

AMACHE SPECIAL RESOURCE STUDY

Virtual Meeting Notes: Saturday, July 25th, 2020 | *Meeting Attendance: 30*



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

HMFPCC – Heart Mountain Fair Play Committee

IMR – Intermountain Region
JA – Japanese American
JAACL – 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. We must save Amache for posterity and should show what America did to a small minority of people. The Issei’s told the American-born that we needed to bear what was happening, because it will get better in the future. They tried to shield us from the bitter part of what we were experiencing. Every time I went out my back door, I remember seeing barbed wire, a guard tower, military police fully-armed, and searchlights. It was something we were unaware of until we were inside. We had some very good teachers in Amache. Despite warnings that they wouldn’t be able to teach again in the school system, they came to teach us, and in fact, said it was the best teaching experience they’d had in their lives. We students were attentive and disciplined—so much so that the teachers could enter the class and start teaching right away. We owe a lot to those teachers, although I don’t necessarily mean that all the teachers were good. Because there was a lack of teachers, some didn’t have formal education in what they were teaching. For example, our science teacher seemed to not have a science background and I remember correcting their pronunciation

on a scientific word. As it turns out, this teacher was actually a music teacher but forced to become a science teacher because there weren't enough teachers. To this day I regret those corrections and wish I had left them alone. Not everyone was good though. We also had an alcoholic teacher that couldn't come in on Monday due to a weekend binge. On the whole, they were all trying to help us. Amache was the only camp that was bought by the government. Those who lost farms to Amache hated us. Many of those farmers were in bankruptcy and had to sell farms for 50 cents an acre. The government paid the least amount for the land. It was also publicized that the school system had an acre the government wanted and they were paid \$5,000 for it, which didn't help. [Those were] other circumstances that created animosity. Mr. Newman's Drugstore was opened just as the camp was being built and carried a lot of things not available in camp. Those in camp would go to Mr. Newman's and buy things such as malts and ice cream. I remember he also brought in a lot of sake from Salt Lake City and it was served surreptitiously. Everyone really appreciated what he was doing for us. The Granada Fish Market in town was a place to eat sashimi if those in Amache could afford it—this was very good compared to the inedible things we received in camp, such as horse meat or rice with mayo on top. This was a big plus for us and it was also only a mile and a half away. To summarize, we must show Colorado and the world this could happen again—we will take innocent people with no evidence and incarcerate them due to race, religion, etc. This could happen to anyone—even you.

2. I've been made aware that there are really interesting features remaining at Amache, like the remnants of a koi pond. It would be really nice to offer walking tours, to get local educators involved and offer hands-on experiences at the site. It's critical to have school involvement and allow students to go there as a possible field trip for a powerful experience.
3. John Hopper has worked very hard to establish a museum there. My husband met John Hopper. He was very impressed by his and his students' work. I would like to see the museum emphasized as a place where visitors can go learn. My father (while at Amache) made a very small chest of drawers. I remember my sister was very impressed he could make something so beautiful at such a desolate place. In addition to having educational displays, over time it would be great if the museum could amass documents, archive these for research.
4. Amache brings out the idea that the incarceration experience wasn't just limited to one site, so having different sites to interpret the stories of families moving around and going from one place to the other is a key part of the experience. Another key piece is that so much of the living area is still intact (roads, etc.). This provides a good sense of the size and layout, as well as activities that took place there (for example, sumo ring). Concrete foundations are extant all around the outside, [which] makes it possible to stand where a family member's barrack once stood, which is incredibly powerful. In the 2018 field school, I found out (another meeting participant's) family was living in the barrack across from my grandparents. It's still possible to make these connections and see evidence of the life and see artifacts. It's exemplary as a lived-in place. At Manzanar there are trees that

would need to be removed to create that same effect, whereas at Amache, it's already like that due to the environment.

5. Amache was the only camp where government bought the property. The rest of the camps were placed on government-owned land or on Indian reservations. That caused some of the problems with people on the outside. This should be highlighted.
6. We should bring to light the negative impacts of systemic racism, the way that non-Japanese farmers were affected, and how the camp came to be. We should tie the history to current systemic racism and build off of the work that has already been done.

Breakout Group 2.

