facts” that they are given.
5. Have each team prepare an opening statement, no more than a minute long, that summarizes their point of view toward the detainment of certain groups of people. One member of each group will make the opening statement for his or her group.
6. Hold the meeting. Each group presents their opening statement without any discussion or response to it. Go around the entire circle (taking care to avoid having all those on one side of the question go in order before hearing from the other side). After all of the opening statements are made, anyone at the meeting can speak. Remind the speaker to identify the role he or she is playing (“I represent an army reservist who served in the Gulf War”), and limit their speaking to two minutes or so in order to hear from as many people as possible. Statements or questions may be addressed to particular individuals in the class in response to either their opening statements or comments made during discussion (“You said that you are in favor of detainment, but what about...”). It is absolutely acceptable to disagree with ideas expressed. It is absolutely not acceptable to attack the person who makes the statement or expresses the idea.
7. At the end of a ten- to fifteen-minute discussion, ask for overlooked points and final thoughts, and then give thirty seconds or so for the students to consider how they will vote, still representing their assigned point of view.
8. Take the vote. Then begin a discussion about the meeting you have just had (students are again themselves, no longer playing their roles). Have them focus on the following questions:
 - a. What were the strongest arguments they heard in the town meeting? What were the most compelling or effective reasons for voting one way or another?
 - b. Which arguments made them reconsider their own positions (not the one they were representing, but their own positions)? What did they hear that made them question it?
 - c. How would they represent their assigned position differently if they were to approach the exercise again?
 - d. What is their current understanding of the issue now that you have gone through this exercise? What questions do they still have? What do they want to know more about, and how might they go about finding that information?
9. Have the students write a one-page summary of the experience, emphasizing what they have learned, what questions they have, and what they now understand. You can give them the option of writing as their character, or assuming a particular point of view (reporter for *The Progressive*, *National Review*, *Wall Street Journal*, or *Al-Jazeera*).

Conducting the Meeting

You play the moderator. By way of introduction, you might identify yourself as a staff member for a senator who is holding this meeting to help her decide how to decide in an upcoming Senate vote. These meetings are going on across the country, and it is truly in the interests of making the right decision that you are including the thoughts and opinions of as many as possible.

Present the reason for the meeting. The government is considering extending its ability to conduct surveillance of people and detain them if it suspects they have something to do with terrorist organizations or efforts, even if there is no hard evidence to support the suspicion. The group will discuss and debate this important, complex question. They will then vote on whether to support this government proposal or to reject it.

Remind students that they will represent the point of view they have been assigned, even though it might not be their own point of view. Tell them that their ability to faithfully represent their assigned roles will allow the group to understand the many sides to the issue. Take care to make sure strong individuals play the unpopular viewpoints (like government representatives or oil company executives) because they will be saying things that many in the group oppose. You might quietly offer support and encouragement as they prepare their parts.

This activity can become heated as it focuses on a real issue that the students have strong feelings about. It is important to remind students that they can make strong, emotional statements if they feel so moved, but the statements must be based on evidence and they may not attack the people who disagree with them.

As moderator, notice if some groups are talking a great deal. It is important to hear from every group to make sure the class is considering all relevant information as they make a difficult decision. You should support those who have not entered the conversation and encourage them to do so. It's okay to ask those who have spoken a great deal let others into the conversation.

The representative of the U.S. government makes the first statement, laying out the government position and helping others understand what they are debating. You may choose to allow the government representative group to write out their own statement; this one is offered as a guide:

The U.S. government is deciding whether to expand its current powers, put into place shortly after the attacks of September 11, 2001, to protect the safety and well being of Americans. The government is concerned that many citizens and non-citizens with ties to Middle Eastern or Muslim countries may well be aiding those who would attack the United States. Government officials would like to have expanded powers that would enable us to monitor the behavior of those who might be in contact with organizations interested in attacking the United States. It is very important that the government have the power and legal authority to detain people who might be involved in illegal activity, or who might have knowledge of those activities. We realize there is some risk of inconveniencing innocent people, but our open society has put us at risk, and we saw the results of that on September 11.

We have brought together citizens from across the country into these town meetings to help us decide what to do. We ask you to share your views and concerns with us in these meetings, and we will ask you, at the end of the meeting, to vote on whether you agree with the government's plan to expand the Patriot Act or whether you oppose it.

The Groups at the Table

The descriptions here suggest a possible composition of the meeting. It would be best to have three students in each group, so depending on class size you may not be able to represent all the groups at the table. Use your discretion, but the Japanese American and the Jewish American groups should be part of the debate. Including their voices will allow you to make connections to times in relatively recent history when populations have been rounded up based on race or religion.

You are Jewish or related to Jewish people who survived the death camps in Germany during World War II. You (or your relatives) witnessed the deaths of members of your family and the deaths of thousands of others. You have friends and/or family who are living in Israel.

You represent the Bush administration. You believe strongly in sending our soldiers wherever they are needed to combat terrorism. You are proud of the job U.S. soldiers did in Afghanistan and in Iraq and will not hesitate to send them to other locations in the Middle East should the occasion arise. You believe in the necessity of temporarily detaining suspected terrorists, or those who might have links to suspected terrorists, to make sure that a 9/11 attack never happens again. It is hard to tell who is clearly innocent and who is working with others to bring terrorism to our shores. It is a new world and we can't be too careful. The paragraph included earlier may serve as your opening statement or you may write your own. You do take part in the group discussion following the completion of the opening statements.

You are in the reserves, stationed at a base in the Puget Sound region. You may have been sent to Iraq, either in the early 1990s, or in the most recent war, or you may have served in Afghanistan. You do know people who were killed in one of those operations. You might have been involved in actual combat and might have actually fired your weapon at someone. You do want to serve your country and help to keep it safe.

You are from a country in the Middle East. You have been in the United States for a number of years. You might be involved in business or connected to a university in some capacity. Members of your family and many of your friends are still in Iraq. You know that many were killed in the past year; there are some you have not yet heard from.

You opposed the president's unilateral decisions to bomb and then invade Iraq. You participated in at least one march protesting those actions. You consider yourself a moderate. You may or may not have been an ongoing member of a peace movement.

You are oil company executives in the United States. Your companies conduct a great deal of business in the Middle East. You are concerned because the price of oil has risen due to the conflicts in the Middle East. You are hoping for stability and a return to normal oil production so that you can continue to offer oil to the people of the United States at a price they can afford. You have been notified by the government that you and your families might be targets of Al Qaeda terrorists, in the United States or in the Middle East.

You are members of a local chapter of the VFW (Veterans of Foreign Wars). You believe that the United States has not made the right choices in foreign policy since World War II, a war in which you fought. You believe the current president's father made a mistake in calling off the bombing before completing the job. You believe in security through strength and applaud the actions of George W. Bush in forcing Saddam out of power, though you wish you knew that he was truly dead. You support the United States using its strength to make the world safe and secure. Action is the only language that terrorists understand.

You are from a Somali family that operates a small grocery in Seattle. You regularly mail money from your store's earnings back to relatives in Somalia who depend on you for financial support, as they can't make money in that country. You have been accused of being involved in a terrorist network because some of the money you sent has been used to fund terrorist organizations, or that is the suspicion. You have been questioned by the FBI and were held by them for a time but are currently free.

You have lost loved ones in the 9/11 attacks, either in New York, Pennsylvania, or at the Pentagon. Your loved ones were not involved in military actions, the oil business, or anything controversial. Yet they were killed.

You are Japanese American. Either you or someone in your family was incarcerated during World War II. You know that you (or your family members) did nothing wrong, and that the government has since apologized for accusing you of being disloyal to your country. You also know people who died in the September 11 attacks. You were born a citizen of the United States and want your country to be safe and secure.

You have one or more family members who are being detained by the Department of Homeland Security. They are currently in jail in Seattle. They have not been charged with any crime and have not had access to a lawyer. They have no idea how long they will be kept in jail. Since the United States does not diplomatically recognize your country's government, no negotiations or conversations have taken place about your relatives' release or possible deportation. You have no idea what will happen.

LESSON 4. VISUAL COMMUNICATION AND THEMES

Roger Shimomura, as an artist, communicates through visual images while others might use words. Mr. Shimomura has said he wants to educate through the paintings *An American Diary* so that the public is more aware of what happened to Japanese Americans during the 1940s.

Themes

The following are themes identified by Mr. Shimomura as of paramount concern to him.

Injustice: Japanese Americans were accused of no crimes. There was no evidence showing that they had done anything wrong. There were no trials. This group was simply ordered to leave their homes and their everyday lives and taken to prison where they spent years. (See, for example, the paintings titled *April 21, 1942*, *April 28, 1942*.)

Racism: Racial prejudice led to the government's incarcerating some 120,000 Japanese Americans because federal officials claimed they could not tell the difference between loyal and disloyal Japanese. They somehow were able to tell the difference between loyal and disloyal German Americans and Italian Americans since those populations as a whole were not jailed. (For example, see *February 3, 1942*, *October 31, 1942*.)

Culture clash: The American-born children of Japanese immigrants experienced a mismatch of cultures. The gap between Japanese culture and the white, mainstream American culture was profound in terms of how each population understood the world and related to living in it. (For example, *May 21, 1942*, *December 7, 1942*.)

Assimilation: Japanese Americans struggled to choose between assimilating into white, mainstream American culture and maintaining the traditions of the old country. This was especially an issue between the generations. The children tended to gravitate to the "American" culture they were growing up in, while their parents and grandparents were more closely linked to the Japanese culture of their upbringing. (For example, *December 12, 1942*, *December 25, 1942*.)

Boredom: Camp life was one of utter emptiness and boredom. Such a pointless existence harmed people who were used to living full, meaningful lives. (For example, *October 16, 1942*, *October 21, 1942*, *August 14, 1943*.)

Irony: With the World War II incarceration, the defender of the free world became an oppressor. The U.S. Constitution and Declaration of Independence promise freedom of speech and thought, the freedom to live one's life as one chooses, and the guarantee of the ability to pursue life, liberty, and happiness. Yet in this instance the U.S. government acted as a jailor, a totalitarian entity. (For example, *February 3, 1942*, *December 12, 1941*.)

