

The Triumph and Tragedies of Japanese Women in America: A View Across Four Generations

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I LIVE IN A PLACE FILLED WITH OPPORTUNITIES for girls like me. I am fortunate to attend school and enjoy activities like other young ladies. My third- and fourth-generation parents encouraged me to attend Japanese Cultural School to learn about my heritage and to be proud of being Japanese-American. My life has been filled with personal triumphs in academics and athletics, and aside from the normal issues a young person faces (illnesses and family deaths), tragedies have been minimal. However, were it not for the struggles endured and choices made by the generations of Japanese women before me, I would not be experiencing the life I have today. It is important to understand their experiences—their triumphs in the midst of the tragedies of racial discrimination and immigration—as they persevered for a better life and opened up doors for me. Beyond that, my family’s story is part of a bigger story—the shaping of American culture, for our nation’s strength comes from the rich multicultural backgrounds of its citizens.

Through the four generations of women in my family, I have learned that the attitude, *Shigate ga nai*, “that which cannot be helped,” is the foundation which has allowed us to persevere. This is their story.

Japan’s History

Japan’s feudalistic system created political upheaval, overpopulation, and a prolonged depression, forcing Japan to end almost 200 years of self-imposed isolation in the mid-19th century. Due to the fear of Western influence and the potential spread of Christianity, Japanese people were prohibited from traveling abroad, and foreigners were barred from entering Japan, with the exception of a few Dutch traders.¹ In 1853, the United States government directed Commodore Matthew Perry to seek treaties with Japan. Intimidated by Perry’s arrival with large warships, Japan eventually opened its doors to trade. After 1867, the Japa-

nese Emperor triumphantly broke the power of the Shogun to begin the Meiji Era, accelerating the modernization of Japan. Those who had supported the Shogun feared revenge from the Emperor. Therefore, in 1869, a group of Japanese fled to California, forming the Wakamatsu Tea and Silk Farm Colony.² The colonists were the first Japanese immigrants to arrive in the United States and founded an agricultural community east of Sacramento in El Dorado County. However, they tragically failed due to the poor soil and weather conditions in that area.³

Immigration

The Chinese Exclusion Act of 1882 barred the Chinese from immigrating to America; the result was an increased demand for Japanese laborers. By 1884, Japan allowed immigration to the Hawaiian Territory and California.⁴ Japanese immigration to America increased as a result of the 1904-1905 Russo-Japanese War, which left Japan impoverished. The Japanese government encouraged both men and women to earn money abroad and return to help their families. In 1904, draft-age men chose to emigrate rather than fight in the war. Unlike most European immigrants, Asians in the U.S. were victimized by racist attitudes found at all levels of American society and government, including forced segregation.⁵

Anti-Japanese sentiment led to the passage of laws that restricted immigration, which tragically discouraged hopes for the first generation.⁶ In 1907, President Theodore Roosevelt negotiated the Gentlemen's Agreement with the Japanese government. Japan agreed to prohibit further male laborers from emigrating to Hawaii or the United States; the United States agreed to only accept the members of families of Japanese laborers who were already in the U.S.⁷ This caused a change in the pattern of Japanese immigration almost overnight, reducing the number of males and creating the greatest immigration of Japanese picture brides, because this was one of the ways Japanese women could legally emigrate to the United States.⁸

Arrival of Issei (First Generation) Women

Dreams of an idyllic romantic life for Japanese women were destroyed by harsh reality as the Issei, or first generation women, entered America.⁹ Many found themselves forced to enter the world of prostitution as they looked for ways to support themselves. But in 1908, the influx of more than 20,000 Japanese picture brides brought change to that situation as men no longer outnumbered women.¹⁰ Picture bride marriages resulted from the arrangement of prospective partners through an intermediary. After the exchange of photographs and acceptance by those involved, the name of the woman was placed in the man's family registry to formalize the marriage.¹¹ For most married women, emigration was not a choice, but an obligation as a wife.¹² United States Census figures for 1900 show only 985 Japanese over the age of 15; in 1910, the number jumped to 9087.¹³ The influx of Japanese women added to the Japanese population in America, which in turn added to the growing prejudice against all Japanese immigrants.

Kazue Aoki, my maternal great-grandmother born in 1892, grew up on a rice farm on the island of Honshu, Japan. She completed eight years of education, and eventually trained as a nurse. Her first marriage in Japan was childless and short-lived. “Her main reason for being was to work and bear children...”¹⁴ Since she could not fulfill the expectations of her husband, she was sent back to her family and eventually sought passage to America as a picture bride in 1912 at the age of twenty.¹⁵ After a month long, harsh voyage aboard the *Shinyo Maru*, she arrived at the Angel Island Immigration Station¹⁶ (See Appendix I). “I had never seen a prison-like place as Angel Island... I wondered why I had to be kept in a prison after I’d arrived.”¹⁷ Starting in 1910, immigrants from Asia entered through this facility in San Francisco Bay, where the objective was to exclude as many as possible.¹⁸ Because great-grandmother Kazue had immigration papers, it took just a couple of weeks for her to be processed. And then she met her husband for the first time. “She was disappointed to find that her Japanese husband’s picture portrayed him as a man much younger than he was, being fifteen years older than her.”¹⁹

Many women struggled, as they were limited to low-paying domestic jobs or farm work with their husbands. Despite the difficult circumstances, Issei marriages persevered based on Japanese values of duty and obligation. My great-grandfather and his brother managed the farm after settling in Fresno, California, while my great-grandmother Kazue helped provide labor. Raising their five children, she dreamed of a future where her daughters could get an education. The Issei were motivated by a profound commitment to the family; *kazoku no tame ni*—“for the sake of the family” – which became a moral responsibility. According to my great-aunt, Mikiye Kawai, “I remember Mama going back to work on the farm, carrying my sister on her back only a few days after her birth.”²⁰

The Americanized Nisei (Second Generation)

The first and second generations struggled against anti-Japanese sentiments in order to prove their contributions to America. As a result of their strong work ethic, the Issei became a threat to others; willing to work as cheap laborers and often more successful than white farmers and business owners. The Issei woman was characterized as subordinate and degraded in society.²¹ Yet, the Japanese were not bitter, and no amount of discrimination discouraged them from trying to win acceptance in American society. Tragically, their eagerness to be American caused many of them to “minimize and discredit their own cultural heritage...”²²

Anti-Japanese legislation added to the discrimination and negatively impacted the future of Japanese-Americans. California’s Alien Land Law of 1913 restricted land leases to three-year periods, while the Alien Land Law of 1920 made it illegal for first generation immigrants, who were deemed ineligible for citizenship, to lease agricultural land.²³ My Issei relatives owned their farm prior to the 1913 law, but through the wisdom of Great-grandmother Kazue, the farm was transferred to her eldest Nisei daughter in order to keep the property in the family²⁴ (See Appendix II).

By 1924, with anti-immigration feelings sweeping through the country, the

United States passed the U.S. Immigration Act, slamming the door to immigration from Japan; the door would not be opened again until after World War II.²⁵

Great-grandmother Kazue and her husband, along with many other Issei women, maintained traditional family values and spoke Japanese within the home. As the Issei generation had children, they continued to stress education so that their children, the Nisei, could triumph against the odds. The second generation Nisei gradually left behind many of their Japanese customs and adapted to American ways of life.

By the 1930s, the more Americanized Nisei began entering the labor force with hopes of assimilating into a society previously closed to their parents. As a result, the economic conditions of both generations steadily improved.²⁶ On December 7, 1941, the Japan bombed Pearl Harbor and tragically changed the course of history for Japanese-Americans and for Americans of all nationalities.

War Years and Internment

Great-grandmother Kazue's children attended local schools and enjoyed the friendship of Caucasian classmates and neighbors. However, when President Franklin D. Roosevelt signed Executive Order 9066 on February 19, 1942, requiring Japanese Americans on the West Coast to evacuate their homes and "take only what you could carry," life changed abruptly. The purpose of the order was to keep the Japanese from providing aid to the enemy, but it caused mass hysteria. My great-grandparents stored their belongings and entrusted their property to a Caucasian friend who promised to care for them. "The hardship and confusion brought on by irresponsible rumors during the six months between the attack on Pearl Harbor and internment were incomparable to anything that we ever experienced before."²⁷ On May 3, 1942, the entire family was evacuated to the Fresno, California Fairgrounds Assembly Center; they were eventually interned in Jerome, Arkansas.

