

From Empathy to Advocacy

Connections of Time, Place and Humanity: Old Leupp Boarding School and Leupp
Japanese-American Isolation Center

“Where Have We Been? Where are We Headed? What is My Part?”

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Context and Rationale

Who?

I am a Native American Interventionist. My workdays are split between two low socio-economic status neighborhood Title I K-5 elementary schools in Flagstaff, Arizona. Flagstaff is situated 25 miles east and 29 miles south of the Navajo Nation border, which means it is also near the Hopi Nation, whose borders are situated completely within the Navajo Nation. Most of FUSD's Native American students are either Navajo or Hopi. My students are Kindergarten through fifth grade level, all identified as Native American or multi-ethnicity with Native American as one of those ethnicities. The purpose of the program is to support our Native students and their parents with services such as tutoring, cultural respect, school awareness and other practical assistance. It is also my job to support the classroom teachers of Native students with information, some in-class teaching and other services. My vision for these students is to see themselves and their living realities and cultures reflected in the curriculum and within the school and for them to find school to be a comfortable place of acceptance and growth. Beyond being culturally comfortable, their classrooms need to be engaging for students of all cultures and backgrounds and provide culturally responsive learning that develops a love of learning in every student.

It is difficult for harmonious relationships, appropriate assistance and cultural awareness to be maintained in schools without a designated cultural representative. For the last two years, my school has not had a Native American support person. In the absence of one, I have worked with a local high school Native American advisor to continue a previously active tutoring program in which Indigenous high school students from his high school tutored Indigenous upper elementary students from my elementary school. This program strengthened both the high school students and the elementary students in multiple ways. It was one way to keep the high school students aware of their value as mentors and tutors and allowed the elementary students to have role models and academic assistance that they were comfortable with and with whose cultural characteristics they identified.

Why?

Our Schools

According to the Arizona Department of Education, 25% of Flagstaff Unified School District students are Native American, 28% are Hispanic and 42% are white. In 2020, the Native American high school graduation rate for FUSD was 84%, Hispanics 87% and Whites 89%. It should be noted that this was the first year of the worldwide covid-19 pandemic, which might have affected graduation percentages. Keeping that in mind, in 2019, the year before the start of the pandemic, the high school graduation rate for FUSD was Native Americans 82%, Hispanics 85% and Whites 89%. (AZ School Report Cards: District Information 2019, 2020) These are statistics that can clearly be improved with appropriate supports. One of those supports is to raise the awareness of students, teachers and administrators about both racial disparities within the schools and biases within the curriculum so that a more supportive and inclusive environment for all students can be built. Secondly, educator and student micro-aggressions, which are found both in curriculum lessons and daily oral comments can be informed and corrected to more accuracy. These micro-aggressions generally occur out of the lack of understanding of the history or culture of diverse groups and are usually unintentional, but add up over time to

discourage students of color (Adams, 2016 p. 136). This discouragement eventually affects graduation rates. Using teaching methods that correspond to the learning styles of diverse groups would strengthen education for all non-conventional students. (Miller, 2009 p. 21) Correction of these issues would make marginalized students feel a higher level of investment in their education.

I have concerns that some of the Indigenous ways of learning are not being recognized in our classrooms. Students are often rushed to produce work speedily in the teachers' eagerness to cover state standards. This does not match the cultural emphasis on initially observing carefully, thinking deeply and planning mentally before acting. We are often asking students to start from a different starting point than is naturally taught and learned in their home environments. In other words, there are daily cultural mismatches occurring between teaching styles and learning styles in our classrooms. My personal experience is that when Native students are given the time to do deep processing and planning to their satisfaction that the work, they produce displays excellence. It also increases participation when the lessons are culturally relevant and taught in a respectful way. The balance to this is that Native students must also learn to be responsible to get started and get their work done in an effective amount of time.

Statistics about the diversity makeup of the district's teachers is not available, but by observation, the strong majority of FUSD's elementary school teachers are white females. This fact further distances the experiential and learned understandings of the majority of teachers from the realities of their minority students. In order to teach about cultural diversity accurately and to adjust lesson plans to be reflective and respectful of our multi-cultural students, many of our teachers would first have to become informed themselves about the various cultures represented in their classrooms and find the determination to adjust their classroom curriculum to be a better fit to their students. This would need to be done on an every-day conscientious basis, not just as a token lesson or two during certain specified ethnic history months. Although we still have a long way to go, each new adjustment is a valuable step forward.

Students who see themselves reflected in the lessons are much more likely to actively participate, enjoy the lessons and excel academically. I have seen evidence of this as I taught former curriculums, I had written for the Diné Institute. During one of the units about water on the Navajo Nation, my Navajo students became "the experts" concerning Diné Bizaad, or the Navajo language, and were often requested by the Anglo and Hispanic students in the class to teach them to pronounce Navajo words. They took this job very seriously and shared their language with a sense of purpose and pride in their culture. The class actively built models of the water tables below the Navajo Nation, stacked them, analyzed them and concluded that the Navajo Nation is losing water over time and that the water supply needs to be respected. The students worked together as a team, but the Navajo and Hopi students felt strongly culturally validated. We tied some of their cultural characteristics to those of our Hispanic students, who also felt culturally validated. The class visited the reservation and heard firsthand about uranium's effects on residents' health and saw uranium mines that hadn't been remediated, affecting the drinking water supply for both people and livestock. The students all understood the problem and were focused on finding a solution. Despite the beginning of the pandemic, they worked with determination remotely to design and propose solutions to the water situation. I had the same strong response with the last curriculum I wrote about Navajo Peacemaking. It was similar to

restorative justice, which our district had adopted as a behavioral management method. All students enjoyed learning about it, and every ethnic group found some validation in it. The validation increased participation, desire and focus.

We may think, as teachers, that our curriculum reflects the lives of all students, but if we examine it closely, we see that very little is taught about the perspectives of non-white people. A few tokens diverse heroes of science or history may appear sporadically, but the emphasis is always mainly on the white persons' perspective. Even our standardized testing reflects the white bias. (Muhammad & Love, 2020 p. 87) Adjustments need to be made to correct this imbalance and to provide greater accuracy in our stories, our standardized and classroom student testing and to strengthen validation for all genders and ethnicities if we want to start to truly be supportive and provide equal education opportunities in our schools. Perhaps if we can teach our students about these disparities today, they can correct them and create a better tomorrow.