Student Task

The students are to identify paintings from the series that comment on or highlight a particular theme from the list above. Paintings that address particular themes are given as examples. You

may choose to share these examples with your students or allow the students to find their own. They, of course, may disagree with the choices included here. Students may well find other paintings that highlight or address the themes on the list.

This lesson strongly advises that the entire class explore at least one or two themes before the students go off to do the exercise, either alone or in small groups.

Students should be prepared to say why they chose as they did.

LESSON 5. INTERVIEWING A PICTURE

This lesson focuses on helping students make solid connections to the world in Roger Shimomura's paintings, from inside the image. The lesson is taken directly from one designed by Kim Norton and Holly Stein. Kim, a teacher on San Juan Island, Washington, and Holly, a teacher at Eastside Catholic High School in Bellevue, Washington, use this process to help students work on their writing and revision.

The paintings in the series *An American Diary* that do not feature or focus on people are the best choices for this exercise for older students, who can create or imagine adding a person to the existing scene. It may be easier for younger students to work with a painting that has a person in it. It might be more age appropriate for them to have the character imagined for them.

Students are to take out a piece of paper and pencil or pen and respond to the questions as the teacher reads them. There are no right answers, and spelling and grammar are not the focus of the lesson at this point.

The teacher then reads the series of questions below as the class looks at one of Roger Shimomura's paintings (either projected on a screen or as they look individually on their own computers). The teacher should adjust the number and particular questions to fit the skills and experience of her students. It is important to keep questions from each category since part of the exercise is to consider the painting from a different angle.

It is not crucial that all students work with the same painting, but it is essential that the teacher read the questions out loud so that the students can focus on the painting and their own internal process and not have to deal with reading the questions.

Once the students have responded to the entire series of questions, they are then to write a poem, interior monologue, essay, or story, using their entries as a starting place. The writing may be based in the scene portrayed in Mr. Shimomura's painting, or it may be suggested by the painting but located elsewhere, such as in a memory triggered by one of the questions, or by a specific element of the painting.

Lesson Overview

Appeal to Images

- What physical things do you see in the image?
- What colors dominate or seem to represent feeling?
- If you could be in this picture, what sounds might you hear around you?
- What sounds might you hear further away?
- If you took a deep breath, what might you smell?
- What memories do you connect with the sights, smells, and sounds of this picture?

Appeal to Experience and Creativity

The following set of questions assumes there are no people in the painting. Imagine a person in this picture. Determine the person's gender and age. (Or pretend you are a person in this picture). If you are working with younger students or with students who have not done much imaginative work, it might be best to pick a painting showing a person and ask questions about him or her. The questions are still applicable.

- What does this person do during the day?
- What does this person do in the evening?
- Who might be the people significant to this person?
- What does this person fear?
- What might this person enjoy?
- What makes this person laugh or cry?
- Who and what does he or she love?
- With what sorts of things does this person surround himself or herself?
- At the moment of this picture, what is this person looking at?
- What just happened?
- What is going on in the mind of this person?
- What is this person feeling?
- What questions do you have for this person?

Appeal to the Environment

- How might this space (land, sea...) have looked 50 years ago?
- How might this space look 50 years from now?
- Who or what has the power to change this space?
- What is just outside the range of the picture?

Writing Possibilities

- Students write an interior monologue for the person they have imagined in the painting (or the person who is in the painting).
- Students write a poem, story, or essay inspired by the painting. They can use their answers to the questions as starting places, or to help them to get started.
- Students write a piece based on their own lives that is somehow connected to the painting, either via the setting, the feeling or mood, or some other aspect.
- Students highlight words or phrases from their responses to the questions and combine them into a poem.
- Students develop their own visual image (or series of images) to convey an event or period in their lives.

LESSON 6. SYMBOLISM AND IMAGERY

Many of Roger Shimomura's paintings about the World War II incarceration of Japanese Americans deal with the injustice of people being targeted, rounded up, and jailed because of their race. In *An American Diary* Mr. Shimomura uses symbols and images to represent the separation of Japanese Americans from their country, their homes, their friends, their normal lives. Many paintings depict this rupture in graphic terms through the use of parallel lines, particularly horizontal lines, which represent both the barbed wire of the prison camps and the enforced separation of the Japanese Americans from their former lives.

The painting *August 17, 1942*, shows this starkly. Lines of barbed wire cross the painting, representing the outward limit of the camp. On the other side of the barbed wire, barred from the rest of their country, are the shacks and guard towers of the camps in which Japanese Americans were imprisoned.

Have students look through the paintings on the website to find other examples of the artist using parallel (particularly horizontal) lines to emphasize the World War II imprisonment of Japanese Americans. Sometimes the use is blatant, such as the lines representing the barbed wire. Sometimes the lines appear as building bricks, the bars of a window, or some other pictorial element.

This exercise may be done alone or in small groups. Give students time to view the thirty paintings and then compare notes as a whole group.

Extensions

This exercise can easily be extended to incorporate other symbols used by Mr. Shimomura. The class might focus on the use of color (particularly the intense yellow sky in some paintings). What might the artist be saying through the selection of that color? What about the choice of having Dick Tracy and Superman in his paintings? Why did he choose those images? What is he saying about the incarceration? about the United States? What is he saying about the government imprisoning Japanese Americans who had been unfailingly loyal? Can you identify other symbols that carry a strong message or feeling?

STUDENT READING: THE JAPANESE AMERICAN INCARCERATION

Before World War II, people who immigrated from Japan to the United States worked hard to build businesses and communities. They had to live with negative stereotypes and discrimination. When Japan attacked Pearl Harbor on December 7, 1941, frightened Americans forgot the democratic principle of "innocent until proven guilty." The Attorney General of the United States said it would violate the Constitution to imprison all Japanese Americans. The Navy, the FBI, and other government investigators told President Franklin Roosevelt that Japanese Americans were not a danger to national security. But anti-Japanese lobbyists, politicians, and military commanders insisted that no one with Japanese ancestors could be trusted. The terrible result was that 120,000 men, women, and children-- two-thirds of them U.S. citizens--lost their freedom not because of anything they did, but because of their race.

On February 19, 1942, President Franklin Roosevelt signed Executive Order 9066, which gave the Army the power to remove Japanese Americans from their homes all along the West Coast. Posters appeared in the next few months ordering Japanese American families to pack what they could carry and meet at gathering places. No one told them where they would be taken or for how long. Parents had only days to make arrangements for their homes and businesses, and they were forced to sell possessions at a fraction of their value. Students had to quit school and leave their pets behind. Thousands of families arrived at train stations and bus terminals, wearing tags that identified them by number. They had no idea what would happen to them as armed soldiers told them to pull down the blinds for the journey.

The Japanese Americans who left their homes under government order were shocked to see where they had to live for months. While camps were being built further east, the displaced families stayed in temporary detention facilities, officially called "assembly centers." Racetracks, fairgrounds, and other places not meant to house people became their living quarters. Whole families crowded into single rooms in barracks with walls that didn't reach the ceiling. People had to sleep in stalls where horses and pigs had been kept. The beds were straw mattresses. Everyone ate in mess halls, or army-style cafeterias. Instead of private bathrooms, they had to stand in line for latrines. But worst of all, the camps were surrounded by barbed-wire fences and guarded by soldiers in watchtowers. They were prisoners.

The displaced families made the best of their situation. They gathered scrap wood to build furniture and put up blankets as room dividers. They organized baseball teams and worked to run the camps. Just as they were adapting to life behind barbed wire, the government moved them again, this time to ten permanent camps in desolate locations--places like the desert in Arizona and swamps in Arkansas. The surroundings were bleak and the climate was harsh. The living quarters were not much better than in the temporary camps. By fall 1942, the Japanese Americans had all been transferred to these prison camps for civilians. Government officials used the softer term "relocation center," while President Roosevelt himself called them concentration camps. In the shadow of federal authorities and armed guards, the Japanese Americans tried to create a normal life.

Babies were born and old people died in these artificial communities. Teenagers flirted at dances in the mess hall. As the months dragged on, the Japanese Americans celebrated the Fourth of July and then Christmas behind barbed wire. They worked at jobs that existed in the outside world: cook, teacher, doctor, minister, newspaper writer. With the little pay they earned, they bought clothes and personal items. But wages were too low to make property payments, and thousands of families lost their homes, farms, and shops. Camp occupants held elections to govern themselves. In fact, the federal officials had complete power -- they censored mail and searched rooms for forbidden items like cameras. Because everything from eating to doing laundry was a group activity, no one had privacy, and family ties were weakened. Children ran off to play with their friends while their parents worried about their uncertain future.

After being confined for a year, young Japanese American men faced a serious decision. In February 1943, the government asked them to volunteer for military service. Even though they worried about leaving their imprisoned parents, more than 1,000 young men in the camps did volunteer to fight for the country that distrusted them enough to lock them up. They wanted to prove their loyalty for the sake of all Japanese Americans. Fighting bravely in Europe, the segregated 442nd Regimental Combat Team lost the most men and received the most honors of any unit its size. In 1944 the government began drafting Japanese Americans held in the camps. Several hundred young men refused to be drafted until the government restored their constitutional rights and freed them. For taking this stand, they served time in federal penitentiaries.

A Supreme Court case in December 1944 opened the gates of the camps. Some individuals had earlier received permission to leave for work or college, but now authorities encouraged everyone to resettle in new homes. The government gave each person only \$25 and one-way transportation to restart their lives. The Japanese Americans were afraid of how they would be treated outside, and they had very few resources with which to start over. Most had no place to go after losing their houses and businesses. Too many returned home and discovered that the people who had promised to watch over their farms or shops had robbed them. The released Japanese Americans had to rebuild their lives. Decades later a congressional commission concluded that the mass imprisonment was not a military necessity but was caused by racism, war hysteria, and a failure of leadership. In 1988 the U.S. government apologized and paid token compensation for the terrible injustice done to Japanese Americans during World War II.

