



Lesson in American History:

The Japanese American Experience

Curriculum and Resource Guide, 5th Edition



JACL

Japanese American Citizens League

A Lesson in American History



acism and economic interests were among the major causes of the Japanese American incarceration during World War II. This experience teaches us important lessons about democratic principles. Unfortunately, school textbooks do not often offer substantive information about the incarceration experience of Japanese Americans. The purpose of this guide is to provide information that will encourage and assist educators in developing and presenting a unit on the Japanese American incarceration in their classrooms.

The incarceration of persons of Japanese ancestry during World War II raises fundamental questions about democratic values and constitutional law. Under our constitutional system, citizens have the right to be safe from unwarranted searches and seizures. They have the right to life, liberty and property. They cannot be imprisoned for a lengthy period without due process of law. All of these constitutional rights and more were violated when all persons of Japanese ancestry were forced from their homes on the West Coast and sent into concentration camps.

The U.S. government has acknowledged its failure to protect the constitutional rights of these citizens and began issuing apologies and monetary compensation in 1990. Why, then, should this episode in American history be studied now?

The California State Board of Education in its Model Curriculum for Human Rights and Genocide has stated that “there is no more urgent task for educators in the field of history and social science than to teach students about the importance of human rights” and therefore, we must “acknowledge unflinchingly the instances in U.S. history when our own best ideals were betrayed by the systematic mistreatment of group members because of their race, religion, culture, language, gender or political views.”

Through the use of this guide, students will learn that the decision to incarcerate Japanese Americans was wrong. They will learn that the constitution did not properly protect Japanese Americans during World War II. This guide fosters the ideal that all citizens share responsibility for protecting the rights of all citizens at all times. This responsibility is illuminated by a knowledge of history and an understanding of how civil rights abuses occurred in the past.

In 1982, the federal Commission on Wartime Relocation and Internment of Civilians (CWRIC) found that the broad causes that led to the incarceration of Japanese Americans and resident Japanese aliens were “race prejudice, war hysteria and a failure of political leadership.” This guide addresses these issues that enlightens and discusses ways to prevent the future recurrence of similar events.

In this study guide students will be reminded that the actions of foreign nations often hold consequences for their descendants living in the United States. This is especially true for groups that are physically identifiable. For example, just as Japanese Americans were targeted for the actions of Japan at Pearl Harbor, Arab Americans were targeted following the terrorist attacks in New York, Washington, D.C., and Pennsylvania on September 11, 2001.

This guide will discuss the role of propaganda and emotional arguments during times of crises, which might be used to justify excesses in government authority. This will lead to a larger message: to respect differences among people.



JACL

Japanese American Citizens League

The Japanese American Citizens League (JACL) is the oldest and largest Asian American civil rights/education organization in the United States. The JACL strives to promote a world that honors diversity by respecting values of fairness, equality and social justice.

Finally, students will learn that our democratic system is resilient. When abuses such as the incarceration of Japanese Americans occur, redress is possible. They have reason to rejoice that they live in a country governed by laws and not the whims of public officials or an uninformed public.

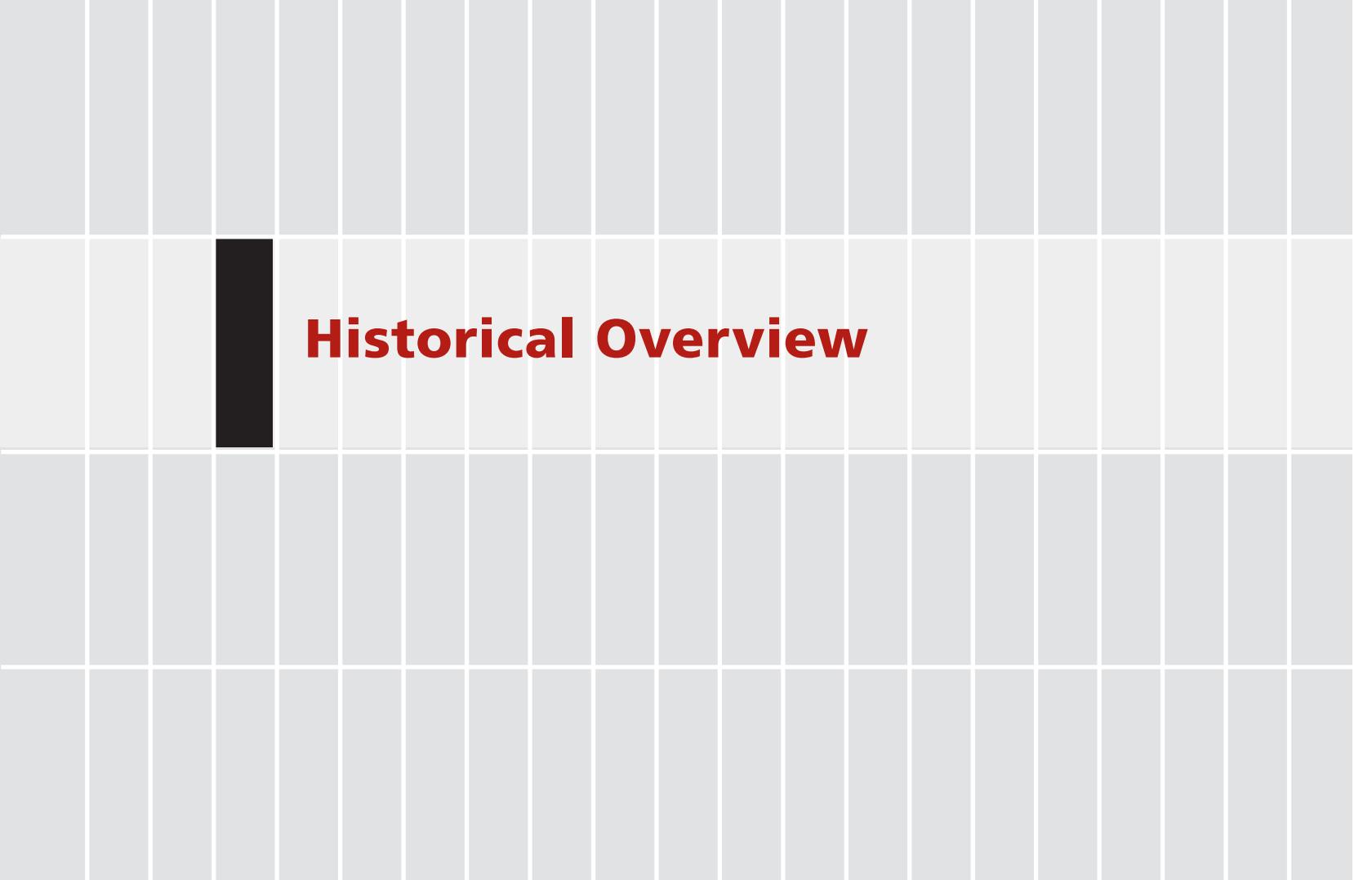
The significance of this guide, then, goes far beyond the treatment of Japanese Americans. When civil liberties are taken from one group or individual, they can be taken from any group or individual. Students should reflect and come to know this enduring lesson about democracy.

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Child on West Coast prior to forced removal of Japanese Americans. 1942
Courtesy of the National Archives



Historical Overview

No person shall be deprived of life, liberty, or property without due process of law. Those accused of a crime shall enjoy the right to a speedy and public trial by an impartial jury and to be informed of the nature and cause of the accusation.

These protections are guaranteed in the 5th and 6th Amendments to the Constitution of the United States of America.

However, during 1942-46, some 120,000 individuals (77,000 American citizens of Japanese ancestry and 43,000 Japanese nationals, most of whom were permanent U.S. residents,) were summarily deprived of liberty and property without criminal charges and without trial of any kind. Several persons were also violently deprived of life. All persons of Japanese ancestry on the West Coast were expelled from their homes and confined in desolate, inland camps, often referred to euphemistically as “internment camps.” The sole basis for these actions was ancestry; citizenship, age, loyalty, and innocence of wrongdoing did not matter. Japanese Americans were the only group singled out for mass incarceration. German and Italian nationals, and American citizens of German and Italian ancestry were not imprisoned en masse even though the U.S. was at war with Germany and Italy.

This episode was one of the worst violations to constitutional liberties that the American people have ever sustained. Many Americans find it difficult to understand how such a massive injustice could have occurred in our democratic nation. This guide will attempt to explain how and why it happened, and what can be done to ameliorate the effects of that mistake. In a 1945 article in the Yale Law Journal, Professor Eugene V. Rostow wrote: “Until the wrong is acknowledged and made right we shall have failed to meet the responsibility of a democratic society—the obligation of equal justice.”



A grandfather and grandchildren waiting for a bus to take them to Tanforan Temporary Detention Center.

Courtesy: California Historical Society

1848

First immigrants from Asia arrived during the California Gold Rush.

Root Causes

The seeds of prejudice that resulted in the incarceration of Japanese Americans during World War II were sown nearly a century earlier when the first immigrants from Asia arrived during the California Gold Rush. California was then a lawless frontier. White immigrants from the Eastern United States had just succeeded in taking control of this area from Mexico and had briefly proclaimed an independent Republic of California.

Mexico was forced to cede California to the United States in 1848, and almost simultaneously gold was discovered in the Sierra Nevada foothills. Many migrants from the eastern states, and from all over the world, rushed to California during 1848-49. There was intense, often violent competition for control of the gold mines and ultimately for control of the Republic of California.

About 25 percent of the miners in California during the Gold Rush came from China. The English-speaking newcomers who had previously established dominance over the native, Spanish, and Mexican Californians were in no mood to tolerate further competition. Using acts of terrorism (e.g., mass murder and arson) the white newcomers drove the Chinese out of the mining areas.

When California became a state in 1850, lawless violence against the Chinese was transformed into legal discrimination. Official government prejudice against Asian Americans thus became institutionalized. Article 19 of the California State Constitution authorized cities to totally expel or restrict Chinese persons to segregated areas and prohibited the employment of Chinese persons by public agencies and corporations. Other federal, state, local laws or court decisions at various times prohibited the Chinese from becoming citizens or voting, testifying in court against a white person, engaging in licensed businesses and professions, attending school with whites, and marrying whites. The Chinese alone were required to pay special taxes, and a major source of revenue for many cities, counties and the State of California came from these assessments against the Chinese.

Despite such barriers, there were more opportunities in California than in poverty-stricken China, and

more Chinese immigrants arrived. But with the much larger influx of white migrants from the eastern states and Europe, the proportion of Chinese persons in California dropped to 10 percent of the population.

Big business recruited Chinese workers for menial labor, but labor unions agitated for the removal of all Chinese persons from California. Elected officials soon joined the exclusion movement and pressured the federal government to stop immigration from China. In response to this anti-Chinese sentiment, Congress passed a series of Chinese Exclusion Acts beginning in 1882.



Japanese Arrive

As the Chinese population in California rapidly declined due to the shortage of women and because many men returned to China, an acute labor shortage developed in the Western states and the Protectorate of Hawaii in the 1880s. The agricultural industry wanted another group of laborers who would do menial work at low wages and looked to Japan as a new source. At that time, however, Japan prohibited laborers from leaving the country. The United States pressured Japan to relax the ban on labor emigration, and Japan consequently allowed laborers to leave in 1884.

The American agricultural industry recruited Japanese laborers to work in the sugar cane fields of Hawaii and the fruit and vegetable farms of California. From the handful who were in the U.S. prior to the Chinese Exclusion Act, the Japanese population increased to about 61,000 in Hawaii and 24,000 on the mainland by 1900.

As long as the Japanese remained docile, their hard labor was welcomed, but as soon as they showed signs of initiative, they were perceived as threats to white dominance. Since the major labor unions denied membership to workers of Asian ancestry, the Japanese farm laborers formed independent unions, and together with Mexican farm laborers conducted the first successful

1884

The American agricultural industry recruited Japanese laborers to work in the sugar cane fields of Hawaii

agricultural strike in California in 1903. Japanese farm laborers also worked through labor contracting organizations, and their leaders aggressively negotiated for higher pay. They soon achieved wage parity with white workers, and many saved enough money to buy or lease farmland. The Japanese farmers, like their Chinese predecessors, reclaimed much of the less desirable land and developed these into rich agricultural areas.

The anti-Japanese campaign began with acts of violence and lawlessness such as mob assaults and arson. Forcible expulsion from farming areas became commonplace. Soon these prejudices became institutionalized into law. As with the earlier Chinese pioneers, the Japanese were also denied citizenship, prohibited from certain occupations, forced to send their children to segregated schools, and prohibited from marrying whites. In addition, some laws were specifically directed against the Japanese, including the denial of the right to own or lease agricultural land.

Like the Chinese exclusion movement before, California lobbied the federal government to stop all immigration from Japan. As a result of these pressures,

Japanese laborers were excluded by executive action in 1907, and all Japanese immigration for permanent residence was prohibited by the Asian Exclusion Act of 1924. The Japanese government regarded this as a national insult particularly since the United States had insisted upon Japanese immigration in the first place.

To the dismay of the exclusionists, the Japanese population did not rapidly decrease as the Chinese population did earlier. There were sufficient numbers of Japanese women pioneers who were married, resulting in an American-born generation, and families decided to make the United States their permanent home. As the exclusionists intensified their efforts to get rid of the Japanese, their campaign was enhanced by the development of a powerful new weapon: the mass media.

Newspapers, radio, and motion pictures stereotyped Japanese Americans as untrustworthy and unassimilable. The media did not recognize the fact that a large number of persons of Japanese ancestry living in the United States were American citizens. As Japan became a military power, the media falsely depicted Japanese Americans as agents for Japan. Newspapers inflamed



Japanese immigrants arriving at Angel Island immigration station. In the foreground are recent wives of men who returned to Japan to marry them, and picture brides who had yet to meet their husbands. Circa 1915

Courtesy of the National Archives

1941

A confidential report to the President and the Secretary of State that certified the Japanese Americans possessed an extraordinary degree of loyalty to the United States

the “Yellow Peril” myths on the West Coast: radio, movies and comic strips spread the disease of prejudice throughout the United States.

Forced into segregated neighborhoods and without access to the media, Japanese Americans were unable to counteract the false stereotypes. Although those born in the United States were culturally American, spoke English fluently, and were well-educated, they faced almost insurmountable discrimination in employment, housing, public accommodations, and social interaction.



Outbreak of War

Prior to World War II, Germany and Japan became military powers, and in the 1930s began their conquests by annexing neighboring nations by sheer intimidation. Actual military conflicts broke out in Asia when Japan invaded China in 1937, and in Europe when Germany invaded Poland in 1939.

As Germany overran the European continent and drove into Africa and the Soviet Union, and Japan moved into Asia and Southeast Asia, the United States was placed under tremendous pressure to enter the war. In July 1941, the United States, together with Britain and the Dutch East Indies (Indonesia), imposed a total embargo on exports to Japan, thus effectively cutting off Japanese oil supply.

The United States had broken a Japanese top secret code and was aware of the probability of armed conflict. Consequently, the U.S. government undertook precautionary measures. In October 1941, the State Department dispatched a special investigator, Curtis B. Munson, to check on the disposition of the Japanese American communities on the West Coast and Hawaii.

In November 1941, Munson submitted a confidential report to the President and the Secretary of State which certified that Japanese Americans possessed an extraordinary degree of loyalty to the United States, and immigrant Japanese were of no danger. Munson's

findings were corroborated by years of secret surveillance conducted by the Federal Bureau of Investigation and the Office of Naval Intelligence. There were a few reports of potential extremists but almost 100 percent of the Japanese American population was said to be absolutely trustworthy. High U.S. government and military officials were aware of these intelligence reports, but they kept them secret from the public. Japan's military forces attacked the U.S. military bases in Hawaii and the Philippines on December 7, 1941, and the United States declared war on Japan the following day.

Many people who were unfamiliar with the historical background have assumed that the attack on Hawaii was the cause of, or justification for, the mass incarceration of Japanese Americans on the West Coast. But that assumption is contradicted by one glaring fact: the Japanese Americans in Hawaii were not similarly incarcerated en masse. Such a massive injustice could not have occurred without the prior history of prejudice and legal discrimination. The removal of Japanese Americans from the West Coast and their incarceration was the culmination of the movement to eliminate Asians from the West Coast that began nearly 100 years earlier.

The FBI was well prepared for the war, arresting over two thousand persons of Japanese ancestry throughout the United States and Territories of Alaska and Hawaii within a few days after the declaration of war. Nearly all of those arrested were Japanese nationals, but some American citizens were included.

No charge of espionage, sabotage, or any other crime was ever filed against those arrested. They were apprehended because they were thought to be suspicious persons in the opinion of the FBI. Evidently, anyone who was a community leader was under suspicion by the FBI because almost all of those arrested were organization officers, Buddhist or Shinto priests, newspaper editors, and language or martial-arts school instructors. The established leadership was imprisoned. Inexperienced teenagers and young adults were suddenly thrust into the position of making crucial decisions affecting the entire Japanese American community.



Japanese air attack on December 7, 1941 at Pearl Harbor, Hawaii. Explosions aboard USS Shaw.

Courtesy of the Library of Congress

Men were taken away without notice, and their families were left without a means of livelihood. Many also had their bank accounts frozen. Some of those arrested were released after a few weeks, but most were secretly transported to one of twenty-six Department of Justice (DOJ) "internment" or "isolation" camps scattered in sixteen states and the Territories of Alaska and Hawaii.

Some families did not learn for years what happened to their men. Most detainees were eventually reunited with their families, but only to be sent to another barbed wire concentration camp where their families had been sent in the meantime. Some, however, were confined in the DOJ camps for the duration of the war, together with the Central and South American Japanese who were brought in for incarceration at the insistence of the United States.

Perhaps due to the swift action of the FBI, there was very little public panic, hysteria, or irrationality for the first month of the war. In fact, public opinion was remarkably enlightened: some newspapers even published editorials and letters sympathetic to Japanese

Americans, and some elected officials urged the general public not to blame or harm Japanese Americans.

Economic interests in California, however, were not satisfied with the imprisonment of individuals, and the fact that domestic security was under firm control. They wanted the entire Japanese American population removed from California. The same pressure groups and newspapers that had always advocated Japanese exclusion from the state organized an intense rumor and hate campaign. Totally false stories were published about spies and saboteurs among the Japanese Americans. The war became the perfect pretext for anti-Japanese groups to accomplish the goal they had been seeking for almost fifty years.

The truth was that no person of Japanese ancestry living in the United States or Territories of Alaska and Hawaii was ever charged with or convicted of espionage or sabotage. Ironically, numerous persons of non-Japanese ancestry were charged and convicted as agents for Japan.

1942

Executive order 9066... used for the purpose of removing and incarcerating Japanese Americans

Because of the long background of prejudice and stereotypes, many found it easy to believe the false stories. Some high federal officials knew the facts, but they remained silent. By mid-January of 1942, public opinion began to turn against Japanese Americans. Elected officials, city councils, and civic organizations in California, Oregon, and Washington demanded the ouster and incarceration of all Japanese Americans. Earl Warren, then the Attorney General of California, made the incredible statement that the very absence of fifth column activities by Japanese Americans was confirmation that such actions were planned for the future. Warren also claimed American citizens of Japanese ancestry were more dangerous than nationals of Japan.

There were a few isolated acts of violence committed against Japanese Americans, but there was no reason to believe that Japanese Americans were in danger despite assertions that the population should be confined for their own safety. If there were any threats, it was the job of local police and sheriff departments to provide protection. Also, many Japanese Americans were perfectly willing to take whatever risk necessary to protect their homes and property.



Expulsion and Incarceration

Similar to the previous immigration exclusion campaigns, the California lobby pressured the federal government to remove and/or lock up all Japanese Americans. Oregon and Washington supported California's demands, but the rest of the nation was generally unconcerned about their tiny Japanese American minority. There were many important and real problems caused by the war needing attention, but the West Coast pressure groups seemed preoccupied with the elimination of Japanese Americans.

President Franklin Roosevelt signed Executive Order 9066 on February 19, 1942 despite objections from Attorney General Francis Biddle and FBI Director J. Edgar Hoover, both of whom felt the order was both unconstitutional and unnecessary.

Executive Order 9066 broadly authorized military commanders to exclude any person from any area. The presidential order did not mention any specific group, nor did it provide for detention. However, there was an understanding among high officials that the authorization was to be used for the purpose of removing and incarcerating Japanese Americans. Congress backed the Executive Order by passing Public Law 77-503, which authorized a civil prison term and fine for any civilian convicted of violating a military order.

General John L. DeWitt, Military Commander of the Western Defense Command, issued a series of over one hundred military orders applying exclusively to civilians of Japanese ancestry living in the West Coast states. The sole basis for DeWitt's orders was ancestry; he was often quoted as stating: "A Jap's a Jap. It makes no difference whether the Jap is a citizen or not." He further masked the issue of citizen rights by using the term "non-alien" to refer to United States citizens in all of his written orders.

It should be noted that martial law was not declared on the West Coast; the writ of habeas corpus was not suspended; the civil courts were in full operation and anyone charged with espionage or sabotage could have been brought to trial. It also should be remembered that of the 1,100,000 nationals of enemy nations living in the United States in 1942, fewer than 4 percent were Japanese nationals.

DeWitt first announced that all persons of Japanese ancestry had to leave the western half of the West Coast states and the southern half of Arizona, and urged the affected people to move inland "voluntarily." Approximately ten thousand tried to comply, mostly moving in with relatives in the eastern half of the West Coast states and interior states. Many, however, were forced to turn back by hostile crowds and armed posses.

American citizens of Japanese ancestry were placed under curfew, along with nationals of Japan, Germany, and Italy. American citizens of German and Italian ancestries were not restricted in any way.

DeWitt then announced that all persons of Japanese ancestry would be expelled from the eastern half of the West Coast states as well and were prohibited from

The Power of Words

In 1942 the United States military put up posters in Washington, Oregon, California and Arizona that read: “All Japanese persons, both alien and non-alien will be evacuated...”

If an “alien” is defined as someone who is an immigrant who is not a naturalized American citizen, then who is a “non-alien?”

There are a number of words that were used in reference to what took place shortly after President Franklin D. Roosevelt signed Executive Order 9066 that have been termed as euphemisms. A euphemism is defined as the use of a word or phrase that is more neutral, vague, or indirect to replace a direct, harsh, unpleasant, or offensive term.

Some examples used to describe the Japanese American experience during World War II are “evacuation,” “assembly centers,” “relocation” or “internment” camps, which were used because they were “more neutral, vague, or indirect” than the more “direct, harsh, unpleasant, or offensive term.”

When you look up the word “evacuation” you will find it defined as “an act or the process of emptying a dangerous or potentially dangerous place of people or a removal of people from a dangerous or potentially dangerous place to somewhere safe.”

However, questions arise such as, why were there barbed wire fences erected at the centers and camps? Furthermore, why were sentries posted in guard towers that surveilled the interior of the centers and camps, substantiating that it was much more like a prison than a fort. And finally, why were some detainees shot and killed by the guards for being too close to the barbed wire fences?

Over the years, especially since the signing of the Civil Liberties Act of 1988 by President Ronald Reagan,

which formally apologized for the injustices that were committed upon those affected by Executive Order 9066, more accurate terminology is being used.

Those who were “evacuated” were incarcerated like prisoners because their mail and newsletters were censored, that only those with passes were allowed to leave the camps to work in the fields because there was a labor shortage or to “relocate” to other parts of the United States but not return to their homes and businesses on the West Coast.

The preferred and more accurate reference to the confinement sites administered by the War Relocation Authority could include “American concentration camps,” “incarceration camps,” or “illegal detention centers.”

It is important that whenever you read or hear something, especially in times of crisis, to be aware that the use of one word may make a significant impression on others and you should be careful in how you react or respond.

Had the word “citizen” been used instead of “non-alien,” perhaps more people would have recognized the violations of the Bill Rights and more people would have questioned the incarceration of 120,000 individuals during World War II.

It is up to each of us to ensure that similar violations of civil liberties do not recur and that no more illegal detention camps are created. The Commission of the Wartime Relocation and Internment of Civilians determined that the incarceration was a result of “wartime hysteria, race prejudice, and a failure of political leadership.” We must understand the words engraved on the statue in front of the National Archives in Washington, D.C.: “The Past is Prologue.”



Japanese American families expelled from a farming community in Centerville, California.

Courtesy of the National Archives

any further “voluntary migration.” He ordered them to maintain their residences until reporting for detention. Then beginning in March 1942, DeWitt ordered all persons of Japanese ancestry in California, parts of Arizona, Oregon, and Washington to turn themselves in at temporary detention camps near their homes.

The rationale for these actions on the West Coast was “military necessity,” but such a claim was inconsistent with the fact that Japanese Americans in Hawaii were not similarly subjected to wholesale incarceration. Hawaii was three thousand miles closer to the enemy, and using DeWitt’s logic, could be in far greater danger of invasion and sabotage. The military commander in Hawaii decided to implement martial law enabling Japanese Americans to remain free to help maintain the islands’ economy.

Like the initial FBI roundups on the mainland, some Japanese nationals in Hawaii were imprisoned on an individual basis and held in prison camps on the islands

or transferred to the mass detention or smaller “internment” camps on the mainland. Only 1 percent of the Japanese population in Hawaii was incarcerated.

DeWitt’s detention orders were ostensibly for the purpose of protecting the West Coast against sabotage and espionage; but babies, orphans, adopted children, the infirm and bedridden elderly were also imprisoned. Children of multiple ancestry were included if they had any Japanese ancestry at all. Colonel Karl Bendetson, who directly administered the program, stated: “I am determined that if they have one drop of Japanese blood in them, they must go to camp.”

Non-Japanese spouses, adoptive parents, and orphanage directors were forced to surrender their children for incarceration or enter the camps themselves. The only exceptions were for those confined in prisons or asylums, and the few adults with 1/32nd Japanese blood or less who could prove they had no contact whatsoever with other persons of Japanese ancestry.

1943

War Department announced that Japanese American volunteers would be accepted for combat duty in Europe

There were fifteen temporary “detention camps” scattered throughout Arizona, California, Oregon, and Washington. They were mostly county fairgrounds, race tracks, and livestock exhibition halls hastily converted into “detention camps” with barbed wire fences, search lights and guard towers. Each camp held about five thousand detainees, except for the Santa Anita Race Track near Los Angeles, which held over eighteen thousand, and Mayer, Arizona, which held only 247. Living quarters were horse stalls, some still dirty with manure.

Japanese Americans had to leave their homes with only what they could carry with them. Property had to be hurriedly sold, abandoned, given away or left in insecure storage or unpredictable trusts. Crops were left unharvested. Many lost titles to homes, businesses, and farmlands because taxes and mortgage payments became impossible to pay. Most bank accounts had already been frozen or confiscated as “enemy assets,” and there was very low income within the camps. Token amounts were earned by detainees. (The highest was nineteen dollars a month earned by professionals such as doctors.)

The incarceration of Japanese Americans was accomplished district by district over a five-month period. DeWitt methodically issued detention orders almost daily, each applying to a new locale. As orders progressed through the eastern half of California, Japanese Americans in the eastern halves of Oregon and Washington fully expected their turn would be next. They stripped their possessions down to the bare essentials just as the others before them had been required to do. They lived day-to-day unsettled under the constant threat of imminent removal; however, the actual exclusion orders, fortunately for them, never came.

Government actions also encouraged private harassment: for example, in one town outside the official expulsion area, the entire Japanese American community was boycotted and forced to leave town.

In June 1942, the U.S. Navy won a decisive victory at the Battle of Midway, and the tide of war shifted in favor of the United States. Japan was no longer militarily

capable of attacking the West Coast, including Hawaii. The U.S. government and military were aware of this fact, but they went ahead with plans to build permanent American mass detention facilities in the interior deserts in the west and in the Mississippi delta region of the south.

The government built ten mass permanent camps in the isolated areas of Arizona, Arkansas, California, Colorado, Idaho, Utah, and Wyoming. The vast majority of Japanese Americans were moved from the temporary detention centers near their hometowns to the permanent camps hundreds or thousands of miles away even after the threat of invasion by Japan had vanished. Each of the permanent camps held seven thousand to eighteen thousand Japanese Americans. A total of about 120,000 Japanese Americans were ultimately detained.

These inland camps were located in desolate areas and were surrounded by a high barbed wire fence. Guard towers were placed at strategic intervals, and any Japanese American leaving without permission could be shot. Dozens of those confined were shot and wounded. Eight were killed by guards (one each in central Utah, Gila River, Tule Lake and Fort Sill, two in Manzanar and Lordsburg). Living quarters were crowded and there was no privacy. Large extended families or groups of unrelated individuals were squeezed into tiny unpartitioned 20 x 25 foot units. The detainees tried to make the dreary camps tolerable by foraging scrap materials to make furniture and room partitions. They used indigenous plants to make gardens, and surplus materials or adobe to build schools and recreation facilities. Detainees also operated farms, and many camps became self-supporting for much of its food.

They also volunteered to relieve the critical farm labor shortage in the Mountain Plains area and were granted seasonal work leaves. Others were given leaves to fill labor shortages in Midwest and East Coast factories, and college students were granted educational leaves. But these leaves were a form of parole: they were not free to go or do anything they wanted, and



Sentry gate at Manzanar, California. Photographed by Ansel Adams in 1943.

Courtesy of the Library of Congress

had to periodically report to government officials. During 1943 and 1944, about 33 percent of the detainees, mostly young single men and women, were conditionally released on various forms of leaves or for military duty. The other 67 percent remained in the camps for the duration of the war.

Japanese Americans were known for their pride in rarely having been on welfare or locked up in prisons, but the camps made them wards of the government guarded by armed soldiers. Fathers were no longer the family breadwinners, parents lost control of their children, and families rarely ate meals together. Many were frightened because of the unpredictable future and the hopelessness of the situation. Many did not expect to come out alive.

Overwhelming despair caused some detainees to commit suicide. Many more died prematurely because of inadequate medical facilities and the harsh environment.

Most incoming and outgoing communications were censored, including personal letters and newspapers. All internal communications were strictly controlled by the camp administration. The Japanese language was banned at public meetings and Buddhist and Shinto religious practices were suppressed.

While the Japanese Americans were incarcerated, some members of Congress and the State Department proposed legislation or executive action to strip all native-born Americans of Japanese ancestry of their citizenship and deport them to Japan after the war. Other elected officials urged that the imprisoned Japanese Americans be used for exchanging with American prisoners of war. One member of Congress even proposed a mandatory sterilization program. Fortunately, none of these extreme measures was taken.

1944

*33,000 Japanese Americans served in armed forces during WWII,
6,000 of them in the Pacific Theater.*

The Question of Loyalty: Japanese Americans in the Military and Draft Resisters

However, another form of indignity was imposed on the detainees in February 1943. After being imprisoned for nearly a year, all detainees 17 years of age and older were required to answer a questionnaire swearing their loyalty to the United States and their willingness to serve in the U.S. Armed Forces. It was an audacious act for the government to require such an oath from people already locked up because it presumed they were disloyal.

Throughout the war, the United States government consistently maintained that the loyalty of persons of Japanese ancestry was in question and that their incarceration was based upon military necessity. Once the population was confined to “internment” camps and the war was in full force, the government began to address the loyalty issue. The loyalty review process was used as a mechanism to weed out so-called “loyals” from potential “disloyals.”

Due to the insensitive wording, Japanese nationals were asked, in effect, to renounce the only citizenship they had (since they were prohibited from becoming U.S. citizens) and render themselves stateless. American citizens were asked to falsely incriminate themselves by “forswearing” an allegiance to Japan—allegiance they never had. Women and elderly persons were asked to serve in “combat duty wherever ordered.”

Despite the problems with the questionnaire, the majority of detainees affirmatively signed the oath. The loyalty review program would be administered as a part of the “Application for Leave Clearance.” The questionnaire would be used to determine whether an individual would be “at risk” if released from incarceration. The answers of adult respondents would be used to determine their eligibility for enlistment into the military (either voluntary or later by draft), and also for work in any war-related industry. The questionnaire asked about family background, education, and employment. Following the administration of the questionnaire, a Joint Board consisting of representatives from the

Navy, War Relocation Authority (WRA), military intelligence and the Provost Marshal General would decide the disposition of each adult detainee. Some would be allowed to work in war production facilities, serve in the army, or be released for other work outside the “internment” camps. This did not mean, however that the minority who refused to cooperate had been any less loyal or patriotic. Some highly principled individuals felt that their fundamental constitutional rights should be restored before signing. Loyal citizens were incarcerated without a trial. Bitter feelings would be natural, and a questionnaire under these circumstances would not measure objective and true feelings of loyalty.

When the United States entered the war in 1941, there were about 5,000 Japanese Americans in the armed forces, but many were summarily discharged as unsuitable for service. Immediately following the attack on Pearl Harbor, most Japanese Americans were classified by the Selective Service System as “enemy” nationals (4C) ineligible for duty and were refused enlistment.

The United States, however, soon discovered the need for Japanese language specialists and started to recruit men and women of Japanese ancestry for the Military Intelligence Service, the Office of Strategic Service and the Office of War Information in June 1942. The bypassing of the Selective Service System, and the fact that Japanese Americans were serving with the U.S. Armed Forces in the Pacific Theater was not made public knowledge. Japanese American soldiers in Asia and the Pacific Islands worked primarily as translators and interpreters, but engaged in combat whenever the need arose. General Charles Willoughby, MacArthur’s chief of intelligence, said that by obtaining crucial military intelligence, the Japanese American soldiers helped to shorten the Pacific war by two years.

In January 1943, the U.S. War Department announced that Japanese American volunteers would be accepted for combat duty in Europe. Most of the volunteers came from Hawaii, but there were also thousands who volunteered from within the mass detention camps on the mainland. The volunteers were

1945

Japanese Americans were free to return to their homes on the west coast effective January 1945

assigned to a segregated Japanese American unit—the 442nd Regimental Combat Team. The 442nd eventually became the most decorated American unit in U.S. military history for its size and length of service.

In January 1944, the Selective Service System started to draft Japanese American men, even though they were still incarcerated in the camps. Most of the over 33,000 Japanese Americans who served in the U.S. military during World War II were in one of three military units: the 100th Battalion that originated in Hawaii; the 442nd Regimental Combat Team, comprised of volunteers and draftees from the ten mainland “internment” camps; and the Military Intelligence Service (MIS), comprised of Nisei and Kibei, who worked in the Pacific Theater.

Many Japanese American soldiers were greatly concerned about the treatment of their families still incarcerated behind barbed wire fences in the United States while they faced enemy firepower in combat zones.

Among the thousands of Nisei who proclaimed their loyalty and who served in the military during World War II, were a group of men who protested the process of loyalty review and refused to be drafted into the army. Their story has largely been untold, overshadowed by the experiences of the 100th and 442nd. Because they refused to be drafted, they were branded as traitors and referred to in derogatory terms as draft dodgers and trouble-makers. For many years following their resistance, the Japanese American community refused to acknowledge the validity of their protest, and many of the draft resisters spent their lives in obscurity. For many of the resisters, their form of protest was not a question of loyalty, but a question of principle. They would not compromise their rights as U.S. citizens, and their beliefs in justice and civil liberty. Many of them chose not to be drafted because of what they saw as injustices in their own and their family’s experiences with the incarceration. (See Appendix: Japanese Americans in the Military and the Resisters of Conscience.)

The Supreme Court

While the majority of Japanese Americans complied with the military orders, there were many individuals who decided to challenge the discriminatory orders on constitutional grounds. As a means of testing the orders in the courts, over a hundred Japanese Americans deliberately violated one or more of the orders and invited arrest. But the government was apprehensive about a judicial review and declined to prosecute most of these violators.

Instead, the government carefully selected for prosecution three individuals who did not appear to have the backing of any Japanese American organization: Minoru Yasui, charged with violating the curfew; Gordon Hirabayashi, charged with violating the curfew and refusing to report for detention, and Fred Korematsu, charged with failing to report for detention. All three men were convicted in the federal courts for variously disobeying military orders and sentenced to prison terms under Public Law 77-503. The legal issues were slightly different in each case. Each appealed to the U.S. Court of Appeals and their cases were ultimately heard by the Supreme Court.

On the other hand, Mitsuye Endo cooperated with the military orders, but when she found herself detained against her will without charges, she sought a writ of habeas corpus in July 1942. Habeas Corpus cases are supposed to be adjudged promptly, but the federal district court took a full year before announcing the decision denying Endo’s plea for release. Endo appealed, but again, the Court of Appeals took another year before forwarding her case to the Supreme Court.

All four Japanese American appellants argued that the military orders were unconstitutional when applied to citizen civilians, and the government conceded that the appellants were loyal citizens who had not committed any crimes other than to challenge the military orders.

Regretfully, judges and justices of the Supreme Court were not immune to the prejudices and war hysteria of the time. The judicial system failed in its

1946

The last mass detention camp did not close until October 1946 and the last special “internment” camp did not close until 1952

constitutional responsibility to protect citizens against abuses by the executive and legislative branches.

In *Hirabayashi and Yasui v. U.S.* (320 US 81, 115) the Supreme Court ruled that a curfew may be imposed against one group of American citizens based solely on ancestry. In *Korematsu v. U.S.* (323 US 215), the Supreme Court further decided that one group of citizens may be singled out and expelled from their homes and imprisoned for several years without trial. The Court refused to question military judgment or the validity of military orders applied to civilians without a declaration of martial law.

The majority of the Supreme Court justified these decisions by reiterating the false stereotypes about Japanese Americans that had permeated American thinking. The justices argued, without any foundation,

that Japanese Americans were inherently more dangerous to national security than other people merely because of their ancestry. The Court ignored the constitutional guarantees of due process and equal protection of law, and violated the basic principle of American justice that guilt and punishment must be individual, i.e., the inalienable rights of life, liberty, and property cannot be deprived except upon conviction of an individual’s own wrongdoing. Justice Robert Jackson stated in dissent: “The Court for all time has validated the principle of racial discrimination in criminal procedure.”

In the case of *Ex Parte Endo* (323 US 283), the Court granted Endo an unconditional release from confinement. In a very important sense, however, she lost her point. The court specifically stated that the



Near the White House, President Truman and Col. Alfred Pursall review the 100/442nd Regimental Combat Team prior to the presentation of their seventh Presidential Unit Citation.

Courtesy of the National Archives

original expulsion from the West Coast and the detention for three years without charges or trial were legitimate exercises of presidential and military power during an emergency. The ruling did conclude that Endo and other admittedly loyal American citizens could not be imprisoned indefinitely.

The Court decided the Endo case on narrow grounds indicating that Executive Order 9066 did not authorize the indefinite detention of citizens the government conceded were loyal, nor did it authorize the imposition of parole conditions on citizens once removed from the West Coast.

The Endo decision was announced on December 18, 1944, a month after Roosevelt was re-elected to his fourth term. The Western Defense Command (then under General Henry C. Pratt) had rescinded the exclusion and detention orders a day earlier on December 17th. Japanese Americans were free to return to their homes on the West Coast effective January 1945.



Returning Home

The return of Japanese Americans to their homes in California, Oregon, and Washington was often marked by vigilante violence and the agitation of pressure groups to keep out Japanese Americans permanently. Homes, farms and businesses left behind were occupied by people unwilling to return property to their rightful owners. Some homes were razed and decimated, and Japanese Americans were targets of terrorist shootings. More acts of violence and terrorism were committed against Japanese Americans at the end of the war than at the beginning.

Despite the well-publicized accomplishments of the 442nd Regimental Combat Team, the names of Japanese American soldiers were removed from community honor rolls, and the remains of soldiers killed in

action overseas were refused burial in some hometown cemeteries. Many restaurants, hotels, barbershops, grocery stores and other public accommodations refused to serve Japanese Americans. United States Army Captain Daniel K. Inouye (elected to the U.S. Senate in 1962), in full uniform with all his medals, walked into a San Francisco barbershop, but was told, "We don't serve Japs here."

