Teacher's Guide

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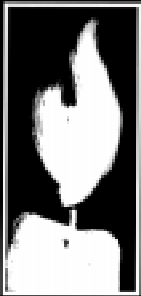

LIVING VOICES

ARTS FUND

WITHIN the Silence

Share the Courage

Script by Ken Mochizuki

California Civil Liberties Public Education Program

Washington Civil Liberties Public Education Program

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Within the Silence
TEACHER'S PACKET

Objective: Through the viewing of and participation in the live presentation of Within the Silence, as well as the use of this packet for pre- and post-performance exploration, students will gain a greater understanding of the impact World War II had on Japanese-Americans and the parallels between the Japanese-American internment and other historical events.

Within the Silence
Story Synopsis

Emiko Yamada is a second-generation Japanese-American living in Seattle, Washington in the late 1930s. Her parents were born in Japan (Issei), but Emi and her two older brothers were born in America (Nisei). This means that Emi, Grant and Tommie are American citizens, but their parents are still considered immigrants because, by law, they are not allowed to become American citizens.

The Yamadas run a grocery store in their Japanese neighborhood, and Mr. Yamada is also the principal of their Japanese Language School. Emi is a normal American teenage girl with 2 best friends, Ruth and Monica, and a dog named Suki. She dreams of growing up to become a teacher but, as a Japanese-American, no school would ever hire her—just as her brother Grant can't get a job anywhere except the family store, despite his engineering degree.

Emi and her family are at church when they hear about the bombing of Pearl Harbor, and after that life is never the same. Her best friend Ruth turns against her, accusing Emi and her family of being Japanese spies. It is an opinion many other Americans share. One night, the Yamadas decide they must destroy everything they own from Japan, to show their allegiance to America—but the FBI still comes to search their house and arrest Mr. Yamada. The family learns that he has been taken to a prison camp in Montana with other Japanese community leaders.

There are rumors that all Japanese-Americans will be taken away, rumors that prove true when the signs appear in Emi's neighborhood. They have one week to get ready, and they can take with them only what they can carry. All around them, families and businesses are forced to sell everything they own, at a fraction of its value. Emi's family leaves what is left of their belongings in their boarded-up store. She must also leave Suki behind with her friend Monica.

The family is assigned a number and loaded onto a bus, taken with hundreds of others to a fairground surrounded by barbed wire, known as Camp Harmony. Conditions are cramped and crowded—not much different from the permanent camp where they are ultimately sent, Minidoka. In the desert of southern Idaho, thousands of Japanese-Americans endure the dust storms, the wind and the scorching sun. They live in flimsy wooden barracks and line up for unfamiliar food in a government mess hall. It is at Minidoka that Mr. Yamada is finally returned to his family—but his time at the prison camp has left him silent and broken, no longer the Papa that Emi knew.

Minidoka tries to be like a small American town, with a school, a newspaper, jobs, clubs, even sports teams. Yet no one can overlook the armed guards that hold them there. Then the army brings in a loyalty questionnaire that divides many of Minidoka's residents, including Emi's own brothers. Question 27 asks "Are you willing to serve in the armed forces of the United States?" Question 28 asks "Will you forswear any allegiance or obedience to the Japanese Emperor?" Many who answer yes, like Grant, join the army. Those who do not, like Tommie, are called the "No-No Boys." Not long after Grant returns to camp on leave before being shipped out as part of the 442nd, an all Japanese-American army unit, Tommie and the other No-No Boys are sent to another camp in California, Tule Lake.

Life in the camp begins to change: passes are issued to go into town or to work on nearby farms for a day, and Army officers become a common sight—informing parents of their sons' death in the war. Then the worst happens: one of those officers stops at Emi's door. Her brother Grant has been killed in action while defending his country—the United States of America—against the Nazis. After Grant's memorial, his girlfriend Cherry leaves Minidoka to attend a college in Pennsylvania that accepts Japanese-Americans. She encourages Emi to consider pursuing her teaching degree, but Emi knows that when she leaves Minidoka, she will be too busy helping her parents to go to college. When Minidoka is finally closed down, after three years, their departure is not a celebration. Each resident receives $25 and is sent back out through the gates, as their camp home is torn down behind them.

In Seattle, Emi and her parents discover that their store has been vandalized and most of what they'd left behind is gone. Emi is reunited with her dog, but Tommie calls to say he has moved to Chicago. It is easier for Japanese-Americans to start over in the East and Midwest. Emi is the only one left to help her parents rebuild their business. After several years, she has nearly given up her dreams of teaching, when her parents announce that they have finally saved up enough money to send her to college.

Emi becomes a teacher. With her students, she recites the Pledge of Allegiance each morning. She pledges to her family that she will not let them down. She pledges to the past that she will remember to tell its story—when the world is ready to hear it. And she pledges to her country that she will do all she can to help make the words of that Pledge come true.

America's Concentration Camps

HISTORICAL OVERVIEW

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

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

However, during 1942-46, some 77,000 American citizens of Japanese ancestry and 43,000 Japanese nationals, most of whom were permanent U.S. residents, were summarily deprived of liberty and property without criminal charges and without trial of any kind. Several persons were also violently deprived of life. All persons of Japanese ancestry on the West Coast were expelled from their homes and confined in inland detention camps. The sole basis for these actions was ancestry; citizenship, age, loyalty, or innocence of wrongdoing did not matter. Japanese Americans were the only ones singled out for mass
incarceration. German and Italian nationals, and American citizens of German and Italian ancestries were not imprisoned en masse.