Often, we hear it claimed that racism is at low levels in the present times, that our schools already practice respect of diverse cultures and that equal opportunities exist for all, both in education and employment. It is claimed by many that oppression is an issue of the past. Racism is not only historic; it is present today. (Adams, 2016 p. 5) During the early Covid-19 pandemic, there were numerous local Facebook posts about the aggressions our local Indigenous people were undergoing due to their populace having a high Covid-19 infection rate. These infection rates were largely the result of systematic governmentally-based inequalities tied to funding, such as lack of a comprehensive clean water delivery system on the reservations, lower access to medical care facilities and low overall medical care access, and multiple generations of families living in the same households (Cheetham, 2020.) Navajo Nation President Jonathan Nez commented, "There are many people out there that want to place blame on the Navajo people for spreading this virus," and he urged them to stay out of the border towns (Becenti, 2020). During this time period, several of my fifth grade Navajo students had spoken to me about being afraid of what threatening white protesters in border towns might do to Native people who had to go into town to buy groceries. It is clearly a racist society that creates that kind of fear in children because of the color of their skin. Not only were Native Americans targeted during the early Covid-19 pandemic days, but violence and racial incidents towards Asians increased as well across the nation and bold incidences of violence toward blacks were highlighted by the news media and are still in the forefront of media (Sherman, 2021). These circumstances highlight the need to encourage teachers, students, communities and textbook publishers to show respect to the histories, cultures and humanness of all students on a daily basis.

I am not Native American. I am an Anglo teacher. I realize that when the typical Anglo looks at the Navajo, Hopi and other reservations, they see them from their white cultural point of view. The only way to overcome this shading of reality is when teachers have taken time to research deeply and genuinely understand the underlying causal issues that affect their students and their families. They see the lack of resources. They see the poverty, the lack of running water to sometimes "primitive" homes. They see the effects of less health care availability and the high rates of diabetes. "Why don't Native people just eat healthier?" they ask. They ponder other issues. There are a few stores, but why so few and where are the shopping malls? If they have a casino, why are they still poor? Why don't they have higher employment rates? They wonder why these Native American groups have not taken the initiative to become a more highly

educated populace, why they have not become more industrialized and why they have not improved their municipal and national infrastructures to provide running water to every home. There are answers to all of these questions, but they are not visible on the surface. Alcoholism is an issue that always surfaces with an accusing finger. These biased judgements, this lack of understanding of the ongoing effects of Indian treaties and historic colonialism that has resulted in minority groups having limited opportunities to progress while being blaming for that stagnation, perpetrates the ongoing cycle (Cheetham, 2020). The way to keep the cycle from repeating is for adults to face the fact that power structures still exist in America that disproportionately benefit people of light skin tone while disadvantaging people of color. Americans must look at the root causes, the pattern of thinking that sustains it, and evaluate the circumstances and the laws that enable it to continue. School systems need to acknowledge and correct the way minorities are taught and treated and correct the way their stories are told. (Bell, 2020 p. 2)

What?

Beginning with Old Leupp Boarding School, and advancing to the World War II Japanese-American Isolation camp that was later housed in the same buildings as Old Leupp Boarding School, the emphasis of this curriculum is differentiated treatment of groups because of their ethnic background and cultural differences. It concentrates on the connections between the boarding school students and the Japanese-Americans assigned to the isolation camp. By bringing the history of these two groups together, the understanding of local and national history becomes much clearer and provides a multi-cultural aspect of presentation sometimes missing from school textbooks.

The focus of this curriculum is to walk the students through an exploration of incidents of ethnic inequality and to leave them empowered to become world changers. There is no reason for the children to feel a sense of guilt over what has happened in the past. They clearly were not the perpetrators of these harsh conditions. The students descended from the groups that were sent to stay in boarding schools or interned in the relocation camps need not feel an increasing sense of victimization. These are the stories of their ancestors; whose stories need to be told in order to make sense of today's world. The focus should be on accurate presentation of history and learning from it in order to generate a better world now and a future world of true equal opportunity.

Teaching Strategies

To begin, the students will learn about the Old Leupp Boarding School on the Navajo Nation in Leupp, Arizona. They will learn about the historic formation and location of the school, its philosophy, operation and closure. They will build physical models of the school that they will modify to represent the school's growth and programs. They will compare the course of study, the conditions and attendance to those in their own school today. They will read short excerpts from interviews with former students and summarize their observations from those excerpts along with their own comments.

Secondly, less than a year after Leupp Boarding School closed, it was converted into the Leupp Isolation Center for Japanese-Americans during World War II, so there is a natural flow of

history to the connected subject of a second ethnic group on the same piece of land that suffered issues of inequality during this same time period. It is important to include this cultural group because Asians have been targeted with hate crimes again recently as a result of suspicions regarding the origins of covid-19 (Cabral, 2021).

The Japanese-American relocation unit has an emphasis on very short children's stories and short excerpts written and told by Japanese-Americans who were victims of forced resettlement in internment camps at the hands of other American citizens. This will need to be prefaced with a short informational session about World War II's Allies and Axis powers, but not the causes or results of the war. There is no intention here to teach about World War II itself. The students will explore the prevailing mainstream American societal attitudes toward Japanese-Americans during that time period, including why Americans were so worried that they focused their fear on another group of American people so strongly that they placed them in internment camps. The short stories I have chosen, *Baseball Saved Us* by Ken Mochizuki and *A Place Where Sunflowers Grow* by Amy Lee-Tai, are elementary level reading and illustrate clearly the conditions in the camps while still being child-friendly. The students will discover that an all Japanese-American military unit was formed from volunteers from relocation camps and served in a highly distinguished capacity. The unit will move onto the situation that led to the removal and isolation of some of the internees at the Manzanar Japanese-American relocation camp who were then joined by "troublemakers" from other camps and sent to the high security Leupp Isolation Center. The Leupp Isolation Center did not last long because of the lack of charges against the detainees and was closed. The students will use their previous models of the Old Leupp Boarding School and add the four guard towers and fencing to represent the isolation camp. The unit will mention the end of the war, the general reception of the Japanese-Americans back into society and the \$20,000 repayment and apology by the US government for their internment. It will mention when the Japanese-Americans were given the right to citizenship and the right to vote. A comparison between the Navajo Code Talkers and the Japanese-American Military 100th battalion and 442nd Regimental Combat Teams is an option the teacher could choose to implement at this time.

Students will interact in small group discussions to expand the ability for students to share and process what they have learned more personally than would be able to occur in a full class setting. The group's members will work together to sort short quotes to compare and contrast information, summarizing their discoveries with their own written analysis statements. They will make a quick draw poster and will then report to the class by sharing that poster.

The students will participate in a consciousness processing assignment. This project will be chosen by the individual student. Examples might be: the creation of a personal poem featuring their thoughts about their own ethnicity, an ethnic-related short story written by themselves, a shadowbox featuring items of their culture, or use of technology to produce a slideshow or a video.

Lastly, the class will work to redefine their own individual and collective roles concerning racial equality. They will examine how they can help shape the direction of themselves, their community and their nation. The end project would be one long, whole-group created poster to

define those commitments. The poster can be hung to remind the students of their mindful decisions toward social justice.