7. I'm concerned about the accommodations in the area, the travel time, and availability of other amenities in the area. Maybe Amache can develop programs that include 1-3 days of activities so visitors can plan to be there for longer periods of time, instead of just for the pilgrimages. It'd be nice to have a fuller picture of being there by having more time and the accommodations nearby. Also, the Sand Creek National Park—I think there's a really good, strong tie-in with the idea of what happened to the Native Americans in the area. The idea that what happened to them was happening to us. At least they should learn that our government won't do that again. Although, as we speak, troops are being sent to major cities.
8. I want add another [comment] about accommodations and amenities. It takes dedicated people to run Amache. While I was visiting, I was trying to do something at Sand Creek and I feel there should be a link between what happened to the Japanese Americans in the 1940s and what happened in the 1860s. A visit to Manzanar provided more context. At Amache, definitely an educational component should be there, not just for adults but also for children.
9. I agree with the comment on Manzanar, there's a great exhibit there. Amache's collection from the Amache Preservation Society has lots of great artifacts but is a little scattered. They're in the process of getting a bigger building. It might make more sense to have the collection closer to the site. I also want to mention the idea around 21st-century interpretation, setting standards and using audience-centered techniques and as sites are interpreted. Meaning, how do you make this relevant to a broad audience? It's important for those who have family legacy, but how you do that for other folks? What John Hopper is doing with his students, working predominately with students who are immigrants and have family members working in the field. They are making connections with this legacy, especially with current events and what is occurring in immigrant communities in this country now. I'm also learning a lot right now. We do have a lot of ways to create virtual programming and to connect folks, especially for those who may not be able to physically access the site.
10. My vision for Amache—the whole living area being a part of the Special Resource Study, the physical foundations, trees planted by former incarcerated—its a living classroom. This is powerful in being able to go back to your family barracks and walk the original streets as

family members did. With respect to management, right now the study area is being taken care of by John Hopper, students, and the preservation society. The students leave school to help, including for tours of large groups of people. They definitely need help with management of the site there.

11. In terms of activities, I feel that the interpretive walking tour where personal stories are incorporated is really important. Dr. Bonnie Clark is also doing a good job with archeological interpretation—interpretation of what people were doing to keep themselves busy and to survive.
12. One of the things we think about in Alcatraz: how do we avoid interpreting the “silverware” and be sure that themes are driving the interpretation of the site. What is the site representative of, what does it mean? More than the specific tangible things themselves.
13. Walking through the actual area where people were incarcerated. Dr. Clark’s archeological activities—interesting to see the actual activity going on—like at the La Brea Tar Pits, where you can see people actually retrieving artifacts. Seeing people actually going through the archeological process would be interesting.
14. The people inside the barbed wire had an interesting relationship with the people in town. The town people let those from Amache use the gym, play basketball, and (use) the high-school gym. There was no barbed wire in town, so the townspeople would go inside the barbed wire to watch movies at the Amache theatre. There was a fish market in town, an ice cream parlor—a unique relationship with the townspeople, too.

Breakout Group 3.

15. I think Amache is great; [it] still preserves the foundations, road, and signs along the way to get a vision for the place. The water tower, the barracks, the guard tower [all] contribute to the amazing landscape. I stayed there until sunset. The museum in town was really nice—[I] think they are doing great work there. I think it is ready to go. Mr. Hopper and his students cannot do the work forever. In terms of preservation, I think it is a well-preserved site, but I have not been to all ten of the sites. It is a great experience for everybody even if you don’t have a family connection. Activity wise, walking and driving around the site, visiting the museum, there is a lot of great stuff in the museum.
16. I think there needs to be outreach not just within the state of Colorado, but also to the neighboring states. Having two other NPS sites close by will help bring awareness to the story and think it could help the town of Granada. They have worked with us at Amache all these years. They have been the boots on the ground working there and preserving the site. By helping the community, it preserves the shared story of the meaningful relationship between Amache and the town. The state welcomed incarcerated there. I think it is important that this story is told, the grounds are maintained on a professional level so that Mr. Hopper and his students continue to do the things they love to do but they do not have full responsibility (such as maintaining the grounds and giving the tours). It is great

that they have the new museum but having someone professional for museum collections and interpretation is important and would be really helpful for the site.

17. Echo what has been said. I think they've done an amazing job with what is there and what they've done for decades. My concern is that Mr. Hopper is so important to the preservation, what will happen when he retires or moves on? I would want to see a support network to the site that is not dependent on one person who has to shoulder all of this responsibility. We will not always be able to provide students and the man-hour labor to keep the site preservation. I would be interested to know what Mr. Hopper thinks; he may know as well as anybody else. It would be great to continue the partnership between Amache preservation, the town, and the high school. How can the national park system help support maintaining and preserving Amache?
18. I had a chance to discuss Japanese American history and Amache with people from Japan who were staying in Denver. Quite a number of people applied for the call to serve the nation from Amache; this is often discussed in comparison to other camps. I believe this was because of Governor Ralph Carr. Compared to other camps, incarcerated at Amache may have been treated better and this is why they elected to serve the country. I would like to see the story told of the relationship between Governor Carr and the incarcerated, the community relationship, and the role that townspeople served, and to ensure great management of Amache by the NPS.
19. Would like to echo the importance of preserving the physical nature of the site: the foundations, the guard tower, the remains of the koi pond; the remoteness and the desolation that is experienced there is an important component. Mr. Hopper and the Amache Preservation Society have been so helpful in preservation. I think it would be very helpful to have some kind of an audio tour to give it a personal note. For those that cannot be there, (it's good to) provide a virtual tour. When you are there, having an audio tour, perhaps given by somebody who experienced Amache, could be beneficial to visitors.
20. The shortgrass prairie, how rat snakes scare off the rattlesnakes. I thought from a financial standpoint, I've seen a lot of the United States, and it was a very unique biome between the mountains and the plains.

