

Minidoka

National Historic Site
National Park Service
U.S. Department of the
Interior



Immigration Journeys

Changes and Challenges



D E N S H Ō
The Japanese American Legacy Project

Curriculum and Resource Guide

Essential Question:

What transitions and challenges are experienced by immigrants along their journey of creating a new life in the U.S.?

National Park Service
Densho: The Japanese American Legacy Project

Acknowledgments

This unit is designed to closely align with Idaho state standards in social studies and language arts, specifically in geography, U.S. history, and writing.

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Densho: The Japanese American Legacy Project developed this unit. Sarah Loudon and Doug Selwyn were the primary writers. Densho is a Japanese term meaning "to pass on to the next generation," or to leave a legacy. Our mission is to preserve the testimonies of Japanese Americans who were unjustly incarcerated during World War II. Using digital technology, Densho provides free online access to personal accounts, historical documents and photographs, and teacher resources to explore principles of democracy and promote equal justice. Sign up for the free Densho Digital Archive at www.densho.org.

Feedback and Contact Information

We are very interested in receiving comments, suggestions, and questions about this unit and our materials. Feedback is essential in guiding our further work with educators! After using, or reviewing the materials for later use, we would appreciate hearing your comments. You may fill out a short online survey at www.densho.org/learning. We also very much appreciate receiving copies of student reflections written at the end of the unit.

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Idaho State Standards

The unit addresses the following Idaho state standards for 4th, 5th and 6th grades. Identifiers of the objectives below (such as 6LA.2.3.5) begin with a numeral for grade level (for this example, 6th grade).

Language Arts, Grades 4-6	
<i>Goals</i>	<i>Objectives</i>
Standard 2: Comprehension/Interpretation	
Goal 2.3: Acquire skills for comprehending literary text.	4LA.2.3.4 and 5LA.2.3.4 Explain the main problem, conflict, and resolution of a story plot. 6LA.2.3.4 Analyze the conflict of a plot and explain its resolution.
	4LA.2.3.5 Identify the narrator of a story (point of view). 5LA.2.3.5 Identify the speaker of a story and recognize the difference between first-person and third-person. 6LA.2.3.5 Identify the literary point of view (e.g. first person, third person) in literary text.
Standard 4: Writing Applications	
Goal 4.1 Acquire expressive (narrative/creative) writing skills.	5LA.4.1.1 Write short narratives that include a plot, setting, and characters. 6LA.4.1.1 Write narratives that develop a standard plot line.
Goal 4.4 Acquire skills for literary response.	4LA.4.4.2 Write or draw a response to a literary selection that identifies the plot.
Social Studies, Grades 4-6	
<i>Goals</i>	<i>Objectives</i>
Standard 1. History	
Goal 1.2: Trace the role of migration & immigration of people in the development of the United States.	4.SS.1.2.3 Analyze and describe the immigrant experience in Idaho.
Standard 4: Civics and Government	
Goal 4.4: Build an understanding of the evolution of democracy.	4.SS.4.4.1 and 5SS4.4.3 Discuss the concepts of popular consent, respect for the individual, equality of opportunity, and personal liberty. 6-12.US1.4.4.1 Describe the role of gender, race, ethnicity, religion, and national origin on the development of individual/political rights.
Standard 5: Global Perspectives	
Goal 5.1: Build an understanding of multiple perspectives and global interdependence.	4.SS.5.1.2 Investigate the contributions and challenges experienced by people from various cultural, racial, and religious groups that settled in Idaho from different parts of the world. 6-9.GWH.5.1.3 Define ethnocentrism and give examples of how this attitude can lead to cultural misunderstandings.
Visual Arts, grades 4-6	
Standard 1. Historical and Cultural Context	
<i>Goals</i>	<i>Objectives</i>
Goal 1.1: Discuss the historical and cultural contexts of the visual arts.	4-5.VA.1.1.3 Explain how a specific work of art reflects events in history and/or culture. 6-8. VA 1.1.1 Identify distinguishing characteristics of style in the work of individual artists and art movements.

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To the Teacher

Unit Overview

The unit outlines a two-week investigation of immigration, based on the Idaho State standards. This unit is geared for students in grades 4-6, and takes an interdisciplinary approach through language arts, social studies, and visual art. It consists of ten lessons, but could be shortened to fit time constraints, or expanded to devote more time to the reading. Because language arts and social studies are integrated, teachers may decide to schedule two lessons on some days.

There are many children's books and teaching resources on immigration with a focus on the East Coast and Ellis Island. This unit is intended as an update, as a study of immigration with a focus on the West Coast and from south of the border. In particular, the unit includes a focus on immigration from Japan and Mexico. Students compare experiences of immigrants from Japan with those from Mexico through background readings, children's literature, oral history accounts, and viewing works of art.

Although the majority of U.S. citizens are descended from immigrants and enslaved peoples of Africa, new immigrants are not always welcomed. Sometimes immigrants are seen as competition by settled Americans, and sometimes as threats to the American way of life. There are tensions between Americans' obligation to be fair, regardless of race and national origin, and discriminatory attitudes that have affected immigration policy and treatment of certain communities. During the unit, students learn that the immigrant experience depends not only on how immigrants adjust to their new home, but also on how their new community accommodates immigrants. The immigration journey is viewed as a long transition, that can last a lifetime or for a couple of generations, if the family continues to be treated as foreigners based on their race. Difficult episodes in U.S. history—the incarceration of Japanese Americans during World War II and mass deportation of Mexicans and Mexican Americans during the Depression—are investigated as examples of tragedies resulting from ethnic Americans being mistaken for aliens.

Teachers may want to plan ahead for a few components of this unit. One is to devote a bulletin board to immigration, and add components during the course of the unit. Begin with a board with the title "Immigration Journeys," and add in different corners as these items come up: 1) the list of personal qualities of immigrants generated in Session 2, 2) one or more of the journey diagrams created, 3) definitions of immigration terms, and 4) statistics or numbers that come up related to immigration. Another component to plan for is an invitation to an immigrant guest to the classroom, to be interviewed during Session 6. This guest might be a community member, parent of a student at the school, or school employee, who is willing to speak about their personal immigration journey and answer students' questions.

Several assignments are included here to be completed during the unit:

- 1) A series of readings with discussion questions: Handouts # 7, 8, 11, 12 on immigration
- 2) Two "tests" that are exercises which help students experience the types of questions that potential immigrants had to answer: Handouts # 3 and 6
- 3) Preparing for an oral history interview by revising and adding to interview questions: Handout #13

- 4) Drawing a series of eight episodes from an immigration journey, based on an oral history account
- 5) Reading a children's book on an immigration theme and doing a written comparison of it with another book read as a class;

It is up to the teacher to decide whether to include all components of the assignments, and whether to modify the amount of time given to students to complete them.

Accommodating English Language Learners

Teachers are often adapting their strategies for working with the diversity of students within their classrooms, and the variety of reading and writing levels. A few basic options are suggested here, with the understanding that teachers are the experts on what will work for their individual classrooms.

- Of the six children's books recommended below to select from, four are picture books with minimal text.
- For Handout #1 (Steps on a Journey), students can draw in place of making notes.
- For the two exercises that simulate taking a citizenship test, have students work with a partner. One student can use the questions to interview the other and note down their answers, when advantageous. This is authentic to taking citizenship tests!
- Reading of handouts can be done aloud in small groups, with groups designating a note-taker to take down their responses to discussion questions. Other students could take responsibility for creating skits.
- Teachers can be selective in using the handouts with historical background (Handouts #7-12, 14-15), since they are the most text-heavy.

Assessing Student Achievement

This multi-step unit offers several opportunities to assess student knowledge, understanding, and skills.

- Written assignment, presentation or drawings comparing two works of fiction on an immigration theme
- Discussion and small group presentations; or written answers to discussion questions
- Preparation and interview with an immigrant visitor to the classroom

The teacher must decide what he or she wishes to emphasize in terms of content and process, and assign and assess accordingly.

Notes about This Unit

This unit is designed to be taught over a two-week period, though teachers are encouraged to make whatever adjustments best fit their situations. The unit can easily be shortened if necessary, or expanded if skills or content must first be taught or reviewed.

This unit sets goals for both skills and content. It may not be possible to give full attention to all of the items on the following list, but after successfully completing the requirements of the unit, students should have the ability to:

- Read a variety of materials for understanding
- Situate past and current events within a historical context

- Use oral history interviews as primary sources
- Prepare for and conduct an oral history interview as a class
- Compare the histories of immigration to the U.S. from Mexico and Japan
- Explain how constitutional rights were violated in U.S. history by incarceration of Japanese Americans and mass deportations of Mexican Americans, both on the basis of race
- Interpret social commentary as expressed in selected works of art

Teacher Planning for Introducing the Unit through Literature

The unit begins with a class reading of a children’s book on the immigration experience. Six children’s books are listed below, and referred to in the lesson plans. They were selected to illustrate three of the many phases of the immigration experience, and to provide a pair for comparison for each phase. Brief historical summaries of Mexican American and Japanese American experiences in this unit provide background for the content of these books. Five of the books relate to immigration from Mexico or Japan. One of the books has a focus on Angel Island, a kind of West Coast version of Ellis Island with a unique history. Many immigrants from Asia passed through Angel Island.

The following children’s books on the immigration experience are listed according to three phases of the immigration experience. A pair of books is listed for comparison of each theme.

Passage from one’s birth country to the U.S.A.:

Perez, Amada Irma (author) and Maya Christina Gonzales (*illustrator*). ***My Diary from Here to There/Mi Diario de Aqui hasta Alla***. (Pura Belpre Honor Author Award) San Francisco: Children's Book Press, 2002. Bilingual Spanish/English. Grades 2-5. 30 pages.

The author’s own childhood immigration experience from Mexico to the U.S. is the basis for this story. She begins a diary, recording her worries and hopes, and her eventual contentment in her new home.

Say, Allen. ***Grandfather’s Journey*** (Caldecott Medal book) Houghton Mifflin, 1993. Grades 1-4. 29 pages.

The author’s grandfather moves to the U.S. from Japan as a young man, and after many years, returns to Japan. Both the grandfather and the author, who also moved from Japan to the U.S. as a young man, feel connected to both countries.

Challenges on arriving in the U.S.:

Anzaldua, Gloria. ***Friends from the Other Side***. San Francisco: Children’s Book Press, 1993. Bilingual Spanish/English. Grades K-4. 30 pages.

A Mexican American girl helps a boy who has just crossed the border to hide from the border patrol. Taking place on the Texas-Mexico border, the story touches on antagonism between Mexican Americans and newly arrived Mexicans.

Yep, Laurence and Dr. Kathleen S. Yep. *The Dragon's Child: A Story of Angel Island*. New York: Harper Collins, 2008. Grades 3-6. 133 pages.
Story of 10-year-old child's journey from China, detention at Angel Island, and his long study to pass the interrogation by immigration officials.

Community Struggles in the U.S. with Racism and for Justice:

Mochizuki, Ken (author) and Dom Lee (illustrator). *Baseball Saved Us*. Lee & Low Books, 1993. Set in an internment camp during World War II, the story is told through the eyes of a 10-year-old boy. Several of the incarcerated Japanese Americans put together a baseball diamond, and when the boy channels his anger in a baseball game, he hits a home run. Grades K-3. 28 pages.

Muñoz Ryan, Pam. *Esperanza Rising*. New York: Scholastic, 2000. Grades 4-6. 288 pages. The story is based on the life of the author's grandmother. A girl from a wealthy family in Mexico flees to the U.S. with her mother and former servants, and lives as a migrant worker during the Great Depression. Early efforts at organizing farm workers and deportation of Mexican Americans during the 1930s are explored.

Each of these children's books is based on the actual experiences of the author, and/or the author's parents or grandparents. While *Friend from the Other Side* is based more loosely on the author's experiences of growing up in South Texas, the remaining authors drew from interviews with family members to write these books. In one case, the family oral history was supplemented by archival research at Angel Island (*The Dragon's Child*.) Through these books, students will experience oral history as a source for literature, in addition to oral history as a primary source for historical research in other lessons. The power of intergenerational learning and family heritage are also evident in these books.

Four of these are picture books aimed at primary students; the two others are for upper elementary (indicated above). Their lengths also vary; teachers should choose according to the reading levels and interests of their students. Of course, teachers may also substitute one or more of the many other children's books dealing with immigration, as appropriate.

Several options are given for incorporating these books as part of the unit, depending on the amount of time available. The unit begins with a class reading and discussion of your choice of *My Diary from Here to There*, or *Grandfather's Journey*. Afterwards, teachers may choose among three options:

Option A (a second class period is devoted to book discussion):

Students read an additional book from among these five, discuss it in class, and compare it with the first book that was read.

Option B (most limited class time, remaining reading is done outside of class):

Students read one of the remaining five books as an assignment, and turn in a written comparison of the immigration experiences in the two books. The second book could be selected by the teacher for all students to read, or students could select among the five books themselves.

Option C (three additional class periods are available for reading and book discussion):

Students read at least one book from each of the pairs, or all of the books.

Lesson Overview:

The unit begins with a full class reading and discussion of a book on an immigration theme. The class identifies phases of an immigration journey, personal qualities needed to be an immigrant, and reviews some definitions.

Materials needed:

—Handout #1—Steps on an Immigrant’s Journey

—Children’s book to read, either: Perez, Amada Irma (author) and Maya Christina Gonzales (illustrator). *My Diary from Here to There/Mi Diario de Aqui hasta Alla*. (Pura Belpre Honor Author Award) San Francisco: Children's Book Press, 2002. Grades 2-5. 30 pages.

OR:

Say, Allen. *Grandfather’s Journey* (Caldecott Medal book) Houghton Mifflin, 1993. Grades 1-4. 29 pages.

Terms:

Migration — movement from one country or place to another; seasonal movement from one region or climate to another for feeding or breeding

Immigration — the act of moving to another country to settle (‘in migration’)

Emigration — the act of leaving one’s country or residence to live in another country (‘out migration’)

Naturalization — granting of citizenship to someone who was born in another country

SESSION 1. INTRODUCING THE UNIT

Guiding Questions: What is the nature of an immigration journey? What personal qualities must someone have to be an immigrant?

Essential Understandings: Immigration journeys are major transitions that involve a long process of moving to another country, becoming a citizen, and establishing a new life.

Teacher Activities:

1. Read aloud one of the two books listed, as a class. (Read both, if possible!) Both relate the author’s childhood immigration experiences.
2. Distribute **Handout #1—Steps on an Immigrant’s Journey**, and discuss the elements of the immigration journey the book narrates.
 - Where does the journey begin?
 - What was the reason for immigration?
 - How does the person prepare for the journey? How do they feel about it?
 - What happens along the way? Are there any obstacles?
 - What happens on arrival in the U.S.? Are there any surprises? How do they feel about it?
 - How do they go about creating their new life? What challenges do they face?
 - Is there a turning point in the story?
 - Sometimes an immigrant will bring a memory object (such as a photo or family item) or will make something in their new home (such as grow a particular plant, cook a special food) to remind themselves of their original home. What does the character in this book have, or do, to remember?
 - Looking at **Handout #1—Steps on an Immigrant Journey**, what steps would you choose to list for this story? (Students will use this exercise several times during this unit. The steps will be variations on: making the decision to immigrate, preparation, departure, journey to the U.S., arrival, and various steps of adjusting to a new life.)
 - How do the illustrations depict the journey? What kinds of scenes are shown along the way? What kind of contrast do the illustrations show between the birth country and the new country (U.S.)? Does the illustrator use colors or shapes to create a contrast, or perhaps clothing and architecture?

First generation American — generally the first generation within a family to be born in the U.S., or the children of immigrants. Among some communities, refers to the generation who moved to the U.S., the immigrants themselves.

Second generation — children of first generation Americans, generally grandchildren of immigrants. Among some communities, children of immigrants.

