

AMACHE SPECIAL RESOURCE STUDY

VIRTUAL MEETING NOTES: WEDNESDAY, MAY 26, 2021

MEETING ATTENDANCE: 13

Breakout Group Topic Questions

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.

BREAKOUT GROUP TOPIC QUESTIONS

What do you value most about Amache? This can include objects, buildings, remaining features, values, or stories that you believe are most important.

Breakout Group 1.

1. The objective lesson that Amache can provide is the preservation of the site, its elevation to a national historic site, and the object lesson that it can provide. It's a big surprise to me how little is known about incarceration across the country, even here in Colorado where there was one. The preservation of the site is important to keep the memory of what happened alive. There is also still more to be learned. Dr. Bonnie Clark finds something new every year she has a field school.
2. I think it is important that the Japanese Americans living in Colorado were not interned. Consequently, you have a whole group of Japanese Americans who were not incarcerated living next to incarcerated Japanese. The incarcerated were encouraged to go out and farm, and the Boy Scouts could leave on trips and could get sake from the drug store in Granada. But the irony of the whole thing is that there were people living there who were not interned while there was a whole group of people who were interned. I found the whole thing crazy. At least in Manzanar it made more sense that all Japanese were incarcerated. It seems so

strange that Japanese could live freely near the camp. You could probably live in Granada and not be interned. I don't know if any Japanese Americans were there, but it is just the irony.

3. It is a very important site. It is well maintained and taken care of right now. It is important for the Midwest to realize what was going on.
4. Most striking about Manzanar is that it looks like a place where I live, where I connect to. Having that same sense on the Plains [at Amache] drives that connection between history and place. I think it's a really important part of people's understanding of what happened.

Breakout Group 2.

5. Need to preserve the history of Amache. My birth certificate has my barrack 12H-3D. Would like to have the layout of the camp preserved, so if I ever go back, then at least I know where I lived for a couple years before they allowed us to leave. When I applied for security clearance they wanted to know where Amache was, and I couldn't really tell them; the location isn't really on the map. Granada is the closest city.
6. Having been to most of the other War Relocation Authority sites, I think the physical remains of Amache and the layout of the streets is valuable. When I visited, we were able to walk from father's front door to mess hall to elementary school, to where his grandparents were, then go to cemetery to see the monument. It was pretty amazing and powerful. My family never talked about it growing up, but being able to stand on the foundations of where they lived is very important.
7. The water tower that's still there impressed us when we visited, and it is still in use by the town. Similar to others, we were trying to figure out where family members were living. I wish things were marked on the site, but it's nice to see the foundations so we could imagine what it was like. It would be nice to see it come to life a little more.
8. My father was one of the 22 or 23 people that were sent to prison because of their beliefs, mostly from Amache. It would be nice to have more people learn and understand about people sent to Department of Justice camps. People are surprised when they learn that incarcerated were taken to prisons. There's a little bit of history written about them, but not too much.
9. I'd like to see a recreation of the barracks and how the families were divided by sheets within the barracks. Reference to the sheets became an ongoing family joke; my sisters always give me a hard time.
10. My first visit there, I was really taken aback by the landscape and how the road grid is still intact. You can see the blocks where people lived, sense the vastness and how large Amache was. When you start at the northern entrance, it's just trees and brush; but as you go back, a lot of those foundations are intact. We were able to find the original water tower parts from a ranch several miles away and label each piece, bring them back, and restore it. It's important to show the public the original historic buildings and some resemblance of what it truly was like to be incarcerated there. That led to the idea of finding other things, and we would like to get other historic buildings.
11. Amache is a special piece of history in Colorado. Governor Carr was really special in that he allowed incarcerated to walk to the town of Granada. He also gave land to Japanese Americans after the war to improve agriculture in Colorado.

Breakout Group 3.