Breakout Group 4.

21. The more camps we have, the more we can spread the word about what occurred during the war and that is very important to me. The nation needs to know about what happened. I would like to see Amache in the NPS. My daughter has been part of Dr. Clark's (archeology) digs and she learned a lot, and she brought her cousins and her aunts. It wasn't discussed at all with her great grandma. My ex-wife and I didn't talk much about it, and neither did my ex-mother-in-law. Therefore, I think it's very important that everyone knows about this. What I'm reading about and seeing in the news on the pilgrimage is that even lawyers don't know about those three fellows whose cases went to the Supreme Court. Word hasn't been spread about this happening and we should prevent it from happening again.

22. Educational activities, a museum, former prisoners and descendants leading tours at both Amache and the museum (as well as descendants of former Amache administrators/teachers). University participation could be expanded—especially Colorado colleges—to include courses and internships with history, ethnic studies, sociology, and of course, anthropology and archeology. The science approach seems to be natural for the NPS.
23. I agree that continuing scientific research at the site and expanding the universities that are involved is a strong vision for the future of the site.
24. I agree and would also include the arts.
25. The museum should also include information on indigenous peoples and early settlers.
26. I would love it to be part of the NPS. I don't foresee it being sustained after John Hopper is gone. He said he was actually trying to make this part of the job description for the history teacher coming in, but it also depends on interest level, and we can't forget it's a lot of work. It's too much work for John and his students and if the school shrinks more it won't be able to sustain. In looking at Manzanar and Minidoka and what's happened in that timeframe, the facilities are good and there [are] good tours. People get personal contact and good info. Heart Mountain and Minidoka also put on great multi-day pilgrimages. It's really to encourage young people or people that have no relatives to take ownership of the camps. The NPS can help bring in young people to support the NPS unit. In rural Colorado you're at the whim of conservative farmers. NPS designation offers security that the unit can't be "taken away" (not an affiliated area).
27. I would like to see a museum that is comprehensive, featuring interactive videos, interviews with former incarcerated (as well as those who served in the 442nd Regiment), and others that have stories to tell. I would like to see the NPS manage all of it. Professional people know how to take care of that kind of site. I would also like the experience to be interactive. That way visitors don't just arrive and try to absorb everything that's there; rather, interact (with history) so it becomes personal for them.
28. I also agree with it becoming a unit. I would have stopped at Granada when passing through but didn't know about it. I've stopped at Manzanar and other places because they were national parks. People who do stop will learn the story of Amache.

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.

29. In the process of getting word out about the study, it should go beyond the immediate area of CO and into the communities where Japanese Americans resettled and originated from (Livingston, northern California, the Bay Area, L.A.). A point should be made to trace the areas and locations related to those in Amache. This will help to have a wide net of participation from stakeholder communities.

30. When people from the Merced Assembly Center came to Amache, they were the people the government wanted there. They were excellent farmers from California. They converted the land into rich farming country. The farmers of Amache raised tremendous crops (people marveled at them). One farmer (arriving from Tule Lake) said he could plant celery and raised 4 acres of beautiful celery there. That's why Amache was a surplus camp, raising more products than needed. We were budgeted to 50 cents a day on food. Any food we raised was charged against that; anything beyond that was stored/given away. The surplus went to other camps and army camps.
31. Amache had been constructed on land that was taken away from settlers there, unlike other camps. There is a book about Dillon Myer. I believe he was the Director of the War Relocation Authority. Afterwards he became Commissioner of the Bureau of Indian Affairs. In looking a bit further (geographically and historically) it's not an accident that some Japanese Americans ended up on Indian land. In a film that was issued to explain the removal of Japanese American people (old film which included Milton S. Eisenhower), their removal to arid sites is dramatized in terms of pioneering. It seems to me, the removal of people by the government to areas where others had also been forcibly removed from the get-go (Native Americans) was not a coincidence.
32. In coming back to the town where Amache was situated and the idea of land being taken away, there were definitely people who profited. The preservation of Amache relies quite heavily on the town of Granada, the work of John Hopper and students. There is now infrastructure from the camp, the water, and landfill have been also gotten back for use. A concern in the past had been if the NPS would be taking things away again. Water rights are not needed to preserve the historic context of the story and it's not clear why any options would be explored where those rights needed to be taken away. Remember, this is a rural community that is very depressed, small, and has not had great experiences with the government in the past. It should be made understood that the government wouldn't be coming back in and taking things away again.

Breakout Group 2.

33. In the area there is no on-site manager. Pretty much anyone can drive up there. My area of concern is that the site needs additional resource protection. Part of Bonnie Clark's field school, they document exact locations of artifacts and leave in place at the site. If you have been to the site, some of the original concrete structures are there—the vault of the store, and the memorial—they have bullet holes in them where people were shooting concrete structures. The original memorial was intended to be a three-part structure. The wooden planks are there, but they are charred—burned in a fire. Without protection, we will lose artifacts.
34. From the town's point of view, there is concern about water rights. The wells there are still being used.
35. Regarding my experience visiting, I visited late in the afternoon, found Mr. Hopper's number, called him, and he showed up. It seems precarious. What if he gets sick, retires, or dies? There's no on-site manager.

