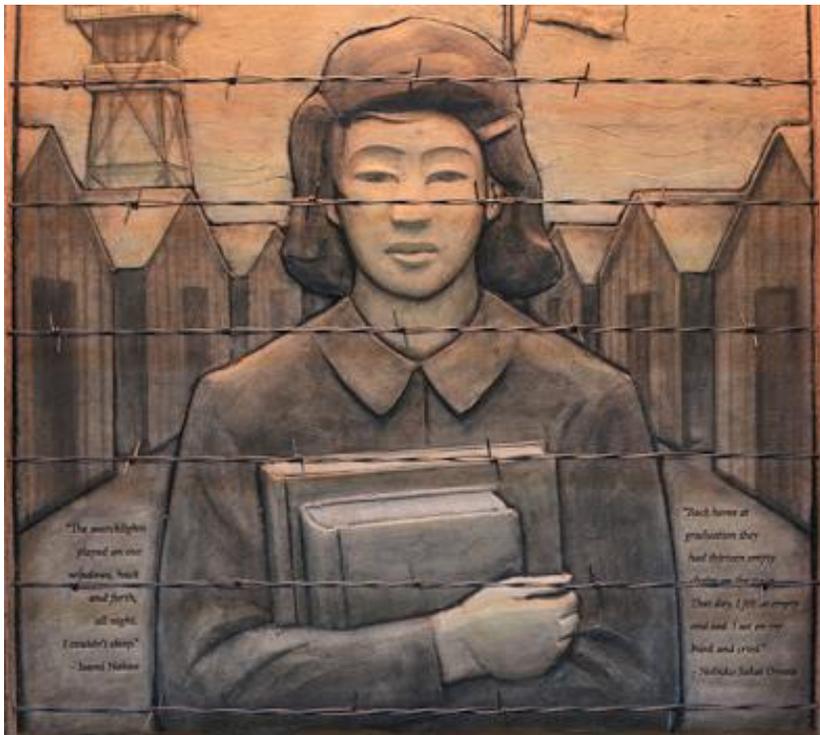


# A TEACHER'S GUIDE:

## Exploring the Japanese American WWII experience through documentary film

Activities for classroom and remote teaching and learning about the story of Japanese American WWII exclusion and incarceration on Bainbridge Island and Washington State



Bainbridge Island Japanese American Community  
Office of the Superintendent of Public Instruction  
2021

Funded by the Kip Tokuda Memorial Civil Liberties Education Grant Program

This teacher's guide provides social studies activities on the Japanese American WWII experience in Washington State for use in the classroom and remote learning for Grades 4-12. Activities have been specifically adapted for use in conjunction with four documentary films by Stourwater Pictures:

- Fumiko Hayashida: The Woman Behind the Symbol
- The Red Pines
- My Friends Behind Barbed Wire
- Home from the Eastern Sea

All four films are available for streaming and download from all nine Educational Service Districts.



## **BIJAC Overview**

The Bainbridge Island Japanese American Community (BIJAC) honors the heritage of the Issei (first-generation Japanese) who came to the United States, and particularly those who came to Bainbridge Island, to make a new life for themselves and their children. We hope to promote a better understanding of the diversity of our nation by sharing their history, customs, and values. BIJAC is dedicated to preserving and sharing an accurate historical record through oral histories and an outreach educational program.

BIJAC's principal focus is the Nidoto Nai Yoni ("Let It Not Happen Again") Bainbridge Island Japanese American Exclusion Memorial to honor those forced to leave their homes during World War II. Joining BIJAC in this project are local, county, state, and federal governments, as well as many, many individuals who have donated their time, money, and energy toward its completion. The Memorial is now a National Park Service satellite unit of the Minidoka National Historic Site.

For more information on BIJAC or feedback on the unit, please contact us at:

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# **Bainbridge Island background information**

- **Bainbridge Island timeline activity: “Cause & Effect”  
Bainbridge Island timeline**
- **“Everyday Heroes of Bainbridge Island” activity  
Information cards: A Portfolio of Everyday Heroes**
- **Friends of the Japanese Community  
Activity: Examining ordinary people who became extraordinary  
by acting when others did not**
- **Bainbridge Island photo gallery  
“A Picture is Worth 1,000 words” activity**

# Bainbridge Island Timeline

Timeline activity: *Cause and Effect*

## Timeline Activity – Cause and Effect

What were the events or factors leading up to a particular historical event in the Bainbridge Island timeline? Most events do not occur in a vacuum, and there are usually significant actions, policies, situations, and events that contribute or lead up to a particular event. For Japanese Americans, many of these events led to the violation of their civil rights, and other negative consequences due to institutionalized racism and negative public sentiment.

### Historical Inquiry Questions:

- **Why was Bainbridge Island the first community in the United States where people of Japanese ancestry were rounded up and sent to concentration camps?**

### ROUND 1 (50 minutes)

Directions: Quickly skim over the Bainbridge Island timeline. The items highlighted in blue indicate events that specifically relate to Bainbridge Island Nikkei.

1. Take 30 minutes to read over events in the Bainbridge Island timeline. Read with special emphasis on Bainbridge Island – text is in blue.
2. Choose one significant event in the timeline for Bainbridge Islanders, and share with your breakout group your selected event, why you think it was important. Each person should take no longer than a couple minutes to share your ideas.

### ROUND 2 (50 minutes)

Directions: Using the timeline worksheet, list the prior events, economic conditions, geographic location, or other factors that could have led up to the event listed.

1. Work independently for 30 minutes on this event on the worksheet.
2. In your breakout group, each person share out at least one prior event and say why you think this event was an important precursor to the selected event. Please take no longer than 2 minutes per person. Discuss with your group.

### EXTENSIONS

When using this activity with your students, you can switch out or add other events to the worksheets. You can also assign students a short research project focusing on a particular event or events, and its probable origins, as well as the domino effect of that event on future events. They can use oral history testimony from interviews with incarcerated to back up their assumptions.

**WORKSHEETS** focusing on different topics are provided at the end of the timeline pages.

# BAINBRIDGE ISLAND TIMELINE

- 9500 BP** The Suquamish “people of the clear salt water” were the first peoples to settle in lands west of Puget Sound, including Bainbridge Island, which was known as dx<sup>w</sup>səq<sup>w</sup>əb in the Lushootseed language. The Suquamish had winter villages at Port Madison, Blakely Harbor, Manzanita Bay, Rolling Bay, and Eagle Harbor.
- 1792** The first Europeans to visit Bainbridge Island were the British Royal Navy’s Captain George Vancouver and Lieutenant Peter Puget.
- 1841** Lt. Charles Wilkes with the U.S. Navy Exploring Expedition named Bainbridge Island for Commodore William Bainbridge and renamed traditional Suquamish sites with English place names.
- 1854** Early sawmills were established at Port Madison and Port Blakely. Port Blakely Mill would eventually become the “largest mill in the world”, quickly displacing the Suquamish and clearcutting all the old growth trees on the island.
- 1855** The Suquamish people were moved by the U.S. government from Bainbridge Island to the newly created Port Madison Indian Reservation (located in what is now the Town of Suquamish, Kitsap County) under the terms of the 1855 Point Elliott Treaty.
- 1857** Japanese, Chinese, and Filipino as well as European immigrants began settlements around the island. Norwegians settled on the island’s north end, Chinese at the mill at Port Madison, and the Japanese at Port Blakely mill.
- 1861** The first trading post was established on Bainbridge Island by William DeShaw. Other small stores soon spring up around the shores of Bainbridge Island at Seabold, Port Madison, and Manzanita Bay.
- 1878** The town of Winslow was established. Situated on Eagle Harbor, it becomes the economic center of Bainbridge Island.
- 1882** Congress passes Chinese Exclusion Act barring further immigration from China. Increase in labor demand results in increased immigration from Japan for a low cost worker force.
- 1883** As many as 20 Japanese immigrants were working at the Port Madison and Port Blakely Mills. A small village was constructed on company land, called “Japantown” by white settlers and “Nagaya” by the Japanese workers. Shortly after, another village called “Yama” was built nearby that housed mostly families. These “nihonmachis” (Japan towns) furnished residents with lodging,

services, and recreational opportunities that catered to local workers. These villages reached a population of more than 200 in the early 1900s.

- 1894** The first child of Japanese parents was born on Bainbridge Island.
- 1896** A direct steamship route is developed between Yokohama, Japan and Seattle.
- 1908** Hyakutaro Moritani became the first Issei (first generation Japanese) to raise strawberries on Bainbridge Island. Other Japanese families begin farming around the island.
- 1909** The Okomoto family constructs the island's first greenhouse, growing vegetables and flowers.
- 1910** The Washington Farmers Association was formed by Japanese farmers, while other farmers in the area were represented by the White Farm Growers Association. Beginning around 1912, it was through their own Association that produce grown by Bainbridge Japanese farmers was sold at the historic Pike Place Market in downtown Seattle. By 1914, Japanese farmers from around Puget Sound occupied 70 percent of the stalls.
- Zenhichi Harui and Zenmatsu Seiko establish a produce stand and nursery and established a 20-acre sunken garden near Fletcher Bay called "Bainbridge Gardens". Bainbridge Gardens was a destination for local island residents and tourists.
- 1914** The Pacific Coast Torpedo Station was established on Puget Sound in 1914. In 1930 the name was changed to Naval Torpedo Station Keyport. The Keyport submarine base is located approximately seven miles SE of Bainbridge Island.
- 1917** Sakakichi Sumiyoshi organizes the Winslow Berry Growers' Association that built a berry cannery at Eagle Harbor that operated to 1941.
- 1921** Washington's Alien Land Act of 1921 prevents Japanese Issei from owning land. Some families are able to acquire title to land through their Nisei (second generation) children.
- 1922** Port Blakely Mill permanently closes. Remaining Japanese leave Nagaya and Yama.
- Congress passes the Cable Act which provides that any American-born woman marrying an Issei who is not eligible for citizenship automatically loses her own citizenship.

- 1923** The right for Japanese to be allowed to buy land in the names of their U.S.-born children was taken away by an amendment to the Washington Alien Land Act of 1921.
- 1924** Congress passes the Immigration Exclusion Act that ends all Asian immigration to the United States with the exception of Filipinos, who were “subjects” of the U.S.
- 1925** Nagaya and Yama burn down.
- Mid-1920s** Many Japanese Americans become strawberry farmers, judged to be world famous, and the best in the country. The strawberries were so well known that when King George VI and Queen Elizabeth of England visited Vancouver, B.C. in 1939, 800 crates of Bainbridge Island strawberries were ordered for the royal table.
- During strawberry season, more than 200 local residents were employed in the local cannery. By 1941 Japanese American farmers plant more than 500 acres of strawberries and controlled 80 percent of the agricultural industry on Bainbridge Island. The Japanese American farmers formed their own growers’ association and cannery and sold produce through a network of Japanese American grocers.
- 1930s** The Office of Naval Intelligence (ONI), concerned both about the rise of Japan as a military power and the safety of U.S. naval bases on the West also began to compile lists of individuals and organizations they considered a threat. The majority of people on the ONI list were Japanese Americans living near U.S. naval facilities.
- 1931** Repeal of the Cable Act, which provided that any American-born woman who married a person ineligible for citizenship would automatically lose her citizenship.
- 1939** The Nakata family opens Eagle Harbor Market, turning it into “one of the island’s finest groceries” according to the *Bainbridge Review*.
- 1941** November 1, 1941 – Military Intelligence Service language school secretly begins operations at the Presidio military base in San Francisco, CA. 58 of 60 students are Japanese American.
- December 7, 1941 – Japan bombs Pearl Harbor, Hawaii and Clark Air Base in the Philippines. The attack on Pearl Harbor was also followed the next day by Japanese air attacks on U.S. bases in the Philippines, Guam, and Wake Island.
- December 8, 1941 – A declaration of war against Japan is brought by President Roosevelt and passed by Congress.

December 11, 1941 – U.S. declares war on Germany and Italy. Over 2,000 Issei and Nisei who were prominent people in the Japanese community from Hawaii and the mainland are rounded up and imprisoned in Justice Department camps.

Through December 1941 – Federal restrictions were ordered for all Issei, curtailing their right to do business and prohibiting them from traveling off Bainbridge Island. All Issei bank accounts were frozen. Radio sets, cameras, binoculars, rifles, and dynamite (used to clear farmland) owned by Island Japanese (including Nisei who resided with Issei) were “voluntarily” confiscated by the sheriff and taken to Port Orchard in compliance with a Presidential proclamation on contraband.

Many families fearful that the government would think they were spies, destroyed or buried any Japanese objects that would connect them with Japan, including letters, photo albums, and art objects.

## 1942

Naval Support Base Bangor became a site for shipping ammunition to the Pacific Theater of Operations during World War II. It was located 25 miles from Bainbridge Island.

January 5, 1942 – War Department classifies Japanese American men of draft age 4-C “enemy aliens”. Status not changed until June 16, 1945.

February 4, 1942 – The FBI, assisted by state and county peace officers conducted a one-day raid of all forty Bainbridge Island Japanese homes. Thirty-five islanders (34 men and one woman) were arrested and taken away with little or no explanation. Of these, 15 Island Issei were turned over to agents of the Immigration and Naturalization Service and jailed in Seattle. Although most were released, 13 were incarcerated in Department of Justice Camps away from their families.

February 19, 1942 – President Roosevelt signs Executive Order 9066 authorizing the military to exclude civilians from any area without trial or hearing.

March 2, 1942 – Lieutenant General J.L. DeWitt issued Proclamation No 1, which defined the western portions of Washington, Oregon, the entire state of California, and parts of Arizona as areas “with respect to which, the right of any persons to enter, remain in, or leave shall be subject to whatever restriction” may be imposed. This exclusion order forced the removal of all Nikkei regardless of their status as citizens. Voluntary relocation outside the exclusion zone was encouraged at first by the government, but within three weeks, DeWitt halted voluntary migration altogether.

March 24, 1942 – Exclusion orders were posted on Bainbridge Island to begin the removal process of all Nikkei islanders. *All persons of Japanese ancestry, including aliens and non-aliens, be excluded from that portion of Military Area No. 1, described as Bainbridge Island on or before noon on March 30.* They were given six days to make arrangements for houses, businesses, belongings, and pets, to prepare to leave home for an undetermined length of time and unknown destination. They could only take with them what they could carry.

Three families, the Sekos, Haruis, and Shibayamas were able to finalize arrangements and move to Moses Lake, a small town east of the Cascade Mountains a mere two days before the evacuation date.

March 30, 1942 – Army trucks picked up family groups and transported them to the Eagledale ferry dock. 227 individuals of Japanese ancestry were rounded up two thirds of whom were American citizens. The ferry *Kehloken* took them to Seattle where they would board a waiting train to take them to Manzanar War Relocation Center, a concentration camp still under construction on the east side of the Sierra Nevada mountains.

*The Bainbridge Review*, owned and run by Walt and Milly Woodward provided unparalleled support for the Bainbridge Nikkei community by publishing articles about the importance of the Japanese community and against the incarceration of persons of Japanese ancestry. The Woodwards hired Paul Ohtaki and other Bainbridge Nikkei as correspondents to document and report on important events and everyday life in the camps, published in the *Review*. Displaced Islanders were identified by their Island neighborhood, and not as residents of Manzanar.