History of Old Leupp Boarding School

Brief Navajo Nation Background

The Navajo people, also known as the Diné, had long ago settled into their homeland bordered by the four sacred mountains. The tribe's presence was troublesome to new settlers arriving in the last half of the 1800's who wanted to live on and use those same lands and there were incidents with the US military, so Fort Defiance was built to control conflicts between the groups (Ault, 2018). Brigadier General James Carleton enlisted Kit Carson, the famous "Indian killer" to bring an end to the Indian resistance. His troops attacked and caused the surrender of 10,000 Navajo people whom they moved in forced marches during 1863 – 1866 to Fort Sumner, where the Bosque Redondo Reservation was located. These deadly 250 to 450-mile marches, depending on the route taken, are known as The Long Walk (Smithsonian, 2019). Between The Long Walk and the forced internment at Bosque Redondo, a fourth of the Native peoples moved to this location did not survive the experience of starvation, inadequate shelter and disease. 2,000 lie in unmarked graves at Bosque Redondo. It was apparent that life could not be sustained under these harsh conditions. As the pallid conditions and photographs became public and pressure increased for change, the United States' strategy for management of the tribe shifted. In 1868, treaty negotiations began. Manuelito and Chief Barboncito negotiated for the Navajo to return to their homeland (Smithsonian, 2019). The treaty of 1868 also stated that all Navajo children between the ages of 6 and 16 would face compulsory English schooling (United States Government, n.d.). Due to the vastness of the land and the widely spaced population, it would be some years before the schools would be built on the Navajo reservation.

Philosophy Behind Boarding Schools

Before boarding schools, Navajo children had already been taught traditional skills by their families. They were taught young how to care for sheep, hunt, weave, build, cook, plant and harvest, how to toughen their bodies, maintain cleanliness, think carefully, show respect, to know which plants had useful properties and to understand cultural beliefs. They had a strong sense of family. They knew all they needed to know to live the Diné life.

The Native American people had and still have strong communities. It was precisely the strength of these families and communities that the United States government saw as the core situation that must be changed if the "Indians" were to become "civilized" (Davila, 2020 p. 131). In the 1880's, the policy of war against and removal of tribes to Indian territories and reservations began to change to a new government policy of assimilation of tribes into the Americanized form of European culture by retraining the Indigenous peoples to live like the settlers around them (Two Bears, 2019 p. 106). Under the influence of Richard H. Pratt, Indian boarding schools were structured to separate Native American children from their parents and the influence of their culture. He is the one famous for contemplating General Phillip H. Sheridan's phrase, "The only good Indian is a dead Indian," and revising it to the saying "Kill the Indian, and save the man." The resulting Indian boarding school model, replicated nationally, would be to take a strong

military approach to discipline and implement a highly regulated school regime to retrain the children away from their Native identities (Kliewer et al., 2020).

Old Leupp Boarding School

It is difficult to find information specifically about the Old Leupp Boarding School. Earlier students were not interviewed and have now passed away. The school closed in 1942, and apparently only a few of those who attended, mostly in the school's final years, were interviewed and their stories recorded. There are some old government school documents that give a little additional information.

Leupp Boarding School, now known as Old Leupp Boarding School, was a Bureau of Indian Affairs facility open from 1909 - 1942 (Two Bears, 2019 p. 178). It started out under the initial structure of military style schools, but was somewhat modified as were other Native boarding schools after the Miriam Report came out in 1928, which exposed the appalling conditions in the Indian boarding schools and recommended changes (Davila, 2020 p. 130). The records indicate that there were changes in the conditions at the Old Leupp Boarding School between the early years and later years of its existence, although student hunger was a theme that carried throughout.

At the school's opening, the original student capacity at Leupp was easily filled with 69 children. The school was then enlarged in the early 1920's because there were many more school aged children living in the area than the school could house. Many Diné parents were reluctant to send their children to the boarding school. Hired school agents and policemen went in groups to the surrounding areas and would sometimes forcefully physically remove children they discovered from their homes and deliver them to stay at the boarding school. Parents were threatened with jail if they did not comply (Two Bears, 2019 p. 129). This was traumatic for both the children and their families and may have reminded them of the military round-ups and forced removal of the tribe to Fort Sumner in 1868. Throughout the history of the school, mandatory attendance was enforced by policemen. During the earlier years of Leupp Boarding School, children were allowed to go home only during the summer, staying at school even during Christmas. In the latter years of the school, they were allowed to go home for some school breaks as well as during the summer months (Two Bears, 2019 p. 211). Leupp achieved its highest enrollment in 1928 when it had 407 students staying at the boarding school (Two Bears, 2019 p. 164).

Hunger was a continuing theme with students who used many creative methods to obtain food for themselves rather than to starve. These are some of the methods students mentioned in their interviews with Davina Two Bears in her dissertation *Shimásání dóó shicheii bi'ólta' My Grandmother's and Grandfather's School: The Old Leupp Boarding School, A Historic Archaeological Site on the Navajo Reservation*. Girls sometimes hid food in their bloomers or socks to carry it out of the lunchroom. Some students worked together to steal bread in the evening as it was set out to cool. Children snuck watermelon from the school garden. Some of the children went through the staff dining room trash cans and ate whatever they could find there. One inventive student created a gun that he hid and used to shoot rabbits to both eat himself and to sell to others. There was mention of school employees routinely taking the fruit that was supposed to be for students so that the students had to do without. Students from the

latter years spoke of being allowed to have visitors come to the school, who sometimes brought an abundance of home cooked food that they were allowed to share with other students. In the last years before the school closed for good, girls who were taking cooking classes were sometimes allowed to cook mutton stew and frybread and their teacher would invite another class to eat with them. In this way, Leupp was unique. Most boarding schools did not provide the teaching of Native cultural skills. (Two Bears, 2019 p. 241 & 242).

Leupp had one Navajo teacher who taught the girls to weave Navajo rugs, but she taught none of the academic subjects. The other teachers were white. Native workers were hired to do labor or lower level jobs only (Two Bears, 2019 p. 167). This thinking was mirrored in the “vocational training” the students were given. They were taught skills that would only prepare them to do subservient jobs such as farm labor, carpentry, general office work or groundskeeping for boys and to sew, do menial work in the hospital, cook, clean and do laundry for the girls. Students were impressed through this training that they would not be holding skilled jobs in the future (Two Bears, 2019 p. 150).

Considering vocational training, it was discovered during a governmental inspection that, “... in 1920 many of older boys had been purposely held back in the same grade for several years to provide needed labor at the school farm. OLBS teachers and staff retained many of the oldest boys from age fifteen to nineteen in the first to sixth grades at about three years per grade” (Two Bears, 2019 p. 154).

