

EDUCATOR'S GUIDE TO *RECKONING WITH REDRESS*



<https://fullspectrum.education/reckoning>

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INTRODUCTION

Reckoning with Redress

Reckoning with Redress (RWR) is an Open Educational Resource about the Japanese American Redress Movement produced by Full Spectrum Education (FSE). It completes FSE's trilogy on Japanese American World War II incarceration history, following [The Orange Story](#) and [Resettlement: Chicago Story](#).

RWR includes a short docudrama film, a web-based game exploring archival materials, and an interactive storymap that engages different facets of Japanese American redress history.

The film: *Enough* follows a disillusioned college student whose research leads her into the decades-long fight for Japanese American redress and a lawyer who must find the courage to testify to help heal a community and himself. *This film has a total run time of 22:09 minutes including credits.*

The game: *Activating the Archives* allows learners to play the role of an archival intern who must parse through government documents to uncover how the U.S. government justified their decision to incarcerate over 126,000 people of Japanese ancestry during World War II. This game-based activity helps learners build skills in source and document analysis and encourages them to engage with this history thoughtfully.

The storymap: A storymap of the hearing room from the film serves as an entry point for learners to engage deeply with different facets of Redress Movement history. Learners can select glowing objects in the storymap that will take them to a themed hotspot filled with curated primary sources and interpretive text for exploration.

These different parts of the project are best engaged together. The film serves as a generative starting point since its characters and visuals thread through the game and storymap. While based on true events, *Enough* is a fictitious film and therefore historically incomplete if watched alone. It is only one representation; no singular narrative can hold the complexity of a community's history.

Using this Guide

This Educator's Guide is designed to support teachers to use *Reckoning with Redress* in their classrooms. It includes the following sections:

- I. **Educator resources** developed by Full Spectrum Education (FSE) and JusticexDesign (JxD) to help teachers support student learning;
- II. A compilation of all the curated thematic **Hotspots** in the storymap and the materials found within them, including primary sources, interpretive text, captions, and citations, as well as the essential questions, learning outcomes, and guiding questions crafted for those materials;
- III. A list of **resources** available on the RWR website; and
- IV. A list of **other lesson plans and resources on Japanese American redress history** created by other individuals and organizations.

Acknowledgements

The work in this Educator's Guide and the pedagogical underpinnings of *Reckoning with Redress* are thanks to the diligent efforts of Dr. Belquis Elhadi, Dr. Ashley Cheyemi McNeil, Stephanie Nishimoto-Lorenzo, and Dr. Sarah Sheya (JusticexDesign). This work was enlivened by a deeply supportive and brilliant group of teachers—Dr. Erin Aoyama, Dr. Patrick Hall, Jacquelyn Jarrell, Jennifer Murray do Carmo, and Jeanne Shin-Cooper—who offered their expertise and feedback across the project and its materials. We are especially grateful for the time they took to provide thoughtful reflection on how they would implement the Legal and Social Histories of Reparations assignment in their own high school and college classrooms. The educator's companion to the assignment is crafted entirely from their input.

FSE & JxD EDUCATOR RESOURCES

These teaching resources were designed and developed by Full Spectrum Education and JusticexDesign to accompany the *Reckoning with Redress (RWR)* project.

Educator Resources

ASSIGNMENT: Legal and Social Histories of Reparations

This assignment invites learners to study any reparations movement in depth. It offers three parts—background research, central inquiry, and reflection & analysis—that engage learners in research, critical analysis, and personal reflection regarding the historic or contemporary reparations movement they choose. *This assignment is referenced at the beginning of the film by the young researcher, Ashley!*

TEMPLATES: Assignment Templates

These are the blank assignment templates for each part of the Legal and Social Histories of Reparations assignment, allowing educators to “make a copy” and edit the document directly or download it.

HOW-TO GUIDE: Educator’s Companion to the Assignment

This resource includes suggestions from real high school teachers and a professor about how to implement the Legal and Social Histories of Reparations assignment in high school and college classrooms.

THEMATIC GUIDE: Looking Closely at the Japanese American Redress Movement

This supplements the Legal and Social Histories of Reparations assignment by outlining specific entry points for students interested in studying the Japanese American Redress Movement. These entry points align with the curated content offered in the *Reckoning with Redress* storymap, which can be found in the [Hotspots](#) of this guide.

JUSTICExDESIGN RESOURCE: Exploring Systems and Power with Your Learners

This JusticexDesign resource was designed by Dr. Sarah Sheya for educators engaging with Full Spectrum Education’s *Reckoning with Redress* project. The teachings outlined in this resource are rooted in the JusticexDesign pedagogical framework and practices, which draws inspiration from Project Zero’s Agency by Design project as well as other liberatory models in education.

SENSITIVE TOPICS & LANGUAGE RESOURCE: Dealing with Sensitive Topics and Language in the Classroom

Reckoning with Redress includes a wide range of primary sources, some of which contain racist, outdated language and slurs as well as content that may be sensitive or triggering for some learners. This resource includes a compilation of various articles, toolkits, and guidelines for addressing difficult topics and language in the classroom with intentionality and care.

MINI DOCUMENTARY: *Reckonings*

This short documentary situates the history and significance of the Redress Movement in the making of *Reckoning with Redress*.

ASSIGNMENT

Legal and Social Histories of Reparations

Introduction

For this assignment, you will choose a reparations movement in history or present-day to study in depth. You will demonstrate your learning in a format of your choosing. Options for demonstrating your learning are detailed at the bottom of this document.

Reparations: the making of amends for a wrong one has done, by paying money to or otherwise helping those who have been wronged

You will choose to study only one reparations movement in depth, though you may note connections between different movements. Examples of reparations movements include but are not limited to:

- **Native American Claims:** As a result of settler colonialism, Indigenous populations across the Americas have ongoing claims for land return, compensation for resource extraction, and recognition of sovereignty.
- **Reparations for the enslavement of African Americans in the U.S.:** African Americans in the U.S. have long sought reparations for enslavement, with various proposals including financial compensation, land redistribution, and investments in Black communities.
- **Japanese American Redress in the U.S.:** In the decades following World War II, Japanese Americans sought and received reparations from the U.S. government after being unjustly incarcerated throughout the war.
- **CARICOM Reparations:** Caribbean nations have formed the CARICOM Reparations Commission to seek reparations from European colonial powers for enslavement and its enduring consequences.
- **Herero Genocide Reparations:** The Herero people of Namibia continue to seek reparations from Germany for the genocide they suffered during colonial rule.
- **Holocaust Reparations:** Jewish communities worldwide have sought and received reparations for the Holocaust, including restitution of stolen assets and compensation for forced labor.
- **Another reparations movement of your choosing**

The Assignment

The Legal and Social Histories of Reparations assignment consists of three parts. Within each part, there are 2-3 steps you will take to explore the reparations movement you choose to focus on.

1. In **Part 1: Background Research**, you will learn about the **historical context** and **situate the reparations movement** within its time and place.

2. In **Part 2: Central Inquiry**, you will think about several different elements that contribute to the story of the movement including the **people/beings, systems**, and relevant **types of power**.
3. In **Part 3: Reflection and Analysis**, you will name **connections** you see between the people, systems, and power you explored and consider **your own powers and participation** in relation to what you learned about the movement.

Once you choose the reparations movement you would like to study, you will refer to the instructions in the table below for how to investigate the movement in depth.

Part	Part Title	Main Ideas to Explore	How do I explore this idea? Answer the prompts below. (This is required)
1	Background Research	<i>Uncover the historical context</i>	How did this movement come to be? What events and circumstances led to this particular reparations movement? You might consider historical events, social circumstances, cultural moments, laws, bills, or policies. Did other reparations movements precede this one? If another movement seems relevant, describe its relevance.
		<i>Situate the movement</i>	Where did the movement take place ? What else was happening in that place/those places? What else was happening during the time of this movement? Were there other concurrent, related movements in the U.S.? Were there other concurrent, related movements in other places around the world?
2	Central Inquiry	People: <i>Consider the people/beings involved</i>	Name at least five people or groups of people involved in the reparations movement. Describe their roles. What did they do specifically to participate in the movement? Maybe they participated in big or small ways, or big AND small ways. Maybe they participated in positive or negative ways, or positive AND negative ways. What contributions did they make to the reparations movement? Why did you choose to highlight these specific people? What stands out to you about their participation in the movement?
		Systems: <i>Consider the</i>	Name at least four systems involved in the reparations movement. Describe in detail what was significant about

		<i>systems involved</i>	each of these systems. What influence did each of these systems have on the reparations movement? Systems can both create and hinder change. <u>Examples of Systems</u> <i>Some systems are very tangible and practical. Other systems might be ideological or conceptual. Some examples of systems include: systems of government, transportation, language, architecture, communication, media, family, religion, immigration, the economy, manufacturing, land use, and more. There are also systems of oppression like racism, ableism, xenophobia, Islamophobia, heterosexism, classism, and others.</i>
		Power: <i>Consider the types of power involved</i>	Provide an example for each type of power. <u>Types of Power:</u> ● <u>Power over</u>—having control, being coercive, repressive, corrupt, etc., e.g. the government might have power over the people ● <u>Power to</u>—doing something to shape or change your world e.g. a person might have power to sign a petition or volunteer their time ● <u>Power with</u>—finding common ground, building collective strength e.g. people might find power collaborating with one another on a project or shared goal ● <u>Power within</u>—being able to imagine or feel hope; having personal resolve e.g. people may find power within to be brave, creative, resilient, confident Where do you see evidence of each of these powers within the reparations movement you chose to study? Describe each type of power. Remember: All systems and people have some form of power. Historical documents also have power. What documents, bills, or policies have power in this movement? Which stories, films, or works of art? Remember these documents are connected to the

			people who wrote and signed them!
3	Reflection and Analysis	Relationships Interactions Connections (RIC)	Name any relationships, interactions, and connections you notice between and across what you have studied about this reparations movement. How do the systems impact the people involved? What impacts do the people have on the systems? What is the role of power? How does power influence the way people interact? How does power impact the systems you named? Thinking back to your background research, what impact does history have on the people involved? What connections do you notice between past events and the different types of power you named?
		Self Reflection	Explore how your life and experiences connect to the reparations movement you studied. Of the systems you named, which ones do you participate in? What are your current role(s) within each of these systems? After considering your roles within the systems you named, reflect on the powers you have within those systems. Who/what has power over you? Who do you have power with? What powers do you have within?
		Sustained Participation	Now that you have analyzed a specific reparations movement and reflected on your powers in relation to the movement you studied, consider how you might shift or expand your participation in the systems you explored. Reflect on the following questions: • How might you change your participation or involvement in one or more of the systems you named? • How might you be more intentional with your involvement? • How might you use your power(s) more or differently? • What powers do you have to do something?

			Reflect on small shifts you could make in your day-to-day experiences, like sharing what you have learned about the movement with family or friends. Reflect on bigger moves you could make, like taking action to support an organization, a cause or an event related to the movement you studied. For example, if you chose to highlight a system of government, you might participate by voting or organizing politically. If you chose to highlight community organizing as a system, you might participate by protesting, marching, volunteering or donating to a cause. Describe the actions you might take or shifts in participation you might make.
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Demonstrate Your Learning

You can choose to illustrate your learning in one (or more!) of the following ways:

- An oral presentation or podcast of 7-10 minutes
- An essay of 5-7 pages
- A video presentation of 7-10 minutes
 - Your video will need to demonstrate your exploration of each of the three parts of the assignment. You might choose to do a screen recording of a slideshow presentation or represent your ideas through a short screenplay.
- A gallery exhibition of 8-10 artifacts with placard descriptions of each artifact and what it represents

How you choose to demonstrate your learning is entirely up to you. You are welcome to get creative! You are welcome to propose another format that is not on the list above.

TEMPLATES

Assignment Templates

Below are blank templates and sentence starters to support students in navigating each section of the assignment.

Part 1: Background Research

- *Uncover the Historical Context:* How did this movement come to be? What events and circumstances led to this particular reparations movement?
- *Situate the Movement:* What else was happening during the time of this movement? Were there other concurrent, related movements? Where did the movement take place? What else was happening in that place/those places?

Part 2: Core Inquiry

- *People:* Who is involved? Individuals and groups
- *Systems:* What systems are involved?
- *Power:* What types of power do you see?

Part 3: Reflection and Analysis

- *Relationships, Interactions, Connections*
- *Self Reflection:* What are my own powers? What systems do I participate in?
- *Sustained Participation:* How might I use my powers more or differently?

Example of a [Completed Assignment](#) for the Japanese American Redress Movement

HOW-TO GUIDE

Educator's Companion to the Assignment

This supplemental resource outlines how educators can integrate the **Legal and Social History of Reparations** assignment into their classrooms. The suggestions below synthesize and quote the feedback FSE received from four high school teachers and a college professor who advised on the assignment.

WHERE can you use the assignment?	
• This assignment could work well in both high school and college classrooms • This assignment could work well for history courses, as well as civics, political science, government, American studies, and ethnic studies courses • This assignment can be integrated into in-class work time or assigned as an out-of-class project	
HOW can you use the assignment?	Teachers in their own words
• Educators might consider using this assignment as a semester-long project. They could break it into parts with different due dates, allowing students to present or share their progress as they complete each part. Similarly, it could be offered as a unit of study as opposed to a lesson. • Educators might introduce the assignment all at once at the beginning of a unit, lesson, or term so that students have an idea of where it's heading. Alternatively, educators might introduce each part of the assignment gradually, part by part, to situate and scaffold the assignment amid existing	• <i>"I would break the assignment up to allow students to conduct research and share drafts/ideas with each other along the way. I really like the idea of presenting mini exhibits or pulling together artifacts/pieces of art (very broadly defined) to present their learning. Because I teach college-age students, I would share the entire assignment from the beginning, so students can know and understand where it's heading. That way, I could also get a sense of other kinds of outputs (maybe some students would prefer to write a traditional research paper or more of a "report" or an exposé or another kind of creative response)."</i> —Assistant Professor of Comparative American Studies (Oberlin, OH) • <i>"The Central Inquiry section could be three separate assignments. I would separate People, Systems, and Power into individual units of study. Perhaps this could build out to a Final at the end of the semester. An interesting idea to tie reparations to the community is the opportunity to add an interview of someone directly affected or working toward reparations."</i> — Public High School Social Science Teacher (Buffalo Grove, IL)

curriculum. Each part can also be further broken down. Educators are also encouraged to only do part of the assignment if the entirety of it is untenable for their curriculum or classroom timeline. • Educators might consider having students work in pairs or small groups to complete the different parts of the assignment and collaborate on the final presentation of it • Educators might divide this assignment into different class times or across multiple blocks to accommodate block schedules • Educators could consider naming the complexity of the historical context based on their own teaching and learning contexts, being mindful of their locale and student needs. They could also create sentence starters or review the list of key terms with students to further contextualize the topic.	• <i>"I would narrow down the questions so each part clearly asks one question and there's an overarching essential question to answer for this project. I would likely create a slideshow briefly summarizing each reparations movements to help students see the commonalities and specifics of each. It would also help me see who is interested in what and help me support those who may have trouble finding credible sources for certain movements."</i> – Public Charter Middle School English Teacher (Oahu, HI) • <i>"In order to get to the research project with my students... I would need to build in a bunch of historical contextualization and scaffolding leading up to the assignment and then the video. Honestly, I think I would have the class complete the assignment on Japanese [American] Redress first, and then have them do their project on another movement with a part to draw connections."</i> – Public High School Social Studies Teacher (Wolfeboro, NH) • <i>"I would introduce my students to the concept of reparations prior to distributing the assignment. Viewing Enough could serve as an effective introduction, but in addition to this (or if, for example, we had watched Enough the previous day) I might also devise some type of introductory class discussion / Think-Pair-Share to gain some sense for what students know and what they don't know about this topic."</i> – Public High School Social Studies Teacher (Hazard, KY) • <i>"There is potential for students to develop strong emotional connections to the reparations movements they study; should this happen, I would want to be on hand to help my students work through their questions and feelings."</i> – Public High School Social Studies Teacher (Hazard, KY)
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These are just some suggestions related to how this assignment could be implemented in classrooms. **Educators are invited to adapt, remix, or change the assignment as needed to fit the needs of their own students and contexts.**

THEMATIC GUIDE

Looking Closely at the Japanese American Redress Movement

The **Legal and Social Histories of Reparations** assignment invites students to choose a reparations movement in history or present-day to study in depth. This supplemental resource outlines specific entry points of learning for students interested in studying the Japanese American Redress Movement.

Students can focus their investigations of the Japanese American Redress Movement in a wide variety of ways. Below are some themes you might offer students as starting points for their exploration of the movement:

- Students can focus their study on how the **U.S. government and Executive Order 9066 violated the constitutional rights** of people of Japanese descent during WWII. By centering this theme, students will develop an understanding of how people of Japanese descent resisted Executive Order 9066.
- **Students can conduct a historical analysis** by investigating the circumstances that created the conditions for the Japanese American Redress Movement to emerge and examining key social, political, and legal factors. In doing so, they might focus on illuminating the roles of art, literature, research, archival activism, and community organizing in shaping consciousness and laying the groundwork necessary to build the Redress Movement.
- Students can explore the **significance of the U.S. government's apology** in the aftermath of grave injustice, exploring the apology's political, social, and ethical implications, as well as its role in historical accountability and reconciliation.
- Students can **zoom in on a specific aspect** of the Japanese American Redress Movement. For example, students could center their investigations around:
 - **How the CWRIC was formed** and the roles of key stakeholders on the Commission. Students could **analyze CWRIC findings** that uncover the constitutional violations and injustices experienced by those incarcerated under Executive Order 9066.
 - **The key groups involved** in the fight for Japanese American redress, including the Japanese American Citizens League (JACL), the National Coalition for Redress/Reparations (NCRR), and the National Council for Japanese American Redress (NCJAR). Students can compare and contrast these organizations' definitions of redress, their influences, and their organizing strategies, evaluating how ideological, regional, and tactical differences shaped their approaches to advocacy.

- **The exclusions and limitations of the Civil Liberties Act of 1988:** Students can identify who did not receive reparations and the consequences of these omissions as well as critically examine the impact of the Redress Movement on affected communities and broader civil rights advocacy.
- **The role of visual media as it relates to the representation and interpretation of the Japanese American Redress Movement:** Students can analyze how certain images become iconic representations of historical events, exploring the factors that contribute to their prominence. They can also assess the limitations of defining history through a narrow selection of images, considering how this practice can obscure complexities, marginalize alternative narratives, and shape public memory.
- **The role of testimonies in the Japanese American Redress Movement:** Students can examine the strategies that organizers used to gain testifiers' trust and commitment to sharing their personal experiences during the Redress Movement. They might analyze the significance of this "buy-in," exploring the personal, cultural, and political stakes involved in public testimony and its role in advancing collective advocacy efforts and bridging generations.
- **The "unheard" voices:** Students can also focus their investigation on the "unheard" voices, exploring the significance of the marginalization of wartime stories that do not fit neatly into patriotic narratives, and the ways in which forms of protest can demand or insist upon making stories, lives, and subjecthood legible.



Exploring Systems and Power with Your Learners

Section A: Exploring Systems with Your Learners

Begin with a working definition of “system.” The definition below is adapted from Project Zero’s Agency by Design project.

Working definition of system: *A system is a **collection of parts** that **interact** with or **influence** each other in some way(s), to some end(s).*

Provide students some examples of systems, and invite them to come up with their own list of systems. Depending on your learners, you may provide a more complex set of examples. Some examples of systems include: systems of government, transportation, language, architecture, communication, media, family, religion, immigration, the economy, manufacturing, land use, and more. There are also systems of oppression like racism, ableism, xenophobia, Islamophobia, heterosexism, classism, and others.

Suggested tools from the Agency by Design project for exploring systems and developing students’ systems thinking include:

- Parts, Purposes, Complexities: This Project Zero thinking routine can be used to explore the complexity of any object or system and encourages students to get curious about the inner workings of an object or system. Details on how to use this thinking routine can be found on the second page of the linked PDF.
- Parts, People, Interactions: This thinking routine helps students situate people and parts within systems and recognize the various people who participate—either directly or indirectly—within a particular system. Students also notice that a change in one aspect of the system may have both intended and unintended effects on another aspect of the system. Details on how to use this thinking routine can be found on the second page of the linked PDF.

Section B: Exploring the *Multidimensionality of Power* with Your Learners

Connecting to the JusticexDesign Framework

The JusticexDesign pedagogical framework emphasizes the complexity of power. One of JusticexDesign's pedagogical principles is that *power is multidimensional*, meaning power is complex and takes many forms. It is not linear and it is not binary. All people and systems have some form of power.

Why is it important to teach about power?

Teaching about power in and of itself empowers students. It also cultivates a critical awareness of their own positionality and lenses through which they view the world. They begin to see power in everything they encounter—news media, literature, relationships, etc. Once aware of one's and others' power(s) as well as power's complexities, learners critically engage with the designs of power in daily life and find opportunities to leverage and shape power to imagine a more just and equitable society.

Before introducing the different types of power from the JusticexDesign framework, invite students to share their own ideas around power. Try one of the following activities:

- **Look, feel, sound:** This is a routine for surfacing students' own understandings and conceptions of power. It is a good activity for introducing power and exploring students' initial ideas around power. Ask your students some version of the following prompts:
 - Top-level prompts:
 - What does power look like?
 - What does power feel like?
 - What does power sound like?
 - Prompts to go a bit further:
 - What does a powerful person look like? Make a list of some features of a powerful person.
 - What does a powerful person sound like?
 - How do you feel when you feel powerful?
- **Draw a powerful person:** Invite students to draw/sketch their own ideas of a powerful person. Their drawing could feature a specific powerful person or be just a drawing of what they think a powerful person looks like. They might draw political or social leaders, family members, teachers, or anyone else they consider a powerful person. Look for opportunities to engage students in dialogue around their artistic or design choices. For example, if they draw a person in a suit or at a microphone, ask them, "What makes his person powerful? How is the microphone a symbol of power?" As you review students' drawings, look for opportunities to ask probing questions that might deepen their understanding of power.

Once students have had the opportunity to surface their own conceptions of—and connections to—power, introduce the different types of power from the JusticexDesign framework:¹

- **Power over**—having control, being coercive or repressive e.g. the government might have power over the people
- **Power to**—doing something to shape or change your world e.g. a person might have power to sign a petition or volunteer their time
- **Power with**—finding common ground, building collective strength e.g. people might find power collaborating with one another on a project or shared goal
- **Power within**—being able to imagine or feel hope; having personal resolve e.g. people may find power within to be brave, creative, resilient, confident, etc.

Activities for exploring the multidimensionality of power after introducing the types of power:

- **Observing your local area:** Students can visualize or go on a walk and look for evidence of the different types of power in your classroom, school, neighborhood, or community. Remember to have students take pictures and notes of their observations.
- **Scavenger hunt:** Students can look for different types of power in an artwork, poem, novel, etc. They can ask which characters have which powers, or make a concept web showing the relationships between the characters and their different powers.
- **Making a scene:** Students can draw a scene or make a scene using 3D materials that shows power, people, and systems interacting with one another.
- **Mapping:** Students can draw or create a 3D map to show evidence of power in their everyday lives. They could map their neighborhood or a place that is special to them.

