



TOPAZ COMMUNITY OUTREACH PROJECT

OUTREACH SUMMARY

January 2023

SUMMARY OF OUTREACH

The Topaz Community Outreach Project's public outreach phase launched in June 2022 and involved multiple engagement and communication approaches. The primary methods for public engagement were in-person and virtual meetings, and an online survey. Each of these efforts is summarized in more detail below.

The project was advertised and promoted through several platforms and media outlets that included press releases, emails, a project website, and printed flyers. Japanese American organizations in the San Francisco Bay Area, Salt Lake City, and the community of Delta were contacted and played pivotal roles in promoting participation in the Outreach Project amongst JACL chapters, churches, and their membership and other community members. In addition, various media outlets shared information about the project and how to participate.

Stakeholder communities and individuals were also contacted directly by email to encourage their participation. These contacts included Topaz Museum subscribers, the Friends of Topaz Museum members, politicians, preservation and conservation professionals, and Japanese American community leaders. Flyers that advertised the project and included a QR code for the online survey were available at the Topaz Museum. In total more than 450 community members participated in one or more project activities.

MEETINGS

The objective of the in-person and virtual meetings was to expand upon and delve deeper into the results of the online survey in order to start planning both immediate and long-term preservation, commemoration, and interpretation surrounding the death of Mr. Wakasa. The meetings were developed and formatted as community planning meetings, aimed at finding out what the community feels is appropriate for an 80th anniversary commemoration and collecting suggestions and ideas on how to effectively and respectfully execute such an event. Attendees were told to think of the meeting as a brainstorming session in which they could freely share any ideas and thoughts they had. Because of the vulnerability that comes with sharing ideas and perspectives and in order to encourage honest and open engagement, the meetings were not recorded by the Project Team other than by note-taking. The participants were asked to respect this request in order to create a safe, respectful space in which people would not feel judged or subject to public scrutiny. Members of the Topaz Museum Board intentionally did not attend meetings. It was felt that their presence might stifle honest and open feedback.

At the Emeryville and San Francisco in-person meetings and in the virtual meetings, a group of outspoken people, apparently opposed to the Topaz Museum Board, tried to disrupt the

meeting agendas, wanting an open forum to discuss their issues with the Topaz Museum Board and the way in which it handled the excavation of the Wakasa Monument, the structure of the Topaz Community Outreach Project, and the absence of Topaz Board members at these meetings. The conversations at times were very loud and facilitators heard from some participants that they felt intimidated and uncomfortable because of the behavior, resulting in some people deciding they no longer wanted to participate in these outreach meetings. In addition, some participants used both audio and video recording devices to record portions of the meeting.

After the first meeting, feedback sheets were provided as they were in all in-person meetings, addressed to the Topaz Museum Board, so that attendees could communicate their concerns or questions directly to the Board. In addition, a slide was added to the end of the PowerPoint presentation given at every meeting, that listed the questions and issues expressed at previous meetings. The PowerPoint slide was updated after each meeting if new concerns were shared.

Below is a brief summary of the four in-person meetings and two virtual meetings that presents details of each meeting's format, location, number of attendees, and provides all comments and feedback received. In most cases feedback was submitted in written form. Written feedback has been transcribed verbatim, corrected only for spelling and grammar, in order to increase readability. This document is intended to share all the voices and words of the community stakeholders who participated in the Topaz Community Outreach Project. Their ideas were heard and appreciated.

In-Person

Registration for the in-person meeting was encouraged but not mandatory. Links to register were available on the project website which led to a Google Form that allowed individuals to register themselves, as well as guests to one meeting at a time. The in-person meetings were held in Emeryville, San Francisco, Delta, and Salt Lake City, in that order. Meeting space was generously donated by each of the organizations/churches at which the meetings were held. The basic structure and format for all of the meetings was the same with small additions, changes, and adjustments to each based on meeting space, number of participants, and feedback from previous meetings.

Meetings began with a presentation by Dana Ogo Shew, public outreach coordinator for the Topaz Community Outreach Project. This presentation provided attendees with an overview of the Topaz Community Outreach Project, background on the project's impetus, context for the meeting's discussion topics, objectives of the meeting, and an explanation of the meeting

format and instructions for how to engage and share feedback. After the presentation, participants were given a chance to ask clarifying questions about the project and the meeting.

The meetings were structured so that participants could move around the meeting space in order to visit four input stations, each of which asked for feedback on a different topic. Attendees were able to anonymously share their ideas on Post-it notes, through conversation with meeting facilitators, by voting for specific ideas being presented or adding their own. Each station was staffed by a trained facilitator who could answer questions about the specific input topic, assist attendees with the input methods, and engage in conversation about the topic. Facilitators took notes on these conversations summarizing their engagement with attendees which also included specific ideas and input and their overall impressions of participant feedback.

The four topics covered by each input station were:

80th Anniversary Commemoration Activities

This station asked attendees to provide more details about the two most popular suggestions given by online survey respondents as appropriate activities to commemorate the 80th anniversary of Mr. Wakasa's death: a ceremony at the site (55%) and presentations/lectures (25%). During the first meeting, two paper surveys, one focused on a ceremony at the site and the other focused on presentations and lectures, asked attendees to provide more specific details on how to plan and execute these suggestions.

The questionnaire that focused on a ceremony at the site asked the following questions:

- What kind of ceremony should be held?
- Who should lead it?
- Who should be involved?
- What activities or components would it include?
- Would you attend in person?
- How can people who cannot attend in-person still participate?

The questionnaire that focused on presentations and lectures asked the following questions:

- What types of presentations would you attend? (in-person, virtual, discussion, workshop, etc.)
- What would you like the presentations to be about? (Mr. Wakasa's life, Mr. Wakasa's murder, violence in camp, resistance in camp, monuments in camp, preservation/conservation, archaeology, etc.)

- Are there certain professionals, institutions, researchers, etc. that you would want to see lead or participate in these presentations?

Participants were also encouraged to add any additional ideas or suggestions to the back of the paper. A facilitator staffing the station was also available to answer questions, engage in discussion, and record input by taking notes.

Based on the low response rate using the paper surveys, the subsequent meetings used poster boards to allow responses by Post-it, voting by stickers, and writing in original ideas. The poster board about a ceremony at the site had four prompt questions:

- What kind of ceremony?
- Who should be involved?
- What activities or components should be included?
- Would you participate or attend?

The poster board about presentations and lectures presented two columns of ideas for types of presentations and lectures as well as the possible topics they should cover:

What type?

- In-Person
- Virtual
- Discussion
- Workshop
- Film/Multimedia
- Interactive
- Performance

What topics?

- Mr. Wakasa's life
- Mr. Wakasa's death
- Violence in camp
- Resistance in camp
- Monuments in camp
- Preservation/Conservation
- Archaeology

Attendees could use stickers to vote on the ideas they liked the most. They could also write in additional ideas that others could then vote on.

Valuing the Monument and Site

To help gauge how visitors will interact with the site and the stone in order to accurately understand interpretive planning needs, especially those that may impact the site, this station asked attendees about how they value the monument and the site. The poster board prompted discussion and encouraged Post-it responses by asking:

- Do you value the monument and the site differently? Why? Why not?
- How important is it to you to see the original stone monument? How would you feel about seeing a replica?
- How important is it to you to visit the site of Mr. Wakasa's killing? If you saw the monument at the museum, would you also go to the site?

The presentation at the beginning of the meeting provided some needed context and background for this station that included the history of vandalism at the site, impacts of visitation to the site, accessibility of the site, descriptions of the stone monument, current conditions, and updates on efforts towards stone conservation and preservation. Responses to the questions at this station could influence interpretive planning, improvements and development at the site, and long-term protection of both the site and the stone. For instance, if responses overwhelmingly indicate that many people will visit the site even if they view the stone in the museum, creating accessible paths to the site and protecting the historic fence will need to be strongly considered.

Wakasa Questions and Answers

There are still many unanswered questions about the death and life of Mr. Wakasa and much is still unknown about the stone monument. This station provided a space for attendees to share their questions using Post-it notes. A poster board provided several prompts to help participants start generating their own questions. These prompts included:

- What questions do you have about Mr. Wakasa's killing?
- What questions do you have about the monument?
- What questions should be answered by interpretive displays/programming about the Wakasa monument?
- What questions should continue to be researched?

Community Archaeology

This station presented information about community archaeology through discussion with an archaeologist. Each in-person meeting featured a professional archaeologist with experience in community archaeology who answered questions about the process and possibilities for community archaeology at Topaz while also gauging stakeholder's interest in participating or

supporting such an effort. The facilitators engaged in conversations with attendees, taking notes and writing down their impressions and overall summaries.

The ways in which attendees were able to share input about each of these topics varied slightly between each meeting. The details about these differing modes of engagement are included in the following summaries of each in-person meeting.

EMERYVILLE, CA

The first in-person meeting was held on Saturday, July 30, 2022 at J-Sei in Emeryville, California. Fifteen individuals registered for the meeting through the registration form accessible on the project website. A total of 32 people were in attendance at the meeting. The meeting began with a presentation from the Project Lead, Dana Ogo Shew. Although some participants spoke at their own will, when the introduction concluded, the attendees were given a chance to ask questions. After a period of questions and discussion, attendees were free to give their input. The data received at each station is summarized below.

80th Anniversary Commemoration Activities

Only one written response form for each topic was received, submitted by a single individual. To summarize this participant's responses regarding a ceremony at the site: this participant believes that the ceremony at the site should have virtual/livestream access and that Jane Beckwith and the Topaz Museum Board should lead and be heavily involved in it, along with other Japanese American leaders. The ceremony should include discussions of Mr. Wakasa's death/life, camp conditions that led up to the incident, and include reasons why commemoration is important. This respondent would not attend a ceremony in person but would hope to view the ceremony and subsequent discussions via livestream.

The attendee also answered questions regarding presentations/lectures to commemorate the 80th anniversary of Mr. Wakasa's death. This individual believes that in-person and virtual presentations should address Mr. Wakasa's life and murder, general camp life, as well as violence/camp resistance. The respondent also believes that the monument should reside in the museum so it can be protected.

In addition to the submitted written input, the station's facilitator engaged in conversations with attendees and recorded the following notes based on what was communicated:

- Highlight the community now and the community who built the monument.
- The stone is just a stone; we should focus on the spirit and bravery of those who created it, and chose to bury it when they were told to take it down.
- The ceremony should be about healing and community.

- What about the people who were there before? What about the Native community?
- We want to share the story with the nation and the world.
- Ceremony that is fulfilling and healing.
- Address the other killings that happened at camps and how Wasaka's death was a state-sanctioned killing.
- Include info on the loyalty question.
- We need to highlight the intergenerational trauma that camps have caused. How has it impacted the Japanese American identity?
- Make the monument easier to find.

Valuing the Monument and the Site

One Post-it note was left on the board under "Monument," choosing it as the more valuable between the site and the stone. The Post-it reads, "The monument is a symbol of a horrific event. Shouldn't there be more emphasis on educating more of the public as to the injustice and the response of the Issei; the resistance and effort to honor Wakasa? It's the spirit of the Issei that needs to be honored. Where the monument ends up is less important than making sure more people know it happened, so many don't even know about the camps!" In addition, a comment was left in the facilitator's notebook that reads, "For me, I would visit the Topaz site and the museum. The actual monument would be fine to be in the museum. I think replicas aren't as good as the real thing."

The facilitator at this station also engaged in several conversations with attendees. People overwhelmingly would prefer to see the original, authentic stone rather than a replica. The original stone carries power with it that would be lost in a replica. In terms of where the stone should be located, only three respondents spoke directly to this question, one saying to keep the stone at the museum rather than the site, one saying to keep it at the site ONLY if it could be properly protected, and another suggesting the stone be returned to the site with a visitors' center built around it, managed by the National Park Service. The responses to the question asking attendees whether or not they would visit the site even if they had a chance to see the monument at the museum lined up with the previous answers with one saying they would not while two saying they would. Another attendee quietly shared the opinion that the stone was just a stone and that it was not the physical stone that mattered so much as what it symbolized. More time and energy should be spent on emphasizing the lives and efforts of the people who lived there rather than using overly strong and inappropriate terms like "desecrated" while referencing the stone's relocation to the museum.

Wakasa Questions and Answers

Several questions and comments were left on the poster board at this station by a total of three individuals. The questions/comments shared by Post-its are:

- What input will go into the decision of how to preserve the Wakasa stone?
- Information about his [Wakasa] death and the whole picture including what the authorities said at the time, will be good to know.
- Who decided to build a memorial? How was this organized?
- Any history about the monument would situate this event.
- Information about his [Wakasa] death and circumstances surrounding it should be provided alongside the memorial stone.
- The history of the monument—when it was erected, etc.

There was little to no discussions or engagement with the facilitator at this station.

Community Archaeology

At this station, a staff archaeologist at the Anthropological Studies Center at Sonoma State University engaged in conversations and discussions with several attendees. Below is the facilitator's summary of conversations held during the meeting:

Participants at this community outreach meeting had an overall positive response toward community archaeology. Multiple individuals specifically stated that they wanted community archaeology done at the site, and if it was initiated, they would participate. Based on interactions with this facilitator, it was not entirely clear that community members understood the full extent of what community archaeology would entail, but they also did not ask clarifying questions as they claimed that they did understand the concept in its entirety. Individuals at this station were interested in sharing details about the Wakasa Memorial Committee, and instances where they felt their voices were ignored by the Topaz Museum Board. Multiple times, participants brought up the fact that they had asked for a community archaeology program previously only to be told it was not a priority at the time. Participants did not seem to want to move forward without receiving some sort of *mea culpa* from the museum.

SAN FRANCISCO, CA

On August 13, 2022 the second in-person meeting was held at Konko Church in San Francisco. Again, approximately half of the attendees pre-registered. A total of 23 people attended from the beginning of the meeting and at least two additional people arrived during the latter half of

the meeting. The meeting was designed in the same format as the Emeryville meeting with a presentation given at the beginning of the meeting, followed by time for attendees to visit input stations to share their feedback. In an effort to separate the feedback space from the presentation area, the four input stations were set up in the patio adjacent to the meeting room. The feedback received from the attendees who took time to come outside and participate is summarized by topic station below:

80th Anniversary Commemoration Activities

The poster board focused on a commemoration ceremony received three responses:

What type of ceremony?

- Does Mr. Wakasa have family? What do they want to happen?

What activities or components should be included?

- Music— classical recording because Wakasa was Christian

Who should be involved?

- Outreach to younger generations is important. Multiple groups and people should be involved.

The poster board focused on presentations and lectures received the following votes:

What type of presentations/lectures?

- In-Person: 2
- Discussion: 2
- Interactive: 1

What topics?

- Resistance in camp: 1
- Preservation/Conservation: 2
- Archaeology: 2

In addition to the poster boards, paper questionnaires were also available for attendees to use to share their ideas. The questionnaire focused on presentations and lectures included the following information:

What types of presentations?

- Virtual

What topics?

- Other monuments in camp
- Violence in camp
- Resistance in camp
- Opposing factions in camp

Who should lead or participate in these presentations?

- Guest lecturers from the Japanese American community

The questionnaire focused on a commemoration ceremony revealed the following suggestions:

What kind of ceremony?

- Buddhist ceremony
- Difficult to have a ceremony at the site because of the location

Who should lead it?

- Buddhist priest

Who should be involved?

- Local townspeople
- Topaz community

What activities or components should it include?

- Incense offering
- Other activities can be held at the museum

Would you attend in person?

- No
- Probably not

How can people who cannot attend in-person still participate?

- Record and make available; have a viewing online
- Video of the ceremony

Valuing the Monument and the Site

Attendees did not engage the facilitator at this station in relevant conversation but instead several Post-it notes were left on the station's poster board. Several of these questions were not directly relevant to this station's topic and may have been more appropriate for the Wakasa

Questions and Answers station but they are included here because the attendees chose this board on which to share the question or comment.

- Why can't we watch the video? Why didn't the museum ask anyone's permission before removing it?
- I feel strongly that it's important to see the original stone, not interested at all in replica. Also the site would really interest me but not as much as stone.
- If the WMC wants the stone so much, let them have it.
- I value the site more than the monument. I think the monument is not safe at the site.
- Both are a symbol and their existence do not matter to me as much as continuing the story of a horrible incident and mystery.
- Why is there no accountability?
- Why does the museum have a colonial relationship to community?
- Why doesn't the Board engage the community around our concerns?

Wakasa Questions and Answers

Only one question was left on the poster board at this station. However, there are several questions/comments that were shared on the Valuing the Monument and Site station that may have been more appropriate at this station. The single question shared by Post-it note is:

- Why not give the stone to the WMC?

Community Archaeology

At this station, a staff archaeologist from the Anthropological Studies Center at Sonoma State University, engaged in conversations and discussions with several attendees. The following are questions and notes from these conversations:

- Who would be responsible/what organizing body would run such a project. Concerns exist over the Topaz Museum being in charge.
- There was interest in using donations to the museum towards archaeology. Maybe a donation fund should be started to specifically fund this project.
- What would happen to any new finds?
- Many people live far away from the site. How could they still participate (planning, etc.)?

DELTA, UT

The first in-person meeting in Utah was held on August 26, 2022 at the R.J. Law Community Center in Delta. A total of 14 people were in attendance which included three docents who served as volunteer facilitators. The meeting was structured in the same way as the previous meetings which included a presentation, time for questions, and time for sharing input. The meeting was held in a single large room in which the presentation, discussion, and feedback

stations were all situated. The meeting attendees were primarily from the Delta area and included docents, community leaders, and family members of the docents. The feedback from this meeting is summarized below by input station.

80th Anniversary Commemoration Activities

The poster board focused on a commemoration ceremony received the following responses:

What type of ceremony?

- Uplifting and positive.

What activities or components should be included?

- Honor the sacrifices of ALL who were at the camp.
- Dedication ceremony at the site.
- Ceremony should be held only after the site and the rock are professionally conserved.

Who should be involved?

- Anyone interested in historical preservation.

Would you attend?

- Yes (6)

The poster board focused on presentations and lectures received the following votes:

What type of presentations/lectures?

- In-Person: 4
- Virtual: 1
- Film/Multimedia: 2 (Rabbit in the Moon, film by Emiko Omori, available on Kanopy)
- Performance: 1

What topics?

- Mr. Wakasa's life
- Mr. Wakasa's death
- Resistance in camp (and protest): 1
- History of Topaz: 1
- Anti-Asian violence today and the relationship with internment camps: 1

Valuing the Monument and the Site

Attendees placed Post-it notes on the poster board at this station sharing their answers to the poster prompts, elaborating on why they felt the monument or site was more valuable to them or why they had equal value. In general, based on the comments received, slightly more people

seem to find the site more important than the stone monument. The comments received are as follows:

- The monument is more valuable and should be displayed at the museum.
- The monument seems more important.
- The monument should be given back to the Japanese people and eventually re-installed at its original site.
- Seeing a replica would be fine.
- A replica would be easier to display.
- The real stone, not a replica.
- The monument would mean nothing without the site.
- The site is more important and needs to be excavated by professional archaeologist and needs immediate conservation.
- Most people who visit the museum want to also visit the site. They are worried the stone would become target practice for kids if it was at the site.
- Interested in the site at the time of commemoration.
- Not important to me to visit the site.
- The monument and site are equal but often visitors don't take the time to visit the site.