This situation prevented them from attending academic classes and obtaining a good education. This was at least temporarily remedied, but a 1941 school report showed that older students only attended half days of academic schooling and that the rest of the day was vocational training (Two Bears 2019 p. 174). This was not unusual though, because most of the students in the school never learned to read at more than a lower elementary level. There was not even a library at the school and what little free reading material they had access to was far too advanced for most of the students to read (Two Bears 2019 p. 107 & 159).

According to the interviews in Davina Two Bears’ aforementioned dissertation, throughout the history of the school, the students’ hair was cut short and their own Native clothing was taken away from them and replaced with school clothing (Two Bears, 2019 p. 194). It appears that in the earlier years that there were uniforms and that later the students either received well-worn hand-me-down clothing or sewed their own dresses during vocational classes (Two Bears, 2019 p. 191 & 215). The girls were issued high topped lace up boots. (Two Bears 2019 p. 204). Students with Navajo names were assigned an English name that they were required to use. Sometimes they were allowed to choose the English names that would replace their own (Two Bears, 2019 p. 193). They had to attend an adjoining Presbyterian church two to three times a week (Two Bears 2019 p. 210).

The school started with a nurse, then eventually added a doctor as the numbers of students grew. In 1918, the doctor quit because he needed more help. The resulting lack of health care at the school went on for nine years so that sick children were mostly on their own. Parents were often not contacted about their child’s illness until after a student died (Two Bears, 2019 p 141).

Students who attended Leupp recalled a bugle sounding in the morning to wake them up. They would all do exercises before breakfast and would always march in military style between buildings (Two Bears, 2019 p. 218).

Discipline was strict. Students were required to speak only English and were not allowed to speak any Navajo. The punishment for this was to be forced to eat soap. This soap made the students sick and caused blisters in their mouths (Two Bears 2019 p. 213 & 215). The interviews revealed that objects were used to hit the children for discipline. Items named were a leather whip-like instrument, “switches, belts, rulers and ropes” (Two Bears 2019 p. 226). The students wrote in later years that punishment was lighter if given by Native employees of the school. One Hopi employee, Lydia, who was beloved by the students died during her employment at the school (Two Bears, 2019 p. 224).

Many students were very lonely for their families. Boarding school students survived the hunger and loneliness by helping each other. The older girls and boys would take care of younger relatives by showing the protection and care of k’e’ as much as they were able (Two Bears, 2019 p. 218 & 227).

An undated chart compiled from three of the earlier years of the school lists reasons students dropped out of school. Among other reasons, there were 18 deserters that ran away, 11 were too sick to attend school, 26 had tuberculosis, and 24 had died. 82 transferred to other schools (Two Bears 2019, p. 179).

The school closed in 1942 due to repeated incidences of flooding that caused the buildings to be unsafe and was turned over to the US Department of the Interior. A little more than a year later, in 1943, the old Leupp Boarding School site was turned over to the War Relocation Authority (WRA) and quickly modified to be a Japanese-American Internment Camp (Hansen, 2020).

The Navajo Code Talkers

Numerous Navajo Code Talkers attended boarding schools in which they faced compulsory attendance. Some ran away from their boarding schools in order to enlist in military service during World War II. The Native language that the students spoke that had been forbidden in boarding schools became the valued unbreakable code that allowed the United States to win the war. Despite their valuable service, the Navajo faced heightened suspicion and danger on the battlefield due to their physical appearance which was similar to that of the Japanese enemy troops. Even after having provided vital military service in World War I, the Navajo were not considered to be US citizens until 1924 and then, despite their distinguished service during World War II, they were not allowed to vote until 1948. (Tohe & O’Grady, 2012 pg. 5). They were highly decorated as individuals, but were not received with national honor when they first returned home from the war. In 2001, Gold Congressional Medals were awarded to the original 29 Navajo Code Talkers who developed the code and Silver Congressional Medals were awarded to all those that joined the program after the code had already been developed (Santora, 2020). Notably, the boarding schools continued to forbid the use of the Navajo language at schools up until the early 1960’s. (Tohe & O’Grady, 2012 p. 5). Lemuel Yazzie and Joe Morris Sr. were two of the code talkers that had formerly attended Old Leupp boarding school.

History of Japanese-American Internment at Leupp Isolation Center

Background of Japanese-American Internment

Japan invaded Pearl Harbor on December 7, 1941. The resulting panic in the United States caused an immediate rise in anti-Japanese sentiments. Americans along the west coast feared that Japan would attack the US homeland areas where they lived, or that the high number of American citizens of Japanese descent living on the west coast would assist Japan in spying or sabotage. President Franklin D. Roosevelt signed an executive order to relocate all Japanese-Americans out of the west coast zone into quickly constructed Japanese-American Internment Camps. The Americans of Japanese descent had a very short time to comply to the orders to show up at centers so they could be moved to the camps. As a result, many sold homes, household goods and even store inventories at a small percent of their true worth, not knowing when they would be allowed to return. They were allowed to take only what they could physically carry with them to the camps. This executive order resulted in 120,000 people of Japanese descent being relocated and interned in centers with armed guard towers and barbed wire fencing to enforce their detention. More than two thirds of these internees had been born in the United States (Independence Hall Association, 2021). Not one Japanese-American was ever convicted of committing a serious World War II crime of espionage or sabotage (Burton et al., 2016).

Conditions Spark Resistance

One of the larger relocation centers, Manzanar, was located in California on land that had formerly been home to the Owens Paiute tribe. Nearly 10,000 Japanese-American internees lived there. Tar papered buildings that had been quickly and poorly constructed were too hot in the summer and too cold in the winter. Dust storms blew dust in through all of the cracks. In addition to the poor living conditions, unrest had gradually been growing within the populace at Manzanar due to some informants within the camp making accusations to officials against their fellow internees. It was also discovered that disappearing meat and sugar rations meant for internees' mess hall meals were being sold or consumed by camp officials. The internees' general irritation with the idea of law-abiding Americans being unfairly imprisoned within the barbed wire boundaries added its weight to the overall camp unrest (Redsteer, 2008). Harry Yoshio Ueno is one of the most well-known Japanese-Americans interned at Manzanar. He lived with his wife and children and worked in his block's mess hall. In an effort to better the conditions in the camp, he organized a union to try to stop the theft of meat and sugar (Redsteer, 2008). He was arrested one evening for a crime he did not commit. One of the camp's internal informants, Fred Tayama, was beaten by six masked men on December 5, 1942, and he accused Ueno of being involved. Ueno was taken to the camp jail. When the other camp members heard of this, they formed committees to try to secure his release. When this failed, the internees began to gather in large groups of at various areas of the camp. The evening of the next day, a large crowd of several thousand angry internees gathered to force Ueno's release. Military police were called in, first firing tear gas and then firing upon the unarmed crowd. Two Japanese-Americans were killed and nine more were wounded. Ueno was removed to off-site jails for over a month. He and fifteen other Manzanar men were then moved to a temporary isolation center in Moab, Utah. "Troublemakers" from other camps were sent to join them over

the next several months. No formal charges were made for any of the detainees sent to Moab. They only had to be identified and sent by the directors of the Internment camps for allegedly causing trouble (Hansen, 2020).