STUDENT READING: "LIFE IN CAMP HARMONY"

The following chapter is from *Nisei Daughter*, written by Monica Sone, who was born Kazuko Itoi. Monica's parents immigrated from Japan and ran a hotel in Seattle, where Monica was born. (*Nisei* means "second generation"; her parents were *issei*, or "first generation.") Although Monica was a thoroughly American girl, she also experienced the culture of her parents' homeland. The family's picnic basket held fried chicken and sushi. She went to Mickey Mouse Club parties and Buddhist dance festivals. After the attack on Pearl Harbor, life changed dramatically for the Itoi family and for all people of Japanese heritage.

CHAPTER IX Life in Camp Harmony

GENERAL DeWitt kept reminding us that E day, evacuation day, was drawing near. "E day will be announced in the very near future. If you have not wound up your affairs by now, it will soon be too late."

Father negotiated with Bentley Agent and Company to hire someone to manage his business. Years ago Father had signed a long-term lease with the owner of the building and the agent had no other alternative than to let Father keep control of his business until his time ran out. He was one of the fortunate few who would keep their businesses intact for the duration.

And Mother collected crates and cartons. She stayed up night after night, sorting, and re-sorting a lifetime's accumulation of garments, toys and household goods. Those were pleasant evenings when we rummaged around in old trunks and suitcases, reminiscing about the good old days, and almost forgetting why we were knee-deep in them.

The general started issuing orders fast and furiously. "Everyone must be inoculated against typhoid and carry a card bearing the physician's signature as proof."

Like magic we all appeared at the old Japanese Chamber of Commerce building on Jackson Street and formed a long, silent queue inside the dark corridor, waiting to pass into the doctor's crowded office. The doctor's pretty young wife, pale and tired, helped her husband puncture the long line of bare brown arms.

On the twenty-first of April, a Tuesday, the general gave us the shattering news. "All the Seattle Japanese will be moved to Puyallup by May 1. Everyone must be registered Saturday and Sunday between 8 A.M. and 5 P.M. They will leave next week in three groups, on Tuesday, Thursday and Friday."

Up to that moment, we had hoped against hope that something or someone would intervene for us. Now there was no time for moaning. A thousand and one details must be attended to in this one week of grace. Those seven days sputtered out like matches struck in the wind, as we rushed

wildly about. Mother distributed sheets, pillowcases and blankets, which we stuffed into seabags. Into the two suitcases, we packed heavy winter overcoats, plenty of sweaters, woolen slacks and skirts, flannel pajamas and scarves. Personal toilet articles, one tin plate, tin cup and silverware completed our luggage. The one seabag and two suitcases apiece were going to be the backbone of our future home, and we planned it carefully.

Henry went to the Control Station to register the family. He came home with twenty tags, all numbered "10710," tags to be attached to each piece of baggage, and one to hang from our coat lapels. From then on, we were known as Family #10710.

On our last Sunday, Father and Henry moved all our furniture and household goods down to the hotel and stored them in one room. We could have put away our belongings in the government storage place or in the basement of our church, which was going to be boarded up for the duration, but we felt that our property would be safer under the watchful eyes of Sam, Peter and Joe.

Monday evenings we received friends in our empty house where our voices echoed loudly and footsteps clattered woodenly on the bare floor. We sat on crates, drank bottles of coke and talked gayly about our future pioneer life. Henry and Minnie held hands all evening in the corner of the living room. Minnie lived on the outskirts of the Japanese community and her district was to leave in the third and last group.

That night we rolled ourselves into army blankets like jelly rolls and slept on the bare floor. The next morning Henry rudely shouted us back into consciousness. "Six-thirty! Everybody wake up, today's the day!"

I screamed, "Must you sound so cheerful about it?"

"What do you expect me to do, bawl?"

On this sour note, we got up stiffly from the floor, and exercised violently to start circulation in our paralyzed backs and limbs. We jammed our blankets into the long narrow seabag, and we carefully tied the white pasteboard tag, 10710, on our coat lapels. When I went into the bathroom and looked into the mirror, tears suddenly welled in my eyes. I was crying, not because it was the last time I would be standing in a modern bathroom, but because I looked like a cross between a Japanese and a fuzzy bear. My hideous new permanent wave had been given to me by an operator who had never worked on Oriental hair before. My hair resembled scorched mattress filling, and after I had attacked it savagely with comb and brush, I looked like a frightened mushroom. On this morning of mornings when I was depending on a respectable hairdo so I could leave town with dignity, I was faced with this horror. There was nothing to do but cover it with a scarf.

Downstairs we stood around the kitchen stove where Mother served us a quick breakfast of coffee in our tin cups, sweet rolls and boiled eggs which rolled noisily on our tin plates. Henry was delighted with the simplicity of it all. "Boy, this is going to be living, no more company manners and dainty napkins. We can eat with our bare hands. Probably taste better, too."

Mother fixed a stern eye on Henry, "Not as long as I'm around."

The front doorbell rang. It was Dunks Oshima, who had offered to take us down to Eighth and Lane in a borrowed pickup truck. Hurriedly the menfolk loaded the truck with the last few boxes of household goods which Dunks was going to take down to the hotel. He held up a gallon can of soy sauce, puzzled, "Where does this go, to the hotel, too?"

Nobody seemed to know where it had come from or where it was going, until Mother finally spoke up guiltily, "Er, it's going with me. I didn't think we'd have shoyu where we're going."

Henry looked as if he were going to explode. "But Mama, you're not supposed to have more than one seabag and two suitcases. And of all things, you want to take with you -shoyu!"

I felt mortified. "Mama, people will laugh at us. We're not going on a picnic!"

But Mother stood her ground. "Nonsense. No one will ever notice this little thing. It isn't as if I were bringing liquor!"

"Well!" I said. "If Mama's going to take her shoyu, I'm taking my radio along." I rescued my fifteen-year-old radio from the boxes which were going down to the hotel. "At least it'll keep me from talking to myself out there."

Sumi began to look thoughtful, and she rummaged among the boxes. Henry bellowed, "That's enough! Two suitcases and one seabag a person, that's final! Now let's get going before we decide to take the house along with us."

Mother personally saw to it that the can of shoyu remained with her baggage. She turned back once more to look at our brown and yellow frame house and said almost gayly, "Good-by, house."

Old Asthma came bounding out to the front yard, her tail swaying in the air. "And good-by, Asthma, take good care of our home. *Yoroshiku onegai shimasu yo.*"

A swallow swooped down from the eaves. "Oh, soh, soh, good-by to you, too, Mrs. Swallow. I hope you have a nice little family."

Mother explained that she had discovered the swallow's little nest under the eaves just outside Sumi's bedroom window, filled with four beautiful blue-speckled eggs like precious-colored stones. The swallow darted low and buzzed over Asthma like a miniature fighter plane. We watched amazed as it returned time and time again in a diving attack on Asthma. Mother said, "She's fighting to protect her family." Asthma leaped into the air, pawed at the bird halfheartedly, then rubbed herself against Mother's woolen slacks.

"Quarter to eight," Dunks gently reminded us. We took turns ruffling Asthma's fur and saying good-by to her. The new tenants had promised us that they would keep her as their pet.

We climbed into the truck, chattering about the plucky little swallow. As we coasted down Beacon Hill bridge for the last time, we fell silent, and stared out at the delicately flushed morning sky of Puget Sound. We drove through bustling Chinatown, and in a few minutes arrived on the corner of Eighth and Lane. This area was ordinarily lonely and deserted but now it was gradually filling up with silent, labeled Japanese, standing self-consciously among their seabags and suitcases.

Everyone was dressed casually, each according to his idea of where he would be going. One Issei was wearing a thick mackinaw jacket and cleated, high-topped hiking boots. I stared admiringly at one handsome couple, standing slim and poised in their ski clothes. They looked newly wed. They stood holding hands beside their streamlined luggage that matched smartly with the new Mr. and Mrs. look. With an air of resigned sacrifice, some Issei women wore dark-colored slacks with deep-hemmed cuffs. One gnarled old grandmother wore an ankle-length black crepe dress with a plastic initial "S" pinned to its high neckline. It was old-fashioned, but dignified and womanly.

Automobiles rolled up to the curb, one after another, discharging more Japanese and more baggage. Finally at ten o'clock, a vanguard of Greyhound busses purred in and parked themselves neatly along the curb. The crowd stirred and murmured. The bus doors opened and from each, a soldier with rifle in hand stepped out and stood stiffly at attention by the door. The murmuring died. It was the first time I had seen a rifle at such close range and I felt uncomfortable. This rifle was presumably to quell riots, but contrarily, I felt riotous emotion mounting in my breast.

Jim Shigeno, one of the leaders of the Japanese-American Citizens' League, stepped briskly up front and started reading off family numbers to fill the first bus. Our number came up and we pushed our way out of the crowd. Jim said, "Step right in." We bumped into each other in nervous haste. I glanced nervously at the soldier and his rifle, and I was startled to see that he was but a young man, pink-cheeked, his clear gray eyes staring impassively ahead. I felt that the occasion probably held for him a sort of tense anxiety as it did for us. Henry found a seat by a window and hung out, watching for Minnie who had promised to see him off. Sumi and I suddenly turned maternal and hovered over Mother and Father to see that they were comfortably settled. They were silent.

Newspaper photographers with flash-bulb cameras pushed busily through the crowd. One of them rushed up to our bus, and asked a young couple and their little boy to step out and stand by the door for a shot. They were reluctant, but the photographers were persistent and at length they got out of the bus and posed, grinning widely to cover their embarrassment. We saw the picture in the newspaper shortly after and the caption underneath it read, "Japs good-natured about evacuation."

Our bus quickly filled to capacity. All eyes were fixed up front, waiting. The guard stepped inside, sat by the door, and nodded curtly to the gray-uniformed bus driver. The door closed with a low hiss. We were now the Wartime Civil Control Administration's babies.

When all the busses were filled with the first contingent of Japanese, they started creeping forward slowly. We looked out of the window, smiled and feebly waved our hands at the crowd of friends who would be following us within the next two days. From among the Japanese faces, I picked out the tall, spare figures of our young people's minister, the Reverend Everett Thompson, and the Reverend Emery Andrews of the Japanese Baptist Church. They were old friends, having been with us for many years. They wore bright smiles on their faces and waved vigorously as if to lift our morale. But Miss Mahon, the principal of our Bailey Gatzert Grammar School and a much-beloved figure in our community, stood in front of the quiet crowd of Japanese and wept openly.