12. Canyons and Plains (Destination Marketing Organization) is currently working with the Colorado Tourism office. The theme of the promotion is that Southeast Colorado offers a rare collection of life lessons. This is the value I associate most with Amache—the lesson that it provides for this generation and future generations. Amache demonstrates what can happen when we turn against one another and racism gets the best of us. We can also see this through the history of Sand Creek, a place where more than 230 Cheyenne and Arapahoe were massacred by the United States Army in 1864. Sand Creek is just an hour north of Amache. Amache, the person for whom the relocation center was named, her father was killed at Sand Creek. Unfortunately, lessons learned at Sand Creek were not learned in the 1940s; the same lessons in how we can end up treating people who are considered ‘different’ from us can be learned at Amache.
13. Ensuring that we tell the story of the resilience in the community. When you see it, it’s heartbreaking to think of anyone having to live under these conditions. However, you see the incredible resilience of those who lived there. Community life and schools built there should be celebrated, not hidden. This shows the human spirit that the horribleness is not able to crush. Are there other collections of pictures / stories at other sites like those at Amache? The collections and these stories should live on.
14. Museum collections at each incarceration site are different. It depends on the community that’s part of each particular site. One thing with Amache, I’ve spoken with John Hopper about the fact that families will donate things to the Amache Museum; one of their stipulations is that they want to be able to come back and visit their artifacts. It’s important for families to visit their artifacts, see their family stories, etc. It’s incredible for me to be able to stand in the place where my family’s former barrack stood. At Manzanar, you see spots of cement, but at Amache you see the outlines of the barracks and the artifacts on the ground. You really get a sense that this was a lived-in space. When people left, they just left: why would they take industrial plates from the mess hall? Why would someone bring this with them when they left? But it’s also interesting to see what some people did take with them (artwork, carvings out of spare planks, etc.). It’s amazing to see that resilience on the ground and connect with it in the place. Many other sites don’t have that footprint, so you must imagine where things would have been.
15. What I value most is it being a place to connect. A man was shot by military police officers at Manzanar while collecting scrap rubber for a chair in his family’s barracks. While he wasn’t able to come the day the Manzanar interpretive center opened, he said that he thought the cranes were flying over Manzanar that day. This expressed the significance of what he saw in having this public place to interpret and understand what happened. I have also done oral history interviews with a woman who was at Manzanar; it just so happens that the first photo people see when they walk into the visitor center there is a photograph of her mom, her sister, and herself. Before she made the trip to Manzanar, she thought of it as a dream. It didn’t seem like a real experience that her family and her were having. Being there and seeing the photos made it feel real. Having a collection of objects and images is very important for opportunities for connection.
16. In terms of stories, I think it’s important to put as many names on this history as possible. Recognizing that these are individual humans while still being respectful of the privacy of families. At Amache, I think it’s been done in such a nice way. One of the hopes I have is that there’s a way to maintain the sacredness of the space—not just the cemetery but the homes.

When we found a space that their families had lived in, it was so powerful; how do we help make sure that those spaces stay sacred.

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.

17. I would focus on stories of the people there, the preservation of who was there and what they experienced, both the Japanese Americans incarcerated as well as the people who worked at the facility and bystanders that lived in the area. People can experience that history through stories; that's the way people draw a connection to it.
18. In 20 years from now, the site should be a destination that people will come to in that part of the state even just to see something they heard about that they maybe can't even believe happened. If the National Park Service was in charge, I would hope they would add more content, more stories, and a more professional presentation to the public.
19. I echo that and add school children as visitors to the site from Denver and other places. It should be a destination as a culmination of learning about a period of history.
20. During the two weeks I was out there [at the field school], it was striking that so many people of Japanese descent came to visit the site. Families could visit exactly which barracks their family was in. They could be taken there and shown the concrete square where their family was. That brings a sense of a personal approach. The museum has art projects that people did, and there must be more out there that can be put into an interpretive center and explained.
21. [At Amache] there is an example of one of the barracks, one that has been put in since, and the guard towers, which are a little intimidating. Manzanar has wonderful video programs and tours for people who have no idea what happened. People who have no knowledge of incarceration must be welcome too. People come with very different knowledge. Maybe people can understand exactly what it was like there, even through sounds. I would like to see an interpretive center that would explain what life was like day in and day out.
22. I would like to see an educational center in addition to an interpretive center. I would like some way to experience the remains of the site itself, whether through walking or driving or biking or some way to physically immerse yourself in the site with interpretation along the way. I am envisioning a trail; a car or walking trail where you stop every so often and can see this is where the barrack was, this is where the guard tower was, or this is where whatever aspect of the camp was. These are the stories of people who would've been there at this time. Create a meditative approach in order to wander through the site with purpose.

