

National Japanese American Historical Society
Western Region Confinement Sites Education Project

Regional Perspectives on the Western Confinement Sites

Student Edition

Session 1: Historical Overview – A Focus on Narrative, Periodization, and Historical Thinking

Regional Perspectives on the Western Confinement Sites

Session 1

Historical Overview – A Focus on Narrative, Periodization, and Historical Thinking

Big Question: How might changing the dates and events included in an account of what led to the decision to incarcerate people of Japanese ancestry during WW II change our understanding of the causes for incarceration?

This lesson asks you, as students of history, to consider how a determination of what specific dates and events to include in an historical account might change, or re-focus, or favor, a specific historical narrative or explanation. This determination of where to begin and end an historical account is called “periodization.”

It also asks you to consider how the choice of dates and events that make up an historical account helps develop and support an historical argument.

Step 1 – Complete the following activity

Step	Tasks	Responses – Tentative Answer
1	<p>Open up the envelope labeled “narrative cards – group #1.” Take out the 8 cards and place them in chronological order. After putting them in order answer the following question.</p> <ul style="list-style-type: none">• Based on the dates and events included on these 8 cards, what reasons explain the decision to incarcerate people of Japanese ancestry during WWII?	

<p>2</p>	<p>Open up the envelope labeled “narrative cards – group #2.” Take out the additional 6 cards and integrate them, in chronological order, to the chronology begun in step 1. After putting them in order answer the following question.</p> <ul style="list-style-type: none"> • Based on the dates and events included on these 14 cards, what reasons explain the decision to incarcerate people of Japanese ancestry during WWII? 	
<p>3</p>	<p>Open up the envelope labeled “narrative cards – group #3.” Take out the additional 5 cards and integrate them, in chronological order, to the chronology begun in steps 1 & 2. After putting them in order answer the following question.</p> <ul style="list-style-type: none"> • Based on the dates and events included on these 19 cards, what reasons explain the decision to incarcerate people of Japanese ancestry during WWII? 	
<p>4</p>	<p>Open up the envelope labeled “narrative cards – group #4.” Take out the 2 cards and add them, in chronological order, to the chronology begun in steps 1, 2, & 3. After putting them in order answer the following question.</p> <ul style="list-style-type: none"> • Based on the dates and events included on all 21 cards, what reasons explain the decision to incarcerate people of Japanese ancestry during WWII? 	

Step II – Use your work from Step I to answer the following questions.

1. If you were to write an historical account that explains the reasons for the incarceration of people of Japanese ancestry during World War II, when (what date?) would you begin that account and why?

2. Given your response to the above question and your responses to each of the 4 tasks in Step I, begin to develop an historical argument by completing the following statement,

“At the start World War II the reasons that best explain the United States decision to incarcerate people of Japanese ancestry are...”

3. From this lesson, what did you learn about how the idea of “periodization” connects to the study of history and the work of historians? Explain.

4. What questions does this lesson raise for you about...
 - a. The incarceration of people of Japanese ancestry during World War II.

- b. The study and learning of history.

Group 1

December 8, 1941 –

A declaration of war against Japan is brought by the President and passed by Congress.

Group 1

1891 –

Japanese immigrants arrive on the mainland U.S. for work primarily as agricultural laborers.

Group 1

December 7, 1941 –

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

Group 1

1898 –

United States annexes Hawaii; Hawaii is now a territory of the United State.

Group 1

December 7, 1941 –

The FBI begins arresting people of Japanese ancestry identified as community leaders in Hawaii and on the mainland. Within 48 hours, 1,291 are arrested. Most of these men would be incarcerated for the duration of the war.

In Hawaii martial law is declared within hours of the attack on Pearl Harbor

Group 1

February 19, 1942 –

President Roosevelt signs Executive Order 9066 authorizing military authorities to exclude civilians from any area without trial or hearing. The order did not specify people of Japanese ancestry -- but they were the only group to be imprisoned as a result of it.

Group 1

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

Group 1

December, 1941 and after
The FBI searches thousands homes people of Japanese ancestry on the West Coast for contraband. Short wave radios, cameras, heirloom swords, and explosives used for clearing stumps in agriculture are among the items confiscated.

Group 2

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

Group 2



"Under the Auspices [support] of the Japanese and Korean Exclusion League," San Francisco, December 10, 1906

Group 2

November 13, 1922 –
The United States Supreme Court rules on the Ozawa case, reaffirming the ban on Japanese immigrants from becoming naturalized U.S. citizens. This ban would last until 1952.

Group 2

1924 –
Congress passes the Immigration Act of 1924 effectively ending all Japanese immigration to the U.S.

Group 2



"Japs Keep Moving - This is a White Man's Neighborhood."

- Member Hollywood Protective Association, about 1920

Group 2

Before the war the FBI monitored Japanese Fisherman on Terminal Island, in Los Angeles, Photo of local fisherman taken by the FBI, 1941.



Group 3

1908 –

Japan and the U.S. agree (Gentlemen's Agreement) to halt the migration of Japanese laborers in the United States. Japanese women are allowed to immigrate if they are wives of U.S. residents.

Group 3

1913 –

California passes the Alien Land Law, forbidding "all aliens ineligible for citizenship" from owning land. The law was copied in Arizona, Washington, and several other states.

Group 3

December, 1941 - After Pearl Harbor the head of the California Grower-Shipper Vegetable Association told the Saturday Evening Post:

"If all of the Japs were removed tomorrow, we'd never miss them... because the white farmers can take over and produce everything the Jap grows. And we don't want them back when the war ends, either."

Group 3

BOYCOTT

A General Boycott has been declared upon all CHINESE and JAPANESE Restaurants, Tailor Shops and Wash Houses by the Silver Bow Trades and Labor Assembly

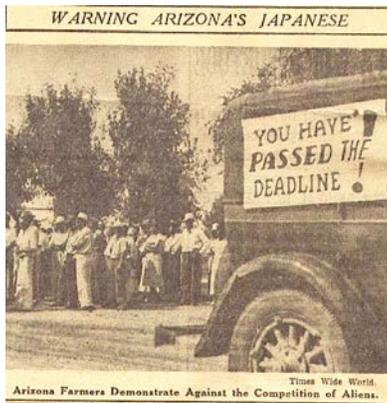
All Friends and Sympathizers of Organized Labor will assist us in this fight against the lowering Asiatic standards of living and of morals.

AMERICA vs. ASIA
Progress vs. Retrogression
Are the considerations involved.

BY ORDER OF
Silver Bow Trades and Labor Assembly.

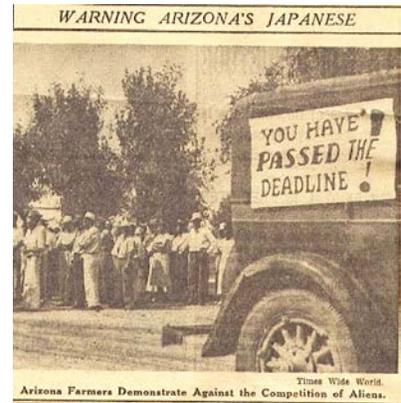
Poster in the state of Montana. about 1920

Group 3



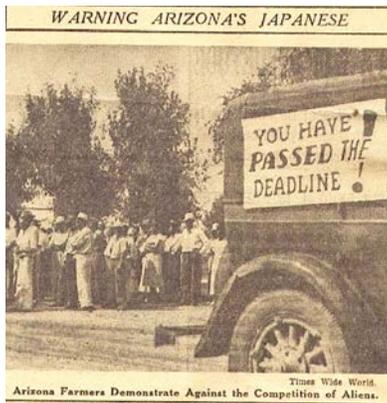
**“Arizona Farmers Protest Against the Competition of Aliens”
The New York Times, February 17, 1920**

Group 3



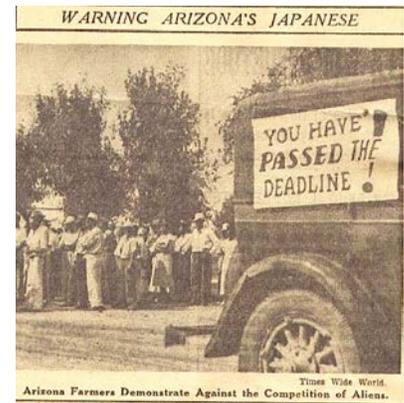
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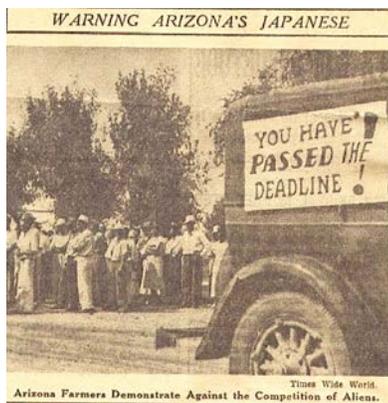
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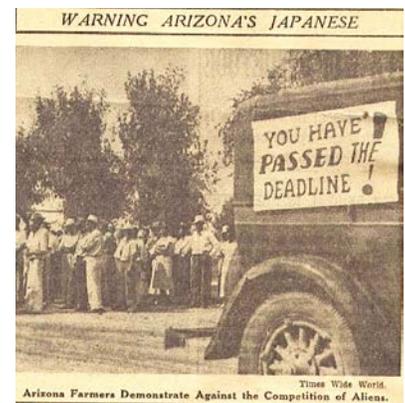
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November, 1941 –

A U.S. Intelligence report known as the "Munson Report" concludes that the great majority of people of Japanese ancestry are loyal to the U.S. and do not pose a threat to national security in the event of war with Japan. These findings from the report were not taken into consideration as the decision to incarcerate was made.

Group 4

1983 –

A federal government commission investigating the decision to incarcerate people of Japanese ancestry during WW II issues its report. The report calls for a presidential apology and a \$20,000 payment to each of the approximately 60,000 surviving persons removed from their homes and community after Executive Order 9066 was issued.

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Session 2: Numbers Count – Population Movement Pre, During, and Post World War II

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Session 2—Numbers Count
Population Movement Pre, During, and Post World War II
Student Edition

Inquiry question: What can we learn about the impact of the removal by looking at population statistics?

You will view animated population video/map reveals where communities of people of Japanese ancestry were along the West Coast and Hawaii and how and when they were forcefully relocated. It addresses which communities were able to return and which were forced to permanently leave. This gives the viewer the geographic scope of the incarceration and its impact on communities following the war.

Overview of Materials:

Online video-- The Incarceration of People of Japanese Ancestry, USA

<https://www.youtube.com/watch?v=ptxCT5ngGe4> or at

<https://www.njahs.org/western-region-project/>

These maps were designed to represent the population of people of Japanese ancestry in the United States from 1940 through the closing of the 10 War Relocation Camps. **As you view the video, use the following questions to help you answer the inquiry question.**

1. What does this population map suggest to you about people of Japanese ancestry in the United States in 1940? In considering the decision to incarcerate Japanese during World War II, what other population data, might be useful? Why?
2. How did population and geography play a role in the decision to incarcerate Japanese in the United States during World War II? What other population data might be useful to answer this question?
3. What happened to Japanese in the United States during the interval between the bombing of Pearl Harbor and June 1942?
4. What were the differences between a small town, a War Relocation Camp, and Hawaiian Department of Justice Camp?
5. How do you explain the resettlement of the Japanese American population? Why do you think they did not return to their homes? What other information do you need to answer this question?

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Session 3: The Reasons for Executive Order 9066

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Session 3--The Reasons for Executive Order 9066
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Focus question:

If there is no historical evidence of a threat by people of Japanese ancestry living in the United States after the bombing of Pearl Harbor, what explains the grave injustices done to them during World War II?

Part I - Note to Students on Open and Closed Questions¹

In the study of history, we often consider multiple and competing points of view as we develop an “interpretation,” or argument connected to a question about an historic event, individual, or time period. But because history is a discipline that relies on the use of evidence to answer specific historic questions some questions can be considered as “**open**,” meaning the “answer” can be open to interpretation, but other questions can be considered “**closed**,” meaning there is a “right” answer, based on analysis of historic evidence, that historians and others have come to accept.

In history classrooms we investigate both open and closed questions. For example, historians continue to debate whether the abolitionist John Brown should be considered a hero or madman for his attack, an attempt to start a slave rebellion, on the United States arsenal at Harpers Ferry in 1859. This is a controversial question that, based on an analysis of evidence, allows historians and students of history to develop and argue for different responses to the question.

On the other hand, a closed question directs us towards a particular answer that historians and others, after an examination of the historical evidence, agree upon. For example, we don’t debate whether slavery in the United States was right or wrong. That issue has been long settled and we would never accept an argument in support of slavery, as it existed in the United States. But we still need to study it to understand its historic significance. In this context we might ask the question, “Why did it exist and what reasons were given to support and attack it before the Civil War?”

With this in mind, in this series of lessons around the incarceration of people of Japanese ancestry during World War II you **will not** be asked to debate the question of whether the incarceration of people of Japanese ancestry after the bombing of Pearl Harbor was justified. Although that question may have been debated at that time, historians and other scholars who have studied that question and examined the historical evidence have concluded that the justifications put forth at the time, by those who supported that action, were not supported by any evidence of a threat to the United States by people of Japanese ancestry. The decision, they argue was driven by other factors. Indeed it is now the accepted view that the incarceration of people of Japanese ancestry during WW II was a grave injustice. The question these scholars and historians have asked is “why and how did this injustice take place?”

In this lesson you will learn the major reasons that explain how this could have happened.

¹ Adapted from Diana Hess, *Controversy in the Classroom: The Democratic Power of Discussion*, Routledge, 2009 p. 113-114.

Part II – Excerpts from two early 1940s reports on the question of whether people of Japanese ancestry were loyal to the United States.

I. The Munson Report

When war seemed imminent with Japan, President Roosevelt in the fall of 1941 assigned Curtis B. Munson, a representative of the State Department, to go to the West Coast and Hawaii to determine the degree of loyalty to be found among the residents of Japanese ancestry. Munson carried out the investigation in October and the beginning of November. Munson's report was submitted to the White House on October 7, 1941, exactly two months before the [Japanese attack on Pearl Harbor](#). The report was presented to FDR on November 7, 1941.

- University of Denver Museum of Anthropology (DUMA),
<https://www.du.edu/behindbarbedwire/history.html#anchor413252>

Excerpt from the Munson Report's conclusions:

- 1) "There is no Japanese 'problem' on the Coast. There will be no armed uprising of Japanese...For the most part, the local Japanese are loyal to the U.S. or, at worst, hope that by remaining quiet they can avoid concentration camps or irresponsible mobs. We do not believe that they would be at least any more loyal than any other racial group in the United States with whom we went to war."

Questions:

1. Why did President Roosevelt send Curtis Munson to the West Coast and Hawaii in the fall of 1941?
2. Read through the excerpt from the report Munson wrote, what did Munson conclude about the loyalty of people of Japanese ancestry towards the United States?
3. When did President Roosevelt receive the report?

What Happened to the Munson Report after it was sent to the White House?

1)

An intelligence report on Japanese Americans on the West Coast was filed by businessman Curtis B. Munson in the weeks prior to the attack on Pearl Harbor at the request of presidential envoy John Franklin Carter. Based on first hand research and consultation with navy and Federal Bureau of Investigation agents, the report largely concluded that Japanese Americans presented no security risk. A misleading summary of the report sent by Carter to President Franklin D. Roosevelt may have contributed to the report and its conclusions being largely ignored by the administration.

From - <http://www.densho.org/resources/default.asp>

2)

"Shared with the State, War, and Navy Departments, the results of the Munson's fact-finding mission were inexplicably suppressed until 1946"

From - Kumamoto, Bob. 1979. The Search for Spies: American Counterintelligence and the Japanese-American Community 1931-1943. *Amerasia Journal* 6: 45-75. (cited in <https://www.du.edu/behindbarbedwire/history.html>)

3)

Early in the fall of 1941, Carter received and relayed to the President a report on the West Coast Japanese from a businessman, Curtis B. Munson. Munson's report, while noting that the overwhelming majority of both generations were loyal to and posed no threat to America, nevertheless claimed that "there were still Japanese in the United States who will tie dynamite around their waists and make a human bomb of themselves." This was particularly dangerous, Munson reported, because the West Coast was virtually defenseless against sabotage...President Roosevelt read at least a *one-page summary* of the Munson's report and sent it to Secretary of War Henry L. Stimson, calling his attention to the warnings on sabotage. It is not clear Munson's report had any direct effect. G-2. Army intelligence in Washington, drafted a reply to the president which stated the "widespread sabotage by Japanese is not expected...identification of dangerous Japanese on the West Coast is reasonably complete."

From – Roger Daniels, *Prisoners Without Trial: Japanese Americans in World War II*, 1993, p. 25.

4)

Carried out in the month of October [1941] and the first weeks of November, Munson's investigation resulted in a twenty-five page report of uncommon significance, especially as it served to corroborate data representing more than a decade of prodigious snooping and spying by various U.S. intelligence services, both domestic and military. *It certified a remarkable, even extraordinary degree of loyalty among this generally suspect ethnic group. [author's emphasis]*

Yet, for reasons that still remain obscured, this highest level "double-checking" and confirmation of favorable intelligence consensus – that "*there is no Japanese problem* – was to become one of the war's best kept secrets. Not until after the cessation of hostilities, when the report of the secret survey was introduced in evidence at the Pearl Harbor hearings of 1946, did facts shattering all justification for wartime suppression of Japanese minority come to light. What is more remarkable, perhaps, is that to this very day, the unusual significance of these findings has been strangely subdued.