When the news of hostilities reached those still remaining in the camps, they were reluctant to return home. The Pacific war ended in August 1945, but the last American concentration camp did not close until October 1946 and the last special camp did not close until 1952.

Reconstructing their lives was not easy, and for some it was too late. Elderly Issei (first generation immigrants) had lost everything they worked for all their lives and were too old to start anew. Having been expelled from their homes and jobs at the height of their productive years, they were often unable to return to their former economic level. About 20 percent of the Issei were below poverty level by the 1970 Census. Most American-born Nisei had their education disrupted and could no longer afford to go to college because family support became their responsibility.

Congress appropriated partial restitution with the passage of the Evacuation Claims Act, but only 8.5 percent of property losses were ever compensated as filed claims required receipts as proof of purchase. Nothing could or would be done to compensate for the tremendous increase in land values during the war years, lost income, unnecessary deaths, mental suffering, and loss of freedom.

Losses were compounded by long-lasting psychological damages. Families disintegrated under the prison-like conditions, individuals became embittered, and people lost their sense of self-esteem. Most importantly, Japanese Americans suffered the indignity of being falsely imprisoned by their own government.

1976

*President Gerald R. Ford rescinded executive order 9066 on February 19, 1976—
exactly 34 years after its promulgation*

Seeking Justice

The days and weeks following the attack on Pearl Harbor put this nation under the greatest stress and, in the climate that existed, prompted a series of events that culminated in an extraordinary episode in the history of the United States: the incarceration of innocent victims—both American citizens and legal resident aliens.

The expulsion and incarceration of Japanese Americans were initiated by the pressure groups along the West Coast and subsequently manifested itself through the highest levels of government. It was a singular event in which a regional attitude was implemented into a national policy and put into effect by the government. It was a demonstration of how our constitutional principles can fail.

This failure was evidenced by President Roosevelt's issuance of Executive Order 9066 that provided the means ultimately for the forced removal and incarceration; by the passage of Public Law 77-503 and the unwillingness of Congress to question the intent of the executive order and the domestic policies enacted by the military; and by the United States Supreme Court, the final arbiter of justice, in its refusal to examine the argument of "military necessity."

It is important to understand not only the manner in which this decision was made, but also to know why such a gross violation of constitutional rights was sanctioned at the highest levels of government—by the President himself. It is in the best interest of this country to pursue a close and thorough examination of the event in order to help insure that this injustice of the past is not repeated.

President Gerald R. Ford rescinded Executive Order 9066 on February 19, 1976—exactly thirty-four years after its promulgation—and stated: "An honest reckoning must include a recognition of our national mistakes as well as our national achievements. Learning from our mistakes is not pleasant, but as a great philosopher once admonished, 'We must do so if we want to avoid repeating them.'"

In 1980, Congress passed a law creating a Commission on Wartime Relocation and Internment of Civilians (CWRIC), which was signed into law by President Jimmy Carter. Organized in February 1981, the Commission, comprised of prominent Americans such as former Supreme Court Justice Arthur Goldberg, conducted hearings in nine cities across the country, heard testimony from more than 750 witnesses, and examined more than 10,000 documents.

The CWRIC provided a comprehensive federal review into the facts and circumstances surrounding the incarceration of persons of Japanese and Aleutian ancestry during World War II.

Prior to CWRIC's report and recommendations, attorneys for Fred Korematsu, Minoru Yasui, and Gordon Hirabayashi filed petitions for a writ of coram nobis in federal district courts. Their efforts to overturn their wartime convictions were based upon newly discovered evidence that revealed government misconduct in handling the incarceration cases before the U.S. Supreme Court. Fred Korematsu's conviction was the first to be set aside in April 1984 by U.S. District Court Judge Marilyn Hall Patel.

"Korematsu stands as a caution that in times of international hostility—our institution—legislative, executive and judicial—must be prepared to exercise their authority to protect all citizens from petty fears and prejudices that are so easily aroused," stated Judge Patel.

Federal District Courts in Portland and Seattle also invalidated the wartime convictions of Yasui and Hirabayashi.

In June 1983, the CWRIC issued its report, PERSONAL JUSTICE DENIED. The CWRIC concluded that, "The promulgation of Executive Order 9066 was not justified by military necessity, and the decisions which followed from it—detention, ending detention, and ending exclusion—were not driven by analysis of military conditions. The broad historical causes which shaped these decisions were race prejudice, war hysteria, and a failure of political leadership."

The CWRIC also confirmed that the excluded ethnic Japanese suffered enormous damages and losses, both material and intangible. In addition to disastrous loss of farms, homes, and businesses, there was a disruption of many years to careers and professional lives as well as the long term loss of income, earnings, and opportunity.

In areas where no compensation had been made, the CWRIC estimated the total loss to ethnic Japanese in 1983 dollars was between \$810 million and \$2 billion. Further analysis made by an independent firm had established the economic losses from \$2.5 billion to \$6.2 billion.

The recommendations that the CWRIC issued on June 16, 1983, were based upon their fact-finding report and economic impact study.

The Civil Liberties Act of 1988

The Civil Liberties Act of 1988 was an unprecedented piece of legislation that granted a presidential apology and monetary redress payments to Japanese Americans and Aleutians who were wrongfully treated by the United States government during World War II. The legislation also established a common education fund for Japanese Americans and a community restoration fund for Aleuts.

From the 1950s through the 1970s, several favorable Supreme Court rulings and an increased presence of Japanese Americans in Congress set the stage for the Japanese American Redress Movement. In 1981, the President and the Congress appointed a nine-member federal commission: the Commission on Wartime Relocation and Internment of Civilians to study the experiences of Japanese Americans and Aleuts during World War II and make recommendations.



White House, President Reagan signing the Civil Liberties Act of 1988.

Courtesy of Frank Souza, White House

1988

A grave injustice was done to both citizens and permanent resident aliens of Japanese ancestry by the “evacuation”

The commission held hearings in nine cities and heard testimonies from over seven hundred fifty individuals. In 1983, the commission released its unanimous findings that the exclusion and incarceration were the result of “wartime hysteria, racism, and a failure of political leadership.” The commission also recommended a presidential apology and individual monetary redress payments to each affected Japanese American, individual monetary payments to each affected Aleut, and the establishment of a community fund for each respective community.

Each measure acknowledges to some degree the wrongs inflicted during the war upon the ethnic Japanese. None can fully compensate or, indeed, make the group whole again. The Commission made the following recommendations for remedies as an act of national apology.

1 That Congress pass a joint resolution, to be signed by the President, which recognizes that a grave injustice was done and offers the apologies of the nation for the acts of exclusion, removal, and detention.

2 That the President pardon those who were convicted of violating the statutes imposing a curfew on American citizens. The Commission further recommends that the Department of Justice review other wartime convictions of the ethnic Japanese and recommend to the President that he pardon those whose offenses were grounded in a refusal to accept treatment that discriminated among citizens on the basis of race or ethnicity.

3 That the Congress direct the Executive agencies to which Japanese Americans may apply for the restitution of positions, status, or entitlements lost in whole or in part because of acts or events between December 1941 and 1945.

4 That the Congress demonstrate official recognition of the injustice done to American citizens of Japanese ancestry and Japanese resident aliens during the Second World War, and that it recognize the nation’s need to make redress for these events, by appropriating monies to establish a special foundation. The Commission believes a fund for educational and humanitarian purposes related to the wartime events is appropriate and addresses an injustice suffered by an entire ethnic group.

5 The Commissioners, with the exception of Congressman (Daniel) Lungren, recommend that Congress establish a fund which will provide personal redress to those who were excluded from the West Coast. Appropriations of \$1.5 billion should be made to the fund over a reasonable period to be determined by Congress. This fund should be used, first, to provide a one-time per capita compensatory payment of twenty thousand dollars to each of the approximately sixty thousand surviving persons excluded from their places of residence pursuant to Executive Order 9066. The burden should be on the government to locate survivors, without requiring any application for payment, and payments should be made to the oldest survivors first. After per capita payments, the remainder should be used for the public education as discussed in Recommendation number 4.

Legislation was introduced in Congress in 1983 and again in 1985. The bills died in their assigned subcommittees both times. In 1987, in the 100th Congress, changes favorable to the passage of the legislation occurred (most notably the Democrats’ return to the Senate majority and changes in key House chairs). The bill was called the Civil Liberties Act and on the House side the bill was numbered H.R. 442 in reference to the highly decorated Japanese American army unit in World War II (the Senate eventually also adopted this number). The House

passed H.R. 442 on September 17, 1987 by a margin of 243-141. The Senate passed its version on April 10, 1988 by a vote of 69-27. After a conference committee version was passed, President Ronald Reagan signed the bill on August 10, 1988.

The Act provided an apology and individual redress payments of twenty thousand dollars to each affected Japanese American. Additionally, a community public education fund was established. The Act also provided individual redress payments of twelve thousand dollars to each affected Aleut, along with the establishment of a community restoration fund. It is recognition and affirmation of the findings of the Commission on Wartime Relocation and Internment of Civilians that "a grave injustice was done to both citizens and aliens of Japanese ancestry by the "evacuation," "relocation," and "internment" of civilians during World War II."

In 1942, the government allowed prejudice and intolerance to determine the fate of one segment of the nation's population. This resulted in the unwarranted exclusion and imprisonment of Japanese Americans. We know that in times of national crisis, civil liberties can sometimes be undermined by calls for heightened national security. Japanese Americans were deemed a security risk in the weeks and months following Pearl Harbor when our nation acted without regard to intelligence information that Japanese Americans posed no security threat. This led to civil rights violations that harmed an entire community.

In the aftermath of the September 11, 2001 terrorist attacks in New York, Washington, D.C., and Pennsylvania, the Arab American and Muslim communities were subjected to many of the same experiences that were once visited on Japanese Americans. This is a reminder that our liberties are frail and all citizens have a responsibility to safeguard our freedoms.

The Latin Japanese

In October 1941 the U.S. initiated an agreement with the Panamanian government for wartime incarceration of persons of Japanese ancestry in Panama, with the U.S. assuming all expenses and responsibility. Despite the findings of the Munson report, in November of 1941 the U.S. government proceeded with plans to incarcerate both citizens and permanent residents of Japanese ancestry en masse.

After the bombing of Pearl Harbor, the U.S.-Panamanian agreement was implemented, and all Japanese residents in Panama were arrested. On the following day, they were turned over to the U.S. authorities for incarceration in the Panama Canal Zone and later in the United States.

Two days later, the U.S. government began to blacklist Japanese individuals and businesses in Latin America. A week later, Japanese Peruvians began to be arrested and taken to the Panama Canal Zone for detention under the auspices of the U.S. government.

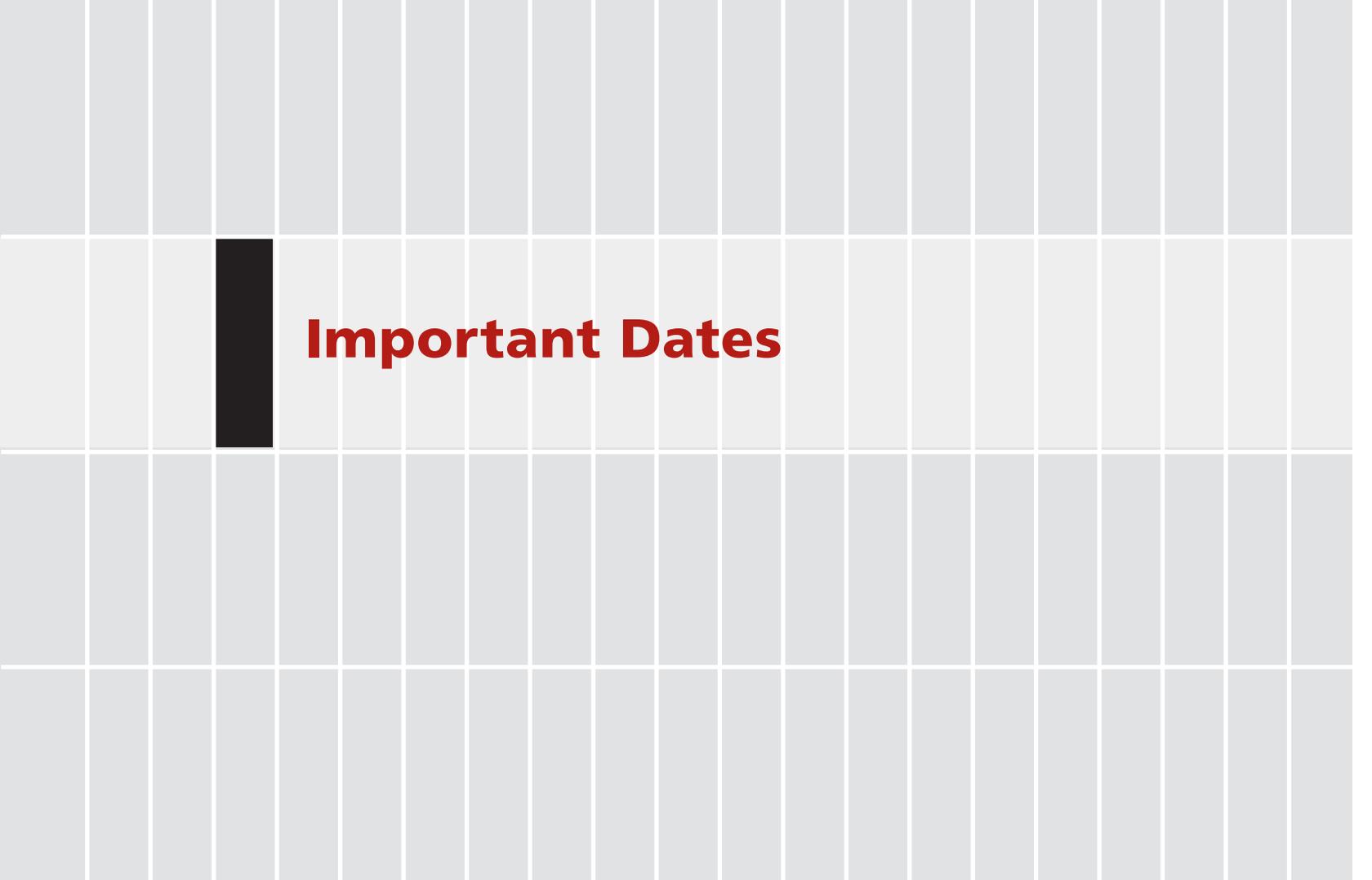
Two prisoner exchanges took place on January 18, 1942 and on September 2, 1943. These exchanges involved more than 2,800 persons of Japanese ancestry of which 519 were Japanese Peruvians. They were incarcerated in the U.S. until the end of the war.

Then in September of 1945, these detainees were informed by the U.S. government that they were “illegal aliens” and subject to deportation. At the same time, Peru refused to readmit them even if they were citizens of Peru or married to citizens of Peru. While 365

Japanese Peruvians decided to stay in the United States and fight deportation, another 900 were deported to Japan where they faced privation as well as hostile rejection by the Japanese people.

It was not until 1954, after Congress agreed to suspend deportation orders for former Japanese Latin Americans, that a law was passed permitting former Japanese Latin American detainees to become eligible for naturalization.

In recent years, there have been attempts to seek remedies for America’s mistreatment of Japanese Latin Americans. In 2001, the courts either rejected or failed to hear lawsuits brought by individuals who were forcibly deported from their homes in Peru and interned in Crystal City, Texas. Legislation has also been introduced in Congress seeking redress for Japanese Latin Americans in the same manner as the successful legislation that provided for an apology and monetary compensation for Japanese Americans in 1988.



Important Dates

Historically, relations between Japan and the United States have influenced the manner in which the Japanese in the U.S. were treated.

This chronology, therefore, includes events which mark that relationship.

I. The Early Period

1790

March 26: The U.S. Congress decrees that “any alien, being a free white person who shall have resided within the limits and under the jurisdiction of the United States for a term of two years, may be admitted to become a citizen thereof.” The phrase “free white person” remained intact until 1873 when “persons of African nativity or descent” was added. This act would be used to deny citizenship to Japanese and many other Asian immigrants until the 1952 Walter-McCarran Act.

1841

June 27: Best known of the early Japanese arrivals to the Kingdom of Hawaii, Manjiro Nakahama eventually emigrates to the U.S. and is educated in Fairhaven, Massachusetts. Renamed John Mung, he later returns to Japan, where he serves as an interpreter for Commodore Perry, when the latter enters Tokyo Bay in 1853.

1844

U.S. and China sign a treaty to open the port of Shanghai to American ships. The treaty, coupled with the acquisition of California from Mexico (1848) and the need for coal stations, sparks U.S. interest in establishing relations with Japan.

1851

Shipwrecked Japanese are taken to San Francisco, among them Hikoza Hamada, young son of a wealthy landowner. Baptized Joseph Heco, he becomes the first Japanese to gain U.S. citizenship through naturalization in 1858.

1854

On orders from President Millard Fillmore, Commodore Matthew Perry sails into Edo (Tokyo) Bay for the second time to persuade Japan to open their doors to trade after 200 years of isolation. Japan signs the Treaty of Kanagawa on March 31, opening a few ports to Americans. Other treaties with European nations follow.

1858

Treaty of Ansei signed. Opens new ports in Japan and sets pattern of U.S.-Japan relations for the next fifty years.

1860

First official Japanese delegation visits the U.S. Manjiro Nakahama serves as official interpreter.

1861

While visiting England, Kanaye Nagasawa, son of a wealthy family in Japan, meets Thomas Lake Harris, minister of a utopian group in the U.S. He accompanies Harris to the U.S. They move to Santa Rosa in the 1800s where Harris buys a 2000-acre parcel and names it “Fountaingrove.” (See year 1892.)

1869

First group of Japanese immigrants arrive in U.S. and establish the Wakamatsu Colony at Gold Hill in California.

1870

Twelve Japanese admitted to U.S. Naval Academy by special act of Congress. Fifty-six Japanese counted in mainland U.S. There are now 63,000 Chinese in U.S., the majority, wage-earning workers.

1872

Kentaro Kaneko, a student from Japan, admitted to Harvard and studies law under Oliver Wendell Holmes. Theodore Roosevelt was his classmate.

1880

U.S. Census reports 148 Japanese in the U.S.

1882

Congress passes Chinese Exclusion Act, which bars further Chinese immigration and prohibits Chinese from citizenship. Enforced from 1882 to 1892, it creates a labor shortage and is seen as a major reason for increased Japanese immigration to the Pacific Coast.

1892

Thomas Lake Harris (see 1861) sells interest in commune in Santa Rosa and leaves California. Kanaye Nagasawa assumes leadership and develops Fountaingrove estate into a highly successful commercial venture. Becomes first Japanese wine grower in California. Fountaingrove becomes popular center for many Sonoma County social events, visited by foreign dignitaries and other notables.

1892

The enforcement of the Chinese Exclusion Act creates a labor shortage and was seen as a major reason for increased immigration of Japanese to the Pacific Coast.

1893

A regulation passed by the San Francisco Board of Education provides for segregation of all Japanese children to a Chinese school. When the Japanese government protests, the regulation is withdrawn.

1898

Hawaii annexed by the U.S. enabling approximately 60,000 Japanese residing in Hawaii to proceed to mainland U.S. without passports.

II. Immigration and Anti-Japanese Activities

The vast majority of Japanese emigrated to the U.S. between 1900 and 1920.

1900

Under pressure from the U.S., the Japanese government stops issuing passports to laborers desiring entry to U.S. Since territory of Hawaii is not mentioned in agreement, Japanese continue to emigrate there.

1902

White miners expel Japanese employed at the Yukon Mining Company at Atkin, Alaska.

1903

Seito Saibara, a former member of the Japanese Diet, settles near Houston, Texas to begin a rice growing industry.

1904

San Francisco: The National Convention of the American Federation of Labor resolves to exclude Japanese, Chinese, and Koreans from membership. Japan declares war on Russia. Russia is badly defeated and American sentiment that is initially with Japan, soon turns antagonistic.

1905

- Japan and Russia sign Portsmouth Treaty, with U.S. as mediator. Provisions of treaty cause outbursts of anti-government and anti-American feelings in Japan. Renewed anti-Japanese feelings swell in U.S.
- San Francisco Chronicle runs anti-Japanese series for a year and a half. California legislature urges U.S. Congress to limit Japanese immigration.
- Sixty-seven organizations meet in San Francisco to form Asiatic Exclusion League of San Francisco.

1906

San Francisco School Board orders segregation of 93 Japanese American students.

1907

- On orders from President Theodore Roosevelt, San Francisco School Board rescinds segregation order, but strong feelings against Japanese persist. Anti-Japanese riots break out in San Francisco in May, and again in October, much to the embarrassment of the U.S. government.
- Congress passes immigration bill forbidding Japanese laborers from entering the U.S. via Hawaii, Mexico, or Canada.

1908

U.S. Secretary of State Elihu Root and Foreign Minister Hayashi of Japan formalize the Gentlemen's Agreement whereby Japan agrees not to issue visas to laborers wanting to emigrate to the U.S.

1909

Anti-Japanese riots occur in Berkeley. U.S. leaders are alarmed at the tone and intensity of anti-Japanese legislation introduced in California legislature.

1910

Twenty-seven anti-Japanese proposals are introduced in the California legislature. The White House urges Governor Hiram Johnson to seek moderation.

1913

The Alien Land Law (Webb-Haney Act) is passed which denies "all aliens ineligible for citizenship" (includes all Asians except Filipinos, who are "subjects" of U.S.) the right to own land in California. Leasing of land is limited to three years. Similar laws are eventually adopted in Washington, Oregon, Idaho, Montana, Arizona, New Mexico, Texas, Kansas, Louisiana, Missouri, and Minnesota.

1915

The Hearst newspapers, historically hostile to Japanese, intensifies its "Yellow Peril" campaign with sensational headlines and editorials that fuel anti-Japanese feelings.

1918

California's Alien Land Law amended to close all loopholes. Forbids Issei from buying land in the names of their Nisei children (see date 1913).

1920

Under pressure from the U.S., Japan stops issuing passports to so-called picture brides who had been emigrating to the U.S. since about 1910 to join husbands they married by proxy. This becomes effective in 1921.

1922

- Supreme Court rules in *Takeo Ozawa v. U.S.* that naturalization is limited to “free white persons and aliens of African nativity,” thus legalizing previous practice of excluding Asians from citizenship.
- Congress passes Cable Act which provides that “any woman marrying an alien ineligible for citizenship shall cease to be an American citizen.” In practice, this meant that anyone marrying an Issei would automatically lose citizenship. In marriages terminated by death or divorce, a Caucasian woman could regain citizenship, whereas a Nisei woman could not. Act amended in 1931, allowing Nisei women married to Issei men to retain citizenship.

1924

Congress passes Immigration Exclusion Act, barring all immigration from Japan. Protests held throughout Japan. July 1 declared “Day of Humiliation.”

1929

Japanese American Citizens League (JACL) organized with headquarters in San Francisco.

1936

Cable Act is repealed.

1937

- Japan invades China and captures Nanking, capital of Nationalist China.
- U.S. breaks off commercial relations with Japan.
- Britain and France declare war on Germany, signaling the beginning of World War II.

III. World War II and Imprisonment of Japanese Aliens and Citizens

1939

President Roosevelt places embargo on most essential raw materials to Japan.

1940

In July, Japan seizes bases in South Indochina in collaboration with the Vichy government.

1941

- In July, U.S. Government imposes oil embargo on Japan (as do British and Dutch), followed by freezing Japanese assets in U.S.
- October 16: Civilian government under Prince Konoye falls in Japan, replaced by military cabinet headed by General Hideki Tojo.
- November 7: Report prepared by presidential investigator Curtis Munson and submitted to the President, State Department, and Secretary of War certifies that Japanese Americans possess extraordinary degree of loyalty to U.S. It corroborates years of surveillance by FBI and Naval Intelligence.
- December 7: Japan attacks U.S. fleet and military base at Pearl Harbor.
- December 8: U.S. Congress declares war on Japan. Within hours, FBI arrests 736 Japanese resident aliens as security risks in Hawaii and mainland.
- December 11: U.S. declares war on Germany and Italy. The Western Defense Command is established with Lt. Gen. John L. DeWitt as commander. The West Coast is declared a theater of war. Over 2000 Issei in Hawaii and mainland—teachers, priests, officers of organizations, newspaper editors and other prominent people in Japanese communities—imprisoned by the U.S. government.

- December 15: After a brief visit to Hawaii, Secretary of the Navy Frank Knox tells the press, "I think the most effective Fifth Column work of the entire war was done in Hawaii with the possible exception of Norway." He made these statements without evidence of such sabotage.

Confusion and rumors of subversion abound. U.S. and Allied Forces suffer catastrophic defeats for four months, heightening fears of the threat of a West Coast invasion.

- January 5: War Department classifies Japanese American men of draft age as 4-C, "enemy aliens." Status not changed until June 16, 1946.
- January 26: Ringle Report and Naval Intelligence secret reports argue against mass incarceration. Urges encouragement of Japanese American loyalty.
- February 19: President Roosevelt signs Executive Order 9066, giving Secretary of War authority to designate "military areas" from which civilians could be excluded. This sets into motion eventual incarceration of 120,000 Japanese-aliens and citizens.
- February 21: Tolan Committee begins hearings in San Francisco on question of Japanese Americans, even as decision to incarcerate them has already been made. California Atty. General Earl Warren testifies that the very absence of fifth column activities by Japanese is "confirmation that such actions were planned for the future."
- February 25: The Navy informs Japanese American residents of Terminal Island near Los Angeles Harbor that they must leave in 48 hours.
- March 2: Public Proclamation #1 issued by Lt. General John L. DeWitt, head of the Western Defense Command, specifies military zones 1 and 2, areas from which civilians could be removed. Zone 1 includes western halves of California, Washington and Oregon and southern third of Arizona.
- March 24: Gen. DeWitt issues first of a series of exclusion orders which would force complete removal of the entire Japanese population from Military Zone 1.
- March 27: DeWitt orders curfew of all persons of Japanese ancestry on the West Coast. Curfew for persons of German and Italian ancestries restricted to aliens only.
- March 28: Attorney Minoru Yasui defies curfew placed against Japanese Americans to test its constitutionality.
- April 2: California fires all Japanese Americans in state civil service employment.
- May 5: University student Gordon Hirabayashi (Seattle) refuses to follow curfew and exclusion orders to test constitutionality of military orders.
- May: Fred Korematsu arrested in Oakland, California for violating orders to report for "detention."
- June 4-7: Battle of Midway inflicts severe harm to Japanese navy, a major turning point in the war in Pacific.
- June 5: Incarceration of persons of Japanese ancestry from designated military zones is completed.
- October 30: U.S. Army completes transfer of Japanese Americans from detention centers to ten permanent War Relocation Authority (WRA) camps.

1943

- January 28: War Department announces plans to organize all-Japanese American combat unit.
- February 5: Wyoming State Legislature passes law denying American citizens at Heart Mountain camp right to vote. Similar laws are passed by other states where camps are located.
- February 8: Loyalty questionnaire administered in all ten camps to men and women over the age of seventeen. Contradictory and confusing nature of questions causes conflicts in families.
- April: 442nd Regimental Combat Team activated.
- April 13: Gen. John DeWitt testifies before the House Naval Affairs Subcommittee, "A Jap's a Jap. There is no way to determine their loyalty. This coast is too vulnerable. No Jap should come back to this coast except on a permit from my office."
- April 20: 9,507 Hawaiian Japanese volunteer for special combat unit.
- June 21: The U.S. Supreme Court rules on the Hirabayashi and Yasui cases, upholding the constitutionality of the curfew and exclusion orders.
- July 15: Tule Lake, a California camp, is designated as segregation center for those whose response to "loyalty oath" proves unacceptable to authorities.

1944

- January 20: Reinstatement of draft for Japanese Americans.
- January 26: As a result of the restoration of the military draft on January 14, approximately 300 people attend a public meeting at Heart Mountain where the Fair Play Committee is formally organized.
- March 1: Four hundred Nisei at Heart Mountain camp vote to resist draft until constitutional rights are restored.
- June 26: Sixty-three men from Heart Mountain convicted for refusing induction. They are sentenced to three years in prison. (267 from all ten camps eventually convicted for draft resistance.)
- Jerome is the first camp to close when the last inmates are transferred to Rohwer.
- October 30: 100th/442nd combat teams rescue Texas "Lost Battalion" after five days of battle. They suffer 800 casualties, including 184 killed in action, to rescue 211 Texans.
- December 17: U.S. War Department announces revocation of the West Coast exclusion order against Japanese Americans (effective on January 2, 1945, in anticipation of possible negative ruling of Supreme Court the following day).
- December 18: Supreme Court rules detention orders are valid use of "war powers" in the Korematsu case. In Endo case, it declares WRA cannot detain loyal citizens against will, opening way for Japanese Americans to return to West Coast.

1945

- March 9: Sixteen square miles of Tokyo destroyed in fire-bombings.
- April 29: Members of the 522nd Field Artillery Battalion encounter survivors at the Dachau concentration camp.
- May 7: Germany surrenders to end war in Europe.
- August 6: U.S. drops atomic bomb on Hiroshima. Total of three million Japanese left homeless. Three days later, a second bomb is dropped on Nagasaki.
- August 14: The Pacific war ends.
- September 2: Japan formally surrenders.
- September 4: Western Defense Command issues Public Proclamation No. 24, revoking all West Coast exclusion orders against persons of Japanese ancestry.

IV. Post-War

1946

Japanese Americans returning to West Coast often meet with hostility and acute housing shortage. Begin manual labor as crop pickers, cannery workers, gardeners.

- January 9: Pfc. Sadao Munemori who was killed in action in Italy on April 5, 1945, is posthumously awarded the Congressional Medal of Honor. It is the first such award given to a Japanese American.
- March 20: Tule Lake, last of ten major American concentration camps, closes.
- July 15: President Truman receives the 442nd Regimental Combat Team on the White House lawn. "You fought not only the enemy but you fought prejudice and you have won," remarks Truman.

1947

December 12: President Truman grants pardon to all 315 Japanese American draft resisters.

1948

- January 19: U.S. Supreme Court invalidates California alien land law, which denies gifts of land by immigrant Japanese to citizen children.
- May 3: U.S. Supreme Court rules racially restrictive housing covenants unenforceable.
- July 2: President Truman signs "Evacuation Claims Act" which would pay less than ten cents on dollar for lost property. Many former detainees are unable to produce required documentary proof of losses.

1952

- April 17: California Supreme Court declares racially restrictive alien land laws unenforceable.
- June 27: Walter-McCarran Immigration and Nationality Act passes in Congress over President Truman's veto. Truman considers Act too restrictive in its quota system which heavily favors northern European nations. However, Act allows Japanese and other Asian immigrants to become naturalized citizens for the first time.

1954

South Americans of Japanese ancestry held as hostages in U.S. concentration camps are allowed to apply for permanent residence status in the United States. Peru had refused them re-entry.

1956

California voters repeal alien land laws by 2 to 1 margin.

1959

August 29: Hawaii becomes fiftieth state. Daniel Inouye is first Japanese American elected to the House of Representatives.

1962

Daniel Inouye becomes first Japanese American elected to the United States Senate.

1965

- October 3: Immigration Law of 1965 eliminates "national origin" quota system. Equal quota (20,000 per nation) finally granted to Asian nations.
- June: Anti-miscegenation laws ruled unconstitutional by U.S. Supreme Court.

V. Campaign for Redress

1970

At its convention in Chicago, the Japanese American Citizens League (JACL) unanimously adopts a resolution calling for reparations for the World War II incarceration of Japanese Americans. The proposal championed by Edison Uno, Nisei civil rights activist, proposes individual compensation on a per diem basis.

1971

Emergency Detention Act (Title II of Walter-McCarran Immigration and Nationality Act) repealed by President Nixon, thereby nullifying the power of mass preventive detention.

1974

- Norman Mineta, former mayor of San Jose, is elected as first mainland Japanese American to the U.S. House of Representatives.
- First legislative plan for redress proposing individual payments to all persons who were incarcerated is initiated by Seattle Evacuation Redress Committee under aegis of Seattle JACL Chapter. Aleuts and Latin American Japanese are included in the Seattle plan.

1976

- President Gerald Ford signs proclamation entitled "An American Promise" rescinding Executive Order 9066.

1978

- July: At its convention in Salt Lake City, the JACL passes a resolution to seek \$25,000 for each individual incarcerated during World War II. JACL National Redress Committee formed to launch national redress campaign.
- Robert Matsui is elected to the U.S. House of Representatives representing Sacramento.
- November 25: First Day of Remembrance held before a crowd of over 2,000 at Puyallup fairgrounds, site of former "Camp Harmony" detention center in Washington State.

1979

- May: National Council for Japanese American Redress (NCJAR) founded to seek monetary redress through the courts.
- July 31: President Jimmy Carter signs bill to create Commission on Wartime Relocation and Internment of Civilians (CWRIC).
- August 2: Senators Daniel Inouye and Spark Matsunaga introduce S. 1647, the Commission on Wartime Relocation and Internment of Civilians Act (CWRIC), to determine whether any wrongs had been committed in the incarceration of 120,000 Japanese Americans, and 1,000 Aleutian and Pribilof Islanders. CWRIC will also recommend remedies.
- November 28: First redress bill (H.R. 5977) providing for individual payments introduced by Congressman Mike Lowry.

1981

CWRIC holds hearings in nine major cities across the nation recording testimonies from over 750 witnesses.

1983

- Fred Korematsu, Minoru Yasui, and Gordon Hirabayashi individually file a writ of error coram nobis to reopen their World War II cases.
- March 16: NCJAR files class action lawsuit seeking \$200,000 in damages for ex-detainees.

- June 16: CWRIC issues its report, "Personal Justice Denied," concluding that the exclusion, expulsion and incarceration of Japanese Americans was not justified by "military necessity"; and that the decision was based on "race prejudice, war hysteria and a failure of political leadership." Recommends that Congress recognize the "grave injustice" through an apology and by compensating each surviving internee in the amount of \$20,000.
- October 4: Federal court in San Francisco vacates Fred Korematsu's original conviction and rules that the government was not justified in issuing exclusion orders.
- October 6: Congressmen Jim Wright and Norman Mineta introduce H.R. 4110 calling for implementation of the CWRIC's findings and recommendations.
- National JAACL establishes Legislative Education Committee (JAACL/LEC), as its lobbying arm with the sole purpose of obtaining redress legislation.

1984

California State Legislature proclaims February 19, 1984 and February 19 of each year to be recognized as "A Day of Remembrance" of the concentration camp episode to encourage Californians to reflect upon their shared responsibility to uphold the Constitution and the rights of all individuals at all times.

1985

- Lt. Colonel Ellison S. Onizuka becomes the first Asian American in space. A year later he perishes in the explosion of the space shuttle Challenger.
- October: Federal District Court in Portland, Oregon invalidates Minoru Yasui's conviction violating a curfew order during World War II.

1986

Federal District Court in Seattle, Washington invalidates Gordon Hirabayashi's 1942 conviction for violating wartime incarceration orders.

1987

- September 17: "A More Perfect Union" exhibit opens at Smithsonian Institution that commemorates the bicentennial of the U.S. Constitution by featuring incarceration of Japanese Americans and contributions of 100th/442nd combat units and MIS, (Military Intelligence Service detachment) during World War II.
- September 17: The House of Representatives passes Civil Liberties Act to provide redress payments and an apology to Japanese Americans.

1988

- April 20: The Senate overwhelmingly passes the Civil Liberties Act.
- August 10: President Ronald Reagan signs the Civil Liberties Act of 1988 requiring payment of \$20,000 and an apology to an estimated 60,000 survivors of incarceration.

1989

- August 10: California State legislature adopts ACR 37, introduced by Assembly woman Jackie Speier, which urges adoption of history/social science textbooks that accurately portray wartime incarceration.
- November 21: President George Bush signs appropriation bill, containing redress payment provision under entitlement program.

1990

- June 26: San Francisco School Board unanimously adopts “Day of Remembrance” resolution introduced by board member Leland Yee.
- October 9: First letters of apology signed by President George Bush presented to oldest survivors of Executive Order 9066 at Department of Justice ceremony along with redress payment of \$20,000.

1992

February 21: Kristi Yamaguchi becomes the first Japanese American to win an Olympic Gold Medal in figure skating for the United States.

1996

President Clinton appoints commissioners to the Civil Liberties Public Education Fund (CLPEF).

1998

June 12: Japanese Latin Americans are offended by Office of Redress Administration (ORA) offer of \$5,000 and apology. They decide to pursue their case in U.S. Court of Claims for \$20,000.

1999

The 100th, 442nd, and MIS Memorial is dedicated in Los Angeles.

2000

- July 25: Norman Mineta is confirmed as the Secretary of Commerce. He is the first Asian American to be appointed by a President to a cabinet post.
- April 21: General Eric Shinseki is the first Japanese American to be nominated to serve as the U.S. Army Chief of Staff.
- October 22: Twenty Japanese Americans who served during World War II have their Distinguished Service Medals upgraded to Congressional Medals of Honor.
- November 7: Mike Honda is elected to the U.S. House of Representatives from California.
- November 9: The Japanese American Memorial is dedicated in Washington, D.C. to honor and memorialize the patriotic contributions of Japanese Americans during World War II.

2001

- January 24: Norman Mineta is confirmed by the Senate as the Secretary of Transportation becoming a member of President George W. Bush’s cabinet.
- May: The Census Bureau reports 796,700 Japanese in the United States, a decline of approximately 7 percent from 1990.
- November: Daniel Tani becomes the second Japanese American in space aboard the space shuttle Endeavour.

Sources – Japanese American Citizens League; Due Process from the National Japanese American Historical Society; Japanese American History by the Japanese American National Museum; Japanese American National Museum website.



High school in camps, Heart Mountain, Wyoming, 1943
Courtesy of the National Archives



Civil Liberties in Crisis

Introduction

“Those who cannot remember the past are condemned to repeat it,” said philosopher George Santayana, a phrase often repeated as a stern reminder to learn from historical example. But George Bernard Shaw also lamented, “We learn from history that we learn nothing from history.”

The incarceration of Japanese Americans during World War II is a stark reminder that not all rights under the Constitution—not even “life, liberty and the pursuit of happiness”—are to be taken for granted. From the Alien and Sedition Acts of 1798 to Lincoln’s suspension of habeas corpus during the Civil War, the Red Scare and the Palmer Raids of World War I to the treatment of Arab and Muslim Americans in the aftermath of September 11, 2001, history has shown that actions by government during times of crises can seriously threaten Constitutional freedoms.

This two-part section examines the experience of Arab and Muslim Americans in the aftermath of September 11, 2001 when government and public scrutiny isolated this group of Americans endangering their rights and the rights of all Americans. This section also explores the various constitutional crises that the United States has faced throughout its history.

The War on Terror and its impact on Arab and Muslim Americans

This section examines the experience of Arab and Muslim Americans following the September 11th attacks and the manner in which the federal government acted to protect national security. These actions are similar to the experience of Japanese Americans in the aftermath of the Japanese attack at Pearl Harbor in 1941. These two episodes are historic models for examining the actions by government in times of crisis where on the one hand, the constitutional rights of American citizens were knowingly abrogated by exclusion and detention policies, and on the other, civil liberties of all Americans were threatened, and the fundamental underpinnings of Constitutional freedoms were challenged.



