

AMACHE SPECIAL RESOURCE STUDY

Virtual Meeting Notes: Thursday, July 16th, 2020 | *Meeting Attendance: 36*



BREAKOUT GROUP TOPIC QUESTIONS

Note: Clicking on a question will bring you to that section.

What is your vision for preserving Amache? How would you like to see the site managed? What types of activities and experiences do you want to see as part of Amache's future?

Do you have any ideas or concerns that the National Park Service should be aware of and/or address in the study process?

What objects, buildings, remaining features, values, and stories do you believe are most important and why?

What do you think differentiates Amache from the other nine Japanese American incarceration camps?

Do you have any other ideas or comments you would like to share with us?

Note to readers:

These notes were transcribed as precisely as possible to correspond to the participants' own words. In a few places in these notes, the meaning of a statement may be obscured or lost; this is a result of manual transcription and/or human error.

The numbering system applied to the comments and questions is for ease of identifying the comment or question. It does not necessarily represent the comment or question in the order it was received.

THE FOLLOWING ACRONYMS AND ABBREVIATIONS MAY BE USED IN THE TRANSCRIPTIONS.

AZ – Arizona

BLM – Bureau of Land Management

CA – California

CCC – Civilian Conservation Corps

CO – Colorado

DOI – Department of the Interior

FAQ – Frequently Asked Question

GMP – General Management Plan

GPS – Global Positioning System

HMFPC – Heart Mountain Fair Play Committee

IMR – Intermountain Region

JA – Japanese American
JACL – Japanese American Citizens League
JACS – Japanese American Confinement Sites program
JANM – Japanese American National Museum
KA – Kansas
MP – military police
NEPA – National Environmental Policy Act
NHL – National Historic Landmark
NHS – National Historic Site
NPS – National Park Service
OR – Oregon
POW – prisoner of war
QR – quick response
SF – square feet
SHPO – State Historic Preservation Officer
SRS – Special Resource Study
TCP – Traditional Cultural Property
TL – Tule Lake
USFS – U.S. Forest Service
VC – Visitor Center
WRA – War Relocation Authority
WWII – World War II
WY – Wyoming
YMCA – Young Men Christian’s Association
WY – Wyoming

What is your vision for preserving Amache? How would you like to see the site managed? What types of activities and experiences do you want to see as part of Amache’s future?

Breakout Group 1.

1. I can share a little bit about what was done at Heart Mountain: the near-term objective was to create a monument because there were so many people stopping by and wondering where the camp used to be. The local residents created the first monument, and we kept on building from there. A monument is fine, very appropriate as an initial first step, but we wanted to literally create a world class educational center to educate people about what happened. Not only at Heart Mountain, but all the sites. A lot has happened along the way. Ten years ago, we built a learning center and are continuing to expand the center to make it more of an appropriate facility that can accommodate more people. We are also continuing our improvements for the rest of the infrastructure of the camp: bringing in barracks, restoring existing ones, and so on and so forth. So that’s our general plan. We focus on education, especially for younger people. You may want to consider some of these things for Amache.

2. I agree with the former comment. There should be a facility that educates people and explains why Amache existed and what happened there. I have seen interpretive centers from the NPS and have been impressed, also with the staffing at parks and different places. The kind of information provided by staff, and their knowledge, is impressive. The kind of information we can get from staff and how much knowledge they carry with them and are able to impart to the public is a great opportunity. I hope that sort of thing can continue on. I really look to what John Hopper has done with both the museum in Granada and what his students do on the grounds. I would think that some kind of continuation and assistance with those efforts should continue—having the barracks put in to show people what Amache was like, things of that nature. The grounds at Amache are pretty large, so I'm not entirely sure of how the park service would manage that entire place. Dr. Clark has an archeology project that goes on out there, and Amache could be a good continued lab space for that type of education. As for the last thing, I also visited Sand Creek which I believe is also part of the—as some people described it—“Tragedy Road.” I personally see a great deal of connection between what happened [at] Sand Creek and Amache. There is a definitive link in my mind, and I would hope that educating the public about this connection could (and needs to) be done. Part of it comes from the current climate in this country, but those events are not unrelated and I would hope that this is brought out.
3. It's remarkable all that already occurs at Amache and all of the different groups involved: the archeology students, John Hopper and his students doing the bulk of the labor on a day-to-day basis and running the museum. There are so many people already involved and I think there are so many times when they'd like to expand and take on larger projects, but they are worried about having the infrastructure to be able to do that. It would be great if all of these partnerships which already exist would have a stronger undergirding to support them, assisting those involved in continuing their amazing work and taking on larger projects. I know that a stronger foundation of support in managing the site would help those already involved [to] regroup, catch their breath, and do some strategic planning for what they'd like to see in the future. In terms of interpretation, as is the case for many sites prior to designation, tours have been reliant on whether you can get connected with an individual to give you one. It would therefore be great to have a public space and facility for artifacts. Some artifacts are at the museum now, but many are in private hands. It would be good know that there is permanent care for collections to continue, and to be preserved and interpreted. John Hopper and his students could use the support so they don't have to take all the work on alone, from mowing the yard to putting bricks on the barrack's floor. I would love to see the infrastructure in place and more support for all these people who are passionate and doing a lot of work.
4. Amache, in my opinion, has archeological artifacts that can be used to educate visitors. Given the building foundations, there is the potential to use virtual reality to show more than other[s] at other sites. The cost may be prohibitive. A partnership with the City of Granada should be explored. A unique aspect is also the past work already done with the public private partnership in the camp group.
5. After 12 years of working with the stakeholders at Amache, I noticed a couple of repetitive themes or requests. There was a 2007 interpretive plan, which was created in conjunction with the NPS and a lot of the stakeholders. More stakeholders have joined, some have left,

and groups have changed. I have numerous thoughts in my head but a lot of them relate to organizational structure and combining all these disparate groups into one so they can support one another [and] also to have organizational support taking place. I've heard for many years that stakeholders want a visitor center. It could be a starting point at the northern location to help orient and lead people down to the southern location where we have focused a lot of our time building up a barrack, or as a means to direct visitors to other points of interest ([for example] archeological sites in situ). One of the 2007 goals was to build a barrack block and we accomplished a lot of that, but not all of it. I think still that a visitor center looms in peoples' minds. Moreover, holistically creating a larger interpretive cohesion in terms of what is happening on site would be important because so much has happened in the last 10 years. It would be really great to revisit a lot of the interpretive goals and visions for the site—that would be the most important from my standpoint.