Sumi suddenly spied Minnie, driving her family car. The car screeched to a halt and Minnie leaped out, looking frantically for Henry. Henry flung his window up and shouted, "Minnie! Minnie! Over here!" The bystanders, suddenly good-humored, directed her to our moving bus. Minnie ran up to the windows, puffing, "Sorry I was late, Henry! Here, flowers for you." She thrust a bouquet of fresh yellow daffodils into his outstretched hand. Henry shouted, "Thanks -- I'll be seeing you, I hope."

When our bus turned a corner and we no longer had to smile and wave, we settled back gravely in our seats. Everyone was quiet except for a chattering group of university students who soon started singing college songs. A few people turned and glared at them, which only served to increase the volume of their singing. Then suddenly a baby's sharp cry rose indignantly above the hubbub. The singing stopped immediately, followed by a guilty silence. Three seats behind us, a young mother held a wailing red-faced infant in her arms, bouncing it up and down. Its angry little face emerged from multiple layers of kimonos, sweaters and blankets, and it, too, wore the white pasteboard tag pinned to its blanket. A young man stammered out an apology as the mother gave him a wrathful look. She hunted frantically for a bottle of milk in a shopping bag, and we all relaxed when she had found it.

We sped out of the city southward along beautiful stretches of farmland, with dark, newly turned soil. In the beginning we devoured every bit of scenery which flashed past our window and admired the massive-muscled work horses plodding along the edge of the highway, the rich burnished copper color of a browsing herd of cattle, the vivid spring green of the pastures, but eventually the sameness of the country landscape palled on us. We tried to sleep to escape from the restless anxiety which kept bobbing up to the surface of our minds. I awoke with a start when the bus filled with excited buzzing. A small group of straw-hatted Japanese farmers stood by the highway, waving at us. I felt a sudden warmth toward them, then a twinge of pity. They would be joining us soon.

About noon we crept into a small town. Someone said, "Looks like Puyallup, all right." Parents of small children babbled excitedly, "Stand up quickly and look over there. See all the chick-chicks and fat little piggies?" One little city boy stared hard at the hogs and said tersely, "They're *bachi* -- dirty!"

Our bus idled a moment at the traffic signal and we noticed at the left of us an entire block filled with neat rows of low shacks, resembling chicken houses. Someone commented on it with awe, "Just look at those chicken houses. They sure go in for poultry in a big way here." Slowly the bus

made a left turn, drove through a wire-fenced gate, and to our dismay, we were inside the oversized chicken farm. The bus driver opened the door, the guard stepped out and stationed himself at the door again. Jim, the young man who had shepherded us into the busses, popped his head inside and sang out, "Okay, folks, all off at Yokohama, Puyallup."

We stumbled out, stunned, dragging our bundles after us. It must have rained hard the night before in Puyallup, for we sank ankle deep into gray, glutinous mud. The receptionist, a white man, instructed us courteously, "Now, folks, please stay together as family units and line up. You'll be assigned your apartment."

We were standing in Area A, the mammoth parking lot of the state fairgrounds. There were three other separate areas, B, C and D, all built on the fair grounds proper, near the baseball field and the race tracks. This camp of army barracks was hopefully called Camp Harmony.

We were assigned to apartment 2-1-A, right across from the bachelor quarters. The apartments resembled elongated, low stables about two blocks long. Our home was one room, about 18 by 20 feet, the size of a living room. There was one small window in the wall opposite the one door. It was bare except for a small, tinny wood-burning stove crouching in the center. The flooring consisted of two by fours laid directly on the earth, and dandelions were already pushing their way up through the cracks. Mother was delighted when she saw their shaggy yellow heads. "Don't anyone pick them. I'm going to cultivate them."

Father snorted, "Cultivate them! If we don't watch out, those things will be growing out of our hair."

Just then Henry stomped inside, bringing the rest of our baggage. "What's all the excitement about?"

Sumi replied laconically, "Dandelions."

Henry tore off a fistful. Mother scolded, "*Arra! Arra!* Stop that. They're the only beautiful things around here. We could have a garden right in here."

"Are you joking, Mama?"

I chided Henry, "Of course, she's not. After all, she has to have some inspiration to write poems, you know, with all the '*nali keli's*.' I can think of a poem myself right now:

Oh, Dandelion, Dandelion,
Despised and uprooted by all,
Dance and bob your golden heads
For you've finally found your home
With your yellow fellows, *nali keli*, amen!"

Henry said, thrusting the dandelions in Mother's black hair, "I think you can do ten times better than that, Mama."

Sumi reclined on her seabag and fretted, "Where do we sleep? Not on the floor, I hope."

"Stop worrying," Henry replied disgustedly.

Mother and Father wandered out to see what the other folks were doing and they found people wandering in the mud, wondering what other folks were doing. Mother returned shortly, her face lit up in an ecstatic smile, "We're in luck. The latrine is right nearby. We won't have to walk blocks."

We laughed, marveling at Mother who could be so poetic and yet so practical. Father came back, bent double like a woodcutter in a fairy tale, with stacks of scrap lumber over his shoulder. His coat and trouser pockets bulged with nails. Father dumped his loot in a corner and explained, "There was a pile of wood left by the carpenters and hundreds of nails scattered loose. Everybody was picking them up, and I hustled right in with them. Now maybe we can live in style with tables and chairs."

The block leader knocked at our door and announced lunchtime. He instructed us to take our meal at the nearest mess hall. As I untied my seabag to get out my pie plate, tin cup, spoon and fork, I realized I was hungry. At the mess hall we found a long line of people. Children darted in and out of the line, skiing in the slithery mud. The young stood impatiently on one foot, then the other, and scowled, "The food had better be good after all this wait." But the Issei stood quietly, arms folded, saying very little. A light drizzle began to fall, coating bare black heads with tiny sparkling raindrops. The chow line inched forward.

Lunch consisted of two canned sausages, one lob of boiled potato, and a slab of bread. Our family had to split up, for the hall was too crowded for us to sit together. I wandered up and down the aisles, back and forth along the crowded tables and benches, looking for a few inches to squeeze into. A small Issei woman finished her meal, stood up and hoisted her legs modestly over the bench, leaving a space for one. Even as I thrust myself into the breach, the space had shrunk to two inches, but I worked myself into it. My dinner companion, hooked just inside my right elbow, was a bald headed, gruff-looking Issei man who seemed to resent nestling at mealtime. Under my left elbow was a tiny, mud-spattered girl. With busy runny nose, she was belaboring her sausages, tearing them into shreds and mixing them into the potato gruel which she had made with water. I choked my food down.

We cheered loudly when trucks rolled by, distributing canvas army cots for the young and hardy, and steel cots for the older folks. Henry directed the arrangement of the cots. Father and Mother were to occupy the corner nearest the wood stove. In the other corner, Henry arranged two cots in L shape and announced that this was the combination living room-bedroom area, to be occupied by Sumi and myself. He fixed a male den for himself in the corner nearest the door. If I had had my way, I would have arranged everyone's cots in one neat row as in Father's hotel dormitory.

We felt fortunate to be assigned to a room at the end of the barracks because we had just one neighbor to worry about. The partition wall separating the rooms was only seven feet high with

an opening of four feet at the top, so at night, Mrs. Funai next door could tell when Sumi was still sitting up in bed in the dark, putting her hair up. "*Mah, Sumi-chan,*" Mrs. Funai would say through the plank wall, "are you curling your hair tonight again? Do you put it up every night?" Sumi would put her hands on her hips and glare defiantly at the wall.

The block monitor, an impressive Nisei who looked like a star tackle with his crouching walk, came around the first night to tell us that we must all be inside our room by nine o'clock every night. At ten o'clock, he rapped at the door again, yelling, "Lights out!" and Mother rushed to turn the light off not a second later.

Throughout the barracks, there were a medley of creaking cots, whimpering infants and explosive night coughs. Our attention was riveted on the intense little wood stove which glowed so violently I feared it would melt right down to the floor. We soon learned that this condition lasted for only a short time, after which it suddenly turned into a deep freeze. Henry and Father took turns at the stove to produce the harrowing blast which all but singed our army blankets, but did not penetrate through them. As it grew quieter in the barracks, I could hear the light patter of rain. Soon I felt the "splat! splat!" of raindrops digging holes into my face. The dampness on my pillow spread like a mortal bleeding, and I finally had to get out and haul my cot toward the center of the room. In a short while Henry was up. "I've got multiple leaks, too. Have to complain to the landlord first thing in the morning."

All through the night I heard people getting up, dragging cots around. I stared at our little window, unable to sleep. I was glad Mother had put up a makeshift curtain on the window for I noticed a powerful beam of light sweeping across it every few seconds. The lights came from high towers placed around the camp where guards with Tommy guns kept a twenty-four hour vigil. I remembered the wire fence encircling us, and a knot of anger tightened in my breast. What was I doing behind a fence like a criminal? If there were accusations to be made, why hadn't I been given a fair trial? Maybe I wasn't considered an American anymore. My citizenship wasn't real, after all. Then what was I? I was certainly not a citizen of Japan as my parents were. On second thought, even Father and Mother were more alien residents of the United States than Japanese nationals for they had little tie with their mother country. In their twenty-five years in America, they had worked and paid their taxes to their adopted government as any other citizen.

Of one thing I was sure. The wire fence was real. I no longer had the right to walk out of it. It was because I had Japanese ancestors. It was also because some people had little faith in the ideas and ideals of democracy. They said that after all these were but words and could not possibly insure loyalty. New laws and camps were surer devices. I finally buried my face in my pillow to wipe out burning thoughts and snatch what sleep I could.

Our first weeks in Puyallup were filled with quiet hysteria. We peered nervously at the guards in the high towers sitting behind Tommy guns and they silently looked down at us. We were all jittery. One rainy night the guards suddenly became aware of unusual activity in the camp. It was after "lights out" and rain was pouring down in sheets. They turned on the spotlights, but all they could see were doors flashing open and small dark figures rushing out into the shadows. It must have looked like a mass attempt to break out of camp.