3. Questions and background specific to *Grandfather's Journey*: Ask students: what war is part of the book? It includes World War II, when the Japanese family could not visit the U.S. because we were at war, and the U.S. bombed Japan.

Points and questions specific to *My Diary from Here to There*:
Check for understanding of these terms: green card, Cesar Chavez, farm workers, and immigration patrol.
Ask students for their thoughts: why might the author's father have moved from the U.S. back to Mexico as a child?

4. Move out from the book to consider as a class: What kind of person does it take to immigrate? If space allows, keep a list on a bulletin board and continue to add to it throughout the unit.

Guide students in listing personal qualities such as: someone who has hope, willing to take a risk, brave, determined, flexible, dedicated to a better life for their children, willing to work hard, willing to adapt to new places and meet new people. . .

5. Introduce the unit topic of immigration. What is immigration? What is migration, and how is it related to immigration? What do we mean by saying that the U.S. is a nation of immigrants? Do all students know which generation of American they are?

Let students know they will talk about and compare different immigration journeys as part of this unit. Does an immigration journey end upon arrival in the U.S.? (No!) Generally, this transition takes years or even a lifetime.

Overview: The teacher summarizes different qualifications for immigration in U.S. history. Students take a short test made up of questions from the U.S. citizenship test, followed by a short class discussion of reasons for immigration and different terms for immigrants.

Materials:

— Handout #2—Reference: U.S. Immigration Timeline
—Handout #3—U.S. Citizenship Test
—Handout #6—Part of a Test Given at Angel Island
—Index card or paper for each student
—A copy of each book on an immigration theme to be presented as an option for reading. Suggested:

Perez, Amada Irma (author) and Maya Christina Gonzales , (illustrator). *My Diary from Here to There*. San Francisco: Children's Book Press, 2002. Grades 2-5.

Say, Allen. *Grandfather's Journey* (Caldecott Medal book) Houghton Mifflin, 1993. Grades 1-4.

Anzaldua, Gloria. *Friends from the Other Side*. San Francisco: Children's Book Press, 1993. Grades K-4.

Yep, Laurence and Dr. Kathleen S. Yep. *The Dragon's Child: A Story of Angel Island*. New York: Harper Collins, 2008. Grades 3-6.

SESSION 2. HOW AND WHY DO PEOPLE IMMIGRATE?

Guiding questions:

Who can be an immigrant, and how does an immigrant become a U.S. citizen?

Essential Understandings: The U.S. has qualifications that have changed through history for who can enter the country, and how someone can become a citizen.

Teacher Activities:

1. Introduce the topic of who can qualify to be an immigrant. Can anyone who wants to move to the U.S. to live, do so? Do students know how a person can get permission to move here? Important reasons have been to join family members, or to take a job that has been offered to them.
2. Give out copies of **Handout #2—U.S. Immigration Timeline**, recommended for 6th grade students as a reference to refer to during the rest of the unit.
3. Summarize for students how restrictions on immigration have changed over time. During the days of the colonies, immigration was not restricted by law but depended on the ability of people to pay for their passage, with the exception of enslaved Africans.

In 1875, the first restriction on immigration was passed, to exclude convicts. Beginning in the late 19th century, immigration was restricted to people that were not infected with "loathsome or contagious" diseases such as tuberculosis. For some time now, immigrants have had to be able to pass an English literacy test. Potential immigrants have been required to show that they have a way to support themselves or are not likely to become a "public charge" needing government services.

For a long period of time in U.S. history, there were restrictions that limited or excluded people according to their race or national origin. These restrictions began in 1882 with the Chinese Exclusion Act, and were changed in 1965, when equal quotas (limit on the number of people per year) were established according to national origin.

Currently, requirements for becoming an adult naturalized citizen include:

- being a lawful permanent resident (green card holder),
- 18 years of age or older,
- having been a resident continuously for five years after becoming a lawful permanent resident

Materials, cont'd.:

Mochizuki, Ken (author) and Dom Lee (illustrator). **Baseball Saved Us**. Lee & Low Books, 1993. Grades K-3.

Munoz Ryan, Pam. **Esperanza Rising**. New York: Scholastic, 2000. Grades 4-6.

Terms:

Angel Island

Work visa

Exclusion

Naturalized citizen

Illegal immigrant

Alien/illegal alien

Undocumented worker

Temporary foreign worker

Guest worker

Government agencies:

Former: **INS** — Immigration and Naturalization Services

Current: **ICE** — Immigration and Customs Enforcement

Border Patrol — U.S. immigration officers who patrol the border in an effort to prevent people from entering the country who do not have permission, i.e. the proper documents

La migra — common Spanish term for the border patrol

- good moral character
- must have resided in the state where the petition is filed for at least three months
- must be physically present in the U.S. for at least one half of the five years
- must not be absent from the U.S. for a continuous period of more than one year
- passing an English test and a civics test (questions on U.S. history and government)
- taking the Oath of Allegiance to the U.S.

The requirements are different when marriage is involved, or the person is under 18 years of age.

4. Once potential immigrants are admitted entry to the U.S., the process for becoming a citizen takes several years. Let students know they will be taking a citizenship test—part of the actual test that immigrants must pass to become U.S. citizens—and part of a special test given to Chinese immigrants at Angel Island. Distribute **Handout #3—U.S. Citizenship Test** for students to complete right away, and **Handout #6—Part of a Test Given at Angel Island**, for homework. For the Handout #5 assignment, students should do their best to answer the questions, but do not need to research any answers they do not already know! If necessary, let them know that these tests are not for a grade, but to see what they are like for discussion purposes.

Students will discover as they take the citizenship test that one of the questions is in Spanish, as a taste of the experience that many immigrants have of taking this test in English.

5. After students have had a few minutes to work on Handout #2, the citizenship test, ask for their reactions. Given these questions, what kind of knowledge is considered necessary? What matters most for becoming an American? Are there other questions you think should be on the test?

Let students know that the citizenship test has been undergoing revision, with the new test beginning in October 2008.

6. Pull out for a broader look at the reasons for immigration:

What are common reasons that people move from one place to another? Broadly speaking, people may be forced or choose to move away from a place because of bad conditions, or they may be encouraged or lured to move to a place for a better situation. Or, there is a combination of these reasons. The most common reasons for immigration may be known as the American dream. Jobs, economic opportunities, political stability, and freedoms are all part of the pull. Looking globally at immigration,

movement of peoples is from countries with lower wages and standards of living to those with higher wages.

7. What are various classifications of immigrant and foreign residents in the U.S.?
- those who have become citizens,
 - those who are in the U.S. through various legal designations, such as temporary student or work visas,
 - those who have come to work illegally,
 - those who have come legally for a period of time, then overstayed illegally.

Review the terms for types of immigrants and foreign residents of the U.S. Do some of them have a similar meaning but a different connotation?

- Naturalized citizen
- Alien, illegal alien
- Illegal immigrant
- Undocumented worker

SESSION 3. PERSONAL ACCOUNTS OF IMMIGRATION

Guiding Questions:

What are some common themes among immigrants' personal histories, and what are some differences?

How can first-person accounts be used as a source for studying history?

Essential Understandings:

Individuals and families experience an enormous transition and adjustment in moving to another country. Their adjustment varies depending partly on how different their new home is from their culture and nation of origin, the circumstances of their move, and how they are received in their new community.

Personal accounts are valuable historically when they are evaluated in relation to other oral histories and sources on their topic, and analyzed with their circumstances in mind.

Teacher Activities:

1. Further reading of children's literature--**Option A, for one additional class period:**

Begin the class by introducing the remaining children's books one at a time. Let students know they will read one of them, and then meet in small groups to discuss the book and compare it with the book they have already read together. Ask students to write on a card their first and second choice to read, and turn it in.

After you have a chance to review the cards, form a group of students for each book. If many students want to read one book, you may end up with two small groups each reading the same book. Groups will work best if they have from four to seven students in them.

Option B, for reading outside of class, written assignment, and no additional class time:

Students select or are assigned a book to read, complete Handout #15 as a written assignment and turn it in.

Option C, for taking more class time for reading: If you have not yet read *Grandfather's Journey* or *My Diary from Here to There*, do so before the next session and use the discussion questions from Session 1 again.

Overview:

Students discuss various purposes of oral history. They read (or view) excerpts from several interviews of immigrants to the U.S., identify common themes, and compare the accounts.

Materials Needed:

Handout #4 — Oral History Excerpts
OR project the excerpts from their on-line sources
Handout #5 — Notes for Discussion of Oral History Accounts

Terms:

Oral history
Federal Writers Project
Angel Island
detention
contract laborer
'papers'
sponsor

"In 1855, John Little, a fugitive slave who had escaped to Canada, uttered this perceptive commentary upon attempts to convey the realities of the existence that he had fled: *"Tisn't he who has stood and looked on, that can tell you what slavery is— 'tis he who has endured."*

Introduce the Oral History Excerpts:

Mrs. Ruth Chinn, 1938 interview done through the Federal Writers Project, relating an account of several Seattle Chinese American boys who were sent to university in China. Look for evidence in the account of the attitude of the writer-interviewer.

Henry Gee, 1998 interview about his experience in being detained upon entry to the U.S. from China in 1940. This interview from the Angel Island website focuses on his experience in being detained there while he waited to be questioned about his background, to prove himself to be an immigrant—not a Chinese man already living in the U.S. illegally.

View in its video format if possible: Roy Matsumoto, 2003 interview excerpt of a family immigration account beginning in 1888. By the Densho project (Densho: The Japanese American Legacy Project). This excerpt covers the time period before incarceration.

Armando Gonzalez, from an exhibition at the Yakima Valley Museum in Washington state, write-up of a recent interview with a young Mexican American man who immigrated to the Yakima Valley in 1988, at the age of 20.

Tina Duong, interview about her family's immigration experience from Vietnam that began in 1975. From the Ellis Island website page *Immigration: Their Stories*.

2. Introduce oral history: What is oral history? How is oral history used? Have you seen documentaries that included oral histories?

Our knowledge of a historical time period is often limited to major events and doings of political leaders. Sometimes we don't have sources from the common people, or a way to investigate everyday experiences or feelings of individuals. An oral history interview is an opportunity to get an individual's perspective of a historical event. This perspective may or may not be typical of a person from his or her time and culture. Because of the subjective nature of an oral history interview, it should not be used as a substitute for other primary sources. However, an oral history account can help illuminate a historical period.

In addition, our understanding of history is often based primarily on records left by people who were more powerful. How can understanding of a historical conflict be informed by those who did not leave official records, or who could not or did not write, or whose effects were destroyed? Sometimes a collection of oral histories can be useful in these situations.

3. Distribute **Handout #4—Oral History Excerpts**, and **Handout #5, Notes for Discussion of Oral History Accounts**. Teachers can select from the ones provided here, or substitute others. Introduce each excerpt before reading or viewing (see left). Begin by projecting the video interview with Roy Matsumoto for the full class, and then discuss responses for Handout #4. Students fill in the first column with their notes.
4. Break the class into five to six groups to read the remaining accounts, and make further notes to complete **Handout #5**. (If necessary, students complete the handout as homework.)

Lesson extension option: Searching for Oral History Sources

You might choose to demonstrate to students how to search for and identify other oral history sources. Students will then be more likely to draw on oral histories as primary source material for future projects. (Note that many large oral history projects do not offer online access to materials.)

Look at the following sites, the sources of excerpts in Handout #3, to compare their organization and search mechanisms. For example, revisiting one of the topics such as citizenship tests, undocumented workers or Vietnamese refugees, try out a couple of searches on the different sites. How is their organization different? How do they allow for searches by topic (or do they)? What features are especially valuable?

Overview:

After a brief introduction to the Mexican border, the class reads overviews of Mexican immigration. Students discuss issues of Mexican workers in the U.S.

Materials Needed:

Assignment to hand out:

- Handout #1 — Steps on an Immigrant Journey
- Handout #16 — Book Discussion Qs

In-class reading:

- Handout #7, Immigration from Mexico to the Pacific Northwest
 - Handout #8, U.S. Agriculture and Mexican American Workers
- For 6th grade, also include:
- Handout #9, Depression-Era Mass Deportations of Mexican-Americans
 - Handout #10, Oral History excerpts on the 1930s Mass Deportation

Terms:

Mexican American War (1848)
 United Farm Workers
 Cesar Chavez
 Minimum wage standards
 Boycott
 Union contract

Sources:

Jones, Errol D. "Invisible People: Mexicans in Idaho History." *Idaho Issues Online*, Boise State University.
http://www.boisestate.edu/history/issueonline/fall2005_issues/1f_mexicans.html

Compean, Mario. "Mexican Americans in the Columbia Basin: Historical Overview." Columbia River Basin Ethnic History Archives.
<http://www.vancouver.wsu.edu/crbeha/ma/ma.htm>

Wu, Hwei-Hsia. "Silent Numbers: The Economic Benefits of Migrant Labor." *Idaho Issues Online*, Boise State University.
http://www.boisestate.edu/history/issueonline/fall2005_issues/5f

SESSION 4. FOCUS ON THE HISTORY OF IMMIGRATION FROM MEXICO

Note to the Teacher on Handouts: Review Handouts #9 and 10 to decide if they are appropriate for your students' level (suggested for 6th grade). Obviously, detention and deportation are ongoing, and may be of concern to some of your students. For students reading *Esperanza Rising*, this material will be useful background.

Guiding question:

Why is there conflict between those in the U.S. who depend on Mexican workers and others who work to limit access of Mexican people to the U.S.?

Essential Understanding: Growers and many businesses depend on Mexican labor, yet their work in the U.S. often does not qualify them for citizenship.

Teacher Activities:

1. Let students know what book/book discussion group they are assigned to. Give them a second copy of **Handout #1—Steps on an Immigrant Journey** to use for their notes while reading, and of **Handout #15—Book Discussion Questions** to prepare for their upcoming small group meeting.
2. Over the next few days, the class will take a more in-depth look at immigration history of two communities, Japanese American and Mexican American. Ask students what they know about the U.S./Mexico border.
3. Introduce a bit of history of the border region between the U.S. and Mexico. The U.S.-Mexico border is the longest border in the world between a developed country and a developing country, with so much difference in living standards on either side.

After the Mexican-American War of 1848, when the border moved, the U.S. increased in size by about a third. As a result, many citizens of Mexico found that they were now living in the southwestern U.S. Mexican people who were living in this large new U.S. region could choose U.S. or Mexican citizenship. Those who chose U.S. citizenship soon found that they were being treated like foreigners. Many lost their rights to own land and property. Many of these people had lived in the area for generations longer than the Americans.

4. Distribute **Handouts #7 and #8**, plus **#9** and **#10** if desired, to students in small groups. Students read the material, and make notes of their questions as they read. They then go through the discussion questions in their small groups.

SESSION 5. FOCUS ON EARLY HISTORY OF IMMIGRATION FROM JAPAN

Overview:

Students read, view and discuss historical background and oral history excerpts on immigration from Japan. They discuss changes and challenges experienced by Japanese Americans, and conclude by comparing them to the experiences of immigrants from Mexico.

Materials Needed:

Students' completed **Handout #5—Part of a Test Given at Angel Island**

CD or internet access and digital projector (OR, work from the handouts only).

In-class work:

—Handout #11 — Historical Overview of Japanese Immigration to the U.S.

—Handout #12 — Oral History Excerpts on Immigration to the U.S. from Japan

To Assign:

—Handout #13 — Possible Questions for an Interview with an Immigrant

—Handout #14 — Historical Overview of Japanese American Incarceration

—Handout #15 — Excerpts from Interviews on Japanese American Incarceration

Terms:

Contract labor system
Illegal alien

Guiding Question:

What factors shaped the Japanese American immigration experience?

Essential Understanding:

Racist attitudes of other Americans, relations with the Japanese government, and exclusion of men while allowing legal immigration for women were all significant in shaping the Japanese American immigration experience.