Evidence would indicate that the Munson Report was shared only by the State, War, and Navy departments; yet, paradoxically, Cordell Hull, Henry I. Stimson, and Frank Knox, who headed up these Cabinet post, were to end up being the most determined proponents of evacuation. Researchers and historians have repeatedly – and with justification – leveled an accusatory finger at Stimson's War Department cohorts as being the Administration's most industrious advocates. The question naturally arises: Were aides of the Secretary kept in the dark regarding the "bill of health" given the vast majority of the Japanese American Population?

On February 5, 1942, a week before the go-ahead decision for the evacuation was handed down, Stimson informed the Chief Executive in a letter sent along with the President's personal copy of the Munson Report: "In response to your memorandum of November 8, the Department gave careful study and consideration to the matters reported by Mr. C. B. Munson in his memorandum covering the Japanese situation on the West Coast." This meant that the General Staff had had three months to study, circulate, and review, and analyze the contents of the report before it was returned to the President.

Owing to the wartime concealment of this important document, few, if any, realized how totally distorted was the known truth in pro-internment hysterics emanating from the military, with the exception of those in naval intelligence and the FBI, whose surveillance of the Japanese minority over the years had been exhaustive. Both services, to their credit, are on record as having opposed the President's decision for evacuation.

From - Michi Nishiura Weglyn, "The Secret Munson Report, in *Asian American Studies Now: A Critical Reader*, edited by Jean Yu-Wen Shen Wu, Thomas, 2010, p, 194-195.

II. From General John L. DeWitt

Lt. General John L. DeWitt was in charge of the U.S. Army's Western Defense Command in 1942 and was instrumental in the development of Executive Order 9066, which ordered the removal of all people of Japanese ancestry from the West Coast.



Below are excerpts from 1) a final report DeWitt issued on the removal of all people of Japanese ancestry from the West Coast in 1942 (as outlined in President Franklin Roosevelt's Executive Order 9066 issued on February 19, 1942); and 2) statements DeWitt made while testifying before a United States House of Representatives Naval Affairs Committee meeting in San Francisco on April 23, 1943

Lt. General John L. DeWitt
<https://text-message.blogs.archives.gov/2013/11/22/a-slaps-a-slap->

Statement 1)

The evacuation was impelled by military necessity. The security of the Pacific Coast continues to require the exclusion of Japanese from the area now prohibited to them and will so continue as long as that military necessity exists...More than 115,000 persons of Japanese ancestry resided along the coast and were significantly concentrated near many highly sensitive installations essential to the war effort...The continued presence of a large, unassimilated, tightly knit and racial group, bound to an enemy nation by strong ties of race, culture, custom and religion along a frontier vulnerable to attack constituted a menace which had to be dealt with. Their loyalties were unknown and time was of the essence.

- From Lt. Gen. J.L. DeWitt's letter of transmittal to the Chief of Staff, U.S. Army, June 5, 1943, of his Final Report; Japanese Evacuation from the West Coast 1942.

Statement 2)

"A Jap's a Jap – it makes no difference whether he is an American citizen or not. I don't want any of them. We got them out. They were a dangerous element. The West Coast is too vital and vulnerable to take any chances. They are a dangerous element, whether loyal or not. It makes no difference whether he is an American citizen. Theoretically, he is still a Japanese and you can't change him."

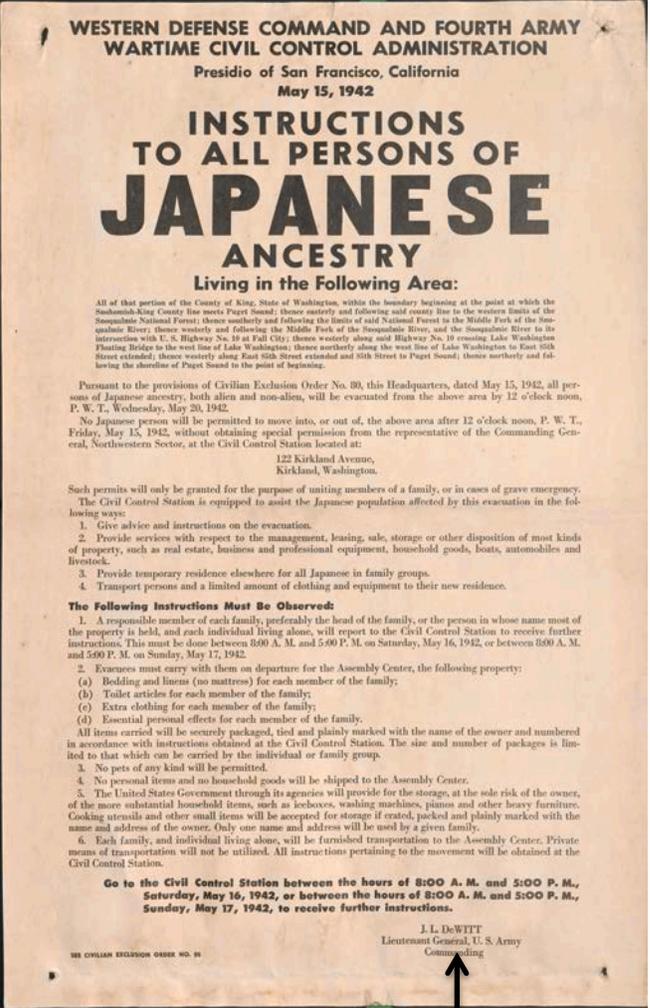
- Quote cited in <http://blogs.archives.gov/TextMessage/2013/11/22/a-slaps-a-slap-general-john-l-dewitt-and-four-little-words/>
& H.L. Pohlman, "Constitutional Debate in Action: Governmental Powers," Rowman and Littlefield Publishers, Inc., 2005, p. 151

Questions:

1. When was Executive Order 9066 issued and by who?
2. Who was General John L. DeWitt and what was his role in the issuance of Executive Order 9066?

3. Read over the two statements given by DeWitt. For each statement identify the argument he is making as to why it was necessary to remove people of Japanese ancestry from the West Coast after the bombing of Pearl Harbor.
4. Taken together these two statements from General DeWitt reveal that his argument for the exclusion of people of Japanese ancestry during World War II were based mainly on...
5. Given both the Munson Report and the statements from General DeWitt, develop a tentative answer to the question, "If there is no historical evidence of a threat by people of Japanese ancestry to the United States after the bombing of Pearl Harbor, what explains the grave injustices done to them during World War II?"
6. What else do you want to know in order to be sure of your response to question 5?

Part III. What Happened – The Issuance and Implementation of Executive Order 9066

The First Two Paragraphs of Executive Order 9066 – February 19, 1942	Implementation of Executive Order 9066 – May 15, 1942
<div data-bbox="94 359 786 848" style="border: 1px solid black; padding: 10px;"> <p style="text-align: center;">EXECUTIVE ORDER 9066</p> <p>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 20, 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):</p> <p>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 who 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 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 judgement of the Secretary of War of 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.</p> </div> <div data-bbox="94 863 293 926" style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>THE WHITE HOUSE February 19, 1942</p> </div> <p>President Clinton on Friday issued an official apology and the federal government pledged payments of \$5,000 to each of the more than 2,200 people of Japanese ancestry who were taken from their Latin American homes during World War II and imprisoned in U.S. internment camps.</p> <p>The statement and the promised compensation are designed to close a disturbing, if little known, chapter in the nation's history.</p>	 <p style="text-align: center;">Signed by General DeWitt</p>

General Records of the US Government;
Record Group 11; National Archives.
<http://www.ourdocuments.gov/doc>.

<http://rohwer.astate.edu/history/>

Questions:

1. Briefly summarize what actions Executive Order 9066, issued on February 19, 1941, authorized for the U.S. military.
2. Examine the poster that was posted in San Francisco, CA on May 15, 1942. What actions did General DeWitt order to implement Executive Order 9066?

Part IV. Why? Excerpts from historians and government reports that articulated after an

examination of the historical evidence, the actual reasons for the Internment.

A. In 1980 the United States Congress established a commission to investigate the reasons President Roosevelt issued Executive Order 9066 on February 19, 1942. After extensive interviews and personal testimonies from victims, the commission issued its findings in a report titled, *Personal Justice Denied: Report of the Commission on Wartime Relocation and Internment of Civilians*, which stated, in summation:

In sum, Executive Order 9066 was not justified by military necessity, and the decisions that followed from it – exclusion, detention, and ending of detention and the ending of exclusion – were not founded upon military consideration. The broad historical causes that shaped these decisions were race prejudice, war hysteria, and the failure of political leadership.
- from *Personal Justice Denied*, “Recommendation,” p. 459.

Questions:

1. When and why was the report, *Personal Justice Denied: Report of the Commission on Wartime Relocation and Internment of Civilians*, written?

2. What did this report conclude about the reasons President Roosevelt issued Executive Order 9066?

B. An historical account elaborates on the conclusions of *Personal Justice Denied*

War Time Hysteria and the Media:

Beginning in December 1941 and increasingly throughout January and February 1942, newspapers, particularly the jingoistic Hearst chain, printed unfounded reports alleging fifth-column activity by Japanese Americans. Typical examples from the *Los Angeles Times* from these months:

- “Jap boats flash message ashore”
- “Two Japs with Maps and Alien Literature Seized”
- “Caps on Japanese Tomato Plants Point to Air Base”
- “Japanese Here Send Vital Data to Tokyo”
- “Map Reveals Jap Menace: Network of Alien Farms Covers Strategic Defense Areas over Southland”

- From Paul Spickard, *Japanese Americans: The Formation and Transformation of an Ethnic Group*, 1996, p. 104-105

C. An historical account elaborates on the conclusions of *Personal Justice Denied*

The Economic, Legal, & Social Effects of Racism:

While they represented a tiny portion of the population, Japanese Americans on the West Coast had long been special targets of white hostility. Laws and customs shut out Japanese Americans from full participation in economic and civic life for decades. Japanese immigrants – known as Issei – could not own land, eat in white restaurants, or become naturalized citizens. But the American-born descendants of Japanese immigrants – called Nisei – were citizens by birthright, and many had become successful in business and farming. Pearl Harbor gave whites a chance to renew their hostility toward their Japanese neighbors – it also offered white growers and business interests an opportunity to agitate anew for the elimination of unwanted competitors.

- from PBS.org, the War at Home, Civil Rights, Directed by Ken Burns and Lynn Novick,
http://www.pbs.org/thewar/at_home_civil_rights_japanese_american.htm

D. An historical account elaborates on the conclusions of *Personal Justice Denied*

Discrimination and Economic Envy:

Constituting only 2 percent of California's population, Japanese immigrants and their children had been isolated from the larger society by discrimination in housing and employment. Most of them had become small farmers, but their very success in agriculture had generated economic envy and enmity.

“We've been charged with wanting to get rid of the Japs for selfish reasons,” the Grower-Shipper Vegetable Association stated in the Saturday Evening Post in May 1942. “We do. ... If all of the Japs were removed tomorrow, we'd never miss them in two weeks, because the white farmers can take over and produce everything the Jap grows.”

- from “Against the Tide,” Ronald Takaki, YES! Magazine, May 20, 2004,
<http://www.yesmagazine.org/issues/finding-courage/625>

E. An historical account elaborates the conclusions of *Personal Justice Denied*

Politicians and Leadership:

The boards of supervisors in sixteen California counties, including Los Angeles County, passed resolutions urging removal. California Attorney General Earl Warren pressed federal authorities to remove Japanese from sensitive areas on the West Coast....On January 16, Congressman Leland Ford of Los Angeles wrote to the secretaries of departments of War and the Navy and the FBI director, insisting that “all Japanese,” whether citizens or not, be placed in concentration camps.”

- from Ronald Takaki, *Strangers from a Different Shore: A History of Asian Americans*, 1989, p. 389.

PART IV – The Apology

- A. From the Civil Liberties Act of 1988, signed by President Ronald Reagan, which apologized on behalf of the United States government.

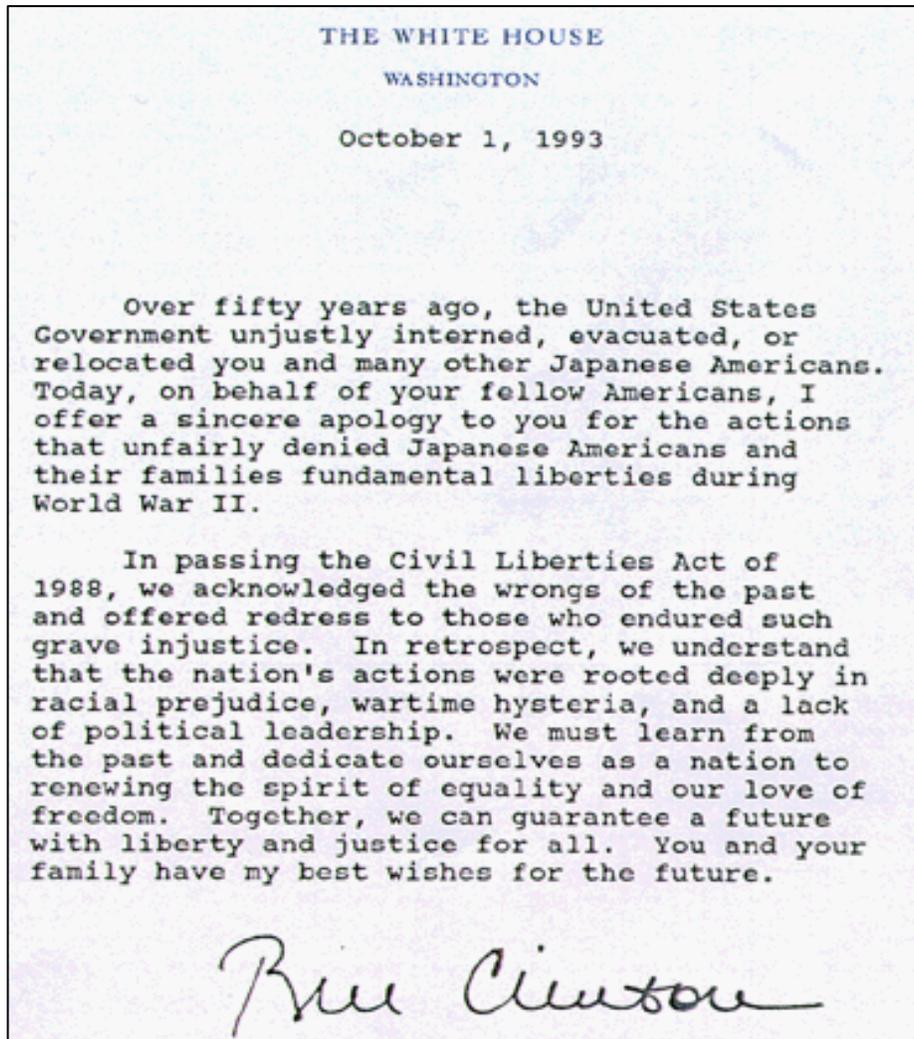
**Enacted by the United States Congress
August 10, 1988**

“The Congress recognizes that, as described in the Commission on Wartime Relocation and Internment of Civilians, a grave injustice was done to both citizens and permanent residents of Japanese ancestry by the evacuation, relocation, and internment of civilians during World War II. As the Commission documents, these actions were carried out without adequate security reasons and without any acts of espionage or sabotage documented by the Commission, and were motivated largely by racial prejudice, wartime hysteria, and a failure of political leadership. The excluded individuals of Japanese ancestry suffered enormous damages, both material and intangible, and there were incalculable losses in education and job training, all of which resulted in significant human suffering for which appropriate compensation has not been made. For these fundamental violations of the basic civil liberties and constitutional rights of these individuals of Japanese ancestry, the Congress apologizes on behalf of the Nation.”

**This law also provided \$1.2 billion in reparations. Surviving incarcerated received \$20,000 each for the economic losses and the pain and suffering. Beginning in 1990 a total of 82,219 people received redress checks.*

US Government Printing Office. <https://www.gpo.gov/fdsys/pkg/STATUTE-102/pdf/STATUTE-102-Pg903.pdf>

- B. In 1993 then-President Bill Clinton sent letters to each survivor of the Incarceration Camps, asking forgiveness on behalf of the American people.



National Japanese American Historical Society
Western Region Confinement Sites Education Project

Regional Perspectives on the Western Confinement Sites

Student Edition

Session 4: Terminal Island Case Study

Regional Perspectives on the Western Confinement Sites Session 4--Terminal Island Case Study

Student Edition

Inquiry Question: In what ways did being a resident of Terminal Island determine the fate of people of Japanese ancestry after the attack on Pearl Harbor, December 7, 1941?

Overview of Materials:

PowerPoint—Terminal Island

From Part I – Historical background narrative

From Part II – Oral Histories excerpts from former residents of Terminal Island

From Part III -- Source Documents

From Part IV—Photographs

Part I - Background¹: Where is Terminal Island and What Happened to its people of Japanese ancestry immediately after December 7, 1941?

Terminal Island is located in San Pedro Bay, about 20 miles from the heart of Los Angeles. The island, with a substantial population of people of Japanese ancestry, was situated in the southwestern region of California, known as Fish Harbor, prior to World War II.