Wakasa Questions and Answers

The questions left on the poster board at this station includes:

- How can it be a shrine if it is not known if Mr. Wakasa's ashes are not here?
- I feel the Topaz Museum should be left in our local jurisdiction.
- Many things such as buildings, etc. have been removed from the site and could be restored there.
- Was the local museum board informed the rock was being hunted by unknown archaeologists?
- No questions about the killing, questions about how to go forward.
- Are you using Mr. Wakasa to promote your agenda?
- Did the Board know about Jeff Burton and his coming on the site without permission?
- Since the archaeologists (Burton and Farrell) did not obtain permission from the Board to explore the site, and did not adhere to the request not to publish the location, the Museum Board acted responsibly and quickly in order to preserve the monument.

Community Archaeology

Attendees did not generally engage in conversation with the facilitator at this station that were relevant to community archaeology, but two Post-its were placed on the station's poster board:

- I would like to know if Mr. Wakasa's ashes are there.
- Archaeology should begin immediately to secure the site!!!

SALT LAKE CITY, UT

The final in-person meeting was held at the Salt Lake Buddhist Temple in Salt Lake City on August 27, 2022. This meeting had the highest attendance with approximately 80 attendees including esteemed community members and government officials such as Mike Mower and Sophia Di Caro of the Utah Governor's Office, Utah Senator Jani Iwamoto, and retired Assemblyman Floyd Mori. The meeting space at the temple included a large multi-purpose room where the main presentation and discussions were. Three small meeting rooms served as breakout rooms for the input stations.

Members of the Buddhist Temple congregation served as volunteer facilitators. The stations focused on Valuing the Monument and the Site and the 80th Anniversary Commemoration were each situated in their own small meeting rooms. The Wakasa Questions and Answers and Community Archaeology stations shared a room. The small and intimate set up of the breakout rooms allowed facilitators to lead in-depth, meaningful conversations with attendees in small groups as well as individually. The results of the breakout room discussions are presented below.

80th Anniversary Commemoration Activities

Rather than submit answers on poster boards, attendees at the Salt Lake City meeting filled out the paper questionnaires and engaged in discussions with the facilitator. The set-up of the breakout room included tables and chairs which made it easier for participants to take their time with the questionnaires and think about their responses.

Commemoration ceremony feedback received:

What type of ceremony?

- Healing
- Public memorial to dedicate the space in Wakasa's memory: 3
- Host a funeral he never had
- Storytelling
- Dedication to honor the past but also focus on the future
- Honoring Wakasa's life and death: 3
- Recognition and apology
- Religious ceremony from Wakasa's faith

What activities or components should be included?

- Mediated session with Topaz descendants in Utah and Utah SHPO
- Videos should be shared on the website and in the museum: 2

- Music
- History
- Nothing that will promote bitterness
- Speakers
- Memorial Services
- Entertainment (Japanese taiko?)

Who should be involved?

- Everyone: 2
- Topaz Board and WMC
- Community of major stakeholders
- It should be collaborative with multiple groups involved
- Community of Delta
- Topaz Museum:
- Japanese community: 2
- Different Japanese religious leaders

Would you attend?

- Yes: 4
- Yes, depending on my schedule: 2
- Maybe

Who should lead a ceremony?

- A religious head of the church
- Family members: 2
- Spiritual leader known for healing
- A committee of the Board, WMC, and local and California representatives
- WMC
- The museum

Written responses regarding presentations and lectures included the following responses:

What type of ceremony?

- In-person: 3
- Virtual: 7
- Discussion: 2
- Workshop: 2
- Film/Multimedia: 1
- Interactive: 1

- Performance: 1
- Lectures: 4

What topics?

- Mr. Wakasa's life (memories of him): 5
- Mr. Wakasa's death: 6
- Violence in camp: 2
- Resistance in camp: 2
- Monuments in camp: 1
- History of Topaz: 3
- Recognize the pain caused: 1
- Reality of camp life: 3
- Rights of Japanese during this time: 1

Who should lead a presentation?

- Sociologist
- Archaeologist
- Historians
- Densho: 2
- Topaz Museum
- Nancy Ukai
- Floyd Mori
- WMC
- Jane Beckwith
- JANM (Japanese American National Museum)
- Utah Division of State History
- SHPO (Chris Merritt)

Valuing the Monument and the Site

At this station, attendees participated in a group discussion as the facilitator recorded all ideas on a large piece of paper at the front of the room, visually displaying the collective brainstorming of all participants. Seeing the results allowed ideas to be emphasized, repeated, or connected to other ideas.

Some of the main ideas that the brainstorming produced includes:

- Vandalism at the site is a concern.
- It would be difficult to protect the monument at the site.
- Put a marker at the site that includes information and inspires conversations and is big enough to read.

- The monument/stone needs protection and preservation.
- Get professional input (e.g., geologist).
- Would see the stone at the museum in Delta.
- Would go to site (to see marker): 2
- Is there an alternative to the Delta museum for the stone?
- Create an app for site location; GPS the entire camp, not just the site.
- The site location would need a lot of work.
- Access to the site is a concern.
- Replicate the camp on site.
- Build the guard tower marker.
- Do NOT do a mock up at the site.
- It is important to see the original stone.
- Keep the original at Delta and send a replica to JANM.
- National Parks and funding.
- More pictures/stories should be preserved/told.
- The exhibit at the SLC Capitol has stories specific to Topaz.
- Site valued more.
- Rock not important, site was.
- Stone is important as a symbol, important to preserve.
- Stories/info are more important than actual rock.

Wakasa Questions and Answers and Community Archaeology

The stations for Wakasa Questions and Answers and Community Archaeology were located in the same small meeting room. A group of about six people participated in a group discussion with the two facilitators. The conversation first focused mainly around the healing and trust building needed between and amongst the Topaz community. Discussions transitioned to archaeology, preservation, as well as ideas for 80th anniversary commemoration activities. The main ideas shared and captured during this discussion are as follows:

- Archaeology as a project can be used to build meaning and cultural heritage creation.
- Roles need to be defined, knowing that there is a community eager to fill them once they have been created/identified.
- People are willing to help and participate, they just need guidance that directs community involvement.
- People are ready but a structure is needed.
- Trust building and healing needs to happen first, before archaeology can start.
- A place of healing needs to be established. Fires need to be put out, and then everyone needs to move on; archaeology can then happen at the larger Japanese American community level.

- Opportunities need to be provided for the community to engage.
- Have a ceremony that is healing for ALL Japanese Americans and people fighting against injustices; the story is broader than just Topaz; Japanese American community members from other camps or do not have a connection to camp history should still feel this is relevant and healing to them.
- A ceremony should show that the stone is a symbol of civil rights.
- Various religious leaders should be involved.
- It doesn't have to be religious; invite the community— politicians, media, etc.
- Highlight how the history of religious groups in Salt Lake City are carrying on the Nikkei legacy; they should be involved; there should also be a non-denominational spiritual aspect—vigil, candles, etc.
- The ceremony should involve FOOD!
- Spirituality does not necessarily have to be religious.
- Mr. Wakasa's religion and rights should be respected.
- This is an opportunity to bring the community together to understand how complex the answers are.
- Not a lot of people know that the museum has done the work and collaboration—share and be upfront and forward about the fact that the community is involved in their efforts.

Throughout the group discussion, any questions and additional comments that arose based on the topics of conversation were recorded and placed on the Wakasa Question and Answers poster board:

- Are the roles for archaeology going forward defined?
- Who fills the roles?
- What are the roles?
- Who defines the structure for community involvement?
- Educate on vandalism and how to participate in archaeology.
- Accessibility to the monument?
- Goal: Healing!
- Preserve it as it is NOW.
- How to visit the site? What to do if you find things?
- It's so remote, there is target shooting; people don't care?
- Put the stone back?
- A symbol for all who fight for justice and anti-racism.
- What is the original purpose of the monument? To stay forever outside.
- Find common ground.
- Hold a memorial; get word out to come together.

- What is the cost of moving it back?
- How did the incarcerated move it?
- Collaborate with native groups.
- How does the catalog system work at the museum?
- Replica. **Original**. Symbolism?
- How do we get the community involved?

Virtual

The virtual meetings were designed to function similarly to the in-person meetings, collecting input and feedback about the same topics but in a virtual format so that those who could not attend in-person could still participate. The meetings were held over Zoom and required registration to join. The structure and format of the meetings were different from each other. The details of these structures and the results are presented below.

VIRTUAL #1

The first virtual meeting was held via Zoom on August 15, 2022. Approximately 36 individuals attended. The meeting was opened by the Project Lead who presented a PowerPoint similar to the ones presented during the first two in-person meetings. This presentation provided background information on the project, meeting objectives, context for meeting discussion topics, and an explanation of the meeting format. The Project Lead was assisted by four discussion facilitators and one Zoom technical support assistant. At the conclusion of the presentation, participants were randomly grouped and moved into one of five breakout rooms. The automatic breakout room function failed to work so the technical support assistant manually moved individuals into each room. Groups were composed of five to six individuals who remained together throughout the meeting. Each breakout room was staffed by a trained facilitator who presented a short PowerPoint which contained topic questions and prompts and if necessary, background context. Facilitators recorded participant answers directly on to the PowerPoint so that respondents could make sure their thoughts and ideas were being transcribed correctly.

The meeting was designed so that after 15 minutes of discussion, the breakout room facilitators would be moved to a new group with whom they would engage in their topic discussion. Facilitators would continue to rotate every 15 minutes until they had conversed with each group. Due to technical difficulties that included the technical assistant being unable to move facilitators as well as timing and communication issues, breakout room discussions did not last for a uniform amount of time, some were longer while others were shorter. Because of these timing issues, groups were not visited by all five facilitators and there was no time for reconvening as a group at the end of the discussions.

Despite the somewhat chaotic nature of the meeting's execution caused by the technical obstacles, there were productive conversations and valuable feedback. In many cases the intimate nature of the small groups allowed for open discussion and made space for multiple voices to be heard. All perspectives and feedback, regardless of direct relevance to the discussion topics, were recorded. In addition, several community members who were unable to attend the meeting responded to the discussion questions via email. The results of the virtual breakout room discussions and emailed feedback are presented below by topic.

80th Anniversary Commemoration Activities- A Ceremony at the Site

Discussions about a ceremony at the site to commemorate the 80th anniversary of Mr. Wakasa's killing were prompted by PowerPoint slides that posed six questions. These questions are presented below along with the recorded responses from all groups that participated.

What kind of ceremony?

- Music (pre-recorded or live) – one of the musicians available has a direct link to Topaz.
- Religious
- Should be developed by community advisors, not by the museum.
- Online survey questions were posed by the board, no stakeholder voices have been involved in any of the process.
- Survey should be done again by stakeholder members, more open-ended questions.
- Wording of ceremony.
- Difficult to know what type of ceremony would be appropriate without archaeological assessment of the site. Site could be impacted by the amount of people attending ceremony.
- Ceremony could be held outside of the direct site to protect its integrity.
- Need more site information before suggestions of ceremony type.
- Replica of stone.

Who should lead it?

- Should be led by a coalition – consisting of Topaz board members, survivors and descendants.
- Museum could be involved with collaboration.
- One note to add is to be mindful of the time of year commemoration is held due to weather.
- Many stakeholder and community members feel used and not heard – especially with the format of this meeting.

- This topic should be further meshed out with more discussion and input from the stakeholder community.
- There are no board members in attendance- more face to face and accountability from board members.

Who is it for?

- Stakeholders, descendants, indigenous people of the area.
- Ceremony should be for everyone as an interactive/educational event.
- Salt Lake City Japanese community, any other descendants and interested community members.
- Could be in-person or virtual so people are able to attend remotely – easy access.
- Japanese American community, descendants, community members, etc.
- Press should be in attendance to spread awareness – amplification.
- Would attend but should be made available virtually to increase access.

What types of activities would it include?

- What would Mr. Wakasa's preference be religiously wise?
- Ceremony should prioritize healing within the JA community and not be education-centric.
- Having religious community there (Christian & Buddhist).
- Folding flowers activity to promote healing.
- Appropriate music selections.
- Incorporating Mr. Wakasa's funeral into the ceremony.

How can people participate?

- Livestream and in-person hybrid preferred.
- Statements/folded cranes.

Other ideas or questions?

- Planning event dates- give people plenty of notice in advance.
- Is this event solely for the Wakasa memorial, or can it involve other aspects of Topaz?
- An interpretative path from where Wakasa took his last walk from his barracks to the site where he was killed.
- More tours, or example walks with smaller groups or individuals.
- Two ceremonies have been held already.
- More community-based archaeology focused.
- Community members feel unheard - especially by board.
- Should be done in a collaborative way, make sure community voices are included and heard.

- As far as a remembrance ceremony, I feel that it should be a formal memorial for Mr. Wakasa (the memorial he didn't get to have in its fullest form without the camp authorities overseeing) as a symbolic gesture for all the pain the camps caused. I think this might be valuable to the older generations who were in the camps or grew up in the decades following the camps and lived with the shame and/or marginalization/racism. This might bring a symbolic level of some closure. I would attend. I think someone elected by the Japanese community should lead it. I suppose what I don't want to see is for the ceremony to be hijacked by aspiring academics or activists looking to self-promote by making the event sensational (or filming it for a documentary) to bolster their credentials as a speaker. This is not about them. They should not have been filming the Zoom conversation we had. People who are eager to participate in community discussion wouldn't do that. Only people with ulterior motives do that. This should be about Mr. Wakasa and the Japanese community to give closure. I feel strongly about this, a very vocal minority hijacked the Zoom conversation and I, as a descendant of internees, a Japanese American and stakeholder, feel that my voice is being marginalized by these vocal critics and they have taken away the community's ability to discuss this in a civil manner - They have taken away the community discourse. They are marginalizing my voice as a Japanese American.

80th Anniversary Commemoration Activities- Presentations and Lectures

Discussions about presentations and lectures to commemorate the 80th anniversary of Mr. Wakasa's killing were prompted by PowerPoint slides that posed four groups of questions. These questions are presented below along with the recorded responses from all groups that participated.

What types of presentations would you attend?

- Being in-person on the site allows for the ability to connect to other community members.
- Small group tours.
- Creative output-the poetry and writing of individuals. An analysis of what has been shared.
- Presentations that draw lessons we need to learn today.
- Anything should be streamed/available remote and archived.
- Day of Remembrance - healing/remembrance.
- Religious ceremony attached to DOR - prayers from multiple religions.
- The bringing together of community for an opportunity of healing and remembrance.
- Ceremony, lecture, all of it.
- Hybrid meeting format larger accessibility.

- Should be hybrid format virtual and in person.
- Small group/healing group sharing their stories. Learning from each other.

What should they be about?

- Hear from descendants to give presentations.
- Overview of how these events have been shared and interpreted by various individuals.
- Highlight the bravery of the individuals who created and buried the monument.
- Outreach and education.
- How the events relate to our situations today and how we can learn from the resistance of the JA community.
- Holistic history of events and individuals.
- Presentations should also highlight Mr. Wakasa's killing specifically.
- Resilience and positive nature that the Japanese were able to survive this.
- Look at the characteristics individuals drew on to survive.
- What did we learn from this?
- What does his family want?
- Learning more about what happened after the fact.
- Learn about other incidents that happened at the camps.
- Varied viewpoints/perspectives a diversity of people and interpretations.
- Look beyond this one monument/occurrence, make the story bigger.
- Education and outreach to the community.
- Topic - who owns history? Who gets to tell the story?
- This is about inclusive community.
- A presentation on the future of the stone monument and how do we protect it.
- Presentations and lectures outside of the JA community to bring awareness and educate.

Which professionals or organizations would you want involved?

- Worried about the museum being the ones leading the ceremony.
- Having a community committee work on building the presentations. Different community leaders, groups, spiritual leaders.
- I don't think the board should be involved in the program - there should be a community.
- Survivors, descendants, and JA community should be in charge of working on this programing.

Other ideas or questions?

- The stone is more than just a stone; it speaks to a larger audience. Significance and symbolism.
- Feels as if priorities are not where they should be. Should be focused on the monument and taking care of it and the site. To secure the site.
- Premature to be talking about presentations and lectures. More concerned with the monument.
- Does the museum have a budget to help with the preservation?
- Why are they not accepting outside help?
- Where is the funding coming from?
- Restorative justice for the monument.
- Accredited museum professionals' priority should be given to those who have a tie to the JA community.
- Proper conservation of the stone and murder site.
- Upset with condition everything was left in.
- Place respect to Native communities as well.
- Wishes there was an option to speak in the large group.
- Wants notes to be sent out as a summary for each group.
- Priority level of topics and time allotted for each discussion.
- Wants to see site protected primarily.
- Create a longer anniversary celebration with multiple dates for presentations and lectures.
- What will the venue be like?
- Is this going to be programmed and implemented by the majority white museum board?
- Why are there not board members here to listen to this direct input?
- Wants to see a ceremony.
- The lectures and presentations I feel VERY STRONGLY ABOUT. Some of the older members of the Japanese community turn their nose up to the idea of this. They dismiss it with this attitude of don't lecture me, even mentioning that there are "experts everywhere." However, again, this is not only about them. What they are COMPLETELY MISSING, is they are speaking for the voices of the older, more informed generation (or even leaders and academics in the Japanese community). They do not represent the voices of younger Japanese American generations and stakeholders who are not as well informed about what happened - Who want to learn more but have a less visceral personal connection of experience. What do younger adults and children (that are descendants of internees) know about this? What do non-Japanese members know about this? I myself did not know about Mr. Wakasa's murder until recently! To ONLY do a ceremony is to completely ignore the younger generation, to completely ignore the

education element that has to also reach further than the Japanese community so that this never happens again in this country. To only do a ceremony is to only appease the emotions of the older generations and ignore the future. Again, this is not just about them. This is about the entire community and our American ideals of civil rights which affects all Americans. I don't see why we can't do both?! My only note would be maybe a ceremony is more appropriate on site whereas a lecture/events might be more relevant as a traveling exhibition/event like what was put on at the Utah State Capitol so it reaches a wider audience.

Valuing the Monument and the Site

This discussion topic focused on assessing how participants value the site and the monument. Participants were asked several questions about their feelings towards the stone monument and the site. These questions are presented below along with the recorded responses from all groups that participated.

How important is it to you to see the original stone monument? How would you feel about seeing a replica?

- Fate of the stone is most urgent.
- Monument itself important identified with Issei; appreciate resistance; more than just the site; wouldn't want a replica.
- Materiality; feeling of knowing that everything that was there was touched by the people there; can't get that from a replica; loses meaning; recognition of temporality; protection of something that is less ephemeral.
- Yes: why wouldn't anybody want to see the original monument?
- Original always great to see.
- The monument should be at the site.

How important is it to you to visit the site of the monument's original location? If you saw the original stone at the museum, would you still go to the site?

- What is currently going on at the site? The real casualty of vandalism is history. What are you doing to ensure history isn't being erased?
- Yes, of course. Secure and protect the site.
- The site of the monument is still in threat.
- How many gravesites have been vandalized? Comparisons of vandalism at other camps.
- Site is interesting with or without the stone; looking at the guard tower and thinking about the distance and aim; understands that it is a sacred space.
- Not sure seeing the stone has as much impact as the site would have; having perspective; being at the site moving; stone could be somewhere else.

Do you value the stone and monument differently? Why?

- Both equally important; find a way to protect.
- Both the monument and the site should be respected; don't forget about the site; preserve it as a place to visit.
- Take action to preserve the site and monument now.

Other questions or comments:

- Is there a deadline for when work will be done?
- Important to have the truth of how the stone was excavated. It is now part of Mr. Wakasa's legacy. Share the truth so that healing can happen.
- I think the stone monument should be in the museum, protected. And I think a replica should be made and put on site as it was originally intended (before the camp authorities made them take it down). It is more meaningful to see it on site, in the space in the desert, however, the site is not made for visitors at the current moment (there's barbed wire!). Preserving the original barbed wire is also important, it gives an idea of the space and being there in the 1940's - It gives the setting to have an emotional experience and for younger generations (and non-Japanese Americans) to feel what it was like to be there.