36. There is an existing comprehensive interpretation and development plan completed by IMR for the Amache site and the restored structures. We have been following that plan and 70-75% of the objectives/goals (in that plan) have been completed. I definitely want to be involved with the NPS to help develop that stuff. We can get you a copy of it.
37. John Hopper's daughter has expressed wanting to follow in his footsteps. She says she's very enthusiastic. Also—Alcatraz—we used to have kids from Alcatraz go to Marina Jr. High School; [they] rode the ferry boat there.

Breakout Group 3.

38. I would like to see the NPS talk to people that have already done so much work there: Mr. Hopper and the Amache Preservation Society. The situation of the high school and town is unique; [I] do not want to lose the work that has already been done.
39. I think it is important that the NPS finds a way to make the visitors feel what it was like to live there. There is a big difference between visiting Amache and living there. This is a difficult part. I want the NPS to study how they can manage the site so that visitors gain a better understanding of what it was like to live there. Japanese Americans were there for a long time, but visitors only spend a few hours there. Think about the harsh weather conditions; you can withstand it for an hour, but it is another story to survive these conditions for years. This is difficult to do, but it is important that the NPS do their best to convey to visitors what it felt like to be there.
40. Thinking about other museums I've been to, one effective experience for me is audio from former incarcerated describing what it was like to live there. Try to convey their feeling using audio tours and having a display of a picture of a barrack hall and have somebody who lived in the barrack describing what it was like would be useful.
41. This relates to some of the discussions we've had: at museums, audio tours allow you to hear personal stories, what a collection may have meant to an individual, adds an important interpretation component. I think it ties in to when you are doing a tour, if you're using your phone as you're going along, or use a QR code, and it talks to you about the collection via audio. Stories about how nice it was when trees were planted because it provided shade. These stories give you a place and a feeling. [They] should get as many oral histories as possible from former incarcerated or family members.
42. [They] should try to create the experiences and design visitor experiences to make sure that when people are coming to the site, they learn specific things. We have interpretive themes about the other camps about injustice, about hardship, about understanding the causes for the incarceration. It really is about experiencing what it was like during World War II to get that feeling of the experience on a day-to-day basis for the three years that they've been incarcerated. There are films for Minidoka and Bainbridge—this could be something we do at Amache. It is not just walking around a national park. There is a different story to be told at this site. You should try to design these visitor experiences so that they can better understand what it was like to live there during World War II.

43. There is a timeliness to getting this properly looked after and ensuring that we have the information that we need to provide meaningful interpretive experiences

Breakout Group 4.

44. The current historic trash dump from Amache is close to the town trash dump, and that's something worth keeping an eye on. How is the city going to manage and protect the site? I think that's going to need to be addressed in the management issues because I know I have talked to certain people that find the fact that the town is dumping their trash within the National Landmark boundary to be problematic, as well as trash blowing into the site. The cost of creating the park would need to include helping the town find a different spot to dump their trash or to somehow figure out a solution to that issue.
45. The effect of the new processing plant is also important. There is also a need to capture those impacts.
46. Are water rights for Amache attached to Granada?
47. Are there other site concerns—people or nature or animals causing destruction or loss?
48. There are burrowing animals. I'm sure that's something the NPS deals with on all of their sites.
49. Is there destruction because of cars traversing the site? I am wondering because the site has just been so wide open up until now.
50. There are a lot less artifacts on the ground since when I first went in 1992. I have seen people taking things off site. The site is right next to the town, but there is generally nobody there. I have two boxes of stuff people have given me when they felt guilty about taking things off the site, but now they can't remember where they got it from. So yes "treasure hunting" seems to be an issue at all of the sites.
51. We know this is an issue, which is why we've tried to educate the local folks about why it is important that the artifacts stay where they are. Sometimes families even take stuff to have something from their history. In 2018, however, we surveyed a block (the first block you arrive at when you first get into the camp) and almost all of the artifacts were still there. This showed us that discussions did raise the local level of understanding. When we speak to the issue of park service management, having someone to open doors in the morning and close them in the evening would really help protect that site.
52. The status of being a park makes people take it more seriously. People have returned items to the local museum...sheepishly.
53. I photographed a bottle in 1990, and soon after, it was gone. In 1994 or 1995, someone gave it back to me because they'd learned about the site and how important it is.
54. To what extent does the NPS consider the feelings of the local people and how they feel about an NPS unit? Response: There was a face-to-face meeting in Granada prior to

COVID-19. All comments/concerns that anyone would like to submit are welcome and will be considered as part of the process moving forward.

55. I didn't realize that it was common to leave artifacts where they were until the USFS took people on tours and told people to leave everything where it is for future generations. This would be a learning process for tourists coming to Amache.

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

Breakout Group 1.