Issei women encountered a very difficult camp life. According to Great Aunt Tsukimi, "Papa died in camp in 1943. It was a tragedy when Mama worked in camp and took care of all of us. He didn't receive the medical care that he needed."²⁸ The lack of privacy and communal living conditions of the camps made it hard for the Issei women to maintain the integrity of their families. Some women were victims of out-migration; my Great Aunt Mikiye cleaned houses outside of camp away from her family on a regular basis. In spite of these assaults on family life, the disintegration of the family tended to be temporary; Issei-Nisei family units managed to hold together.²⁹ In fact, my grandmother, who was only eight at the time, remembers camp as being fun.³⁰ The Issei generation was determined not to let camp life negatively affect their children and rarely discussed this tragic period in history.

After Japan surrendered on September 2, 1945, the internment camps closed, and the majority of Japanese Americans returned to the West Coast. After the war, Great Aunt Mikiye moved east to attend sewing school, and Great Aunt Tsukimi did domestic work in California. "The rest of the family moved to Rohwer, Arkansas, a camp established by the government for Japanese who had nowhere

else to go after the war".³¹ When Rohwer closed, the family returned to Fresno, California, where the Japanese community took in those who lost property. Great-grandmother Kazue worked on farms and cared for the Buddhist Church grounds in exchange for housing. My grandmother and her youngest sister returned to school, eventually graduating high school. Tragically, with the loss of the farm and the death of their father in the camp, the dream of college was lost. Although the Alien Land Law was ruled unenforceable in 1948, Great-grandmother Kazue could not afford to purchase land to start again. However, Japanese Americans triumphantly campaigned to eliminate race as a consideration for citizenship. In 1952 Congress passed the Immigration and Naturalization Law.³² This led to a new wave of immigration. In 1956 Great-grandmother Kazue became a naturalized citizen (See Appendix III). Soon after this, my grandmother met the man who became her husband and by the 1960s began the third generation, "Sansei."

Tragedies to Triumphs

In the 1960s, Nisei women continued to focus on their children, but also joined the workforce. Their own growth and fulfillment became important. "This departed significantly from that of their mothers, who had been willing to sacrifice all..."³³ Inter-racial marriages further helped the Japanese to assimilate into American culture, changing traditional Japanese attitudes. Nisei women dealt with racism and separation from their ancestry while incarcerated in internment camps: "Many women liken their experience during World War II to the ravage of rape... They were forced to submit, and as if it were their fault, they carried around a nameless guilt that prevented them from talking about it for years."³⁴ Healing came from a strong sense of family, as well as other positive cultural values, which helped sustain them.³⁵ They passed that legacy on to their children, despite competing values in society.³⁶ My mother, a Sansei (third generation), is raising my brother and me (fourth generation Yonsei) in the same way her mother raised her.³⁷

The triumphs and tragedies experienced by the Issei and Nisei women have profoundly altered the lives of the next generations. Motivated by their Nisei parents, the Sansei were more likely to pursue higher education. My mother was the first female in the family to graduate college. However, due to increased exposure to American culture, the Sansei know less of their Japanese heritage and their affiliation with the Japanese-American community has become less important. And due to their parent's unwillingness to discuss it, they know little of their imprisonment. Mirroring the Nisei and Issei generations, the Sansei and Yonsei women put great value on family, but as they strive to maintain a balance with their ancestry, they also feel a need to pursue careers or to work for needed income.³⁸

Full assimilation comes at a cost. The third generation of Japanese-Americans faced a problem without precedent, "They're too good to be true... at the top for scholastic achievement, at the bottom for delinquency and crime."³⁹ But, will becoming an "average American" uphold the values of their ancestors?

According to research sociologist, Darrel Montero:

As [the Nisei and Sansei] values become more congruent with the rest of American society, they will quite likely begin to mirror the lower achievement patterns of American society in general...it is quite possible that Japanese Americans might lose those very advantages that this cohesive ethnic community has afforded them.⁴⁰

Issei and Nisei women used the lessons of immigration, life in the internment camps, and discrimination to teach the next generations the value of perseverance and family. My generation, the Yonsei, are no longer ashamed to be Japanese and respect the Issei for their strong attachment to Japanese culture. "Through their efforts they made it possible to develop the attitudes, expectations, values, and character to go on for whatever we wanted."⁴¹

Today Japanese-Americans are free to celebrate their heritage and fully participate in the American culture. Our duty is to continue the legacy of our Japanese ancestry by understanding and maintaining the Japanese-American experience. Our challenge is to do this before the Nisei generation can no longer share their histories, or tragically, we risk losing what the Issei fought so hard to keep – to remember our history.

Notes

1. Eileen Sarasohn, *The Issei: Portrait of a Pioneer An Oral History* (Palo Alto: Pacific Books Publishers, 1983), Prologue.
2. The Wakamatsu Tea and Silk colony contributed to the agricultural development of California and became a California Historical Landmark in 1969.
3. W. Scott Ingram, *Immigration to the United States: Japanese Immigrants* (New York: Facts on File, 2005), 22-23.
4. Sarasohn, Prologue.
5. Ingram, 38.
6. Tony Zurlo, *The Japanese Americans* (New York: Lucent Books, 2003), 42. Some of these Anti-Japanese laws were the 1913 California Alien Land Law that restricted land leases to Japanese to three-year periods, and the 1920 Alien Land Law which made it illegal for anyone ineligible for citizenship to own or lease land.
7. Ingram, 38.
8. Ibid.
9. Mei Nakano, *Japanese American Women: Three Generations 1890-1990* (Berkeley: Mina Press Publishing, 1998), 26.
10. Ibid., 24.
11. Mei Nakano, Phone interview, 5 May 2007.
12. Ronald Takaki, *Issei and Nisei: The Settling of Japanese America* (New York: Chelsea House Publishers, 1994), 28.
13. Evelyn Nakano Glenn, *Issei, Nisei, War Bride* (Philadelphia: Temple University Press, 1986), 31.
14. Nakano, 35.

15. Tsukimi Aoki, Personal interview, 28 Oct 2006. Tsukimi Aoki is my great-aunt and the daughter of great-grandmother Kazue.
16. Aoki, 28 Oct 2006. According to original passenger list located in National Archives Records and confirmed through records found at National Japanese American Museum.
17. Sarasohn, 52. Quoted from the oral history of Mrs. Kamechiyo Takahashi as she recalls her arrival on Angel Island in February 1917.
18. Larry Brimmer, *Angel Island* (New York: Children's Press, 2001), 16. Angel Island was the West coast immigration station serving the same purpose as Ellis Island on the East coast.
19. Aoki, 28 Oct 2006.
20. Mikiye Kawai, Personal interview, 28 Oct 2006. Mikiye Kawai is my great-aunt and the eldest daughter of great-grandmother Kazue.
21. Glenn, 4.
22. Daisuke Kitagawa, *Issei and Nisei: The Internment Years* (New York: Seabury Press, 1967), 12.
23. Zurlo, 42-44.
24. Kawai, 28 Oct 2006.
25. Zurlo, 31.
26. Nakano, 59.
27. Sarasohn, 155.
28. Aoki, 28 Oct 2006.
29. Nakano, 148.
30. Sumie Tsuruoka, Personal interview, 6 Jan 2007. Sumie Tsuruoka is my grandmother and the daughter of great-grandmother Kazue.
31. Aoki, 28 Oct 2006.
32. Ingram, 38.
33. Nakano, 199.
34. Nakano, 178.
35. *Ibid.*, 210.
36. *Ibid.*
37. Shari Sakamoto. Personal interview, 3 Dec 2006. Shari Sakamoto is my mother and the granddaughter of great-grandmother Kazue.
38. Nakano Interview, 5 May 2007.
39. Nakano, 215.
40. Nakano, 215-216.
41. Nakano, 217. As quoted by Joyce Emiko Kawasaki in response to survey conducted by Mei Nakano, August 1989.