This episode was one of the worst blows to constitutional liberties that the American people have ever sustained. Many Americans find it difficult to understand how such a massive injustice could have occurred in a democratic nation. Professor Eugene V. Rostow once wrote: "Until the wrong is acknowledged and made right we shall have failed to meet the responsibility of a democratic society - the obligation of equal justice."

Why should this episode in American history be studied?

The significance of the study of this period goes far beyond the treatment of Japanese Americans. When the constitutional rights of any individual are violated, all Americans are affected. Students should reflect on this and their shared responsibility to protect the rights of all individuals at all times.

Students need to prepare themselves as informed citizens in a constitutional democracy. In times of crisis, they may be called upon to make difficult decisions that may affect their lives and those of others. In making such critical decisions, they should be free of prejudice, possess an understanding of due process, and become aware of the constitutional and human rights of all people.

Several West Coast states and their school districts have mandated February 19th as the Day of Remembrance to recall the lessons of the Japanese American internment and to provide appropriate instruction on the subject.

As they examine this issue, students will become aware of the use of euphemisms to justify violations of human rights. At the same time, they should be encouraged to respect differences among people, gain a deeper understanding, even empathy for cultural differences.

ROOT CAUSES

The seeds of prejudice which resulted in the incarceration of Japanese Americans during World War II were sown nearly a century earlier when the first immigrants from Asia arrived during the California Gold Rush. California was then a lawless frontier territory.

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

JAPANESE ARRIVE

As the Chinese population rapidly declined due to the lack of women and because of many men returning to China, an acute labor shortage developed in the Western states and the Protectorate of Hawaii in the 1880s. The agricultural industry wanted another group of laborers who would do the menial work at low wages and looked to Japan as a new source.

From the handful who were here prior to the Chinese Exclusion Act, the Japanese population increased to about 61,000 in Hawaii and 24,000 on the mainland by 1900.

As long as the Japanese remained docile, their hard labor was welcomed, but as soon as they showed signs of initiative, they were perceived as threats to white dominance.

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

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

Newspapers, radio, and motion pictures stereotyped Japanese Americans as untrustworthy and unassimilable. The media did not recognize the fact that a large number of persons of Japanese ancestry living in the United States were American citizens. As Japan became a military power, the media falsely depicted Japanese Americans as agents for Japan. Newspapers inflamed the "Yellow Peril" myths on the West Coast; radio, movies and comic strips spread the disease of prejudice throughout the United States.

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

No charge of espionage, sabotage, or any other crime was ever filed against these arrestees.

Men were taken away without notice, and their families were left without a means of livelihood.

Economic interests, however, were not satisfied with the arrests of individuals, and the fact that domestic security was under firm control. They wanted the entire Japanese American population removed.

The war became the perfect pretext for anti-Japanese groups to accomplish the goal they had been seeking for almost 50 years.

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

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

Executive Order 9066 broadly authorized any military commander to exclude any person from any area. However, there was an understanding among high officials that the authorization was to be used for the purpose of removing and incarcerating the Japanese Americans.

General John L. DeWitt, military commander of the Western Defense Command, thereupon issued a series of over 100 military orders applying exclusively to civilians of Japanese ancestry living in the West Coast states. The sole basis for DeWitt's orders was ancestry; he was often quoted as stating: "A Jap's a Jap. It makes no difference whether the Jap is a citizen or not."

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

At great cost and despite the critical shortage of materials, the government built 10 mass detention camps in the isolated areas of Arizona, Arkansas, California, Colorado, Idaho, Utah, and Wyoming. The vast majority of Japanese Americans were moved from the temporary detention camps near their hometowns to the permanent camps several hundred miles away even after the threat of invasion had vanished. Each of the permanent camps held some 12,000 Japanese Americans. A total of about 120,000 Japanese Americans were ultimately detained.

The days and weeks following the attack on Pearl Harbor put this nation under great stress and self-doubt and, in the climate that existed, prompted a series of events that culminated in an extraordinary episode in the history of the United States: the incarceration behind barbed wire and armed military guards, of innocent victims of an identifiable group of American citizens and legal resident aliens.

The expulsion and incarceration of these victims were initiated by the pressure groups along the West Coast and subsequently manifested itself through the highest levels of this nation's government. It was a singular event in which a regional attitude was implemented into a national policy and sanctified by the actions of the government, actions contrary to the intended purpose of the government, which is to insure the democratic principles of this nation. It was a demonstration of how this system of checks and balances can fail.

This failure was evidenced by the President's issuance of Executive Order 9066 which provided the means ultimately for the eviction; by the passage of Public Law 77503 and the unwillingness of Congress to question the intent of the Executive Order and the domestic policies enacted by the military; and by the United States Supreme Court, the final arbiter of justice, in its refusal to examine the argument of “military necessity."

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

President Gerald R. Ford rescinded Executive Order 9066 on February 19, 1976 - exactly 34 years after its promulgation - and stated: "An honest reckoning must include a recognition of our national mistakes as well as our national achievements. Learning from our mistakes is not pleasant, but as a great philosopher once admonished, 'We must do so if we want to avoid repeating them."'

EXECUTIVE ORDER NO. 9066

AUTHORIZING THE SECRETARY OF WAR TO PRESCRIBE MILITARY AREAS

WHEREAS,
The successful prosecution of the war requires every possible protection against espionage and against sabotage to national-defense material, national-defense premises and national-defense utilities as defined in Section 4, Act of April 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):

NOW THEREFORE,
By virtue of the authority vested in me as President of the United States, and Commander in Chief of the Army and Navy, I hereby authorize and direct the Secretary of War, and the Military Commanders whom he may from time to time designate, whenever he or any designated Commander deems such action necessary or desirable, to prescribe military areas in such places and of such extent as he or the appropriate Military Commander may determine, from which any or all persons may be excluded, and with respect to which, the right of any person to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War or the appropriate Military Commander may impose in his discretion. The Secretary of War is hereby authorized to provide for residents of any such area who are excluded therefrom, such transportation, food, shelter, and other accommodations as may be necessary, in the judgment of the Secretary of War or the said Military Commander, and until other arrangements are made, to accomplish the purpose of this order. The designation of military areas in any region or locality shall supersede designation 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 Proclamation in respect of such prohibited and restricted areas.