Community Archaeology

This discussion topic focused on community archaeology, presenting attendees with some background information on what it is and providing some examples of community archaeology projects. Attendees were asked several questions to gauge their interest in supporting and/or participating in such a project at Topaz. These questions are presented below along with the recorded responses from all groups that participated.

Should community archaeology be done at Topaz?

- "We want community archaeology right now," from a group of participants who referenced the June 6, 2022 letter asking for community archaeology to which the museum said no, referencing a letter from June 16, 2022.
- "Help to heal."
- "Bring communities together," referring to not only the Japanese American community but also organizations in the area and the locals in Utah working together.
- People expressed a desire to studying the site in order to learn more.
- People also expressed a desire to do this project as soon as possible (correlating with their desire to understand the preservation conditions of the monument as soon as possible).

- [Community archaeology should be] organized, overseen by an agency... no “self-proclaimed archaeologists.”
- “Connection to place.”
- “Would be beneficial, healing power.”

Would you participate in a community archaeology program?

- Yes (contingent upon the National Park Service administering the program.) This comment was followed by the sentiment that, “If the Museum administers the program, then [we] would not be a part of the community archaeology event... we would go and ‘have a bad week.’”
- “Yes,” [community archaeology is about] togetherness, all stakeholders [should be present].
- Some elderly community members expressed that they might be unwilling to do certain aspects of fieldwork, “that’s for the young people” (They joked).
- A community archeology project sounds great. I would participate. I think it would be valuable. Maybe it can be a yearly thing, as a pilgrimage thing, to continue the archeology across various sites in the camp - Section by section, the community reclaiming the past.
- Living in VA, travel is prohibitive for any extended period of time.

Other questions or comments:

- Is there anything still in the ground? This will help us find out more. Where did they get this big stone? What research can be done?
- Can community archaeology be done at different sites? Which sites? Suggested foci were as follows: Hospital area (Entrance), Block 36.
- Individual families will want different sites.
- National Park Service should administer the community archaeology program.
- Before beginning the project [the museum should] relay information (photos, videos, additional information) pertinent to the memorial, participants want before and after pictures of the monument exhumation site.
- Participants questioned who would own the excavated objects? As well as how to get ownership back to stakeholders?

Participants had a mixed response to a community archaeology project at Topaz. In general, participants had a positive reaction to the abstract idea of community archaeology; however, the response was more mixed when the discussion turned to the logistics of community archaeology for this project. However, it seemed that because there was an unspecified scope of project (e.g., the sites to be excavated were unknown, and the length of project was

unknown) people seemed more ambivalent. Certain participants simply wanted to talk about—what they termed—the “desecration of the memorial” and lamented the fact that they did not know its current condition. In response to this a different faction of community participants pleaded for understanding, and “moving forward” to have their own voices heard. The vocal faction from the Wakasa Memorial Committee emphasized that they would not want to participate in a community archaeology project at the excavation site that would be administered by the Topaz Museum. Wakasa Memorial Committee members stated that they would only participate if the program was administered by the National Parks Service. Additionally, they stated if the community archaeology program was administered by the museum, they would likely go to the site to protest. Some participants who expressed interest in a community archaeology program were optimistic that an excavation could take place not only at the site of the exhumed memorial, but also in various locations around the camp. One of the concerns raised with the community archaeology program was the issue of accessibility and catering to participants with differing abilities. Some participants with limited mobility, or those who had other reasons for not wanting to participate in a physical excavation, offered that they would still like to be a part of a community archaeology event, possibly through archival research, or other less physically demanding tasks.

VIRTUAL #2

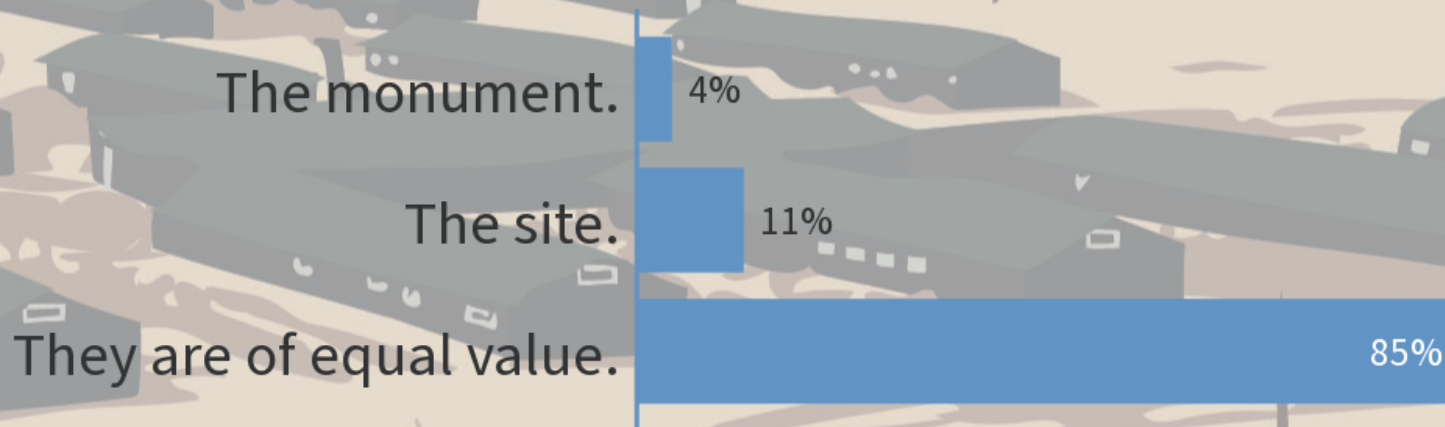
The second virtual meeting took place on August 30, 2022 via Zoom. It was attended by nearly 70 individuals. Because of the technical issues that plagued the first virtual meeting as well feedback from attendees calling for a more public forum in which to share and express their perspectives, the structure of the final virtual meeting was altered. The meeting once again began with an overview of the Topaz Community Outreach Program, purpose of the meeting, and an explanation of the format for this final community meeting. The presentation was then followed by an interactive poll and ended with a period of open discussion.

Four facilitators assisted the Project Lead in various roles that included providing technical support for Zoom issues and management, technical support for attendees needing help with the poll software, time tracking, muting and unmuting, and monitoring the chat. The interactive poll was presented using Poll Everywhere software which allowed attendees to respond to live poll questions using their phones or computers. The results of the survey were broadcast live, viewable on screen through the Project Lead’s PowerPoint presentation. Attendees were muted during this portion of the meeting so that the questions could be read out loud and everyone could focus on submitting their responses. The Zoom chat was available and heavily used during this period. Facilitators brought any comments relevant to the poll questions to the attention of the Project Lead.

Once the poll was completed, the remaining 45 minutes of the meeting was designed to let participants share more about their responses, expand on the reasons behind some of their answers, and give additional input. Because there were over 100 people who registered for this event, the discussion period was designed to only allow participants one minute to speak before they would be muted to allow the next participant to speak. In previous meetings, one or two people had dominated the discussion, speaking for extended periods of time. We wanted to allow everyone who wanted to speak to be given that chance, and therefore the time limit was instituted as a way to give all participants an equal opportunity. However, there were far fewer people in attendance than registered and once the discussion period opened up, very few people initially indicated that they wanted to speak. The first several speakers were muted after the one-minute time limit, but once it was clear that there was less demand to speak than anticipated, the time limit and muting was ended, and participants were able to speak for as long as they wanted. The first several speakers who had previously been cut off were called on again to finish sharing their thoughts and comments.

The results of the live poll are visually presented below in the order in which they were asked. Participants were able to view their responses as well as the responses of others on the screen as they were submitted.

**Do you value the monument and the site differently?
Choose the one you value more or indicate that you
value them equally.**



How important is it to you to visit the site of the monument's original location? If you saw the original stone at the Museum, would you still make a trip to the site?



Would you participate in a community archaeology project at Topaz?



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What type of ceremony should be held?

The ceremony needs to be redemptive.

I would like to see replica of stone placed at same location for the ceremony. Interfaith religious ceremony. Healing for community. Hybrid.

Travel and hospitality services.

It should represent and honor all who died in any of the camps or DOJ camps.

It needs to be a healing process

an open ceremony where older folks like us who can't make the trip would be able to participate.

memorial honoring James Wakasa and his life, a remembrance

Interpretive and educational sounds great! Music would be nice. A healing ceremony.

This question is premature because there has not been any efforts to resolve the care of the memorial by the community and survivors

Honoring Wakasa, the community, and historical context

How are we supposed to address -- or even think about -- a ceremony, when there is no sense of how the site is going to be assessed/preserved, and no sense of what is going to (reasonably, responsibly) happen to the stone?

The ceremony should reflect Mr. Wakasa's religious belief, if known.

Respect and deference to Japanese Americans

It's American history. Should be treated as such.

Secular, historical, honoring,

What type of ceremony should be held?

Community led

Inclusive. A priest, a monk, a rabbi walked into a memorial service...

It sounds like a public apology could be a good part of the ceremony.

Interpretive and educational

Too early to discuss

Religious memorial ceremony

Community focused with former incarcerated

Any ceremony held needs to involve accountability and healing in order to build trust moving forward

One held with the community, press, and experts, simple as that

I think it's important for the museum to involve people who have questioned the stones removal in the planning of a ceremony

Community lead

Honoring Mr. Wakasa and others who died in camp

Religious ceremony

What types of activities should it include?

This is supposed to be community outreach but it's only focused on the museum's agenda

poetry

I thought this was a community outreach meeting

I love we're thinking about activities for a thing we haven't even established yet because it sounds like the community wants it

perhaps an exhibit of camp art

Readings from relevant parties, poetry, letters, historical documents, statements from survivors.

Healing music. Short, respectful explanation of what happened and why this is taking place.

The ceremony in July sounds like it was beautiful- walking the route of the bullet that killed Mr Wakasa, with flowers along the barbed wire fence

Pointless to discuss a ceremony and planning since we haven't addressed the elephant in the room

You are moving forward with plans before hearing our concerns

How about a dialogue between the Board and community members about our actual concerns?

But that is what the community wants and needs: a space to express our concerns and for those concerns to be listened to... Many people within the community are saying that they are not ready to start planning.

I would like to leave these details re. ceremony to planners what are experiences and represent a wide breadth of the community.

How do you plan a ceremony without listening to the community. This is premature to respond.

All of the above. Dedication of the informational plaques describing what happened with the monument.

Why aren't they here now?

What about history?

The ceremony needs to be immersive with everyone participating

You are unwilling to listen to us

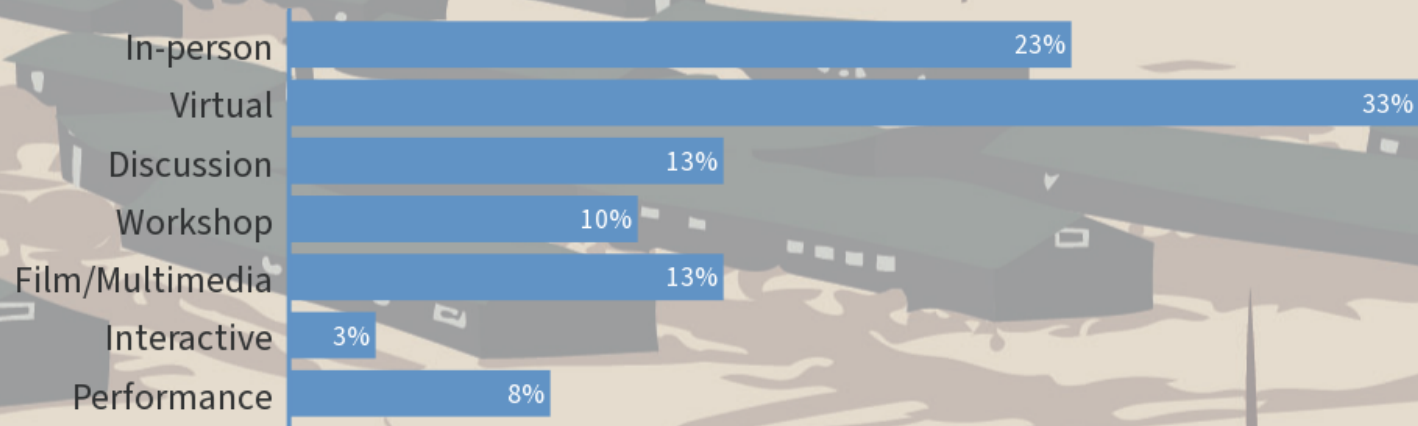
Multi-media: film, music, other art forms.

But having a planning meeting before addressing what is obviously a conflict seems quite insincere

music and poetry

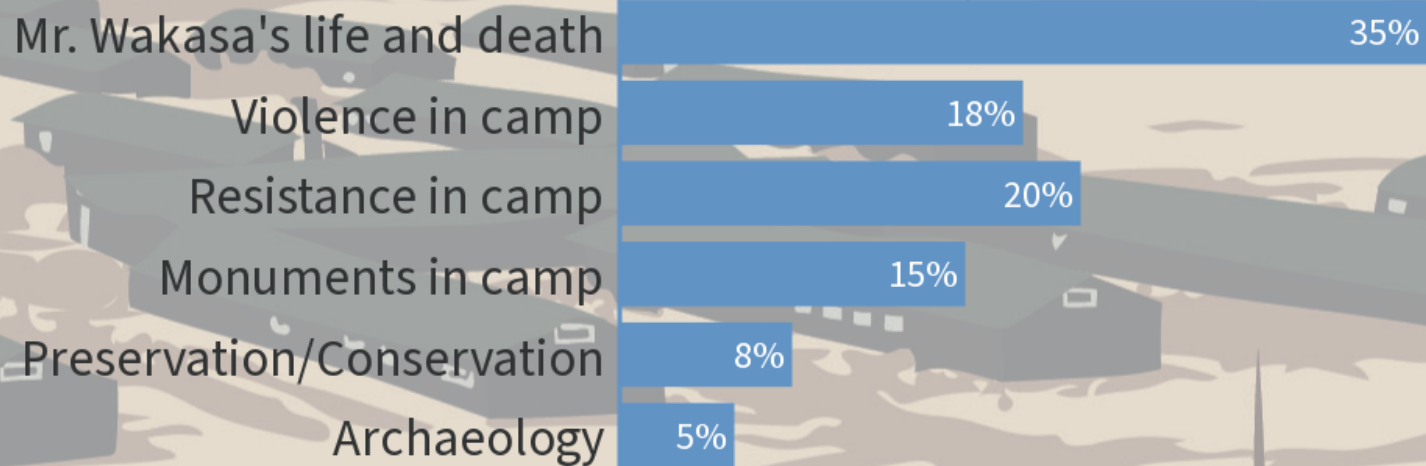
In partnership with community not treating folks like enemies

What type of presentation would you attend? You may vote for more than one. Submit each answer individually.



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What topics should be covered? You may vote for more than one. Submit each answer individually.



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What other topics would you be interested in?

This process is disrespectful. I do not blame the moderator but the people who made decisions for this process

invite anthropology community to speak

Community listening sessions -- not "planning meetings"

Find for education of local school kids

Our trust has been violated, and you keep ignoring us

Response by Topaz prisoners to the death and more about the monument. Protests at Topaz

Accountability and transparency

Topaz art

An apology

Multi-generation legacy of topaz.

Current violations of human rights by the US government similar to the incarceration .

When will the museum listen to the community? This planning meeting is too one-sided.

I would like to leave these details re. ceremony to planners what are experiences and represent a wide breadth of the community.

how to deepen and better facilitate conversation with board and those descendants not in the immediate area.

This feels like the colonizer talking down to the colonized

History

Does the Topaz Museum/Board have any idea how re/traumatizing these "community meetings" have been, and continue to be?

An appearance from the board

Can you unmute us?

Just tell the whole story.

Why can't we see the video of the removal?

The folding of Tsuru leis

YES, we too would like to see the video to see how much damage to the site and monument

Healing circles

What questions should interpretation of the Wakasa monument answer?

Can we choose the person who will be responsible for interpretation? I vote Nancy Ukai

It should address the historical narrative of the monument.

How the removal and relocation of the stone changed and compromised the nature -- the physical state -- of the stone itself.

Who paid the contractor to desecrate the monument and its location?

How the stone came to where it is - footage of its removal and transport, how it's being kept now, and why, including the voices of people who object into the narrative

How can 77 years pass with a rock in the ground?

Topaz Museum violated public trust with its unconsented and unprofessional forklift removal of the Wakasa Monument and damage to the site. Trust has been further eroded by the ongoing refusal of transparency and accountability, only made worse through this disingenuous "community outreach"

This questions is premature because there has not been any efforts to resolve the care of the memorial by the community and survivors

Let's tell the facts.

Did other incarcerated know the stone monument existed? Any pictures of it? How long was it up?

What would justice look like, I like that one a lot

What might justice for someone like Mr. Wakasa look like?

Was it true that the person in charge of all internment camp security was so outraged at the shooting that he took away all the ammo for the remainder of

It does not seem right that they should have so much control over the monument

invite anthropology , archeological , legal community to address monument

What questions should interpretation of the Wakasa monument answer?

Were there any government officials who supported an investigation into the death or protested it?

Is it true that he was elderly, did not know he was walking in a no-man's land, did not hear the warnings?

The board does not seem to have the right attitude or did not honor the monument as it should have been

The unearthing story

Who controls the narrative

Whiteness is totally relevant to taking without consent

How can we get justice for the violence against in camp. This is pretty much still a hidden story. How does the story monument represent all incarcerated people

Why did they shoot him? Who shot him? Under what authority did the shooter have to shoot to kill an unarmed incarcerated person.

How did this come to be in the museum?

Why is the Board mostly White?

What happened to the shooter? Was there an inquiry?

Instead of questions will get any answers?

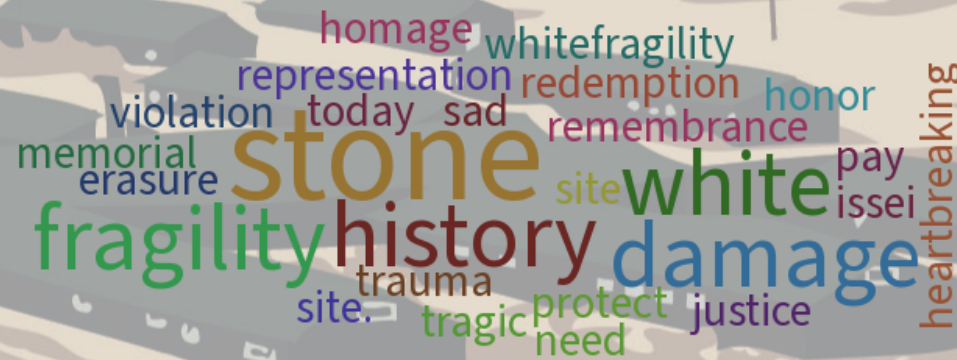
It would be good to know more about the people who created the monument & the response to the demand that it be removed

Was there any accountability at the time

How was it damaged?

Who tells history

Share one word that you associate with the Wakasa monument.