Teacher Activities:

1. Begin by asking students to take out their completed **Handout #5—Part of a Test Given at Angel Island**. How much of it were they able to answer? What are their reactions? Let students know that immigrants did not take this as a written test, but that Chinese immigrants were asked these questions as part of an interrogation by immigration officers at Angel Island. These officers were quite intimidating in their interrogations, and it was a long, hard, and expensive voyage back to China for anyone who didn't pass. How do they think immigrants from Asia dealt with such a test? (One of the suggested books, *The Dragon's Child*, tells this story.) Many Japanese women entered through Angel Island also, although without this form of test. Japanese men were no longer allowed as immigrants by the time Angel Island opened.
2. Let students know that they will be making some comparisons between immigration from Mexico and immigration from Japan. Distribute the day's readings, **Handouts #11 and 12** on Japanese immigration to the U.S. Allow a few minutes for students to read through Handout #11 individually, and make notes for answering the questions.
3. Show the following video oral history clips provided on the accompanying CD, or you can view/download the video clips from www.densho.org/learning/CivilLiberties (note: follow links to YouTube where the video clips may be viewed directly):

Shigeko Sese Uno
Harvey Watanabe

In these excerpts, the narrators discuss immigration experiences prior to incarceration. The interviews were conducted for Densho: The Japanese American Legacy Project and all of the interviewees were Japanese

Resources:

“Asian Pacific Americans and Immigration Law:”

<http://academic.udayton.edu/race/02rights/immigr05.htm>

Library of Congress, Japanese American immigration:

<http://lcweb2.loc.gov/learn/features/immig/japanese.html>

American. Handout #12 has the transcripts of these interview excerpts; students can mark any passages for comment while they listen. In between viewing, students can make notes on the discussion questions on the last page.

4. Hold a full class discussion, with students sharing their thoughts on the questions on Handouts #11 and #12. What do they feel the oral history accounts add to the historical summary?
5. Conclude by asking for some preliminary comparisons between the Mexican American and Japanese American experiences they have heard and read about so far.
 - What were similarities in the working opportunities that initially attracted these immigrants to the U.S.?
 - What were similarities and differences in the ways that these different immigrant groups entered the U.S.?
 - What were the different situations that concerned the Mexican government and the Japanese government about treatment of immigrants from their country in the U.S.?
 - What was the impact of these differences:
 - The geographic proximity of Mexico?
 - The incorporation of a large area of Mexico into the U.S. after the Mexican-American War?
 - The exclusion on immigration of Japanese men after 1907?
6. Let students know who the classroom guest will be for the Session 6 interview. Share the most basic information at this point: what the person’s native country is, and when they came to the U.S. Give out copies of **Handout #13, Possible Interview Questions for an Immigrant**, and explain that for homework, students will make changes and additions to these questions that they would like to propose for the classroom interview. Also distribute copies **Handouts #14 and #15** on Japanese American incarceration as a reading assignment, due for the session after next (Session 7).

SESSION 6: ORAL HISTORY INTERVIEW IN THE CLASSROOM

Overview:

Students take on different roles in preparing for and conducting an interview with a guest to the classroom who is an immigrant.

Materials needed:

If possible, equipment for recording the interview: microphone, video camera if available, cable, batteries, computer.
Students' completed Handout #13.

Terms:

Rapport
Follow-up questions

Resources:

Densho Guide to Oral History,
www.densho.org

Guiding Question:

How are oral history interviews conducted?

Essential Understanding:

For an interview to be useful as oral history, it should be based on advance research, both planned questions and questions responding to what comes up during the interview, and establish some basic information that can be compared with other sources. Interviewers also need to be familiar with procedures (such as release forms) and etiquette (such as thank you letters) for oral history.

Teacher and Student Activities:

1. **Advance preparation:** Collect students completed work on **Handout #13—Possible Interview Questions**, and skim them to tag student questions that will cover the basic territory outlined by the sample questions. Ask a student to serve as timekeeper during the interview, two students to escort the guest from and to the school office, two students to set up the recording equipment (if feasible), two students to take still photos, two students to prepare a release form for the guest's signature, and two students to send a thank-you letter afterwards. Ask four students to do a bit of advance research. Two can look up some basic facts about the guest's native country, and another two can look up a few facts about a local community of that nationality (if relevant) or information about immigration from that country to the U.S. If the interview cannot be recorded, assign several students to serve as note-takers.
2. Welcome your guest to the classroom, and introduce the person. Run through the interview procedure quickly with your guest and students. The interview will be about 25-30 minutes. Your class has been studying immigrant journeys and identifying some of the common elements or steps, as well as some of the different challenges. You have put together questions proposed by students that will cover basic points of their immigration experience (and ask them in the order listed on the handout). For each question, you will identify the student who proposed it. You could read their question, and then give the student the responsibility to ask a follow-up question or two to get more details. It will be important to get approximate dates, and to identify specific places. As an alternative, for each question selected to use, you can return the student's paper for them to pose their own question.

3. Work through the series of questions, modeling ways to listen attentively, ask for clarification of confusing answers, and prompt students to ask follow-up questions if necessary. The time-keeper needs to monitor the time to ensure the class is able to get through the major questions. When the time is halfway up, the time-keeper should let everyone know how many questions have been covered and how many questions remain. The time-keeper should also announce when two minutes remain, and that the next question will be the last.
4. Thank the guest for their time. Ask them if they are satisfied with the answers they gave, or whether there is anything they need to change at that point.
5. Debrief with the class: How did the interview go?
 - How did you establish rapport?
 - Did your procedure go smoothly?
 - Did you get the information you hoped for, or needed? How easy (or hard) was it to get details?
 - Which follow-up questions worked well?
 - How did you reframe questions that didn't get the response you were looking for?
 - Is there anything you would do differently next time?
 - How did students respond to what the guest had to say? Was there anything surprising? If there was another opportunity, what else would you want to ask?

SESSION 7. FOCUS ON JAPANESE AMERICAN INCARCERATION

Overview:

As a full class, students read background and view oral history excerpts on Japanese American incarceration, and discuss how it happened. Students also identify instances where [mis]communication escalated the conflict, or made steps towards resolution.

Materials Needed:

CD or internet access and digital projector (or print handouts only)

Student copies, with their notes, of:

—Handout #14 —

Historical Overview of Japanese American Incarceration

—Handout #15 — Excerpts from Interviews on Japanese American Incarceration

Terms:

Executive Order 9066

Habeas corpus

General John DeWitt

Korematsu v. United States

Redress

Reparations

Enemy alien

Guiding Question:

Why was the especially severe challenge of incarceration faced by Japanese immigrants and Japanese Americans alike?

Essential Understanding:

Ongoing discrimination against Japanese Americans and wartime fears led to false claims of military necessity and the denial of constitutional rights.

Teacher and Student Activities:

1. Introduce the topic of incarceration as wartime hostility misdirected at Japanese Americans.

We have looked at a variety of transitions experienced by immigrants; although a move to another country is always a major undertaking, some transitions are especially lengthy and difficult. The transition is partly adjustment made by the immigrant, and partly adjustment that the new community makes to accommodate them. Some transitions are made primarily within a single generation, by the immigrants themselves. While their American children need to negotiate the differences between their lives at home and their lives in the larger society, the drastic change of immigration does not affect this next generation as much. For other immigrants who suffered a trauma, the transition and healing can take a couple of generations. For yet other immigrants, the transition can drag on over several generations because the society continues to view their children and descendants as unworthy foreigners.

Probably the most severe example of a community of American citizens being mistaken for enemies is the incarceration of Japanese Americans during World War II.

2. Next, students view the oral history excerpts as a class. Show the following video oral history clips provided on the accompanying CD, or you can view/download the video clips from www.densho.org/learning/CivilLiberties (note: follow links to YouTube where the video clips may be viewed directly):

Frank S. Fujii

Kara Kondo

Resources:

“Sites of Shame”: Overview of all the detention facilities with primary sources from Densho: The Japanese American Legacy Project:
www.densho.org/sitesofshame

“A More Perfect Union: Japanese Americans and the U.S. Constitution,” online exhibit from the Smithsonian Institution, National Museum of American History:
<http://americanhistory.si.edu/perfectunion>

“Dear Miss Breed: Letters from Camp,” online exhibit from the Japanese American National Museum:
<http://www.janm.org/exhibits/breed/title.htm>

The students have already received the transcripts of these excerpts, as Handout #14. Both narrators were removed from their homes in Washington State and sent to a remote incarceration camp with their families. The interviews were conducted for Densho: The Japanese

American Legacy Project and all of the interviewers were Japanese American.

3. Take some initial comments from students on what they have heard in the oral histories. How could Japanese Americans have been mistaken for the enemy? What new sense of this situation did they gain from the oral histories that they did not from the historical summary? What sense of the long aftermath of incarceration did they gain from the oral histories?

4. Discuss as a class:

--What was the claim of “need” for incarceration? What did General DeWitt mean by “military necessity?”

--Why did other Americans accept this false claim of need? Where was the proof? Why wasn’t proof required?

--What beliefs contributed to incarceration?

--What (mis)communication at the time escalated the conflict?

--What form of communication afterwards sought to take a step towards resolution?

SESSION 8. ARTISTS' REPRESENTATIONS OF THE IMMIGRANT EXPERIENCE

Guiding Question: How can works of art express identity and social commentary on the immigrant experience?

Essential Understanding: Narrative painting, use of traditional imagery, and visual symbols of identity are some of the ways that artists have expressed their interpretations of immigrant experience.

Teacher and Student Activities:

1. Introduce art as a cultural expression:

Looking at oral history, we talked about how a person's life history can be a source for interpreting history. Today we'll look at several works of art to talk about how they can also—in a different way—provide a "way in" to understanding history. As with oral history accounts, works of art require careful interpretation. And, as with oral history accounts, they can provide an expressive insight and illumination into the experience of another person or another time.

We will look at several paintings by Japanese American artist Roger Shimomura, and paintings by Mexican American muralists such as Daniel De Siga and others. It is vital to keep in mind that artists have an entire world of inspiration to draw from—not all Japanese American artists' work depicts Japanese American experience, and Mexican American artists are just as likely to work in digital art as to paint murals. The paintings we will look at today, however, were chosen for the social and cultural insight they provide into immigration experience, in addition to their artistic excellence.

2. Introduce the paintings of Roger Shimomura with a few words about how some Americans are often perceived as foreigners because of their appearance, even though their family may have lived in this country for several generations. Many Asian Americans are asked repeatedly where they are from or what language they speak. Too many Mexican Americans are assumed to be "illegals," even if their family has lived in the U.S. for many generations. The incarceration of Japanese Americans was an example of confusion and discrimination on a massive scale, directed against Americans who were mistakenly thought of as aliens. Shimomura turns these mistaken perceptions on their head in his artwork, by including some elements of Japanese woodblock prints in his work.
3. Project the multimedia presentation on paintings by artist Roger Shimomura, "In the Shadow of My Country," from the website of Densho: The Japanese American Legacy project:

Overview:

Students view and discuss several paintings related to immigrant experiences by artists Roger Shimomura and Daniel de Siga.

Materials needed:

Internet access and projector.

<http://www.densho.org/learning/default.asp?path=shadow/Shadow.asp>

<http://www.chicanolatino.evergreen.edu>

Terms:

Mural painting

Mural movement

Campesino/campesina

Roger Shimomura

Narrative painting

Daniel DeSiga—Chicano painter in Washington state, whose murals are installed in central Washington and Seattle

Esteban Villa—well known Chicano muralist based in California (his name appears in one of DeSiga's paintings)

Resources:

Arte Latino, on the website of the Smithsonian American Art Museum
<http://americanartssi.edu/t2go/1la/index.html>

Murals by Chicano artists in Seattle:
http://depts.washington.edu/civilr/mecha_photos.htm#rosales

Explore more artwork at:

Artwork created by Japanese American artists while incarcerated can be viewed online at the website of the **Japanese American National Museum** (www.janm.org), such as:

Paintings done at camp by artist Hisako Hibe
http://www.janm.org/collections/online/hisakohibi_collection

Paintings done at camp by artist Henry Sugimoto
http://www.janm.org/collections/online/henrysugimoto_collection

More paintings by Roger Shimomura can be viewed by searching the Collections area on the website of the **Smithsonian Museum of American Art**,
<http://americanart.si.edu>

Also available is work by artist Kenjiro Nomura, who immigrated from Japan to Seattle:
<http://americanart.si.edu/collections/exhibits/t2go/1sa/index-noframe.html?/collections/exhibits/t2go/1sa/1964.1.36.html>

<http://www.densho.org/learning/default.asp?path=shadow/Shadow.asp> The presentation includes short excerpts of video commentary by the artist, with images of nine paintings connected to quotations from his grandmother's diary.

Recommendation for viewing: Have different students read aloud the text for each of the slides of the paintings. Each painting has a window that can slide open for another perspective. However, focus on the paintings for this viewing without the windows, and suggest that students return to the presentation later to explore further.

4. After a student reads the text for each painting, pause for comments before the next slide. For the first painting, call attention to the partially open sliding door as a reminder of Japanese prints—Shimomura's grandmother, although now American, was still perceived from the outside (outside the door) as Japanese.

For other paintings, ask students what they see in each painting.

- Why do they think the artist used some of this imagery, of superheroes, or picturesque views with guard towers superimposed?
- How does the artist's sense of irony come through in the images? In the text from his grandmother's diary that accompanies them?
- Why is this work considered narrative painting?

5. Transition to looking at mural painting, a major part of the Chicano movement—large-scale and public artistic expressions in a format that was used by famous Mexican artist Diego Rivera, as well as by Aztec artists centuries ago.

Begin at the page for the Evergreen State College Library Archive, Chicano and Latino Artists in the Pacific Northwest. chicanolatino.evergreen.edu/

Select View by Artists, then Daniel DeSiga, then Artworks, to view paintings 1-11 in the slide show. Begin conversation about each work by asking students what they see. Discuss with the class:

- In paintings of farm workers, like the first one, what feeling does the painting create? How does the artist emphasize the heat?
- What is the perspective, or where are you looking from? What feeling does that viewpoint give the painting?
- How would you describe the field and sky?
- Why do you think so many paintings depict a single worker?
- How does the artist use color? How does he use pattern?
- We might think of farm workers as common or ordinary people. Why does the artist show the farm worker as a heroic figure?
- The slogan on the poster "Educate—Si Se Puede," means "it can be done," the famous cry of the workers led by Cesar Chavez.
- How does the artist combine ancient Mexican imagery with Chicano and contemporary imagery?
- Summarize and compare the use of narrative painting and visual symbols by the artists.

SESSION 9: DRAWINGS BASED ON ORAL HISTORY ACCOUNTS

Overview: Students create a series of eight drawings, representing episodes of an immigration journey.

Materials needed:

Handout #1, 2 copies per student
Unlined paper for drawing
Pencils, colored pencils
Optional: if folding the drawings into an accordion book, gluesticks to attach drawings into one long horizontal strip

Terms:

Visual contrast
Contrasting colors
Traditional design elements — visual elements that recall traditional arts from a particular culture, such as color, use of curving or zigzag lines, characteristic shapes or patterns
Visual symbols

Resources:

Refer back to book illustrations as examples, such as *My Diary from Here to There*.

Guiding Question: How can an immigration journey be represented in drawings?

Essential Understanding: Drawing a series of key episodes, illustrating a physical journey depicting transportation, incorporating visual symbols, and using contrasting visual elements to represent two different homes are some of the ways to represent an immigration journey visually.