56. The building foundations remaining. Being able to stand in the exact spot where my family was incarcerated was very powerful. At Manzanar you have a general idea of where things were; at Amache these things are intact. This physical evidence stands out as compared to other camps.
57. I'd like to see a whole block built along with the cafeteria. To show what the mess hall looked like, as well as the laundry room and latrine, and the overall relationships of the building to one another (facing one another). It's unfortunate that building codes prevent you from constructing buildings which are exactly like what was there, showing an example of what it was really like would be useful for people to understand the cramped conditions we lived under. There were walls in between the commodes, but nothing in front. The women were upset, so shower curtains were installed for them by the men (for privacy). I know some of the (original) products might not be available, so I'm wondering if you could make up some of those things. The walls were covered with beige pebbles, and also a few were blue. From a distance they looked like stucco buildings, but they were not. Showing what we lived in would be important for the future.
58. I've spoken with John Hopper a few times. All of what is left at Amache right now is very important, as well as the replications. Some of the barracks, as well as the building that was going to be the new museum, suffered a lot of damage during the hailstorm last year or the year before. I've heard that when you walk around certain museums or grounds that they have tools where you can access information via cell phones, etc. John Hopper said this was being looked at. Is this in the works?
59. I know there is a driving tour that you can download and play on your phone, currently.
60. I would like to see that looked into further, taking advantage of today's technology.
61. The JACS program funded development of a driving tour, which is a bit different from the technology referenced. It's a set of files referenced through a website and you can follow a map. You can use original maps drawn by the high-school students and find your way around the site. It has a location of where all points are, and you can play the downloaded files right when you get to the site. (Referring to the previous comment) if you mean a tour with a QR code, there's nothing like that now. John Hopper does everything on a shoestring; they do the maintenance and tours, with others filling in. A QR tour is a great

idea. Virtual walkthroughs at other sites have been utilized; augmented reality is another great opportunity.

62. The gardens that the field school has uncovered tell a lot about people who built them and their resourcefulness. Stones are a critical part of Japanese-style gardens; out there they only had access to small river cobble. They also used broken pieces of concrete and incorporated those into their gardens.
63. This resourcefulness translates throughout the camp. Modified artifacts are everywhere, including containers from the mess hall that have been turned into watering cans, etc. It shows how people were creating a life for themselves in an inhospitable environment.
64. The cemetery and trees planted by former incarcerated: there was concern that gunshots damaged the original structure and the co-op concrete storage unit. I'd like to see that restored. I also like the idea of augmented reality technology where you can stand on a building foundation and do a 360 [degree view] of the inside of a barrack. Maybe there's a possibility to work with a university/archeology department to try to reconstruct the barracks.

Breakout Group 2.

65. The water tower—glad they were able to rebuild that. Also the guard tower. I was able to talk to Jack Muro (photographer) who was able to develop photographs (he dug out his dark room under his barracks). He had a job with a buddy and were supposed to watch the water pump; they fell asleep and the pump overflowed and flooded, and they lost their jobs.
66. Another story: Bonnie was walking me across the field to archeological sites near block 9L and she showed me a concrete [block] roughly 3' x 3' and on it were – signatures. It [the block] was built as a base for a water heater. Anyway, on the concrete one of the signatures was my father's. He wrote very fancily. I was able to show her an ID card my father had where he signed in the same way. They put up a plaque—a signpost nearby to point out that if people wanted to see the signature block that it's still there.
67. How much outreach has been done to the community that had relatives at Amache? The whole Japanese community is interested; there are interrelated experiences at this camp. My mother is 80 years old and moved into assisted living—common thread is which camp you were living in. Two of the people she is with now were at Amache. How do you capture all the stories of the people? What kind of outreach is going on? Virtual makes sense because the community is scattered all over.
68. Are you trying to get the word out through all the avenues?
69. Wanted to mention the barracks, that is a good building to have. Just to illustrate how big the area was that people lived in. Another—the coal bin. My uncle told a story about how a truck would dump the coal and people would amass to pick up the coal in buckets. Also, a big hailstorm that broke all the windows in the barracks. Weather, natural disasters.

70. The cemetery means a lot. My great grandfather designed the original 3. Amache changed the whole course of history. They went to Seattle—didn't go back home. I remember the difficulty in gathering coal; kids were very young, and basically just froze that winter.
71. They developed an audio tour; use the cell phone and dial in a number and drive around Amache and get a description at each point. A nice feature for publicizing if you want to try [to] attract people.

Breakout Group 3.