We ourselves were awakened by the noise. Henry whispered hoarsely, "What's going on out there anyway?"

Then Mother almost shrieked, "*Chotto!* Listen, airplanes, right up overhead, too."

"I wonder if by accident, a few bombs are going to fall on our camp," Father said, slowly.

I felt a sickening chill race up and down my spine. The buzzing and droning continued louder and louder. We heard Mrs. Funai and her husband mumbling to each other next door. Suddenly the plane went away and the commotion gradually died down.

Early the next morning when we rushed to the mess hall to get the news, we learned that half the camp had suffered from food poisoning. The commotion had been sick people rushing to the latrines. The guards must have thought they had an uprising on hand, and had ordered a plane out to investigate.

Henry said, "It was a good thing those soldiers weren't trigger-happy or it could've been very tragic."

We all shuddered as if we had had a brush with death.

Quickly we fell into the relentless camp routine in Puyallup. Every morning at six I was awakened by our sadistic cook beating mightily on an iron pot. He would thrust a heavy iron ladle inside the pot and hit all sides in a frightful, double-timed clamor, BONG! BONG! BONG! BONG! With my eyes glued together in sleep, I fumbled around for my washcloth and soap, and groped my way in the dark toward the community washroom.

At the mess hall I gnawed my way through canned stewed figs, thick French toast, and molten black coffee. With breakfast churning its way violently down to the pit of my stomach, I hurried each morning to the Area A gate. There I stood in line with other evacuees who had jobs in Area D. Area D was just across the street from A, but we required armed chaperones to make the crossing. After the guard carefully inspected our passes and counted noses, the iron gate yawned open for us, and we marched out in orderly formation, escorted fore and aft by military police. When we halted at the curb for the traffic signal to change, we were counted. We crossed the street and marched half a block to the Area D gate where we were counted again. I had a \$16 a month job as stenographer at the administration office. A mere laborer who sweated it out by his brawn eight hours a day drew \$12, while doctors, dentists, attorneys, and other professionals earned the lordly sum of \$19 a month. For the most part, the camp was maintained by the evacuees who cooked, doctored, laid sewer pipes, repaired shoes, and provided their own entertainment.

I worked in the Personnel Department, keeping records of work hours. First I typed on pink, green, blue and white work sheets the hours put in by the 10,000 evacuees, then sorted and alphabetized these sheets, and stacked them away in shoe boxes.

My job was excruciatingly dull, but under no circumstances did I want to leave it. The Administration Building was the only place which had modern plumbing and running hot and cold water; in the first few months and every morning, after I had typed for a decent hour, I slipped into the rest room and took a complete sponge bath with scalding hot water. During the remainder of the day, I slipped back into the rest room at inconspicuous intervals, took off my head scarf and wrestled with my scorched hair. I stood upside down over the basin of hot water, soaking my hair, combing, stretching and pulling at it. I hoped that if I was persistent, I would get results.

Thus my day was filled, hurrying to Area D for work, hurrying back to Area A for lunch, then back to D for work again, and finally back to A for the night. The few hours we had free in the evenings before lights out were spent visiting and relaxing with friends, but even our core of conversation dried out with the monotony of our lives. We fought a daily battle with the carnivorous Puyallup mud. The ground was a vast ocean of mud, and whenever it threatened to dry and cake up, the rains came and softened it into slippery ooze.

Sumi and I finally decided to buy galoshes, and we tracked down a tattered mail-order catalogue nicknamed the Camp Bible. We found a pageful of beautiful rubber galoshes, marked "not available." Then I sent out an S.O.S. to Chris ... please find us two pairs of high-topped galoshes. Chris answered a week later, "It looks as if there's a drought on galoshes. I've visited every store in town and haven't found a single pair. One defensive salesman told me very haughtily that they were out of season. I'll keep trying though. I'm going to try the second-hand stores and those hot fire sales on First Avenue."

Sumi and I waited anxiously as our shoes grew thick with mud.

Finally Chris sent us a bundle with a note. "No luck on First Avenue, but I'm sending you two old pairs of rubbers I dug out of our basement."

They fitted our shoes perfectly, and we were the envy of all our friends -- until the *geta* craze swept through the camp. Japanese *getas* are wooden platform shoes. When I first saw an old bachelor wearing a homemade pair, his brown horny feet exposed to the world, I was shocked with his daring. But soon I begged Father to ask one of his friends who knew a man who knew a carpenter to make a pair for me. My gay red *getas* were wonderful. They served as shower clogs, and their three-inch lifts kept me out of the mud. They also solved my nylon problem, for I couldn't wear stockings with them.

One Sunday afternoon Joe Subotich from the hotel visited us unexpectedly. He waited for us in a small lattice enclosure just inside the gate where evacuees entertained visitors. Joe, his round face wreathed in smiles, was a welcome, lovable sight. He and Father shook hands vigorously and smiled and smiled. Joe was wearing the same old striped suit he wore every Sunday, but he had a new gray hat which he clutched self-consciously.

Joe handed Father a large shopping bag, bulging with plump golden grapefruit. "This for you and the Mrs. I remember you like grapefruits." Then he pulled out bags of nuts and candy bars from his pockets, "And these for the children."

We cried, "Thank you Joe, how thoughtful of you." We showered him with questions, about Sam, Peter and Montana.

"Everybody's fine. Sam's still chasing drunks out. Everybody making lotsa more money, you know, and everybody drinking more. We have to t'row them down the stairs and call the cops all the time. It's joost like the time of the First World War, lotsa drinking and fighting. You remember, Mr. Itoi."

We asked about Seattle. Was it still the same?

"Oh, the buildings and everything the same, but more people in town. Everybody coming in for war jobs. Business booming in Skidrow." He glanced at the high wire fence and shook his head.

"I don't like it, to see you in here. I don't understand it. I know you all my life. You're my friend. Well, I gotta go now and catch that bus."

Father and Henry walked to the gate with Joe. He smiled a brief farewell on the other side of the fence, clapped on his new hat over his balding head and walked quickly away.

The grapefruit was the first fresh fruit we had seen in Puyallup. Every time I held a beautiful golden roundness in my hand, a great lump rose in my throat -- Joe's loyalty touched me.

Before a month passed, our room was fairly comfortable, thanks to Father. With a borrowed saw and hammer, he pieced together scrap lumber and made a writing table, benches and wall shelves above each cot. He built wooden platforms for our suitcases, which we slid under our cots out of sight. He fixed up a kitchen cabinet which to all appearances contained nothing but our eating utensils, but an illegal little hot plate crouched behind its curtain. It was against the fire regulations to cook in the room, but everyone concealed a small cooking device somewhere.

Just as we had become adjusted to Area A, Henry announced he had applied for a job in the camp hospital in Area D. Minnie and her family lived in Area D and she worked as nurse's aide in the hospital. But when Henry told us happily that we had to move, Sumi and I screamed, "Oh, no, not again! But we just got settled!"

Henry smiled smugly, "Hospital orders, I'm sorry."

Father looked around the room which he had worked over so lovingly, "Ah! *Yakai da na*, what a lot of bother, after I went to all the trouble fixing it up."

Mother was the only one pleased about the prospect. "My friends have written they can see mountain peaks from the Area D barrack doors on a clear day. And if they climb to the top of the baseball grandstand, they get a magnificent view. When are we moving?"

"I don't know, Mama. They'll notify me in a few days."

That very day after lunch hour, a truck rolled by our door. A tough-looking, young bearded Nisei, standing on the running board, bawled at us, "Get your stuff together. We're picking you up in a couple of hours."

We spat out an indignant "Well!" and then began to throw our things together. Wet laundry was hanging in the back yard and this we slapped into our seabags with the unwashed dishes and cups we had used for lunch. Father wrenched shelves and cabinets from walls and lashed tables and benches together. When the truck returned, we were ready after a fashion. Our paraphernalia had refused to go back into the original two suitcases and one seabag per person. We had to wear layers of sweaters, jackets, coats and hats. We carried in our arms pots and pans and the inevitable *shoyu* jug, the radio and the little hot plate. The energetic truck crew threw baggage and furniture into the back of the open truck, and we perched on top of it all.

Area D boasted such exclusive features as the horse race tracks, the spacious baseball grounds, grandstands, display barns, concession buildings and an amusement park. Area D people dined in a mammoth-sized mess hall, formerly a display barn for prize livestock. From one end of the barn to the other were hundreds of long tables and benches lined up in straight uncompromising rows.

The advantages of Area D stimulated strange ambitions in some people, often to the discomfort of the rest. One day an unemployed physical education instructor looked at the beautiful, huge empty lot in front of the mess hall and he was inspired. The ground was level, hard and covered with fine gravel, a perfect set-up for mass calisthenics. Too many people, he reasoned, were developing flabby muscles and heavy paunches with this sedentary camp life. It was a deplorable situation. One morning a rash of bulletins appeared on posts and walls of buildings. "Calisthenic drills will start tomorrow at 5:30 A.M. in front of the mess hall. Everyone must turn out on time."

When I read the word "must," I dug my heels in, ready to resist anyone who came around to drag me out of bed. Early the next morning Mother was the only one in our barrack who stirred awake in the darkness to meet with the other pre-dawn people. She said, "I'm just going out of curiosity, not for my health. I'd break into a hundred pieces if I jumped around like a young girl."

Father mumbled defensively through his blankets, "The government gave me the first vacation of my life and no one's going to interfere with it." We snuggled down deeper under our covers; down the length of the barracks I heard fifty-odd people snoring contentedly and accumulating sleep and fat.

An hour later Mother returned puffing like an exhausted steam engine, hair over her eyes, and blouse pulled out from her skirt. She crawled into bed.

"No breakfast for me today, I need the rest. I just went through the most unspeakable torture. I just wanted to stand by and watch, but that sharp-eyed leader shouted me into formation. I was so embarrassed, I went right in and leaped around with the rest of them."

"Were there a lot of people?" we asked.