Teacher and Student Activities:

1. Introduce the activity to students. They will be drawing episodes from their oral history interview, describing the person’s journey to the U.S. and what they found when they got here. If the student(s) have not been able to conduct an interview themselves, they select another oral history account to use. This could be one from the readings and classwork. Or, they might look on an online source of immigration oral histories to select an account to work with. The account should include information on the point of departure and reason for immigration, the journey to the U.S., and the transition to life in a new country, possibly including gaining citizenship.
2. Students will illustrate their immigration account as a journey with 8 episodes. (As an option, their drawings could take the form of an accordion book, made of a long folded paper to display a continuous journey.) Provide two new copies of Handout #1 for their use in planning, for their notes and sketches.
3. Students choose eight short episodes from their account to draw. These episodes might include: 1) the original home, 2) the decision to immigrate, 3) preparation for the journey, 4) the journey, 5) arrival in the U.S., 6) finding a new home, 7) beginning a new life, 8) meeting challenges.
4. After students have made initial notes and sketches, lead a discussion with students about what episodes they will use. What kind of illustration might work well to represent arrival in the U.S., for example? How will they represent the physical journey from one place to another? How will their drawings show contrast between the person’s original home and new home? Recall the book read by the full class, and how its illustrations used contrasting colors, or details of housing and dress to create a contrast. What examples do they remember of using traditional design elements or symbols, in the work of muralists or in book illustrations? How might they incorporate traditional patterns or symbols into one or more episodes in their drawings?

5. Distribute drawing paper; depending on its size, students will fold it in half or into four, and draw two to four episodes per page. Allow drawing time; some students may need to finish outside of class. If formatting as accordion books, glue pages end to end after drawings are finished, and fold them into an accordion.
6. If possible as a follow-up, students display their drawings and circulate to see the results.

Overview:

Students meet for discussion in their assigned small groups according to the book they have read. After discussing the book on its own, they compare that immigrant journey with the one read by the full class during Session 1.

Materials needed:

Students' copies of Handout #16 — Book Discussion Questions, with their notes
Handout #1 — Steps of an Immigrant's Journey
Students' copies of their books

SESSION 10: BOOK DISCUSSIONS**Guiding Question:**

How can one explore immigration journeys by reading literature?

Essential Understanding:

While they are “not true” in the usual sense, works of literature can relate the basics of actual incidents and/or explore inner aspects of these journeys by imagining and telling of the thoughts and feelings of immigrant characters.

Teacher and Student Activities:

1. Students gather in circles or around tables, in their assigned groups according to which book they read. If they have not yet completed Handout #1, to outline their view of the main steps in the journey, that is the place to start. Students compare their decisions identifying these steps; what are some of the differences, and reasons for them?
2. Students move on to discuss the first two groups of questions from Handout #16 (**Review** and **Your opinions**), and also add to their notes individually. Let them know they have about fifteen minutes for this part. Circulate to listen, pull students back on track if necessary, and remind students that everyone needs a turn to speak, if necessary.
3. After fifteen minutes, direct students to move on to “Connections between the book and other learning” and to continue their notes, for reporting out. Allow the rest of the session for their discussion. Continue to circulate to make sure they work through the questions and are making notes.
4. As an assignment, students need to use their handout notes to write up how they connected their book with their other learning about immigration. They write up (on separate paper) their comments on their book answering the handout questions, compare it to the book read at the beginning of the unit, and write a reflection on their learning. This written assignment will be turned in as a culminating project.

A FEW ADDITIONAL RESOURCES FOR TEACHERS

Immigration Information and Articles

<http://www.personal.anderson.ucla.edu/elioisa.borah/filfaqs.htm>

History of Filipino immigration

<http://www.csuchico.edu/ncpaso/filipino.htm>

History of Filipinos in America

<http://www.mtholyoke.edu/acad/intrel/chinex.htm>

Text of Chinese exclusion act

<http://www.sfmuseum.net/hist1/index0.html#chinese>

Museum collection of articles on Chinese immigration

<http://memory.loc.gov/learn/educators/workshop/european/wimmlink.html>

American Memory writings about many different immigrant groups

<http://adminstaff.vassar.edu/sttaylor/FAMINE/index.html>

Articles and letters related to the famine in Ireland in the mid-nineteenth century

Background essay on the economic cost and benefits of immigration, legal and illegal:

<http://www.cfr.org/content/publications/attachments/ImmigrationCSR26.pdf>

Immigration to Idaho

Idaho Issues Online, Boise State University website, has a section on immigration. In addition to the feature that is a source for these lessons on immigration from Mexico (Jones, Errol D. "Invisible People: Mexicans in Idaho History), there are also features on Somali-Bantu, Vietnamese, and Basque immigration to Idaho.

Idaho Issues Online, Boise State University.

http://www.boisestate.edu/history/issuesonline/fall2005_issues/

Additional Lesson plans for teaching about immigration

<http://www.yale.edu/ynhti/curriculum/units/1996/4/96.04.01.x.html#b>

Lesson plans on immigration with a focus on Mexican Americans and Puerto Rican Americans

<http://www.kqed.org/w/pacificlink/lessonplans/>

Angel Island immigration lesson plans and resources

<http://www.newtrier.k12.il.us/academics/social/ais/Baeb-Weiner/immigration.html>

Lesson plans and resources on immigration

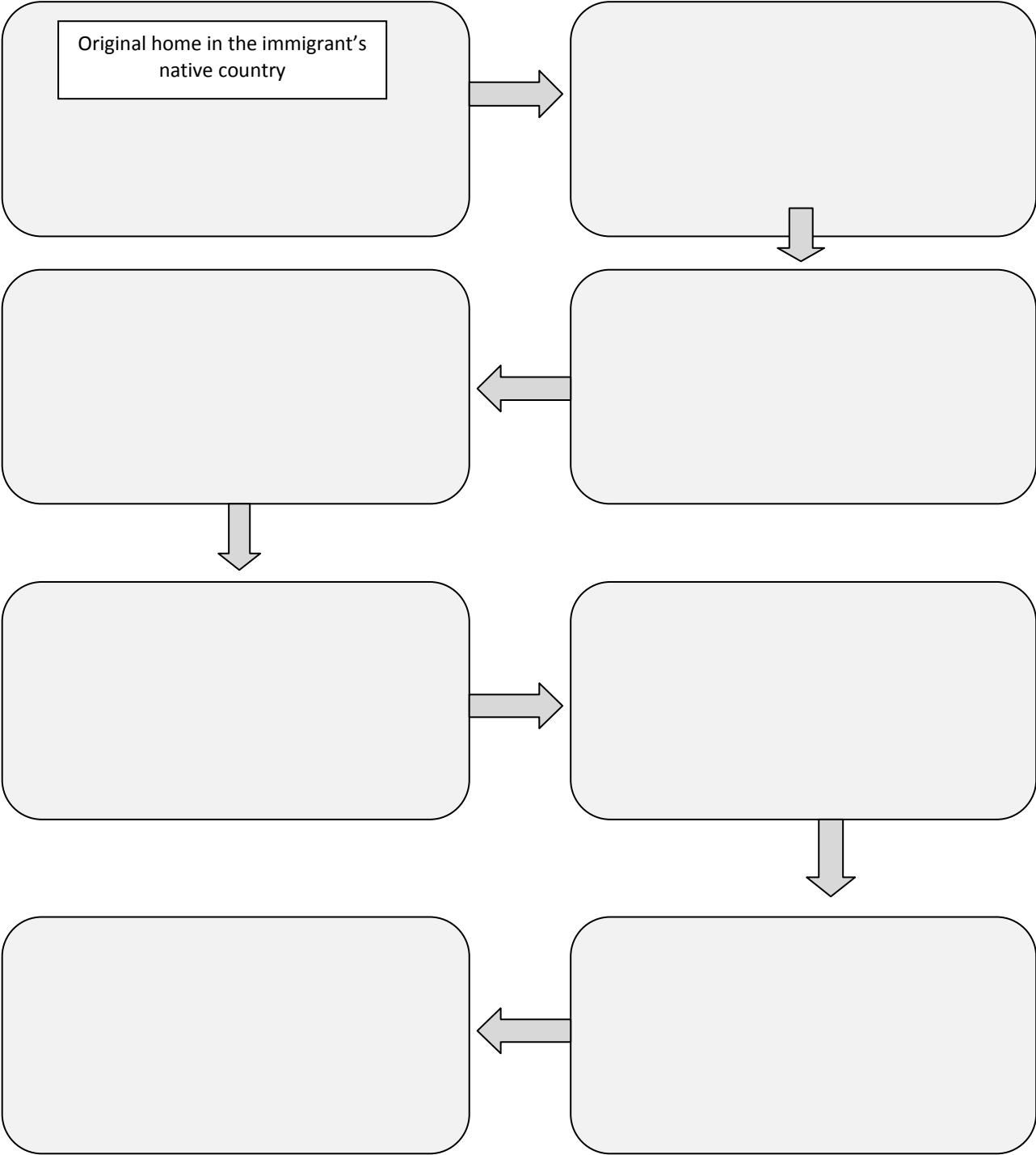
CHECKLIST OF STUDENT ACTIVITIES

Below is a checklist that summarizes the student activities during the Immigration unit. You can use this checklist to help plan dates for the activities and to keep track of progress.

- In-class exercise, Handout #1 — Steps of an Immigrant’s Journey Date_____
- Exercise for in-class, Handout #2 — U.S. Immigration Timeline Date_____
- Reference, Handout #3 — U.S. Citizenship Test Date_____
- Reading, Handout #4 — Oral History Excerpts from Immigrants Date_____
- In-class exercise, Handout #5 — Your Notes for Discussion of the Oral History Accounts Date_____
- Assignment, Handout #6 — Part of a Test Given at Angel Island to Potential Immigrants Date_____
- Reading, Handout #7 — Immigration from Mexico to the Pacific Northwest Date_____
- Reading, Handout #8 — Agriculture and Mexican American Workers Date_____
- Reading, Handout #9 — 1930s Mass Deportations of Mexican Americans Date_____
- Reading, Handout #10 — Oral History Excerpts on the 1930s Mass Deportation Date_____
- Reading, Handout #11 — Historical Overview of Japanese Immigration to the U.S. Date_____
- Reading, Handout #12 — Oral History Accounts of Japanese American Immigration Date_____
- Assignment, Handout #13 — Possible Questions for Interviewing an Immigrant Date_____
- Reading, Handout #14 — Historical Overview of Japanese American Incarceration Date_____
- Reading, Handout #15 — Excerpts from Interviews on Japanese American Incarceration Date_____
- Reading, Handout #16 — Book Discussion Questions Date_____

Handout #1 — Steps of an Immigrant’s Journey

In the account or story you read of immigration, what were the steps in their move to the U.S. and transition to a new life? Add something about the original home to the first box, and choose the most significant steps to write into the boxes.



Handout #2 — U.S. Immigration Timeline: A Few Significant Events

1848	Treaty of Guadalupe-Hidalgo ends the Mexican-American War. The United States acquires Colorado, Arizona, New Mexico, Texas, California, and parts of Utah and Nevada from Mexico for \$15 million. Mexican residents of the newly acquired territory have the choice to remain.
1868	The Burlingame Treaty with China is ratified, giving the right of unrestricted immigration of Chinese citizens to the U.S.
1882	The Chinese Exclusion Act is passed, the first law to restrict immigration on the basis of race and national origin. The Act suspended all immigration of Chinese laborers for ten years and forbade any court to admit Chinese people for citizenship.
1885-86	Anti-Chinese riots flare up in Seattle and Tacoma, most Chinese residents are expelled.
Late 19th century	During a period of enormous waves of immigrants arriving, immigration came to be seen as a threat, and Congress worked to pass more and more restrictions on "undesirable classes."
1898	Spanish American War. Cuba and the Philippines revolt against Spanish rule. The U.S. intervenes, and gains ownership of the former Spanish colonies of the Philippines, Puerto Rico, and Guam.
1907	The Gentleman's Agreement between the U.S. and Japanese Governments in 1907-08 greatly restricted immigration from Japan.
1910	The Mexican Revolution creates disruption that causes thousands of Mexicans to come to the U.S. Between 1910 and 1930, nearly a million Mexican people come to look for work.
1917	The Immigration Act of 1917 prohibited immigration from the "Asiatic barred zone."
1920	By 1920 nearly fourteen million out of the 105 million people living in the U.S. were foreigners.
1924	Quota Act: A discriminatory quota system is created, favoring immigrants from Europe and excluding people who were not eligible for citizenship, i.e. Asians. Immigration from a particular nation was limited to 3% of that nationality already in the U.S.
1930s	During the Great Depression, large numbers of Mexicans and Mexican Americans are deported.
1942	The incarceration of Japanese Americans begins.
1942-64	The Bracero Program provides temporary residence in the U.S. for Mexican farm workers and other laborers, without an option to remain in the U.S.
1965	The Immigration and Naturalization Act abolishes the old quota system, and sets a limit of 20,000 from each country. For the first time, people from Asian nations have access like those from Europe and the Western Hemisphere. Priority for visas is granted to individuals based on family reunification, needed skills, and refugee status.

Handout #3 — U.S. Citizenship Test

What do the stripes on the flag mean?

-
1. How many changes or amendments are there to the Constitution? _____
 2. How many representatives are there in Congress? _____
 3. What are the duties of the Supreme Court?

 4. Who becomes President of the U. S. if the President and the Vice-President should die?

 5. Who is the Chief Justice of the Supreme Court? _____
 6. Which countries were our enemies during World War II? _____
 7. According to the Constitution, a person must meet certain requirements in order to be eligible to become President. Name one of these requirements.

 8. Who was the main writer of the Declaration of Independence?

 9. What is the basic belief of the Declaration of Independence?

 10. Who wrote the Star-Spangled Banner? _____
 11. What is the introduction to the Constitution called? _____
 12. What is the most important right granted to U.S. citizens?

 13. Name one right guaranteed by the first amendment.

 14. How many times may a Congressman be re-elected? _____
 15. ¿Quién es el funcionario de más alto rango en su gobierno local?

Handout #4 — Oral History Excerpts from Immigrants

ORAL HISTORY EXCERPT 1:

This excerpt is from one of thousands of oral histories collected through the Federal Writer's Project in the 1930s. You can see they used a standard form for noting basic information about the person being interviewed, and the circumstances. However, the interviewer did not record the interview exactly as it was given with questions and answers, but rewrote it to be a continuous story. Because it is a historic document, it is reproduced here without changing it, with its errors of punctuation and all.

Federal Writer's Project:

STATE: WASHINGTON

DATE: December 21, 1938.

Mrs. Ruth Chinn, informant: 200-17th Avenue, Seattle, Washington.

2. Interview held at 2:00 P.M. Dec. 21, 1938
3. At the Chinese Recreational Center, 671 Weller Street
4. WPA Information Bureau, furnished name and address of Mrs. Chinn, making interview at the Chinese Recreation Center possible.
5. I went alone.
6. The Recreation Center is a vacant store building, now furnished with two ping pong tables and a broad wooden table, used as a desk by the Recreation attendants. This Center is located in the heart of Seattle's Chinatown.

FORM B: Personal History of informant.

STATE: WASHINGTON

SUBJECT: Chinese Folk Tales.

NAME OF INFORMANT: Mrs. Ruth Chinn, Seattle, Wash.

1. Ancestry; Chinese.
2. She was born in Seattle. (Much of this information requested is not available, as Chinese are suspicious and fear a misuse of this personal information.)
3. Her education was completed in Ling Nan University, Canton, China. (No dates)
4. Mrs. Chinn is small; slim, young, and pretty, in spite of the Chinese characteristic wide and flattened nose.
5. No other points gained. Her modesty and fear of not telling a story well made getting any story at all almost impossible.

It was summer in Canton, China and very hot. So the American Born Chinese boys from Seattle changed to white linen suits and tropical clothing such as is worn in India and other hot countries. They had been sent to Ling Nan University to complete their education in the Chinese language and history. These boys were from wealthy or well to do families, their ages ranging from 14 to 10 years. Chinese boys from all over the world go to this University.