East San Pedro

The first Japanese to settle in the San Pedro Bay area were abalone and lobster fishermen in 1899. By 1910 the heart of the community shifted to East San Pedro on the western end of Terminal Island where they turned to sardines and tuna for their catch. Other immigrant groups such as Sicilians, Slovenians, Portuguese, Mexicans, and Filipinos, resided on the opposite end of the island, but the Japanese settlers outnumbered all, reaching at its peak about three thousand in the 1930s.

¹ Adapted from "Terminal Island, California," Densho Encyclopedia, <http://encyclopedia.densho.org/Terminal%20Island,%20California/>

East San Pedro was essentially a Japanese village on American soil. Insulated and homogeneous, the residents maintained their indigenous identity with significant success, eating Japanese foods, celebrating traditional holidays, and speaking Japanese with greater ease than English. Every resident was connected with the fishing industry in one-way or another. In fact the canneries were more than employers. They also provided housing for the men and their families, ramshackle bungalows arranged row after row near the factories and waterfront



Children at play on Terminal Island
Courtesy of "The Lost Village of Terminal Island"
documentary www.terminalisland.org

Exclusion

After Japan bombed Pearl Harbor on December 7, 1941, action against the Japanese Terminal Islanders was swift. The FBI initiated widespread arrest of Issei leaders and fishermen, and navy soldiers searched their homes for contraband like radios, cameras, pictures of Japan, even kitchen knives. These Issei were all on a previously developed FBI detention list because they were seen as "dangerous." According to the Justice Department and the Office of Naval Intelligence fishermen had the potential to contact enemy vessels with their long-distance sea-faring boats and shortwave radios. The U.S. government presumed the Issei, who were aliens ineligible for citizenship by law, would be more closely aligned to their mother country than the nation of their residence. Terminal Islanders had the added handicap of being isolated and solidly Japanese while residing adjacent to a U.S. Navy shipyard where warships were under construction.

On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066 that led to the forced mass removal of all peoples of Japanese ancestry away from the West Coast. While transfer into prison camps began in late March and April, Terminal Islanders did not have the luxury of weeks to prepare. On February 25th navy personnel started posting notices mandating all people of Japanese ancestry, both aliens and native-born U.S. citizens, off the island within 48 hours. Hence, Terminal Islanders were forcibly removed even before the Army enforced Executive Order 9066 was put into place.

With the camps still under construction, residents had to move to temporary quarters somewhere off the island in the interim. Women managed the difficult task of finding accommodations and relocating their families without their husbands, Issei men who had been

arrested by the government. In their rush to leave their homes, most suffered massive losses of personal and business property as they unloaded valuable possessions at bargain rates or even at no cost.

After weeks of not knowing where to find new homes, Terminal Islanders were given the “option” to move to Manzanar on April 1st, the first camp ready to take the exiled residents. The eviction transformed the island instantaneously from vibrant community to ghost town. The navy soon occupied East San Pedro, demolishing homes and shops, and confiscating abandoned boats for military purposes.

<https://www.google.com/maps/@33.979332,-118.0759742,10z?hl=en>



PART II.

Excerpts from interviews with Terminal Island residents conducted by *The Terminal Island Life History Project, National Japanese American Museum, LA, CA. University of California, Berkeley*, <http://texts.cdlib.org/view?docId=kt367n993t&brand=calisphere>
Courtesy of the Manzanar National Historic Site

Interview 1

Interviewee: Orie Mio

Date: February, 1994

On Pearl Harbor Day in December of 1941, my husband was picked up immediately by the F.B.I. since he had made monetary donations to the Japanese Navy—apparently they had kept close watch on all of our activities from before the war. My husband was always generous toward anyone who came soliciting for donations. Before he was taken away, he gathered our frightened children together, explaining that although he is now considered "enemy alien," they are American citizens and had nothing to fear. I did not know of this until a year or so later when my oldest daughter, Amy, wrote of this incident in preparing her affidavit. My husband was one of the first ones to be released from the camp in Missoula, Montana, where he and a group of "enemy aliens" were prisoners.

The restaurants were immediately closed after the Pearl Harbor attack, and remained closed for one month. We opened for business briefly for one month, but when Terminal Island residents were given only 48 hours to evacuate, it was the most stressful, traumatic period of my whole life, being left with four children and no husband to help disburse two restaurant supplies within that ridiculous time frame. Businessmen from all over came swarming around like vultures to take advantage of the dirt-cheap goods we were forced to sell.

We left Terminal Island in February of 1942 and found a place to stay with 25 other people at the Whittier Gakuen (Japanese language schoolhouse). A month later we were herded off to the Manzanar relocation center. We had stored some of our belongings at the flower nursery near the schoolhouse, and while we were in camp, a very kind Quaker, Rev. Herbert Nicholson, made many, many trips to Manzanar delivering goods left behind by the evacuees. He used the truck that Mr. Tom Itsuo Yamamoto had left for the Reverend to use. Thanks to him, we were able to retrieve two trunks that contained many photos and mementos that were irreplaceable. We shall never forget his kindness during those troubled times when it was unpopular to be "Jap-lovers."

I resigned myself to camp life and worked as a kitchen helper, while my husband was a member of the fire department. We made many friends during the four years of confinement, some of whom we still keep in contact through Christmas cards or meet at the annual Terminal Island New Year party.

Interview 2

Interviewee: Hideyo Ikemoto (Ono), Birthdate: February 23, 1922, Place of Birth:
Terminal Island (East San Pedro)
Date: February 8, 1994

And then World War II started. I remember I was home hanging out the wash when I heard the news. I thought oh, my gosh, my goodness, what's going to happen. We just stick around the radio all day wondering. Dad was out fishing at the time... He wasn't home. He was the skipper of the "Cipango" ("Japan" in Spanish—named by my uncle). Dad got picked up in San Diego where they were supposed to unload the fish, and he was arrested and detained in jail. I went to see him there, but it was kinda sad to see the men on the concrete floor—nothing there. Later he went to Tojunga, and Santa Fe, New Mexico, and then to Bismarck, North Dakota. I think then he came back to camp, but we didn't see him for many, many months.

When the forty-eight hour notice to evacuate came, there was no man in the household. My mother was alone with the family. I was 18, but all the rest were younger. We had to sell the furniture, like the piano and the table—everything for about \$ 11.00—just to get rid of it... Some things, like books and records, we just took over to the *yaki-ba* and burned. We just left a lot of stuff there at home. Then our friends picked us up and took us to a house in Venice which was empty. After that we went to Evergreen Hostel before we went to Manzanar. Before we left I thought "gee, I'm gonna get killed over there"—that's the way I felt—"we'll never come back."

After we arrived in camp everybody was there and there was some kind of life in there. In a way camp was good. In a way it was bad, 'cause I couldn't finish my schooling. But I made a lot of new friends... While in camp, I worked in a police station.

...I think the Terminal Islanders know each other very well, are very friendly and do not try to be "high-hat"... Maybe it was good for the children on Terminal Island to be raised by Issei parents and learn to do a lot of things Japan-style. I remember it as a nice little community.

Interview 3

Interviewee: Fusaye Hashimoto

Date: February 18, 1994

April 2, 1942—this was the morning we were to be taken off to Owen's Valley (Manzanar). We reached our destination with eagerness and anticipation around six o'clock in the evening. The people in each train car were taken away in buses. When we got off the train, it was eight o'clock, and it had gotten very dark. We didn't know where they were leading us. We got off the bus only to find the now famous Manzanar dust to welcome us, and a group of dirty-looking black-haired people. We were utterly disappointed. We wondered whether in a week after our arrival we were going to look just like them. (They were from among the volunteer group.) The boys guided us to our new home. We wondered how the guides could walk so fast when there were so many ditches dug around and it was pitch dark. The boy who was helping with our baggage stopped in front of the door and said, "This is your apartment." We wondered then how long we would have to stay here.

Again, we were disgusted when we saw the interior of the room. The floor was of wood with openings of about half an inch to an inch between the boards and there were holes here and there. What is more, the place was covered with dust and sand. The walls were built in the same fashion with big holes and openings visible on the inside. But from the outside, the sides were covered with sheets of rain-proof tar paper. There was a big opening between the roof and the wall. Breezes blew through there and blew up from between the boards of the floor. Oh, was it cold! There was a stove on one side of the room. They gave us three blankets to each person. Nine people occupied our six beam apartment (a small room twenty-four feet by twenty feet). Those nine people were from three families. Our family, now that father was interned, consisted of my Mother, three girls and one boy, my brother. Another family was made up of a mother and two small girls. The ninth person was a woman whose husband was interned and who was alone in Manzanar. In all of our cases, the father of the family had been taken away. This meant that my brother was the only grown man, and so he had to do a lot of the heavy work for all of us women. These were all people originally from Terminal Island who had been in Whittier with us. There were no mattresses on our army cots. We had to sleep on the metal springs with one blanket underneath and two over us. The cold wind was so unbearable the first night that I took my blankets to my sister's bed and slept with her until morning. Of course, we weren't expecting to have anything good, but golly, we didn't expect anything this bad, either! These barracks were absolutely unfit for any human being to occupy. Nothing was completed.

...For about two weeks, we did not have hot water. We were dirty and we had to bathe ourselves in cold water. There were no laundry rooms. We had to boil our own water, wash at home and hang our clothes inside because of the frequent dust storms. There were only a few mess halls in operation when we came. Therefore, we had to go to mess hall No. 2 to eat and the lines were always about a mile long.

June 15, 1942—this was our first happy day since coming to Manzanar, for this was the day of our first family reunion in six months. Dad came home! We all cried with joy! Dad had aged considerably, but he was more shocked to see mother because her pretty black hair was now streaked with white. Father's return certainly helped to change the spirit of us all. We were the happiest children of the whole block.

...After Dad joined us, he decided to send brother out [of camp] to complete his schooling. Father was afraid that otherwise brother, who had always been hard-working and ambitious would lose interest and become "soft" under center conditions. Too many of the boys were just sitting around or going around in gangs. At first brother was a little hesitant about going because there was no income and besides we had lost everything in the evacuation. Dad said, "Even if it is the last thing on the earth I do, I am going to send you through college." Well, that's what made him go and at the present time he is studying hard with a great task ahead of him.

...No matter from what angle I think about it, this recent evacuation was plain discrimination and undemocratic. I cannot see that there was any necessity for all the hardships and bitterness we had to go through. "We are fighting for our freedom!—for our rights!" says Uncle Sam, but it is hard for us remaining loyal niseis to fight for something when we don't know what credit we'll get at the end. Maybe the good side of America will give us our full rights of citizenship, but it is depressing and disappointing to hear the phrase, "Once a Jap always a Jap!" after we fight and fight and shed our blood for the victory of our country. There are already about 20,000 people of Japanese blood in Tule Lake but not all went because they were disloyal to this country. Most went because they are fed up with mistreatment, because they think that this country is not worth fighting for, because they fear that this country will never give us the full rights of our citizenship, because they think that this country will go on discriminating against us and treat us like the Negroes have been treated all these years. The Negroes have fought and fought ever since Lincoln gave them their right to vote, but what do they get for it?

Well, I am one of the many loyal Niseis who are adhering to this country because we still hope and we still think that we can fight to regain our equal rights. Will this be all in vain? What will the outcome be?

Part III – Source documents on what the Terminal Islanders experienced, how people outside of their community viewed them, and what happened after the closure of the camps.

Source Document I – An article from a newspaper published by the internees at Manzanar, July 4, 1943



ISLAND PROPERTY CONDEMNED

Condemnation action against property owned by Japanese on Terminal Island is now being instituted by the U.S. Government, presumably to convert the island into a Naval base.

U. S. Marshal David E.

Haydon came to Manzanar Thursday to serve summons to property owners and make satisfactory arrangements for the land. Those who were not contacted are asked to report to the Legal Aid Bureau at 9 Monday to get proper compensation.

Courtesy of the Manzanar National Historic Site

Source Document 2 -

Excerpts from "The Repatriate-Expatriate Group of Manzanar," a report by the sociologist Morris Opler, Aug. 4, 1944. Opler worked as a community analyst for the War Relocation Authority at the camp, reporting on various aspects of camp life. Through this work he came to oppose the incarceration.

In the two following excerpts Opler is trying to explain why a large part of the Terminal Islanders at Manzanar requested to go to Japan.

Excerpt #1

The Terminal Islanders feel that they have
been treated worst of all the people of Japanese ancestry

in this country and that their prospects for rehabili-
tation are least bright. No other localized group
suffered internments at the rate that they did. They
had to leave their homes at short notice, despite the
fact that their tools of trade (fishing nets, gear,
boats) are not the type of possession which can be saved
for or disposed of quickly and easily. When they were
evicted no provision was made for their housing, and they
wandered about seeking the barest shelter. Today they
still ruefully refer to themselves as "the Japanese
Okies." Their numbers, their solidarity, their former
isolation and their social and occupational stratification
did not enhance their popularity among the other residents
of the Center, and so their stay at Manzanar has not been
particularly happy. Because they were wanderers on the
face of the earth at the time of evacuation, sleeping
in garrets and cellars, in abandoned language school
rooms and church rooms, they took the first opportunity
to come to Manzanar. They therefore became well
acquainted with the discomforts of the early Center
period.

Excerpt #2

It is probable that the announcement of the re-institution of the nisei draft had a more serious effect upon the Terminal Islanders than among members of other groups. In the first place, because of the large families, a considerable body of young men from this group was involved. And, since this is the group which feels that it was treated in a conspicuously cruel fashion, there was a greater determination to resist the summons until some gesture toward amends was made, and the rights of citizenship were clarified and restored.

Moreover, this is the group that feels that its future is least secure or predictable. The West Coast press has sought to convince the American public that these hard-working fishermen were up to some mischief on Terminal Island. Constant efforts are made to secure legislation which will prevent these people from again fishing in West Coast waters. The sons want to know what is likely to happen to the parents, particularly if they fall in battle. The parents want some sign for the future, some indication that they are not to be swept from their occupation and from the country, before they send their sons to the service.

Courtesy of the Manzanar National Historic Site

Source Document 3 – Excerpts from an interview with Sue Kunitomi Embrey. The interview was conducted in 1973 as part of a California State University, Fullerton oral history project. Ms. Kunitomi-Embrey was born in Los Angeles on June 6, 1923 and lived there until she and her family were removed from LA and sent to Manzanar in 1942. Here she responds to questions about how the Terminal Islanders were treated at the camp, in comparison to another group of internees from Bainbridge Island in the state of Washington.

JAPANESE AMERICAN ORAL HISTORY PROJECT: INTERNEES

SUE KUNITOMI EMBREY

AH: Where was the San Pedro group in the camp? Do you recall their blocks by any chance?

SE: Gee, I don't know. They were situated sort of diagonally from Block 20, so they must have been--let's see, how many blocks there from it? You know, because 13 was directly across from 20, so it must have been 6, 13, and 20 all in a row. So they may have been in like Block 5 in the other end of camp, and then the Bainbridge Island people were almost directly across from them. I didn't know too much about them, but I understood there was a lot of bickering going on between the two groups.

AH: The Bainbridge Islanders and . . .

SE: And the San Pedro people. You see, the San Pedro group spoke almost all Japanese, and the Bainbridge Islanders spoke almost all English. The Bainbridge Islanders included a lot of college graduates and college students. They were highly intellectual type people, very artistic and rather more interested in that kind of thing. And the San Pedro people were kind of rough. They were fishermen and they lived in their little ingrown community in San Pedro and Terminal Island, and they were almost like a Japanese village.

AH: Was it Japanese because the culture was kept intact or because a lot of Kibei lived there, too?

SE: I don't think there were that many Kibei. I think it was because they were isolated from the rest of the Los Angeles community and the rest of the Japanese in Los Angeles.

AH: Did you become familiar with the San Pedro community in the prewar years when you went down, say, for the ship farewells? That is, when you'd go down to the harbor, did you have any relatives or associates in San Pedro to visit?

SE: No, I didn't. My father would point it out to me, but that was about it. I didn't know anybody from that area until I went to Manzanar.

AH: How were the people living there looked upon by people in the Little Tokyo area?

SE: They were almost like a subgroup of Japanese.

AH: I heard there was a lot of fear of them at Manzanar.

SE: There was. Yes, I remember being at a baseball game between two teams, and one team happened to be the San Pedro group and someone in our block had just made a remark. There were some people from San Pedro standing behind her who resented the remark, and that night, after the game, a whole group of San Pedro kids--I guess they were from the San Pedro Yogores or the baseball team, I don't know--came

through our block and went up to look for her barrack and specifically wanted an apology from her. And they said if she didn't give it, they really were going to go after her. "Well," she said, "what for?" I don't recall that I said anything insulting." Well, to them it was insulting and to her it was nothing.

AH: It was typical ballgame banter?

SE: Yes. And I remember the next morning everybody was complaining that their lawn grass was really smashed down, so there must have been a large group that came wandering around the block looking for her and asking for an apology.

AH: Do you recall the activities of Terminal Islanders at the camp in terms of the jobs they had and whether they figured in the evacuee hierarchy of the camp?

SE: No, I don't. There were a few working on the paper, the Manzanar Free Press. I think they were younger Nisei. I guess they worked in various departments. Probably a lot of them worked in things like deliveries--driving the trucks. There were a few who were on the police department. I don't know if any of them were used for their bilingual ability.

AH: Were there some who didn't even speak English?