I hereby further authorize and direct the Secretary of War and the said Military Commanders to take such other steps as he or the appropriate Military Commander may deem advisable to enforce compliance with the restrictions applicable to each Military area hereinabove authorized to be designated, including the use of Federal troops and other Federal Agencies, with authority to accept assistance of state and local agencies.

I hereby further authorize and direct all Executive Departments, independent establishments and other Federal Agencies to assist the Secretary of War or the said Military Commanders in carrying out this Executive Order, including the furnishing of medical aid, hospitalization, food, clothing, transportation, use of land, shelter, and other supplies, equipment, utilities, facilities, and services.

This order shall not be construed as modifying or limiting in any way the authority heretofore granted under Executive Order No. 8972, dated December 12, 1941, nor shall it be construed as limiting or modifying the duty and responsibility of the Federal Bureau of Investigation, with respect to the investigations of alleged acts of sabotage or the duty and responsibility of the Attorney General and the Department of Justice under the Proclamations of December 7 and 8, 194 1, prescribing regulations for the conduct and control of alien enemies, except as such duty and responsibility is superseded by the designation of military areas hereunder.

Franklin D. Roosevelt
The White House, February 19, 1942

IMPORTANT DATES
IN THE HISTORY OF AMERICANS OF JAPANESE ANCESTRY

1868 First Japanese immigrants arrive at Hawaii as contract laborers.

1869 First group of Japanese immigrants arrive in California.

1882 Congress passes the *Chinese Exclusion Act*, barring further immigration from China and prohibits Chinese from attaining citizenship. Subsequent Increase in labor demand results in an increase in immigration of Japanese to Pacific Coast.

1900 - 1920 Peak years of Japanese immigration to the U.S.

1908 U.S. Secretary of State Elihu Root and Foreign Minister Hayashi of Japan formalize *The Gentleman's Agreement* whereby Japan agrees not to issue visas to laborers wanting to emigrate to the U.S.

1922 Congress passes the *Cable Act*, which provides that 'any woman marrying an alien ineligible for citizenship shall cease to be an American citizen.' In practice, this mean that anyone marrying an Issei (Japanese born immigrant) would automatically lose citizenship.

1924 Congress passes the *Immigration Exclusion Act* ending all Asian immigration to the U.S., except for Filipinos who were subjects of the U.S.

1936 Repeal of the Cable Act.

1937 Japan invades China, capturing Nanking, capitol of Nationalist China. U.S. breaks off commercial relations with Japan.

1941 *December 7* - Japan bombs U.S. fleet and military base at Pearl Harbor.
December 8 - U.S. Congress declares war on Japan. Within hours the FBI arrests 736 Japanese resident-aliens as security risks in Hawaii and mainland.
December 11 - U.S. declares war on Germany and Italy. Over 2,000 Issei and Nisei (American born children of Japanese immigrants) from Hawaii and mainland--teachers, priests, officers of organizations, newspaper editors and other prominent people in the Japanese community are imprisoned in Justice Department internment camps.

1942 *February 19* - President Roosevelt signs Executive Order 9066, giving Secretary of War authority to designate 'military area' from which to exclude certain people. Sets into motion eventual incarceration of 120,000 Japanese, aliens and citizens.

June 5- Incarceration of persons of Japanese ancestry from designated military zones complete. All persons are housed in temporary 'assembly' center barracks.

October 30 - U.S. Army completes transfer of inmates from Army transit camps to ten permanent War Relocation Authority (WRA) detention camps called 'Relocation Centers.'

1943 *January 28* - U.S. War Department announces plans to organize all-Japanese American combat unit.

April - 442nd Regimental Combat Team activated.

July 15 - Tule Lake, California camp for those whose response to 'loyalty oath" prove unacceptable to authorities, is established.

1944 *October 30* - The 100th and 442nd (all Japanese-American combat units) rescue Texas 'Lost Battalion' after five days of battle. Unit suffers over 800 casualties, including 184 killed in action to rescue 211 Texans.

December 18 - U.S. Supreme Court declares WRA cannot detain loyal citizens against their will, ending two and one half years of the habeas corpus case. Way now open for Japanese Americans to return to the West Coast "Individual exclusion" orders activated to keep nearly 5,000 interned at Tule Lake.

1945 *August 6*- U.S. drops first atomic bomb on Hiroshima.

August 9 - Second atomic bomb dropped on Nagasaki.

September 2 - Japan formally surrenders.

September 4 - Western Defense Command issues Public Proclamation No. 24 revoking all West Coast exclusion orders against persons of Japanese ancestry.

HISTORICAL INFORMATION

DEFINITIONS

Issei: Japanese-born immigrants, living in the US but forbidden by law to become US citizens
Nisei: first-generation Japanese-Americans, children of the Issei born in the US as US citizens

TULE LAKE

Opened May 27, 1942
Closed March 20, 1946
Peak population: 18,789
Origin of prisoners: Sacramento area, Southwestern Oregon, and Western Washington; later, segregated internees were brought in from all West Coast states and Hawaii.