Professor Wong especially, didn't like the Seattle boys because they were mischievous and played practical jokes. Besides their manners were bad, they were frank and outspoken, they ate too much and spent money they should have saved, for extra meals and picture shows.

The true Chinese boys Professor Wong held up as an example were quiet and mild. They sat down thankfully to their meals in the mess hall that was poorly made up of loose boards and bamboo thatching, And were willing to leave the table half filled and hungry, without protest. The Seattle boys thought the food was stale and scantily portioned out. So after eating in the mess hall they would use their money to take a launch across the water to Canton. They would go to a hotel and get a good meal, of fresh and plentiful food.

Wing was the leader of a little group of three Seattle boys, and Wing liked to correct Professor Wong whenever his American-gained knowledge gave him a chance Making Professor Wong very angry and leading him to use his position of Professor in charge of Wing's dormitory to teach Wing and the other Seattle boys good manners and the value of money through strict discipline.

So Wing was no longer allowed to play his guitar with American harmony and sing American songs after 10 o'clock at night, when all lights had to be out and silence was compulsory. Professor Wing thought Chinese music that cannot be harmonized, much more seemly than the discordant noises Wing and his companions took such delight in. Then, to correct the boys of extravagance, he forced the Seattle boys to put all their money in the treasury-- and whenever they asked for their own money, they would only receive a dollar.

This wasn't enough, it cost 20 cents to cross the water to Canton in a launch, 20 cents a show and at least 60 cents for a meal. After 6 in the evening, the boys would have to hire a sampan to get back to the University and this cost much more than the motor launch, 60 or 80 cents.

The boys said, we pay for our education and should be able to lead our own lives, as we do in America. We must all work together to force Professor Wong to break away from his severe rules.

Then the Seattle boys would slip out of the dormitory and play their guitars and sing American songs under the Professor's window as he was trying to sleep. But this only made Wong more strict[.?] He gave Wing and his friends much extra work on studies the boys thought were very dry Tying them down even more.

In desperation, while the Professor was out of the dormitory, the boys took all his white linen out of the closet and spilled ink all over. Then they put the suits back with a note saying."Try and find out who did this."

Professor Wong went to bed without noticing his clothing-- but the next morning none of his clothing was fit to wear.

Of course, Wong knew who had spoiled his clothing as the resentment of the Seattle boys against his rules was not hidden from him. And only the American Chinese boys would have the courage necessary to attempt such a destructive trick.

Professor Wong called Wing and his two best friends in his office and gave them the choice of either buying a complete new outfit of clothing for him or being expelled. The boys decided to be expelled as they were all anxious to return to Seattle where there was good food and they could lead their own lives.

ORAL HISTORY EXCERPT 2:

Note on Angel Island, San Francisco Bay area, California—Angel Island was the entry point to the U.S. for people arriving from across the Pacific. The immigration station there operated from 1908 to 1940. Many Chinese immigrants were detained at Angel Island for months, for lengthy interrogation about their home in China and their family. Immigration officials wanted proof that those entering were who they claimed to be, and kept extensive notes and photographs from each person entering to check for confirmation. Officials were also concerned that Chinese who were already living in the U.S. without documentation would try to re-enter through Angel Island to become legal residents. Immigration officials asked many detailed questions, and would compare their answers to those of their family members, to try to verify whether they had come from China as they claimed.

Personal information:

At age 17, Henry S.H. Gee immigrated in 1940 with a cousin to the United States. He was detained for more than a month at Angel Island. He and his father, who was waiting in San Francisco, went to Mississippi but later moved to Houston to join other relatives.

After returning from World War II naval service in 1946, Gee ran into "Number One" [who he met on Angel Island] on a San Francisco street. The man had been detained at least four years and was finally released when war broke out. Now 74, Gee is a retired engineering supervisor in Houston.

Interview excerpt:

"My cousin and I had spent at least a year practicing for the interrogation even before we left for America. My father had written a book of questions and answers for me. There were diagrams of our village, our house. It even had a drawing of my uncle's hand and description of his moles and marks."

"We studied about an hour a day. We studied on the ship (across the Pacific Ocean) and we kept studying once we got to Angel Island, too. I was nervous."

"The questions were tough. Not just how many people were in my family, but where do they sleep? What picture is hanging on which room of the house?"

"I met an older man in the barrack, he was in his 30s or 40s. He seemed well-educated and articulate but he had gotten stuck at Angel Island because he didn't have the right papers. We called him "Number One" because he knew the guards really well."

"All of us — all we wanted was to stay in this country."

--- Henry S. H. Gee, From the Angel Island website: <http://www.angel-island.com/hgee.html> By Lydia Lum, Copyright © 1998

ORAL HISTORY EXCERPT 3:

Densho Digital Archive
Densho Visual History Collection
Title: Roy H. Matsumoto Interview
Narrator: Roy H. Matsumoto
Interviewers: Alice Ito (primary),
Tom Ikeda (secondary)
Location: Seattle, Washington
Date: December 17 & 18, 2003
Densho ID: denshovh-mroy-01

<Begin Segment 1>

Note that this interview is written down exactly as it was spoken — with the words of the interviewer included, as well as the person being interviewed. This format is used to preserve the interview carefully as a primary source for historical research, without changing it. It doesn't matter if the person makes a grammatical error; their own wording still needs to be preserved. If the person speaking makes an error and then corrects himself or herself, their exact wording in doing so is recorded. This is to avoid the possibility that the person writing it down later will try to fix the interview, and record their own version of the account instead of being faithful to the original.

Personal information:

Nisei male. Born May 1, 1913 in Laguna, California. Lived in Japan from childhood through teenage years, before returning to the United States during high school. Incarcerated in the Santa Anita Assembly Center, California, and the Jerome incarceration camp, Arkansas. Volunteered for the U.S. army in 1942, and was inducted in the Military Intelligence Service. Selected for a dangerous mission in Burma, becoming one of the famed Merrill's Marauders. Provided crucial intelligence information for the U.S. government after tapping into a Japanese army communications wire in Burma. Instrumental in a mission to hold Nhpum Ga hill in Burma, in which he shouted military orders in Japanese to confuse the attacking Japanese soldiers. Awarded the Legion of Merit from the U.S. military, and stationed in China and Japan after the war. Met future wife while working undercover in Japan. Inducted into the Ranger Hall of Fame in 1993.

Although Mr. Matsumoto does not identify himself as a Kibei (American-born person of Japanese ancestry sent to Japan for formal education and socialization when young and later returned to the U.S.), some of his life experiences are similar to those who do identify themselves as such.

Interview:

AI: Alright, so today is December 17, 2003. We're here in Seattle at the Densho office with Mr. Roy Matsumoto. And I'm Alice Ito, and Tom Ikeda, also from Densho are interviewing, Dana Hoshide on videography. So thanks very much, Mr. Matsumoto. This is --

RM: *Doitashimashite.*

AI: Great to have you here. And we just want to start with your family background. And the first question I wanted to ask was your paternal grandfather's name, and where he came from in Japan.

RM: My grandfather's name was Wakamatsu Matsumoto and came from a place called Jigozen, right now it's the city of Hatsukaichi, nearby the city of Hiroshima in Hiroshima-ken.

AI: And what, how did he make a living in Japan? What was his family doing at that time?

RM: Well, his family was half farmer and half fishermen. And right there is the, lot of hilly places and not many arable place, so after crop is done, see, nothing else to do so they have to go to the inland sea, fishing to support themselves.

AI: And, excuse me, and what was your paternal grandmother's name?

RM: Haru Matsumoto, well, her maiden name was Motoyama, Motoyama clan, because the big family there.

AI: Well, you told us in our earlier discussion that your grandfather immigrated to Hawaii very early. And could you tell a little bit about why he went to Hawaii?

RM: Well, it so happened that my grandfather was the youngest son of the family. And I don't know how many the brother and sister that he had, but, only things that he do is help elder brother. Because in the Japanese custom, the elder brother inherit everything, including the debts, farm or house, everything. So the younger brother and sister, you see, they don't have anything. So naturally, in order to support themselves, have to find a job outside of family. And then, so happened at the time, the Japanese government solicit the contract laborer, going to Hawaii and work for pineapple field or sugar cane field to harvest sugar cane. And so my grandfather evidently applied for that.

AI: And I think you told us that he went to Hawaii about 1890?

RM: No, before that --

AI: No?

RM: -- I checked his... my nephew just sent me the book about my mother and other family members and mentioned that, that was 1888, so almost '90, but '87 or '8, I presume.

AI: And then --

RM: When he was about twenty years old. He married young and married my grandmother and went to Hawaii and, most likely Kauai first because my uncle was born there and says Kauai, that means probably sugar cane factory, I mean, the field in Hawaii.

AI: So, your, your grandfather and your grandmother both went to Hawaii?

RM: Hawaii, yes. Together.

AI: And, and your oldest uncle was born there in Kauai?

RM: Oldest uncle, and then also my auntie, too. Then, when my grandfather's contract was over he let his wife and his son and daughter go back to Japan. Then he, himself, came to Seattle, I understand. Then, then went down south to Southern California and start farming. Then, he know how to farm because his family was a farmer.

AI: Well, and so then, at some point he decided to call over your father --

RM: Uh-huh.

AI: -- from Japan?

RM: Yes.

<End Segment 1> - Copyright © 2003 Densho. All Rights Reserved.

ORAL HISTORY EXCERPT 4

Immigration: Their Stories

My name is Tina Duong. I came from Vietnam. I had a big house in Vietnam, and my family lived together. My father, mother, brother and sister, we had a business. After 1975 my family immigrated my country to Malaysia by a small boat. When we were on the sea, we were very worried about the robber on the sea, but we were very lucky. After 48 hours, we arrived in Malaysia. We stayed in Kuala Lumpur for two days than they sent us to Bulaubidong Camp.

In Bulaubidong, we lived there while waiting for my brother to sponsor. We lived in the camp. We couldn't leave the camp to find fire wood, vegetables, or any food for the children because it was forbidden to go outside the camp. My husband went fishing for a small fish and we didn't have enough rice to cook. When the children were sick, we don't have medicine for them. After two years the person who sponsored us was my husband's brother.

We left the camp to go to Philippines. We had to study English there for six months and then we went to the United States. When we first arrived, we had trouble because we didn't speak English very well. We weren't accustomed to the customs and way to life in the U.S. I couldn't use the oven, turn on the faucet, and shower, nor vacuum the floor because I wasn't encountered these things in my homeland. Eventually, I overcame the tough times and got to learn how things work, with hard work and determination. My family and I succeeded in life. We now have a very happy family, a nice house and a successful business. My children are studying hard in school and are bound to be successful in the future.

-Tina
(from the Ellis Island website)

ORAL HISTORY EXCERPT 5:

Armando González

Born in San Juan Huaxtepec, Oaxaca, 1968

I came to the [Yakima] Valley [in Washington state] in 1988. I like the weather here. First I worked in the fields and now I'm packing apples.

Music wasn't my vocation. It was a necessity. In the beginning, I lived with 18 guys in a room. Only two of us were working and it wasn't enough to feed everyone. That's when Manuel González and David Morales arrived from Mexico. They are musicians, and I offered to find them instruments. I couldn't play an instrument in those days. They invited more guys and we formed a band. Now we have fourteen members. We all play brass and wind instruments. I learned to be the emcee and rep for the group.

We play classic songs that are good for parties. It is our dream to play professionally, but it has not been possible because some of the players do not have their papers; we haven't be able to make it happen because some of us have regular jobs and some work under the table. We haven't found a sponsor. So far it's been just a weekend thing. We have written a few of our own songs and would like to record them some day. The band is called "Banda La Palmera." We are all related. It's a family band; we all come from San Juan Huaxtepec.

The Yakima Valley has changed a lot since my arrival here. In those days you couldn't find a place that made tortillas; it was necessary to travel up to thirty miles to buy them. Now we can buy Mexican food everywhere. Some day I would like to return to San Juan to work in the palm frond industry. My parents are weavers, and their work with palm fronds has always been our bread and butter. They helped us grow up and now I would like to make their work easier by making the palm more accessible.

ORAL HISTORY EXCERPT 6:

From interview with Thomas Murillo (May 13, 1991):

. . . it was not safe for him [in Mexico], so that's when he moved the family up and they came to the United States.

L: At that time, who was it—was it your sisters, then?

M: What?

L: How many family members came—just your mom and your dad and your uncles?

M: Well, the three kids—my oldest sister, my two older brothers, and my uncle and cousin and my mother and father.

L: So that's a bunch of people.

M: Yes, that's be seven. Yes, my brothers were small. The one—the oldest one that lives here, he was, I guess, maybe, a couple years old, may not even that. So he's probably a year old.

L: So, when you worked out at the fields what—did you live in? Did the farmer provide housing?

M: In that one year that I remember—and I'm not sure what year it was, but it was about 1929—we did live out on the farm on Chubbuck Road. And I don't know if it was the same year or the following year, we lived on a farm where the ordnance plant is located now. We lived there. And I'm pretty sure that it was two different years, but I don't know what years they were. And then moved to—well, the one of the Klutz(?) Farm was a little shack room house. Wasn't really a shack. It was two room house. But, nowadays—it's unbelievable now, you know.But it was like living in a park, because, actually, part of that farm was where there now is a picnic area. And so it was pretty nice out there. And with (?) it was a pretty good—I don't remember that we felt that we were living in poverty because—I mean, we were supplied with milk and eggs from the farm and the apples and things like that. . . . So the conditions that I found in California when I went there among the field workers was not nearly as good as the conditions that we were under here. “

http://kaga.wsulibs.wsu.edu/cdm-ims_2/document.php?CISOROOT=/ims_3&CISOPTR=696&REC=1&CISOSHOW=651

Handout #5 — Your Notes for Discussion of the Oral History Accounts

Write in the names of the people you read about.

1. Which phases of the immigration journey do these accounts describe? Do they talk about making the decision to leave their original home, the process of coming to the U.S., their arrival in the U.S., and/or what happened to their families after they arrived in the U.S.?

#1 _____	#2 _____	#3 _____	#4 _____	#5 _____

2. What do they tell you about transition in immigrant experiences? Do you get a sense of the length of time involved in making this transition from any of them?

#1 _____	#2 _____	#3 _____	#4 _____	#5 _____

3. What challenges and conflicts do the immigrants mention?

#1 _____	#2 _____	#3 _____	#4 _____	#5 _____

4. How would you compare the format of these interviews? Are they written up as interviews, directly as they were told, with questions and answers? Or was the interview rewritten as a narrative?

#1 _____	#2 _____	#3 _____	#4 _____	#5 _____

5. Give the Densho interview another look to identify different kinds of questions asked by the interviewer. Find and mark instances where the interviewer: a) summarizes to check for understanding, and where she asks questions b) to follow-up for further details, c) to introduce a new topic, and d) for verification.

3. State what size their yards are (if there are any), and list what is growing in them.

4. List all the members of your immediate family for three generations (aunts, uncles, grandparents, parents, brothers, sisters) and all the births, marriages, and deaths, with dates (year only). For all the living relatives, list what they do and where they live.

Handout #7 — Mexican Immigration to the Northwest

18th Century Beginnings: Exploration of the Pacific Northwest

Mexican and Mexican Americans have contributed to the development of the Pacific Northwest since the eighteenth century. In 1774, during a Spanish exploration of the Olympic Peninsula of Washington State, Spain claimed the Pacific Northwest. The Spanish captain Juan Perez led an expedition of primarily Mexican men, from Mexico up the coast to the future Washington State. In 1819, Spain gave up its claim to the Pacific Northwest (and sold Florida) to the U.S. by signing a treaty.

19th Century Transportation and Ranching

From the 1850s through the 1890s, Mexican people moved to the Pacific Northwest to work in mining and ranching. Mexican mule packers developed the region's first system of commercial transportation. They transported mining ore and other materials, as they had in Mexico, California and the Southwest. This system continued until the late 1870s, when the railroad network was established. Mexican *vaqueros* (the original cowboys) who were highly skilled with horses and cattle also moved to the Pacific Northwest to work in ranching, especially in Idaho and Oregon.

