

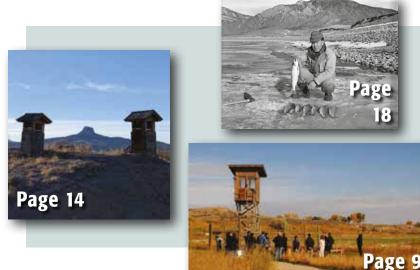


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Check out our website to read past issues of *Kokoro Kara*!

www.heartmountain.org/kokoro-kara-magazine

KOKORO KARA

Volume 10, Issue 3

Editor/Designer: Kate Wilson

Have an idea for an article?

Would you like to be a **contributing writer**? We're interested! Write to Kate Wilson with your story ideas—these could include a profile of a former incarceree, a specific aspect of the Japanese American experience before/during/after the war, or an act of kindness from a non-incarceree, just to name a few.

katew@heartmountain.org

Change of address?

Contact Deni Hirsh to update your contact information and for questions regarding membership & donations.

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Personal Stories Dominate Our History

CHAIR SHIRLEY ANN HIGUCHI

o much of the history of the Japanese American incarceration revolves around key dates, such as the December 7, 1941 bombing of Pearl Harbor; the February 19, 1942 signing of Executive Order 9066; and the November 10, 1945 closing of Heart Mountain. During this coming year, these anniversaries will dominate much of our attention.

On December 7, we remembered the 80th anniversary of the Imperial Japanese attack on Pearl Harbor, which unleashed a wave of fear and hysteria that led to the incarceration of 120,000 Japanese Americans without evidence or trial. Executive Order 9066, signed the following February, enabled the federal government to force Japanese Americans on the West Coast into assembly centers and then ten concentration camps located throughout the United States.

These two actions are the reason our foundation exists. But just focusing on these dates can conceal what truly makes our organization and community so special—the human stories behind every record and artifact we have in our growing collections.

The stories of Norman Mineta and Alan Simpson, who met as Boy Scouts in Heart Mountain and went on to forge legendary careers in Congress, are the foundation of our new Mineta-Simpson Institute at Heart Mountain, which will enable us to expand the reach of our mission and connect with a wider audience.

The stories of incarcerees Takashi Hoshizaki, Naomi Oshita, and Bacon Sakatani were essential to the success of last summer's educator workshops, sponsored by the National Endowment for the Humanities. We'll repeat those workshops in 2022, bringing 72 educators from around the country to our site to learn more about our important work.

My book, *Setsuko's Secret*, is rooted in my family's personal stories, as well as the stories of prominent members of our community: Raymond Uno, Sam Mihara, Norm Mineta, and others. The force of what happened to them, bolstered by government documents and other

accounts, has helped the book resonate with many readers.

And this is only the beginning. Through the Mineta-Simpson Institute, we will be producing an astonishing amount of new content in the year to come. Our new printing of *Light One Candle*, the Holocaust memoir of Solly Ganor, will be released in



the coming weeks. Ganor's book recounts his rescue from the Dachau Death March by former Heart Mountain incarceree Clarence Matsumura. We will support the book's release with a new digital exhibit and a series of events partnering with Jewish history organizations and museums.

In 2022, we'll also publish for the first time a memoir from one of the leaders of the legendary 442nd Regimental Combat Team, the Japanese American unit famed for its valor during World War II. The book, titled *Kotonk*, was told by Chester Tanaka to Eric Saul, the historian who first brought the story of Solly Ganor and Clarence Matsumura to the world. Other publications will include *Lone Heart Mountain*, artist Estelle Ishigo's illustrated account of her time at Heart Mountain; and *Heart Mountain: The History of an American Concentration Camp*, the Pulitzer Prize nominated history by our vice chair Doug Nelson. It was his book that told the story of Heart Mountain draft resisters for the first time. These are vital stories that bring the Heart Mountain experience and that of World War II to a wider audience beyond our center.

Our historic site in Wyoming will also see major growth in 2022. We'll continue our work on the restoration of the root cellar, an engineering and construction marvel that held the produce grown by the dedicated incarceree farmers at Heart Mountain. We will also open to the public

our restored Heart Mountain barrack, with recreations of living spaces as remembered by former incarcerees.

All of this is what makes our site so special. I'm so proud of the work done by our staff to make all this possible, and by the support of our board and our members. It just wouldn't be possible without you.

"All our dreams can come true if we have the courage to pursue them."

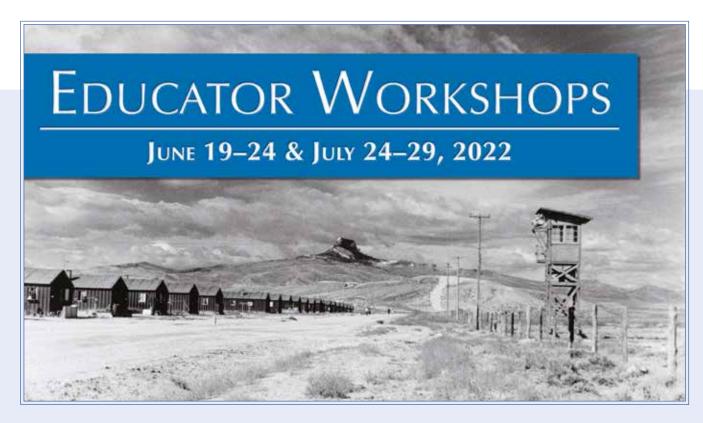
–Walt Disney

For years, the history of the Japanese American incarceration was hidden by those who endured it and those who perpetrated it. No more.

I hope to see you in person at our 2022 Pilgrimage on July 28–30, 2022, where we will celebrate our accomplishments and the building of the Mineta-Simpson Institute.

Stay inspired!

Sinky Ann Digachi



APPLY FOR OUR SUMMER WORKSHOP!

The Heart Mountain Wyoming Foundation is accepting applications from K-12 educators to participate in two weeklong workshops sponsored by the National Endowment for the Humanities.

The workshops will take place at Heart Mountain Interpretive Center and other sites around Cody and Powell, Wyoming. Participating educators will hear from a faculty of international and local experts about the incarceration during World War II. The workshops will place this event in the larger context of Wyoming history, and will include segments on Native American history related to Heart Mountain and the stories of the homesteaders that moved onto the site after the camp was closed.

APPLICATION & DETAILS @ www.heartmountain.org

APPLICATION DEADLINE: MARCH 1, 2022

IT'S GOOD TO BE PART OF A TEAM

EXECUTIVE DIRECTOR DAKOTA RUSSELL

suspect that many of you are, by this point, familiar with the work of the Japanese American Confinement Sites Consortium. Heart Mountain played a key role in creating this group in 2016. Since that time, the Consortium has grown to include over thirty member organizations dedicated to preserving and educating about Japanese American history. The Consortium promotes communication and resource sharing between groups, but it also helps to amplify our voice when we lobby Congress for support and advocate for our mission with the public.

This October, I was pleased to see many faces, both new and familiar, at the Consortium's annual education conference. Held virtually again this year, the conference featured sessions about the latest educational efforts, advocacy in the Japanese American community, and important new research into the history of the camps. I was especially pleased to hear that, thanks to the efforts of Consortium partners, the Japanese American Confinement Education (JACE) Act is steadily working its way toward Congressional approval.

The JACE Act will reauthorize funding for the National Park Service's Japanese American Confinement Sites grant program, which is close to exhausting its original allocation. Heart Mountain and other sites have benefited

immeasurably from these grants, which we used to stabilize the hospital chimney and build the interpretive center, and are currently using to complete restoration of the barrack and root cellar. The JACE Act will not only preserve these important grants, but will also establish new funds to be used by Japanese



American organizations for collaborative education efforts, including future Consortium activities. Our hopes are high that this important bill will be passed in 2022.

This legislative effort would not be possible without the spirit of unity created by the Consortium. However, this is only one of its many projects. As part of the Consortium, Heart Mountain is also helping the Amache Alliance to seek designation as a National Historic Site and the Friends of Minidoka to defend against a massive windmill project that would have negative visual impacts on the historic site. We are truly stronger together, and I'm proud of the role our Foundation has played in building this team.





he Heart Mountain Wyoming Foundation is pleased to welcome a new member to our staff: Krist Jessup. Krist is coming to Heart Mountain from the American Heritage Center in Laramie, Wyoming, where he was the Assistant Supervisor for the Content Listing department. Human rights has always been an unyielding passion for Krist, prompting him to pursue his bachelor's degree in history focusing on the Holocaust and genocide. Following the completion of his degree, Krist interned for the United State Holocaust Memorial Museum in Washington, D.C. where he became increasingly interested in modern genocide. Upon his return to Wyoming, he pursued and completed a M.A. in history focused on the ties between socioeconomic disparity and violence in Rwanda between the Hutu and Tutsi. Over the past year, Krist, a Yonsei Japanese American, began to put his history training to work researching his own family incarceration story. As he researched, his interest in the history of the incarceration and Japanese Americans continued to grow. Through this exploration of his family history, he encountered the Heart Mountain Interpretive Center and remained in its orbit until he applied for and accepted his current position as Communications and Marketing Manager.