SE: There may have been, yes. But most of the ones I met were bilingual. They spoke English fairly well, and they could also speak Japanese.

AH: Do you know if the Kibei had anything to do with the San Pedro people because of the commonality, both being, as the Nisei would describe them, "Japanesey"?

SE: Japanesey, yes. I don't know. I think the San Pedro people were pretty much to themselves. I know they formed their own baseball teams.

AH: Did you find that there was within the camp, then, pretty clear cultural divisions within the subculture?

SE: Yes. Yes, I found that that was even more the case after I started doing a lot of reading and talking to people, too. But I could tell it even on the strength of my own observations of people that I saw in Manzanar. I had been pretty much within Little Tokyo. I didn't get out very much as a kid, and I was very curious about the different groups in Manzanar. I guess working on the paper made me a little more aware, too, of some of the thinking of the people. So when I look back on it, I can see where the Bainbridge Islanders would have had a lot of problems with the San Pedro people because of the difference in cultural outlook. And I think this is probably one of the most tragic things of the evacuation. You don't put groups of people together because they're one race, because each group, depending on where they come from, has a very different life-style. I think that

in Manzanar the biggest difference was between Bainbridge Island and San Pedro, and even San Pedro from the rest of Los Angeles. The people were so different. My mother said when I asked her one time, "Well, even in Japan, fishermen are considered an entirely different group. They're rough. They have to have a lot of courage; they're fighting the seas all the time. You know, their living is very precarious. And their attitude becomes quite different from the attitude of people who work the land."

Courtesy of the Manzanar National Historic Site

Source Document #4 – Interview excerpts focused on where Terminal Islanders lived after the camps closed.

From interviews with Terminal Island residents conducted by *The Terminal Island Life History Project, National Japanese American Museum, LA, CA. University of California, Berkeley, <http://texts.cdlib.org/view?docId=kt367n993t&brand=calisphere>*
Courtesy of the Manzanar National Historic Site

1) In the summer of 1944, my brother decided to go to Chicago to resettle. The Government gave him a rail ticket, \$3 per day for meals, and \$50.00 for financial assistance. After waiting anxiously several weeks, my mother and I received a letter from him stating that he had found a home and asked if we would come to Chicago. We immediately requested permission to leave Amache Relocation Center permanently. My mother and I received our train fare, etc. and headed for Chicago. We had been interned for two years and four months. We were finally FREED AT LAST.

- Interviewee: Frank Koo Endo, Date: 1994

2) Eventually the government announced that young people could leave for schools outside of the camp as long as it was not on the West Coast. Our son, George, decided to attend the University of Utah in Salt Lake City. After Kyo, our third daughter, graduated from Manzanar High School, she joined her brother in Salt Lake City. Later, they relocated to New York City where George continued his studies at N.Y.U., while Kyo attended Cooper Union Art School. When Manzanar closed down, my husband, daughter Amy, and I joined George and Kyo in New York. I worked at a hand-made lampshade store where the wages were \$5.00 a day for 8 hours of work. My husband found work at a fish market. We moved to Wilmington, California, after restrictions were lifted and Japanese were allowed to return to the West Coast. Our daughter, Fusaye, who had married Yoshio Hashimoto while in camp, had already settled in Wilmington [CA] before us.

- Interviewee: Orié Mio, Date: February, 1994

3) In December, 1949, we returned to California, our beloved Los Angeles. Shiz, Dad and I— unceremoniously, yet tactfully triumphant. Palm trees and a warm breeze soothed our weary souls. Driving our new '49 Ford, Mom's urn sat between me and Dad, along with her framed portrait, smiling, *nikkori*. I knew she approved. This beautiful woman, dead, suddenly, at age forty-six, that cold, bleak Thanksgiving week in 1948, November 23. We settled in Boyle Heights where Mihoko, who married Philip Nagasawa in Salt Lake City, and Shiz, had come in '46. Sewing was the occupation for both of them. (Sister Shiz died November 29, 1984).

- Interviewee: Eiichi Miyagishima, Date: May 1994

4) Sometime in 1945, I left camp and relocated to Cleveland where I stayed with a friend. I worked in the office of a knitwear company, and stayed in Cleveland for two years. Meanwhile, my family returned to Long Beach and lived in the trailer camp until they found another place

to live. My Dad was a gardener, and I think my Mom worked at a cannery. I returned to Long Beach in 1947, and while I was working in Los Angeles some friends introduced me to Yosemite, who was originally from Compton. We were married in 1948, and had three children.

- Interviewee: Hideyo Ikemoto (Ono), Date: February 8, 1994

Source Document #5 - Photos of Terminal Island

1) Photo of students at school on Terminal Island. The LA City School records show the school opening in the fall of 1918 and focused on teaching the students American language and culture.



*Photo from the Annie Garcia collection, San Pedro Bay Historical Society
: Courtesy of "The Lost Village of Terminal Island" documentary
www.terminalisland.org*

2) View of main street at Terminal Island in Los Angeles Harbor, California. April 7, 1942



San Pedro, California, 7- April-1942. Clem Albers, Photographer.
National Archives (NA ID: 5368330)

- 3) Photo of local fisherman taken by the FBI



Courtesy of "The Lost Village of Terminal Island" documentary www.terminalisland.org

- 4) Fishing boats, formerly operated by residents of Japanese ancestry, are tied up for the duration at Terminal Island in Los Angeles harbor. Note the For Sale signs.



San Pedro, California, 7-April-1942. Clem Albers, Photographer. National Archives (NA ID 536827). *Courtesy of the National Japanese American Historical Society*

5) Evacuated residents of Japanese ancestry await transportation to assembly center at Arcadia, California. They will be transferred later to War Relocation Authority centers for the duration of the war.



San Pedro, California, 4-May-1942. Clem Albers, Photographer. National Archives (NA ID 53677)

6) Children at Manzanar War Relocation Center



Manzanar, California 29-June-1942. Dorothea Lange, photographer. National Archives (NA ID 538121) UC Berkeley, Bancroft Library.

Final activity – Keeping in mind the lesson’s inquiry question, individually use the information gathered and discussed from Parts I –III to develop either a found poem or six word memoir in the voice of someone who lost their home on Terminal after the bombing of Pearl Harbor. A guide for composing each of these writing types is on the next page.

Found Poem	Six-Word Memoir
<p>Found Poem Definition A found poem is created when words in an existing piece of writing are lifted from that writing and rearranged to create a greater emotional response. A found poem is shaped from a collection of words or phrases found in one text.</p> <p>1. How to Create a Found Poem</p> <ul style="list-style-type: none"> • Search any written source for hidden poetic potential. In our case, you are using the documents you received. • Write down words, phrases, lines from the text • Strip out unnecessary words. • Rearrange them into a poem to expose new meanings. • Think about how you can: • use syntax (arrangement of words) • compress phrases • repeat key words <p>DO NOT ADD WORDS. That is the one rule in found poetry!</p>	<p>Six-word Memoir The challenge to writing a six-word memoir is to define your life in just six words. When Hemingway was asked to write a novel, his legendary response was to write, “Baby shoes, for sale, never worn.” The memoir is a twist on his six-word novel.</p> <p>Tips for Writing Six Word Memoirs</p> <ul style="list-style-type: none"> • Make your six-word memoir personal and honest. • Use the six word limitation to inspire creativity. • Think about the emotion/tone you wish to express through your writing. • Put the six best words in the best order to express exactly what you want to communicate. • Consider where you will place capital letters and punctuation marks. (www.HAMILTONBUHL.com) <p>Examples</p> <ul style="list-style-type: none"> • Rediscovered old friend warms aching heart. • I sleep to dream about you. • Mothered once, mothered twice, fathered never. • There’s always something to laugh about • So many spaces, so few words • Felled by dreams, saved by friends • Home razed, gone. Family together here. • The evening the sun didn’t set.

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Western Region Confinement Sites Education Project

Regional Perspectives on the Western Confinement Sites

Student Edition

Session 4a: Terminal Island – How did place impact where, when, and why Japanese Americans were sent?

*Image captions are in the PDF Comments

Terminal Island

How did place impact where, when, and why Japanese Americans were sent?





















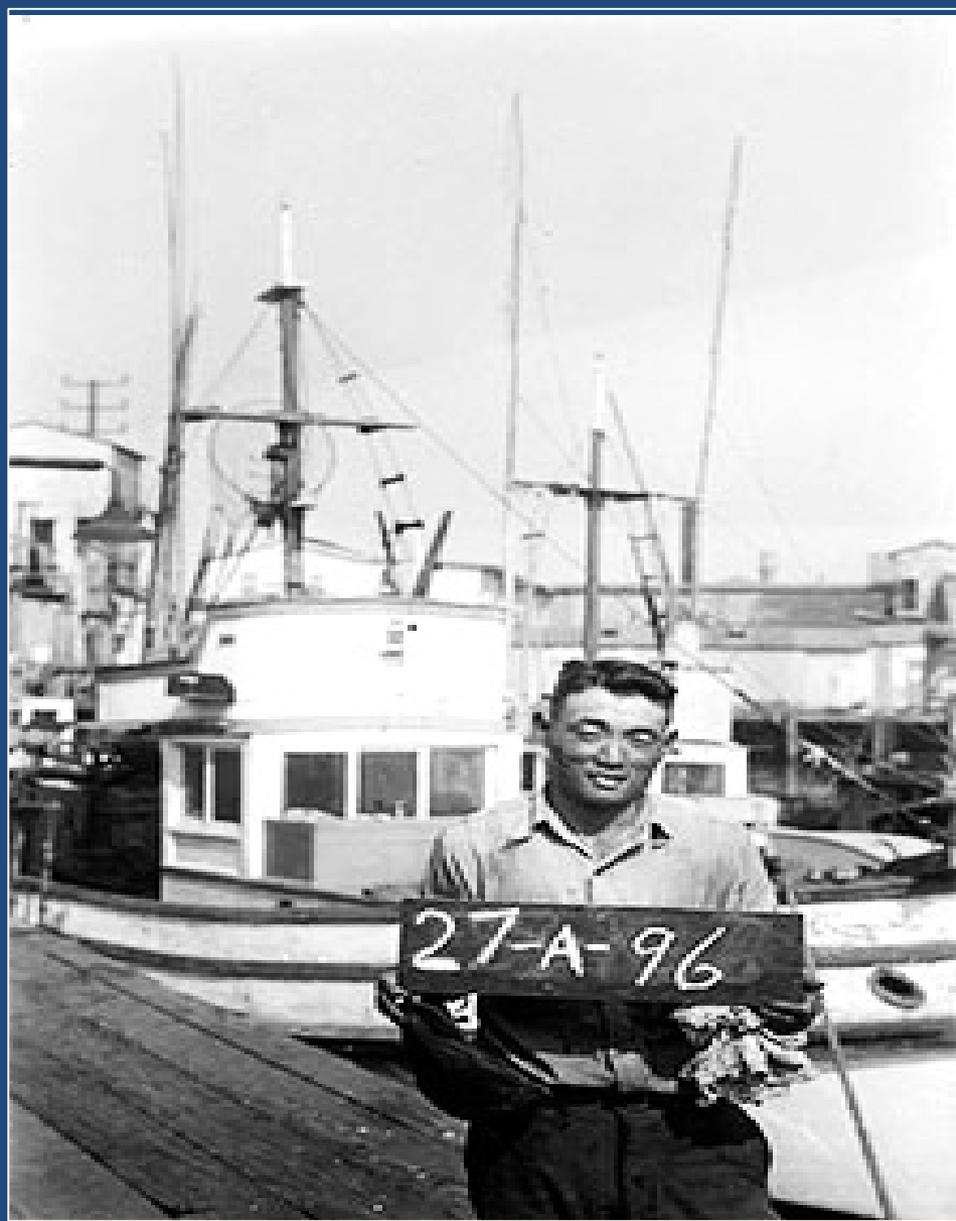


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МІЛІТЭРАС АРДА





УБЕВЪ СЪПЕЛЪ ПИМЪ

16















Manzanar War Relocation Center



What is the legacy of the
incarceration for us today?

National Japanese American Historical Society
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Session 5: Bainbridge Island and Seattle Area Case Study

Regional Perspectives on the Western Confinement Sites

Session 5--Bainbridge Island and Seattle Area Case Study

Student Edition

Inquiry Question: In what ways did being a resident of Bainbridge Island or other locations in the Seattle area determine the fate of people of Japanese ancestry after the attack on Pearl Harbor?

Overview of Materials:

PowerPoint—Bainbridge Island and Seattle

From Part I – Historical background of Bainbridge Island narrative

From Part II – Bainbridge Island and Seattle Newspapers

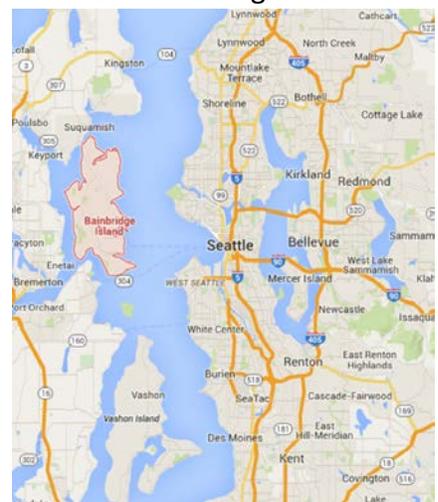
From Part III -- Source Documents--Resettlement

From Part IV—Fumiko Nishinaka Hayashida,

Part I - Background¹: Where is Bainbridge Island and What Happened to residents of Japanese ancestry immediately after December 7, 1941?

Approximately five miles wide and ten miles long, Bainbridge Island is located in Puget Sound between the Kitsap Peninsula and Seattle. Until 1950, only ferries and private boats connected the island to the mainland. Because of its closeness to United States military bases people of Japanese ancestry living on Bainbridge Island were the first people removed from their homes under Executive Order 9066 and sent to remote areas of the United States.

On 30th of March 1942, 227 people of Japanese ancestry were removed from Bainbridge Island and transported to Seattle where they were placed on a train that sent them to the Owens Valley Reception Center, which was then an assembly

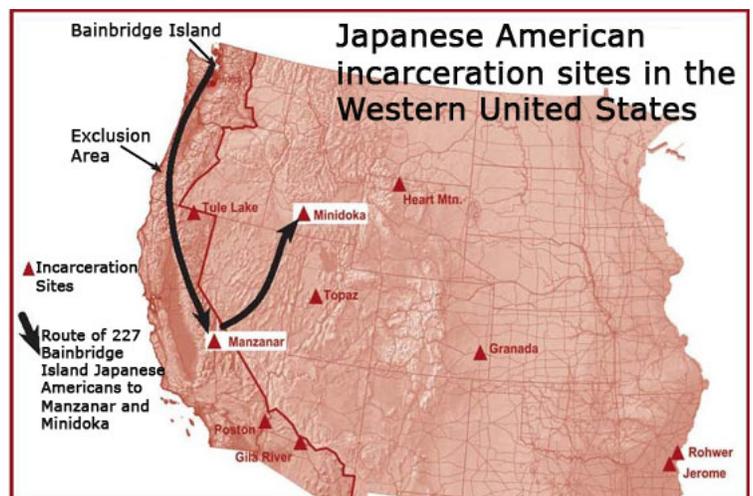


¹ Adapted from Bainbridge Island, Washington | Densho Encyclopedia; National Park Service, <http://www.nps.gov/miin/learn/historyculture/bijaem.htm>; Seattle Remembers the Japanese Internment, www.seattlemag.com/print/33103

center, located at Manzanar, California. This group was mostly engaged in farming or at the lumber sawmill, with a handful in the flower business and greenhouse work. Before reporting for removal they were told to bring only what they could carry, including "blankets and linens ... toilet articles ... clothing ... knives, forks, spoons, plates, bowls, and cups for each member of the family." In terms of property, the government said it was willing to store or ship some possessions "at the sole risk of the owner," but many did not trust that option. Most families sold their property and possessions for ridiculously small sums, while others trusted friends and neighbors to look after their properties.²

In contrast to most West Coast newspapers, was the unique position of the local newspaper, the *Bainbridge Review*. The publishers, Walt and Milly Woodward, were arguably the only small-town newspaper editors to regularly editorialize in defense of their neighbors of Japanese ancestry and to remind their readership of the importance of the Bill of Rights, even as the voices in support of removal were raised. For example, in February, 1942 they wrote that they "hope that the order will not mean the removal of American-Japanese citizens, for it [the Review] still believes they have the right of every citizen: to be held innocent and loyal until proven guilty." This position stood in stark contrast to the reporting and editorial positions of almost all Seattle and other West Coast newspapers that campaigned for the forced removal of all people of Japanese ancestry. This sentiment led to such headlines as the following that appeared in the Seattle Herald on February 26, 1942. Across the bottom the front page it read in large print, "Complete evacuation of aliens – a common sense move – why delay?" In addition, after the people of Japanese ancestry's removal the Bainbridge Review provided four incarcerated Nisei the opportunity to become "Camp Correspondents." Thus, Paul Ohtaki, Sa Nakata, Tony Joura, and Sada Omoto regularly reported on such daily events as births, deaths, marriages, baseball scores, and enlistments in the US Army. This reporting created an important link between the Bainbridge Island incarcerated and their neighbors still residing on Bainbridge Island, Washington. This helped, as one island elder put it, "pave the way for their [people of Japanese ancestry] return" to Bainbridge after the war was over.³

After the Bainbridge Islanders were removed to California, the federal government sent most of Seattle's people of Japanese ancestry to Minidoka, an incarceration camp in southern Idaho. In Manzanar many Bainbridge Islanders missed family members and friends [from



² From Burton, Jeffrey F., and Roosevelt, Eleanor. *Confinement and Ethnicity : An Overview of World War II Japanese American Relocation Sites*. Seattle, WA, USA: University of Washington Press, 2011.