Breakout Group 2.

23. It would be interesting to see where incarcerated people got their food. I've heard stories that there were gardens at Amache, but I also heard incarcerated people bought vegetables and produce in Nebraska and brought it back. I never knew how they fed people in Amache. I'd like to see more information about day-to-day life.
24. On our trips to Manzanar, we see how people survived day to day in such a desolate area. At Amache, how did people live? They had sports, schools, mess halls, but it's such a change from the everyday lives they'd been used to before being put in this huge camp. Concerned that the museum is a mile away in Granada and would like to see an onsite museum, so you

- don't have to travel. I think the personal artifacts—things that people created, works of art—highlight what people did. It would be educational for future generations to see those things.
25. I like to think of Amache as a big educational classroom. It's a piece of the overall story, like a particular Civil War site. Amache, being outside of California, changes the misunderstanding that everyone was sent to camps in California. Educating the public about the whole experience and what it was like to be uprooted from California; many people didn't go back because there was nothing to go back to there. With the reconstructed barracks and rec hall on-site, I'd like those to be on-site classrooms so that visitors can learn about life in Amache.
 26. My vision would be for future generations to learn how this group of people was segregated from the rest of the society and had to survive in such harsh conditions. There was no privacy, and people tried to raise families as normal as possible while losing all of their possessions.
 27. My work has been to help others see their visions. One of the earliest ones I heard was for an on-site museum. Not sure that is still the original participants' main wish. We are currently working on an interpretive space in the on-site barracks. Would like to hear more from people about what life was like. We want to portray it as accurately as possible. How do we disseminate the feeling of that harshness? The work of a small group of people like John Hopper and his students; I'd like to see a long-term and sustainable plan for supporting that and maintaining upkeep.

Breakout Group 3.

28. I think it's important that the National Park Service continue working closely with the descendants, Amache Historic Society, Friends of Amache, and people in the town of Granada who feel a connection with the site. That connection goes back to the 1940s. Incarcerees used to go into town to shop; merchants would make sure they had stock that appealed to incarcerated. As part of the National Historic Landmark designation—the fact that Governor Ralph Carr was welcoming (although he was against the idea of a camp in the first place) helped to build the connection between incarcerated and the local residents. This relationship has been built over the years by John Hopper and his students—they have gotten into the stories, and students do a great job of telling the stories and connecting Amache to people. It's important for the National Park Service to work closely with these people, because they've already put so much effort into Amache. Examples of this include bringing back barracks, the rec center, etc. This gives people a visual idea of what things looked like. This would be one of my opinions in terms of the vision if the National Park Service takes over in the future—keep working with those who have put time and effort into Amache.
29. The closeness between Amache and Granada. There are photos of families at Newman's drug store; [Newman Drug Co.] there was sushi there and a fish market. When you have an administration that's (to the extent possible) welcoming, that may change the tone of how it was managed. One question we've discussed is whether the construction at Amache was better because the gubernatorial administration was more friendly? In terms of sacredness, we need to balance respecting these spaces but also allowing people to have direct experiences. Finding artifacts on the ground is a really powerful experience that conveys this was a lived-in place, but we also need to protect these items from being taken, especially with increased visitation. Helping the town manage future visitors is key—the town also shouldn't be sidelined when telling the story of Amache. Their land was taken away for the site, so there is a tension there. There are also life-long relationships, friendships, and stories. Some merchants benefited from having the camp there. The perspectives of Granada residents is a

piece that needs to be shared as well. It would be interesting to add oral histories of townspeople of Granada. A lady working in the café when I visited had a story about Amache.