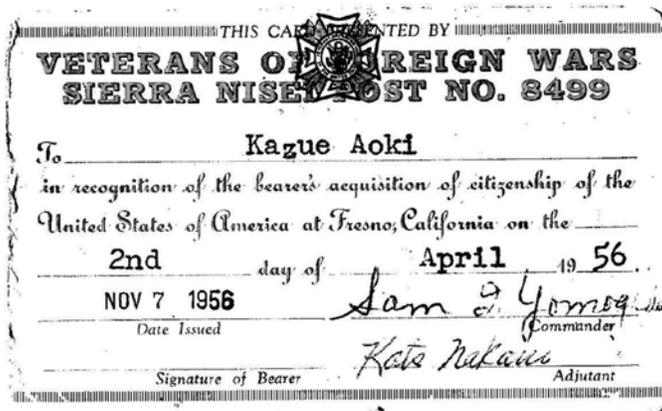
Appendix III

Documents of Kazuie Aoki

1912 Passport for Kazue Aoki issued by Japanese government. Courtesy of Aoki Family.



VFW Citizenship card for Kazue Aoki. Courtesy of Aoki Family.



Appendix IV

Annotated Bibliography

Primary Sources

BOOKS

Kitagawa, Daisuke. *Issei and Nisei: The Internment Years*. New York: The Seabury Press, 1967.

Rev. Mr. Kitagawa was an Episcopal priest in Seattle, Washington during the war and was sent to an internment camp during World War II. He wrote this book about his personal experiences and observations during internment. He explains how the Issei (first generation Japanese) felt shame about having to go to the internment camps during World War II. Mr. Kitagawa does an excellent job of explaining the experience of the internees and how each generation had similar values and beliefs. Together, they learned to deal with the problems while being interned and how they remained in their communities.

Kochiyama, Yuri Nakahara. *Passing it On: A Memoir by Yuri Kochiyama*. Los Angeles: UCLA Asian American Studies Center Press, 2004.

Yuri Kochiyama, a Nisei (second generation), shares her story as a Japanese American. Her mother, an Issei (first generation/immigrant), married her husband through an arranged marriage. Both parents were educated, but most Japanese could only find work within their communities. Her father co-owned a fish company in San Pedro, California. Like most Issei parents, they stressed a good education. Yuri talks about how she persevered and “bent over backwards to be accepted by white America.” During World War II, her family was sent to an internment camp in Jerome, Arkansas following the bombing of Pearl Harbor. Yuri later became involved in civil rights and was a close friend and associate of Malcolm X. She was by his side when he was assassinated and there is a famous photo showing Yuri holding Malcolm X in her lap after he was shot.

Nakano, Mei. *Japanese American Women: Three Generations 1890-1990*. Berkeley: Mina Press Publishing and San Francisco: Nat'l Japanese American Historical Society, 1990.

This book was highly recommended to me during my interview with University of California, Los Angeles Professor Lane Hirabayashi. Ms. Nakano's research on the history and importance of Japanese American women included personal narratives that helped me to analyze how each generation affected the next. Her book connected my topic with historical information illustrating the struggles of each generation in both gender and race. It was important for me to understand the historical significance of Japanese American women in history, and how they overcame tragedies that turned into triumphs. Her book gave me a start and chronology to my topic and convinced me that it fits the theme. The many sacrifices and achievements of the Japanese women are a part of American history that created the opportunities that I have as a fourth generation Japanese American. I was also fortunate to interview Ms. Nakano as well.

Okimoto, Daniel. *American in Disguise*. New York and Tokyo: John Weatherhill, Inc., 1971.

Daniel Okimoto is one of the first Nisei in the World War II era to write about his experiences during the war. This is a personal account of the feelings and difficulties he faced as a Japanese American. He notes that the struggles for the Issei were different than what the Nisei faced, but both generations were affected by discrimination for a good part of their lives.

Pineau, Roger, ed. *The Japan Expedition 1852-1854: The Personal Journal of Commodore Matthew C. Perry*. City of Washington: Smithsonian Institution Press: 1968.

Commodore Perry was the one called upon by the United States to open up trade with Japan in the 1800s. This book is his journal. In his journal, he discusses how it was questionable whether or not the meeting to discuss the treaty between Japan and United States was intended to be friendly or threatening. Some of the history books imply that the “black smoke” ships were intimidating to the primitive Japanese. They were not familiar with ships with guns or soldiers with armor. According to Commodore Perry’s log, the letter from the President was friendly, but they were to be ready if Japan turned hostile. The purpose of the meeting was to negotiate with Japan to aid shipwrecked seamen and to open their ports to ships for refueling. Eventually a treaty was signed and trade between the countries began as well as the immigration of Japanese people to America.

Sarasohn, Eileen Sunada ed. *The Issei: Portrait of a Pioneer An Oral History*. Palo Alto: Pacific Books, 1983.

This book says that the oral histories of several Issei (first generation/immigrants) are soon going to be the only hope to hear first hand of the pioneer experience. There are many similarities between the women in the book. Most were married and cared for children. Their husband’s were Japanese, and many women lived or worked hard on farms. The oral histories also include the second generation “Nisei” and their experiences before and after the internment camps. It was interesting to read how the first generation “Issei” seems humble about their struggles and adversity they faced. They seem to see their struggles as important experiences that helped them survive and eventually succeed. I incorporated some of these ideas into my historical paper.

DOCUMENTS AND PHOTOGRAPHS

Aoki, Kazue. *Passport*. The Imperial Japanese Government. Minister of State for Foreign Affairs. Japan. 7 Dec 1912.

In my research, my great-aunt showed me my great-grandmother’s passport issued by the Japanese government. It contained important dates that confirmed her marriage date and birth date to help locate other early records. The “admittance” stamp was on the back and included the name of the ship, where it embarked and arrived, and date of arrival. It was written in Japanese and translated by my grandmother for me. It was interesting to see the actual passport of my great-grandmother which helped me understand what she had to do in order to move to America. I included this document in Appendix 3.

Aoki, Kazue. *Visa*. The Imperial Japanese Government. Minister of State for Foreign Affairs. *Visa*. Japan. 22 Oct 1912.

This was my great-grandmother’s visa. It showed me that she was twenty years old when she became a picture bride and immigrated to the America. She met her husband for the first time when she arrived on Angel Island, the western immigration station located near San Francisco, California.

Aoki, Tsukimi. “Apology Letter.” Oct 1990. Letter from United States President George H. W. Bush. The White House. Washington, D.C.

This is the original letter received by my great-aunt Tsukimi. A similar letter was received by my other great-aunts and grandparents. The letter was part of the “redress” that was part of HR 442 that was passed in 1988. The letter states that “A monetary sum and words...cannot erase painful memories; neither can they fully convey our Nation’s resolve to rectify injustice...we can...recognize that serious injustices were done to Japanese Americans during World War II.” According to oral histories and interviews that I conducted, many Japanese-Americans felt the apology and Redress did not happen quickly enough to benefit the most deserving Issei because many had

passed away before the time of the redress, including my grandmother.

Aoki, Tsukimi. Photograph of Aoki Family in Car. c. 1938.

My great aunt showed me this picture. Because I discuss the family farm in my historical paper, I decided to use this as one of my appendices. It shows my great-grandmother who was a picture bride who came to America from Japan as well as my great-grandfather. In the background you can see the orchards on their farm. The car was a 1920 Dodge Touring.

The Imperial Japanese Government, Minister of State for Foreign Affairs. *Family Registry*. Japan: Feb 1911.

This form contained information about my great grandparents and their family history. As translated by my grandmother, the form was filed to add my great-grandmother's name to her husband's registry to formalize the arranged marriage. It also documents that my great aunt Mikiye, who was born an American citizen, was granted Japanese citizenship as the form was submitted to the San Francisco Embassy in 1929.

Johnson, Hiram. U.S. Senator, California. *U.S. Senate Document 55*. 27 Jul 1921.

This congressional document gave the pro and con side of Japanese exclusion. The Japanese Exclusion League of California supported exclusion to control the Japanese population and naturalization. This document supports my research on anti-Japanese laws. Senator Johnson spoke in support of the idea of excluding Japanese immigrants. This law was eventually passed in 1924, which I refer to in my historical paper.

King, William. U.S. Senator, Utah. *U.S. Senate Document 188*. 20 Apr 1922.

This congressional speech gave the "cons" of Japanese exclusion based on conclusions by the California Committee of Justice. Based on the 1920 Census the Japanese population was not as overpowering as they thought it was. "In California the Japanese population was 78,628 and was only 2 percent of the whole population of the state. The birth rate showed that they were not outnumbering white births." It also discusses the Japanese land ownership, immigration, and that an exclusion act could cause friction between the two nations.

Matsui, Robert T. Member of the House of Representatives, California. "Remarks to the 99th United States Congress." *Congressional Record*. 3 Jan 1985. 14 April 2007 <<http://bss.sfsu.edu/internment/Congressional%20Records/19850103a.html>>.