Tule Lake, located near the Oregon border in Northern California, was one of the most infamous and turbulent of the internment camps. Prisoners there held frequent demonstrations and strikes, demanding their rights under the U.S. Constitution. Resistance to the internment and to War Relocation Authority policies at Tule Lake was very strong, resulting in Army occupation, violence, and martial law. As a result, it was made a segregation camp, and internees from other camps who had refused to take the loyalty oath or had caused disturbances were sent to Tule Lake. Tule Lake was one of the last camps to be closed.

The town of Tule Lake was established by homesteaders farming the lake bottom land administered by the Federal Bureau of Reclamation. To the southwest lies the Lava Beds National Monument and further in the distance looms Mount Shasta. The two most prominent landmarks visible from the Tule Lake camp are Castle Rock to the west and Abalone Mountain to the east. The evacuees to Tule Lake included an advance party from the Puyallup and Portland assembly centers. The majority of the first year Tuleans came from three assembly centers in California: Sacramento, Marysville, and Pinedale. By the end of summer 1942, Tule Lake's population reached 16,000 and Tule Lake became a boom town.

Tule Lake's farms produced crops for the camp and for other relocation centers. Tule Lake also had its own bacon and egg factory, and poultry farm. Programs in music and theater got started. Exhibits were held and churches were organized, as were schools. Reporting on all the activities in the camp was The Tulean Dispatch. As people settled in, organizations developed—including sports and clubs for young people. The camp high school, Tri-State High, was completed. The American school was one to the few instances where Tuleans had contact with non-Japanese.

As the rain came, the grounds turned to mud. Winter came early and was a cold and new experience, especially for those from southern California. Coal kept the barracks warm.

January 1943 saw some early departures: students, people with job prospects on the outside and transfers to the Topaz Center. Earlier in the fall, others were permitted outside on temporary leave to harvest sugar beets in Idaho.

The outside world was curious about the camps. A special visit was arranged for 19 journalists, representing newspapers, magazines, newsreels and the Office of War Relocation. They came to describe and document life in the camps and in May 1943, articles appeared in Life and Pathe-RKO newsreels.

In mid-1943 in all ten relocation centers—Manzanar and Tule Lake (California), Gila and Poston (Arizona), Minidoka (Idaho), Heart Mountain (Wyoming), Granada (Colorado), Topaz (Utah), Rohwer and Jerome (Arkansas) —evacuees were administered loyalty questionnaires. Two critical questions became a test to divide one evacuee from another. Question No. 27—"Are you willing to serve in the Armed Forces on combat duty where ever ordered?" and No. 28—"Will you swear unqualified allegiance to the United States of America and faithfully defend it from any or all attack from foreign or domestic forces and forswear any allegiance to the Japanese Emperor, or to any other power, foreign government, or organization?" Since Japanese immigrants were ineligible for U.S. citizenship, answering "yes" to No. 28 would make those born in Japan people without a country.

As proof of loyalty, all internees were expected to answer "yes" to both questions. Those who answered "no" to either question were judged to be disloyal to America and ordered to the newly designated Tule Lake segregation center. Tuleans classified as loyals were sent to other camps, mainly Heart Mountain, Amache and Minidoka. With two out of three residents now new, Tule Lake entered a new phase.

An uprising arose in November 1943, which led to the Army taking control of the camp from November to February 1944. In Congress, the Dies Sub-Committee heard testimony concerning the November uprising, and the Army subsequently relinquished control back to the War Relocation Authority.

With segregation came a more pronounced orientation towards Japan and Japanese culture. Japanese schools were formed in every ward. Each ward drew on the residents of their nine blocks to staff the Japanese school. Most students attended the Japanese school for half a day and for the other half, went to the American school. There were exceptional schools such as Daitowa Juku where students studied Japanese subjects all day.

Other aspects of camp life continued unchanged. The community activities staff organized a varied program of culture, recreation sports and youth activities. While the block was a common basis for a team, such as the Block 34 softball team, some teams drew from their hometowns, while other teams were formed by players with common ties to a former relocation center. Art and music by dance bands and the Tule Lake Symphony added to the life of the camp.

As population increased after segregation, blocks were added. Tule Lake now had eight wards. Originally residents in a block came from similar hometowns. After Tule Lake became a segregation center, the composition of many blocks changed dramatically, with residents coming from mixed geographic areas and with experiences in different assembly and relocation centers. Each block became a community, taking on an identity and life of its own.

Anti-American sentiment was common among the Tule Lake segregants. Among the most vocal and active in expressing pro-Japan sentiments were the Hokoku-Hoshidan. Their extremist position made them the target of the WRA, which began removing members to internment camps at Santa Fe, New Mexico and Bismark, North Dakota. Bitterness, confusion and the pressure from the pro-Japan organizations all influenced many Nisei (first generation Japanese-Americans) in Tule Lake to take the dramatic step of renouncing their American citizenship. More than 5000 did so.

The war was over and Tri-State High School held its final commencement in October 1944. The WRA began processing residents for resettlement. The majority resettled in the United States, but nearly 4,500 repatriated to Japan, while over 2,000 were sent to internment centers and confined—some through 1947—in Bismark, North Dakota, Santa Fe, New Mexico and Crystal City, Texas.

By Christmas, all the other camps had closed, but Tule Lake remained open. In early 1946, fire broke out at the high school, burning it down completely. By March 1946, Tule Lake was virtually empty with a few men staying until the end.