30. Anything that can be done to interpret the landscape for people who are completely new to the story would be beneficial. People may not know what they're looking at on the ground, and any resources to decode what's on the landscape would be helpful. Supporting pilgrimages and partnerships is also key. We also need to protect what's there through the process of National Park Service development. We need to be super mindful of impacts on archaeology and visual resources and the need to protect them as new development happens on the site.
31. Humanizing the story and the things that are there at the Amache museum, including the art pieces, the photographs, etc. That really brings the idea of those individuals that were there. We want to tell the broad story but also drill down on a person-to-person basis with the folks that were incarcerated there.
32. Through the archeology, there is evidence of both the traditional Japanese activities and what we see as more American pastimes. Doing archeology, in one place we found a baseball backstop—and then in looking at historic photos and talking to people, we confirmed it was where they played baseball. At the same time, there was a sumo ring, and they found an *Ofuro*, a Japanese soaking tub. It's interesting to see the pressure to be as American as possible, adopt American pastimes, but also see the maintenance of a Japanese heritage you're being told to abandon because it's why you're being incarcerated.
33. One thing that strikes me at the cemetery and memorial was the story of those who actually went to fight in the war. I wonder what's going through someone's head in making that decision. This is a country that's locked me and my family up, but I'm willing to go fight for it. That boggles my mind that so many from Amache did sign up for various reasons.
34. At Heart Mountain and Tule Lake there weren't as many volunteers. Across the camps, you have different reactions to the situation.

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.

35. One of my concerns is that currently, the site is maintained by the principal of the Granada high school and volunteer students. The principal is John Hopper, who has teaching and administrative duties and sports team management. He is planning on retiring soon. So there is certainly a specter of losing the continuity of the Amache Preservation Society, the student group, and to not continue the activity they have been doing. John Hopper is very dedicated, and it is unknown if the next principal or teacher who takes this over will have the same kind of perseverance. I think that is why it's very important to have the National Park Service elevate its management of the site.
36. Upkeep of the site is a two-pronged effect. They are making improvements like the barrack and guard tower, but the whole site itself continues to deteriorate. The winters and the summers can be pretty brutal. At times, the dirt roads have been washed out, and it was repaired only because a farmer in the area was kind enough to come out with his tractor. There is always a chance that a thunderstorm could wash out the roads so that they are beyond the repair ability of the National Park Service. A few years ago, there was a big hailstorm that did a lot of damage. John [Hopper] was able to get insurance money and

donations to make repairs. Anyone who has spent any time on the high plains of Colorado knows that the weather can be pretty awful at times.

37. Maintenance. Maintenance of everything, but in particular, maintenance and preservation of that historic fabric that is just everywhere there.
38. Is there drought in eastern Colorado? What is the water situation like? What about teenagers and other people that might enter the site and throw parties and leave their beer cans around or whatever?

Breakout Group 2.

39. Mr. Hopper and the high school class shouldn't be eliminated from the planning of this. They've maintained the camp and deserve to be a part of it.
40. I think even if the National Park Service took control in the future, Mr. Hopper's group should be part of it, maybe as a friends group. The high school students take Congress people on tours and know the site well and are well educated about Amache. In addition, Dr. Bonnie Clark has completed tremendous fieldwork there and great archeology documenting and cataloging artifacts. I would like to see all these educational projects incorporated into a National Park Service management plan.
41. There was talk about the Broadmoor Hotel and how some of the incarcerated went to that area in Colorado Springs and worked there perhaps in food service or landscaping. The hotel is a big resort, and in order to maintain the grounds, they employed Japanese Americans.

Breakout Group 3.