The terrorist attacks of September 11, 2001 marked the dawn of a new era. President George W. Bush launched the “War on Terror,” and the executive branch was granted sweeping powers to investigate people’s private lives in the name of security. Hyper-vigilance and extreme security measures became the norm. The government employed counter-terrorism tactics that relied heavily on racial profiling rather than on any real intelligence, as issues of national security were once again deemed to trump civil rights and freedoms. The target of these measures were Arab and Muslim Americans who were citizens and legal residents, living in communities settled by their ancestors some of whom came to America as far back as the 1800s.



A brief history of Arab Americans

The history of Arab immigrants begins over a century ago. Arab American immigration was motivated by a yearning for economic opportunity and political freedom, the same ideals sought by America’s earliest immigrants. The term *Arab American* encompasses immigrants from Algeria, Bahrain, Comoros, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates, and Yemen. Despite the range in nationalities, the Arabic language is one of the great unifying and distinguishing characteristics of Arab people. Contrary to popular thought, not all Arabs are Muslim. Their religious beliefs are Christian, Greek Orthodox, as well as Muslim.

Though commonly grouped together, Muslims and Arabs fall into different categories of religion and identity. Muslims practice Islam, a religion that originates in the Arab World. The Qur’an is the holy book for Muslims, revealed to the Prophet Muhammad

in Arabic. Though Islam has strong Arab influence, only approximately fifteen percent of Muslims worldwide are Arab. Large populations of Muslims also live in India, Iran, Indonesia, other parts of East Asia, and sub-Saharan Africa.¹

The American story of Arab immigration dates back to the 1870s, as part of a period in American history known as “The Great Migration.” This first wave of Arab immigrants were Christians from Lebanon and Syria who, like other immigrants from European and Asian countries, sought economic opportunities. Originally working as peddlers selling everyday household goods, they eventually established businesses in urban communities from modest dry goods stores to larger department stores in Arab neighborhoods in New York, Boston, Chicago, and Detroit.

A second wave of Arab immigration to the United States began near the end of World War I but was curtailed by xenophobic fears brought on by the Russian Revolution, when Communism supplanted Czarist rule. Prompted by a widespread fear of socialist threats from within, the United States’ immigration reform laws in 1921 and 1924 established strict quotas that limited foreign immigration, which was seen as a threat to the “American” way of life.²

The partitioning of the Middle East after World War II resulted in the creation of the Israeli state and its attendant conflicts in the Middle East. The intervention of western nations (viz., Great Britain and the U.S.) in the post-World War II Middle East further exacerbated the volatility of the region as countries there struggled unsuccessfully to settle internal conflicts, resulting in a third wave of immigrants from the Arab nations. In 1953, the U.S. Nationality Act re-established quotas to accommodate the large numbers of immigrants and refugees from the Arab nations and those escaping communist regimes in Eastern Europe.

Since the 1960s, when Congress enacted immigration reforms to significantly increase quotas, immigration from the Middle East has increased as citizens of countries in that region fled widespread political

upheavals and military conflicts. Those who have sought to immigrate or secure visas primarily include educated professionals, students and international businessmen.



September 12: Beginning a new era of xenophobia

While Arab Americans previously suffered discrimination following the hostage-taking of American diplomats in Iran in 1979 and Iraq’s invasion of Kuwait in 1990, the worst came immediately after September 11, 2001. A group of nineteen terrorists hijacked four commercial airliners, crashing two of the planes into the World Trade Center’s twin towers in New York City, collapsing the buildings and killing 2,974 people. A third aircraft hit the Pentagon in Washington, D.C., and the fourth hijacked plane, its intended target unknown, crashed in a field in rural Pennsylvania after passengers battled the terrorists for control of the aircraft.

When it was discovered that Al-Qaeda, a radical Sunni Muslim terrorist group, was responsible for the attacks, despite the fact that most Arab Americans are not Muslim and have no affiliation with Al-Qaeda, nonetheless they suffered the brunt of the backlash. According to a report from the American-Arab Anti-Discrimination Committee Research Institute (ADCRI), there was “a massive increase in the incidence of violent hate crimes [against Arab Americans]”³ during the first nine weeks after the September 11 attacks. Soon after, legislation was enacted that would limit the constitutional freedoms of not just Arab Americans, but all Americans.

In the immediate aftermath of the September 11 attacks, the U.S. Department of Justice launched a concerted and wide-ranging terrorism investigation, arresting and detaining Muslim, Arab and South Asian men throughout the United States.⁴ Yet despite, this large-scale effort, most of the detainees rounded up have never been charged with terrorism,⁵ raising

questions about the efficacy of the government's draconian counter-terrorism tactics.

The post September 11 round-up was carried out by the Joint Terrorism Task Force (JTTF), a unit of the FBI which included agents from Immigration and Naturalization Services (INS) and the Drug Enforcement Administration.⁶ Ostensibly, the investigation was based on intelligence collected by the JTTF from a variety of sources, including a watch list of over 100 "potential hijackers" compiled by FBI Headquarters.⁷ The FBI also encouraged tips from the public, and received over 96,000 potential leads just within the week following the attacks.⁸

Yet the leads the JTTF worked from were tenuous at best, tinged heavily with ethnic and racial bias; innocuous behaviors became suspect when seen in Muslim or Arab men. Expressing interest in learning how to fly an airplane, having pictures of the World Trade Center, or running a grocery store that kept odd hours were among the myriad reasons for investigation and arrest as part of the September 11 terrorism investigation.⁹ Furthermore, if the JTTF agents encountered individuals with immigration violations while following a lead, they would also be arrested as part of the terrorism investigation. "No distinction was made between subjects of the lead and any other individuals encountered at the scene 'incidentally.'"¹⁰

The JTTF cast this wide net out of fear of the consequences of accidentally allowing a terrorist to go free. However, such a policy turned the foundation of the American justice system, the idea of "innocent until proven guilty," on its head. The Department of Justice labeled anyone arrested in connection with the September 11 attacks as a "suspected terrorist," as illustrated in a speech given by Attorney General John Ashcroft in October 2001: "Our single objective is to prevent terrorist attacks by taking suspected terrorists off the street. If suspects are found not to have links to terrorism or not to have violated the law, they are released."¹¹ Thus all detainees were presumed to be terrorists until proven otherwise. Furthermore, each individual was

forced to undergo a double clearance process, informally known as the "hold until cleared" policy. Even after the INS had reviewed a detainee's immigration status and given a final order of either deportation, voluntary departure or release from custody, the individual was not allowed to be released until both the FBI and CIA had completed their checks and issued a formal clearance letter.¹²

Most detainees did not have charges brought against them, much less know the reason for their arrest, until well into their detention. The process was further delayed by an interim regulation issued by the Department of Justice on September 20, 2001, which extended the period of detention without charge from twenty-four hours to forty-eight hours "or an additional reasonable amount of time in the event of an emergency or other extraordinary circumstance."¹³ Not only were the detainees themselves kept in the dark about their situation, the government sought to keep the arrests secret from the public as well. Detainees were prevented from contacting attorneys, family and the media, and the government refused to reveal their names and locations,¹⁴ as well as the charges against them.¹⁵ In one instance, a lawyer hired by friends of a detainee was unable to determine where his client was being held for over a month, while the Bureau of Prisons denied that he was being detained at all.¹⁶ Furthermore, the deportation hearings of individuals whom the government deemed as "special interest" were closed to public.¹⁷ Shrouding their investigation in secrecy made it impossible for citizens, the media and watchdog groups to hold the government accountable or even determine the well-being of the detainees. An investigation into the conditions of the September 11 detainees by the Migration Policy Institute found that "many...were subjected to solitary confinement, 24-hour lighting of cells, and physical abuse."¹⁸

In addition to those detainees held as suspected terrorists or on the basis of immigration violations, the government detained a large number of individuals under the "material witness" law, which includes individuals believed to have important information related

*While it was created and aimed to protect Americans,
the Patriot Act opened the
floodgates to a series of laws that seriously
undermined the civil liberties of Americans.*

to an investigation. The government has the authority to detain these individuals when they pose a flight risk, but they are not suspects themselves. Yet those held as material witnesses were treated as criminals, detained in harsh conditions and subjected to harsh questioning.¹⁹ The government essentially used the material witness statute as a tool to hold individuals without evidence or grounds for detention.²⁰ None of these detainees were requested to testify or give evidence in any proceeding, giving credence to the accusation that the government abused the material witness statute as a form of preventative detention.²¹



Acting like a PATRIOT: Policy post-9/11

The voluminous USA PATRIOT Act of 2001 (Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism) was approved by a near-unanimous vote of Congress in October 2001, within nearly a month after the attacks. This new law was immediately assailed by civil rights groups for provisions that undermined civil liberties.

The USA PATRIOT Act, or Patriot Act, contained a number of provisions aimed at protecting the American public, but at the expense of their civil liberties. It extended the power of the federal government to deport and detain immigrants, conduct secret hearings and searches, and increased phone and online surveillance.²² While it was created and aimed to protect Americans, the Patriot Act opened the floodgates to a series of laws that seriously undermined the civil liberties of Americans. Some of those policies include:

- “Sneak and peek” searches that allowed federal investigators to delay notification of a search warrant, allowing them to look through a person’s home without prior notice.

- Wiretap surveillance and documentation of records, even library records.
- National Security Letters (NSLs) requiring entities such as employers or institutions to submit all records related to the employee or individual without requiring the government to provide probable cause.

Other new policies included:

- Alien registration based on ethnicity and national origin (taking fingerprints and photographs upon arrival into the country).
- New security checks on visa applicants, particularly those coming from Middle Eastern countries.
- FBI questioning of international students throughout the United States, but mostly Arab and Muslim.
- Mandatory deportation of those who overstay their visas, with a focus on people coming from “Al-Qaeda harboring countries.”
- Closed hearings from the public of certain immigration cases.
- An interim regulation immediately after the attacks that allowed the Department of Justice to selectively detain individuals for up to 48 hours without filing formal charges, or keeping them beyond that period of time in an “emergency or extraordinary circumstance”

While some of the act’s provisions were eventually struck down as unconstitutional by the court, many of these policies remain. In a significant case, *Hamdi v. Rumsfeld*, Yaser Hamdi, an American citizen, was captured in Afghanistan in 2001 by Northern Alliance forces and turned over to the U.S. military. He was transferred to the U.S. detention facility at Guantanamo Bay, and upon discovery of his U.S. citizenship, was sent for further detention at a military base in Virginia, and designated as an “enemy combatant” to maintain legal control of his detention under military authority. On June 11, 2002, Hamdi’s father filed a habeas corpus petition in federal court to bring a legal resolution to his son’s case. The government argued that Hamdi was

*The FBI's annual report in 2001
showed a 1,600 percent increase in anti-Muslim hate crimes—
from 28 incidents in 2000, to 481 incidents
the following year*

captured in a combat zone and was an “enemy combatant,” which was sufficient grounds for detention, and further, that the courts had no authority to review the government’s military decisions. The government’s claim was rejected in a Federal District Court, whose decision was later upheld by the Fourth Circuit Court of Appeals. Hamdi’s case was finally heard in 2004 by the U.S. Supreme Court, which ruled 8-1 that it was unconstitutional to hold a U.S. citizen indefinitely without charge, even an “enemy combatant.”



Backlash: Resentment and anti-Arab sentiment

Following the September 11 attacks, Arab and Muslim Americans were the victims of verbal and physical assaults and their community institutions were vandalized. Over seven hundred violent incidents and a number of murders were committed against Arab and Muslim Americans (or those who appeared to be Arab or Muslim) within two months following the attacks. This trend extended into other areas of life for Arab Americans, with hundreds cases of workplace discrimination and with dozens of cases of passenger removal from airplanes after boarding, all based solely on ethnicity.²³ The 2003 *Washington Report on Middle East Affairs* states that some American Muslim charities were shut down “without trial or due process on the basis of ‘secret evidence’ not available to the accused or their lawyers, with the government apparently not needing any real proof of wrongdoing.” The FBI’s annual report in 2001 showed a 1,600 percent increase in anti-Muslim hate crimes—from 28 incidents in 2000, to 481 incidents the following year.²⁴

Of the hate crimes that occurred in the weeks and months after September 11th, many involved assaults and even hate-motivated murders. The following excerpt

from the Human Rights Worldwide report, “We Are Not the Enemy,” relates just one of the many violent crimes committed against Arab Americans and anyone perceived to be Arab or Muslim after September 11:

“Balbir Singh Sodhi, a forty-nine year-old turbaned Sikh and father of three, was shot and killed while planting flowers at his gas station on September 15, 2001. Police officials told Human Rights Watch that hours before the crime, Sodhi’s alleged killer, Frank Roque, had bragged at a local bar of his intention to “kill the ragheads responsible for September 11.” In addition to shooting Sodhi three times before driving away, Roque also allegedly shot into the home of an Afghani American and at two Lebanese gas station clerks.” (In 2003, a jury convicted him of first degree murder.)

Sodhi was one of many who fell victim to anti-Arab and anti-Muslim hate crimes. He was a Sikh, and not a Muslim or Arab. Both Sikhs and Muslims may wear turbans, but Sikhism, a religion born in India, and Islam are two distinct religions. The racial backlash extended not just to Arab and Muslim Americans, but also Americans of South Asian, Southeast Asian, and Hispanic descent. Mosques and temples were indiscriminately attacked, some even firebombed.

Civil Liberties in Times of Crisis: From the Alien and Sedition Acts to the Palmer Raids

The issuance of Executive Order 9066 that led to the incarceration of Japanese Americans and the enactment of the Patriot Act following the terrorists attacks on September 11 posed serious concerns regarding the tension between the security interests of the country and civil rights of individuals. This section discusses additional historic events when a national crisis led the government to restrict individual rights. They include the Alien and Sedition Acts of 1798, the suspension of habeas corpus during the Civil War and the Red Scare and the Palmer Raids of 1919.



The Alien and Sedition Acts of 1798

In 1798, the federal government under President John Adams adopted four pieces of legislation known collectively as the Alien and Sedition Acts. These acts individually served to expand presidential power, strengthen immigration laws, allow deportation of suspected dangerous aliens, and outlaw printing anything deemed “malicious” about the government. Together, they created a climate of censorship directed toward the American public.

Despite having adopted the Constitution a mere decade earlier, the federal government’s decision to restrict the rights of its citizens derived from an apparent threat. After the French Revolution, the new government of France viewed Great Britain’s economic ties to the U.S. as traitorous and disloyal to French-U.S. relations. The Jay Treaty between Great Britain and the U.S., signed in 1794, was meant to resolve untreated issues from the American Revolution and nourish stronger economic ties between the two nations. The French viewed the treaty as a betrayal of their alliance with the U.S. from 1778, which promised to defend the other in the event of a British attack. After a series of diplomatic conflicts and the infamous “XYZ Affair,” in which French diplomats seized U.S. ships and demanded bribes to continue talks, an undeclared naval war known as the “Quasi-War” arose between the U.S. and France.

It was this murky tangle of international politics and diplomatic hostility that quickly led to the Alien and Sedition Acts of 1798. Adams and the Federalist Party implemented the Acts in an attempt to prevent subversive attacks from alien residents, particularly French sympathizers. The first three acts created stricter immigration laws that allowed Federalists to freely deport resident aliens who exhibited any sign of “subversive behavior.” The third act, the Alien Enemies Act, threatened that any alien male fourteen and older could be “apprehended, restrained, secured, and removed as alien enemies”²⁵ on mere suspicion of disloyalty.

Vice President Thomas Jefferson opposed these pieces of legislation as violating citizens’ constitutional freedoms, especially since members of his party, the Democrat-Republicans, were often targeted in the enforcement of the acts. The working class citizens who formed clubs to discuss domestic and international policy—in particular, the French Revolution—were immediately denounced as “disloyal.”

Democrat-Republican clubs were often broken into, newspaper editors were arrested and several congressmen were threatened with arrest. The Sedition Act made it “illegal to write, print, utter, or publish false, scandalous, and malicious writings” against the government. Since it was up to the government to decide what exactly constituted “malicious writings,” self-censorship increased dramatically for fear of government reprisal.²⁶ It was not until 1801, when Thomas Jefferson was elected president and the Acts expired, that these constitutional rights were restored.



Habeas Corpus and the Civil War

Article 1, Section 9 of the Constitution states that “The Privilege of the Writ of Habeas Corpus shall not be suspended, unless when in Cases of Rebellion or Invasion the public Safety may require it.”

The writ of *habeas corpus*, Latin for “to hold the body,” is usually used “to bring a prisoner before the court to determine the legality of his imprisonment. It may also be used to bring a person in custody before the court to give testimony, or to be prosecuted.”²⁷ In short, it is the right not to be imprisoned unlawfully or indefinitely.

The Civil War began in 1861 when seven Southern states formed the Confederate States of America and seceded from the Union. They were thereafter joined by four other states. Soon after, President Abraham Lincoln suspended *habeas corpus*, initially in Maryland, a state that sympathized with the South. A year later, he enforced that suspension unilaterally, despite its unconstitutionality.

While the suspension was, for all intents and purposes, directed at Southern rebels and suspected spies, Lincoln’s orders could be applied to anyone “guilty of any disloyal practice.” “Disloyal practice” could range from espionage, to riots, to libel. (Much like the Sedition Act, this suspension meant that any citizen suspected of defamation or rebellion against the government could be potentially arrested and imprisoned.) Without the right to petition for a writ of *habeas corpus*, prisoners could not dispute the legality of their imprisonment; they could even be held there indefinitely without having formal charges filed against them.

One month after Lincoln’s action, Lt. John Merryman of Maryland was arrested after burning down bridges to prevent the infiltration of troops from Pennsylvania. Arrested and taken from his home in Baltimore, Merryman was confined at Fort McHenry and accused of aiding the Confederacy. From there he petitioned for

and was denied the writ of habeas corpus.²⁸ In a court decision *Ex parte Merryman*, Chief Justice Roger B. Taney stated:

“...[T]he military authority in this case has gone far beyond the mere suspension of the privilege of the writ of habeas corpus. It has, by force of arms, thrust aside the judicial authorities and officers to whom the Constitution has confided the power and duty of interpreting and administering the laws, and substituted a military government in its place, to be administered and executed by military officers.”²⁹

Lincoln disregarded the decision and continued to act in accordance with his suspension of the writ, claiming that a time of war called for such measures. In 1864, Lambdin P. Milligan, a Confederate sympathizer, was accused of trying to overthrow the Union and arrested shortly thereafter. He was also denied the right to appeal his imprisonment and brought his case to court—a trial that lasted through the end of the war to 1866. The decision in *Ex parte Milligan* affirmed that civilians could not be tried in military tribunals.³⁰

While some have argued that Lincoln’s decisions were appropriate for a time of war and chaos (if Maryland had seceded or been overtaken, the Capitol would have been surrounded by Confederates), there is little doubt as to the unconstitutionality of his decision. By the end of the Civil War, thousands of people were ultimately incarcerated without being given a timely hearing. In the Milligan decision, the Court upheld the rule of law and stated, “Wicked men, ambitious of power, with hatred of liberty and contempt of law, may fill the place once occupied by Washington and Lincoln; and if this right is conceded, and the calamities of war again befall us, the dangers to human liberty are frightful to contemplate.”³¹

*...by the end of the raids in early 1920,
Palmer and Hoover had arrested over ten thousand and
deported over five hundred people.*



The Red Scare and the Palmer Raids of 1919

In the midst of the turmoil of World War I, and with the disarray and exhaustion of a nation at war, the eruption of the Russian Revolution brought on yet another threat to the U.S.—Communism. The Bolsheviks had overthrown their ruling leader, Tsar Nicholas II of Russia, leading to the rise of Marxist Communists such as Leon Trotsky and Vladimir Lenin. An angry Russian public—students and workers, blue collar and white—had grown dissatisfied with their lot and cried out for change. In early 1917, Tsar Nicholas II formally abdicated his throne and he and his family were killed.

This political upheaval made U.S. government officials nervous. Communist theory advocated a rebellion against the ruling bourgeoisie that included violence, if necessary; the public was to “conquer and destroy” should the circumstances call for it. Much like the origins of the Alien and Sedition Acts of 1798, foreign events moved the U.S. government to preemptive action. The fear spread quickly in the U.S. that alien residents—this time, the Communist Russians—living in America would be similarly incensed and rise against the U.S. government, especially after a bomb threat was uncovered in 1919, in which three dozen bomb packages were to be sent to U.S. public officials (though it was never confirmed by whom).

One of the targeted officials was Attorney General A. Mitchell Palmer. A bomb, packaged and delivered to Mitchell’s residence exploded at his door.³² In 1917, immediately after the bomb incident, Palmer instituted anti-sedition and anti-espionage laws, blaming Bolsheviks and Socialists for the bomb scare.

Though Communists and Socialists statistically constituted a minute fraction of the population at best, public agitation revolving around the dangerous “Reds” was ignited, and from there, could not be stopped. Riots began in Cleveland after a peaceful Socialist march was disrupted and participants were set upon by

U.S. Navy and Army soldiers. Sensational claims about Communists and Socialists reigned, causing public confusion and panic.

The Anarchist Act and the Espionage and Alien Acts of 1918 threatened to legally deport any alien resident who seemed disloyal or held radical views. This set of alien and sedition acts looked much like the ones that preceded them over a century earlier. The Sedition Act of 1917 called for individual fines of up to ten thousand dollars and twenty years in jail for printing, writing, publishing or using “any disloyal, profane, scurrilous, or abusive language about the form of government of the United States.” Speaking ill of the government became illegal. Even though the Alien and Sedition Acts of 1798 had immediately been deemed unconstitutional, over a hundred years later, the same unconstitutional laws were being enacted again.

Between 1919 and 1920, at the direction of Attorney General Palmer and J. Edgar Hoover, the newly appointed head of the FBI, the residences and meeting places of “suspected radicals” were raided in what has become known as the Palmer Raids. In one night over four thousand suspected Communists were arrested, and by the end of the raids in early 1920, Palmer and Hoover had arrested over ten thousand and deported over five hundred people.

The motive behind these raids was “to tear out the radical seeds that have entangled American ideas in their poisonous theories.” According to Palmer in his essay “The Case Against the Reds,” the “tongues of revolutionary heat were licking the altars of the churches, leaping into the belfry of the school bell, crawling into the sacred corners of American homes, seeking to replace marriage vows with libertine laws, burning up the foundations of society.”³³

However, only a few months after the raids, public support—and governmental sanctions—of the Palmer Raids began a steep decline. A group of prominent lawyers (and one Supreme Court justice) issued a report decrying the raids as unconstitutional and condemned the deportations as illegal, and after

Palmer incorrectly predicted an attempted May Day overthrow of the government by Communists, his credibility and the “Red mania” he created soon died, and with it, the hysteria that produced the constitutional challenges to American civil liberties.

Footnotes

- 1 “Frontline: Muslims: Frequently Asked Questions.” PBS January 27, 2009.
- 2 “The Impact of the September 11 Attacks and Their Aftermath on Arab and Muslim Communities in the United States.” 27 Jan. 2009 [http://74.125.95.132/search?q=cache:fXwzbulWFoUJ:programs.ssrc.org/gsc/publications/quarterly13/cainkar.pdf+September+11+government+reponse+arab+community&hl=en&cd=6&gl=us&client=firefox-a]
- 3 Report on Hate Crimes and Discrimination Against Arab Americans (American-Arab Anti-Discrimination Committee Research Institute, 2002).
- 4 Arab American Institute. *Healing the Nation: The Arab American Experience After September 11*. 2002.
- 5 Lawyers Committee for Human Rights. *A Year of Loss: Reexamining Civil Liberties since September 11*. 2002.
- 6 United States. Department of Justice. Office of the Inspector General. *The September 11 Detainees: A Review of the Treatment of Aliens Held on Immigration Charges in Connection with the Investigation of the September 11 Attacks*. April 2003.
- 7 *Ibid.*
- 8 *Ibid.*
- 9 *Ibid.*
- 10 *Ibid.*
- 11 *Ibid.*
- 12 *Ibid.*
- 13 Lawyers Committee for Human Rights. *A Year of Loss: Reexamining Civil Liberties since September 11*. 2002.
- 14 American Civil Liberties Union. *Sanctioned Bias: Racial Profiling since 9/11*. February 2004.
- 15 Lawyers Committee for Human Rights. 2002.
- 16 Migration Policy Institute. *America’s Challenge: Domestic Security, Civil Liberties, and National Unity After September 11*. 2003.
- 17 Arab American Institute. *Healing the Nation: The Arab American Experience After September 11*. 2002.
- 18 Migration Policy Institute. 2003.
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- 21 Lawyers Committee for Human Rights. 2002.
- 22 Mack, Raneta Lawson, Equal Justice in the Balance: America’s Legal Responses to the Emerging Terrorist Threat (Michigan: University of Michigan Press, 2004) 118.
- 23 Report on Hate Crimes and Discrimination Against Arab Americans (American-Arab Anti-Discrimination Committee Research Institute, 2002).
- 24 Schevitz, Tanya, “FBI sees leap in anti-Muslim hate crimes,” San Francisco Chronicle, 26 Nov. 2002. http://www.sfgate.com/cgi-bin/article.cgi?f=c/a/2002/11/26/MN224441.DTL
- 25 The Alien Act, July 6, 1798; Fifth Congress; Enrolled Acts and Resolutions; General Records of the United States Government; Record Group 11; National Archives.
- 26 *Ibid.*
- 27 U.S. Legal System Glossary. U.S. Department of State. http://usinfo.state.gov/dhr/democracy/u.s._legal_system/legal_glossary.html
- 28 Golsborough, W. W. The Maryland Line in the Confederate Army. 1861-1865. Maryland State Archives, Vol. 371, p. 4-5.
- 29 *Ex parte Merryman*. 17 F. Cas. 144. Circuit Court D, Maryland. April Term, 1861. http://www.tourolaw.edu/patch/Merryman/
- 30 *Ex parte Milligan*. 71 U.S. 2. Supreme Court of the United States. 1864. http://www.law.cornell.edu/supct/html/historics/USSC_CR_0071_0002_ZS.html
- 31 *Ibid.*
- 32 Johnson, Haynes, The Age of Anxiety: From McCarthyism to Terrorism (Florida: Harcourt, 2005).
- 33 A. Mitchell Palmer, “The Case Against the ‘Reds,’” *Forum* 63 (1920): 173-185.



The owner, a University of California graduate of Japanese descent, placed the "I AM AN AMERICAN" sign on the store front on December 8, the day after Pearl Harbor. 1942

Courtesy of the National Archives



Resources

Books



Elementary (K-6)

Bunting, Eve

So Far From the Sea

Clarion, 1998. 32 pp. ISBN 978-0395720950

A girl and her family visit the grave of her grandfather at Manzanar where he died while incarcerated there during World War II.

Cooper, Michael C.

Remembering Manzanar:

Life in a Japanese Relocation Camp

Clarion, 2002. 96 pp. ISBN 978-0618067787

An account of life in the Manzanar concentration camp based on the author's participation in the annual Manzanar Pilgrimage. Includes primary sources and moving photographs.

Lee-Tai, Amy

A Place Where Sunflowers Grow

Children's Book Press, 2006. 32 pp.

ISBN 978-0892392155

A bilingual story about the author's grandmother who was sent to Topaz as a young girl.

Mochizuki, Ken

Baseball Saved Us

New York: Houghton Mifflin Harcourt

The 1993 Parents' Choice Award book that is based on actual events. It is a touching story of a young boy living in an American concentration camp during World War II. When there was very little to be thankful for, baseball became a savior.

Heroes

New York: Baker & Taylor, CATS 2009

Author of the 1993 Parents' Choice Award Winner for *Baseball Saved Us*. This picture book is a wonderful story, set in the 1960s, of overcoming racial stereotypes. Donnie wants to play football after school but his friends want to play war with Donnie as the bad guy. Donnie has to play the enemy, his friends insist, because as a Japanese American, he looks like "them."

Say, Allen

Music for Alice

Houghton Mifflin Books for Children, 2004. 32 pp.

ISBN 978-0618311187

A picture book based on the true story of Alice Sumida and her experiences working on a farm instead of going to concentration camp. She and her husband overcome challenges and eventually operate the largest gladiola bulb farm in the country.

Shigekawa, Marlene

Blue Jay in the Desert

1993, 32 pp.

While incarcerated at Poston Arizona a grandfather gives his grandson a very special Blue Jay that he skillfully carved from wood. The carving symbolizes the freedom the bird has to fly while the grandfather and grandson remain behind barbed wire.

Welcome Home Swallows

2001, 32 pp.

A poignant sequel to *Blue Jay in the Desert* tells how Junior adjusts to returning to California. It is filled with issues of friendship, racism, tragedy and family reunion.

Tunnell, Michael O, and George W. Chilcoat

The Children of Topaz: The Story of a Japanese American Internment Camp, 1996.

Based on a classroom diary, Lillian "Anne" Yamaguchi Hori taught a third grade class to keep a daily diary during her incarceration at Topaz, Utah. Includes commentary and archival photographs to place the diary in historical context.

Uchida, Yoshiko

The Best Bad Thing

New York: Simon and Schuster, 1993, 120 pp.
(grades 4-7)

The novel was an American Library Association (ALA) Notable Book, appeared on the Best Books of the Year Lists in *School Library Journal* and *People Magazine*, and was heralded by the Association of Children's Librarians, *The Hawaii Herald*, *Booklist* and *Kirkus Review*.

The Bracelet

New York: Penguin, 1993 (grades 1-4)

A Japanese American in the second grade is sent with her family to an "assembly center," but the loss of the bracelet her best friend has given her proves that she doesn't need a physical reminder of that friendship.

Journey Home

New York: Simon and Schuster, 1992, 131 pp.

As a sequel to *Journey to Topaz*, it depicts the hardships and joy Yuki and her family experience upon their return to California from a concentration camp. It is a warm, dignified and optimistic story.

Journey to Topaz

New York: Heyday Books, 2005.

Story of an eleven-year-old and her family uprooted from their California home and sent to Topaz, a desert concentration camp. Sensitive and thought-provoking.



Intermediate (6-8th)

Chin, Steven A.

When Justice Failed: The Fred Korematsu Story

Through the eyes of Korematsu's daughter, this moving story unfolds as she learns of her father's stand against the mistreatment of Japanese Americans during World War II.

Cooper, Michael C.

Remembering Manzanar:

Life in a Japanese Relocation Camp

Clarion, 2002. 96 pp. ISBN 978-0618067787

An account of life in the Manzanar concentration camp, based on the author's participation in the annual Manzanar Pilgrimage. Includes primary sources and moving photographs.

Houston, Jeanne and Houston, James

Farewell to Manzanar

Boston: Houghton Mifflin, 2002 Re-issue

The personal story of a young girl and her family in Manzanar. Touches on some of the causes of the removal of Japanese Americans from the West Coast and depicts the unrest at the camp.

Hirasuna, Delphine

The Art of Gaman: Arts and Crafts from the Japanese American Internment Camps 1942-1946

Ten Speed, 2005. 128 pp. ISBN 978-1580086899

Photographic images of artworks created by Japanese American internees in World War II "assembly" centers and "internment" camps. Crafts initially were made out of necessity, but also expanded as a form of artistic expression.

Kadohata, Cynthia

Kira-Kira

Athenum, 2004. 272 pp. ISBN 978-0689856396

Newberry Medal-winning novel about the Takashima family who moves to Georgia after World War II and works at a non-unionized poultry farm.

Weedflower

Athenum, 2009. 272 pp. ISBN 978-1416975663

A twelve-year-old Japanese American girl from a flower farm in Southern California is sent to an "internment" camp in the Arizona desert. She befriends a boy from the Mohave reservation the camp is on, and learns that Japanese Americans and the Mohave tribe are similar in their plights.

Obata, Chiura

Topaz Moon:

Chiura Obata's Art of the Internment

Heyday, 2000. 147 pp. ISBN 978-1890771263

A collection of the Japanese-born painter and UC-Berkeley professor's art while incarcerated at Topaz, with excerpts from his letters and speeches.

Okubo, Mine

Citizen 13660

Seattle: University of Washington, 1983. Reprint.

"Poignantly written and beautifully illustrated memoir of her life in two concentration camps."

Sone, Monica

Nisei Daughter

University of Washington Press, 1979.

Story of a Japanese American girl, who grew up in Seattle's Pioneer Square, characterizing her growing racial awareness and depicting her incarceration.

Patneau, David

Thin Wood Walls

Sandpiper, 2008. 240 pp. ISBN 978-0618809158

A novel about a Japanese American boy who comes of age in a concentration camp amidst World War II and prejudice. Highlights the vast range of attitudes among Japanese Americans and whites, citizens and immigrants.

Rathburn, Arthur C.

The American Japanese

Brite, 2004. 134 pp. ISBN 978-1932783186

A brief history of Akira Richard Toki, a member of the 100th Battalion, a segregated unit, describing his heroism and hardship during World War II.

Salisbury, Graham

Eyes of the Emperor

Laurel Leaf, 2007. 256 pp. ISBN 978-0440229568

A work of historical fiction about a 16-year-old Japanese American boy who serves in the 100th Infantry Battalion and encounters racism and segregation. Based on the author's interviews with Japanese American veterans.

Under the Blood-Red Sun

Yearling, 1995. 256 pp. ISBN 978-0440411390

A 13-year-old Japanese American boy living in Hawaii watches racial prejudices and tensions escalate following the bombing of Pearl Harbor.



Secondary:

Seventh through Twelfth Grade

Feldman, Jay

Suitcase Sefton and the American Dream

Triumph, 2006. 229 pp. ISBN 978-1572438125

A novel about a New York Yankees scout who discovers a talented Japanese American pitcher who is detained in a concentration camp in 1942, explores themes of cultural conflict and civil liberties.

Gotanda, Philip Kan

Fish Head Soup and Other Plays

University of Washington, 2000. 288 pp.

ISBN 978-0295974330

Four compelling plays that explore the relationships between different generations of Japanese Americans.

Gruenewald, Mary Matsuda

Looking Like the Enemy: My Story of Imprisonment in Japanese American Internment Camps

NewSage, 2005. 240 pp. ISBN 978-0939165537

A memoir and coming-of-age story about life in concentration camps. Also includes photos and more recent historical information such as the dedication of the National Japanese American Memorial in Washington, D.C.

Hamamura, John

Color of the Sea

Anchor, 2007. 336 pp. ISBN 978-0307386076

A novel about a Japanese American man drafted into the U.S. Army and serves as a language instructor for the Military Intelligence Service, and a Japanese American woman who was deported just before World War II.

Hosokawa, Bill

Nisei: The Quiet Americans

New York: William Morrow and Co., 1969; Univ. Press of Colorado, 1992.

History of the Japanese Americans in the U.S. covering the period of immigration through the early 1960s. Deals with events that led to the incarceration of Japanese Americans. One of the first comprehensive histories written about Japanese Americans.

**Out of the Frying Pan:
Reflections of a Japanese American**

University Press of Colorado, 1998. 184 pp.
ISBN 978-0870815133

A combined mini-autobiography and collection of the writer's columns for the Pacific Citizen newspaper since 1978. It provides glimpses into his life and experiences as a Japanese American.

Inada, Lawson Fusao

Legends from Camp

112 pp.

Poetry of one of the giants in the field of Asian American poetry. "A masterwork of American poetry."
– Leslie M. Silko

Ishizuka, Karen L.

Lost and Found: Reclaiming the Japanese American Incarceration

University of Illinois, 2006. 248 pp.
ISBN 978-0252073724

Focuses on the development of the Japanese American National Museum exhibit "Remembering the Japanese American Experience." Argues that the U.S. government ignored many Japanese Americans who voiced their disagreement and anger with Executive Order 9066, and includes primary sources.

Kageyama-Ramakrishnan, Claire

Shadow Mountain

Four Way, 2008. 80 pp. ISBN 978-1884800849
Narratives from Japanese Americans incarcerated at Manzanar and memories from the author's grandparents' experiences in concentration camps, "examining the fault-line between family life and communal experience."

Kessler, Lauren

Stubborn Twig: Three Generations in the Life of a Japanese American Family

2008, 320 pp.

Bright, ambitious, enterprising Masuo Yasui traveled to America in 1903 and like most immigrants coming to America, he was filled with hopes and dreams. A story of one family's struggle to conquer obstacles in pursuit of their dreams.

Knaeffle, Tomi Kaizawa

Our House Divided, Seven Japanese American Families in World War II

Honolulu: University of Hawaii Press, 1991. 144 pp.

"Focuses on seven personal stories of Japanese American families as they struggled with the emotions and events brought on by World War II...the dilemma of first-generation Japanese Americans who were strongly attached both to the country of their birth and to the land where they had spent most of their lives; and...the dilemma of second generation Japanese Americans, whose loyalty to the U.S. was questioned even though they were American citizens."

Kogawa, Joy

Itsuka

New York: Anchor Books, 1993.

When would the incarceration of the Japanese Americans be recognized as wrong? How the Japanese Canadians fought for government compensation for their wartime losses.

Maki, Dr. Mitchell, Harry Kitano and Megan Berthold

**Achieving the Impossible Dream:
How Japanese Americans Obtained Redress**

An excellent case study of policymaking: the passage of the 1988 Civil Liberties Act that provided monetary redress for thousands of Japanese Americans who were incarcerated in American concentration camps. The authors provide the political, social and economic history that prevented the recognition of the injustice and an analysis of how recognition finally occurred.

Murayama, Milton

All I Asking for Is My Body

University of Hawaii, 1988. 120 pp.

ISBN 978-0824811723

A novella capturing the experience of Nisei in Hawaii during the bombing of Pearl Harbor and the years prior. Murayama narrates in Hawaiian Pidgin, demonstrating realism and the growing differences between Japanese American generations.

Okada, John

No No Boy

New York: Tuttle, 1957. Reprinted by University of Washington Press. 260 pp.

A moving novel concerning the loyalty issue of Japanese Americans in World War II.

Okubo, Mine

Citizen 13660

Seattle: University of Washington, 1983. Reprint
"Poignantly written and beautifully illustrated memoir of her life in relocation centers."

Otsuka, Julie

When the Emperor Was Divine

Anchor, 2003 (reprint). 160 pp. ISBN 978-0385721813

Powerful novel about the unraveling of a Japanese American family due to incarceration in camps and wartime injustice.

Sasaki, R.A.

The Loom and Other Stories

St. Paul, MN: Graywolf Press, 1991. 118 pp.

"This collection of stories propels its readers into the daily experiences of three generations of Japanese Americans."

Sone, Monica

Nisei Daughter

University of Washington Press, 1979. 238 pp.

The story of a Northwest Japanese American girl.

Sato, Kiyō

Kiyō's Story: A Japanese American Family's Quest for the American Dream

Soho, 2009. 352 pp. ISBN 978-1569475690

A memoir about Sato's family and their determination and struggle to succeed in America amidst the Great Depression, incarceration during World War II, and subsequent hardships. Formerly titled "Dandelion Through the Crack."

Tateishi, John

And Justice for All: An Oral History of the Japanese American Detention Camps

University of Washington, 1999. 262 pp.

ISBN 978-0295977850

An update of the 1984 edition, this oral history provides the perspective of thirty Japanese Americans who were forced into concentration camps.

Uchida, Yoshiko

Desert Exile, The Uprooting of a Japanese American Family

1984, 160 pp.

This is a personal account of a Berkeley, California family facing the World War II uprooting and incarceration. According to Senator Daniel K. Inouye, it is a moving account of a tragic period in American history.

Yamada, Mitsuye

Camp Notes and Other Writings

New Jersey: Rutgers University Press, 1998.

A poet's experience as a Japanese American woman and former internee.