Early 20th Century Railroads and Agriculture

During the Mexican Revolution (1910-1917), some Mexican people feared for their lives and left for the U.S. Also, labor shortages in the U.S. drew many people from Mexico. In the Pacific Northwest, as well as the larger American west, people from Mexico contributed to the further expansion of railroads and to agricultural development. Many Idaho growers recruited in the Southwest and in Mexico for workers, especially after irrigation projects put a lot more land into cultivation.

Hard Times in the 1930s Great Depression

During the Great Depression of the 1930s, Mexican workers were being driven out of many states because other workers did not want to compete with them for jobs or services. However, even though there were not enough jobs in Idaho as elsewhere, still more agricultural labor was needed. Growers continued to bring in more Mexican workers, even though some local people objected. The growers said that Mexican agricultural laborers worked harder and faster than Americans. The laborers were often expected to work under very harsh conditions. The Mexican government was concerned, and the Vice Consul of Mexico visited Idaho to investigate the situation and report on it.

World War II and Working Conditions in the 1940s

During World War II, the need for labor increased dramatically while many American men were involved in the military. Adding to the shortage, Japanese Americans who had been involved in farming were incarcerated. Many more Mexican migrant workers moved to the agricultural regions of Idaho during this war. The working conditions remained difficult, and discrimination against Mexican Americans was extreme in Idaho. Workers organized strikes but did not manage to improve their situation by much. By 1948, the Mexican government responded to the discrimination by forbidding its workers to go to Idaho.

1950s and 1960s: Migrant Workers Begin to Settle Down

After World War II, some migrant workers began to settle and work in one place year round. Many more migrant workers in the Northwest made the transition out of the fields during the 1960s. More Mexican Americans began to operate small businesses, go to college and work in a full variety of professions. As children of migrant workers went into other work, the demand to bring new migrant workers from Mexico continued.

1960s and After: Migrant Workers Organize for Better Conditions

During the time of the civil rights movement in the 1960s, and farm workers organizing in California, members of the Latino community in Idaho formed organizations to assist their community. In 1971, the Idaho Migrant Council was formed and run by Mexican farm workers. Ever since, the council has worked for better housing, health care, and more education for migrant workers.

Today

Mexican Americans in Idaho today are involved in many types of work. Still, 95% of farm workers are Mexican American or Mexican nationals. Now Idaho is one of the top destinations for Mexican workers who are moving to the U.S.

A Few Facts and Figures (based on 2004 estimates)

Idaho has a foreign-born population that is 46% Mexican.
Undocumented Mexican workers make up approximately 5% of the Idaho work force.
More than 78.8%, and likely as many as 92% of undocumented Mexican workers pay Social Security and federal taxes through payroll deduction.
The unemployment rate in Idaho has gone down since 1991, while the number of Mexican workers in the state has increased.

Sources:

Jones, Errol D. "Invisible People: Mexicans in Idaho History" *Idaho Issues Online*, Boise State University.
http://www.boisestate.edu/history/issuesonline/fall2005_issues/1f_mexicans.html

Compean, Mario. "Mexican Americans in the Columbia Basin: Historical Overview." Columbia River Basin Ethnic History Archives. <http://www.vancouver.wsu.edu/crbeha/ma/ma.htm>

Wu, Hwei-Hsia. "Silent Numbers: The Economic Benefits of Migrant Labor." *Idaho Issues Online*, Boise State University.
http://www.boisestate.edu/history/issuesonline/fall2005_issues/5f_numbers_mex.html

Discussion Questions:

What brought Mexican immigrants to the Northwest in the nineteenth century? In the twentieth century? In the twenty-first century?

How would you describe the challenges faced by Mexican immigrants? Were these challenges faced only by the first generation, or by some of the later generations of U.S. citizens also?

What are a few of the major transitions made by Mexican Americans in the Northwest?

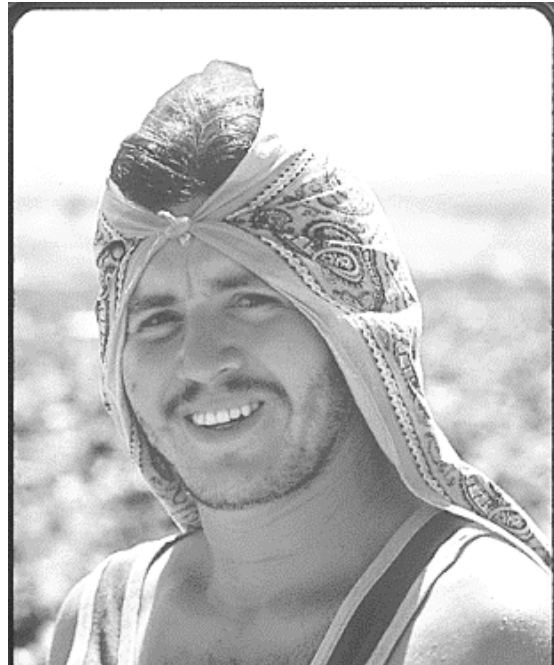
Handout #8 — U.S. Agriculture and Mexican American Workers

Our grocery stores are full of fruit and vegetables, grown through the hard work of farmers. We can buy this produce thanks also to the hard work of migrant laborers, who travel to harvest one crop after the next. Many Mexican men have been willing to come to the U.S. to work in the fields, because it was so difficult to support their families at home. For over a century, some farmers and growers in the western U.S. have hired workers from Mexico for the busy time of year. Many growers need extra workers to harvest crops for a short period of time every year.

Some years, more agricultural workers are needed than other years. Also, some families work as migrant laborers for several years, or for a generation, and then are able to settle in one place and do other kinds of work. For these reasons, growers continue to recruit additional workers from Mexico, or from other countries, some years.

During the 1930s, Mexican and Mexican American Workers Were Sent to Mexico

In American history, there have been hard times when there were not enough jobs for everyone, and some workers wanted to get rid of competition from immigrants or foreign temporary workers. For example, during the Great Depression of the 1930s, large numbers of Americans had no jobs and went hungry. The government tried different ways of making it easier for people to find jobs. One way was to reduce the competition, and unfortunately, many Mexican immigrants and U.S. citizens of Mexican ancestry were forced to leave their homes in the U.S. and move to Mexico.



Mexican farm worker in the Imperial Valley, California. He carries a green card, permitting him to work on U.S. Farms.

National Archive. ARC Identifier 549080

More than half a million people were deported to Mexico during the 1930s, and many others left because they believed they would be forced to leave next. At some points in history, Americans have ignored the rights of other U.S. citizens who they thought looked like foreigners.

Difficult Conditions for Farm Workers

Throughout the 20th century, Mexican and Mexican American migrant workers earned more money in the U.S. than they could in Mexico, but their wages were still low. They worked long hours outside in the heat, sometimes without enough water and usually

“Weeding sugar beets for \$2.00 an hour”

From the early 20th century, most workers in America’s fruit and vegetable fields were migrants who moved around the country following the harvest. Initially, growers hired Japanese immigrants. By the 1920s, Mexicans and Filipino field workers replaced the Japanese. They and their children worked long hours picking crops for very little money.

*National Archives,
Records of the
Environmental Protection
Agency (412-DA-11420)*



Photo: Bill Gillette, near Fort Collins, CO, 1972

without health care. Too many of their children worked in the fields instead of attending school. Their families would move, often every few weeks, staying in camps or temporary housing.

Farm Workers Organize for Better Conditions

In the 1960s, Mexican American farm workers in California began organizing for better wages and working conditions. In 1962, a son of two farm workers in California named Cesar Chavez began an organization known as the National Farm Workers Association. Chavez spent three years travelling the agricultural areas of central California, to talk with farm workers and build an organization. During the summer of 1965, a strike of farm workers took place in the California farm town of Delano. Two organizations of agricultural workers joined together,

led by Cesar Chavez and a woman organizer named Dolores Huerta. The workers demanded \$1.25 per hour to pick the grape harvest, and began a strike when they did not receive it.

Several thousand workers left the fields, putting the grape crop at risk of getting too ripe to sell. Growers met the wage demands, but this time the workers also demanded a union, as an organization to represent them. This struggle continued for several years, during which time Cesar Chavez asked the public not to buy grapes until the workers had a union. Millions of consumers responded and stopped buying grapes. After these years of struggle, workers were successful in receiving higher wages, and organizing services such as health clinics and community centers.

Discussion Questions:

- Why is there regularly a need for more migrant laborers from Mexico?
- Why were some American workers involved in pushing out Mexican and Mexican American workers in the 1930s?
- How did migrant farm workers begin to make demands? What are some of the reasons it is so difficult for farm workers to organize for better conditions?

Handout #9 — 1930s Mass Deportations of Mexican-Americans

For over a century, Mexican Americans have experienced the suspicion of others that they might be in this country illegally. Actually, many Mexican American families have been U.S. citizens for several generations, or even have lived in the American Southwest for several centuries. However, some Americans have not distinguished between Americans of Mexican descent and Mexican citizens. At several times in U.S. history, discrimination has resulted in detentions and even mass deportations of people to Mexico, including Mexican Americans as well as Mexicans without documents.

Hardships during the 1930s Great Depression

By the 1920s, there were several hundred thousand Mexican Americans, in addition to legal Mexican residents of the U.S. The Great Depression of the 1930s was a period of great hardship; many Americans were without jobs or basic necessities. Mexican Americans and Mexican workers were in especially desperate circumstances. The government began efforts to assist the public with food and jobs, and many Americans did not believe that Mexican Americans or Mexicans should be able eligible. Many local organizations and public officials decided a way to save resources was to send both legal and illegal Mexican residents back to Mexico. A large-scale effort to do so began.

Deportation to Mexico for both Mexicans and Mexican Americans

Between 1929 and 1936, an estimated 600,000 Mexican nationals and their children (many of whom were U.S. citizens) were sent back to Mexico. Many of them already felt the need to leave, when they had no jobs and were suffering from increasingly hostility. The government Secretary of Labor, William Doak, coordinated the effort with local officials in different states. Together, they planned the deportations to be a big news item, to scare others into leaving on their own. People were sent to faraway areas, in order to make it harder for them to get back to the U.S. border.

A Violation of People's Rights

The deportation campaign was a violation of many people's rights. People were rounded up without the chance to make arrangements for their property, or collect pay owed to them. Some families were separated; others were sent to Mexico with elders who were not in good health. Many children only spoke English, and had difficulty attending school in Mexico. Mexican Americans who were deported were denied their basic rights as U.S. citizens.

In 2006, the State of California apologized to surviving Mexican Americans and their families who had been deported during the 1930s.

Detention — a period of being held in custody before being seen in court

Detain — to hold back, to hold in custody

Deportation — the removal from a country of an alien (foreigner) who is there illegally

Mass deportation — deportation of a large group of people without consideration of their individual status

Great Depression — a time of severe economic distress in the U.S., with high unemployment, homelessness and hunger, from 1929 to about 1939

Public assistance — government aid to needy, aged or disabled persons and to dependent children

Handout #10 — Oral History Excerpts on the 1930s Mass Deportation

Excerpted from “Unconstitutional Deportation of Mexican Americans in the 1930s”

They were Americans not just by birth but also were culturally American. Mexico was at best an ancestral home. Nevertheless, Mexican and Mexican American families were desperate for work. Thus, many were coerced into migrating to Mexico by offers of cheap one-way train tickets. Other Mexican American families became so desperate that they went on their own in old trucks and cars to remote areas of Mexico. The Mexican government also enticed families with invitations to develop the Mexican hinterland (Balderrama & Valenciana, 2004a; Balderrama & Rodríguez, 1995). These experiences have been poignantly told in oral history interviews such as the following:

We, along with ten other families left from San Pedro [San Pedro, California], in trucks, to here [Punta San Ysidro, Baja California, Mexico]. There was no road from Ensenada. There was nothing here. (Balderrama & Valenciana, 2004a)

Especially important for educators is the experience of elementary and secondary school-age children who were expelled to a land which they had never known and frequently encountered living conditions more harsh than their American home (Balderrama & Rodríguez, 1995). The interviewee below explains the way that women had to cart water to do everyday tasks which had previously been done in a house with running water and a washing machine:

In the center of this meson [inn] there was a noria which is a long well. To get the water out of the noria you had to turn the handle around and around to raise the bucket. That's the way I used to pump the water out so I could do my washing. It was a tough life and it was twelve trips back and forth to carry the water. That was about five blocks that I had to go. I never did learn to carry water on my head. I carried it Chinese style. Later when we moved to the ranch it was the same situation. There wasn't dirt but sand that I had to walk over and that was really hard. (Martinez-Southard, 1971)

Many were accustomed to urban life and were suddenly thrust into a largely rural environment where there was no running water such as the situation described above. Many children were forced into child labor for survival and school became a luxury that their families could not afford.

We had to walk approximately fifteen to twenty miles to school. I resented the way we were taken from the United States and taken to Mexico and we had to struggle to live in a place where we had nothing. (Balderrama & Valenciana, 2004b)

Children who had already begun school in the United States had their education severely interrupted:

This was a setback for us. I could have gone to school, my family, my brothers and sisters and I had a better life here. I only went to school for 2½ years. We were living with my grandmother and aunt and they didn't want us living there anymore. (Valenciana, 2003a)

Source:

Valenciana, Christina. “Unconstitutional Deportation of Mexican Americans in the 1930s: Family History and Oral History,” *Multicultural Education*, Spring 2006.

Handout #11 — Historical Overview of Japanese Immigration to the U.S.

1860s to 1941: Japanese Immigrants Settle in Hawaii and on the Mainland West Coast

Japanese immigrants, like most immigrants to the United States, left their homes for opportunities to work for a better life for their families. A few laborers traveled to Hawaii and California in the 1860s. Most Issei (Japanese for “first generation”) came to the United States between 1885 and 1924. Some intended to return home after making their fortune, but many stayed and put down roots.

Japanese immigrants encountered racism and discrimination in the U.S. A law passed in 1870 declared all Asian immigrants were “aliens ineligible for citizenship.” They could never vote or have other protections that citizens enjoyed.

Work Done by Japanese Immigrants

The early Japanese immigrants were brought by companies who supplied workers to factory and farm owners. Japanese immigrants worked in agriculture, fishing, mining, and railroad construction. Japanese laborers were not allowed to join labor unions. They had no one to represent them on issues such as wages, hours, and benefits.

Some Americans Organized Against Japanese Immigration

Other organized labor unions helped to establish anti-Japanese organizations. These unions wanted all immigration from Japan to end, and some argued that immigrants should be expelled from the United States. Farmers also did not like competition from the Japanese immigrant farmers. Anti-immigrant groups successfully pushed for laws to deny Asian immigrants the right to own land. These laws in western states were known as Alien Land Laws.

Many Issei were succeeding slowly in the western states, despite the odds against them. Unfortunately, Caucasian hostility grew, and anti-Asian propaganda was normal for the day. Racist newspapers, like *The San Francisco Chronicle*, wrote frightening articles about “the yellow peril” threatening “white man’s country.” Typical headlines were:

BROWN MEN AN EVIL IN THE PUBLIC SCHOOLS
CRIME AND POVERTY GO HAND IN HAND WITH ASIATIC LABOR

The Japanese Government is Concerned about Treatment of Immigrants

The Japanese government noticed how its immigrants were treated in the United States. In 1906, the hostility and discrimination against Japanese immigrants in California almost led to war with Japan. Japan objected when the San Francisco School Board announced it would segregate the schools and send Japanese American students to separate schools. To resolve the situation, President Theodore Roosevelt made an agreement with the anti-Japanese groups. San Francisco agreed not to segregate the schools if further immigration from Japan was stopped.

Terms for Japanese American Generations

Issei first generation, or immigrants from Japan in the U.S.