72. All camps allowed former incarcerated to work off site, but at Amache it was a little different. They could work at the fish market, which was owned by a former incarcerated. It was in town next to the drug store where former incarcerated shopped. I think that this is an amazing and unique story—the interaction with the town of Granada. The town did not have a movie theatre, so people would go to Amache to watch movies at the theatre or go to the co-op. Other towns and cities were not close to other incarceration camps. I think that this is unique and one of the features that stands out at Amache. We've talked about the work that Dr. Clark is doing with her students and archeology. They leave what they find behind because they want to preserve the story and allow visitors to see the glass bottles, the marbles still laying in the sand; this must be continued. These represent the people and their experiences; they are not just artifacts, they are peoples' stories. The foundations, the koi ponds, and the resources must continue to be preserved.
73. At Amache, there is a cemetery. For each pilgrimage, we burn incense and it is an emotional experience to see the memorial—seeing all of the names the year that they passed away. I hope that this has been well preserved and will continue to be respected and included in the pilgrimage. I think that was a very touching moment to me.
74. I would like to echo the importance of the cemetery and the sculptures of everyone who passed away at the camp. My wife's grandfather died there in the camp. The 442 monument that honors former incarcerated who went to war—these can be quite emotional experiences, particularly if you have family connections. These stories are incredibly powerful and should continue to be preserved.
75. The teacher I had at Amache was a Caucasian teacher. We have to honor those that came and taught at these places, although they didn't have to. It would be great to acknowledge the Caucasian people that came to help and were willing to come to the isolated area and live within the camps. They had to withstand the same weather conditions and had similar hardships, although they could leave the camp at any time. He was a great teacher. He took us on a hike down to the Colorado River. We didn't have any desks, books, or anything in the classroom.
76. The objects there have stories within themselves. The foundations housed 40 people who lived and walked on the foundation and experienced three years of being incarcerated. You can tie these meaningful stories to the objects that are in the landscape, the place there.

77. It is about the people, the preservation of the landscape. The physical nature of the camp is one thing. But this story is truly about the people and what happened. It is critical that we hear from people like [reference a member of the group]. We have made an effort to talk to my uncle more. [We] need to make more of an effort to hear the stories from those that lived at the camp. I think we need to archive these stories—having an audio tour, virtual tour, or a website where people can see and hear former incarcerated people tell these stories. It makes a huge difference. As others have said, time is of the essence; they are not going to be around that much longer. A lot of former incarcerated people have been reluctant to tell these stories. I am just echoing that it really is about the people that were there. Again, the unique relationship between the camp and the town—highlight where the fish market was, where former incarcerated people shopped. There is a need to emphasize that this is a true story and that these personal experiences and stories really happened. The story of the movie theatre and townspeople coming to the camp is unique. Again, focus on the people and their stories and experiences. It's little things like that that just bring something much more personal.

Breakout Group 4.

78. From what I've learned from my daughter, Amache is within walking distance of the town of Granada. A Japanese American had a fish store there, and so those from Amache would go into Granada to get fish. Food wasn't the best in camp. This didn't happen in other camps. My daughter isn't sure if that was one of the first places sushi was introduced in Colorado, but the store moved to Denver when the camp closed.
79. Granada Fish Co. just closed due to COVID.
80. It's a pristine site. Only cows have been there since the war. It's really benefited from Dr. Clark's research. Also, the fact that there were three perimeter foundations, I think that is amazing. If you go to other camps, they did not have the same types of foundation so that is unique. I'm also always impressed by the information about Ralph Carr, the Governor who was so receptive to having us come, unlike any of the other governors. He was very welcoming, and I think that created a very different atmosphere in the camp. In looking at some of the yearbooks, you can see his family was integrated into the activities of the camp. For example, his son is particularly pictured in one of the classrooms. The fact that he was so benevolent, as was Mr. Lindley, who was a deputy director at the time.
81. Amache is the only camp that still has the original Honor Roll. Some of the structures with actual written names on it, they don't exist anymore. There's also lots of stories—we have Esther Takai, the first person to return to the West Coast. An amazing story! She had just spent time at Amache (prior to returning).
82. It was the only camp to have its original Honor Roll. There are also stories like Esther Takei who was the first person who returned to the West Coast.
83. There is a significant collection donated by survivors and families at the Amache Museum in Granada. They have a full run of newspapers, photographs, a football helmet, basketball trophy. There's lots of silk-screen (images) made in the camp. It was the only one of the 10

camps to have that. John Hopper would be happy to have them be part of an NPS collection. Donors hoped that they will be part of a future collection. Bonnie Clark oversees thousands of artifacts from the site, which are managed to NPS specifications. They also have a robust digital database that can be used by the site. John Hopper calls it a turnkey site. Significant collections have been analyzed and are in good shape.

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

Breakout Group 1.

84. Besides being the only camp that was built on private land, the building themselves are all different. Amache had a composition wall. It looked good from a distance, but you could kick a hole through it. We were on a hillside, also the only camp like that. People could see Amache from Hwy 50. A reporter wrote about us—that's how the term Camp Amache came about. Reporter said that Amache was like a YMCA camp and implied we were being treated well. That's why it shouldn't be called Camp Amache. It was unfortunately used in the museum. You should recreate one part of it to show how confined people in Amache were. Don't only focus on what people did to improve it, show the confinement and the poor living conditions.
85. Ralph Carr and people of CO being in support of receiving Japanese Americans into their state was unusual (very few did that; [the] only other was governor of Minnesota). There was also an outside demand for farm labor, which should be discussed and what that brought to the local farming community.
86. There should be an emphasis on not just Carr but also John Hopper and the town of Granada. They made an enormous effort that shows a certain amount of municipal pride in trying to preserve their history. This should be emphasized in [the] report/study.
87. Manzanar does a great job of talking about layers of history, which resonates with different sectors of the community at different points in time. It should be possible to capture all those layers—before, during, and after the war.
88. Each of the camps had its own personality to a certain degree. In each place the core unifying themes are expressed differently. The environment, political environment, etc. influenced this. What kinds of stones were available would influence what people could use, how they adapted to camp life. With Amache being so far east, that's also unique. It's outside of the former Exclusion Zone and would attract a different set of visitors than the sites on the west coast. This expands who has exposure to the story/history.