Yamamoto, Hisaye

Seventeen Syllables and Other Stories

New Jersey: Rutgers University Press, 2001 Revised

Finely crafted short stories of Japanese American life.

Edited by John Modell

The Kikuchi Diary: Chronicle from an American Concentration Camp

Urbana, IL: University of Illinois Press, 1992. 272 pp.
Kikuchi was a graduate student at the University of California, Berkeley when the war broke out. He kept a diary of his thoughts and experiences from December 7, 1941 to September 1942. "A lively, intensely human and perceptive record of what it was like to be incarcerated by a country you had faith in but which did not have faith in you."



High School

Duus, Masayo

Unlikely Liberators:

The Men of the 100th and 442nd

University of Hawaii, 2007. 272 pp.
ISBN 978-0824831400

Gordon, Linda & Okiihiro, Gary Y., ed.

Impounded: Dorothea Lange and the Censored Images of Japanese American Internment

W. W. Norton & Company, 2008. 224 pp.
ISBN 978-0393330908
A collection of 104 photographs by Dorothea Lange, whose photographic work of the forced removal and incarceration of Japanese Americans was largely censored throughout World War II. The images are also set within technical, cultural, and historical contexts.

Gruenewald, Mary Matsuda

Looking Like the Enemy: My Story of Imprisonment in Japanese American Internment Camps

NewSage, 2005. 240 pp. ISBN 978-0939165537
A memoir and coming-of-age story about life in camps. Also includes photos and more recent historical information such as the National Japanese American Memorial dedication.

Hill, Kimi Kodani

Topaz Moon – Chiura Obata’s Art of the Internment

2000. 147 pp.
An inspiring collection of Obata’s art through the traumatic period of incarceration during World War II from Tanforan “assembly center” near San Francisco to the desert of Topaz, Utah. This book contains 100 sketches, sumi paintings, and watercolors. A great tribute to the artistic genius and spirit, which was not defeated by adversity.

Howard, John

Concentration Camps on the Home Front: Japanese Americans in the House of Jim Crow

University of Chicago, 2008. 356 pp.
ISBN 978-0226354767
Re-creation of life in the camps, highlighting the roles of women, first-generation immigrants, and political activists. Also examines American society and values from a critical perspective and focuses on the U.S. government’s campaign to “Americanize the inmates.”

Inada, Lawson Fusao

Only What We Could Carry

2000, 439 pp.
“Contained in these pages are what we have carried... our indomitable spirit and dignity, an implacable quest for justice to redeem the crimes committed against an entire race—indeed an entire nation.” Janice Mirikitani

Masuda, Minoru

(edited by Hana Masuda & Dianne Bridgman)

Letters from the 442nd: The World War II Correspondence of a Japanese American Medic

University of Washington, 2008. 290 pp.
ISBN 978-0295987453
Masuda, a medic for the 442nd Combat Team, wrote letters to his wife about his experience in Italy and France during World War II. His wife, Hana, provides historical context and her own perspective.

McNaughton, James C.

Nisei Linguists: Japanese Americans in the Military Intelligence Service During World War II

U.S. Army Center of Military History, 2007. 530 pp.
ISBN 978-0160729577

Describes the story of those who served with Army and Marine units, translating, interrogating, radio monitoring and conducting psychological warfare for military government, war crimes trials, censorship and counter-intelligence.

Muller, Eric L.

Free to Die for Their Country: The Story of the Japanese American Draft Resisters in WWII.

2003, 250 pp.

The story of Japanese Americans who resisted the draft while incarcerated in concentration camps during World War II.

Murray, Alice

Historical Memories of the Japanese American Internment and the Struggle for Redress

Stanford University, 2007. 608 pp.
ISBN 978-0804745345

An analysis of Japanese American incarceration and their efforts to seek redress. Examines the “politics of memory and history” and how they influenced impressions of their incarceration.

Robinson, Greg

A Tragedy of Democracy: Japanese Confinement in North America

Columbia University, 2009. 408 pp.
ISBN 978-0231129220

A far-reaching analysis and historiography of Japanese in the United States, Canada, and Latin America. Provides a multi-faceted perspective and archival materials.

Sterner, C. Douglas

Go For Broke: The Nisei Warriors of World War II Who Conquered Germany, Japan, and American Bigotry

American Legacy Historical Press, 2007. 216 pp.
ISBN 978-0979689611

An inspiring story about Japanese Americans of the “Purple Heart Battalion” who fought bigotry for their right to serve in the U.S. military – and ultimately helped to liberate Europe and the Pacific, and became the most decorated fighting unit in U.S. military history. Includes official citations of all those who were decorated with the Medal of Honor and the Distinguished Service Cross.

Stinnett, Robert B.

Day of Deceit – The Truth About FDR and Pearl Harbor

2001. 416 pp.

Pearl Harbor was not an accident, a mere failure of American intelligence, or a brilliant Japanese military coup. It was the result of a carefully orchestrated design, initiated at the highest levels of our government. According to a key memorandum, eight steps were taken to make sure we would enter the war by this means. Pearl Harbor was the only way, leading officials felt, to galvanize the reluctant American public into action.

Yenne, Bill

Rising Sons: The Japanese American GIs Who Fought for the United States in World War II

Thomas Dunne, 2007. 320 pp. ISBN 978-0312354640
Chronicles the experience of Japanese American servicemen and women in combat and on the home front.



Reference

Azuma, Eiichiro

Between Two Empires: Race, History, and Transnationalism in Japanese America

Oxford University, 2005. 320 pp. ISBN 978-0195159417
An in-depth examination of the nuances in transnational identity felt among Japanese immigrants during incarceration in U.S. camps.

Close, Frederick P.

Tokyo Rose / An American Patriot: A Dual Biography

Scarecrow, 2010. 544 pp. ISBN 978-0810867772
An analysis of American sensationalism during World War II; contrasts the fictitious Japanese radio propagandist "Tokyo Rose" with Japanese American citizen Iva Toguri, who was arrested and accused of being Tokyo Rose. Detailed, informative, and well-written.

Daniels, Roger

Concentration Camps of North America, Japanese in the U.S. and Canada during World War II

Malabar, FL: R.E Krieger Pub. Co., 1993. 262 pp.
Second edition of the historical account of the Japanese American concentration camps includes a treatment of the Japanese Canadian experience during World War II when 21,000 Japanese Canadians living in British Columbia were subjected to wartime measures by the Canadian government.

Drinnon, Richard

Keeper of Concentration Camps

Berkeley: University of California Press, 1989
A new look at the respected director of the War Relocation Authority, Dillon S. Myer. The author is unequivocal in his depiction of Myer as a racist. He examines the injustice of government policy towards Japanese Americans during the war. Compare with Myer's Uprooted Americans.

Fiset, Louis & Nomura, Gail M.

Nikkei in the Pacific Northwest: Japanese Americans and Japanese Canadians in the Twentieth Century

University of Washington, 2000. 364 pp.
ISBN 978-0295984612
Collection of essays about Nikkei in the Pacific Northwest and the need to challenge discrimination.

Fugita, Stephen S. and O'Brien, David J.

Japanese American Ethnicity: The Persistence of Community

Seattle: University of Washington Press, 1994. 218 pp.
"This study employs both historical sources and contemporary survey data to explain the seeming paradox of why Japanese Americans have maintained high levels of community involvement while becoming structurally assimilated."

Fujino, Diane C.

Heartbeat of Struggle: The Revolutionary Life of Yuri Kochiyama

University of Minnesota, 2005. 432 pp.
ISBN 978-0816645930
A biography and examination of the life of the Japanese American political activist who defied gender, racial, and cultural norms during the 1960s. Her social activism was significantly influenced by her time spent in World War II concentration camps.

Glenn, Evelyn Nakano

Issei, Nisei, War Bride, Three Generations of Japanese American Women in Domestic Service

Philadelphia: Temple University Press, 1988. 312 pp.
A unique study of Japanese American women employed as domestic workers. "Three generations of women speak in their own words about coping with degraded employment and how this work related to family and community life."

Higashide, Seiichi

Adios to Tears, The Memoirs of a Japanese Peruvian Interned in U.S. Concentration Camps

Honolulu: E&E Kudo, 1993. 256 pp.
The personal journey of a Japanese-Peruvian immigrant and his forced incarceration during World War II at Crystal City, Texas and his eventual settlement in Chicago.

Irons, Peter

Justice at War, The Story of Japanese American Internment Cases

University of California Press, 1993. 415 pp.

In-depth study of the Japanese American legal cases brought before the Supreme Court.

Kurashige, Lon

Japanese American Celebration and Conflict: A History of Ethnic Identity and Festival, 1934-1990

University of California, 2002. 296 pp.

ISBN 978-0520227439

Addresses tensions among Japanese Americans along class, gender, and generational lines with regard to the largest annual Japanese celebration in the U.S.

– Los Angeles’ Nisei Week.

Matsumoto, Valerie J.

Farming the Home Place: A Japanese American Community in California

Cornell University, 1994. 280 pp. ISBN 978-0801481154

A collection of over 80 oral histories from members of the Cortez colony and their descendants, outlining the colony’s founding, concentration camp experience, and through the agriculture “upheaval” of the 70’s and early 80’s.

Edited by Brian Niiya

Foreword by Senator Daniel K. Inouye

Japanese American History, An A to Z Reference from 1868 to the Present

2000, 446 pp. Revised

Referenced in an encyclopedia style structure, broken down into four sections: a chronology of major events in Japanese American history; more than 400 A to Z entries on significant individuals, organizations, events and movements; a thorough bibliography including all major works on Japanese Americans; and a historical overview by Professor Gary Okihiro.

Odo, Franklin S.

No Sword to Bury: Japanese Americans in Hawai’i During World War II

Temple University, 2004. 336 pp. ISBN 978-1592132706

Discusses the 442nd Regimental Combat Team and the Varsity Victory Volunteers (a non-military group dedicated to public works) and the effects of their efforts upon the Hawaiian community and impressions of the “model minority.” Reflects upon the Nisei generation in Hawaii.

Ogawa, Dennis M.

Kodomo No Tame Ni – For the Sake of the Children: The Japanese American Experience in Hawaii

University of Hawaii, 1980. 644 pp.

ISBN 978-0824807306

Describes the Japanese American community in Hawaii.

Personal Justice Denied

Report of the Commission on Wartime Relocation and Internment of Civilians

Washington, D.C. Revised 1997, 493 pp.

Thorough examination of the wartime incarceration obtained from hearings the federal commission held between July 1981 and December 1982 and from archival research.

Takaki, Ronald

Strangers from a Different Shore

Boston: Little Brown Inc., Revised 1998, 640 pp.

History of Asian Americans...Chinese, Japanese, Filipinos, Koreans and Indians...from immigration to the present. Numerous anecdotes flesh out history.

Tamura, Eileen

Americanization, Acculturation, and Ethnic Identity: Nisei Generation in Hawaii

Urbana, IL: University of Illinois Press, 1994.

Examines the wartime hysteria that swept through Hawaii during and after World War II. The Nisei were targets of racism and were forced by Hawaii’s organized effort to be “Americanized.”

Wegars, Priscilla

Imprisoned in Paradise: Japanese Internee Road Workers at the World War II Kooskia Internment Camp

University of Idaho, 2010. 360 pp.

ISBN 978-0893015503

The story of noncitizen U.S. residents of Japanese descent who volunteered to construct the Lewis-Clark Highway (now Highway 12) in exchange for wages. Empowered by the 1929 Geneva Convention, the detainees were inspired to successfully challenge their mistreatment.

Weglyn, Michi

Years of Infamy

Seattle: University of Washington Press, 2000, 356 pp.

A compelling work, thoroughly researched, utilizing primary documents, points up the deceit of the government in the removal and imprisonment of Japanese Americans.

Wehrey, Jane

Voices From This Long Brown Land: Oral Recollections of Owens Valley Lives and Manzanar Past

Palgrave Macmillan, 2006. 256 pp.

ISBN 978-0312295417

A collection of fourteen different narratives from Owens Valley, California and perspectives on a community during World War II.

Yoo, David K.

Growing Up Nisei: Race, Generation, and Culture among Japanese Americans of California, 1924-49

University of Illinois, 1999. 264 pp.

ISBN 978-0252068225

Examines how Nisei formed their identity and established a place within American society. Addresses the complexity of navigating multiple meanings of the war related to race, generations, and politics.

AV Materials

The Cats of Mirikitani

Independent Lens: *Linda Hattendorf*, director/co-producer. 53 min. DVD (2006).

Distributor: Center for Asian American Media, 415-552-9550

A compelling documentary about an elderly Japanese American artist in New York City in the months leading up to September 11. A filmmaker helps him trace his memories of World War II, with a pilgrimage to Tule Lake concentration camp, and a reunion with his sister.

Chrysanthemums and Salt: The New Americans Series

Dianne Fukami, producer/director. Center for Asian American Media, 415.552.9550

This program looks at the lives of Issei and Nisei from 1872 to 1942 in Northern California. It examines the little known but significant contributions they made to California's floral, farming and salt industries. PBS broadcast.

The Color of Honor

Loni Ding, producer/director, Vox Productions 1987, 90 min. color video.

Center for Educational Telecommunications, 800.343.5540

Portrays the dilemma of some Japanese Americans who wrestled with the contradiction of being called to serve in the military while being incarcerated during World War II.

Conversations: Before and After the War

Karen Ishizuka, producer, *Robert Nakamura*, director, 29 min. b/w video, 1986.

Contact Center for Asian American Media, 415.552.9550.

Three fictional characters discuss facts, experiences and feelings as they explore the deep-seated and personal effects wrought by World War II incarceration.

Conscience and the Constitution

Frank Abe, producer.

Transit Media, 800.343.5540, videotape.

Deals with Japanese Americans who were incarcerated in America's concentration camps and, when drafted, refused to serve in the military until their constitutional rights would be restored and they and their families released from the camps.

Days of Waiting

Steven Okazaki, producer/director. 28 min. DVD.

Distributor: Center for Asian American Media, 800.343.5540.

Academy award-winning documentary depicts the remarkable story of Estelle Peck Ishigo, a Caucasian married to a Japanese American who was incarcerated in the Heart Mountain concentration camp.

A Family Gathering

Ann Tegnell, producer, 60 min., 1988, DVD

Distributor: Center for Asian American Media, 415.552.9550.

Lise Yasui tells how the exclusion and incarceration affected the Yasui family of Oregon and their battle to reclaim their place as Americans. It is a story of family survival and the need to understand one's own connections with the past.

The First Battle

Tom Coffman, writer/producer/director. 60 min. DVD (2007).

Distributor: Center for Asian American Media, 415-552-9550

Documents the story of Nisei in Hawaii who resisted pressure for incarceration and preserved their right to serve in the U.S. military.

From a Silk Cocoon

Stephen Holsapple, director. 57 min. DVD (2005).

Distributor: Center for Asian American Media, 415-552-9550

Documentary about a young Kibei couple who renounced their citizenship during their 4 ½-year incarceration in separate camps and fought to prove their innocence and lead better lives for their children.

I Told You So

Produced by Visual Communications,

Alan Kondo, director, 18 min. b/w video.

Center for Asian American Media, 415.552.9550.

Documentary featuring Japanese American poet Lawson Inada, rendering scenes of his poems and prose on identity and active resistance to World War II incarceration.

Art by Masumi Hayashi:

Internee Portraits & Internment Camps

Gentile Studios, 1588 East 40th Street, Cleveland, OH 44103, 216/881-2818

Gallery of art from Cleveland-based artist and photographer Masumi Hayashi with portraits of detainees and camps from the United States and Canada. Gallery may be viewed online.

Fumiko Hayashida: The Woman behind the Symbol

Stourwater Pictures. 16 min. DVD (2009).

Distributor: Center for Asian American Media, 415-552-9550

Documentary about the woman in a Seattle Post-Intelligencer photograph that became a lasting symbol of the World War II incarceration.

In Time of War

North by Northwest Entertainment. 54 min. DVD (2004).

Distributor: Center for Asian American Media, 415-552-9550

Documentary about Japanese Americans who were incarcerated and those who served in the military. Presents interviews with survivors, archival war footage, and historical opinions. Public schools in the state of Washington may contact their local school districts and receive the film package free of charge.

Manzanar

Robert Nakamura, director; produced by Visual Communications. 16 min. DVD.

Center for Asian American Media, 415.552.9550. Lyrical and pensive documentary centering on the Manzanar concentration camp.

Meeting at Tule Lake

Scott T. Tsuchitani, producer/director.

1994, 33 min. VHS.

Contact: Center for Asian American Media,
415.552.9550.

Among the ten concentration camps that imprisoned Japanese Americans, Tule Lake Segregation Center was the site for over 18,000 “disloyals.” Fifty years later, seven former detainees discuss their past and how they came to terms with their political and social identity during and after the camp experience. The viewer is challenged to reconsider what loyalty and citizenship really mean in a country deeply rooted in a history of racism.

Most Honorable Son

KDN Films: *Bill Kubota*, director. 60 min. DVD (2007).

Distributor: PBS, 800-531-4727

Documents the story of Ben Kuroki, a Nisei who felt both shame over Pearl Harbor’s bombing as a Japanese American as well as a sense of loyalty to his country as a Nebraska-born American. Presents rare war footage and emotional interviews. Kuroki received a Distinguished Service Medal in 2005.

Nisei Soldier

Loni Ding, producer/director

Center for Educational Telecommunications,
800.343.5540.

Story of the all-Nisei 442nd Regimental Combat Team and 100th Infantry Battalion.

Passing Poston

Joe Fox, director/writer/producer. 60 min. DVD (2007).

Distributor: Center for Asian American Media,
415-552-9550

Ruth Okimoto and other former detainees from the Poston camp investigate the government’s intent to use Japanese labor for land development for Native American tribes.

Pilgrimage

Tadashi Nakamura, director/co-producer. 22 min.

DVD (2006).

Distributor: Center for Asian American Media,
415-552-9550

Tells the story of descendants of former detainees who sought to reclaim Manzanar with a fresh perspective with regards to the post-9/11 world.

Resettlement to Redress

Don Young, producer/director/editor. 55 min.

DVD (2005).

Distributor: Center for Asian American Media,
415-552-9550

Investigates the effects of incarceration upon the former Japanese American detainees and their future generations.

Take Me Home

Distributor: Center for Asian American Media,
415-552-9550

David Tanner & Andrea Palpant,

directors/writers/editors. 15 min. DVD (2005).

Retells the story of Japanese American incarceration from the perspective of a young boy. Public schools in the state of Washington may contact their local school districts and receive the film package free of charge.

Tanforan, Race Track to Assembly Center

Donald Young, director. *Dianne Fukami*, producer.

For KCSM TV60, 1995, 57 min.

Center for Asian American Media, 415.552.9550.

In 1942, the Tanforan Race Track was the site of an “assembly” center, where thousands of Japanese Americans lived for as long as six months, while the permanent WWII concentration camps were being built inland.

Unfinished Business

Steven Okazaki, producer/director. 60 min.

Mouchette Films, VHS.

Center for Asian American Media, 415.552.9550.

Documentary tells the compelling story of three men: Fred Korematsu, Gordon Hirabayashi and Minoru Yasui who defied military orders and were separately convicted and imprisoned for following their moral beliefs.

Wataridori: Birds of Passage

Robert Nakamura, producer/director, 37 min, VHS.

Distributor: Visual Communications

Center for Asian American Media, 415.552.9550

Lends understanding to the history of Japanese immigration through the accounts of three surviving Issei (First generation Japanese Americans)

Permanent

Museum Exhibits

Japanese American National Museum

369 East First Street, Los Angeles, CA 90012,
213.625.0414.

Collection of artifacts, artwork and materials pertaining to Japanese American culture. Permanent exhibits and displays. Information and referral center.

Manzanar National Historic Site

P.O. Box 426, Independence, CA 93526, 760.878.2194
<http://www.nps.gov/manz/>

Minidoka National Historic Site

P.O. Box 570, Hagerman, ID 83332, 208.933.4127
<http://www.nps.gov/miin/>

Smithsonian National Museum of American History

<http://americanhistory.si.edu/perfectunion/experience/index.html>

Online version of original traveling exhibit "A More Perfect Union" with texts, collection search, and additional links.

Tule Lake National Historic Site

P.O. Box 1240, Tulelake, CA 96134, 530.260.0537
<http://www.nps.gov/tule/>

Organizations

and Agencies

Japanese American Citizens League (JACL)

The JACL is the oldest and largest civil rights/education organization representing Americans of Japanese ancestry. Many of JACL's 112 chapters and regional districts have sponsored or participated in educational programs on the incarceration. JACL regional offices are located in Chicago, Los Angeles, San Francisco, Seattle and Washington, D.C.

JACL National Headquarters

1765 Sutter Street, San Francisco, CA 94115,
415.921.5225, jacl@jacl.org

Midwest Office

5415 North Clark Street, Chicago, IL 60640,
773.728.7170, Midwest@jacl.org

Northern California/Western Nevada/Pacific Office

1765 Sutter Street, San Francisco, CA 94115,
415.345.1075, ncwnp@jacl.org

Pacific Northwest Office

671 S. Jackson Street, #206, Seattle, WA 98104,
206.623.5088, pnw@jacl.org

Pacific Southwest Office

250 E. First Street, Suite 301, Los Angeles, CA 90012,
213.626.4471, psw@jacl.org

Washington, D.C. Office

1850 M Street, NW, Suite 1100, Washington, D.C.
20036, 202.223.1240, dc@jacl.org

Asian American Curriculum Project

529 East Third Avenue, San Mateo, CA 94401,
650.375.8286

Primary function is to develop and disseminate Asian American curriculum materials. Extensive collection of books, children's books and classroom teaching aids.

Center for Asian American Media

145 Ninth Street, Suite 350, San Francisco, CA 94103,
415.863.0814

Showcases talent, films and videos. Serves as a resource center. Current catalog lists films and videos available for purchase or rent.

Japanese American National Library

P.O. Box 590598, San Francisco, CA 94159,
415.567.5006, janlibrary.org

Collection of published materials on Japanese Americans including books, journals, newspapers and archival materials.

National Archives and Records Administration

Washington, D.C. and College Park, MD,
301.837.3415, www.archives.gov

National Association for Asian and Pacific American Education

P.O. Box 3471, Palos Verdes Peninsula, CA 90274,
www.NAAPAE.net

Resource agency for schools. Resource guide is available that includes bibliography, resource agency listings, bookstore and distributors.

Nikkei for Civil Rights & Redress

231 E. Third Street, G104, Los Angeles, CA 90013,
www.ncrr-la.org

Educates future generations about the concentration camp experience of World War II by sponsoring educational programs, activities and speakers.

National Japanese American Historical Society

1684 Post Street, San Francisco, CA 94115,
415.921.5007, www.njahs.org

Resources for museums, historical societies, schools, libraries on Japanese American wartime experience. Traveling photographic exhibits, photo and artifact collections, publications and public programs.

Smithsonian Asian Pacific American Program

Capital Gallery, Suite 7065, MRC: 516, P.O. Box 37012,
Washington, DC 20013, 202.633-2691

The Smithsonian-affiliated program “provides vision, leadership, and support for all Asian Pacific American activities at the Smithsonian and works to better reflect

the APA experience in Smithsonian collections, research, exhibitions, education, and outreach.”

Visual Communications

120 Judge John Aiso Street, Los Angeles, CA 90012,
213.680.4462

The nation’s oldest Asian Pacific American media center, dedicated to the preservation, production and presentation of the history, culture and experiences of Asian Pacific communities. Publications, media production programs, and extensive photographic archives. Catalog of films and videos available for rental and purchase.

Regional Resources



Northern California

Japanese American Cultural Center of Hawaii

2454 South Beretania St., Honolulu, HI 96826,
808.945.7633, www.jcch.com

Displays, galleries, resource library and classes.

Japanese Community and Cultural Center of Northern California

1840 Sutter Street, San Francisco, CA 94115,
415.567.5505

Multi-service community center. Provides educational and cultural programs.

Japanese American Museum of San Jose

Issei Memorial Building
535 N. Fifth Street, San Jose, CA 95112, 408.294.1657,
www.jamsj.org

Archive for materials on the history of Japanese Americans in Santa Clara Valley. Also coordinates educational programs.

Heart Mountain Wyoming Foundation

P.O. Box 77, Sonoma, CA 95476-0077, 307.250.5542

Nonprofit organization that seeks to preserve the Heart Mountain site. The Heart Mountain Interpretive Learning Center is expected to open in August 2011.

Nihonmachi Outreach Committee

P.O. Box 2293, San Jose, CA 95109

The NOC is an organization based in the San Jose Japanese American community. It educates the public about Japanese American incarceration and defends civil rights.

Universities:**California State University – Sacramento Library**

Japanese American Archival Collection, Department of Special Collections and University Archives
2000 State University Drive East, Sacramento, CA 95819, 916.278.6708

The award-winning collection holds nearly 4,000 original items including personal photographs, letters, diaries, arts and crafts, newsletters, yearbooks and other publications.

University of California – Berkeley

The Bancroft Library

Berkeley, CA 94720, 510.642.6481

Maintains the digital collection “Japanese American Relocation Digital Archives,” which contains photographs, documents, manuscripts, paintings, drawings, letters, and oral histories.

University of California – Berkeley

Japanese American Video Collection

Media Resources Center, Moffitt Library, 510.642.8197
Maintained online by Gary Handman, Head of Media Resources Center.

Catalogue of the university’s collection of documentaries of the Japanese American experience, and includes web links, descriptions, full-text reviews, and online streaming.

University of California, Davis

Asian American Studies Program

3102 Hart Hall, Davis, CA 95616, 916.752.3625

California State University, Fresno

Dept. of Special Collections/Henry Madden Library
5200 North Barton, Fresno, CA 93740, 209.278.2595
Materials on the history of Japanese Americans in California and the Issei and Nisei incarceration experience. Collection of “Grapevine,” which was the newspaper of the Fresno Assembly Center.

University of Hawaii at Manoa Library

Japanese American Veterans Collection, Archives & Manuscripts

Hamilton Library, 2550 McCarthy Mall, Honolulu, HI 96822, 808.956.6047

Collection of primary sources from Japanese American veterans.

University of Hawaii at Manoa Library

Romanzo Adams Social Research Laboratory Records, Archives & Manuscripts

Hamilton Library, 2550 McCarthy Mall, Honolulu, HI 96822, 808.956.6047

Findings from the research laboratory that focused upon race relations in Hawaii during World War II and beyond.

University of the Pacific Library

Japanese-American Internment, Western Americana, Holt-Atherton Special Collections

3601 Pacific Avenue, Stockton CA 95211, 209.946.2404

Holds numerous collections of primary sources from Japanese Americans, concentration camps, educators, oral histories, and the military.

San Francisco State University

College of Ethnic Studies,

Asian American Studies Department

1600 Holloway Avenue, San Francisco, CA 94132, 415.338.2698

San Jose State University

Asian American Studies, Department of Social Science

1 Washington Square, San Jose, CA 95192, 408.924.5740

Santa Clara University

Ethnic Studies Program

St. Joseph #108, 500 El Camino Real, Santa Clara, CA 95053, 408.554.4472

Stanford University

The Hoover Institution

434 Galvez Mall, Stanford, CA 94305, 415.723.1754



Southern California

Eastern California Museum of Inyo County

P.O. Box 206, Independence, CA 93526, 760.878.0258 or 760.878.0364.

Permanent exhibit on Manzanar.

El Monte Historical Museum

3150 N. Tyler Avenue, El Monte, CA 91731, 626.580.2232

Permanent photo exhibit of the Japanese American community in San Gabriel Valley. Covers emergence of Japanese immigrants at the turn of the century through the WWII incarceration. Photos also depict pre-war Nikkei life in San Gabriel agricultural community. There is also a series depicting the removal of local Nikkei community to Pomona Assembly Center and Heart Mountain.

Japanese American Cultural and Community Center

244 S. San Pedro, Los Angeles, CA 90012, 213.628.2725

Community center, gallery and Japanese American resource library. Center coordinates educational programs and events.

Manzanar Committee

1566 Curran Street, Los Angeles, CA 90026

Nonprofit educational organization, organizes annual pilgrimage to Manzanar.

Japanese American National Museum

369 East First Street, Los Angeles, CA 90012, 213.625.0414

Permanent displays and exhibits. Information and referral center. Contact the education department for curriculum resources and to arrange school tours.

Imperial County Historical Society

373 East Aten Road, El Centro, CA 92251, 760.352.1165

Permanent exhibit on the history of Japanese Americans in the Imperial Valley featuring photos and artifacts.

Universities:

California State University, Fullerton

Japanese American Oral History Project
P.O. Box 6846, Fullerton, CA 92634, 657.278.3580
Oral histories on Japanese American incarceration by local Issei. Materials must be used on site.

University of California, Los Angeles

Asian American Studies Center
3230 Campbell Hall, Los Angeles, CA 90024, 310.825.2974
Catalog, books, magazines, newspapers, videos.

California State University, Northridge

Asian American Studies Department
18111 Nordhoff St., Northridge, CA 91330, 818.677.4966
Oviatt Library 818.677.2285
Books, small collection of videotapes on Asian American history.



East Coast

Asian American United

1023 Callowhill Street, Philadelphia, PA 19123, 215.925.1538

The Balch Institute for Ethnic Studies

1300 Locust Street, Philadelphia, PA 19107, 215.925.6200

Extensive archive of books, films, manuscripts and materials pertaining to ethnic history. The Japanese American collection includes camp newspapers, yearbooks and family archives. The Institute publishes a specialized listing "Sources on Japanese Americans during World War II." School tours may be arranged by contacting the education department.

Seabrook Educational and Cultural Center

Upper Deerfield Township Municipal Building
1325 Highway 77 (or P.O. Box 5041), Seabrook, NJ
08302, 856.451.8393

The Japanese Americans of Seabrook were one of the largest ethnic groups relocating to the area after World War II. The center serves as an archive for materials on the history of Japanese Americans. The collection includes family archives.

Universities:**Brown University Library**

American History Collections
Providence, RI 02912
Houses papers from Lyn Crost, a war correspondent who covered 100th/442nd Regimental Combat Team.

Columbia University

East Asian Institute
420 West 118th Street, 9th Floor, New York, NY 10027,
212.854.2592
Books and educational materials. Refer to the Japanese American section of their "Contemporary Japan: A Teaching Workbook" for sources on Japanese American history and the incarceration.

University of Connecticut

Japanese American Internment Resource Library,
Asian American Studies Institute
416 Beach Hall, 354 Mansfield Rd. U-2091, Storrs, CT
06269, 860.486.4751
Holds a collection of Japanese American-related plays and biographies, poetry and fiction, non-fiction, and video, audio, oral histories, CD-Rom, slides and teaching aids made possible by a grant from the Civil Liberties Public Education Fund.

University of Maryland

Asian American Studies Program
1120 Cole Student Activities Building College Park,
Maryland 20742, 301.405.0996

University of Massachusetts Amherst

Department of History
Herter Hall, 161 Presidents Drive, Amherst, MA 01003,
413.545.1330

Provides information regarding in-service training for K-12 teachers, previously has led institutes on the Japanese American incarceration.

University of Massachusetts Boston

Asian American Studies Program
Wheatley Building, Second Floor 097, 617.287.5671

University of Massachusetts Boston

Institute for Asian American Studies
Healey Library 10-7, 100 Morrissey Boulevard,
Boston, MA 02125-3393, 617.287.5650

Tufts University

Asian American Center
Start House, 17 Latin Way, Medford, MA 02155,
617.627.3056

SUNY – Binghamton

Department of Asian and Asian American Studies
PO Box 6000, Binghamton, New York 13902,
607.777.4938

Hunter College – City University of New York

Asian American Studies Program
695 Park Avenue, 1037HE, New York, NY 10065,
212.772.5660

New York University

Asian / Pacific / American Institute
41-51 East 11th Street, 7th Floor, New York, NY 10003,
212.998.3700

City University of New York

Asian American / Asian Research Institute
25 West 43rd Street, Room 1000, New York, NY 10036,
212.869.0182 ext. 0187

Cornell University

Asian American Studies Program
420 Rockefeller Hall, Ithaca, NY 14853, 607.255.3320

Queens College – City University of New York

Asian/American Center
Kissena Hall, Rm 315, 65-30 Kissena Blvd., Flushing,
New York 11367, 718.997.3050

New York University

Asian/Pacific American Documentary Heritage
Archives Survey
<<http://dlibdev.nyu.edu/tamimentapa/>>

Contact: apa.archives@nyu.edu

This digitally-available project “seeks to address the underrepresentation of East Coast Asian America in historic scholarship and archives by working with community-based organizations and individuals to survey their records and raise awareness within the community about the importance of documenting and preserving their histories.”

University of Vermont

Center for Cultural Pluralism
Allen House, 461 Main Street, Burlington, VT 05405,
802.656.8833

Yale University

Asian American Cultural Center
Sheffield Sterling Strathcona Hall, 1 Prospect Street,
New Haven, CT 06511



Midwest

Japanese American Citizens League, Chicago Chapter

Resource Center
5415 North Clark Street, Chicago, IL 60640,
773.728.7170, Midwest@jacl.org

Center contains many references to the incarceration, testimonies from the Commission on Wartime Relocation and Internment of Civilians hearings, resettlement following World War II and the campaign to seek remedies for the incarceration.

Chicago Japanese American Historical Society

Contact 847.998.8101
Artifacts and resources on the Japanese American detention experience and on the history of Japanese Americans in Chicago.

Japanese American Service Committee

Legacy Center
4427 North Clark Street, Chicago, IL 60640,
773.275.0097

The Legacy Center collects and preserves historical materials on the Japanese American community in Chicago.

Universities:

Earlham College

Uyesugi Japanese American Collection, Lilly Library
801 National Road West, Richmond, Indiana 47374
Collection established to remember the incarceration of Japanese Americans during World War II and the college’s support for students of Japanese descent to receive an education.

University of Michigan

American Culture Program/Asian American Studies
3700 Haven Hall, Ann Arbor, MI 48109, 734.763.1460

University of Minnesota – Minneapolis

Asian American Studies
104 Scott Hall, 72 Pleasant Street, Minneapolis, MN
55455, 612.626.2022

Northeastern Illinois University

Ronald Williams Library
5500 North St. Louis Avenue, Chicago, IL 60625,
773.442.4400

Archive on the Japanese American incarceration with a focus on Japanese Americans and the U.S. Constitution.

Ohio State University

Asian American Studies, Office of Interdisciplinary Programs, Arts and Sciences
4120 Smith Laboratory, 174 W. 18th Avenue, Columbus, OH 43210, 614.292.6736

Ohio State University

WWII Japanese American Internment Video Interview Project, Digital Union, Learning Technology, Office of the Chief Information Officer
Room 370, 175 W 18th Ave, Columbus, OH 43210,
614.292.2793

Features a documentary highlighting interviews of resettled Japanese Americans conducted in 2005 as part of the Research on Research program.



Pacific Northwest

Bainbridge Island Japanese American Community

1298 Grow Avenue, NW, Bainbridge Island, WA 98110, 206.842.4772

Traveling photo exhibit “Kodomo no Tame ni” which illustrates 100 years of Bainbridge Japanese American history.

Wing Luke Asian Museum

719 S. King Street, Seattle, WA 98104, 206.623.5124

Universities:

University of Washington Library

Camp Harmony Exhibit

Box 352900, Seattle, WA 98195, 206.543.0242

The University of Washington holds an exhibit containing newspapers, photographs, correspondence, books, and documents from the Japanese American experience at Puyallup “Assembly Center.”



Other Regional Resources

Asian/Pacific American Council of Georgia

3760 Park Avenue, Doraville, GA 30340

Morikami Museum and Japanese Garden

4000 Morikami Park Road, Delray Beach, FL 34446, 561.495.0233

The museum has a library and exhibit on the Japanese farming colony and the war years of the Japanese Americans in the local area.

Other Universities:

University of Alabama

Race and Ethnicity, Department of American Studies
P.O. Box 870214, Tuscaloosa, AL 35487, 205.348.5940

Arizona State University

Arizona Historical Foundation, Hayden Library, Room 412, Box 871006, Tempe, AZ 85287, 480.965.3283

Houses the collection “A Celebration of the Human Spirit: Japanese American Relocation Camps in Arizona.”

University of Arizona Library

Special Collections

1510 E. University Blvd., Tucson, AZ 85721, 520.621.6423

Houses manuscript collections “United States – War Relocation Authority” and “United States – Wartime Civil Control Administration” which include primary sources of information about concentration camps in Arizona.

University of Arkansas Library

Special Collections

365 N. McIlroy Ave, Fayetteville, AR 72701, 479.575.4104

Holds a collection of manuscripts and newspapers from the incarceration of Japanese Americans in Arkansas.

University of Texas at Austin

Center for Asian American Studies

GRG 220, Mail code A2200, Austin, TX 78712, 512.232.6427

University of Utah

Asian American Studies, Ethnic Studies

Carlson Hall 112, 380 S. 1400 E., Salt Lake City, UT 84112, 801.581.5206

University of Utah

J. Willard Marriott Library

Photograph Exhibits, Multimedia Archives, Collections
295 S 1500 E SLC, UT 84112, 801.581.8558

Houses the collection “Japanese-American Internment Camps during WWII.”

Utah State University

Digital Library

3000 Old Main Hill, Logan UT 84322, 435.797.2623

Offers the “Topaz Japanese-American Relocation Center” digital collection of literary magazines and school yearbooks.

University of Virginia

Asian Pacific American Studies

P.O. Box 400708, Charlottesville, VA 22904, 434.924.7133

Websites and Links

Japanese American Citizens League (JACL)

www.jacl.org

Website of the JACL provides history and resources on the Japanese American incarceration. Order form for JACL's acclaimed curriculum guide on the incarceration, *A Lesson in American History: The Japanese American Experience*, which features a historic overview, chronology of important dates in Japanese American history, resource materials, lesson plans and appendix with invaluable information and photographs.

442nd Combat Regimental Unit

Discovery Education. 6 min.

<http://www.youtube.com/watch?v=5aLqsKTWgJk>

A short documentary clip about the role of the 442nd Regimental Combat Team in World War II.

A Challenge to Democracy (1944)

U.S. War Relocation Authority

Prelinger Archives. 18 min.

<http://www.archive.org/details/Challeng1944>

World War II-era propaganda highlighting Japanese incarceration and assuring national security.

Amache Preservation Society

<http://amache.org/>

Site contains information about the effort of the Society to preserve the "Amache Relocation Center" as well as photographs and documents from the center, and information on the annual pilgrimage to the center held in mid-May.

Ansel Adams's Photographs of Japanese-American Internment at Manzanar

Library of Congress Digital Collection

<http://memory.loc.gov/ammem/collections/anseladams/>

Roughly 200 photographs by Ansel Adams of Japanese American incarceration at Manzanar in addition to his essay "Born Free and Equal: The Story of Loyal Japanese Americans."

Anti-Defamation League

http://www.adl.org/education/curriculum_connections/summer_2008/default.asp

Using video histories of Japanese Americans unjustly confined during World War II, this lesson engages students in understanding the discrimination that Japanese Americans faced before and after their incarceration.

Beyond Barbed Wire: Japanese Internment Through Salem Eyes

Statesman Journal. Online streaming at

http://www.statesmanjournal.com/japanese_internment/index.html

A three-part documentary of the story of Tom Yoshikai, Georgette Motomatsu, and others throughout their time spent at Tule Lake.

California State University, Sacramento

<http://library.csus.edu/collections/jaac/>

Japanese American Archival Collection features photographs, documents, and artifacts from the teaching materials of civil rights activist Mary Tsuruko Tsukamoto. Also includes an extensive collection of oral histories.