Nisei second generation, or children born in the U.S. to immigrants from Japan

Sansei third generation, or grandchildren born in the U.S. to immigrants from Japan

A Few Early Legal Restrictions on Japanese Americans:

1870	Naturalization Act
1907-08	Gentlemen’s Agreement
1910-20s	Alien Land Laws

Japantown, or Nihonmachi:

A Japanese American ethnic neighborhood in a West Coast city such as Los Angeles, San Francisco, or Seattle.

“Yellow Peril”

A racial slur for Asian Americans—primarily those of Japanese and Chinese heritage—and the supposed threat created by growth in their communities.

This international crisis led to an agreement between the U.S. and Japan, signed in 1907 and 1908, and known as the Gentlemen’s Agreement. Under this agreement, laborers from Japan could no longer come to the mainland U.S. However, Japanese women were allowed to immigrate. Issei men traveled back to Japan to find wives, and many “picture brides” came to the United States. The Japanese immigrants put down roots, began families, and established communities up and down the West Coast. But discrimination continued, and Asian exclusion groups agitated for the Immigration Act of 1924, which stopped all immigration from Japan to the United States.



Picture brides being processed, c. 1910
Angel Island, California, Courtesy of California
State Parks (Number 090-544).
Densho ID: denshopd-i41-00003

Later Generations of Japanese Americans

In the 1920s and 1930s, Japanese Americans on the West Coast ran successful produce farms and small businesses in “Japantown” neighborhoods. These were almost the only opportunities available to them, after their earlier decades as migrant laborers. Their children, the Nisei (“second generation”), were born as U.S. citizens. They attended school, spoke English, and grew up with other American children. Japanese American farmers produced food for many other peoples’ tables. With their skills and hard labor, they were able to grow 10% of the total value of California's harvest on only 1% of California's agricultural land. The Japanese Americans’ economic success and growing communities caused fear and resentment that would severely affect them when war was declared with Japan in 1942.

Discussion Questions:

What labor needs in the U.S. and Hawaii first brought Japanese immigrants?

Why was it difficult for Japanese workers to organize for better conditions? How were their rights restricted?

How did the situation for Japanese immigrants change as a result of objections from Japan?

Handout #12 — Oral History Excerpts, Japanese-American Accounts of Immigration

Densho Digital Archive

Densho Visual History Collection

Title: Shigeko Sese Uno Interview

Narrator: Shigeko Sese Uno

Interviewers: Beth Kawahara (primary), Alice Ito (secondary)

Location: Seattle, Washington

Date: September 18, 1998

Densho ID: denshovh-ushigeko-01

<Begin Segment 1>

Personal information:

Nisei female born 1915 in Seattle, Washington's International District. At an early age became active in the Japanese Baptist Church. Parents owned and operated a dairy plant called White River Dairy. Was a student at the Baptist Missionary Training School in Chicago, Illinois. Took a group of young women on an eye-opening trip to Japan right before the war started.

Incarcerated with her family in Puyallup Assembly Center with a newborn baby, moving to Minidoka incarceration camp before relocating to the East Coast. Returned to Seattle in 1947 and became the first Asian American and first woman to work at the Rainier Heat and Power Company, then a key property owner and landlord in the International District. She was the first woman president of the Japanese American Citizens League, and played a lead role in the redress movement.

Interview:

BK: Today is September 18, 1998. And representing the Densho project is Alice Ito and myself, Beth Kawahara. And we're very pleased to be here today with Shigeko Sese Uno. So Shigeko, could you start by telling us a little bit about your father, his life in Japan, how he got over here to America?

SU: All right. My father's name, Eichi Sese, lived in Tottori. He was the oldest son of a farmer. But I guess he didn't like farming. And also the Russo-Japanese War was going on, and he didn't want to be drafted into the Japanese army, either. So a group of his friends -- and so he decided to come to America. But that was a goal. Tottori is on the Japan Sea side, the other side of Honshu. So they had to walk over, no transportation. They walked over the mountains that divided Honshu, and came into the seaport. Could have been Hiroshima. They jumped on the first boat they thought was destined for America. 4. But when they landed, it was in Mexico. And so they realized they're in Mexico. And they traveled all the way over the border. They sneaked in. Someone took the attention of the customs officer, whatever you, immigration people. And so they were able to slip in. And they found their way up to Seattle. He's never told me about any of the visits in other California cities or Oregon, but anyway, their destination was Seattle. And that's how they got here.

BK: And on their trip northward, did they just take odds, odds and ends of jobs, or...?

SU: Well, I have asked him, and the only thing he would say, he did mention, was having a job in Mexico, digging graves. I guess they did that. But the rest of the trip he has never mentioned. And it's too bad. We never thought of asking our father for details, and...

BK: And so once he was here in Seattle, did he stay and establish a business at that time?

SU: No. When he landed he worked at various jobs, working in a restaurant, not as a cook, but just a helper, I think. Worked in a hotel, cleaning. And he said that some day, sometimes he would have three jobs a day, earn enough money. So he went back to Japan so he could legally come back to America, and also get married to my mother. My mother was a daughter of a Zen Buddhist priest, so she was raised in the Buddhist temple. But they also happened to be next door to my father's farm, so they knew each other. And they got married in Japan. And my mother and father came to Seattle, I imagine about the first part of, well, around 1910, something like that, because I was born 1915 in the International District.

BK: Where exactly was that in the International District?

SU: Where...

BK: That you were born? Where was your first home that you remember?

SU: Oh, it was on Seventh Avenue South, between Main and Washington. And I remember that home because I fell off of the second floor window. [Laughs]

BK: Excuse me. You fell off the second-floor window when you were just a little baby?

SU: No. I was able to walk. But this house was a long house -- what you do call it? -- different families lived. And it was on a hill. Seventh Avenue is a hill between Main and Washington. And my mother tells me that I was looking out of the window while she was vacuuming the living room. All of a sudden I wasn't there. She looked below, and there I was, two stories down. We lived in the upstairs.

BK: You're always an active person, then, even at that young age?

SU: So...

BK: And subsequently did you have other brothers?

SU: Yes. I had a brother, Masa, that was born 1917, and another brother, Tosh, 1918, another brother, George, born in 1920, and the last one, Kaoru, 1922.

<End Segment 1> - Copyright © 1998 Densho. All Rights Reserved.

Densho Digital Archive
National Japanese American Historical Society Collection
Title: Harvey Watanabe Interview
Narrator: Harvey Watanabe
Interviewers: Marvin Uratsu (primary), Gary Otake (secondary)
Location: Seattle, Washington
Date: December 12, 1997
Densho ID: denshovh-wharvey-02

<Begin Segment 3>

Personal information:

Nisei male. Born February 1919 in Exeter, California. Spent prewar childhood in Visalia, California. Drafted prior to World War II. Served in an activated National Guard unit at Fort Lewis, Washington. When World War II broke out, he and all the other Nisei servicemen at Fort Lewis were sent inland. About twenty, Harvey included, went to Fort Hayes, Columbus, Ohio. Recruited for the Military Intelligence Service and trained at the Military Intelligence Language School at Camp Savage, Minnesota. Sent overseas to serve in the Allied Translator and Interpreter Section (ATIS) of General MacArthur's headquarters in Australia, Manila and Japan. Assisted in negotiating the surrender of Japanese troops in Manila. Managed the Dai Ichi Hotel in Tokyo for headquarters staff. Later served in the Korean War. Resettled in Seattle, Washington and worked for the Boeing Company.

Interview:

MU: So, after living up here like that, he went to California and that's where you were born?

HW: Yes, my mother was a picture bride and came into San Francisco.

MU: Can you tell us a little bit about how the picture bride arrangement works?

HW: Well, picture bride arrangements work by supporters of each side. And they would then send pictures over and exchange pictures. If that was then suitable then they would be married, although they weren't together. And that would then allow the bride to come over.

MU: We've heard some horror stories about -- on that arrangement. But, in your family's case, everything worked out all right?

HW: I think, I think there were some little shenanigans pulled, because, you see, my uncle who was not married at the time brought my mother back with him. He was visiting in Japan and brought her back.

MU: What was the significance of that?

HW: Well, you see, the way I figured out is my father had "wetbacked" across the Canadian, U.S.-Canadian border, so he couldn't use, they couldn't use his name. Because there is some mix-up -- my sister looked into it, and she had some questions. And it just struck a light in my mind here, what my father had been telling me.

MU: Yeah.

HW: Yeah.

MU: Well that's good. Then, possibly your mother came over as your uncle's bride?

HW: Yeah.

MU: Well, that's interesting. Thanks for sharing that bit of private information.

HW: I think that's possible, yeah...

MU: But, apparently your father was determined to come to America...

HW: Yes.

MU: ...if he did this "wetback."

HW: I found out about that later during my teenage years. Mentioned to me one day, he says, "I want to ask you a question." I says, "Sure, what is it?" He says, "I have some property in Japan and if I die, it's supposed to go to you." He said, "Do you want the property?" I said, "I don't have any use for it, because I'm not planning to go back to Japan." And previous to that, as a nine-year-old I had visited Japan for a few months. I met my cousin over there and another cousin was over here. He had migrated to the U.S., the older cousin. And so I told my father, "I have no use for it, so why don't we give it to my cousin?" So he went, we went to the consul and...

MU: Had that arranged?

HW: ...made the arrangement. And so all the property there was -- in Japan, was -- my cousin fell heir to it, yeah. So that's when he first let me know that he had no intention of going back to Japan. I mean...

MU: Burning the bridges, right there.

HW: Yeah, he was burning the bridges, yeah, uh-huh. And this was in the middle '30s, during the Depression.

MU: Well, a lot of the Isseis -- I think at about that time -- were wondering which way to go.

HW: Yes.

MU: Go back to Japan, or stay here. And your father apparently made up his mind early that he wanted to stay here.

HW: Well, I think, I think wanting to and staying here are two different things, you see. I mean, you know, because of the situation, political situation -- not legalistic, but still political -- they could've rounded up everybody and kicked 'em out. So, my father always mentioned that, he says, "You're an American citizen, and I'm not. But if anything happens between U.S. and Japan, I'm staying here. And I want you to remember you're an American citizen." You know, he said that to me many times.

Discussion Questions for Oral History Excerpts:

How did these immigrants enter the U.S.? For those who entered illegally, why do you think they did so? Did either of them mention consequences for having done so?

What was the family situation for each immigrant, and how was it affected by their move?

As part of the lengthy transition of immigration, there is a decision to move to the U.S., and often after some years and some hardships, there comes the decision of whether to stay in the U.S. or return. One account mentions that many Issei had to consider whether to return or stay. Why did so many consider returning, and how did this person (Mr. Harvey Watanabe) describe their decision to stay? What other immigrant accounts or stories have you read that involved a decision about returning to the person's original country?

Handout #13 — Possible Questions for Interview

Think about the oral history accounts you have read and viewed so far as you review these questions that represent basic steps in an immigrant journey. Make notes on this page on how you would revise these questions, or what you would add to them if you have the opportunity.

Origins:

1. Please tell us a little bit about your original home and native country.

Decision to Immigrate:

2. Who in your family made the decision to immigrate to the U.S.? What was their reason?

Preparation:

3. Do you remember getting ready to leave for the U.S.? How did you prepare? Did you choose a personal item to bring with you to remember your old home?

Departure:

4. What was it like to actually leave? How did you say goodbye?

Travelling to the U.S.:

5. What do you remember about the trip to the U.S.?

Arrival:

6. What were your impressions when you first arrived in the U.S.?

Relocating families:

7. Did you travel with family members? Were you meeting up with family members who were already in the U.S.? Did you leave some family members behind, with plans to bring them later?

Finding a new place to live:

8. Where did you live first, and what was it like?

Work or school:

9. Did you have a job before you arrived, or a plan to attend school? Or, how did you go about finding work once you were here?

Challenges:

10. What were some of the major challenges for you in making the transition to your new life?

Handout #14 — Historical Overview of Japanese American Incarceration

The 1941 Attack on Pearl Harbor and its Aftermath

Disaster struck on December 7, 1941, when Japan attacked U.S. military bases in Pearl Harbor, Hawaii. More than 3,500 servicemen were killed or wounded. The next day, the United States declared war on Japan and entered World War II. The surprise bombing of Pearl Harbor shocked and enraged Americans. Many Americans feared that Japan would attack the West Coast of the United States next.

Americans Became Suspicious of Japanese Americans

Angry Americans didn't think to distinguish between the Japanese military and the law-abiding Japanese Americans--citizens and legal immigrants who had lived for several decades on the West Coast. Japanese Americans looked like the enemy, and after Pearl Harbor people instantly distrusted anyone with a Japanese face and name. Because the *Issei* were not allowed to be citizens, they were all immediately classified as enemy aliens. Immediately, FBI agents searched thousands of Japanese Americans' homes and took the fathers away to Justice Department detention camps without any explanation or criminal charge.

Newspapers printed false stories about Japanese Americans spying and sabotaging military bases. In fact, not a single Japanese American living in the United States, Hawaii, or Alaska was ever charged or convicted of espionage or sabotage. Anti-Asian farmers, labor unions, and businessmen saw ways to profit by sending away their Japanese American competitors. They urged officials to remove everyone of Japanese descent from the coast.

Japanese Americans Were Not Protected

Japanese Americans had no political power for countering this wartime hysteria. How could they protect themselves? The older generation did not have the right to vote because they could not be citizens. Most of their children were too young to vote. Local politicians did not stand up for the Japanese Americans, and federal government officials did nothing to stop the increasing anger at this powerless community.

"Oh, we were shocked after Pearl Harbor. I was embarrassed to go to school. The family was in turmoil that December. We didn't know what the government or the people around us were going to do to us. We were scared."

— 16-year-old Japanese American boy, Seattle



The Japanese military attacked the U.S. naval base at Pearl Harbor, Hawaii, December 7, 1941. The surprise attack set off U.S. involvement in World War II.
Densho Digital Archive: denshopd-i37-00768

"A Jap's a Jap. . . There is no way to determine their loyalty."

--General John DeWitt

The Military, Politicians and the Media Claimed Japanese Americans were Dangerous

Many military heads, political leaders, and journalists insisted that everyone of Japanese heritage was potentially dangerous. They argued that Japanese Americans were by nature less loyal than other Americans, because they had racial and cultural ties to Japan. Without evidence of suspicious activity, Army officials told President Franklin D. Roosevelt it was necessary to remove every person of Japanese heritage from the West Coast.

At the same time, military commanders in Hawaii said the 160,000 people of Japanese heritage on the islands could be trusted. The Japanese Hawaiians were not removed to camps, even though the islands were more vulnerable to Japanese attack.

These Claims of Danger Were Not True

In fact, reports that Roosevelt had received before and during the war from the FBI, Navy, and other federal agencies contradicted the Army's claims. Those investigations concluded Japanese Americans were no more dangerous than any other group.

"We're charged with wanting to get rid of the Japs for selfish reasons. We might as well be honest. We do. It's a question of whether the white man lives on the Pacific Coast or the brown man. . . If all the Japs were removed tomorrow, we'd never miss them. . . because the white farmers can take over."

— *Saturday Evening Post* article, May 1942

"My older brothers were running the business. Then the war broke out and they lost everything. We turned over the house, the furniture, to people who never did send money. That morning Mother washed all the dishes, put them away, made the beds, and my doll was still sitting on the couch. And we took our suitcase and we went out."

— *11-year-old Japanese American girl, 1942*

President Roosevelt Decides to Remove Japanese Americans in 1942

On February 19, 1942, President Roosevelt sided with General DeWitt, the Western Defense Commander, and signed Executive Order 9066. This order gave military commanders the extraordinary power to exclude any person from any area of the country. Congress then passed a law to fine and imprison any civilian who violated orders from the military. (Normally, civilians do not have to comply with military orders.) Next, General DeWitt issued over 100 military orders that affected only Japanese Americans living in West Coast states. The United States was also at war with Germany and Italy, but the orders did not apply to German and Italian Americans.