42. Staying engaged with all of the different entities, including the town of Granada and the descendants from Amache, the volunteers, and people working on various projects like the Denver University archeology project. Lots of people have been doing work at Amache, and they need to stay engaged.
43. The National Park Service needs to recognize how much ownership local and engaged groups have—to turn that responsibility over to someone else is hard. We went to Little River Canyon National Preserve in Alabama, and we went out to eat. We met Randy Owen who is the lead singer of the band Alabama. He was critical in establishing the site, and he got death threats for advocating for National Park Service ownership. One thing that made people mad was when the National Park Service came in and started naming overlooks. The National Park Service didn't use the local people's names. Local people had names for these places, but the National Park Service took over and made up names. This made the local people very resentful of the Park Service. I once saw a parody video going around about Cuyahoga called 'big park' where the National Park Service took over houses and made them ranger houses.
44. I 100% agree with what's being said. This should be a partnership and a way to support others. It's not something to be created or to have those decisions fully made by the National Park Service. There should be partnership-based support.
45. The National Park Service should strive for quality staffing. They should hire people who have the passion and capability to analyze sources and to build partnerships and relationships. To the extent possible, they should also strive for consistency. When I've seen other strong programs in the National Park Service, I think it's largely due to consistent staffing with people that are invested in the process and relationship-building. I also think that oral history can be used both for the value it can bring to a site and also as an outreach tool and a way to nurture relationships. I've been less involved with community archeology, but that's another way.

46. Community archeology that's been going on at Amache is very community building. The first year I volunteered was the first year they did a community open house—in the end 75 people came! In the beginning, almost no one did. We went on a tour of barracks to start—once we had three families that were from the same block. It was powerful to stand in barracks doorways and know that others I met that day—their relatives—stood across the way, and they saw each other every day. Maintaining opportunities for people to connect through community archeology and oral history is great.
47. I'm thinking about the relationship with groups already doing work at Amache. In particular, how does that work for artifacts at the museum? People are scared that collections are going to be sent away, but promises have been made to keep them there at the Amache Museum in many cases.
48. Is there a model somewhere? Is there a way to say that the museum and artifacts are still managed and owned as part of Amache Preservation Society? I'm thinking it would be housed as a part of and supported by the National Park Service rather than it being turned over to the National Park Service. It would truly be a partnership, where the collections are still managed by those to whom the families have made those donations.
49. This is something to look at: Bents Old Fort collection is housed in a temporary building. We don't want the museum collection to be sent hundreds of miles away to a central conservation center in Tucson or Omaha. The artifacts need to stay near Amache.
50. Eastern California museum near Manzanar had decades of relationships with local community. Collections stayed there, they didn't go to the National Park Service. Opening reception for the pilgrimage event was still held at Eastern California museum. There are great opportunities for partnerships also in Granada. Also at Tule Lake, there is a museum at the fairgrounds.
51. One of the special resource study criteria is the need for National Park Service management. John Hopper has done such a good job as the high school history teacher and now principal. But what happens when he leaves? He pushed this for so many years, but at some point he won't be around. The idea that this is going to keep going is important. It's not something you can necessarily count on. Resources are limited at all levels of government, be it federal, state, or county. But in general, the federal pockets are just a bit deeper. And they certainly have more money than the nonprofits.
52. One thing that can be misleading is the number of organizations involved with Amache. It can make it appear as though there are a lot of people supporting the site. In reality, there is only a loose collection of individuals doing what they can. We should be clear that there's not a real big organized effort taking care of Amache. The capacity is pretty limited.
53. I think it's important for however long that the families want to have pilgrimages for that to be allowed. That should always be allowed and the site even closed to the public (if they want) during that time.
54. Consideration of how to incorporate digital channels will be important for the future in engaging people, even after COVID-19. Augmented reality is a consideration as well.

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

Breakout Group 1.