The Japanese American Archival Collection from the Special Collections and University Archives of California State University, Sacramento.

<http://digital.lib.csus.edu/jaac/>

The award-winning collection is a searchable database with nearly 4,000 original items including personal photographs, letters, diaries, arts and crafts, newsletters, yearbooks and other publications.

Camp Harmony (2007)

WWII, Stories from the Northwest. 3 min.

PBS. KCTS 9, Seattle.

<http://www.youtube.com/watch?v=uz39mtLHcFk>
4 Feb. 2009

A news broadcast about Camp Harmony "Relocation Center."

Campaign for Justice Website

<http://www.campaignforjusticeja.org/>

The Campaign for Justice seeks redress for Japanese Latin American internees and to educate the public about their experience. Features historical information about Japanese Latin Americans in addition to resources.

Canadian Broadcasting Company Archive
http://archives.cbc.ca/war_conflict/second_world_war/topics/568/

Radio and television clips about the incarceration of Japanese Canadians.

Center for Asian Americans in the Media
<http://www.asianamericanmedia.org/jainternment/>

Site for students to explore various video and audio clips, text, photos, and historical documents regarding Japanese Americans during World War II. Also features discussion questions, sample classroom activities, and additional links.

Chicago Japanese American Historical Society
<http://www.cjahs.org>

This is the homepage for the Chicago Japanese American Historical Society that features a gallery of photos and artifacts from the Chicago Nisei Athletic Association, a timeline of Japanese Americans in Chicago after World War II, and a collection of first-person narratives about people of Japanese descent living in Chicago (1899-Present).

Decision to Evacuate the Japanese from the Pacific Coast

http://www.history.army.mil/books/70-7_05.htm

Detailed U.S. Army analysis by Stetson Conn regarding the circumstances surrounding the Japanese American incarceration.

Densho
<http://www.densho.org/>

A rich collection of interviews, visual histories of Japanese Americans and others affected by the World War II incarceration.

Discover Nikkei
<http://www.discovernikkei.org/en/>

Information about Nikkei or people of Japanese ancestry living outside of Japan.

ERICdigests.org
<http://www.ericdigests.org/2001-3/japanese.htm>

Broad overview for educators regarding instruction about the history of Japanese incarceration.

Friends of Minidoka
<http://www.minidoka.org/index.php>

The Friends of Minidoka organization produces various projects, including an Issei Memorial and annual Pilgrimage to Minidoka.

From a Silk Cocoon Website

<http://www.fromasilkcocoon.com/index.html>

Clips from and information about documentary film “From a Silk Cocoon”: “Woven through their censored letters, diary entries, and haiku poetry, is the story of a young Japanese American couple whose dreams are shattered when, months after their wedding, they find themselves held captive, first in race track horse stables and later, in tar paper barracks.”

Go For Broke (1951)

Robert Pirosh, director; Dore Schary; producer. 90 min.

http://www.youtube.com/watch?v=RcSAs6ms_NO

Online streaming for the Academy Award-nominated film about the 442nd Regimental Combat Team.

Go For Broke National Education Center
<http://www.youtube.com/user/442vets>

Educational film clips including veteran interviews and historical footage.

Heart Mountain Wyoming Foundation
<http://www.heartmountain.org/>

Site contains information on the Heart Mountain “Relocation Center” and the Foundation’s work to preserve the site and its history, includes photographs of life in the camp. The Interpretive Learning Center is scheduled to open in August 2011.

Internet Archive
<http://www.archive.org/details/prelinger>

Site has several World War II-era video clips for viewing, including U.S. propaganda defending the incarceration of Americans of Japanese ancestry.

Internment Archive

<http://www.internmentarchives.com/>

Internment Archives provides primary sources of documentation of the incarceration of Americans of Japanese ancestry and argues that incarceration was unwarranted.

Japanese American Internment Curriculum

<http://bss.sfsu.edu/internment/documents.html>

A collection of historical government documents referencing the incarceration of Americans of Japanese ancestry. Also includes lesson plans for all grade levels.

Japanese American Nisei Linguists, World War II (2007)
4 min.

<http://www.youtube.com/watch?v=Tx-e3lyFcuo>

An overview of James C. McNaughton's book "Nisei Linguists" and the historical context of the Japanese American Nisei World War II soldiers.

Japanese American Service Committee of Chicago

<http://www.jasc-chicago.org/mis/index.html>

The Japanese American Service Committee Legacy Center produced two self-guided exhibits about Japanese Americans and Chicagoans in the Military Intelligence Service. This site provides images used in the exhibit as well as additional historical information.

Japanese American Veterans Association

<http://www.javadc.org>

Provides information about the history and contributions of Japanese Americans in military service from World War II to the present time.

Japanese Relocation (1943)

U.S. Office of War Information

Prelinger Archives. 9 min.

<http://www.archive.org/details/Japanese1943>

World War II-era propaganda narrated by War Relocation Authority director Milton S. Eisenhower defending Japanese incarceration and suggesting it as a defense against sabotage and espionage.

LearnCalifornia.org

<http://www.learncalifornia.org/doc.asp?id=691>

An online lesson examining the Japanese American incarceration with excerpts from reports from the

concentration camps to show the problems in implementing Executive Order 9066.

Library of Congress

<http://www.loc.gov/exhibits/wcf/wcf0013.html>

Photographs and articles from photographer Dorothea Lange, who depicted lives of Japanese Americans at the start of World War II and examined the national impact of concentration camps within the United States.

Manzanar

5th Chamber. 13 min. CAIR Greater Los Angeles, 2008.

<http://www.youtube.com/watch?v=nVxf7J0dwCQ>

The Council on American-Islamic Relations (CAIR) attended and documented the 39th Annual Pilgrimage to Manzanar. CAIR Greater Los Angeles also sought to learn more about the experiences of Japanese Americans who were incarcerated there and reflect upon their own experiences as Muslims in the wake of 9/11.

Manzanar: "Never Again"

The National Parks: America's Best Idea, 2009.

Florentine Films: Ken Burns, director/producer; Dayton Duncan, writer/producer. 14 min. PBS.

http://www.youtube.com/watch?v=XgmY2P-xT_Y

Examines the incarceration of Japanese Americans at Manzanar and the work of Sue Kunitomi Embrey in protecting civil rights and educating the general public about the rights of citizens.

Manzanar Committee

<http://blog.manzanarcommittee.org/>

Blog from the Manzanar Committee, which is dedicated to educating and raising awareness about the incarceration of people of Japanese descent. The blog also discusses current events pertaining to violations of civil rights, including those committed against Arab and Muslim Americans after the September 11th attacks.

Masumi Hayashi Museum

http://www.masumimuseum.com/gall_2/gallery2.html

Gallery of art from Cleveland-based artist and photographer Masumi Hayashi with portraits of those who were incarcerated from the United States and Canada.

National Archives

<http://www.archives.gov/publications/prologue/2001/spring/mail-censorship-in-world-war-two-2.html>

Article from Prologue “Return to Sender: U.S. Censorship of Enemy Alien Mail in World War II” describing the work of censors recruited to limit mail to and from Japanese Americans.

<http://www.archives.gov/education/lessons/japanese-relocation/activities.html>

Lesson plan and primary sources from National Archive regarding Japanese American incarceration during World War II.

<http://www.archives.gov/research/arc/topics/japanese-americans/>

Thorough collection of photographs from the National Archives in all aspects of life for Japanese Americans before and during incarceration. Also includes information and documents for educators.

National Japanese American Memorial Foundation

<http://njamf.com/>

Site for the National Japanese American Memorial to Patriotism during World War II. Features classroom guides, information about the Japanese American experience, and a virtual tour of the memorial.

National Parks Service

http://www.nps.gov/history/history/online_books/personal_justice_denied/index.htm

Online version of the 1982 government report “Personal Justice Denied: Report of the Commission on Wartime Relocation and Internment of Civilians.” This site covers the Japanese American incarceration in detail, covering dates before World War II and “post-incarceration,” as well as “evacuation” in Alaska.

http://www.nps.gov/history/history/online_books/anthropology74/index.htm

Online version of book “Confinement and Ethnicity: An Overview of World War II Japanese American Relocation Sites” provided by the National Parks Service. Includes photographs and detailed information about the War Relocation Authority detention centers.

<http://www.nps.gov/history/nr/twhp/wwwlps/lessons/89manzanar/89manzanar.htm>

Lesson plan from the National Parks Service based on Manzanar with images, maps, readings, and activities.

<http://www.nps.gov/manz/>

Official web page for the Manzanar National Historic Site. Includes a virtual museum tour, photographs, and teacher resources. Also provides visiting and tour information.

Online Archive of California

<http://www.oac.cdlib.org/findaid/ark:/13030/tf596nb4h0>

Photographs of Japanese American removal and resettlement from the War Relocation Authority from the Online Archive of California (ca. 7,000 prints).

Public Broadcasting System

<http://www.pbs.org/childofcamp/index.html>

Focuses on the documentary of the Children of the Camps Project, which tells the story of six children of Japanese descent who were incarcerated in the War Relocation Authority “internment” camps.

Relocation to Redress:

The Internment of the Japanese Canadians

CBC Digital Archives. 10 TV and 14 radio clips, 211 min total. Online streaming at **http://archives.cbc.ca/war_conflict/second_world_war/topics/568/**

Collection of all coverage by CBC/Radio-Canada from 1941 to 1988 regarding the Japanese Canadian incarceration and redress.

Santa Cruz Public Libraries

<http://www.santacruzpl.org/history/topics/22/>

From the Santa Cruz Public Library, features a chronology of major events during World War II regarding the incarceration of Americans of Japanese ancestry and links to full news articles from the period.

San Francisco Museum

<http://www.sfmuseum.org/war/evactxt.html>

Features news clippings that appeared in San Francisco newspapers about the incarceration of Japanese Americans.

Smithsonian Institution

http://www.smithsonianeducation.org/educators/lesson_plans/japanese_internment/index.html

Features photographs and letters documenting the experience of Clara Breed, a children's librarian in San Diego who kept correspondence with many young Japanese Americans throughout their time in the camps and spoke out against the incarceration policy. A lesson plan and additional resources are also provided.

The Fighting 442nd (2007)

WWII, Stories from the Northwest. 5 min. PBS. KCTS 9, Seattle.

http://www.youtube.com/watch?v=6awH_6qqMYE

4 Feb. 2009

A news broadcast about the regiment with interviews of veterans.

The Japanese American Experience in New Mexico (1990)

Karl Kernberger, producer/director. 20 min. COLORES for PBS. KNME, NM.

<http://www.youtube.com/watch?v=KpiqXzet3CQ>

30 Nov. 2009

Outlines the history of Japanese Americans in New Mexico beginning from World War II incarceration.

Topaz Museum

<http://topazmuseum.org/index.html>

Site on the "Topaz Relocation Center," and contains a list of resources that focus on Topaz. It also contains photographs of the camp, works of art, and other documents associated with the camp, including the Topaz Times, which was written and published in the camp.

Truman Honors the 442nd (1946)

07/18/1946, Universal News Reels. 1 min.

<http://www.youtube.com/watch?v=wNnRNi-beFI>

A brief news clip featuring Truman honoring the 442nd Regimental Combat Team with a parade down Pennsylvania Avenue in Washington, D.C.

Truman Presidential Library

http://www.trumanlibrary.org/whistlestop/study_collections/japanese_internment/background.htm

Collection from Truman Presidential Library focusing on the War Relocation Authority and incarceration of Japanese Americans during World War II with photographs, documents, chronology of events (1941-1998), and lesson plans.

Tule Lake Committee

<http://www.tulelake.org/>

Site contains information about the Tule Lake "internment" camp that became a segregation facility and where a stockade was built inside the camp. The organization also coordinates pilgrimages to the site.

University of California

<http://www.calisphere.universityofcalifornia.edu/jarda/>

Features personal and official photos, letters and diaries, transcribed oral histories, and art from the Japanese American Relocation Digital Archive. Also includes teacher-created lesson plans.

<http://content.cdlib.org/view?docid=ft600006bb&query=&brand=calisphere>

"REgenerations Oral History Project: Rebuilding Japanese American Families, Communities, and Civil Rights in the Resettlement Era: San Jose Region" features numerous interviews from the community-based project initiated in 1997.

University of California, Berkeley

<http://www.lib.berkeley.edu/MRC/japanamvid.html#internment>

Video links for online viewing of documentaries covering the history of the incarceration of Americans of Japanese ancestry during WW II as well as stories from families and military personnel.

Utah Education Network

<http://www.uen.org/themepark/liberty/japanese.shtml>

Site has a major section devoted to the incarceration experience of Americans of Japanese ancestry, including links to information on the concentration camps.



Japanese Americans preparing to depart for American concentration camps. 1942

Courtesy of the National Archives



Learning Activities

Elementary – Second through Sixth Grade

Lesson I: The Bracelet

Objective: To help students understand the expulsion and incarceration experiences of the Japanese Americans during World War II through the eyes of a child internee.

Materials:

1. The book, The Bracelet by Yoshiko Uchida
2. Chart paper for small groups and magic markers for writing

Procedure: This lesson can be taught most effectively in three parts or periods.

1. Read the book, The Bracelet to the class.
2. Divide the group into smaller groups of 4 to 5 students. Distribute a question to each group to discuss and answer together. The questions should be written on separate slips of paper. The questions are as follows:
 - Emi's house was empty. As she looked around one last time, what were some of the things that she remembered being there? In addition make a list of things you would miss most from your house if you had to do what Emi did. List at least 10 items.
 - In what ways were Emi and her family like other Americans in her neighborhood? Also explain why Emi was taken away. Do you think this was fair or unfair? Explain your answer.
 - List the ways that told Emi and her family that they were prisoners and not just at summer camp.
 - If you could only take what you could carry in two suitcases, what would you take?
 - What did Emi treasure about her friendship with Laurie? Also list those people you would miss if you had to go to prison camp, and what you would miss most about them.

If there are more than 5 groups, 2 groups can answer the same question. After the questions have been distributed, tell the students you will read the story again. This time they should pay particular attention to the questions they have to answer.

Reread The Bracelet.

Divide the class into the smaller groups with their questions, chart paper, and marker. Tell them to designate a recorder and a presenter. They should discuss the question and come up with a group answer. Give them about 20 minutes to write up their responses. Reconvene the class. Ask each group to have their presenter come to the front, read their question and present their answer. If there are other responses from the class that they want added, these comments can be noted.

3. After the presentation of the answers assign this letter composition.
Write a letter from Emi to Laurie one year after she has left Berkeley. Tell what life was like in the camp what she missed and what her hopes and dreams were. You might also make the letter personal by telling what her feelings are about losing the bracelet, the lesson she learned from this loss, and what she wants to know about Laurie's life.

Elementary – Second through Sixth Grade**Lesson II: Baseball Saved Us**

- Objective:** To better understand the Japanese American incarceration and the prejudice faced by detainees before and after World War II.
- Materials:**
1. The book, Baseball Saved Us by Ken Mochizuki
 2. Chart paper for small groups and magic markers for writing
- Procedure:** This lesson can be taught in one session of about 60 minutes or most effectively in two sessions with the pre-activity question and the reading of the book, then the post-activity taking place in a subsequent period.
- Pre-activity:** Write the word CAMP on the chalkboard, overhead, or chart paper. Tell the students to brainstorm their thoughts and ideas about what this word means or makes them think about. Give them one minute to write as much as they can.
- When the time is up, tell them to keep these thoughts in mind when the book, Baseball Saved Us is read. Then think about how their thoughts are the same or different from the camp in the story.
- Activity:** Read the book, Baseball Saved Us by Ken Mochizuki.
- Post-activity & Discussion:** Ask the students to share their responses from the pre-activity telling only what thoughts were similar to the camp in the story. Write these responses on the chalkboard.
- Explain that the camp in the story was different from our idea of summer camp, although we can find some similarities. In 1942 approximately 120,000 Japanese Americans from the West Coast were sent to remote desert "internment" camps because the United States was at war with Japan. Two-thirds of the Japanese Americans were citizens. But their rights as citizens were denied because the U.S. government said they could not determine who was loyal or disloyal. However, no case of espionage was ever proven against any of these detainees. In 1988 after a presidential commission studied the Japanese American incarceration, it was found that a grave injustice had been done to these citizens, that the causes of the incarceration were race prejudice, war hysteria, and failure of political leadership. The U.S. government formally apologized to those interned .
- Divide the class into groups of four or five students. Tell them to work together to answer these questions. Each group should have a recorder and a reporter who will share their answers with the class later.
- Questions:** Set A: What were the differences between your ideas of summer camp from the "internment" camp in the story? List the differences.
- Also tell what you think people in camp might do to make life interesting or bearable.
- The family in the story had to throw "away a lot of stuff." They were ordered to report to an detention center with only two suitcases per person or to bring only what they could carry. What would you pack in your two suitcases? Remember that each family had to bring their own linen (towels, sheet, etc.), their eating utensils, and their clothes. Make a list of the things you would pack.
- List also those items that you had to throw or give away that you would miss the most.
- Set B: The boy in this story faced racism and prejudice. (Racism is the practice of discriminating or judging an individual or a group based on the belief that some races are by nature superior to

others. Prejudice is an unfavorable opinion or feeling formed beforehand or without reason, knowledge, or thought.) What were some examples of racism and prejudice he encountered?

What racism or prejudice do you or your classmates experience today? Give examples, if possible.

Set C: Baseball Saved Us is the title of the book. In what ways did baseball save the people in camp? How did it help the:

- community?
- family?
- individual?

What about the game of baseball itself helped the people survive?

What sport or real-life sports figures are considered "models" or "heroes" to their race?

Set D: If you were sent away to a desert camp, what would you miss from your house? neighborhood? community? What people or animals would you miss?

Set E:

- When the boy and his family returned home to his community how were things the same and how were they different from when he had left?
- If this boy were on your team, how could you make him feel more comfortable and confident?
- Give some examples of how you or your friends have been helped to do your best.
- Give the student 15-20 minutes to work on these questions in groups. Have each group share their answers and ask the class to add any more thoughts that they might have.

Homework: Select one of these questions to do as a homework assignment.

1. Find out ten facts about the causes and the justification or reasons for the incarceration of Japanese Americans. Also summarize the conclusions of the Presidential Commission on Wartime Relocation and Internment of Civilians 1983.
2. Find out about the "internment" camps. How many were there? Where were they? What was the size in population of these camps? How were they organized? What types of recreation did they have? What were the conditions in the family dwellings? What did they do about education, health, food, sanitation, etc.? What were some of the controversies in camp?
3. Make a diagram or a map of an "internment" camp and how it was organized.
4. Find out from three original newspaper sources what was said about the Japanese American incarceration during 1941 and 1942.
5. Make a diorama of a typical family living quarter in the camp barracks.
6. Write a diary entry as the boy in this book. Tell your feelings about camp, about your family especially how your parents and brother are reacting to this imprisonment, and about baseball in camp. Be sure to include your reaction to your role in the crucial game. You might also mention what your hopes and dreams are.
7. Interview a person who was in an "internment" camp during World War II about their experiences before the war, when war was declared, their time in the detention center, the incarceration camp, and their return.

Lesson III: Welcome Home Swallows

- Objective:** To understand the re-adjustment difficulties of Japanese American students returning to their homes after the incarceration. To learn about the choices Japanese Americans made concerning their loyalty and allegiance to the United States.
- Materials:**
1. The book, Welcome Home Swallows, by Marlene Shigekawa.
 2. Chart paper or blackboard for writing ideas the students suggest.
- Procedures:** With the pre-activity this lesson can be completed in forty minutes. After reading the book, the students can work on any of the suggested activities. An additional thirty minutes will be necessary for the other suggested activities.
- Pre-activity:** Explain to the students that you want them to make a choice. If they were in this situation what would they do. Pretend that each student is the captain of a team and must select their teammates. Each student must select only one person from among their two best friends. Friend X is an excellent athlete. X is usually on the winning team. X has a temper and sometimes brags. Friend Z is an average athlete. Z is cooperative and a team player. Z doesn't always choose sports during recess.
- Questions:** Who would you choose on your team, X or Z? Why?
Have you ever been in this kind of situation? How did it make you feel? Have you ever been X or Z? How did you feel?
Discuss this question and situation with the class. Put their ideas on the chart paper or blackboard.
- Activity:** Read the book Welcome Home Swallows. Tell the students to look for a situation in the book where a choice similar to the one they just participated in occurred.
- Post-activity & Discussion:** After reading the book, ask the students about the choice that was made in the book. What feelings do you think Uncle Min had about his choice? What feelings did Junior and his family have about about Uncle Min? Were the feelings all the same? How does the return of the swallows to Capistrano help Junior understand his Uncle Min and the welcome he should give him?
- Additional Activities:**
1. Ask the students to do the activity the students did in the book. Draw a picture of what you might do to welcome someone special home.
 2. Discussion – List the things that make a place a home. The swallows in the story have two homes. Why?
 3. If a new student came into your classroom, what things could you do to make him/her feel welcome?
 4. In this story, Junior is called a name. Name-calling is a problem in many schools and places. Write a class rule about name-calling. Discuss how the class feels about name-calling and why it is wrong.
 5. In this activity, show several pictures of children of different races. Ask the children which ones are Americans. (All the pictures should be of children who are American.) Discuss why they think some children "look American" and why others do not. List the qualities that make someone an American.

Elementary – Second through Sixth Grade

Lesson IV: Constructing a “People Poster”

- Objective:** To help children understand that America is made up of different people of color, which is what makes its history rich and interesting.
- Materials:** Old magazines, scissors, glue, large poster construction paper and felt pen.
- Method:** Have the children collect old magazines which show pictures of people. Tell them to cut out pictures of people of different color out of the magazines, without printed matter or background.
- Draw an outline of the United States about three feet wide on construction paper (pieced together) and cut this out.
- On this outline, place all of the cut-out people shapes in a pleasing arrangement. When the group is satisfied with the composition, let them glue the pictures down.
- When the gluing is completed, have them select a name for their people poster (e.g., "People Power," "America, Land of Color," "Difference Is Beautiful"). If the group cannot decide on one title, let them put many slogans on their poster.
- Variations:** Instead of the U.S. outline, use a rainbow idea with a multi-colored arched shape on which the pictures can be glued.
- Follow Up Activities:** After the poster is completed, put it up for display and discuss it. Ask children to look around them at school and at play to see the beauty of many different children doing things together.

Elementary – Second through Sixth Grade

Lesson V: Task Cards

Objective: To help students understand the exclusion and incarceration experience of Japanese Americans.

Materials: Make cards for each of the following tasks. Students can select from among them.

Task Card I

1. Look at the photos. (Teacher will make the photos in the Appendix of this Guide available to students.)
2. Write one sentence or one word that describes the photos.
3. Choose one photo and pretend you are a person in it. Write a one-page description of how you feel, what you are thinking, and/or what you are saying.

Task Card II

1. Read *Journey to Topaz* by Yoshiko Uchida.
2. Write your impressions of the book.

Task Card III

1. Find pictures of camps in books, posters or films.
2. Draw a picture of one of these camps in:
 - a. winter
 - b. summer
3. Draw a barbed wire fence and the guard tower in your camp picture.
4. Title your picture.

Task Card IV

1. Draw a picture of a barrack. On the back of the same picture, draw a picture of the inside of the barrack. (Remember the room contains only army cots, blankets, mattresses, and a heating stove for each family.)
2. Draw a picture of your house. On the back of the same picture, draw a picture of the inside of your house.
3. Title the pictures

Elementary – Second through Sixth Grade

Lesson VI: Detention and Confinement

This will require one to three sessions.

Objective: To help students become aware of, and sensitive to, the Japanese American “internment” camp experience. They will develop a sense of empathy by simulating the situations which Japanese American children faced.

Description: This set of lessons is divided into three parts. It requires writing and discussion.

Materials: The book, *Japanese American Journey*, by Takako Endo, et al. (See Intermediate Book List) Large photos included in Guide.

Method: Prior to the lesson, give no explanation of why or what students are doing. The lessons will be most effective if no background information is given. If students are curious, tell them they will find out later. Choose a few questions from the list in each section, or assign certain questions to different sections of the class.

In Part I, students will write lists of things we often take for granted—those things Japanese Americans were often deprived of when they were incarcerated.

Part II calls for responses from students to situations similar to what Japanese Americans faced.

Part III provides the teacher with a brief conclusion and a summary of the lesson.

Writing Exercise: Part I – Without explaining the purpose of this lesson, ask the students to do the following, allowing a few minutes for answering each question:

1. Write a list of all your possessions (including things like toothbrushes, underwear, etc.).
2. Write a list, by name, all the people you enjoy spending time with, or people you see regularly (family members and other relatives, friends, classmates, etc.).
3. Describe your daily routine, things you do regularly on a weekly or daily basis. (What, where, when, with whom do you do these things?)
4. Describe your bedroom. How big is it? Do you share it with anyone? What is in it?
5. How far is it (minutes/seconds, feet/yards or number of steps) from your bedroom to:
a) the bathroom; b) the kitchen; c) the dining room or place where you eat?
6. How long does it take you to get something to eat in your house? Name some of your favorite foods.
7. What do you hear/see/smell outside the front door of your house?
8. Describe your pets, if you have any. Write something funny or interesting about your pet.

Discussion: Part II – Ask the students to respond to the following situations:

1. Imagine you were told that you and your family are going away—you don't know where, how long or under what conditions. Out of the list you have made (in Question 1 of Part I), take anything you want and need, as long as you can carry them. What would you take? How would you feel? Was it difficult/easy to decide what to take? How would you feel about the things you had to leave behind?
2. Imagine that you will not be able to see any of those special people again (Question #2). What would you do? How would you feel? Who will you miss the most and why?

3. You cannot take your pet with you where you are going. What do you do with it? How do you feel?
4. In your new "home" you smell horses and manure. You notice that a barbed wire fence surrounds the buildings you and other people like you live in. You see that you cannot get out. What do you do or say? How do you feel?
5. Your new "home" is one room, where all of your family must live. There are only some cots to sleep on, nothing else. How do you feel? How does your room feel/smell? How do you feel about living in this room?
6. In your new "home" you cannot do any of the things you do regularly. What things would you miss the most?
7. Imagine getting up in the morning. You have to go to the bathroom, but you have to walk about half a block to get there. Imagine the bathroom. (100 people in your block of houses must use the same bathroom.) How do you feel? Is it cold?
8. It's breakfast time, served exactly at 7am. If you miss breakfast, you must wait until noon for any food. (You have no refrigerator, nor is there a store nearby.) You must walk outside your "house" again to the Mess Hall to eat. You have to wait in line, along with about half of the hundred people who live in your block of buildings. You have to eat what is served in the Mess Hall. This morning, it is the usual powdered eggs and powdered milk, or hot oatmeal. What do you choose? How does it taste?

Post-activities: Part III – Reading by teacher and discussion.

- Reading: Read pp. 3-11 from *The Calm Is Broken to Again to Move* in Japanese American Journey. Also read (perhaps in another session) "The Return" pp. 53-55. (see appendix)

Although this work is listed in the Intermediate Book List, teachers can read this material to elementary students. The reading concisely and movingly tells the story of Japanese Americans being removed from their homes and put into wartime camps. It is readily available through AACF.

Students will now likely identify with the fact that Japanese Americans were stripped of their homes, possessions, friends and sometimes, families. They didn't know where they were going, or how long they would stay. They had to adapt to a new routine and a new, restricted way of life.

- Show large photos included in Guide.
- Encourage students to ask questions and discuss the event.

Conclude the sessions by telling the students that, after nearly fifty years, the U.S. government decided they had made a terrible mistake in putting Japanese Americans into camps. The government apologized and sent monetary compensation to each of the survivors beginning in 1990. (Fewer than half of the original camp population are now living, the majority in their 70s and 80s.) The government did so because thousands of Japanese Americans and their friends spent over ten years persuading the government to make amends for the injustice.

Intermediate and Secondary – Seventh through Twelfth Grade

Lesson I: "The Journal of Ben Uchida"

Objective: To help students understand and identify the injustice and racism of the Japanese American incarceration.

Description: This activity will accompany the reading of The Journal of Ben Uchida.

Materials: The book, The Journal of Ben Uchida, by Barry Denenberg, Scholastic Books, 1999.

Procedure: Discuss the time period before World War II especially with regard to the treatment and attitude toward Asian Americans. It may be instructive to read and discuss the Historical Notes first (pages 135-151). The JAACL Curriculum Guide also has a historical overview section.

- Assign pages 3-22 for the students to read.
- Each student should select one person from the story besides Ben such as Naomi, Mrs. Uchida, Mr. Tashima, or Mike Masuda.
- From the point of view of the person the student has chosen, they should write a journal entry that parallels Ben's version of the events.
- Each entry should be dated. In the entries, the writings should include a description of the events that have occurred, and the character's feelings about these events. For example, some of the emotions that could be developed are feelings of anxiety, fear, anger, acceptance, shame, and forbearance.
- Pages 3-22 focuses on the news of Pearl Harbor. Using the events from this section, make several dated entries. Write how your character would react to:
 - the announcement of the bombing of Pearl Harbor
 - the burning of memorabilia and family artifacts
 - the reaction of schoolmates, general public, other members of the family, neighbors, etc.
- Papa's arrest
 - the FBI search of the Uchida home
 - the news of the exclusion on the poster
 - the selling of all household possessions, the freezing of bank accounts, the giving up of pets and old friends, etc.
 - the decision of what to take in two suitcases
- Assign pages 22-50 Setting Up Life in the Concentration Camp. Write several entries about:
 - the train ride to the concentration camp
 - the first reaction to the Mirror Lake environment
 - the response to the concentration camp, barracks, mess hall layout
 - the reaction to the weather, the climate, the prison camp environment
 - making the barracks a home
 - the lack of privacy, the long lines for bathing, eating, etc.
 - the reaction to the food, social life, school life, reaction, jobs, etc.
 - the feelings about the breakdown of the individual family units
- Assign pages 51-116 Life and Times in the Camp. Write several entries about:
 - letters from the outside from friends, family
 - school life, the teachers, the lessons, the classrooms, and other students
 - social life such as movies, the newsletters, concerts, dances, gossip, births, deaths, holidays

- Assign pages 117-129 Controversy. Write several entries about:
 - father's return from prison camp
 - question 27 and 28 on the loyalty questionnaire. How would you answer, what was your reaction, how did the camp react?
 - What are some of the fears about returning to life on the West Coast?

**Alternate
Assignment:**

You may want to select Mr. Uchida to write from his point of view. Some research is necessary to find out what life was like in Missoula, Montana. You would need to find a creative way to know what was happening to the family in the concentration camp.

Another choice might be Ben's friend, Robbie. Again, a creative way is needed for him to learn of the details of the Uchida family imprisonment. Perhaps Robbie could date his journal sometime after the return of his friend Ben and then detail his reaction to Ben's story.

**Additional
Activities:**

- Have the class view the video, "Family Gathering" by Lise Yasui. Or, see the film "Days of Waiting," by Steve Okazaki or "A Personal Matter" by John Degraaf.
- Students could add to their journals by including drawings of some of the events, people, and places they wrote about.
- A cover illustration could be drawn.
- If former detainees live in your area, interview them about their experiences in the concentration camp, their initial response to Pearl Harbor and news of the exclusion, and their reentry. If there is a veteran of the 442nd or 100th Battalion or the Military Intelligence Service (MIS), interview them about their experiences and their feelings about their families who may have been in concentration camps.

Intermediate and Secondary – Seventh through Twelfth Grade

Lesson II: Exclusion Orders

Can be used for one or more sessions. Suitable for both intermediate and high school students.

Objective: To help students identify with experiences that camp detainees underwent.

Materials:

1. Film *Days of Waiting*
2. Copies of "Civilian Exclusion Order" (see Appendix)

Procedure:

1. Divide class into groups of four students which will constitute a Japanese family—parents and two children of ages specified by the group. They have just received orders that they will be excluded. They have no idea where they will be going, what type of weather they can expect, or how long they will be staying.
2. Distribute copies of "Civilian Exclusion Order" to each group.
3. Carefully following instructions (especially the prohibitions) on the Order, each group will make a list of the items they will carry. They will be allowed 15 minutes.
4. One person in each "family" will share the list with the rest of the class. They must justify their choices, based on the needs of the members relative to their ages, gender.

Intermediate and Secondary – Seventh through Twelfth Grade

Lesson III: Prejudice and Discrimination

Prejudice against the Japanese and Japanese Americans before World War II developed into various forms of discrimination—social, economic and legal.

- Objective:** To help students understand the discrimination felt by many minority groups by experiencing it themselves.
- Materials:** Copies of first section "Historical Overview" in Guide, or video "Redress, the JACL Campaign for Justice," or film "Unfinished Business" (see Audio Visuals).
- Method:**
1. Students should have a basic knowledge of the incarceration of Japanese Americans. The above suggestions are made for that purpose, but other books and tapes listed in their respective sections are readily available.
 2. Explain the difference between "prejudice" and "discrimination" (see glossary). Mention that prejudice is often directed against a feature or features that cannot be changed. (Compare light-skinned/dark-skinned to brown hair/blond hair.)
 3. Exercise: Together with your students or by yourself, set up criteria to be prejudiced against. Set up penalties (discriminatory acts) to correspond with the prejudice. For example:

<i>Prejudice:</i>	–	<i>Discriminatory Act:</i>
a. Blondes	–	Must sit in the back of the room.
b. Short persons	–	Must stay after school 10 minutes a day.
c. Girls	–	May not speak in class.
d. Tall persons	–	Must write a paragraph reporting all their activities the previous day.
- Pick only one criterion at a time. (Misery loves company.) Enforce the penalty for at least 3 days.
- Follow Up:** It is extremely important to have a follow-up discussion after the activity:
1. How did the victims feel?
 2. How did the others feel?
 3. Define fairness. Should one expect fairness?
 4. What if a law were passed that all "good-looking" persons must go into military service? What could you do about it?
 5. How would you feel if you were taken into camp as Japanese Americans were in 1942? What would you do?
- Additional Resource:** 11th Grade History Text – American Odyssey, The U.S. in the 20th Century. Glencoe, MacMillan, McGraw, pp. 444-445, pp. 448-449.

Intermediate and Secondary – Seventh through Twelfth Grade

Lesson IV: Camps and the Constitution

A number of violations of the Bill of Rights: (Amendments 1-10, adopted in 1791, of the U.S. Constitution) was committed in the incarceration of Japanese Americans, based on "prejudice, the failure of political leadership and war hysteria," according to the U.S. government's own study commission.

Objective: By ascertaining what violations of the Bill of Rights (Amendments 1-10, adopted in 1791, to the United States Constitution) were committed in the incarceration of Japanese Americans, students will see more clearly the value of those rights.

Materials: Copy of The Bill of Rights (see appendix). Film *Unfinished Business*.

Method:

1. Distribute copies of the Bill of Rights. Devote at least one session studying/discussing each article, using contemporary issues to illustrate. For example, Article II has been used by firearm advocates as a rationale for owning guns. Students should also be familiar with the incarceration episode either by viewing the above film or reading from a list the teacher has prepared from the bibliography.
2. Have students write the violations of the Bill of Rights that occurred in the incarceration and state reasons why they were violations.
3. Have students discuss and debate their answers.

Intermediate and Secondary – Seventh through Twelfth Grade

Lesson V: War Hysteria

A government study commission found "war hysteria" to be a significant factor in the incarceration episode. Much of that extreme anxiety was brought about by rumors. Rumors were rife that the Japanese were sending secret messages by way of mirrors, etc. to the enemy and that a fleet of submarines was lurking along the coast.

Objective: To show how rumors develop.

- Method:**
1. The teacher will whisper a few sentences into the ear of one student. That student will try to whisper the same message to the next student and so on. When 6 to 8 students have heard the message, have the last student tell the class what he/she thought he/she heard.
 2. The message will quite likely be changed. Explain that this is how rumors spread. Also, in times of fear, people tend to exaggerate or purposely "bend" the facts. Political leaders sometimes indulge in it for their own political interests.
 3. Have students write one page or more on one experience with rumor and the outcome.

Intermediate and Secondary – Seventh through Twelfth Grade

Lesson VI: Japanese American Redress, grades 8-11

Objective: To identify and analyze the key events and strategy used to achieve passage of the Civil Liberties Act of 1988 and its funding.

Materials: The article on Redress by Mitchell Maki included in the Historical Overview of this Guide, "Japanese American Redress: The Impossible Dream Becomes Reality."

Tasks: After a discussion of the article ask the students to select one or all of the following tasks.

- Create a time line of the important events in the Japanese American Redress movement. There are approximately twenty. After creating the time line, select five of these events and explain their significance to the Redress movement.
- Historian, Mitchell Maki, concludes that the passage of the Civil Liberties Act of 1988 and its funding was achieved by "the manner in which the issue of redress was framed, the creation and maintenance of a broad coalition of supportive groups, the mobilization of the Japanese American community, political access and power, perseverance, good fortune." Explain what he meant by these five elements.
- In his final conclusion, historian Maki stated, "The exclusion and incarceration of Japanese Americans, as well as, the formal apology and monetary redress granted to them are full of important lessons." What are three "important lessons" you would select that America learned. Explain your answer.

Additional References: Maki, Mitchell, Harry H.L. Kitano, Megan Berthold, Achieving the Impossible Dream, University of Illinois Press, 1999.

Intermediate and Secondary – Seventh through Twelfth Grade

Lesson VII: Korematsu v. United States

The United States Government relied on three court cases to uphold the legality of its actions to single out Japanese Americans for treatment that did not apply to any other group of Americans during World War II. In one case, *Korematsu v. United States*, the U.S. Supreme Court upheld the constitutionality of the exclusion order that led to the incarceration of Japanese Americans. In its opinion, the Court said that the need to protect against sabotage and espionage outweighed the civil liberties of individuals.

Objective: To provide students with a clear understanding of the choices faced during times of crisis when national security interests are balanced against the rights of the individual.

Students will:

1. Research the constitutional basis for the incarceration of Japanese Americans;
2. Discuss arguments related to the incarceration;
3. Participate in a mock trial proceeding before the U.S. Supreme Court.

Materials: See Summary of Constitutional Rights Violated in the appendix of this guide. Provide students with a copy of the Bill of Rights and a copy of the Amendments to the Constitution. Provide students with bibliography of websites and resources listed in the Resources section of this guide.

Method: Students should have a basic knowledge of the Japanese American incarceration, including a general understanding about the Constitutional issues.

1. Using the Resources section of this Curriculum Guide, assign students relevant readings and websites on the legal cases, specifically *Korematsu v. United States*.
2. Using the Summary of Constitutional Rights Violated in the appendix, discuss each of the rights and freedoms that were violated.
3. Use the Questions to Consider section for a full class discussion.
4. Divide the class into three groups and have them discuss and complete the Examining Arguments in *Korematsu v. United States* exercise. Following this exercise, use the Questions for Discussion for a full class discussion.
5. Complete this lesson with the final exercise on Presentation of *Korematsu Case* to the U.S. Supreme Court.

Background Summary & Questions: After Pearl Harbor was bombed in December 1941, the American military became concerned about an attack from the Japanese on the mainland of the United States. There were many people of Japanese descent living on the West Coast at the time and the American government was worried that they might aid the enemy. However, at the time there was no proven case of espionage or sabotage on the part of Japanese or Japanese Americans on the United States.

Nonetheless, in February 1942, General DeWitt, the commanding officer of the Eastern Defense Command, recommended that “Japanese and other subversive persons” be removed from the West Coast. President Franklin D. Roosevelt soon signed Executive Order 9066, which allowed military authorities to enact curfews, forbid people from certain areas, and to move them to new areas. Congress then passed a law imposing penalties for people who ignored these orders. Many Japanese and Japanese Americans on the West Coast were moved to camps farther inland. This was called “internment.”