The bill H.R. 442 was presented by Robert T. Matsui asking Congress to "acknowledge the fundamental injustice of the internment, apologize for it, and seek to prevent the recurrence of any similar event." It also recommended a payment of \$20,000 to each internee. This document was an example of what was being done to help compensate the internees and apologize for the injustice. This redress restitution, including a letter from President Bush, was received by my great-aunts and grandparents.

United States 47th Congress – Session I. *Chinese Exclusion Act 1882*. Washington D.C.: U.S. GPO, 1882.

The start of Asian discrimination started with the government's act against the Chinese, the first Asian immigrants. This document stated, "in the opinion of the Government of the United States the coming of Chinese laborers to this country endangers the good order of... the territory". The government enacted a law that stopped immigration of the Chinese laborers.

United States 53rd Congress – 2d Session. *Naturalization of Japanese*. Washington D.C.: U.S. GPO, 1894.

This report included the phrase "being of free white persons, and to of aliens of African nativity and some African descent." Although it does not state in writing the inclusion of Asians, the government used this against them. It also prohibits the

naturalization of Chinese and soon the Japanese.

United States 89th Congress. *Immigration and Naturalization Act of 1965*. Washington D.C.: U.S. GPO, 1965.

In 1965, President Lyndon Johnson signed a bill that changed the method by which immigrants are allowed into America in hopes to correct the past history of discrimination. This bill is also known as the Hart-Cellar Act. The change occurred to allow immigrants with skills and professions to enter the U.S. and not based on their ethnicity. The Civil Rights Movement helped make this change and eliminated racial discrimination. The National Origins Act of 1924 and the McCarran-Walter Act of 1952 mainly focused on discrimination against Asians and was the basis for this 1965 Act.

United States Code – Title 8. *Immigration and Nationality Act of 1952*. c. 477 66 Stat. 163, 1952.

The Immigration and Nationality Act of 1952 is also known as the McCarran-Walter Act. It was a result of the events after World War II and showed the change of attitude against the Japanese. The changes helped the quotas for Japanese, but now focused against the European immigrants.

United States Department of Commerce - Bureau of the Census. *Fourteenth Census of the United States 1920 – Population*. Washington, D.C.: U.S. GPO, 1920.

The census allowed me to confirm the immigration information about the first immigrants on my maternal grandmother's side. I used these statistics as part of my historical paper.

United States Department of Justice. *Federal Textbook on Citizenship: Our Constitution and Government (Simplified Edition)*. Washington D.C.: U.S. GPO, 1946.

This is the book published by the government and used by immigrants to study for their citizenship. It had little notes written in Japanese in the margin. An interesting statement in the book reads, "We suggest that you memorize the Pledge of Allegiance to the Flag of the United States of America."

United States Statutes at Large 68th Congress – Session I. *Immigration Act of 1924*. Washington, D.C.: U.S. GPO, 1924.

The Immigration Act of 1924, also known as the Johnson-Reed Act, was the government's power to limit the number of alien immigrants entering the United States to two percent of each nationality per year. The Act barred all immigrants ineligible for citizenship. It also defined the alien immigrant and would later be amended in 1952 to increase the quota allowed into the United States. This document gave me important information about this time period after my great-grandmother had immigrated to America from Japan.

INTERVIEWS

Aoki, Tsukimi "Mae". Great Aunt/Former Internee. Personal Interview. Fresno, California. 28 Oct 2006.

My great aunt (a Nisei) was an important source of information for my historical paper where I discuss the history of my great-grandmother. She talked about being born in Fresno, California, their life on the farm, and the internment experience. Many artifacts and photos that tell my great-grandmother's story are still in her possession, which she showed me. As a Nisei (second generation), she speaks both English and Japanese, and has limited Japanese reading abilities. She retains most of her Japanese culture and continues to be more like the first generation than the second generation. I incorporated what she remembered about my great-grandmother into my historical paper.

Gattie, Lillian. Farmer. Personal Interview. Clovis, California. 04 May 2007.

Mrs. Gattie is the daughter of Italian immigrants and widow of a long-time Fresno County, California businessman and farmer. She told me that she was soon going to be 90 years old and that she lives on the farm her parents purchased in 1927. She recalls the many Japanese farmers that lived all around her, and how her family became good friends with all of them. Mrs. Gattie was 24 years old at the time of the bombing of Pearl Harbor in 1941. She remembered how her family's feelings did not change towards their Japanese friends once they were sent to internment camps. According to Mrs. Gattie, she remembers her father saying, "Why are they [government] treating them that way...they are good people and don't bother anyone." It was a very long time, but she was happy to see many of her Japanese neighbors return after the camps closed. This interview provided me with the point of view of the Caucasian farmer, and their experience with Japanese farmers.

Ikeda, Dorothy. Business Owner/Former Internee. Personal Interview. Fresno, California. 13 Jan 2007.

The Japanese confectionery store in Fresno, California's Chinatown has been a point of local interest the past years. Mrs. Ikeda still runs this store with her third generation daughter. The store is still in its original location and has been passed down through three generations. Mrs. Ikeda, a Nisei, told me how she married into her husband's family like the traditional arrangements, and worked in the store with her in-laws. She was treated as the low person in family. Her daughter was raised in the store and now her Yonsei granddaughter is a part of the store as well. This showed me how strong the Japanese cultural bond is between these different generations, and the importance of maintaining the family business.

Ikeda-Yada, Lynn. Business Owner. Personal Interview. Fresno, California. 13 Jan 2007.

Mrs. Ikeda-Yada is the third generation (Sansei) to own the family confectionery store and learn the art of traditional "mochi" making. She grew up in the store and thought she would never want to take it over. She went to school as a Criminology major to become a police officer, but she felt the duty to continue the family business. Her fourth generation (Yonsei) daughter also works in the store. Right now her daughter is certain that she doesn't want to learn the art, but Lynn feels that she may one day change her mind just like she did. This shows how strong the different generations of Japanese-Americans feel about carrying on businesses developed by past generations.

Kawai, Mikiye Mickey. Great Aunt/Former Internee. Santa Ana, California. 28 Oct 2006.

Great aunt Mikiye, a Nisei (second generation) is the eldest daughter among four sisters and one brother. Her mother, the subject of my historical paper, told her about the picture bride marriage and that she was disappointed to see how much older her husband was compared to what she expected. It was not until after her mother's death that she found out the job her mother had as a nurse in Japan. She was amazed at how hard her mother worked and still took care of them. Many of these ideas were incorporated into my historical paper.

Masada, Saburo. Presbyterian Minister/Former Internee. Phone Interview. Fresno, California. 04 May 2007.

Mr. Saburo Masada is a Nisei (second generation) man speaks to students about his experience in the Japanese internment camps. He explained how his mother was a picture bride and settled with her husband in Fresno. He was 12 years old and in the sixth grade when he had to evacuate to the Fresno Assembly Center. He, along with his family moved the internment camp in Jerome, Arkansas. After his family was released from the internment camp, they moved to Rohwer, and later came back to

Fresno. His family owned a farm and left it in the hands of a trusted Caucasian friend to take care of and he did. Once he returned, he went back to school in hopes to get a warm welcome from his friends, but he did not. His friends never talked about the internment camps once they returned. Many people compared the internment to rape in the sense that no one wanted to talk about the internment. Now, when he asks other older internees about their experience, most of them don't remember. He feels that the internment was a very shameful time for the Japanese and not very many people know about it. He feels it his calling to now educate people so that it isn't forgotten. I found it interesting that Mr. Masada was in the same internment camp as my Great-grandmother Kazue, the subject of my historical paper. He said he had not met my family while he was there.

Mikuni, Amy. Former Internee. Personal Interview. Fresno, California. 16 Dec 2006.

Mrs. Mikuni is a Nisei (second generation). As a child, she said she was responsible for helping her brothers and sisters with school. Her parents were farmers and stressed the importance of hard work and education. Everyone was required to work on the farm, go to school, and attend Japanese school right after. Her parents' values were already a part of her. She loved school and when she was forced to miss because of harvest time she would make up the class time during lunchtime until she graduated. At that time, getting an education meant completing high school. All of her kids graduated college and are in professional fields because she continued to stress education. Hearing her story brought life to the research of the books I had read and made me realize that they didn't have many choices with internment, but did the best they could under the circumstances.

Nakano, Mei. Author/Former Internee. Phone Interview. Sebastopol, California. 05 May 2007.