December 6, 1942 – The Manzanar Riot ensued over the beating of JACL official Fred Tayama and the arrest of Harry Ueno for the alleged attack. Tensions rose between JACL supporters and a small group of Kibei over camp corruption by administrators. Over 3,500 protestors gathered in protest, but no Islanders were involved in the demonstrations. Two people were killed by military police, with ten others injured. Overlapping with the anniversary of Pearl Harbor, headlines about the protest incited anti-Japanese sentiment outside, and revealed divisions within the camp.

**1943-44** January 28, 1943 – U.S. War Department announces plans to organize all-Japanese American combat unit.

February 8, 1943 – The WRA begins to administer a loyalty questionnaire to all Nisei inmates over 17 years of age.

February 26, 1943 - the WRA granted Islanders permission to rejoin other Washington Nikkei at Minidoka. On February 26, 1943, 177 Islanders from Manzanar arrived at Minidoka. Five families declined the offer, choosing to stay near California family members in Manzanar.

April 1943 - 442<sup>nd</sup> Regimental Combat Team activated. Sixteen Islanders serve in the 442<sup>nd</sup> Regimental Combat Team in Italy and France, known as the most decorated unit for its size in U.S. military history. Sixty-six men and women from Bainbridge Island served in the military during WWII. Six Island Nisei were already serving in the Army when the war began.

July 15, 1943 – Tule Lake, California concentration camp designated as a segregated center for those whose response to the U.S. government’s loyalty oath proved unacceptable to authorities.

Many young Nisei were able to leave Minidoka to work as farm laborers, continue their education at colleges and universities, or take jobs in cities, mainly in the Midwest. Toward the end of the war, this left the inmate population mostly composed of elderly people and mothers with young children.

January 20, 1944 – Reinstatement of the draft of Japanese Americans into the Army.

## 1945

January 1945 – The U.S. Supreme Court rules that the WRA had no authority to detain a “concededly loyal” American citizen.

April 1945. The first members of Bainbridge Island’s Nikkei community, Saichi and Yone Takemono and their children are released from camp and returned to the island permanently.

August 6<sup>th</sup> and 9<sup>th</sup>, 1945 – Atomic bomb is dropped on Hiroshima, and three days later on Nagasaki, Japan.

September 2, 1945 – Japan formally surrenders.

September 4, 1945 – Western Defense Command issues Public Proclamation No. 24 revoking all West Coast exclusion orders against persons of Japanese ancestry.

October 28, 1945 – Minidoka concentration camp is closed.

Bainbridge Island Nikkei leave the camp to begin their new lives, often with no resources or homes to return to. Only half of Bainbridge Island’s prewar Nikkei population (150) were able to return to the Island.

- 1946** March 25, 1946. The Nisei Veterans Committee of Seattle is established. The returning World War II Nisei soldiers faced racial discrimination and prejudice. They were rejected membership by veteran organizations in the Pacific Northwest such as the American Legion and the Veterans of Foreign Wars, so they had to form their own veteran organization.
- 1952** [The Bainbridge Island Japanese American Community is formed to sponsor social activities and provide community support.](#)
- June 11, 1952. Congress passes the Walter-McCarran Immigration and Naturalization Act which allows Japanese and other Asian immigrants to become naturalized citizens for the first time.
- 1967** June 1967. Laws against inter-racial marriage (anti-miscegenation laws) ruled unconstitutional by the U.S. Supreme Court.
- 1983** Report of the Commission on Wartime Relocation and Internment of Civilians, "Personal Justice Denied" is released, recommending Congress pass legislation to recognize the grave injustice of the incarceration and offer the nation's apology and reparations of \$20,000 to surviving incarcerated.
- 1988** August 10, 1988. The Civil Liberties Act of 1988 is signed by President Ronald Reagan. This act requires reparations and an apology of wrong-doing by the U.S. government.
- 1990** October 9, 1990. First redress payments of \$20,000 and letter of apology given to survivors from President George Bush.
- 2002** [March 30, 2002 - The Bainbridge Island community, led by the Interfaith Council dedicate a small stone memorial at Eagledale Harbor, the site of their departure from Bainbridge Island, \*Nidoto Nai Yoni\* \(let it not happen again\) "to honor those who suffered and to cherish their friends and community who stood by them and welcomed them home."](#)
- 2004** [March 30, 2004 - Groundbreaking ceremony for the Bainbridge Island Japanese American Exclusion Memorial, a satellite unit of the National Park Service's Minidoka National Monument.](#)
- 2011** [August 6, 2011. Dedication ceremony for the Memorial Wall, designed by Native American architect Johnpaul Jones. Over 600 visitors attended to celebrate its completion.](#)

## TIMELINE WORKSHEETS

List the prior events, economic conditions, geographic location, or other factors that could have led up to the event listed below.

<b>March 30, 1942 – Bainbridge Island was the <i>first</i> community in the Western United States to be forcibly rounded up and sent to a concentration camp at Manzanar, California. What factors or events do you think contributed to Bainbridge Island to be selected as the first community to be incarcerated?</b>			
Prior event or factor	Date of event	Description	Notes
1.			
2.			
3.			
4.			

List the prior events, economic conditions, geographic location, or other factors that could have led up to the event listed below.

1944 – Sixteen Islanders serve in the 442 <sup>nd</sup> Regimental Combat Team in Italy and France. Six Island Nisei were already serving in the Army when the war began. Sixty-six Bainbridge Islanders serve in the U.S. Military during WWII. What factors and conditions allowed them to serve in the military, and why do you think they decided to enlist?			
Prior event or factor	Date of event	Description	Notes
1.			
2.			
3.			
4.			

List the prior events, economic conditions, geographic location, or other factors that could have led up to the event listed below.

<b>Despite racial prejudice, the Japanese families on Bainbridge Island achieved economic success and gained community acceptance. What are some events and factors that illustrated their success and what are some that could have created hardships for the people of Japanese ancestry living on the island?</b>			
Prior event or factor	Date of event	Description	Notes
1.			
2.			
3.			
4.			

List the prior events, economic conditions, geographic location, or other factors that could have led up to the event listed below.

<b>Institutionalized racism has had negative effects on many groups of people living on Bainbridge Island throughout its history. List events or governmental laws and policies that demonstrated overt racial profiling and discrimination.</b>			
Prior Event or factor	Date of Event	Description	Notes
1.			
2.			
3.			
4.			

## Jigsaw Activity: Everyday Heroes of Bainbridge Island

- *Thinking and writing from a given point of view*
- *Developing empathy and understanding of another person's experience*

## **Jigsaw Activity: Everyday Heroes of Bainbridge Island**

*Thinking and writing from a given point of view*

*Developing empathy and understanding of another person's experience*

### **Historical Inquiry Questions:**

- **How did the experience of being forcibly removed from their homes and incarcerated affect the choices made by people of Japanese ancestry as they responded to the government's call for loyalty and service?**
- **What is the legacy of those choices for individuals, families, and their community, and for our nation?**

*Webster's Dictionary defines "legacy" as "something transmitted by or received from an ancestor or predecessor or from the past." It also describes something handed down from one generation to the next.*

### **Developing empathy and understanding of another person's experience**

#### **ROUND 1 (50 minutes)**

Directions: Choose one "Everyday Hero" from Bainbridge Island. Read the short biography. Watch the listed video interviews and/or short film and take short notes about things that might show that person's experience and point of view.

1. Take 30 minutes to read the handout and view the short films. You can pick and choose the interviews on Densho. They are listed by the topic discussed.
2. Each person quickly summarizes facts about their "hero" for a maximum of 2 minutes per person.
3. Each person will write a sentence, poem, or draw a picture that captures the essence of their hero's experience.

#### **ROUND 2 (40 minutes)**

Directions: The group will each take 25 minutes to write a letter from their hero's point of view. Each person will share their sentence, poem, or drawing and their letter with their group.

1. Take 25 minutes to write a short personal letter about their hero's incarceration experience. The letter can be from any time during incarceration or after, and should consider the long-lasting effects it created for themselves, their family, community, or our nation from their point of view and experiences. The letter can be addressed to their children, students, or people in the future. If you chose Reverend Emery Andrews or the Woodwards, you can write about their actions during WWII, and how those choices shaped their legacy.
2. Each person take a maximum of 2 minutes to share out their letter, poem, sentence, or drawing.

**Table 1: Organizer for taking notes from handouts and videos**

Hero name	Notes from Handout and Videos
 <p data-bbox="410 369 537 438">Frank Kitamoto</p>	
 <p data-bbox="410 548 505 617">Junkoh Harui</p>	
 <p data-bbox="410 743 537 812">Kay Sakai Nakao</p>	
 <p data-bbox="410 938 505 1008">Arthur Koura</p>	
 <p data-bbox="410 1134 553 1203">Fumiko Hayashida</p>	
 <p data-bbox="410 1329 570 1398">Walt &amp; Milly Woodward</p>	
 <p data-bbox="410 1524 505 1593">Paul Ohtaki</p>	
 <p data-bbox="410 1740 566 1810">Rev. Emery Andrews</p>	

A MOTHER'S PERSPECTIVE ON THE INCARCERATION EXPERIENCE – **SAMPLE LETTER**  
*Fumiko Hayashida*

Dear granddaughter,

I wasn't able to talk to your mother about my experience in Manzanar because I was too embarrassed that my family was rounded up and we were "prisoners" surrounded by barbed wire. Imagine – your mother, a child in a prison camp!

When we were told that we could only take what we could carry, your mother was still in diapers, and I was expecting another baby in a few months! All I could think about was packing diapers and baby things – each of the children could only bring one toy with them. Your uncle was the first baby to be born at Manzanar, and there was no hospital at the camp.

We had to endure many hardships at Manzanar, and it wasn't easy raising small children in tiny barracks with no privacy and no way to provide a normal home environment for them. We thought things would be back to normal when we were finally able to go back to the island, but not everyone welcomed us back. When we got to Bainbridge, our farm and all of our belongings were gone. We had to start over.

With everything happening in our country today, like the Muslim travel ban and the detention and separation of small immigrant children from their parents, I feel it is important now to speak out, tell my story, stop the injustice, and never let this happen again. I hope you will join me.

Love,  
Grandma

# **Portfolio of the Everyday Heroes of Bainbridge Island**

**Directions: Print out each profile as a separate page  
for students to use with the activity**

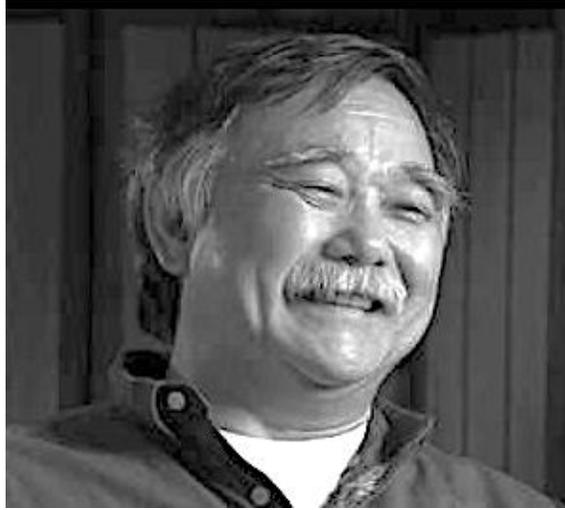


Photo: BIJAC

## **Frank Kitamoto**

### **Social Justice Activist and Japanese American Community Leader**

(May 28, 1939 – March 15, 2014)

Frank Kitamoto was two years old when his family was sent to concentration camp, and five years old when they returned to Bainbridge Island. His father Frank was taken by the FBI in February 1942 and sent to a U.S. Department of Justice Camp in Missoula, Montana. In his absence, Frank's mother Shigeko farmed their land with help from Filipino farmer Felix Narte, who lived in the Kitamoto home and managed the land until they returned. The Kitamotos had four children, and she had to manage on her own during the forced evacuation to concentration camp. Frank's father was reunited with the family at Manzanar later in 1942.

When the loyalty questionnaire came around in February of 1943, he refused to sign "yes-yes" to the two questions. "Rumors are going around that if you don't sign "yes" you're gonna be taken away and sent to Tule Lake or back to Japan for, in exchange for Americans

trapped in Japan. And my mom said she pleaded with him and said, "Sign 'yes.' What would you do in Japan? You can't read or write Japanese. What would the family do if you had to go to Japan?" ...he did finally sign "yes" to the two questions. Reverend Emery Andrews from the Baptist Church played a big part in convincing him that he should think of his family first and sign 'yes – yes'. "

In the 1980s, Frank, along with other Bainbridge Nikkei who realized the importance of preserving their heritage started an oral history project to record oral histories of former incarcerated from Bainbridge Island. He gave frequent presentations on social justice and the Japanese WWII experience. Kitamoto was also the major force behind the establishment of the Bainbridge Island Japanese American Exclusion Memorial.



Bainbridge Island Nikkei walking on the ferry dock on March 30, 1942. Frank is seen in the foreground with black coat and hood, with his family.

Photo: Library of Congress

#### **Watch:**

Densho Digital Repository – Frank Kitamoto oral interviews  
<https://ddr.densho.org/search/?fulltext=Frank+Kitamoto>

*After Silence: Civil Rights and the Japanese American Experience*  
Bullfrog Films – Lois Shelton Director  
<https://www.youtube.com/watch?v=Q4fwZYWrurs>



Photo: BIJAC: Mary Woodward

## Walt & Milly Woodward

### Owners, Bainbridge Review

### Friends/Allies of BI Japanese Community

(1910 –2001) and (1909 -1989)

Walt Woodward and Mildred Logg ("Milly") Woodward were the owners and publishers of the *Bainbridge Review*, a small-town newspaper that covered the Bainbridge Island, Washington, community. They were among the few who were outspoken in opposing the mass incarceration of Japanese Americans and in supporting Japanese Americans from Bainbridge forcibly removed to Manzanar and Minidoka.

As early as February 1942, the *Review* would rise to the defense of the Japanese Americans on Bainbridge and throughout the nation, warning the community against the “danger of a blind, wild, hysterical hatred of all persons who can trace ancestry to Japan.” Some residents did not share the Woodward’s views, and the *Review*,

Bainbridge Island Japanese American Community

with its small budget, suffered economically over canceled subscriptions and the loss of advertising revenue. Despite opposition from the community, the Woodward’s persisted in their support of Japanese Americans. Resident Isamu Nakao recalled later that the *Review*’s was the “one voice who stood with us.”

Throughout the war, the Woodward’s engaged Nisei from Bainbridge to write regular dispatches to the *Review* from the concentration camps so that Japanese Americans would continue to be seen as a part of the local community and to pave the way for their postwar return. From April 1945, Bainbridge Nikkei residents began to resettle on the island, and largely because of the *Review*, they were welcomed back by the local community with open arms. More than half of the residents returned, one of the highest percentages of resettlement in the country.

The Woodward’s’ stance in defense of civil rights has been much honored in recent decades, most notably through the naming of Bainbridge Island’s middle school in their honor in 1994.