APPLICATION FOR LEAVE CLEARANCE

Beginning in February 1943 the WRA and the War Department jointly began registering all adults in the internment camps. Both used the same form entitled "Application for Leave Clearance." The War Department wished to register all male citizens of draft age even though Japanese-Americans were not eligible to be drafted until January 1944. The WRA wanted a list of adults in order to relocate the Japanese back into American society. The registration further served the military by receiving applications from volunteers to serve in an all Japanese-American combat team.

The main function of the questionnaire was to measure the loyalty of the Japanese. Two questions were designed to achieve this goal:

> *Question 27*: Are you willing to serve in the armed forces of the United States on combat duty, wherever ordered?
>
> *Question 28*: Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any and all attacks by foreign and domestic forces, and forswear any form of allegiance or disobedience to the Japanese Emperor, or any other foreign government, power, or organization?

The questions created many uncertainties for the evacuees. For the Issei, as Japan-born immigrants who could not legally become US citizens, answering "yes" to Question 28 would leave them without a country. The Nisei, as the Issei's American-born children, were fearful of answering "yes" to Question 28 for it might imply they had previously been loyal to the Emperor of Japan. Due to the confusion, Question 28 was eventually changed for the Issei to be read: Will you swear to abide by the laws of the United States and to take no action which would in anyway interfere with the war effort of the United States? Other respondents answered "no" to both questions as a means of protest. These evacuees became known as "No-No Boys." Later the form was entitled "Information for Leave Clearance."

NO-NO BOYS

Troubling and explosive reaction came from all ten camps to the army's decision at the beginning of 1943 to induct Americans of Japanese ancestry into a segregated combat team. Internees found the procedures set up to screen individuals for this purpose to be especially objectionable. The WRA (War Relocation Authority), which had been trying to work out for some time a more efficient system for leave clearance, now combined efforts with the army to devise a questionnaire to separate the "loyal" from the "disloyal." Between early February and late March, all American citizens of Japanese ancestry and aliens over age seventeen, except those who had already requested repatriation to Japan, were required to fill out a Selective Service questionnaire as well as a WRA questionnaire.

Both questionnaire asked male citizens, "Are you willing to serve in the armed forces of the United States on combat duty, whenever ordered?" and, "Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attacks by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese Emperor or any other foreign government, power or organization?" The WRA form for female citizens and aliens of both sexes inquired, "If the opportunity presents itself and you are found qualified, would you be willing to volunteer for the Army Nurse Corps or the WAC?" while the second question was similar to that answered by male citizens. However, as soon as officials started helping people to fill out these form, they realized that the second question, as worded, was inappropriate for aliens, who would become stateless persons if they forswore allegiance to Japan. So on the forms for aliens, officials hastily changed the question to read, "Will you swear to abide by the laws of the United States and to take no action which would in any way interfere with the war effort of the United States?" Those who wished to enlist had to fill out yet additional forms. At first the army only accepted citizens. Several months later, it announced it would also take "loyal" aliens and make it possible for them to apply for citizenship, despite the existing naturalization laws.

The registration drive created real dilemmas for the camps' residents and split many families further apart. Answering "yes" to the questions about forswearing allegiance to the Japanese emperor implied that one held such allegiance in the first place. A vast majority of the Nisei felt no attachment to Japan whatsoever. On the other hand, by answering "yes" to both questions, they became eligible for the draft. Many individuals resented being asked to serve a country whose government had imprisoned them and their families in concentration camps. Especially offensive was the fact that they would be placed in a segregated unit. Some worried about what would happen to their parents, who had now been stripped of their possessions and had few remaining means of survival. Many Issei begged their American-born children to answer "no" to both questions, as a way to keep their families together in a time of extreme uncertainty. The men who answered "no" to both questions were nicknamed the "No-No Boys."

Altogether, 78,000 individuals were required to register: 20,000 of them male Nisei between the ages of 17 and 37 subject to the draft. Over 4,000 of the latter refused to answer the two questions or gave negative or qualified answers. The percentage of internees registering and the proportion of affirmative versus negative answers varied considerably in the different camps, depending on how the WRA officials and army representatives dealt with the situation, as well as on the internal political dynamics among the internees. The relocation centers at Minidoka, Idaho, and Tule Lake, California, represented two extremes in terms of internee reaction. Registration proceeded quietly and took less than a month at Minidoka, where the army and WRA authorities answered questions as forthrightly as they could and stressed that reinstating Selective Service procedures for Nisei was the first step towards the eventual restoration of other civil rights. Only 9 percent of the internees at Minidoka gave negative answers to the loyalty questions, and over 300 young men—a quarter of the volunteers from all the camps combined—were inducted.

In January of 1944 the government demanded still more. It announced that it would begin drafting the very same Japanese-American men it was jailing on suspicion of disloyalty. By early February, young men at the ten relocation centers began receiving notices directing them to report to their local draft boards for their physical examinations. They were to join the same army that had been guarding them for years, and that continued to aim weapons and searchlights at their families. This extraordinary government demand left these young men with no good choices. On the one hand, they could swallow their outrage at years of mistreatment and leave captivity to fight for someone else's freedom. To do this would mean more than risking their own lives; it would also mean leaving their families behind to uncertain futures as wards of a hostile government. On the other hand, they could give voice to their outrage and resist the draft. To do this was to risk prosecution, many more years of incarceration, and the lifelong stigma of a felony conviction.

Most of the young men in the camps, like the sixty-five Minidokans who were sworn in that June day by Lieutenant Harrington, choked back their resentments and chose to accept the draft as just another unwanted test of their patriotism. Many served bravely in Europe with the 442nd Regimental Combat Team, the racially segregated battalion for Japanese-Americans that the army created. Some lost limbs, others their lives.