Japanese Americans were forced to sell their homes and personal belongings and to move to desolate camps. They were required to live in tar-papered barracks that did not have running water, sanitary facilities or cooking facilities.

Fred Korematsu was born in America of Japanese parents. He tried to serve in the United States military, but was rejected for poor health. When Japanese incarceration began in California, Korematsu moved to another town. He also had some facial surgery and claimed to be Mexican-American. He was later arrested and convicted of violating an order that banned people of Japanese descent from the area of San Leandro, California.

Korematsu challenged his conviction in the courts. He said that Congress, the President, and the military authorities didn't have the power to issue the relocation orders. He also said that because the order only applied to people of Japanese descent, the government was discriminating against him on the basis of race.

The government argued that the evacuation of all Japanese Americans was necessary to protect the country because there was evidence that some were working for the Japanese government. The government said that because there was no way to tell the loyal from the disloyal, all Japanese Americans had to be treated as though they were disloyal.

The federal appeals court agreed with the government. Korematsu appealed this decision and the case came before the U.S. Supreme Court.

Questions to Consider:

1. Under which sections of the U.S. Constitution could the President and Congress have the power to issue the executive order and penalties discussed above?
2. The United States was also at war with Germany and Italy. Yet people of German and Italian descent were not gathered up for incarceration as a group like the Japanese. Why do you suppose the Japanese were treated this way?
3. In times of war, governments often must balance the needs of national security with the civil rights of citizens. In your opinion, did Executive Order 9066 find the right balance between these competing values?

Examining the Arguments in Korematsu v. United States (1944)

Overview:

Perhaps the greatest challenge of *Korematsu v. United States* is to understand the arguments for each side of the case, particularly those supporting the constitutionality of Civilian Exclusion Order No. 34, which banished from a prescribed area of the Pacific Coast "all persons of Japanese ancestry, both alien and non-alien."

On the next page is a list of arguments from the case.

Directions:

Step 1: With a partner, read through each argument and decide whether it supports Fred Korematsu's position against enforcing the exclusion order against persons of Japanese ancestry (K), the United States Government's position enforcing the exclusion order (US), both sides (Both), or neither side (Neither). Fill in the blank with your response.

Step 2: Working in a foursome (you, your partner, and another pair), reach consensus on which argument you feel is the most persuasive for each side. Be prepared to explain your choices to the entire group.

1. _____ The Fifth Amendment to the Constitution states: “No person shall...be deprived of liberty, or property, without due process of law...” By subjecting Japanese and Japanese Americans to incarceration as a group, the United States has denied them due process of law. Proper due process would require proof of guilt through individual, established procedures.
2. _____ The Fourteenth Amendment refers to states, it also applies (through the Fifth Amendment) to the federal government. The government is obliged to provide equal rights; if the rights of a particular racial group are taken away, the reason for doing so must pass the highest scrutiny possible.
3. _____ Article II, Section 2 of the Constitution gives the President the power as commander in chief of the military. Commanding the military includes issuing orders as necessary to help the military carry out its duties to protect the nation. Such orders include Executive Order 9066, which expressly allowed restrictions on the movement and presence of groups of people in certain areas of the country.
4. _____ German- and Italian-Americans were treated differently from the Japanese during World War II. Though some were incarcerated and suffered discriminatory treatment, they were not gathered up en masse without hearing or evidence as the Japanese were.
5. _____ It is impossible for the Supreme Court to confirm or deny the military authorities’ claim that it was impossible to quickly separate out disloyal and dangerous Japanese or Japanese Americans.
6. _____ In *Hirabayashi v. United States* (1943), the Supreme Court supported the conviction of a Japanese American who violated the curfew order imposed through the same presidential Executive Order and Congressional act at issue in this case.
7. _____ When our shores are threatened by hostile forces, the power to protect should be commensurate with the threatened danger.
8. _____ No Japanese or Japanese American had been accused of or convicted for espionage or sabotage in the months between the attack on Pearl Harbor and the beginning of the incarceration.
9. _____ Approximately 5,000 American citizens of Japanese ancestry refused to swear unqualified allegiance to the United States and to renounce allegiance to the Japanese Emperor.
10. _____ In the American legal system, “guilt is personal and not inheritable.” There is no evidence that Fred Korematsu engaged in any subversive or conspiratorial activity.
11. _____ The armed services must protect a society, not merely its Constitution.
12. _____ We may not be able to confine military actions to the boundaries of the constitution, but that does not mean that the Constitution should be distorted to approve of all the military deems expedient.
13. _____ If the Supreme Court issues a ruling supporting racial discrimination in this case, it becomes a principle for supporting racial discrimination in any case where an urgent need is claimed.
14. _____ Under the Alien Enemy Act of 1798, which remains in effect today, the U.S. may apprehend, incarcerate and otherwise restrict the freedom of “alien enemies” upon declaration of war or actual, attempted or threatened invasion by a foreign nation.

Questions for Discussion

- Try to imagine yourself at the time of this case. How would you think the Court should decide?
- What effect, if any, does knowing the history surrounding this case affect your decision?
- What light do the arguments about Korematsu shed on issues of safety and liberty today?

Presentation of Korematsu Case to the U.S. Supreme Court

- Select three or four students to represent the case for Fred Korematsu.
- Select three or four students to defend the government's case.
- Select three or four students to serve as Supreme Court Justices to hear the case.

The plaintiffs and the government defense team are responsible for presenting the Court with sound arguments. The Court is responsible for soliciting the facts in the case by asking pertinent questions and rendering a decision based on the soundness of the arguments presented.

To prepare your argument, consider and prepare responses to the following:

- A clear, brief statement of your position
- At least two facts from the case that support your position
- An explanation of how each fact supports your position
- One previous court decision that supports your position
- One reason why your position is fair to the other side
- One reason why the Court decision in your favor will benefit society

Make an outline ordering this information so that all of it can be included in a four-minute presentation.

If you are working as a team, decide which of your team will respond to questions from the Court.

Adapted with permission from Korematsu v. United States Lesson, Constitutional Rights Foundation Chicago

Intermediate and Secondary – Seventh through Twelfth Grade

Lesson VIII: Hidden Truths – The Use of Spin

Prerequisite Knowledge: Constitution and the Bill of Rights

- Objectives:**
1. Students will compare the Japanese American experience during World War II with events affecting Arab Americans after September 11th.
 2. Students will identify how negative words and statements can be turned into positive “spin.”
 3. Students will learn how “spin” is used to shape the public’s opinion.

- Materials:**
- Session One:*
- JAACL Curriculum and Resource Guide – *A Lesson in American History: The Japanese American Experience*.
 - Optional film: *Days of Waiting* by Steven Okazaki (See Resource section)
 - Large sheet of paper and felt tip pens.
 - Handout: *Their Best Way to Show Loyalty* (San Francisco News – March 6, 1947)
Available through the Virtual Museum of the City of San Francisco (<http://www.sfmuseum.org/hist8/editorial1.html>).
 - Handout: Spin (www.WordiQ.com)
- Session Two:*
- Handout: *An Arab American Internment?*
By Eric Muller (<http://www.press.uchicago.edu/News/911muller.html>).
- Session Three:*
- Handout: *The Department of Justice Patriot Act Overview* (see www.usdoj.gov).

- Procedures:**
- Session One: The Japanese American Experience*
1. Teacher explains that the students will be comparing the Japanese American experience during World War II with the events affecting Arab Americans after September 11, 2001. The teacher gives a summary of the Japanese American experience during World War II based on the information from the *JAACL Curriculum and Resource Guide*; or shows an appropriate film, such as *Days of Waiting* (Story about a Caucasian woman married to a Japanese American incarcerated in the Heart Mountain concentration camp).
 2. Teacher discusses and develops with the students a list of the civil rights that were denied Japanese Americans on a large sheet of paper (keep list for use in later session) (Also, see appendix in this guide, Constitutional Rights Violated).
 3. Teacher gives the students the handout, *Their Best Way to Show Loyalty*. Teacher explains to the students that this editorial was written in 1942 and describes the forced incarceration of Japanese Americans from the West Coast of the United States. Class time should be given to the students to silently read the editorial.
 4. Teacher directed questions:
 - What was the writer saying in the editorial?
 - Why do you think he portrayed the incarceration of Japanese Americans as a positive and humane thing to do?
 - Why did you agree/disagree with the editorial?

5. Teacher passes out the handout, *Spin*, and discusses the definition. Teacher and students review *Their Best Way to Show Loyalty* again, identifying the “spin,” paragraph by paragraph. Discussions should include what they thought the Japanese Americans who were being incarcerated felt during that time.

Session Two: An Arab American “Internment” Camp

1. Teacher gives the students the handout, *An Arab American Internment* by Eric Muller (written after 9/11/01). Students are to be divided into groups of 3-5 (one student designated as group leader and another as secretary). Their assignment is to read and discuss the article based on the following questions:

- What are the similarities between the Arab Americans post-September 11, 2001, and Japanese Americans following December 7, 1941?
- How are the circumstances different for the Arab Americans as compared with the Japanese Americans?
- Why did Eric Muller write this article?
- What is Eric Muller’s hope for the treatment of Arab Americans by the U.S. government?

2. Teacher follow-up:

- Student groups report back to the whole class.
- Discuss with students the concept of racial profiling.
- Discuss with students why they agreed/disagreed with the article.

Session Three: The Patriot Act

1. Teacher gives the students the handout, *The USA Patriot Act Overview*, and reads the introduction with the students and gives a brief explanation of why the Patriot Act was enacted. Teacher discusses with students their definitions of “patriotism” and “patriot” and solicits examples. Teacher also poses a variety of scenarios and asks students if they feel the actions were patriotic or unpatriotic.

2. Teacher divides the students into 4 groups and assigns one section to each group. They are to discuss and become “experts” of their section. After an appropriate amount of time (about 10-15 minutes), students are re-divided into new groups comprised of representatives of the different sections. For the next 10-15 minutes, the students explain to the group their sections of the Patriot Act. By the end of the session, all the students will have an understanding of all the components of the Patriot Act. (This process is known as “jigsaw”)

3. Students stay in the same groups (designate one student as group leader and another as secretary) and discuss the following:

- If you were an Arab American, what would concern you about this legislation?
- Are there any components in this legislation that could lead to circumstances similar to those faced by Japanese Americans during WWII?
- Are there any parts of this legislation that are questionable to you?
- How does the Patriot Act make our nation more secure? More insecure?
- Can one oppose the Patriot Act and still be a “patriot?”
- Was the Department of Justice using “spin” to make this legislation more acceptable to the public? Why or why not?

- If you were to amend the Patriot Act to balance national security with individual liberties, what would you add, what would you delete?

4. Teacher follow-up:

Additional Activities:

- Student groups report back to the whole class.
- Referring to the list of civil rights denied to Japanese Americans (Session One), discuss with the students, which civil rights might be affected by the Patriot Act.
- Discuss with students whether they think “spin” is positive or negative.
- Have the students select an issue concerning the school and have them write an article with their own spin.
- Select an issue that the class knows about. Divide the class into those that support and those that are against the issue. Have those that support, write a position paper using spin that is *against* the issue. Have those that are against the issue write a position paper using spin *supporting* the issue.
- Select an issue the Democrats and the Republicans are on opposites. Have the students identify the spin being used by both parties, as well as from the White House or any of the administrative departments.



Children at Sunday school class at Manzanar. 1943

Courtesy of the Library of Congress

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Glossary

Japanese words are easy to pronounce, since sounds occur in syllables. In most cases, each syllable gets equal emphasis.

Consonants are pronounced as in English. The five vowel sounds are pronounced as in Spanish or Italian:

- a – (ah) as in "hard"
- e – (eh) as in "let"
- i – (ee) as in "machine"
- o – (oh) as in "omen"
- u – (oo) as in "duke"

Example: Hiroshima = hee-roh-shee-mah

Issei (ee-say) – first generation Japanese immigrants to U.S. (Having been born during the late 1800s through the early 1900s, their numbers are now negligible.)

Nisei (nee-say) – second generation, U.S. born children of the Issei. (In 2000, most fell between ages 70-90.)

Sansei (sahn-say) – third generation Japanese Americans. (In 2000, most were between ages 40-60)

Yonsei (yohn-say) – fourth generation Japanese Americans. (In 2000, most were between ages 20-30 students)

Gosei (go-say) – fifth generation Japanese Americans. (In 2000, most were school age children)

Nikkei (nee-kay) – American citizens of Japanese ancestry.

Kibei (kee-bay) – Nisei who went to Japan during their formative years who were raised and educated like Japanese children before returning to the United States.

Anti-miscegenation law – law prohibiting marriage or cohabitation between a man and a woman of different races.

Assembly centers – a euphemism for guarded temporary detention centers where Japanese Americans were held until the mass permanent camps could be established.

Concentration camp – guarded compound for the imprisonment or detention of aliens, or of groups for political reasons.

Discrimination – treatment or consideration of a person or group based on pre-judgment and not merit. Compare with "prejudice."

Executive Order 9066 – order issued by President Franklin D. Roosevelt on February 19, 1942, which gave delegated authorities the power to exclude persons from designated areas, which ultimately resulted in the removal of all persons of Japanese ancestry from the West Coast.

Internment camp – a euphemism for a guarded compound for the confinement of aliens or groups for political reasons. Used instead of "American concentration camp" or "detention camp," terms preferred over "relocation center."

Oriental – term once used to designate Asians and Asian Americans. The term carries a history that stereotypes and marginalizes Asian Americans. No longer preferred, except for objects such as rugs and art.

Prejudice – an unfavorable opinion or feeling formed beforehand or without reason, knowledge or thought. Compare with "discrimination."

Redress – compensation or satisfaction for a wrong or an injury. Term used to describe the remedies sought by Japanese Americans for their wrongful treatment during World War II.

Bill of Rights

Article I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Article II

A well-regulated militia being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed.

Article III

No soldier shall, in time of peace, be quartered in any house without the consent of the owner; nor in time of war but in a manner to be prescribed by law.

Article IV

The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Article V

No person shall be held to answer for a capital or otherwise infamous crime, unless on presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Article VI

In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

Article VII

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any court of the United States than according to the rules of the common law.

Article VIII

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Article IX

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

Article X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Summary of Constitutional Rights Violated

Objective: To identify those constitutional rights that were violated during World War II.

While the Supreme Court never ruled that the removal and incarceration of Japanese Americans was unconstitutional, historians and political analysts have described the violations which they believe occurred.



Rights and Freedoms

- Freedom of religion
- Freedom of speech
- Freedom of press
- Right to assemble

Bill of Rights Amendment

I. Restrictions on Powers of Congress

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Violations

- Japanese Americans' religious freedoms were violated with respect to the practice of Eastern religious beliefs. The practice of the Shinto religion was prohibited in the camps. Christianity was officially encouraged by camp administrators. At the same time, Buddhism was severely restricted by the ban on written materials in Japanese and the placement of Buddhist clergy in separate Department of Justice detention camps.
- Japanese Americans were denied the guarantee of freedom of speech and press with the prohibition of using the Japanese language in public meetings and the censorship of camp newspapers. The right to assemble was abridged when mass meetings were prohibited, and English was required to be the primary language used at all public gatherings.
- The guarantee of freedom to petition for redress was violated when a few Japanese Americans exercised their citizen rights and demanded redress of grievances from the government. The War Relocation Authority administration labeled them as "troublemakers" and sent them to isolation camps.

Rights and Freedoms

Right to habeas corpus (to be brought before a court)
Freedom from bills of attainder and ex post facto laws
Right against involuntary servitude
Right to equal protection under the laws

**Rights and
Freedoms**

- **Freedom from unreasonable searches and seizures**

**Bill of Rights
Amendment**

IV. Seizures, Searches, and Warrants

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and persons or things to be seized.

Violations

- The FBI searched homes of Japanese Americans often without search warrants, seeking any items identified as being Japanese. Items that appeared as contraband such as short-wave radios were confiscated.



**Rights and
Freedoms**

- **Right to an indictment or to be informed of the charges**
- **Right to life, liberty and property**
- **Right to be confronted with accusatory witnesses**
- **Right to call favorable witnesses**
- **Right to legal counsel**

**Bill of Rights
Amendment**

V. Criminal Proceedings and Condemnation of Property

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor private property be taken for public use, without just compensation.

Violations

- The forced removal and subsequent detention of Japanese Americans resulted in the denial of witnesses in their favor, and the denial of assistance of counsel for their defense.
- Japanese Americans who were picked up in the FBI sweep were denied a speedy trial or access to any legal representative. They could not call upon witnesses nor confront accusatory witnesses.
- Japanese Americans were not told of their crime or the charges against them.



**Rights and
Freedoms**

- **Right to a speedy and public trial**

**Bill of Rights
Amendment**

VI. Mode of Trial in Criminal Proceedings

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district, wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

Violations

- These rights could not be taken away except upon evidence of a criminal act and conviction in a court of law. Yet, Japanese Americans were deprived of their liberty and property by being forcibly removed from their homes and locked up in detention camps without the required statement of charges and trial by jury. How could this happen? The government adopted semantics to justify the act of imprisonment. Even though Japanese Americans were held against their will in barbed wire compounds under armed guard, the government euphemistically called the event an "evacuation" or "relocation."



**Rights and
Freedoms**

- **Right to reasonable bail**
- **Freedom from cruel and unusual punishment**

**Bill of Rights
Amendment**

VIII. Bails, Fines, Punishments

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Violations

- The treatment of the Japanese Americans in the detention centers and concentration camps were a form of cruel and unusual punishment on the basis that conditions were "grossly inadequate." Hospitals were understaffed, medical care poor and food was deictically deficient.



**Rights and
Freedoms**

- **Right to vote**

**Bill of Rights
Amendment**

XV. Elective Franchise

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.

Violations

- The right to vote in public elections was essentially denied from Japanese Americans since they were prohibited from returning home to vote at their place of residence. No provisions were made to enable them to vote absentee. Although elections were held in the camps, the detainee "self-government" had no power to regulate their own welfare or direct their own destiny.



**Constitutional
Articles**

ARTICLE I

Section 9. – Limitations on Powers Granted to the United States

**Bill of Rights
Amendment**

- **Right to habeas corpus (to be brought before a court)**

**Constitutional
Articles**

2. Habeas Corpus

The privilege of the writ of habeas corpus shall not be suspended unless when in cases of rebellion or invasion the public safety may require it.

Violations

- Japanese Americans were denied the right as detainees to be brought before a court at a stated time and place to challenge the legality of their imprisonment. Not only was this right violated, but the government attempted to suspend habeas corpus through legislation in response to Mitsuye Endo's petition for freedom under habeas corpus. U.S. Intelligence reports showed no indication that Japanese Americans posed a threat to the U.S. defense or public safety.



Rights and Freedoms • **Freedom from bills of attainder and ex post facto laws**

Constitutional Articles

3. Ex Post Facto and Bill of Attainder

No bills of attainder, or ex post facto laws (legislative acts that inflict punishment without trial) shall be passed.

Violations

- Presidential proclamations and orders, such as Executive Order 9066 together with the enforcement bill, Public Law 503, made it a crime with penalties to violate curfew and not to comply with the removal orders. Together, the orders and public laws constituted a Bill of Attainder which was unconstitutional enactments against Japanese Americans pronouncing them guilty without trial.



Rights and Freedoms • **Right against involuntary servitude**

Constitutional Articles

XIII. Slavery

Neither slavery nor involuntary servitude as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Violations

- Payment for work was way below the monthly average outside the camps. Inmates in the highest professions received only \$19 a month.



**Rights and
Freedoms**

- **Right to equal protection under the laws**

**Constitutional
Articles**

XIV. Citizenship Representation, and Payment of Public Debt

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Violations

- The equal protection of Japanese American was violated because the government acted "solely on the basis of race and national ancestry" when identifying persons to be excluded from designated "military areas" along the West Coast states.
- In addition, the government failed to compensate or provided grossly inadequate compensation to the detainees for losses of property rights when they were forced to leave within 48 hours to a couple of weeks.
- Japanese Americans were deprived of their liberty and property by the State when forced from their jobs, homes, and communities into barbed wire, guarded centers and camps.



Executive Order 9066

EXECUTIVE ORDER

AUTHORIZING THE SECRETARY OF WAR TO PROSCRIBE
MILITARY AREAS

WHEREAS the successful prosecution of the war requires every possible protection against espionage and against sabotage to national-defense material, national-defense premises, and national-defense utilities as defined in Section 4, Act of April 30, 1918, 40 Stat. 533, as amended by the Act of November 30, 1940, 54 Stat. 1220, and the Act of August 21, 1941, 55 Stat. 655 (U. S. C., Title 50, Sec. 104):

NOW, THEREFORE, by virtue of the authority vested in me as President of the United States, and Commander in Chief of the Army and Navy, I hereby authorize and direct the Secretary of War, and the Military Commanders whom he may from time to time designate, whenever he or any designated Commander deems such action necessary or desirable, to prescribe military areas in such places and of such extent as he or the appropriate Military Commander may determine, from which any or all persons may be excluded, and with respect to which, the right of any person to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War or the appropriate Military

- 2 -

Commander may impose in his discretion. The Secretary of War is hereby authorized to provide for residents of any such area who are excluded therefrom, such transportation, food, shelter, and other accommodations as may be necessary, in the judgment of the Secretary of War or the said Military Commander, and until other arrangements are made, to accomplish the purpose of this order. The designation of military areas in any region or locality shall supersede designations of prohibited and restricted areas by the Attorney General under the Proclamations of December 7 and 8, 1941, and shall supersede the responsibility and authority of the Attorney General under the said Proclamations in respect of such prohibited and restricted areas.

I hereby further authorize and direct the Secretary of War and the said Military Commanders to take such other steps as he or the appropriate Military Commander may deem advisable to enforce compliance with the restrictions applicable to each Military area hereinabove authorized to be designated, including the use of Federal troops and other Federal Agencies, with authority to accept assistance of state and local agencies.

- 3 -

I hereby further authorize and direct all Executive Departments, independent establishments and other Federal Agencies, to assist the Secretary of War or the said Military Commanders in carrying out this Executive Order, including the furnishing of medical aid, hospitalization, food, clothing, transportation, use of land, shelter, and other supplies, equipment, utilities, facilities, and services.

This order shall not be construed as modifying or limiting in any way the authority heretofore granted under Executive Order No. 8972, dated December 12, 1941, nor shall it be construed as limiting or modifying the duty and responsibility of the Federal Bureau of Investigation, with respect to the investigation of alleged acts of sabotage or the duty and responsibility of the Attorney General and the Department of Justice under the Proclamations of December 7 and 8, 1941, prescribing regulations for the conduct and control of alien enemies, except as such duty and responsibility is superseded by the designation of military areas hereunder.

Franklin D. Roosevelt

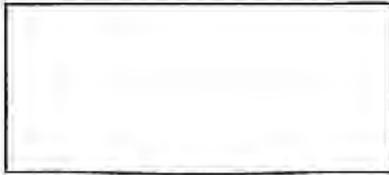
THE WHITE HOUSE,
February 19, 1942.

RECEIVED
FEDERAL BUREAU OF INVESTIGATION
FEB 21 12 51 PM '42
U. S. DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

NOW, THEREFORE, by virtue of the authority vested in me as President of the United States, and Commander-in-Chief of the Army and Navy, I hereby authorize and direct the Secretary of War, and the Military Commanders whom he may from time to time designate, whenever he or any designated Commander deems such action necessary or desirable, to prescribe military areas in such place and of such extent as he or the appropriate Military Commander may determine, from which any or all persons may be excluded, and with respect to which, the right of any person to enter, remain in or leave shall be subject to whatever restrictions the Secretary of War or the appropriate Military Commander may impose in his discretion

FRANKLIN D. ROOSEVELT
The White House
February 19, 1942

Loyalty Questionnaire



(EXHIBIT 1)

FORM APPROVED
BUDGET BUREAU No. 33-2046-12



(LOCAL BOARD DATE STAMP WITH COOK)

STATEMENT OF UNITED STATES CITIZEN OF JAPANESE ANCESTRY

1. _____
(Surname) (English given name) (Japanese given name)

(a) Alias _____

2. Local selective service board _____
(Number)

(City) (County) (State)

3. Date of birth _____ Place of birth _____

4. Present address _____
(Street) (City) (State)

5. Last two addresses at which you lived 3 months or more (exclude residence at relocation center and at assembly center):

_____ From _____ To _____

_____ From _____ To _____

6. Sex _____ Height _____ Weight _____

7. Are you a registered voter? _____ Year first registered _____

Where? _____ Party _____

8. Marital status _____ Citizenship of wife _____ Race of wife _____

9. _____
(Father's Name) (Town or Ken) (Birthplace) (State or Country) (Occupation)

10. _____
(Mother's Name) (Town or Ken) (Birthplace) (State or Country) (Occupation)

In Items 11 and 12, you need not list relatives other than your parents, your children, your brothers and sisters.
 For each person give name; relationship to you (such as father); citizenship; complete address; occupation.

11. Relatives in the United States (if in military service, indicate whether a selectee or volunteer):

(a) _____
(Name) (Relationship to you) (Citizenship)

_____ (Complete address) (Occupation) (Volunteer or selectee)

(b) _____
(Name) (Relationship to you) (Citizenship)

_____ (Complete address) (Occupation) (Volunteer or selectee)

(c) _____
(Name) (Relationship to you) (Citizenship)

_____ (Complete address) (Occupation) (Volunteer or selectee)

DSB Form 304A
1-23-63

(If additional space is necessary, attach sheets)

10-10803-1

12. Relatives in Japan (see instruction above Item 11)

..... (Name) (Relationship to you) (Citizenship)
..... (Complete address)	 (Occupation)
..... (Name) (Relationship to you) (Citizenship)
..... (Complete address)	 (Occupation)

13. Education:

<i>Name</i>	<i>Place</i>	<i>Years of attendance</i>
..... (Kindergarten)	From to
..... (Grade school)	From to
..... (Japanese language school)	From to
..... (High school)	From to
..... (Junior college, college, or university)	From to
..... (Type of military training, such as R. O. T. C. or Gunj Kyoren) (When and where)		
..... (Other schooling) (Years of attendance)	

14. Foreign travel (give dates, where, how, for whom, with whom, and reasons therefor):

.....

.....

.....

15. Employment (give employers' names and kind of business, addresses, and dates from 1935 to date):

.....

.....

.....

.....

16. Religion Membership in religious groups

.....

17. Membership in organizations (clubs, societies, associations, etc.). Give name, kind of organization, and dates of membership.

.....

.....

18. Knowledge of foreign languages (put check mark (✓) in proper squares):

(a) Japanese	Good	Fair	Poor	(b) Other..... (Specify)	Good	Fair	Poor
Reading	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Reading	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Writing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Writing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Speaking	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Speaking	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

19. Sports and hobbies

.....

.....

20. List five references, other than relatives or former employers, giving address, occupation, and number of years known:

(Name)	(Complete address)	(Occupation)	(Years known)
.....
.....
.....
.....

21. Have you ever been convicted by a court of a criminal offense (other than a minor traffic violation)?

Offense	When	What court	Sentence
.....
.....
.....

22. Give details on any foreign investments.

(a) Accounts in foreign banks. Amount, \$.....

Bank Date account opened

(b) Investments in foreign companies. Amount, \$.....

Company..... Date acquired

(c) Do you have a safe-deposit box in a foreign country?

What country? Date acquired

Contents

16-12500-1

23. List contributions you have made to any society, organization, or club:

<i>Organization</i>	<i>Place</i>	<i>Amount</i>	<i>Date</i>
.....			
.....			
.....			
.....			
.....			

24. List magazines and newspapers to which you have subscribed or have customarily read:

.....

.....

.....

.....

.....

25. To the best of your knowledge, was your birth ever registered with any Japanese governmental agency for the purpose of establishing a claim to Japanese citizenship?

(a) If so registered, have you applied for cancelation of such registration?
(Yes or no)

When? Where?

26. Have you ever applied for repatriation to Japan?

27. Are you willing to serve in the armed forces of the United States on combat duty, wherever ordered?

28. Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor, or any

other foreign government, power, or organization?

.....
(Date) (Signature)

NOTE—Any person who knowingly and willfully falsifies or conceals a material fact or makes a false or fraudulent statement or representation in any matter within the jurisdiction of any department or agency of the United States is liable to a fine of not more than \$10,000 or 10 years' imprisonment, or both.

U. S. GOVERNMENT PRINTING OFFICE 16-22505-1

Exclusion Poster

**WESTERN DEFENSE COMMAND AND FOURTH ARMY
WARTIME CIVIL CONTROL ADMINISTRATION
Presidio of San Francisco, California
April 1, 1942**

**INSTRUCTIONS TO ALL PERSONS OF
JAPANESE
ANCESTRY**

Living in the Following Area:

All that portion of the City and County of San Francisco, State of California, lying generally west of the north-south line established by Junipero Serra Boulevard, Worchester Avenue, and Nineteenth Avenue, and lying generally north of the east-west line established by California Street, to the intersection of Market Street, and thence on Market Street to San Francisco Bay.

All Japanese persons, both alien and non-alien, will be evacuated from the above designated area by 12:00 o'clock noon, Tuesday, April 7, 1942.

No Japanese person will be permitted to enter or leave the above described area after 8:00 a.m., Thursday, April 2, 1942, without obtaining special permission from the Provost Marshal at the Civil Control Station located at:

1701 Van Ness Avenue
San Francisco, California

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 including: real estate, business and professional equipment, buildings, household goods, boats, automobiles, livestock, etc.
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, as specified below.

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., Thursday, April 2, 1942, or between 8:00 a.m. and 5:00 p.m., Friday, April 3, 1942.
2. Evacuees must carry with them on departure for the Reception 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 received 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.

No contraband items as described in paragraph 6, Public Proclamation No. 3, Headquarters Western Defense Command and Fourth Army, dated March 24, 1942, will be carried.

3. 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 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.

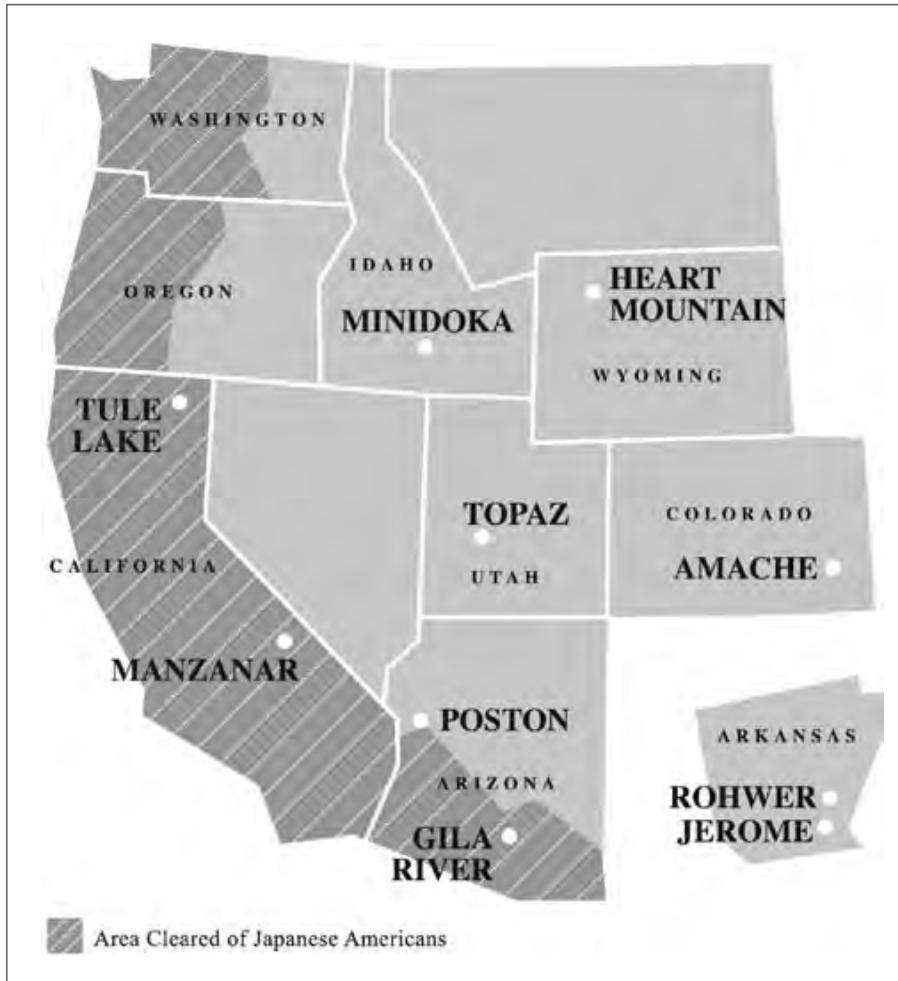
4. Each family, and individual living alone, will be furnished transportation to the Reception Center. Private means of transportation will not be utilized. All instructions pertaining to the movement will be obtained at the Civil Control Station.

Go to the Civil Control Station at 1701 Van Ness Avenue, San Francisco, California, between 8:00 a.m. and 5:00 p.m., Thursday, April 2, or between 8:00 a.m. and 5:00 p.m. Friday, April 3, 1942, to receive further instructions.

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

See Civilian Exclusion Order No. 5.

Map of Concentration Camps



There were ten permanent mass detention camps built by the government for the purpose of detaining Japanese Americans and aliens expelled from the west Coast during World War II. The last center was closed in October 1946.

There were also a number of smaller detention centers where hundreds of other Japanese were incarcerated. Most of the persons in these camps were picked up by the FBI a few days after the Pearl Harbor attack. They were mostly leaders of Japanese chambers of commerce, farm associations, martial arts groups, prefecture associations, schoolteachers and Buddhist ministers.

Camp Location	Camp Population	Date Camp Opened
1. Amache, Colorado	7,318	August 27, 1942
2. Gila River, Arizona	13,348	July 20, 1942
3. Heart Mountain, Wyoming	10,767	August 12, 1942
4. Jerome, Arkansas	8,497	October 6, 1942
5. Manzanar, California	10,046	March 21, 1942
6. Minidoka, Idaho	9,397	August 10, 1942
7. Poston, Arizona	17,814	May 8, 1942
8. Rohwer, Arkansas	8,475	September 18, 1942
9. Topaz, Utah	8,130	September 11, 1942
10. Tule Lake, California	18,789	May 27, 1942

The American Promise

The American Promise

By the President of the United States of America

A P R O C L A M A T I O N

In the Bicentennial year, we are commemorating the anniversary dates of many great events in American history. An honest reckoning, however, must include a recognition of our national mistakes as well as our national achievements. Learning from our mistakes is not pleasant, but as a great philosopher once admonished, we must do so if we want to avoid repeating them.

February 19th is the anniversary of a sad day in American history. It was on that date in 1942, in the midst of the response to the hostilities that began on December 7, 1941, that Executive Order No. 9066 was issued, subsequently enforced by the criminal penalties of a statute enacted March 21, 1942, resulting in the uprooting of loyal Americans. Over one hundred thousand persons of Japanese ancestry were removed from their homes, detained in special camps, and eventually relocated.

The tremendous effort by the War Relocation Authority and concerned Americans for the welfare of these Japanese-Americans may add perspective to that story, but it does not erase the setback to fundamental American principles. Fortunately, the Japanese-American community in Hawaii was spared the indignities suffered by those on our mainland.

We now know what we should have known then—not only was the evacuation wrong, but Japanese-Americans were and are loyal Americans. On the battlefield and at home, Japanese-Americans—names like Hamada, Mitsumori, Marimoto, Noguchi, Yamasaki, Kido, Munemori and Miyamura—have been and continue to be written in our history for the sacrifices and the contributions they have made to the well-being and security of this, our common Nation.

The Executive order that was issued on February 19, 1942, was for the sole purpose of prosecuting the war with the Axis Powers, and ceased to be effective with the end of those hostilities. Because there was no formal statement of its termination, however, there is concern among many Japanese-Americans that there may be some life in that obsolete document. I think it appropriate, in this our Bicentennial Year, to remove all doubt on that matter, and to make clear our commitment in the future.

Now therefore, I, Gerald R. Ford, President of the United States of America, do hereby proclaim that all authority conferred by Executive Order No. 9066 terminated upon the issuance of Proclamation No. 2714, which formally proclaimed the cessation of the hostilities of World War II on December 31, 1946.

I call upon the American people to affirm with me this American Promise—that we have learned from the tragedy of that long-ago experience forever to treasure liberty and justice for each individual American, and resolve that this kind of action shall never again be repeated.

In witness whereof, I have hereunto set my hand this nineteenth day of February in the year of our Lord nineteen hundred seventy-six, and of the Independence of the United States of America the two hundredth.



Redress Apology Letter



THE WHITE HOUSE
WASHINGTON

A monetary sum and words alone cannot restore lost years or erase painful memories; neither can they fully convey our Nation's resolve to rectify injustice and to uphold the rights of individuals. 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. You and your family have our best wishes for the future.

Sincerely,

A handwritten signature in black ink, appearing to read "G. W. Bush".

GEORGE BUSH - SIGNATURE
PRESIDENT OF THE UNITED STATES

OCTOBER 1990

**Japanese American Journey:
The Story of a People**

by

The Asian American Curriculum Project, Inc.

Florence M. Hongo, General Editor

Miyo Burton, Editor

Andrea Kuroda, Editor

Ruth Sasaki, Editor

Cheryl Tanaka, Editor

Writers

Takako Endo

Florence M. Hongo

Sadao Kinoshita

Katherine M. Reyes

Donald Y. Sekimura

Rosie Shimonishi

Shizue Yoshina

The following pages from "Japanese American Journey: The Story of a People" are reprinted with the permission from the Asian American Curriculum Project (AACP). This reading will assist teachers in Learning Activities: Elementary.

To order a copy of the book, please contact AACP at their toll free number: 800.874.2242 or by writing to: P.O. Box 1587, 83 W. 37th Ave., San Mateo, CA 94403.

Japanese American Journey: The Story of a People

When the class stood to salute the flag and repeat the Pledge of Allegiance, Shig stood just a little straighter to look as tall as he could. He wanted his classmates and his teacher to know that he was just as proud to be an American as they were. Shig was a Nisei, a second generation Japanese American. He was the American-born son of Japanese immigrant parents called Issei, first generation Japanese in America.

Shig was often asked, "Are you Japanese or Chinese?" He would quickly answer, "I'm an American, just like you!" He wondered why people asked such questions. His parents always assured him that he was American, but so many people did not seem to understand.

As he repeated the Pledge of Allegiance, he thought of the words he spoke: "I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

What do these words mean? Shig thought. What do they promise? Liberty...freedom; Justice...equality before the law; Not for a few...but for everyone.

Shig learned that Americans of all races, color, and creeds are guaranteed these rights by the Constitution of the United States. This was the law of the land. He was taught that these rights could not be taken from him or anyone. The Constitution stated this.

All these thoughts were to haunt Shig in the months that followed. Soon America, the country of his birth, was to be at war with Japan, the country in which his parents were born.

The Calm is Broken

The month was December. People were busy preparing for the Christmas season. The streets and stores in the cities and towns were beginning to look festive. The day was Sunday, December 7, 1941. In the morning, people

on the West Coast were going about their customary activities when they heard the terrible news on the radio.

"The Japs are bombing Pearl Harbor!" the announcers shouted excitedly, "I repeat. The Japs are bombing Pearl Harbor!"