"Quite a few, but mostly old folks. Some of them couldn't even straighten their knees. Ah, but that leader had such a fine resonant voice, it practically lifted me off the ground. But what atrocious Japanese! The only time I understood his directions was when he counted '*Ichi! Ni! San! Shi!*' He has a crippled arm and couldn't show us what he wanted us to do. It was quite a frustrating morning."

Mother never returned to the calisthenics. She said she was too old for it, and we said we were too young. We paid no attention to the bulletins which pleaded for more bright-eyed turnouts, but only wide-eyed old men and bachelors, who thrived on four hours of sleep, showed up. They went through the drills the best they could, which was always several counts behind the laboring drillmaster. One morning the young man himself did not show up and rumor had it that he was on the verge of a nervous breakdown. Thus the "return to health" program quietly collapsed.

Sunday was the day we came to an abrupt halt, free from the busy round of activities in which we submerged our feelings. In the morning we went to church to listen to our Reverend Everett Thompson who visited us every Sunday. Our minister was a tall and lanky man whose open and friendly face quickly drew people to him. He had served as missionary in Japan at one time and he spoke fluent Japanese. He had worked with the young people in our church for many years, and it was a great comfort to see him and the many other ministers and church workers with whom we had been in contact back in Seattle. We felt that we were not entirely forgotten.

With battered spirits we met in the dimly lighted makeshift room which served as our chapel under the baseball grandstand, and after each sermon and prayer, we gained new heart. Bit by bit, our minister kept on helping us build the foundation for a new outlook. I particularly remember one Sunday service when he asked us to read parts from the Book of Psalms in unison. Somehow in our circumstances and in our environment, we had begun to read more slowly and conscientiously, as if we were finding new meaning and comfort in the passages from the Bible. "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee ... Be not far from me; for trouble is near; for there is none to help ... The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

As we finished with the lines, "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that *my* glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever," the room seemed filled with peace and awe, as if walls had been pushed back and we were free. I was convinced that this was not the end of our lives here in camp, but just the beginning; and gradually it dawned on me that we had not been physically mistreated nor would we be harmed in the future. I knew that the greatest trial ahead of us would be of a spiritual nature. I had been tense and angry all my life about prejudice, real and imaginary. The evacuation had been the biggest blow, but there was little to be gained in bitterness and cynicism because we felt that people had failed us. The time had come when it was more important to examine our own souls, to keep our faith in God and help to build that way of life which we so desired.

After dinner we hurried with our blankets to a large plot of green velvet lawn to listen to an open-air record concert. The recreation leader borrowed records from music lovers and broadcast

them over a loud-speaker system so we could all enjoy them. Always a large crowd of young people was sprawled comfortably over the lawn, but when the concert started, they became so quiet and absorbed I thought I was alone, lying on my back and looking up at the dazzling blue summer sky. Something about the swift billowing clouds moving overhead and the noble music of Dvorak or Beethoven brought us a rare moment of peace.

We had been brought to Puyallup in May. We were still there in August. We knew Puyallup was temporary and we were anxious to complete our migration into a permanent camp inland. No one knew where we were going or when we were leaving. The sultry heat took its toll of temper and patience, and everyone showed signs of restlessness. One day our block leader requested us to remain in our quarters after lunch, and in the afternoon a swarm of white men, assisted by Nisei, swept through the four areas simultaneously for a checkup raid. A Nisei appeared at our door. "All right, folks, we're here to pick up any contraband you may have, dangerous instruments or weapons. Knives, scissors, hammers, saws, any of those things."

Father's face darkened, "But we need tools. I made everything you see here in this room with my own hands and a few tools! There's a limit to this whole business!"

The young man tried to control his rising temper. "Don't argue with me, Oji-san. I'm just carrying my orders out. Now, please, hand over what you have."

Father gloomily handed him the saw which Joe had mailed to him from Seattle. We knew that Father was keeping back a hammer and a small paring kitchen knife, but we said nothing. The Nisei seemed satisfied, and mopping his forehead, he headed for the next door neighbor, looking unhappy and set for another argument.

Later, we were ordered to turn in all literature printed in Japanese. Mother went to the central receiving station to plead with the young man. "I have a few things, but they're not dangerous, I assure you. Why does the government want to take away the little I have left?"

The Nisei explained patiently, "No one is taking them away from you, Oba-san. They'll be returned to you eventually. Now what have you there?"

Mother smiled. "A Bible. Pray tell me, what's so dangerous about it?"

The Nisei threw his arms up, "If it's printed in Japanese, I must have it. What else?"

"Not my *Manyoshu*, too?" The *Manyoshu* was a collection of poems, a Japanese classic.

"That too."

"But there isn't one subversive word in it!"

"Again, I repeat, I'm not responsible for these orders. Please, I have work to do."

Mother reluctantly handed him the Bible and the *Manyoshu*. She held up a tiny, pocket-sized dictionary, and said, "I'm keeping this."

"All right, all right." He let Mother go, muttering how difficult and stubborn the Issei were.

Within two weeks, we were told we were moving immediately to our relocation camp. By then we knew we were headed for Idaho. Mr. Yoshihara, one of Father's friends, had volunteered to go ahead as carpenter and laborer to help build our permanent camp. He wrote:

Our future home is set right in the midst of a vast Idaho prairie, where the sun beats down fiercely and everything, plant and animal life, appears to be a dried-up brown, but there are compensations. A wonderful wild river roars by like a flood. I am informed it is part of the Snake River. There is a large barracks hospital at one end of the camp and a gigantic water tank towers over the camp like a sentry. There'll be adequate laundry and toilet facilities here. The apartments are only a little larger than the ones in Puyallup, but we cannot expect too much. After all, it's still a camp.

We were excited at the thought of going to unknown territory, and we liked the Indian flavor of the name "Idaho." I remembered a series of bright, hot pictures of Idaho in the *National Geographic* magazine, the sun-baked terrain, dried-up waterholes, runty-looking sagebrush and ugly nests of rattlesnakes. I knew it wasn't going to be a comfortable experience, but it would be a change.

A NOTE ON TERMINOLOGY

Language is a powerful tool that can be used to represent or distort reality. During World War II, officials of the federal government and U.S. military used a number of euphemisms to describe their actions against people of Japanese ancestry in the United States. The deceptiveness of the language can now be judged, using evidence from the government's own investigation (as documented in *Personal Justice Denied*, the report of the Commission on Wartime Relocation and Internment of Civilians) and other sources.

Should euphemistic words and phrases commonly used in an earlier era be used today? This is an important question for students, teachers, and all people concerned with historical accuracy. At present there is no clear agreement in answer to that question. Many Japanese Americans, historians, educators, and others use language that they believe provides a more accurate representation of the past. An example would be to use "exclusion" or "forced removal of Japanese Americans from the West Coast," instead of "evacuation." The U.S. Congressional Commission on Wartime Relocation and Internment of Civilians (CWRIC), many Japanese Americans and other credible sources use the terminology of the past, which they believe provides a reflection of that era.

Densho has established an organizational policy on terminology to guide our practices in developing materials such as the website on Roger Shimomura's art. In general, Densho avoids using the historic euphemisms such as "evacuation," in material developed exclusively by Densho. When working in partnership with other authors, organizations and entities who may use a variety of terminologies, Densho will use terminology similar to that of our partners. For example, a curriculum on the main Densho website (www.densho.org), "Civil Rights and Japanese American Internment," was co-developed by SPICE (Stanford Program on International and Cross-Cultural Education) and Densho. This curriculum uses a range of terminology including "evacuation" as well as "concentration camp."

Densho encourages individuals to think critically about the euphemistic language used during the 1940s by the U.S. government in its treatment of people based on their ancestry. What does "evacuate" mean? What image comes to mind with the words, "assembly center"? In what ways do these words accurately reflect a historic era? In what ways do these words misrepresent historical events and conditions? Following is a comparison of terms and suggested usage developed by Densho.

Two-thirds of the people unjustly imprisoned by the U.S. government during World War II were *nisei* ("second generation"), U.S. citizens of Japanese descent who had been born in the United States. The accurate term for them is "Japanese American," rather than "Japanese." Their parents, the *issei* ("first generation"), were immigrants who were forbidden by U.S. law from becoming naturalized American citizens. Japanese immigrants were forced to remain aliens until 1952 when the naturalization law was changed.

By the time of World War II, most *issei* had lived in the United States for decades and raised their children here. Although they were technically aliens and ethnically Japanese, many considered themselves permanently settled in the United States as their home. Many had no

plans for returning to Japan, and would have become naturalized citizens if it had been allowed. To reflect this condition, Densho and some other sources use the term "Japanese American" to refer to the *issei* as well as the *nisei*.

In early 1942, Japanese Americans were forcibly removed from the West Coast and forbidden to return. The government called this an "evacuation," a euphemism that implies it was done as a precaution for Japanese Americans' own safety, when in fact, it was motivated by economic greed and racial prejudice. "Exclusion" or "mass removal" are better terms, because Japanese Americans were expelled from the West Coast and forbidden to return. At first, Japanese Americans were rounded up in temporary camps that the government called "Assembly Centers," in which they were surrounded by fences and forbidden to leave without permission. The terms "temporary incarceration camps" or "temporary prison camps" better convey the nature of these facilities. (Note: Densho's policy is to still use the term "assembly center" as part of a proper noun, e.g. "Puyallup Assembly Center," and in quotation marks: "assembly center" when referring to the facilities. The reason for this is to avoid confusion, since many people would not associate "temporary incarceration camps" with "assembly centers.")

After exclusion, Japanese Americans were confined within camps that the government called "Relocation Centers." In fact, they were prisons--surrounded by barbed wire fences and patrolled by armed guards--which Japanese Americans could not leave without permission. "Relocation center" is a euphemism that inadequately describes the harsh conditions and forced confinement of the camps, thus terms such as "incarceration camp" or "prison camp" are used. As prison camps outside the normal criminal justice system, designed to confine civilians for military or political purposes on the basis of race and ethnicity, these so-called relocation centers also fit the definition of "concentration camps."