*Check out the Summer 2021 issue of Kokoro Kara for Krist's article titled "Father Luke Yokota."

My Heart Mountain

My favorite place to sit as a 7 year old Was looking out the window of 1-9-B Our home during WWII In North-Western Wyoming.

What I saw from the window was Heart Mountain A large, imposing mountain, filling the distant landscape The top of the mountain looked shaved off Slanting slighting downward to the right Overall, it remained strong, solid, and sturdy. As a child living in an unfamiliar wilderness, It gave me a sense of refuge, protection, and comfort.

Thirty years later my family stopped at Heart Mountain On the way to visit Yellowstone National Park. There was nothing left of the camp But a Chamber of Commerce type sign Explained how the Federal government housed Japanese Americans here. I did not miss the camp, its buildings, landmarks, rows of barracks, When I saw my Heart Mountain again.

At the beginning, the Crow were the only people living in the area When they were raided and over-whelmed by the Blackfeet tribe A young Crow warrior prayed to the Mountain for help And the Mountain saved their homeland for them. Eventually the Crows were removed to a reservation in Montana But the Elders return yearly to Heart Mountain Now they share their history with Japanese Americans. They believe Heart Mountain lent strength to the Japanese Americans To endure their imprisonment In the same way it helped the Crows endure hardships over past generations.

As I looked out the window the many days we were at camp I saw dust blowing so hard it was hard to walk and keep my eyes open, Rainy days with thunder so loud and lighting so frequent, I wanted to hide, Snow swirling so hard in the winter, it wasn't easy to make it to the mess hall, Temperatures so low, icicles were a regular part of our window decorations. But my favorite scene looking out of our window Were those calm, serene, relaxing times When I could gaze at my Heart Mountain and know She kept me safe and sound

Amy **Iwasak** Mass

poem by



↑ my Iwasaki Mass was seven years

at Heart Mountain. Inspired as a young

girl by Heart Mountain Social Welfare

Director Virgil Payne, Amy pursued

a career in social work. She was one

of the first professionals to research the internalized trauma Japanese

Americans carried with them after being

incarcerated. Since retirement, Amy has

expanded her horizons from academic

writing to creative writing. She wrote

this poem in the spring of 2021. Amy

currently serves on the Heart Mountain

Wyoming Foundation Advisory Council.

Aold when her family first arrived

Visit www.50objects.org/object/bag-by-the-door to read more about Amy and her family's experience before, during, and after WWII.

Through all the storms during my life at Heart Mountain.

The Memorian

Frank Hitoshi Ono (1924–2021)



rank Hitoshi Ono passed away on September 5. Frank was born in Terminal Island, California, and was a 1941 graduate of San Pedro High School. His studies at Compton State College were abruptly terminated when he and his family were incarcerated at Manzanar,

California during World War II. Educating people about this dark period in US history became Frank's mission in life during his latter years.

The son of a commercial tuna fishing family, Frank was an avid fisherman who garnered almost a cult-like following among fellow fishermen on his beloved Delaware Bay. The highly effective Ono Lure, which he designed in the 1950s, was used up and down the Eastern seaboard for many decades.

Frank married into the Heart Mountain community. His wife, Fumi Yokoyama Ono, and her family were incarcerated at the Wyoming camp. Fumi passed away in 2010. Frank's son, R. Dana Ono, serves as a member of the Heart Mountain Wyoming Foundation Board of Directors.



Evaleen Hulet George (1924-2021)



valeen Hulet George passed away October 9, in her home of 74 years on Heart Mountain. Evaleen was born in Parowan, Utah. In 1945, Evaleen married her sweetheart, Arley Wallace George, two weeks after his discharge from the Army. The Georges applied

for the first drawing of Heart Mountain homesteads in 1947 and were surprised to read in the newspaper that they had been selected.

Arley and Evaleen also purchased the inexpensive housing offered to Heart Mountain homesteaders—former barracks from the camp. Evaleen was initially shocked at the poor condition of her new house, but the Georges made many improvements over the years, and Evaleen remained in her barrack home for the rest of her life.

Evaleen was the last living homesteader of the first Heart Mountain Division. She was a key contributor to the "Moving Walls" project by Sharon Yamato and Stan Honda, which explored the story of the Heart Mountain barracks from their construction to the present day.

Amy Iwagaki Higuchi (1922-2021)



my Higuchi, who escaped incarceration at Heart Mountain by taking a train to Arkansas to marry an Army doctor, died November 2, 2021, in her

hometown of San Jose, California. Her parents, Jugoro and Tsuchiye, arranged a marriage with James Higuchi, the son of their neighbors, Iyekichi and Chiye Higuchi, so Amy could avoid incarceration. "Unbeknownst to me, my parents and Jim's parents were thinking seriously of getting us together," Amy recalled in

Setsuko's Secret, the book by her niece Shirley Ann Higuchi. "Jim was as innocent as I was. His parents indoctrinated him, too." After the war, and Amy **James** returned to San Jose, where he practiced medicine. They had four children, who were planning Amy's 100th birthday party for June 2022. ^ ____



Donald Yamamoto (1930-2021)



onald Yamamoto passed away peacefully in October at the age of 91. Born in San Jose, Donald was incarcerated at Heart Mountain during World War II. During that time, he became an active member of Heart Mountain

Boy Scout Troop 333. Later, Donald had the honor of raising the United States flag at the grand opening of

the Heart Mountain Interpretive Center with members of the Wyoming Council Boy Scouts.

Donald joined the US Air Force in 1950 and was stationed in Alaska. He later worked for the Santa Clara County Department of Public Health, then for Good Samaritan Hospital as the Environmental Health Officer. He then changed careers and worked as a machinist and quality control inspector. Donald enjoyed gardening and fishing and was a longtime volunteer at the San Jose Obon festival.

Margaret Ann "Peggy" York (1941-2021)

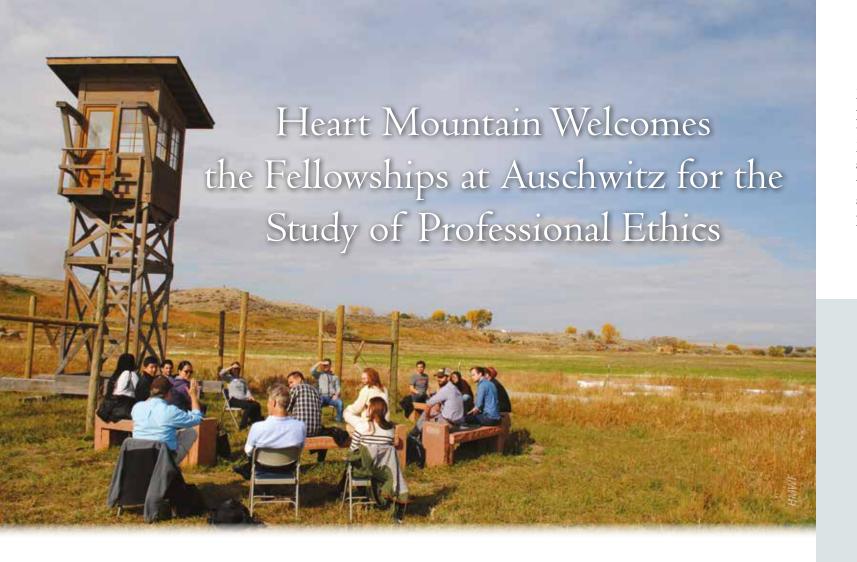


Peggy York, the first woman to hold the rank of deputy chief in the Los Angeles Police Department, passed away at the age of 80 in October. Peggy's

long and storied career with the LAPD served as inspiration for the television series "Cagney & Lacey." While working the scene of a murder in 1981, Peggy

met her future husband, attorney Lance Ito. Ito would go on to become a respected judge of the Los Angeles County Superior Court.

Peggy, alongside her husband, was a longtime supporter of the Heart Mountain Wyoming Foundation. They most recently attended the Heart Mountain Pilgrimage in 2019, where Lance provided the keynote speech. His parents, James and Toshi Nagamori Ito, met and fell in love while incarcerated at Heart Mountain during World War II.



This October, Heart Mountain Interpretive Center hosted two sessions of the Fellowships at Auschwitz for the Study of Professional Ethics (FASPE). Each year, FASPE selects young professionals in the legal, medical, journalism, seminary, and business fields for an intensive look at how German professionals in these same fields became complicit partners in the Holocaust. The aim of FASPE is to use lessons from the Holocaust to guide young professionals facing ethical dilemmas in the present day.

As the name of the program suggests, FASPE sessions typically take place in Germany and Poland, on the site of the Auschwitz concentration and extermination camp. The COVID-19 Delta variant complicated the group's travel plans this year, and led organizers to consider a domestic destination instead. The Heart Mountain Wyoming Foundation eagerly accepted the invitation to host and partner on the content for the Fall 2021 fellowships.