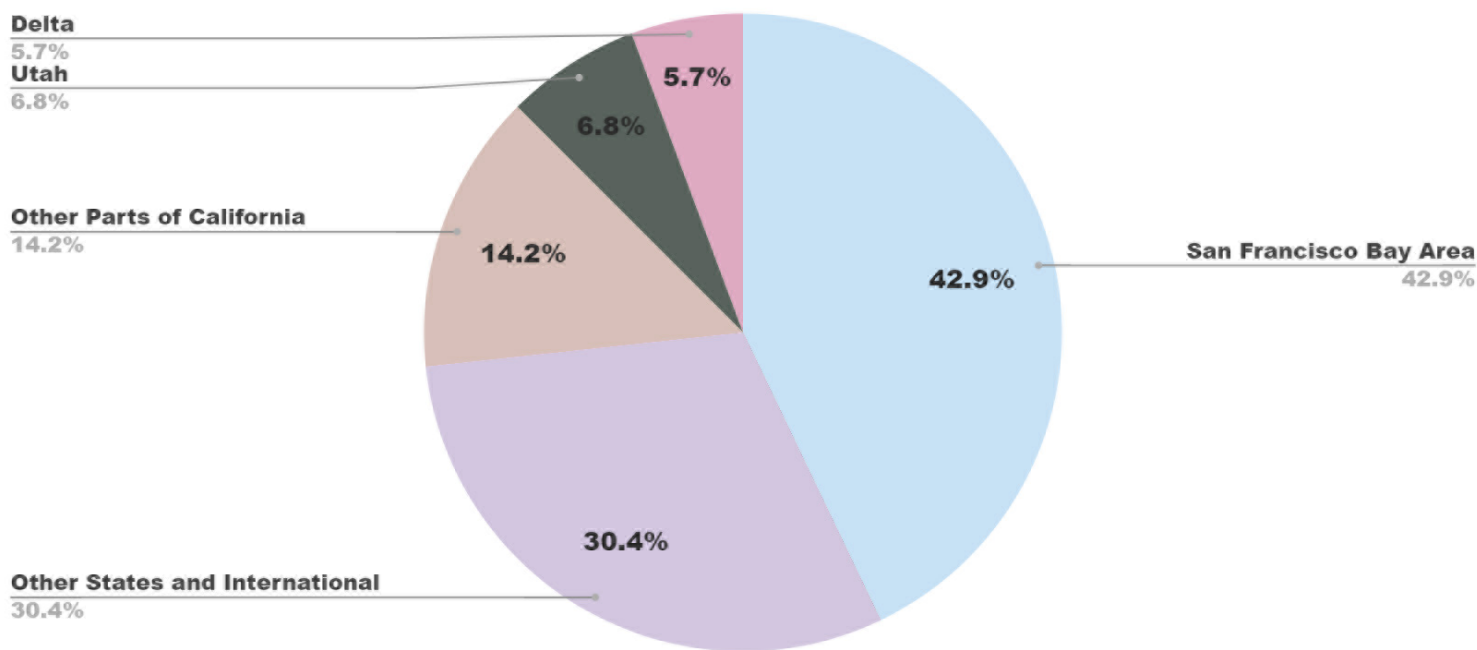
A word cloud of associations for the Wakasa monument. The words are arranged in a cluster, with 'stone' being the largest and most central. Other prominent words include 'history', 'white', 'damage', 'fragility', 'homage', 'representation', 'redemption', 'remembrance', 'violation', 'today', 'sad', 'honor', 'pay', 'issei', 'heartbreaking', 'trauma', 'protect', 'justice', 'need', 'tragic', 'site', 'memorial', and 'erasure'. The words are in various colors and orientations, creating a dynamic visual effect.

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ONLINE SURVEY

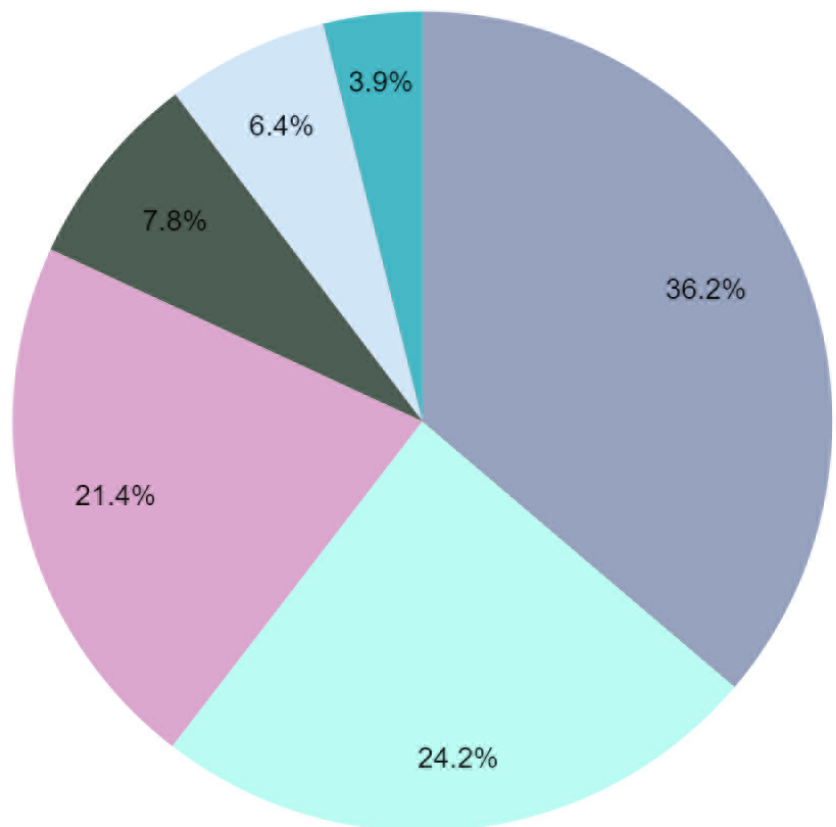
An online survey was launched in June 2022. The survey was available to the general public. Respondents submitted their answers to between 10-18 questions anonymously but could leave their email addresses at the end of the survey in order to receive project news and updates. The survey asked participants about their connection to Topaz, their overall impressions and attitudes towards the Museum, their feelings about Mr. Wakasa's killing and monument, and suggestions and ideas regarding the 80th anniversary commemoration of Mr. Wakasa's death. The survey remained open through August 2022 and was completed by 359 respondents. The results of the survey are presented in chart and graph form below. Several community members chose to share their thoughts and feedback by directly emailing the project. Their input has been made anonymous and included within the appropriate sections.

1. How close do you live to Topaz?

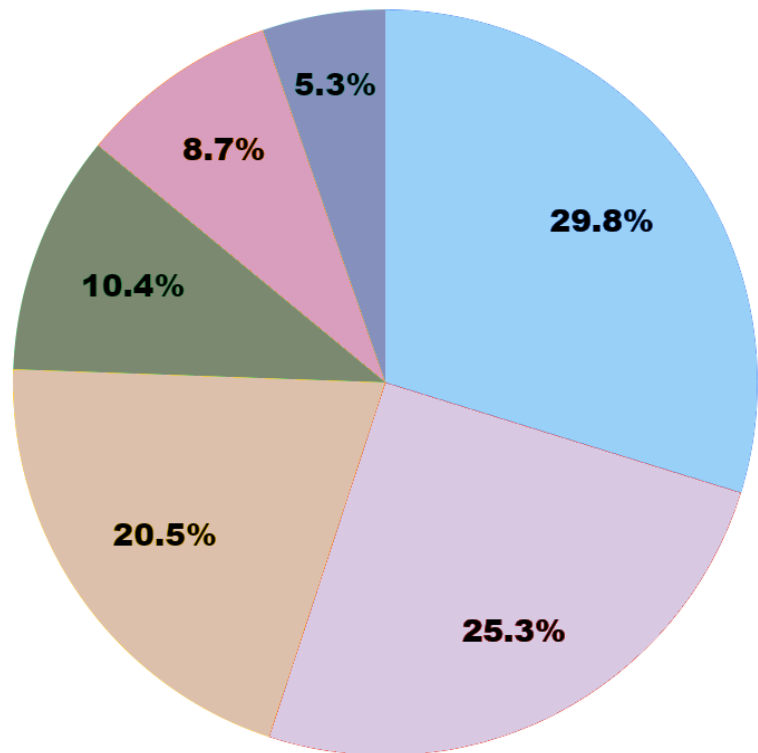


2. When was the last time you visited the Topaz Museum?

- I haven't had a chance to visit yet
- Within the last 5 years
- This year
- Between 5-10 years ago
- Last year
- More than 10 years ago

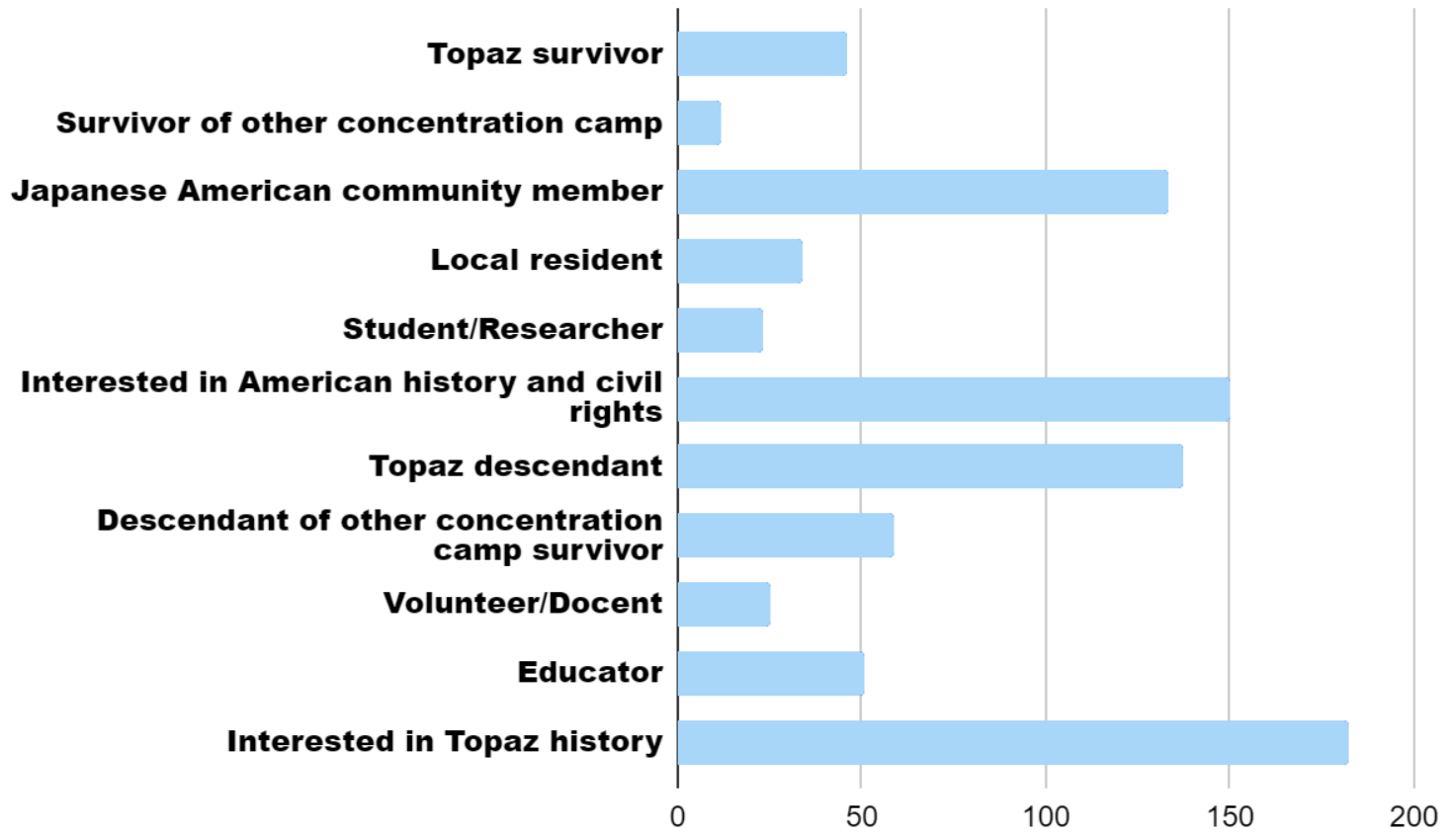


- I haven't had a chance to visit yet
- Within the last 5 years
- This year
- More than 10 years ago
- Between 5-10 years ago
- Last year



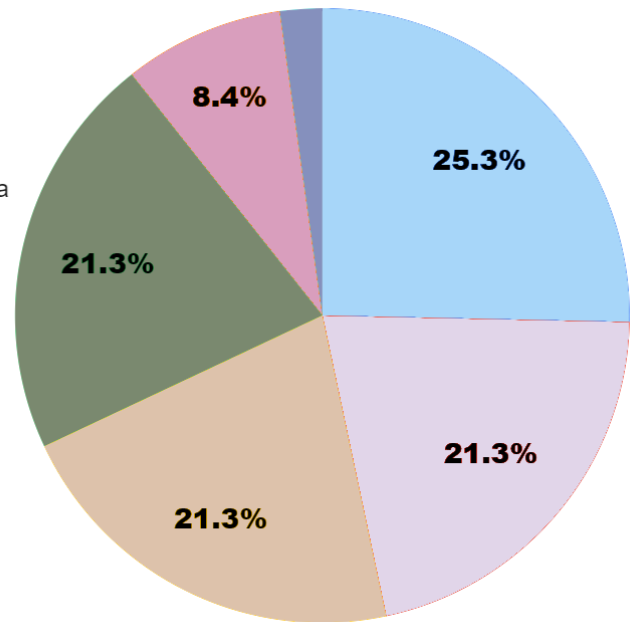
3. When was the last time you visited the Topaz site?

4. What is your relationship to Topaz?

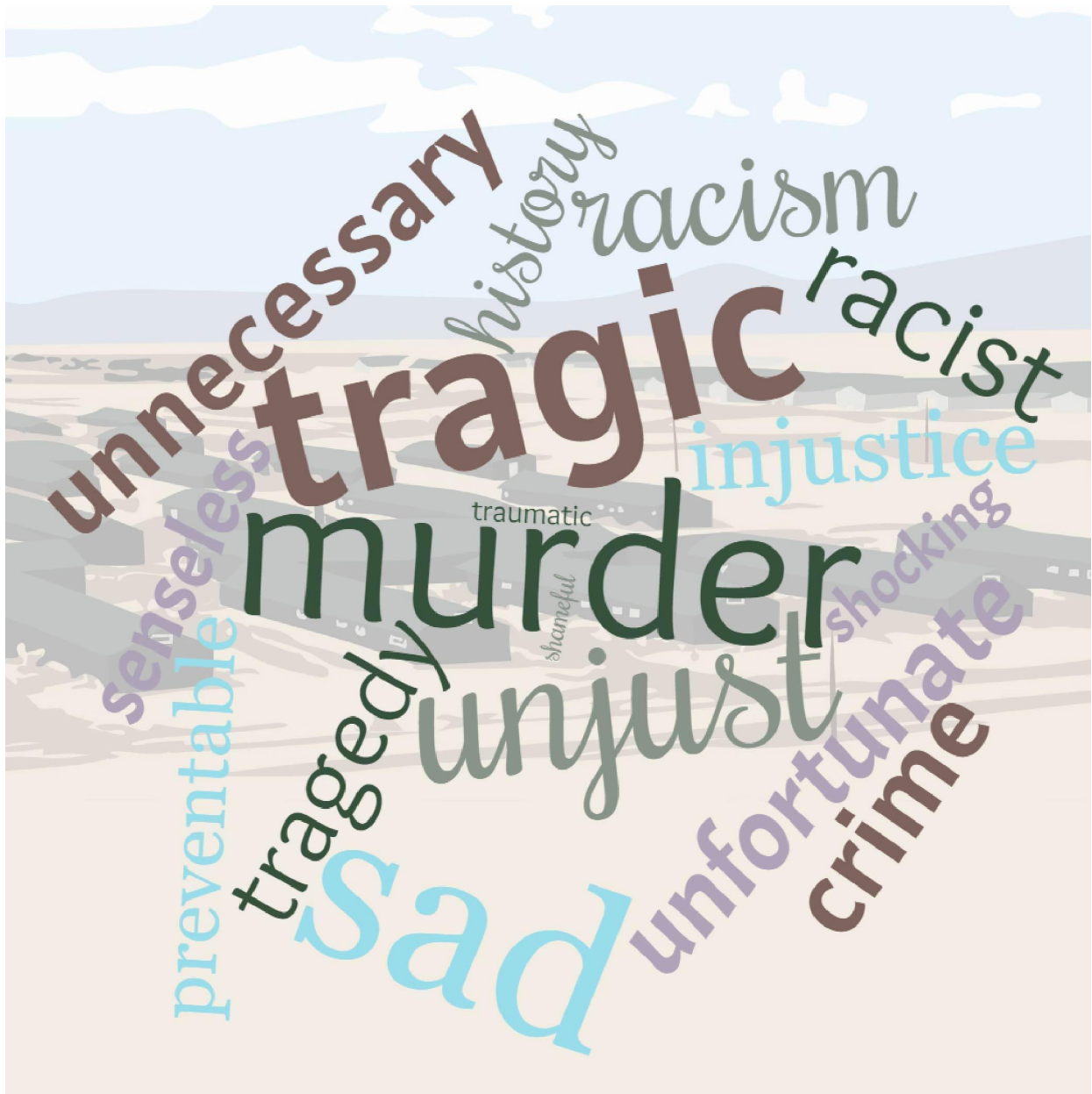


5. How did you first learn of the killing of Mr. James Hatsuaki Wakasa?

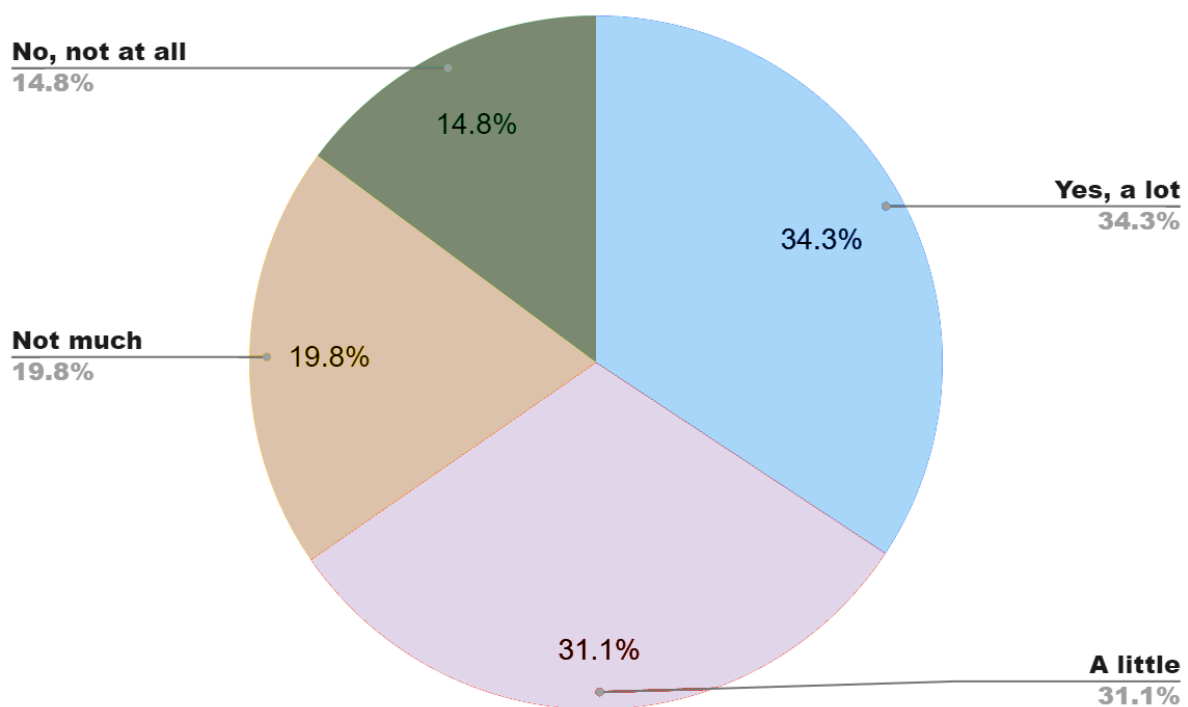
- By visiting the Topaz Museum
- Through stories passed down in my family
- From a friend/community member
- Before this survey I was not familiar with the killing of Mr. Wakasa
- I was at Topaz when it happened
- From a teacher/At school



5a. When you think about the Topaz experience, how do you describe the Wakasa killing?