Mrs. Mei Nakano is the author of one of my most important books I had read in my research, *Japanese American Women: Three Generations 1890-1990*. It was an honor to speak with Mrs. Nakano. She told me how her mother, like my great-grandmother, was a picture bride. Mrs. Nakano feels she had no triumphs during the war, especially after Pearl Harbor, because it was such a difficult time with a lot of hysteria. But, after the war, she was able to go to college and get her degree; she was the first one in her family to graduate. Today, she still tries to find justice for other races. She said her greatest tragedy was that her husband was drafted into World War II from the internment camp, while he was being held prisoner by his own country. His parents still lived in Japan and it was difficult for him to imagine fighting against the country where they lived. She said that he felt that he was going against his own parents. Her book is about Japanese American women. She explained how she decided to write her book about the women because the men were always seen as heroes, and women went through just as many struggles as the men did, but weren't recognized. In her research, she has learned that over fifty percent of the Sansei, third generation Japanese, are marrying different races. And the Yonsei, fourth generation, are marrying outside their race at even higher percentages. This reflects how the Japanese Americans are successfully assimilating into the American culture. This interview was one of my most fascinating since I had read Mrs. Nakano's book before interviewing her. During the interview, she explained her feelings about the events she and other Japanese-Americans experienced in history.

Okino, Harue. Japan Resident, World War II. Phone Interview. 25 Jan 2007.

Mrs. Okino was born in America, but returned to Japan for school when she only six years old. Her mother was a picture bride that married a farmer. She said that her education in Japan was excellent helped her to experience and learn the Japanese culture. She is a survivor of the Hiroshima atomic bombing and was forced to return to the United States for medical treatment. She continues to receive lifetime treatment because of exposure to the radiation. This interview helped me to understand

the perspective of Japanese who lived in Japan during the war.

Sakamoto, Shari. Mother. Personal Interview. Fresno, California. 03 Dec 2006.

My mother is a third generation Japanese-American (or Sansei) and the daughter of Sumie Tsuruoka. She explained how important she believes it is for her to maintain the Japanese culture and to teach my brother and I about these cultural values. She said that her expectations are very similar to her own mother's, but believes that she is more interested in preserving our ethnicity. It was important to her to ensure that her children had American first names and Japanese middle names. During the 60s, she remembers facing racism, even from her peers. There were times that she wished to be Caucasian, and felt self-conscious about being "different". My mom helped me to understand the importance of my family's Japanese heritage.

Tsuruoka, Sumie "Lily". Grandmother/Former Internee. Personal Interview. Fresno, California. 06 Jan 2006.

My grandmother is the third sister (and a Nisei) in the Aoki family. She is one of the four daughters of Kazue Aoki who immigrated to America as a picture bride. During her school years she was exposed to racism, but was also accepted by many of her classmates. As one of the younger siblings, she recalls her family always working on the farm. Their farm business was successful up until the Japanese internment. She promised herself that she would never marry a farmer after experiencing the labor involved. Her mother spoke mainly Japanese and required them to attend Nihongakko (Japanese Language class) to help learn the language. In the part of my historical paper where I discuss second generation Japanese is where I incorporated the ideas shared with me by my grandmother. One of her daughters was Shari Sakamoto, my mother.

Yamada, Sadame. Issei Picture Bride. Personal Interview. *Fresno Betsuin Buddhist Temple Geppo* March 2007: 4-5.

I read about Mrs. Yamada in my church newsletter. Mrs. Yamada was an Issei picture bride and arrived in San Francisco in 1914. She tells about her voyage here and described her arrival. Her life in America begins on a farm that her husband leased to earn money and eventually earned enough to purchase their own successful farm. Her story is important to see how her struggles became triumphs and how they survived the internment while her Japanese American sons served in the military and fought for their country.

ORAL HISTORIES/DIARIES

Kodama, Debra. Kay Torio Fukamizu, Interviewee. "Japanese American Oral History Project." April 20, 1998. Japanese American Relocation Digital Archives. California State University, Fullerton. Library. 11 Jan 07 <<http://content.cdlib.org>>.

Mrs. Fukamizu was born in 1918 in California and interned in the Poston concentration camp. After she was released from camp she found domestic work for a Caucasian family. It was a difficult time due to the racial tensions everywhere. She continued to work and raise a family. The experiences of the internees are important to present against the Americans. There was fear present on both sides for very different reasons, but they would get past this to put their lives back together.

Teague, Joyce Nabeta. Hisako Inamura Koike, Interviewee. "Japanese American Oral History Project." Jan 26, 1998. Japanese American Relocation Digital Archives. California State University, Fullerton. Library. 11 Jan 07 <<http://content.cdlib.org>>.

Mrs. Koike was born in San Diego in 1929 and incarcerated in the Poston concentration camp. Her family did not experience any problems returning to their home, but as a result of the racial attitudes changing during the war, there were less Japanese Americans living around them. She became more aware of being Japanese.

Turner, Sherry. Clifford R. Parker, Interviewee. "Japanese American Oral History Project." Aug 26, 1973. Japanese American Relocation Digital Archives. California State University, Fullerton. Library. 11 Jan 07 <<http://content.cdlib.org>>.

Mr. Parker worked for the War Relocation Authority (WRA) and stated that he did not have any problems with the Japanese Americans. But, after Pearl Harbor his attitude changed. He believed there were "good" Japanese Americans, but felt the camps were necessary to protect both the whites and Japanese. He was located in the Tule Lake camp and this is where those who wanted to repatriate to Japan were sent. There were a few incidents of trouble, but not within their control.

Turner, Sherry. Earl F. Ager, Interviewee. "Japanese American Oral History Project." Aug 27, 1973. Japanese American Relocation Digital Archives. California State University, Fullerton. Library. 11 Jan 07 <<http://content.cdlib.org>>.

Mr. Ager shared his attitude towards the Japanese Americans before and after Pearl Harbor. He understood that the people he knew were American citizens. But, he felt that the government had reason and he did not have personal feelings against them. He stated that others did have hostile feelings towards the Japanese, but also looked at the camps as a way to help their economy. It helped to balance my research to read the opinions of someone on the other side. Some of the farmers were concerned after the camp closed that the Japanese would remain, but he didn't recall any specific problems.

Turner, Sherry. Ruth E. King, Interviewee. "Japanese American Oral History Project." August 28, 1973. Japanese American Relocation Digital Archives. California State University, Fullerton. Library. 11 Jan 07 <<http://content.cdlib.org>>.

The interviewee for this oral history is Ruth E. King. She was a newspaper reporter at the time of the internment. Her account of the camps described incidents of disloyalty among the internees. There were problems in the camp that were kept from the public and she was denied access at the time as a reporter. It was interesting to read the experiences of someone outside the camp. She was allowed into the camp and did not feel threatened.

Uchida, Yoshiko. "Diary of Yoshiko Uchida." January 13, 1943 – June 10, 1943. Japanese American Relocation Digital Archives, Bancroft Library, University of California, Berkeley. *Yoshiko Uchida Papers*. 29 Jan 2007 <<http://content.cdlib.org>>.

The diary was a valuable resource to understand the feelings of the internees. Her entries are mainly about daily life and her comments are much like any other girl. There are a few times where she expresses her feelings about being in camp, but for the most part, she makes the best of it. It provided a first hand look at being inside the barbed wire.

PERIODICALS

"Japanese and Americans." *Chicago Press and Tribune*. 21 Jun 1860: 0-3.

The content of this article shows how the public could be influenced by the media. It points out the Japanese as inferior and asks why America would want to intermix with them. The author speaks highly of the Japanese women, but points out their weaknesses.

"Japan's Colony is Increasing." *Los Angeles Times*. 10 Feb 1913:12.

The article reported how Japanese colonies are increasing and more women are coming as picture brides to multiply their race in the United States. It refers to the 1907 Gentlemen's Agreement and how it did not seem to stop immigration. It states that over fifty percent of those admitted were women.

"Jap Segregation: Steps to Accomplish this Result are Started by Asiatic League." *Los*

Angeles Times. 16 Sep 1912: 13.

The anti-Japanese sentiments can be seen in this article. The Asiatic Exclusion League wanted to see school segregation and land ownership taken from the Japanese people. The public was against the arrival of picture brides stating that it goes against the Gentlemen's Agreement.

"Look! Read! Here's Fresno Girls' Ideal 2d Generation Hubby." *The Rafu Shimpo: L.A. Japanese Daily News*. 25 Nov 1929.