6. Building on previous comments, a unique aspect is the relationship historically between Amache and the town of Granada. Currently, I know there's a lot of concern over the future of that small town. The city even donated a building to Amache that they weren't able to sell. That being said, I think the grand vision for Amache is to have a preserved site with all of these great resources that folks would come to see, especially since it's unique in being kind of located in the Midwest. The site could draw in people to also support the town of Granada.
7. Folks in this room have spoken about the town and I find that fascinating and unique. The Amache story, I understand, is very different compared to the other sites. I'm thinking of Granada, as well as the stories of the folks that were imprisoned at Amache. Then there's this amazing talent and ability of the NPS to take that story and then have it be, ideally—I know it takes years and years and it's always very fluid—but have it be a story that can be told in partnership with stakeholders. On a similar note, in talking about the Sand Creek Massacre, I think there was a really good point brought up about that nexus. The tribal liaison at Sand Creek, she does this all the time. That park is working with the tribes to tell that story. I know there are so many different examples of that at the NPS, in having a concrete, official partnership that is fluid and grows, with the NPS investigating the history and having the ability to refine and improve the story. I went a little further and talked about partnership, but I do think it comes back to that uniqueness of Granada and telling the story before the war, after the war, and then to the present day, for future generations. The last thing I'd like to say—and please correct me if I'm wrong—is that the area doesn't necessarily need to include the entire space of the Amache site but could also be one square mile, correct? The one that is within the National Historic Landmark Boundary that contained the traditional blocks. It could be that focusing on that is a good idea, because the whole area might be a little confusing and overwhelming for people in terms of resources, cost, and management by the NPS.
8. Manzanar has an audio guide for self-driving around the grounds. If it's not possible to allow vehicles into the area, I might suggest using audio guides and sign boards (like at Minidoka) to direct visitors. Topaz has a connection with the town of Delta, where the museum is located, which is much farther than Amache is from Granada.

Breakout Group 2.

9. Besides the physical experience of being on the ground and seeing the desolation and the stark impressions, we hope there is access for the people of Granada, their ancestors, and the ability to understand the relationship is brought out. I do not want the townspeople to be left out or forgotten from the story.
10. Natural history museums, the re-creation of how people lived, seeing the homes and the details (kitchen utensils, pictures on the wall) are all important. Through our vision, we can go back in time and really feel what it was like. Movies have the ability to transport us into different dimensions and bring up thoughts and feelings that are not of our immediate world. I would like to see the theatre re-created, as my father talked about this from his experience at Amache. I would like to see a continuous video loop playing where visitors can come to see a visual history unfold in front of them.
11. It would be great to have an interpretive center at the site, where you could share some of these programs mentioned above (could have the theatre here if we are unable to reconstruct the theatre). [I] would like to see some of the original elements brought back that were vital in the camps, such as the guard tower and the rec hall. Right now there is wayside interpretation, but I would like to see staff or volunteers on site that could provide further interpretation. A guided tour or a virtual reality tour of the site would be great. The pilgrimage is incredibly powerful; maybe there's the ability to expand this or have other tours that can bring people out to the site to witness the power of place that is so impactful and moving. To be able to stand at the doorway of where my family lived was so moving, meaningful, and difficult to put into words. You can go online to discover where your family lived, but it would be great to have an opportunity for visitors to do this on site. If we could involve educational institutions (high schools, colleges) with this site, it would be important as well. Minidoka currently does this, and it helps further the educational component of the site.
12. When I was at Amache, we took a field trip to Sand Creek Massacre National Historic Site and the rangers provided a tour, including explain the background stories and the tools that were used. I think it's important that we have rangers, historians, and NPS staff that can provide interpretation. I would like to see the mess hall and the latrines re-created; [they] could use the mess hall to display interpretive films, tables where they ate, to really experience the site. Amache is unique because the roads are still there and preserved. I went to Amache and found marbles in front of the barracks and called my grandfather to share the story.
13. The experience of standing in the space where your family was—maintaining this aspect to visit and being able to see the space where your family lived—is important. At other sites it is not the same because Amache has so many of the building foundations still on site. I was able to visit the museum and look at yearbooks and books, as well as see a drawing that my uncle drew while he was at Amache. I was able to drive the roads and see the foundations of the halls. For the current items in the museum, how will these be preserved? Are there established procedures for allowing descendants of former incarcerated to be able to see these items and museum collections? If transferred to NPS management, what would happen to these collections? John Hopper and his students, in partnership with Bonnie

Clark, have done excellent work to preserve the story, place, and collections of the site. If the site were to be designated, we hope that we can preserve these collections.

14. Virtual reality would be a beneficial experience for those off site and for people at home. A carbon copy virtually could be created to help preserve the site. I thought that this would be an important component to add to how the site is managed. I have been recording oral histories over the last couple of years. Through virtual reality, the oral recordings would be more easily accessible.
15. In terms of feasibility, Amache is located near Bent's Old Fort and Sand Creek Massacre National Historic Site. Similar to Minidoka, there are nearby NPS units and they are all managed under one superintendent. I would like to make the case that for Amache to be included in those sites would be powerful; sites like the Sand Creek Massacre share similar stories in terms of racism and a sense of loss. It would underscore the tragedy of these sites, that these stories need to be shared, and that we should not forget these stories have happened to ensure that these histories help shape our future. The components that forced the histories to happen, and the actions that took place, are the same.

Breakout Group 3.