Some of the internees, however, made the other choice and refused to comply with their draft orders. At Minidoka, for example, nearly forty young men ignored their draft notices, each unaware that others were doing the same. At the Heart Mountain Relocation Center, on the other hand, draft resistance became a noisy and well-publicized political movement that led nearly ninety to resist. In all, more than three hundred Japanese-Americans from the ten camps refused to show up for their physical exams or for induction. They pressed a simple moral question: If we are loyal enough to serve in the army, what are we doing behind barbed wire?

Not only did the government decline to answer this question, it punished the resisters brutally for asking it. Through the spring and summer of 1944, agents of the US Marshals Service came to their barracks and arrested them on charges of draft evasion, carting them off to local jails to await trial in federal courtrooms in the summer and fall of 1944.

PEOPLE WHO MADE A DIFFERENCE

Eleanor Roosevelt

Eleanor and President Roosevelt held opposite views of the rights of Japanese-Americans. In the week after Pearl Harbor was bombed, the First Lady toured the West Coast; praised a plea for racial tolerance by the mayor of Tacoma, WA; and posed with Japanese-Americans for photographs to be distributed over the Associated Press wire service. The First Lady wanted to prevent the evacuation. She worked closely with the Attorney General to ensure, first, that she understood how the Constitution applied to internment and, second, that the Justice Department presented a strong case against the policy to the President. Once the relocation of Japanese-Americans began, she contributed to Japanese-American cultural associations and patriotic organizations, and corresponded with Japanese-American soldiers and an interned "pen pal." She monitored evacuation procedures, intervened to keep families together, helped to secure early releases, and interceded with War Relocation Authority (WRA) personnel on behalf of those few non-interned Japanese Americans who protested the treatment their relatives were receiving in the camps. When internees of the Harmony Camp center wrote her about their accommodations, she pushed the WRA to investigate its housing. Some Japanese-Americans said their most memorable day in camp was when Eleanor Roosevelt came to visit, to inspire them not to lose faith in the democracy for which America was fighting, even though that democracy had failed them temporarily. Togo Tanaka, the organizer of a significant protest at Manzanar, named his first-born child after Eleanor Roosevelt.

Ralph Carr

Ralph Carr was the Governor of Colorado during World War II. After the bombing of Pearl Harbor and before the evacuation started in April of 1942, the Federal Government tried to work with the governors of the inland western states to help Japanese-Americans move away from the designated military zones on the West Coast into less populated areas. All the states protested, some even setting up border patrols to prevent this relocation. The only exception was Colorado. Governor Ralph Carr was very sympathetic to the Japanese-Americans. He openly and publicly welcomed Japanese-Americans to move to Colorado. Several thousand Japanese-Americans did, and as a result escaped the evacuation to the camps. In the Japanese District in Denver, there is a statue erected in his honor by the Japanese-American community, dedicated to his courage in making the stand he did at the time. In his subsequent campaign for state Congress, Ralph Carr's election platform focused the injustice of the Japanese-American internment. He lost the election to a publicly anti-Japanese opponent.

The Quakers

It is important to acknowledge the work of the Quakers and the American Friends Service Committee, the only formal organization that protested the evacuation order and assisted Japanese-Americans during World War II. Throughout the internment, the AFSC collected and sent supplies and offered a variety of services to the inmates of the camps. One was the National Japanese Student Relocation Council, which placed college-age young people in various institutions in the Midwest, East and South. The other was the establishment of hostels in large cities in the Midwest and East where individuals and families released from the camps could stay until they found jobs and a place to live. A small but important part of this program was the AFSC's support of a young Japanese-American named Gordon Hirabayashi. Hirabayashi created a case to test the constitutionality of the government evacuation decree and was assisted by local Quakers in Seattle. After the war was over, many Quakers on the East Coast raised money to help pay the medical expenses for the young burn victims of the atomic bombings in Hiroshima and Nagasaki.

Mitsuye Endo

Mitsuye Endo was dismissed from her California State civil service job in 1942, ordered by the military to leave Sacramento, and forced to live at the Tule Lake Relocation Center and later at the Topaz Relocation Center. As a loyal and law-abiding American citizen, she filed a *writ of habeas corpus* stating that the War Relocation Authority did not have the right to detain loyal American citizens. She had not been charged with any crime or been given due process of law. She won her case when the Supreme Court ruled on December 18, 1944 that loyal citizens could not be detained against their will. The Supreme Court unanimously ruled that Endo should be given her liberty, opening the door to the release of all the evacuees.

INTEGRATION ACTIVITIES

Within the Silence is a fictional account of the Japanese-American internment camps during World War II: one girl's perspective, based on the real-life experiences of many different young people at the time. The following activities are designed and adaptable for students of all levels, in accordance with the California State Standards for History-Social Science. They aim to explore the issues of this period in American history through a dynamic, hands-on approach.

Writing: write a story, a poem, a report, an article, a scene, a play, a song, a caption
Art: draw or paint a picture, create a collage, a sculpture, a comic strip, take a photograph, make a video
Drama: create a still image, a dance or movement activity, a series of images, an improvisation, a scene, a play
Discussion: partner or small group talk, oral report or presentation

Students may address the following questions and topics through any of the suggested mediums or a combination of them:

1. Supplement a specific scene in the script with work in another medium.

2. Supplement a specific image from the video with work in another medium.

3. Interview a character from the piece.

4. Research historical documents to find a real person's description of an event from Emi's story (i.e. how they heard about the bombing of Pearl Harbor; their departure to or from the camp). Share what you learn.

5. Read and explore selections from other fictional or first person perspectives (see bibliography for suggestions).

6. What are the issues of Questions 27 & 28: what do the different answers mean or imply? What are the consequences? How would an individual decide what to answer?