Sachiko Koura Nakata and the Woodward’s in 1986. Sachiko was one of the *Bainbridge Review* correspondents from concentration camp.

Photo: BIJAC

#### Watch:

Densho Digital Repository – Walt Woodward interviews

<http://ddr.densho.org/narrators/105/>

Mary Woodward (daughter) interviews

<http://ddr.densho.org/narrators/283/>

**Read:** Woodward, Mary. *In Defense of Our Neighbors: The Walt and Milly Woodward Story*. 2008. BIJAC: Fenwick Publishing.



Photo: BIJAC

# Junkoh Harui

## Owner, Bainbridge Gardens Japanese American Community Leader

(June 23, 1933 – October 9, 2008)

Junkoh Harui was born in 1933 on Bainbridge Island, Washington. His father, Zenhichi Harui arrived in the United States in 1908 and briefly worked at the Port Blakely Mill. He then started a small farm where they sold produce at Seattle's Pike Place Market. His family then started Bainbridge Gardens, 27 acres of meticulously landscaped property, with a nursery, grocery store and gas station. When Junkoh was 9 years old, and just days before the forced evacuation of Japanese Americans from Bainbridge Island his family moved to Moses Lake along with two other Bainbridge families to avoid being incarcerated. His oldest brother and sister were sent to Japan to get a Japanese education and were in Japan for the duration of the war. The families that went to Moses Lake farmed and lived together amidst a fairly hostile large community. Following the war, they returned to Bainbridge Island to find most of their business and property ruined from neglect and pilfering. His parents worked to

Bainbridge Island Japanese American Community

rebuild it, while Junkoh began his own floral shop and landscape business. Eventually, he returned to Bainbridge Gardens and helped restore it to a thriving nursery and testimony to his family's perseverance.

In 1998, Junkoh Harui and the Bainbridge Island Japanese American Community donated a magnificent garden to the library. The Northwest-Japanese garden, "Haiku no Niwa" was dedicated to the Issei generation of Japanese Americans. "The garden was created to honor the Issei for their sacrifices and struggles, which they seemed to overcome," said Harui, "and to honor the second and third generation's achievements that came from the leadership of the first."



Bainbridge Gardens prior to 1942. Photo: Bainbridge Gardens

**Watch:** *The Red Pines*, by Stourwater Pictures

<https://vimeopro.com/stourwater/ospi>

Densho Digital Repository – Junkoh Harui oral interviews

<http://ddr.densho.org/narrators/13/>

Read: WWII Voices in the Classroom – Junkoh Harui

[http://www.wwiihistoryclass.com/education/transcripts/Harui\\_J\\_222.pdf](http://www.wwiihistoryclass.com/education/transcripts/Harui_J_222.pdf)



Photo: Seattle Post Intelligencer

# Fumiko Hayashida

## Mother and Community Leader for the Japanese American Community

(January 21, 1911 – November 2, 2014)

**Fumiko Hayashida** was an American activist and community leader from Bainbridge Island, Washington. She was one of the first Japanese Americans to experience the forced removal from Bainbridge Island on March 30, 1942. Hayashida, who was 31 years old, pregnant, and with two young children, was the subject of a *Seattle Post-Intelligencer* photograph which shows her holding her sleeping 10-month-old daughter, Natalie, while waiting to board a ferry from Bainbridge Island to the mainland with other Japanese American incarcerated. The photo became an iconic image of the forced removal of approximately 120,000 Japanese Americans incarcerated in concentration camps during World War II. The identity of the woman in the photograph remained unknown for decades. She

Bainbridge Island Japanese American Community

was known only as the "Mystery Lady" until the 1990s, when researchers at the Smithsonian uncovered her identity and tracked her down.

Hayashida was incarcerated at Manzanar, on the east side of the Sierras in California for one year before she and other Bainbridge Islanders requested to be moved to the Minidoka concentration camp in Idaho, to be closer to relatives and friends.

In 2006, Hayashida testified before a U.S. Congressional committee in Washington D.C. in favor of a proposed memorial to commemorate the forced removal of over 120,000 Japanese Americans and the incarcerated from Bainbridge Island. The memorial is located on Bainbridge Island, the first community to be sent to concentration camps in 1942. The Bainbridge Island Japanese American Exclusion Memorial was opened in 2011.

### Watch:

*Fumiko Hayashida: The Woman Behind the Symbol*

<https://vimeopro.com/stourwater/ospi>

Densho Digital Repository – Fumiko Hayashida oral interviews

<http://ddr.densho.org/narrators/16/>



Fumiko Hayashida and daughter Natalie Ong in 2011. Photo: Rafu Shimpo



Photo: BIJAC

## Kay Sakai Nakao

### Japanese American Community Leader

(December 13, 1919 – August 17, 2020)

Kay Nakao was born in 1919 in Yama, a Japanese mill town community on Bainbridge Island. Her father, Sonoji Sakai, ran a strawberry farm. Kay helped her parents with the farm and cared for her younger siblings.

In March 1942, Nakao, and 150 other Bainbridge Island Japanese families were given six days to leave for an unknown destination which turned out to be Manzanar concentration camp. She kept track of her home community through the island newspaper, the *Bainbridge Review*, which published stories about the concentration camps alongside local news. She married Isami "Sam" Nakao while at Minidoka, and had a son in camp. In August 1945, she lost her grandmother in Hiroshima when the U.S. dropped an atomic bomb there. Renters cared for the Sakai farm in their absence, and upon their return, refused to leave, forcing the Sakais to live in the basement. The farm was also left in poor condition.

Many incarcerated grew angry during incarceration, but Sonoji Sakai stood behind his adopted country. "He always said we have to be patriotic and do what the government tells us to do," Kay Nakao remembered. After returning in 1945, Sakai sacrificed again for his country by selling some of his prized farmland well below the market price "next to nothing," to the school district.

Sakai's land became the site for Commodore School, Ordway Elementary School and district administration offices. "When he sold the land for Commodore, I am sure he had some misgivings. It was our livelihood. We grew good berries there," Kay Nakao said. But Sakai was also supportive of the school district where all his children graduated from high school. In 1998, the school district named the intermediate school after Sonoji Sakai.

Kay Nakao has been active in the Bainbridge Japanese American community, advocating for social justice and education about the incarceration experience. "I don't want what happened to us to happen to anyone else ever again," Nakao said.

#### Watch:

Densho Digital Repository: Kazuko "Kay" Sakai Nakao  
<http://ddr.densho.org/narrators/72/>

*The Sakai Family of Bainbridge Island* by Cameron Snow  
<https://bijac.org/films/the-sakai-family-of-bainbridge-island/>



Kay Nakao and Sakai sisters breaking ground on the school named after their father.  
Photo: BIJAC/F. Kitamoto



Photo: Urban School

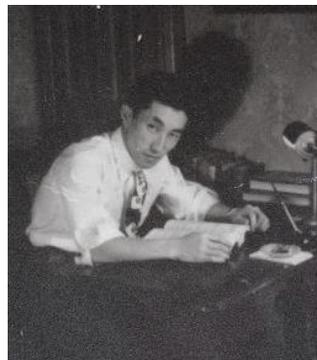
## Paul Ohtaki

### *BI Review* Correspondent, Military Intelligence Service

(September 27, 1924 – April 27, 2008)

Paul Ohtaki grew up on Bainbridge Island, WA, and at age 17 was relocated along with his family and other Japanese Americans to the Manzanar concentration camp in east-central California during World War II. Ohtaki was an after-school janitor for the local newspaper, *Bainbridge Review*. The *Review's* publisher, Walt Woodward, asked him to write a weekly column about the daily lives of Bainbridge Island Japanese Americans in the camp. In his editorials in the *Bainbridge Review*, Woodward argued for the civil rights of these Japanese Americans, reinforced by the non-threatening, routine dispatches written by Ohtaki. Woodward wrote to Ohtaki, "You'll be welcomed back by the vast majority of us, but those who don't or won't understand...may actually try to stir up trouble. But they'll have a hell of a hard time of it if, in the meantime, you've been creating the impression every week and every year that the Japanese are down

there for just a short while..." The relationship between Woodward and Ohtaki became "A friendship that made island history."



Paul was the first camp correspondent who wrote articles for the *Review* on camp news. Photo: BIJAC/Walt Woodward

In July 1943, Ohtaki was able to leave Manzanar for work in Chicago, and school at DePaul University. A year later, he volunteered as an interpreter for the Army's Military Intelligence Service. He was stationed in the Philippines, processing and interrogating prisoners of war and civilians.



In 2001, As a tribute to Woodward, Ohtaki compiled the stories and letters he wrote for the Bainbridge Review in an anthology titled, *It Was the Right Thing to Do!*.

Paul Ohtaki during military training, circa 1944. Photo: BIJAC Archives

#### Watch:

*Telling their Stories*: Paul Ohtaki, Oral History Archives  
[https://www.tellingstories.org/internment/ohtaki\\_paul/index.html](https://www.tellingstories.org/internment/ohtaki_paul/index.html)

Interview: Paul Ohtaki with Andrew Park  
[https://www.youtube.com/watch?v=NgaB8Y\\_iLxc](https://www.youtube.com/watch?v=NgaB8Y_iLxc)

Densho Digital Repository: Interview with Walt Woodward  
<https://ddr.densho.org/interviews/ddr-densho-1000-104-5/>



Photo: Visible Target - John deGraaf

**Arthur “Art” Koura**  
**Bainbridge Island Farmer,**  
**442<sup>nd</sup> Regimental Combat Team**  
(April 15, 1918 – December 29, 2014)

Arthur (“Art”) Yukio Koura was born in Seattle and at age two, moved with his family to his grandparents leased strawberry farm on Bainbridge Island. When Art graduated from Bainbridge High School, Arnold Raber, an established landowner on Bainbridge helped set up the sale of a 20-acre parcel in Art’s name, since Alien land laws prohibited land ownership by Japanese non-citizens. “Somehow we raised enough for a very low down payment and I remember buying, or putting my name to a document saying that we would pay so much a year and buy this logged off land and with one horse and dynamite we cleared the land and raised strawberries.” “Things were going very nicely for us when Japan bombed Pearl Harbor and we had to evacuate and by then we had probably 50 acres under cultivation.” Like other Japanese farmers on the island, they were unable to harvest their strawberries before leaving for camp. Arnold Raber

bought the Koura’s farm for one dollar and promised to resell it to them for that price upon their return. Art’s father was one of the officers of the Japanese Community Club on Bainbridge Island, and was arrested and taken to a Justice Camp in Bismarck, North Dakota, but rejoined the family at the Manzanar concentration camp. Art’s elderly grandfather only lasted one month in the camp, and was one of the first evacuees of the 10,000 incarcerated at Manzanar to pass away.



Photo: BIJAC

Art met his wife Flo at Minidoka camp, and they were soon married. He volunteered for the Army, and soon got the call to join the 442<sup>nd</sup>. He was sent to basic training at Fort Shelby, Mississippi, then to Italy and France. Along with two other Bainbridge Islanders, Bill Okazaki and Mo Nakata, their unit rescued the famed Texas Lost Battalion, and all three were wounded.

During the war, Raber managed the Koura farm with the help of Filipino farm hands. Upon Art’s return, they were able to buy back the farm from Raber and continued strawberry farming until 1964 when competition from California growers led them to sell their farm.

**Watch:**

Internet Archive: Interview with Arthur “Art” Koura, by John deGraaf  
<https://archive.org/details/BIHM20177332DeGraaf>

Visible Target: Interview with Ichiro Nagatani, Arthur “Art” Koura, and Mo Nakata (1984)  
<https://www.youtube.com/watch?v=HKNFwFNO7-4&app=desktop>

**Read:**

Transcript: Arthur “Yukio” Koura Interview  
Bristol Productions, Ltd., Olympia, WA



Photo: BIJAC

## Reverend Emery Andrews

Pastor, Japanese Baptist Church

(July 29, 1894 – May 30, 1976)

Rev. Emery Andrews was born on July 29, 1894, in Albion, Nebraska, but grew up on a farm in Modesto, California. In 1929, Reverend Andrews served the Japanese Baptist Church as the first English language pastor. He quickly built close ties with Nisei youth, leading scouting troops on frequent hiking and camping trips. Rev. Andrews also served as minister to the Japanese Baptist Church on Bainbridge Island.

"Andy," as he was lovingly known, was confronted with a real challenge in 1942 when he lost his all-Japanese congregation to the forced incarceration. Andrews continued his ministry by organizing the church gymnasium for storing household items and making daily trips to the Puyallup Assembly Center. When Seattle Japanese Americans were moved to the concentration camp in Minidoka, Idaho, Rev. Andrews and his family relocated with the church to Twin Falls, Idaho, so that they could commute to the Minidoka War Relocation Assembly camp and minister to the internees. Opening Bainbridge Island Japanese American Community

their home as a hostel to the internees, the Andrews suffered innumerable threats and humiliation from local white population because of their association with the Japanese. Despite this, he was vocal in his opposition to the exclusion and incarceration. Rev. Andrews made over 50 trips to Seattle to bring back needed articles left behind by the Japanese families, covering the 1,500 mile trip an average of once a month.

At war's end, he and his family returned to Seattle, and he resumed his duties at the Japanese Baptist Church, helping returnees with jobs and housing. He also took two trips to Hiroshima with Floyd Schmoe's "Houses of Hiroshima" project.



The Andrews family and the "Blue Box" a nickname for their car which they used to travel and transport items for their Japanese parishioners. Photo: Brooks Andrews

### Watch:

*My Friends Behind Barbed Wire*, Stourwater Pictures  
<https://vimeopro.com/stourwater/ospi>

*Act of Faith: The Reverend Emery Andrews Story*,  
a Film by Janice Tanaka  
[Vimeo.com/143207317](https://vimeo.com/143207317)

Densho Digital Repository: Interview with Brooks Andrews  
<http://ddr.densho.org/narrators/171/>

# Friends of the Japanese Community

**ACTIVITY:** *Examining the ordinary people who became extraordinary by acting when others did not*

## **ACTIVITY: Examining Ordinary People Who Became Extraordinary By Acting When Others Did Not.**

**Directions:** Read each of the following short stories of heroism in support of the Japanese American community during World War II. Choose one story, and from the point of view of the personal story, write a letter to the editor in support of some aspect of the Japanese American community during their incarceration. You can conduct additional research on the people before writing your letter to gain additional information and perspectives.

### **Mildred and Walter Woodward, Editors**



Photo: Bainbridge Island Japanese American Community

The co-owners and editors of *The Bainbridge Review*, a small-town newspaper on Bainbridge Island, Washington, were among a very small number who openly opposed the incarceration of the Japanese Americans. At the outbreak of the war, *The Review* published a “War Extra” that featured prominent articles about the loyalty of Japanese Americans and set an example for the community to show support for their friends and neighbors.

In late March, 1942, Bainbridge Island Japanese Americans were the first to be removed to concentration camps. Walt Woodward openly spoke against the incarceration in his paper, and received threats and hate mail for his position. Walt and his wife, Millie, hired Bainbridge Nisei to report back from the Manzanar Concentration Camp (and later Minidoka, where Bainbridge Island Japanese Americans relocated) on the everyday lives of Island incarcerated. The Review printed weekly items on who had the chicken pox, who won the camp’s softball game, and who died from pneumonia. Many of the incarcerated Bainbridge families also subscribed to *The Review*, which provided them with a connection to home. At the end of the war, the Woodwards also wrote editorials to support the return of Japanese Americans to Bainbridge Island. The Woodwards strong commitment to civil liberties continued throughout their lives.