Heart Mountain already had a connection to FASPE through faculty member Eric Muller, a historian of Japanese American incarceration who formerly served on the Foundation's board of directors and helped to develop the interpretive center. Muller is the author of two books

about Japanese American incarceration—Free to Die for their Country and American Inquisition—and is the editor of Colors of Confinement, a collection of Heart Mountain incarceree Bill Manbo's Kodachrome photographs of the camp. Muller's upcoming book, Lawyer Jailer Ally Foe, tells the stories of government lawyers at Heart Mountain and the other camps, and illustrates how they both helped and harmed Japanese Americans incarcerees.

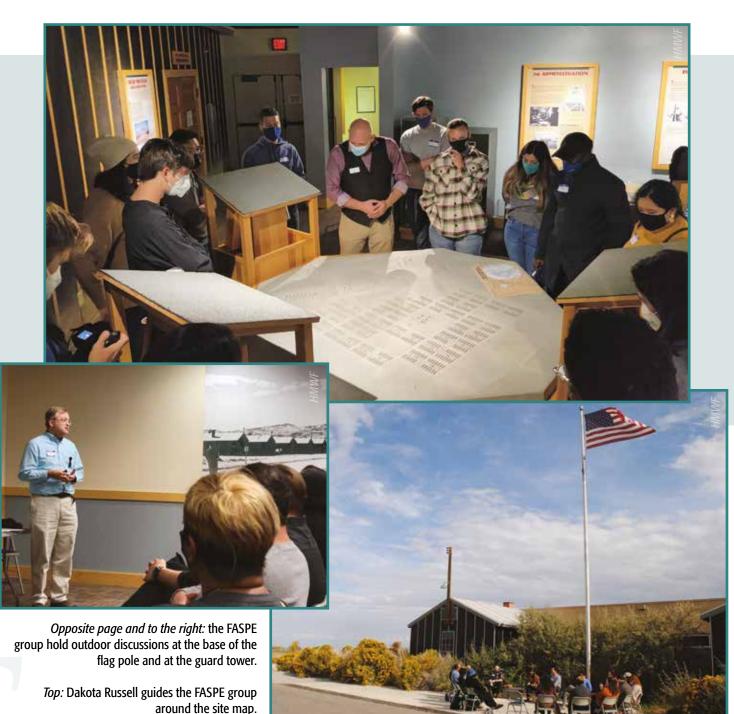
"It was marvelous to return to the interpretive center and be reminded of what a potent learning tool our fantastic team created a decade ago," Muller said, "and to experience the many developments of the site since then. Our FASPE Fellows in Law, Medicine, Journalism, Seminary, and Business benefited enormously from the chance to reflect on how the work of ordinary professionals was essential to the planning and implementation of the mass injustice that occurred to Japanese Americans at Heart Mountain and the other nine War Relocation Authority concentration camps."

FASPE sessions at Heart Mountain began with a presentation via Zoom by Foundation board member and former Heart Mountain incarceree Sam Mihara.

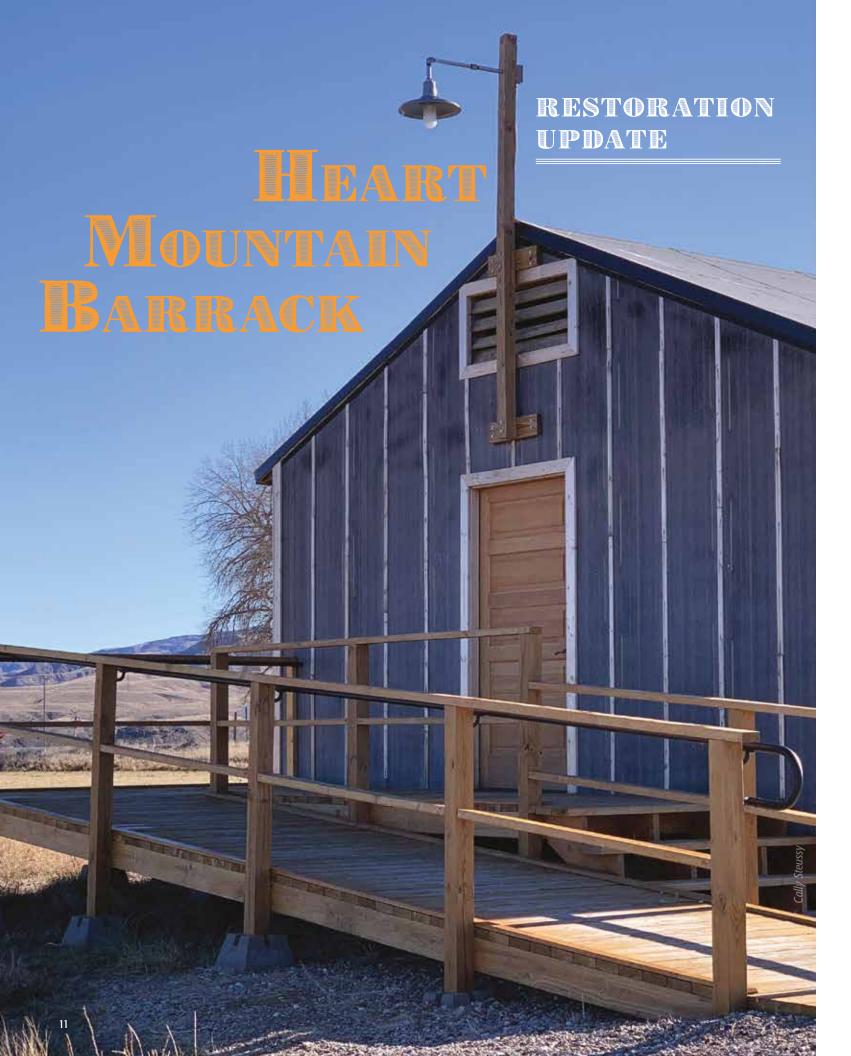
Mihara's talks wove together explanations of government policymaking with remembrances of his own experiences, underscoring the human cost of each decision. After Mihara's presentation, Executive Director Dakota Russell and Museum Manager Cally Steussy led participants on tours of the interpretive center and historic site, with a special emphasis on introducing topics of interest to the professional fields of participants. Muller then led a more

in-depth discussion about the role of professionals in those fields in the incarceration of Japanese Americans. Participants spent the remainder of their time in thoughtful discussions led by the experienced FASPE faculty.

Both Heart Mountain staff and FASPE faculty found this collaboration rewarding, and have expressed hopes of working together again in the future.



Above: Eric Mueller presents to the FASPE group.



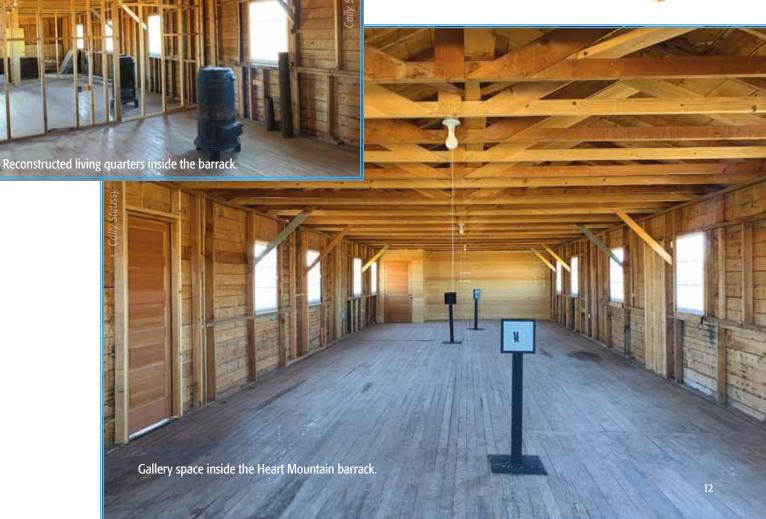
In 2015, Iowa State University contacted the Heart Mountain Wyoming Foundation about an original barrack from the camp that had been used as a dormitory for the University's Geology Field Camp in Shell Canyon. The University built a new dormitory and wanted to donate the original back to us. Following a massive fundraising effort by both the Foundation and the local community, we moved the Shell Barrack over 70 miles and brought it safely back to Heart Mountain.

In the years since that time, we have repaired and replaced components of the building's roof, removed modern additions to the structure, and restored the original windows. In the summer of 2019, we installed siding to recreate the original appearance of the tar paper from the camp era, added stairs and porches leading to the original doors, and built an accessible ramp on the northern end of the building.

Almost all of the interior walls of the barrack were removed during its time in Shell, so we also created new subdivisions within the building. Rather than recreating all six residential units, we opted to leave half of the building open as a larger gallery space (60' x 20'). This space will allow visitors to better see how the barrack was constructed.

Through a grant from the Wyoming State Historic Preservation Office, this space features panels describing how the barracks were built, what life inside them was like, and what happened to them after the camp closed. One panel will also tell the story of the Shell Barrack specifically. The space also features augmented reality markers, part of the larger *Heart Mountain AR* self-guided tour made possible by the Aratani Foundation. Visitors can use their smartphones to interact with these markers and bring to life incarceree memories of activities that occurred within the barracks. In the future, we will also be using this gallery space for events such as concerts and film screenings.