7. Re-create a scene from the piece from another character's point of view (i.e. Ruth's perspective after the bombing of Pearl Harbor; Grant or Tommie's perspective on Questions 27 & 28).

8. How were the experiences of Japanese-Americans in California or other states or parts of the country similar or different to Emi's experiences in Washington?

9. Research and compare the treatment of Japanese-Americans during World War II with that of German-Americans and Italian-Americans. How was it the same? How was it different? Why was it different?

10. How did Monica and her mom react to Emi differently than Ruth and her family'? What did Monica and Mrs. Andrews do for Emi during the war?

11. Who else in the video helped or inspired Emi, her family, or other Japanese-Americans? Research and share how other Americans helped the Japanese-Americans during this time.

12. How is the treatment that Japanese-Americans received during World War II related to the treatment other ethnic groups have received during other periods or history, including today? Research and compare the similarities and differences between the internment camps and the Native American experience, the Holocaust or current events (the aftermath of September 11).

13. What were the differences between the internment camps and prisoner of war camps during World War II?

14. Choose a part of Emi's story that you'd like to know more about and research it. Share what you learn.

15. Research another event in history and how it is related to this one.

16. Imagine you could get in touch with Emi. What would you want to tell her or show her about the future?

17. How did watching Within the Silence make you feel?

18. What would you do/how would you feel if these events were happening now?

SAMPLE DRAMA LESSON PLAN

Learning objective: to humanize and personalize Japanese-Americans during World War II
Central question: how did it feel to be sent to an internment camp?

Warm-Up:

1. establish ground rules for workshop
2. series of games and activities for getting to know each other and for working together through drama (practice skills such as listening, communication, cooperation, creative problem-solving)

Introduction:

3. role in a bag: leader provides a selection of items which have been found left behind by someone who has been sent to a Japanese-American internment camp during World War II
    - whole group discusses and creates character, using role-on-the-wall to record information (the character is represented in the form of an outline of a person: on the inside of the figure is written what the character thinks or feels about herself; on the outside, how she appears or how others perceive her)

Development:

4. physical brainstorming: whole group creates images from this character's photo album (literal or symbolic) in a round robin format
    - first students make solo images only, then they can add sound and/or movement, bring in or sculpt others
    - add further information discovered/decided about character to role-on-the-wall

5. skits: in pairs, A plays the character and B plays his/her best friend
    - situation: A tells B that s/he is about to leave to go to the camp—A does not want to go; B tries to convince A it is for the best
    - switch so each partner gets a chance to play both roles
    - spotlight pairs during improvisations

6. image work: in small groups, students create a flow series of still images of the character's journey to the camp

7. the suitcase: in a circle, each student contributes one item (real or written on a piece of paper) this character would have taken to the camp
   - all items must fit into one suitcase
   - leader provides suitcase into which students can literally pack the objects as part of the activity

Closure:

8. the journey: students form two lines facing each other to make a path, through which the leader walks as the character on his/her way to the camp—the end of the two lines is the camp. As the leader passes by, students provide voices in the head: the character's thoughts and feelings or what others might be saying as s/he is leaving

Discussion:

9. debrief activities and answer questions

Follow-up:

10. students reflect on the drama experience through writing or art

SUPPLEMENTAL DRAMA ACTIVITIES:

ROLE-ON-THE-WALL:

This activity can be repeated for multiple characters, including specific characters from *Within the Silence* or other fictional or real-life figures. This activity can be used as a jumping point for further discussion and exploration of character choices, motivation, perceptions and prejudices.

PHYSICAL BRAINSTORMING/STILL IMAGES:

Image work can be used to explore any theme, idea or topic. It can be literal or symbolic, can depict actual events from the piece or imaginary ones, and can also focus on different points of view. Students may then select characters from the images to interview or scenes to bring to life or explore further in other ways.

A DAY IN THE LIFE:

Small groups prepare images or scenes to show all of the events of a significant day, building a chronological sequence toward the important moment.

FORUM THEATRE:

a. In partners or small groups, students share personal experiences of racism or prejudice.

b. Situations are selected and played as improvisations, in which other members of the group can freeze the scene at a crucial moment, take on the role of the main character and experiment with different ways the scene could have happened.

c. For each story, students work separately to create their image of the situation (images may be visual or dramatic). The images are then shown to the whole group to compare and discuss.

BOOK LIST

ELEMENTARY

Kindergarten through Sixth Grade

Hamanaka, Sheila

The Journey, Japanese Americans, Racism and Renewal
New York: Orchard Books, 1990.
Brief, eloquent testimony to the Japanese American experience done in art and narrative. 40 pp.

Mochizuki, Ken
The Writer of
<u>Within The Silence</u>

Baseball Saved Us
New York: Lee & Low Books
The 1993 Parents' Choice Award. Based on actual events, a touching story of a young boy living in a American concentration camp during World War II. When there was very little to be thankful for, baseball became a savior.

Heroes
New York: Lee & Low, 1995
Author of the 1993 Parents' Choice Award Winner for, *Baseball Saved Us.* This second picture book is a wonderful story, set in the 1960's, of overcoming racial stereotypes. Donnie wants to play football after school but his friends want to play war-with Donnie as the bad guy. Donnie has to play the enemy, his friends insist, because as a Japanese-American, he looks like "them". 1995. 32 pp.

Uchida, Yoshiko

Journey Home
New York: Atheneum, 1978.
Sequel to Journey *to Topaz.* Depicts the hardships and joy Yuki and her family experience upon their return to California from a concentration camp. Warm, dignified and optimistic story. 131 pp.