16. Some sort of small screening room, where films can be screened, is an experience I'd like to see as part of Amache's future.
17. I'd like to see not just a screening room, but a whole museum that shows the whole incarceration experience. Something showing Ralph Carr's role in the incarceration experience. Also, Amache was "a model camp," so it'd be important to show that.
18. Amache could have an audio/visual archive, holding all of the materials about the incarceration site experience.
19. I echo that, and also having a memorial dedicated to the 442nd Infantry Regiment.
20. With Amache, there's so much of the site that's still there. So much of the original materials ([for example] roads and artifacts, such as marbles) are still there and that's important for interpretation.
21. There were interviews done in 1998 and they're on video cassette. There's a need for preservation of oral histories.
22. The man that a documentary was made about is the subject of one of those 1998 interviews.
23. There are opportunities for collaboration, possibly with History Colorado.
24. It's all about education. Educating all of us. I grew up not knowing my parents were there. My siblings were there. My husband from New York had never heard about it. This could be a tool to educate people, particularly the people who were there, before they're all gone.
25. My vision is tying together the physical resources with educating the current generation. There are no current incarceration sites included in the Intermountain Region of the NPS and this would be an opportunity to address that. Also, the physical artifacts still there provide an opportunity to connect the physical resources on site with peoples' memories

and the stories they have to tell. Just hearing the memories of my family members was so powerful. I look at the NPS managing it, and the chance to manage the whole site, not just the archeological piece. When large groups come, John Hopper and/or his students are taken out of class to help. That wouldn't be the case with NPS management.

26. When Manzanar was first set aside, there was the idea is that it would represent all incarceration sites. That may have sounded good at the time, but it's become clear that each site was diverse in its own way. Amache, as was previously stated, is not near other former incarceration sites that are also NPS units. At Amache, you can stand where the people stood and that's something special about it.
27. I've been to all 12 sites, and I've heard these stories from my dad for a long time. The first time I went to Amache, I was able to walk through my dad's front door. Upon doing so, all of the stories that my dad told came right back. There's a tangible quality at Amache. It's one thing to bring buildings back or to reconstruct a tower. But you can't rebuild blocks, and Amache still has the blocks. Also, Minidoka has done a great job of bringing in young people and letting the Nisei be the guardians of the history. Amache could be a really good opportunity to do this in this part of the country.
28. Finding a way back to where your grandparents lived is so important.

Breakout Group 4.

29. Park rangers are able to give a very good background and history presentation about the park and the meaning of the park and history. This experience would be valuable at Amache.
30. I have all of mother's materials digitized and they returned all the hard copy original documentation photos and everything. I am looking for [a] home for all of this stuff. People have donated to UC Berkeley and other places, such as the Japanese American Museum, but I would like to at least donate those original pieces that relate to Amache in that period of time to the museum—if the museum will be a part of this national park scenario, given the Amache Preservation Society. I don't know what the future looks like there, but I am looking for a home for that material. I think it would be better if it was something people could see on a daily basis versus being archived in some dusty room somewhere.
31. I would like to say the work John Hopper and the Preservation Society does—in maintaining Amache, giving tours to the public, and taking care of the museum—is amazing and wonderful. In terms of a vision for Amache's future, that level of care and that level of attention and maintenance is something important to continue. It is not super feasible or sustainable the way it is right now because poor John Hopper needs to retire at some point. Like what (another participant) is saying, they wanted to donate artifacts, I think that is something I believe in as well. I know the JANM and other places are other great repositories, but having Amache-specific objects and artifacts at Amache, and at a museum, is important. Sharing those collections properly with the public is important, and I think that's part of my hope and my vision for something that could happen in the future.

32. Regarding what I would like to see or envision, there's quite a bit. For those who were graced to see the valedictorian speech a few years ago (I don't know if anyone was there), we're talking about quite inspirational people. We're talking about people that were incarcerated and had a tremendous amount of loss financially on their homes, but that picked themselves up and looked at this country. That valedictorian speech, it's inspirational to me. I think the lessons we learned are immeasurable. I would like to see the historical validity of what happened there [to] be kept alive. I may not be explaining myself very well, but it was a dark day in our history that needs to be preserved. To incarcerate an American citizen because of their heritage was wrong. You have American veterans of Japanese descent and I keep going back to the cemetery, but I think that's very important. Here are people who are incarcerated, and yet you have 31 that fought in Europe during World War II. Everything points to how we should admire these people for the adversity they faced and how they come out of it.
33. I strongly agree with what a couple of others have said about maintaining care and attention. John Hopper has single-handedly (and with his students) done a tremendous job over the decades in keeping this going and that little museum is unbelievably packed with loads of stuff that still has to be gone through. In 2018, after we finished up the field studies, there was a huge hailstorm and 88 windows were destroyed in that reconstructed barrack. John Hopper single-handedly went out there with one other person to replace all the windows. That kind of thing happens because of the harsher climate in Colorado, so the site needs hands-on care. Another thing, regarding activities and experiences, while some of the stakeholders are still alive and even those who [were] born in camp in my age bracket (but a little bit older) are in their mid-70s now. We need to utilize the stakeholders' memories and use their stories to create educational activities, videos, and what have you, that at the NPS could use as part of ongoing education for the future. The sooner we can do this, the better. I think it was mentioned it could take several years for this to even get going if Congress passes it, or if there is a Presidential Proclamation (which there wouldn't be under the current administration, unfortunately). I think time should be considered. You have people who still have very clear memories and can add to what is put into educational materials. I can see this site sort of as a living history museum, such as they have at Plymouth or Jamestown. We can do something like that. The people who are active right now—Dr. Bonnie Clark, John Hopper—may not be able to help in 15-20 years, most likely. We need to think about that.
34. I can emphasize that as well because I know there are a lot of oral histories that have been collected and there are plenty of people out there that we still have to collect oral histories on. Part of this vision, or something beyond the capacity of the current management, would be having a place to share those properly with the public. We have a lot of data and information. An important step is to share, but there is currently limited capacity to do that.
35. I would like to echo previous comments about Japanese American military service and the sacrifices of Japanese American men and their families who they left behind. The veterans and military service who served at the time while their families were incarcerated in camp.