The other half of the building, meanwhile, has been subdivided to reflect the original room layout. We are working with former incarcerees to turn their remembrances of the spaces their families lived in into physical recreations. The Nisei advisors will narrate these recreated rooms themselves, making a visit to the barrack an intimate and personal experience for visitors. We also plan to highlight the Issei experience by recreating Nyogen Senzaki's "Wyoming Zendo" in the smallest end unit, based on his writings and Estelle Ishigo's drawings of the space. We are excited to showcase stories like this, which illustrate how the barrack rooms were adapted by incarcerees to meet different purposes and respond to the stresses of life at the Heart Mountain site.





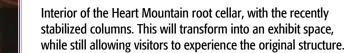
s part of the agricultural project that helped to feed the Heart Mountain camp, the Heart Mountain Engineering Department designed and built two massive root cellars in the summer of 1943 to hold the produce from the farms. Following the closure of the camp, the root cellars were purchased by the Jolovich family.

Over the years, one of the cellars collapsed completely, but the other remained in use. In 2013, the Jolovich family donated the surviving cellar and surrounding land to the Heart Mountain Wyoming Foundation. With the support of a National Park Service grant, the Foundation conducted a detailed assessment of the surviving cellar and began a preliminary restoration in 2018, exploring the challenges and needs of working on such a unique structure.

We initially planned to begin full restoration work in summer of 2020, but these plans were frustrated by COVID-19 and associated supply chain issues. Even so, we have put in temporary stabilization in the most

endangered sections of the cellar to prevent further degradation, and installed temporary roofing to protect the cellar from wind and weather in the interim. Grants from the National Park Service and the Aratani Foundation have allowed us to work with an architectural firm specializing in historic structures to develop plans for a full restoration of the cellar that respects the historic fabric while also accommodating modern concerns of safety and accessibility. We anticipate we will solicit bids from contractors in early 2022, and begin construction in the spring.

In the meantime, we are also working with Split Rock Studios, the designers behind the interpretive center's award-winning permanent exhibit, to begin planning exhibits for the cellar. They are drawing design inspiration from archaeological sites like the ancient ruins of Greece and Rome to create an interactive exhibit that will allow visitors to actively move through the cellar and experience this incredible piece of history first-hand!



Getting Rid of Flies Barran Mountain Way

by Erin S. Thomas

gricultural-based communities are a buzz of activity during the fall harvest season. In October 1943, Heart Mountain was no exception. In fact, the camp buzzed more than the incarcerees would have preferred!

In its first full year of operation, Heart Mountain's agriculture and livestock projects were well underway towards making the camp self-sustainable. By the end of March, about 2,000 acres of sage-brush land was cleared and prepped for crops like Chinese cabbage, sweet corn, daikon, and cucumbers. Several months later in May, 400 animated hams and 5,000 chicks were initially purchased, tended to, and butchered as needed.

With average day-time highs of 74 degrees and night-time lows of 45 degrees, September 1943 turned out to be a great month for crops to grow and mature. During the week of September 26th alone, crop yields soared, producing 7,750 pounds of Chinese cabbage, 1,335 dozen sweet corn, 4,761 pounds of cucumbers, and 3, 590

pounds of spinach. The agriculture project expected to harvest eighty percent of the crops planted before the first frost, around the middle of October.

Maybe it was the perfect storm of unseasonably warm September temperatures, an ample amount of farm animals (and waste), and ripening fields of crops that caused the fly population to explode into a fever pitch. But by the beginning of October, incarcerees were in the midst of a fly-swatting frenzy.

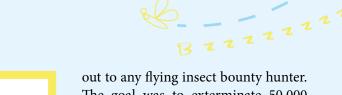
One housefly buzzing around is a nuisance...a handful of the flying menaces swirling over dinner plates creates chaos...but hundreds of thousands of the swarming terrors is simply maddening.

Clearly fed up with the flies, Bennie Nobori used his "Zootsuo" comic featured in the camp newspaper, the *Heart Mountain Sentinel*, as the platform to start a centerwide fly-swatting drive. To sweeten the pot and lessen the fly load, The Sentinel Trust donated \$50 to be paid





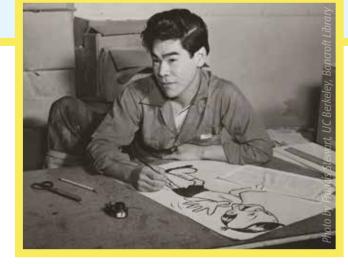
This drawing by Estelle Ishigo depicts a mess hall in the camp as incarcerees line up for a meal. Note the fly strips hanging from the ceiling, an attempt to control these pests!



out to any flying insect bounty hunter. The goal was to exterminate 50,000 flies. For every one hundred dead flies brought in, a 10-cent war stamp was awarded.

For the next two weeks, *Heart Mountain Sentinel* readers were kept informed of the fly-killing tallies. The *Sentinel Supplement* reported on the morning of October 5th that Heart Mountain's pesky population was down by 7,000 flies. The following week, "Zootsuo" gave a comical tutorial, encouraging the camp's youngest members to keep up the good fight.

But as with any widely popular contest, there was controversy. Most boys and girls were wildly swatting away, bringing in bunches of two to three hundred flies. However, one innovative young man of 30-19-C opted to use his brains over brawn. In only two days' time, Mas Tachibana's wood and wire screen fly-trap captured 40,000 insects and \$40 in defense stamps. Questions were raised since



Zootsuo Comes to Heart Mountain

In June 1943, the *Heart Mountain Sentinel* welcomed two new residents to the camp: cartoonist Bennie Nobori and his creation, **Zootsuo**. Before the war, Nobori worked as an animator at Walt Disney Studios. In 1942, he was removed from his home in California and sent to the Topaz camp in Utah. During his time there, Nobori served as cartoonist for the *Topaz Times* and created the comic strip "Jankee." The title character was a good-hearted young Japanese American whose adventures helped Topaz incarcerees laugh at the sometimes absurd nature of life in the camps.

After transferring to Heart Mountain in 1943 to join his wife's family, Nobori started his new strip "Zootsuo" in the pages of the *Heart Mountain Sentinel*. Inspired by Heart Mountain's *pachuke* zootsuiters, Zootsuo was more sly and mischievous than his predecessor. Even so, he wasn't above doing a public service—especially if it meant ridding the camp of pesky flies!



Tachibana technically didn't swat his flies. But Bennie Nobori simply said, "a dead fly is a dead fly, no matter how captured, and flies from the hog pen area would eventually find their way into the center." Since \$40 was equivalent to roughly three months' wages for adults in camp, young Tachibana opted to forego any further prize money.

Bennie Nobori's "Zootsuo" subsequently increased the camp-wide goal to 100,000 flies. The Sentinel Trust raised the prize money by \$34.70, to a total of \$100. Young camp swatters were encouraged to "bring them in early." The

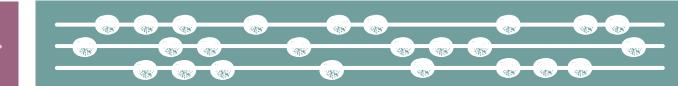
drive ended at noon on October 16th or when the \$100 was paid out, whichever came first.

All told, the camp's little swatters netted a total of 104,300 flies and \$104.30 in war stamps. Mas Tachibana was the clear top exterminator, but brothers Paul and Makoto Kato came in second with 4,000 insects. Masakazu Toma lessened the flying load with 3,800 flies; followed by Henry Kumagai, Reiko Takakura, Setsuko Yamamoto, and Kyoko Nemoto, each killing 3,000 of the buzzing menaces. Unfortunately, there always seems to be one more fly left to swat!



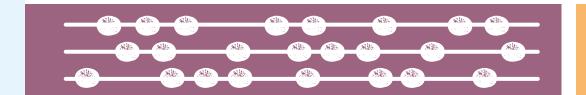


Erin Thomas loves to wear ballcaps. Mother. National Park Service "brat." Coast Guard spouse. National Board Certified Teacher and principal in-training. Travel and history enthusiast. Children's book author and blogger. Incessant baker. Erin enjoys filling people's bellies with tasty food, and tickling their funny bones with wacky, coast-to-coast adventures. She feels it's an added bonus if someone learns a new tidbit of information or considers visiting unfamiliar destinations. Check out *GloveBoxEats.com* for more historical, travel, and culinary adventures.