### **Clara Breed, Librarian**

A children’s librarian named Clara Breed was at the train station in 1942 to see off the young Japanese Americans she had come to know through her work at the San Diego Public Library. They were on their way to concentration camps so she handed out stamped, self-addressed postcards, urging them to write to her when they reached



Photo: Special Collections, San Diego Public Library

their destination. This remarkable librarian saved her collection of more than 250 postcards and letters from Japanese American children describing their life in the camps in Arizona and California. Clara Estelle Breed's collection was later donated to the Japanese American National Museum, and made into a book, *Dear Miss Breed: True Stories of the Japanese American Incarceration During World War II and a Librarian Who Made a Difference*.

Clara Breed was a friend and reliable correspondent to her young Japanese American friends, sending them books and supplies, and telling them about news at home. She also spoke out against the incarceration policy, believing that democracy "must be defended at home as well as abroad." Breed's collection of letters and postcards give a glimpse into the everyday life in the camps: their school, their families, and the things they did for work and recreation. Through her actions, Clara Breed served as a role model and inspiration for friendship and social justice.

### **Floyd Oles, Produce Shipper and Community Leader**

An ordinary Sumner, Washington, man who managed the Washington State Taxpayer's Association and the Washington Produce Shipper's Association, was one of the few who spoke out about the commercial motives of White growers in promoting the removal of Japanese American farmers. For expressing his views publicly, Floyd Oles received hate mail and telephone threats from California agricultural concerns.

Floyd Oles was in regular contact with many Japanese American produce cooperatives and packing companies through his work. He spoke on behalf of the West Coast residents of Japanese descent in hearings regarding their removal to concentration camps, and their contributions to agriculture in Washington State. He cited the efforts of California farming corporations to support removal of Japanese farm cooperatives who were in direct competition with big business.

### **Earl Finch, Rancher and Businessman**



Earl Finch with Shelby Serenaders, 1944.  
Photo: 442<sup>nd</sup> Regimental Combat Team Archives.

A young rancher from Hattiesburg, Mississippi, became a "one-man USO" in 1943 for the local Nisei. He noticed some GIs from nearby Camp Shelby one day, and invited them home for dinner. This generous and kind-hearted man was Earl Melvin Finch, who said, "They looked like the loneliest human beings in the world." The soldiers turned out to be Japanese American volunteers from Hawaii, part of the 442<sup>nd</sup> Regimental Combat Team. Finch continued to welcome Japanese American soldiers at barbecues and picnics at his home, and helped them find comfort and friendship although they were far from home.

Members of the Hattiesberg community threatened and vilified Finch as a “Jap lover.” The military suspected him of spying for Japan, and the FBI screened his mail, looking for evidence of wrongdoing for his opposition to racism and social injustice.

Finch continued to host special outings, and parties, and his efforts to make Hawaiian boys feel at home became legendary. After the war, Finch continued to help Japanese American GIs, visiting veterans in hospitals, helping them to find jobs, and loaning money to others to start their own businesses. The Hawaii Hochi, wrote an editorial that said that Finch had opened “new channels for the outflow of a spirit of love and respect” and a “new faith in the tenets of democracy.”

### **Felix Narte, Farm worker on Bainbridge Island**

The relationship between many Filipino and Japanese immigrant farmers on Bainbridge Island led a number of Filipinos to take care of Japanese American properties during World War II, as did some other islanders.

Filipino immigrant Felix Narte, who worked on the Kitamoto farm, formed a close relationship with his Japanese American employers, working on their strawberry farm before the war. In 1942 when the Kitamotos and other Japanese farm families were suddenly forced to leave the island, Narte and other Filipino men took care of their abandoned properties. ( See film clip at [Stourwater.com/films/island-roots/clip/](http://Stourwater.com/films/island-roots/clip/) )



Felix Narte (far right) visiting the Kitamoto family in Pocatello, ID when they were in Minidoka concentration camp. Photo: Bainbridge Island Japanese American Community.

Narte not only looked after the farm, but he once drove all the way from Bainbridge Island to Idaho to visit the Kitamoto family in Minidoka, where they were imprisoned. At the time, all the mothers in camp were washing diapers by hand, and Felix drove to Minidoka on a dirt road and delivered the Kitamoto’s electric washing machine. Felix Narte and his cousin, Elaulio Aquino, took care of the Kitamotos’ house and property until they left camp in 1945, when the family could finally start their lives over. Narte even drove back to Idaho and picked everyone up in the Kitamotos’ big, black Buick. Because of Narte, their own familiar house and fields were still waiting for them when they returned to the island. They were so grateful with how well the place was kept up, he was given part of their property, where Felix built his house.

The vast majority of Japanese Americans weren’t so lucky. In some cases, incarcerated released with \$25 from the U.S. government and a bus ticket endured campaigns of terror to keep them from reclaiming their homes and land. Many Japanese Americans returned to ransacked and vandalized property and desecrated cemeteries, and others felt so unwelcome that they never went back to their homes.

# **Bainbridge Island photo gallery**

**Activity: “A Picture is Worth 1,000 words”**

## A Picture is Worth a Thousand Words

### *Using photo images as a tool for observation and learning*

**Directions:** Use the following photo images with your students to hone their skills of observation, and to make inferences about what they see. Websites and credits are listed below each photograph.

### Stepping into the image

Ask students to record their thoughts to each question as you ask it out loud:

- What do you see? (clothing, items, who?, what?)
- What do you hear? (conversations, sounds, words, phrases)
- What do you smell?
- What do you feel? (physical feelings, emotional feelings)
- What is going on? (Make some inferences.)

### Compare and Contrast

Ask students to make a perspective or time comparison of two related images.

- Have students draw a t-chart.
- On the left side have them write observations about what they see (evidence) in the first image.
- On the right side have them write observations about what they see (evidence) in the second image.
- Discuss similarities and differences. Go from observations to inferences.

### Other tips and ideas

- Print out pictures to give students closer access and more “authentic” experience
  - Class sets or enlargements of actual photos
  - Zoom in on elements of a picture
- Don’t underestimate the power of images on a bulletin board – and change them **frequently**
- Each week, choose a different photograph of a person or event in history for students to identify.

For excellent lessons on *How to read documentary films* and *How to read documentary photographs* see the website, **COPY / PASTE : Dedicated to relinquishing responsibility for learning to the students** by Peter Pappas, a University of Portland-based educator, writer and instructional designer. A lesson on Minidoka concentration camp can be found at: <https://peterpappas.com/tag/minidoka>



December 1941 FBI search of a Japanese American family household.  
Photo: National Japanese American Historical Society.



Posting of the Civilian Exclusion Order No. 1, under Executive Order 9066.  
Photo: Museum of History and Industry, Seattle PI Collection.



Sonoji Sakai and daughter Kay survey their farm in the final days before they were removed from Bainbridge Island, March 1942. Photo: Bainbridge Island Japanese American Community



Yoshie and Ritsuko Terayama with friend as they depart Bainbridge Island on March 30, 1942. Photo: Museum of History and Industry, Seattle PI Collection



Fumiko Hayashida holding her 14-month old daughter Natalie, awaiting the ferry Kehloken, March 30, 1942. Photo: Museum of History and Industry, Seattle PI Collection.



Ume and Yosuke Moji awaiting military transport saying good bye to their dog King, who was left behind, March 30, 1942. Photo: Bainbridge Island Japanese American Community.



A soldier holding 8-year old Setsuko Kino while waiting for the ferry on Bainbridge Island, March 30, 1942.  
Photo: Museum of History and Industry, Seattle PI Collection



Two and a half year-old Masura Shibayama facing evacuation from Bainbridge Island with his parents on March 30, 1942. Photo: Paul Ohtaki.



Bainbridge Islanders leaving the island on the Eagledale ferry dock, March 30, 1942. Photo: Museum of History and Industry, Seattle PI Collection



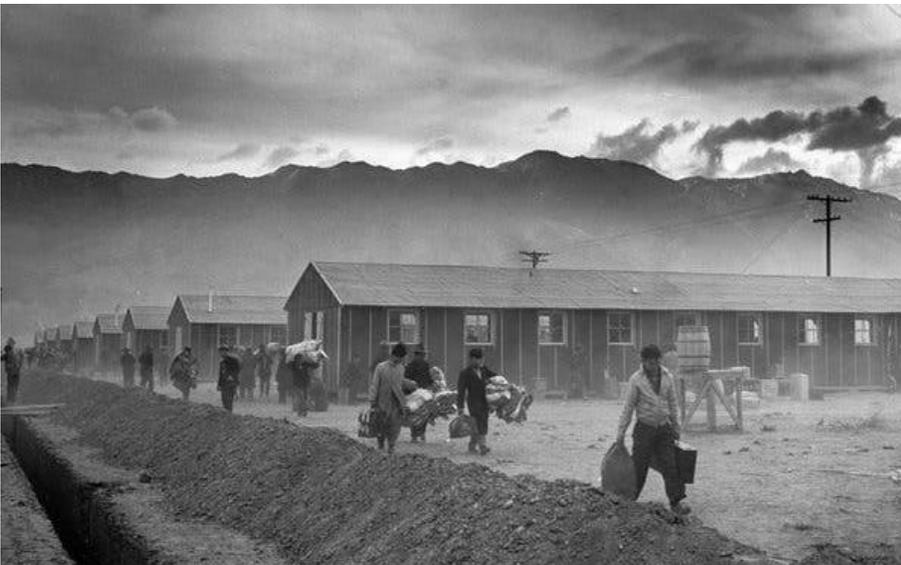
Sumiko Koura Furuta watching the ferry Kehloken pull away from Bainbridge Island, March 30, 1942. Photo: Museum of History and Industry, Seattle PI Collection



Japanese Americans awaiting departure to Manzanar concentration camp 1942.  
Photo: National Archives



Hayashida and Arima families at Minidoka concentration camp circa 1943.  
Photo: Museum of History & Industry



The first group of 82 Japanese Americans arriving at the Manzanar, March 1942.  
Photo: Eliot Elisofon/The LIFE Picture Collection.

Bainbridge Island Japanese American Community



Children at Minidoka concentration camp, 1943. Photo: Wing Luke Museum

# **Documentary Films on the Japanese American WWII incarceration experience**

**Free Vimeo links and film downloads  
from Stourwater Pictures**

Free streaming of four films on the WWII experience of Japanese Americans in Washington State. Two of the films specifically highlight the Bainbridge Island experience – *Fumiko Hayashida: The Woman Behind the Symbol* and *The Red Pines*. Below is the website to access these films. Just click on the film’s icon – no password needed.

<https://vimeopro.com/stourwater/ospi>

PLEASE FILL OUT THE SHORT SURVEY AFTER YOU HAVE VIEWED THE FILMS – This feedback is important to analyze teacher/student use of the films and to help us improve our teaching.

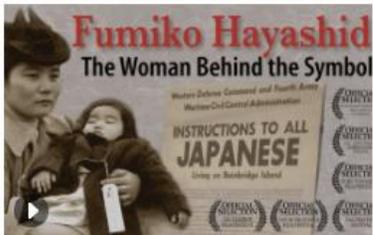


# WWII Experience of Japanese Americans in Washington State

Four films by Stourwater Pictures [stourwater.com](http://stourwater.com) made available by a grant from the OSPI Kip Tokuda Memorial Washington Civil Liberties Public Education Program. After you've used this resource, please take this short survey at: [surveymonkey.com/r/B7LSHVJ](https://surveymonkey.com/r/B7LSHVJ)  
For further information or questions, contact Lucy Ostrander at [lucy@stourwater.com](mailto:lucy@stourwater.com) (206) 780-6928



**Home from the Eastern Sea**



**Fumiko Hayashida - The Woman Behind the Symbol**



**The Red Pines**



**My Friends Behind Barbed Wire**

## Focus Questions for Films

- **Fumiko Hayashida: The Woman Behind the Symbol**
- **The Red Pines**
- **My Friends Behind Barbed Wire**
- **Home from the Eastern Sea**

## Focus Questions: *Fumiko Hayashida: The Woman Behind the Symbol*



*Fumiko Hayashida and 14 month old daughter Natalie.*

Photo: Museum of History and Industry; Seattle Post Intelligencer Collection

### Film summary:

*A historical portrait of the Bainbridge Island Japanese American community in the decades before World War II, as well as a contemporary story which follows 97-year old Fumiko and her daughter Natalie as they return to the site of the former Minidoka concentration camp. Fumiko Hayashida was part of the first group of Japanese Americans that were sent to concentration camp after Executive Order 9066. The famous photo taken on the day she and her family were taken away to camp lives on as a symbol of the Japanese WWII incarceration experience.*

(Running time: 15:11)

### Focus Questions:

1. Who was Fumiko Hayashida and why did she testify in Congress?
2. Fumiko was an “ordinary woman” living in extraordinary times. Describe Fumiko at the time she was taken away from Bainbridge Island and sent to concentration camp.
3. How many Japanese American Bainbridge Island residents were sent to concentration camp through EO 9066.
4. Fumiko was born in 1911 to the Nishinaka family. What kind of work did they do on Bainbridge Island?
5. After the bombing of Pearl Harbor, EO 9066 allowed all people of Japanese ancestry to be rounded up and sent to concentration camp.
6. The Bainbridge Island Japanese American community were given one week to settle all their affairs and could only bring with them what they could carry. What were some of Fumiko’s concerns and what did she think about bringing with her?

7. A bumper crop of strawberries was due right after the Japanese families were taken away from the island. How do you think the farmers felt about this?
8. What concentration camp were the Bainbridge Islanders taken to? What were conditions like there?
9. Seattle Japanese Americans were sent to Minidoka, Idaho concentration camp. Why did the Bainbridge Island Japanese Americans want to leave Manzanar to go to Minidoka?
10. What were living conditions like for families in the concentration camp?
11. When Fumiko and her family were finally released from concentration camp in 1945 and returned to Bainbridge, why couldn't they return to farming and their old life?
12. Why do you think that many of the former incarcerated did not talk about their experience in the concentration camp?
13. What was the event in 1990 that was the catalyst for Japanese American women to speak out about their experiences during WWII?
14. In 2008, at age 97, Fumiko attended a pilgrimage to the Minidoka concentration camp in Jerome County, Idaho with her daughter Natalie. What meaning do you think the pilgrimage would have for incarcerated? For their families? For students?
15. What is the significance of making the Minidoka concentration camp a National Park Service national monument?
16. Why did visitors to Minidoka pin origami dragonflies to a model of a guard tower? What cultural significance do dragonflies represent for Japanese?
17. Where is the Japanese American Exclusion Memorial located?
18. What does the name of the Memorial, "Nidoto Nai Yoni" mean? The names and ages of all 227 Bainbridge Island Japanese are located on the Memorial wall.
19. What is the photo of Fumiko and daughter Natalie a symbol of?
20. What is the main goal of the Bainbridge Island Japanese American Exclusion Memorial?