36. I think the Senator had mentioned wanting the pilgrimages to continue (or hopefully they'll be able to continue). That is definitely one thing that is important and to provide a gathering space for people to come and commemorate the time there. I think that tours would also be great. I do remember someone made a comment earlier about how NPS rangers have great experience in sharing all that knowledge with visitors. I think that would be something that would be great to add.
37. I think any space that could facilitate people getting together and commemorating the history and memories would be great. I think a gathering place on site might be problematic, as archeologists we are always concerned about preservation and looting and things like that. Something that is monitored and overseen would work. I'm all for spaces that can bring people together.
38. I don't know if this is a different topic. There is a specific uniqueness to Amache and I think it's different from any of the other sites. That should be highlighted. Will that be a different topic?
39. Just making this a national park would expose a lot of the history here. Very few people are aware of Amache. Like I said earlier, I grew up just a few miles from there and I never heard of it. I think it's a shame our young students aren't aware of this type of situation that happened in southeastern Colorado and I think making it a national park would expose that to a lot of people. I think that's what I would like to see, exposing people to the history of that area. I think the way it's going, people come down from Denver every year for the pilgrimage, but it's not well-known. You give it that status of national park, then you have something.
40. Another aspect of the site, and I'm not familiar with other camps in the United States, but one thing that happened that I don't think many people are aware of, is that a lot of the Japanese Americans that were initially brought into the camp were able to leave fairly early. My father was only in the camp three months. They were led out to do jobs. My aunt worked for Governor Carr as a secretary for a while. A lot of the internees were let out early if they could find a sponsor outside. I think those stories might be very interesting to record as well.
41. The last part about having other federal agencies manage the site, I would add also that the NPS has made significant financial investments in Japanese American stories through the Japanese American Confinement Sites Grants Program. Those grants help complement management.

Do you have any ideas or concerns that the National Park Service should be aware of and/or address in the study process?

Breakout Group 1.

42. Can someone further elaborate on the meatpacking plant? Is the plant already built?
43. (Participant) Mr. Hopper informed me, because he talks with people in the town all the time, that the meatpacking plant was not a concern of his. If it happened, he said it would be a tiny operation, like a rendering plant. When I heard about the meatpacking plant I was

worried at first, but he assured me it's not really like a Purina-type factory. One quick thing that I also was told, and this is nothing official, but there were two areas considered for the meatpacking plant and one was much closer to where visitors would be at Amache, but that's not the area they are now considering. I would definitely love to get a little bit more information if it moves forward. I'll continue to look into it.

44. Mr. Hopper said that the town of Granada is not doing very well (population decreasing—high school down to 50 students). Agriculture in the area is not really healthy; however, water coming out of the large tower is very good. He said, half-jokingly, for the town, it'd be great if a beer company could come in and use this water. They are in need of some interests to come in and revitalize the town. When visiting, I had to seek lodging elsewhere because there was none in the town itself (sought lodging in Lamar). If a park was established, where would visitors stay?
45. Manzanar has had to deal with cattle feedlots that were planned upwind from the camp site, which would have been very smelly in the summer. There was a legal process, not sure what the outcome was, but Minidoka staff would know more.
46. (Participant) Friends of Minidoka filed legal counsel to fight the feedlot, but the permit expired, and the feedlot wasn't built. It would have been a threat to visitor experience.
47. I would just hope that all of the history of the site up to this point would be collected and considered, and we would look to all of the different ways that the partner groups over the years have contributed to preserving the site and educating folks. Even thinking about something as recent as the hailstorm that really damaged a lot of structures in the town of Granada and how John Hopper's group listed some of the other groups able to fundraise pretty quickly to replace all the windows that were damaged. Everything that the community has been doing without this support up to now, I would love for that to be taken into consideration. I think that, in and of itself, explains that there is a need, interest, and passion and preserving the site and history.

Breakout Group 2.

48. I remember visiting during the open house, I do not know what it is like during the pilgrimage, but Dr. Bonnie Clark told the visitors that this is an unparalleled opportunity for the type of research they are doing. They only have to go down x number of centimeters for archeological research; the idea that you can look at less than a foot of sand depth and determine what was going on 75 years ago is unique. Some other sites have been farmed after the war. Here there has not been outside interference. Since the town bought the water rights for the well for the camp, over many years, everything stayed put for the most part. For the archeology crew to come in and have an uninterrupted source of evidence is unique to Amache because of outside factors occurring in other communities. Having a relatively small amount of material to sift provides researchers with a unique opportunity; preserving this would be important in the future.
49. I have talked to a number of archeologists that have worked at other incarceration sites. Amache and Manzanar have impressive integrity of the archeological resources—we have just scratched the surface of evidence. With proper preservation, these collections and the evidence can exist for a long period of time. The critical role of the town to Amache, and

particularly because the townspeople have been and continue to be great stewards of Amache, is also worth pointing out. I know that it is quite common for a visitor center to be off site but exploring a model where the center and museum can be in town to help support the town is important. There is a need to consider the connection to the drug store where former incarcerated went to get medical supplies and groceries. The building is still there, and it can tell the interwoven story of the town's relationship with Amache.

50. When Bonnie Clark started talking about the town, that reminded me of the Tadaima videos that talked about the relationship between Amache and the communities. Camp inmates had permission to go to the town, go to the drug store, they had opportunities to interact in ways that did not exist at other sites. Shepherding that has been ongoing by the town to preserve the camp. This really does not exist anywhere else. The interactive nature both at the time and the relationship all the way to present day is something that needs to be maintained as much as possible.

Breakout Group 3.

51. I advocate for oral history projects and for them to be initiated as soon as possible. Being able to connect Amache history with that of the Mexican Americans who lived in the area prior to, and during, the incarceration site being built.
52. There's no one out there all the time. People can drive up and drive around the site. It's been getting better recently, as structures have gone up, but there's been damage to the historic structures. Resources need to be protected. Amache stakeholder groups, together with the NPS, have put together a comprehensive interpretive plan, which has guided some of the preservation and restoration work done at Amache.
53. Not really a concern, but the economic impact is something that should be taken into consideration, as Manzanar has attracted everyone from visitors who sought the site out to people driving by.
54. We need to take into account the impacts and effects on the town of Granada. This was the only site where land was taken by the federal government to build the incarceration site, so we don't want to repeat the taking of things from the town by the establishment of the park. There's a whole other layer to the site and that history.
55. The general lack of knowledge of Amache is kind of staggering. There's a lot to be told that's relevant in the post-9/11 world, including what's happening today with Black Lives Matter. I've heard that many in the town got wealthy through the incarceration site, so exploring how the town benefited from the site could be something to explore as well. We never really hear what happened to people after they left the incarceration sites, so that too is something that could be explored at Amache.