Journey to Topaz
New York: Charles Scribner's Sons, 1971, 1985.
Story of an 11-year-old and her family uprooted from their California home and sent to Topaz, a desert wartime camp. Sensitive and thought-provoking. 149 pp.

I N T E R M E D I A T E

Sixth through Eight Grade

Davis, Daniel S. ***Behind Barbed Wire, The Imprisonment of Japanese Americans During World War II***
(grades 7+) Dutton Children Books, 1982.

Houston, Jeanne and Houston, James ***Farewell to Manzanar***
Boston: Houghton Mifflin, 1973
Personal story of young girl in wartime camp. Touches on some of the causes of the removal of Japanese Americans from the West Coast and depicts the unrest at the camp.

Sone, Monica ***Nisei Daughter***
New York: Little Brown & Co., 1953.
Story of a Japanese American girl, who grew up in Seattle's Pioneer Square, characterizing her growing racial awareness and depicting her incarceration.

S E C 0 N D A RY

Seventh through Twelfth Grade

Kessler, Lauren ***Three Generations in the Life of a Japanese American Family***
1993. 347 pp.
Bright, ambitious, enterprising Masuo Yasui traveled to America in the year 1903 and like most immigrants coming to America, filled with hopes and dreams. A story of one family's struggle to conquer many obstacles in order to find their dreams.

Okada,John — ***No No Boy***

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

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

Tajiri, Vincent, ed. — ***Through Innocent Eye, Teenagers' Impressions of World War II Internment Camp Life***

Los Angeles: Keiro Services. 1990.

Tateishi, John — ***And Justice For All***

New York: Random House, 1984.
An oral history of the Japanese Americans, focusing largely on their recollection of the war years. 260 pp.

Edited by John Modell — ***The Kikuchi Diary: Chronicle from an American Concentration Camp*** Urbana, IL: University of Illinois Press, 1993. 253 pp.
Kikuchi was a graduate student at the University of California, Berkeley when the war broke out. He started keeping a diary of his personal thoughts and experiences from December 7, 1941 10 September 1942. "A lively, intensely human, and perceptive record of what it was like to be interned by a country you had faith in but which did not have faith in you."

Edited by Stanley L. Falk and Warren M. Tsuneishi — ***MIS in the War Against Japan***

1995. 142 pp.
Personal experiences related at the October 1993 MIS Capital Reunion, "The Nisei Veteran: An American Patriot" by the Japanese American Veterans Association of Washington D.C., in Arlington, Virginia. This fascinating compilation preserves the individual stories of representative MIS veterans, told from their point of view.

The information in this guide has been condensed from the Japanese American Citizens League's Curriculum and Resource Guide

RESOURCES FOR TEACHERS

BOOKS:

DiStasi, Lawrence
Una Storia Segreta: Essays About the Internment, Evacuation and Restrictions on Italian Americans During World War II
Berkeley, California: Heyday Books, 2001.

Kodani Hill, Kimi.
Topaz Moon: Chiura Obata's Art of the Internment.
Berkeley, California: Heyday Books.

Hirahara, Naomi
GreenMakers: Japanese American Gardeners in Southern California
Los Angeles, California: Southern California Gardeners' Federation.

Inada, Lawson Fusao
Only What We Could Carry
Berkeley, California: Heyday Books, 2000.

Komei Dempster, Brian
From Our Side of the Fence
Berkeley, California: Kearny Street Workshop.

Muller, Eric
Free to Die for Their Country: The Story of the Japanese American Draft Resisters in World War II
San Francisco, California: Japanese American National Library.

Okimoto, Ruth Y.
Sharing a Desert Home: Life on the Colorado River Indian Reservation, Poston, Arizona 1942-1945
Berkeley, California: News from Native California, 2001.

Shirai, Noboru
Tule Lake: An Issei Memoir
Sacramento, California: Muteki Press, 2001.

Taira, Ester; Gill, Kathy J; & Embrey, Sue Kunitomi
Making Connections: Struggle for Justice, The Japanese American and Internment
Los Angeles, California: The Los Angeles Unified School District.

Takei, Barbara & Tachibana, Judy
Tule Lake Revisited, A Brief History and Guide to the Tule Lake Internment Camp Site
Sacramento, California: T & T Press, 2001.

VIDEOS:

Abe, Frank
Conscience and the Constitution
www.pbs.org/conscience/index.html
A documentary depicting the struggle of the Heart Mountain resisters, a group of young Japanese Americans in an American internment camp.

Korty, John
Farewell to Manzanar
Film version of Jeanne Wakatsuki Houston's book of the same name, about a young girl and her family before, during and after their internment at Manzanar Internment Camp.

Nishikawa, Lane
Forgotten Valor
The Go For Broke Educational Foundation.
A docudrama about the difficulties and mixed emotions that many second-generation Japanese Americans who served their country during WWII had upon returning to their families and post-war lives.

Fournier, Eric
Of Civil Wrongs and Rights
A documentary about Fred Korematsu.

Yamada, Gayle
Uncommon Courage: Patriotism and Civil Liberties
Bridge Media
A documentary sharing the story of the Japanese American GIs of the U.S Military Intelligence Service (MIS).

Ina, Satsuki
Children of the Camps
www.children-of-the-camps.org
A documentary that captures the experiences of six Americans of Japanese ancestry who were confined as children to internment camps.

LINKS:

The Go For Broke Educational Foundation
(310) 328-0907 (phone)
(310) 222-5700 (fax)
esoldier@goforbroke.org (email)

Japanese American Citizens League Educational Website
www.jacl.org/ed
jacl@jacl.org (email)