**Selected Internet Resources:**

Prisoner in My Homeland: Oral Histories from Bainbridge Islanders: Fumiko Hayashida Testifies for Bainbridge Island American Monument Act <https://www.mission-us.org/teach/prisoner-in-my-homeland/primary-sources/oral-histories-from-bainbridge-islanders-re-life-in-camps-and-afterward/>

See Appendix A, Bainbridge Island Case Study, Part IV, Fumiko Hayashida article, *Bainbridge Review*.

## Focus Questions: *The Red Pines*



*The Harui family and Bainbridge Gardens, circa 1935-41.*  
Photo: Bainbridge Island Japanese American Community Collection

### Film Summary:

*This film portrays the history and struggle of Japanese Americans on Bainbridge Island, Washington, and the legacy of their culture in the present-day community. (Running time: 12:03)*

### Focus Questions:

1. What is the traditional New Year's celebration practiced by the Japanese community?
2. When did the first Japanese come to Bainbridge Island?
3. What were the first generation Japanese called?
4. Why did Junkoh Harui's father come to the U.S. in 1908? What conditions in Japan sparked emigration from Japan?
5. What jobs were available that drew Japanese workers to Bainbridge Island?
6. Why did the mill workers refer to Japanese workers by number and not their names?
7. By State law, Japanese were not allowed to buy or own land in Washington State. How did Junkoh's family purchase land to build a nursery business?
8. How did Junkoh's family business expand from a small nursery? What other businesses did they run?
9. Describe Bainbridge Gardens and why it was a local attraction.

10. How did nature help meet the needs of feeding Japanese families on Bainbridge Island?
11. Food is a way to connect with your family's cultural roots. What are some of the foods that Japanese were able to harvest from nature on Bainbridge Island?
12. What is the Japanese art form that mimics nature?
13. What world events triggered the incarceration of Japanese on the West coast of the U.S.?
14. Junkoh's family moved to Moses Lake with two other Japanese families. Why weren't they sent to Manzanar with the rest of the Bainbridge Japanese community?
15. Were most of the incarcerated families able to return to Bainbridge Island after the war? Why did so many families fail to return to the island?
16. Junkoh's family returned to Bainbridge Island 5 years after they left. What happened to Bainbridge Gardens and their other businesses while they were gone?
17. What is the meaning of the word "gaman" in Japanese culture?
18. How did "gaman" affect the Japanese and their incarceration in camps during WWII?
19. How did Junko show tribute to the Japanese community on Bainbridge Island?
20. What significance do the red pines have to the Harui family? What do they symbolize?

**Selected Internet References:**

Bainbridge Island Japanese American Community (BIJAC) website:  
[BIJAC.org](http://BIJAC.org)

Bainbridge Gardens  
<http://www.bainbridgegardens.com/>

Bainbridge Island Japanese American Exclusion Memorial – National Park Service, Minidoka National Historic Site  
<https://www.nps.gov/miin/learn/historyculture/bainbridge-island-japanese-american-exclusion-memorial.htm>

## Focus Questions: *My Friends Behind Barbed Wire*



Brooks E. Andrews (Second from right), son of Emery Andrews and friends.  
Photo courtesy of the Andrews family, Bainbridge Island Japanese American Community collection

### Film Summary:

*In the spring of 1942, Japanese Americans in Seattle were uprooted from their homes and incarcerated first at "Camp Harmony" at the Western Washington Fairgrounds in Puyallup and then in Minidoka concentration camp near Twin Falls, Idaho. The story is told by Brooks E. Andrews, son of Reverend Emery Andrews of the Japanese Baptist Church, and how his family supported their Japanese parishioners during WWII. (Running time 8:59)*

### Focus Questions:

1. How was the Andrews family a bridge between two cultures?
2. What caused the Japanese American community in Seattle to become suspect as "the enemy"?
3. Why did Brooks Andrews and his family feel that somehow they were also considered "the enemy" during wartime?
4. If you were part of an interned Japanese American family, what would you consider your most valuable or essential possessions to take with you if you could only "take what you can carry"?
5. What acts of prejudice did the Andrews family and Japanese Americans experience during the war?
6. Could this happen again? What are the parallels between the Japanese American exclusion and incarceration story and the Muslim community today?

**Selected Internet References on Reverend Emery Andrews and his family:**

[People of the Central Area & their Stories: \*Brooks Andrews, Pastor, Japanese Baptist Church\*](https://centralareacomm.blogspot.com/2013/06/brooks-andrews-pastor-japanese-baptist.html)  
<https://centralareacomm.blogspot.com/2013/06/brooks-andrews-pastor-japanese-baptist.html>

Andrews, Emery Brooks. Interview by Tom Ikeda. Seattle, March 24, 2004. Densho Digital Repository. <http://ddr.densho.org/ddr-densho-1000-155/>.

"History: Our Story." Japanese Baptist Church of Seattle website. <http://www.jbcseattle.org/history.html> .

## Focus Questions: Home From the Eastern Sea Japanese in Yakima Valley and Washington State



*Wapato Nippons baseball team of 1934.*  
Photo: Ada Honda  
Whitworth University Digital Commons

### Film Summary:

*The story of the immigration of Chinese, Japanese, and Filipinos to America. The documentary explores the history of each nationality through the personal stories of representative families.*

(Running time 57:23 - Japanese Americans section begins at 17:11)

### Focus Questions:

1. Who was Frank Matsura and where in Washington did he live?
2. What kinds of things did Frank Matsura's photographs document?
3. What effect did the Chinese Exclusion Act have on the immigration of Japanese to the United States?
4. When Japanese left Japan to go to the U.S., where did most of them go to work as cheap farm labor?
5. Japanese settled throughout Washington State in the early 1900s. What were the main occupations they had in Yakima Valley?
6. What were the main crops raised by Japanese farmers in Yakima Valley?

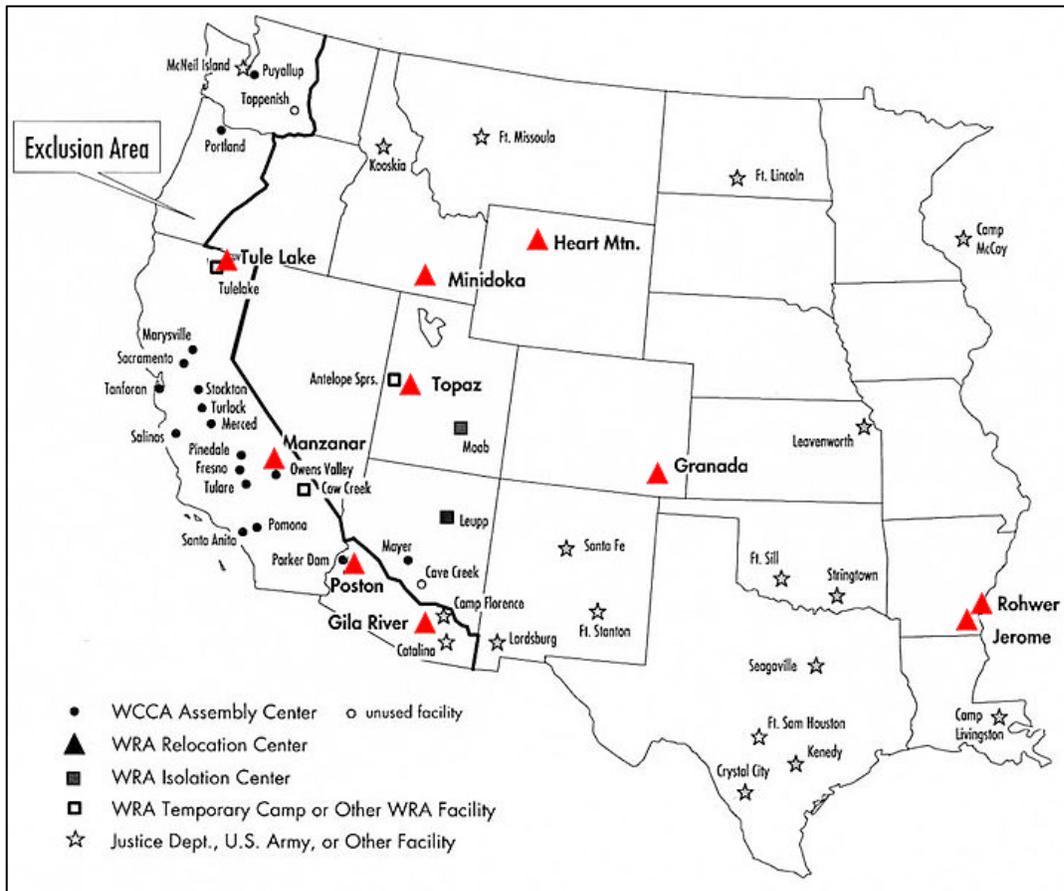
7. Many Issei (first generation Japanese) were poets and practiced their craft. One haiku goes like this:

*An early to rise  
No matter how early though  
It don't make me rich*

What do you think this poem means?

8. There were Japanese baseball leagues in many towns across the State wherever Japanese lived. Why do you think baseball was so popular in Japanese communities?
9. Harry Honda was a farmer in Central Washington. Why were Japanese farms located within the Yakima Indian Reservation before the war?
10. Why couldn't Japanese own land in Washington State?
11. Why were Japanese discriminated against by White farmers?
12. After the bombing of Pearl Harbor, Executive Order 9066 forced 10,000 Japanese from Yakima Valley into the Heart Mountain and Minidoka concentration camps. What was the boundary of the exclusion zone from which Japanese were sent to concentration camps? Why were people living in Pasco not forcibly evacuated, but people in Kennewick forced to go to concentration camp?
13. When the Japanese were taken by train to Minidoka concentration camp, the blinds were down over the windows while they passed Hanford. What WWII event in Japan was connected with the work being done at Hanford nuclear site?
14. Many Japanese men in the concentration camps enlisted for the U.S. Military in the 442<sup>nd</sup> Infantry Battalion or the Military Intelligence Service. Why was there a deep division between those who enlisted in the military and those that refused to serve?
15. Who was Gordon Hirabayashi and why did he refuse to go to concentration camp?
16. Many in the camps felt that EO 9066 was unconstitutional. How did they demonstrate their patriotism?
17. 50 years after the incarceration of Japanese in 1987, the Japanese felt vindicated through actions by Congress. What were these actions?
18. Do you think that this could ever happen again? Can you name an event that has occurred recently that parallels the experience of the Japanese Americans during WWII?

## A map of WRA concentration camps and Exclusion Zones



Graphic: National Park Service

### Selected Internet References:

The Photography of Frank S. Matsura | Capturing History

<https://kcts9.pbslearningmedia.org/resource/the-photography-of-frank-s-matsura-video-gallery/capturing-history/>

Not Forgotten: Japanese immigrants in Yakima Valley, Yakima Herald

[https://www.yakimaherald.com/special\\_projects/not\\_forgotten/#:~:text=Japanese%20immigrants%20egan%20arriving%20in,them%20on%20the%20Yakama%20Reservation.](https://www.yakimaherald.com/special_projects/not_forgotten/#:~:text=Japanese%20immigrants%20egan%20arriving%20in,them%20on%20the%20Yakama%20Reservation.)

Stop Repeating History: Gordon Hirabayashi

<https://www.stoprepeatinghistory.org/gordan-hirabayashi>

Densho Encyclopedia: Gordon Hirabayashi

[https://encyclopedia.densho.org/Gordon\\_Hirabayashi](https://encyclopedia.densho.org/Gordon_Hirabayashi)

Conscience and the Constitution-Director's Commentary with Frank Abe

<https://www.youtube.com/watch?v=zbqGIZYN4mg>

# **Civil Liberties in time of war and peace**

**Bill of Rights activity: Violation of constitutional rights during Japanese incarceration and today**

## Violations of Constitutional Rights

**Introduction:** While the Supreme Court never ruled that the removal and incarceration of Japanese Americans during WWII was unconstitutional, historians and political analysts have described the violations which they believed occurred. Violations of constitutional rights during the incarceration of Japanese Americans during WWII are identified below. Your job is to identify which constitutional rights are violated in the contemporary events listed below, based on the examples from the Japanese American experience during WWII, or from reading the relevant congressional amendment.

**Directions:** Read the following table that summarizes contemporary civil rights issues we are currently experiencing in the United States. Next, read the copy of the “Bill of Rights” - the amendments to the Constitution of the United States. Using the Bill of Rights worksheets, match each of the current civil rights issues with the violations of basic civil rights and freedoms offered by the Bill of Rights and/or United States laws. Use the examples from the Japanese American WWII incarceration that are already filled in the worksheet. Write in the “Current Issues” box the name of the issue, and briefly how it goes against current rights and freedoms. The Bill of Rights handout will help you to understand the full reading of each amendment.

This lesson was adapted from *The Bill of Rights and the Japanese American World War II Experience* by the National Japanese American Historical Society and the San Francisco Unified School District, 1992. The lesson was updated and adapted by the Bainbridge Island Japanese American Community, and used with permission from the National Japanese American Historical Society.

## Contemporary civil rights issues in the United States

**Black Lives Matter protest** - The right to join with fellow citizens in protest or peaceful assembly is critical to a functioning democracy. Law enforcement officials sometimes violate this right through means intended to thwart free public expression, with unlawful arrests and use of crowd control devices such as weapons using rubber bullets, tear gas, and tasers.

**Immigrant rights and detention** - The immigration detention system locks up hundreds of thousands of immigrants every year, exposing detainees to brutal and inhumane conditions of confinement at massive costs to American taxpayers. Recently, mothers and children, who are the majority of asylum seekers fleeing violence in Central America, have been detained in family detention centers. Children of immigrants continue to be separated from their parents and sent to detention centers without due process.

**Executive Order 13769, “Muslim travel ban”** – The United States currently bans nationals of five Muslim-majority countries — Iran, Libya, Somalia, Syria, and Yemen — and a small number of North Koreans and Venezuelans from coming to the country on most or all types of visas, even if they have spouses, children, parents, or other family members in the United States. This order affects about 218 million people who are citizens of these countries.

**ICE and border patrol abuses** - In recent years, U.S. Immigration and Customs Enforcement (ICE) has detained and deported record numbers of people from the United States. ICE’s removal tactics of them take away even the right to a fair hearing in court, as the government rushes to judgment and tries to push people through a rubber-stamp system that ignores individual circumstances. These enforcement programs pose a variety of threats to civil liberties. They implicate protection against unreasonable searches and seizures, the constitutional guarantee of due process, and equal protection and freedom from discrimination based on race, ethnicity, and national origin.

**Proof of citizenship** - Discriminatory laws in states, cities, and towns across the country, inspired by Arizona’s SB 1070, invite racial profiling of Latinos, Asian Americans, and others presumed to be foreign based on how they look or how their names sound. These laws authorize police to demand papers proving citizenship or immigration status from anyone they stop and suspect of being in the country unlawfully.

**School bathroom access for transgender students** – Over 20 states have implemented “bathroom bill” legislation that would restrict access to multiuser bathrooms, locker rooms and other sex-segregated facilities on the basis of a definition of sex or gender consistent with sex assigned at birth or “biological sex.”