After reading through the Japanese newspapers it was interesting to find that the first few years were only in Japanese. I discovered that it was necessary since the Issei generation only could read and speak Japanese. Around 1932 the English version began to appear, but all the news and ads were everyday, non-war topics. The idea was to make life as normal as possible with positive information. This article is an example of how the Nisei idea of a husband has changed a lot from the Issei generation. They were no longer interested in arranged marriages, but thinking of what they wanted, including love.

"Picture bride marriages in Hawaii stir remarriage problem due to U.S. Statutes." *Pacific Citizen*. 14, August 1953.

This article was about the legal status of some of the old custom marriages performed in Japan. Many are choosing to go through the remarriage process to make sure it's legal.

"Reveals Plot to Evade Picture Bride Laws." *The Los Angeles Times*. 14 Jul 1920: 11.

The publisher of the Sacramento Bee, V.S. McClatchy, charged that the Japanese practice would continue bringing picture brides. The Japanese were getting around the law by bringing adopted children into their families. McClatchy was known to be very anti-Asian and had the media source to spread this viewpoint.

"Right Bride for Right Jap." *The Los Angeles Times*. 3 Jan 1915: 14.

This article explains how some of the husbands of picture brides were not meeting the right bride. An American would be appointed to oversee the exchange to make sure the right husband and wife would be matched to their photographs. This made the picture bride experience a problem for women.

"San Francisco's Mayor Wants Exclusion Act to Bar the Japs." *Special Correspondence of the Newspaper Enterprise Association*. 01 Apr 1905.

"I would sooner see the bars of civilization let down on this western borderland... than to witness unrestricted Japanese immigration." This was the viewpoint of San Francisco's mayor, the Hon. Eugene E. Schmitz. "...the Japs are to be feared more than Chinese...because of the cheapness of their labor." This represented the opposing side towards Japanese immigration.

Taylor, Paul S. "Our Stakes in the Japanese Exodus." *Survey Graphic: Magazine of Social Interpretation*. Sep 1942: 373.

The article was written right after the evacuation and allows the author to give his opinion about the largest forced migration. He uses 1940 census figures to show the Japanese population was not outnumbering the Americans. "it's not so much what military necessity required; but what's to be done now to avoid damage with our allies, our own children...and their survival."

Yoshida, Yosaburo. "Sources and Causes of Japanese Emigration." *The Annals of American Academy*. Sep 1909: 377-384.

There were several causes for Japanese emigration. The dream of America, political pressure, religion, military duty are a few reasons. Changes occurred in Japan due to overpopulation, economy, and political changes. This article helped with the early

history of why people left Japan that I incorporated into my historical paper.

SITE VISITATION

Angel Island Immigration Station. San Francisco Bay. Tiburon, California. May 5, 2007.

My visit to the Angel Island Immigration Station was important to my research because I was able to experience the site where my great-grandmother and some of the Japanese immigrants entered the U.S. The largest arrival of Japanese immigrants were the picture brides. The majority of Japanese Americans today can trace their heritage to a picture bride. The buildings are currently under renovation, but to understand why the immigrants withstood the long journey, bad conditions and long processing time makes me realize how much they believed in making a better life for themselves. According to Docent Joe Chan, Angel Island had many different uses over the years. He shared photos and his knowledge about the Chinese and Japanese immigrants. Angel Island began as an immigration station in 1910 because of the great amount of immigrants entering the U.S. Its purpose was similar to Ellis Island on the East coast. It was fascinating for me to visit the place where my great-grandmother first entered the United States.

Secondary Sources

BOOKS

Blumberg, Rhonda. *Commodore Perry in the Land of the Shogun*. New York, New York: HarperCollins Publishers, 1985

To begin my research it was important to find out why and how the Japanese decided to emigrate so far across the ocean. I believe it's important to understand what was going on in the country they were leaving. Many of the books began with early history and credited the opening of Japan to Commodore Perry.

Brimner, Larry. *Angel Island*. New York: Children's Press, 2001.

I needed to get a better understanding of what Angel Island was and who could and couldn't enter it. In this book I found out that all of the Japanese immigrants from the late 1800s to the early 1900s came to America through Angel Island. I learned that some people were detained for different reasons. It was very helpful to know about the place where the immigrants were processed and all of the steps that they had to go through in order to come to America, including my great-grandmother.

Chan, Sucheng. *Asian Californians*. Sparks, Nevada: Materials for Today's Learning, Inc., 1991.

The author discusses the rapid growth of the Asian population in California and why it was occurring. He discusses the Chinese and Japanese immigrants and how they were used for the labor that helped to find the gold and worked on the railroads and sugar plantations. The book discussed the differences between each of the generations – Issei, first generation; Nissei, second generation; and Sonsei, third generation. This book helped me to understand the values of each Japanese generation and how they have changed over time.

Conroy, Hilary and T. Scott Miyakawa. *East Across the Pacific: Historical and Sociological Studies of Japanese Immigration and Assimilation*. Santa Barbara: ABC – CLIO, Inc., 1972.

The authors explained Japanese immigration to the United States from the very beginning and what they had to endure to assimilate into society. Written by professors of history and sociology, they analyzed the problems the Japanese faced and how it affected

their lives. It consists of essays about the purpose of the treaty that Commodore Perry brought to Japan. It was not a peace or trade treaty to begin with, but was for laborers and the use of Japan as a place to refuel ships. I also discovered that overall the total Japanese population in America was small compared to the rest of the population. But, because the Japanese had distinct characteristics and looked different than Caucasian-Americans, the American people felt like they were being outnumbered.

Daniels, Roger. *Asian America: Chinese and Japanese in the United States since 1850*. Seattle: University of Washington, 1988.

Mr. Daniels is a noted historian and his book follows the actions of the Japanese American. Beginning with early Asian immigration and the tragedies that the Chinese were forced to endure, the Japanese tried to settle in the United States following the 1882 Chinese Exclusion Act. He includes the emigration to Hawaii and the start of the Japanese settlement. He goes through the many anti-Asian issues that the Issei had to face. With odds against them it's still amazing how the new generations have assimilated so easily. This is a very important resource to understand the full scope of both sides and reactions to settlement. He states that most Asian American histories are negative. He focuses on what they did and their role in American history.

Daniels, Roger. *The Politics of Prejudice*. Berkeley: University of California Press, 1962.

In this book, noted historian Mr. Daniels writes about the history of anti-Japanese prejudice in California. He discussed both sides of the anti-Japanese movement in California as well as the Immigration Act of 1924, which was "the first major triumph towards Japanese exclusion". He also explained how the political climate in the United States led to the incarceration of Japanese-Americans during World War II. This information helped me to write the part in my historical paper where I discuss the discrimination of Japanese in America.

Dowdell, Dorothy and Joseph. *The Japanese Helped Build America*. New York: Julian Messner, 1970.

To begin research on my topic, I needed a resource that was easy to understand and that would give me a basic summary of how immigration began. This gave me a path to follow and helped me determine the type of research books that I would need. I used other historical resources and books to confirm the information in this book and found the information accurate.

Glenn, Evelyn Nakano. *Issei, Nisei, War Bride: Three Generations of Japanese American Women in Domestic Service*. Philadelphia: Temple University Press, 1986.

This book was an important resource to help me understand the adversity that the early generation Japanese women had to overcome. They were considered racial-ethnic women and forced into domestic jobs without many options. I needed to understand how their lack of opportunities provided the opportunities I have today. The author researches the social differences between the generations, the similarities, and the effects from one generation to the next. It was a degrading time for many women and they had to settle for domestic jobs even if they had higher qualifications.

Gordon, Andrew. *A Modern History of Japan: From Tokugawa Times to the Present*. New York: Oxford University Press, 2003.

The economy in Japan was determined by the Shogun control. There was a hierarchy that left commoners very poor even after working hard. It was important to understand the conditions in Japan to connect the reasons for emigration. The initial role of the emperor was as a strong political symbol. But, the Shogun had control over the land and people. The history of how the government control went from the Shogun to the restoration of the emperor is important to how it affected emigration and the advancement of Japan.

Hane, Mikiso. *Modern Japan: A Historical Survey*. San Francisco: Westview Press, 1986.

The early history of Japan included the collapse of powerful Shogunate after two hundred and fifty years. The control over Japan and its economy created an impoverished country. The caste system proved to be a problem that weakened the country. The opening of Japan to Western technology and ideas helped to build Japan into one the strongest country after the initial struggle to overcome the affects of the Shogunate. After allowing people to emigrate to earn money and returning to help their families the country would eventually turn around.