The term "internment" is problematic when applied to American citizens. Technically, it refers to the detention of enemy aliens during a war. Two-thirds of the Japanese Americans incarcerated were U.S. citizens. Although "internment" is a generally used term, we prefer "incarceration" as more accurate except in the case of aliens.

Hence, "Japanese Americans" (not "Japanese") were subjected to "forced exclusion" (rather than "evacuation"); they were initially sent to "temporary incarceration camps" or "temporary prison camps" (not "assembly centers"); later they were "incarcerated" or "imprisoned" in "incarceration camps" or "prison camps" (not "relocation centers").

Densho's terminology conforms with the "Resolution on Terminology" adopted by the Civil Liberties Public Education Fund (see <http://www.momomedia.com/CLPEF/backgrnd.html>).

ADDITIONAL RESOURCES

Japanese American Experience

Links to Web Resources

The following list is by no means comprehensive, but instead is intended to provide links to web sites that are rich in primary sources, including photographs and documents.

Exclusion and Incarceration -- General

- [Confinement and Ethnicity: An Overview of World War II Japanese American Relocation Sites](http://www.cr.nps.gov/history/online_books/anthropolgy74/) (National Park Service)
www.cr.nps.gov/history/online_books/anthropolgy74/
- [War Relocation Authority Photographs of Japanese-American Evacuation and Resettlement](http://www.oac.cdlib.org/dynaweb/ead/calher/jvac/@Generic__BookView) (7000 photos housed at UC Berkeley. Open the link "Container List")
www.oac.cdlib.org/dynaweb/ead/calher/jvac/@Generic__BookView
- [Internment and Evacuation of San Francisco Japanese - 1942](http://www.sfmuseum.org/war/evactxt.html) (Museum of the City of San Francisco)
www.sfmuseum.org/war/evactxt.html
- [America's Concentration Camps](http://www.csuohio.edu/art_photos/) (Photographs of the remnants of the internment camps by Prof. Masumi Hayashi)
www.csuohio.edu/art_photos/
- [Family Album Project](http://www.csuohio.edu/art_photos/famalbum/famalbum.html) (Photographs taken by internees in both American and Canadian camps)
www.csuohio.edu/art_photos/famalbum/famalbum.html
- [A More Perfect Union: Japanese Americans and the U.S. Constitution](http://americanhistory.si.edu/perfectunion) (Website exhibit from the Smithsonian Institution, National Museum of American History)
americanhistory.si.edu/perfectunion

Individual Incarceration Camps

- Camp Harmony Exhibit (University of Washington exhibit)
www.lib.washington.edu/exhibits/harmony/Exhibit/default.htm
- [Heart Mountain Digital Preservation Project](http://chem.nwc.cc.wy.us/HMDP/), chem.nwc.cc.wy.us/HMDP/
- [Manzanar: America's Concentration Camp](http://www.qnet.com/~earthsun/manzanar.htm), www.qnet.com/~earthsun/manzanar.htm
- [WRA Camps in Arizona](http://dizzy.library.arizona.edu/wracamps/) (University of Arizona exhibit on Poston and Gila River)
dizzy.library.arizona.edu/wracamps/
- [Japanese Americans Internment Camps During World War II](http://www.lib.utah.edu/spc/photo/9066/9066.htm) (University of Utah exhibit on Tule Lake and Topaz)
www.lib.utah.edu/spc/photo/9066/9066.htm

Military Service and Draft Resistance

- [Conscience and the Constitution](http://www.lib.washington.edu/exhibits/harmony/Exhibit/default.htm) (Heart Mountain Fair Play Committee from Resisters.com)
www.lib.washington.edu/exhibits/harmony/Exhibit/default.htm
- [Service Battery: A 442nd Memoir](http://www.webcom.com/akato/), www.webcom.com/akato/
- [JA Voice.com](http://www.javoice.com/index.html), www.javoice.com/index.html

Curricula and Education

- [Citizenship Denied: An Integrated Unit on the Japanese American Internment](http://www.intranet.csupomona.edu/~tassi/intern.htm#abstract), www.intranet.csupomona.edu/~tassi/intern.htm#abstract
- [Internment of Japanese Americans in Concentration Camps](http://academic.udayton.edu/race/index.htm) (Race, Racism and the Law by Prof. Vernellia R. Randall, University of Dayton), academic.udayton.edu/race/index.htm
- [When Military Necessity Overrides Constitutional Guarantees: The Treatment of Japanese Americans During World War II](http://www.yale.edu/ynhti/curriculum/units/1982/3/82.03.01.x.html) (curriculum developed by Yale-New Haven Teachers Institute). A bit out-dated (written in 1982). As for the title, it was racism, not "military necessity," that overrode constitutional rights, according to 1983 U.S. government findings (CWRIC), www.yale.edu/ynhti/curriculum/units/1982/3/82.03.01.x.html
- [Farewell to Manzanar](http://www.facing.org/) (A teacher's resource for the novel *Farewell to Manzanar* by Facing History and Ourselves & Voices of Love and Freedom - From the Facing History home page, go to Resources, then Study Guides), www.facing.org/

Printed Resource Citations

Japanese American History -- General

- Chuman, Frank F. *The Bamboo People: The Law and Japanese Americans*. Del Mar, CA: Publisher's Inc., 1976.
- Daniels, Roger. *Asian America: Chinese and Japanese in the United States since 1850*. Seattle: University of Washington Press, 1988.
- Daniels, Roger. *The Politics of Prejudice: The Anti-Japanese Movement in California and the Struggle for Japanese Exclusion*. 1962. Berkeley: University of California Press, 1977.
- Fugita, Stephen, and David J. O'Brien. *Japanese American Ethnicity: The Persistence of Community*. Seattle: University of Washington Press, 1991.
- Ichioka, Yuji. *The Issei: The World of the First Generation Japanese Immigrants, 1885-1925*. New York: Free Press, 1990.
- Ito, Kazuo. *Issei: A History of Japanese Immigrants in North America*. Shinichiro Nakamura, Jean S. Gerard, trans. Seattle: Executive Committee for the Publication of Issei: A History of Japanese Immigrants in North America, 1973.
- Spickard, Paul R. *Japanese Americans: The Formation and Transformations of an Ethnic Group*. New York: Twayne Publishers, 1996.
- Yoo, David. *Growing up Nisei: Race, Generation, and Culture among Japanese Americans of California, 1924-49*. Urbana: University of Illinois Press, 2000.

World War II Incarceration

- Commission on Wartime Relocation and Internment of Civilians. *Personal Justice Denied: Report of the Commission on Wartime Relocation and Internment of Civilians*. 1982. Seattle: University of Washington Press, 1997.

- Daniels, Roger. *Concentration Camps: North America; Japanese in the United States and Canada During World War II*. 1971. Malabar, FL: Krieger Publishing, 1993.
- Gardiner, C. Harvey. *Pawns in a Triangle of Hate: The Peruvian Japanese and the United States*. Seattle: University of Washington Press, 1981.
- Irons, Peter. *Justice At War: The Story of the Japanese American Internment Cases*. Berkeley: University of California Press, 1983.
- Muller, Eric L. *Free to Die for Their Country: The Story of the Japanese American Draft Resisters*. Chicago and London: University of Chicago Press, 2001.
- Robinson, Greg. *By Order of the President: FDR and the Internment of Japanese Americans*. Cambridge, MA, and London, England: Harvard University Press, 2001.
- Tateishi, John, ed. *And Justice for All: An Oral History of the Japanese American Detention Camps*, 1984; Seattle: University of Washington Press, 1999.
- tenBroek, Jacobus, Edward N. Barnhart, and Floyd W. Matson. *Prejudice, War and the Constitution, Causes and Consequences of the Evacuation of the Japanese Americans in World War II*. Berkeley, CA: University of California Press, 1968.
- Weglyn, Michi. *Years of Infamy: The Untold Story of America's Concentration Camps*, 1976; Seattle: University of Washington Press, 1996.

Redress and Reparations and the Coram Nobis Cases

- Daniels, Roger, Sandra C. Taylor, and Harry H.L. Kitano. *Japanese Americans: From Relocation to Redress*. Salt Lake City: University of Utah Press, 1986.
- Hatamiya, Leslie T. *Righting a Wrong: Japanese Americans and the Passage of the Civil Liberties Act of 1988*. Stanford: Stanford University Press, 1993.
- Hohri, William Minoru. *Repairing America: An Account of the Movement for Japanese-American Redress*. Pullman: Washington State University Press, 1988.
- Irons, Peter, ed. *Justice Delayed: The Record of the Japanese American Internment Cases*. Middletown, CT: Wesleyan University Press, 1989.
- Maki, Mitchell, et al. *Achieving the Impossible Dream: How Japanese Americans Obtained Redress*. Urbana: University of Illinois Press, 1999.
- Shimabukuro, Robert. *Born in Seattle: The Campaign for Japanese American Redress*. Seattle: University of Washington Press, 2001.
- Yamamoto, Eric K., Margaret Chon, Carol L. Izumi, Jerry Kang, Frank H. Wu. *Race, Rights and Reparation: Law and the Japanese American Internment*. Gaithersburg, NY: Aspen Law & Business, 2001.

Arts and Literature

- Eaton, Allen. *Beauty Behind Barbed Wire: The Arts of the Japanese in Our War Relocation Camps*. New York: Harper, 1952.
- Gesensway, Deborah and Mindy Roseman. *Beyond Words: Images from America's Concentration Camps*. Ithaca, NY: Cornell University Press, 1987.
- Higa, Karen. *The View From Within: Japanese American Art From the Internment Camps, 1942-1945*. Los Angeles: Japanese American National Museum, 1994.
- Hill, Kimi Kodani, Ed. *Topaz Moon: Chiura Obata's Art of the Internment*. Berkeley: Heydey Books, 2000.

- Hosokawa, Bill. *Out of the Frying Pan*. Niwot, CO: University Press of Colorado, 1998.
- Yamada, Mitsuye. *Camp Notes and Other Poems*. San Lorenzo, CA: Shameless Hussy Press, 1976.
- Yamamoto, Hisaye. *Seventeen Syllables and Other Stories*. Latham, NY: Kitchen Table--Women of Color Press, 1988.