**Stop-and-frisk** - In New York City this is a common practice of detaining, questioning, and at times searching civilians and suspects on the street for weapons and other contraband. Ninety percent of those stopped in 2017 were African American or Latino, mostly aged 14–24. Seventy percent of those stopped were later found to be innocent.

**Voter suppression** – This is defined as efforts, both legal and illegal, to prevent eligible voters from exercising their right to vote. Voter suppression efforts vary by state, local government, precinct, and election. There are proven efforts to disenfranchise various voters in the country, involving raising doubts about whether people are eligible to vote in the first place. These efforts include increased requirements for voter identification, residency, and eligibility. The requirement of a physical address to be eligible to vote affects Native Americans who live on reservations and only have post office box addresses. There has also been widespread illegal purging of voter rolls targeted at communities of color. The Interstate Voter Registration Crosscheck program compares state records to find people with the same or similar names. On the pretense that they must be registered to vote in more than one place, they are then falsely eliminated from voter rolls.

# **The Bill of Rights**

**Note:** The following text is a transcription of the first ten amendments to the Constitution in their original form. These amendments were ratified December 15, 1791, and form what is known as the "Bill of Rights." We have also included Amendments 14 and 15, which are relevant to social justice abuses in the past and present.

## **Amendment I**

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

## **Amendment II**

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

## **Amendment III**

No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

## **Amendment IV**

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

## **Amendment V**

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

## **Amendment VI**

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.

## **Amendment VII**

In Suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise re-examined in any Court of the United States, than according to the rules of the common law.

### **Amendment VIII**

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

### **Amendment IX**

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

### **Amendment X**

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

### **Amendment XIV**

*Passed by Congress July 9, 1868.*

Section 1. All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Section 2. Representatives shall be apportioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice President of the United States, Representatives in Congress, the Executive and Judicial officers of a State, or the members of the Legislature thereof, is denied to any of the male inhabitants of such State, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion, or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State.

Section 3. No person shall be a Senator or Representative in Congress, or elector of President and Vice President, or hold any office, civil or military, under the United States, or under any State, who, having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any State legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may by a vote of two-thirds of each House, remove such disability.

Section 4. The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations and claims shall be held illegal and void.

Section 5. The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

## **Amendment XV**

*Passed by Congress February 26, 1869. Ratified February 3, 1870.*

Section 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude--

Section 2. The Congress shall have the power to enforce this article by appropriate legislation.

## Worksheets – Violations of Constitutional Rights

While the Supreme Court never ruled that the removal and incarceration of Japanese Americans during WWII was unconstitutional, historians and political analysts have described the violations which they believed occurred. Violations of constitutional rights during the incarceration of Japanese Americans during WWII are identified below. Your job is to identify which constitutional rights are violated in the contemporary events listed below, based on the examples from the Japanese American experience during WWII, or from reading the relevant congressional amendment.

<b>Contemporary civil rights issues in the United States</b>
<p><b>Black Lives Matter protest</b> - The right to join with fellow citizens in protest or peaceful assembly is critical to a functioning democracy. Law enforcement officials sometimes violate this right through means intended to thwart free public expression, with unlawful arrests and use of crowd control devices such as weapons using rubber bullets, tear gas, and tasers.</p>
<p><b>Immigrant rights and detention</b> - The immigration detention system locks up hundreds of thousands of immigrants every year, exposing detainees to brutal and inhumane conditions of confinement at massive costs to American taxpayers. Recently, mothers and children, who are the majority of asylum seekers fleeing violence in Central America, have been detained in family detention centers. Children of immigrants continue to be separated from their parents and sent to detention centers without due process.</p>
<p><b>Executive Order 13769, “Muslim travel ban”</b> – The United States currently bans nationals of five Muslim-majority countries — Iran, Libya, Somalia, Syria, and Yemen — and a small number of North Koreans and Venezuelans from coming to the country on most or all types of visas, even if they have spouses, children, parents, or other family members in the United States. This order affects about 218 million people who are citizens of these countries.</p>
<p><b>ICE and border patrol abuses</b> - In recent years, U.S. Immigration and Customs Enforcement (ICE) has detained and deported record numbers of people from the United States. ICE’s removal tactics of them take away even the right to a fair hearing in court, as the government rushes to judgment and tries to push people through a rubber-stamp system that ignores individual circumstances. These enforcement programs pose a variety of threats to civil liberties. They implicate protection against unreasonable searches and seizures, the constitutional guarantee of due process, and equal protection and freedom from discrimination based on race, ethnicity, and national origin.</p>
<p><b>Proof of citizenship</b> - Discriminatory laws in states, cities, and towns across the country, inspired by Arizona’s SB 1070, invite racial profiling of Latinos, Asian Americans, and others presumed to be “foreign” based on how they look or how their names sound. These laws authorize police to demand papers proving citizenship or immigration status from anyone they stop and suspect of being in the country unlawfully.</p>
<p><b>School bathroom access for transgender students</b> – Over 20 states have implemented “bathroom bill” legislation that would restrict access to multiuser bathrooms, locker rooms and other sex-segregated facilities on the basis of a definition of sex or gender consistent with sex assigned at birth or “biological sex.”</p>
<p><b>Stop-and-frisk</b> - In New York City this is a common practice of detaining, questioning, and at times searching civilians and suspects on the street for weapons and other contraband. Ninety percent of those stopped in 2017 were African American or Latino, mostly aged 14–24. Seventy percent of those stopped were later found to be innocent.</p>
<p><b>Voter suppression</b> – This is defined as efforts, both legal and illegal, to prevent eligible voters from exercising their right to vote. Voter suppression efforts vary by state, local government, precinct, and election. There are proven efforts to disenfranchise various voters in the country, involving raising doubts about whether people are eligible to vote in the first place. These efforts include increased requirements for voter identification, residency, and eligibility. The requirement of a physical address to be eligible to vote affects Native Americans who live on reservations and only have post office box addresses. There has also been widespread illegal purging of voter rolls targeted at communities of color. The Interstate Voter Registration Crosscheck program compares state records to find people with the same or similar names. On the pretense that they must be registered to vote in more than one place, they are then falsely eliminated from voter rolls.</p>

Match the current civil rights issues with the violations of basic civil rights and freedoms offered by the Bill of Rights and/or United States laws. Write in the “Current Issues” box the name of the issue, and briefly how it goes against current rights and freedoms. Use the Bill of Rights handout to help understand the full reading of each amendment.

Bill of Rights and Amendments	Rights and Freedoms	Violations – Japanese WWII Incarceration	Current issues
<p><b>I – Restrictions on Powers of Congress</b></p> <p><i>“Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”</i></p>	<ul style="list-style-type: none"> <li>• Freedom of religion</li> <li>• Freedom of speech</li> <li>• Freedom of press</li> <li>• Right to assemble</li> </ul>	<p>Japanese Americans’ religious freedoms were violated with respect to the practice of Eastern religious beliefs. The practice of Shinto religion was prohibited in the camps. Christianity was officially encouraged by camp administrators. Buddhism was severely restricted by the ban on written materials in Japanese and the arrest of Buddhist clergy in Department of Justice concentration camps.</p> <p>Japanese Americans were denied the guarantee of freedom of speech and press with the prohibition of using the Japanese language in public meetings and the censorship of camp newspapers. The right to assemble was abridged when mass meetings were prohibited, and English was required to be the primary language used at all public meetings.</p> <p>The guarantee of freedom to petition for redress was violated when a few Japanese Americans exercised their citizen rights and demanded redress of grievances from the government. The War Relocation Authority administration labeled them as trouble makers and sent them to isolation camps.</p>	

Bill of Rights and Amendments	Rights and Freedoms	Violations – Japanese WWII Incarceration	Current issues
<p><b>IV – Seizures, Searches, and Warrants</b></p> <p><i>“The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and persons or things to be seized.”</i></p> <p><b>V – Criminal Proceedings and Condemnation of Property</b></p> <p><i>“No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public dangers; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law, nor private property be taken for public use, without just compensation.”</i></p>	<ul style="list-style-type: none"> <li>• Freedom from unreasonable searches and seizures</li> <li>• Right to an indictment or to be informed of charges</li> <li>• Right to life, liberty, and property</li> <li>• Right to be confronted with accusatory witnesses</li> <li>• Right to legal counsel</li> </ul>	<p>The FBI often searched homes of Japanese Americans without search warrants, seeking any items identified as Japanese. Items considered to be contraband, such as shortwave radios or personal letters written in Japanese were confiscated.</p> <p>The forced removal and subsequent detention of Japanese Americans resulted in the denial of witnesses in their favor, and the denial of assistance of counsel for their defense.</p> <p>Japanese Americans who were picked up in the 1941-42 FBI sweep were denied a speedy trial or access to legal representative. They could not call upon witnesses nor confront accusatory witnesses.</p> <p>At no point were Japanese Americans told of their crimes or the charges against them.</p>	

Bill of Rights and Amendments	Rights and Freedoms	Violations – Japanese WWII Incarceration	Current issues
<p><b>VI – Mode of Trial in Criminal Proceedings</b></p> <p><i>“In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district, wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.”</i></p>	<ul style="list-style-type: none"> <li>• Right to a speedy and public trial</li> <li>• Right to reasonable bail</li> </ul>	<p>These rights could not constitutionally be taken away except upon evidence of a criminal act and conviction in a court of law. Yet, Japanese Americans were deprived of their liberty and property by being forcibly removed from their homes and locked up in detention camps without the required statement of charges or trial by jury. How could this happen? The government adopted semantics to justify the act of imprisonment. Even though Japanese Americans were held against their will in barbed wire compounds under armed guard, the government called the event an “evacuation” or “relocation”. Imprisonment was clearly unconstitutional, but an evacuation or relocation could be interpreted otherwise.</p>	
<p><b>VII – Bails, Fines, Punishments</b></p> <p><i>“Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.”</i></p>	<ul style="list-style-type: none"> <li>• Freedom from cruel and unusual punishment</li> </ul>	<p>The treatment of the Japanese Americans in the concentration camps (called assembly centers or detention camps) was a form of cruel and unusual punishment on the basis that conditions were grossly inadequate. Hospitals were understaffed, medical care poor, living conditions crowded, bathroom conditions humiliating, and food nutritionally deficient.</p>	

Bill of Rights and Amendments	Rights and Freedoms	Violations – Japanese WWII Incarceration	Current issues
<p><b>XV – Right to Vote regardless of race, color, or previous condition of servitude</b></p> <p><i>“Section 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude--</i></p> <p><i>Section 2. The Congress shall have the power to enforce this article by appropriate legislation.”</i></p>	<ul style="list-style-type: none"> <li>• Right to vote</li> </ul>	<p>Absentee voting was thus technically allowed for the Japanese incarcerated, but the confused rules and regulations effectively disenfranchised the Nikkei electorate.</p> <p>In Los Angeles, in the 1942 election, poll watchers challenged “every ballot sent in by anyone with a Japanese name” on the false grounds that Japanese Americans held dual citizenship with Japan and therefore could not vote in US elections. It’s impossible to know how many ballots sent from the camps were thrown out due to race-based meddling at the polling stations. (Densho 2020)</p>	
Current Acts or Laws	Other	-----	Current Issues
<p><b>Title IX of the Education Amendments Act of 1972 (U.S. Department of Justice)</b></p> <p><i>“No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance.”</i></p>	<ul style="list-style-type: none"> <li>• Non-discrimination on the basis of sex in any education program</li> </ul>	<p>Not applicable, since the Japanese American WWII incarceration ended before this law was enacted by the U.S. government.</p>	

# Glossary of Terms

## Glossary of Terms:

<b>Assembly center</b>	A common euphemism for a temporary detention facility.
<b>Concentration camp</b>	A temporary or permanent encampment where people, usually prisoners of war, enemy aliens, and political prisoners may be gathered together from a wide area to “concentrate” them in one place.
<b>Executive Order 9066</b>	A presidential order signed by President Franklin D. Roosevelt on February 19, 1942 that authorized the removal and mass incarceration of 120,000 persons of Japanese ancestry living on the West Coast, most of whom were U.S. citizens or legal permanent resident aliens, and half were children. According to the Commission on Wartime Relocation and Internment of Civilians, the causes for this unprecedented action “were motivated largely by racial prejudice, wartime hysteria, and a failure of political leadership.”
<b>Gaman</b>	Gaman (我慢) is a Japanese word from the Zen Buddhist tradition which means "enduring the seemingly unbearable with patience and dignity". The term is generally translated as "perseverance", "patience", or "tolerance".
<b>Haiku</b>	A form of Japanese poetry consisting of three lines containing 5, 7, and 5 syllables respectively.
<b>Incarceree</b>	A prisoner or someone subject to involuntary confinement.
<b>Issei</b>	First generation Japanese who immigrated to the United States (or other country).
<b>Kibei</b>	A Japanese person born in America, educated as a child in Japan, who returns to live in America. (Can be North, Central or South America)
<b>Mochi Tsuki</b>	A New Year celebration by Japanese, where steamed rice is pounded and made into rice cakes.
<b>Nihonmachi</b>	A term in Japanese used to refer to historical Japanese communities in the U.S. and other countries. Translated as “Japan town.”
<b>Nikkei</b>	A generic term that refers to anyone of Japanese ancestry.
<b>Nisei</b>	Second generation Japanese Americans who have United States citizenship by birth.

# **APPENDIX A**

## **BAINBRIDGE ISLAND CASE STUDY LESSON**

*Adapted from the National Japanese American Historical Society, 2014*

## Bainbridge Island Case Study

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

### ***Directions:***

**Part I – Individually read the background information on Bainbridge Island and the Seattle area and identify information that might be used to help answer this lesson’s draft inquiry question. List that information.**

**Part II – In assigned groups read and discuss a specific newspaper excerpt around the decision to remove people of Japanese ancestry from Bainbridge Island and the Seattle area. Once again identify information that might be used to help answer this lesson’s draft inquiry question. Add that information to the list begun in part I, identifying how it might be used.**

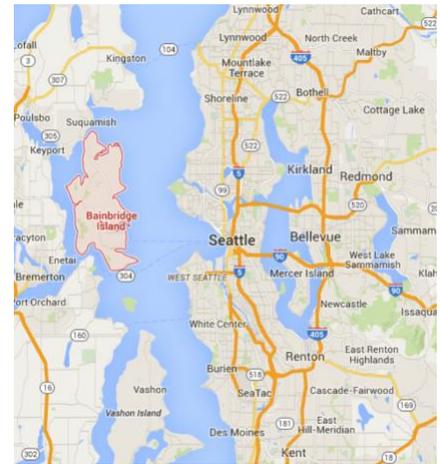
**Part III – In assigned groups read and discuss a specific newspaper excerpt and reading around the return of people of Japanese ancestry to Bainbridge Island and the Seattle area. Once again identify information that might be used to help answer this lesson’s draft inquiry question. Add that information to the list begun in parts I & II, identifying how it might be used.**

**Part IV – As a whole class read, annotate, and discuss the Bainbridge Review article from 2014 on the death of the oldest survivor of Japanese incarceration.**

*This case study on Bainbridge Island was compiled by the National Japanese American Historical Society from a National Park Service Japanese American Confinement Sites grant (2016) and with permission, adapted for use by the Bainbridge Island Japanese American Community and OSPI.*

## Part I - Background<sup>1</sup>: Where is Bainbridge Island and what happened to residents of Japanese ancestry immediately after December 7, 1941?