55. Its location is definitely one of its unique aspects, as it is not on the West Coast or Hawaii, and that people were moved as far as they were. It opens up the story to a new audience to learn about Japanese American incarceration.
56. The attitude of the governor was unique as well as the fact that there was not a lot of violence [at Amache].
57. The proximity of the town to camp and the interaction between the two; changing the way the town operated is fascinating and unique.
58. The fact that there is an ongoing archeological investigation at the site at a place that is self-contained and pretty much unsullied by much human contact. It makes it suitable for archeological investigation.
59. Manzanar has ongoing archeological investigations, but Amache is distinguished because it has the best integrity—archaeological integrity—of the camps. A lot of that has to do with the fact that there were concrete foundations that are still left there. That makes it great for continued archeological research as well.

Breakout Group 2.

60. While all the camps are remote, Amache is unique because the land was sold to the town of Granada and it remains mostly intact. Largely all that land out there is still farmland and the water used for that farmland is from the four wells the War Relocation Authority dug for Amache. The wells still supply water to the surrounding communities. The integrity of the structures and the cement foundations is different from the other camps. You can find your barracks room, where your parents, grandparents, and great grandparents sat. You can find where they used to sit in the mess hall and the recreation hall. We recently reconstructed and restored a rec hall that was one of Dr. Clark's volunteer's elementary school building. She got to stand in it 75 years later. Having the original cemetery is important because it is sacred ground.
61. The stone monument in the small brick structure in the cemetery. I always remember the splatter from the bullets that had been shot at the monument, because it is a good reminder of the tensions that still exist in the area. I don't know exactly when that vandalism occurred. Also unique is the postal distinction name that was given to the Granada relocation center. There are many historical connections: Amache is connected to the Sand Creek Massacre site and other oppressions that have been transferred from one ethnicity to another. I think it would be important to have Amache as part of the park system because it would help the locals with tourism. Amache is on the Old Santa Fe Trail, so there are many sites telling parts of United States history.
62. University of Denver has done great work, and Granada High School has been very involved with this site as well. It has never been a forgotten site. I think being a part of the national park system will bring lot of knowledge to general populations, and I hope that local community support will be incorporated into the final report. Amache supported future agriculture and business in Colorado and was integral to the development and history of Colorado.
63. Japanese American farmers taught a lot of local farmers how to grow different crops that many people thought could not be grown in the area. The influences of agricultural practices

from incarcerated have transferred over to current agricultural practices. Rocky Ford cantaloupes were developed by Japanese American farmers.

64. The relationship with the town of Granada is important. Townspeople shopped in the Amache co-op store because they could get things they couldn't get elsewhere. They also attended sports events and movies—there was no theater in Granada—but the town and Amache had that relationship. Given that agricultural farms surrounded the town, many had to walk through town to get to work. We touched on Governor Carr before, his sympathy translated down to Amache's director, James Lindley, who was sympathetic and kind. He sent his kids to the Amache school instead of the school in town. The teachers' kids were with the Amache kids, too; there was a good relationship.
65. There was a barbed wire fence around Amache, but after some time it was not guarded frequently. My father remembers people riding up on horseback and giving kids rides on their horses, and later during the war, kids would sneak out of the barbed wire fence and go to town.
66. Several fathers were arrested for draft resistance, I think, and sent to Department of Justice prisons, but once released they worked at the Fish Market in Granada. There was a loyalty questionnaire and those that resisted were treated harshly and sent to jails in other locations such as Leupp, Arizona. At Amache, there weren't any widespread riots. My dad was one of the ones sent to prison. They were kind of a special group; they were not treated well and sent to Denver County Jail. The Department of Justice camps were not just for incarcerated that were arrested, but there were other people from Mexico, Germany, and Native Americans there, too.

Breakout Group 3.