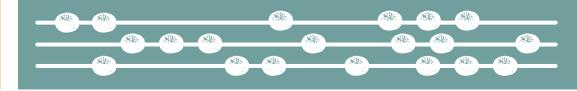


Recienting |

The Challenge of Finding Good Food While Incarcerated



by Emily Anderson



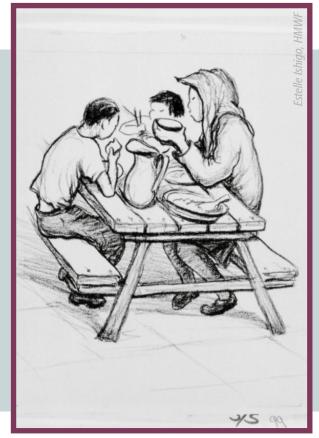
he first meals at Heart Mountain and the other incarceration camps, as recalled later by former incarcerees, were inedible. For Japanese Americans exhausted from days of travel and still devastated by the disruption to their lives and careers, their first meals consisting of Army surplus canned foods like sauerkraut and canned mini-sausages or pungent mutton stewseemed like the last straw. Japanese immigrants and their American children were accustomed to diets with typical Japanese foods like rice, fish, soy-based products like tofu and miso, and Japanese fresh and pickled vegetables they often grew themselves. Highly processed canned foods and organ meats were foreign and difficult to stomach. In some camps, the distasteful and oddly textured meat

they were being served horse meat. Food is never just about sustenance or survival; it is

served in mess halls led to rumors among incarcerees that

by the government's newly created War Relocation Authority (WRA), the "disgusting" and "ghastly" first meals were gradually replaced—through great effort and experimentation—with better fare. Incarcerees grew vegetables on large-scale farms developed within the confines of camps. Livestock—besides sheep supplemented the cheap and offensive meats. Even more importantly, familiar vegetables, comfort foods like tofu and miso, and even fresh fish were either sourced from within the camps or brought in from the outside.





At first, food in the Heart Mountain mess halls did not reflect typical Japanese American meals at all. This gradually changed, as incarcerees helped to supply their own fresh ingredients.

st of the food at Heart Mountain was

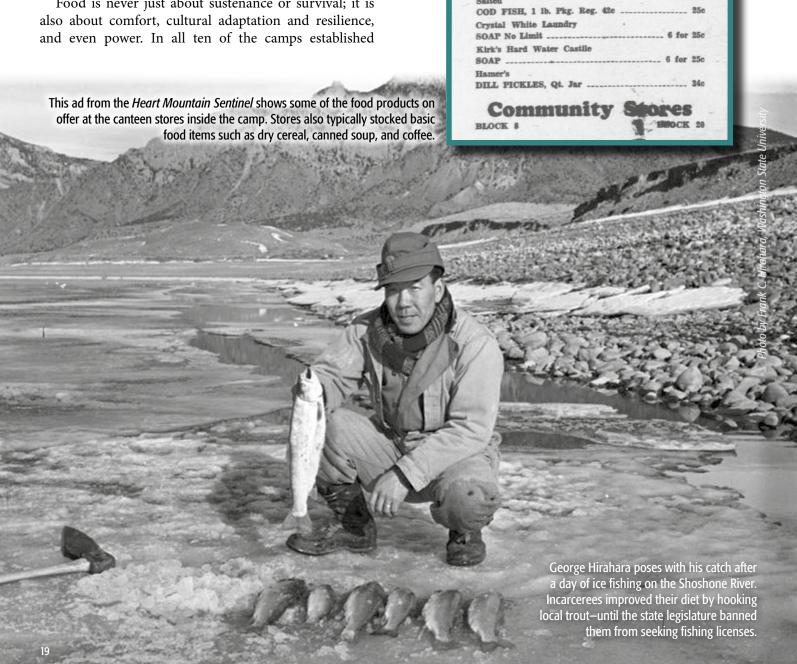
epared in mess hall kitchens like this or

lountain incarcerees also raised hogs and chickens

The War Relocation Authority included agricultural self-sustenance as a criterion for selecting sites for the camps. It proposed that even locations with poor soil could be transformed by incarcerees into viable farmland that would be attractive to white farmers after the war. This proposal encouraged neighboring communities to accept the controversial intrusion of a concentration camp nearby, and promoted the idea that through adding to food production—both for themselves and for possible sale on the open market-Japanese Americans were directly helping the war effort.

WRA officials naively envisioned dozens of eager incarcerated farmers tilling the fields to produce their own food, and with such success that they would also have surplus to sell. Their vision was quickly dashed. The vast majority of incarcerees at Heart Mountain-and in most of the camps—developed their farming skills and knowledge in California. The temperate climate and year-round growing season failed to prepare them for the complex conditions in the high desert of Wyoming, the alkaline soil of central Utah, or the swamps of Arkansas. Despite the government's insistence that the camps were built on fertile soil, the reality was that topography, elevation, climate, and soil composition severely limited what could be grown and for how long. Government officials also failed to account for how vulnerable the growing crops would be to the same harsh conditions that made human habitation challenging.

These challenges notwithstanding, by the end of the first year of incarceration, the initial harvest of campgrown crops offered incarcerees more familiar and more palatable foods. In Heart Mountain, farming occurred in both formal and informal settings. Issei seed salesman Kumezo Hatchimonji helped arrange for a communal victory garden to be established on the west edge of the camp. In its first year, around 150 people, many first-time farmers, planted and harvested crops from the garden for their own consumption and for distribution in the mess halls. With Hatchimonji's help to procure the crucial seeds necessary to grow Japanese vegetables, these crops





Left: Meals were served cafeteria style in the mess halls. Dinner bells at each hall signaled for incarcerees to line up at meal times, and people quickly learned to recognize the particular tone of their mess hall's bell.

Below: Stanley Hayami and his family share a meal in their mess hall. The mess halls were often cramped and noisy—not the ideal place for a relaxing family dinner.



improved the offerings in the mess halls. Simultaneously, a camp farm of over 1,400 acres was established. This farm became the main source for improvements to what was available for incarcerees to eat, producing a variety of leafy greens like nappa cabbage, spinach, takana, and shingiku, along with root vegetables that were easier to store like rutabaga, red radishes, and beets. One crucial factor unique to Heart Mountain was the arrival of Japanese Americans from Washington's Yakima Valley, who introduced hot caps—individual greenhouse-like coverings that protected young plants—and improved the farm's chances of successfully growing crops despite the harsh weather.

This first harvest also produced daikon, but in order to grow Japanese crops at a large scale, it was necessary to acquire more seeds, many of which were not available outside of the west coast. In the Heart Mountain Sentinel, a simple announcement requested that people with "Japanese vegetable seeds, especially daikon, adzuki, go-bo and shiro uri seeds" sell them to the agricultural department. At the Gila River camp in Arizona, where a formal seed program was developed, a December 24, 1942 article explained that if residents could provide the Agricultural Department with Japanese vegetable seeds, it might be possible "to provide the mess halls with these products." Furthermore, "All donors will have twice the amount of seeds returned to them after the initial planting."

Other important staples, like soy bean-derived tofu and miso, were manufactured onsite. Issei who had, until

recently, earned their living by manufacturing tofu or miso led the effort to create and put into operation commercial factories for these essential foods. The first discussions for creating a tofu factory occurred at the Poston, Arizona camp in October 1942; half of the camps had factories up and running and supplying hundreds of cakes of tofu to mess halls by late 1943. In Heart Mountain, the tofu factory made its first batch in time for tofu to be a featured item on the 1944 New Year's Day menu. A twelve-person crew led by Kichizo Umeno, who had operated a tofu firm in San Francisco before World War II, eventually churned out 800 cakes a day.

In addition to tofu and miso, shoyu was also produced in the Manzanar camp in California, and three kinds of noodles were made in a factory in Poston. Other camps sought out purveyors of Japanese food to provide mess halls with more appetizing food for the incarcerees. For example, until the Amache camp in Colorado had its own tofu factory, it contracted with wholesaler George T. Nagamoto, from the nearby town of Swink, for tofu. He also sold "koji, miso, shoyu, [and] agé [deep-fried tofu]." The demand for Japanese staples like soy sauce was so great that once the WRA camps were opened, Japanese groceries outside of the West Coast exclusion area faced bare shelves. Stock "dwindled to almost nothing... because inter-mountain Japanese merchants...sold their stock to various relocation centers." Stores also frequently placed ads in camp newspapers to inform incarcerees of the availability of these staples.

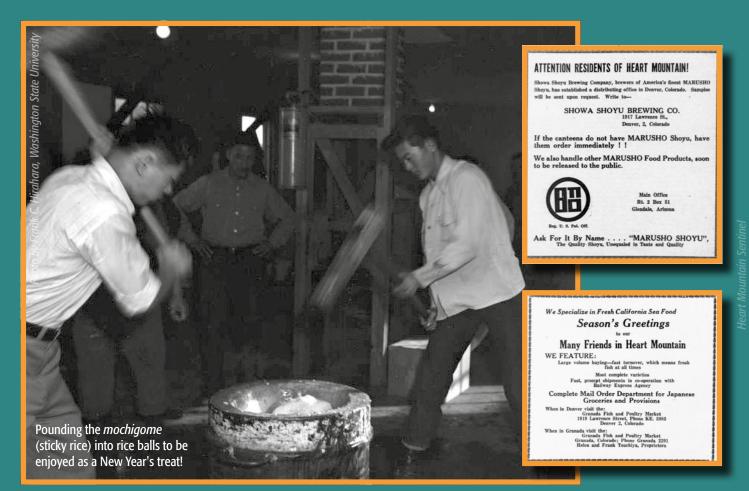
Perhaps the most astonishing category of food available

in the WRA camps was fresh ocean fish. To supplement meals served in the mess halls, multiple camps created fish markets where incarcerees could purchase a wide variety of seafood. In the Gila River-Courier, the opening of the fish market (a weekly market appearing in the "block 6 ironing room at Canal and block 42 at Butte") was marked with fanfare, with an article titled: "Ika, Ten Cents a Pound." In addition to the "slimy but delicious mollusk" ika, or squid, customers were also likely to find "sea bass, bonita (sic), pike, mackerel, sardines, oysters, shrimps, and sundry others." The Topaz Times in Utah noted the decision to sell fish at the Topaz camp canteen in a tiny announcement at the bottom of the front page with the title, "A Fish Story." Eventually, when the fish market opened, customers could get "buri with bone; sashimi; shrimps large size; shrimps medium size; oysters ½ pint; chicken-friers; suzuko-kasazuke; suzuko-shiozuke." In Heart Mountain, beginning in September 1943, fresh fish was available on "Tuesday and Friday mornings at the block 21 laundry room and in the afternoons at the block 6 laundry room. James Tsuchiya, an experienced fish dealer, will be in charge."