³ From Bangarth, Stephanie. *Voices Raised in Protest: Defending North American Citizens of Japanese Ancestry, 1942-49*. Vancouver, BC, CAN: UBC Press, 2008.

Seattle] confined in Idaho, and others disliked the atmosphere of their California camp. Teenagers from Bainbridge clashed with those from Terminal Island, an isolated fishing village outside of Los Angeles. White outsiders believed the Washingtonians were "much more advanced in . . . American ideas" than the Californians and warned that the Bainbridge group would "revert" back to Japanese habits and customs if they remained at Manzanar. Supported by white Protestant ministers working at Minidoka and, again, Walt Woodward of the consistently sympathetic Bainbridge Review, Bainbridge Nikkei wrote letters to the War Relocation Authority (WRA), congress people and other outside contacts requesting transfers to Minidoka.

On February 24, 1943, 177 Bainbridge Islanders left Manzanar for Minidoka, where most remained until the end of the war. Five families declined the offer to move and chose to stay near California family members in Manzanar.

After the war, about half of the Bainbridge Island people of Japanese ancestry returned to the island to resume their lives, raise families, and again become contributing members of the community.

The remainder, concerned about trying to pick up their lives again, finding employment, acquiring farmland, and facing possible racial prejudice, elected not to return to the island.

Part II – Bainbridge Island and Seattle Newspapers: Comparing and Contrasting Perspectives on Removal, Incarceration, and Return

As mentioned in the overview the editorial position of the Bainbridge Review played a significant role in how people in that community thought about and talked about what was happening to the people of Japanese ancestry who lived there. This was also the case throughout the Seattle area as other local newspapers closely covered and debated whether people of Japanese ancestry should be removed from the West Coast after the bombing of Pearl Harbor. Below are excerpts from a Bainbridge Review editorial, an editorial from the West Seattle Herald, and a letter to the editor exchange published in The Review.

1. From The Bainbridge Review, February 5, 1942. The Bainbridge Review was the only newspaper in the region to continually editorialize against the removal of people of Japanese ancestry from the West Coast.



The time has come to bear out the truth of our words, written two months ago in an extra edition of The Review published the day after Pearl Harbor was bombed. We spoke of an American recoil to Japanese treachery and wrote: "And in such recoil of sentiment there is danger of blind, wild, hysterical hatred of all persons who can trace ancestry to Japan."

Up and down the Pacific Coast, in the newspapers and in the halls of Congress are words of hatred now for all Japanese, whether they be citizens of America. These words reached a shrieking crescendo when Henry McLemore, with all the intelligence of a blind pig, wrote in the Seattle Times, "Personally, I hate the Japanese. And that goes for all of them."

...For who – besides those so blind as Mr. McLemore – can say that the big majority of our American Japanese citizens are not loyal to the land of their birth – the United States? Their record bespeaks nothing but loyalty: Their sons are in our Army; they are heavy contributors to the Red Cross and to the defense bond drive. Even in Hawaii, was there any record of any Japanese-American citizen being other than intensely loyal?

2. From the West Seattle Herald, a weekly newspaper, February 26, 1942. This editorial is representative of the position taken by almost all the region's newspapers.

Immediate action is dictated by recent developments. So long as we permit alien enemies to remain in our midst we are playing with fire. Delay could be fatal.



The government should initiate instant and drastic orders sweeping all aliens, foreign or native born, so far inland that we can forget them for the duration [of the war]. It will work hardships on many, but what are they compared to the hardships that would be visited on us by an invading enemy. Our first thought should be for our United States, and our own safety.

3. Not all residents of the island supported The Bainbridge Review's position and this tension was made public in a series of letters written to the Bainbridge Review by its readers. In the April 2, 1942 issue, a reader, J.J McRee criticized the editors as foolish, writing that it was not the place of the *Review* to question the actions of the government. He then ended by asking to stop his subscription. Another *Review* reader responded and that letter was published on April 9. Below is an excerpt from that letter.

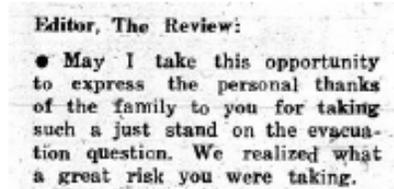


Editor, The Review:

When I learned from last week's *Review* that one of your subscribers had cancelled because of the soundness and tolerance of your editorial policy; I made it a personal responsibility to secure a new subscriber to take his place. My friends check and address are enclosed. I am confident that there are among your readers enough who appreciate the justice and farsighted wisdom of your attitude...

4. Also among the letters to the editor was testimony from evacuees who described their evacuation to and incarceration in California. The April 16, 1942 (p.4) issue published a letter from Nob. Koura, an evacuee that thanked the *Review* for the stance that it took and for the help that it gave toward making the forced removal easier. Below is an excerpt from that letter.

May I take this opportunity to express the personal thanks of the family to you for taking such a just stand on the evacuation question. We realized what a great risk you were taking.



Editor, The Review:
● May I take this opportunity to express the personal thanks of the family to you for taking such a just stand on the evacuation question. We realized what a great risk you were taking.

Had you chosen you could have made things very unpleasant for us by taking the other side, and perhaps made a few friends. But I believe, the fair attitude you took had much to do with the willing way in which we cooperated with the Army officials. You really helped.

Also many thanks for last week's issue of The Review. You don't know how good it made everyone of us feel to receive news of [Bainbridge] Island. I believe it was the first news any of us had of Bainbridge since it was too soon after our arrival to receive letters from friends...

PART III – Late in 1944 the federal government announced that beginning January 2, 1945 it would officially end the exclusion order that prevented people of Japanese ancestry from returning to the West Coast after their release from the incarceration sites. As stated by Dillon S. Myer, National Director of the War Relocation authority, in January 1945, “...Loyal evacuees [Nikkei] are free to return to the West Coast, under revocation of the mass exclusion order by the Western Defense Command, and indeed to go anywhere they wish in keeping with the recent Supreme Court decision in the Endo case.”⁴ & ⁵



This announcement led to a fierce debate in the Seattle area over the return of the people of Japanese ancestry – or as it was called “resettlement.” Like the order to remove the people three years earlier this question was covered and debated in local newspapers, and in actions taken in favor of, or in opposition to, the return. The content of this debate is illustrated in the following excerpts from editorials and news stories.

1. Below is an editorial from the Bainbridge Review written after a meeting was held on the Island with a goal of preventing the return of the people of Japanese ancestry to their former homes.

November 10, 1944, THE ANTI-JAPANESE SPEAK

Some 200 of the 7,000 people on this Island attended a meeting last week which discussed action to prevent the return here of those of Japanese ancestry whom the Army evacuated more than two years ago...

The Review, of course, cannot subscribe to some of the extreme ideas presented at last week's meeting. For years now, we have stood by one point and one point only. We still say, despite the gathering held last week, that the majority of Islanders believe with us in that point, namely that citizenship rights guaranteed in our Constitution must not be tossed aside because of a war hysteria.

We believe the majority of the Island agrees with us that it is a dangerous thing for us to decide suddenly that we will deprive one group of citizens of their inherent rights under the Constitution. We believe we speak the majority opinion that such a destruction of citizenship for one group could lead easily to similar loss of rights for another and then another segment of our citizenry. This is the awful thing that happened in fascist Italy and Nazi Germany. We are sure Americans want none of this.

⁴ Memorandum, West Coast Speech Excerpts (January 1945). Papers of Dillon S. Myer, in Harry S. Truman Library and Museum

⁵ In the unanimous U.S. Supreme Court decision on *Ex parte Mitsuye Endo* in December 1944, the court ruled that "citizens who are concededly loyal" could not be held in War Relocation Authority concentration camps. The ruling led to Japanese Americans being allowed to return to the West Coast and to the closing of the camps. (Densho)

2. **Seattle Star editorial, December 14, 1944.** The *Seattle Star* had mobilized public opinion against people of Japanese ancestry since the 1920s and editorialized against resettlement soon after the federal announcement.



3. In her essay, **“After Internment: Seattle’s Debate Over Japanese Americans' Right to Return Home,”** Jennifer Speidel highlights a news report in the *Seattle Star* that covers statements from the president of the **“Remember Pearl Harbor League.”**

- Essay is from University of Washington, Civil Rights and Labor History Project, http://depts.washington.edu/civilr/after_internment.htm

On December 18, 1944, when the government announced its resettlement policy, Benjamin Smith, the president of the Remember Pearl Harbor League, went public with his group’s opposition in a way that hinted at the possibility of vigilante violence. The *Seattle Times* reported that the “League declared the Japanese still are dangerous to the war effort, and added that is his organization had pledged 500 persons not to sell, lease, or rent farms, homes or stores to the returning evacuees. He said that ‘further steps’ might be taken.” That same newspaper also quoted him saying “We see no reason why they should be allowed to return to the West Coast , especially when they are getting along all right where they are.” In the *Seattle Star* on December 18, 1944, Smith was quoted as saying that “The league is definitely opposed to the return of the Japanese, and will do everything in our power to prevent it. No member of the league will do any violence to any Japanese, but we gravely fear that irresponsible persons may do them some harm.”

4. Below is an excerpt from an article that appeared in the Seattle Star, January 25, 1945. The article covers what happened after the University of Washington student newspaper, The Daily, printed an editorial that criticized the Governor of Washington opposition to the the return of people of Japanese ancestry to the state after the order to close the incarceration camps

Students and faculty members at the University of Washington today awaited further developments from an editorial development from an editorial printed in the campus newspaper, the Daily, which criticized Gov. Mon C. Wallgren's statement opposing the return of the Japanese until after the war...

The [student newspaper] editorial commented "The army order [to close the camps] holds true. There is no changing it. These people, if they want to, will return to the Pacific Northwest. Here would be a chance for the state to stand for the democratic ideals upon which our nation is supposedly based. Here would be a chance for our state to take the lead and see that these loyal Americans are given just treatment...Mr. Wallgren can't we fair and allow them to return to their homes."

5. Below are headlines from Seattle area papers (late 1944 – early 1945). These headlines frame stories the paper ran about the return of the area's people of Japanese ancestry after the closure of the incarceration camps. They provide another insight into the reasons the return was resisted by many in the community.

SDAY, JANUARY 16, 1945.

RETURN TO FARM STUDIED BY JAP

Takishi Sakaguchi, Japanese-American and former Bellevue resident, was in the Bellevue area today, trying to solve the delicate problem of whether in the face of strong anti-Jap feeling in that area, he should endeavor to return to his home.

"It is a hard question to decide," he said today. "Threats have been made."

The threats, he said, were made to the Rev. E. R. Hallman, a minister now living in Sakaguchi's home. The Rev. Mr. Hallman was told, he said, that neighbors "threatened to burn the house down the minute the white people move out, and to beat up the Japs and send them to the hospital."

Sakaguchi said today he had made a report of the threats to a deputy sheriff.

Seattle Star, January 16, 1945

FARMERS PLAN TO BAR JAPS



None of contention

Seattle Post Intelligence, October 6, 1944

OCTOBER 7, 1944

ANTI-JAP MOVE BY FARMERS GAINS FORCE

Remember Pearl Harbor League Told Group in Bremerton Wants Similar Organization

Seattle Star, October 7, 1945

8 War Families Face House Problem if Jap Ejects Them

Seattle will lose those war work-weeks before we find this place are one of the desperate and how to see... and said: "If we are at the blowing plant if a Japanese forced out to make room for a hotel owner picks a group of war Japanese family, we realize it will workers and service men's families be practically impossible to find from a rooming house he owns at any other place in the area west of 341 19th avenue, in order to move to home in Duval."

Hobbs has just returned to the... This was revealed today at the NIPP from Detroit with the...

Part IV – How did place influence their fate with a focus on the life of one woman. The following article covered the passing of Fumiko Nishinaka Hayashida, a woman captured in one of that times most famous photo.

Oldest remaining survivor of Japanese American internment camps passes away by [BRIAN KELLY](#), Bainbridge Island Review Editor

Nov 5, 2014 at 11:48AM

Fumiko Nishinaka Hayashida, the oldest living survivor of the first group of Japanese Americans who were taken to internment camps from Bainbridge at the start of World War II, died Sunday.

She was 103.

Hayashida became the symbol of the internment of Japanese Americans during the war after the Seattle Post-Intelligencer published a photograph of her holding her baby at the Eagledale Ferry Landing where the first group of Japanese Americans were removed from Bainbridge Island just four months after Pearl Harbor. The image was published around the world, and nearly 13,000 Japanese Americans were eventually sent to camps.

"It certainly gave her some notoriety, and gave her a lot of opportunities to speak out after that," said Natalie Hayashida Ong, her daughter and the baby in the famous photograph.

"She was never political; she wasn't an activist. She just happened to be thrust into that arena because of that picture."

Known to her friends as "Fumi," Fumiko Nishinaka Hayashida was born on Bainbridge Island on Jan. 21, 1911.



Fumiko Nishinaka Hayashida holds her 13-month-old daughter Natalie as she waits with other Japanese American residents of Bainbridge Island at the Eagledale Ferry Landing to be taken off Bainbridge and sent to an internment camp in March 1942. — Image Credit: Photo Courtesy Of Museum Of History And Industry | Seattle Post Intelligencer Collection

She was the middle child in a family with six children. Her parents, Tomokichi and Tomoye Nishinaka, came to the United States in the 1890s, first living in California before moving to Bainbridge.

The family grew strawberries on their 80-acre farm, and she graduated from high school on Bainbridge. She married Saburo Hayashida in 1938, another strawberry farmer on the island, when she was 28.

She was the mother of two young children at the start of World War II, Neal and Natalie, and was pregnant with her third when the war began on Dec. 7, 1941.

Hayashida later recalled her shock and anger about the attack at Pearl Harbor, when she testified in 2006 before a congressional committee in Washington, D.C. as Congress considered creating a memorial on Bainbridge Island to mark the forced removal of Japanese Americans from Bainbridge Island.

"Like all Americans, I was shocked when I heard the news that Japan had attacked the United States of America at Pearl Harbor. I remember that day very well. It was a quiet Sunday morning. Our family was gathered at home reading the Sunday paper, when my brother-in-law ran into our house and said, 'Did you hear, the war has started. Japan has attacked America.'

"My first reaction was of disbelief and anger. I wondered to myself: What is wrong with Japan? I was so mad at Japan. I thought that Japan must know that they can't win a war against America. I did not know much about Japan, but I knew that we were a much stronger country.

"My disgust soon changed to fear, for I realized that I now had the face of the enemy. I was very scared of what people might want to do to us. Rumors began to fly. Will we be arrested? Will angry people come and vandalize our homes, ruin our farms, or do us bodily harm?

"My fears started to come true. The government started coming to our homes, looking through our possessions, confiscating some items and asking lots of questions. Because some families wanted to show to the government people that they were patriotic Americans, they sadly destroyed many cherished and valuable family heirlooms and possessions – some passed down from several generations – that looked too 'Japanese.'"

She recalled how the government came and began taking away relatives from the island, and then, in March 1942, when Army soldiers came to the island to begin the forced removal of Japanese Americans. They were given six days to attend to their affairs before they would be relocated to camps.

"On the morning of March 30, 1942, the Army trucks rounded us up with soldiers armed with rifles and bayonets. We could only take what we could carry or wear, so we layered up our clothes and had to make hard choices on what items we could fit into a single suitcase," she recalled in her testimony to Congress. "My daughter Natalie was only 13 months old, so I also had to carry her as well."

A photographer from the Seattle PI took her photograph as she waited at the Eagledale Ferry Dock, in the first group of 227 evacuees, and was taken to Seattle and then boarded a train for California and the camp at Manzanar.

After about a year, her family moved with other Bainbridge evacuees to the Minidoka internment camp in southern Idaho, where they stayed until the war ended and they were set free.

When the family finally returned to Bainbridge, they found they had lost everything. They tried to farm again, she recalled, but eventually moved to Seattle after her husband got a job at Boeing and the long ferry and bus ride to work proved to be too much.

Hayashida later recalled her experiences during the war in classrooms, at conferences, and then in Congress, and was honored by the Seattle chapter of the Japanese American Citizens League five years ago for raising awareness about the relocation of Japanese American citizens during the war.

Her daughter said Hayashida enjoyed her visit to the nation's capital as momentum grew to create the Bainbridge memorial, and was pleased to help cut the ribbon at the dedication ceremony when it opened.

Her fondness for her home never faded, her daughter said. "She loved Bainbridge Island," she said.

National Japanese American Historical Society
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Regional Perspectives on the Western Confinement Sites

Student Edition

**Session 5a: How did place determine fate of people of Japanese ancestry after the bombing of Pearl Harbor?
A Focus on Bainbridge Island, Washington and Seattle, Washington**

*Image captions are in the PDF Comments

How did place determine the fate of
people of Japanese ancestry after the
bombing of Pearl Harbor?

A Focus on Bainbridge Island, Washington
and Seattle, Washington

Where is Bainbridge Island?