Breakout Group 4.

56. Who would own the museum and support it if the site were designated? Could the museum be placed at the site? I think the town of Granada probably owns the museum and they may be open to the suggestion of moving that museum out to the site. I don't know.

57. One issue I'm concerned about regarding the timing is that a lot of the folks are unfortunately no longer with us. There are people who were children at the time of the camp that still have memories. So, moving forward with the study process in a timely fashion and hopefully making a decision regarding Amache becoming a national park unit, should be done quickly. That would help the interpretive folks capture some of the stories unique to Amache, while folks are still with us.
58. If it became a national park, do personnel invest time in doing research on history?
59. Dr. Bonnie Clark's archeological project could continue even if Amache becomes a national park?
60. If this process ends up taking a long time, it could be that Dr. Bonnie Clark's [project] would be done with a lot of work. They have been getting two or three blocks per field season. In theory, that's only three or four more seasons.
61. It's kind of exciting for us to see the possibility of a complete survey of all of the residential blocks in a camp—if it can be done. It's exciting to us as archeologists.
62. I know the town of Granada is concerned about their water rights ownership changes. I know that is a big question about what would happen if NPS took over. Currently, the water that is supplied to the town, those tanks are located at Amache on site.
63. The old water tank is actually abandoned, you mean the one on the main road?
64. I guess the old one but there's at least two functioning once within the site. That's a main concern—if there is an ownership change because the town needs that water. If there is a concern, they could retain those rights. It's all underground.
65. This could be a very big issue because [there] is nothing more valuable in Colorado than water. Where I grew up in the Rocky Ford area, people have been paying 20,000 per acre-foot for water rights. We're talking, I don't know what's or who owns the rights on those square miles of land. That could be a big financial issue. You multiply one square mile, that would be 640 acres times \$20,000. That is a big number.
66. As I recall, I don't recall any power lines out there for pumping or anything. It could be as simple as a point of diversion. I just don't understand all the problems that are spoken about here.
67. I don't know who owns the water rights to this square mile of land. Whether there are water rights on that land or not. That needs to be clarified.

What objects, buildings, remaining features, values and stories do you believe are most important and why?

Breakout Group 1.

68. It's just such a unique site with a lot of resources. I think one thing in particular about Amache is that you have the foundations for each of the barracks. For people who were confined there, family members, descendants, or the general public to be able to visit those places and get a better understanding of the layout of that living situation at the camp, and

for people to go and visit a site they may have very personal connections to is a very important part of that site that I would like to see preserved in the future.

69. I would say definitely the cemetery. The cemetery has its own value, but also in considering that all the commemoration that has occurred in the past has been centered around the cemetery including the Memorial put there in 1945.
70. I agree that object foundations, the cemetery, and guard tower, all of that is an important part of what Amache was, but I want to ensure that the stories of the former incarcerated are most important. Because without those stories, really, it's just a place. To realize what this place was, you have to listen to the stories of the people because it wasn't just a singular story, it was as many stories as there were people in there. People experienced different circumstances and reacted differently to the situation they were in. I believe that those stories need to be the forefront.
71. One of the goals in reconstructing and bringing back some of the original historic fabric to Amache is to work with product partners. We are now in a stage where we would like to tell stories based on the buildings that are there. We are at a crossroads of sorts, and I think that's where maybe having the NPS more involved could help us in figuring out how to do that in the best and most appropriate way. So that would be one thing, to tell the stories of the people in those particular buildings or the Association. Thinking about all the work over the years Dr. Bonnie Clark has done is incredible. The gardens that she has uncovered changed our knowledge of what the landscape looked like and how people adapted in their everyday lives. It is invaluable. There's an opportunity to accentuate Dr. Bonnie Clark's work. With that, stories can also be told. There could be a lovely crossover with what was built there and what's remaining of the foundations, especially because the roads are rather intact.
72. One important thing to note is that the generation of people that were incarcerated, they are very rapidly disappearing. I know in our community we only have a few people left that had actually been incarcerated. We have had opportunities to record their stories and have their stories told in front of schools. There could end up being local partnerships with some other folks in our area. There is the Merced Assembly Center, we have a monument there. We've also conducted some video interviews that have been recorded by the local school district or County school office. UCLA also has a collection of recordings of people that were interviewed for a book. Once things get to a certain point then perhaps there should be some other partnerships, some other ways of making sure that these stories are brought to light.
73. I'll just reiterate kind of my earlier point about museum collections, and all the things that haven't been collected. These things are still in folks' attics, basements, and photo albums. Some people don't think these are worth anything until there is an official logo on it; that being, we care about your stories and we need these photos to be able to preserve this history. Amache was the only camp with a silk-screen shop where they were making posters and other things for the war effort. Folks have things that were created in the silk-screen shop. I just think that is unique of all the camps. In thinking about how many objects exist out there in people's homes—I'd hate to lose those.

74. Imagine walking to go to take a shower or when one suffers digestive issues. The layout of the building could, using the foundations, be used to show how long it takes to get from different units to the communal facilities. Other camps do not have building locations. Stories could be recorded, sooner rather than later. As a child, I used a chamber pot to avoid the walk of about 70-100 meters.
75. At Heart Mountain we focused on restoring all the available remains, important items, root cellar, hospital, etc. When we brought in our first barrack, we had no idea the impact it would have—we get feedback from visitors that when they stand inside a real barrack they get emotional imagining that their grandparent lived there for 4 years, with bare walls and freezing winters. It's like going to the Sistine Chapel in Rome—you never forget it. Even remnants of an original barrack would be extremely valuable, and I think visitors would enjoy it.

Breakout Group 2.