5b. Has the discovery of the Wakasa Monument affected how you feel about the incarceration experience in Topaz?



Additional comments from respondents who answered "Yes, a lot":

- It verifies that Topaz was a real prison for its inmates.
- The monument is in honor of Wakasa but also a symbol of defiance against the unjust incarceration of Japanese Americans in concentration camps where people were beaten and/or killed, and no one was held accountable.
- The Monument has the potential to become a significant exhibit in telling the Topaz story.

- The issei story and their agency has been enormously neglected because Japanese language sources have not been consulted. The creation of the Wakasa memorial demonstrates an active agency in resisting administrative dictates. A proper narrative concerning the murder must dispel the various lies perpetrated by the government about the event and who Mr. Wakasa was.
- The fact that a monument was not permitted by the camp overseers is unspeakable.
- The burial site has been vandalized by the museum, since they could have had the stone properly (archaeologically) excavated but did not.
- Shameful attempt by US government to cover up the truth of unlawful killing of a civilian by US military.
- It reminds me how we were treated as a race. Racial prejudice and hatred was rampant and his murder was proof of it. It angers me how unfairly we were incarcerated, losing everything in the process. Treated like criminals and disregarding our civil rights is an incredible injustice for we did nothing wrong, and his murder and his murderer found not guilty is an insult to our humanity. It was not the only killing in the camps. People died in the camps. Young, old, babies died in a prison because they were born Japanese. So unjust, unfair and racially motivated by a country that is supposed to be the land of the free. It makes me angry to think how we suffered. Though we were finally freed, those that died as prisoners like Wakasa will never be free.
- It made me appreciate how the incarcerated wanted to commemorate his death immediately after it happened.
- It has shifted the focus to the place now and its function as a site for the future.
- In school, we weren't told about the murder of internees nor the lack of freedom to speak and mourn.
- Hearing about how many Topaz incarcerated attended a protest/memorial for Wakasa and the effort that went into creating the monument makes me appreciate the strength and courage of the Nikkei people in Topaz. It makes me want to hear more.
- Executive Order 9066 of 2-19-1942 was UNCONSTITUTIONAL.
- Before the discovery of the memorial stone, the monument was part of the mythology of the Wakasa story, which turned out to be true.
- As a stubborn realist and survivor, I refuse to be a victim: I can now recall the incarceration as a horrible learning experience.
- Yes! Great the Board found and is protecting it!
- Yes, because it reveals how individuals in Topaz were affected by his killing.

Additional comments from respondents who chose, "A little":

- It has broadened the geographic landscape of the concentration camps exposure.

- The discovery of the monument expands my understanding of Topaz by revealing the anger and grief a large fraction of incarcerated inmates felt about the killing of James Wakasa.
- The discovery adds to the experience but does not define it.
- My feelings about the Wakasa killing have not changed that much since I already knew about it. But the discovery is an important part to add to the story.
- It is significant that the monument was discovered, but it doesn't affect me personally that much. I understand that it has a lot of meaning to others.
- It is all unforgivable.
- I knew it had happened and that the monument had been lost, so when it was found it was a confirmation of what the incarcerated inmates had claimed.
- Before learning of it, I didn't realize how strongly the other prisoners felt about his death--enough to put up a monument.

Additional comments from respondents who answered, "Not much":

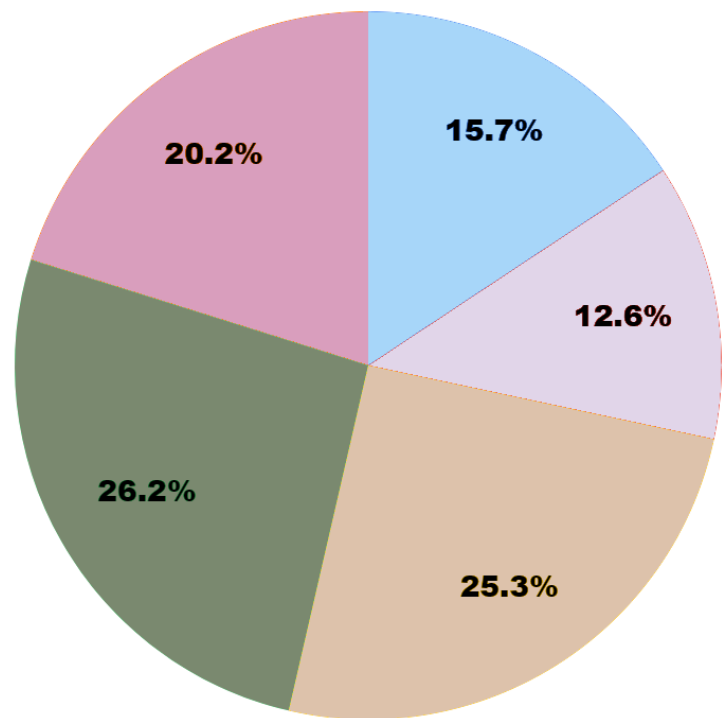
- While the discovery is important, it is NOT the story, and should not receive the attention it is attracting. It is a part of the overall picture, but in reality a relatively small part.
- While it is an important part of the story, it is NOT the story and should not become the focal point of all discussions regarding Topaz.
- I'm gratified it's been found and seems like a good opportunity to educate others.
- I am sad about Topaz camp and learning about this incident made me a little sadder. The government made so many mistakes.

Additional comments from respondents who answered, "Not at all":

- It's a rock.
- Didn't know that a stone monument was made back then; very glad it was found and is now being preserved.

5c. Why is the Wakasa Monument meaningful to you?

- It is an important archaeological artifact
- It represents resistance
- It is a physical reminder of an unjust murder
- It is a touchpoint for educating people about the injustices of incarceration
- It is a physical representation of the efforts and determination of the incarcerated



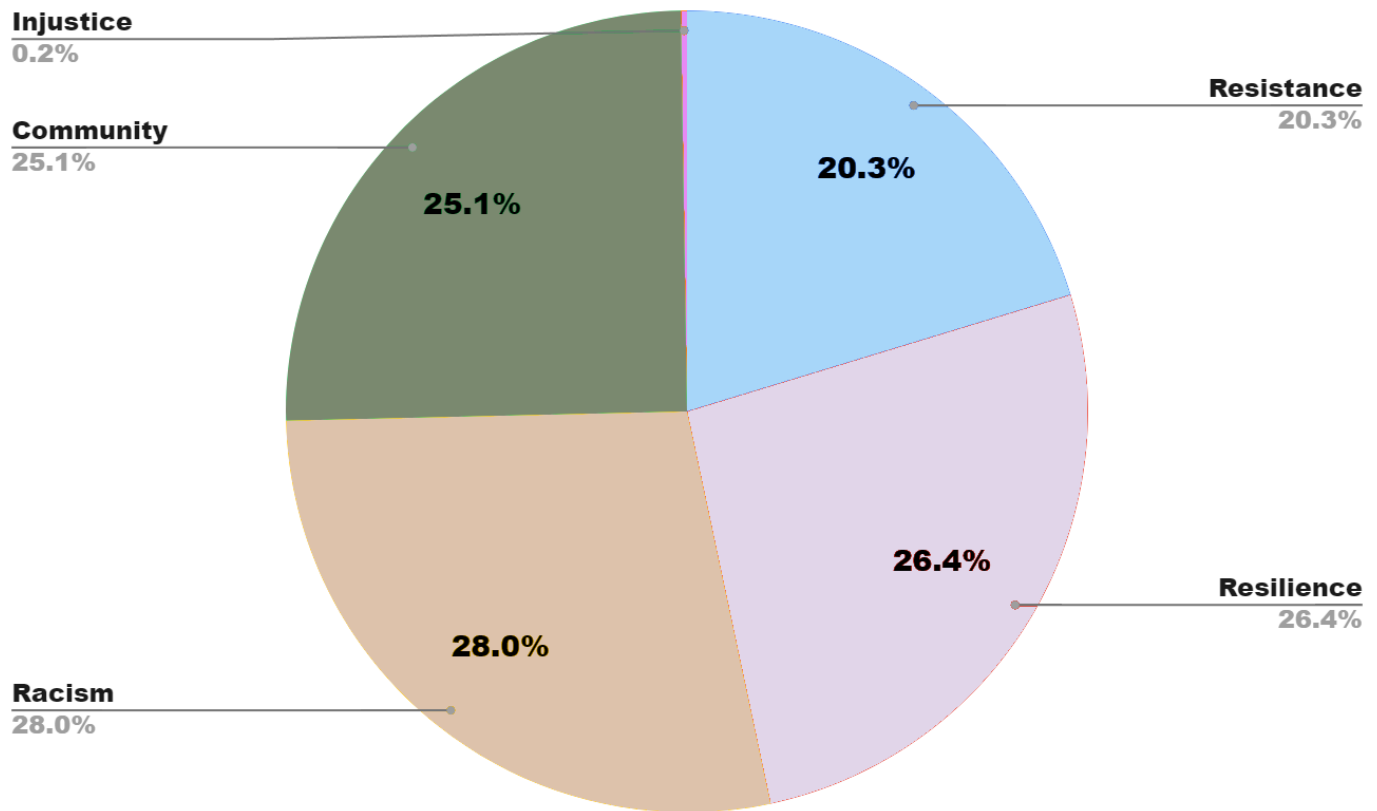
Additional comments:

- War brings with it tragedies of all sorts.
- This survey is so underwhelming and basic. Why are the professional standards so low?
- It's a rock.
- It is an important archaeological artifact.
- It is an important archaeological artifact.
- It is an important archaeological artifact.
- This question is not serious. A proper answer cannot be submitted in the form this survey takes. In fact, the structure of this survey is fundamentally flawed because of the structural bias of how the museum insists on viewing its own complicity in the heritage crime it committed.
- The Wakasa Monument is a tribute to our collective humanity and history. Despite losing everything, the Japanese maintained their dignity and respect for one another.
- The monument should be inspected by professional archeologists. They should be experienced in other concentration camp sites.

- The importance of having skilled and knowledgeable archeologists present at all phases of the recovery process.
- The hazardous manner it is being "stored" is damaging to the Wakasa Monument, and it should be immediately conserved professionally--the fact that it is not, unintentionally reveals how dangerous it is to leave it in the current administrative hands.
- The circumstances of its excavation revealed (and/or created) in our present era an unhealed wound from the historic incarcerations.
- Represents a personal loss long remembered.
- It represents the government's efforts to control the narrative about the incarceration and suppress "real" stories from being told.
- It represents every death and every injustice done to every incarcerated person in any of the camps. It is the only historical monument that can represent all the horrors, suffering and deaths that occurred in Camp.
- It offers the opportunity to tell an important civil and human rights story with a rare artifact created and preserved by Issei inmates at Topaz, giving this group, agency, something that has long been overlooked due to lack of knowledge of Japanese language and biases embedded in wartime propaganda.
- It makes it REAL.
- It just should not have been dug up without an archaeologist.
- It is also meaningful because the incarcerated were ordered to destroy it and decided to bury it instead. Had they destroyed it, it couldn't be physically seen as meaningful.
- It is all of the above. It also represents a spirit, a kami, a soul senselessly lost to fate, that was found and returned. A spirit that runs through my own veins, and continues with quiet whispers of a life we all share.
- It is a way to teach others about the injustices experienced throughout that period and that continues today.
- It is a symbol of who tells and owns history.
- How large is it?
- All of the above.
- It is an important archaeological artifact.
- An opportunity to discuss this with the Native people of Utah and their relationship to the land.
- Since so little of the original site remains, I'm glad this survived.
- It is an important archaeological artifact.
- Moving the rock makes me think of pushing a boulder up a mountain!
- How was the guard who shot him dealt with?
- It is an important archaeological artifact.
- The "physical reminder of an unjust murder" is the most meaningful reason to me.

- It was one way the Fed Govt tried to keep the internees to obey what they tell us to do.
- What is striking about the rock as a monument is that it cost a huge effort on the part of incarcerated to bring the rock to the camp. They knew the rock from having to get every stone used in gardens from the mountains (Jane said the area is not rocky so gardeners had to haul the rocks from the mountains.) So the gardeners picked and hauled a big stone for the memorial and probably envisioned a significant marker for the site of Wakasa's murder. It's a way to honor that effort to memorialize a life.
- We need to protect the artifacts that are still at the Topaz.
- Proof that this was real.
- It shows how the Issei wanted to honor Wakasa and memorialize his killing.
- It marks the efforts of the internees to capture the totality of life there and also the universal need to commemorate death.
- It is a memorial to a human being who died on that location by the people who grieved for him and for themselves.
- I just want to forget about the camp experience; I have moved on from that experience.
- Created by a group of Issei, the stone is an expression of sorrow and mourning, honoring a fellow Issei.

5d. What lessons and concepts should the interpretation of the Wakasa Monument prioritize?



Additional comments:

- Hazards of inadequate training of security; foolishness of project.
- Injustice; Contradiction.
- Race fear needs to be overcome in any society.
- A sad sacrifice that affected this family forever.
- Also how the government handled this death - did they apologize? This is an example of failed government.
- Remembering the past to help guide the future. "Those who forget their history are doomed to repeat it." (Santayana)
- The total stupidity of war and absurdity of racism.
- The lack of respect for the lives of the internees by the guards.
- The total injustice of E.O. 9066 & the resulting incarceration in the 10 concentration camps.

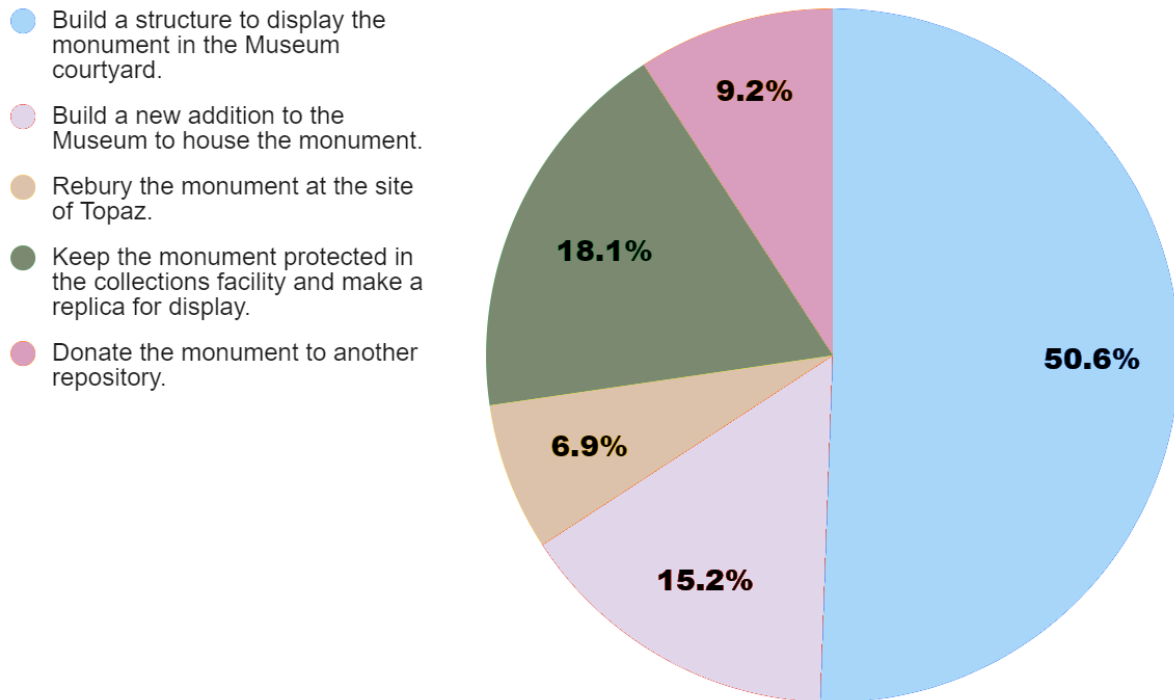
- The truth -- not the WMC version.
- Tragic consequences that can result from denying peoples' basic human and consequential rights.
- Remembrance of a tragic unforeseen happening and injustice in the Topaz internment camp.
- Cooperation, educating all Americans. The community of Delta is leading the way to tell all Americans about the disgraceful treatment of fellow Americans at Topaz Internment Camp. This is an American monument that now represents both the Americans who were incarcerated and Americans who, reacting out of fear and hate, assembled people behind barbed wire under guard in remote areas of the western states. It happened to Americans of Japanese ancestry during WWII and it could happen again to another ethnic group. The anger & blaming that I observe in the JA-Topaz community undermines the altruistic vision of what Democracy and the U.S. Constitution set into motion. Those who were wronged can let go of the anger and blame to guide others to understand how the experience perpetuates victimization, rather than advancing beyond to create a more perfect union that is America. Executive Order 9066 affected Americans not incarcerated and have every place in telling the history and educating the public!
- Human desire to honor the dead.
- Injustice.
- Remembrance of a great wrong.
- The biases of the times.
- "Resistance" is an overused term that loses meaning when it becomes a cliché. It should be avoided.
- Of the issues raised, racism and community certainly apply. To that, experience lies in developing the memorial, insisting on calling out his martyrdom against racism.
- A reminder to future generations of the wrongs we are willing to do in the name of God & Country
- Censorship; efforts to "whitewash" the incarceration and bury truths. Many parallels to current issues around racist policing and suppression of peaceful protests.
- Example never to be repeated.
- Government/military corruption.
- Honesty to the community. We all make mistakes, but few own up to them. You have proven that your agenda proceeds the interest of the JA community.
- How the powerful attempt to write/create their own version of history.
- Humanity.
- I feel racism was the main catalyst driving EO 9066, and easy to implement because the Japanese could not hide their faces. But also in the mix needs to be a measure of

forgiveness. Forgiven, but not forgotten. If I am to listen to any of my mother's teachings, despite her hardships in being alone much of the time at Topaz, and later at Tule Lake, caring for her 3 toddlers, then I must try to quell my own anger that rises up and move beyond it, as well. To let go of that pain for it will only serve to hurt yourself to live in the past. The past cannot be changed. But to not forget, to not let it happen again, and remain vigilant for the signs which are ever-recurring.