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



On March 30, 1942, 227 people of Japanese ancestry were removed from Bainbridge Island and transported to Seattle where they were placed on a train that sent them to the Owens Valley Reception Center, which was then an assembly center, located at Manzanar in California. This group was mostly engaged in farming or at the lumber mill, with a handful in the flower business and greenhouse work. Before reporting for removal, they were told to bring "only what they could carry," including "blankets and linens ... toilet articles ... clothing ... knives, forks, spoons, plates, bowls, and cups for each member of the family. "In terms of property, the government said it was willing to store or ship some possessions "at the sole risk of the owner," but many did not trust that option. Most families sold their property and possessions for ridiculously small sums, while others trusted friends and neighbors to look after their properties.<sup>2</sup>

In contrast to most West Coast newspapers, was the unique position of the local newspaper, the *Bainbridge Review*. The publishers, Walt and Milly Woodward, were arguably the only small-town newspaper editors to regularly editorialize in defense of their neighbors of Japanese ancestry and to remind their readership of the importance of the Bill of Rights, even as the voices in support of removal were raised. For example, in February, 1942 they wrote that they "hope that the order will not mean the removal of American-Japanese citizens, for it [the *Review*] still believes they have the right of every citizen: to be held innocent and loyal until proven guilty." This position stood in stark contrast to the reporting and editorial positions of almost all Seattle and other West Coast newspapers that campaigned for the forced removal of all people of Japanese ancestry. This sentiment led to such headlines as the following that appeared in the *Seattle Herald* on February 26, 1942. Across the bottom of the front page it read in large print, "Complete evacuation of aliens – a common sense move – why delay?"

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<sup>1</sup> Adapted from Bainbridge Island, Washington | Densho Encyclopedia.

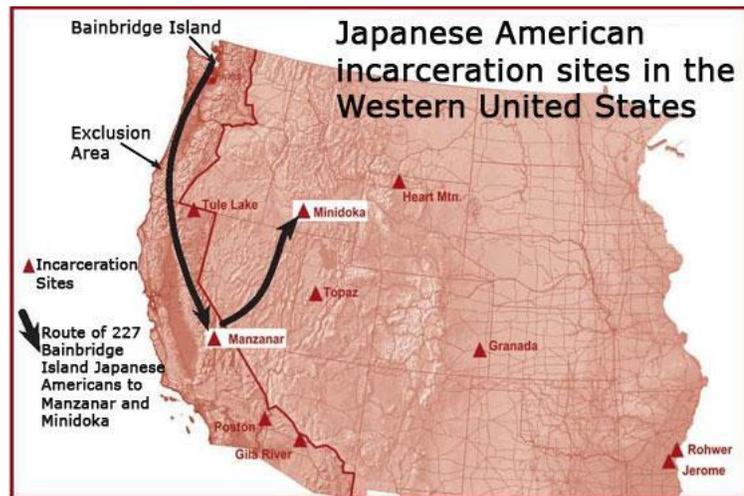
National Park Service, <http://www.nps.gov/miin/learn/historyculture/bijaem.htm>; Seattle Remembers the Japanese Internment, [www.seattlemag.com/print/33103](http://www.seattlemag.com/print/33103)

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

In addition, after the people of Japanese ancestry's removal, the *Bainbridge Review* provided four incarcerated Nisei the opportunity to become "Camp Correspondents." Thus, Paul Ohtaki, Sa Nakata, Tony Koura, and Sada Omoto regularly reported on such daily events as births, deaths, marriages, baseball scores, and enlistments in the US Army. This reporting created an important link between the Bainbridge Island incarcerated and their neighbors still residing on Bainbridge Island, Washington. This helped, as one Island elder put it, "pave the way for their [people of Japanese ancestry] return" to Bainbridge after the war was over.<sup>3</sup>

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

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



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

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

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

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

## PART II

### Bainbridge Island and Seattle Newspapers: Comparing and Contrasting Perspectives on Removal, Incarceration, and Return

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

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



The time has come to bear out the truth of our words, written two months ago in an extra edition of The Review published the day after Pearl Harbor was bombed. We spoke of an American recoil to Japanese treachery and wrote:

“And in such recoil of sentiment there is danger of blind, wild, hysterical hatred of all persons who can trace ancestry to Japan.”

Up and down the Pacific Coast, in the newspapers and in the halls of Congress are words of hatred now for all Japanese, whether they be citizens of

America. These words reached a shrieking crescendo when Henry McLemore, with all the intelligence of a blind pig, wrote in the Seattle Times, “Personally, I hate the Japanese. And that goes for all of them.”

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

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

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

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



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



Editor, The Review:

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

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

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

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

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

Editor, The Review:

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

## PART III

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



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

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

November 10, 1944, THE ANTI-JAPANESE SPEAK

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

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

We believe the majority of the Island agrees with us that it is a dangerous thing for us to decide suddenly that we will deprive one group of citizens of their inherent rights under the Constitution. We believe we speak the majority opinion that such a destruction of citizenship for one group could lead easily to similar loss of rights for another and then another segment of

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

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

our citizenry. This is the awful thing that happened in fascist Italy and Nazi Germany. We are sure Americans want none of this.

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



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

- Essay is from University of Washington, Civil Rights and Labor History Project, [http://depts.washington.edu/civilr/after\\_internment.htm](http://depts.washington.edu/civilr/after_internment.htm)

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

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

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

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

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

SDAY, JANUARY 16, 1945.

## RETURN TO FARM STUDIED BY JAP

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

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

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

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

Seattle Star, January 16, 1945

FARMERS PLAN TO BAR JAPS

By Staff Writers

STAFFERS are a disappointed group for the first time, but they are not discouraged. They are planning to hold a meeting to discuss the plan of the state to allow Japanese-Americans to return to their homes in the Pacific Northwest.

The plan is to allow Japanese-Americans to return to their homes in the Pacific Northwest. The plan is to allow Japanese-Americans to return to their homes in the Pacific Northwest.

Seattle Post Intelligencer, October 6, 1944

OCTOBER 7, 1945

## ANTI-JAP MOVE BY FARMERS GAINS FORCE

Remember Pearl Harbor League Yag Group in Bremerton Wants Similar Organization

Seattle Star, October 7, 1945

8 War Families Face House Problem if Jap Ejects Them

Seattle will lose three war work-weeks before we find this place, are one at the appropriate and two to ten," she said. "If we are all the living plan, if a Japanese family, we realize it will work and serve their families in practically impossible to find from a housing house to work at any other place to live, and work 24 1/2 hours, in order to meet the house in Seattle. Seattle has just returned to the in his own family.

This was revealed today at the office from October with the city.

Seattle Star

## Part IV

How can place influence a person's fate with a focus on the life of one woman. The following article covered the passing of Fumiko Nishinaka Hayashida, a woman captured in one of that times most famous photo.

### ***Oldest remaining survivor of Japanese American internment camps passes away*** *by BRIAN KELLY, Bainbridge Island Review Editor*

Nov 5, 2014 at 11:48AM

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

She was 103.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**APPENDIX B**

**BAINBRIDGE ISLAND**

from the

**DENSHO ENCYCLOPEDIA**



<https://encyclopedia.densho.org/print/Bainbridge%20Island,%20Washington/>

From:  
Blankenship, Anne. Bainbridge Island, Washington. (2020, July 6). *Densho Encyclopedia*. Retrieved 12:35, February 10, 2021

# Bainbridge Island, Washington

Residents of Bainbridge Island were the first Nikkei community to enter an incarceration camp during World War II. <sup>[1]</sup>Japanese immigrants had founded ethnic communities near the island's prominent sawmills and shipyards in the late 1800s and shifted to agricultural endeavors by the 1910s. After eleven months in Manzanar incarceration camp, the Bainbridge group was reunited with other Western Washington Nikkei at Minidoka incarceration camp. After the war, Nikkei reestablished their strong presence on Bainbridge Island.

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- [2 Eviction](#)
- [3 Life at Manzanar and Minidoka](#)
- [4 The Bainbridge Review](#)
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- [6 For More Information](#)
  - [6.1 Online Resources](#)
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## Prewar Community

Approximately five miles wide and ten miles long, Bainbridge Island is located in Puget Sound between the Kitsap Peninsula and Seattle. Until the construction of the Agate Pass Bridge in 1950, only ferries and private boats connected the island to the mainland. A car ferry service to Seattle has operated since the 1920s.

Ethnic communes initially defined Bainbridge Island's demographics, but diminished as employment shifted towards agriculture. Japanese began arriving in the 1880s and the Japanese village of Yama soon contained more than fifty families. <sup>[2]</sup>From the 1870s to the 1920s, the Port Blakely Mill Company employed immigrants from British Columbia, Hawaii, China, Japan, Finland, Sweden and Italy. Islanders also worked at the Port Madison Mill and the Hall Brothers Shipbuilding Firm. The Moritani family introduced strawberry farms to the Island economy in 1908. This Nikkei-dominated industry produced two million pounds of fruit in 1940. <sup>[3]</sup>Zenhichi Harui and Zenmatsu Seko developed the twenty-seven acre Bainbridge Gardens, which contained a plant nursery, sunken garden, greenhouses, a grocery store and a gas station. <sup>[4]</sup>Filipinos joined the island's diverse community in the 1920s and worked on many Nikkei farms.

While some Nikkei recall socially insular ethnic communities on Bainbridge, others speak of amicable relationships with white and Filipino Islanders. The public schools taught students of diverse backgrounds and Nisei students held many leadership positions. Commerce, sports competitions and religious organizations forged ties between Nikkei living on Bainbridge and those in Seattle.

## Eviction

Nikkei on Bainbridge experienced unique hardships after the attack on Pearl Harbor. The Black Ball Line, the ferry that transported people and goods from the island to Seattle, denied passage to all generations of Nikkei until the company's headquarters ordered them to accept all people possessing documentation of U.S. citizenship. <sup>[5]</sup>The American Friends Service Committee stationed a group of volunteers on the island to act as "observers and errand-boys," bringing bank forms and contracts from Seattle to Issei confined to the island.

Bainbridge Island's close proximity to U.S. Navy facilities prompted Lieutenant General John DeWitt to call for their removal on March 24, 1942, the very day he issued Civilian Exclusion Order No. 1. Bainbridge residents had six days to sell or lease their farms, store belongings, find homes for pets, bid neighbors farewell and pack personal belongings.

As the first community to be removed, Islanders lacked local support systems and the government had inadequately prepared for the eviction process. Church groups helped other communities pack and store belongings, but the Seattle Council of Churches did not organize aid in time to help Islanders. <sup>[6]</sup>The greatest confusion concerned transportation of material possessions. Eviction posters instructed Islanders to limit their luggage to "that which can be carried by the family or individual. <sup>[7]</sup>However, the U.S. government had not decided definitively how to handle this issue. After many Islanders sold their belongings, army officers announced that the government would ship additional luggage to the camps. Nikkei began repurchasing items before learning that the army had not secured the allocation of these funds. <sup>[8]</sup>

On March 30th, army trucks conveyed Bainbridge's Nikkei from their homes, where families waited with their baggage, to the Eagledale ferry dock. Islanders noted the compassion with which the young soldiers from New Jersey conducted their duty. <sup>[9]</sup>Friends and neighbors, high school classmates and curious observers lined the Bainbridge docks to watch Nikkei board the ferry. Roy Dennis, the principal of Bainbridge High School, excused students wishing to say goodbye. <sup>[10]</sup>He also arranged for incarcerated seniors to finish the term through correspondence courses. <sup>[11]</sup>

At 11:20 am, the ferry *Keholoken* departed with 227 Islanders. Quickly moving from the ferry to a train bound for central California's high desert, the community left Seattle. After a multi-day train ride, soldiers directed Islanders to buses for the last leg of their journey to the Owens Valley Reception Center. <sup>[12]</sup>

## Life at Manzanar and Minidoka

Owens Valley, later renamed Manzanar War Relocation Center, was the first camp prepared to receive detainees. But when Islanders arrived, the camp's sewer system and other crucial facilities were not completed. <sup>[13]</sup>Meals consisted of army rations. Guard towers, barbed wire fences and additional barracks were still under construction.

After the Islanders left for California, the federal government ultimately sent most of Seattle's Nikkei to Minidoka, an incarceration camp in southern Idaho. Supported by white Protestant ministers working at Minidoka and Walt Woodward of the consistently sympathetic *Bainbridge Review*, Bainbridge Nikkei wrote letters to the War Relocation Authority (WRA), congress people and other outside contacts requesting transfers to Minidoka. Many missed family and friends confined in Idaho and others disliked the atmosphere of their California camp. Teenagers from Bainbridge clashed with those from Terminal

Island. <sup>[14]</sup> White outsiders believed the Washingtonians were "much more advanced in . . . American ideas" than the Californians and warned that the Bainbridge group would "revert" back to Japanese habits and customs if they remained at Manzanar. <sup>[15]</sup>

Less than a year after their arrival, the WRA granted Islanders permission to rejoin other Washington Nikkei at Minidoka. On February 26, 1943, 177 Islanders from Manzanar arrived at Minidoka. <sup>[16]</sup> Five families declined the offer, choosing to stay near California family members in Manzanar. <sup>[17]</sup>

## The Bainbridge Review

*The Bainbridge Review* continually assured readers of the assimilation and loyalty of Nikkei Islanders. With remarkable foresight, editors Milly and Walt Woodward paved the way for the ethnic community's return. The *Review* worked to create a positive attitude toward Nikkei on the island and never questioned that Nikkei continued to be part of the Bainbridge's community despite their absence. The Woodwards promoted high schooler Paul Ohtaki, the journal's janitor, to field reporter before the incarceration. His weekly column relayed the community's vital statistics and sports scores and conveyed the loyalty of Nikkei Islanders. Ohtaki wrote of the disagreements between Islanders and "Orientals" from California, and Walt Woodward noted that no Islander participated in the December 1942 riot at Manzanar. <sup>[18]</sup> Other incarcerated Islanders took Ohtaki's place when he left camp in July 1943. <sup>[19]</sup> The Woodwards hoped these reports would ease the transition as Nikkei returned home when the exclusion orders ended.

Several awards recognized the Woodwards' efforts, as did the naming of Woodward Middle School. David Guterson used Walt Woodward as a model for a character in his bestselling 1995 novel *Snow Falling on Cedars*. <sup>[20]</sup>

## Post War

In April 1945, the first members of Bainbridge's Nikkei community, Saichi and Yone Takemono, returned to the island permanently. <sup>[21]</sup> Over half of Bainbridge's prewar Nikkei population returned after their eviction. <sup>[22]</sup> Islanders faced financial challenges upon their return, but many locals welcomed them back to the area and a number of incarcerated farmers retained their land with the help of non-Nikkei Islanders.