Hay, Jeff. *Immigration*. San Diego, CA: Greenhaven Press, Inc., 2001.

Immigration was a significant turning point in American history. It was necessary to understand both European and Asian immigration. This book helped place my topic in historical context and consisted of several essays covering the first European immigrants through Asian and Mexican immigrants. It was important to discover that the reasons for immigration were similar because of overpopulation and poverty in their countries.

Henshall, Kenneth. *A History of Japan: From Stone Age to Superpower*. New York: Palgrave MacMillan, 2004.

The meeting of Commodore Matthew Perry with Japan's Shogun in 1853 resulted in the signing of the Treaty of Kanagawa. The purpose of the treaty was to allow other countries to utilize the Japanese ports to refuel ships and to negotiate protection and care of seaman that shipwreck or stop on Japan's islands. An agreement to trade was also a result, but not the main purpose of the treaty. The early history in this book helped to confirm the start of relations between the United States and Japan, which I included in my historical paper.

Hoobler, Dorothy and Thomas. *We are Americans: Voices of the Immigrant Experience*. New York: Scholastic, 2003.

After researching the Japanese immigrants and the hostilities they faced it was interesting to see how the Native Americans didn't seem to have problems with Asians, but it would stem from the English immigrants. The European immigrants also experienced prejudice because basically non-English speaking groups were targeted at some time. The information about the Chinese immigrants and their experience with anti-Oriental laws and sentiments helped me to understand where the prejudice originated that the Japanese faced. An introduction to picture brides provided both negative and positive reactions from the women. Unfortunately, many were disappointed in their new life, but had no choice except to endure. The book also explained that new immigrants who had no specific job skills worked on the same type of construction. The term nativism meaning anti-foreign sentiment came in the 1920s. This led to Congress passing the first National Origins Act in 1921. It set quotas for a certain number of immigrants for each country, and remained in affect until 1965.

Ichioika, Yuji. *The Issei: The World of the First Generation Japanese Immigrants 1885 – 1924*. New York: The Free Press, 1988.

The history of the first generation Japanese immigrants is documented in this book which gave me a complete understanding of this generation – my great-grandmother's generation. The author is an American historian, who writes about the first generations struggle to survive as a racial minority. He focuses on their denied rights of naturalization and how they were treated differently than European immigrants. He includes other anti- Japanese exclusion movements that would affect their settlement in America. This book was important to my research to understand how Japanese women were part of the labor force.

Ingram, W. Scott. *Japanese Immigrants*. New York, New York: Facts on File, Inc., 2005.

This book was a very important source because it helped me to understand the events from the earliest immigration of the Japanese to the Japanese Americans today. An important question was to determine why the Japanese men and women came here to the United States. The economy in Japan forced many people to seek a better life in America in hopes to gain wealth and return to their country. Their struggle to survive would end hopes of returning. As a result, the arrival of picture brides would be an important event leading to the beginnings of a Japanese American community.

MacDonald, Fiona. *Women in a Changing World 1945-2000*. Chicago: Peter Bedrick Books, 2001.

This book gave me a great overview of the history of women from 1945-2000. It was a good beginning resource to help determine the focus of my topic. It made me realize that there is a whole history about what women in general had to endure in order to survive.

MacDonald, Fiona. *Women in Peace and War 1900-1945*. Chicago: Bedrick Books, 2001.

To help understand the effects on Japanese immigrant women it was important to know what other women were experiencing. This book gave an overview of women in society from the beginning of Japanese immigration into the United States and the effects of the war against Japan. I realized that women had to face discrimination for both being a woman and for being Asian.

Miramar, Naomi and Jensen, Gwenn. *Silent Scars of Healing Hands*. California State University: Center for Oral and Public History, 1962.

This resource provided information about the Japanese Americans in the medical fields. It looks at doctors, nurses, dentists, etc. and what they had to endure. During the internment they would be responsible for giving care in the camp. The story of the men and women who delivered care under difficult conditions is portrayed as an important time during the lives of the Issei and Nisei generations.

Nish, Ian. *A Short History of Japan*. New York, NY: Frederick A. Praeger, Publishers, 1968.

It was important to understand the past history of Japan for my topic. Dr. Nish presents an understanding of the country and the government as it evolved through changes that would later affect emigration. As an historian, his information confirmed the sequence of events as outlined in the books that I used to develop my research paper.

Takaki, Ronald. *Issei and Nisei: The Settling of Japanese America*. New York, NY: Chelsea House Publishers, 1989.

As a professor of ethnic studies at the University of California Berkeley, Ronald Takaki outlines the reason for Japanese immigration. This information confirmed the conditions in Japan and why people wanted to leave. It describes the atmosphere that they had to face when they arrived, and follows them through their successes as farmers and small business owners. These successes were followed by anti-Japanese movements that would discourage Japanese immigrants from becoming permanent settlers. He also addresses how the second generation should identify with America.

Wallner, Rosemary. *Japanese Immigrants 1850-1950*. Mankato, MN: Blue Earth Books, 2002.

To help better my understanding of Japanese immigration, this book explained the early history of Japan and the reasons why the Japanese couldn't immigrate to the United States. It also explained how the Japanese typically moved to Hawaii or the

United States. It gave me a better idea of what the working conditions were for these foreigners. This book also included an excellent timeline that I used.

Zurlo, Tony. *Immigrants in America: The Japanese Americans*. New York: Lucent Books, 2003.

This book was very helpful because it explained the triumphs and tragedies of the Japanese, and the life as a Japanese or Japanese American. This book first started out by stating all of the tragedies that the Japanese and Japanese Americans overcame. I also got a basic idea of the significance of the Wakamatsu Tea and Silk Farm. I researched further to find this farm colony was considered the first Japanese immigrants to America. They tried hard to farm, but failed. Their failure led to other farm colonies that started the Japanese American farming. This book gave excellent explanations of the Picture Brides and their struggle to find jobs and to keep old Japanese traditions. The book also explained the Japanese internment and how they struggled through, but did whatever it took to assimilate with the other Americans after the internment camps.

DISSERTATIONS

LePore, Herbert Patrick. *Exclusion by Prejudice: Anti-Japanese Discrimination in California and The Immigration Act of 1924*. Department of History. Brigham Young University, August 1973.

This dissertation provided information about the opposing side to the immigration of Japanese into the United States. It was a good resource to understand how the Americans and government reacted to a certain ethnic race. This helped me to understand both sides of the issue and its impact on American, as well as Japanese history.

INTERVIEWS AND CORRESPONDENCE

Clay, Carolyn. Teacher. Personal Interview. Pasadena, California. 21 Jan 2007.

Carolyn is part of a very important family in the history of Japanese women. Her aunts are known as the Togasaki sisters and are part of a very unique story called, *Silent Scars of Healing Hands*. There were six Nisei sisters that went against the odds to become either nurses or doctors. I thought they would be discriminated against because of their ethnicity, but they also had to deal with discrimination as women. Her grandmother assisted Japanese picture brides by helping them adjust to America. This was great information as it taught me more about picture brides coming to America.

Hirabayashi, Professor Lane Ryo. Professor of Asian American Studies, University of California, Los Angeles. Email Correspondence. 11 Dec 2006.

I emailed questions to Professor Hirabayashi who then responded to the questions. Professor Hirabayashi is known for his expertise on Japanese American history. Despite prejudice, he stressed the Issei's dedication towards providing a strong family environment. The Nisei women's focus was on high levels of education for their Sansei daughters. According to Professor Hirabayashi, "The greatest triumph for Issei women is 'survival' ... for Sansei it is following their abilities to the fullest." He said that the incarceration of Japanese-Americans during World War II was a great tragedy in American history.

Matsumoto, Valerie. Associate Professor, Asian American Studies, University of California, Los Angeles. Email Correspondence. 11 Dec 2006.

I emailed with Professor Matsumoto to find resources on my topic of Japanese women. She was very nice in responding and explained how she has written several articles about Nisei women. She explained the strong values and connections to Japanese cultural traditions that the Nisei women possessed. She recommended resources based on my topic of Japanese women.

Miyaji, Rimban Noburo. Buddhist Minister. Personal Interview. Fresno, California. 24 Jan 2007.