- I have no trust that the museum has the ability to judge priorities. It certainly has no right to do so.
- I was raised in Salt Lake City and learned nothing of Topaz and my mother's history. Most non-Japanese people I know have no knowledge of the depth and breadth of racism against Japanese-Americans during World War II.
- Importance of the power of history and passing down the stories of camp.
- Man's inhumanity to man.
- Peace and reconciliation.
- Protest (this may fall under "Resistance").
- Respect, Remembrance, Impact on Isseis; other examples of Topaz and resilience.
- Strength of character.
- The importance of including survivor and descendant voices. "Nothing for us without us."
- The manner in which the Wakasa Monument was yanked out of the ground, is representative of the patronizing attitude of the dominant community towards Japanese Americans and this needs to be addressed.
- The power and importance of physical artifacts that have historic and spiritual value.
- When racism and conspiracy theories shout louder than facts and the Constitution, Democracy itself can collapse.
- How government authorities and government propaganda lied in the retelling of the Wakasa murder, and how long it has taken to recover the true story of his murder.
- Professional archeology and cooperative communication with descendants, including the Wakasa Memorial Committee, should be emphasized in the future--in order to assure harmonious collaboration.
- The importance of professional preservation experts.
- I think racism is implied because we are all in the camp?
- The story of the monument should be another reminder of the tremendous forces and momentum against the Japanese American community at that time.
- Unjust application of law. Gun in the hand of the wrong person. An example of a failed government police.
- The importance of peace.
- The life of the man who was murdered-is that not the purpose of a memorial?

- The stupidity of posting armed sentries around the camp in the 1st place.
- Unjust incarceration.
- We should remember and never let it happen again.
- Community symbol of solidarity and a pillar against injustice against an innocent, harmless elderly man who died because he was Japanese.
- The internees cared about the memory of their friend.
- 150+ died in camp. They too died in prison, just like Wakasa.
- Assuming that he was shot for reasons other than the one my mother gave(!), I am unfamiliar with the story, so can't really comment.
- It's a memorial to an innocent man shot and killed while being unjustly incarcerated.
- Just giving Mr. Wakasa the due respect that should be given to every individual upon their passing.
- Listening to the descendant and survivor community. Not waging war with the Wakasa Memorial Committee. How embarrassing!
- Guilty without due process.
- Memorialize how the incarceration impacted the civil rights of all who were incarcerated. Mr. Wakasa was merely walking his dog and was shot & killed.
- Obviously, a factual presentation of what is known and what is unknown through questions that enlighten the visitor and those aware and unaware of the circumstances surrounding the shooting of Mr. Wakasa. Clarify the mishandling (my interpretation of what was done and condoned) of the stone when discovered in a historic site. Ignorance is not sufficient reason for what was done.
- I think in the current political climate and considering the ways Japanese Americans/Nikkei have been politically active, it is important to include discussion of larger political injustices and ways that people are promoting change. So larger histories and structures of violence against people of color and Asian Americans in particular will be helpful for understanding this one incident. In the present day there are lots of questions about police violence against people of color and the unjust power of the US military so these should also be included somewhere. If people are uncomfortable politicizing the displays or programming too much, these can be presented as multiple perspectives. One view doesn't necessarily have to be argued. But the inclusion of these views is important for the community to feel like they are represented. When people don't feel represented, they will disagree with the way things are done regardless of the intention of the organizers.

5e. What do you think should happen to the Wakasa Monument long term?



In addition to the five choices presented as responses, participants could leave additional comments. They are presented below by category.

Comments that referenced creating a replica of the monument:

- I feel it important to display the original monument in a protected environment, but perhaps a replica can also be displayed at the Topaz site.
- It needs to be protected from the elements and from possible damage. It should be protected at the museum with a REPLICA at the Topaz site.
- Place the replica at the actual site of the murder.
- Make a replica or marker to place at the site of Topaz.
- Creating replicas can be beneficial and enable sharing to many sites.
- Place a replica on site at camp. Display original at the museum. Reevaluate placing original on site every 10 years.
- Put a replica on display.

- Rebury it on the original site if it can be protected there properly and make a replica for display in the museum so that you can educate people about its history.
- Is it possible to make an indestructible copy for the Topaz site? I think this one story, albeit important, should not outweigh the thousands of other stories housed in the museum. Therefore, investing comparatively large amounts of museum resources towards this project as opposed to others is inappropriate.

Comments that made reference to the original site of the monument:

- Build a structure in the original place found.
- Create another marker- maybe an engraved stone with Wakasa dates to mark the original site. It should not be forgotten that the internees erected this monument.
- I'm assuming that there's a reason that the monument cannot be returned to its original site. However, if it's possible to display the monument in its original site with interpretive text, and keep it protected, that would be my first choice. But that also means developing an interpretive infrastructure (like at Manzanar) for the rest of the Topaz site.
- Ideally, the monument would be protected at its original site. However, given the potential for vandalism, it would best be displayed and protected in a safe spot.
- It would be appropriately displayed by the old Topaz building.
- It would be nice to be outside since that was the original plan but as long as the structure is safe enough to protect it from vandalism.
- Display the monument where it was found.
- I feel we should honor those who originally placed the monument by returning it to its original site. That being said, this opens it to potential damage from small-minded people. We should defer to what the descendants of the incarcerated want done with this monument.
- I'd like to see it at its original location - possibly with some sort of protection around it. If protection isn't possible, rebury the monument at the site of Topaz.
- Build a protective structure around the monument at the Topaz site.
- Display the monument at the site where it was found, visible for all to see. All monuments run the risk of vandalism, but they are just symbols/reminders of something important, not to be forgotten (i.e. Mr. Wakasa AND the spirit of those who built it). The condition of that symbol is not that relevant, viewing it in whatever condition is more important.
- Display the monument at Topaz and make it protected as a national historic site.
- Please be aware that the murder site is of equal, if not greater, importance than the stone monument. The museum has had no regard for the site it desecrated and its

justification for the stone's unearthing is laughable. So far, the museum has done more irreparable damage to the site and monument than any vandal could have dreamed.

- Reinstall it where it was buried, but NOT until there is a secured, dignified Visitors Center with an interdenominational chapel, where descendants and students and educators can come to reflect, study, pray --can be built around the exact location where the stone was initially erected. When that is done, it should be returned to the Topaz site. But until then it should be conserved at the Japanese American National Museum in LA, a Smithsonian affiliate, or the Smithsonian Museum itself.
- Rebury onsite then protect with structure of some sort.
- The monument should be set as neatly and permanently as possible on a pedestal, with a marker at the site. It should be a destination for visitors to come, pray, etc. with appropriate signage.
- The monument should be held at another repository until an interpretive center is built at the Topaz site and an accurate history of how the Wakasa Monument was re-discovered.
- Place it where Mr. Wakasa was shot, where his friends intended it should be erected.

Comments that referenced displaying the monument at the Museum:

- I feel very strongly that the monument should remain at the Topaz Museum.
- I don't know how big the monument is or what it looks like so hard to know, but I think keeping it in the museum where more people will see it is a good idea.
- The monument needs to be preserved and remain at the museum.
- Display in the museum.
- Display the original in the museum and put a plaque or marker on the original burial site.
- Keep the stone at the Topaz Museum and make a permanent didactic that tells the full story, presents the location of where the stone was found with when, how & why the story was moved by internees; when, & how it was found; and have a separate Memorial plaque placed with the stone and another placed at the location from where the stone was found. It would be good to place a fence section with the stone and the site marker where the actual camp fence was located delineating what was inside and outside of the Camp.
- A Wakasa Monument could be at the site, but it should also be at the Delta museum.
- However, housing it in the courtyard might limit the ability to view it during bad weather or the winter months.
- Maintaining the monument at the Topaz Museum in a protected environment seems the appropriate way to proceed. It is the history of Topaz, not any other location.

Comments that referenced donating the monument to another repository:

- Donate the monument to a professionally run museum that understands how to handle and preserve precious artifacts; and one that is more easily accessible to elders in the JA community.
- Donate to JANM where the Eaton collection is housed.
- Donate to Japanese American National Museum.
- If it stays at the Topaz Museum, the reality is that hardly anyone will see it. It needs to be at the Japanese American National Museum which has the skill and resources to take good care of it. It is one of if not THE most important artifact from the mass incarceration experience and needs to be located in a place like JANM in Los Angeles where it can be seen easily by many, many people.
- JANM would be good. They have a budget and a big staff and plenty of visitors.
- More people will be impacted by viewing the monument and the story if it is housed at the Japanese American National Museum in LA. The Wakasa monument is not just a Topaz experience, it is a symbol of the injustice and oppression suffered by all of us.
- OR long-term LOAN to the Japanese American National Museum UNTIL a secured Visitors Center is built at the site, then the stone returned to Topaz site.
- The Smithsonian should display it. Especially since the Smithsonian curated a More Perfect Union.
- Give to the Japanese American National Museum, Los Angeles where it can be shared with many more people.
- Hardly anyone goes to Delta, Utah. Please place the Wakasa Monument in a museum which is more accessible to more people.
- I think the stone should be with a national institution that can preserve it and use it to teach through the story.
- How about donating to Smithsonian.
- Wakasa Monument to the Japanese American National Museum, a more appropriate setting where the stone can do powerful educational work. Another possibility is the new national museum of Asian Pacific American history and culture which is being planned for Washington, DC.

Comments that made reference to creating a marker or display:

- Also build a permanent marker at spot where Mr. Wakasa was put down.
- I'm not completely informed on the matter, but if there are any surviving members of his family, consult them first. I think some mix of working to preserve the monument while maintaining some marker at the site of Topaz would be best.
- Build a plaque in front of the monument to explain the story.

- Keep the monument itself indoors, but put another marker where it once was, on Topaz grounds.
- Any display should honor Wakasa AND the other camp deaths.
- Be part of a display with all other individuals that had passed during the internment regardless of circumstance.
- It should be displayed somehow. Building a new structure would do that but I realize it would cost a lot.
- The stone, since it was originally a part of the natural environment, should remain preferably a part of and susceptible to the natural elements and aging over time (and not be placed indoors in an artificial setting). I would prefer to see the stone either housed outdoors in the courtyard under a beautiful, open wood structure (informed by Japanese/Japanese American aesthetics) or returned to the ground (with a well-documented ceremonial reburial), a place where it resided for close to 80 years.
- Work closely with JA architects to design an appropriate courtyard display -- Darin Mano would be excellent for the job.
- Display the monument in a location that is more easily accessible to school students. It is a wonderful teaching tool for educators. Great symbol of the atrocities of racist thinking.

Comments that referenced decision making and listening to the community:

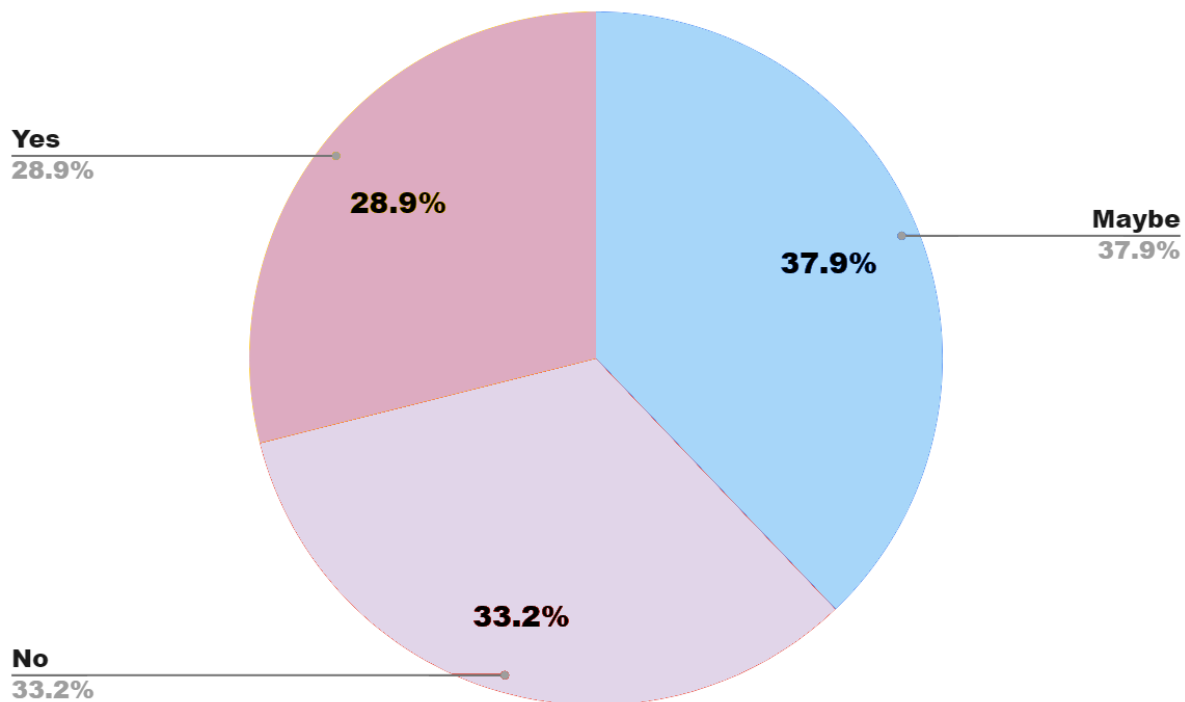
- Follow the recommendations of actual Topaz survivors/descents, they are your authentic witnesses to this history.
- Decision should be based on the consensus of Topaz descendants and survivors - minus those with the WMC and TMB.
- Work in collaboration with descendants to ensure that they are involved in decision making.
- First need to get advice from professional archeologists, historians, survivors and descendants on the way forward. This is a broader American story and may warrant it being in a location where many can view it and learn the story.
- You have proven that you do not hold our priorities as important. You do not deserve to make any more decisions regarding the monument and the site.
- I believe this should be decided by the Japanese American community.
- I don't know. I would like to hear others' views before deciding myself.
- I think we need to start by listening to Topaz survivors. I do not think the museum acted correctly in removing the monument without considering the archeological implications or exactly what would be most meaningful to both Topaz survivors and their descendants and to the Nikkei larger community.
- I would defer to Jane Beckwith's decision on this.

- Only the descendants and survivors' community should decide! Topaz Museum forfeited any and all access. Unworthy.
- Put it under the jurisdiction of professionals (archaeologists, historians) of the National Park Service, and see what they recommend in terms of how best to educate, display and preserve it.
- This should be part of a longer, in-depth process that involves professionals with expertise in the handling and management of rare treasures. Decision making guided by lack of information is not a good practice.
- Those who have the deepest connection should decide.
- I don't feel qualified to answer.
- Whatever protects it the best, not sure since I haven't visited the museum.
- I don't know enough about the stone; I also wonder about security if the monument were outdoors (which I would prefer).
- I'm too far away to judge.
- No idea, depends on many factors.
- Depends on how large it is.
- What will be its size?
- Have a plan that will protect this artifact.

Other comments:

- Do not move it anymore. The damage had been done. Do no more.
- For me the monument is "Never Again" standard of the community of Topaz in protest of injustices of incarceration and in protest of innocence in the face of abusive authority.
- Not sure but the monument should be preserved and protected.
- Undo the harm already done by its cavalier treatment to date.
- The Monument is a rock moved into place by friends, family and internees to mark the place where Wakasa-san was shot by internees to mark it and memorialize Wakasa-san. To me it is just a rock.

5f. Would you make a special trip to Topaz just to see the Wakasa Monument?

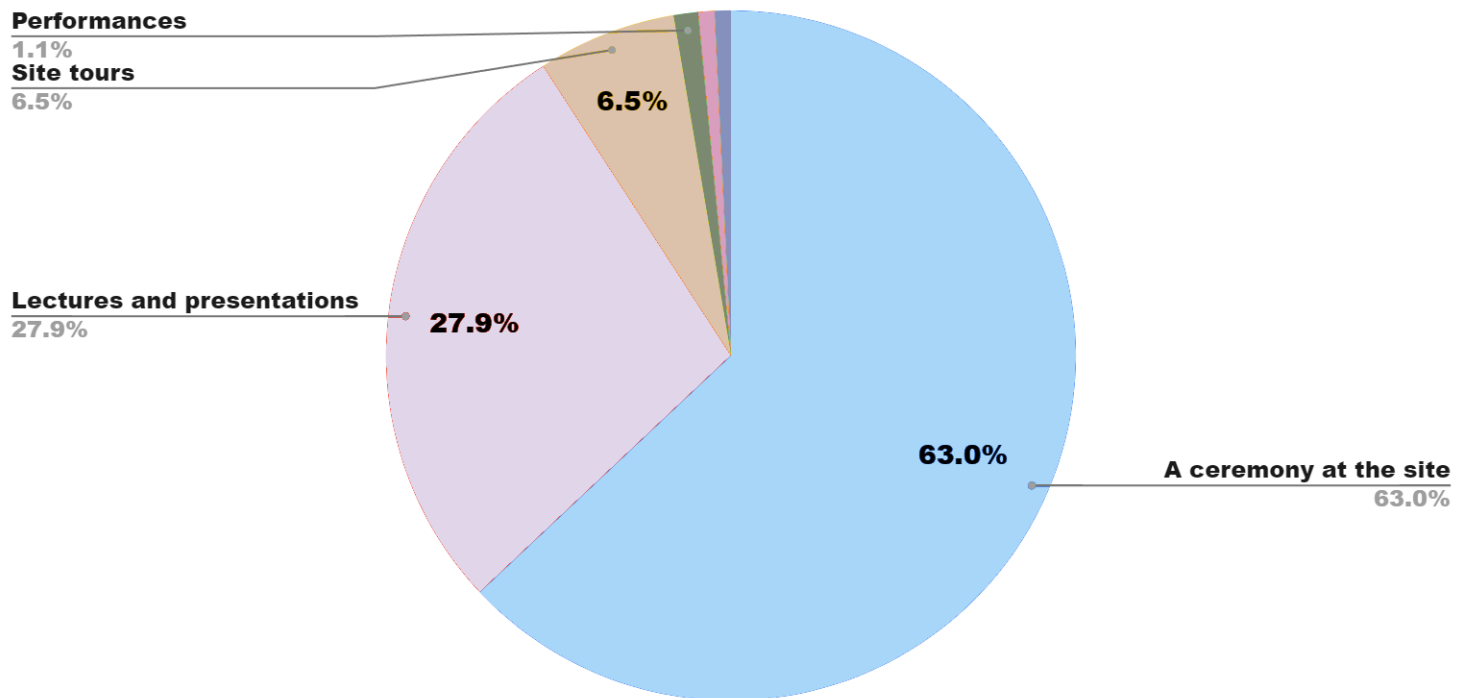


Additional comments:

- Would certainly plan to see it next time I visit.
- Whenever we visit my brothers and sisters who still live in Salt Lake City, we always visit Topaz in memory and respect. The Wakasa monument will make the trip even more special.
- Too old to visit Topaz again.
- This question assumes it will be there. It should be placed in a more accessible venue.
- Regardless of the outcome, I will go to the commemoration because we need to move forward and heal as a community.
- Not JUST to see the Wakasa monument, but to re-see/re-experience all of Topaz (would be my 3rd trip).
- Not a special trip but as part of my annual visit to Topaz.
- No, Maybe.
- Let the Japanese people make this decision.
- It would be part of trip to see overall area and museum.
- It would be much more likely to get visited if it was at JANM in Los Angeles.

- If I were already in Utah, I would consider making a special trip to see the monument.
But I wouldn't make a special trip from the Bay Area just to see the monument.
- I've already seen it.
- I would travel to Topaz more so than any other site because it is closer to where I live.
That is why having a replica at many sites will be beneficial to share Mr. Wakasa's tragic story.
- I would like to make another trip to Topaz but not sure when it would be possible.
- I will not be supporting the Topaz Museum as long as it is operating in this manner. Your actions toward survivors and descendants is hideous and disgusting.
- I want to go to Topaz for the first time anyway, and I definitely want to see the monument.
- I visited the museum this year and would make a trip for the dedication.
- I tried early during pandemic but the museum was closed.
- I live in Delta and work at the museum, so it is ever present.
- I live here, so I see the monument daily.
- I have already seen it.
- I do not believe the site of Topaz is a safe place for the Wakasa Monument.
- I did not have time to finish the tour. So much information that I would like to see including whatever you do with the monument.
- I am too old to visit.
- I am a docent and see the monument daily.
- Going to Topaz Museum is still on my bucket list.
- And to honor my good parents who spared their children the facts of the hardships and hurdles they faced during 3-years imprisonment.
- A Wakasa Monument should be at the Delta museum so people can read and learn what happened to him in Topaz.
- If I could visit the location, I would like to do that. Partly, I think this would be an emotional place to visit, to think about what happened there. In addition, it would be helpful for me to go to the place and try to imagine where the guard tower was and where the fence was and literally try to imagine the distance and visibility.