Once students have a baseline understanding of the different types of power and the many systems they observe, navigate, and participate in, they will be better prepared to more thoughtfully engage with complex content in your classroom. Below are some JusticexDesign protocols for exploring systems and power with your learners:

- People, Systems, Power, Participation: A JusticexDesign protocol for looking critically at content and developing a sensitivity to power and participation in the design of content, objects, and systems.
- Power, Possibilities, Me: A JusticexDesign protocol for supporting students to consider how forces of power and oppression might be embedded in the design of content, objects, and systems—and to reflect on their own powers in relation to content, objects, and systems.

¹ These types of power are situated within JusticexDesign's pedagogical framework and adapted from Lisa VeneKlasen and Valerie Miller, "[Power and Empowerment](#)," in *A New Weave of Power, People & Politics: The Action Guide for Advocacy and Citizen Participation* (Practical Action Publishing, 2007), 45.

You might use the above protocols to look closely at a piece of art like a painting, mural, music, dance, or an exhibition of protest art. You might also use the protocols to consider a piece of text like a novel, poem, speech, or historical or legal document. Whatever the case, be sure to encourage students to surface different kinds of power as they reflect on the protocol prompts.

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SENSITIVE TOPICS & LANGUAGE RESOURCE

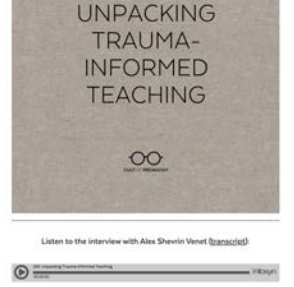
Dealing with Sensitive Topics & Language in the Classroom

Reckoning with Redress centers on events in the 1980s and refers to Japanese American incarceration during the 1940s and its consequences through the present day. As the Redress Movement proved, incarceration was both unethical and unconstitutional—an outcome of the racism, xenophobia, and war hysteria of the time that impacted and traumatized families for generations.

The *Reckoning with Redress* project presents a wide range of primary source artifacts, some of which contain racist, outdated language and slurs, as well as content that may be sensitive or triggering for some learners. In particular, one scene in the short film and some oral histories and testimonies in the storymap make verbal reference to alcoholism, domestic violence, forced removal and detention, and suicide. While students likely encounter difficult topics such as these when engaging with news sources, social media, and other content, being ready to address them in the classroom with intentionality and responsive care can help increase students' well-being and capacity to learn.

Resources for teaching a text with difficult language or facilitating discussions in the classroom with sensitivity:

Title / Author	Thumbnail	Description	URL
"Strategies for Addressing Racist and Dehumanizing Language in Literature" By Facing History & Ourselves		This resource offers four recommendations for how educators can prepare to teach challenging texts.	Facing History & Ourselves
"Fostering Civil Discourse: Difficult Classroom Conversations in a Diverse Democracy" By Facing History & Ourselves		This guide offers tools and techniques for teachers to hold meaningful and productive conversations about contemporary events with their students.	Facing History & Ourselves

Guidelines for Classroom Interactions By the University of Michigan Center for Research on Learning & Teaching		This website is a resource for the creation or co-creation of classroom guidelines, which can support equitable teaching by clarifying expectations and cultivating belonging.	CRLT
Spring Planning Toolkit By the Constructive Dialogue Institute		This toolkit includes research-informed resources to strengthen classroom norms and re-energize student engagement during the mid-year slump	Constructive Dialogue Institute
“Five Ways to Support Students Affected by Trauma” By Lea Waters and Tom Brunzell		This article offers ways that trauma-informed education can help support students’ well-being and learning.	Greater Good Magazine
“Unpacking Trauma Informed Teaching” By Jennifer Gonzales		This article and podcast episode centers on Alex Shevrin Venet’s approach to trauma-informed education.	Cult of Pedagogy

HOTSPOTS



DIRECT LINK TO STORYMAP PAGE: <https://www.fullspectrum.education/reckoning/hearing-room>

From this page, learners can click to explore any of the nine glowing hotspots in the storymap. Each loads a specific page of learning content focused on one theme, featuring primary sources that dive into different facets of the Japanese American Redress Movement. This section of the Guide compiles all of the available content into one place for educators to reference.

For each hotspot that follows, you will find the following information:

- That **hotspot's title**, which describes the theme it explores
- A **table for educators** of the essential questions and learning outcomes designed for that hotspot; the kinds of primary sources that can be found in it; and the **direct URL** (which can bypass the need to enter from the larger storymap, pictured above)
- The **educational content**, including: introduction to the theme; its subthemes and context; the curated sources found on the page, with captions and citations; and guiding questions for each subtheme
- **Supplemental primary sources** and **additional resources** related to the subtheme

Challenging Executive Order 9066

Essential Questions	
• How did the U.S. government and Executive Order 9066 violate the constitutional rights of people of Japanese descent during World War II? • How did people of Japanese descent assert their power and agency to resist and challenge Executive Order 9066?	
Learning Outcomes	
★ <i>Students will identify the ways that the U.S. government and Executive Order 9066 violated the constitutional rights of people of Japanese descent during WWII. Students will develop an understanding of how people of Japanese descent resisted Executive Order 9066.</i>	
URL	Primary Sources
www.fullspectrum.education/reckoning/with/eo-9066	• Government documents • Prison diary • Letter to the President • Testimonies • Oral histories • Photographs • Transcripts



Introduction to hotspot: According to the **14th amendment** of the **U.S. Constitution**, any person subject to the jurisdiction of the U.S. cannot be apprehended or incarcerated without **due process**. During **World War II (WWII)**, over 126,000 people of Japanese descent and their families—about two-thirds of whom were U.S. citizens—were forcibly removed from their homes and imprisoned for years without due process. How did this massive violation of the U.S. Constitution happen? And how did Japanese Americans defend themselves against these violations? Some Japanese Americans, including **Fred Korematsu**, **Gordon Hirabayashi**, **Minoru Yasui**, and **Mitsuye Endo**, challenged the legality of their forced removal and incarceration in court. Korematsu, Hirabayashi, and Yasui were convicted during WWII, but their convictions were later overturned in the 1980s **coram nobis cases** after researchers uncovered documents showing that government attorneys withheld, destroyed, and altered evidence during WWII. Japanese Americans also participated in striking, resisting the draft, renouncing citizenship, and more, as forms of resistance and protest. During WWII, protesters were often condemned by other Japanese Americans, but during the Redress Movement, those protests were reframed as acts of heroic resistance.

Constitutional Rights

Context: After President **Franklin D. Roosevelt** signed **Executive Order 9066**, more than 126,000 people of Japanese descent were forcibly removed and incarcerated for years without due process, despite constitutional protections. Assistant Secretary of War **John J. McCloy**, one of the architects of Japanese American incarceration, reportedly said: "If it is a question of safety of the country, [or] the Constitution of the United States, why, the Constitution is just a scrap of paper to me." Look closely at the text of the 14th Amendment and an excerpt of **Justice Frank Murphy's** dissenting opinion from **Korematsu v. United States** (1944). Although the Supreme Court upheld Korematsu's conviction for violating the exclusion orders in a six-to-three vote, Justice Murphy argued that the orders were racist and antithetical to "our democratic way of life."

Guiding questions:

- How did the U.S. government, and particularly President Franklin D. Roosevelt, violate the U.S. Constitution with Executive Order 9066? What specific violations can you name?
- What do you notice about Justice Frank Murphy's statement? What words or phrases stand out to you?
- How does what Justice Murphy said connect to your own reflections on the excerpt from the 14th Amendment and the U.S. government's constitutional violations?

Amendment: [U.S. Constitution, amendment 14, section 1-5.](#)

14th Amendment

Section 1

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

Korematsu v. United States.

323 U.S. 214 (1944).

Korematsu v. United States**Justice Frank Murphy, dissenting.**

“This exclusion of ‘all persons of Japanese ancestry, both alien and non-alien,’ from the Pacific Coast area on a plea of military necessity in the absence of martial law ought not to be approved. Such exclusion goes over ‘the very brink of constitutional power’ and falls into the ugly abyss of racism. . . . I dissent, therefore, from this legalization of racism. Racial discrimination in any form and in any degree has no justifiable part whatever in our democratic way of life. It is unattractive in any setting but it is utterly revolting among a free people who have embraced the principles set forth in the Constitution of the United States. All residents of this nation are kin in some way by blood or culture to a foreign land. Yet they are primarily and necessarily a part of the new and distinct civilization of the United States. They must accordingly be treated at all times as the heirs of the American experiment and as entitled to all the rights and freedoms guaranteed by the Constitution.”

Supplemental Sources for “Constitutional Rights”

Collection: [Fred Korematsu Interviews](#). Video. Densho Digital Repository.

A collection of interviews with Fred Korematsu spanning from 1983 to 1996.

Comic Book: Abe, Frank, Tamiko F. Nimura, Ross Ishikawa, and Matt Sasaki. [We Hereby Refuse: Japanese American Resistance to Wartime Incarceration](#). Seattle: Chin Music Press, 2021.

Graphic novel that follows multiple perspectives from people who resisted incarceration in some form: [Jim Akutsu](#), [Mitsuye Endo](#), and [Hiroshi Kashiwagi](#). This book is an excellent introduction to resistance movements among Japanese Americans after 1942 and functions both as a nonfiction narrative story and an academic book that is packed with information.

Public Conversation: [Fred Korematsu on Internment of Japanese Americans, His Case, & Its Legacy](#). Posted September 24, 2021 by Robert H Jackson Center. Video. Youtube, 9 min, 56 sec.

An interview with Fred Korematsu at the Chautauqua Institution on September 26, 2002. The questioner was John Q. Barrett, Professor of Law at St. John's University and Elizabeth S. Lenna Fellow at the Robert H. Jackson Center.

Transcript: John J. McCloy and William Marutani. [Official Testimony of John J. McCloy, former Assistant Secretary of War, War Department, 1941 - 1945](#). In the hearings before the

Commission of Wartime Relocation and Internment of Civilians (CWRIC), Washington D.C., Tuesday, November 3, 1981. Written Testimony.

On page 32 of the November 3rd transcript (page 735 in the PDF), Commissioner Marutani explains that former U.S. Army's Provost Marshal General Allen Guillon stated that McCloy called the constitution "just a scrap of paper." McCloy calls this hearsay and he and Marutani continue debating one another.

Testimony: [Hearing Before the Commission of Wartime Relocation and Internment of Civilians \(CWRIC\), Washington D.C.](#) July 14-16, 1981. Audio.

These audio recordings of the Washington D.C. hearings before the Commission of Wartime Relocation and Internment of Civilians (CWRIC) in July 1981 included testimony from government officials, such as John McCloy and Karl Bendetsen, who were key decision makers behind the signing and execution of Executive Order 9066.

Additional Resources

Article: Imai, Shiho. "[Fred Korematsu](#)." *Densho Encyclopedia*. September 5, 2024.

Article: Imai, Shiho. "[Korematsu v. United States](#)." *Densho Encyclopedia*. July 29, 2020.

Article: Niiya, Brian. "[Densho's Listening Guide to "Burn Order"](#)." *Densho*. April 15, 2026.

Article: Niiya, Brian. "[John McCloy](#)." *Densho Encyclopedia*. April 17, 2024.

Article: "[Wakayama case](#)." *Densho Encyclopedia*. July 15, 2020.

Podcast: Maddow, Rachel, host. "[Burn Order](#)." December 1, 2025.

Resistance to Forced Removal

Context: After **Executive Order 9066** was signed, some Japanese Americans attempted to assert their constitutional rights as U.S. citizens. Some violated curfew and refused the forced removal orders by failing to report to sites where they would be transported under military guard to designated **temporary detention centers**, usually racetracks and fairgrounds surrounded by barbed wire. Read this diary entry from **Gordon Hirabayashi** written shortly after he was imprisoned for violating the curfew and exclusion order. In the following interview, conducted almost forty years after his imprisonment, Hirabayashi reflects on his decision to take a stand against the Executive Order.

Guiding questions:

- What do you think Hirabayashi meant when he said, "I don't see how I could conform to it and still be the person I want to be?"

Diary: [Gordon K Hirabayashi Prison Diary Written While in the King County Jail](#). June 22 to October 12, 1942. Tank 3C, King County Jail, Seattle, WA. Courtesy of University of Washington Libraries, Special Collections, PNW03368.

Transcript from selected pages (pp. 3–4):

July 4, 1942

166 years ago today, a band of earnest and far-seeing individuals drafted and signed a document: "The Declaration of Independence."

Because of their vision and conviction, we, the people of these United States, have made tremendous advancements in the liberation of mankind from political, social, economic and religious slavery. There is yet many bridges to cross, many highways to build and to travel. We have only begun towards the realization of the free expressions of man and life.

Even in our progress we have had our ups and downs. We often lapse, even openly, into economic totalitarianism. We have had political, economic and social discrimination of the Negroes since their beginnings here. In spite of constitutional guarantees, greed, selfishness, insecurity lead us to fall short in the practice.

Today, in our remembrance of the Day of Independence, there is a dark shadow signifying our shortcomings. Through hysteria and the spread of war psychosis 113,000 peoples of "Japanese Descent, both alien and non-alien" are confined behind barbed wires and armed guards as prisoners of war. Notice how they are classified- "both alien and and non alien"- a total and deliberate

	evasion of the recognition that over 60% of those confined are native-born American citizens of respectable standing. Descent has taken priority over citizenship. American citizens are being held prisoners by their own government. They are told that to be prisoners is the patriotic thing to do. What shattering of their democratic vision; what a jolt to their social and psychological status as a citizen. Tragedy of tragedies- their only crime being that of descent. But this is America; these things happening today are not American. They are the results of misinterpretations, misemphases of the right thing to do, hysteria, and short-sightedness. It is up to those of us who feel that a wrong has been committed, that we have fallen short, to bear witness of that fact. This is our obligation to show forth our light in times of darkness, nay our privilege. The risk is great; the consequences unpleasant. But there is the vision of those seekers of independence. We must carry the torch. We must LIVE our life. Fascism must be extinguished here. Just a rambling thought in remembrance of the 4th. "Incarceration of liberty"
Interview: Hirabayashi, Gordon. Gordon Hirabayashi Oral History. Interview by Roger Daniels. Audio recording & Transcription (p.47-48), February 3, 1981. Courtesy of the University of Washington Libraries, Special Collections. 1:29:30-1:30:38 Segment Duration: 1m08sec Transcript	Transcript for selection 1:29:30 -1:30:38 "She [Mary Farquharson, Washington State Senator] said, 'Now, it's come to my attention that you intend to buck this order.' And I said, 'That's right. I don't see how I could conform to it and still be the person I want to be. I have to change my philosophy and my beliefs about the American constitution and so on, in order to go ahead with this, and I don't want to do that. I want to keep my beliefs, so I've got to buck this...' She said, 'Well, what are you intending to do, make a test case and so on?' And I said, 'Well, I haven't thought about that. I was mainly concerned with making a stand, and I've come to a position where I can't go ahead with it and the rest would be consequences. I suppose I'll be charged with something and I'd be thrown in the jug. That's as far as I've gone.'"

Supplemental Sources for “Resistance to Forced Removal”

Collection: [Gordon Hirabayashi Interviews](#). Video. Densho Digital Repository.

A collection of interviews with Gordon Hirabayashi spanning from 1983 to 2000.

Interview: [Minoru Yasui](#). October 23, 1983. Video. Courtesy of Steven Okazaki. Densho Digital Repository.

An interview with Minoru Yasui where he describes his life after Pearl Harbor.

Additional Resources

Article: Asakawa, Gil. “[Minoru Yasui](#).” *Densho Encyclopedia*. April 15, 2024.

Article: Bannai, Lorraine. “[Hirabayashi v. United States](#).” *Densho Encyclopedia*. December 8, 2025.

Article: Bannai, Lorraine. “[The Women Who Led the Fight to Overturn the WWII Supreme Court Japanese American Incarceration Cases](#).” *Densho*. March 11, 2024.

Article: Bannai, Lorraine. “[Yasui v. United States](#).” *Densho Encyclopedia*. July 7, 2025.

Article: Linke, Konrad. “[Assembly centers](#).” *Densho Encyclopedia*. August 29, 2024.

Article: Lyon, Cherstin. “[Gordon Hirabayashi](#).” *Densho Encyclopedia*. March 11, 2024.

Article: Yogi, Stan. “[Coram nobis cases](#).” *Densho Encyclopedia*. December 18, 2023.

Resistance in Camp

Context: While some Japanese Americans resisted forced removal, others protested incarceration in other ways. Most famous among them were the **draft resisters** and so-called “**no-nos**.” “No-nos” colloquially refers to those who answered “no” to **questions 27 and 28** of what became known as the “**loyalty questionnaire**.” Others, such as **Mitsuye Endo**, challenged incarceration in court by arguing it was illegal to hold her as a loyal citizen against her will. In 1944, the Supreme Court agreed that regardless of the constitutionality of the incarceration, the **War Relocation Authority** could not continue to detain “concededly loyal” citizens. The ruling led the War Department to end exclusion orders, announce that all camps except **Tule Lake Segregation Center** would close, and allow Japanese Americans to return to the West Coast. Look through these sources to glimpse different ways people resisted while held in camp.

Guiding questions:

- What impact did the WRA’s “loyalty questionnaire” have on Japanese American individuals and communities?
- What are the consequences of emphasizing “loyalty” as a condition of citizenship, freedom, or belonging?

Testimony: Imahara, David. [Speak Out for Justice: August 5, 1981 - Part 4](#). In the Hearing Before the Commission of Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles, CA. August 5, 1981. Courtesy of Visual Communications Archives. 53:57-55:34 and 57:57-58:52 (2m33s)

Caption: In this testimony, David Imahara describes how he became disillusioned by the U.S.. He speaks of his anger at the government’s loyalty test and his decision to dissent. At the end, he requests reparations of \$1 million for ruining his and his family’s lives.

Letter: [Topaz Mothers to FDR re: Reinstitution Selective Service for AJA](#). March 11, 1944.

Caption: This letter was written by a group of **Issei** women incarcerated in **Topaz**, requesting that **President Franklin D. Roosevelt** restore the civil rights of their U.S.-born sons forced to fight and die for the country that imprisoned them and their families. While initially exempt from the draft after **Pearl Harbor**, the draft was reinstated for all Japanese American men on January 20, 1944.

Photograph: Lange, Dorothea.

[Japanese Americans](#)

[Registering for Mass Removal.](#)

April 25, 1942. Photograph.

Object ID: ddr-densho-151-61.

Densho Digital Repository,

Courtesy of the National

Archives and Records

Administration.



Caption: This is a photograph of Shizuko Ina as she and other **Nikkei** wait to register at a **Civil Control Station**, run by the **War-time Civil Control Administration**. Shortly after this photo was taken, she was incarcerated in **Topaz** and then moved to **Tule Lake Segregation Center** after she and her husband, Itaru Ina, answered no and no to **Questions 27 and 28**.

Photo: [Block 42, Tule Lake](#)

[WRA Center.](#) 1943.

Photograph. UCLA Asian

American Studies Center,

Courtesy of Mamoru "Mori" and

James Tanimoto.



Caption: Japanese Americans deemed disloyal were segregated and moved to **Tule Lake**. This photograph of Block 42 at Tule Lake shows men who protested the loyalty questionnaire, were branded as disloyal "**No-No Boys**," and rounded up for arrests after several of them requested expatriation and/or repatriation.

Photograph: [Trial of the Heart](#)

[Mountain draft resisters.](#) June

12, 1944. Photograph. Object

ID: ddr-densho-122-2. Densho

Digital Repository, Courtesy of

Frank Abe.



Caption: This photograph is from the first day of the trial of the 63 **Heart Mountain draft resisters** in Federal District Court, Cheyenne, Wyoming. Mits Koshiyama, seated in the center looking down, and the other 62 were sentenced to three years in federal prison, but were pardoned by **President Truman** in 1947.

Document: Shigefuji, Enryo
“[Application for Repatriation](#).”
Japanese American National
Museum, 1945-1950. Object
Number: 94.277.24. Japanese
American National Museum,
Gift of Hiroshi Shimizu.



Caption: Like David Imahara, some people who were incarcerated were so disillusioned with the U.S. that they requested to be expatriated (**Nisei**) or repatriated (**Issei**) to Japan. This is the application of repatriation for an Issei named Enryo Shigefuji.

Photograph: [Mitsuye Endo](#)
[leaving the Topaz, Utah,](#)
[incarceration center in 1945,](#)
[following her Supreme Court](#)
[win a few months earlier.](#) 1945.
Photograph. Courtesy of Utah
State Historical Society.



Caption: Photo of **Mitsuye Endo** in 1945 as she leaves **Topaz**, a concentration camp in Utah. Endo had earlier rejected the government's offer to release her if she dropped her case. This photo was taken a few months after she won her case in the Supreme Court.

Supplemental Sources for “Resistance in Camp”

Document: [Issei's hearing notice](#). 1942. Fort Missoula internment camp, Montana. Object ID: ddr-densho-25-71. Densho Digital Repository, Courtesy of the Yamada Family Collection, .
Matahichi Iseri was arrested as an "enemy alien." Those arrested were required to appear before an alien enemy hearing board.

Document: Takeshita, Ben. “[A ‘No-No’ Segregee](#).” *Pacific Citizen*, July 27, 1979.

Short newspaper article in which Ben Takeshita discusses the shame he felt for being in Tule Lake and being labeled as a “No No.”

Interview: Dan Harada, Taneyuki. [Deciding to answer “no-no” on the so-called “loyalty questionnaire.”](#) Interview by Martha Nakagawa. November 30, 2010. Video. Densho Digital Repository.

Interview with Taneyuki Dan Harada on answering no no out of protest.

Interview: Fukuhara, Francis Mas. [Discussion about "draft resisters" vs. "no-no boys."](#) Interview by Tom Ikeda and Elmer Good. September 25, 1997. Video. Densho Digital Repository.

Interview with Francis Mas Fukuhara (a veteran) on misconceptions about the no-no boys, how not all draft dodgers were no-no boys and not all people who answered no-no avoided the draft.

Interview: Kobayashi, Kenge. [The family decision to answer "no-no" on the so-called "loyalty questionnaire."](#) Interview by Alice Ito. July 5, 1998. Video. Densho Digital Repository.

Interview with Kenge Kobayashi who discusses JACL's choice to condemn draft resisters and talks about how that group deserved an official apology from the JACL.

Interview: Noguchi, Andy. [“Description of the JACL resolution proposed in 1999 to recognize the constitutional stand of the wartime draft resisters.”](#) Interview by Frank Abe. August 29, 1999. Video. Densho Digital Repository.

Interview with Andy Noguchi on the importance of the JACL apology to draft resisters

Interview: Weglyn, Michi. [Reaction of the Japanese American community to the Heart Mountain resisters.](#) Interview by Frank Abe and Frank Chin. Video. February 20, 1998. Video. Densho Digital Repository.

Interview with Michi Weglyn who discusses how resisters have been looked down on but in the future they may be held up as heroes.

Interview: Yamanaka, K. Morgan. [Answering "no-no" on the so-called "loyalty questionnaire."](#) Interview by Tom Ikeda and Barbara Takei, April 7, 2011. Video. Densho Digital Repository.

Interview with K. Morgan Yamanaka on being willing to serve, and loyal, but answering no-no because of how he was treated.

Photograph: [Trial of the Heart Mountain draft resisters.](#) June 12, 1944. Photograph. Object ID: ddr-densho-122-1. Densho Digital Repository, Courtesy of Frank Abe.

Photograph from the first day of the trial of the 63 Heart Mountain draft resisters in Federal District Court, Cheyenne, Wyoming.

Testimony: Hara, Ben. [Multiple Impact Panel.](#) In the hearings before the Commission of Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles, CA. August 5, 1981. Video. Courtesy of Visual Communications Archives. 00:50:25

In this testimony, Ben Hara discusses his experience as a conscientious objector, his incarceration in Crystal City and placement on a deportation list, his experience being drafted, and the racism he faced while in the military and when he returned to San Francisco to work as an X-ray technician.

Additional Resources

Article: Bannai, Lorraine. "[Remembering Mitsuye Endo and the Supreme Court Case That Helped End Incarceration.](#)" *Densho*. December 16, 2025.

Article: Lyon, Cherstin. "[Questions 27 and 28.](#)" *Densho Encyclopedia*. August 24, 2020.

Article: "[Mitsuye Endo.](#)" *Densho Encyclopedia*, July 28, 2025.

Article: Muller, Eric. "[Draft resistance.](#)" *Densho Encyclopedia*. September 9, 2024.

Article: Niiya, Brian. "[No-no boys.](#)" *Densho Encyclopedia*. August 19, 2024.

Article: Robinson, Greg. "[War Relocation Authority.](#)" *Densho Encyclopedia*. April 22, 2026.

Article: Takei, Barbara. "[Tule Lake.](#)" *Densho Encyclopedia*. September 13, 2024.

Documentary: Abe, Frank, director. [Conscience and the Constitution.](#) November 30, 2000, Independent Television Service (ITVS).

Documentary: Abe, Frank, director. [In Search of No-No Boy.](#) 2007. Densho Digital Repository, Courtesy of Japanese American Film Preservation Project.

Documentary: Dizard, Jesse, director. [Mr. Tanimoto's Journey.](#) 2017, California State University of Chico Advanced Laboratory for Visual Anthropology.

Seeking Accountability

Essential Questions	
• What circumstances created the conditions for the Redress Movement to mobilize? • How did the Japanese American community work to process the memory and history of incarceration?	
Learning Outcomes	
★ <i>Students will analyze the historical circumstances that created the conditions for the Japanese American Redress Movement to emerge, examining key social, political, and legal factors. They also will evaluate the roles of memory-making through art, literature, research and archival activism, and community organizing in laying the groundwork necessary to build the Redress Movement.</i>	
URL	Primary Sources
www.fullspectrum.education/reckoning-with/accountability	• Government documents • Personal correspondence • Testimonies • Oral histories • Photographs • Videos • Books • Posters



Introduction to hotspot: After **World War II**, Japanese Americans sought government accountability for violations of their civil rights and their unlawful imprisonment. Those efforts ranged from demanding compensation for financial loss to dismantling policies that could allow mass incarceration to happen again. In the 1960s and 70s, many young **Sansei** and some **Nisei** became involved in social justice movements, including the **Civil Rights**, **Free Speech**, **Antiwar**, **Black Power**, and **Asian American** movements. The language and ideas of these movements aimed at rectifying past injustices and working toward the construction of a more equitable society, inspired many Japanese Americans to rethink their own community's experiences in concentration camps and call for more substantial reparations. At the same time, accounts by Japanese American writers and researchers documenting the incarceration and government wrongdoing began to receive widespread publicity.

Post-war Precursors

Context: After WWII, Japanese Americans pursued many different political and legal avenues of recourse, including securing the possibility of naturalized citizenship for **Issei** and terminating **Executive Order 9066**. These political battles galvanized activists nationwide and laid the groundwork necessary to launch redress campaigns. Coalitions of grassroots organizations, such as the **Asian American Political Alliance**, built relationships across varied ethnic and political groups committed to civil rights issues. Look through this gallery to learn more about the various political moments that paved the way for the Redress Movement.

Guiding questions:

Look closely at the document “An American Promise, a Proclamation by President Gerald R. Ford” and do the following:

- **Step 1: Read the document closely.** Begin to notice what stands out to you.
- **Step 2: List 10 words or phrases** that you think are important in the document.
- **Step 3: Read the document closely again** and **list another 10 words or phrases** that stand out to you as significant.
- **Finally,** reflect on two or three of the words and phrases you chose to highlight. Why are these phrases significant? Why did they stand out to you?

Source: The above exercise is an adaptation of the Project Zero Thinking Routine [Looking 10x2](#)

Document: “[Department of Justice Evacuation Claims Award Sheet](#).” January 30, 1952. Sent to Ontario, Oregon. Densho Digital Repository, Courtesy of the Yamada Family Collection.



Caption: In 1948, the **Evacuation Claims Act** allowed Japanese Americans to seek limited compensation for documented losses during the forced removal. One of over 23,000 claims, this settlement sheet shows Mataichi Iseri’s claim for \$246, which was settled in 1952 for \$226. The program ended in 1965, and the government reimbursed only 29% of the total amount claimed.

Document: "Minoru Iyeki's Certificate of Naturalization." November 30, 1956. Densho Digital Repository, Courtesy of the Kenneth Nobuji Iyeki Collection, Densho.	 <i>Caption:</i> The Immigration and Nationality Act of 1952 ended exclusions on Asian immigration, such as the Chinese Exclusion Act, the Alien Land Law, and the Gentlemen's Agreement. It also allowed Issei to become naturalized U.S. citizens. Born in Japan in 1900, Minoru Iyeki was incarcerated in Topaz and received U.S. citizenship with this 1956 Certificate of Naturalization.
Document: Matsunga, Spark. "Letter to Uno from Spark Matsunaga." October 27, 1971. Letter. Edison Uno Papers (Box 42, Collection 1286). UCLA Library Special Collections. Charles E. Young Research Library, UCLA.	<i>Caption:</i> Title II of the Internal Security Act of 1950, referred to as the Emergency Detention Act, gave the U.S. government the power to detain and imprison people without due process. Alongside other organizations and legislators, Edison Uno and Raymond Okamura organized a JACL campaign to repeal Title II. This 1971 letter from Congressperson Spark Matsunaga, who authored the bill that repealed Title II (H.R. 234), thanks Uno for his work.
Document: "An American Promise, a Proclamation by President Gerald R. Ford." February 19, 1976. Object ID: 30806107. National Archives, William J. Baroody Files.	 <i>Caption:</i> Another political struggle preceding the Redress Movement was the termination of Executive Order 9066. In 1976, President Ford signed the official termination. While it did not offer an apology, it did admit that the "evacuation was wrong."

Photo: Iva Toguri D'Aquino and Lim P. Lee Holding the Envelope Containing her Petition for a Presidential Pardon. San Francisco, California. 1976. Photograph. UPI.



Caption: This 1976 photograph shows **Iva Toguri D'Aquino** handing over a petition for a presidential pardon. In 1941, she left Los Angeles, CA, to care for her aunt in Japan. After the war, she was wrongly accused and convicted of treason and imprisoned for six years. The **JACL**, led by **Clifford Uyeda**, launched a successful campaign to obtain her pardon in 1977.

Supplemental Sources for “Post-war Precursors”

Document: Kochiyama, Yuri. “[Song of Redress/Reparations to the tune of ‘Battle Hymn of the Republic.’](#)” November 13, 1981. UCLA Asian American Studies Center.

This document is a protest song written by activist Yuri Kochiyama that addresses the incarceration of Japanese Americans during World War II. The lyrics reference Executive Order 9066, the forced removal and confinement of 120,000 people of Japanese ancestry, and the military service of Japanese American soldiers, framing redress and financial compensation as necessary responses to a government injustice.

Testimony: Kawahara, Harry. [Panel on Voluntary Relocation](#). In the hearings before the Commission of Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles, CA. August 4, 1981. Video. Visual Communications Archive. 00:39:05–00:45:10.

In this testimony, JACL Redress Chair Harry Kawahara frames Japanese American incarceration as a government violation that left survivors with guilt and shame. He traces decades of organized efforts for restitution and legal recognition, describing a growing willingness among survivors to publicly share their experiences and seek redress.

Additional Resources

Article: Hong, Jane. “[Immigration Act of 1952.](#)” *Densho Encyclopedia*. May 14, 2024.

Article: Imai, Imai. “[Gentlemen's Agreement.](#)” *Densho Encyclopedia*. January 18, 2024.

Article: Izumi, Masumi. “[Repeal of Title II of the Internal Security Act of 1950 \(“Emergency Detention Act”\).](#)” *Densho Encyclopedia*. 12 May 2014

Article: Lyon, Cherstin. “[Alien land laws.](#)” *Densho Encyclopedia*. August 1, 2024.

Article: Matsumoto, Mieko. “[Chinese Exclusion Act.](#)” *Densho Encyclopedia*. December 14, 2023.

- Article:** Nakaoka, Susan. "[Iva Toguri D'Aquino](#)" *Densho Encyclopedia*. December 19, 2023.
- Article:** Robinson, Greg. "[Japanese American Evacuation Claims Act](#)." *Densho Encyclopedia*. October 5, 2020.
- Article:** Wallace, Nina. "[Yellow Power: The Origins of Asian America](#)." *Densho*. May 8, 2017.
- Article:** Wallace, Nina. "[The Nisei Women Who Fought—and Won—an Early Redress Battle in Seattle](#)." *Densho*. March 12, 2020.
- Book:** Shimabukuro, Robert Sadamu. [Born in Seattle: The Campaign for Japanese American Redress](#). Seattle: University of Washington Press, 2001.
- Video:** "[The Real Story of 'Tokyo Rose' - Narrated by Bill Kurtis](#)." Posted September 24, 2021 by American Veterans Center. Video. Youtube, 5 min, 17 sec.
- Website:** "[Long Road to Redress](#)." History, Art, & Archives United States House of Representatives. Accessed January 23, 2026.

Civil Rights as Inspiration for Redress

Context: For many Japanese Americans coming of age in the 1960s and 1970s, the social, political, and anti-war movements of the time provided inspiration. Direct action and nonviolent protests to assert civil rights by African Americans, even when met by racist violence, influenced how Japanese Americans understood themselves in larger efforts to secure civil rights. Watch these interviews with Tina Adachi and **Don Tamaki** and browse through these images of solidarity to better understand how Japanese Americans were influenced by and involved in this era's political movements.

Guided questions:

Watch the two videos and reflect on the following prompts:

Messages/Choices/Power/Impacts

- *Messages:* What do you think the messages are?
- *Choices:* What choices did the interviewees make in sharing their stories? What details did they choose to include? How does what they chose to share impact the messages?
- *Power:* What types of power do you see in these video clips? What powers do you think the interviewees have? What other powers do they describe?
- *Impacts:* What impact do the messages have on you? How, if at all, do the stories shared influence your perspective? Consider shifts in both how you think and how you feel.

Testimony: Adachi, Tina. [003 Personal Experiences of Internees: George Morisato, Tina Adachi](#). In *With Liberty and Justice for Some: The Case for Compensation to Japanese Americans Imprisoned During World War II Conference*. Chicago, IL. September 19 and 21, 1981. Courtesy of Northeastern Illinois University Archives. 00:46:15-00:48:36.

00:46:15-00:48:36
Segment Duration: 02m21 s

Caption: In 1981, shortly before the Chicago **CWRIC** hearings, **Sansei** Tina Adachi spoke at a conference on "The Case for Compensation to Japanese Americans Imprisoned During World War II." She discusses how her political education and the **Civil Rights Movement** and **Women's Movement** helped her understand the value of protest.

Interview: Tamaki, Donald. Influence of the Civil Rights Movement. Interview by Tom Ikeda. Video Recording, April 17, 2009. Densho Digital Repository, Courtesy of Densho. 00:00:00-00:02:42 Segment Duration: 2m42s	<i>Caption:</i> In this interview, lawyer Donald K. Tamaki discusses how the Civil Rights Movement shaped his awareness of injustice and inspired his commitment to advocacy for Japanese Americans. He describes how the era's challenges to authority encouraged him to question official narratives at a young age.
Photograph: Kochiyama, Yuri. Organization of African American Unity at a rally commemorating the life of Malcolm X, Harlem. Circa 1965. Photograph. Courtesy of the Kochiyama family/UCLA Asian American Studies Center.	 <i>Caption:</i> Japanese American activist Yuri Kochiyama captured this photo of the Organization of Afro-American Unity holding a rally in Harlem commemorating the life of the prominent Black revolutionary leader Malcolm X in 1965. Kochiyama became friends with Malcolm X after the two met in 1963 following a Brooklyn protest against unfair hiring practices.
Photograph: Kochiyama, Yuri. Asian Americans demonstrating in Manhattan against the Vietnam War. Photograph. Courtesy of the Kochiyama family/UCLA Asian American Studies Center.	 <i>Caption:</i> This photo by Yuri Kochiyama showcases Asian Americans protesting in solidarity against the Vietnam War. The Asian American Movement of the 60s and early 70s united Asians across ethnicities to denounce racism and imperialism at home and abroad. The Movement was inspired by the Black Power Movement and consolidated around opposition to the Vietnam War.

Photograph: [Asian Americans at demonstration in Los Angeles protesting US involvement in the Vietnam war and calling for peace](#). Circa 1971. Photograph. Courtesy of Asian American Studies Center, Gidra Photo Collection.



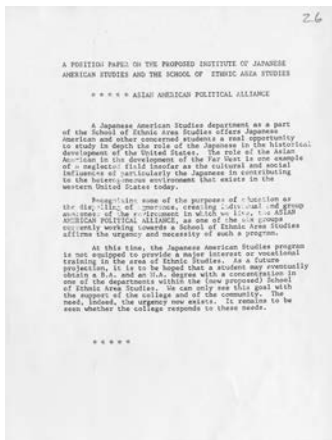
Caption: In this 1971 photo, Asian Americans in Los Angeles, CA, demonstrated against U.S. involvement in Vietnam. Many Asian American activists understood their struggles to be connected to the struggles of those in Southeast Asia fighting against racism, imperialism, and white supremacy.

Photograph: [Third World Liberation Front leaders marching down Bancroft, California](#). Circa 1969. Photograph. Chicano Studies Program Records, CS ARC 2009/1 Carton 1 Folder 14, Ethnic Studies Library, University of California, Berkeley.



Caption: This 1969 photograph features four leaders of the **Third World Liberation Front** marching down Bancroft Way in Berkeley, CA. It depicts, from left to right: Charles Brown (Afro American Student Union), Ysidrio Macias (Mexican American Student Confederation), LaNada Means (Native American Student Union), and Stan Kadani (**Asian American Political Alliance**).

Document: ["Proposal for Institute of Japanese American Studies and the School of Ethnic Area Studies."](#) Courtesy of the San Francisco State College Strike Collection, San Francisco State University Archives.



Caption: **Asian American Political Alliance** advocated for a

	department of Japanese American Studies to be housed in the proposed School of Ethnic Area Studies at San Francisco State University (SFSU). Ethnic Studies was first demanded by student activists in the Third World Liberation Front at SFSU. They sought dedicated, recognized space to learn about the histories and contributions of communities of color.
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Supplemental Sources for “Civil Rights as Inspiration for Redress”

Interview: Bannai, Kathryn. [Influence of the Civil Rights Movement on Sansei Activism](#).

Interview by Elaine Kim and Bill Tashima. Video. March 17, 2022. Densho Digital Repository.

In this interview, Kathryn Bannai discusses how, as a Sansei, she grew up hearing about the Civil Rights Movement, Black Power Movement, Vietnam War protests, and the assassination of Martin Luther King, which helped inspire her involvement in the Japanese American Redress Movement.

Newspaper Article: Kubota, Larry “[Yellow Power!](#)” *Gidra*. April, 1969, Volume I, Number 1 edition, 2. Densho Digital Repository, Courtesy of *Gidra*.

In this 1969 article, Kubota draws on the language and strategies of the Black Power Movement to argue that Asian Americans must challenge racism through collective action rather than quiet assimilation. Rejecting second-class citizenship and emphasizing solidarity with other oppressed groups, this article uses ideas drawn from the Civil Rights Movement to lay the groundwork for Asian American organizing and the Redress Movement.

Additional Resources

Documentary Episode: Varghese, Manjula, senior producer. [How Did the Japanese Set a Precedent for Redress in the U.S.?](#) 2023. Video. in *The Road to Reparations in California*, a local public television program presented by KQED.

Film: Rhodes, Kiyoka “Kex,” director. [Desolate Dreams](#). 2023. Video. Kex Studios.

Journal Article: Fujino, Diane C. “[Race, Place, Space, and Political Development: Japanese-American Radicalism in the ‘Pre-Movement’ 1960s](#).” *Social Justice* 35, no. 2 (112) (2008): 57–79.

Website: Wallace, Nina. “[In the Belly of the Monster: Asian American Opposition to the Vietnam War](#).” *Densho*. November 15, 2017.

Public Memory & History of Incarceration

Context: Although many **Nisei** tried to rebuild their lives after the incarceration and refused to talk about their wartime suffering, some used art and fiction to process what happened. By the late 1960s, Japanese Americans also organized **pilgrimages** to sites of their wartime confinement and **days of remembrance** to mark the anniversary of **Executive Order 9066**'s signing. In 1973, **Jeanne Wakatsuki Houston** published a memoir of her time in Manzanar that remains on many high school reading lists. Looking for answers, **Michi Weglyn** dug into the archives and found evidence refuting government claims that incarceration was caused by "military necessity" and publishing her findings in *Years of Infamy* (1976).

Guided questions:

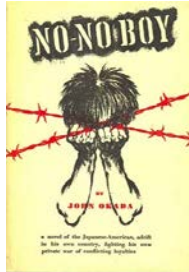
- What was the story being told to Japanese American audiences about incarceration prior to the **CWRIC** testimonies?
- What was publicly available to help people understand the experience of incarceration at the time?

Book: Okubo, Miné. [*Citizen 13660*](#), Seattle: University of Washington Press, 2014. First published 1946 by New York: Columbia University Press, 1946.



Caption: Miné Okubo spent the war years in the **Tanforan** and **Topaz concentration camps**. She represented her experiences in her graphic memoir titled *Citizen 13660*, after the identification number her family received. It combines sketches of herself and her surroundings along with a critique of her imprisonment. Okubo testified in 1983 and submitted a copy of her book to the **CWRIC**.

Book: Okada, John. [No-No Boy](#). Rutland, VT, and Tokyo: Charles E. Tuttle Company, 1957.



Caption: John Okada's 1957 novel, *No-No Boy*, tackled the controversial subject of Japanese American loyalty and protest. Based in Seattle, WA, the novel's protagonist was a **draft resister** and the book reveals how resisters were stigmatized after WWII. The novel received little attention until it was rediscovered in the 1970s by Asian American writers Frank Chin and Lawson Fusao Inada.

Photograph: Johnson, Evan. [Scene at the Manzanar Pilgrimage](#). December 1969. Photograph. Object ID: ddr-manz-3-34. Densho Digital Repository, Courtesy of Manzanar National Historic Site and the Evan Johnson Collection.



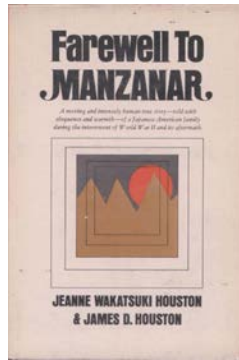
Caption: The first organized **pilgrimage** to a former incarceration camp took place December 1969 in **Manzanar**, CA. This photograph shows two attendees posing at the barbed wire fence with the **Ireito (soul consoling) monument** and the camp cemetery behind them. Thanks to members of the **Manzanar Committee** and the **JACL**, Manzanar became a National Historic Landmark in 1985.

Photograph: Kajitani, Gerald. [A Memorial Headstone at Linkville Cemetery](#). 1974. Photograph. Object ID: ddr-densho-294-28. Densho Digital Repository, Courtesy of the Gerald Kajitani Collection.



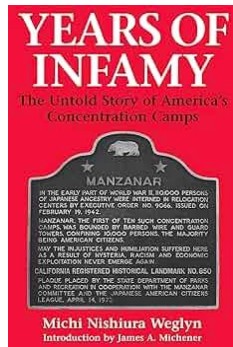
Caption: This photograph by Gerald Kajitani depicts a memorial ceremony during the 1974 **pilgrimage** to **Tule Lake**. Participants place flower wreaths at a memorial headstone dedicated "In Memory of Deceased 1942-1945, Tule Lake, WRA."

Book: Wakatsuki Houston, Jeanne and James D. Houston. [*Farewell to Manzanar*](#). Boston: Houghton Mifflin, 1973.



Caption: The memoir *Farewell to Manzanar* (1973) by **Jeanne Wakatsuki Houston** and **James D. Houston** is likely the most widely read account of Japanese American incarceration, with over 1 million copies sold. The popularity of the book led to a television movie adaptation in 1976. The film was controversial, with some claiming it whitewashed the racism leading to exclusion and confinement.

Book: Weglyn, Michi. [*Years of Infamy: The Untold Story of America's Concentration Camps*](#). New York: Morrow, 1976.



Caption: **Michi Weglyn** was a successful costume designer before changing course in the 1960s with a seven-year research project to understand wartime incarceration. She spent her adolescence confined in **Gila River**, Arizona. Her research uncovered evidence that the government and military knew there was no military necessity for the incarceration. Her book became known as “the bible for the Redress Movement.”

Poster: [Day of Remembrance](#)
[Poster for Seattle/Puyallup.](#)

November 25, 1978. Poster.
Object ID: ddr-densho-122-31.
Densho Digital Repository,
Courtesy of Frank Abe,
Densho.



Caption: Japanese American communities began holding annual **Days of Remembrance** in the 1970s. Printed over a copy of the 1942 exclusion order, this flyer for a 1978 commemoration encouraged participants to “remember the years of hardship Japanese America endured to make the United States home....” Like **pilgrimages**, Days of Remembrance became important ways for younger generations to learn about wartime incarceration.

Photograph: Sugimura, Mizu.
*Yasushi Satomi Waiting to
Caravan Down to Puyallup.*

November 25, 1978.
Photograph. Object ID:
ddr-densho-384-3. Densho
Digital Repository, Courtesy of
the Mizu Sugimura Collection,
Densho.



Caption: This photograph from 1978 shows Yasushi Satomi waiting to join the caravan to **Puyallup** during the first **Day of Remembrance** near Seattle. Satomi wears a tag, seen dangling from their jacket, to simulate the identification tags that Japanese Americans wore during the forced removal. Those tags listed everyone's assigned number as a dehumanizing substitution for family names.

Supplemental Sources for “Public Memory & History of Incarceration”

Book: Bosworth, Allen R. [*America's Concentration Camps*](#). 1st ed. New York: W. W. Norton & Company, 1967.

One of the first books to provide an overview of Japanese American forced removal and incarceration.

Speech: Ina, Satsuki. "[Keynote Address at the 46th Annual Manzanar Pilgrimage](#)." Posted on April 25, 2015. Video. YouTube, 14 min, 21 sec.

In this speech, Satsuki Ina asserts that the forced incarceration of Japanese Americans during World War II inflicted deep intergenerational trauma and that much of that suffering was silenced by a culture of shame and historical erasure. She calls for reclaiming that silenced history as an act of resistance and healing.

Testimony: Embrey, Sue. [Community Organization Panel](#). In the hearings before the Commission of Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles, CA. August 6, 1981. Video. Visual Communications Archive. 01:41:00–01:50:54.

In her testimony, Sue Embrey describes the Manzanar Committee's pilgrimages and their role in fostering connections among formerly incarcerated people. She emphasizes that Japanese American communities along the West Coast were deeply disrupted, that many survivors cannot share their experiences, and that the pilgrimage site provides a space for collective remembrance and confrontation of past injustices.

Additional Resources

Article: Hong, Christine. "[Citizen 13660 \(book\)](#)." *Densho Encyclopedia*. August 20, 2024.

Article: Nakagawa, Martha. "[Days of Remembrance](#)." *Densho Encyclopedia*. December 19, 2023.

Article: Nakagawa, Martha. "[Camp pilgrimages](#)." *Densho Encyclopedia*. September 6, 2024.

Article: Niiya, Brian. "[Farewell to Manzanar \(book\)](#)." *Densho Encyclopedia*. January 9, 2025.

Article: Wakida, Patricia. "[No-No Boy \(book\)](#)." *Densho Encyclopedia*. February 20, 2024.

Article: Yamato, Sharon. "[Michi Nishiura Weglyn](#)." *Densho Encyclopedia*. December 15, 2023.

Book: Takezawa, Yasuko. [Breaking the Silence: Redress and Japanese American Ethnicity](#). Ithaca: Cornell University Press, 1995.

Interview: Houston, Jeanne Wakatsuki. [Jeanne Houston, California Reads Author Interview - Part 1](#). California Humanities. Video. April 12, 2012.

YouTube Channel: [Japanese American Memorial Pilgrimages](#), @JAMPilgrimagesYouTube.

Commission on Wartime Relocation and Internment of Civilians

Essential Questions	
How was the CWRIC developed? Who was involved? What were the findings of the CWRIC?	
Learning Outcomes	
★ <i>Students will understand how the CWRIC was formed and the roles of key stakeholders in the commission. Students will analyze CWRIC findings that uncover the constitutional violations and injustices experienced by those incarcerated under Executive Order 9066.</i>	
URL	Primary Sources
www.fullspectrum.education/reckoning/with/the-commission	- Government document - Oral history - Book - Video



Introduction to hotspot: In 1970, at the behest of activist **Edison Uno**, the **Japanese American Citizens League** (JACL) passed a resolution to seek reparations for wartime incarceration. In 1979, Japanese American Senators **Daniel Inouye** and **Spark Matsunaga**, as well as Representatives **Norman Mineta** and **Robert Matsui**, recommended establishing a commission. In 1980, President **Jimmy Carter** established the bipartisan **Commission on Wartime Relocation and Internment of Civilians (CWRIC)** to investigate the wartime incarceration of Japanese Americans and removal of the **Unangaŋ (Aleut)** in Alaska. The commission heard testimonies from over 750 witnesses in 10 cities across the U.S. and reviewed evidence gathered by researchers, including **Aiko Herzig-Yoshinaga**. In the official report titled **Personal Justice Denied** (1983), the CWRIC concluded that the wartime incarceration of Japanese Americans violated the U.S. Constitution and was not a product of military necessity. Rather, it was the result of “race prejudice, war hysteria, and a failure of political leadership.”

Establishing the CWRIC

Context: Prior to convening hearings, the **CWRIC** knew it was important to inform the public about its purpose to assess the impact of forced removal and incarceration during **World War II**. Read this document that the bi-partisan Commission published explaining its charge, the history it was addressing, information about the commissioners, and dates for each hearing.

Guided questions:

Read “Public Law 96-317” and reflect on the following:

Possibilities/Challenges

- *Possibilities:* What does this document and the CWRIC make possible? What or who do they stand for? What people, communities, movements, and **systems** do they **empower**? What opportunities do they offer the people and communities they empower?
- *Challenges:* What does this document and the CWRIC challenge? What or who do they stand in the way of? What obstacles do they create for particular people, communities, movements, and systems?

Document: Commission on Wartime Relocation and Internment of Civilians, “[Public Law 96-317](#),” July 31, 1980. Densho Digital Repository, Courtesy of the Sasha Hohri Collection.

Supplemental Sources for “Establishing the CWRIC”

Document: [Commission on Wartime Relocation and Internment of Civilians Press Release](#). June 24, 1981. Object ID: ddr-densho-352-180. Densho Digital Repository, Courtesy of the Sasha Hohri Collection.

Official press release from the Commission on Wartime Relocation and Internment of Civilians (CWRIC) with information about the hearings.

Interview: Yoshino, William. [Yoshino William \(12/6/2022\)](#). Interview by Mary Doi. Video. December 6, 2022. Japanese American Service Committee (JASC) Legacy Center Digital Collections. 00:33:09-00:36:46.

This interview explains the path taken to establish the CWRIC within Congress. Yoshino explains that Senator Inouye pushed for this approach because he believed it would help educate members of Congress and the public about the history of Japanese American incarceration. He also argued that establishing a commission would provide better grounds for legislation than putting legislation on the floor without context.

Photograph: [Men Standing Behind President Jimmy Carter In White House, Signing Of Commission of Wartime Relocation and Internment of Citizens Act Into Law](#). July 31, 1980. Photograph. Object ID: ddr-densho-393-4. Densho Digital Repository, Courtesy of the Ron Ikejiri Collection.

Photograph of people witnessing Jimmy Carter sign the Commission of Wartime Relocation and Internment of Citizens Act into Law. Some of those present include Clifford Uyeda, Ted Stevens, Daniel Inouye, Ron Ikejiri, Barbara Ikejiri, Norman Mineta, Spark Matsunaga, and George Danielson.

Additional Resources

Article: Lyon, Cherstin. "[Japanese American Citizens League](#)." *Densho Encyclopedia*. June 13, 2024.

Article: Nakamura, Kelli. "[Spark Matsunaga](#)." *Densho Encyclopedia*. June 10, 2015.

Article: Nakamura, Kelli. "[Daniel Inouye](#)." *Densho Encyclopedia*. June 24, 2025.

Article: Niiya, Brian. "[Robert Matsui](#)." *Densho Encyclopedia*. July 14, 2025.

Article: Yamato, Sharon. "[Commission on Wartime Relocation and Internment of Civilians](#)." *Densho Encyclopedia*. September 13, 2024.

Article: Yamato, Sharon. "[Norman Mineta](#)." *Densho Encyclopedia*. June 24, 2025.

Article: Yang, Alice. "[Edison Uno](#)." *Densho Encyclopedia*. June 27, 2025.

Who was on the Commission?

Context: The **CWRIC** was chaired by Washington, D.C. lawyer **Joan Z. Bernstein**, and included the U.S. Commission on Civil Rights chair Dr. Arthur S. Flemming, former Justice Arthur J. Goldberg, former senators Edward W. Brooke and Hugh B. Mitchell, Reverend Robert F. Drinan, Father Ishmael Vincent Gromoff, and Judge **William Marutani**. California Congressman **Daniel Lungren**, was vice-chair and later agreed that there was no justification for mass incarceration but opposed monetary reparations. William Marutani was the only Japanese American commissioner. Watch this interview with Marutani where he describes what it was like to act as a commissioner.

Guiding questions:

Listen to Marutani's interviews and reflect on the following prompts:

Systems/Impacts

- *Systems*: What systems are involved? What systems does Marutani reference in these interviews? What systems are less visible or obvious?
- *Impacts*: What impacts do these systems have on Marutani and his communities? Systems might have positive or negative impacts. Some systems might have *both* positive and negative impacts.

Interview: Marutani, William. [The Commission on Wartime Relocation and Internment of Civilians hearings; shock, surprise, and rage](#). Interview by Becky Fukuda and Gary Kawaguchi. Video recording, September 11, 1997. Densho Digital Repository.

Segment Duration: 3m10s

Supplemental Sources for "Who was on the commission?"

Interview: Marutani, William. "[Deciding to accept the commission appointment](#)." Interview by Becky Fukuda and Gary Kawaguchi. Video. September 11, 1997. Densho Digital Repository. In this interview, commissioner William Marutani discusses his decision to accept the commission appointment.

Interview: Macbeth, Angus “[Description of the commission members](#).” Interview by Tetsuden Kashima and Becky Fukuda. Video. September 11, 1997. Densho Digital Repository.

In this interview, Macbeth discusses the commission members heading the CWRIC. After the commission was established, Macbeth worked as Special Counsel to the commission and oversaw the publication of the Commission’s official report and recommendation, *Personal Justice Denied*.

Additional Resources

Article: Niiya, Brian. “[Arthur J. Goldberg](#).” *Densho Encyclopedia*. June 29, 2015.

Article: Niiya, Brian. “[Robert F. Drinan](#).” *Densho Encyclopedia*. June 29, 2015.

Article: Niiya, Brian. “[Dan Lungren](#).” *Densho Encyclopedia*. January 29, 2016.

Article: Niiya, Brian. “[Ishmael Gromoff](#).” *Densho Encyclopedia*. August 24, 2020.

Article: Niiya, Brian. “[Arthur S. Flemming](#).” *Densho Encyclopedia*. January 9, 2024.

Article: Niiya, Brian. “[Hugh B. Mitchell](#).” *Densho Encyclopedia*. April 16, 2024.

Article: Niiya, Brian. “[Edward W. Brooke](#).” *Densho Encyclopedia*. June 23, 2024.

Article: Niiya, Brian. “[Joan Z. Bernstein](#).” *Densho Encyclopedia*. June 23, 2024.

Article: Niiya, Brian. “[William Marutani](#).” *Densho Encyclopedia*. November 22, 2025.

Personal Justice Denied

Context: Published in December 1982, ***Personal Justice Denied*** detailed the Commission's findings about forced removal and incarceration. Six months later, the **CWRIC** published recommendations for a national apology and redress compensation that they believed should be provided to Japanese Americans and **Unangaġ (Aleuts)**. The commissioners felt it was important to publicize the evidence debunking the "military necessity" argument for incarceration *before* they provided recommendations for redress and compensation (which was not unanimous because of **Dan Lungren**) out of concern that the media would only focus on their support for compensation, and not the evidence regarding unjust incarceration. Read these excerpts from the CWRIC's report to learn more about their findings and recommendations.

Guiding questions:

The Commission determined that the reasons for unjust incarceration of Nikkei in WWII were "race prejudice, war hysteria and a failure of political leadership" – all of which are part of social systems that continue to shape and pervade modern society.

- What systems do you think enable race prejudice, war hysteria, and failure of political leadership?
- Consider the relationships between these systems and other systems like colonialism, capitalism, religion, and media.

Book: Commission on Wartime Relocation and Internment of Civilians. [*Personal Justice Denied: Report of the Commission on Wartime Relocation and Internment of Civilians*](#). Seattle: University of Washington Press, 1997.

Selected sections:

Part 1: pg.18, bottom of 23, bottom of 314
 Part 2: [PERSONAL JUSTICE DENIED PART 2: RECOMMENDATIONS](#) (pg. 8-13)

Supplemental Sources for "Personal Justice Denied"

Interview: Macbeth, Angus "["Personal Justice Denied": uncovering the past, creating a powerful report."](#) Interview by Tetsuden Kashima and Becky Fukuda. Video. September 11, 1997. Densho Digital Repository.

In this interview, Macbeth, special counsel to the Commission on Wartime Relocation and Internment of Civilians (CWRIC), discusses the process through which *Personal Justice Denied* was developed and published.

Additional Resources

Article: Niiya, Brian. [“Ask a Historian: How Did Alaska Natives Wind Up Inside Japanese American Concentration Camps?”](#) Densho. January 31, 2023.

Article: Yamato, Sharon. [“Personal Justice Denied \(book\)”](#) Densho Encyclopedia. February 6, 2024.

Book: Daniels, Roger, et al. [Japanese Americans: From Relocation to Redress](#). Seattle: University of Washington Press, 1991.

Book: Maki, Mitchell T. (Mitchell Takeshi), Harry H. L. Kitano, and S. Megan (Sarah Megan) Berthold. [Achieving the Impossible Dream : How Japanese Americans Obtained Redress](#). Urbana: University of Illinois Press, 1999.

Book: Tateishi, John. [Redress : The Inside Story of the Successful Campaign for Japanese American Reparations](#). Berkeley: Heyday Books Press, 2020.

Book: Yamamoto, Eric K., Margaret Chon, Carol L. Izumi, Jerry Kang, and Frank H. Wu. [Race, Rights and Reparation: Law and the Japanese American Internment](#). Aspen Opco Llc, 2013.

Three Grassroots Organizations

Essential Questions	
• What were the differences between the groups fighting for redress? Who were these groups? What were their influences? Where and how did they organize? • Compare and contrast how the organizations (i.e., Japanese American Citizens League (JACL), National Coalition for Redress/Reparations (NCRR), and National Council for Japanese American Redress (NCJAR)) defined redress.	
Learning Outcomes	
★ <i>Students will identify and analyze the key groups involved in the fight for Japanese American redress, including the Japanese American Citizens League (JACL), the National Coalition for Redress/Reparations (NCRR), and the National Council for Japanese American Redress (NCJAR). They will compare and contrast these organizations' definitions of redress, their influences, and their organizing strategies, evaluating how ideological, regional, and tactical differences shaped their approaches to advocacy.</i>	
URL	Primary Sources
www.fullspectrum.education/reckoning/with/grassroots-organizing	• Testimonies • Transcripts • Photographs



Introduction to hotspot: What should the goals of redress have been? Should the movement have focused on educating the public to prevent future injustices? On creating a community trust or securing individual compensation? What, if anything, could have compensated **Nikkei** for the financial, physical, and emotional losses they endured? Was collaboration with government officials more strategic—or should activists have turned to the courts? Different views of the meaning of redress and strategies to obtain redress led to the formation of three campaigns in the 1970s and 80s by the **Japanese American Citizens League (JACL)**, the **National Council for Japanese American Redress (NCJAR)**, and the **National Coalition for Redress/Reparations (NCRR)**. While each organization disagreed about how best to pursue redress and represent the history of incarceration, they all contributed to the **CWRIC** hearings in order to center Japanese Americans' voices and document their wartime experiences.

Japanese American Citizens League (JACL)

Context: The **JACL** developed a strategy for achieving redress by garnering support from government officials and members of the public. They emphasized the patriotism of Japanese Americans and the military heroism of those who served in the **100th Infantry Battalion** and the **442nd Regimental Combat Team**, which appealed to people across the political spectrum. For the **CWRIC** hearing in Washington, D.C., the JACL's official testimony focused on the injustices suffered by **Nikkei** more broadly. That testimony was delivered by **Dr. James Tsujimura, John Tateishi**, and **Minoru Yasui**. This segment from Yasui's testimony provides a brief mention of his experience in solitary confinement after resisting forced removal as well as his delivery of the JACL's official recommendations to the CWRIC.

Guiding questions: Briefly describe the JACL's approach to redress, as reflected in this testimony.

Testimony: [Dr. Jim Tsujimura, John Tateishi, and Minoru Yasui](#). Commission on Wartime Relocation and Internment of Civilians (CWRIC), Washington, D.C. July 16, 1981. National Archives and Records Administration at College Park, MD. 00:23:44-00:37:06.

Transcript: [Commission on Wartime Relocation and Internment of Civilians \(CWRIC\) Hearings in Washington, D.C.](#) Commission on Wartime Relocation and Internment of Civilians (CWRIC), Washington, D.C. July 14-16 and November 2-3, 1981. National Archives and Records Administration at College Park, MD.

Photo: [Tsujimura, Tateishi, Yasui](#). July 16, 1981. Photograph. Object ID: ddr-densho-346-138. Densho Digital Repository, Courtesy of the Paul Bannai Collection.



Supplemental Sources for “Japanese American Citizens League (JACL)”

Document: [“Commission on Wartime Relocation and Internment of Civilians Hearings.”](#)

Washington, D.C. July 14-16, 1981, November 2-3, 1981. National Archives and Records Administration at College Park, MD.

This is the transcript for the Washington, D.C., hearings where multiple members of the Japanese American Citizens League (JACL) testified.

Interview: Harano, Ross. [Ross Harano \(3/22/2018\)](#). Interview by Anna Takada. March 22, 2018. Video. Japanese American Service Committee (JASC) Legacy Center Digital Collections. 00:31:00-00:33:00.

In this interview, Harano discusses his experience as a Sansei whose family rarely discussed their experiences in camp and describes how he learned more about the history of Japanese American incarceration after he got involved with the Japanese American Citizens League (JACL).

Interview: Kinoshita, Cherry. [Issues surrounding the decision to seek monetary compensation.](#) Interview by Becky Fukuda and Tracy Lai. September 26, 1997. Video. Densho Digital Repository.

In this interview, Kinoshita discusses some of the controversies within the Japanese American community about how best to pursue redress and whether or not to seek monetary reparations.

Interview: Tateishi, John. [The early days of the redress movement.](#) Interview by Tom Ikeda, July 5, 2008. Video. Densho Digital Repository.

In this interview, Tateishi discusses how he got involved with the Japanese American Citizens League (JACL) and the Redress Movement. He also describes how he got appointed as chair of the redress committee for “criticizing” the JACL’s initial approach to redress.

Interview: Yoshino, Ron. [Ron Yoshino \(2/7/2023\)](#). Interview by Mary Doi. February 7, 2023. Video. Japanese American Service Committee (JASC) Legacy Center Digital Collections.

In this interview, Yoshino discusses his involvement in the Japanese American Citizens League (JACL) and touches on the relationship between the JACL and the National Council for Japanese American Redress (NCJAR).

Interview: Yoshino, William. [Yoshino William \(12/6/2022\)](#). Interview by Mary Doi. December 6, 2022. Video. Japanese American Service Committee (JASC) Legacy Center Digital Collections.

In this interview, Yoshino explains how and why members of the Japanese American community sought to establish the CWRIC.

Additional Resources

Article: Asakawa, Gil. [“Minoru Yasui”](#), *Densho Encyclopedia*. April 15, 2024.

Article: Lyon, Cherstin. [“Japanese American Citizens League.”](#) *Densho Encyclopedia*. June 13, 2024.

Article: Odo, Franklin. [“100th Infantry Battalion.”](#) *Densho Encyclopedia*. June 18, 2024.

Article: Odo, Franklin. "[442nd Regimental Combat Team](#)." *Densho Encyclopedia*. September 12, 2024.

Article: Yamato, Sharon. "[Commission on Wartime Relocation and Internment of Civilians](#)." *Densho Encyclopedia*. September 13, 2024.

National Council for Japanese American Redress (NCJAR)

Context: Skeptical of the **JACL's** strategy of pursuing commission hearings and federal legislation, the **National Council for Japanese American Redress** (NCJAR) formed in 1979 to seek a legal remedy through the courts. NCJAR filed a class action lawsuit against the U.S. government seeking \$27 billion—about \$220,000 per formerly incarcerated person. Watch NCJAR chair and lead plaintiff **William Hohri** testify at the 1981 **CWRIC** hearings, explaining his legal claim. The lawsuit was filed in March 1983, at the same time that the CWRIC's recommendations took shape. While the NCJAR's case was ultimately unsuccessful, its higher monetary demand likely intensified pressure on Congress to pass a reparations act aligned with the CWRIC's recommendations.

Guiding questions:

- After hearing William Hohri's perspective, what stands out to you as important about NCJAR's strategy?
- How influential was their strategy amid and alongside other redress efforts?

Testimony: [Hohri, William. Commission of Wartime Relocation and Internment of Civilians \(CWRIC\)](#). Washington, D.C. July 16, 1981. National Archives and Records Administration at College Park, MD.

[Audio file](#)

Transcript:  William Hohri Testimony.pdf pp. 1-7

Testimony: Hohri, William. [Statement of William Hohri On behalf of the National Council for Japanese American Redress Before the Commission on Wartime Relocation and Internment of Civilians](#). July 14, 1981. Written Testimony. Object ID: ddr-densho-67-332. Densho Digital Repository. Courtesy of Cherry Kinoshita.

Caption: This is the written testimony **William Hohri** submitted to the **CWRIC**. Most of the contents are identical to his oral testimony, but there are a few places where his written testimony differs from his spoken testimony.

Photograph: [Commission on Wartime Relocation and Internment of Civilians hearings](#). July 16, 1981. Photograph. Object ID: ddr-densho-346-175. Densho Digital Repository, Courtesy of the Paul Bannai Collection.



Supplemental Sources for “National Council for Japanese American Redress (NCJAR)”

Interview: Cole, Diana Morito. [Meeting William Hohri](#). Interview by Virginia Yamada. September 30, 2019. Video. Densho Digital Repository.

In this interview, Cole describes meeting William Hohri and asserts that it was his tenacious pursuit of greater monetary redress through a class action lawsuit that ultimately pushed the U.S. government to offer an apology and reparations.

Interview: Hohri, William. [“The lawsuit set the standard for restoring people’s rights”](#) Interview by Darcie Iki and Mitchell Maki. June 12, 1998. Video. Discover Nikkei, Courtesy of the Watase Media Art Center, Japanese American National Museum.

In this interview, Hohri defends his decision to pursue a class action lawsuit over the legislative commission approach.

Interview: Hosokawa, Bill. [Initial opposition to “reparations.”](#) Interview by Alice Ito. July 13, 2001. Video. Densho Digital Repository.

In this interview, Hosokawa discusses his initial opposition to reparations because he felt that it “cheapened our sacrifice,” but describes how he later changed his mind and resolved to support redress and an official apology.

Interview: Samson, Mary. [Mary Samson \(6/30/2021\)](#). Interview by Emma Saito. June 30, 2021. Video. Japanese American Service Committee (JASC) Legacy Center Digital Collections.

In this interview, Samson discusses working with the National Council for Japanese American Redress (NCJAR) and outlines some of the ways that NCJAR’s approach to redress differed from the approach of the Japanese American Citizens League (JACL).

Testimony: Omori, Merry Fujihara. [Panel on Reparations, Remedies, and Crystal City Internment Camp](#). In the hearings before the Commission of Wartime Relocation and Internment of Civilians (CWRIC), Chicago, IL. September 22-23, 1981. Video. Northeastern Illinois University Archives.

In this testimony, Merry Fujihara Omori, former chairperson for the NCJAR,, gives an impassioned testimony during the Chicago hearings in which she clashes with commissioner Joan Bernstein and is ultimately forced to stop talking because she goes over her allotted time.

Additional Resources

Article: Nakagawa, Martha. "[William Hohri](#)." *Densho Encyclopedia*. April 8, 2024.

Article: Nakagawa, Martha. "[National Council for Japanese American Redress](#)." *Densho Encyclopedia*. August 9, 2024.

Book: Murray, Alice Yang. [Historical Memories of the Japanese American Internment and the Struggle for Redress](#). Stanford: Stanford University Press, 2008.

Essay: Hohri, William. "Redress as a Movement Towards Enfranchisement." 196-99. In [Japanese Americans: From Relocation to Redress](#). Ed. by Roger Daniels, Sandra C. Taylor, and Harry H. L. Kitano. Salt Lake City: University of Utah Press, 1986. Revised edition, Seattle: University of Washington Press, 1991.

National Coalition for Redress/Reparations (NCRR)

Context: The **NCRR** was initially formed to challenge **JACL's** leadership of redress and to include redress for incarcerated or the heirs of deceased incarcerated. But after the **CWRIC** was established, NCRR chose to help organize the hearings, in order to encourage wider participation, and assist with lobbying. Formed in 1980, NCRR was led primarily by **Sansei** activists who engaged in a variety of anti-racist activities to resist white supremacy, imperialism, and discrimination. During the hearings, they accommodated diverse witnesses by insisting on holding a hearing after work hours, encouraging non-English speakers to participate, offering rides to testifiers, and making special efforts to encourage wartime resisters and elders to participate. In her testimony, NCRR member June Kizu offers a list of demands, including a public education fund, direct monetary compensation, and the inclusion of redress for **Unangax̂ (Aleut)** and **Japanese Latin Americans**.

Guiding questions:

- What “demands” does June Kizu’s testimony present to the Commission?
- How is her strategy similar or distinct from the JACL or NCJAR testimonies?

Testimony: Kizu, June. [Speak Out for Justice: August 5, 1981 - Part 2](#). Commission on Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles, CA. August 5, 1981. Courtesy of Visual Communications Archive. 01:33:02-01:35:26. Segment Duration: 2m24s

Supplemental Sources for “National Coalition for Redress/Reparations (NCRR)”

Document: [Commission Hearing on WARTIME RELOCATION–Join Us!](#) August, 1981. Local ID:

jncrr_01_04_033. Jim Matsuoka for Civil Rights and Redress Collection in CSU Dominguez Hills Department of Archives and Special Collections.

Flyer for events sponsored by the National Coalition for Redress/Reparations (NCRR) during the Commission on Wartime Relocation and Internment of Civilians (CWRIC) hearings.

Document: [FREE BUSES TO COMMISSION HEARINGS](#). August, 1981. Local ID: rncrr_01_02_004.

Roy Nakano Nikkei for Civil Rights and Redress Collection in CSU Dominguez Hills Department of Archives and Special Collections.

NCRR, Event flyer for free bus rides to the Commission on Wartime Relocation and Internment of Civilians (CWRIC) hearings provided by the Nikkei for the Gardena Chapter of the National Coalition for Redress/Reparations.

Interview: Embrey, Sue. [Multiple organizations' contributions to the redress movement](#). Interview by Glen Kitayama. September 11, 1997. Video. Densho Digital Repository.

In this interview, Embrey provides an overview of different organization's approaches, perspectives, and contributions to the Japanese American Redress Movement. She emphasizes the importance of lobbying and the combined impact of launching different campaigns around the same time in the 1980s.

Interview: Nakano, Bert. [National Coalition for Redress and Reparations \(NCRR\), efforts to mobilize community](#). Interview by Emi Kuboyama. January 24, 2020. Video. Densho Digital Repository.

In this segment of an interview with Bert Nakano, as well as other segments of his oral history, Nakano describes how he got involved in the Redress Movement, why the National Coalition for Redress/Reparations (NCRR) was formed as an alternative to the Japanese American Citizen's League (JACL), and how the NCRR helped organize the Los Angeles, CA, CWRIC hearings.

Interview: Ochi, Kay. [Work with the National Coalition for Redress Reparations \(NCRR\)](#). Interview by Emi Kuboyama. January 24, 2020. Video. Densho Digital Repository.

In this segment of an interview with Kay Ochi, along with Segment 3 and Segment 5, Ochi describes the history of the National Coalition for Redress/Reparations (NCRR), their approach to redress, and their strategy for organizing CWRIC hearings.

Photograph: [June Kizu at 1986 Day of Remembrance](#). February 23, 1986. Photograph. Local ID: yncrr_album_01_56_002_01. CSU Dominguez Hills Department of Archives and Special Collections, Courtesy of Janice Yen Nikkei for Civil Rights and Redress Collection.

Photograph of NCRR representative June Kizu at the 1868 Day of Remembrance.

Photograph: [NCRR banner outside the hearings](#). 1981. Photograph. Courtesy of National Coalition for Redress/Reparations (NCRR).

This photo, in the National Coalition for Redress/Reparations' collection of photos from the 1981 Los Angeles, CA hearings, shows a large sign for NCRR held outside of the commission hearings.

Testimony: Nishio, Alan. [Community Impact Panel, Little Tokyo People's Rights Organization and NCRR](#). In the hearings before the Commission of Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles, August 4-6, 1981. Video. Courtesy of Visual Communications Archive. 00:12:31.

In this testimony, Nishio offers suggestions for reparations as a representative for the Little Tokyo People's Rights Organizations and the National Coalition for Redress/Reparations (NCRR).

Additional Resources

Article: Iwataki, Miya. "[How NCRR Shaped the CWIRC Hearings.](#)" *Eastwind: Politics & Culture of Asian America*. September 1, 2018.

Article: "[National Coalition for Redress/Reparations.](#)" *Densho Encyclopedia*. June 24, 2025.

Book: Hirabayashi, Lane, Richard Katsuda, Suzy Katsuda, Kathy Masaoka, Kay Ochi, and Janice Iwanaga Yen. ed. [NCRR: The Grassroots Struggle for Japanese American Redress and Reparations.](#) Los Angeles: UCLA Asian American Studies Center Press, 2018.

Website: [NCRR: Nikkei for Civil Rights & Redress, formerly known as National Coalition for Redress/Reparations.](#)

Speaking Truth to Power

Essential Questions	
- How did organizers get testifiers to buy-in and agree to share their personal experience? Why would testifiers need to buy-in? - What is the legacy of these testimonies on the descendants of those incarcerated and future generations?	
Learning Outcomes	
★ <i>Students will examine the strategies organizers used to gain testifiers' trust and commitment to sharing their personal experiences during the Redress Movement. They will analyze the significance of this buy-in, exploring the personal, cultural, and political stakes involved in public testimony and its role in advancing collective advocacy efforts and bridging generations.</i>	
URL	Primary Sources
www.fullspectrum.education/reckoning/with/truth-to-power	- Oral histories - Newspaper article - Testimonies - Videos



Introduction to hotspot: After the **CWRIC** was established in 1980, grassroots organizers across the country mobilized communities to participate in public hearings on the impact of **Executive Order 9066**. Hundreds came forward to testify—not only former incarcerated, but also their children, advocates, and allies—about the emotional, economic, and intergenerational harms of mass removal and incarceration. Recounting their wartime experiences and speaking truth to power required planning, courage, and community care as well as reshaping how different generations understood themselves, their families, and their responsibilities to others. Some were also moved to respond to outspoken redress opponents like **S.I. Hayakawa**, **Lillian Baker**, **Karl Bendetsen**, and **John J. McCloy**, many of whom denied the injustice of incarceration during their own testimonies. The collective power of the testimonies galvanized support for redress and formed a landmark archive of memory, grief, and resilience. The sources here trace that process from behind-the-scenes organizing to the testimonies themselves, which still echo across generations.

Preparing to Testify

Context: Organizers in each city spent weeks before the hearings reaching out to a wide range of Japanese Americans, encouraging them to testify, helping them shape their statements, and arranging transportation when needed. Watch this 1997 interview with **Sansei** organizer **Susan Hayase** of **NCRR**, who reflects on what it was like to recruit and prepare testifiers for the **CWRIC** hearings. After listening to her account, examine a short checklist from the **JACL** newspaper ***Pacific Citizen***, published in 1981, which offered practical guidance to community members getting ready to tell their stories. Giving testimony didn't start at the microphone—it began with careful planning, trust-building, and preparation.

Guiding questions:

Listen to the interviews and reflect on the following prompts:

- What does Susan Hayase describe as most impactful for her during the process of supporting Japanese Americans to testify?
- Where do you see evidence of solidarity in what Susan Hayase describes in her interview?
- What does she mean by “the quiet American died that day?”

Interview: Hayase, Susan. [Getting people to testify at the Commission on Wartime Relocation and Internment of Civilians hearings](#). Interview by Glen Kitayama. Video, September 12, 1997. Courtesy of Densho Digital History Collection, Densho. 00:00-02:09.

Interview: Hayase, Susan. [Getting people to testify at the Commission on Wartime Relocation and Internment of Civilians hearings; death of the "quiet American" stereotype, and legacy of the redress movement](#). Interview by Glen Kitayama. Video, September 12, 1997. Courtesy of Densho Digital History Collection, Densho. 00:00-00:28.
Combined Segment Duration: 2m37s

Newspaper Article: “[Redress Reports: CWRIC Guidelines](#),” *Pacific Citizen*. July 10, 1981, Volume 93, Number 2 edition, 2. Courtesy of Pacific Citizen Newspaper Archives. Reprint permission granted by the *Pacific Citizen*.

Supplemental Sources for “Preparing to Testify”

Interview: Biala, Kathy. [Biala, Kathy \(12/12/2022\)](#). Interview by Katherine Nagasawa. December 12, 2022. Video. Courtesy of Japanese American Service Committee (JASC) Legacy Center Digital Collections.

In this interview, Biala discusses how her uncle Hiroshi Kadokura was eager to testify. She expresses how this decision was surprising to her as it was out of character for him to want to speak out as a non-assertive person.

Interview: Tomihiro, Chiye. [Getting people to testify at the Chicago hearings](#). Interview by Becky Fukuda and Gary Kawaguchi. Video. September 11, 1997. Densho Digital Repository, Courtesy of Densho Digital History Collection.

In this interview, Tomihiro talks about her experiences becoming more involved in the Redress Movement after feeling inspired as a witness chair at the Commission Hearings. She describes the difficulties she faced in getting people to testify, especially the older Issei.

Testimony: Ichioka, Yuji. [Education Panel](#). In the hearings before the Commission on Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles, CA. August 6, 1981. Video. Courtesy of Visual Communications Archives. 01:57:02– 02:14:17.

In this testimony, Ichioka describes how he was apprehensive about testifying and explains that it was the testimonies of fellow Nisei that inspired him to share his family's own story. He then recounts his family's story.

Additional Resources

Article: Francis, Meredith. “[‘Every One of Those Folks Has a Story’: The Chicago Hearings on Japanese Internment](#).” *Window To The World*, May 29, 2020.

Article: “[Redress Hearings Commission on Wartime Relocation and Internment of Civilians \(CWRIC\) Hearings \(1981\)](#).” NCCR– Nikkei For Civil Rights and Redress Archives, Accessed on January 25, 2026.

Article: Robinson, Greg. “[Pacific Citizen \(newspaper\)](#).” *Densho Encyclopedia*. June 8, 2020.

Article: Wallace, Nina. “[Photo Essay: Japanese Americans Demand ‘Justice Long Overdue’ at 1981 Redress Hearings](#).” *Densho*, July 28, 2021.

Website: “[Who We Are](#).” NCCR – Nikkei For Civil Rights and Redress.

Testifying

Context: People testified before the **CWRIC** for many reasons. Some wanted—often for the first time—to speak publicly about what their families suffered and lost. Most testimonies grew out of weeks of reflection and careful preparation. Many followed a similar arc: introducing who they were, tracing how removal and incarceration affected their lives, and calling on the government to repair the harms done. Watch this video of Sam Ozaki, a veteran of the **442nd Regimental Combat Team**, testifying in Chicago in September 1981. Although he had carefully scripted and rehearsed his testimony, he decided to revise his remarks so that he could speak to questions and issues that arose during the hearings.

Guiding questions:

While listening to Sam Ozaki's testimony, consider the following questions:

- What does he mean when he says, "That's what it's about in America... unless you have a dollar sign attached to it, it is meaningless..."? What do you think Sam Ozaki is implying about the relationship between justice and money in the U.S. context?
- Ozaki names Japanese American incarceration as "one of the best kept secrets in America." He, as well as other testifiers, called for a public education fund. What do you think about the relationships between knowledge and power?

Testimony: Ozaki, Sam. [Panel on Impact on Japanese American Veterans - 442nd Regimental Combat Team and U.S. Military Intelligence Service](#). In Hearing Before the Commission on Wartime Relocation and Internment of Civilians (CWRIC), Chicago, IL. September 22-23, 1981. Courtesy of Northeastern Illinois University Archives. 16:40-27:30.

00:16:40–00:27:30 Segment Duration: 10m50s

Testimony: Ozaki, Sam. [Statement of Sam Ozaki Before the Commission on Wartime Relocation and Internment of Civilians](#). August 19, 1981. Written Testimony. Courtesy of Rebecca Ozaki.

Supplemental Sources for "Testifying"

Document: "[Commission workshop](#)." 1981. Densho Digital Repository, Courtesy of California State University, Sacramento, Department of Special Collections and University Archives.

A flyer in Japanese and English promoting a workshop that aims to prepare people for oral and written testimonies.

Document: "[Newspaper ad encouraging Japanese American to testify at hearings.](#)" August 1981.
Densho Digital Repository, Courtesy of Frank Abe.

A newspaper advertisement that encourages Japanese Americans to testify and particularly calls for veterans and families who have lost sons in combat to speak out.

Document: "[Witness preparation information packet to submit written testimony and testify before the Commission on Wartime Relocation and Internment of Civilians.](#)" May 14, 1981.
Courtesy of California State University Japanese American History Digitization Project, Densho Digital Repository.

An informational packet that contains information on how to prepare for written and oral testimonies.

Testimony: Nakagawa, Masato, Morimitsu, Arthur, Sato, Eddie and Sato, Sam. [Panel on Reparations and Redress.](#) In the hearings before the Commission on Wartime Relocation and Internment of Civilians (CWRIC), Chicago, IL. September 22-23, 1981. Video. Courtesy of Northeastern Illinois University Archives.

The testimonies of Japanese American veterans of the 442nd recalling their experiences and their disappointments with the nation they served.

Transcript: Ozaki, Sam. "[Sam Ozaki.](#)" Carli Digital Collections, 1981. Written Testimony.
Transcription Courtesy of the Japanese-American Redress Collection, Northeastern Illinois University.

Written transcript of Sam Ozaki's testimony at the Chicago Commission Hearings.

Additional Resources

Article: Odo, Franklin. "[442nd Regimental Combat Team.](#)" *Densho Encyclopedia*. September 12, 2024.

Article: Wallace, Nina. "[Photo Essay: Japanese Americans Demand "Justice Long Overdue" at 1981 Redress Hearings.](#)" *Densho*, July 28, 2021.

Intergenerational Processing

Context: For many **Sansei** who did not experience incarceration firsthand, supporting **Nisei** and **Issei** in preparing for the **CWRIC** hearings became a powerful form of intergenerational processing and pride. The testimonies have also continued to shape younger generations. In this oral history segment, Sam Ozaki's granddaughter, Rebecca Ozaki, reflects on how watching and reading her grandfather's testimony has become an ongoing source of strength and connection to her family's history and the broader Redress Movement. In this way, the testimonies have become an intergenerational conversation about memory, justice, and what we owe one another.

Guiding questions: How does storytelling, like testifying, bridge generations?

Interview: Ozaki, Rebecca. [Ozaki, Rebecca \(3/16/2023\)](#). Interview by Mary Doi and Katherine Nagasawa. Video, March 16, 2023. Courtesy of Japanese American Service Committee Legacy Center Digital Collections. 00:28:10-00:29:43.
Segment Duration: 1m32s

Supplemental Sources for “Intergenerational Processing”

Interview: Doi, Lisa. [Family background](#). Interview by Japanese American Service Committee and Chicago Japanese American Historical Society. September 6, 2019. Video. Courtesy of the Japanese American Service Committee (JASC) and Chicago Japanese American Historical Society (CJAHS).

In this interview, Doi, a Yonsei and advisor for this project, discusses growing up in Chicago where her family was resettled post-World War II and hearing stories about camp life.

Interview: Gainor, Gabrielle Nomura. [Grandfather's activist and educator history](#). Interview by Ana Tanaka and Dr. Kyle Kinoshita. December 17, 2021. Video. Courtesy of Seattle JACL Oral History Collection, Densho Digital Repository.

In this interview, Gainor, a Gosei, reflects on her late grandfather John Nomura and his activist work. She explains how her grandfather was born inside camp and grew up working with United Farm Workers.

Additional Resources

Article: Chandra, Ravi. “[Dr. Satsuki Ina on Japanese American Trauma and Healing: From trauma and abusive power to restoring sense of self](#).” *Psychology Today*, October 16, 2023.

Journal Article: Nagata, D. K., Kim, J. H. J., & Nguyen, T. U, “[Processing Cultural Trauma: Intergenerational Effects of Japanese American Incarceration](#).” *Journal of Social Issues*, 71(2), 356–370. 2015.

Article: Shibuya, Mari. “[Healing the Intergenerational Trauma of WWII Incarceration through Art](#).” *Densho*, December 19, 2020.

Book: Nagata, Donna K. [Legacy of Injustice : Exploring the Cross-Generational Impact of the Japanese American Internment](#). New York: Plenum Press. 1993.

Book: Shimoda, Brandon. [The Afterlife Is Letting Go](#). San Francisco: City Lights Books, December 10, 2024.

Book: Yamashita, Karen Tei. [Letters to Memory](#). Minneapolis: Coffee House Press, 2017.

Website: “[Mission & History](#).” Tsuru For Solidarity.

Breaking the Silence

Essential Questions	
• What was significant about the testifiers' willingness to share their personal experiences? • How did the testimonies challenge mainstream representations or stereotypes of Japanese Americans? • What kinds of memories and experiences of incarceration did testifiers share? • How did incarceration in the camps psychologically impact those who survived?	
Learning Outcomes	
★ <i>Students will confront difficult firsthand accounts of Japanese incarceration and consider the significance and impacts of testifiers' courage to share their stories. They will analyze risks, assertions of power, and what was made possible by the testimonies. They will also reflect on how testifiers' challenged both the stereotype of the "quiet American" as well as voices of opposition to redress.</i>	
URL	Primary Sources
www.fullspectrum.education/reckoning/with/breaking-the-silence	• Testimonies • Oral histories • Transcripts



Introduction to hotspot: For many Japanese Americans, the **CWRIC** hearings were the first time they had ever been asked to speak publicly about what incarceration did to their lives. For many, too, it was the first time they had spoken of it at all. But not everyone could share their stories: some couldn't get time off work or others spoke primarily Japanese and needed translation support, which wasn't always guaranteed. Still others carried stories that never made it to a microphone: lost to distance, illness, or a silence too long held. For those who did testify, and for those who filled the seats to witness, many described the hearings as a watershed moment for themselves, their families, and for the Japanese American community at large.

Issei

Context: Before being incarcerated, **Issei** worked hard to make a life for themselves and their families on the West Coast. Incarceration forced them to give up everything they worked for and tore apart the communities they built. In some cases, the incarceration physically separated family members from each other. More than 5,500 Issei male community leaders were arrested by the FBI after the bombing of **Pearl Harbor** and detained in **Department of Justice camps** separate from their families. Watch Tetsu Saito describe her and her family's experience with forced removal and incarceration. Saito's testimony is followed by an exchange between **NCCR** leader, **Bert Nakano**, and Commissioners **Marutani** and **Lungren**. In it, Nakano demands no time limits for Issei who testify.

Guiding questions:

Risk/Power/Possibilities

- *Risk:* What do you think testifiers risked by sharing their testimonies? What was at stake?
- *Power:* What types of power do you see? What power(s) do the testifiers have? What powers do they reference in their testimonies?
- *Possibilities:* What do these testimonies make possible? What do they stand for? Who or what do they empower? Who or what do they challenge? What people and/or systems do they challenge? What do they stand in the way of?

Testimony: Saito, Tetsu. [Speak Out for Justice: August 6, 1981 - Part 1](#). In the Hearing before the Commission on Wartime Relocation and Internment of Civilians, Los Angeles, CA. August 6, 1981. Courtesy of Visual Communications. 00:32:52-00:44:13.

Segment Duration: 11m21s

Timestamp for Nakano/Marutani/Lundgren: 44:13-46:35

Translations for testimony begins Pg. 17 (586) of the [LA transcript](#). Her written statement is [here](#).

Supplemental Sources for “Issei”

Testimony: Ogata, Mamoru. [Japanese Language Testimony](#). In the hearings before the Commission on Wartime Relocation and Internment of Civilians, Los Angeles, CA. August 6, 1981. Video. Courtesy of Visual Communications Archives. 01:06:09–01:17:31.

Ogata was an Issei resident of Gardena, CA, who requested \$25,000 minimum in reparations for all that he lost and suffered during the war. He describes losing his farm and living in fear at Poston with his family.

Testimony: Yamashita, Kiyo. [Japanese Language Testimony](#). In the hearings before the Commission on Wartime Relocation and Internment of Civilians, Los Angeles, CA. August 6, 1981. Video. Courtesy of Visual Communications Archives. 00:49:45–00:57:12.

Yamashita, an Issei, explains the discrimination he faced for being a Japanese ship captain. After Pearl Harbor, FBI agents raided his house and put him in a detention facility before transporting him to an internment camp in Bismarck, ND, along with German and Italian prisoners of war. After Saito swore allegiance to the U.S., he was permitted to return to his family. He describes the pain and betrayal he felt at being imprisoned and separated from his family despite the fact that his son was in the U.S. army.

Additional Resources

Article: Nakamura, Kelli. “[December 7, 1941](#).” *Densho Encyclopedia*. December 19, 2023.

Article: “[Sites of incarceration](#).” *Densho Encyclopedia*. January 16, 2024.

Book: Kanzaki, Stanley. [The Issei Prisoners of the San Pedro Internment Center](#). New York: Vantage Press, 2009.

Book: Sarasohn, Eileen Sunada. [The Issei. Portrait of a Pioneer: An Oral History](#). Palo Alto: Pacific Books, 1983.

Cinematic Digital History Project: Full Spectrum Features. [The Orange Story](#).

Cinematic Digital History Project: Full Spectrum Features. [Resettlement: Chicago Story](#).

Documentary: Washizu, Toshi, director. [Issei: The First Generation](#). 1984, Washizu Films.

Giving Voice to Tragedy

Context: Watch Martha Okamoto deliver one of the most well known testimonies from the Los Angeles **CWRIC** hearings. Speaking publicly for the first time, she recounts the devastating death of her brother James, who was shot and killed by guards during a protest at **Manzanar**. Okamoto also responds to the hostile atmosphere created by redress opponents, such as **Lillian Baker**, who disrupted and condemned other witnesses during the hearings. In the face of that opposition, Okamoto's testimony is a declaration that her family's grief mattered, and that she and her mother would continue fighting for the reparations and recognition they deserved.

Guiding questions:

- Why do you think it was so difficult for some former incarcerated to confront memories of their incarceration?
- What do you think motivated people like Martha Okamoto to share their memories with the Commission?
- What kinds of challenges did Japanese Americans face when they were told they had to pack without knowing where they were going to be incarcerated?

Testimony: Okamoto, Martha. [Speak Out for Justice: August 4, 1981 - Little Tokyo Towers Evening Session](#). In the Hearing Before the Commission of Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles, CA. August 4, 1981. Courtesy of Visual Communications. 00:09:04-00:18:10.

Segment Duration: 9m10s

Shorter excerpt below:

 LA Hearings - Martha Okamoto Testimony.mov (1m09s)

Supplemental Sources for "Giving Voice to Tragedy"

Collection: [Linda Tamura oral history interviews with Issei in the Hood River Valley, Oregon](#). The Oregon Historical Society Digital Collections. Audio.

These are the recordings of interviews with eleven Issei that Linda Tamura used to write her book *The Hood River Issei*. Each folder includes the interviewee's name and can be clicked on to reveal a dropdown list of audio files and transcripts of their oral history.

Testimony: Ishiyama, Toaru. [Panel on Impact on Family \(Survey/Experience\)](#). In the hearings before the Commission on Wartime Relocation and Internment of Civilians (CWRIC), Chicago, IL. September 22-23, 1981. Video. Courtesy of Northeastern Illinois University Archives. 00:00:00-00:16:01.

In this testimony, Ishiyama gives his perspective as a psychologist and camp survivor on the negative impacts that incarceration had on Japanese American identity & self perception in the long term.

Testimony: Kimura, Grace Watanabe. [Panel on Media Reaction, and Panel on Economic Loss, Education Loss, and Property Loss](#). In the hearings before the Commission on Wartime Relocation and Internment of Civilians (CWRIC), Chicago, IL. September 22-23, 1981. Video. Courtesy of Northeastern Illinois University Archives. 00:44:14-00:49:57.

In this testimony, Kimura explains how Executive Order 9066 caused the separation of her family from her father who was battling cancer.

Testimony: Komatsu, Ikuo. [Panel on Impact on Family \(Survey/Experience\)](#). In the hearings before the Commission on Wartime Relocation and Internment of Civilians (CWRIC), Chicago, IL. September 22-23, 1981. Video. Courtesy of Northeastern Illinois University Archives. 00:16:13-00:25:22.

In this testimony, Komatsu expresses to the Commission how camp life destroyed his family.

Testimony: Ota, Mabel Takaka. [Panel on Health Impact](#). In the hearings before the Commission on Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles, CA. August 4, 1981. Video. Courtesy of Visual Communications Archives. 01:16:30- 01:28:30.

In this testimony, Ota discusses the poor medical treatment she and her father received in camp.

Testimony: Yoshida, Ewan. [Multiple Impact Panel](#). In the hearings before the Commission on Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles, CA. August 5, 1981. Video. Courtesy of Visual Communications Archives. 01:07:00- 01:14:11.

In this testimony, Yoshida details how his father was arrested and taken to an unknown camp when he was only eleven years old, leaving him an orphan. He never again sees his father after that and continues to search for him.

Additional Resources

Article: Niiya, Brian. "[Manzanar](#)." *Densho Encyclopedia*. March 17, 2026.

Book: Ichioka, Yuji. [The Issei: The World of the First Generation Japanese Immigrants, 1885-1924](#). New York: Free Press, 1988.

Book: Tamura, Linda. [The Hood River Issei: An Oral History of Japanese Settlers in Oregon's Hood River Valley](#). Urbana: University of Illinois Press, 1993.

The Quiet Americans?

Context: Many **Issei** and **Nisei** did not speak about their wartime incarceration until the **CWRIC** hearings in 1981. Journalist and **JACL** leader **Bill Hosokawa** even titled his 1969 history of Japanese Americans *Nisei: The Quiet Americans* to reflect on the silence of 2nd generation survivors. For many **Sansei** activists, who were mostly born after the war and came of age during civil rights protests, their parents and grandparents' silence became a frustrating symbol of passive compliance. Sansei activists like **Susan Hayase** describe how working side by side with older generations, preparing them to testify, deepened their solidarity and shared sense of purpose. For Hayase, the hearings put an end to the label "quiet Americans."

Guiding questions:

- How did the testimonies challenge the image of "quiet Americans"?
- What impact did the audience reaction have on testifiers and people who listened to testimonies in the audience?
- How might the voices of opposition to the Redress Movement have affected attitudes about redress and commitment to the Redress Movement?

Interview: Hayase, Susan. [Getting people to testify at the Commission on Wartime Relocation and Internment of Civilians hearings; death of the "quiet American" stereotype, and legacy of the redress movement](#). Interview by Glen Kitayama. September 12, 1997. Courtesy of Densho Digital History Collection, Densho. 00:00:46-00:03:12.

Segment Duration: 2m26s

Supplemental Sources for "The Quiet Americans?"

Testimony: Mass, Amy Iwasaki. [Mental Health Professionals Panel](#) In Hearing Before the Commission on Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles CA, August 6, 1981. Video. Courtesy of Visual Communications Archive. 00:06:25- 00:15:35.

In this testimony, social worker Mass discusses how the trauma of incarceration was so overwhelming for individuals that their brains created a defensive mechanism to repress their experiences and forget the truth of what happened to them.

Testimony: Sato, Sam. [Panel on Reparations and Redress](#). In the hearings before the Commission on Wartime Relocation and Internment of Civilians (CWRIC), Chicago IL. September 22-23, 1981. Video. Courtesy of Northeastern Illinois University Archives. 00:39:10-00:44:51.

In this testimony, Sato recalls going to camp alone, separated from his ill parents and brother who enlisted in the 442nd Regimental Combat Infantry. He calls for redress for the injustices he suffered during his childhood when he was taken from his family and denied a last visit with his sick mother.

Additional Resources

Article: Kariisa, Jessica. “[‘The Poet and the Silk Girl’: A Japanese American Story of Love, Imprisonment and Protest](#).” KQED News, October 16, 2024.

Article: Niiya, Brian. “[15 Books About Japanese American WWII Incarceration For Readers Of All Ages](#).” Densho, August 16, 2023.

Documentary: Clay, Emery, Holsapple, Stephen, Ina, Satsuki. [From a Silk Cocoon](#). 2005, Center for Asian American Media. Courtesy of Alexander Street, a ProQuest Company.

Memoir: Ina, Satsuki. [The Poet and the Silk Girl: A Memoir of Love, Imprisonment, and Protest](#). Berkeley: Heyday Books Press, March 26, 2024.

Bringing Forward Marginalized Voices

Essential Questions	
• In what ways did the Redress Movement and the CWRIC hearings bring forward stories that were previously marginalized? • How did these stories provide new insight into wartime incarceration to the broader public and the greater Japanese American community?	
Learning Outcomes	
★ <i>Students will reflect on the absence, erasure, and marginalization of wartime stories that don't fit neatly into patriotic or national narratives and how forms of protest can demand upon making stories, lives, and subjecthood legible.</i>	
URL	Primary Sources
www.fullspectrum.education/reckoning/with/marginalized-voices	• Testimonies • Oral histories • Speech • Photographs



Introduction to hotspot: The **CWRIC** hearings presented a unique opportunity to bring forward wartime stories previously unknown to the Japanese American community and broader U.S. public. Specifically, the commission heard testimonies from **Japanese Latin Americans** and **Unangaŋ (Aleut)**, both of whom had been forcibly displaced and imprisoned during the war. As the **Western Defense Command (WDC)** rounded up Japanese Americans on the West Coast, U.S. government officials collaborated with Central and South American countries to deport and intern over 2,200 Japanese Latin Americans in the U.S.. Meanwhile, during the **Pacific War**, Dutch Harbor and the Aleutian islands of Attu and Kiska in Alaska were the only places in the U.S. mainland invaded and occupied by Axis powers. Many of the Unangaŋ indigenous to the Aleutian islands were evacuated in anticipation of an attack. Unlike white settlers in the warzone, Unangaŋ were evacuated last and sent to “evacuation” camps with inhospitable conditions. While the Japanese invasion was defeated in the fall of 1943, the Unangaŋ remained imprisoned until the war ended in mid-1945. After the **Civil Liberties Act** was passed in 1988, **Nikkei** and Unangaŋ who lived in the U.S. prior to the war received reparations, but Japanese Latin Americans did not, and their efforts to acquire redress continues to this day.

Forced Displacement of Unangaġ (Aleut) People

Context: In Seattle, WA and three locations in Alaska, the **CWRIC** listened to testimony from **Unangaġ (Aleut)** people who were forcefully relocated and imprisoned in “evacuation” camps during **WWII**. Families were housed in dilapidated buildings that lacked insulation, heating, plumbing, medical care, and basic supplies such as food, fuel, and fresh water. When individuals died from the inhospitable conditions, survivors were forced to bury their dead in mass graves, often without proper ceremonies. When they were allowed to return to the Aleutian Islands, many found their homes looted, burned, or destroyed, either by occupying Japanese forces or American troops who used their homes for training and defensive outposts. Entire settlements were deemed uninhabitable or economically unviable, forcing many Unangaġ to resettle in other communities rather than return to their ancestral lands. Listen to Alexandra Tu and Charlotte Gisvold share the wartime experiences of the Unangaġ.

Guiding questions:

- At the end of her testimony, Charlotte Gisvold reframes the dynamic by asserting that the Unangaġ (Aleuts) would be passing judgment on the Commission and U.S. government for their responses and actions after the hearings. Why do you think she asserted power in this way? What do you think was the impact of her testimony?
- Why do you think Alexandra Tu questioned the idea that the Unangaġ (Aleuts) were being “protected” through forced removal?

Testimony: Tu, Alexandra. [Public Hearings. Seattle, Washington, Reel 21](#). In the Hearing Before the Commission of Wartime Relocation and Internment of Civilians (CWRIC), Seattle, WA. September 9, 1981–September 11, 1981. National Archives at College Park – Motion Pictures. 00:35:01–00:42:30.

 Testimony Tu, Alexandra, In the Hearing Befo...
Segment Duration: 5m1s

Caption: In this video, Alexandra Tu provides a brief history of the forced removal and displacement of **Unangaġ** during the war.

Testimony: Gisvold, Charlotte. Public Hearings. Seattle, Washington, Reel 21. In the Hearing Before the Commission of Wartime Relocation and Internment of Civilians (CWRIC), Seattle, WA. September 9, 1981–September 11, 1981. National Archives at College Park - Motion Pictures. 00:27:07-00:32:57.  Charlotte 1.mp4 <i>Selected Duration:</i> 3m21s	Caption: In this video, Charlotte Gisvold describes the immediate and long-term impact of forced removal and the destruction of Unangax̂ land on survivors and their descendants.
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Supplemental Sources for “Forced Displacement of Unangax̂ (Aleut) People”

Document: “[Aleut Women's Petition](#).” October 19th, 1942. Pribilof Island Logbooks, Records of the U.S. Fish and Wildlife Service, Record Group 22. Identifier: 2641505. National Archives and Records Administration at Seattle, WA.

In this petition, Unangax̂(Aleut) women describe the dire conditions at Funter Bay, including impure water, overcrowded rooms, lack of bathing or laundry facilities, inadequate food, and insufficient clothing for children, appealing for better living conditions.

Document: Roden, Henry. “[Letter describing Unangax̂ living conditions at Funter Bay, Alaska, September 20, 1943](#).” September 20, 1943. Identifier: ASA_A100_RG101_SR727_VS471_4. Alaska. Office of the District and Territorial Governor. Alaska State Archives. Page 2.

This letter from Attorney General of Alaska Henry Roden describes the overcrowded and unsanitary living conditions of Unangax̂(Aleut) evacuees from St. George Island housed at Funter Bay.

Interview: “[Oral History With Unangax̂\(Aleut\) Internment Survivor Larry Chercasen](#).” Posted on April 21, 2020 by World War Two Alaska. Video. Youtube, 10 min, 34 sec.

In this video, Unangax̂(Aleut) survivor Larry (Lawrence) Casson recounts his childhood evacuation from the Aleutian and Pribilof Islands and his incarceration in camps in Southeast Alaska during World War II. He describes being forcibly removed from his home, the deaths of family members from disease in the camps, and returning to a village that had been severely damaged during his absence.

Interview: [Solicited Testimony Files Witness Files, Videotape of Unalaska Aleut Interview](#). 1981. Video. Identifier: 39775. National Archives and Records Administration at College Park, MD - Motion Pictures. 00:53:20-00:54:34.

In this interview, Father Ishmail V. Gromoff reflects on the treatment of Unangax̂(Aleut) and places the Unangax̂'s forced removal and treatment in camps within a broader historical pattern of injustice against minorities.

Memoir: Golodoff, Nick. [Attu Boy: A Young Alaskan's WWII Memoir](#). Boulder: University Press of Colorado, 2015.

A memoir written by Nick Golodoff, an Alaskan boy who was taken to a POW camp after the Japanese military captured the Alaskan island of Attu. Golodoff recounts life before the war, pre-war fears, life as a child prisoner, and his eventual return as one of twenty-five survivors of the camp he was held in.

Newspaper Article: "[Fr. Gromoff: himself an Aleut evacuee.](#)" *The Pacific Citizen*, June 26, 1981.

Newspaper article from JACL's official newspaper, *The Pacific Citizen*, detailing the personal history of Father Ishmail V. Gromoff who was an Unangax̂ (Aleut) Russian Orthodox priest and member of the Commission of Wartime Relocation who was evacuated during the war.

Additional Resources

Article: Madden, Ryan. "[The Forgotten People: The Relocation and Internment of Aleuts during World War II.](#)" *UCLA American Indian Culture and Research Journal*, Issue 16(4), 1992.

Book: Kohlhoff, Dean. [When the Wind Was a River: Aleut Evacuation in World War II.](#) Seattle: University of Washington Press, 1995.

Documentary: [Against All Odds.](#) Posted November 20, 2023. Youtube, The Aleut Corporation.

Documentary: Williams, Marla, director. [Aleut Story.](#) 2005, Vision Maker Media, American Archive of Public Broadcasting (GBH and the Library of Congress), Boston, MA and Washington, DC.

Podcast: Levin, Josh. "[1942: When Internment Came to Alaska.](#)" Posted August 15, 2023 by Slate. Audio. YouTube, 36 min, 46 sec.

Website: "[World War II Aleut Relocation Camps in Southeast Alaska.](#)" National Parks Service. Last updated February 14, 2021.

Internment of Japanese Latin Americans

Context: During the war, some Latin American countries used Japanese American incarceration in the U.S. as a pretext for deporting **Japanese Latin Americans** regardless of their citizenship status. Transported on U.S. ships, 2,200 Japanese Latin Americans were incarcerated in **U.S. Department of Justice internment camps**. They were told they could not return to their home countries, were stateless “illegal aliens,” and would be deported to Japan. Some fought these deportation orders and were permitted to work as undocumented immigrants at places like **Seabrook Farms** in New Jersey. Others were deported to Japan, a country unfamiliar to many of them. Watch Japanese Peruvian Elsa Kudo share her family’s story in her 1981 testimony, including her father’s kidnapping from Peru, forced labor on the **Panama Canal**, and incarceration at **Crystal City**. Afterward, hear Elsa reflect on her testimony 41 years later.

Guiding questions:

Watch Elsa Kudo’s testimony and interview and consider the following prompts:

Risk/Power/Possibilities

- *Risk:* What do you think Elsa Kudo risked by sharing her testimony? What was at stake?
- *Power:* What types of power do you notice? What powers does Elsa Kudo have? What powers does she reference in her testimony and interview?
- *Possibilities:* What do these testimonies make possible? What do they stand for? Who or what do they empower? Who or what do they challenge? What people and/or systems do they challenge? What do they stand in the way of?

Testimony: Kudo, Elsa. [Panel on Japanese from Peru](#). In the Hearing Before the Commission of Wartime Relocation and Internment of Civilians (CWRIC), Chicago, IL. September 22-23, 1981. Courtesy of Northeastern Illinois University Archives. 00:25:57-00:31:05.

Segment Duration: 3m9s

Caption:

In this testimony, Elsa Kudo describes her family’s experience leaving Peru to reunite with her father. He had been kidnapped from Peru by the U.S. and forced to do hard labor on the **Panama Canal** before being incarcerated at a **Department of Justice Camp** in the U.S.

Interview: Kudo, Elsa. Kudo, Elsa (11/26/2022). Interview by Katherine Nagasawa. Video Recording, November 26, 2022. Japanese American Service Committee Legacy Center Digital Collections. 00:26:00-00:29:09.  Elsa Kudo - describing experience of... Segment Duration: 1m18s	Caption: In this interview conducted 41 years after her testimony, Elsa Kudo describes what it was like to testify during the CWRIC hearings.
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Supplemental Sources for “Internment of Japanese Latin Americans”

Book: Higashide, Seiichi. [Adios to Tears: the Memoirs of a Japanese-Peruvian Internee in U.S. Concentration Camps](#). Seattle: University of Washington Press, 1993.

In this memoir, Higashide recounts his experiences as a Japanese Latin American forcibly brought to the U.S. during World War II. It details his life in internment camps, the challenges he faced, and the lasting effects of displacement on him and his community.

Collection: National Japanese American Historical Society. [Japanese Peruvian Oral History Project \(JPOHP\) Collection](#). National Japanese American Historical Society (NJAHS) Digital Archives.

An oral history project that houses the oral histories of Japanese Latin Americans who faced incarceration and discrimination based on their ethnicity during World War II.

Interview: Ozawa, Atsumi. [Reuniting with Father on Ship to the United States](#). Interview by Tom Ikeda. June 17, 2011. Video. Densho Digital Repository.

In this interview, Atsumi Ozawa describes her family’s removal from Lima, Peru, to a warship bound for the U.S. She recounts her mother’s miscarriage during the train ride to the ship, her responsibility for her younger siblings during her mother’s absence, being reunited with her father who had previously been detained, and the strict separation of men and women under armed guard aboard the ship.

Photograph: [Crystal City Softball Team](#). 1946. Photograph. Object ID: ddr-densho-91-8. Densho Digital Repository, Courtesy of the A. Shibayama Family Collection.

This photograph shows the Crystal City Internment Camp softball team in 1946. All players pictured are Japanese Peruvians except for one Japanese American in the front row, second from left. In the front row, third from left, is Art (Isamu) Shibayama, a Japanese Peruvian who later became a community organizer and advocate for Japanese Latin American redress.

Additional Resources

Article: Mak, Stephen. “[Japanese Latin Americans](#).” *Densho Encyclopedia*. September 12, 2024.

Article: Wallace, Nina. “[Photo Essay: Japanese Peruvian Lives Before World War II](#).” *Densho*. April 18, 2022.

Book: Chew, Selfa. [Uprooting Community: Japanese Mexicans, World War II, and the U.S.-Mexico Borderlands](#). Tucson: University of Arizona Press, 2015.

Dissertation: Connell, Thomas. [The Internment of Latin-American Japanese in the United States During World War II: The Peruvian Japanese Experience](#). Tallahassee: Florida State University, 1995.

Documentary: Peek, Casey and Irum Shiekh. [Hidden Internment: The Art Shibayama Story](#). 2004, Peek Media Production.

Exclusion of Japanese Latin Americans from Redress

Context: All **Nikkei** and **Unangaġ (Aleuts)** who lived in the U.S. before WWII and were forcefully removed and incarcerated were granted monetary reparations with the **Civil Liberties Act of 1988**. However, **Japanese Latin Americans** were refused reparations because they were not U.S. citizens or permanent residents at the time of incarceration. In response, the **Campaign for Justice** was founded in 1996 to seek redress for Japanese Latin Americans. One of its five lawsuits, **Mochizuki, et al. v. USA**, resulted in Japanese Latin Americans being offered a formal apology and \$5,000 per internee. Recent efforts, such as the **Shibayama Petition**, continue to seek more reparations. Watch a speech by **Grace Shimizu** and look at the following photos to learn about some of the people and organizations continuing to fight on behalf of Japanese Latin Americans.

Guiding questions:

- How do systems like citizenship create opportunities for—or bar people from—accessing justice?
- What reasons does Grace Shimizu assert in calling for the U.S. to provide Japanese Latin Americans with redress for human rights violations?

Speech: Shimizu, Grace.
[“Manufacturing Enemies: The Alien Enemies Act Then and Now: A Speech Delivered During the 2025 Crystal City Pilgrimage Plenary.”](#) Latino Texas Policy Center Crystal City Pilgrimage Committee: Neighbors Not Enemies. October 12, 2025. 00:40:47-00:43:30.

Caption: **Grace Shimizu** discusses the absurdity of the U.S. government's reparation policy, which ignored most **Japanese Latin Americans** despite them being equally wronged. She describes how Japanese Latin Americans were promised \$5,000 in reparations compared to Japanese Americans' \$20,000, and how the fight for equal reparations is ongoing.

Photograph: [DC Delegation in the 90s](#). 1990s. Photograph. Courtesy of Campaign For Justice: Redress Now for Japanese Latin Americans.



Caption: Photo of members with the **Campaign for Justice**, an effort by former **Japanese Latin American** internees and their families, alongside organizations like the **Japanese Peruvian Oral History Project**, **Nikkei for Civil Rights & Redress**, and others to seek redress.

Photograph: [Carmen Mochizuki and Alice Nishimoto LA Press Conference](#). 1998. Photograph. Courtesy of Campaign For Justice: Redress Now for Japanese Latin Americans.



Caption: This is a photo of Carmen Mochizuki and Alicia Nishimoto, two of the five former **Japanese Latin American** internees who filed the **Mochizuki lawsuit** against the U.S. government in 1996. The case won all former Japanese Latin American internees \$5,000 and an apology.

Photograph: Sugano, Dai. [Portrait of Art Shibayama](#). March, 9, 2017. Courtesy of Dai Sugano/Bay Area News Group.



Caption: Photo of **Art Shibayama** who was taken from Peru at 13 years old and incarcerated in **Crystal City**. As an adult, he became a prominent activist committed to obtaining redress for **Japanese Latin Americans**.

Photograph: [SPEAKING OUT – Blanca Sadako Katsura and Libby Yamamoto \(R\) at the Crystal City Pilgrimage.](#)

November 2019. Photograph. Courtesy of Campaign for Justice: Redress NOW for Japanese Latin Americans.



Caption: Photo of **Japanese Latin American** Blanca Sadako Katsura and Libby Yamamoto at the **Crystal City Pilgrimage** in November 2019.

Supplemental Sources for “Exclusion of Japanese Latin Americans from Redress”

Court Case: “[Mochizuki v. United States, United States Court of Federal Claims.](#)” 43 Fed. Cl. 97, 1999 U.S. Claims LEXIS 31, 1999 WL 72777.

In this court record, Japanese Latin American plaintiffs in the *Mochizuki v. United States* case describe being forcibly removed from their home countries during World War II and interned in US camps. The case ultimately settled, with the US government admitting a wrong was committed but only paying \$5,000 to each survivor.

Document: Inter-American Commission on Human Rights. “[Report No. 26/20. Case 12,545.](#)” Merits (PUBLICATION). Isamu Carlos Shibayama et al. United States. April 22, 2020. 3-4.

This report examines how Art (Isamu), Kenichi, and Takeshi Shibayama were excluded from full reparations under the Civil Liberties Act due to their immigration status. The Commission found this nationality-based exclusion violated their rights to equality and an effective remedy, as US courts failed to provide meaningful review, and recommended full reparations, acknowledgment, and disclosure of related government records.

Interview: Shibayama, Art. [Feelings Upon Finding Out That Redress Would be Denied to Japanese Latin Americans.](#) Interview by Alice Ito. October 26, 2003. Video. Densho Digital Repository.

In this video, Japanese Latin American activist Art (Isamu) Shibayama discusses how being denied redress was a continuation of the injustice he experienced at the hands of the US government. He states that denial on the grounds of immigration status is completely illogical because he was forced to enter the US.

Additional Resources

Journal Article: Lee, Ana Paulina. “[Memory and Non-Place: Visual Testimonies of Japanese American Internment During World War II.](#)” *Journal of Latin American Cultural Studies* : Travesía (Abingdon) 28, no. 1 (2019): 97-111.

Video: "[The Continuing Fight For Justice For Japanese Latin Americans](#)." Posted on October 27, 2021 by Japanese American Memorial Pilgrimages. Video. Youtube, 40 min, 23 sec.

Website: [Campaign For Justice: Redress NOW for Japanese Latin Americans](#).

Enough?

Essential Questions	
• What does it mean for the government to apologize? • What is the role of an apology from the state in the wake of grave injustice? What is its lasting impact? Was it enough?	
Learning Outcomes	
★ <i>Students will evaluate the significance of a government apology in the aftermath of grave injustice, exploring its political, social, and ethical implications, as well as its role in historical accountability and reconciliation.</i>	
URL	Primary Sources
www.fullspectrum.education/reckoning/with/what-is-enough	• Speech • Government documents • Oral history • Videos

Calculating Compensation	
Context: In 1987, the Civil Liberties Act was debated in Congress, which had to decide how much compensation to provide former incarcerated. While the JACL advocated for \$25,000 per person, NCJAR was advocating for almost ten times that amount in their class action lawsuit. Watch Representative Ron Dellums' (D-Oakland/Berkeley) speech on the House floor objecting to the amendments made to the Act that limited the scale of reparations to \$20,000 for each survivor.	
Guiding questions: Ron Dellums paints a vivid picture of the experience of Japanese American forced removal. Why do you think he refers to the proposed \$20,000 as "meager"?	
Speech: Dellums, Ron. "Statement on H.R.442: Civil Liberties Act of 1987-88." U.S. House of Representatives, Washington, DC, September 17, 1987. <i>Selection Duration:</i> 4m40s	

Supplemental Sources for "Calculating Compensation"

Law: "[H.R.442 - 100th Congress \(1987-1988\): Civil Liberties Act of 1987](#)." August 10, 1988.

Webpage with the formal information about the Civil Liberties Act and the corresponding government proceedings that led up to the passing of the act.

Additional Resources

Article: Varner, Natasha. "[Sold, Damaged, Stolen, Gone: Japanese American Property Loss During WWII](#)." April 4, 2017. *Densho*.

Article: Yamato, Sharon. "[Civil Liberties Act of 1988](#)." *Densho Encyclopedia*. September 9, 2024.

Receiving Redress

Context: With the signing of the **Civil Liberties Act in 1988**, the U.S. government agreed to provide \$20,000 and an official presidential apology to each living survivor of the wartime camps who lived in the U.S. before WWII. In addition to individual compensation, the Act established a public education fund of \$5 million. Over 126,000 people of Japanese descent were held in camps run by the **War Relocation Authority** and by the **Department of Justice**. By 1990, when the reparations checks were actually sent out, only 82,219 were still living and eligible to receive redress. Look at the written apology for incarceration from **President George H.W. Bush**, a reparations check sent to Dorothy Nakamura, and the webpage of one of the programs made possible by the education fund.

Guiding questions:

Review the documents in the gallery and reflect on the following questions:

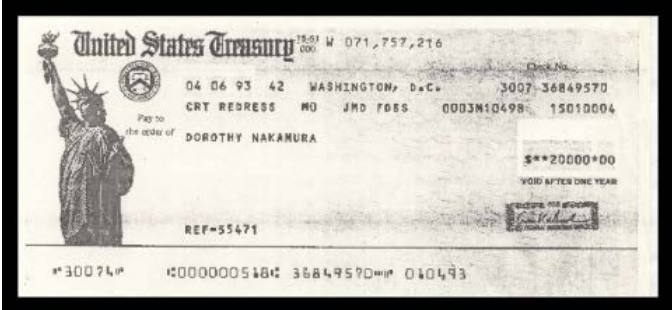
Systems/Possibilities

- **Systems:** What systems are involved in the government apology and promised monetary reparations? Consider the systems directly involved in distributing reparations as well as the systems that made the apology and monetary reparations possible.
- **Possibilities:** What does this government apology and monetary reparations make possible? What or who do they stand for? What people, communities, movements, and systems do they empower? What opportunities do they offer the people and communities they empower?

Document: George Bush, President of the United States. "[Written Apology.](#)" Washington, DC: The White House, 1990. Densho Digital Repository, Courtesy of Marjorie Matsushita.



Caption: This written apology to camp survivors was signed in 1990 by **President George H.W. Bush**. These official apologies were sent to Japanese Americans with their reparations checks.

Document: “Check for \$20,000 from the United States Treasury to Dorothy Nakamura” Densho Digital Repository, Courtesy of California State University, Sacramento, Department of Special Collections and University Archives.	 <i>Caption:</i> This is a reparations check sent to Dorothy Nakamura with the standard \$20,000 provided to living survivors of the wartime camps who lived in the U.S. before WWII.
Webpage: National Park Service - Japanese American Confinement Sites Grant Program. Accessed November 10, 2025.	<i>Caption:</i> This webpage is the landing page for the Japanese American Confinement Sites Grant Program, a funding program made possible by the 1988 Civil Liberties Act's education fund. This grant program provided funds to this very learning platform, as well as several projects completed by Full Spectrum Features.

Supplemental Sources for “Receiving Redress”

Collection: [Chicago Chapter JACL: Redress Activities](#). 1970–1985. Courtesy of Chicago JACL, Densho Digital Repository.

This collection includes 800 primary sources related to the JACL's fundraising, outreach, and correspondence with regard to the Redress Movement. Many documents include discussions about compensation and the formation of the Commission on Wartime Relocation and Internment of Civilians (CWRIC).

Document: [Redress Compensation Eligibility Form](#). April 1991. Object ID: ddr-densho-153-21. Densho Digital Repository, Courtesy of Marjorie Matsushita.

This form was sent by the Department of Justice's Office of Redress Administration (ORA) to those eligible for compensation under the Civil Liberties Act of 1988. It provided instructions on what documents must be submitted to the ORA before compensation was granted.

Additional Resources

Article: Niiya, Brian. [“Office of Redress Administration.”](#) *Densho Encyclopedia*. August 20, 2024.

Article: Robinson, Greg. [“War Relocation Authority.”](#) *Densho Encyclopedia*. April 22, 2026.

Article: Yamato, Sharon. [“Civil Liberties Public Education Fund.”](#) *Densho Encyclopedia*. December 16, 2023.

Was it Enough?

Context: Though the **Civil Liberties Act of 1988** compensated Japanese Americans, it came over forty years after their families lost everything. Some survivors passed away before monetary compensation was distributed. Many testified that every family affected by wartime incarceration bore the weight of that legacy. By limiting compensation exclusively to those who experienced incarceration first-hand, the U.S. government tried to avoid setting a precedent for descendants of other communities seeking reparations for wrongs committed against their ancestors – such as descendants of Native Americans who were forcibly removed from their land and descendants of enslaved peoples. Watch this interview with **Aiko Herzig-Yoshinaga** almost thirty years after the hearings, where she considers whether the Civil Liberties Act did all she and others hoped it would.

Guiding questions:

Listen to Aiko Herzig-Yoshinaga's interview and reflect on the following:

- Herzig-Yoshinaga draws parallels between the treatment of Japanese nationals and Japanese Americans in the U.S. during and after WWII and the treatment of Arab Americans in the U.S. post-9/11. What does Herzig-Yoshinaga mean when she says “we repeated the same mistake?” Why do you think it's important to make connections between the experiences of these two communities?
- What can we learn from Japanese incarceration that could help prevent history from repeating itself? In the words of Herzig-Yoshinaga, “What do we have to do to awaken this country?”

Interview: Herzig-Yoshinaga, Aiko. [The accomplishments of the redress movement](#). Interview by Tom Ikeda. Video recording, July 7, 2009. Densho Digital Repository. 00:01:38-00:04:10.

Supplemental Sources for “Was it Enough?”

Collection: [Kinoshita Collection](#). 1943-1990. Courtesy of the Kinoshita Family Collection, Densho Digital Repository.

This collection of primary sources includes photographs from the Minidoka concentration camp as well as documents related to the Redress Movement from the 1970s onward, including material detailing the JACL's conventions in which they discussed what kind of compensation they should pursue.

Interview: Kinoshita, Cherry. [Reflecting on the accomplishments of redress](#). Interview by Becky Fukuda. September 26, 1997. Video. Densho Digital Repository.

In this interview, Kinoshita discusses her feelings about what Japanese Americans won during the Redress Movement and reflects on whether it will lead to the long-term impact she hoped for.

Additional Resources

Article: Shimoda, Brandon. “[The \(Ongoing\) Ruins of Japanese American Incarceration: Thirty Years After the Civil Liberties Act of 1988](#).” *Densho Encyclopedia*. July 10, 2018.

Documentary: Fujikawa, Cynthia Gates, director. [Day of Remembrance](#). 2003. Densho Digital Repository, Courtesy of Japanese American Film Preservation Project.

Book: Yamashita, Karen Tei. [Questions 27 & 28](#). Minneapolis: Graywolf Press, 2026.

Legacies & Limitation of Redress

Essential Questions	
- Who didn't get reparations and what were the consequences of the Civil Liberties Act of 1988? - Why do certain images come to define history? - What are the limits of defining history through one or just a few images?	
Learning Outcomes	
★ <i>Students will analyze the exclusions and limitations of the Civil Liberties Act of 1988, identifying who did not receive reparations and the consequences of these omissions. They will critically examine the impact of redress on affected communities and broader civil rights advocacy. Additionally, students will critically analyze how certain images become iconic representations of historical events, exploring the factors that contribute to their prominence. They will also assess the limitations of defining history through a narrow selection of images, considering how this practice can obscure complexities, marginalize alternative narratives, and shape public memory.</i>	
URL	Primary Sources
www.fullspectrum.education/reckoning/with/legacies-and-limitations	- Videos - Government documents - Photographs - Speech



Introduction to hotspot: The **Civil Liberties Act of 1988** is widely regarded as an historic victory for civil rights. The Act provided a formal apology for Japanese American incarceration, signed by a U.S. President, and monetary reparations to Japanese Americans who were unjustly incarcerated during **WWII**. Alongside its symbolic and material triumphs, the Act also created limitations through the exclusion of **Japanese Latin Americans** and descendants of incarcerated. By barring descendants of incarcerated from reparations, the Act set a precedent for how Congress would approach other reparative justice movements—such as those seeking redress for slavery, colonialism, and Indigenous dispossession. In the decades since, Japanese Americans have grappled with these shortcomings and transformed them into fuel for continued activism, intergenerational healing, and cross-racial solidarity. Redress is not a single event or photograph, but a living, contested, and ongoing struggle for repair—one rooted in historical memory, moral responsibility, and the collective belief that “never again” must mean never again for everyone.

In Solidarity: Supporting Black American Reparations

Context: By limiting redress to living survivors, the authors of the **Civil Liberties Act of 1988** intentionally avoided establishing a precedent for inherited reparations. The Act serves as both a model and cautionary tale. It influenced **H.R. 40**, the federal legislation first proposed in 1989 to develop reparations proposals for African Americans. H.R. 40 has remained stalled for decades, emphasizing the structural barriers that continue to deny justice for Black communities. Many Japanese Americans have built on the legacy of the Redress Movement to stand in solidarity with Black reparations movements and broader calls for racial justice. Look closely at these sources that trace that solidarity in action: **Kathy Masaoka's** 2021 testimony to the House Judiciary Committee urging Congress to advance H.R. 40, **Don Tamaki's** swearing in as a Commissioner on the **California Task Force**, and segments from the **California Reparations Report**.

Guiding questions:

- How do you think the Japanese American redress campaign might have influenced other redress efforts?
- What is important about the precedents set by the CWRIC and the Civil Liberties Act of 1988 for supporters of other redress campaigns?

Testimony: Masaoka, Kathy. [H.R. 40 Testimony by Kathy Masaoka \(NCCR/NP\)](#). Posted February 21, 2021, by NCRRLA. Video. Youtube, 7 min, 17 sec. Nikkei for Civil Rights and Redress and Nikkei Progressives support for H.R. 40, the Commission to Study and Develop Reparation Proposals for African Americans Act, Los Angeles, CA. February 17, 2021. Video. NCRRLA.
Selection Duration: 1m 50s

Caption: Recorded early during the early COVID-19 pandemic, this video shows **Kathy Masaoka's** testimony for **HR 40** where she discusses the history of Japanese American reparations within the larger context of Black-led social justice movements.

Video: Tamaki, Don. [Reparations Task Force Meeting via Videoconference \(Part 1 of 3\)](#). Swearing in for the California Reparations Task Force, California. June 1, 2021. Video. Youtube. 01:18:56-01:23:50.

Combined Segment Duration: 4m 54s

Caption: **Don Tamaki** was on the pro-bono legal team for the **coram nobis cases**, which overturned the **Korematsu** decision in 1983. In 2021, the Governor of California asked Tamaki to serve on the **California Reparations Task Force**, which was charged to research and recommend reparations owed to African American communities in California.

Document: California Task Force to Study and Develop Reparation Proposals for African Americans. "The California Reparations Report." California Department of Justice, Sacramento, CA. June 29, 2023.	<i>Caption:</i> These are excerpts from the California Reparations Report, a 1,080-page report compiled by the California Reparations Task Force. The report contains expansive research on the history of racism and abuse inflicted upon African American communities in California as well as recommendations for what kinds of reparations should be provided to those who were impacted. California Task Force to Study and Develop Reparation Proposals for African Americans FINAL REPORT "Apologies alone are inadequate reparations to victims. But when combined with material forms of reparations, apologies provide an opportunity for communal reckoning with the past and repair for moral, physical, and dignitary harms" (39) "The experts also added compensation for loss of freedom, comparable to the reparation payments provided to Japanese Americans incarcerated in World War II. Through these methods, the Task Force's experts calculated \$159,792 per year (in 2020 dollars) lost due to the disproportionate mass incarceration and over-policing of African Americans during the War on Drugs" (610) "The Task Force also recommends that the Legislature create a public education fund specifically dedicated to educating the public about African American history in the United States and in California. One model for such a public education fund can be found in the Japanese American incarceration reparations commission's recommendation of a Civil Liberties Public Education Fund (CLPEF)" (948)
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Supplemental Sources for "In Solidarity: Supporting Black American Reparations"

Art: Yukimoto-Saltman, Sara. "[Black Reparations and Solidarity Campaign](#)" 2022. Tsuru for Solidarity.

This graphic recording by artist Sara Yukimoto Saltman, made on May 21, 2022, pictures Yuri Kochiyama and Malcom X in a call for solidarity between Black and Japanese Americans.

Bill: [H.R. 40: Commission to Study and Develop Reparation Proposals for African Americans](#). 1989- (United States of America).

This webpage details a bill in 2025 brought to Congress for the sake of establishing a commission to study and develop a plan to provide reparations for African Americans. Efforts to establish a commission are, as of 2026, ongoing and no law has yet been passed.

Interview: Lin, Cori Nakamura. [Lin, Cori Nakamura \(5/19/2021\)](#). Interview by Katherine Nagasawa. May 19, 2021. Video. Japanese American Service Committee (JASC) Legacy Center Digital Collections.

In this interview, Lin describes her work with non-profits involved in supporting immigrant communities and discusses her involvement in BLM (Black Lives Matter) activist spaces.

Newspaper Article: "[ALIEN RULING MOMENTOUS Alien Land Law of State Sustained, Declares Attorney General Webb](#)." *Lompoc Review*. November 24, 1922, Volume IV, Number 40 edition, 5. California Digital Newspaper Collection.

This 1922 Newspaper article describes a Supreme Court ruling that upheld Alien Land Laws barring first-generation Japanese immigrants from owning land in California.

Testimony: Lungren, Daniel. [CWRIC Comments](#). In the hearings before the Commission of Wartime Relocation and Internment of Civilians (CWRIC), Los Angeles CA, August 4, 1981. Video. Courtesy of Visual Communications Archives. 01:09:28.

In this segment during the CWRIC hearings in Los Angeles, Commissioner Daniel Lungren specifically raises the question of whether reparations should be given to descendants of those in camp and brings up that doing so would set a precedent for the descendants of enslaved peoples to pursue reparations.

Video: [Japanese Americans and African Americans Advancing the Movement for Reparations and H.R. 40](#). Posted March 25, 2021 by ACLU. Video. YouTube, 2 hours and 25 min.

This roundtable features a discussion about the impact and possibility of reparations for African Americans with representatives from National Coalition of Blacks for Reparations in America (N'COBRA) and National African American Reparations Commission (NAARC) as well as Japanese American activists from National Coalition for Redress\Reparations (NCRR), Japanese American Citizens League (JACL), and Tsuru for Solidarity.

Additional Resources

Book: Darity, William. [The Black Reparations Project: A Handbook for Racial Justice](#). Berkeley: University of California Press, 2023.

Book: Darity, William A., and A. Kirsten Mullen. [From Here to Equality, Second Edition: Reparations for Black Americans in the Twenty-First Century](#). Chapel Hill: University of North Carolina Press, 2022.

Book: De Greiff, Pablo. [The Handbook of Reparations](#). Oxford: Oxford University Press, 2006.

Book: Martin, Michael T., and Marilyn. Yaquinto. [Redress for Historical Injustices in the United States: On Reparations for Slavery, Jim Crow, and Their Legacies](#). Durham: Duke University Press, 2008.

- Journal Article:** Davis, Angelique M. "[Apologies, Reparations, and the Continuing Legacy of the European Slave Trade in the United States](#)." *Journal of Black Studies*, vol. 45, no. 4, 2014, pp. 271–86.
- Journal Article:** Shibusawa, Naoko. "[Where is the Reciprocity? Notes on Solidarity from the Field](#)." *Journal of Asian American Studies*, 25, no. 2 (2022): 261–282.
- Newspaper Article:** Felton, Emmanuel. "[Black San Francisco Residents Could Get \\$5 Million Each in Reparations](#)." *The Washington Post*. February 27, 2023.
- Newspaper Article:** Glover, Julian. "[California's Case for Reparations: 'We Are History in the Making'](#)." *ABC7 San Francisco*. April 3, 2024.
- Newspaper Article:** Linly, Zack. "[Gov. Newsom Signs Bill Appointing Reparations Task Force for Black Americans in California](#)." *The Root*. October 1, 2020.
- Newspaper Article:** Owens, Ja'Loni. "[Acknowledgment as Denialism: The Myth of Reparations in the US](#)." *Scalawag*, *Scalawag*. December 11, 2024.
- Newspaper Article:** Yam, Kimmy. "[Japanese American Who Fought for Prison Camp Survivors Now Fighting for Reparations for Black Community](#)." *NBC News*. June 27, 2023.
- Timeline:** Davis, Allen J., "[An Historical Timeline of Reparations Payments Made From 1773 through 2024 by the United States Government, States, Cities, Religious Institutions, Universities, Corporations, and Communities](#)." Last updated March 21, 2026. University of Massachusetts Amherst Libraries.
- Website:** "[Yuri Kochiyama](#)." UCLA Asian American Studies Center. Accessed July 9, 2026.

Visualizing Redress

Context: The struggle to realize Japanese American redress involved multiple grass roots organizations, hundreds of testimonies, and many years of research, lobbying, and legal battles. How should this effort be represented now? In history textbooks and online, one of the most prevailing images of the Redress Movement is **President Ronald Reagan** signing the **Civil Liberties Act of 1988** (H.R. 442). Why does this image dominate? What's missing? How did Japanese Americans represent themselves during Redress and what might serve as alternative forms of representation? The photographs in the image gallery below invite you to think about what should serve as the iconic image of Japanese American redress.

Guiding questions:

Look closely at the hallmark image of President Reagan signing the Civil Liberties Act of 1988 and consider the following:

Power/Messages/Legacy

- *Power present:* Whose power is most prominent in this image? What perspectives are represented?
- *Power missing:* Whose power is absent from this image? What perspectives are not represented? Why do you think that is?
- *Messages:* What kind of message does this image send, given President Reagan was previously staunchly opposed to the idea of reparations for Japanese Americans?
- *Legacy:* How does this image maintain existing power structures?

Photograph: [President Reagan Signing the Civil Liberties Act of 1988](#). August 10, 1988.
Photograph. Object ID: ddr-densho-10-6. Densho Digital Repository, Courtesy of the Kinoshita Family Collection.



Caption: If you look in history textbooks or search for “Japanese American redress” online, you are likely to see a photograph that depicts President **Ronald Reagan** signing the **Civil Liberties Act of 1988** (H.R. 442). Although the image suggests President Reagan’s full support, he initially opposed the Act. Because of bipartisan support, **JACL** lobbying, and fear of public perception, President Reagan eventually signed the Civil Liberties Act of 1988, taking much of the credit for its passing.

Photograph: [President Jimmy Carter signs legislation to create the Commission of Wartime Relocation and Internment of Civilians](#). July 31, 1980. Photograph. Object ID: ddr-densho-393-5. Densho Digital Repository, Courtesy of the Ron Ikejiri Collection.



Caption: Surrounded by Japanese American leaders, President **Jimmy Carter** signed the bill authorizing the formation of the **CWRIC** in 1980, establishing the possibility for a legislative pathway to redress.

Photograph: Nakano, Roy. *JA Community Packs CWRIC Hearing in Los Angeles*. August 1981. Photograph. Courtesy of Visual Communications Archives.



Caption: At the heart of the **CWRIC** hearings were the hundreds of Japanese Americans who bravely told their individual stories. This photograph from a Los Angeles, CA, hearing shows the full auditorium from the vantage point of the Commissioners sitting on a raised dais looking down at the testifiers.

Photograph: [Commission on Wartime Relocation and Internment of Civilians Hearings](#). July 1981. Photograph. Object ID: ddr-densho-346-176. Densho Digital Repository, Courtesy of the Paul Bannai Collection.



Caption: **Aiko Herzig-Yoshinaga** and **William Hohri**, pictured here at **CWRIC** hearings in Washington, D.C., both played essential roles in the fight for redress. Herzig-Yoshinaga's research served as the backbone for the CWRIC report and the Redress Movement generally, proving government malfeasance. Head of **NCJAR**, Hohri dedicated himself to securing reparations through a class action lawsuit.

Photograph: [Commission on Wartime Relocation and Internment of Civilians Hearings](#). July 1981.

Photograph. Object ID: ddr-densho-346-174. Densho Digital Repository, Courtesy of the Paul Bannai Collection.



Caption: **Yuri Kochiyama** believed that it was her moral obligation to testify. Kochiyama told the story of her father's arrest after **Pearl Harbor** and untimely death due to poor medical care. She connected the Japanese American experience to other struggles for human rights, including the **Black Power Movement** and **Civil Rights Movement**.

Photograph: Shikuma, Stan. [Frank Abe left testifies to the Commission on Wartime Relocation and Internment of Civilians in 1981 in Seattle at Broadway Performance Hall](#).

July 1981. Photograph. Densho Digital Repository, Courtesy of Stan Shikuma for Asian Family Affair.



Caption: This photo shows journalist Frank Abe during his testimony before the **CWRIC** in Seattle, WA. In the photo, he is holding up a poster from the first **Day of Remembrance (DOR)** held in Seattle in November 1978. During his testimony, he explained that the first DOR showed that **Nikkei** of all ages were committed to the Redress Movement.

Photograph: [Martha Okamoto testifies at CWRIC Hearing in Los Angeles, 1981](#). August 1981.

Photograph. ID: csudh_yncrr_0037. Unity Newspaper. CSU Dominguez Hills Department of Archives and Special Collections.



Caption: Martha Okamoto was not a movement leader and had to be convinced to testify. Her powerful testimony recounting the murder of her brother is a poignant reminder of the life and death stakes that imprisoned Japanese Americans faced.

Photograph: *Hearings Veterans*. Chicago, 1981. Photograph. Courtesy of Chicago Japanese American Citizens League and Reckoning Project.



Caption: More than 1,200 Japanese American men volunteered for the **442nd** from behind barbed wire. Another 1,500 volunteered for the Military Intelligence Service. Hundreds of women also served in the **WACs**, the Cadet Nurse Corps, and as translators. More than 800 people were killed in action and the 442nd was recognized as the most decorated unit for its size and length of service in military history. They demonstrated loyalty to the U.S. despite the denial of their constitutional rights. Their testimony at the **CWRIC** hearings carried immense weight.

Photograph: *Hearing Camera*. Chicago, 1981. Photograph. Courtesy of Chicago Japanese American Citizens League and Reckoning Project.



Caption: Much of the available film footage from the **CWRIC** hearings exists because of community media organizations. For example, **Visual Communications**, founded in 1970 in Los Angeles, CA, recorded 26 hours of the Los Angeles hearings. For the Chicago hearings pictured here, a Northeastern Illinois University student group filmed the hearings.

Photograph: [*Lillian Baker attacking Jim Kawaminami at CWRIC Hearing*](#). Los Angeles, 1981. Nikkei For Civil Rights and Redress Archives.



Caption: At times the **CWRIC** hearings could be contentious. **Lillian Baker**, who founded an organization called Americans for Historical Accuracy, argued that the incarceration was justified and opposed redress. At the Los Angeles, CA, hearings, she assaulted Jim Kawaminami, grabbing the **Nisei** veteran's printed testimony, while two police officers intervened.

Photograph: Sato, Doris. <i>Photograph commemorating the efforts of the National Council for Japanese American Redress (NCJAR) to win redress through a class action suit against the government.</i> April 20, 1987. Photograph. ID: 88.4.1B. National Council for Japanese American Redress. Gift of Hannah Tomiko Holmes.	 Caption: Taken in 1987 by Doris Sato, this photograph depicts some of the most significant figures in the history of Japanese American redress. On the steps of the Supreme Court, from left to right are: Fred T. Korematsu, Gordon K. Hirabayashi, Michi N. Weglyn, William M. Hohri, Aiko Herzig-Yoshinaga, and Harry Y. Ueno.
Photograph: Nakayama, Takeshi, Rafu Shimpō. <i>On Oct. 9, 1990, Hisano Fujimoto, 101, of Lombard, IL, receives her redress check from Attorney General Dick Thornburgh in Washington, D.C.</i> October 9, 1990. Photograph. Courtesy of Nikkei for Civil Rights and Redress.	 Caption: What might it feel like to receive a redress check? At the age of 101, Hisano Fujimoto was presented with her apology and monetary compensation on Oct. 9, 1990 at a ceremony in Washington, D.C., for the oldest survivors. She passed away less than a year later. Was it enough?

Supplemental Sources for “Visualizing Redress”

Collection: [Redress and Reparations - Still Images](#). Densho Digital Repository.

Collection of photographs and newspaper clippings in Densho’s Digital Repository that visually document the history of the Japanese American redress.

Additional Resources

Article: “[Nikkei](#).” *Densho Encyclopedia*. March 19, 2013.

Article: Fujino, Diane. “[Yuri Kochiyama](#).” *Densho Encyclopedia*. September 10, 2024.

Article: Fujita-Rony, Thomas. “[Aiko Herzig-Yoshinaga](#).” *Densho Encyclopedia*. March 11, 2024.

Article: Hansen, Arthur. “[Harry Ueno](#).” *Densho Encyclopedia*. December 19, 2023.

Article: Imai, Shiho. “[Fred Korematsu](#).” *Densho Encyclopedia*. September 5, 2024.

- Article:** Lyon, Cherstin. "[Gordon Hirabayashi](#)." Densho Encyclopedia. March 11, 2024.
- Article:** Kawahara, Lewis. "[Visual Communications](#)." Densho Encyclopedia. December 19, 2023.
- Article:** Nakagawa, Martha. "[Days of Remembrance](#)." Densho Encyclopedia. December 19, 2023.
- Article:** Nakagawa, Martha. "[William Hohri](#)." Densho Encyclopedia. April 8, 2024.
- Article:** Nakagawa, Martha. "[National Council for Japanese American Redress](#)." Densho Encyclopedia. August 9, 2024.
- Article:** Niiya, Brian. "[Office of Redress Administration](#)." Densho Encyclopedia. August 20, 2024.
- Article:** Odo, Franklin. "[442nd Regimental Combat Team](#)." Densho Encyclopedia. September 12, 2024.
- Article:** Sato, Marie. "[Japanese American women in military](#)." Densho Encyclopedia. August 19, 2024.
- Article:** Yamato, Sharon. "[Michi Nishiura Weglyn](#)." Densho Encyclopedia. December 15, 2023.
- Article:** Yamato, Sharon. "[Civil Liberties Act of 1988](#)." Densho Encyclopedia. September 9, 2024.
- Article:** Yamato, Sharon. "[Commission on Wartime Relocation and Internment of Civilians](#)." Densho Encyclopedia. September 13, 2024.
- Book:** Alinder, Jasmine. [Moving Images: Photography and the Japanese American Incarceration](#). Chicago: University of Illinois Press, 2009.
- Book:** Creef, Elena Tajima. [Imaging Japanese America: The Visual Construction of Citizenship, Nation, and the Body](#). New York: New York University Press, 2004.
- Book:** Hirabayashi, Lane Ryo and Kenichiro Shimada. [Japanese American Resettlement Through the Lens: Hikaru Carl Iwasaki and the WRA's Photographic Section, 1943–1945](#). Boulder: University Press of Colorado, 2009.
- Book:** Muller, Eric, ed., [Colors of Confinement: Rare Kodachrome Photographs of Japanese American Incarceration in World War II](#). Chapel Hill: University of North Carolina Press, 2012.

“Never Again”: Extending the Legacy of Japanese American Activism

Context: Following the Redress Movement, many Japanese Americans have reckoned with the **Civil Liberties Act of 1988** not as the conclusion of justice, but as a beginning. While the Act offered a formal apology and financial reparations, it could never provide the deeper healing—or, what Rev. Duncan Ryūken Williams calls *soul consoling*—that true repair requires. That kind of healing could only emerge from within the community, through acts of remembrance, resistance, and solidarity. A new generation of Japanese American activists has extended the redress legacy by standing with other communities targeted by racial violence, surveillance, and forced displacement. Watch Dr. Satsuki Ina’s speech and look at the protest photos to consider how different organizations have mobilized alongside Black, Indigenous, Arab American, immigrant, and Muslim groups—not only to say “**Never Again**” but to live it. These movements assert that redress is not a one-time event bestowed by the state, but an ongoing, intergenerational practice of care, memory, and collective action.

Guiding questions:

Look closely at the photos in this gallery and reflect on the following prompts:

Messages/Choices/Power/Impacts

- *Messages:* What do you think the messages are?
- *Choices:* What choices did the protestors make in showing up for other impacted communities? What stories and details did they choose to include? How does what they chose to share impact the messages?
- *Power:* What types of power do you see in these photos? What powers do the protestors have? What other powers do they describe?
- *Impacts:* What impact do the messages have on you? How, if at all, do the photos influence your perspective? Consider shifts in both how you think and how you feel.

Speech: [Ina, Satsuki. Keynote Speech at 2019 Densho Dinner 2019](#). Posted November 8, 2019 by Densho. Youtube, 29 min, 10 sec. 00:19:28-00:25:48

Caption: This is an excerpt of a keynote speech delivered by Satsuki Ina, a psychotherapist specializing in community trauma. Born in the **Tule Lake** concentration camp, Ina is an activist and author who regularly speaks about the impact of intergenerational trauma on survivors of wartime incarceration and their descendants.

Photograph:

[Kathy Masaoka, right, during a 1989 march in Los Angeles against apartheid.](#) 1989.

Photograph. Courtesy of Kathy Masaoka.



Caption: In the late 1980s, protests against South African apartheid, an oppressive system of segregation designed to funnel resources and power away from Black South Africans and to the white minority, accelerated across the globe. In this 1989 photograph, **Kathy Masaoka** holds a banner during a Los Angeles protest against apartheid.

Photograph:

[Vigil after September 11th attacks, Japanese American National Museum, Little Tokyo.](#) September 28, 2001.

Photograph. Courtesy of the NCRR Archives.



Caption: On September 11, 2001 (9/11), members of the Islamist extremist organization al-Qaeda hijacked commercial airplanes and destroyed the World Trade Center in New York; damaged the Pentagon in Washington, D.C.; and caused the deaths of close to 3,000 people. Afterward, anti-Muslim and anti-Arab hate crimes and discrimination peaked in the U.S.. This photograph depicts a vigil held at the Japanese American National Museum in Los Angeles, CA. Many Japanese Americans drew parallels between their experience of prejudice after Pearl Harbor and those of Arab and Muslim Americans after 9/11.

Photograph:

[JACL members and other community organizers march in Selma on the 50th anniversary of the freedom march](#). March, 2015.
Photograph. Courtesy of Kota Mizutani, Japanese American Citizens League.



Caption: Fifty years after the historic civil rights marches over the Edmund Pettus Bridge in Alabama, Japanese American organizations, including the **JACL**, joined Black civil rights organizations and their allies to commemorate the anniversary and recognize ongoing struggles to obtain equality for Black Americans.

Photograph:

[Tom Ikeda speaks at a CAIR Washington press rally on the steps of the Nakamura Courthouse in downtown Seattle](#). June 26, 2018.
Photograph. Densho, Courtesy of Tom Ikeda.



Caption: In this 2018 photograph, **Tom Ikeda**, the former executive director of **Densho**, defends the civil rights of Muslims after the Supreme Court upheld the Presidential executive order colloquially referred to as the "**Muslim ban**," which targeted people from Muslim-majority countries. Ikeda compared the case to the 1944 **Korematsu** decision.

Photograph:

Sasaki, Ruth. [No More U.S. Concentration Camps](#). June 22, 2019. Photograph. Tsuru for Solidarity.



Caption: This photo shows activist Nancy Uka's banner that reads "No More U.S. Concentration Camps," protesting the detention of asylum-seeking children at Fort Sill, OK in 2019. The protest was organized by members of Oklahoma chapters of the American Civil Liberties Union, American Indian Movement, Black Lives Matter, **Tsuru for Solidarity**, and many Japanese American incarceration camp survivors and their descendants.

Photograph:

Ugalino, Auriza. [Gatherers hold signs denouncing hate and violent crimes against Asians at a rally in Hing Hay Park](#). March 2021.

Photograph. In Robinson, Chetanya. "Community Leaders Denounce Anti-Asian Attacks—and Call for Community-Driven Solution." March 16, 2021. *International Examiner*.



Caption: During the COVID-19 pandemic, anti-Asian hate crimes increased. Anti-Asian racism was fueled by right-wing misinformation campaigns and the virus's association with China, which was where cases of COVID-19 were first documented. This 2021 photograph depicts people protesting anti-Asian violence at a rally in Seattle's Hing Hay Park.

Photograph: Chan, Steve, Guy Cummins, and Misha DeGraw. [Dublin: All Out against ICE in Dublin](#). July 19, 2025. Photograph. Pro Bono Photo. Courtesy of Tsuru for Solidarity.



Caption: This photo was taken during a 2025 anti-ICE (Immigration and Customs Enforcement) rally in Dublin, CA. In it, representatives from **Tsuru for Solidarity** are hanging up strings of Tsuru (origami cranes) to commemorate the lives lost in ICE detention centers.

Photograph:

Yang, Alice. [Tsuru for Solidarity Members at 2026 Tule Lake Pilgrimage](#). July 4, 2026. Photograph. Courtesy of Alice Yang.



Caption: On July 4, 2026, the 250th anniversary of the U.S. Declaration of Independence Japanese Americans, including survivors and descendents of the Tule Lake segregation center, gathered during the 2026 **Tule Lake Pilgrimage**. In this photograph, **Tsuru for Solidarity** members, including co-founder Satsuki Ina and her granddaughter Skyla Tomine, chanted “no no” as they raised fists to recall acts of Japanese American resistance to their imprisonment.

Additional Resources

Article: Ikeda, Tom. [“How 9/11 Changed Us.”](#) *Densho*. September 7, 2021.

Article: Ina, Satsuki. [“I Know an American 'Internment' Camp When I See One.”](#) May 27, 2015. News and Commentary, ACLU. American Civil Liberties Union.

Article Collection: [“Promote Equity Today - Densho: Japanese American Incarceration and Japanese Internment.”](#) *Densho*.

Book: Maeda, Daryl J. [Chains of Babylon: The Rise of Asian America](#). Minneapolis: University of Minnesota Press, 2009.

Documentary: Ginzberg, Abby and Ken Schneider, director. [And Then They Came For Us](#). 2020, Social Action Media.

Documentary: Katayanagi, Claudia, director. [A Bitter Legacy](#). 2019, Gravitas Ventures.

Journal Article: Yamamoto, Eric, and Ashley Obrey. [“Reframing Redress: A ‘Social Healing Through Justice’ Approach to United States-Native Hawaiian and Japan-Ainu Reconciliation Initiatives.”](#) *Asian American Law Journal* 16 (January 1, 2009): 5.

Memoir: Ina, Satsuki. [The Poet and the Silk Girl: A Memoir of Love, Imprisonment, and Protest](#). Berkeley: Heyday Books Press, March 26, 2024.

Newspaper Article: Bowean, Lolly. [“What Their Grandparents Didn’t Talk about: New Generation of Japanese-Americans Traces Family History in U.S.-Run Internment Camps.”](#) *Chicago Tribune*, May 2, 2019.

Newspaper Article: Trinkle, Jason. "Powerful post-Sept. 11 Affect People at Public Hearing." *International Examiner*, No. 19 (October 2, 2002): 8. PDFs available at the University of Washington Library.

APPENDIX

Lesson Plans and Resources on Japanese American History

Lesson Plans and Syllabi on Japanese American Redress		
Organization	Grade	Lesson Plan
The Asian American Education Project	Pre-K-6	Lesson 2.1: Japanese American Incarceration and the U.S. Constitution  2.1 - Japanese American Incarceration ...
	7-12	Lesson 2.4: Reparation, Redress, Civil Liberties Act of 1988  2.4 - Civil Liberties Act of 1988.pdf
Crafting Democratic Futures	Undergraduate	Public Policy 495: Race, History, and Reparations Syllabus  Public Policy 495 - Crafting Democratic...
	Undergraduate	Topics in American History: Racial Justice in US History Syllabus  Racial Justice in US History - Crafting ...
	Graduate	Public Policy 727: History, Reparations and Policy Syllabus
Facing History and Ourselves	9-12	Supporting Question 4: Reparations for Japanese American Incarceration  Reparations for Japanese American In...
	9-12	Japanese American Incarceration in WWII: A US History Inquiry
UC Santa Cruz / Dr. Alice Yang	Undergraduate	History 80Y: Memories of WWII in the Pacific  HIS 80Y 2022 Syllabus.pdf Module 4: Japanese American Redress  Module 4 Japanese American Redress

University of Minnesota – Reparations Syllabus	Undergraduate	Section: Japanese American & Aleut Redress  Japanese American & Aleut Redress - ...
What Does It Mean to Be an American?	9–12, undergraduate	Justice & Reconciliation Lesson Introduction  Justice & Reconciliation Lesson Introd... Case Study The Japanese American Redress Movement
Zinn Education Project	9–12	How to Make Amends: A Lesson on Reparations  Lesson on Reparations - Zinn Ed.pdf
General Resources, Websites, and Articles on Japanese American History		
Organization	Type	Resource
AAPI History Hub	Resource Repository	Japanese American history lesson plans, resources, teaching guides, primary sources, etc.
The Asian American Education Project	Reading	“One Man Seeks Justice from a Nation: Korematsu v. United States” by Eric Yamamoto, Dale Minami, and May Lee Heye  Reading - Korematsu v. United States....
Densho	Resource Guide	Resource Guide to Media on the Japanese American Removal and Incarceration
	Encyclopedia Article	“Redress Movement”
Discover Nikkei	Website	Discover Nikkei Latest Stories
Full Spectrum Education	Film, Interactive Web Experience	The Orange Story (Japanese American forced removal)
	Film, Interactive Web Experience	Resettlement: Chicago Story (Japanese American resettlement)

History.com	Website Article	“How Japanese Americans Fought for – and Won – Redress for WWII Incarceration”
Japanese American Citizens League (JACL)	Resource Guide	The Japanese American Experience: Curriculum and Resource Guide, 5th Ed.
	Website Article	“The Japanese American Incarceration: The Journey to Redress” excerpt
	Educational Website	The Japanese American Experience
Japanese American Patriotism	Website Article	A More Perfect Union Exhibit and Japanese American Redress
Japanese American Services Committee (JASC)	Interactive Web Experience	RECKONING (Japanese American redress)
	Interactive Web Experience	UPROOTED (Japanese American resettlement)
Japanese American National Museum	Recorded Symposium	Celebrating Japanese American Redress: A Promise for the Future (YouTube)
National Archives and Records Administration	Archival Finding Aid	World War II Japanese American Incarceration: Post-War Legacy
	Blog Post	Fractured Ideals: Japanese American Internment through a Government Lens
The National WWII Museum	Museum Article	“Redress and Reparations for Japanese American Incarceration”
Office of Redress Administration	Educational Website	Redress: An Oral History Project
PBS	Educational Video	The Road to Reparations in California: How did the Japanese set a precedent for redress in the U.S.
The Washington Post	Newspaper Article	“Incarceration by Executive Order”

Novels, Biographies, and Creative Nonfiction	
Author, Title	Description
Conkling, Winifred. <i>Sylvia and Aki</i> . 2011.	A children's book based on true events that follow Sylvia Mendez and Aki Munemitsu, two girls from Southern California. Aki and her family are forced to relocate to Poston while Sylvia and her family move into the home that Aki's family was forced to leave. This story follows both Aki's experience in camp and Sylvia's experience as she is not allowed to attend school with her lighter-skinned cousins and must attend a segregated "Mexican School." After this, Sylvia's father challenges the school system, which leads to the Mendez vs. Westminster School District court case that ultimately ended in the desegregation of California schools.
Faulkner, Matt. <i>My Nest of Silence</i> . New York: Atheneum Books for Young Readers, 2022.	A graphic novel that tells the story of Mari and her older brother Mak Asai, who decides to volunteer for the army during their time in Manzanar . The story explores the difficulty of navigating family dynamics during incarceration as well as the fear and pain associated with having a family member be deployed.
Faulkner, Matt. <i>Gaijin: American Prisoner of War</i> . 2014.	A graphic novel that follows half-Japanese teenager Koji during his time in camp with his Irish-American mother who refuses to let him go to camp without her. Explores themes of identity formation, family dynamics, and community belonging.
Fukuda, Andrew. <i>This Light Between Us: A Novel of World War II</i> . 2020.	A novel about two pen pals, Nisei Alex Maki in the United States and Jewish teen Charlie Lévy in France. The story of their relationship is historically unlikely, and the historical accuracy is shaky at times, but the characters and story are engaging.
Hirahara, Naomi. <i>Clark and Division</i> . New York, NY: Soho Crime, 2021.	A novel about a nisei woman who resettles in Chicago with her parents after being released from Manzanar . The story becomes a murder mystery when the protagonist's sister seems to commit suicide by jumping in front of a train.
Houston, Jeanne Wakatsuki and James D. Houston. <i>Farewell to Manzanar</i> . Boston: Houghton Mifflin. 1973.	A famous memoir published by Jeanne Wakatsuki Houston and James D. Houston. The book describes the experiences of Jeanne and her family before, during, and after their incarceration at Manzanar .

Hughes, Kiku. <i>Displacement</i>. Macmillan Publishing, 2020.	A graphic novel that follows sixteen-year-old Kiku Hughes, a San Francisco local, who travels back in time to when her mother was incarcerated at Tanforan and Topaz. The novel is a coming-of-age story that describes what life was like for teenagers in camp and explores the emotionally charged process of learning family history.
Inouye Hue, Emily. <i>Beneath the Wide Silk Sky</i>. Scholastic Press, 2022.	A novel that follows sixteen-year-old Nisei Samantha, whose family is struggling to get by in Seattle after the death of her mother. After Pearl Harbor occurs, life becomes even more complicated for Sam and her family and the story follows her as she navigates family trauma, romance, and a sense of betrayal.
Morrill, Stephanie. <i>Within These Lines</i>. 2020.	A romance novel about Italian-American Evalina Cassano and Japanese-American Taichi Hamasaki, who fall in love before Pearl Harbor and struggle to stay connected once Taichi is forced to go to Manzanar. You can also purchase a free Kindle version of an educator's guide to the book.
Murakami, Molly. <i>Tide Goes Out</i>. Densho. Online Graphic Novel.	Part-biography, part-fiction, <i>Tide Goes Out</i> follows a family from Terminal Island as they are forcefully removed and detained in Manzanar. It also covers their eventual return to Terminal Island and the challenges they faced when trying to resettle in their former home. Densho has a digital version of the text as well as a lesson plan.
Mochizuki, Ken, and Kiku Hughes. <i>Those Who Helped Us: Assisting Japanese Americans during the War</i>. Seattle: Chin Music Press, 2024.	A graphic novel that follows fictional teenager Sumi Tanaka, who is forcefully removed from Seattle and then incarcerated in Puyallup and Minidoka. Her story specifically focuses on non-Japanese Americans who assisted Japanese Americans during incarceration, including Ada Mahon, Rev. Emery Andrews, and Thomas Bodine.
Okada, John. <i>No-No Boy</i>. 1957. University of Washington Press, 1978. Novel.	A novel that explores the experience of a Japanese American conscientious objector (the so-called "no-no boys"). The story follows the protagonist as he returns home after serving time in prison for refusing to serve in the military. Also see No-No Boy: A Snapshot of the Archive: Created by Tara Fickle, this site contains snapshots of archives related to the 1977 re-publication of <i>No-No Boy</i> by the Aiiieeeee! editors and CARP (Combined Asian American Resources Project).

Otsuka, Julie. <u>When the Emperor Was Divine</u>. 1st Anchor books ed. New York: Anchor Books, 2003.	Well-known in and outside the U.S., this novel follows the experience of a family from Berkeley, California, in 1942 as well as their return to California after the war. Densho has a <u>teacher's guide for the novel</u>.
Takei, George, Justin Eisinger, Steven Scott, and Harmony Becker. <u>They Called Us Enemy</u>. Marietta, GA: Top Shelf Productions, 2019.	A graphic novel that provides an autobiographical account of actor George Takai, who was incarcerated in <u>Rohwer Concentration Camp</u> in Arkansas.
Yamashita, Karen Tei. <u>"KonMarimasu: A Japanese American Incarceration Roadtrip."</u> Asian American Writers' Workshop, September 13, 2017.	A short creative nonfiction piece reflecting on family memory and history.