Rimban Miyaji is the head minister at our church and is considered an Issei. He gave me a better understanding about the differences in the generations. The picture bride marriages had a very low divorce rate and many younger Japanese are reconsidering the role of the intermediary because their backgrounds, families, and personal values are matched to make marriages endure. I incorporated some of these ideas into my historical paper.

Shimizu, Gene. Japanese American Citizen's League (JACL) President. Personal Interview. Clovis, California. 8 May 2007.

I learned a lot about the Japanese redress from this interview with Mr. Gene Shimizu, who is a third generation Japanese-American (Sansei). Mr. Shimizu explained that the most important triumph for the JACL was the Redress and apology. The U.S. government apologized for imprisoning the people of Japanese ancestry and paid \$20,000 to each living former internee. The purpose of the JACL is to protect civil rights, prevent prejudice, and eliminate hate crimes. He felt that it was a tragedy to intern the Japanese even though most were American citizens. Also, a tragedy for the JACL was that prejudice existed after the war, which made it hard for the JACL to be recognized. Because of their loyalty, a great number of internees chose to join the army even though their rights as American citizens were violated. According to Mr. Shimizu, the greatest triumph for the JACL was to get the government to realize what they did wrong, and repay the Japanese with the Redress and apology. He agrees with many of the former internees that no amount of money or words were even close to what the Japanese people lost.

PERIODICALS

Doyle, Michael. "Immigration law awaits final act." *The Fresno Bee*. 13 May 2007: A4.

Immigration is a current and important topic today. This article helped tie my topic to today. The immigration laws are being reviewed and rewritten. Several of the issues are family separation, education, and employment.

Greenberg, Susan H. "Found in America." *Newsweek (Atlantic Edition)*. 03 Apr 2000, v. 135, Issue 14.

It was interesting to read how Japanese women coming to America in the 1960s found it difficult to adjust. It became easier after these pioneering women helped established familiar items in the U.S. There are organizations that help new Japanese arrivals and make living in America much easier. According to the article, "Japanese children perform extremely well in American public schools...because their parents remain strongly involved."

Moscoco, Eunice. "Dems push immigration issue." *The Fresno Bee*. 10 May 2007:A7.

This article focuses on immigration today. The government is currently working on citizenship rights for illegal immigrants. The issues today are whether temporary workers can become permanent citizens, family-based immigration, and return to their home countries before re-entry. Last year's bill would allow 200,000 workers annually into the U.S. The same issues of national security and affect on lives of families already here are being considered.

Wehrfritz, George and Hideko Takayama. "A New Open Door Policy?" *Newsweek (Atlantic Edition)*. 05 Jun 2000, v. 135, Issue 23.

According to this article, "Immigration [in Japan] is such political dynamite that the government has largely ignored the changes that are sweeping the country." Japan is still limiting permanent immigration into its country similar to the early days.

VIDEOS

DePaepe, Tim. *Quiet Passages: The Japanese American War Bride Experience*. Videocassette. NAATA Distribution, 1991.

This documentary covered women who met United States servicemen while they were stationed in Japan. They went against customs and law by marrying these men and left Japan for America or Europe. The women became known as "War Brides" which is a slang term for "International Bride". It's interesting to see the attitude towards these women who were now suspects in their own country due to their relationships with servicemen.

Gaman, Internment Remembered. Videocassette. Sacramento, CA: KVIE Video, 1990.

This video included oral histories of former internees, many of them were women. Most people did what they had to do to endure the internment. One internee told of her school teacher that helped and treated the Japanese Americans nicely, but she was fired from her job. Their stories showed their perseverance and were told by their parents to "not cause any trouble."

Nakamura, Robert. *Something Strong Within*. Videocassette. Los Angeles, CA: Japanese American National Museum, 1994.

This film included home movies of the evacuation and life in the internment camp. It was helpful my research because it was actual footage of how this affected the people of Japanese ancestry. While incarcerated, their daily life was shown to make the best of the situation. Many activities were shown because they tried to make life as normal as possible for their families.

WEBSITES

AIISF: Angel Island Immigration Station Foundation. 3 Feb 2007 <<http://www.aiisf.org>>.

This site provided the history of Angel Island and other links important to understanding the Immigration Station. There is a lot of history about the Chinese, the first Asian immigrants. They are continuing to research the history of the Japanese immigrants.

Ancestry Online. 16 Oct 2006 <www.ancestry.com>.

This site was an important tool for researching the initial background needed to find out more about my grandparents. There is access to immigrant records, internment camps, and Census Bureau information. I was able to find the date that my great grandmother, Kazui Aoki, entered the United States on this website.

Densho: The Japanese American Legacy Project. 15 Nov 2006 <<http://densho.org>>.

This website is an invaluable digital archive about the Japanese. The term "Densho" means "to pass on to the next generation". The website contains oral and visual histories. It covered many topics related to my project such as racism, immigration, citizenship, incarceration, etc. Many artifacts, oral histories, and documents are available on-line.

JAAC: Japanese American Archival Collection. 10 Jan 2007 <<http://digital.lib.csus.edu>>.

JAAC is a digital image base that is part of California State University Sacramento. It is a very extensive collection of documents, photos, and artifacts arranged by topic. This website allows you scroll through several topic areas that reflect the triumphs and tragedies of the Japanese. I found a number of photographs of Japanese people in California both before, during, and after World War II that helped me to see what life was like in this time in history.

JACL: Japanese American Citizens League. 10 Jan 2007 <<http://jacl.org>>.

The JACL website was informative and helped me become familiar with their involvement with civil rights, prejudice, and hate crimes. They were an important organization at the time of the internment and responsible for informing the people of Japanese ancestry throughout the incarceration. They recommended that Japanese-Americans should cooperate with the government to prove their loyalty.

JARDA: Japanese American Relocation Digital Archives. 21 Feb 2007 <<http://content.cdlib.org>>.

There were many artifacts, documents, and diaries available on this website. It was helpful to read pages from different types of people that experienced the time period. The pages of the personal diaries reflected the boredom and activities that occurred during the internment. Most internees expressed daily life and some political and military issues.

NJAHS: National Japanese American Historical Society. 12 Nov 2006 <www.njahs.org>.

The Historical Society is a helpful resource in helping to determine your topic. It covers all "Nikkei" meaning "Japanese American" history. Their staff members are knowledgeable and helped answer questions about determining the generation gap. This website helped give me background information about the topics in my historical paper.

SITE VISITATIONS

Japanese American National Museum, Los Angeles, California. March 3, 2007.

The Hirosaki Resource Center is located in the museum and has a large collection of Japanese American history. It was interesting to find that one of the first Japanese newspapers can be found dating back to around 1913. I noticed that the few months were only in Japanese only to realize the emigrants were Japanese speaking only and could not read or write in English. It was around 1932 that the first English/Japanese version came out. The video recordings and access to passenger lists were important to my research. The ongoing exhibit explains the immigration of Japanese to Hawaii and California in the early years, and extends into the internment period.

National Japanese American Historical Society, San Francisco, California. February 17, 2007.

This museum is dedicated to the history of Japanese Americans. The exhibit at the time of my visit displayed many artifacts from picture brides. It was mentioned that as soon as they arrived, their new husbands took them shopping for Western clothing. This was the last time many brides saw their Japanese clothing. There were several Japanese American magazines on display that advertised the Japanese as being "westernized". Everything was written in English and the articles made women very domesticated. Their library was small, but the books were invaluable. There were oral histories and books that told the story of the Issei pioneers.



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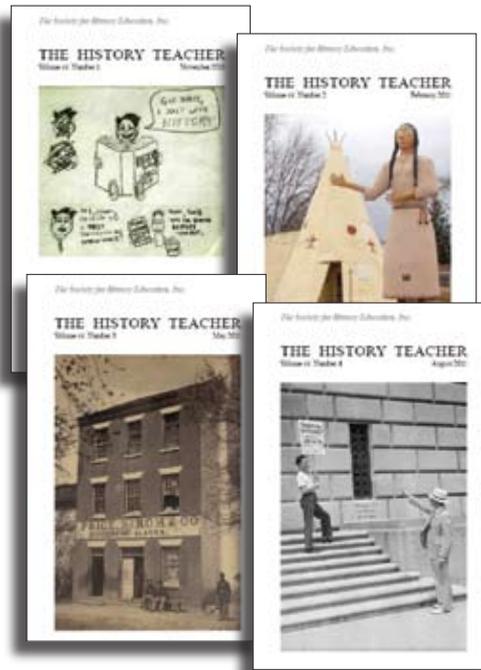
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