**5g. April 2023 will mark the 80th anniversary of Mr. Wakasa's killing.
How should this anniversary be commemorated?**



Additional comments/suggestions:

- Video documentary of ceremony to memorialize.
 - Try to get the incident to the major media. Only JAs really know what happened.
 - This should be planned and guided by a group of survivors and descendants.
 - There should be a ceremony at the camp site but also an acknowledgement of the mistakes that were made in hauling the monument out, and to honor and recognize the people who discovered the monument.
 - The Wakasa story needs to be told so that more are informed of the event.
- Presentations at various venues would be more important to me than a ceremony at the site. I do not consider the site "hallowed" ground, nor is the monument a "precious" relic. Both are important and need to be preserved and respected for sure but there should be more emphasis on the violation of civil rights suffered by all those imprisoned. The cause of death of others while there was not by a bullet but by harsh, inhumane

conditions and inadequate health care. The spirit and resilience of the Issei and Nisei needs to be commemorated along with remembering Mr. Wakasa.

- The shooting of Mr. Wakasa should be told at the Delta museum on the date when Mr. Wakasa was killed.
- Take care of the preservation of the monument before this. Have NPS start work on preservation of the unearthed site and the monument as they recommended.
- Since the Wakasa killing was important in the history of the incarceration of Japanese Americans, it has meaning for the entire community. It should be noted nationally.
- Shameless colonizing.
- Sensory overload should not be a part of the marking of the 80th anniversary of Mr. Wakasa's killing. A simple, respectful and deeply felt ceremony at the site could prove the most profound and powerful expression of commemoration and remembrance (as long as WMC doesn't use it as platform for more manufactured grievances). I prefer a spare, powerful event (which could be photographed and the resulting still images displayed later in large format in the museum).
- Re-educate, remind the public.
- Presentations on the monument as a symbol of who owns and tells history. I think of the powerful symbol of Emmet Till's casket at the NMAAHC in Washington DC and its power in symbolizing injustice.
- Presentations about Wakasa's life, death, memorial.
- Perhaps a ceremony in its new resting place.
- Other related programs too.
- Online presentations, articles.
- Move it to the Japanese American National Museum, Los Angeles where it can be shared with many more people.
- Merit in all of the above. A combination would be good.
- Make sure a "ceremony" is recorded so others can view it.
- Let the Japanese people make this decision.
- Lectures and speeches should be less than 20 minutes. You lose the focus of the stakeholders who will carry the legacy of this monument into the future. When events are majority speech and lecture people get tired and disengaged. This commemoration needs to focus on how to be stewards of archaeology, how to interpret factual information, and how to be antiracist. We've established the camps were wrong. The killing of Mr. Wakasa was wrong. We need to be able to relate to young people. The young people who will carry on this legacy. We are at a pivotal time in American History. Democracy is hanging by a thread and we need to leverage this tragedy as an Asian American Community.

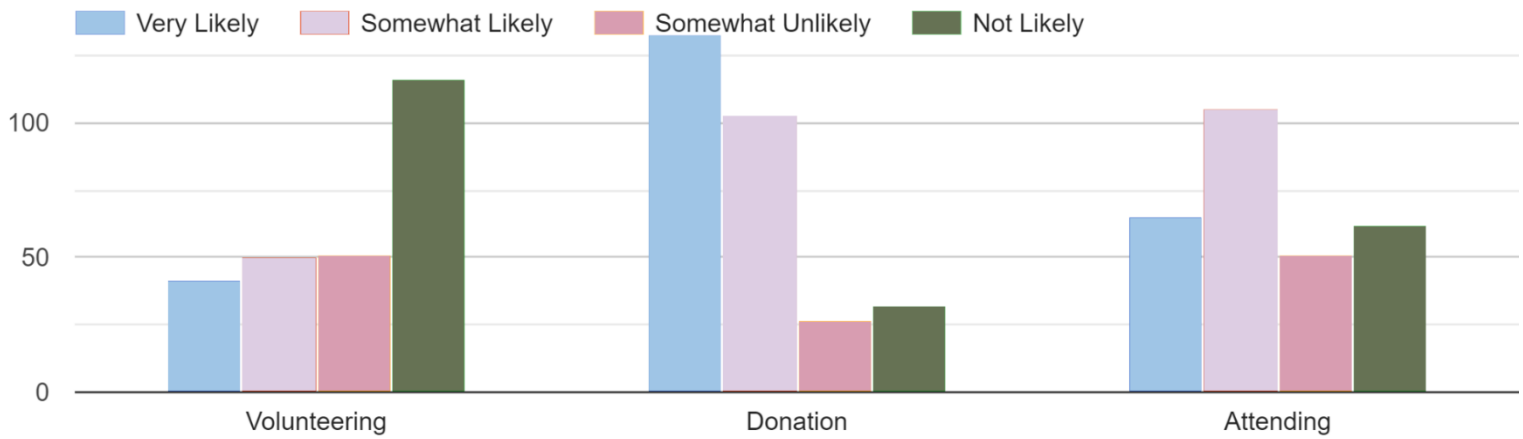
- Japanese American community members must organize any such event. The museum should not be involved. Its demonstrated lack of sensitivity to the issues involved have disqualified it from any participation.
- If the purpose is to heal then it would be appropriate at site.
- IDK
- I would like to see traveling lectures and presentations beyond Topaz given to school children as a more inclusive part of the broader history of Utah.
- I would like to see all of the above, with education being a priority. But to make it all available to view online throughout the year for those who cannot attend in person.
- I would follow what Mr. Wakasa's descendants would like to have done.
- I feel that all of the above are appropriate ways to commemorate the anniversary. Not all events can be staged at the incarceration site but could take place in multiple CA or UT settings. The culmination of all events should be in Delta/Topaz.
- I don't feel qualified to answer.
- I believe descendants and survivors should determine this.
- How about (1) a ceremony (2) plenty of presentations (a movie?) and definitely (3) site tours.
- Event to celebrate how the Topaz Museum is dedicated to preserving history, stories and artifacts with a commitment to educating the public about violation of American and human rights with the intent to heal from the past and to move forward with the intent to create a more perfect union that is Democracy's ideal. The Wakasa killing is an American Tragedy and all Americans are responsible for educating our fellow Americans and citizens of the world to educate each other if there is to be a future where we can live and thrive together in peace.
- Commemoration with Native tribe; ceremony, and presentations.
- Ceremony plus presentations.
- Ceremony in town.
- Any of the above are fine but it could also be commemorated around the country.
- All of the advice are wonderful ideas but Delta is so far from major populations. Perhaps choosing a site in Salt Lake.
- All of the above would be nice. An unveiling of the memorial and the replicas and where and how they are preserved. Also how his story will be shared going forward.
- All of the above would be nice. Not all programs can be held in Delta, but can be celebrated elsewhere -- Bay Area, SLC, St. George, etc. Any culminating activity should occur in Delta and at Topaz.
- All of the above and critically should include a ceremony at the site.
- Again, we should defer to what the descendants of the incarcerated want done.

- A ceremony, and perhaps the filming of a brief documentary that can be shown at the museum in the future.
- A ceremony at the site- also filmed- documented so that it could be shared with others that could not attend, shown in museum and preserved for history. Perhaps- what could follow at the museum or community hall- a program about the museum and collected stories.
- A ceremony at the site with virtual participation would be nice.
- A ceremony at the site is important now, but equally important this is a story that needs to be told over and over and never forgotten. So I would add lectures and presentations too.
- Oral history, small group discussions, however the camp site does not accommodate activities that could be done at the museum that includes a field trip to the camp site with identifying signage for self-guided walking tours.
- Pilgrimage programs similar to those held before 2020 with family members who had not visited the camp site.
- Commemoration programs should cover: local history, plans for preserving the camp site and adding to the signage and self-guided walking tours, individual stories in-person and recorded, family stories of forced removal and resettlement, choices and discussion about the questionnaire and draft notifications, stories and background for camp disturbances and other events from camp newspapers and local newspapers, honor rolls for contributors and for service personnel recruited from the camp, political climate in State of Utah before designation of the camp, during the construction of the camp, and dismantling of the camps, artifacts recovered from the camp site, camp construction and dismantling the barracks and disposing of mess hall and camp artifacts, much more to discuss....
- Since Mr. Wakasa was a Christian, I feel it would be appropriate to have a Christian service to commemorate this anniversary. Perhaps a SLC Japanese Christian Church minister could be asked to officiate. The service could be at the stone burial site or at the Museum. Although I was an evacuee in Topaz at the time of Mr. Wakasa's killing and would like to participate by attending this ceremony, I am physically unable to do so. Not only is this a remembrance, it is an educational tool which should teach everyone of what happened. Perhaps the program could be formulated with the involvement of the National Parks Service and the Topaz Museum in coordination with educational professionals. One must remember that the monument was erected in an extremely harsh environment...extreme heat in the summers and extreme snow and ice during the winters. Would it have survived all these years out in the open?
- I would like to see the dedication ceremony include a spiritual component (Christian/Buddhist/Shinto?) with meaningful readings/sharings and perhaps a few

inspirational additions in the way of music/poetry/etc. It should not devolve into a talent show with people competing to present their talents.

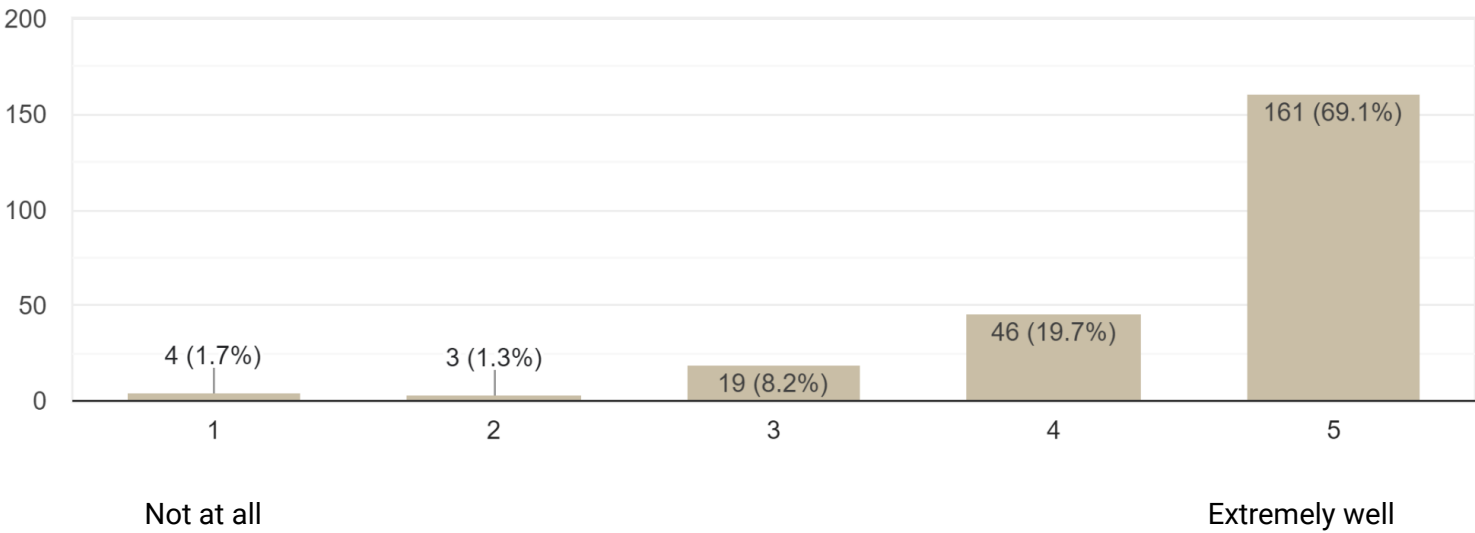
- I'm not a religious person but I think many people appreciate some type of ritual that involves Buddhism. On that note, I wonder how many days after Wakasa's death it will have been. Perhaps if it's a significant number of days afterwards, that could be factored into choosing a date? I always appreciate an educational component. So some speakers giving some history or political context or connections to contemporary issues could be nice.
- It would be nice to do something that can reach multiple audiences. So some people might just be interested in basic history of Mr. Wakasa's homicide. Others might be interested in something about the incarceration history that is lesser known. Maybe if someone could talk about violence in all the camps - and ways that those incarcerated pushed back (like having a funeral, erecting a monument then hiding it, etc.), that would be helpful?

5h. How likely would you be to support the preservation and interpretation of the Wakasa Monument and anniversary commemoration with your participation, volunteer time, or monetary donation?



6. How well do the exhibits and programs at the Museum reflect the Japanese American incarceration experience and its relevance to American history?

233 responses



7. Are there specific stories you would like to see shared at the museum?

- Everyday life. 2. Resistance/protest activities. 3. Circumstances of why men were sent to Leupp, AZ Isolation Center.
- Accessible oral histories, preferably video.
- All stories are important. The museum has done a good job of sharing those stories.
- All that can be learned.
- Always the truth.
- An in-depth interview with/stories/display about celebrated animator Willie Ito, who was a child at the time. Ito's first explorations in animation (flip books) were conducted in camp over a lengthy period of time. (Sample questions: Where did he learn to make his flip books? Prior to camp or in camp? From whom did he learn this form of moving image making? What became of the Sears Roebuck/Montgomery catalogs he collected in camp and which contained his sequential drawings? Could they be located and displayed at the Topaz Museum? Ito is still alive and active, but he is in his 90s, and I worry about waiting too long regarding conducting an interview or having a display.
- Are Topaz Stories presented there? That would be good.
- Berkeley/Oakland stories if there are some.
- Chiura Obata, Matsusaburo Hibi, Mine Okubo etc.
- Each person incarcerated had a story, so I think it's difficult to say a specific story.
- Education of incarcerated children, healthcare provided, security and assistance in transitioning in and out of camp to name a few ideas.
- The relationship between Topaz and the other internment camps.
- Hearing videos of soldiers and administrative staff on site who were relegated to keep prisoners detained.
- How the Camp functioned day to day.
- How Topaz affected the west Millard County area.
- How was the monument built? How did those Issei who built the monument not get shot building the monument.
- How were the military personnel chosen to serve at Topaz.
- I haven't had the opportunity to visit the museum so I can't speak to this question.
- I haven't seen all of the stories exhibited yet.
- I live in Orem, and we had a site here not far from my home that is nearly forgotten. Maybe an exhibit about other Utah sites?
- I love all the side stories, like the man who ran to the mountain every day. These oral stories need to be preserved.
- I think any of the survivors' stories should be saved and shared.

- I would like stories of local people doing acts of kindness to those in the camp.
- I would like to hear stories of the Topaz Gold Star Mothers and their gallant sons and the sacrifices made by their gallant sons.
- I would like to see better provenance of the items on display.
- I would like to see Chiura Obata's stories and Yoshiko Uchida's stories shared.
- I would like to see first-person stories of people incarcerated at Topaz.
- I would like to see more personal stories.
- I would like to see stories that reflect the Japanese American experience at Topaz and not just the stories that are palatable to white visitors.
- I've visited Topaz only during the pandemic. I'd like to see the museum, then we can talk.
- In a Christian country other Christians were persecuted because of their race. Even American veterans.
- Individual family stories, poster with names of Topaz incarcerated who served in the military in WWII, a memorial wall for those who passed away in Topaz.
- Individual stories of families and individuals before, during and after their incarceration.
- Info about the Loyalty Questionnaire in spring of 1943 should be told because to this day the controversy as to how people 17 and over had answered the questions is still very active!
- Interactions between internees and non-Japanese Americans outside the camps.
- Is there a story about Delta and its residents at the time of the camp?
- Less point of view from the US government, which is mostly public relations spin, and more voices from former incarcerated, especially from the Issei and Kibei.
- Local stories of Japanese Americans in Utah that lived in Utah before WWII and after.
- Loved the ones there.
- Miné Okubo's story via her artwork.
- More about the people involved.
- More individual family experiences on a deeper level.
- More issei stories.
- More personal stories which enhance the human stories.
- More specific information about the daily lives, the arts/music, how children were educated, how food was cooked and served, in short, more details.
- My dad WW1 doughboy was in France, Topaz.
- My father's family was sent to Topaz from Tule Lake. I would like to know why they were sent from one camp to another. Was there a reason?
- My grandmother wrote a short memoir about this time and how she experienced it. I think we gave a copy to the museum but if not, there are some excerpts from her story that would be great to see in the museum.

- My parents did visit the Topaz facility in January 1945 on their way to Ft. Sam Houston. They were able to visit with their immediate and extended family at the time. I think that the experiences strengthened the family ties.
- My uncle Frank Yoshimura and how after years of taking care of the lone monument at the site and acquiring the land free of charge at the site, I feel he should be acknowledged for his time and efforts in the early days before the museum was built.
- One of my uncles, Sam Tominaga, was one of the first at Topaz to volunteer & serve in the 442 RCT.
- Perhaps there could be a section noting Topaz incarcerated who later become accomplished in their various fields of endeavor (education, science, literature and the arts, etc.).
- Personal experiences are probably the best to know about depending on the availability of survivors.
- Personal histories of the incarcerated.
- Personal stories of life at camp and dreams for the future.
- Personal stories of lives of the individuals.
- Random sampling of stories of the people incarcerated there.
- Replace the register display in the Constitution room with a personal stories exhibit that you can click on and hear the person talking or their story told by someone else.
- Resistance stories.
- Sahomi Tachibana, Munson report.
- Some interpretation of the West Millard County's population and how they viewed it at the time.
- Stories concerning the civil rights injustice -- i.e. the government's oppression and inmate resistance to injustice -- should guide interpretation. The Museum has been criticized as too much of a "model minority" narrative.
- Stories of men and women who served in the war.
- Stories of the resilience of the Japanese while at the camp and afterward.
- Stories which connect the Delta and Millard Co community to the Topaz Museum.
- Survivor and descendant voices - and not just the ones you deem worthy.
- Survivors account in audio/placards, nothing lengthy.
- Thank you for sending out this survey and related information. I think stories of JA incarceration need to be told and retold. If it's true that Wat Misaka visited Topaz, that's a good story because it's easy to relate to, for a contemporary audience. He seems like such a good role model for AJA youth.
- The construction of the water tower.
- The daily experiences of camp life.