Breakout Group 2.

89. In speaking about the Governor, he had a plan to bring in the best teachers so that the students' education was not interrupted and [he] worked to get people out of the camp and resettled as soon as possible.

90. Director Lindley was spoken highly of by quite a few internees and (how it was) good to have him as a director.
91. Amache was the only site that was all on private land. There were actually about 300 local families displaced. Californians were displaced moving into Amache, but local townspeople were displaced because of the placement of the site. Amache has about the same amount of [archeological resources] as other sites. There's actually a large photo collection showing the point of view of the administrators; home movies, photos, all show the perspective of the people who lived in Amache.
92. The agricultural legacy is important. I grew up on a farm that my great grandparents farmed. I learned that some of the crops that incarcerated grew are still present. That connection through the years is important. One of the biggest reasons for the Japanese American resentment—[they] used that skill set in support during incarceration. Also, the connection that Mr. Hopper has with his class is invaluable. NPS—in a large urban hub is always trying to connect. There the local connection to the community is deeply rooted, beautiful, deeply blossomed.
93. I have seen that connection with John Hopper's student and the preservation society improve over the years. In 1984 there were cattle still grazing; grazing has since been terminated at the site. In the early 2000s, you couldn't put signs there because the cattle would knock them over. The students visiting the site to care for it has changed the relationship with the community. The students do presentations for other schools in the area. All the other sites are in the Pacific Region—none in [the] Intermountain Region. Most of the WRA sites are in the Intermountain Region.

Breakout Group 3.

94. Amache had the screen-printing shop that did screen printing for the U.S. Navy—this was unique. Other camps may have had some printing for camp-related things (high-school programs), but they were there at Amache for the Navy. They are the only camp that had this, making it unique. There are lots of examples of some of the Navy items and other camp-printed items. My father has one that was donated by someone—there were invitations to dances ([I] think this has been donated to the museum at Amache). The fact that they had concrete foundations is unique; the part that makes it impressive is that you don't have to guess where it is by looking at a map. You can go to Amache and stand inside my father's barrack, can go into the Mess Hall and see where my dad ate lunch and dinner. The roadways are all still there. I think this is unique. The other thing that differentiates Amache is that people who live in the middle of country can visit, see, and learn about what happened and better understand this part of our history. Amache is more accessible to visitors in the middle of the country; [it] can be accessed by so many more people from different states. It sits on a major highway, has a sign that informs people there is something to see here. It is an important part of Colorado history and a part of the history that locally they are willing to say this happened here and we want to tell you about it. We need to make sure that we have all of this available for people to see and that it does not go away and does not become a footnote.

95. The name itself, because it's not an official government, named after a local Indian princess. Everybody knows about the history of the name Amache.
96. The official name was Granada Relocation Center. The town of Granada was receiving the mail for the camp; as a small town, they couldn't handle all the mail. The camp established its own post office; they named it after a local Native American princess named Amache. So, that's how we got the name Amache, and we use it, but that is not the real name.
97. The concrete foundations allow you to truly see it and feel it. You can walk around and feel it more so than just 'over there, that used to be that' sort of experience. The scale of knowing how the camp was laid out, where the school was, the hospital, etc. You can see the foundations on Google Maps—[I] could see where I was and find my way to the hall I wanted to visit. I don't think any of the other camps had anything at all like that.
98. The incredible preservation, to still be there after seventy years. I was unaware that other camps didn't have concrete foundations. I feel that someone who knows all the other camps would be great to answer this question. Someone who knows all of the other ones and then learns about Amache may be able to provide insight. I'm married to a man who grew up in Colorado, and his father fought in the war for the U.S., and his father grew up on a farm that is about an hour from Amache. While my mom was in the camp in Colorado, his father was in Asia, fighting. Over 30 years ago I went to Amache for the first time even though there were no barracks or signs there, the cement foundations were still there. As soon as I got there, and on them, I knew what I was standing on. Even before some of the objects were reconstructed or brought back to the site, the foundations were still there.
99. It is truly a special and unique place. I worked on a bunch of other camps and it's really rare to be able to know exactly, to go exactly to that spot.
100. There were different types of walls used at Amache; [they] did not use the black tar paper that other camps had. Amache had a lighter brown color, slightly different texture. Amache also has the historic original water tank. It is a landmark. It was donated back to the site (the legs are new, but the tank itself is the original tank that was there). You can see it for miles; look for the giant checkerboard water tank and you'll be on your way to Amache.
101. The cemetery still has the original stone that they had built the protective building around because of the weather. It says a lot about the area and the farmers and the other citizens of the area that it was not vandalized or stolen. People understood that this was a cemetery and an underlying respect for this site; it says a lot that farmers and other citizens of the area that it was not vandalized and it was not stolen. Completing the cemetery project was an early goal to ensure we were respecting those who passed away at camp, people who volunteered, and also who died overseas. There is a 3-part piece: a wood board that has names on it (JANM). There is concern about bringing back the wood piece—potential for vandalism or theft.