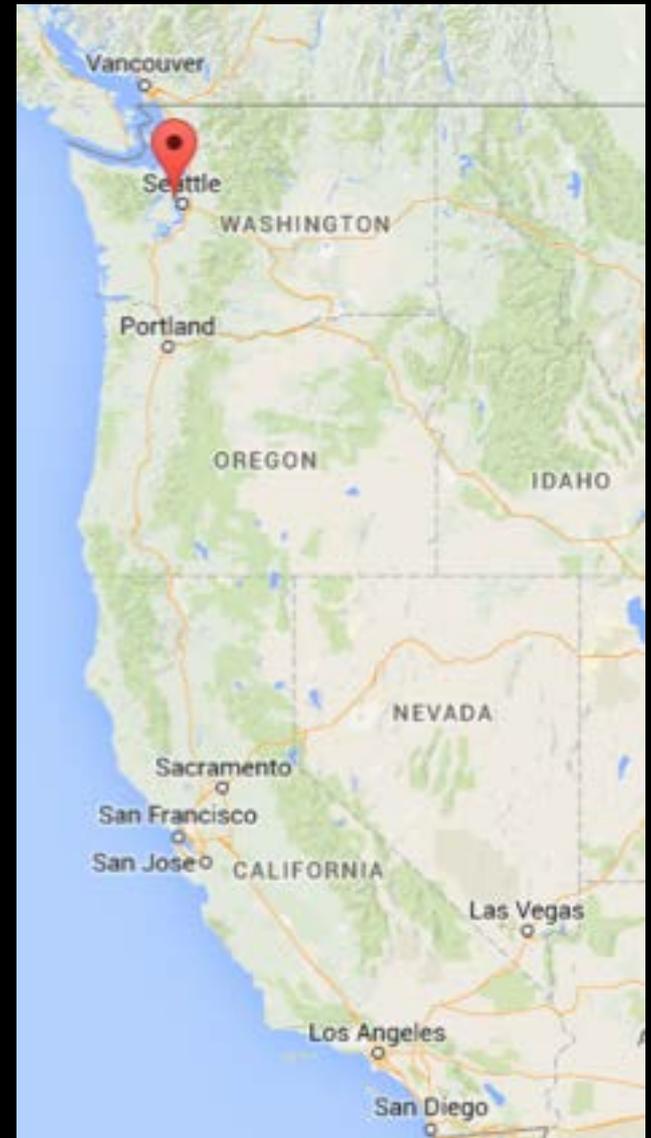






Figure 7. Bainbridge Island Elementary School Children, circa 1925. (Densho: Japanese American Legacy Project and Bainbridge Island Japanese Community Association. Densho: i34-00048)

Boy of Japanese ancestry in a strawberry field, 1930s,
Bainbridge Island, Washington.





Bainbridge Island people of Japanese ancestry were the First to Removed from their homes by Executive Order 9066

NOTICE

Headquarters Western Defense Command and Fourth Army

Presidio of San Francisco, California
March 24, 1942

Civilian Exclusion Order No. 1

1. Pursuant to the provisions of Public Proclamations Nos. 1 and 2, this headquarters, dated March 2, 1942, and March 16, 1942, respectively, it is hereby ordered that all persons of Japanese ancestry, including aliens and non-aliens, be excluded from that portion of Military Area No. 1, described as "Bainbridge Island," in the State of Washington, on or before 12 o'clock noon, P. W. T., of the 30th day of March, 1942.

Order No. 1, Mar. 24,
Island, Washington.



Figure 14. Evacuation Day. Note evacuation tags. The federal government assigned each family a number for evacuation and relocation. (Densho: Japanese American Legacy Project and Bainbridge Island Japanese Community Association. Densho: i34-00080)

People of Japanese ancestry walk down the Eagledale ferry dock to catch a special ferry to Seattle for mass removal, Mar. 30, 1942



Japanese Americans walk down the Eagledale ferry dock to catch a special ferry to Seattle for mass removal, Mar. 30, 1942

Soldiers Overseeing the Removal of People of Japanese Ancestry from Bainbridge Island, 1942



Army trucks preparing for mass removal, March 1942,
Bainbridge Island, Washington.





Fumiko Nishinaka Hayashida holds her 13-month-old daughter Natalie as she waits with other Japanese American residents of Bainbridge Island at the Eagledale Ferry Landing to be taken off Bainbridge and sent to an internment camp in March 1942.

Bainbridge Island evacuees walking to train, watched by crowd on overpass.



1 of History & Industry, 28058

Japanese Town in Barneston outside of Seattle



Seattle, July, 1911



Issei Men on Mt. Rainier



April 24, 1942



Jackson Street in Seattle showing vacant stores after evacuation.



of History & Industry, 28068

1942





Minidoka closed October 28, 1945



Never Again!

National Japanese American Historical Society
Western Region Confinement Sites Education Project

Regional Perspectives on the Western Confinement Sites

Student Edition

Session 6: Hawaiian Islands Case Study

**Regional Perspectives on the Western Confinement Sites
Session 6--Hawaiian Islands Case Study
Student Edition**

Inquiry Question: In what ways did being a resident of Hawai'i determine the fate of people of Japanese ancestry after the attack on Pearl Harbor, December 7, 1941?

Overview of Materials:

Video—When Fear Reigns

From Part I – Historical background narrative

From Part II – Oral Histories Excerpts: Snapshots of Time and Place

- Grace Sugita Hawley
- Mabel Kawamura

From Part III --- Source Documents

From Part IV—The Home Front

Part I --- Background¹: Where are the Hawaiian Islands and What Happened to its people of Japanese ancestry immediately after December 7, 1941?

Immigration --- The first Japanese to arrive in Hawai'i was a group of 149 contract laborers who arrived there in 1868 to work on the islands sugar and fruit plantations. A second group of Japanese came to Hawai'i in 1885, when Japan was undergoing



Map of Hawaiian Islands and Mainland

economic and social unrest in Japan as the nation rapidly industrialized. Between 1885 and 1894, 28,691 Japanese contract laborers migrated to Hawai'i, and most stayed on after completing their contracts. In 1899, Hawai'i was annexed to the United States. The islands' plantation owners, fearing that the mainland ban on contract labor would be extended to Hawai'i, quickly brought in 26,103 contract laborers. In addition, to contract laborers Japanese businessmen also emigrated to Hawai'i in the 1890's and eventually became leaders of the emerging Japanese community.

Before the bombing of Pearl Harbor. By 1910, one-fourth of those of Japanese ancestry in Hawai'i were born on the islands. In 1940, nearly three-quarters of the ethnic Japanese population of Hawai'i was born there. In terms of the Hawai'i's as a whole, by 1940 people of Japanese ancestry made up 37% of the total population. Partly because of their large numbers, Hawai'i's Japanese Americans had opportunities beyond working in the plantation fields as professionals, entrepreneurs, and skilled workers. By 1940, race relations on Hawai'i were far better than on the mainland, with Japanese immigrants integrated into the economy and represented in government, education, medicine, and legal professions. However, they were not immune from racism or discrimination. As on the mainland, those born in Japan (Issei) were prohibited from becoming naturalized citizens on the basis of race.

¹ Adapted from Jeffrey Burton and Mary Farrell, "World War II Internment Sites in Hawai'i," Japanese American Cultural Center of Hawai'i, 2007; Report of the Commission on Wartime Relocation and Internment of Civilians, "Personal Justice Denied," 1997; Tetsuden Kashima, "Judgment without Trial: Japanese American Imprisonment during World War II," 2011, University of Washington Press; Ronald Takaki, "Strangers From a Different Shore: A History of Asian Americans, 1989.

In addition, people of Japanese ancestry in Hawai'i were viewed by the government as potentially dangerous, if the United States and Japan did go to war. In the late 1930s both the U.S. Army and the FBI gathered information on people of Japanese Ancestry living in Hawai'i and developed a plan, a "custodial detention list," to arrest people, especially community leaders, of Japanese ancestry in case the United States and Japan did go to war.

After the bombing of Pearl Harbor -- On December 7, 1941, after the attack on Pearl Harbor, the Governor of Hawai'i, Joseph B. Pointdexter, placed Hawai'i under martial law, suspended *habeus corpus* (the requirement that person under arrest be brought before a judge to be told the nature of the charges he or she was facing), and placed the judicial branch in the hands of the military. This meant that the U.S. military in Hawai'i enforced laws and developed orders that controlled almost all aspects of the daily life, including curfew and blackout rules, and regulation of traffic, gasoline, food and liquor, radios, the press, telephone use, wages and employment, the possession of money, and rent.

For people of Japanese ancestry martial law became the legal authority for the incarceration of hundreds of individuals suspected of being disloyal to the United States. This incarceration began as the War Department ordered the arrest of all individuals identified on the list developed before the war began. Included in this group were leaders in the Japanese community such as Buddhist priests, Japanese language teachers, those with radios, martial arts instructors, those with access to the press, and Kibei (American citizens of Japanese ancestry who had educated in Japan.)

Out of nearly 158,000 ethnic Japanese in Hawaii, between 1,200 were arrested and interned during the war, along with about 1,000 family members who "voluntarily" agreed to removal from Hawai'i to the mainland. Approximately one-third of all internees from Hawai'i were American citizens. None of the internees was guilty of overt acts against American laws; a few were investigated for espionage, but none for sabotage.

Some of those arrested were locked up in a county jail, the immigration station or an internment camp in Haiku, Maui, awaiting transfer to the Army-administered Sand Island Detention Center across Honolulu Harbor (see map of sites). From there some were sent to War Relocation Authority camps on the mainland; others were transferred to Camp Honouliuli on O'ahu. The 1,000 family members who "voluntarily" agreed to removal in order to be reunited with husbands and fathers were sent to War Relocation Camps on the mainland.

In addition, the military Governor of Hawai'i, Delos Emmons, was under pressure to from the U.S. military and political leadership in Washington D.C. to remove all people of Japanese ancestry from O'ahu, either to an outlying island or the mainland. But Emmons opposed this idea believing it was militarily unnecessary and un-American. He believed

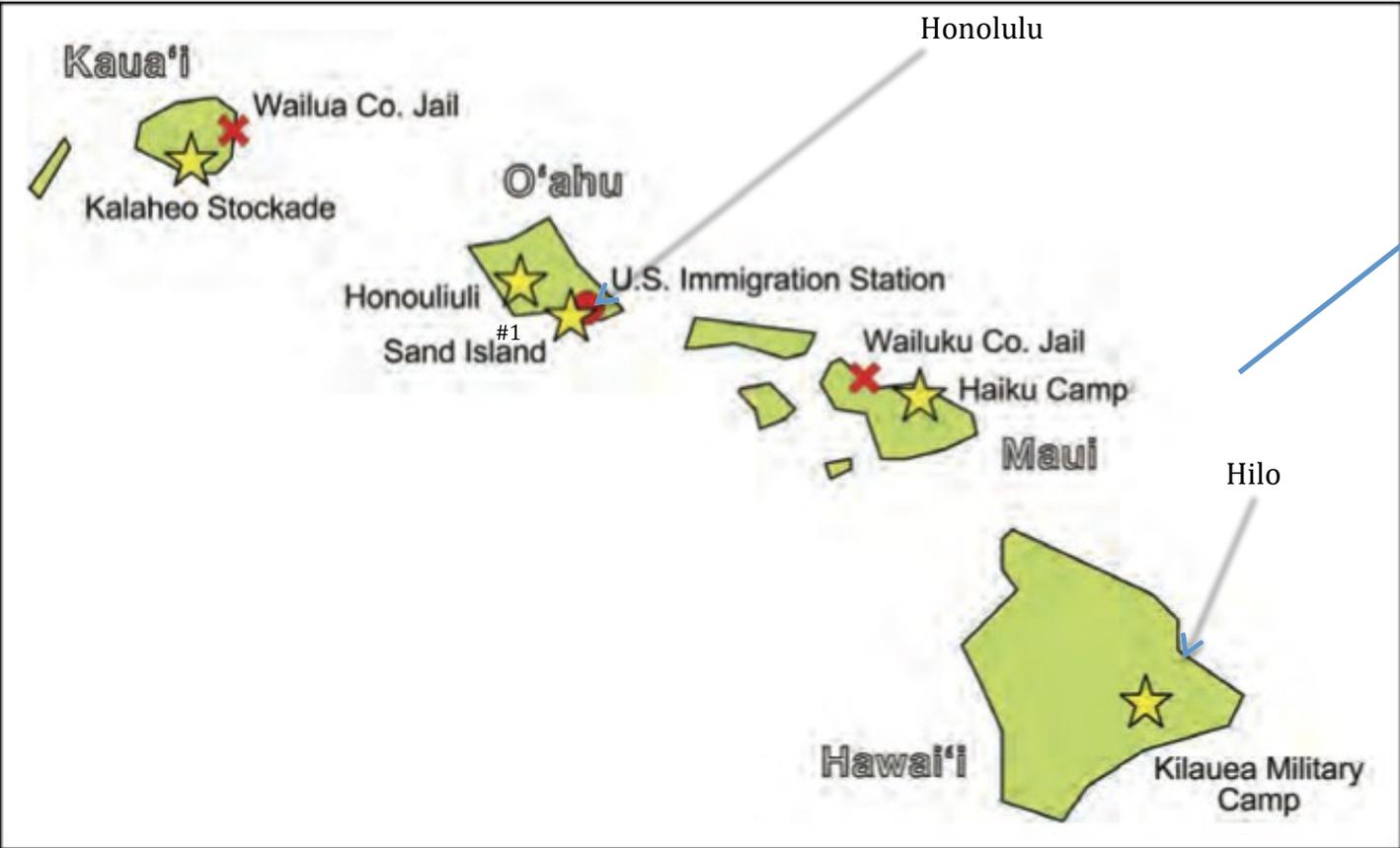
that the mass removal of all people of Japanese ancestry would severely disrupt the economy and defense of O’ahu as the people of Japanese ancestry represented over 90 percent of the carpenters, nearly all the transportation workers, and a large portion of the agricultural workers. He also thought that a mass removal would take up needed construction materials and shipping resources. With this in mind Emmons kept delaying, modifying, and questioning the orders coming Washington. Emmons resistance to mass removal was supported by a business community that mostly supported opposed this policy, and a press that, unlike on the mainland, cautioned against that kind of action.

When martial law ended in Hawai’i on October 24, 1944 there was no longer any legal basis to hold people of Japanese ancestry in incarceration sites on the islands. Of the internees who ended up in mainland incarceration camps about 750 returned to Hawai’i by the end of 1945. For all those incarcerated and their families, mostly in Hawai’i, but for some staying on the mainland, the task of rebuilding their lives and trying to make sense of their treatment during the war lay ahead.

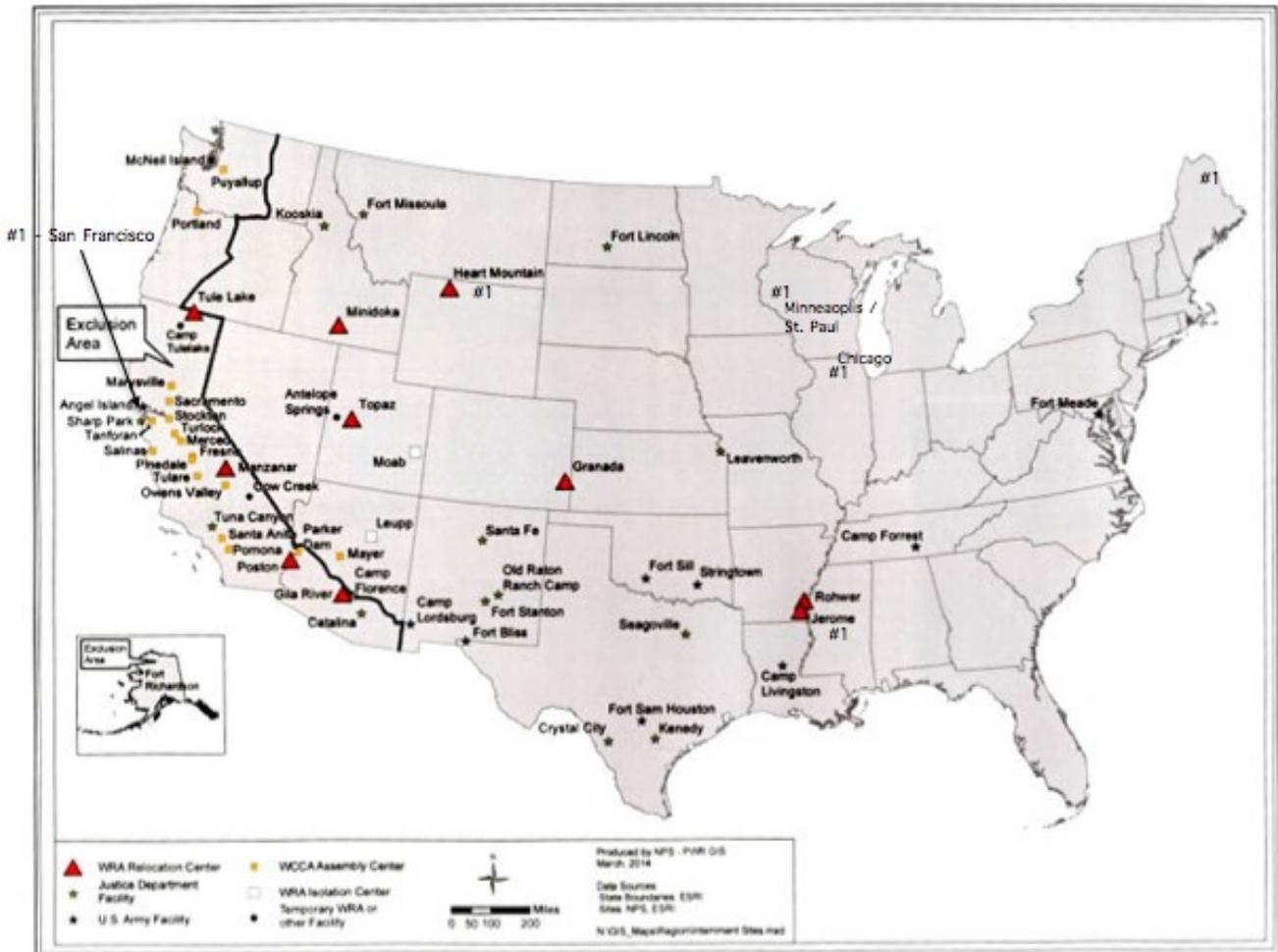
Getting Ready for and Working With Parts II & III --- In parts I & II you will read about the experiences of Hawaiian individuals and families of Japanese ancestry after the bombing of Pearl Harbor. As you read through the sources use the chart and the maps that follow to keep track of the places the people were sent from and were sent to as part of their experience of incarceration during the war. For each source place its number on each of the map locations it mentions. For example, Grace Sugita Hawley is source #1, and #1 has been place next to each of the places she mentions in excerpts from her oral history