Restrictions on Japanese Americans Begin

All Japanese Americans then faced restrictions. At first, they were required to obey an 8:00 p.m. curfew, were not allowed to take money out of the bank, and were not allowed to travel beyond a short distance from home. Then in March 1942, General DeWitt ordered the army to move 120,000 Japanese Americans into temporary detention camps, called "assembly centers," set up at race tracks and fairgrounds. Families had only a week or two to sell or entrust to others their houses, farms, businesses, pets, and personal belongings. No one can accurately calculate the value of the property they lost.

Only a Few People Tried to Help

Very few people at the time objected to the forced removal and incarceration of 120,000 Japanese immigrants and their children. A few religious groups such as the Friends (also known as Quakers) did say it was unfair. Lawyers dedicated to civil liberties later argued the cases of the few Japanese Americans who demanded their rights in the courts. Some individuals on their own tried to help their Japanese American neighbors by watching over their property, visiting them in the camps, and sending them needed supplies.

Most Japanese Americans Were Citizens, but Labeled Enemies

Even though two-thirds of the incarcerated Japanese Americans were U.S. citizens, their legal rights were ignored. General DeWitt said, "The Japanese race is an enemy race and while many second and third generation Japanese born on United States soil, possessed of United States citizenship, have become 'Americanized,' the racial strains are undiluted." Even infants, children, the elderly, and sick were sent to the camps, though they could not be a security threat.

General John L. DeWitt, from 1941-43 was responsible for the defense of the western U.S. From the Arlington National Cemetery website: *"Between March 1941 and September 1943, he commanded the Western Defense Area (the Western portion of the United States). During his tenure, a measure was undertaken in the Western states and provinces by the United States and Canada whereby a denial of constitutional rights to Japanese-Americans who were compelled to leave their homes. The evacuation of these citizens was motivated by excessive fears in some of the military, a near-panic state in some parts of the civilian populace on the West Coast and the greed of some special-interest groups who were in a position to profit from the property losses of these citizens. "*

www.arlingtoncemetery.net/jldewitt.htm

Society of Friends:

A Christian sect that rejects ordained ministers and is opposed to war. Members refer to one another as Friends, and are often called Quakers by the outside world.



Densho Digital Archive, 2008

A Japanese American family wears numbered I.D. tags and waits to board a ferry that will take them from Bainbridge Island, Washington, to an incarceration camp at Manzanar, California, March 30, 1942. Densho Digital Archive, denshopd-i34-00080

Four Years of Incarceration

A few months after being placed in the “assembly center,” everyone was moved to more permanent incarceration camps in remote locations. The Japanese Americans lived in barracks surrounded by barbed wire fences and guard towers. The United States was fighting to defend democracy, but through these four years of mass incarceration, it suspended many basic constitutional principles:

- right to liberty, property, and due process of the law
- freedom from unreasonable search and seizure
- equal protection under the law
- presumption of innocence
- the right to demand release from unjust imprisonment (habeas corpus)
- right to a speedy trial, to hear the accusations and evidence, to have a lawyer

Education in the Camps

The American public did not question the decision to remove Japanese Americans from the West Coast, or turned a blind eye to these events. In schools set up inside the camps, Japanese American students were taught about the U.S. Constitution, the American system of justice, and the importance of patriotism. Some students and teachers wondered quietly how these lessons could be taught without discussion of their own situation, while they were deprived of their liberty.

“When I think about it, the assignment that we should be teaching ‘love of country’ to students who had been uprooted from their homes, transferred from the green Northwest to the Idaho desert, plunked down in primitive conditions and kept behind barbed wire..., who were we to teach them ‘love of country’?”

— Caucasian teacher in Minidoka Incarceration Camp

Supreme Court Case

“These camps have been definitely an imprisonment under armed guard with orders ‘shoot to kill.’ In order to be imprisoned, these people should have been given a fair trial in order that they may defend their loyalty at court in a democratic way.”

— Fred Korematsu

Justice Roberts disagreed with the ruling, and wrote this opinion:

I think the indisputable facts exhibit a clear violation of Constitutional rights. ...it is the case of convicting a citizen as a punishment for not submitting to imprisonment in a concentration camp, based on his ancestry, and solely because of his ancestry, without evidence or inquiry concerning his loyalty and good disposition towards the United States.

U.S. Supreme Court Upholds Mass Incarceration of Japanese Americans: The 1943 Decision in *Korematsu v. United States*

In 1942, all but a few Japanese Americans followed the government orders that restricted their liberties. They followed the orders forcing them to leave their homes and businesses and live under armed guard in incarceration camps. Those few who challenged the U.S. government's violation of their constitutional rights took the chance of being called disloyal or unpatriotic—a risky status at that time. Fred Korematsu was convicted of violating the military orders when he did not go to the assembly center.

One Man's Case Is Heard by the Supreme Court

Korematsu's case reached the U.S. Supreme Court in 1943. The government lawyers argued that detention was a military necessity. In a 6-to-3 decision in the case of *Korematsu v. United States*, the Supreme Court justices sided with the President and Congress. With this decision, all three branches of government had endorsed the mass incarceration.

Years Later, Korematsu Is Cleared

In the 1970s, it was discovered that the government's lawyers knew they had presented false evidence in 1943 to the Supreme Court. They had made-up claims of Japanese American disloyalty. A federal district court in 1984 erased Fred Korematsu's conviction for violating the exclusion order. Unfortunately, the Supreme Court's 1944 endorsement of the incarceration itself was not overturned.

Congress and the President Apologize to Japanese Americans

About thirty years after being released from incarceration camps, Japanese Americans started calling for the U.S. government to admit it had wrongly imprisoned them. Groups around the country organized and demanded justice. In response, Congress formed a commission to investigate the government's actions towards Japanese Americans.

This commission held public meetings around the country to investigate what had happened years earlier. Many Japanese Americans who testified at the meetings about their experience were speaking of the horror of living in the camps for the first time.

Commission Finds that Incarceration was Wrong

Redress and reparations: two terms used to refer to Japanese American efforts to get compensation from the U.S. government for being wrongfully detained in incarceration camps during World War II. While often used as synonyms, "redress" can imply an apology; "reparations" specifically refers to monetary compensation.

Civil Liberties:
Monetary:
Injustice:

"At the University of Wisconsin, people would say, 'Where are you from? I never told them I was in camp. I was too ashamed to tell them that. But after the commission hearings, well, since everybody knew about it, then I was able to ...describe to them what the situation was and what conditions we lived under... It kind of opened it all up for me."

— Japanese American redress activist

The commission's 1983 report found that military necessity was not the cause for the mass imprisonment after all. Instead it concluded: "the broad historical causes which shaped these decisions were race prejudice, war hysteria, and a failure of political leadership."

The commission had uncovered intelligence reports that showed there was no spying or sabotage by Japanese Americans and that they were loyal to the United States. They also found that Japanese Americans had suffered great losses and emotional damage. The commission recommended that the government give an apology and redress, or compensation, for the injustices it had committed.

The Civil Liberties Act of 1988 Passes

Congress passed and President Ronald Reagan signed the Civil Liberties Act of 1988, which required payment and apology to survivors of the incarceration. Most of the immigrant generation, who had lost everything they worked for when forced into the camps, did not live long enough to know the government had admitted doing them wrong. The letter of apology, signed by President George H. Bush, included the lines:

"A monetary sum and words alone cannot restore lost years or erase painful memories.... We can never fully right the wrongs of the past. But we can take a clear stand for justice and recognize that serious injustices were done to Japanese Americans during World War II."

Remember these Constitutional Principles?

Due process: standards of fairness that U.S. national and local governments must abide by in carrying out laws and legal proceedings.

Unreasonable search and seizure: search of a person or property without probable cause, and without a warrant identifying the person or place to be searched and the property to be seized.

Presumption of innocence: a person at trial cannot be considered guilty until this is proven by the prosecution.

Habeas corpus: protection of individuals against unjustified arrest and imprisonment.

Handout #15 — Excerpts from Interviews on Japanese American Incarceration

Densho Digital Archive

Densho Visual History Collection

Title: Frank S. Fujii Interview

Narrator: Frank S. Fujii

Interviewers: Larry Hashima (primary), Beth Kawahara (secondary)

Location: Seattle, Washington

Date: September 3 and 5, 1997

Densho ID: denshovh-ffrank-01

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Personal information:

Nisei male. Born 1930 in Seattle, Washington. Grew up in Jackson Street neighborhood in Seattle, Washington. Incarcerated at Puyallup Assembly Center, Washington, and Tule Lake incarceration camp, California. Resettled in Seattle. Former teacher and varsity basketball coach at Seattle's Franklin High School and administrator at Seattle Central Community College.

Interview:

LH: Well, going back again sort of right before you left, I mean, your father actually, eventually was reunited with you and your mother and your brother in Tule Lake. What was that like?

FF: Yeah, I think when the Justice Department okayed his release from Santa Fe, New Mexico to Tule Lake and I said, "Dad's coming back, man." And then I told Seibo, who was still in camp, "He's coming back." And so we knew what day -- they didn't tell us what time. So waiting for a truck to drop him off, and we waited and waited -- and I remember it was in the afternoon, and it was a hot day, and the truck dropped him off, and he had to get off the back, and I grabbed his luggage and I brought it inside. And, now, I didn't see him from '41 December 7th 'til '44 something, in '44. So that's a few years, and I think when I've grown up so much... I, my body's changed, my looks changed and I'm more a man. I mean, I've grown about 5-6 inches. And so as he looked around the family, Seibo nods and his, my dad's grandson and he looks at Mom. And then some guests that knew him and some people in Tule, Seattle folks that knew him and I think... who else was in camp at that still, Seibo, me, Mom and Kinko. They were all gone in a sense, but the whole scenario was the lot of his peer group, who Dad sort of remembered and didn't, because I think he was, he was too tired that day. But the bad scenario was, as he went around the room, he nodding his head and kinda greeting everybody by looking at them, and kind of saying, "I think I know you, but, hi, how are you." But then he points to me, of all people, and he says, "Who's this boy?" And, you know, that, that really shook me. But I, I never forgot that, because I felt loss at that time. And I think that mental part of it all, that's what, I think the effect of camp does to you. It isn't the other monetary kind of things that get to you. 'Cause you could always sort of adjust. But the loss of a family tie. It was tough.

And, but I was glad. I was glad he was there. In fact, I tried to be this nice guy to Dad. I said, "Dad, I heard you played *shogi* a lot," and, you know, it's that Japanese chess game. And I said, "If you teach me, I'll play with you," 'cause, you know, I want him to have something to do. And he tried to teach me -- the dummy son, "I can't teach

him this." But I tried, I really tried, and my brother Seibo knew how to play. He tried to say, "You're too dumb for this, you know, how could -- Dad won't have fun playing with you." So Dad found some older gentlemen to play with, so that was good. But it was hard. I think I lost that, that tie. . .

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Densho Digital Archive
Densho Visual History Collection
Title: Kara Kondo Interview
Narrator: Kara Kondo
Interviewers: Alice Ito (primary), Gail Nomura (secondary)
Location: Seattle, Washington
Date: December 7 & 8, 2002
Densho ID: denshovh-kkara-01

<Begin Segment 26>

Nisei female. Born 1916 in the Yakima Valley, Washington, and spent childhood in Wapato, Washington. Following the bombing of Pearl Harbor, removed to the North Portland Assembly Center, Oregon, and then to the Heart Mountain incarceration camp, Wyoming. Was on the staff of the camp newspaper, the *Heart Mountain Sentinel*. Left camp for Chicago, Illinois, and lived in Pennsylvania, Kentucky and Missouri before returning to Yakima, Washington. Became involved in political organization postwar, such as the League of Women Voters. Testified before the Commission on Wartime Relocation and Internment of Civilians during the redress movement, and became actively involved in groups addressing environmental issues. Ms. Kondo passed away in 2005.

Interview:

AI: Well, I think you had mentioned that it was early June when you and your family were finally actually physically going to leave.

KK: Yes.

AI: Could you tell us about those last days?

KK: Yes. It, it had such a feeling of unreality. The contingent of the military that came from, from Fort Lewis to evacuate us, to get our final papers in order and to actually put us on the train, were very kind. They were helpful, and we worked with them for about, close to a week. And they're the ones that had to see that we got on the train. There were two, we had two trains. One left on, I think it was June the fourth, and the other, the fifth. But I think I went on the first one. And to accompany us from Wapato to Port-



Japanese American family inside barrack,
c. 1943, Minidoka incarceration camp, Idaho

land was another group that stayed on the -- came to escort us to Portland. And I remember that I was, when we approached there I was helping. I helped with name interpretation and pronunciation and with the, with the GIs that were helping us move. And so I was outside helping them with the names of people who were supposed to get on the train, and I heard a scuffle and pretty soon someone was being kicked off, one of the soldiers that were to accompany us was being thrown off the train. And it was very frightening to think, "Oh my goodness. What's going to happen to us?" And those who had been there said, "Don't worry. Nothing is going to happen to you. They had a little leave time in between and they got drunk. And so they were, but we told them that, gave them explicit instructions that nothing was going to happen to you."

So these are the kinds of things that occurred, but I can never, I can always picture the sun was setting and the crowd was gathering where the people -- some of your friends -- and there were hundreds of people there. Some were there to say goodbye, others came just for the curiosity. And it just had sort of a circus feeling about it. And people were looking for their friends to say goodbye to, and, but finally we got on the train. I remember pronouncing the last name and I got help going up the train. And I said, "Thank you for your help." He said, "Forget it. Thank you." And it was such an odd feeling, it just... as we pulled out I can remember my father holding onto the arm of the seat, hard seat. The blinds had been drawn, but you could, before they did that you could see the shadow of Mt. Adams and the sun behind it. And looking at his face I could just feel that he was saying goodbye to the place that he'd known so well. Pictures like that just really, when you think about it, were very sad. But it was... it was such a -- it's hard to explain the kind of feeling, the atmosphere of that time.

But... and we went, traveled through the night with the shades drawn and got to Portland livestock center, our evacuation center about, really about dawn. And I stayed until the last person got in the, into the compound and heard the gate clang behind me. And I think -- when people ask what my memory was about evacuation -- I think I'll always remember the sound of the gate clanging behind you and knowing that you were finally under, you had barbed wires around you, and you were really being interned.

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Handout #16 — Book Discussion Questions

In your small groups, discuss your responses to the book you have all read. Some of the questions below are for discussion only. Other questions ask that you make notes of your answers.

Review what happened in the story:

1. Begin by working through Handout #1, and write in the major steps in the immigrant’s journey from this book. You don’t have to identify exactly eight steps, nor write a plot summary.
2. What were the challenges faced by the main character? How did that person meet these challenges?
3. How would you describe the main character? What personal qualities did the character have?

Your opinions:

4. What did you think about the way the author wrote from personal experience, and/or family experience?
5. In your opinion, what was the best part of the book?
6. What did you like about the book? Was there anything you didn’t like about the book?

Connections between the book and your other learning about immigration during this unit—write down your answers:

7. What history we have read and discussed was touched on in the book?

8. What similarities are there between the book and any of the oral history accounts we have read and discussed—in situations and in ideas?

9. Compare this book with the one we read as a class on the first day of the unit. Looking at the steps of an immigration journey on your worksheet for each book, what steps are common to the two books, and what are different? For example, one book might end at the point of arrival in the U.S., while another book might begin several years after arrival in the U.S.

10. Consider what length of time (approximately) is dealt with for the immigration transition in each book. Is it several years, a lifetime, several generations? Are the challenges that come up in the book faced by the first generation, the immigrants themselves, by their American children, or both?

Reflection—write down your answer:

11. What new understanding did you gain of immigration journeys from reading this book?