Noncompliant Transferred to Moab and Leupp

In the meantime, a high-security isolation unit was being prepared in Leupp, Arizona, at the site of the old Leupp Boarding School to hold the growing Moab group. Guard towers were installed as well as barbed wire fencing. 150 military personnel were stationed there to keep guard over the internee population that would never grow to be more than 76 men, instead usually holding between 50 – 60 (Hansen, 2020). The original director of the Moab isolation camp was Raymond R. Best, but due to his frequent absences, Francis Fredrick, a former penitentiary guard was in charge. Fredrick used bullying and harassment against his prisoners at Moab, especially those from Manzanar. Several weeks before the move to the Leupp facility, he had seven men, including Ueno, sent into Moab to county jail for unlawful assembly for protesting a camp rule that he then immediately rescinded. When the transfer to Leupp occurred by bus for most of the prisoners,

“Frederick sadistically arranged to have Ueno and four other of the jailed dissidents in Moab transported to Leupp on the back of a flat-bed truck in a coffin-like box in which, wedged together in a five-by-six-foot space with only a small hole in back for air, they nearly suffocated during the thirteen-hour drive” (Hansen, 2020).

Moab’s Isolation Camp’s Raymond Best now became the original director at Leupp Isolation Center, taking Francis Fredrick with him. Best was soon replaced by Paul Robertson, whose previous job encounters with Japanese-Americans had been positive. Before Best left, more prisoners arrived at Leupp’s isolation camp from the Tule Lake and Topaz camps. Best and Fredricks did not believe that the charges against these new prisoners were sufficient to justify their incarceration in a high-security prison. Fredricks began to make files about the newly arriving prisoners. A month after Best left, Fredrick brought his stack of case studies to the new director, Robertson. Robertson was more than receptive. He contacted the WRA director, Dillon Myer, about the lack of substantial evidence used to send inmates to Leupp. Robertson made a trip to Washington D.C. to see the director, taking the files with him. Some of the men sent to be interred at Leupp did not know why they were there. One man was sent to the Leupp isolation facility for calling a white nurse “an old maid.” Others were there because they did not pass a required loyalty test in which they had to state that would be willing to join the U.S. military and renounce the emperor of Japan (Hansen, 2020). This hesitancy toward the loyalty test was partially a result of the fact that Japanese people born in Japan were not allowed to become United States citizens until later years, after the Immigration Act of 1952 was passed that eliminated that barrier (Hong, 2020). To renounce Japan during internment years made signers fear they might become the citizen of no country at all.

A Leupp Review Committee was formed that consequentially recommended that Leupp Isolation Center should be closed. The facility closed to inmates on December 2, 1943, after a little more than six months of operation. In September of 1944, it was clear that there would be no further need for the facility and it was turned back over to the Interior Department (Hansen, 2020).

Relocation Ends

The last of the Japanese-American relocation camps closed in 1946 (History.com Editors, 2009). The internees returning to their previous homes found damage and theft (Varner, 2017). They were treated with such great prejudice that they found themselves fearful or isolated. Later, the McCarran-Walter Act of 1952 gave Japanese-Americans the ability to become US citizens, and citizenship provided them the right to vote. In 1988 (Panetta et al., 2020). Congress issued a payment of \$20,000 to each living survivor of the Japanese-American internment camps and issued a public apology for the unprovoked internment of its own citizens (Independence Hall Association, 2021).

Japanese-American Military Service

After the bombing of Pearl Harbor, despite enduring the prejudice and interment in relocation camps and partially due to the influence of the loyalty test, 19,000 Japanese-Americans volunteered for and served their country in two segregated units, first the 100th infantry battalion and later the 442nd Regimental Combat Team which eventually absorbed what was left of the 100th battalion. The 100th battalion was nicknamed “The Purple Heart Battalion” due to bravery and high casualty rates during battle. Some Japanese-Americans also served in the Military Intelligence Service. Most of the volunteers in all three units served in order to prove their loyalty to the United States. In 2010, Congress decided these three groups of Japanese-Americans should be awarded the Congressional Gold Medal for their selfless service. (Smithsonian, 2017).

Classroom Activities and Student Assessment Plan

Making models: Students will build models of Leupp Boarding school and modify it to add new buildings, the earth mound to retain water, the bridge, and later modify it to become the Isolation center with guard towers and fencing. They will photograph each step and make a display of the photographs.

Circles of thought: For the boarding school, make three circles, a large one with a medium one inside of it and a smaller one inside of the medium one. The outside circle will represent the U.S. government, U.S. military and settlers. The middle circle will represent the Navajo people, parents, elderlies, and tribal government. The inner circle will represent the children who lived at the boarding schools. Students will work in small groups of three to four students to organize and make a labeled, poster-sized representation of the three categories of groups and their viewpoints about the boarding school factors. These viewpoints will be expected to be specific, not generalized viewpoints.

Circles of thought: For the Japanese-American internment: Make three circles, a large one with a medium one inside of it and a smaller one inside of the medium one. The outside circle will represent the US government and the communities on the Pacific coast. The middle circle will represent the Japanese-American people. The center one will represent the Japanese-Americans transferred to the Leupp Isolation Center. Students will work in small groups of three to four students to organize and make a labeled, poster-sized representation of the three categories of

groups and their viewpoints about the relocation and internment factors. These viewpoints will be expected to be specific, not generalized viewpoints.

Journal/Diary Entries for comparison/contrast analysis: Students will journal one of their own, personal school days, using their own name and identity. They should include leaving home to go to school, how they arrived at school, what they did once they got to school before they went into the building, what subjects were covered and the basic content of those subjects, describe their lunch and playground time, describe how they were treated by staff and other students, explain how they got home and describe the place they sleep.

The next day they will journal the same information, but instead, they will be an Old Leupp Boarding School student. They may choose their own name. They will journal the same activities listed above, but they must use accurate information from what life in the boarding school was actually like.

An accommodation for students who are second language students or who receive accommodative services would be to give them a pre-made sentence stem for each sentence needed on a paper worksheet and have them finish the sentences instead of creating the whole sentence on their own. This would allow them to concentrate on content and essentially shorten their assignment to a reasonable length while still requiring each piece of information.