Source	Place in Hawai’i	Place on the Mainland
#1 – Grace Sugita Hawley	<ul style="list-style-type: none"> Honolulu, O’ahu Sand Island, Hawai’i 	<ul style="list-style-type: none"> San Francisco, California Jerome, Arkansas Heart Mountain, Wyoming Chicago, Illinois St. Paul, Minnesota
#2 --- Mabel Kawamura		
#3 – Otokichi Ozaki		
#4 --- Lily Ozaki Arasato		
#5 --- Kyojo Naito		

Map # 1 – Incarceration Sites in Hawai'i



Map #2 – Mainland Sites Associated with the Incarceration of People of Japanese Ancestry during World War II (with sites from Grace Sugita Hawley’s oral history --- #1)



Mainland sites associated with the incarceration of persons of Japanese descent during World War II

Some Distances (in miles) to Consider –

- Honolulu, Hawai'i to San Francisco, California – 2395
- San Francisco to Jerome, Arkansas War Relocation Authority Internment Camp – 2,086
- Jerome, Arkansas Internment Camp to Heart Mountain, Wyoming Internment Camp – 1,579
- Heart Mountain to St. Paul, Minnesota --- 934
- St. Paul, Minnesota to Chicago, Illinois --- 408
- St. Paul, Minnesota to Honolulu, Hawai'i --- 3965

II -- Oral History “Snapshots”: Recollections of Time and Place

Introduction:

Included in this section are excerpts from *Unspoken Memories: Oral Histories of Hawai'i Internees at Jerome, Arkansas*.² This oral history project focused on collecting the wartime experiences of Americans of Japanese ancestry families who left their homes in Hawai'i to be with their husbands and fathers who had been incarcerated at various island and Mainland sites.

The oral history project directors write that the project was inspired by a short essay written in a classroom assignment by teenager Betty Kagawa in January 1943, shortly after she, her siblings, and mother arrived at Jerome War Relocation Center in Arkansas to be with her father, Lawrence Takeo Kagawa, who had been removed from the family household and incarcerated since the early months of the war.

“I was born sixteen years ago in Honolulu, Hawai'i. I am the eldest of a family of five children. This is the first time in my life that I have been away from the islands. . . . Before I came here I was attending Roosevelt High School. I had a pet dog whose name was Duke. . . . Before we came here I had to give him up because we weren't allowed to bring any pets here. Due to the war, we were evacuated here and I hope that we will be able to return to the islands when war is over.”

In their introduction to the project, the directors note that unknown to most are the experiences of families, like Betty Kagawa's, “their struggles in fatherless island households, the coercive forces behind the decision to enter camp, the adjustments to camp life, and the various challenges families faced after Jerome... before their return and oftentimes difficult resettlement in the islands.”³

² Excerpts from *Unspoken Memories: “Oral Histories of Hawai'i Internees at Jerome, Arkansas,”* Center for Oral History, College of Social Sciences, University of Hawai'i at Manoa, 2014, <http://www.oralhistory.hawaii.edu/pages/historical/Jerome.html> ³ From *Unspoken Memories* project introduction, <http://scholarspace.manoa.hawaii.edu>

A --- Recollections from the Oral History of Grace Sugita Hawley’s – “Snapshots of time and Place.”⁴

Grace Sugita Hawley (GSH): In the early months of 1942, her father, Saburo Sugita, a successful businessman, was removed from his home and held at Sand Island Detention Center on O’ahu. In late 1942, her mother, Shizuno Sugita, was informed that if she and the children agreed to be moved to the U.S. Mainland, the family could be together. From 1943 through much of 1945, Saburo Sugita and family were held at Jerome and Heart Mountain War Relocation Centers. Returned to the islands in 1946, the Sugitas were unable to revive their prewar business. Grace, schooled in Hawai’i and the Mainland, graduated from high school on O’ahu.



Oral History “Snapshots”

I. Late 1942 – from Hawai’i to the Mainland

Question: For ten months, your father, after his arrest, was kept at Sand Island.

When was the first time you actually got to see your father?

GSH: Oh, at immigration station...and so all the families were there. We were there. Then the fathers came and joined the families. So it was kind of a dramatic time. Fathers (for the) first time got to see their families in almost a year. Then they took us to the ship.

II. Early 1943 --- From San Francisco, California to Jerome, Arkansas

Question: You know, I remember meeting someone who said it was like an adventure. As a fifth grader, was it like that leaving Hawai’i and going to the Mainland?

GSH: It was not an adventure. It was still unknown, where we were going...On the train, another thing that she [my older sister] remembered was we had to keep the blackout—the black shade. I don’t remember. I thought I saw some scenery. So maybe certain times of the day, they blacked us. Maybe when we went through a town, they blacked us. Because they didn’t want us to see where we were. And they didn’t want people to see us.

... We first saw the shantytowns when we got closer to Jerome in Arkansas. Oh, it’s pitiful, when you see the people. You can see the shacks, and they’re just standing there with no windows. Some have no doors. They’re just standing there, barefoot.

⁴ Interview conducted in Hawai’i Kai, O’ahu, January 13 and 23, 2012; Interviewed by Warren Nishimoto and Michi Kodama---Nishimoto

There were colored people—used to call “colored” before. They’re just standing there. Their life looks so dismal. (It was) the first time we saw that kind of thing because in Hawai’i, we never saw that.

III. Early 1943 – After five--day journey Grace arrives at Jerome, Arkansas Incarceration Camp

Question: And you know, when you folks first arrived, like you said, it was cold.

Were you folks prepared for that kind of conditions?

GSH: No, no. My mother had to—she had gotten sweaters. Maybe she thought they were heavy sweaters, but that’s about all we had. We didn’t have heavy clothing because we had no idea where we were going. We had no idea what we needed...

[Jerome administrators issued day passes for inmates to visit neighboring towns to shop, for school outings, sporting events, and other purposes.]



Photograph No. NWDNS-210-G-B993. Rohwer Relocation Center, McGehee, Arkansas. View of barracks at Rohwer relocation Center ... 12/9/1943; Central Photographic File of the War Relocation Authority, 1942-1945; National Archives at College Park, MD. Photographer Gretchen Van Tassel

GSH: And one time, she [Mom] let me out of school, and she took me to some hick town ... We got in the bus, and colored in the rear, huh. We’re standing there—we don’t know what to do. He goes, “Stay here.” The bus driver can’t stand it because what can he tell us? We’re not black, and we’re not white. So we don’t go in the rear. So he said, “Stay here.” But that’s the first time in my life that I saw real segregation...at that time, the white people—I guess they thought we just looked strange. Some of them never saw Oriental people. So some of them would stare at us, but some didn’t pay attention. So you know, we weren’t mistreated, except there were places where they said they don’t serve “Japs”. They have signs, “We don’t serve Japs.”

IV. July 1944 – Jerome is closed and Grace’s family is moved to the Heart Mountain Relocation Camp in Wyoming.

Question: And then for you at Heart Mountain, you were already eighth grade?

GSH: In school, we met kids from the Mainland. They were different. And at first, there was a lot of rivalry in Jerome between Hawai’i and Mainland people. There were some things that Hawai’i people—for one thing, it was speech. They used to make fun of us because of our accent...so they used to look down on us. They looked down on us, but financially, they were poorer because a lot of them were really, really poor farmers. Some of them were sharecroppers even, you know. So there were different social values, I guess.

And then, Hawai’i people were more—their personalities (are) different. They

weren't as oppressed, I guess. You know, (Mainland) Japanese people were very, very much so, because they lived on the West Coast. So (their) personalities were very different. So that was another thing. An adjustment.

Question: How did the family feel about your brother leaving Heart Mountain to go to Chicago?

GSH: My brother graduated (in) Jerome, so he went to Heart Mountain with us, and then he left. Then he left for Chicago. Well, I guess it was kind of sad for my mother, especially. But you know, she never says very much. But she knew that, sooner or later, he would leave. Because what can you do in camp? See, when they get out of high school, there isn't anything else they can do. They can't continue education. High school is about the limit...

V. 1945 – 1946 After end of WWII Grace's family moves to St. Paul, Minnesota to open a restaurant, and then returns to Hawaii

Question: But when you folks were—when you left Heart Mountain, you folks ended up in St. Paul. So how come?

GSH: Because we couldn't come back [to Hawai'i]. They wouldn't let us go home yet. ... So pretty soon, we had to leave all of our friends again and go to a new place. On top of it, going to St. Paul is not camp. After being with all Japanese, we had to be among only white people. That was going to be an adjustment. A real trauma, you know, to make that kind of move. So we didn't know what to expect.

Question: Now, we've got you to St. Paul, Minnesota. Your family had the restaurant. And then March or April 1946 . . .

GSH: We came back because we always wanted to come back to Hawai'i.

Question: So St. Paul ended up around (eight) months?

(GSH): Yeah, about there. So as soon as he got word we could go return to Hawai'i, he said, "Okay, let's go home." So that's what happened. So he sold the restaurant. And then, so when we were coming home, we flew back [to Hawaii]... We had our house.

B – Recollections from the Oral History of Mabel Kawamura – “Snapshots” of Time and Place.

Mabel Kawamura (MK): Background⁵

Her father, Kazuto Ikeda, a Japanese---language schoolteacher, worked for the Japanese---language newspaper, *Hawai'i Hochi*. In April 1942, he was incarcerated at Kilauea Military Camp, then at Sand Island Detention Center. From there, he notified his family that he could be with family if they were all removed to a U.S. Mainland facility. In December 1942, she and family were transported to Jerome War Relocation Center. In 1944, they were moved to Heart Mountain War Relocation Center. After about two months at Heart Mountain, Mabel was allowed to leave for Minneapolis, Minnesota where she studied to be a beautician. After the war, they returned to the islands.



Oral History “Snapshot”

Question: During your time in Minneapolis, were there ever any instances where you felt really uncomfortable being Japanese American?

MK: Well, sometimes there's a kind of second thoughts, but I don't remember really, really being ostracized. I had kind of an interesting experience riding the bus... One day, I looked out at this bus stop, and there were lots of men with black hats and black coats. It must have been wintertime, maybe February. There was a lady among that group. She wore a dark, purple hat. Purple galoshes. And a purple coat. She had red hair and white, milky skin, with a purple cane. I looked, I thought, "Oh my, so unusual." Because this is wintertime, it's black and brown. That's all you see.

She hobbled on the bus and I thought to myself—"I hope she doesn't sit near me," because when anyone sees her, then they'll see me too. I was conscious about that. My goodness, she plopped right next to me...I looked outside and I didn't say anything. I just rode. Pretty soon she chirped up and she said, asked me, "Do you live around here?" I said, "Oh, I live four blocks away."

So she asked me whether I was from here, from Minneapolis. I said, "No, I'm not." She said, "Where are you from?" So what can you do? I said, "I'm from Hawai'i." She said, "Oh." She said something about Bataan. She must have made a mistake with Philippines. So I said, "No, it's the Hawaiian Islands." And she said, "Oh, why are you here?" I'm in a locked spot. So I spilled the whole thing, and I said, "I was interned and I'm out here going to school."

⁵ Interview conducted in Honolulu, O'ahu January 30 and February, 7 2013; interviewed by Michiko Kodama---Nishimoto and Warren Nishimoto

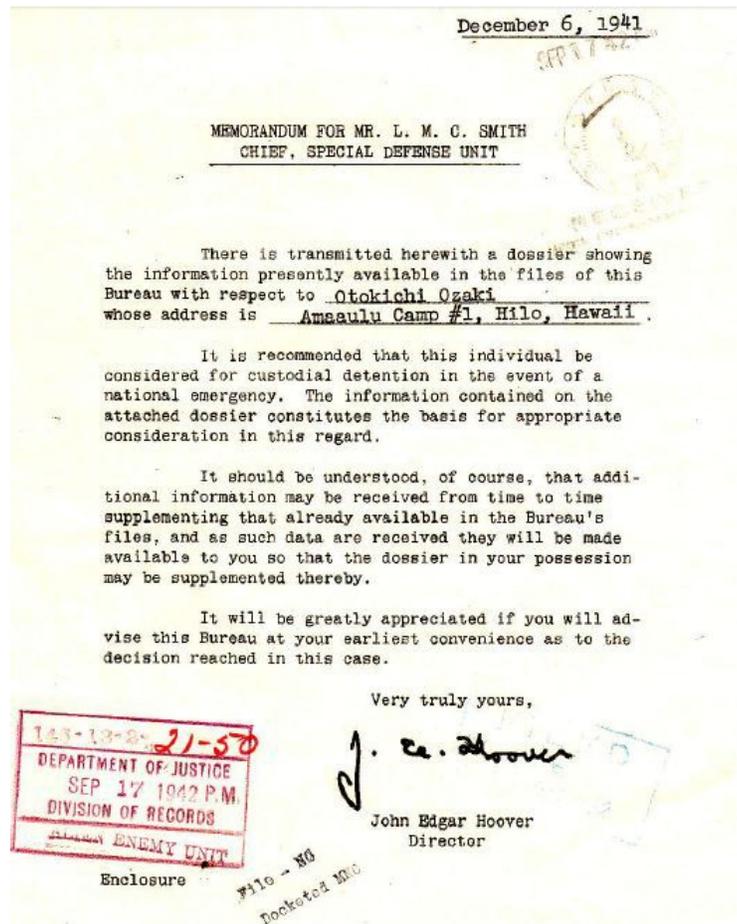
Part III – Source Documents

A - The story of Otokichi Ozaki words, photos, and documents.⁶

Otokichi Ozaki was born November 3, 1904 in Kochi-ken, Japan, and came to Hawai'i on April 24, 1917. Otokichi married Hawai'i-born Hideko Ozaki, and they had four children aged two to eight when World War II broke out. Ozaki was a Japanese language schoolteacher, poet, flower grower and a leader of the Japanese community in Hilo on the Big Island of Hawai'i. Because he was born in Japan, Ozaki was not allowed by law to become a citizen of the United States, a status that greatly impacts what happens to him after the bombing of Pearl Harbor.

- 1) Even before Pearl Harbor, the FBI had compiled a dossier on Ozaki. He was under suspicion because he had formerly assisted the Japanese consul. People were being watched if they had even the smallest connections with the Japanese government.

Document – Letter from FBI Director, J. Edgar Hoover, identifying Ozaki as someone to be arrested in the event of a “national emergency,” (dated December 6, 1941).



⁶ Adapted from Grant Din, Angel Island Immigration Station Foundation, “Angel Island was one of Eight Detention Centers for Otokichi Ozaki,” <http://aiisf.org/stories---by---author/1027---angel---island---was---one---of---eight---detention---centers---for---otokichi---ozaki>

- 2) Ozaki was arrested on December 7, 1941, and sent to Kilauea Military Camp on the island of Hawai'i (Big Island) in Hawai'i. His hearing before a board of officers and civilians appointed by the military governor on January 9, 1942 resulted, in his being interned for the duration of the war because, the board said, 1) he was a subject of Japan and 2) he is loyal to Japan and that his activities have been pro-Japanese. This ruling was made despite a report in his file that concluded,

“Nothing was found to indicate he is engaged in espionage or is a potential saboteur, but possibly that he is engaged in verbal propaganda in a small way among his own race.”

Additionally, this ruling led the board to recommend,

“After the cessation of hostilities we recommend that consideration be given to the subject of deportation of this individual. We do not see how this man can ever become loyal to the United States of America, and we do not believe that his children will ever be brought up as Americans.”

- 3) Ozaki left the Kilauea camp on February 19, 1942 and then was at the Honolulu Immigration Station for 11 days and then the Sand Island Detention Camp for 18 days, then was sent to the mainland. After eight days, he arrived at Angel Island, in San Francisco Bay, California. He stayed on Angel Island from March 30 to April 7. He remembers,

“In addition to the number “1068” [given him in Hawai'i], I was assigned another number when we arrived at the Immigration Station on Angel Island in San Francisco. An eight-by-twelve inch denim ID tag with the number “346” was pinned on the back of the collar of my coat. We were warned by the officer-in-charge that without these ID tags, we would not be allowed in the dining hall. ... “When we reported to the [Angel Island] Immigration Station in San Francisco, soldiers ordered us to remove our clothing, searched our belongings, and took them all away. A week later, when we were about to be transferred and our belongings returned to us, three watches were found to be missing. All of them were expensive (more than \$100) gold-plated watches.