The news of the attack came as a shock to most Americans. They could not believe that a small nation like Japan would dare to attack the United States. Like other Americans, the Issei and Nisei were shocked and horrified. But they were also afraid. It was not only a fear of military attack but also a fear of what might happen to them. The Nisei knew that because they were born in the United States they were American citizens, but would their white friends question their loyalty? The Issei, on the other hand, suddenly became enemy aliens. The laws of our country barred them from citizenship.

What would happen to Japanese living in the United States? Would Americans hear what was in their hearts, or would they see only that their faces were like the enemy's? Instead of going on rides or Sunday outings, Japanese American families stayed home. They listened to the radio, hoping that what they had heard about the attack was not true. The weeks that followed December 7, 1941 became a nightmare for Japanese Americans. Fathers who were community leaders, Japanese newspaper editors and publishers, businessmen, Japanese language teachers, and religious leaders were rounded up by the F.B.I. and put in jails. Families did not know where their fathers were taken or how long they would be gone. For these families this time was a nightmare of fear and wondering.

Meanwhile, children went to school, fearful that they would be called names and be mistreated because most people still thought of them as Japanese rather than American. They were afraid to face their white friends. Some children wanted to stay home, but their parents urged them to go to school. Education was very important to the Nisei even at a time like this.

Teachers tried to help by telling students to be kind to their Japanese American classmates. Despite this, the Nisei students still wondered if white Americans would remain their friends. Some did even though it was not

popular to be friendly with the Nisei. Despite the ridicule and mistreatment, the Nisei still felt a strong loyalty to the United States. As one boy said, "This always gave me the courage to go on."

Days of Fear

The weeks after the attack on Pearl Harbor were filled with uncertainty for all Japanese Americans. The loss of many fathers made everyday life for families difficult. A curfew and a five-mile travel limit kept Japanese Americans restricted to areas close to their homes. Families were required to turn in shortwave radios, cameras, binoculars, and firearms to the local police. Older brothers and sisters returned from colleges and universities to be with their families and to help care for family businesses.

The Issei were proud people. They had worked hard all their lives and obeyed the laws of this country. It was a terrible thing for them to be afraid. It was difficult and cruel for them and their children to be judged because of the way they looked.

In some rural communities, vigilantes terrorized Japanese American families. There were shootings, and even killings. Anti-Japanese groups used the isolated vigilante attacks as an excuse for demanding that all Japanese Americans be put into detention centers. This was like saying, "Put them all into detention center so that they will be safe from criminals."

Newspapers, magazines, and politicians fanned the fear and hateful feelings towards Japanese. They said, "Send the Japs away, don't let them come back!" Some even said that all the people of Japanese ancestry should be sent back to Japan. Nisei who were born in the United States and had never been to Japan wondered how anyone could be sent back to a place where they had never been.

The Government Orders

On February 19, 1942, President Franklin Roosevelt issued Executive Order 9066, which gave the Secretary of Defense the authority to select zones where "any and

all persons" would be excluded. Although the United States was also at war with Germany and Italy, this order did not affect German and Italian families.

On February 20, 1942, Secretary of War Henry L. Stimson carried out the President's Executive Order. Approximately 110,00 persons of Japanese ancestry, two-thirds of whom were American citizens, were ordered to leave their homes on the West Coast. Japanese Americans were never accused of any crime nor were they given a chance to prove their innocence. Even the Supreme Court, the highest court in the country, did not protect Japanese Americans. Except for the equally shameful removal of Native Americans from their homelands earlier in our history, no other group of people in the history of the United States had been forcefully removed from their homes.

The Nisei, who had lived all their lives in this country, could not believe they were being evacuated from their homes. They wondered about freedom and justice. What happened to the promises of the Pledge of Allegiance and the Constitution?

Families had no idea when they would be given notice to move. Everyday they looked for evacuation orders to appear on telephone poles and on sides of buildings. Everyone was anxious and nervous. They made no preparations because they all hoped to be spared.

When the orders appeared, there was little time to prepare, often as little as two weeks. Then everything that they owned had to be taken care of; land, homes, furniture, tools, and equipment. There was a frenzy of activity. Many took advantage of the Issei and Nisei by buying their belongings for next to nothing.

Each family member was given an identification tag with a number on it. Smallpox and typhoid shots were administered to prevent an outbreak of epidemics.

Packing was the hardest part. Evacuation instructions stated that each person could only take what he or she could carry. This included bedding, linen, clothing, dishes, and eating utensils. Some people threw out things they should have kept, and packed things they should have left behind. Everyone was bewildered and confused.

When the day finally came to depart, everyone was taken to assembly centers on buses escorted by soldiers. It was a heartbreaking experience. Some not only left their homes and friends, but also their family pets. Many tears were shed as people sadly left their homes behind.

Homes with Barbed Wire Fences

Japanese Americans were put into assembly centers at nearby fairgrounds and race tracks because permanent camps were not yet ready. When they arrived at these centers, they found the grounds enclosed by barbed wire fences. Soldiers were on duty at the entrances, and sentries with guns and bayonets were posted in the guard towers around the camp. It was a frightening sight.

The first day in camp was an unforgettable day. Spring rains made mud everywhere. The rain drenched everyone and the baggage, too. Rooms were assigned one to a family, regardless of family size. Some rooms turned out to be converted horse stalls. Linoleum was placed over manure-covered floors. Nails and cobwebs hung from the walls and ceilings. The smell of dust and manure filled the air. In some camps the raw lumber used for hastily constructed floors cracked and grass came up through these openings in the floor. Partitions between rooms were not adequate. Crying, laughing, talking, and fighting could be heard from one end of the barracks to the other. There was little privacy.

Except for folding cots that were used as beds, there was no furniture. Mattresses were bags of ticking that had to be stuffed with straw. There was no running water and no heat. Toilets, showers, laundry rooms, and mess halls were shared by 300 others. People had to form long lines to get food while hunger pains gnawed at their stomachs. For their first meal families sat at long tables on backless benches and ate beans, potatoes, and bread. Food was in short supply. By bed-time bodies were weary, and hearts were heavy.

One day, the Issei and Nisei were free people. The next, they were prisoners, herded into concentration camps under armed guard.

The evacuees spent the spring and summer of 1942 in these primitive assembly centers. They prepared meals, cleaned tables and latrines. Additional barracks were also built for other evacuees who would be coming later. Doctors and nurses cared for the sick with crude instruments and inadequate supplies.

There were few books and materials, but volunteer teachers organized classes so children would not get behind in their school work. Games, sports activities, movies, and entertainment put on by the evacuees helped to pass the time. There was much to be done to run these new communities. Everyone had to make each day as livable as possible.

Again to Move

Toward the end of summer, rumors about another move began. This time it was said that the move was to permanent camps in the interior of the United States. Once again the evacuees were ordered to pack their belongings and wait for government orders.

When the day came to leave, the evacuees were put on trains with military police to guard them during the long journey inland away from the West Coast. They were both anxious and sad. Many wondered when they would be allowed to return to their homes, if ever. The trains used for the trip creaked with age. The gas lights failed to work properly and the heating could not be controlled. It was either too hot or cold. They were not allowed to open windows or even raise shades. After the excitement of the first day, the rest of the trip was a nightmare.

Some evacuees were taken to Idaho, Wyoming, Utah, Colorado, or Arizona. Others were sent to permanent camps in the interior of California, and still others were sent as far away from the West Coast as Arkansas. There were ten camps in all.

At the end of the journey the evacuees found themselves in barren desert wastelands. Military police were on hand to transfer them from the train to buses for the final part of the trip. The evacuees entered the camps through guarded gates. Barbed wire fences surrounded

the camps and sentries stood at watch towers around the borders. They were greeted by row upon row of black barracks covered with tar paper. Clouds of dust swirled everywhere. By the time the evacuees made their way from the bus to the check-in center, they were covered with dust.

Inside the hall they were assigned rooms, one per family. These rooms were 16' x 20', 20' x 20', or 24' x 20', depending on the size of the family. Six of these rooms made up one 120' long barrack building. Twelve barracks plus one mess hall for meals, a central H-shaped building for latrines, showers, and laundry, and a separate "recreation hall" made up a block. A typical center or camp had thirty-six or more of these blocks. The blocks looked exactly the same so people got lost very easily.

A room assignment might look like this: "Block 11, Barrack 7, Room A." The rooms were unfinished and bare except for a hanging ceiling light, a closet, and windows. A thick layer of dust covered the floor. A canvas army cot, and two army blankets were furnished for each person. Later a pot-bellied coal stove was put in each room for the coming winter. There was no plumbing or running water except in the H-shaped building.

A Sad Time of Adjustment

It was up to the evacuees to make the rooms livable and attractive. The men made tables and rough chairs from scrap lumber and put shelves on the walls. They also made partitions in these one-room homes for privacy. The women ordered fabric from mail-order catalogues and made colorful curtains to frame the bare windows. Outside the barracks, gardens were planted. The tar-papered barracks were soon blooming both inside and out.

No one knew how long the evacuees would be held in these camps. This was to be their home until the United States Government decided to release them.

Meanwhile, there was much to be done to operate these new communities of 10,000 or more people.

A Caucasian project director was sent to each of the ten camps to act as a city manager. He had a staff of aides who were in charge of different departments. The Caucasian staff lived in a separate area from the evacuees and ate in their own dining rooms. They were paid Civil Service salaries and were free to come and go.

Many evacuees also worked in the administration department. Often they were better qualified for their jobs, but were paid a top salary of \$19 a month. Others were paid \$16 and \$12 a month. The evacuees worked under the Caucasian supervisors.

The military police were the watchmen of the camps. They guarded the gate and manned the watch towers. At night they turned on flood lights that lighted the high barbed-wire fence that surrounded the area. The soldiers were armed.

Life Must Continue

Although the evacuees were forced to live a new life behind barbed-wire fences, they realized that there was much work to be done. As soon as they were settled, they applied for and were assigned jobs for which they had experience and training. Women helped in the mess halls although they had never worked as waitresses before. Young and old worked together to do all the necessary work. They wanted to live as best they could.

Students attended camp schools taught by Caucasian as well as Nisei teachers. High school graduates who wanted to go on to college were given permission to leave camp if they could find colleges that would accept them.

Some of the elderly people spent their time hunting rocks and pieces of wood. They polished them and made interesting art objects. They also planted gardens in the sandy soil and made the barren desert bloom. For them the days were long and the future looked gloomy.

Living in one room made family life difficult. The thin plywood partitions between these rooms gave no one much privacy. Everything could be heard by the neighbors next door. Parents continually pleaded with

their children to be as quiet as possible, so children often used this situation to get their own way.

Formerly, at home, mealtime had been a time for families to be together. However, the parents who had to eat in the same mess hall with three hundred others found it difficult to keep members of their own families together. After life in these camps settled in, mothers always ate with their small children, but fathers often chose to eat at separate tables with other men. Teenagers preferred to join friends of their own age. Families not only missed getting together at mealtime, parents were unable to find any time to be together. Family control was often lost under these abnormal living conditions.

In Spite of Everything

The Nisei suffered many hardships and inconveniences because of the war. But the one hurt that gnawed at the Nisei from Hawaii and the mainland was that they were not treated like Americans. One of the results of the evacuation and removal was that, with the exception of a few who were already in military service, Nisei men and women were not being allowed to serve in the military. They were deeply insulted by this action. They had been denied the right to fight for their country in World War II.

Through their Nisei leaders, they asked to be allowed to volunteer as soldiers and to prove their loyalty to the United States. When this request was granted by Secretary of War Henry L. Stimson, they volunteered from Hawaii and the mainland in larger numbers than was expected. These men formed the famous 442nd Regimental Combat Team, which joined the established 100th Battalion from Hawaii. They fought heroically in Italy and France. Their motto was the Hawaiian expression, "Go For Broke" which means, "Give it everything you have!"

Another group of Nisei that helped the United States in the war effort was the soldiers who served in the Military Intelligence Service in the Pacific. These soldiers received intensive training in Japanese language so they could communicate with the enemy. They were

able to secure valuable information by questioning captured Japanese soldiers. During the early part of the war, they were a closely guarded "secret weapon" of the United States Army. These Military Intelligence soldiers were in constant danger of being mistaken for the enemy.

Together the 442nd and the Military Intelligence Service won more medals than any other group of soldiers during World War II. The 442nd won more than 18,000 individual decorations for valor.

In 1946, in pouring rain, President Harry S. Truman presented the Presidential Unit Citation to the 442nd and the 100th. He delivered the following message:

"You fought for the free nations of the world along with the rest of us. I congratulate you on that, and I can't tell you how much I appreciate the privilege of being able to show you just how much the United States of America thinks of what you have done. You are on your way home. You fought not only the enemy, but you fought prejudice and you won. Keep up that fight, and we will continue to win...to make this great republic stand for what the Constitution says it stands for: the welfare of all the people all the time."

Broken Promises

The Constitution provides the rights of liberty and justice for all, but for Japanese Americans, the promise was broken. They were deprived of their rights to liberty and justice by imprisonment without being charged of any crime. For three and one half years while Japanese Americans fought in the courts, the camps existed. In spite of this, the Nisei went to war to prove their loyalty and to fight for the principles for which they believed United States stood.

In chapter one you read about what happened to Japanese Americans during World War II. You read about the internment camps, and about how Nisei soldiers proved their loyalty to the United States.

Japanese Americans fought three cases up to the United States Supreme Court to protest their unfair treatment during World War II. In December of 1944

the Court decided that it was unconstitutional to keep Japanese Americans in camps or away from the West Coast.

The Return

Slowly, Japanese Americans began to return to their homes and businesses on the West Coast, and the camps were closed. For most Japanese Americans, the West Coast was the only home they knew. They were anxious to return to more normal lives in familiar surroundings.

Some Japanese Americans who had resettled in the Midwest during the war stayed there after the war. They had jobs and housing there, and did not want to return to the West Coast, where they were not wanted. Most, however, returned to the West Coast.

Those who owned homes returned to them. For those who had mortgages on their property and were unable to make payments on it for three years, the property was lost. Many sold or lost their personal belongings. People they had trusted with belongings did not properly care for them or abused them. For many their life savings were gone.

For example, one young Nisei had a piano which the family somehow wanted to keep. It did not qualify for federal storage because it was not really a necessity. So the precious piano was taken to a Caucasian friend for safe keeping. When she went to reclaim the piano the family led her to a leaky shed where the piano had been stored for three and one half years. There was a family of mice living happily in the piano and the rain over the years had ruined the outside finish. Even the beautiful ivory keys had become unglued. It was not worth salvaging!

Many returning evacuees were forced to stay in churches and public buildings until they could find housing. It was difficult to find housing because there was a housing shortage, and because there was still discrimination against the Japanese.

The more fortunate evacuees returned to their homes; but some of them were greeted with hostility and violence. Some Japanese American homes were shot at, or set on fire.

One family told the story of how, in the country, they always pulled their shades before turning on the lights in the evening. They were in fear that someone might shoot into their home if they saw them clearly.

It was a difficult time. Japanese Americans were free, and they were home again; but the evacuation had destroyed a lifetime of work. For two years they lived in fear of violence and other forms of harassment. The Issei were mostly in their fifties and sixties; it was too late for them to start over. With the loss of property and money, it was not possible to begin the kinds of businesses they had before the camps.

The Fight for Justice

Since 1930 and especially during the war, the Japanese American Citizens League (JACL) had fought for fair and just treatment of Japanese in the United States. After the war, the JACL continued with greater effort to fight against laws that discriminated against all minorities, and to specifically seek justice for Japanese Americans.

One result of the JACL's efforts was the passage of the Japanese American Evacuation Claims Act of 1948. Under this act, Japanese Americans could ask the government to repay them for part of the losses they had suffered because of the evacuation. Unfortunately, the terms of the act made it very difficult for Japanese American families to actually receive payment. It was necessary to provide proof of actual loss.

Because of the confusion of the evacuation, most families did not have records to show what they had lost. There was also no provision for making repayments for the separation of families and the hardships experienced in camp. No amount of money could be repaid for the years of hard work that were lost in a moment of wartime hysteria. The people who did receive some payment, however, were paid only ten cents for every dollar they claimed. One farmer who had 120 acres of farm land before the war received \$2000 for the loss of his land, farm machinery, and home.

The JACL also worked for passage of the Walter-McCarran Act in 1952. This act, for the first time, allowed people of Japanese ancestry to become naturalized American citizens. After this law was passed, thousands of Issei took the oath of citizenship. Some of these proud Issei had been in the United States for over forty years. At last they were being accepted! They flocked to citizenship classes and struggled to fulfill the requirements, proud to at last be able to fulfill their lifelong wish. The Walter-McCarran Act also allowed limited immigration from Japan for the first time since 1924.



Japanese Americans in the Military and Resisters of Conscience

by Wendy Ng

The following is excerpted from: Japanese American Internment During World War II: A Historical Reference Guide (Westport, CT: Greenwood Publishing), 2001.

Throughout the war, the U.S. government consistently maintained that the loyalty of people of Japanese ancestry was in question and that their internment was based on military necessity. Once the population was confined to internment camps, and the war was in full operation, the government began to address the loyalty issue. The loyalty review process was used as a mechanism to weed out so-called "loyals" from potential "disloyals."

Despite the problems with the loyalty review program, it led to the reinstatement of the draft for Japanese Americans. This chapter also examines how loyalty tied into the military service of Japanese Americans. Most of the more than 33,000 Japanese Americans who served in the U.S. military during World War II were in one of three military units: the 100th Battalion, which originated in Hawaii; the 442nd Regimental Combat Team, comprised of volunteers and draftees from the

ten mainland internment camps; and the Military Intelligence Service (MIS), consisting of Nisei and Kibei, who worked in the Pacific Theater.

The Loyalty Review Program

The War Relocation Authority (WRA) was concerned about creating a dependent incarcerated population of the interned Japanese. They feared that some Issei and Nisei would not ever want to leave the camps and began to explore the necessity for keeping Japanese Americans there. The WRA also wanted to find a way for Japanese Americans to participate in the war effort and to relieve the wartime labor shortages in the Midwest and East.

On February 1, 1943, the army announced the formation of the 442nd Regimental Combat Team. They first looked for volunteers to man this unit, but eventually began to consider reinstating the draft for Nisei. The task fell upon the WRA to consider implementing a plan that would assess the trustworthiness of the Japanese population and allow for the army's desire to reinstate the draft.

As the head of the Western Defense Command, General DeWitt was opposed to any plan that would involve the release of Japanese from the camps and felt it was impossible to distinguish the loyal from the disloyal. But Assistant Secretary of War John J. McCloy was more positively inclined to allowing Nisei into the army. His opinions were influenced by Hawaii's commanding officer, Delos Emmons. Emmons was favorably impressed by his experiences with the Japanese in Hawaii, their performance in the Hawaii National Guard (later to become the 100th Battalion) as they trained at Camp McCoy, Wisconsin, and the success of the Nisei and Kibei already in the Military Intelligence Language School at the Presidio of San Francisco. Despite DeWitt's reservations, the War Department proceeded with a plan for loyalty reviews.

Interestingly, President Roosevelt also supported such a program to reinstate the draft and an all-Japanese combat unit. He stated: *No loyal citizen*

of the United States should be denied the democratic right to exercise the responsibilities of his citizenship, regardless of his ancestry. The principle on which this country was founded and by which it has always been governed is that Americanism is a matter of mind and heart; Americanism is not, and never was, a matter of race or ancestry. A good American is one who is loyal to this country and to our creed of liberty and democracy. Every loyal American citizen should be given the opportunity to serve this country wherever his skills will make the greatest contribution—whether it be in the ranks of our armed forces, war production, agriculture, government service, or other work essential to the war effort. (CWRIC, 1982: 191)

The loyalty review program would be administered as a part of the Application for Leave Clearance. A questionnaire would be used to determine whether an individual would be "at risk" if released from the relocation center. The answers of adult respondents would be used to determine their eligibility for enlistment into the military (either volunteer or draft), and also for work in any war-related industry. The questionnaire asked about family background, education, and employment. Following the administration of the questionnaire, a Joint Board consisting of representatives from the navy, War Relocation Authority, military intelligence and the provost marshal general would decide the disposition of each adult internee. Some would be allowed to work in war production facilities, serve in the army, or be released for other work outside the internment camps.

The two critical questions in this form were numbers 27 and 28. Question 27 asked, "Are you willing to serve in the armed forces of the United States on combat duty, wherever ordered?" This was followed by the so-called "loyalty question," question 28: "Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power, or organization?"

For Issei, question 28 was difficult. It was unfair for them to answer because any response left them few choices or options. A "no" answer meant their loyalty was in question. A "yes" answer meant they would have been made "stateless citizens" or citizens without a country. It required them to forswear allegiance to the country of their birth, Japan, and yet, as "aliens" they were ineligible for citizenship in the United States. Many were not sure of how their responses would be used. Since the questionnaire was called Application for Leave Clearance did this mean they would be forced to leave the camps if they were given clearance? If so, where would they go if they had lost their homes and property and were prohibited from returning to the West Coast? One evacuee summed it up this way: *One can understand a situation of the head of a household, his livelihood taken away, having to face the possibility of earning a living for his family in some strange city. The temptation to declare a "no," "no" position [to questions 27 and 28] just to maintain a dependent life style in the camps was very strong indeed. In such cases the issue is survival, not loyalty. (CWRIC, 1982: 193)*

The vast majority of Japanese answered the questionnaire with affirmative responses to questions 27 and 28. Those who did not were dubbed "no-no" and were separated from the so-called "loyals" or "yes-yes" respondents. The no-no respondents were removed and transferred to Tule Lake Relocation Center, which had now been designated as a segregation center.

Because of the loyalty questions, many Issei were unable to complete the questionnaire. Nisei also felt that their loyalty was being challenged because it assumed that they were automatically loyal to Japan. Although the WRA ultimately declared the loyalty review program a success, it was not without its problems. At Tule Lake, there was a great deal of resistance to registering. More than 3,000 refused to register, and the process was never completed.

[For information about the Tule Lake Segregation Center refer to "Japanese American Internment During World War II: A Historical Reference Guide" written by Wendy Ng.]

The Call for Military Service

At the outbreak of the war, about 5,000 Japanese Americans served in the Army. But as the evacuation program on the mainland took place, the War Department would not accept any Nisei for military service, except for special, exceptional cases. They were also deemed unsuitable for the draft. But in Hawaii, the situation was different because of the large population of Japanese Americans living on the islands. There would be no evacuation and internment program, and in addition, Japanese Americans served in the Hawaiian National Guard.

The Hawaii Boys: The 100th Battalion

The manpower shortage on the islands prevented Nisei from being discharged from active service, and Japanese Americans were already employed in positions in the army and the Territorial National Guard. The 100th Battalion was formed from the 298th and 299th Regiments of the Hawaiian National Guard. While Japanese Americans on the West Coast were being ordered into assembly and relocation centers, the Hawaiian 100th Battalion was being trained and shipped off to the European front.

In June 1942, they reported to Camp McCoy, Wisconsin, for training. When they arrived they were assigned a unit name: the 100th Battalion (Separate). They were a battalion without any attachment to other military regiments. Later, the men of the 100th chose the nickname "One-Puka-Puka." In Hawaiian, a puka is a round shell with a hole in it. It looks like the number zero. Translated, their unit name was the number one, followed by two zeros.

In the Midwest, the Hawaiian Nisei were an unusual sight. Midwesterners had had very little exposure to Japanese or Japanese Americans, and they did not have the same anti-Japanese hostility as the West Coast population. As a consequence, the 100th were welcomed into the local community. The men made the best of their mainland experience. For the first time, many of

them experienced snow and tried skiing and ice skating. They made friends easily with the local population with their generous "aloha" spirit. Still, with war declared on Japan, soldiers of the 100th were closely watched by army officials and the FBI.

The soldiers of the 100th viewed themselves as Americans of Japanese ancestry. They could prove their loyalty to America through their service in the American military. The officers of the 100th were white (haole) men from the Hawaii National Guard. Some officers were born in Hawaii, others had lived there so long that they were considered kamaaina—a Hawaiian term for "local" long time residents. They knew that their "boys" could be trusted (Crost, 1994). After training in Wisconsin, the 100th was moved south and trained with the newly formed 442nd Regimental Combat Team at Camp Shelby, Mississippi.

The battalion was finally called to join the 34th Infantry Division in North Africa, where they arrived in September 1943. The 34th Infantry Division was comprised of a Midwest National guard unit that had a long history of military service going back as far as the Civil War. The soldiers had had little exposure to Americans of Japanese ancestry and they were told by commanding officer Colonel Ray C. Fountain: "They are not Japanese, but Americans born in Hawaii. They aren't asking for any special consideration and we won't give them anything that isn't given all other units. They'll be in there taking their turn with all the rest. And tell your men not to call them 'Japs' or there'll be trouble." (Crost, 1994: 71)

The 100th battalion was used to fighting some of the most difficult and bloody military campaigns in Europe. From their landing in North Africa they traveled to Italy, suffering heavy casualties. They were a highly decorated unit, earning more than 900 Purple Hearts and nicknamed the Purple Heart Battalion. In June, the 100th joined the 442nd RCT with whom they had trained at Camp Shelby. They continued to be called the 100th because of their distinguished battle record, which they had already established.

The 442nd Regimental Combat Team

Many Nisei on the mainland and in Hawaii were frustrated by their situation, unable to join the army because of their draft board status. By mid-1942, the army changed its mind about having Japanese Americans in the military with the activation of the 100th. By February 1, 1943, the 442nd Regimental Combat Team was formed.

The 442nd was recruited from volunteers from the ten relocation camps on the mainland United States, as well as volunteers from Hawaii.¹ It included the following units: 442nd Infantry Regiment, 522nd Field Artillery Battalion, 232nd Combat Engineer Company, 206th Army Ground Forces Band, Antitank Company, Cannon Company, Medical Detachment, and Service Company.

In training, the Nisei had a strong group affiliation and spirit. As infantry soldiers, they were expected to train and participate in all types of Army maneuvers. Despite their small stature—the average height 5 feet, 4 inches—they were exemplary soldiers. Because there was such strong group loyalty, they worked together as a tight team. It was said that if one soldier had a difficult time completing the training with a full fifty pounds of fighting gear, each member of his team would carry a piece of his gear to lighten the load, and if need be, carry the individual to the finish.

At Camp Shelby, the 442nd came into contact with the Hawaiian-born Nisei of the 100th. Although both groups were of Japanese ancestry, they could not have been more different from each another, and frequent fights broke out between the two groups. Most of the mainland Nisei of the 442nd grew up as a minority ethnic group and experienced much anti-Japanese hostility. They had been drafted and/or had volunteered from the relocation centers where most of their parents and families were still being held under armed guard. They looked down upon the Hawaii-born Nisei, whom they

felt were un-educated because they spoke the local Hawaiian dialect of pidgin English. In contrast, the men of the Hawaiian Nisei had come from a place where one-third of the population was of Japanese ancestry, and they had the experience of associating with many different Asian minority ethnic groups. The culture of the islands, especially the "aloha" spirit of generosity and good-will, permeated their interactions with one another and with others they met, except when it came to the mainland Nisei. They thought the mainlanders were "stuck-up" because of their reserved manner and their use of proper English. They had a nickname for the mainland-born Nisei: they were called "kotonks," which was the sound a coconut made when it fell to the ground, and the same sound a mainlander's head made when it hit against the barracks floor. The mainlanders called the Hawaiian Japanese "Buddhaheads," which was a play on the Japanese word 'buta' or pig.

The enmity between the groups gradually disappeared. One of the major events that shifted their relationship was when the Hawaiian Nisei were taken to visit an internment camp near Camp Shelby. The south was still deeply segregated, and although the Japanese American soldiers were allowed into the white USO Club in Hattiesburg, the white girls would not dance with them. The staff at the Jerome Relocation Center heard about this and organized a Camp Jerome USO. At first they chartered buses so that girls from Jerome could visit the soldiers at Camp Shelby, but many girls' parents were reluctant to let them do this. So both mainland and Hawaiian Nisei traveled to Jerome for social events at the camp.

When the Hawaiian soldiers visited Jerome, they saw how the mainland Japanese lived during much of the war: inside a compound, built much like an army base, with a wire fence, soldiers, and guards in a tower watching over them. There they saw what the mainland Nisei had experienced and had a better understanding of why the mainlanders were so reserved in their actions. They saw that the mainland Nisei had lost most all of their possessions in the move to internment camps. Their families were now imprisoned, left behind, yet

¹ An additional, albeit lesser known, all-Nisei unit was the 1399th Engineering Construction Battalion which was responsible for completing fifty major construction projects in Hawaii during World War II. This unit was made up of both drafted and enlisted men and received the Meritorious Service plaque for their contributions to the war effort.

100th Infantry Battalion and 442nd Regimental Combat Team: Major Campaigns in Europe

<i>Location</i>	<i>Date</i>	<i>Unit</i>
Naples-Foggia, Italy	Sept. 9, 1943 to Jan. 21, 1944	100th Infantry Battalion
Anzio, Italy	Jan. 22, 1944 to June 5, 1944	100th Infantry Battalion
Rome-Arno, Italy	June 6, 1944 to Sept. 1944	100th Infantry Battalion
Southern France	Aug. 15, 1944 to Sept. 14, 1944	100th/442nd Antitank Company
Northern Apennines	Sept. 10, 1944 to April 4, 1945	100th/442nd RCT*
Rhineland	Sept. 15, 1944 to Mar. 21, 1945	100th/442nd RCT*
Central Europe	Mar. 22, 1945 to May 8, 1945	522nd Field Artillery Battalion
Po Valley	April 5, 1945 to May 8, 1945	100th/442nd RCT*

*Regimental Combat Team

Source: Crost, 1994:311

they still volunteered for the war. The Hawaiian Nisei understood the importance of family and community and realized what a difficult decision the mainland Nisei had to make when joining the army.

Still, when looking at the overall numbers of Nisei who volunteered for the military, the effects of the evacuation and internment program cannot be overlooked. One might speculate that there would be more volunteers from the relocation camps because individuals might have felt more of a need to prove themselves and their loyalty. But there was not. From the mainland relocation camps, a little more than 1,200 volunteered for the all-Japanese military unit; from Hawaii, more than 2,600. Nonetheless, the total numbers of volunteers and draftees of Japanese descent that are a part of the 442nd RCT, became one of the most highly decorated units for its size and length of service in the U.S. army. That accomplishment is not easy to ignore.

The 100th/442nd fought in eight major campaigns in the European Theater of Operations. They were well known for their abilities, often surprising the German and Italian armies, and were viewed as heroes in the towns and small cities they liberated.

Among their many campaigns, three war battles stand out: the liberation of the city of Bruyeres in France, the rescue of the Lost Battalion in Italy, and the liberation of the Dachau concentration camps in Germany.

Bruyeres, France

In October 1944, the 100th/442nd were ordered to take the town of Bruyeres in France. According to war correspondent Lyn Crost, Bruyeres was an important rail center and road intersection on the way to Saint-Die, an important industrial and communications center for the Germans. Nisei soldiers fought to recapture the town from German occupation. On October 15, 1944, the 100th/442nd with support troops moved to free the town of Bruyeres. Fighting in France was different from their earlier campaigns in Italy. Bruyeres was in a valley surrounded by hills studded with mines and the landscape was heavily wooded. Four days later, on October 19, the last Germans were captured, and Bruyeres was free.

In the process of taking the town, the Japanese Americans made lifelong friends with its citizens. The civilians of Bruyeres had been trapped in their homes with few supplies when the U.S. Army moved in. The French were surprised by whom they saw, many thought the Japanese army had invaded. The soldiers shared with them the little supplies they had, and the Nisei of the 100th/442nd were seen as heroes to the town.

The Rescue of the Lost Battalion

Shortly after the liberation of Bruyeres, on October 26, 1944, the 100th/442nd's 2nd Battalion found themselves in the wooded forests with heavy fog and rain in the Vosges mountains on the way to rescuing the Lost Texas Battalion: the 1st Battalion, 141st Infantry

Regiment of the 36th "Texas" Division. They had been trapped behind enemy lines for several weeks. Attempts to rescue them had failed and the 442nd was brought in to assist with the rescue. The three Battalions battled their way up a hill to the fortress where the Lost Battalion was trapped. It took more than five days to rescue the Texas Lost Battalion, and there were high casualties among the ranks of the 442nd. They suffered almost 800 casualties to rescue 211 Texans (of the original 275 that were entrapped). One company was left with only seventeen riflemen, another with eight. There were no officers left in either company. All of the battalions in the 442nd were awarded Distinguished Unit Citations for their work in rescuing the Lost Battalion, but the real tragedy was in the number of casualties suffered by the unit overall.

The battle of Bruyeres and the rescue of the Lost Battalion have not been forgotten by the people of the city. Every October, they gather to remember, celebrate, and honor the Japanese Americans who helped liberate their city. A road called The Avenue of the 442 Infantry Regiment leads to a granite memorial dedicated to the Nisei soldiers of the 442nd Regimental Combat Team. A bronze plaque says in both English and French:

To the men of the 442nd Regimental Combat Team, U.S. Army, who reaffirmed an historic truth here—that loyalty to one's country is not modified by racial origin. These Americans, whose ancestors were Japanese, on October 30, 1944, during the battle of Bruyeres broke the backbone of the German defenses and rescued the 141st Infantry Battalion which had been surrounded by the enemy for four days. (Crost, 1994: 201)

Liberation of Dachau Concentration Camp

The 522nd Field Artillery Battalion was a division of the 442nd Regimental Combat Team. This unit was responsible for the maintenance and transportation of field artillery and ammunition, and wire and radio communications. It included a medical detachment and personnel organization that maintained the service records for the men of the unit.

The men of the 522nd were not at the front lines of combat, but they had unique experiences that have only recently come to light. After the Battle of Bruyeres and the rescue of the Lost Battalion, they were separated from the 442nd and became a roving battalion, moving to whatever unit needed their help. By the end of their tour, they had traveled throughout central Europe and taken every objective of more than fifty different assignments. During the last week of April 1945, the 522nd was one of the lead units of the U.S. 7th Army troops. While pursuing the German army, they came across the scattered camps of Dachau. Originally a small town and place for German artists, the town of Dachau had been transformed to industry to produce ammunition for the army. The concentration camp consisted of a main camp and more than 140 smaller subcamps, which provided workers for the munitions factory. These held Jewish prisoners and French prisoners of war. According to U.S. military records, there is some controversy over which divisions of the army opened the main Dachau camp gates. The 522nd was one of the first units to reach the Dachau camps and was involved with the liberation of at least one of the camps in the area. Personal testimonials made by concentration camp survivors state that their liberators were of Japanese descent (Fire for Effect, 1998).

Jewish concentration camp internees could hardly believe their liberators were Japanese Americans. Some thought they were members of the Japanese national army invading Germany. Soldiers of the 522nd report that they were told not to give their rations to the prisoners. They ignored this and shared what little food and medicine they had with the Jewish prisoners they encountered. For years following this event, soldiers of the 522nd were silent about what they had seen. Many were struck by the horror of the Nazi death camp, and the inhumanity and prejudice that fed the camps. This image remained imprinted on their minds for years, but they never spoke about it. In recent years, Jewish concentration camp survivors have confirmed the presence of Japanese American soldiers liberating the camps, and the 522-Dachau connection has become known

throughout the American Jewish and European Jewish community (Crost, 1994).

In recognition of their liberating at least one of the many Dachau camps, the 522nd Field Artillery Battalion has officially been listed as a concentration camp liberator by the Holocaust Museum in Washington, D.C.

The Military Intelligence Service Language School (MISLS)

Japanese American work in military intelligence had its origins at the Presidio of San Francisco, the headquarters of General DeWitt and the Western Defense Command. Army Captain Kai Rasmussen saw the necessity of training army intelligence in Japanese language instruction and developed a program that would later become a key factor in winning the Pacific Theater war. In November 1941, Captain Rasmussen and Lt. Col. John Weckerling opened the first language training facility on the West Coast in an abandoned hangar at the Presidio of San Francisco's Crissy Field. It was called the Fourth Army Intelligence School. The first class consisted of 60 individuals, 58 of whom were Japanese Americans, Nisei and Kibei.

One of the main problems in finding personnel to teach at the language institute was that although Nisei might be fluent in Japanese, they were not familiar with the formal forms of Japanese military vocabulary and writing. Weckerling and Rasmussen finally found an individual uniquely qualified to direct their school. John Aiso was educated at Brown University, held a doctorate in jurisprudence from Harvard, and studied legal Japanese at Chuo University in Japan. When they found Aiso, he was working for the U.S. army as a mechanic in the motor pool. He became the most important and influential academic leader at the school because of his language skills. He understood the unique circumstances of Nisei and Kibei who were of Japanese ancestry, born in the United States. They were challenged to prove themselves as Americans, and he helped to develop a class of Japanese American military intelligence specialists that helped to win the war.

The school had already been in session for more than a month when Pearl Harbor was bombed. After the mass evacuation was ordered, the Japanese Language School was moved to Camp Savage, Minnesota, and renamed the Military Intelligence Service Language School (MISLS). In the Midwest, the first group of Military Intelligence Service trainees were joined by sixty-seven men from the 100th Battalion. The first group to complete their training was sent to Guadalcanal and the Aleutian Islands.

The MISLS trained more than 6,000 men to serve as translators, working in military intelligence, later to be referred to as the Military Intelligence Service, or MIS. Early in the war, the military was not sure how to use their skills and expertise. But, as the war progressed, the army saw the value of their training and they served in strategic intelligence gathering and translating efforts throughout the Pacific. In addition to their duties with intelligence, they took part in combat, interrogated enemy prisoners, and conducted psychological warfare persuading Japanese soldiers to surrender. Japanese prisoners of war were often surprised to see their interrogators: ethnic Japanese in American military uniforms, speaking to them in fluent Japanese.

Graduates of the MIS language school were not segregated into one division within the military. They were often assigned singly, or in pairs to a military unit, and served in every military unit and campaign in the Pacific Theater. Most were either in the army or stationed with an air force unit in the Philippines, Hawaii, New Guinea, Okinawa, India, Burma, China, the Aleutians, Marianas, Guam, and other Pacific islands (Crost, 1994). Their work was extremely important to the strategic defense and in gathering military intelligence for the United States during the war. They were involved with Japan's surrender and treaty agreement, and in the eventual post-wartime occupation of Japan by U.S. forces.

The Nisei in the MIS were an extremely important part of winning the war. General Willoughby, General MacArthur's chief of intelligence, said that the Nisei MIS helped to shorten the war in the Pacific by two years.

Yet their accomplishments have often gone unnoticed because of the classified nature of their activities. The highly publicized campaigns and success of the 100th Battalion and the 442nd Regimental Combat Team in Europe drew the most attention and served as examples of Nisei loyalty to America.

Other Military Service

Although 442nd RCT was the most well-known of the Nisei military units, Nisei were involved with other aspects of the war. Military policy was to segregate African Americans, whereas the Nisei were not fully segregated. Although the 442nd was an all-Nisei unit, Nisei served in other combat units as well. Ben Kuroki was born in Nebraska and was the son of a potato farmer. After Pearl Harbor was bombed, he tried to enlist in the armed forces but was turned down. He was finally accepted and became the first Nisei to serve in the Army Air Force in the Pacific Theater. Kuroki was a turret gunner on a B-29 bomber that flew several missions over Japan. Another group of Nisei served with Merrill's Marauders in Burma, and others were involved with the surrender of China.

Nisei were instrumental as medics, mechanics, and clerks in the Quartermaster Corps. Nisei women served in the Women's Army Corps. Issei and Nisei served as language instructors and with the Office of Strategic Services and Office of War Information.

The Boys on the Home Front: The Varsity Victory Volunteers and the 1399th Engineer Construction Battalion

Hawaii was a critical military staging area for the United States. Although there was no full scale evacuation and internment of citizens and aliens, people of Japanese ancestry supplied the essential manpower and labor that was important to the success of the United States military in the Pacific Theater.