67. The relationship to community of Granada makes Amache unique from the other sites.
68. Its location in the west. When I grew up, I always associated incarceration with California; I was so surprised to learn I had a family connection at Amache. I was also surprised there were sites in Arkansas as well. It's important for people in other parts of the country to learn that incarceration wasn't just limited to the West Coast.
69. The study team could investigate how many families stayed in Colorado after they were incarcerated at Amache [compared to other camps elsewhere]? Much of the family of my friend is still here—I'd be curious about that, what was the percentage of people who established a new home near the center they were incarcerated in, and how does it compare to other sites?
70. Rocky Shimpo (Denver-based Japanese American newspaper) was doing a lot of reporting about what was going on and noted that Governor Ralph Carr was welcoming people. This reporting mentions that people came to Denver to establish businesses because it was more welcoming than other places. It's possible there were colleges in Colorado that accepted students, but we're not sure about that. There were some that settled for a few years when leaving camps.
71. It would be really interesting to look into how the land was acquired for Amache. Condemnation of land like what occurred in Granada was a very different process than what occurred at other sites. Also, the proximity of Sand Creek and Bent's Old Fort—diverse cultural connections within the region. This region has a lot to say about culture, race, migration, and relationships over time. The individuals in each place are different, the geography where everyone is coming from.

72. Cross-cultural connections are important to the history of Southeast Colorado. Aside from Sand Creek, there are ties via the name Amache. Amache lived in Southeast Colorado with her husband John Prowers, who was a prominent rancher. Their home, Boggsville, was the first permanent Anglo settlement in Southeast Colorado when it was made in the 1860s. All the stories are connected, Native American, Spanish, Japanese American. Boggsville was the last place that Kit Carson lived as well; he died at Fort Lyon a few miles away. Fort Lyon changed uses over time as well and is currently used as a training center. Boggsville takes its name from Thomas Boggs. He worked for Bent's Old Fort.
73. Amache is along the Santa Fe Trail National Historic Trail, and I'm wondering about these connections.
74. The Santa Fe trail is administered by the National Park Service, but it is not directly managed like a National Park Service unit. Boggsville was on the Santa Fe trail—the Santa Fe trail itself went right through Granada. It's also a state scenic and historic byway for the State of Colorado. It went right past the entrance to Amache. This brings in even more cross-cultural implications. The Santa Fe Trail connected Missouri to Santa Fe. So it was an international, and later, interstate trail. It has a long history from 1821 on. There will be a big symposium in La Junta in September.
75. (National Park Service response) For historic trails, we often work with partners who own land along the trail. We don't directly manage it as the National Park Service unless there is a National Park Service site that includes the trail.
76. The remains themselves, the sheer amount of historic material that makes it easier to visualize what it was like. You can drive up and down old streets and see rows and rows of foundations to the barracks and things like that. I think that's another thing that's unique about the place. The material remains are fairly intact.

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

Breakout Group 1.

77. I would like to second the comment about John Hopper and the incredible job he has done working with students and the community and developing respect and interest for the site within the community. It is so easy for those sites to get all tangled up, and yet, they—as a school—have been working on this for years and years and years. He has garnered enthusiasm from all areas out there. Students give talks in Lamar and other areas. Kudos to John Hopper and Bonnie Clark. She has generated lots of interest and respect for the area.
78. A visit to the site with John versus not with John is quite a different experience. Everyone that visits should have the opportunity to interact with rangers rather than wandering aimlessly.
79. Have there been any thoughts about the three National Park Service sites in close proximity, including Bent's Old Fort and Sand Creek, to draw interpretive themes about how the "other" was treated in different periods of history? Is there any sharing of resources like creating a trail to encourage people to visit all the sites? Combining resources might make it an easier sell down the road.
80. The National Park Service management structure could add Amache as another unit to the High Plains Group, which consists of Bent's Old Fort, Sand Creek, and the Capulin Volcano. There are intersections between different units in interpretive histories and historic treatment of groups of people and how they interacted with the United States government.