- 4) After leaving Angel Island, Ozaki and 167 other men of Japanese ancestry traveled 2,000 miles by train to Fort Sill, Oklahoma. He describes what happens after he arrived at Fort Sill, and got a medical check up,

“...we were stripped naked. When told to hold out my chest, I thought I was to be inoculated. Instead, the number ‘111’ was written in red ink across my entire chest. An overwhelming sense of anger came over me. Large numerals written directly on my skin in red as though I am an animal – how can a civilized country like America do such a thing? It made me feel very sad... That night I took a shower and tried to scrub off the numbers with soap, but they did not come off easily. I still recall that one of my fellow internees complained about [the Americans’] uncivilized acts, saying they had treated us like cattle or horses.”

- 5) Ozaki spent 51 days at Fort Sill, and then was transferred to the Livingston Internment Camp in Louisiana from May 30, 1942 to June 2, 1943. Halfway through that stay in January of 1943, his wife Hideko and children arrived at the Jerome Incarceration Center in Arkansas, but Ozaki was not allowed to join them until over a year later; after Livingston, he was sent to the Santa Fe Internment Camp in New Mexico. He finally joined Hideko and his four children at Jerome in May of 1944. 28 months after he was taken away from them. Then they went together to the Tule Lake center near the California-Oregon border from May 1944 to December 2, 1945, and then finally allowed to go home and arrived in Honolulu on December 10, 1945, 1,460 days after he was arrested.

B – Recollections and Thoughts, from Otokichi Ozaki’s daughter, Lily Ozaki Arasato

I am the youngest of four children of my parents, Otokichi and Hideko Ozaki. We lived in peaceful ‘Amauulu plantation camp near Hilo on the Big Island of Hawai‘i.

On the evening of December 7, 1941, shortly after the bombing of Pearl Harbor, unbeknownst to us sleeping children, our father was unceremoniously arrested and imprisoned. He then expressed his thoughts in a short poem:

I bid farewell
To the faces of my sleeping children
As I am taken prisoner
Into the cold night rain.
We would not see him for over two long years.

I must confess that I was too young to remember the details of our experiences recorded in these pages, but the letters, poems, and memoirs stir my emotions as I recall bits and pieces of my early days. Indeed, my mother’s letters provided me with vivid pictures of my innocently growing up in concentration camps.

As I gained adulthood, my curiosity and interest in our internment experience intensified. I collected books and other writings concerning the internment of the Japanese during the war and made pilgrimages to Jerome and Tule Lake.

I am glad that we were able to settle back in our native Hawai‘i. With the help of relatives and friends, we enjoyed a normal family life in Hawai‘i. Our dad was able to utilize his talents in the media field and we children were able to get a good education.

During the war, the FBI concluded: “We do not see how this man [Ozaki] can ever become loyal to the United States of America, and we do not believe that his children will ever be brought up as Americans.” As it turned out, my brothers as adults were appointed to serve in positions of responsibility in the federal government: Earl served as head of the U.S. Department of Agriculture’s Inspection Unit for Asia and resided in the U.S. Embassy Compound in Tokyo, and Carl served with the U.S. Army Signal Corps.

This is still a great country, and I am proud to be one of its citizens, but we must never again treat families in such a discriminatory, impersonal and dehumanizing manner. Hopefully, our past will make all of us better human beings.

Source: *Family Torn Apart: The Internment Story of the Otokichi Muin Ozaki Family*, ed. Gail Honda, 2012, as posted on <http://hawaiiinternment.org/message---daughter>

C – As mentioned by Grace Sugita Hawley people of Japanese ancestry from Hawai'i who were incarcerated in mainland War Relocation camps had to apply for return to the islands. Below is letter from Kyojo Naito asking to be allowed to return home.

7913-, Tule Lake, Newell
Calif.

Sept. 4, 1946

Commanding General
Iolani Palace Ground
Honolulu, T.H.

Attention: Internal Security

Subject: Application for Priority to return to Hawaii

Sir:

I, the undersigned, a Japanese national and resident of Hawaii, was involuntarily evacuated to the mainland of U.S. after the outbreak of the present war. I earnestly desire to return to my home on the Islands, as soon as I receive your approval. The members of my family desiring to return with me are listed on the attached sheet.

At the time of the outbreak of the war, I was interned and was transferred to the mainland on March 30, 1942. I was then interned at the Allen Internment Camp until March 1944 and was paroled to Jerome Relocation center to be reunited with my family, and thence was transferred to Tule Lake.

My former occupation in Hawaii was a Buddhist priest. I arrived in Hawaii in 1932 and became the head priest of the Honganji Temple of Kauai, T.H. I served that position until December 7, 1941. Since I have many devotees and followers, they have been constantly asking me to return as soon as I am able to.

I sincerely request that you consider my application for permission for myself and family to return. I am anxious to cooperate with the U.S. government in its present program of liquidation of all relocation projects and resettlement of residents of such project in a normal American community. Because of my occupation and long residence in Hawaii, however, I do not feel that it would be possible for my family to resettle successfully on the mainland.

I hereby humbly apply to your good office to make favorable arrangements so that my family and I shall be able to return to the Hawaiian Islands. I shall be happy to furnish and additional information and shall look forward to an early reply from you.

Respectfully yours,

Kyojo Naito

Part IV – Living in the Home Front

Immediately after the bombing of Pearl Harbor, martial law was declared in Hawai'i World War II almost 158,000 people of Japanese ancestry remained in Hawai'i. Although they made up almost 40% of the population, they faced racial prejudice and ongoing suspicion. Read these two oral histories for a glimpse at their lives on the Home Front. (from *Japanese Eyes, American Heart, Volume II: Voices From the Home Front in World War II Hawai'i*. Personal Stories compiled by the Hawaii Nikkei History Editorial Board

Lois Tatsuguchi Suzuki Nisei, McCully, O'ahu

My Issei father, Rev. Goki Tatsuguchi, was the priest at Shinshu Kyokai Mission in upper Kaheka Lane and a Japanese schoolteacher at McCully Japanese language school Nihongo Gakko when World War II began . . . We had just begun to eat when there was a loud knock on the temple door. The temple building was adjacent but separate from our family home. Father went to answer the door . . . He never returned. For about two weeks, we did not know what happened to him.



Rumors were rife about arrested Japanese nationals . . . My mother, Yoshiko, finally got a postcard from Father to bring an overcoat, toilet articles, clean underwear, footwear, stationery to the Honolulu Immigration Station. Mother missed her one opportunity to see Father before he was sent away; she would not see him until the end of the war. She was left to fend for six young children, ages 11, 9, 6, 4, 2 and 6 months old, and the temple, with only \$12 on hand.

A week or two later, Dr. Katsumi Kometani <http://www.bookmice.net/darkchilde/japan/sand.html> came to inform Mother that Father, who had been relocated to Sand Island Detention Center, would be sent to Angel Island in San Francisco Bay. He was subsequently held at several internment centers.

Times were very hard for Mother. Roland, the eldest child was only 11, a 6th grader. My nine-year-old sister, Cordelia, acted as our main interpreter when the FBI, military and civilian police came periodically to inspect the temple and house for possibly suspicious activities as Mother did not speak or read English . . . The Federal Alien Properties Act had frozen assets and bank accounts of Japanese aliens. No money could be withdrawn without filling out forms.

Father did not return until November 13, 1945, almost four years after the war began.

Ted T. Tsukiyama
Nisei, Kaimuki, Oahu

Excerpted from a speech delivered at a Pearl Harbor Day Retreat Ceremony on December 7, 1977 at Ft. DeRussy, Honolulu:

Amid the frantic calls for all soldiers, sailors, and Marines to report to their stations, I heard the announcer say, "All members of the University ROTC, report to your campus unit immediately." Within the first hour of the attack, I jumped into my ROTC uniform and rushed to the armory of the University of Hawaii campus, where I was a junior . . . Cadets of Japanese ancestry made up at least 60 to 75 percent of the UH ROTC.

We were ordered to deploy and meet the enemy to delay their advance into the city. To put it bluntly, we were tense and scared witless. Significantly and unknown to us at that time, the UH ROTC's military involvement in the "Campaign of St. Louis Heights" was later recognized as the first and only ROTC unit in the United States to enter active war service in World War II.



100/442nd Regimental Combat Team
Courtesy of the National Japanese
American Historical Society

On January 19, 1942, while we were encamped at the rifle range to learn how to shoot our rifles, we were aroused at 3 a.m. by our tearful commander. Orders had been received that all ROTC guards of Japanese ancestry were to be released and discharged. If a bomb had exploded in our midst, it couldn't have been more devastating. We made the long truck journey back to the university where we were honorably discharged.

We decided to volunteer as a non-combat battalion ... We were nicknamed the Varsity Victory Volunteers (VVV). For the next 11 months, we dug ammunition pits, strung barbed wire, created auxiliary roads in the mountains, repaired culverts and bridges, operated the carpenter shop, built warehouses and portable field huts, operated the stone quarry at Kolekole Pass and performed other vital defense work all over Oahu. We now felt useful, productive, trusted and accepted.

What is the VVV's historical significant and lasting legacy? It was the first all Nisei volunteer unit to go into service during World War II. It helped stem the rising tide of prejudice against Hawai'i's Japanese at a critical point in Hawai'i's war history. And the VVV experience served as a significant factor in the War Department's decision to form the 442nd Combat Team, which went on to irrefutably prove the loyalty of Japanese Americans for all time.

National Japanese American Historical Society
Western Region Confinement Sites Education Project

Regional Perspectives on the Western Confinement Sites

Student Edition

Session 7: Legacy

Regional Perspectives on the Western Confinement Sites
Session 7--Legacy
Student Edition

Inquiry question: What is the legacy of the incarceration for us today?

Throughout this lesson we have been asking “How did place determine the fate of people of Japanese ancestry after the bombing of Pearl Harbor.” The subtext to this question has been, “Why do we remember the incarceration of people of Japanese ancestry?” In other words, what is the legacy of this tumultuous event? **What is the legacy of the incarceration for us today?**

Overview of Materials:

From Part I – Views from scholars and civic leaders

From Part II –Questions NOW or Ten

From Part III -- Teacher and class provided material or references (1-2) on current events related to racial and religious discrimination and civil liberties.

From Part IV—Writing assignment

Part I—Scholars and civic leaders views on the legacy of incarceration.

Throughout this lesson we have been asking readers the significance of this lesson. Session I, the timeline activity, asked you to think like historians about what is included and not included in a historic account and to consider the importance of periodization. The final questions addresses significance.

What questions does the lesson raise for you about...

- a. The incarceration of people of Japanese ancestry during World War II.
- b. The study and learning of history.

In Session 3 you looked at the causes for the forced removal and considered the various arguments for the incarceration in 1942 then read President Clinton’s letter of apology asking for forgiveness and extending an apology on behalf of the American people 50 years later. We asked what did this letter say about the significance of Executive Order 9066? The case studies also asked, “What is the legacy of incarceration for us today?” Today the motto of the Japanese American community is “Never Again.”

To consider this question of the legacy of the incarceration read the following views of civic leaders, historians, and scholars.

A. John Tateishi, Japanese American Citizens League redress leader. ¹

"We came out of these camps with a sense of shame and guilt, of having been considered betrayers of our country." Tateishi says after the war most families never spoke about it. "There were no complaints, no big rallies or demands for justice because it was not the Japanese way."

But decades later and inspired by the civil rights movement, the Japanese American Citizens League launched a contentious campaign for redress. It divided the community along generational lines. Tateishi became a leader of the redress movement.

"You have to sometimes bring your community dragging and screaming behind you, but you better have strong convictions that what you're doing is right," says Tateishi.

In 1980, Congress responded by establishing a commission to investigate the legacy of the camps. After extensive interviews and personal testimonies from victims, the Commission issued its final report, calling the incarceration a 'grave injustice' motivated by 'racial prejudice, war hysteria and the failure of political leadership.'

John Tateishi says the redress campaign was less about the compensation for those who had already suffered and more about the next generation of Americans.

"There is a saying in Japanese culture, '*kodomo no tame ni*,' which means, 'for the sake of the children.' ..."It's the legacy we're handing down to them and to the nation to say that, 'You can make this mistake, but you also have to correct it -- and by correcting it, hopefully not repeat it again.'"

B. Congressman (retired) and Secretary of Transportation (retired) Norman Mineta on talking about the legacy of the incarceration. ²

NEWSWEEK: On Sept. 11 did you think about your own experience during Pearl Harbor?

Norman Mineta: Some have referred to Sept. 11 as the new Pearl Harbor because here was all of a sudden an attack without warning, an attack with no mercy being shown at all. When I

¹Qureshi, B. 8/0/13. From wrong to right: a US apology for Japanese internment.

<http://www.kpbs.org/news/2013/aug/09/from-wrong-to-right-the-legacy-of-japanese/BilalQureshi> / NPR

²Questions and answers: the legacy of Japanese internment. 2003.

<http://www.nbcnews.com/id/3067528/t/questions-answers-legacy-internment-camps/#.WCIP-eErLEY>

think about Pearl Harbor, we had just come on home from being at a church service at the Japanese Methodist Church in San Jose, Calif. I heard the news reports about the Japanese attacking the U.S. naval facility. I've seen my dad cry three times. Once on the 7th of December. He was an immigrant, as was my mother, from Japan. He couldn't understand how the land of his birth was attacking the land of his heart. The second was on the 29th of May, 1942, the day we boarded the trains under military guard as we were being shipped off to camp. The third time was when my mother died.

With the attacks on Muslim-Americans, do you think we're reliving the aftermath of Pearl Harbor?

What happened was that Americans, as well as the U.S. government in 1941, 1942, could not make the distinction between those Japanese flying the bombers and fighter planes and attacking Pearl Harbor and those of us who were living in Washington, Oregon and California and were American. I think what's happening is just as they couldn't make that distinction in 1942, now the people who look like the 22 [suspects on the FBI "Most Wanted Terrorists" list] are looked upon with suspicion. I think that we are seeing shades of what we experienced in 1942. The big difference this time is that the political leadership is responding differently, and I think that President George W. Bush has just been terrific on this issue.

C. Dr. Masato Ogawa, Associate Professor, School of Education, Indiana University Kokomo³

Even more than fifty-six years after the last center was closed, the Japanese-American internment experience continues to deeply affect the Japanese-American community... the event has enormous relevance to contemporary issues of interest to high school students including equity and social justice. Discriminatory policies, programs, and practices are still present today. Disparities and inequities manifest at local, state, and federal levels, and in both public and private domains. Since the September 11th attack on the United States, which is often compared to the bombing of Pearl Harbor in 1941, the need for understanding of the democratic ideals of social justice and equity and the issues of national security has never been greater. (Ogawa, p. 1)

³ Ogawa, M. (2004). Treatment of Japanese American internment during World War II in U.S. history textbooks. study of textbooks adopted for use in Idaho Schools in 2002. <http://files.eric.ed.gov/fulltext/EJ718726.pdf>

D. Dr. Todd Kunioka, State University of California, Los Angeles, and Dr. Karen McCurdy, Southern Georgia University⁴

This dramatic example of national paranoia and unvarnished racism in time of war, followed by reexamination and redemption, can be used to illustrate many facets of the policy making process. Yet this story is completely missing from many American government textbooks, and glossed over in most others. For example, Japanese American relocation and internment was not mentioned at all in 11 of 28 popular introductory American government texts reviewed in 2000. Only three included a discussion of more than nine sentences. This is unfortunate, because an understanding of World War II internment is essential to place the current "War on Terror" in historical context.

Part 11—Discussion questions. Now and Then

In Part I the civic leaders weighed in about the legacy of incarceration. To stimulate discussion and connect the experience of mass exclusion to today, read the following sentences and determine whether they are quotes from the 1940's or today.

1. "... right now, when the ____ are planting their hatchets in our skulls, it seems like a hell of a time for us to smile and warble: "Brothers!"
2. ...it makes no difference whether he is an American citizen or not. I don't want any of them. We'll get them out. They are a dangerous element.
3.round up the _____ and ship them out of this country.
4. ____ in America will win the right to kill, kidnap and rape other Americans.
5. We have been taken over. We have been taken over. ... They kill us now or later, when do you want to die? When do you want to die, later or now?
6. The continued presence of a large, unassimilated, tightly knit and racial group, bound to an enemy nation....constitute a menace which had to be dealt with.

Part III--Read and discuss current laws, policies, and events that you think relate to experiences of people of Japanese ancestry during World War II.

⁴ Kunioka, T., & McCurdy, K. (2006). Relocation and Internment: Civil Rights Lessons from World War II. *PS: Political Science and Politics*, 39(3), 503-511. Retrieved from <http://www.jstor.org/stable/20451791>

Part IV--Final writing project

Develop an argumentative essay that makes a case about why it is important to remember what happened to people of Japanese ancestry during the World War II. Support your claims with evidence from this lesson (from sessions 1 to 7). Your writing should include why and how this injustice occurred and its historical significance.