Breakout Group 4.

102. I was stunned to hear that people dug below the concrete foundations to make the darkroom. Does anyone know more about that?
103. That's one of the things that makes Amache unique. The way the foundations were built, people could pick up the brick and dig holes underneath to stash things. It was Jack Muro that made the underground unit with a dark room. His photos are part of the Japanese American National Museum collection. They have been digitized by Gary Ono, who is an Amache survivor.
104. What was unique about Amache: there are baseball fields providing recreation, physical fitness, and socialization—that indicates resilience. There were also other structures, a co-op was there, a separate postal building (full structure, which was opposed by locals), the cemetery, the unique silk-screen printing shop, which recorded the culture of Amache. [There] was also the Governor, that allowed the incarcerated to go out of the camp to farm. And they were able to earn revenue and bring back things to build up the camp.
105. Amache was the “model” camp for the Feds—to check up on “camps.” Officials only had to travel halfway across the U.S. Not only were there concrete foundations, but the barracks had different outside walls from every other camp. Agriculture and livestock were also part of camp so could show how self-sustaining camps were. Dr. Bonnie Clark's collection, and (the work of) John Hopper and his students. I'm not sure how many camps have that kind of research.
106. Also important are the churches, cultural activities, committees formed, and the special foods that were grown to make meals that would suit diets and taste.

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

Breakout Group 1.

107. It's very important that the NPS consult John Hopper on all that they do. John initiated the preservation of Amache when he first came to teach at Granada High School. He founded the Amache Preservation Society (high-school club), and they were the ones who raised interest in preserving Amache. Former inmates did the same from a distance, but not like what John did.
108. In 2018 I was in Granada volunteering with [the] field school. John Hopper is supportive of the NPS coming in because of the economic depression in Granada (really impoverished area). Even a few full-time jobs would be a huge improvement for them. He recalled when a listeria outbreak was traced back to one of the farms in Granada—he subsequently lost 50% of the high-school student population as all the laborers left. He can point out houses that are abandoned, those who are unemployed.
109. I'm concerned about the proposed meat-packing plant. Because it's an impoverished area, if we can offer alternatives to something like that in the long run, it would be better for the

environment and workers (especially, in the COVID era). It would be a better type of employment than working in something like a meat-packing industry.

110. There are opportunities in the proximity of Amache to town and linkages to Newman's Drugs and the Fish Market. It'd be great if we could make it to where people could be brought through Granada. If there was something that orients people to Granada, that would also help the town. This could help the site be something benefiting the town and not taking something away.
111. [I] agree 100% about all John Hopper's work. My family donated a number of items to his museum already. It really is about funding and I'm hoping that with this movement, Amache could be made more into than just a National Historic Site. Getting NPS involved brings the hope that there could be more funds available. I also have met Bonnie Clark who works there each summer. Opportunities like this make me feel hopeful that these sites, including Amache, will not be forgotten.

Breakout Group 2.

No additional comments

Breakout Group 3.

112. Some are not aware that this (meeting) is happening. I'm trying to talk with others so they can fill out the answers and submit responses. I'm running across people that were babies, so they were born in camp but they have no personal experience themselves. Some of them have tried to speak to their parents and their parents felt like they could not talk about it because it is too emotional. They have this pain that, obviously, the parents had experienced and the children know nothing about Amache. When preserving Amache, this allows them to start to understand their own history and they can go there, and they can find out things. They can listen to other people's stories and understand things. I think that's really important, but it's also important for people that are not Japanese American to be able to learn about this. This is not just a Japanese American thing. This is an American thing and people need to experience the site and understand the history and the story. Not to get political, but parents of the border, you know, it was a lot of Japanese Americans were very involved with protesting and writing letters and talking about it because it felt really close to something that their families have experienced. Having Amache as part of the NPS would be wonderful for the site, but also for the country. It'd be great to be able to visit this site in the middle of the country.
113. My family were farmers just north of Denver during the war. I did not talk to them about their reaction to having Japanese Americans relocated to their state. I don't know if they were immune to the effects of the war. I'm sure they were not; but certainly were not affected as much as those that were relocated. I don't know if there is a place for their stories on how they felt about it, knowing that there were people just like them being forced from their homes, loaded on the train, and put in camps. When they, themselves, were just living as normal a life as it could be.

114. Those circumstances existed in other places outside of Japanese American families that were incarcerated. You know, understanding their stories as well. I would like to think about Japanese Americans that were outside of the relocation zone, it is important to understand their stories as well.

Breakout Group 4.

No additional comments.