The Varsity Victory Volunteers was comprised of Japanese Americans who were in the Reserve Officer

Training Corps at the University of Hawaii. After Pearl Harbor was bombed, they became a part of the Hawaii Territorial Guard for military defense and civilian protection. Because of strong concerns from the government in Washington, they were honorably discharged in January 1942. They still fought to serve in the military and petitioned the military governor of Hawaii to allow them to continue with their service. They were reorganized and became a part of the 34th Combat Engineers Regiment, involved with numerous construction projects to support Hawaii's military arsenal (Kitano, 1993).

The 1399th Engineer Construction Battalion was based in Hawaii and provided the manpower needed to maintain the military bases and for the infrastructure construction of other military facilities. More than 1,000 Japanese American men served in this unit, which comprised a core group of soldiers from the 370th Engineer Battalion (men who were inducted before February 1942). They built more than 50 major defense projects on Oahu during the war. They constructed and maintained roads, bridges, ammunition storage facilities, barracks, and airfields. Besides this, they built jungle-simulation training sites where military personnel were trained in jungle war fighting.

They were not a combat unit, and were known as "castoffs" and "spare parts." They were given uniforms that did not fit them, were harassed by their superiors, and assigned to do the dirty work for the military. Their primary responsibility was in the maintenance of Hawaii military facilities. Many of them felt they were at the lowest rung of the army. As Shiro Matsuo said: You can't blame the boys. They had been treated like dogs, doing all the menial jobs. We didn't have rifles. No training, No rank. No nothing. We were supposed to go with the 100th, but the military (didn't have) laborers and that's why we were kept [in Hawaii]. We were under the jurisdiction of whatever outfit that needed us. So our boys went up to the rock quarry, dug ditches, cleaned up rubbish. At that time I was in charge of the latrines. (Chang, 1991: 133)

The men prided themselves as skilled artisans: carpenters, engineers, and workers who knew how to build and repair almost anything. The most difficult part of their assignment was the racial intolerance they felt as Japanese Americans working under haole officers from the mainland. For a while, there were Japanese, German, and Italian prisoners of war held at camps in Hawaii. Soldiers of the 1399th felt that the only difference between them and the POWs were their uniforms.

Nisei Women in the Armed Forces

Much of the material on Japanese Americans in the military during World War II has focused on the men. Fewer than 100 Nisei women joined the Women's Army Corps (WACs). They served in a variety of positions at military bases throughout the United States, and worked for the Public Information Office and Military Intelligence. Although they were largely clerical workers, as were most women in the military at that time, there was also a group of more than 200 Nisei women in the U.S. Cadet Nursing Corps.

Many women joined the military for the same reason that Nisei men joined: to prove their loyalty. Sue (Ogata) Kato was from the Midwest and her family was not interned during World War II. Still, she felt that it was important for her to join the WACs, "I joined the WACs—and this may sound like flag-waving—to prove my Americanism." (Nakano, 1990: 170). Another Nisei described her reasons in this way: "I felt the Nisei had to do more than give lip service to the United States and by joining the WACs I could prove my sincerity—After all, this is everybody's war and we all have to put an equal share into it." (Nakano, 1990: 169).

Military Awards and Accolades

The 100th/442nd earned the nickname The Purple Heart Battalion for the numerous Purple Heart medals awarded to its soldiers. Their motto was "Go For Broke." It meant "shoot the works" coming from a Hawaiian pidgin phrase used in gambling (O'Brien and Fugita, 1991). They suffered an extremely high casualty rate, and their numbers had to be replaced by other enlistees.

The distinguished battle record of the 100th/442nd is evident in the number of awards and medals they received. There were 9,486 Purple Hearts, one medal of Honor, 52 Distinguished Service Crosses, 1 Distinguished Service Medal, 560 Silver Stars, 28 Oak Leaf Clusters in lieu of second Silver Stars, 22 Legions of Merit, 4,000 Bronze Stars, 1,200 Oak Leaf Clusters representing second Bronze Stars, 15 Soldier's Medals, 12 French *croix de guerre*, 2 palms representing second *croix de guerre* awards, 2 Italian crosses for military merit, and 2 Italian medals for military valor (Crost, 1994).

Reinstating the Draft

After the start of the war, individual draft boards were allowed to make their own decisions as to whether to accept Nisei for the draft. But as the evacuation program on the mainland took place, the War Department stopped allowing the induction of Nisei into the army. By September 1942, all draft-eligible Nisei were reclassified as IV-C or enemy aliens. (Originally, if they were classified as I-A, draft eligible, their status was changed to I-F, unsuitable for military service). In January 1944, almost a year after the activation of the 442nd Regimental Combat Team and following the government's loyalty review program, the local Selective Service Boards were permitted to consider eligible Nisei for the draft. Although many complied with the draft orders, there were some who questioned the validity of being drafted when their families were still being held in the camps.

Protest: Heart Mountain Draft Resisters

Among the thousands of Nisei who proclaimed their "loyalty" and served in the military during World War II was a group of men who protested the process of loyalty review and refused to be drafted into the army. Their story has largely been untold, overshadowed by the experiences of the 100th and 442nd. Because they

refused to be drafted, they were branded as traitors, referred to in derogatory terms as draft dodgers and troublemakers. For many years following their resistance, the Japanese American community refused to acknowledge the validity of their protest, and many of the draft resisters spent their lives in obscurity. For many of the resisters, their form of protest was not a question of loyalty, but of principle. They would not compromise their rights as U.S. citizens and their beliefs in justice and civil liberties. Many of them chose not to be drafted because of what they saw as injustices in their own and their family's experiences with internment.

The most organized resistance came from the Heart Mountain, Wyoming, relocation center. The Heart Mountain Fair Play Committee was active in organizing and encouraging Nisei to avoid the draft. Frank Emi was in his twenties, married with two children, at the Heart Mountain internment camp. He protested the loyalty questionnaire with the following statement: "Under the present conditions and circumstances, I am unable to answer these questions." (Takaki 1989: 398). Emi, along with Kiyoshi Okamoto and six other Nisei, formed the Heart Mountain Fair Play Committee. They were supported by James Omura, editor of a Japanese American newspaper called the Rocky Shimpō, based in Denver, Colorado. Omura was supportive of Emi and others of the Fair Play Committee, publishing statements issued by the committee and writing editorials in their support.

The government authorities were worried about the Fair Play Committee and moved quickly to keep their activities under control. Emi and others were arrested and charged with conspiracy to violate the Selective Service Act—that is, resisting the draft. At their trial they declared, "We, the members of the FPC [Fair Play Committee] are not afraid to go to war...we are not afraid to risk our lives for our country. We would gladly sacrifice our lives to protect and uphold the principles and ideals of our country as set forth in the Constitution and the Bill of Rights, for on its inviolability depends the freedom, liberty, justice, and protection of all people including Japanese-Americans and all other minority groups" (quoted in Takaki, 1989: 399).

Heart Mountain relocation center had the largest group of resisters. There, sixty-four Nisei refused their pre-induction physicals. They were indicted and tried as a group in one of Wyoming's largest trials. Sixty-three of the men were found guilty and sentenced to three years in federal penitentiary, included among those men were Frank Emi and members of the Fair Play Committee. Nisei at other relocation centers also refused to be inducted into the army. All totaled, 315 men refused to be inducted into the army; 263 were convicted of avoiding the draft and served prison sentences.

After prison, the men who served time for refusing to be drafted into the army returned to their lives as ordinary citizens. In 1947, President Truman granted a pardon to the Japanese Americans who resisted the draft during World War II, including those who were a part of the Heart Mountain resistance group. But, because they refused to serve in the army, they were branded as unpatriotic and disloyal in the Japanese American community. It would take many years before their story would be told and understood as another response to the wartime stress of incarceration.

Conclusion

The Nisei who served in the military did so not only because of their sense of patriotism and the desire to show their loyalty to the United States, but also because they were driven by a distinctly Japanese code of honor and sense of duty to one's country. Perhaps one of the best ways to describe this Japanese sense is the social norm called *on* (pronounced "own"). According to sociologists, a social norm provides a guide for how an individual is to behave, an acceptable form of interacting with others. Translated, *on* means ascribed obligation, that is, an obligation one has to another individual or group as a matter of fact in their relationship with each other.

When Senator Daniel Inouye (Hawaii) volunteered for the army during World War II, his father told him that it was his duty and obligation to serve his country

during this time of war—and if necessary, to die for his country. Inouye’s father asked him if he knew what on meant. Inouye responded that he understood that on had everything to do with Japanese culture and the repayment of debt at every opportunity without reservation. His father told him:

The Inouyes have great on for America...It has been good to us...I would never have chosen it to be this way — it is you who must try to return the goodness of this country. You are my first son and you are very precious to your mother and to me, but you must do what must be done. If it is necessary, you must be ready to.... Do not bring dishonor on our name. (Inouye, 1967: 85)

Daniel Inouye’s father’s message was clear: despite their experiences with racism and discrimination, Nisei soldiers had a duty and obligation to fight for the country that had given them and their parents opportunities.

Inouye was one of the many soldiers who was awarded the Distinguished Service Cross for his bravery and valor during the war. Because there were so many Japanese American soldiers who were injured and died during the war, many have often wondered if the 100th/442nd were used as cannon fodder. That is, were they used because they were Japanese and considered expendable? Or were they used in some of the most difficult and challenging battles because they could be counted on to get the job done? There is perhaps no easy answer to these questions. Depending upon whom one asks, there could be a number of different responses. Some of the higher ranking officers of the 100th/442nd would argue that the units were known for getting the job done. When the army wanted a mission accomplished, they knew they could count on the 442nd.

One also wonders if their distinguished record and individual medals went unrecognized because of the continued prejudices toward Americans of Japanese ancestry.

In 1998, the army decorations review board began to evaluate a number of Asian Americans who had received the Distinguished Service Cross, the second highest-ranking medal of military valor, for upgrades

to the Medal of Honor. The Medal of Honor is reserved for soldiers who distinguished themselves “by gallantry and intrepidity at the risk of life, above and beyond the call of duty.” In June 2000, twenty Japanese Americans who served in the 100th/442nd received the medal upgrade from President Bill Clinton. One of the recipients was Senator Daniel Inouye, who had lost his arm in combat during the war.

The Heart Mountain draft resisters chose to make their point in a different way. Educated in the United States, they felt that the government should not have to force them to “prove” loyalty through military action when the government had abrogated their rights as U.S. citizens by their evacuation and detention in internment camps. They professed their loyalty but refused to be drafted unless their rights as citizens had been restored. Thus, although their actions might call their loyalty into question, they held to the principles of the United States as a nation: liberty, freedom, and equality. While loyal to the United States, they were concerned for the welfare and status of their families who would remain incarcerated even if they were to serve in the military. Their protest drew attention to the moral and ethical dilemmas of the internment and loyalty review programs.

The “no-no” respondents to the loyalty review program is yet another example of the difficult situation the U.S. government put people of Japanese ancestry in. The Commission on Wartime Relocation and Internment of Civilians has suggested that the loyalty review program pushed the evacuees into two different directions. For those who complied and answered affirmatively to the loyalty questions, their lives could move on to more productive dimensions, especially for those who left camp. For those who challenged the loyalty questions, their segregation and isolation at Tule Lake created even more hostility and uncertainty directed toward the government and one another. They had to contend with issues over their loyalty. Because of their no-no responses, they did not know how they would be treated in the long term. Thus repatriation and renunciation were two

responses that might allow them to leave the confines of internment, even if it meant returning to Japan during the war, or losing rights as a U.S. citizen.

Japanese Americans were not a monolithic group in terms of their responses to the wartime internment. Individuals had to make decisions under great pressure and duress during the war. Given their collective experiences prior to evacuation, anti-Japanese hostility, and discrimination, these were difficult and trying times. Decisions were made based on their past experiences. No one could foresee the consequences that each of the groups faced. Those who served in the military certainly paid for the proof of their loyalty, many with their lives. The draft resisters, renunciants, and repatriators also lived with the stigma of being branded as “disloyals.” Those negative labels are still ingrained in many Japanese Americans’ minds and continue to be a source of conflict within the community. At the 2000 Japanese American Citizens League Convention, the organization voted to give formal recognition to the draft resisters, calling them “Resisters of Conscience.” Although there was protest at the convention, many felt that the resisters had acted according to their conscience. Such an action by the national organization recognizing the past issues has been important to healing the wounds and rifts between and among Japanese Americans over the issues of loyalty.



Japanese American Redress: The Impossible Dream Becomes a Reality

by Mitchell T. Maki

Author of Achieving the Impossible Dream: How Japanese Americans Obtained Redress written with Harry H.L. Kitano and Megan Berthod

The passage of federal legislation authorizing Redress and the subsequent securing of appropriations are the hallmarks of the Japanese American redress movement. This movement was initiated within the ethnic minority community, fought in both the legislative and judicial arenas, ultimately supported by a president whose administration initially opposed it, and was finally financed through an entitlement status. The legacy of the Japanese American redress movement involves the lessons learned by a small ethnic minority community which engaged in the process of federal public policy making.

The early roots of the redress movement can be found during World War II. There were people such as James Omura, Joseph Kurihara, and the Heart Mountain Fair Play Committee who demanded some form of restitution for the violations of their constitutional rights. At the beginning of World War II, Omura left the West Coast and moved to Denver, Colorado. He established "The Pacific Coast Evacuee Placement Bureau" which assisted Japanese Americans with job placement and housing. Omura focused his efforts on having the government restore the constitutional rights and compensate the economic losses of the Japanese American community. Joe Kurihara who was incarcerated at Manzanar wrote a letter, "Niseis and the Government," demanding payment of \$5000 for each inmate. The Heart Mountain Fair Play Committee, sixty-three inmates from the Heart Mountain camp, resisted the draft and were sentenced to three years in federal penitentiaries. While declaring their loyalty to the U.S., the committee

demanded the restoration of their constitutional rights as American citizens.

There was another response to the incarceration which would change the course of Japanese American history. From out of this oppressive environment emerged one of the most heart wrenching stories of loyalty and patriotism. Despite the racism, discrimination, and wholesale violation of constitutional rights to which they were subjected, the Japanese American community produced three of the most celebrated and decorated military units in American military history: the 442nd Regimental Combat Team (442nd RCT); the 100th Battalion; and the Military Intelligence Service (MIS). Each of these units would serve with distinction and their actions would ultimately refute any allegations of disloyalty or treason on the part of the Japanese American community.

Although anti-Japanese feelings were at their height during World War II, there was positive movement in attitudes toward other Asians. The repeal of the Chinese Exclusion Act in 1943 gave the Chinese an immigration quota and allowed Chinese aliens (but not other Asians) to become naturalized citizens. During the next decade all absolute racial and ethnic barriers to immigration and naturalization were eliminated. More inclusive policies slowly replaced discriminatory legislation. The Japanese-American Evacuation Claims Act of 1948 provided limited compensation for property losses incurred during the exclusion. The California Supreme Court ruled that the Alien Land Laws violated the equal protection clauses of the United States and California Constitutions. The McCarran Walter Act of 1952 gave Japan a token immigration quota, and more important, the Issei were given the right to apply for citizenship. In 1954 the U.S. Supreme Court, in *Brown v. the Board of Education*, struck down the doctrine of "separate but equal," which served as the foundation of legal segregation.

The admission of the Territory of Hawaii as the 50th state of the Union in 1959 played an important role in the redress movement. This event opened the door for

the election of Japanese Americans to the United States Congress. Daniel K. Inouye, a decorated World War II veteran who lost his right arm in battle, became the first Japanese American to serve in the U.S. House of Representatives. However in the 1950s, redress was not a major concern in the Japanese American community; making a living and recovering from the camps were the major priorities.

During the 1960s and the beginning of the Civil Rights era ethnic minorities began to demonstrate their dissatisfaction with the status quo. However, most Japanese Americans were not deeply involved in the Civil Rights movement. Most were trying to forget the camp experience and the major concern was to gain economic stability. Some Japanese Americans, however, saw the relationship between the concentration camp experience and the oppression of civil rights. A few members of the JACL and other Japanese Americans participated in the 1963 March on Washington, and promoted the awareness that civil rights involved more than Black-White struggles. By the end of the 1960s, many Sansei and a growing number of Nisei developed a strong sense of political ethnic pride and began to call for a reassessment of the wartime incarceration. In 1969, Japanese American activists from Southern California organized the first Manzanar Pilgrimage. Similar pilgrimages to the former concentration camp sites were later organized in other parts of the country. However, redress was still not a high priority for the majority of the Japanese American community.

During the 1970s, the Japanese American community initiated and participated in important actions which were precursors to redress. These actions included the repeal of Title II of the Internal Security Act of 1950, the revocation of Executive Order 9066, and the pardoning of Iva Ikuko Toguri (Tokyo Rose). Japanese Americans also began authoring books about their history and treatment during World War II. The Japanese American community was becoming more organized and politically active. However, the idea of Japanese Americans ever receiving an apology and monetary redress for the

concentration camp experience was considered by most people as an impossible dream.

Redress became a formal issue when Edison Uno, a university professor from California, introduced a redress resolution at the biennial Japanese American Citizens League convention in 1970. The National Council of the JACL adopted Uno's resolution in principle, but took no further action. Few in the community took redress seriously and many were reluctant to push the issue. The 1972 convention affirmed the resolution, but at the 1974 Convention, no further action was taken. It was clear that some form of education was necessary, both in the ethnic community and in the halls of Congress. In 1974, there were only ten Senators and eleven Representatives who had been in office during World War II.

In the mid-1970s, the debate in the Japanese American community centered around two questions. The first question was whether to pursue any form of redress. If redress was to be pursued, the second question was what form should it take (e.g., an apology only, individual payments, community block payments, etc.).

During this time the Japanese American community was increasing its representation in Congress. From Hawaii, Daniel K. Inouye became a U.S. senator in 1962 and Masayuki "Spark" Matsunaga became a U.S. senator in 1976. From California Representatives Norman Y. Mineta, and later Robert T. Matsui (both of whom had been incarcerated in the camps) were elected from California. Representative Mineta who was elected in 1974 became the first United States congressman to have been incarcerated in an American concentration camp.

Mass community support to remember the camp experience continued to grow in the late 1970s. The first "Day of Remembrance" was held on Thanksgiving weekend, 1978 at the Puyallup Fairgrounds in Washington. The Puyallup Fairground had served as an assembly center for Japanese Americans before being sent to concentration camps. Thousands of Japanese Americans attended the event which was to be the first of many Days of Remembrance in the coming years in numerous cities.

In 1978 the JACL passed its most strongly worded resolution which called for an apology and \$25,000 in monetary redress for individuals who were "detained, interned, or forced to move" from the exclusion zones. Seven months later, the JACL leadership met with the four Democratic Japanese American members of Congress. The legislators questioned the strategy of directly pursuing monetary payments. Senator Inouye, in particular, suggested creating a commission to educate both the American people and the members of Congress about the concentration camp experience. Although this strategy would delay directly pursuing redress legislation by several years, the JACL opted to follow Senator Inouye's suggestion and pursued the creation of a presidential commission to explore and gather the facts about the exclusion and incarceration. Legislation to create the commission was introduced into and passed by the 96th Congress. President Jimmy Carter signed the legislation on July 31, 1980.

Passing the Commission bill helped to sensitize the Legislative and Executive Branches to the need for redress legislation. However, not all Japanese Americans were pleased with this strategy. Members of the Seattle JACL disagreed with the National JACL and encouraged their freshman representative, Rep. Mike Lowry (D-WA) to introduce direct redress monetary legislation. While the Commission bill passed, Rep. Lowry's bill died in committee.

Ideological differences existed between different factions in the Japanese American community, however, they did not derail the movement from the ultimate goal of gaining some form of redress. The community's active role, combined with their access to the Japanese American congressmen were critical for the initial stages of the redress movement. The energy provided by the Japanese American community moved the Japanese American legislators to take a much more active role in pursuing redress. Congressmen Mineta and Matsui represented districts with extremely small Japanese American populations and both ran the risk of possible backlash from their constituency. Despite such risk both

representatives played major roles in the eventual passage of the redress legislation.

In the late 1970s and early 1980s, individuals formed other groups which developed different strategies. William Hohri, based in Chicago, and individuals from the Seattle, Washington area formed the National Council for Japanese American Redress (NCJAR). The NCJAR eventually adopted a judicial strategy through the vehicle of a class action lawsuit. In Seattle, the Washington Coalition on Redress was organized. In Los Angeles, the National Coalition for Redress and Reparations (NCRR) was formed in 1980 in response to concerns about a perceived lack of commitment on the part of the JACL to monetary redress. While creating potential for disruptive competition and rivalry, the diversity of organizations offered new opportunities for people to join in the redress movement.

The Commission on Wartime Relocation and Internment of Civilians

Between July and December 1981, the Commission on Wartime Relocation and Internment of Civilians (CWRIC) held ten public hearings (twenty days of testimony) in nine cities involving over 750 witnesses. The Commission hearings were important for two reasons. First, they served as a fact finding body which eventually produced a written report of findings and recommendations in support of redress. Secondly, the Commission provided a forum through which Japanese Americans could articulate their pain, anger, and demands for justice. The hearings provided a cathartic experience which produced greater cross-generational understanding of the exclusion and incarceration experience. Discussions of the incarceration and redress were not limited to the hearings but were also taking place in the living rooms and dining rooms of many Japanese American families. Such discussions facilitated a unity in the community which was essential to maintaining support for redress.

The Commission released nearly 500 pages of findings in December of 1982 in a report entitled *Personal Justice Denied*. The Commissioners unanimously backed

its findings and submitted them to Congress in February of 1983. The Commission estimated that the total losses of income and property incurred by Japanese Americans came to between \$810 million and \$2 billion in 1983 dollars. The Commission also recognized the "physical illnesses and injuries," "psychological pain," and "unjustified stigma" which resulted from the camp experience. In a summary of its findings, the Commission stated that the camps were the result of "race prejudice, war hysteria and a failure of political leadership."

The Commission released its recommendations on June 16, 1983, a full six months after it released its findings. The CWRIC recommended that it was essential for the United States to provide redress to the former internees as the federal government had violated the Constitutional principles and laws governing the nation. The CWRIC held that "nations that forget or ignore injustices are more likely to repeat them." The CWRIC's recommendations included a presidential apology, pardons for those convicted of curfew or exclusion violations, an educational fund, and a monetary redress payment of twenty thousand dollars to each surviving individual.

Other Efforts

Simultaneous to and following the Commission hearings, redress efforts diversified. On the judicial front, the NCJAR pursued a class action lawsuit to address the constitutional violations of the exclusion and incarceration. Concurrently, a group of volunteer attorneys headed by Dale Minami, Peter Irons, Peggy Nagae, and Kathryn Bannai filed three separate writ of coram nobis suits to overturn the trial court convictions of Gordon Hirabayashi, Fred Korematsu, and Min Yasui. The various lawsuits ran their courses through the mid 1980s.

The NCJAR lawsuit eventually was dismissed (based on technical reasons). Two of the three coram nobis cases resulted in decisions which unequivocally acknowledged the fundamental error in the convictions of Hirabayashi and Korematsu. These judicial efforts

highlighted the constitutional violations involved with the wartime incarceration. Through these judicial efforts, the American mainstream and the federal government were becoming more cognizant of the injustice imposed on Japanese American.

The Legislative Right for Redress

During the 98th and 99th Congresses, redress legislation was introduced and killed in the assigned subcommittees. Redress, however, gained more Congressional support (as reflected by the increasing number of co-sponsorships). A particularly effective strategy in garnering support was the manner in which the issue was framed. Redress was framed as addressing the issue of Constitutional rights and the Constitution's promise of equal opportunity for all. Redress was not presented as a special interest bill solely to address the injustices suffered by a particular group of people. Such a strategy appealed to both liberals and conservatives.

The redress movement also created and utilized a broad coalition of support. The diversity of support included different ethnicities, genders, religions, professions, and regions of the country. Japanese American veterans were instrumental in helping to publicize their loyalty and courage during World War II, and in doing so neutralized any opposition to redress initiated by American veterans groups. Finally, the Japanese American community became more sophisticated in developing access to their Congressional legislators. In the early 1970s, most Japanese Americans were unfamiliar with the political process and had difficulty contacting local elected officials. By the mid to late 1980s, many Japanese American redress activists were regularly communicating with their federal legislators, some even on a first name basis.

The 100th Congress

House Resolution 442 (named after the famous regimental combat team) and Senate Resolution 1009 were introduced into the 100th Congress. Both bills included a presidential apology and monetary redress payments of twenty thousand dollars for eligible Japanese Americans, and the creation of a public education fund. Additionally, both bills also included redress payments for the Aleut and Pribilofian peoples relocated during World War II.

The 100th Congress was a golden window of opportunity for the passage of redress. The Nikkei members of Congress were at the height of their collective political influence. Senator Inouye possessed seniority and a great deal of political clout in the Senate. Senator Matsunaga was in his second term and was a very popular senator. Representatives Mineta and Matsui were in their seventh and fifth terms respectively and both were well respected by their House colleagues. In the 100th Congress, the redress movement experienced good fortune as the Democrats regained control of both the House and Senate. This shift in power resulted in key changes in the heads of subcommittees. These changes allowed the redress bills to be voted out of their assigned subcommittees and committees for the first time.

Most notable of these changes was the appointment of Rep. Barney Frank (D-MA) as the chair of the House Subcommittee on Administrative Law and Governmental Relations. The redress bill had died in this committee during the previous two sessions of Congress. Rep. Frank had a reputation for being quick-witted and a champion of liberal causes. As the only openly gay member of Congress, Rep. Frank personally knew the pain of discrimination and prejudice. Under his chairmanship, H.R. 442 was passed out of subcommittee. Similar changes on the Senate side ensured that the issue of redress was to be debated on the floors of the Senate and House for the first time.

The time period of 1987-88 was also a window of opportunity for the Japanese American community's support. The community was reaching the height of

its organizing and mobilizing efforts. Within the community there was the sense of mission and conviction that the redress movement was just and right. Not only were tangible resources and connections available, but, there also existed hope, belief, and confidence that the community could win redress. There was also a sense of urgency in the community. With an estimated two hundred Issei dying each month, redress needed to be obtained as soon as possible.

The JAACL, the NCRR, and other redress supporters, heavily lobbied Congressional legislators through letters, phone calls, and personal visits. Grayce Uyehara, the executive director of the JAACL Legislative Education Committee, kept the community informed through weekly "Action Alerts." She worked on getting various national organizations, local bodies, and professional organizations to pass resolutions in support of redress. In areas that did not have a large number of Japanese American constituents, Uyehara sought out "proxy" Japanese American constituents, non-Japanese Americans who had ties (e.g., religious, professional, and social, etc.) with Japanese Americans and were sympathetic to redress, to lobby their legislators. In the summer of 1987, the NCRR sent over 120 Japanese Americans to personally lobby legislators in Washington, D.C. Senators Inouye and Matsunaga and Representatives Mineta and Matsui were also lobbying their fellow legislators. Senator Matsunaga personally visited each U.S. senator at least once and secured seventy-one co-sponsorships by the time the H.R. 442 reached the Senate floor.

On September 17, 1987, the two hundredth anniversary of the signing of the Constitution, the House of Representatives passed H.R. 442 by a vote of 243 to 141. On April 20, 1988, the Senate passed H.R. 442 (renamed from S.R. 1009) by a vote of 69 to 27. The two bills were subsequently sent to a Senate-House conference committee. The Senate agreed to the conference report on July 27, 1988 by a unanimous voice vote. The House agreed to the conference report on August 4th by a vote of 257 ayes to 156 nays.

President Ronald Reagan Signs the Bill

As the redress legislation was working its way through the Senate and the House, efforts were being made to secure President Reagan's support. Early testimony from the Department of Justice and other informal discussions indicated the Reagan Administration's opposition to the bill. Three factors were instrumental in obtaining the president's support: the manner in which the issue was presented, the willingness of the Congress to compromise on key technical components of the bill, and the growing political strength of the Asian American community. Grant Ujifusa, the JAACL Legislative Education Committee Strategy Chair, reasoned that reminding President Reagan of his personal connection to the issue would help win his support. Ujifusa asked New Jersey Governor Thomas Kean to discuss the issue with President Reagan. During the president's visit to New Jersey, Governor Kean asked President Reagan to reconsider his opposition to redress. President Reagan listened intently and expressed two primary concerns. The first concern was whether the issue had been adequately dealt with by the Japanese American Evacuation Claims Act of 1948. The second concern was whether the incarceration had been a form of protective custody for Japanese Americans.

Gov. Kean's forthright expression of support for redress persuaded President Reagan to revisit the issue. Following their meeting, Governor Kean sent three letters to President Reagan. The first letter which was from Governor Kean reiterated President Reagan's "life-long commitment to the cause of equal rights" and how it would be fitting for President Reagan to rectify this mistake. The second letter was from Ujifusa and clarified that Japanese Americans did not go to the camps voluntarily and that the Japanese-American Evacuations Claims Act did not adequately compensate Japanese Americans. The third letter was from June Masuda Goto, the sister of Kazuo Masuda, a World War II veteran. Masuda had been killed in action and his family was denied the right to bury him in a local cemetery

in Southern California. In response to the community's refusal, the U.S. Army conducted a medal ceremony for the Masuda family. In her letter, Masuda Goto recalled the moving remarks which then Captain Ronald Reagan delivered in honoring her brother: *"The blood that has soaked into the sand is all one color. America stands unique in the world, the only country not founded on race, but on a way-an ideal. Not in spite of, but because of our polyglot background, we have had all the strength in the world. That is the American way. Mr. and Mrs. Masuda, just as one member of the family of Americans, speaking to another member, I want to say for what your son Kazuo did-Thanks."*

The combination of clarifying misperceptions and reminding President Reagan of his personal connection with the issue was a powerful lobbying strategy. Through his aides, President Reagan acknowledged remembering the ceremony and the contribution of Japanese American soldiers during World War II.

An additional incentive for the President to support the redress bill was the growing political power which the Asian American community was beginning to exercise in California. An equally important factor in obtaining President Reagan's support was the willingness of the House-Senate Conference committee to make some compromises with the Reagan Administration. The Reagan Administration's technical concerns included extending the payment period from five to ten years, limiting the amount appropriated to no more than \$500 million annually, and implementing an extinguishment clause. These concerns were addressed in the House-Senate Conference Committee, and upon their resolution President Reagan signaled his support for the redress legislation through a letter to Speaker Jim Wright. On August 10, 1988, President Ronald Reagan signed the Civil Liberties Act of 1988 which granted an apology and authorized monetary payments to Americans of Japanese ancestry for their incarceration and exclusion during World War II.

Entitlement

The Japanese American community quickly learned the difference between an authorization bill and an appropriations bill. The Civil Liberties Act of 1988 was an authorization bill which was simply a promise to pay. The appropriation of real funds to fulfill that promise was still needed. The battle for appropriations took place in the trenches of the Congress: the committees and subcommittees. The major element involved in this process was the presence of influential inside political power.

In 1989, nearly a year after the Civil Liberties Act had been signed and with only \$2.1 million dollars appropriated for the administrative costs of the redress program, Senator Inouye initiated the process of making the redress program an entitlement. As an entitlement program, redress would be a legally binding commitment of the federal government, similar to Social Security or Medicare funding. Annual funding would be automatically appropriated and not subject to changes from political whims. Under Senator Inouye's guidance, the establishment of entitlement status for redress funding was passed by both the Senate and House.

The appropriations process, and in particular the creation of a new entitlement, is often referred to as "insider hardball." Senator Inouye was the one individual who could bring such a plan to fruition. He possessed the necessary Congressional seniority, a position on the Appropriations Committee, and enough political chits to "call in." The process involved internal maneuvering and negotiations which were largely removed from the general American constituency. The obtaining of the entitlement status was a good example of how the "rightness" of an idea was not sufficient for its adoption. In the House, Representative Sidney Yates introduced a similar amendment; it was rejected.

On November 21, 1989, President Bush signed into law H.R. 2991 which established redress funding as an entitlement. The entitlement provided annual funding of \$500 million for three years. In October 1990, survivors

of the concentration camps began receiving \$20,000 and the following apology from President George Bush: *"A monetary sum and words alone cannot restore lost years or erase painful memories; neither can they fully convey our Nation's resolve to rectify injustice and to uphold rights of individuals. 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. You and your family have our best wishes for the future."

Conclusion

The elements and strategies which influenced the passage of the Civil Liberties Act of 1988 and its subsequent funding were the manner in which the issue of redress was framed, the creation and maintenance of a broad coalition of supportive groups, the mobilization of the Japanese American community, political access and power, perseverance, and good fortune. As of the end of 1998, more than eighty-two thousand individuals received a presidential apology and monetary redress payments of twenty thousand dollars. A Civil Liberties Public Education Fund of five million dollars was used to fund over one hundred community based projects.

The redress story is not only a great Japanese American story. It is a great American story. The redress movement benefited the Japanese American community, in particular, and America, in general. Beyond the formal legislation, Japanese Americans achieved a greater sense of pride by initiating and spearheading the movement. A healing process occurred through the increased communication and understanding between the Japanese American generations. It is important to remember, however, that the Civil Liberties Act of

1988 simply brought legislative closure to the injustice of the exclusion and incarceration. For many Japanese Americans, the personal anguish and painful memories remain. No act of Congress can change the past, it can only acknowledge it.

Through the redress struggle, Americans were exposed to the frailties of the Constitution and Bill of Rights. All Americans are reminded of the need to be ever vigilant in the safeguarding of every American's civil liberties. The exclusion and incarceration of Japanese Americans, as well as, the formal apology and monetary redress granted to them are full of important lessons. As such, the Japanese American experience reflects the worst and the best of what this country has to offer.

Photographs

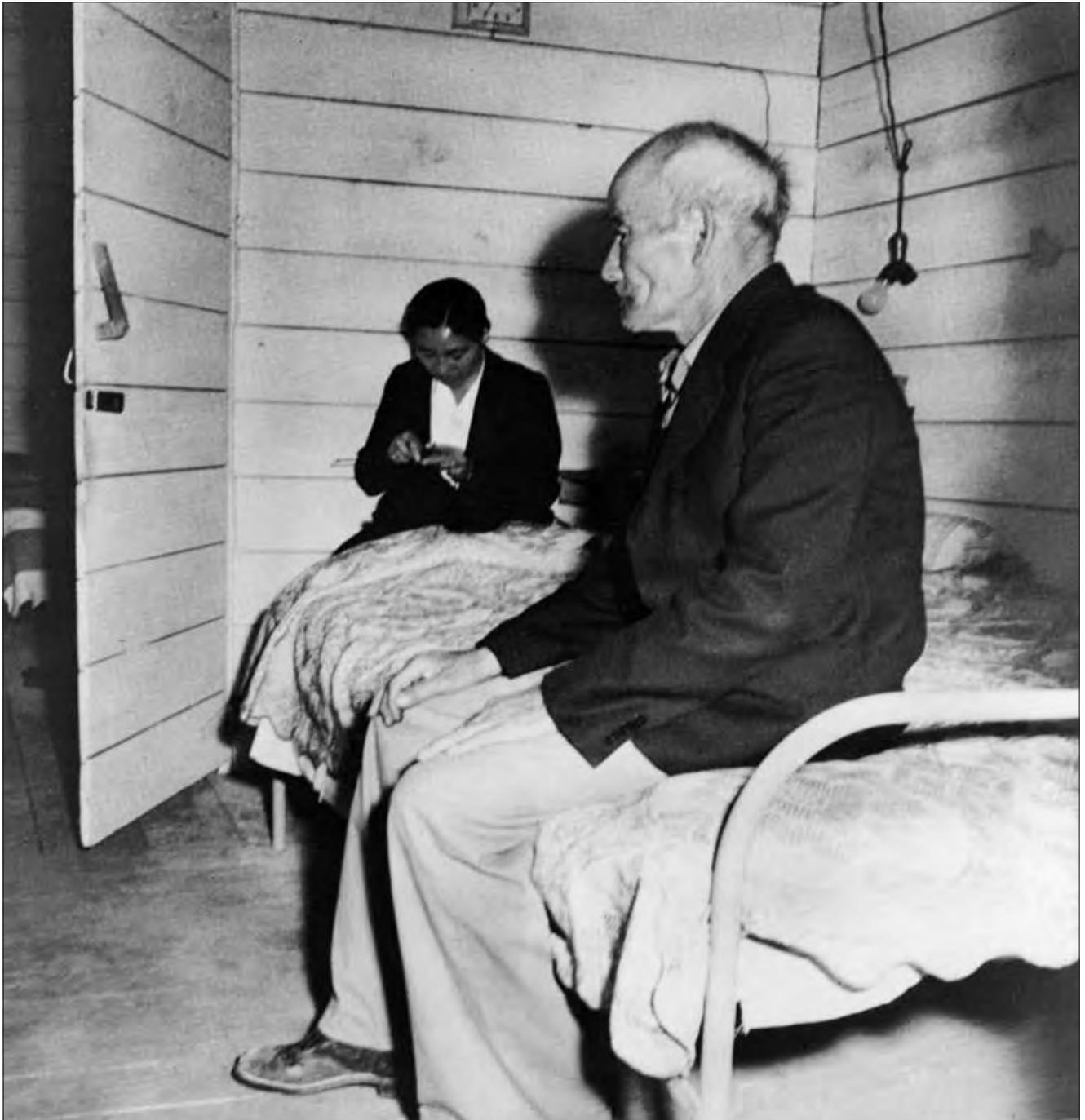


Photo: Reciting the Pledge of Allegiance at a public school in San Francisco. Believing in "in liberty and justice for all." 1942
Courtesy of the National Archives



Children recite the Pledge of Allegiance at a public school in San Francisco. 1942

Courtesy of the National Archives



Interior of camp barrack.

Courtesy of the National Japanese American Historical Society



Japanese Americans in Los Angeles boarding train for Manzanar.

Courtesy of the National Archives



Three-year-old detainee at rail station.
Courtesy of the National Archives



Mess hall at Manzanar. 1942
Courtesy of the National Archives



A G.I. posts exclusion notice. 1942
Courtesy of the National Japanese American Historical Society



Manzanar, Owens Valley, California. 1942

Courtesy of the National Archives



Thank you sign by a family drugstore closing in preparation for their forced removal to camps. 1942

Courtesy of the National Archives



Family pets had to be left behind.

Courtesy of the National Archives



Japanese Americans being evicted by armed guards from their homes on Bainbridge Island, Washington, March 1942.
Courtesy of the National Archives

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Japanese American Citizens League
National Education Committee



We thank the National Education Association for their generous contribution, which made possible the printing of this curriculum guide.

Price \$25.00

Cover photos: Courtesy of the National Archives and Library of Congress

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JACL

Japanese American Citizens League

JACL National Headquarters

1765 Sutter Street
San Francisco, CA 94115
415.921.5225
jacl@jacl.org

Midwest Office

5415 North Clark Street
Chicago, IL 60640
773.728.7170
Midwest@jacl.org

Northern California/ Western Nevada/Pacific Office

1765 Sutter Street
San Francisco, CA 94115
415.345.1075
ncwnp@jacl.org

Pacific Northwest Office

671 S. Jackson Street, #206
Seattle, WA 98104
206.623.5088
pnw@jacl.org

Pacific Southwest Office

250 E. First Street, Suite 301
Los Angeles, CA 90012
213.626.4471
psw@jacl.org

Washington, D.C. Office

1850 M Street, NW, Suite 1100
Washington, D.C. 20036
202.223.1240
dc@jacl.org