76. I think the co-op is one of the things that still exists and remains from the camp. I always wondered why my father made a co-op in Fresno, but he probably learned about co-ops from Amache and the culture that Japanese Americans stick together. There is a building associated with the co-op that still remains and helps to tell the important story; the footprint of the larger co-op building is also still there.
77. When researchers walked the surface, they record the location of many objects that they find but then they put them back. A slogan in national park units is to leave things undisturbed and not to take them out. It would be important to ensure this continues in the future. The Denver University research, in association with the archives and museum collection, should continue to be protected by the NPS. I hope that the organizations that collected these in the first place would have a say in how these collections are available for display, research, or something else. People at the high school have had projects to create a sign or display for Amache interpretation; we hope that these can stay here so that if the kids come back 25 years later they have the opportunity to say they created these signs during their senior year of high school. The fact that there has been so much effort put in from John Hopper and the students, this relationship should be preserved. Students designed their projects, volunteered to staff the museum. The various groups interested in preserving the history should have some influence or say into what the collections turn into or become.
78. One of the most important aspects of Amache includes the stories themselves; hearing from the people that they were there and lived this experience. The first-hand accounts and primary sources are the most valuable of all the resources. Need to do what we can to ensure these stories can be shared, uplifted, and captured; perhaps if there are people that have not had an oral history done. I encourage any avenue to facilitate that discussion—even if it is families leading the effort, intergenerational interviews to make sure that if there are still stories to capture—we capture them.
79. The guard tower must stay up. It wasn't just a camp like my parents talked about. The guard towers definitely need to stay.

Breakout Group 3.

80. Everything that John Hopper and Amache Preservation Society has done is important. The cemetery is particularly important. Also, the question of distinguishing the original recreation hall with the reconstructed barracks (and some of the other reconstructed buildings). What is the plan for the different generations who come to Amache?
81. A lot of people reference the cemetery and the original memorial was supposed to be three separate pieces. If the NPS ever took over Amache, my dream would be to have all three pieces of the memorial back.
82. When we brought my grandson there, we looked out and saw nothing. That must have been what the incarcerated saw. The wildflowers should never be plowed under. That must have given the incarcerated hope.
83. I'm wondering if it's possible to show that stark desert at arrival and then the progress that the Japanese Americans made later on. They made it more livable than the desert. Kind of a "Before, Then Later."
84. I was going to reiterate talking about how it was made into a livable place, you could plant gardens where the reconstructions are. You could see what the things people did to make it more livable. Also, the relationship between the incarceration site and the town. There was a co-op in the incarceration site and there were shops in town where the incarcerated spent their money. There's a context for both.
85. I saw a lot of stuff missing in the museum about the Boy Scouts at Amache, so that's something that could be improved.

Breakout Group 4.

86. The cemetery is extremely important.
87. I would add the fact that it's been in contiguous ownership and it's very important if you look at other camp sites, the only one I am aware of that was in contiguous ownership primarily is Topaz, except for the Indian tribes which are set rates. Only a portion of the camp is preserved. Tule Lake has had lots of different ownerships. The fact of having one contiguous block in single ownership is incredibly important and a valuable resource.
88. I think the camp in its entirety is extremely valuable in telling the whole story in addition to assets mentioned—the relationships during the camp with the town and those that resulted after the camp. The success afterwards. I took my family there a few years ago having heard stories from my father's side. It wasn't until I was there that I was able to walk around that whole square-mile. Walk into that foundation where my father's family resided. And along with my family and my uncle who is the last surviving family member and the last person able to tell that story. I was able to touch that ground. Referring to question number 1: to be able to physically visit and touch, smell, feel the site. There could be some kind of audio tour. If they are not physically able to do that, some virtual tour. This could be narrated by a survivor of the camp to give it a little more personal meaning. The camp and the relationship and the stories in this entirety are the most important and as the center has mentioned, not only the lessons learned by what was done wrong. The hope

and inspiration we should be able to pass along and recognize, for example, the success of the people coming out of that camp. My family struggled, with their service in the military and in getting back to making sure the people that experienced the camp are heard. We know there is a reluctance from some to really talk about it. I think that has changed recently. Reaching out and trying to identify those people and talk about it. A lot of them have souvenirs, artifacts, and memories of the camp to present day. There could be a museum or perhaps an on-site sort of display of things. That would personalize the experience of those in camp because that tells the story in its entirety.

89. The landscape there is rough.
90. I think that's part of the story. Driving in our little car caravan after flying into Denver and driving all that way and imagining what it was like to be on a train, ending up in the middle of nowhere and seeing that, I think again, that tells a story and imagining what our families went through and what they were thinking. It's pretty desolate out there.
91. Another thing about the landscape you can still see today that's an important story about how incarcerated overcame the situation and how they dealt with it, some of the landscaping they actually put in. Amache was full of gardens and there are also quiet ponds and some rock-lined small gardens in the doorway. There are still trees visible that were planted by those at Amache. Having that visual to see how this community actually transformed the landscape, it's very harsh and desolate. While they were there, it's amazing the changes they were able to make. It's pretty impressive. You can see pictures of when people arrived in 1942 and how barren and dusty and desolate it was, and if you look at pictures in 1945 as it was closing, there is greenery and trees growing in a desert. That's a testament to survival. I think the landscape should be safeguarded. It shows how bleak it was or could be. That is southeastern Colorado in its natural form. I would like to see all the foundations stay in place. That shows where all the barracks were.
92. When I was there in 2010, we were excavating what we were hoping was gardens right next to a community building that had been relocated from a farmer's property. One of the things that might augment this site would be replicating a garden such as what was created by the occupants. One thing I picked up on while I was there, for a lot of the photo albums in the museum, they had churches and religious services. This was a small city. They made [a] town of people and saw to it that life went on. They created lives for themselves and with each other in this harsh climate. That's a huge testimony to their willpower. Different aspects of their lives, including the silk-screen station, the ballpark, the high school. My father was a camp policeman. They ran themselves basically, that was really remarkable. We need to convey that. That could be conveyed in terms of the NPS.
93. About 25-30 years ago I visited on my own. There was a small graveyard. The Granada dump is right next door. I arrived and the guy that took care of the dump, we ran into each other and he gave me a personal tour. He showed me the entire facility because he was a young man during the incarceration period. He told me about the different things at the site, but the interesting thing was, he told me how the whole thing was bulldozed down right after closure. A lot of the buildings were removed. The old barracks were re-located onto farms even in southwestern Kansas. I don't know where all those buildings went but I know where two or three of them went.