The expansion of available foods no doubt improved the

daily mess hall experience, but holidays like Thanksgiving, Christmas, and New Year's Day required special menus. Camp newspapers announced festive menus that would be made available on these occasions. Roast chicken, and occasionally roast turkey, was served as the centerpiece of these festive meals, with typical trimmings included. For example, the first Thanksgiving in Topaz featured not only turkey, but also "walnut dressing, cranberry sauce, candied sweet potatoes, steamed rice, green peas, pumpkin pie, tea and bread and butter." The Heart Mountain Sentinel reported that "7,500 pounds of turkey and 600 gallons of ice cream" had been ordered for Thanksgiving in 1942, and that "Japanese food [would] be served as long as the necessary items are available." For Christmas, most mess halls served roast chicken along with assorted vegetables and dessert.

New Year's Day, or Oshōgatsu, which was also the most important holiday in Japanese culture, occasioned the most elaborate menu and required the purchase and preparation of numerous specialty foods. The most important was sticky rice, or mochigome, to make rice cakes that were a ubiquitous feature of Oshōgatsu spreads. In multiple camp newspapers, articles announced the



Asian groceries located outside the West Coast suddenly found themselves with a large population of potential new customers. They often advertised their stock in the *Heart Mountain Sentinels*.

moment mochigome had been ordered, and kept readers updated on the progress of shipments until they were safely delivered. The precious rice was distributed ahead of time, and often each camp block was responsible for providing the equipment necessary to pound steaming cooked rice into a big sticky ball. All hands would be on deck to divide up the large warm balls of sticky rice into individual morsels, enjoyed with shoyu, chestnut powder, or in bowls of special broth made especially for New Year's Day. Other specialty dishes included *onishime* (simmered chicken and vegetables), *kinton* (pureed sweet potato and chestnuts), *kuromame* (sweet black beans), and *sunomono* (pickled vinegar salad).

For the nearly 120,000 Americans of Japanese ancestry incarcerated during World War II, inadequate and unpalatable food symbolized the deprivations they experienced. Carefully grown vegetables and manufactured Japanese staples like tofu, miso, and shoyu represented the resilience and ingenuity of incarcerees. Perhaps the author of the Japanese section New Year's Day article in the *Gila News-Courier* put it best: "War is

war, New Year's is New Year's. This New Year's Day, our traditions will dance in our hearts." Regardless of the harsh circumstances of incarceration or uncertainty and anxiety of war, food—when it was familiar and comforting—reinforced community ties and reminded incarcerees of a fundamental taste of home.

This article was made possible through the support of the Embassy of Japan in the United States.



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and postdoctoral fellow at University of Auckland in 2014. With Duncan Williams (USC), she is currently working on *Sutra and Bible: Faith and Japanese American World War II Incarceration* (Japanese American National Museum, opening Spring 2022).



DUSTED OFF

Highlights from the Heart Mountain Collection

or those pictured below, May 11, 2002 was a momentous day some six decades in the making. It was on this day that the Japanese American Citizens League (JACL) officially apologized for its critical stance of their wartime activities. This condemnation began

when they, or someone they loved, decided to stand on principle and resist the draft during World War II. Their civil rights, they argued, had been violated when they were imprisoned in War Relocation Authority camps because of their Japanese heritage.



onetheless, by refusing their draft notices, they had broken the law, and for that they were punished. The draft resisters from the Poston camp in Arizona were fortunate to appear before a judge that recognized the injustice of their confinement and their valid reasons for resisting the draft. They were fined one cent each for their act of protest. Conversely, the 63 members of the Fair Play Committee from Heart Mountain were sentenced to three years in federal prison in the largest mass trial in Wyoming history.

In a separate trial, the leadership of the Fair Play Committee—including Kiyoshi Okamoto, the group's founder; Frank Emi, their most outspoken activist; and Guntaro Kubota, their Issei translator—were convicted of Conspiracy to Encourage Draft Evasion. Their convictions were overturned due to a technicality in 1945. Later, in 1947, President Harry S. Truman issued a pardon to all Resisters of Conscience from the camps. Though most of the Heart Mountain resisters had completed their prison sentences by that time, the pardon restored their full civil

and political rights as citizens. Yet, they still faced some ostracism from the Japanese American community.

Throughout the war and their imprisonment, draft resisters were often maligned in camp newspapers such as *The Heart Mountain Sentinel*, and by the official publication of the JACL, *The Pacific Citizen*. Those that supported the resisters, such as *Rafu Shimpo* editor James Omura, also faced ostracism from the greater Japanese American community. Omura was tried alongside Okamoto and the other Fair Play Committee leaders, but found innocent thanks to the First Amendment freedom of the press. After a brief return to the *Shimpo*, Omura left journalism for over thirty years and instead operated a landscaping company until the late 1970s.

After the war ended, the Japanese American community was able to hold up the heroism and bravery of the 442nd Regimental Combat Team, 100th Infantry Battalion, and the Military Intelligence Service as examples of their contributions to the United States to petition for reform. Most notably, they championed the Immigration Act of 1952, which finally allowed the Issei to become naturalized American citizens.

The post-war period, however, is more famous for a different approach to Civil Rights. The African American community led the way in protest and activism, organizing the Freedom Rides, Bus Boycotts, and marching from Selma to Montgomery and on Washington, DC. These protests became the most visible and effective way to bring about change in American society. Nearly every community of color developed their own version of these movements, including the Mexican American El Movimiento, the American Indian Movement and—in the Japanese American community—the movement for Redress and Reparations.

The loudest proponents for redress within the Japanese American community were members of the Sansei generation. Growing up in the age of protest and activism shaped the Sansei point of view. Looking back at the incarceration experience, they found heroes in the Fair Play Committee, the No-No boys, and those who challenged the legality of the incarceration in the courts. It is no surprise that as Sansei became more involved in organizations like the JACL, they began taking actions that would have been unfathomable to the League of the 1940s and 50s—as seen in this editorial written in the *Rafu Shimpo* by Ed Suguro in 1989.

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RAFU SHIMPO 1-18-89

VOX POPULI

SANSEI AND THE JACL

(EDITOR'S NOTE: Ed Suguro, the Seattle-based correspondent and information source for *The Rafu Shimpo*, has written an essay on redress and the JACL. This is part five of the series.)

I see the various ways in which the Sansei influence in IACL has turned things around and made it more responsive and representative of the people. For example, these events have occured:

1. JACL invited Roger Daniels to speak at one of its conventions, although he has been a critic of the organization, and he thought JACL's collaboration with WRA was wrong.

 JACL filed an anicus curise brief on behalf of William Hohri's court suit, and this would have been unthinkable in the 40s and 50s because if it wasn't the route JACL was taking, JACL didn't care.

3. JACL honored Michi Weglyn, whose book Years of Infamy gave a decidedly different view of evacuation and intermment from Bill Hosokawa's JACL-sponsored books, and Sue Embrey, who assisted Harry Ueno, an anti-JACLer, in his book Manzanar Martyr. Both women were named Niset of the Biennium in 1988. JACL didn't hold it against them when they didn't toe the JACL line.

4. Bill Hosokawa opposed individual monetary compensation for redress and Mike Masaoka first opposed it, but came around when he learned the membership was in favor of it (this was a case of his listening to the membership when previously, if he spoke, the membership jumped), but they were not considered renegades as in the old days when anyone who opposed JACI's policies was considered an enemy.

5. Some Sansei JACLers have worked with or become friendly with the No-No Boys and WWII draft resisters and don't feel that these dissidents should be stigmatized or ostracized for having opposed JACL's stand. They believe that standing up for one's principles is an admirable quality, and people shouldn't be condemned for that.

6. Sansei JACLers have shared the platform with other groups they don't always agree with; they have invited NCRR and NCJAR people to their meetings, conferences, symposiums, etc.; they have worked in coalition-building and reaching out to all people because we are not a monolith and despite differences, if we have common goals, working together can only bring needed results.