Alignment with Standards

Diné Standards for Grades 4-6:

History Standard: Concept 3.PO 3. I will identify the captivity and the hardship that affected Diné people.

History Standard: Concept 4. PO 3. I will illustrate/draw examples of time passage in architecture/housing, community developments.

Arizona State History Standards for Grade 5:

5.SP2.1 Explain why individuals and groups during the same historical period differed in their perspectives.

• 5.SP3.3 Compare information provided by multiple sources about events and developments in the United States

Resources

Teacher Resources:

Two Bears, D. R. (2019). *0RWIS34RfeSDcfxkd09rT2Shimásání dóó shicheii bi'ólta'IRWIS34RfeSDcfxkd09rT2 - my Grandmother's and Grandfather's school: The old leupp boarding school, A historic archaeological site on the navajo reservation* (Order No. 22616943). Available from ProQuest Dissertations & Theses Global; Publicly Available Content Database. (2305191109). Retrieved from <http://search.proquest.com.libproxy.nau.edu/dissertations-theses/em-shimásání-dóó-shicheii-bi-ólta-my-grandmother/docview/2305191109/se-2?accountid=12706>

<https://www.youtube.com/watch?v=LeBKBFAPwNc>

The above video is George Take giving a TED talk about Japanese-American Internment

<https://www.youtube.com/watch?v=C83Vd0Qx3sk&t=320s>

The above video is entitled American Heroes: Japanese American World War II Nisei Soldiers and the Congressional Gold Medal

<https://davidyamane.com/2017/07/16/pilgrimage-to-leupp-isolation-center-arizona/>

This website shows the ruins and land characteristics of Leupp Isolation Center and Leupp Boarding School site.

Student Resources:

Books:

Baseball Saved Us by Ken Mochizuki ISBN 1-880000-19-9

A Place Where Sunflowers Grow by Amy Lee-Tai ISBN 10: 0-89239-215-5 or ISBN 13: 978-0-89239-215-5

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This is a very good, short summary of how Leupp Isolation Center came to be.

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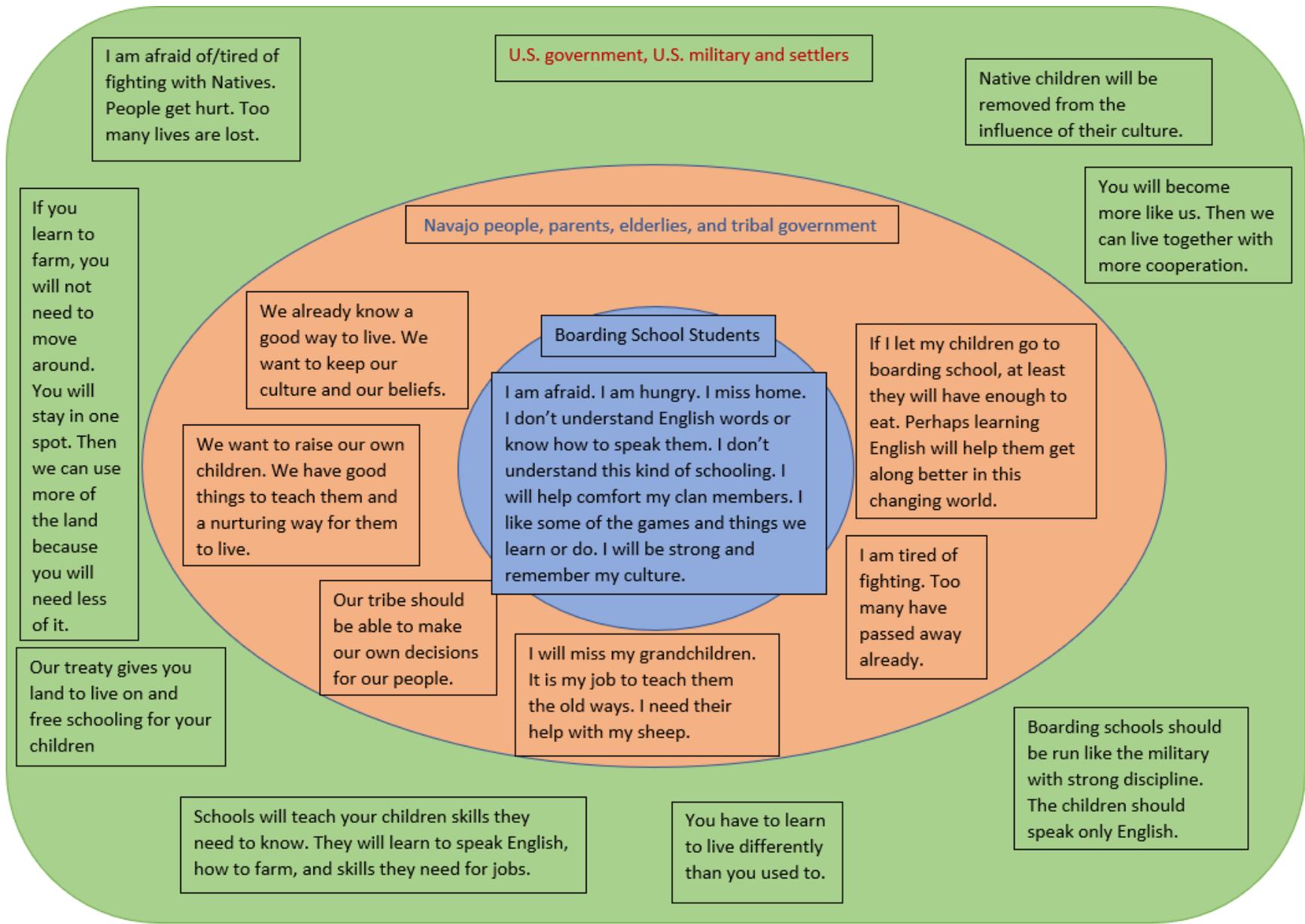
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Maps for Making Student Models

Note: There are several old government maps of the Leupp Boarding School/Isolation Center that do not agree with each other in details of placements of buildings, roads, etc. Careful work has been done here to combine information to form maps for student models as accurately as possible.

Levee: The levee is 8 ft tall. It was built by the New Deal Civilian Conservation Corps in the 1930's. There were some buildings built for the Conservation Corps within the northernmost area of this map, but I did not include them in my maps because I could not tell what the buildings were or what they were for. When the Conservation Corps left, their buildings were left behind. The Little Colorado River is on the same side of the levee as the school. The levee did not keep the water out of the school, which flooded badly in 1927 and even worse in 1938. The school eventually closed because of the accumulated flood damage in 1942. A road was built on top of the levee after the boarding school and Isolation Center closed. This road is not shown on these maps and should not be shown since it is newer than the maps.