94. The building they moved back on site was being used as a maintenance building for the City of Granada.
95. I would like to make sure the stories of those that have maintained and managed Amache during this time are told and recognized. Some of the things they did, their experiences, and the reasons why incarceration happened.
96. I have a few things to add to that. One is proximity to town. I believe I am accurate in saying the town, the closest town to any of the camps, is Granada. A lot of the others are miles away. At Topaz, the nearest town was Delta—still not as close as Amache and Granada. The proximity to Granada made a big difference in the flow of people back and forth. People from Amache went into Granada a lot, which I know happened in other camps, but I think something that's a little more unique is that people from Granada were coming into Amache. We have stories of residents going to watch movies because there wasn't a movie theater in town. Stories like that regarding the flow of people coming in seems different than other camps. I also think Amache is one of the only ones that had concrete foundations for the barracks. A lot of others still have the mess hall and the bathhouse with the concrete foundations preserved, but they were either posted or there was different construction on the ground. Because Amache was concrete, foundations are still there for the most part. Its integrity is very intact and that plays into that feeling. Another participant was mentioning that you can stand there and visualize exactly where everything was, and how big the barracks were, and how far you had to walk to the bathhouse, and things like that. That's something that also makes it unique.
97. I am curious about the name Amache. It was Chief Black Kettle's daughter. How did the name get transferred?
98. She and her husband lived on that property. There should absolutely be inclusion of the story of Amache because the camp is named after her.
99. Dr. Bonnie Clark did a whole presentation on Amache, she has a lot of information about her. Also, she became officially recognized by the State of CO as one of the highest contributing women towards a lot of progressive actions during her time. That's something to research and look into. Dr. Clark has lot of that information.

What do you think differentiates Amache from the other nine Japanese American incarceration camps?

Breakout Group 1.

100. Something I've also discovered during my journey that's ongoing in the Amache campaign is the story of prisoners being vital to the war effort and to CO's economy; in transforming the landscape at the site, as was mentioned, but also beyond and throughout the state. My understanding is there are accounts in the Granada Pioneer. I believe that was the local paper at the time, and perhaps still. There were advertisements for prisoners to help on farms and other areas, much farther away from the actual town and throughout CO.
101. A group of men went to Nebraska to help with the potato and cucumber harvest. My father was supervising one of the groups. I even have a list of names of the people that

went out to do this. After a while, they were met with a lot of overt racism, so they packed up and went back. They also did quite a bit of farming at Amache itself.

102. Amache also had a group of about 30 men that resisted being drafted. They did not do this as an organized group like at Heart Mountain, but on their own over a period of months. They went on trial in Denver and were eventually imprisoned at the prison camp above Tucson AZ (Santa Catalina Mountains). Noboru Taguma was one of the resisters from Amache that was sent to Santa Catalina; (reference to another participant)—his father was one of the resisters also.
103. In listening to the previous comments, there were a lot of differences compared with other camps. In Parker CO, signs stated “Japs not welcome.” The experience at Amache may have been different.
104. I would reiterate again the Midwestern location of the site. We think of these sites generally as being in the west but when you look at the proximity to Kansas, I think there’s a unique opportunity for the folks in our area to learn about Japanese American incarceration. Museums, institutions, and Japanese towns in different communities are typically located on the West Coast. It would be interesting to see how that geography changed the experience, or even influenced interactions in the local communities and the types of work being done.
105. There was a work camp near Tucson, which built the highway over the mountains and currently is named after one of the workers. I think it’s named after Gordon Hirabayashi.
106. The road isn’t named after Gordon Hirabayashi, but the site is now named after him and it is part of the trail that bisects the middle of Arizona. It is a mule pack station, I believe. It’s possible to see the footings of the old prison, and at one time it was a camp for young boys. However, my father worked on the road itself, and it goes up to Mount Lemmon where there is a resort. Because Tucson gets so hot, they wanted to have a nice cool place to go and hang out, so they created that road.
107. Gordon Hirabayashi is significant as one of the four Supreme Court cases.
108. Poston brought in a half barrack in 2018, which had been burned down by arson and it was necessary to find another to replace it. This is a danger in the current unpredictable (political) climate.
109. We reconstructed a barrack after many years’ searching for any original ones. We actually did a building and inventory survey in the region prior to embarking on any/all of the current reconstructed/restored buildings that exist there now.

Breakout Group 2.

110. Emphasis on the relationship between the incarcerated and the local town.
111. It was the smallest of all of the camps, or one of the smaller ones.
112. There was a sympathetic welcome for the Japanese Americans by Governor Carr in a time of polarization, such as those that we are facing today. Japanese Americans were perceived as the enemy in some respects during WWII, yet the courageousness of the Governor and

positive synergy by the people of Granada is a lesson that we need to preserve and promote.

113. There is mention on the map of the extended area of the camp where the fields were, various crops under cultivation for the camp and for the town. At most of the camps, there were extensive improvements to the land in terms of productivity. I would be curious to know how the camp administration controlled the workers going to these fields to see if there is any variation in how this was handled at different sites. I read that Amache had the least amount of protests or unrest compared to some of the other sites. Were the operations directly organized by camp managers? For instance, at Tule Lake, they were harvesting beets—different cultivations at various sites. Given the relationship with the town, did this affect how camp residents were allowed or able to conduct their activities in the various fields [where] they went?
114. Amache had 10 square miles of agricultural facilities that were pre-existing. This is one of the reasons that Amache was so effective agriculturally; not only were they growing enough food for the camp, but they were shipping a surplus to the armed services and other camps. It was on private land, taken by eminent domain. Looking at how closely related the town, fields, and administration were and the impacts of this could be something to research in the future.
115. The other sites preserved by the National Park Service are along the Pacific Rim. Amache is unique in that it is in the Great Plains, on a well-traveled highway; it receives visitors from the Midwest and the South and therefore has a different audience. It is one of the farthest-east camps with such strong integrity that it tells a unique story to a different audience.
116. Amache still has the roads, whereas at other sites they had to re-create or reconstruct the roads. A Stanford professor ([who] spent time at Tule Lake and Amache) wrote a book about what makes Amache unique, and the summer projects that occurred there make it unique from the other sites as well.
117. The physical characteristics that are still there; it has a footprint like no other camp. These are historic resources that need to be protected and ensured that they remain intact and continue to interpret that site.
118. Hope that the documentary becomes an integral part of this process. That is unique to this camp, to have a documentary made about a grandfather and his experience at the camp.