Even the staid Pacific Citizen made some changes that came as a pleasant surprise. Perhaps the influence of younger Sansei makes the difference, but who would have thought that James Omura's picture would appear in the PC and also his letter to the editor. In the old days if anything about Omura was printed, it was negative and no letter from him would have been printed in order to prevent his views from being aired since he was considered an enemy for opposing JACL policy.

Then, there was the piece by Frank Chin which was included about the same time publicity for Masaoka/Hosokawa's book, They Call Me Moses Masaoka, came out. Hosokawa was enraged that the PC would give prominence to Chin's writings, thus stealing the thunder from the Moses book. Since I didn't care for the book, I thought Hosokawa was overreacting; but the more important point is to heed what Chin has to say because there is a lot of wisdom in his head. He just might be right.

Another item that caught my eye was the PC article on a symposium at Washington State University in which most of the people were JACL critics. PC gave ample coverage to the gathering and I thought it only right that it should. JACL in the past suppressed news of its opponents and acted as if it only knew the truth and all the other people were wrong. People are fallible and will make mistakes. JACL, being composed of people, has made mistakes and will continue to make them, but it can admit them and learn from them.

ushing the JACL in these new directions was met with decidedly mixed reactions from the Nisei, especially when an official apology to the draft resisters was proposed. Perhaps the most divided group of Nisei were the veterans of the 442nd. Some veterans, like those

of the 442nd Veterans Club of Hawaii, recognized early on that the draft resisters had done what they thought best as patriotic Americans—as seen in the resolution passed by the organization in 1998.

A RESOLUTION

Recongnition of the Heart Moutain Fair Play Committee

WHEREAS, The Heart Mountain Fair Play Committee, was organized in the War Relocation center located at Heart Mountain, Wyoming, in February, 1943 by a group of young Japanese Americans for the purpose of resisting the American draft from within the concentration camp; and

WHEREAS, The resistance was based on the assertion that the fact of they and their families were being held under duress in a concentration camp was a violation of their constitutional rights, and the abridgement of due process; and

WHEREAS, The resisters expressed their loyalty to the United States by responding "Yes" to Question 27, that they would serve in the armed forces of the United States, but on the condition that their rights be restored first; and "Yes" on Question 28, that they would swear unqualified allegiance to the United States and forswear allegiance to the emperor of Japan; and

WHEREAS, in November 1944, the resisters were found guilty of draft resistance and were sent to a federal penitentiary, however were freed on December 27, 1945 by an appeal's court reversal of their conviction; and

WHEREAS, the resisters, their wives, children and grandchildren have had to live under the cloud of ostracism, rejection by the larger Japanese American community, and suffer the loss of respect and dignity by veterans for these past fifty-five years;

BE IT THEREFORE RESOLVED, that the 442nd Veterans Club of Hawai'i, thereby recognize and commend the members of the Fair Play Committee for their unswerving effort to uphold and Constitution of the United States, the restoration of their civil rights and their fight for justice and democracy; and

BE IF FURTHER RESOLVED, that the Board of Directors of the 442nd Veterans Club urges all other Japanese American veterans to extend their hands of friendship and goodwill to the members of the Fair Play Committee, their families and supporters, in recognition of their unswerving vigilance in upholding the laws of the land under the Constitution of the Unted States.

Passed on this date, Monday, August 3, 1998

Honolulu, Hawai`i Robert Katayama, Esq., President

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ther veterans felt that asking the JACL to apologize for its treatment of the resisters was equivalent to asking them to apologize for their service to the country. They expressed their feelings in these two letters posted in the *Rafu Shimpo* and the *L.A. Times* in April 1995.

L.A. TIMES 4-8-95 Letter to Voices

Japanese American Vets Owe No Apologies

spond to "A Half-Century Wait for an oology" (Community Comment, March

Frank Emi, a convicted Japanese Ameran World War II draft resister, relates his battle for recognition." Quoting Emi, "I ust thought they [the Japanese American itizens League) were pretty disgusting to end over backward to accommodate the

After the bombing of Pearl Harbor, all apanese aliens and Japanese American itizens who resided in the South Army Area Western Defense Command were proed into concentration camps.

These citizens were required to take a yalty oath, swear allegiance to the Unit-States of America and to bear arms gainst all of her enemies

Many renounced their American citizenship and returned to Japan. Mr. Emi and pproximately 315 others resisted the draft fter affirming their loyalty and willing-

Catching Up?

To find recent On-Ed and Voices line service and "jump" to keyword "Commentary." To review Community loices features, select "Quick Links" rom the Commentary screen. letals on Times electronic services. A4

We Japanese American veterans wish to ness to bear arms for the United States enabling them to remain here.

In spite of this group, 30,000 Japanes Americans served in World War II, apoximately 750 were killed in action and at least 9.488 were wounded.

These comrades made the supreme sac rifice for the benefit of us all, including the right of draft resisters to have their freedom of choice protected under th Constitution of the United States. Those of us who served risked our lives so that a Americans in the United States, including the Japanese Americans, could live in

We owe no apology to World War II draft resisters and neither should the

Respectfully yours,
MATSUO NAGANO, Commande Los Angeles Nisei Memoria VFW Post 9938

> NORIO UYEMATSU, Command Kazuo Masuda Memoria VFW Post 367

MITSUO KUNIHIRO, 6th District Commander, Veterans of Foreign Wars

JACK MATSUKAWA, Commande Disabled American Veteran Nisei Chapter 10

Also signed by 10 other Japanese Ameri can past and present VFW officers and World War II veterans.

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> Frank Emi Papers 2012.072 Box 24 Folder 5 Gift of Itsuko Emi

RAFU SHIMPO 4-7-95

LETTERS TO THE EDITOR

Vets Owe No Apology to Draft Resisters

We Japanese American veterans wish to respond to "A Half Century Wait for An Apology" as published ngeles Times (Monday, March 13. 1995, Page 5).

Frank Emi, a Japanese Ameri-can, was a World War II draft reister. He was sentenced to a fourear term in Leavenworth Federal rison, he now relates his "long vattle for recognition" to Los Angees journalist and Asian American ctivist Guy Aoki.

Quoting Emi. Aoki writes, "I ust thought they (the Japanese American Citizens League) were retty disgusting to bend over backard to accommodate the White

The "White majority" subjected resident Japanese aliens and Japanese American citizens to numer us acts of prejudice and discrimi-

The bombing of Pearl Harbor by apan, and the heavy loss of Amerian lives, forced the United States declare war against Japan. Subequently, Executive Order 9066 s issued and all Japanese aliens and Japanese American citizens, tho resided in the Sixth Army Area Vestern Defense Command, were reed into concentration camps.

Japanese Americans took a loyty oath, swearing allegiance to the nited States of America and to ear arms against any and all of her nemies. Those that refused, reanced their American citizenship nd were deported to Japan.

Frank Emi, and approximately 5 others, resisted the draft even ter affirming their loyalty to bear ms for the United States of merica which enabled them to reain in the United States

According to Emi, Aoki writes, About 315 internees ... refused to ht for their country while deved of their basic rights and free-

Yet in spite of the group of 316 traft resisters, 30,000 other Japaese Americans served in World ar II; approximately 750 were led in action and more than 9,486 re wounded Replacements for the 100th/

442nd Regimental Combat Team were sorely needed; interpreter were desperately sought. Three hus dred Japanese American wome volunteered for the Womens Arm Corps and the Army Nurse Corp and served brilliantly during and after the war as interpreters, nurse and administrative personnel in the war against Japan.

Emi and the 315 draft resisters with our hindsight vision, could have served as well as the Japanes American WACS did, for many o the resisters were well-educated i Japanese language and culture. The could have contributed greatly t the war effort. Thousands of Japa nese Americans served daringly an gallantly in the Military Intelligence Service. Twenty-four made the su-

A present-day young activis critic of the JACL and proponent of the draft resisters. William Hohri trongly believes with hindsigh vision that the Imperial Japanes forces could never have invaded Hawaii or the West Coast of the nited States in 1941 and 1942.

Many Japanese American com for the benefit of all of us including the right of draft resisters to hav their freedom of choice protected under the Constitution of the United

Those of us who served, risked our lives so that all of us could "Be Better Americans in A Greater America" (JACL), and there was no "bend(ing) over backward to accommodate the White majority

We ow no apology to World War II draft resisters and neither should the JACL

> Tatsuo Nagano Harry Shishido Robert Hayamizu Norio Uyematsu Mitsuo "Mits" Kunihiro Jack Matsukawa Haruto Miyataki David Monji Shig Takeshita Jack Hermosillo Nori Kuroyama Harold S. Harada Jack Nagano Tosh Nakayama Johnny Sakamoto

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KAFU SHIMPO

TUESDAY, APRIL 18, 1995

LETTERS TO THE EDITOR

to Draft Resisters in Order

er to the editor of The Rafu

slowy to Draft Resisters. What a buffling statement! Did meone tell the Nisei vets that they

Vho did? I sure didn't. I know the hen who? Maybe someone from

The draft resisters have never ked the Japanese American Citins League or any other group for apology. This talk about an apolvas born within the LACL itself 1988 national convention in the Seattle chapter to have the resisters denigrated by the war-JACL. The national JACL. lved the resolution until thorh research of wartime JACL's vities was completed.