Clinic: The school had been open for some time before a clinic was built. Later, a new hospital/clinic was built.

Teachers' residence and employee dining hall: The teachers' residence and dining hall were north of Route 6932. There are no photos that I am sure are of either building. Both were probably wooden because the Isolation Center was allowed the use of only two large red sandstone buildings, besides other non-sandstone buildings.

Laundry: A windmill, short water tank and a laundry slab are located together. The laundry slab probably used to have a small laundry building on the slab. They are next to the teacher's residence (square) and dining hall (rectangle) (see photo of windmill and tank)
<http://www.discovernikkei.org/en/journal/2008/6/28/enduring-communities/> (Redsteer, 2008)

Boarding school and dormitory: The original red sandstone boarding school area (see photo) <https://www.intermountainhistories.org/items/show/52> shows the same building entrance as the photograph next to it with the five Japanese-American internees (Flanders, 2019). The students originally lived in and attended school in the original red sandstone building. Later on, they built the new dormitory shown in my maps. In the new dormitory, facing the building looking north, the boys were housed on the right side and the girls were housed on the left side. There was a courtyard in between the sides of the dormitory with a basketball court. There is no information whether it was a cemented area, but it was possible to roller skate there. In later pictures, the original sandstone school building had another large sandstone building added beside it. This appears to have been built as more students attended and the school needed more room for classrooms. (see photo)
https://jan.ucc.nau.edu/~ll3/beauty/thematic_units/slb23/old_leupp_boarding_school.html

Water tower: The water tower was 60 foot tall. (see photo below)

Trading Post: The Leupp trading post (see photo below) was very near to the school, just off the school grounds.

Sentry building: The small sentry building (no photo) was probably built when the school became the Leupp Isolation Center. Students should add it when changing the original school model into the isolation center. It is no longer there today.

Superintendent's house: The superintendent's house was wooden with a rock chimney. (see photo) https://www.nps.gov/parkhistory/online_books/anthropology74/ce14b1.htm (Burton et al., 2000)

Nurses' residence: The nurses' residence was a wooden building with a porch.

Presbyterian Church: There is no picture of the Presbyterian church complex. The church was still standing and in use in 2008. The church building is still standing now, but is not listed as a church.

Cemetery: I will not add a picture of the cemetery out of respect. Do not model the cemetery out of respect for the traditional Native students' families' beliefs. It was located some distance north of the Presbyterian Church complex.

Note: "Cyclone fencing" (chain link) was invented during World War II. It was called that because even in a strong wind, it would continue to stand. Posts were placed in concrete, then the chain link fencing attached. Leupp Boarding School had no fencing. When it turned into Leupp Isolation Center, this type of fence with barbed wire added to the top was installed to make it more escape proof. There are no photos of this, so the area enclosed by the fencing will be determined by the students making the model.

Note: There are no photos of the four guard towers added to the Leupp Isolation Center, but there are numerous accounts of there being four. Guard towers were tall, simple towers that guards could climb a ladder up to and then enter to stand watch with guns. The guards were posted 24 hours a day. They watched the inhabitants of the isolation center compound and prevented their escape. Students can search for a model online or be given one by the teacher. The location of the guard towers, like the fencing, are unknown.

https://www.nps.gov/parkhistory/online_books/anthropology74/ce14.htm (Burton et al., 2000)



Internees at the mess hall at the Leupp Isolation Center

https://www.nps.gov/parkhistory/online_books/anthropology74/ce14.htm (Burton et al., 2000)



Five Japanese-American internees at Leupp Isolation Center taken by a visitor from Lowell Observatory. Harry Ueno is squatting in front in the white shirt. Photo archives.



Sixty-foot water tower at Leupp Boarding School. Museum of Northern Arizona photo archives.



Leupp Trading Post. Museum of Northern Arizona photo archives.

Below are the maps that the students should use to build and label their models of the Old Leupp Boarding School. They should take some photographs of the model they build. Next, they should use the second map of the Leupp Isolation Center to convert their original school model into the isolation center and take a second set of pictures. It might be helpful to put up a sign at the entrance to label the school first, then after the conversion, change it to reflect that it is now an isolation center. The entry near the trading post appears to be the main entrance. This is the suggested sequence of making the models.

Leupp Boarding School Model

Step 1: Draw the model on a large sheet of cardboard. Put in the roads only.

Step 2: Students make the model buildings to corresponding size for the cardboard area.

Step 3: Students place the buildings/structures in place in the order that they were constructed for historic accuracy as

much as is possible with the information we have. They should photograph each time several structures are

added to document the growth and changes.