Videos

See [National Asian American Telecommunications Association](http://www.naatanet.org/shopnaata/videos/subject/japanese.html) for a more complete listing of videos on the exclusion and incarceration of Japanese Americans (www.naatanet.org/shopnaata/videos/subject/japanese.html).

- Abe, Frank. "Conscience and the Constitution: Japanese American Resistance in World War II." Hohokus, NJ: Transit Media, 2000. Examines Japanese American draft resistance during World War II.
- Ding, Loni. "The Color of Honor." 1988. Examines Japanese American soldiers during World War II.
- Fournier, Eric Paul. "Of Civil Rights and Wrongs: The Fred Korematsu Story." 1999.
- Okazaki, Steven. "Unfinished Business: The Japanese American Internment Cases." San Francisco: Mouchette Films Production, 1984. Examines Japanese American legal challenges to incarceration.
- Okazaki, Steven. "Days of Waiting." 1988.
- Omori, Emiko. "Rabbit in the Moon." 1999.

September 11th Connections

- Education Development Center, Inc. (EDC). "Beyond Blame: Reacting to the Terrorist Attack," a curriculum for middle and high school students. Developed by the EDC in partnership with The Justice Project and Vietnam Veterans of America Foundation. 2001. Free publication available on the EDC website: www.edc.org/.
- The Civil Rights Project. "Statement Concerning Discrimination Against Muslims and Arab Americans, September 14, 2001," The Civil Rights Project at Harvard University, www.law.harvard.edu/groups/civilrights/.
- ["Us and Them" Facing History and Ourselves](http://www.facinghistory.org/facing/fhao2.nsf/all/September+Lesson+UsThem?opendocument). A reading and lesson designed to deepen thinking and stimulate discussion about the horrific events of September 11, 2001, reveals how difference can become suspect: www.facinghistory.org/facing/fhao2.nsf/all/September+Lesson+UsThem?opendocument.
- Teaching Media Literacy through the Topic of Terrorism. Curriculum developed by the World Affairs Council analyzing the definitions of "terrorist" and "propaganda," the meaning of a free press, and the role of military in the media: <http://www.world-affairs.org/archive/globalclassroom/MediaLitOnline.pdf>

Recommended for Students

The following titles are annotated for suggested reading levels. The abbreviations used are PM for primary, IM for intermediate, MS for middle school, and HS for high school.

- Adams, Ansel (photographs), and John Hersey (text). *Manzanar*. New York: Vintage Books, 1989. [MS] Photo essay completed in 1943 by Ansel Adams, one of America's great photographers. The original photographs are in the Library of Congress.
- Chin, Steven. *When Justice Failed: The Fred Korematsu Story*. Austin: Raintree Steck-Vaughn, 1993. [IM] Relates the experiences of a Japanese American who defied the World War II detention order and took his case to the Supreme Court.
- Davis, Daniel. *Behind Barbed Wire: The Imprisonment of Japanese Americans during World War II*. New York: E.P. Dutton, 1982. [MS] Describes how the Japanese Americans were determined to survive; how they lived with the indignities of imprisonment and created new lives for themselves afterward.
- Garrigue, Sheila. *The Eternal Spring of Mr. Ito*. Don Mills, Ontario: Collier Macmillan, 1985. [IM] The Japanese attack on Pearl Harbor shatters the world of Mr. Ito, a gardener who works for a Vancouver, B.C., family. He and his wife and children are sent to a Canadian detention camp.
- Hamanaka, Sheila. *The Journey*. New York: Orchard Books, 1990. [MS] The plight of Japanese Americans who were incarcerated during World War II revealed through words and mural artwork.
- Hirabayashi, Gordon. *Good Times, Bad Times: Idealism Is Realism*. Argenta, B.C.: Argenta Friends Press, 1985. [HS] Personal narrative of Hirabayashi's upbringing, protest of Executive Order 9066, his case before the Supreme Court, and his eventual vindication.
- Houston, Jean Wakatsuki, and James D. Houston *Farewell to Manzanar*. Boston: Houghton Mifflin, 1973. [MS] Jean Wakatsuki Houston reflects on growing up in an internment camp; describes her family's life before Pearl Harbor, the incarceration, and its effects after they returned to their home.
- Irons, Peter. *The Courage of Their Convictions: Sixteen Americans Who Fought Their Way to the Supreme Court*. New York: Penguin Books, 1988. [HS] The author brings to the reader the voices of individuals who fought for their rights, including Gordon Hirabayashi who challenged the detention order during World War II.
- Kogawa, Joy. *Naomi's Road*. Toronto: Oxford University Press, 1986. [PM] The story of Naomi and her older brother Stephen as they move from their home in Vancouver to a detention camp in the interior of British Columbia, and then to a farm in Alberta.

- Levine, Ellen. *A Fence Away from Freedom: Japanese Americans and World War II*. New York: G.P. Putnam's Sons, 1995. [MS] Stories of Japanese Americans who were incarcerated as children.
- Mochizuki, Ken. *Baseball Saved Us*. New York: Lee & Low Books, 1993. [PM+] A Japanese American boy learns to play baseball when he and his family are incarcerated during World War II; his ability to play helps him after the war is over.
- Nomi (pseudonym). *Nisei Odyssey: The Camp Years*. Fountain Valley, CA: Bowder Press, 1991. [HS] Collected stories and memories of Japanese Americans who were held in camps during World War II.
- Nomura, Kenjiro. *An Artist's View of the Japanese American Internment*. Seattle, WA: Wing Luke Asian Museum. 1991. [MS] Sketches and paintings produced by the artist while incarcerated at Minidoka, Idaho.
- Okada, John. *No-No Boy*. Seattle: University of Washington Press. 1976. [HS] A Japanese American who chose not to serve in the U.S. Army returns home to Seattle after being released from camp.
- Okubo, Mine. *Citizen 13660*. Seattle: University of Washington Press. 1983. [MS] Personal recollections of author's experience in the World War II camps; drawings by the author.
- Smith, Page. *Democracy on Trial: The Japanese American Evacuation and Relocation in World War II*. N.Y.: Simon & Schuster. 1995. [HS] Author brings to life the experience of ordinary people whose resourcefulness in developing a rich aesthetic and cultural life in harsh surroundings plays against the range of military, political, economic, racial, and personal motives of the incarceration.
- Sone, Monica. *Nisei Daughter*. Seattle: University of Washington Press, 1953. [MS+] Author writes about life in Seattle of the 1930s and her family's detention at Minidoka, Idaho.
- Stanley, Jerry. *I Am an American: The True Story of the Japanese American Internment*. New York: Crown Publishing, 1994. [IM] Focusing on one high school student, chronicles the government's incarceration of 120,000 Japanese Americans.
- Takashima, Shichan. *A Child in Prison Camp*. Montreal, Quebec: Tundra Books, 1971. [IM] Personal narratives of children who lived in the detention camps during the war.
- Uchida, Yoshiko. *The Bracelet*. Illustrated by Joanna Yardley. New York: Philomel Books, 1993. [PM+] Emi, a Japanese American in the second grade, is forced to leave her home after Pearl Harbor; the loss of the bracelet her best friend gave her proves that she does not need a physical reminder of the friendship.

- Uchida, Yoshiko. *Desert Exile*. Seattle: University of Washington Press, 1982. [MS] Autobiographical account of the author's incarceration by the U.S. government in 1942.
- Uchida, Yoshiko. *The Invisible Thread*. New York: Simon and Schuster, 1991. [MS] Auto-biography describing growing up in Berkeley and being held in a Utah camp during the war.
- Uchida, Yoshiko. *Journey Home*. Illustrated by Charles Robinson. New York: Aladdin Books, 1978. [IM] When Yuki and her parents are released from camp near the end of World War II, they meet with prejudice and even violence as they start life anew.
- Uchida, Yoshiko. *Journey to Topaz*. Illustrated by Donald Carrick. Berkeley: Creative Arts Books, 1971. [IM] Eleven-year-old Yuki and her family endure unjust treatment after Pearl Harbor when they are forced into a detention camp because of their Japanese heritage.
- Uchida, Yoshiko. "Letter from a Concentration Camp." In *The Big Book of Peace*. New York: Dutton Children's Books, 1990, pp. 57-61. [IM] Jimbo writes to his friend about life in a detention camp where he and his parents were held during World War II.
- Uchida, Yoshiko. *Picture Bride*. Flagstaff: Northland Press, 1987. [HS] Carrying a photograph of Taro Takeda, whom she is to marry but has yet to meet, young Hana Omiya arrives in San Francisco in 1917, one of several hundred picture brides whose arranged marriages brought them to America in the early 1900s.
- Zich, Arthur. "Japanese Americans: Home at Last." *National Geographic*. April 1986, pp. 512-38. [IM] Relates the story of Japanese Americans who were incarcerated during World War II and their rise as a high achieving "model minority"--a label that makes many Japanese Americans wince because it causes resentment among other minority groups, measures against white standards, and obscures many human complexities.

EVALUATION

Using the Teacher Resources of Densho: The Japanese American Legacy Project

Thank you for taking the time to help us assess our resources for teaching about the Japanese American incarceration.

Teacher Guide, Online Archive

1. What aspect or component of the teacher guide do you think is the most effective (will have the greatest impact on students)?

is the least effective? _____

2. How do you plan to use the teacher resources and archive? For what grades? What subjects?

3. Is it helpful to have interviews with non-Japanese Americans when teaching about the incarceration? If so, why?

4. Which classroom activities do you plan to use and why?

5. Do you think the Denshō teacher resources will help the students:

a. Better understand Japanese American history? *yes* *no*

b. Draw parallels between the World War II incarceration and present circumstances? *yes* *no*

c. Have a greater appreciation for civil liberties? *yes* *no*

d. Evaluate the balance between national security and personal rights? *yes* *no*

e. Think critically about sources of information? *yes* *no*

f. Be encouraged to investigate the subject further? *yes* *no*

6. What suggestions do you have for improving the Denshō teacher resources so that you could answer "yes" to more of the above?

Additional comments:
