Japanese American Internment

A Great Injustice

Ritgerð til BA-prófs í Japónsku Máli og Menningu

Erlingur Þór Pétursson

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Abstract

The internment of Japanese Americans during World War II (WWII) is a period in American history that is generally not given due attention. The purpose of this essay is to research and gain understanding of how such an incident could take place, what internees had to go through, and the impact it has had on Japanese American citizens to this day. In doing so, the lives and circumstances for Japanese Americans and Japanese aliens residing in the United States prior to the attack on Pearl Harbor will be analyzed, information on the events that lead to the evacuation of this specific group of people will be examined and how the U.S. government carried out the evacuations. This essay will then go on to examine conditions in the internment camps and daily life of the internees, followed by a chapter about the social struggles and recovery of Japanese Americans subsequent to being released. In the final chapter the human and civil rights aspect of the internment will be further examined by analyzing the constitutional injustices that detainees were subjected to, and whether their constitutional rights were violated.
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Introduction

During times of war vast amounts of resources are spent on things related to warfare, lives are lost and cities are razed. History texts and media focus is generally on death and destruction while important aspects concerning the lives of the common folk tend to get left out. First, second or even third generation immigrants from the enemy countries tend to become victims of discrimination relating to their heritage, ethnicity and/or religion. This discrimination and maltreatment of innocent civilians can at times seem even worse than the impact of actual warfare, destruction of property and waste of valuable resources. The harshness varies and blood does not necessarily have to be spilled for people to gain permanent emotional and psychological damage.

This might be the case for Japanese Americans in the United States during WWII following the attack on Pearl Harbor. Stripped of all their belongings, sent off to internment camps, detained and worst of all denied their freedom. Their sense of self, safety and belonging in the nation they were a part of as well as their identities as U.S. citizens, were shattered. Considerable amount of Japanese Americans want to keep this part of history hidden and avoid discussing it out of sense of pride and dis-honor, while others feel the need to talk about it and raise awareness, so as to make sure that something like the Internment of Japanese Americans during WWII is never repeated.

Surprisingly even today some Americans show racism and hatred towards Japanese people and Japanese Americans. In 2011 after the Tokohuku earthquake\(^1\) hit Japan and the tsunami which followed, killing thousands and destroying everything in its wake, the online communities were flooded with news about the disaster and people around the world showed their support for the victims of the earthquake. Most Americans supported the victims, but a small minority were also posting racial slurs on social media such as „This is what the Japs get for Pearl Harbor“\(^2\), completely ignoring the fact that the United States dropped atomic bombs on Hiroshima and Nagasaki resulting in over 200,000 civilian casualties and razing two of Japan’s bigger cities. This attitude towards Japanese Americans is not as visible as it


was during WWII although today, many decades later, some Americans still harbor racist feelings of resentment towards all people of Japanese Ancestry.

One of the reasons for this thesis is the perceived lack of knowledge or awareness pertaining to the Japanese American internment, a great injustice that is acknowledged as “an American tragedy”, a black mark on the history of the United States. (Timothy, 1998) While taking a class on Japanese history at the University of Iceland the author first learned about the internment of Japanese Americans, a shocking realization considering the fact that he had already attended classes on history through middle school and high school.

The question this essay hopes to answer is how Japanese Americans experienced the internment camps during WWII and how the lives of internees changed as a result. To answer the question this research will try to unearth how a country, like the U.S. that constitutes freedom, could justify the internment of United States born and raised Japanese Americans, the reasons for detaining Americans of Japanese descent in internment camps, and how they were treated in said camps. On what occasions and which, if any, of the human and civil rights of the internees were broken, and the efforts made by organizations such as the Japanese American Citizens League (JACL) and the United States Government to redress what had been lost as a result of the internment. This will be achieved by looking at various materials such as academic articles, books relating to the research subject, and personal biographies of internees as well as laws, acts, and amendments of the U.S. Constitution that are deemed relevant.
Methodology

For the purpose of this thesis an online survey was conducted among a small group of Facebook users in hopes of gaining an understanding of public knowledge and general opinion concerning the internment of Japanese Americans during WWII. The research was conducted in English and the number of valid samples is 27. The questionnaire is displayed in the Appendix as well as charts and graphs.

People of all ages and ethnicities were asked to take part in the survey in hopes of obtaining a broader view on how well, if at all, the public is informed on the internment of Japanese Americans during WWII. Firstly the respondents were asked basic questions regarding their age, nationality, place of residence and educational level. After answering said questions respondents moved on to questions that touched on the matter of internment.

In total there were 22 respondents between 17-25 years of age. Only 5 participants were outside of that bracket: 4 in the bracket 25-35 while 35-45 had one. The respondents were of two different nationalities, Icelandic and Japanese, despite the authors’ hope of more diversity. Close to a fifth were Japanese and the rest were Icelandic. Educational levels ranged from compulsory education to master degree or higher although most of the participants had an educational level of high school or bachelor degree.³

³ For further illumination regarding participants ages, linguistic background and educational level, please refer to Appendix 1, graphs.
Prior to the attack on Pearl Harbor: *The situation in America*

In the late 19th and early 20th century, immigrants from all over the world were emigrating to the United States in the hopes of an economically safe future, easily available land as well as freedom of expression and religion. Because of bad economic conditions in Japan, poor farmland harvests and low pay, many Japanese men left their country in order to seek work in the U.S., their intention that of working and saving up so as to be later able to return to Japan, buy land and settle down. (Goldstein, 2006) Most of the Japanese immigrants went to work on the pineapple and sugarcane plantations in Hawaii while some went to work at farms and as railroad builders on the West Coast of the U.S. mainland. (Wallner, 2002) Every year, from 1890 to 1900, the number of Japanese immigrants that migrated to the United States increased by one thousand over the previous year’s figure. In the year 1900, the total number of Japanese immigrants entering the U.S. yearly exceeded the ten thousand mark. (Goldstein, 2006)

In 1907 in California, where the population of the Asian minorities was considerably higher than elsewhere in the United States, Japanese American students were separated from Caucasian students and sent to schools exclusively meant for Americans of Asian descent, stationed in Chinatown. (Daniels, 1977) The decision to exclude Japanese American students met opposition from the federal government as well as the Japanese consul, and a year later, as a result of the opposition, the San Francisco School Board permitted Japanese American children to enter the lower grades of their neighborhood schools. (Cloud, 1952)

The Japanese American population was rising in numbers every year. It would seem logical to assume that the growing population of Asian immigrants in the United States was the reason behind people of Asian ancestry often being victims of particularly harsh racial prejudice on behalf of Caucasians. A blatant example of the racist attitudes that were legalized and explicitly pertained to people of color was that the state of California did not allow intermarriage between African Americans and Caucasians as well as Asian Americans and Caucasians. (Osumi, 1982)

A common stereotype and propaganda pertaining to Japanese Americans was that the Japanese American citizen was thought to be un-American. (Ogawa, 1971) The perception of Japanese Americans not being able to assimilate accordingly into the American way of life, that they were un-American, can clearly be seen in the following statement by McClatchy.
McClatchy was an influential character in the Japanese Exclusion League of California\(^4\), and whilst arguing against the Japanese Immigration Legislation\(^5\) in 1924 at a governmental hearing he said:

> The Japanese are less assimilable and more dangerous as residents in this country than any other of the peoples ineligible under our laws... with great pride of race, they have no idea of assimilating in the sense of amalgamation. They do not come here with any desire or any intent to lose their racial or national identity. They come here specifically and professedly for the purpose of colonizing and establishing here permanently the proud Yamato race. They never cease being Japanese. (Daniels, 1977)\(^6\)

That same year, in July 1924, the government put into motion the Oriental Exclusion Act entirely prohibiting Asian immigration while lowering the permitted annual number of immigrants of other nationals down to 2 percent of the number of immigrant residents that resided in the U.S. in 1890. Not surprisingly, the Japanese government and the Japanese consul objected the passing of the act, but their objections bore no results. (Sant, Mauch and Sugita, 2010)

Against all odds, Japanese Americans working in the U.S. excelled in fields of manual labor such as the farming business, and were becoming tough competition for other American farmers. This escalation can be seen in a survey conducted in 1915, 1924 and again in 1930, which shows the percentage of Japanese American farmhands versus those that had become owners or managers of farms. In a span of 15 years the percentage of Japanese Americans that owned or managed farms had increased from 18 percent in 1915 to a staggering 59 percent in 1930, which might be considered an amazing economic achievement. According to data displayed in Spickard’s semi-autobiography, Japanese Americans also surpassed their peers academically, with a higher percentage of high school graduates than that of other ethnicities and on average significantly higher scores than other students. (Spickard, 1996) Perhaps it was the longing to be accepted into American society, and to be treated as equals, that drove Japanese Americans to succeed.

In bigger states such as California and Washington, the Japanese constructed their own communities. There were churches, both Buddhist and Christian, banks and hospitals, built,


\(^6\) Original spelling and punctuation
operated and manned by first and second generation Japanese Americans. The larger Japanese American communities that had for example, Christian churches and baseball teams were, contrary to McClatchy’s beliefs, quietly and contentedly assimilating into an American way of life. Nevertheless, the communities upheld some of their national traditions and habits by erecting facilities which specifically served to practice and further Japanese culture, such as sumo\textsuperscript{7} rings, recreational halls for showing Japanese movies and holding ikebana\textsuperscript{8} exhibits. (Niiya, 1993) There were elements with whom this did not sit well with, as other communities, mostly Caucasian, perceived the population increase of Japanese Americans, their rapid success, customs and their supposed non-adaptation into society as a threat to their own way of life, traditions and habits. (Culley, 1982)

Then in 1940, after years of constant tension, the Alien Registration Act was passed, which required all immigrants stationed in the United States over the age of 14 to complete registration and fingerprinting in order for the government to gather information such as age, sex, race, marital status, birthplace, place of residence, occupation and names of relatives.\textsuperscript{9} For Japanese Americans the passing of the act may have made adapting to American way of life even more difficult than before, as they were being branded and treated as foreigners, non-American.

In the 1940’s two thirds of the Japanese American population were nisei, the term that was given to second generation Japanese Americans, emphasizing the fact that they were born and raised in America. Legally they were as much American citizens as the next man. Even so, Japanese Americans born and raised in the U.S. who had never been to Japan, who spoke little to no Japanese, and were in the process of assimilating into American society, regularly faced discrimination on behalf of their compatriots. In the coming years the status of Japanese Americans within the United States would only get worse.

\textsuperscript{7} A traditional Japanese martial art.
\textsuperscript{8} The traditional Japanese art of flower arranging.
The attack and what followed: *Effect on Japanese Americans*

Early morning of December 7th, 1941, the Japanese Empire executed a surprise attack on Pearl Harbor, which at that time was one of the United States’ biggest naval bases. During the attack the Japanese destroyed most of the fleet stationed in Pearl Harbor and killed approximately 2,400 American soldiers. This shocked the whole of the United States public, regardless of their country of origin. People were filled with fear and confusion not knowing what the aftermath of the attack would be. (Pearl Harbor attack)\(^{10}\)

On November 8th, the day following the attack, President Franklin D. Roosevelt gave a speech reuniting a sundered America. The United States now had a common enemy; the Japanese. Racial prejudice towards Japanese Americans suddenly reached new heights. Now it spread into every aspect of American society, appearing in politics as well as in other media. Consequently John L. DeWitt, a United States Army general who later administered the internment program testified to congress:

> I don't want any of them [persons of Japanese ancestry] here. They are a dangerous element. There is no way to determine their loyalty... It makes no difference whether he is an American citizen, he is still a Japanese. American citizenship does not necessarily determine loyalty... But we must worry about the Japanese all the time until he is wiped off the map. (Mullen, 2006)\(^{11}\)

A new stereotype and anti-Japanese propaganda arose that was meant to stir up fear and hatred of Japan. The Japanese American male was suddenly perceived as sexually aggressive and dangerous, endangering the white female and the purity of the Caucasian American stock. (Ogawa, 1971) This was exemplified in a widely distributed anti-Japanese propaganda poster during WWII depicting a Japanese man terrorizing a Caucasian female.\(^{12}\) In other propaganda or systematic manipulation of public opinion during WWII, Japanese Americans were often depicted as animals, as demonstrated in an anti-Japanese propaganda poster emphasizing the supposed apish features of the Japanese, small stature and slanted eyes.\(^{13}\)


\(^{11}\) Original spelling and punctuation

\(^{12}\) Fig.1: A widely distributed anti-Japanese propaganda poster during World War II to stir up fear and hatred of Japan, depicting a Japanese man terrorizing a Caucasian woman.

\(^{13}\) Fig.2: Anti-Japanese propaganda that emphasized the supposed apish features of the Japanese.
On February 19th, 1942, President Franklin D. Roosevelt signed Executive Order 9066’ (Executive Order 9066) and by so doing, granted the military the power to exclude any or all peoples from military areas. The time of internment had officially begun. All people of Japanese ancestry were issued a curfew from 8:00 p.m. to 6:00 a.m. within military areas. In the commotion and war hysteria, the American public became increasingly afraid of the Japanese. Most Japanese Americans, around 120 thousand individuals living on the West Coast, were considered a potential threat should the Japanese Empire decide to invade. The first thing that was attended to was the possibility of sabotage and espionage among the Japanese that occupied areas close to naval army bases, ship yards and oil wells. Japanese American fishermen that were perceived as having the opportunity to watch the movements of American ships as well as Japanese American farmers living close to vital air force installations were ordered to evacuate.

At first the evacuations were supposed to be voluntary, but seeing that the new places they inhabited might be threatened as well, the U.S. army, under orders from the government, determined that all Japanese Americans had to be moved to concentrated camps further inland. Everyone, young and old, who had as little as 1/16 Japanese ancestry were forcefully interned. There were a few exceptions e.g. imprisoned convicts, asylum patients, and adults with 1/32 or less Japanese ancestry and who could demonstrate that they were in no contact with the Japanese American community. (Hatamiya, 1993)

Signs were put up around Japanese occupied areas emphasizing that all Japanese Americans had to evacuate within a certain time frame. They were given a few days to sell their belongings, quit their jobs, sell their businesses and get ready to be relocated. The FBI visited the homes of Japanese American families and went through their belongings, searching for and confiscating anything they thought might play a part in espionage or contact between the Japanese American families and Japan. Mrs. Yamamoto, a Japanese American housewife, described the inspection as such:

Two men from the FBI were here this morning to search our place,” —“And do you know what those men did? One of them looked all around the yard before coming inside. They asked all kinds of questions about guns and short wave radios, all sorts of things. They took out some of our books, flipped through them, and asked what they were about. Then they ran their hands through our rice bin,
our sugar, and rummaged through most of our kitchen and bedroom drawers and closets. It was awful, just awful. I felt like a common thief. (Gruenewald, 2011)

When the day of relocation came evacuees were only allowed to bring one suitcase per person, forcing them to bring only bare essentials such as a tooth brush, sheets and a clean set of clothes. (Time of Fear, 2005) As one internee described; the trucks arrived to transport them, the soldiers shoved the Japanese Americans in the back and closed them off with a wooden fence, a treatment that bears a strong resemblance to the transportation of farm animals, echoing the inhumaness depicted in the anti-Japanese propaganda posters.

As a result of the attack on Pearl Harbor, innocent Japanese American civilians, who had no connection with the Japanese Empire, experienced being treated as potential criminals and enemies of the United States, as well as having to face a considerable increase of racial prejudice on behalf of media and some government officials. The attack on Pearl Harbor and increasing discrimination eventually lead to the evacuation of Japanese Americans, resulting in many losing their property and personal belongings and possibly left some Japanese Americans questioning their identities as U.S. citizens.

\textsuperscript{14} Original spelling and punctuation
Relocation and internment: Life in camps and camp conditions

To begin with, the Japanese American’s were sent to Civilian Assembly Centers. These Assembly Centers were considered temporary camps, often located at abandoned horse tracks, where internees were made to stay for up to 6 months while the military built and set up relocation camps in various inland locations, anywhere from California to Arkansas. The living arrangements as they were at these newly built relocation camps would be considered inhumane by modern standards of the U.S. Centers for Disease Control and Prevention’s public health plan. The stalls where the horses had been kept were turned into temporary living facilities for the internees. The rooms were dirty and many internees got sick, and due to lack of proper medical care there were instances where lives were lost. A Japanese Canadian internee described his experience as such:

We were loaded onto two waiting trucks and taken to the assembly centre at Hastings Park Exhibition Grounds. There our nostrils were immediately offended by a strong stench of cows and horses. We soon realized why, as we were promptly herded into the building normally used to house livestock exhibited at the annual Pacific National Exhibition… The air was thick with tobacco smoke. I started to make up my bed but was overcome by nausea. (Nakano, Ward and Chan, 2012)

The particular type of propaganda depicting Japanese Americans as animals, as mentioned before, may have aided in convincing the American public that the harsh treatment of internees was justified. (Renteln, 1995) According to Roger Daniels, college dormitories were soon to be accessible for housing and, therefore "[it] was probably more than the housing shortage that inspired them to select sites that had been intended to house livestock."(Dower, 1986)

When the military had finalized the building of the first internment camps, they started moving the Japanese Americans to said camps that were stationed at a considerable distance from other human habitation. Camps were built in 10 secluded locations that were predetermined by the War Relocation Authority (WRA), the organization established by the U.S. Government to administer the internment. The first several hundred people were sent by train, on which the conditions were described as terrible. People were cramped into small

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16 Original spelling and punctuation

wagons, having to sleep upright, another example of a treatment that bears resemblance to that of farm animals. A former internee reported that “During the trip, which lasted days, there was only one stop to let people go to the toilet, while American soldiers watched over them.” (Time of Fear, 2005)

3.1. Camp Conditions
The internment camps were located in desolate areas of Utah, Arizona, Colorado, Wyoming, Arkansas, California and Idaho where internees experienced severely hot summers as well as frigid winters. At camp Poston, located in the Colorado, temperature was reported have ranged from -7°C in the winter to 50°C during the summer. (Moore, 2003) Dust winds were a regular occurrence which forced camp residents to stay inside. Upon arrival at the camps, internee families were assigned living facilities. Because these facilities were built in such a hurry, many of them were unfinished. In turn they were poorly isolated and without plumbing or electricity. As a direct consequence many of the detainees fell seriously ill and there were reported cases of internees that died from the sheer cold and intense heat alone.

When arriving at one Arkansas camp, an internee described the horrifying experience of seeing tall watchtowers manned by American soldiers with guns pointing inside the camp, and barbed wire surrounding the camp. (Wu, 2007) Searchlights stationed at the watchtowers circled the camp grounds after dark which made the camps similarity to prisons even clearer. The bigger camps consisted of more than 100 barracks that were between 120 and 220 square feet. In order to help the reader acquire an idea of how the living facilities at the camps were organized there is an overview image in the Appendix of housing barracks at camp Amache in Colorado.\(^{18}\)

The barracks included living facilities that were divided into small one room apartments. These rooms ranged from 20 to 24 square feet, intended to house whole families. The rooms were divided by thin wooden partitions that, not unlike public restroom stalls, left an open space at the top so sound could easily get from one end of the barracks to the other. The condition of the typical barrack was below that of apartment or houses which the Japanese Americans were accustom to. Due to being hastily constructed, the floor in the barracks was in places both rough and uneven, with single- instead of the standard double flooring. Internees described that, as a result of the poorly constructed floors, garter snakes

\(^{18}\) Fig.3: The housing barracks at the internment center where Japanese Americans were relocated in Amache, Colorado.
made their way in through the cracks. (Hayashi, 2008) There was no furniture in the units, only army cots to sleep on, blankets and a single light bulb that hung from the ceiling in the middle of every room. Apartments had neither cooking facilities nor a lavatory. In an attempt at making life more bearable, families took to building furniture and making necessary household items that they had been unable to bring with them when the evacuation took place. Figure 4 from the common living facility at camp Manzanar illustrates the inside of camp quarters and on the right shows how internees for instance made curtains as well as various household items.

Due to camps being over populated, families were often forced to share their small apartments with other families, who up until then had been total strangers. As a result, the little privacy that the internees had was reduced even further. Residents had to find their own way of dividing the already small room in two so as to acquire some resemblance of privacy. As the obtained information demonstrates, most camps’ internees had access to a dining hall, which included a kitchen and storage area, and an ill equipped recreation hall used for communal events. Additionally, detainees had to share toilet-, bathhouse- and laundry facilities that were so scarce that women had to wake up in the middle of the night in order to wash dirty laundry. (Okihiro, 2013)

There were hospitals associated with the camps that were built and manned by internees with the exception of a Caucasian administrator. The hospitals were underequipped and understaffed, and due to the fact that they were manned by internees there was serious lack of qualified doctors and nurses. There were also schools associated with the camps, built by detainees and run by the War Relocation Authority, that were in dire need of teachers. The schools were manned by detainees as well as Caucasian teachers who came from outside the camps, but there was also a shortage of teachers since most of them were too afraid of the Japanese Americans to enter the camps. (Okihiro, 2013) Furthermore, textbooks and essential teaching equipment were unavailable. As a student internee described it:

School rooms are so very dusty. They are terribly crowded. Light is inadequate – no blinds and noise of band practicing is enough to drive a teacher to drink. Just found out there was not even a dictionary to be had at high school…. Office practice is rather a farce with no machinery – not even a typewriter. (Wu, 2007)\(^\text{19}\)

Internees could take various classes such as typing, English, problems of democracy, Latin and chemistry. All the classes faced the same problems. Students had to sit on hard wooden

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\(^{19}\) Original spelling an punctuation
benches or on the floor. Only the teacher had the essential tools for the class. As an example the typing class had no typewriters so the teacher would draw keyboards on a piece of paper and the students were made to practice typing in silence on their laps. The chemistry class was lacking test tubes, chemicals and all essential parts of a laboratory so the students had to imagine mixing certain chemicals to produce certain outcomes. (Gruenewald, 2011)

The toilet facilities were usually un-partitioned and the ones that were partitioned were without doors for privacy. The toilets were wooden stands with holes to squat over which made the whole experience of going to the bathroom humiliating. A number of internees described that they would wait until 3:00am to go to the bathroom, since there were long queues during the day. (Time of Fear, 2005) The bathing facilities were also lacking in privacy, located in a building that was portioned in half, men in one end and women in the other. Same sex internees showered together with no individual privacy. This was a sudden change especially for first generation Japanese Americans (Issei) seeing that taking a bath at the end of the day was a part of their daily ritual. Now they had to shower embarrassingly in a hurry in the cold poorly built barracks with the regular occurrence of other internees, usually boys, peeking through the cracks in the shower facility walls.

Since camps had too many detainees compared to the number of facilities, queues started to form for both social gatherings as well as facilities that internees had to use on daily bases. As shown in a picture of internees lining up for lunch at camp Santa Anita, exemplifying how overcrowded camps got.20

Japanese American citizens were forcefully moved from their homes where most had families, friends and held stable occupations. Upon entering the camps, Japanese Americans were left facing various foreign situations which most had not experienced before, such as extreme climates, poor living arrangements and severe reduction in privacy. Internees had to get accustomed to a lesser quality of life, for example by sharing living facilities with complete strangers, queuing for daily activities and making due with ill-equipped and understaffed camp institutions such as schools and hospitals.

3.2. Life in Camps

It didn’t take long for the military to realize that, due to the lack of man power, they needed the camps to be as self-sufficient as possible. Residents started by electing block managers to

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20 Fig.5: Internees lining up for lunch at camp Santa Anita.
work with the administration. Residents that had, prior to being interned, held positions such as doctors, teachers and cooks started working in their fields of education within camp institutions, as exemplified by figure 6 of Frank Hirosawa, an educated rubber chemist, at work in his laboratory at camp Manzanar. Men and women began farming the land near the camps. Woodcutters chopped wood for fire and building materials, while others grew vegetables and fruit to help feed the other internees. However, as the soil was lacking in nutrients as well as being too sandy and the weather conditions unfavorable, the growing of vegetables and fruit could be very troublesome. Due to circumstance there were only a handful of root vegetables that could be cultivated such as carrots and radishes.

Soon, as internees described, due to frustrating conditions social rifts started appearing in the fabric of daily life as adults were forced to break up their usual family setup. The customs and traditions the Japanese Americans had dedicated themselves to preserving for centuries had been disrupted. Fathers lost control over their kids, especially their daughters. Families stopped doing things together, such as dining, and instead people of the same age, friends, started to get closer. (Time of Fear, 2005) Even outside of work, men and women preferred the company of the people they worked with, as illustrated by figure 7 of female internees playing cards at camp Manzanar. Kids were somewhat oblivious to the fact that their rights as human beings were being broken. A number of pre-adolescent internees reported that their lives had actually been fun and amusing at the camps, they had never had so many friends, or lived as close to them as they did and their parents had little to no control over them. Some even went as far as to say it was the best time of their lives. (Time of Fear, 2005) Teenagers that prior to internment had followed their parent’s advice and would never have considered going against their parents’ authority began rebelling. Daughters, despite what their mothers said, went to social gatherings with boys and started playing cards, which some parents considered to be in the same category as smoking, drinking and gambling. (Gruenewald, 2011)

Anthropologists were hired by the WRA to study the behaviors of the internees during the internment in an attempt to learn means of manipulating the Japanese American citizens, and to gain an insight into cultural differences. Most of the anthropologists supplied the administrators with the information requested by viewing the internees as a potential threat that had to be controlled, thus they identified and named internees that they perceived as

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21 Fig.6: Internee Frank Hirosawa, a rubber chemist, at work in his laboratory at camp Manzanar.
22 Fig.7: Female internees playing cards at camp Manzanar.
being possible rebels. (Kelly, 2010) The presence of the researchers and knowledge of them examining the lives of the detainees made the treatment of Japanese Americans, who were locked up and being experimented on, again resemble the treatment of animals. However, there were some, amongst which were the two anthropologists, Marvin and Morris Opler, who refused to cooperate with the WRA and instead spent their time defining the deplorable conditions in the camps while questioning the managerial reprisal views of their fellow analysts. (Kelly, 2010)

In addition to the indignation that internees endured as a result of the anthropologists’ research, anything that was considered Japanese in any way was forbidden by the WRA. The practice of the two Japanese religions, Shinto and Buddhism, was prohibited within the camp parameters and Japanese Americans families, that didn’t practice Christianity prior to internment, were encouraged to practice Christianity by attending church within the camp. During public meetings the use of the Japanese language was prohibited and the camp newspapers were censored, to be only written in English. The censorship was imposed on internees in other ways as well, for instance by prohibiting Japanese martial tunes, swearing in public and discussing political topics involving the war against the Japanese Empire. (Hayashi, 2008)

In December 1942, the internment administrations’ intervention, the disruption of internees’ social life and continuing prohibition of Japanese related activities, resulted in riots breaking out at camp Manzanar. The riots began after internees found out that anthropologists and members from the JACL, as well as other Japanese Americans, had been supplying the camp administration with information regarding other detainees who were perceived as loyal to the Japanese Empire. (Kurashige, 2002) During the riot armed soldiers exploded teargas at the antagonizing internees and shot at the crowd which resulted in two of the rioters receiving fatal injuries. Anthropologists and community researchers who were positioned within the internment camp during the riots expressed contrasting opinions and theories to the reasons behind the riots at camp Manzanar. Newspapers portrayed the incidents as a “Jap uprising” carried out in honor of the first anniversary of the attack on Pearl Harbor, while Morton Grodzins, a professor of political science at the University of Chicago, found limited to no support for the accusations made by the newspapers. (Kurashige, 2002) Toko Tanaka, an internee that worked as a journalist prior to internment, reported to the WRA that the riots derived from an outrage at the Manzanar administration and the outright anti-Japanese hostility of key “white” officials. Tanaka considered the visible racial grading line; the fact
that whites got better residences, meals and higher payment for the same work performed by the detainees, the reason which might have pushed the majority of the internees to support pro-Japanese ideologues. (Kurashige, 2002)

Fear, anger and unrest spread to other internment camps that developed into strikes and protests. Because of increasing tension between camp authorities and internees, and fear of growing violence, the WRA began working on a plan to separate internees who were pro-America from those who were pro-Japan. (Gruenewald, 2011) When the WRA received information concerning the U.S. army’s plans to recruit and train internee soldiers with the intention of forming an all Japanese American combat squad, the WRA decided to take the opportunity and compose a loyalty questionnaire. The purpose of the questionnaire was to inquire if Japanese Americans were willing to serve in the U.S. military, a way to distinguish internees who were pro-America from the rest. The questionnaire invoked suspicion among internees who, having been removed and interned in camps, saw the government’s action as yet another assault on Japanese American citizenship and rights, forcing them to serve and defend freedoms previously denied to them. (Okihiro, 2013)

There were two yes or no questions in the survey that stood out and would serve as the basis for further chaos and confusion, and conclusively split up the Japanese American community and families. Question 27 asked internees weather or not they would be willing to serve in either a combat unit or a support role in the U.S. Army, while question 28 insisted that respondents swear complete allegiance to the United States and renounced any form of allegiance or obedience to the Japanese Empire, or any other foreign government or organization. (Davenport, 2010) Japanese Americans, that prior to being interned were denied admittance to the army, were suddenly eligible to join, which raised questions among the first generation internees regarding what roles they would be serving and the probability of having to take on the most dangerous missions. In addition, if the Issei swore allegiance to the U.S., where they were denied citizenship and now imprisoned, they faced the possibility of fighting against the country in which they were still citizens and if the Japanese Empire won the war the Issei would be considered traitors, people without a country. (Gruenewald, 2011) For the second generation Japanese Americans answering question 28 with a “yes” would imply that they had been associated with the Japanese Empire in the past, which was false seeing that they were American-born citizens, while marking “no” would brand them as disloyal. (Davenport, 2010)
Following the questionnaire the WRA turned camp Tule Lake in California into a maximum security segregation center intended to house Japanese Americans that were found disloyal either by answering questions 28 and 27 in the negative or refusing to respond. The security at camp Tule Lake was increased dramatically as described by former internee George Takei, an actor and activist, as such:

The fence was heavy wire mesh…. The guard towers were turrets equipped with machine guns. The outer perimeter was patrolled by a half-dozen trucks and armored jeeps. (Davenport, 2010)

Even though there was continuing unrest, conflict and protests within the camps, internees developed organizations and clubs, and partook in recreational activities in an attempt to make life in the camps more tolerable. In 1943 the WRA issued a leave-clearance granting a small number of loyal internees freedom to attend universities or to seek work outside of camps. Later that same year, a President Roosevelt decided to offer conditional release to any Japanese American person ready, willing and able to serve his country, seeing that it was in the nations’ best interest to make use of the thousands of potential soldiers wasting away in camps. Following his decision, nearly a quarter of the internees left the camps to start their lives anew elsewhere in the United States outside of the exclusion zones, or to join the United States Army. (Davenport, 2010)

As a consequence of being interned, Japanese American internees experienced a rift in their traditional social- and family structure, parents lost control over their children and internees started to spend more time with their friends and co-workers than with their families. Detainees were forced to work under much poorer circumstances than they were used to prior the internment as well as receiving substantially lower payment for their work. The constant interference of camp authorities and anthropologists created an environment where Japanese Americans who, as discussed previously in the essay, had been in the process of assimilating into American society became nationalistic, or pro-Japan, resulting in foreign behavior such as riots and protests.
Starting up anew: *The road to redress*

In December 1944 the U.S. Supreme Court ruled that the War Relocation Authority didn’t have any right to detain citizens that hadn’t been charged with a crime or been disloyal to the government in any way, and January 2\textsuperscript{nd} 1945, Executive Order 9066 was officially disestablished allowing all internees to return to their homes. (Executive Order 9066) In an interesting turn of events, many elderly internees did not want to leave their lives at the camps. They had nowhere to go since everything had been taken away from them prior to the internment.

There were some cases where friends or neighbors of the families had agreed to stay in the evacuated houses and look after the property until the families returned following the internment. This prevented the interned families from losing their property entirely during their absence. Occasional Japanese American farm owner had also arranged similar deals, involving handing over their farm to someone who, for a percentage of the farms income, kept it running while the owners were being detained. Nevertheless, most had to return to the completely unknown having lost their property to looters and usurpers.

The internees that sought to start their lives again as American citizens were advised by the U.S. government not to move back to their pre-war homes in order to prevent potential racial violence by hostile Caucasian Americans living on the West Coast. The idea was that the fewer Japanese Americans living in one place would lower the chance of racism. It is also possible that the U.S. government was trying to avoid the forming of small Japanese American communities which would lead to larger self-sustaining neighborhoods or even towns inhabited only by Japanese Americans. The government wanted the Japanese American public to blend in and have as little impact on the society and social structure as possible by absorbing them into the larger population. (Robinson, 2001) The views and policy of the U.S. government on the matter echoed those of the current president at the time, Franklyn D. Roosevelt. He felt that segregated colonies were the bane of American society, which he explained in an interview with the *Brooklyn Eagle* when he was running for vice president in 1920:

> Our main trouble in the past has been that we have permitted the foreign elements to segregate in colonies. They have crowded into one district and they have brought congestion and racial prejudices to our large cities. The result is that they do not easily conform to the manners and the customs and the requirements of their new home. Now the remedy for this should be greater distribution of aliens
in various parts of the country. If we had the greater part of the foreign population of the City of New York distributed to different localities upstate we would have a far better condition. Of course, this could not be done by legislative enactment. It could only be done by inducement – if better financial conditions and better living conditions could be offered to the alien dwellers in the cities. (Robinson, 2001)\(^{23}\)

Because Japanese Americans faced harsh financial and living conditions following the internment, it was difficult for them, at such a time, to adjust to American middle-class way of living, and not grouping up or forming small communities. The financial conditions, which limited their possibility of settling down in places of their preference, and racial prejudice that lingered in the U.S. forced them to segregate in colonies opposite to what the U.S. government hoped for.

Former internees who returned to the West Coast and those who settled elsewhere in the country faced similar impediments. Anywhere they went Japanese Americans faced challenges acquiring apartments and houses to reside in due to lack of capital and landlords who were unwilling to rent to Japanese Americans. As a result some of them ended up staying in the towns where their camps had been located. Whole families crowded together in temporary residences or other substandard housing located in slum areas without electricity, gas or running water. Not all managed to regain their standing and became homeless, some living in places such as Skidrow, a street in New York that is notorious for being occupied by homeless people. (Takei, 2014)

Most of the Japanese Americans that had been interned during the war, and were unable to reestablish their pre-war businesses or farms, resorted to manual labor. Those settling in faced underemployment and severe discrimination in the workplace. Most Japanese Americans nationwide experienced being denied from attaining new business capital and bank loans and getting simple aid from authorities such as the police or even lawyers proved difficult at times. (Robinson, 2012) They faced prejudice in their daily life, with many of the local business and shop owners expressing racist views towards the Japanese Americans, for instance denying them service making it difficult to complete such simple tasks as buying groceries at the local grocers. Well educated Japanese Americans who had previously held positions of importance were reduced to taking jobs that were well below their qualification level. Only a few families settling away from the West Coast were offered financial support from authorities, but the amount was not substantial. That financial support was perhaps an incentive by the U.S. government to get Japanese Americans to settle further inland, away

\(^{23}\) Original spelling and punctuation
from the West Coast, without interfering with the constitutional rights of citizens to settle where they pleased. (Robinson, 2012)

While reestablishing their position in society again many second generation Japanese Americans took community leadership posts and worked towards gaining influence in American society and politics anew, acquired education and tried to seize economic opportunities alongside concentrating on family life. Most Japanese Americans also aimed to gain recognition of their civil rights as true American citizens. (Robinson, 2012)

Activist organizations such as the Japanese American Citizens League (JACL) and the National Coalition for Japanese American Redress (NCJAR) were a significant force in fighting for increased civil rights, financial aid, and for redress and reparations for Japanese Americans, as well as contributing to a more sympathetic environment for the Japanese American community. As an example the NCJAR, assisted Japanese Americans in dealing with lawsuits and raised money to aid Japanese Americans by collecting reparations from American citizens who sought to right a past wrong. (Maki, Kitano and Berthold, 1999)

In 1946, a campaign led by the JACL succeeded in revoking the California Alien Land Law24 which forbade all people of Japanese ancestry to purchase and own land in California. Two years later, in 1948, the organization got the Evacuation Claims Act 25 signed by President Truman. The Evacuation Claims Act was the first bill ever to be signed in the United States that benefitted the Japanese American public. (Japanese American Citizens League) The government paid internees and their families a portion of what they had lost. Passing of the bill was the first step in amending the losses and unfair treatment of the internment.

Then, in 1949, the JACL proved successful once more by introducing and passing a bill that allowed Japanese immigrants to become American citizens. (Japanese American Citizens League, Seattle) As well as fighting for the rights of Japanese Americans the JACL also helped by offering financial aid and the league served, and still serves, as a community for internees and their families.

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The quest of receiving complete official recognition, and redress from the U.S. government for the great injustice that Japanese Americans suffered during WWII reached its peak with the passing of The Civil Liberties Act of 1988. (Takezawa, 1995) As recognized by President Reagan and the U.S. Congress:

A grave injustice was done to both citizens and permanent resident aliens of Japanese ancestry by the evacuation, relocation, and internment of civilians during World War II…. These actions were carried out without adequate security reasons and without any acts of espionage, or sabotage… and were motivated largely by racial prejudice, wartime hysteria, and a failure of political leadership. (100th Congress)

The government issued that camp survivors would be paid monetary redress of 20,000 dollars each (roughly 38,000 dollars in 2014 adjusting for inflation) in reparations thanks to the continuing efforts of the Japanese American Citizens League. The redress aided in promoting reconciliation between the U.S. government and the Japanese American community, between the different generations, and factions of the Japanese American community. (Maki, Kitano and Berthold, 1999)

4.1 Increasing awareness
In recent years there has been an added emphasis on bringing this part of history to the surface with its inclusion in American history textbooks and increased discussion in media. In the years following WWII American history textbooks conveyed that the internment of Japanese Americans was in fact a military necessity, without war hysteria and casualties. It wasn’t until the 1970’s and 1980’s, during the fight for redress, that leading high school textbooks began recognizing the truth behind the internment, describing it as a grave injustice, one fueled by war hysteria. (Hein and Selden, 2000) However, since history books include a significant amount of information, the Japanese American internment often gets compiled into a relatively small chapter that only touches lightly on the issue.

The author found that even though information on the internment has been added to history books there seemed to be lack of general knowledge or awareness pertaining to the internment of Japanese Americans. While taking a class on Japanese history at the University of Iceland the author first learned about the internment of Japanese Americans, a shocking realization considering the fact that he had already attended classes on history through middle school and high school that included material on WWII, but failed to mention the Japanese American internment. Amazed over his own ignorance the author decided to conduct a
questionnaire among his Icelandic and Japanese peers to gather information on the general knowledge and public opinion concerning the internment of Japanese Americans during WWII.

When asked if respondents had heard about the internment of Japanese Americans during WWII, there didn’t seem to be any relation between age, nationality or educational level regarding knowledge of the internment. Close to two thirds of the participants were aware of the internment. Participants of Japanese descent seemed to have learned about the incident in Junior High school, presumably history books, while most of the Icelandic respondents got their information either from the internet, television programs or from their friends. Not surprisingly a low percentage of Icelandic participants learned about the internment in schools which corresponded with the author’s personal experience. However, thanks to the internet and other media, there seems to be considerably more awareness pertaining to the internment of Japanese Americans than the author previously expected.

As for increasing awareness in American society, the Japanese American Citizens League holds regular meetings and events are held and attended by JACL members around the U.S. ranging from community picnics to day camps where children learn about Japanese American history amongst other general activities. The organization has a strong society for its youth, sponsoring programs and activities aimed at students. For example, scholarships for Japanese Americans and interactive programs geared towards teaching young people about racial discrimination, giving them first-hand experience in the areas of hate crime prevention and informing them about the internment. (Japanese American Citizens League, Youth)

Icelandic-, Japanese- and American people of all ages, with the help of the internet and other medium as well as inclusion in history books, are getting informed on the topic of the internment of Japanese Americans during WWII. Furthermore, through interactive programs, the JACL offers young Americans an opportunity to learn about Japanese American history and racial discrimination, and hopefully, with an increase in awareness, incidents such as the Japanese American internment will not take place again.

26 For reference see graph in Appendix
Human Rights: *Constitutional rights violated*

In order to remember the great injustice that their families and friends were subjected to many Japanese Americans, both those who experienced the camp life as well as those that were born later, visit memorials built on the camp sites. During and after internment, many Japanese internees lost faith in the United States, their native country. Toru Saito a former internee at the *Topaz* war relocation center located in *Utah* expressed that even now, sixty years later he still doesn’t feel like he belongs in America, even though he has never been to Japan.

To this day we're referred to as Japanese Americans - Americans second, Japanese first. I've been told many times, 'You Japs should go back to Japan.' I'm 73 years old, I've never been there. This is my country but I feel like a man without a country. (Saito, 2011)

A number of Japanese Americans, before and after internment, sought out to the U.S. legal system assuming that they were under protection of the constitution and the judicial system. However, due to cases of racial discrimination and fear during war time the laws seemed easily swayed to the disadvantage of immigrants.

There was a case relating one Japanese American citizen that refused to evacuate due to the fact that he had a relationship with a Caucasian American woman. During the time that Japanese were prohibited from the West Coast the man chose to disobey the orders given from the U.S. government and was in turn forcefully removed from his home and moved to a relocation camp. It wasn’t until in 1944 that the Supreme Court made a ruling that the U.S government hadn’t broken any laws and that the man was rightfully interned. The ruling is to this day one of the most daunting and irrational decision made by the Supreme Court. An American citizen’s right to justice under the law was ignored and racial discrimination deemed constitutional given the circumstance of national crisis. The decision still stands today enabling the U.S. government to, in the case of national crisis, legally detaining and imprisoning groups of people. (Gruenewald, 2011)

How could a country that is composed wholly of immigrants from all over the world justify one group was suddenly being a potential threat to their country? The fact is that the United States went against the constitutional rights of the Japanese American public because of irrational fear and racist beliefs. Their constitutional rights and freedoms were violated on

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27 Original spelling and punctuation
more than one account. Firstly, in the Bill of Rights, the first ten Amendments of the Constitution, the first Amendment – Freedom of Religion, Press and Expression:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or off the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances. (U.S. Constitution)\textsuperscript{28}

During internment the camp resident’s freedom of religion was violated when the practice of Shinto and Buddhism was prohibited and Christianity was encouraged. Their freedom of speech was also violated during the internment when officials forced the use of English while the use of the Japanese language was banned in the camp newspapers and during public meetings. Freedom of speech was also impeded by censorship of the camp newspapers.

Secondly, the fourth Amendment of the Bill of Rights – Search and Seizure:

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized. (U.S. Constitution)\textsuperscript{29}

Following the attack on Pearl Harbor when the FBI forcefully, often without search warrants, entered the homes of Japanese Americans on the West Coast, searched their homes for anything Japanese or related to Japan or Japanese culture and seized what they categorized as illicit wares such as radios.

Thirdly, the fifth Amendment of the Bill of Rights – Criminal Proceedings and Condemnation of Property:

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment of indictment of grand jury, except in cases arising in the land or naval forces, or in militia, when in actual service in time of war or public danger; nor shall any person be subject of the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor private property be taken for public use, without just compensation. (U.S. Constitution)\textsuperscript{30}

Because everyone who was of Japanese descent was forcibly removed at the same time there were no witnesses amongst their peers that could bear witness in the court of law, if the

\textsuperscript{28} Original spelling and punctuation
\textsuperscript{29} Original spelling and punctuation
\textsuperscript{30} Original spelling and punctuation
situation would have presented itself. The Japanese Americans were all denied a speedy trial as well as being denied the right to acquire lawyers to defend their case. Even if the Japanese Americans had been given the opportunity to exercise their fourth Amendment rights they would most likely not have been able to, seeing that neither the FBI or the government informed them of their crimes or what they were being charged with. These parts of the constitution that were broken and are shown above are only a small portion of the violations by the U.S. Government against the Japanese American public. (Japanese American Citizens League)

Not only were the constitutional rights of Japanese Americans violated but also many of their basic rights as human beings.\textsuperscript{31} The U.S. government has not been able to give a reasonable argument proving that the internment of certain racial groups was in any way justifiable. Second generation Japanese Americans and even first generation Japanese Americans later proved to be completely loyal to the U.S. during WWII as not a single documented act of treason was committed by a Japanese American citizen. (Muller, 2003-2004)

Conclusion

Japanese immigrants, like all the immigrants arriving in America, the land of plenty, migrated to the U.S. in hopes of an economically safe future, an overall better life. Instead many faced hard working conditions and unexpected discrimination. In the beginning of the 19th century, due to increasing number of Japanese immigrants, the Japanese that settled in the United States constructed their own communities with establishments run, and manned by people of Japanese descent. The fast growing population and success of Japanese people in the U.S. startled the Caucasian American public, resulting in the United States government issuing orders to control the migration of Japanese immigrants to the U.S. in the years prior to WWII.

Following the attack on Pearl Harbor a sundered America reunited with a common enemy, the Japanese. Racial prejudice towards Japanese Americans suddenly reached new heights expanding into every aspect of American society. Anti-Japanese propaganda became increasingly visible in politics as well as in popular media, resulting in the evacuation and internment of Japanese Americans.

Most academics and historians agree that the treatment of Japanese American internees was neither humane nor adequately justified. During the internment the constitutional and basic human rights of the detainees were violated on more than one account, Japanese Americans were stripped of their belongings, imprisoned in overpopulated and underequipped camps in remote areas under poor circumstances. Their traditions and habits were disrupted, families were separated and harsh living conditions and oppression on behalf of camp authorities caused the internees physical and mental trauma, resulting in many internees becoming nationalistic, pro-Japan.

Nevertheless, most internees adjusted to the situation in the camps, started working and conducting in recreational activities. Those who were educated took on jobs that matched their qualifications, e.g. doctors, teachers, while others farmed the land, and cultivated fruits or vegetables. Just as before the internment, Japanese Americans constructed their own communities within the camps. Living under camp rules got easier, and there were even reports of kids claiming that, since they lived so close to their friends, the time they spent in camp was the happiest time of their lives. (Time of Fear, 2005)

In 1945, Executive Order 9066 was officially disestablished allowing all internees to return home. (Executive Order 9066) The years that followed were difficult for the Japanese
American citizens. With near to no money or assets, and lingering racial prejudice, families continued living under harsh conditions, cramped in small apartments and some were forced to live on the streets. Even so, the situation ultimately improved with reparations and restoration of civil rights thanks to efforts made by the Japanese American Citizens League and the National Coalition for Japanese American Redress.

The United States Government has never given a valid reason for detaining Japanese American citizens. It was hypocritical of a country, which is summed up of people from all over the world, to treat a certain group of human beings with such disrespect. As President Ronald Reagan admitted in 1988, the actions of the government were based on “race prejudice, war hysteria, and a failure of political leadership”.32 (100th Congress)

Although the Japanese American internment camps were never as inhumane as the concentration camps in Nazi Germany during WWII33, Japanese American citizens were still robbed of their freedom and their dignity. The obtained data shows people of all ages, with the help of the internet and other medium as well as inclusion in history books, are getting familiar with the topic of the Japanese American internment. With knowledge comes power, and with set power we must try to eliminate such injustice and prejudice. The author would like to end this paper by re-quoting Toru Saito, a former internee:

To this day we’re referred to as Japanese Americans – Americans second, Japanese first… This is my country but I feel like a man without a country. (Saito, 2011)

32 Original spelling and punctuation
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Figure Annex


**Figure 2**: Anti-Japanese propaganda that emphasized the supposed apish features of the Japanese. *This is the Enemy*. World War II-era propaganda poster. United States War Department, United States National Archives. Retrieved 10 June, 2014. Web. <http://www.ushistoryscene.com/uncategorized/ww2racebrutality/>

**Figure 3**: The housing barracks at the internment center where Japanese Americans were relocated in Amache, Colo. AP Images. Retrieved 12 June, 2014. Web. <http://history.howstuffworks.com/history-vs-myth/japanese-internment-camp.htm>


**Figure 5**: Internees lining up for lunch at camp Santa Anita. Creative Commons/National Archives and Records Administration. Retrieved 13 June, 2014. Web. <http://colorlines.com/archives/2012/02/remembering_japanese_americans_internment_70_years_after_executive_order_9066.html>


Appendix

Questionnaire:

University of Iceland
Department of Humanities
Informed consent

Title: Japanese Language and Culture
Principal Investigator: Erlingur Þór Pétursson (ethp2@hi.is)
Supervisor: Gunnella Porgeirsdóttir (gunnella@hi.is) Adjunct

My name is Erlingur Þór Pétursson. I am currently working on my BA thesis towards a BA degree in Japanese Language and Culture at the University of Iceland. In my thesis I am looking into the Japanese American internment during WWII and how it affected the Japanese American community.

I would be very grateful if you could take the time to answer this questionnaire. This questionnaire seeks to discover what the general knowledge is about the American Internment. As I am looking for general knowledge there is no need for the respondent to be of Japanese or American descent. Everyone’s answers are greatly appreciated.

The replies to the questionnaire are of course completely anonymous and can in no way be traced back to the respondent.

Thank you very much for participating. Feel free to be in touch if you have any questions in regards to this project. If for any reason you don’t wish to answer a question, feel free to leave it blank.

1. Into what age bracket do you currently fall.
   a. 10-17
   b. 17-25
   c. 25-35
   d. 35-45
   e. 45-55
   f. 55-65
   g. 65-75
   h. 75 or older

2. What is your nationality?
3. Where do you currently live?

4. Please indicate your highest educational level.
   a. Compulsory education
   b. High school
   c. Vocational training
   d. Bachelor degree
   e. Master degree or higher

5. Have you heard of the internment of Japanese Americans during WWII?
   a. Yes
   b. No

6. If the answer to question 1 is “Yes”. From where and/or whom did you learn about it?

7. If the answer to question 1 is “Yes”. I would appreciate it if you could in a few sentences describe what you know about the internment?

8. Do you know of any similar incidents in history?
   a. Yes
   b. No
   c. Not sure

9. If the answer to question 4 is “Yes”. What and in what way you think those incidents are similar to the Japanese American internment?

10. Do you find it likely that occurrence such as the internment of Japanese Americans could happen again in the future?
    a. Very likely
    b. Likely
    c. Unlikely
    d. Very unlikely

11. Do you think that people are being interned somewhere in the world now?
    a. Yes
    b. No

12. If the answer to question 7 is “Yes”. I would appreciate if you could tell me where, who and why do you think that they are being interned?

Thank you very much for participating. If any questions arise please feel free to contact me.
Questionnaire graphs:

Respondents' Nationalities
- Icelandic: 77.78%
- Japanese: 22.22%

Respondents' Age Groups
- 17-25: 81.48%
- 25-35: 14.81%
- 35-45: 3.7%
Respondents' Highest Educational Levels

- Compulsory education: 11.11%
- High school: 3.7%
- Vocational training: 7.41%
- Bachelor degree: 25.93%
- Master degree or higher: 51.85%

Previous Knowledge of the Japanese American Internment

- Yes: 18
- No: 9
Those 18 respondents that knew of the Internment of Japanese Americans during WWII were eligible for the following question. The statistics will be shown in the following graph:

How likely respondents believed an incident such as the internment of Japanese Americans during WWII will reoccur.

- Very likely
- Likely
- Unlikely
- Very unlikely
Fig. 1: A widely distributed anti-Japanese propaganda poster during World War II to stir up fear and hatred of Japan, depicting a Japanese man terrorizing a Caucasian woman.

Fig. 2: Anti-Japanese propaganda that emphasized the supposed apish features of the Japanese.
Fig. 3: The housing barracks at the internment center where Japanese Americans were relocated in Amache, Colo.

Fig. 4: A Japanese American family and their living facility at camp Manzanar.
Fig. 5: Internees lining up for lunch at camp Santa Anita.

Fig. 6: Internee Frank Hirosawa, a rubber chemist, at work in his laboratory at camp Manzanar.
Fig. 7: Female internees playing cards at camp Manzanar.