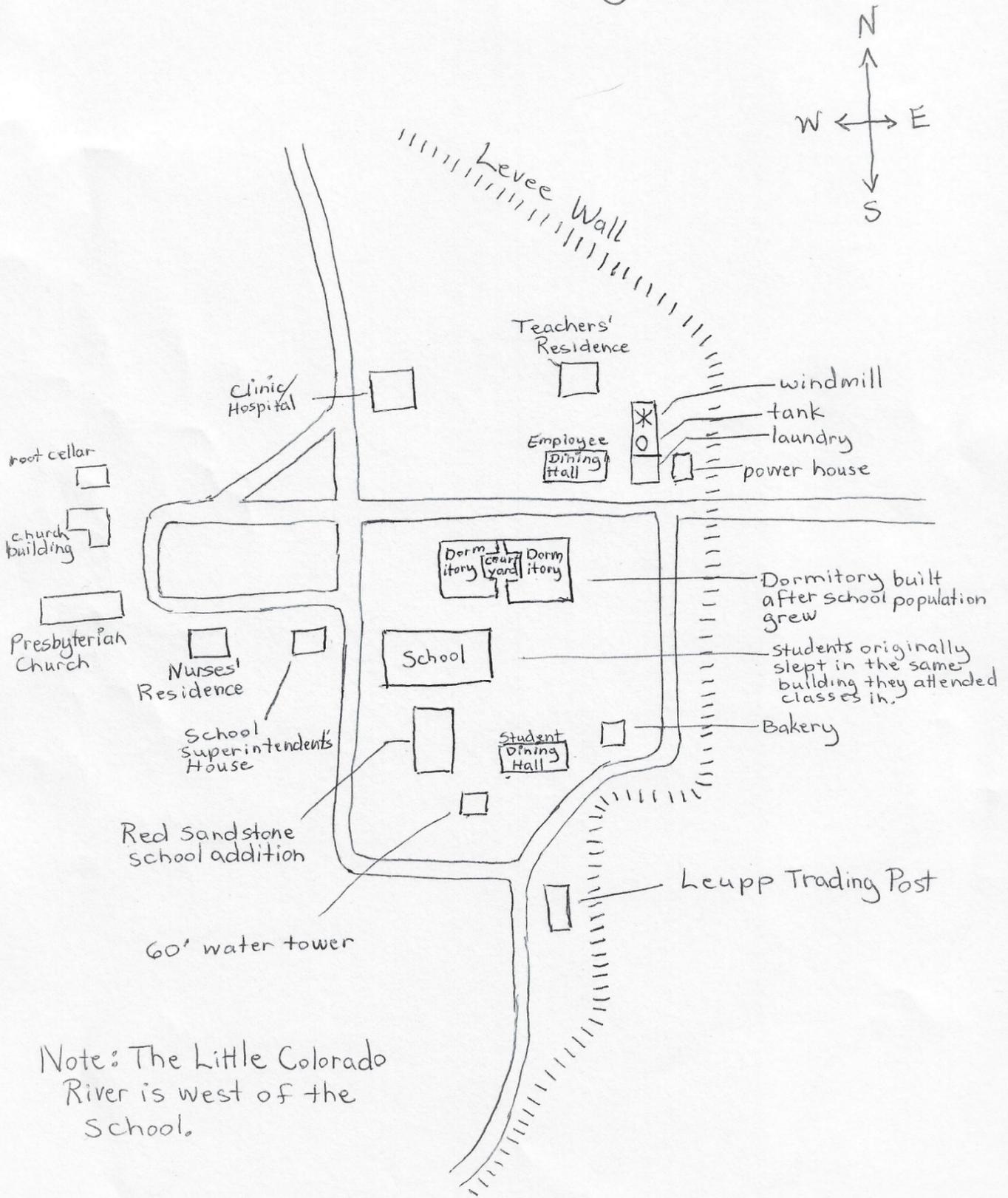
1. The main red sandstone building that was the original building. On the map it is labeled "school"
2. The Superintendent's house
Photograph the model.
3. Power house for burning coal
4. Windmill, tank and laundry house
5. Nurses' residence
Photograph the model.
6. Presbyterian Church property
7. Leupp Trading Post
8. Second red sandstone building next to the original
9. 60' water tower
Photograph the model.
10. Teachers' residence
11. First clinic for ill students
12. Levee wall
Photograph the model.
13. Dormitory
14. Dining Hall for students
15. Bakery
Photograph the model.
16. Build the hospital that is in the second map and place it next to the Superintendent's house
17. Dining hall for employees
Photograph the model.

Leupp Isolation Center

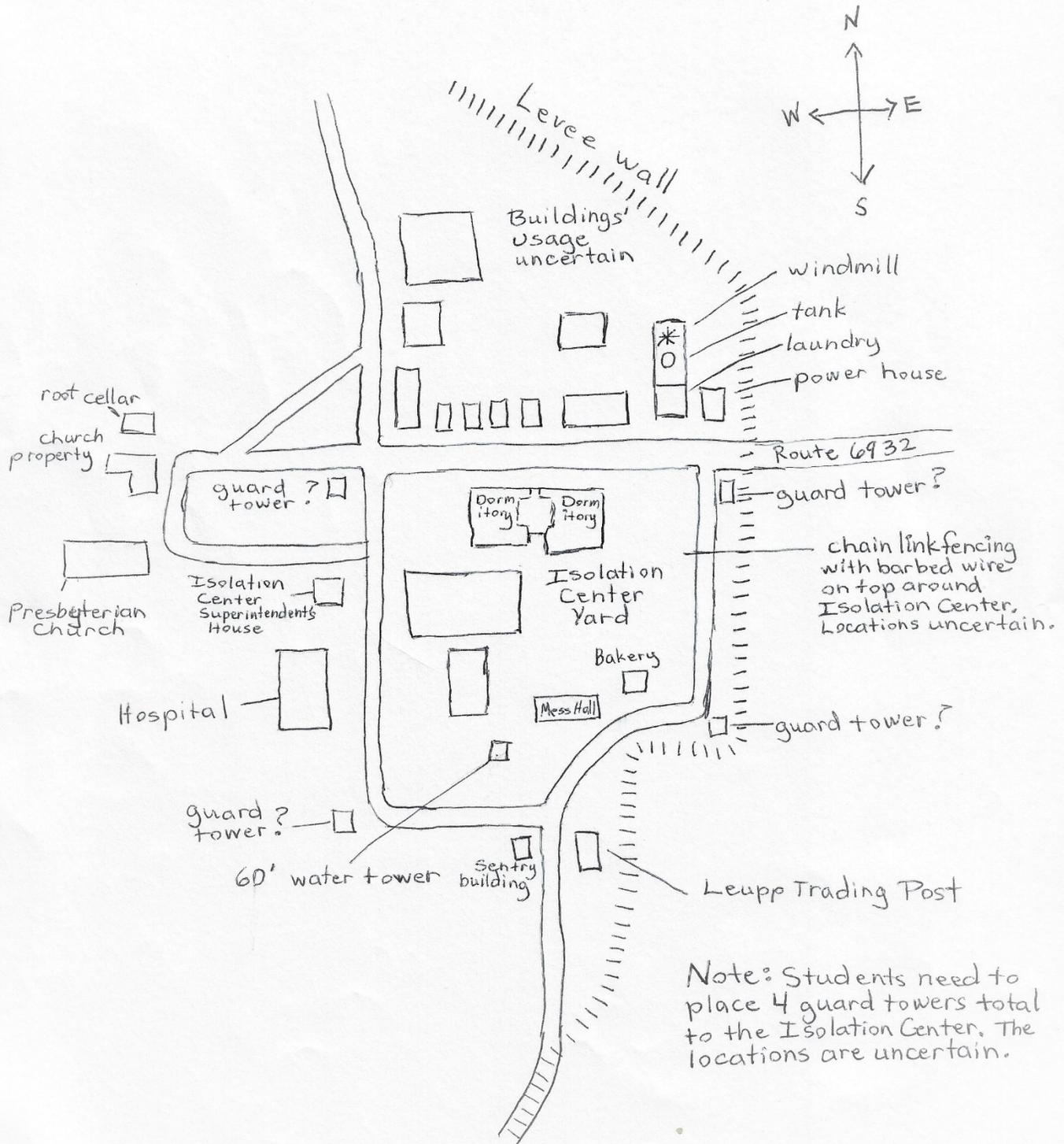
18. Start with the already constructed Leupp Boarding School. Add cyclone fencing with barbed wire at the top.
19. Four buildings to house guards next to the employee dining hall.
20. Add four guard towers
Photograph the model.

Use the pictures to make an informative slide show, a set of posters, an informative book, etc. as the students choose.

1937-Old Leupp Boarding School



1942 - Leupp Isolation Center



Note: Students need to place 4 guard towers total to the Isolation Center. The locations are uncertain.