In 1952, Nikkei founded the Bainbridge Island Japanese American Community (BIJAC) to sponsor social activities and provide community support. Picnics and potlucks help maintain community ties among Nikkei living on and off of the island and several members organized an oral history project. While many Nikkei Islanders resisted the idea in the 1970s, volunteers persevered to compile the Bainbridge Island Japanese American Community Collection. Several BIJAC leaders sit on the board of advisors for the Only What We Can Carry Project, a nonprofit group based in Bainbridge that develops lesson plans for elementary and upper level students in the Pacific Northwest.

Numerous memorials honor Bainbridge's Nikkei. In association with Minidoka National Historic Site, island resident and renowned architect Johnpaul Jones designed the expansive Bainbridge Island Japanese American Exclusion Memorial at Eagle Harbor. The Japanese American community designed *Haiku No Niwa*, a garden at the Bainbridge Public Library, to honor their ancestors on the island. Junkoh Harui built a memorial for his parents in the reopened Bainbridge Gardens. An intermediate school was named after an Issei farmer, Sonoji Sakai. Exhibits at the Bainbridge Island Historical Museum tell the story of island Nikkei and their incarceration.

Authored by Anne Blankenship

## For More Information

### Online Resources

Bainbridge Island Japanese American Exclusion Memorial. <http://bainbridgемemorial.org/>.

Bainbridge Island Japanese American Community. <http://www.bijac.org/>.

*Bainbridge Review* digital collection, Kitsap Regional Library. <http://www.KRL.org/kitsap-history>

Densho Digital Repository. <http://ddr.densho.org>

Photo Collections:

Bainbridge Island Japanese American Community Collection

Bainbridge Island Review Collection

Visual History Interviews:

Earl Hanson

Junkoh Harui

Fumiko Hayashida

Frank Kitamoto

Isami & Kazuko Nakao

University of Washington Libraries online

exhibit. <http://www.lib.washington.edu/exhibits/harmony/Exhibit/bainbridge.html>.

### Documentaries

*Fumiko Hayashida: The Woman Behind the Symbol* film. Stourwater Pictures, 2009.

*Visible Target* film. Produced by Cris Anderson and John de Graaf, 1985.

## Secondary Sources

Woodward, Mary. [\*In Defense of Our Neighbors: The Walt and Milly Woodward Story\*](#). Bainbridge Island, WA: Fenwick, 2008.

## Footnotes

1. ↑ In February 1942, the U.S. government forced Nikkei to leave their homes on Terminal Island, near Los Angeles, but did not place the community in camps at that time. A week prior to the Bainbridge removal, a voluntary advanced party of Nikkei from Los Angeles began working at Manzanar. Harlan D. Unrau, *The Evacuation and Relocation of Persons of*

- Japanese Ancestry During World War II: A Historical Study of the Manzanar Relocation Center* (United States Department of the Interior, National Park Service, 1996). Available at [http://www.nps.gov/history/history/online\\_books/manz/hrs.htm](http://www.nps.gov/history/history/online_books/manz/hrs.htm).
2. ↑ "Bainbridge Island before WWII," BIJAC History, <http://www.bijac.org/index.php?p=HISTORYPreWWII>.
  3. ↑ "Bainbridge Island before WWII," BIJAC History, <http://www.bijac.org/index.php?p=HISTORYPreWWII>.
  4. ↑ Junkoh Harui, interview by Donna Harui, 31 July 1998, Densho.
  5. ↑ Louis Fiset, *Camp Harmony: Seattle's Japanese Americans and the Puyallup Assembly Center* (Urbana: University of Illinois Press, 2009), 30.
  6. ↑ The Seattle Council of Churches released a "statement of comfort and good-will" to Islanders, but gave no aid. Report of the Meeting of the Social Welfare and Service Committee, 26 Mar 1942, Box 15/Fld 5, Church Council of Greater Seattle Records, Accession No. 1368-7, University of Washington Libraries.
  7. ↑ "Instructions to All Japanese Living on Bainbridge Island," 24 Mar 1942, "Bainbridge Island," Camp Harmony Exhibit, University of Washington Libraries, last revised 20 Dec 1999, <http://www.lib.washington.edu/exhibits/harmony/Exhibit/bainbridge.html>.
  8. ↑ Tom G. Rathbone, Report of Service and Control Station, Bainbridge Island Japanese Evacuation, undated, "Bainbridge Island," Camp Harmony Exhibit, University of Washington Libraries, last revised 20 Dec 1999, <http://www.lib.washington.edu/exhibits/harmony/Exhibit/bainbridge.html>.
  9. ↑ Joseph Conard (American Friends Service Committee), Japanese Evacuation Report #5, 2 Apr 1942, "Bainbridge Island," Camp Harmony Exhibit, University of Washington Libraries, last revised 20 Dec 1999, <http://www.lib.washington.edu/exhibits/harmony/Exhibit/bainbridge.html>.
  10. ↑ "Exclusion and Internment," BIJAC History, <http://www.bijac.org/index.php?p=HISTORYExclusionInternment>.
  11. ↑ Nobuko Omoto, interview by Joyce Nishimura, 22 Oct 2006, Bainbridge Island Japanese American Community Collection, Densho.
  12. ↑ Conard, Japanese Evacuation Report #5.
  13. ↑ "Exclusion and Internment," BIJAC History, <http://www.bijac.org/index.php?p=HISTORYExclusionInternment>.
  14. ↑ Tats Kojima, interview by Debra Grindeland, 22 Oct 2006, Bainbridge Island Japanese American Community Collection, Densho.
  15. ↑ Andrews to E.R. Fryer, 20 Jan 1943, Box 4/Fld 28, Emery E. Andrews Papers, Accession No. 1908-001, University of Washington Libraries. Paul Ohtaki, "'Orientals' Shun Island Japanese," *Bainbridge Island Review*, 9 Apr 1942.
  16. ↑ "177 Former Bainbridge People Here," *Minidoka Irrigator*, 27 Feb 1943, 1.
  17. ↑ "Exclusion and Internment," BIJAC History, <http://www.bijac.org/index.php?p=HISTORYExclusionInternment>.
  18. ↑ Ohtaki, "No Islander Implicated in Jap Riot," *Bainbridge Island Review*, 17 Dec 1942.
  19. ↑ Mary Woodward, *In Defense of Our Neighbors*, 87.
  20. ↑ Woodard, *In Defense of Our Neighbors*, 129-143.

21. ↑ Woodward, *In Defense of Our Neighbors* , 115.
22. ↑ "History of the Japanese-American Internment Memorial," Pritchard Park, [http://www.pritchardpark.org/Internment\\_Memorial.html](http://www.pritchardpark.org/Internment_Memorial.html) .

## Primary Sources



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

Courtesy of Densho, the Bainbridge Island Japanese American Community

Densho ID: ddr-densho-34-55

<https://encyclopedia.densho.org/sources/en-denshopd-i34-00055-1/>



Japanese American boy in a strawberry field, 1930s, Bainbridge Island, Washington.

Courtesy of the Bainbridge Island Japanese American Community Collection

**Densho ID: ddr-densho-34-125**

<https://encyclopedia.densho.org/sources/en-denshopd-i34-00125-1/>



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

Courtesy of the Museum of History & Industry, Seattle Post-Intelligencer Collection, number PI-28055

**Densho ID: ddr-densho-36-20**

<https://encyclopedia.densho.org/sources/en-denshopd-i36-00020-1/>

# NOTICE

## Headquarters Western Defense Command and Fourth Army

Presidio of San Francisco, California  
March 24, 1942

### Civilian Exclusion Order No. 1

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

2. Such exclusion will be accomplished in the following manner:

(a) Such persons may, with permission, on or prior to March 29, 1942, proceed to any approved place of their choosing beyond the limits of Military Area No. 1 and the prohibited zones established by said proclamations or hereafter similarly established, subject only to such regulations as to travel and change of residence as are now or may hereafter be prescribed by this headquarters and by the United States Attorney General. Persons affected hereby will not be permitted to take up residence or remain within the region designated as Military Area No. 1 or the prohibited zones heretofore or hereafter established. Persons affected hereby are required on leaving or entering Bainbridge Island to register and obtain a permit at the Civil Control Office to be established on said Island at or near the ferryboat landing.

(b) On March 30, 1942, all such persons who have not removed themselves from Bainbridge Island in accordance with Paragraph 1 hereof, shall, in accordance with instructions of the Commanding General, Northwestern Sector, report to the Civil Control Office referred to above on Bainbridge Island for evacuation in such manner and to such place or places as shall then be prescribed.

(c) A responsible member of each family affected by this order and each individual living alone so affected will report to the Civil Control Office described above between 8 a. m. and 5 p. m., Wednesday, March 25, 1942.

3. Any person affected by this order who fails to comply with any of its provisions or who is found on Bainbridge Island after 12 o'clock noon, P. W. T., of March 30, 1942, will be subject to the criminal penalties provided by Public Law No. 503, 77th Congress, approved March 21, 1942, entitled "An Act to Provide a Penalty for Violation of Restrictions or Orders with Respect to Persons Entering, Remaining in, Leaving or Committing Any Act in Military Areas or Zones", and alien Japanese will be subject to immediate apprehension and internment.

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

# APPENDIX C

*ARTICLE FROM SEATTLE TIMES,  
December 6, 2016  
By Colin Diltz*

<https://www.seattletimes.com/author/colin-diltz/>

# How Bainbridge Island Japanese were registered, forced from their homes during World War II

**The 227 Bainbridge Islanders were the first to be removed from their homes on the West Coast after President Franklin Roosevelt signed an executive order on Feb. 19, 1942.**

Originally published December 6, 2016 at 6:30 am Updated February 19, 2020 at 6:35 am



*Army medical corps members assist a Bainbridge Island woman to the ferry during the mandatory evacuation of 227 people of Japanese ancestry living on Bainbridge Island on March 30, 1942. (The Seattle Times)*

Bainbridge Island was the first place on the West Coast where people of Japanese ancestry were forced to leave their homes.

The hostility toward Japanese people in the Puget Sound area grew after the Dec. 7, 1941, attack on Pearl Harbor.

All Japanese, Germans and Italians older than 14 had to register — their photos taken and fingerprints recorded — with the Department of Justice, as announced in a proclamation issued by President Franklin D. Roosevelt in January 1942.

Days later, The Seattle Times asked Seattleites what should be done, if anything, about people of Japanese ancestry in the area. For some, the blunt answers used words that became racial slurs as the language of wartime evolved.



*Shigeko Kitamoto and her children are forced to leave their Bainbridge Island. Photo: AP*

Paul Davis: “Every Jap should be thrown into a concentration camp — citizens and all. They’re all loyal to Japan. It might be expensive to put them all in a concentration camp, but it would be worth it. I’m broadminded, but I don’t consider a Jap is a good American citizen even if he is born in the United States.”

C.M. Thorp told the paper: “I think myself, that the Japanese here are getting enough punishment in their daily contacts with people. The FBI should take care of the dangerous alien Japanese. The only reason I could see for putting them in camps would be for their own protection, because I think there will be trouble if there is ever an air raid here.”

The hateful rhetoric directed at Japanese 75 years ago is similar to what is heard today against Muslims, members of the black community and immigrants, said Tom Ikeda, the founding director of Densho, an organization that chronicles the internment of Japanese during World War II.

“What we saw was it didn’t start with the camps, it started with these other steps and having this hateful rhetoric early on against Japanese Americans,” Ikeda recently told the Times.

On Feb. 19, 1942, President Franklin Roosevelt signed Executive Order 9066, paving the way to remove residents and citizens with Japanese ancestry from their homes near military zones and move them into internment camps.

Two weeks before the executive order was signed, the FBI in Seattle declared that any Bainbridge Island Japanese person with cameras or firearms would be taken into custody. H.B. Fletcher, in charge of the Seattle FBI office, went to the island with fellow agents in more than a dozen automobiles to question the families.



*A farmer of Japanese descent registers with a Japanese-American Citizens League official on March 11, 1942. The farmer’s family members, vehicles and farm equipment were noted during the... (Paul Wagner / AP)*

Contraband was taken and 35 people were arrested on the island, while 13 of them would eventually be sent to camps, according to the Bainbridge Island Japanese American Community website.

The Times asked if the Feb. 4 declaration was in preparation for evacuating Japanese from the island, but Fletcher had no comment.

These were people who were immigrants and descendants of immigrants who came to Bainbridge Island in the 1880s and by the 1930s were part of the island’s largest industry, strawberry farming.

On March 24, 1942, Lt. Gen. John L. DeWitt signed Exclusion Order No. 1 decreeing that all Japanese must leave Bainbridge Island.

A Seattle Times story described it: The Japanese undergoing evacuation with good-natured acceptance.

The Bainbridge Japanese were “wistful and willing” to register at the evacuation center at the old Winslow dock as described a March 25, 1942, Seattle Times story. The evacuation center was guarded by armed infantrymen.



*Evaristo Arota, right, and his wife, Miki Arota, discuss registration and evacuation questions with Army officers on Bainbridge Island on March 25, 1942. All people of Japanese ancestry were ordered... (Paul Wagner / AP)*

One couple tried to learn their fate while attempting to register. Evaristo Arota, of Filipino descent, and Miki Arota, his wife of Japanese descent, attempted to find out if she had to leave the island. She was registered, but her status was not known that day.

The Bainbridge Islanders were given six days to pack.

On March 30, 1942, 227 people left Bainbridge Island on a ferry, being allowed to take only what they could carry.

A photo of the Arotas appeared on the inside page of the newspaper with the caption: “There was sadness in the hearts of Evaristo Arota, a Filipino, and his Japanese wife, Miki, as they boarded a truck on Bainbridge Island this forenoon for their last few minutes together for an indefinite period. Mrs. Arota was evacuated with other island Japanese; her husband could not accompany her.”

Times reporter Fielding Lemmon described two families taking small Buddhist altars and another taking a scrapbook of their son’s athletic career at Bainbridge High School.





*In background, people stand on the overhead walkway at the Seattle ferry terminal, watching the mandatory evacuation of 227 Japanese Americans from Bainbridge Island on March 30, 1942. (The Associated Press)*

The Bainbridge Islanders were ferried to Seattle, where they were put on a train to Manzanar, Calif., and eventually some made their way Minidoka, Idaho. Almost 13,000 people of Japanese ancestry from Washington were sent to camps.

Walter and Milly Woodward, the owners and publishers of the Bainbridge Review, were one of the few who editorialized against internment. Their work can be read online at the Kitsap Regional Library.

In 1988, President Reagan signed the Civil Liberties Act of 1988, which gave \$20,000 to each of more than 82,000 surviving internees, along with an apology.

Another purpose of the act was to “provide for a public education fund to finance efforts to inform the public about the internment of such individuals so as to prevent the recurrence of any similar event.”



By  
Colin Diltz  
*Seattle Times photo staff*

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Twitter: [@colindiltz](https://twitter.com/colindiltz).

Midsummer day marks our third move,  
this time to Minidoka.  
I stand silent at my small window.  
White dawn,  
moonlight on the road - a frozen rim of snow.  
Muffled footsteps echo sadness.  
Three children sacrificed to this alien land,  
now the aged father hauls coal through falling snow.  
Deeply moved by wretched scenes of camp life,  
My heart mourns.

- Shizue Iwatsuki

From: *Home from the Eastern Sea*  
Stourwater Pictures