81. I remember feeling immersed in the setting at Amache. Amache has that potential. We can utilize that and all of the stories that can be told. All of the work that Bonnie and John have done should be incorporated and not lost. I think they can really share the story that needs to be shared.
82. Are there any other sites in competition with the Amache site that would affect whether or not it gets approved?
83. (National Park Service response) This is not a competition. New units typically have low funding at first as staff and other elements are being built, and there can be competition for resources within the National Park Service but not for whether a place is eligible as a National Park Service unit.
84. Does this process include other local and state stakeholders that also might be interested, like History Colorado that runs other sites across the state and cross-promotes other sites they don't own? What's the process with others who might have an interest?
85. (National Park Service Response) There have been many stakeholders involved in the preservation of Amache for many years. It doesn't involve just John Hopper and the Amache Preservation Society but of course Nikkeijin Kai of Colorado has been very involved, especially leading pilgrimages each year to the site. There are also some other nonprofit organizations like local preservation organizations such as Colorado Preservation Inc. and the National Trust for Historic Preservation that have been involved over the years. There are numerous groups all over the place in Colorado and also California. There are some other organizations that are comprised primarily of descendent groups that have also been involved with the preservation of the site over the years.
86. If another entity is interested in partnering with the Park Service in the future, if the recommendation is this is a National Park Service site, how does that affect the process? Does that take away from some of the qualifying criteria or does that help? How does the interaction work?
87. (National Park Service Response) The "Need for NPS Management" evaluation would look at capabilities of other organizations to run it and/or identify partnership opportunities that would still result in National Park Service status. Management options can include co-management opportunities and partnerships.
88. What are the downsides of the National Park Service taking over? Will it change the participation of the groups that are used to being involved?
89. (National Park Service Response) Some of the downsides include limited funding. Sometimes there are other entities that have more resources and can do more than the National Park Service. There is also some level of competition for funding within the National Park Service. The National Park Service is a large bureaucracy and movement can be considered slow with development of new projects and initiatives (when compared to private management). The National Park Service has systemwide management standards that do not always align with the public's hopes for a site—historic reconstructions, for example, are strictly limited in National Park Service units. Some activities and uses that visitors may be accustomed to could be prohibited in a National Park Service unit—an example being battle reenactments in Civil War parks. People get really upset when a new park is created, and they find out the kinds of things they used to do there are no longer allowed because of National Park Service standards. There's lots of reasons, but National Park Service status is a commitment by the United States government that the site is going to be preserved.
90. I am absolutely in favor of National Park Service takeover, since we are at a crossroads in terms of the future. Thank you for this effort.

Breakout Group 2.

91. There were lots of rattlesnakes and scorpions at the site. Family members remember being scared of them and getting stung by scorpions.
92. We just learned we received funding through the Japanese American Confinement Sites Grant Program to create a documentary for the purpose of gathering and sharing more stories from the community. We would love to gather more personal insight; I'm sure we will find ways to reach out to others.
93. As Amache marches toward National Park status, I think incorporating the stories of surrounding communities is very important. Churches in the town of Lamar donated items to start the church in Amache, and the American Bible Society came in and donated Bibles. In addition to local communities, nearby towns in Kansas and Nebraska contributed by donating school supplies. I'm sure it wasn't all rosy, but there were allies to the Japanese Americans who reached out and did their best within their means of WWII economy, and these stories should be told.
94. Former Japanese missionaries that were kicked out of Japan during the war were reassigned to Denver to help college-aged Japanese Americans get to Midwest and East Coast colleges. They visited and helped care for the families at Amache.
95. We think Amache and eastern Colorado is an important piece of this history, because they felt supportive of the Japanese Americans. We appreciate you doing this and hope we can get Amache on the list of National Historic Sites. I'd like my children and grandchildren to visit, and I would hate to see this lost to history.
96. Thank you to the National Park Service for doing this study. My experience has been with the physical artifacts, structures. But the personal connections and stories are really important, and we'd like to convey those over the next 10 years. There is quite a bit of visioning and planning.
97. Mr. John Hopper wants a former Granada High School student, now a teacher, to take over when Mr. Hopper retires so there is continuity in management of the site. The teacher is very much committed to Amache.

Breakout Group 3.

98. With the Amache National Historic Site Act, we want you to know that there is a lot of support locally and within the region. Canyons and Plains supports designation, as does the National Parks Conservation Association. Prowers County, and commissioners from surrounding counties like Baca and Kiowa, have all expressed support for Amache's designation. Others are preparing letters of support for Amache to be a National Park Service unit.