This is when Deborah Lim, a assumed by the national JACL "Lim Report," It uncovered a ion and informant activities by fying and ostracteing of the draft sters and the resisters of consee. This was what the coura-is Pacific Southwest District SWD) JACL apologized for retly at a special ceremony March

The door to an apology was Merriti, pro-ened a crack by the PSWD. We erely said that an apology by the ter, he stated: the wartime JACL.

Our government apologized for wartime mistakes and excesses. if defense for John Kennedy

What needs to be condemned is served by those who go along

it is appropriate. Is the national JACL above all this? How can they he respected and attract new, young, progressive members when the top members still cling to their narrow-A group of 17 Nisei vets sent a minded, myopic, wartime mental-tier to the editor of *The Rafu* ity. The 17 signers of the letter

> To set the record straight on the tained in the vets' latter. I introduce following: First, the letter stated, "Frank Emi was a draft resister sentenced to four years in a federal penitentiary." Actually I was not even eligible for the draft since the army was not drafting men with

Iwas, however, active in the Fair hat statement makes no sense at Play Committee which was challenging the legality of drafting internees from the concentration camps. This, in turn, resulted in our violate the Selective Service Act draft." We were found guilty and sentenced to four years in a federal prison, but our convictions were reversed on appeal-a fact the vets' letter failed to mention

Another misstatement made by the "17" was on the loyalty issue. Their statement said, "All who refused to answer affirmatively to the this is when Deborah Lim, a 'loyalty' questionnaire renounced nese attiminey and instructor at their American citizenship and were deported to Japan." This statement swered negatively were deported to expatriated, some reputriated to Japun, but the majority remained in this country.

These Nisci veterans, like the wartime JACL leaders, cast an onus

of disloyalty to those who answered "no, no" to the so-called "loyalty" expressed to Dillon Myer by Ralph Merritt, project director at Manzanar, in his Feb. 27, 1943 let-

erican community was in order tant to determine whether the 'no' answer on the loyalty question actually means a renouncing of citi-zenship of whether it is a protest indirectly arising from the pressures of the father who is a non-citizen or April 11). Robert McNamara, in a article by Robert Scheer, makes confession "We were wrong, ter-ibly wrong in Vietnam. We owe it be concluded that there is no such thing as a line of strict demarcation.

de of governance that assumes that the answer 'no' has many shades curity of the people is pre-d by keeping the truth from motives, some of which are attribpresent, and some of which may yet Lette the above just to show that damage to the principles of Ameri-

saw no presumption of disloyalty in the "no" answer and acknowledged most of the internees were resigned both the possibility of War Reloca-tion Authority errors and a means of

From the foregoing, it is easy to see that the Caucasian project director was much more charitable JACL leaders. It is too bad that or to oppose the draft. Several

If this group of 17 wish to voice their opposition to the stand taken by the concentration camp draft rethe facts. Don't cloud the issues

They also made the statement that because many made the supreme sacrifice, the draft resisters under the Constitution of the United what happened to the American citi-zens of African ancestry. Many sucrificed their lives in World War I and WWII fighting for freedom and

Did they receive all the blessings of the Consutation and the Bill lie of Rights? They were still denied extheir most basic constitutional rights in many sections of this courtry, until individuals like Rosa Parks Martin Luther King, Evers and many ence movement during the '60s. raised their voices or started their state of civil rights for the African Americans, and for that matter, all other minorities, may not be where

it is today.

The Nisei veterans were brave that. But they did not address a principles and paid a price. They also left a legacy that not all Japa just, illegal edict of our govern-

Veteran Groups Attaining Redress

letters have appeared in the various vernaculars in which the JACL and the army draft within the various

The draft resisters were said to have been ostructived by other Nikker

some present-day individuals still terroces thought to be pro-admini persist in following the old JACL tration or too pro-U.S. were threa

In some internment camp the U.S. Armed Forces had to sner

I was one of the few volunts 0-year redress campuign the JA0 mittee (LEC) in which I served three years we had to offse tionwide, but who caused prob

n to join the Japanese army. even cited names of anti-U.S. lead

If the JACL had tried to suppo

tics, is on record as stating the

their controversial Enola Gay a hibit which infuriated not only v San Gabriel stated the Enoia Gay exhibit wa

> triotism of Nikkei veterans wheread in both the Pacific and Eur pean theatres of war, the major cruns groups not only supported

the U.S. government and the mo

Sad to say, many Nikkei soldier

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In addition to the Sansei, surviving members of the Fair Play Committee also tried to make their wartime position understood. At the head of this effort was Frank Emi, often considered the most outspoken member of the resistance movement. In the 1990s, Emi once again began writing and speaking on behalf of draft resisters. In this article from the April 18, 1995 issue of the Rafu Shimpo, Emi responds directly to the letters published on April 7 and 8. Beyond writing letters to the editors of various newspapers, Emi began speaking publicly, primarily to school groups and civic organizations, in an effort to educate the public about what the Fair Play Committee stood for.

Emi was an effective spokesman both because he had been one of the original leaders of the group and because he had kept so much of the material that the group published during World War II. Emi's ability to produce original documents and prove that the members of the Fair Play Committee were always patriotic Americans, seeking to defend their rights as American citizens, helped galvanize support within the JACL. Shortly after Emi's death in 2010, his papers, ranging from original FPC publications, World War II era correspondence, and materials from his work defining and defending the legacy of the FPC, were donated to the Heart Mountain Wyoming Foundation and are available to researchers looking to learn more about draft resistance.

The controversy over the apology continued even as the JACL adopted an official resolution at the National Convention in 2000. Much of the language in the JACL resolution mirrors the language used by the 442nd Veterans Club of Hawaii. The official ceremony to present the resolution, pictured at the beginning of this article, was held in 2002.

oday, over 20 years after the adoption of the resolution at the National JACL Convention, it seems that the controversy surrounding the apology to the Resisters of Conscience has largely run its course. The healing that many hoped the resolution would foster is now happening. Here at Heart Mountain, it is recognized that the stories of the veterans of the 442nd and the Military Intelligence Service and those of the Fair Play



Resolution adopted at the National J.A.C.L. Convention, July 7, 2000

Recognition of and Apology to the Nisei Resisters of Conscience of World War II

WHEREAS, the JACL is one of the oldest and largest Asian Pacific American civil rights organizations the country; and

WHEREAS, the purpose of the JACL is to uphold civil and human rights for all people; and

WHEREAS, the JACL Constitution states that "the organization and its members shall uphold the Constitution and laws of the United States and the several states;" and

WHEREAS, the Constitution of the United States extends to its citizens the right to protest unfair treatment; and

WHEREAS, the JACL has participated in and learned from the civil rights movement of the 1960s that fighting for civil rights takes many forms including picketing, boycotting, lawsuits, lobbying, civil disobedience, etc. in efforts to challenge civil rights violations and unjust laws; and

WHEREAS, the Resisters' of Conscience right to protest is guaranteed by the U.S. Constitution and is in keeping with the JACL constitution; and

WHEREAS, history is a great teacher and has shown the JACL that there is no easy and "correct" response, emotionally or politically, to a civil rights violation as massive and destructive as the evacuation and internment; that the various forms of protest by innocent and loyal Japanese Americans to overwhelming injustice are deserving of respect today; and

WHEREAS, the JACL took its first steps to acknowledge this at its 1990 National Convention; and

WHEREAS, an estimated 315 Japanese American men from the mainland and Hawaii resisted the military draft during World War II because of the United States government's unlawful evacuation of their families and as a result of their position these Resisters of Conscience faced arrest, prosecution, and imprisonment; and

WHEREAS, the JACL has recognized others, notably the Nisei veterans of World War II who made great sacrifices in defense of our country and who have won a place of honor and respect in the history of Americans of Japanese ancestry, and that both veterans and Resisters of Conscience made great sacrifices as principled Americans; and

WHEREAS, many of the Resisters of Conscience and their families were ostracized by members of their own community for their actions to fight for their constitutional rights; and

WHEREAS, the time has come for JACL of the 21st Century to display its leadership in this new millennium, to nurture the healing of divisions within our community; and to fully recognize the Resisters of Conscience.

NOW, THEREFORE BE IT RESOLVED, that the National Council of the Japanese American Citizens League recognizes the Japanese American Resisters of Conscience as a group of principled Americans; offers an apology for not acknowledging the resisters' stand of protesting the denial of constitutional rights and for the pain and bitterness this caused; initiate a public education effort; and will recognize them at an appropriate public ceremony during the 2000-2002 biennium.

Frank Emi Papers 2012.072 Box 12 Folder 4 Gift of Itsuko Emi

Committee are complementary. The honorable military service of the veterans helped the Japanese American community navigate the immediate postwar period which, in many ways, was still governed by the racial animosities that put Japanese Americans in concentration camps in the first place. At the same time, the Fair Play Committee helped foster the spirit of protest and activism that led to redress and can still be seen today in organizations like Tsuru for Solidarity. The story of the Fair Play Committee shows that there is more than one way to live up to the ideals of America.



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