Breakout Group 3.

119. One of the reasons is that very few camps have high-school personnel helping out. You don't see that with the other nine camps.
120. The shared space, the historic space, there's also an archeological site within the landmark boundaries that hasn't been the subject of much historical scholarship.
121. I'm not sure how many other sites have connections to universities, like the archeology connection at Amache and the exhibits they've put together. Another thing that makes Amache different is that it was a model camp. They had livestock. They had vegetable

gardens. A lot of the crops were sent off to other camps, from what I understand. There's also the x-ray machine at the camp, which was such an advanced piece of technology that, when the camp closed, it was sent to Lamar. As a model camp, Amache was able to get that kind of stuff.

122. Amache had the lowest number of "no-no's" and highest number of "yes's," but at the same time, there were high numbers of draft resisters, the story of people moving around, people coming to Amache from Tule Lake. You need to have multiple sites to tell that story of moving around.
123. The trees that were planted there are different. Everything at the site should be considered a cultural resource.
124. I thought about this question the most. It's the people that made it unique. The people adapted and made the best of a horrible situation. For the NPS, there are more Civil War sites than just Gettysburg. There are other Civil War sites. There are other aspects of Amache, too. There were the 300 families displaced to build the incarceration site. It's the people that make it unique. It enveloped the town of Granada. People walking to the fields to go to work walked through town. Kids incarcerated at Amache would walk to town to go to the movies.
125. Every incarceration site is unique, and every site has commonalities. Amache would be the representative of the incarceration camps for the eastern side of the U.S. People driving down U.S. 50 and seeing Amache will stop if it's an NPS site.
126. Question: Will NPS be looking at the entire area? Just the living area?

Breakout Group 4.

127. Regarding the government, Governor Carr requested to have a Japanese-American work in his house during and after the war. I have letters between him and his wife and mother discussing that experience. Adam Schrager wrote a book about Governor Carr and a few pages describe the Yamato Colony out of Livingston, California, which was a very unique Japanese-American community. Pretty much all went to Amache as a group. There's a book about their lives previous to that.
128. No other of the camps had a facility like that. That facility not only made materials for the camps, they also created silk-screen posters for the Armed Forces to be distributed throughout the country. There was the painter who created the evacuee painting in the Japanese-American Museum of his wife kneeling in a chair at a window. [It's] probably an iconic painting. A lot of interesting people who went through there and started with nothing and ended up being a tremendous asset to America, and that story in itself I think is fascinating. I have several pieces of original art that I would love to be able to put into a museum. I knew it could be economically sustainable.
129. I will second and further emphasize the point about the silk-screen shop. I think it's super unique. There was one that was started in Heart Mountain but it didn't survive, and equipment was shipped to Amache and that's the only successful one that operated throughout the war. It operated on Navy contracts. U.S. Navy contracts. The U.S. Navy was having people incarcerated against their will to print training products for them. I

think there were 400,000 actual products and pieces produced for the Navy. At one point in time I knew the dollar amount. I wrote the PDF entry on the silk-screen shop. The uniqueness is also that people were producing things for themselves. There were dance posters, wedding invitations, Christmas cards—all these silk-screen materials that other camps don't have. They have similar items in various other forms but not in silk screen from a silk-screen shop. The ephemera material, the paper from Amache, is unique from other camps because of that silk-screen shop. I've done a lot of research and did an actual digitization project several years ago where we were asking people to bring us things they had, handmade objects and things from camp. Many have pieces from the silk-screen shop still in their home collections.

130. I want to add, the proximity to the Sand Creek Massacre National Historic Site. It's outside the scope of the special resource study, but because of the proximity, there is some synergy or management synergy. Those are two very powerful and compelling stories in a small geographic area. It relates to criteria 4, which evaluates management alternatives including NPS management. In thinking about who best to tell the story of the camps, and to potentially manage the site in the future, there are no other federal agencies that have the expertise interpreting and telling the story. The NPS is the only federal agency that has this expertise to manage and interpret the sites. The Bureau of Land Management, the Forest Service, Army Corps of Engineers, none of those other federal agencies have that expertise or made the investments the NPS has made. It's a national story and should be told by a federal agency. The other thing related to that, in terms of state park management, they do great work. But they don't have any other sites like this and have medium investments as an agency.
131. As part of what others are saying about the stories, the NPS is in the most appropriate position to tell this story, I think another key point is, the story of incarceration cannot be told at just one site. The story of incarceration cannot be told by just one, as each of these camps are so unique and they have their own story, characteristics, and personalities. Plus, the movement of people between all of these camps coming from different areas connects all of them and makes it important to think of as a network, rather than just one site being able to tell a blanket story.
132. The story of the Amache school needs to be told as well. They had quite a sport's team there. It was quite a school and garnered quite a few honors. The youth among the camp inhabitants, that needs to be told as well—how they dealt with adversity, a lot of impressive stories have come out about that.

Do you have any other ideas or comments you would like to share with us?

Breakout Group 1.

General expressions of gratitude and support.

Breakout Group 2.

None given.

Breakout Group 3.

133. With Amache, this SRS should also consider lands outside of the residential areas.

134. There's no quicker way to turn the people of Granada against the project than by expanding the study area beyond the legislated boundaries. We don't want this to look like a land grab.

Breakout Group 4.

None given.