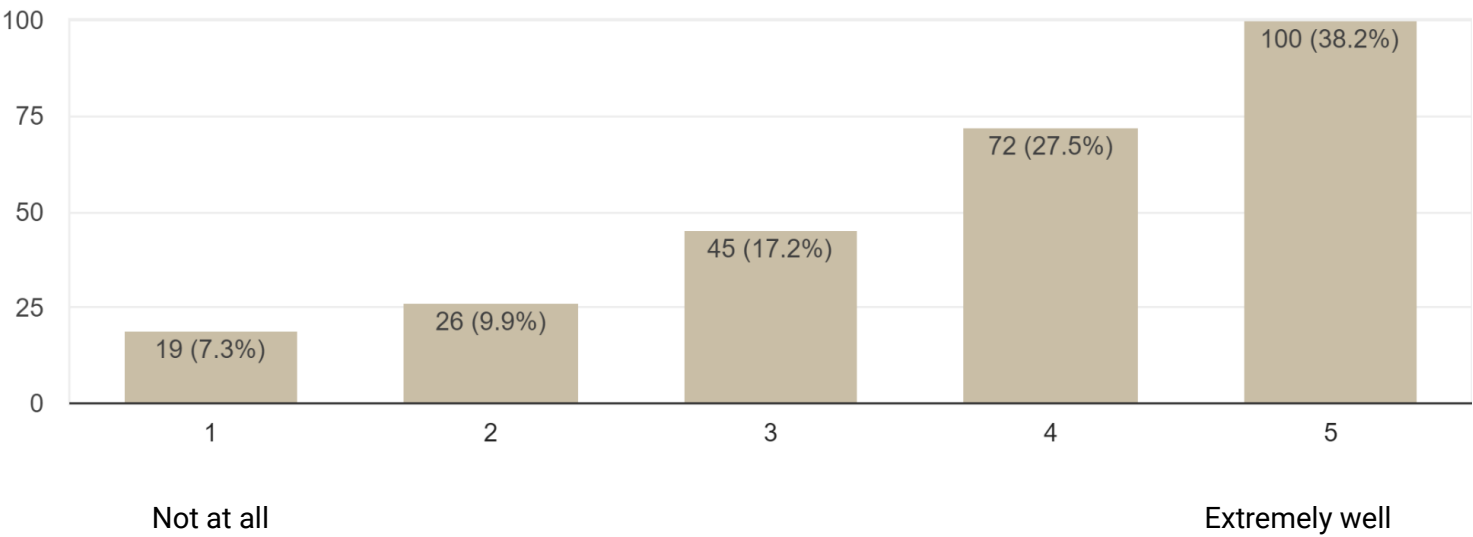
- The early volunteers for the army and the attitude of the residents of the camp (e.g., those men were having marriage problems).
- The entire narrative needs to reflect the actual camp experience, not the WRA version of happy people engaged with art and games. In a proper presentation, the Wakasa presentation, when done correctly, should be the first thing visitors see, instead of being relegated to a back corner. This was one of the major misjudgments by the museum and physically demonstrates an inability to understand the incarceration history.
- The excellent individual "Topaz Stories" collected by Ruth Sasaki.
- The impact on children and their descendants.
- The most affecting stories to me are of the school children, so highlighting those is important. (I think they are already well highlighted.)
- The Munson Report and personal stories highlighted in the Constitution Room -- replacing the current exhibit that is very ineffective.
- The museum does a great job at telling the incarceration story. The electronic display in the Constitution room needs to be replaced and/or enhanced. It is relatively ineffective.
- The museum is doing a great job telling the stories that we need to hear.
- The relationships that were built between incarcerated and members of the Delta and surrounding community.
- The resilience of the young people and the long-term community of the Topaz High reunions.
- The stories I saw there were excellent.
- The story of Daniel Ota who volunteered for the 442 and was killed in action shortly after arriving in Italy.
- The story of Daniel Ota, 442 RCT, killed in action after joining the US Army from Topaz.
- The Topaz Art School.
- The Topaz Museum is so well done for a small town! It touched my heart - Jane Beckwith took my husband and friends to my dad's barrack site - gave me chills like I could feel my dad!
- The Wakasa murder reveals the 24/7 threat of death all activities and lives were lived under. It was not carefree (as it is portrayed at the museum), which makes it look more like a summer camp.
- The Wakasa stone discovery, including the Issei who felt moved to build a memorial should come next followed by other resistance stories as this area is yet to be covered adequately yet.
- There are many. See my books: Children of Topaz and Desert Diary.
- There is no acknowledgement of the Native tribes.
- Topaz incarcerated Fred Korematsu Supreme Court challenge to the round-up and reopening of his case 40 years later when secret government reports surfaced indicating

that the Justice Department lied to the Court in order to manipulate the outcome of the 1944 case.

- Topaz Isseis demanding change of Loyalty Questionnaire Questions 26 and 27; Topaz Committee of 33 and Committee of 9; Topaz Mothers Committee (all in 1943 before the Wakasa killing).
- Topaz Stories (FOT).
- Topaz stories collected & shown at the museum.
- Toshio Mori, Trek and all the creative writers there.
- Try to find out how survivors are doing.
- What their daily routines looked like.
- When I visited with my mother who lived at Topaz, we spent two days with Jane. Of course, the tour was amazing and brought the foundations at the site to life. What really created a total experience was the stories she shared that she has collected over the years from locals, former internees and their descendants. These stories, I hope will be downloaded onto a USB- and included in the museum display and archives. It would be great to be in the barrack- and be able to listen to these stories- or different parts of the displays. The stories Jane holds are remarkable!
- While at the museum, I learned that my mother-in-law's mother had married while in the camp. This was a surprise to me and her family. I am interested in how the marriages were conducted, whether the couples legally married and did many of them stay together when they were released from Topaz. The marriages are another example of how life continued during internment, a testament to the resilience and hopefulness of those residing in the camp.
- Who has the right to tell history? Regarding the previous question on volunteering, attendance, etc., the issues surrounding the stone need to be resolved before a “celebration” can be considered.
- Yes, about the ongoing impact of the WWII incarcerations on families of descendants, and how the historic incarcerations relate to more recent and contemporary issues.
- Yes, the Wakasa murder, the discovery of the monument, and the results of this survey.
- You are all doing a brilliant job of doing this now.
- You capture the linkages from the bay area to Topaz really well. I would like to see how all of the other camps are linked to their transfer communities and why. For example, why were they moved to where they were moved. And the secondary, forgotten camps in Idaho and Wyoming. And how this is meaningful to today's anti-Asian hate.

8. How well does the Topaz Museum engage with the community?

262 responses



9. Are there ways that engagement between the Topaz Museum and the Topaz community could be improved? How would you like to engage with the Topaz Museum in the future?

- A guided tour sometime.
- A quarterly newsletter sent to survivors and their descendants.
- A web newsletter of happenings? A periodic magazine? Heart Mountain, where my parents and siblings were incarcerated does an excellent job, but they also have had the strong support of Norman Mineta and Alan Simpson.
- Accept their apology.
- Added into K-12 education.
- After current virus pandemic is over in a few years, pilgrimages should be restarted so the younger generation of JA's can go see Topaz and the Delta museum.
- An annual or semi-annual brief newsletter would be much appreciated.
- As identified above in questions 8. There are also the lost Tongan communities in the area that were part of the first wave of South Sea Islanders Mormon conversions.
<https://www.sltrib.com/news/2018/05/26/theres-a-ghost-town-in-the-utah-desert-founded-and-later-abandoned-by-mormon-hawaiians-their-descendants-return-every-memorial-day-weekend-to-clean-the-graves/>
- As we live far from the museum, continue to be involved as possible via correspondence and visits.
- At 85 if there was a way for the museum to record my experience so people could hear about it.
- At age 85, I will continue to donate.
- Be more inclusive and considerate about actions taken that reflect a larger community, not simply your property.
- Because I don't live near enough to the museum to visit easily, a newsletter, either via email or via regular mail, would be nice.
- Better fiscal transparency. Donors want to know how their contributions are spent. More Topaz descendants from the SF Bay Area on the board. Less unilateral decision making.
- Better outreach, regular newsletters, strengthen the Friends group, events in SF Bay Area.
- Better website, digitizing collections, offering more public programs to share the collection and stories of Topaz community.
- Better, regular communications. More concern for those impacted and respect for them.
- Board response has been defensive. Admitting error would be essential to making a fresh start.

- Continue to have collaborative events/discussions/learning opportunities where people come together because of a shared passion or experience and educate each other to preserve the history and future of the museum.
- Continue to hold events that draw community participation. Have more events with close by Utah JA community to broaden the outreach within Utah. Invite artists and speakers to encourage visitors to see the TM.
- Continue visiting the museum/site with family and community.
- Creation of a Facebook page or other social media venue for the community to get more engaged on what is happening with Topaz Museum.
- Develop a formal relationship with the Friends of Topaz.
- Distance is a difficulty. Maybe organized day trips a couple times a year would encourage participation.
- Do know that just because some of us were not incarcerated at any internment doesn't mean that Topaz isn't important to us. For individuals like myself, it stands as a testament to why we need to be diligent as activists in issues and activities that promote social justice across our communities.
- Docent.
- Donations both financial and artifacts.
- Due to living in Massachusetts, it would be unlikely for me to be very involved with the museum. I found the museum to be profoundly interesting and informative. Each display was thoughtful and respectful. Visiting there had a very profound effect on me; I had a dear loved one who was incarcerated at Topaz.
- Email or other means of communication on what will be happening.
- Email updates and postings on Facebook to keep informed of what's going on.
- Emails.
- Encouraging Bay Area people to visit the Topaz Museum and site for themselves.
- Engage more through social media.
- For my communities in particular, build connections with the Asian-American Student Association and Japanese-American Student Association at the U. Also reach out to the SLBT YBA group for help in volunteering!
- Further outreach to youth program and history.
- Have not visited the museum.
- Have someone create a short video of the museum for others to view.
- Hearing interviews of those who lived in nearby communities and what they thought of the camp and its inhabitants.
- Help with mediation or reconciliation efforts.
- I am 100%+ engaged.
- I am a regular visitor and donor.

- I am sure there is but obviously that would require funding. Are you getting sufficient funding?
- I attended 2 Topaz reunions in SF long ago with my mother and relatives that were at Topaz. My father was in Kindertransport, left Austria for England. I have been to their reunion. They include 1-2-3 generations, trying to keep the history alive. They have area-regional meetings- never attended. I wonder with Zoom, if there is some kind of annual meeting. There could be a small talk- or shared new artifacts that the museum houses, past art and new art made in response to the Topaz experience... there could be a breakout group discussion. not sure. I think the idea is that it's hard for people to get to Topaz. It's possible to organize a Topaz weekend now.
- To be engaged I must be informed. To ensure up-to-date communication of news bulletins, events, publications, forums, projects at Topaz Museum. A first step is to offer Topaz Museum membership to the Topaz Community.
- I don't live in Utah, but I would like for the people of Delta to feel welcome and included.
- I don't live there so I'm not sure how they engage with the community. But I know I was thoroughly impressed with it when we visited.
- I have health limitations.
- I haven't been to the museum or had contact with the museum, so I'm not sure what engagement is currently happening. I'd love to be on an email list, receive a newsletter, and be part of stakeholder meetings.
- I hope to visit. My mother's family was in Topaz. Perhaps a mediation can be organized. Clearly there exists a huge rift between many community members and the museum. I sit on a number of boards of organizations and apparently there was not a voice present on this board that spoke and/or was listened to who called for more consideration before removing the monument. This is a problem. Hopefully the problem is repairable. But there needs to be acknowledgement that a horrible problem was created and a sincere effort to correct the problem and address the circumstances that have been in place that allowed the problem to be created.
- I indicated in a previous question that I may be able to volunteer. I have been engaged in genealogical relocation camp research. For any of your Topaz community, I could assist them to find documentation of their family's incarceration: a digital Topaz Final Accountability report. This can be a thank you to them if they gave a donation to the museum, or it can be a service that the museum extends, donation not required. Or, you can charge them a small fee for the document lookup. It is up to you. I will do it for free, either way. I can provide this service strictly through you, or I can communicate directly to your members. I would love to help out.

- I learned about this survey from KUER's Community Events Calendar, but I haven't seen other information about the Topaz Museum in the community. I moved to Utah a little over 3 years ago, and I am very ignorant about the history of Topaz.
- I like the newsletter. I hope it can remain financially viable as it's a big part of local and national history.
- I liked the visits timed to coincide with the Chiura Obata exhibit at the University art museum, and with the reception for Topaz Stories at the Capitol. Maybe a table with information at the JACL Annual Convention.
- I live 200 miles away - can't help!
- I live fairly far away, but through my kids' school experiences, I feel like a part of the community.
- I look forward to visiting.
- I plan to visit. My folks were incarcerated and Dad enlisted in the 442nd. I am working to place their archive at the Topaz Museum. I will definitely visit! My parents were there, and their families were incarcerated there.
- I think a larger social media presence would even be welcome amongst the younger descendant community.
- I think I should check out Bay Area Friends of Topaz.
- I think there needs to be a connection between the Utah Division of State History, the governor, and the University of Utah. I would like to engage with the museum through local outreach from them and supported by the state government of Utah.
- I think you cater to them way too much. It was a tragic part of American history, but it's over. Let's remember and not make that mistake again, but they have a museum. There was a war going on. They attacked us. I guarantee there isn't a museum in Japan to remind them of the American soldiers killed at Pearl Harbor.
- I was very happy to hear that Ned Isokawa and Patricia Wakida joined the Topaz Museum board. I'm also glad to see Dana Shew taking a leadership role in the outreach project. We've needed Bay Area voices to support the efforts of Jane Beckwith and the Topaz Museum board throughout the years. Most people in the Bay Area who have visited Topaz and Delta, and have met Jane, Scott, and the wonderful docents and other Delta volunteers truly appreciate the work they have done. This outreach program is an excellent way to educate people who haven't had the chance to visit the museum. I'm looking forward to the compilation and communication of the survey results.
- I will continue to visit and advocate for the Topaz Museum.
- I will make suggestions for the museum exhibits and events.
- I would like opportunities for visits from college students.
- I would like to revisit in the future.
- I would like to see some more restoration at the original Topaz site.

- I would like to see the community give thanks where thanks is due.
- I would like to visit for the first time.
- I, personally, have no desire to further engage with the Topaz Museum and its current board. I do, however, hope that they treat other descendants with respect and a willingness to work together.
- I'd love to engage more with the Topaz Museum but the distance is a very real deterrent to going there.
- I'd like to visit & also see photos online.
- Include the Topaz survivors/descendants in all museum decisions soliciting feedback for responsible representations/actions pertaining to accurate historical facts and professional preservation of tangible artifacts.
- Incorporate community members with the museum board.
- Instagram presence and Facebook events.
- Is there an online exhibit of the museum? That would be good.
- It can be better that people who know Japanese (language and culture) contribute more for understanding documents etc. I sometimes have email exchanges with the Topaz Museum.
- It will be interesting to see how cultural sites like these adapt in order to meet the needs of the future generations as the importance of the past is largely forgotten.
- It's very well done, but I couldn't act as guide without giving information of how the local people befriended many in the camp.
- Just keep working on improving communication within the community.
- Just to continue as you have been doing with excellent exhibits, films, and docents.
- Let the survivors tell their story.
- Many volunteers at Topaz are former students of its director, Jane Beckwith. She has educated the Delta community about the injustices of that time.
- Maybe don't undertake your own homemade version of archeology before talking to anyone who might have an interest in the site.
- More committee leadership/less dictatorship.
- More communications such as newsletters via email.
- More education.
- More education and outreach to the schools and general communities regarding the Topaz Museum and site.
- More information sent via social media especially if you are a donor.
- More introduction to the public (as one of the historical interests in Utah): place a short info at the airport, on the Nihonmachi Street.

- More small stories of the experiences of individuals should be recorded and shared in multiple ways: rotating audio casts at the museum, written in the newsletter, guest speakers on podcasts, or a YouTube channel.
- More virtual events/lectures for those that live outside of Utah.
- My family has known Jane Beckwith for decades and believe that it is not in small part due to her specific persistence and efforts that the museum is what it is today. I know my grandparents and relatives who were incarcerated at Topaz would be proud of the work done by the museum and its board and leadership and would recognize that the Japanese American community is not a monolith, and our goal should always be to share the diversity of experiences and the breadth of emotional impact on our community.
- Need more Japanese Americans involved. The Wakasa Monument needs archaeological study and proper preservation. This can only be done by professionals at the Japanese American National Museum in Los Angeles.
- Need to visit the new museum & actual site again.
- Need young people who have motivation and time to volunteer their energy to work for social justice.
- Newsletter.
- Nikkei led, owned and operated. All decisions made with robust community engagement. Not run like a roadside tourist attraction using an ethnic community's trauma and injustice as consumption material.
- One idea would be to engage with public schools and the state board of education. Utah history is in fourth grade and seventh grade. American history in eighth grade and in high school. Unless you can get the information more public, no one will know. My mother and father's family were in other camps, suffered lifelong health problems and two deaths through poor or no medical help.
- One of the most powerful aspects of the Topaz Museum is its outreach to the local community - of course the Topaz community is important, but this is a history that needs to be told to everyone.
- Online. A YouTube channel. Instagram.
- Open conversations & dialogues.
- Other than the emails and occasional mailings I've received, I don't know enough about all of the community outreach that the museum and its volunteers are doing. Sorry!
- Outreach to the Japanese-American Communities throughout the U.S.
- Perhaps by visiting.
- Perhaps spend time in Delta, stay overnight, etc. Is there a restaurant there?
- Perhaps stories in the newspaper on an ongoing basis.
- Periodic information and ways to educate others.
- Periodic newsletters; updated website; traveling exhibits.

- Plan to visit sometime.
- Please listen to the Japanese American community about the sacredness of the stone and its right location where it was found.
- Positive constructive feedback is valuable. Negative damning rhetoric from WMC is counterproductive and caused sometimes irreversible damage.
- Positive steps are being taken. They need to be expanded and reinforced.
- Probably create events where other Topaz community members live – e.g., the Japanese American National Museum in LA.
- Publish survivors name and location.
- Quarterly or semi-annual email "newsletter" with updates that would include more details about of new findings like the Wakasa monument.
- Question 8 answer depends on how community is defined— local, broad JA, beyond JA. Museum has to be professionalized, inclusive.
- Regular newsletter that shares Topaz-related events and historical stories related to Topaz.
- Regular, perhaps quarterly, emails about what is happening at the museum. This could simply be a reminder to check out the TM website.
- Remembering that there are many descendants who live outside of SF and to include them in all activities.
- Right now, it appears the Topaz Museum is only interested in one point of view and needs to expand to include the voices of the Issei, Kibei, draft resisters, etc.
- Salt Lake institutions and the newspapers are sources of information as well as your emails.
- Show the removal video of the memorial and share with the community!!
- Since even now the Topaz Museum is not known to many descendants and interested parties, perhaps there could be events at Bay Area JA venues (churches, community centers, etc.) from time to time to keep the Topaz story alive.
- Since I live in CA, by email/newsletters/announcements.
- Special programs/presentations that would encourage out-of-state visits.
- Stay informed and on the mailing list.
- Survivors and descendants of survivors should have the biggest voice.
- Teaching far away, visits are tough. I hope that the online and virtual presence of the museum can grow.
- The availability of technology affords so many opportunities to share information and experiences without restrictions in terms of geography. Would love to see virtual experiences.
- The Fresno Assembly Center "Alums" published a book about the internment which included all of the newsletters and assembly directory.

- The history of Japanese American history should be written by Japanese Americans.
- The leadership of both need to work together.
- The museum connects with a subset of the Japanese-American community. That needs to change ...Perhaps the problem should be "why Topaz?" (or more specifically, why Delta, UT?). That discussion would bring in the history of Delta, UT - and ask the broader question of the decision-making in "camp selection." One could argue that the site selection was NOT random. It also highlights the broader problem of "support" for some sites (e.g., Manzanar) but not others. (What about Tule Lake - 'troublemakers'?, and then one can march through all the other camps).
- The museum does an excellent job conducting tours and convening occasional events to educate the public. However, it lacks infrastructure (e.g., committees, staffing, public relations, etc.) to enlist and engage supporters and volunteers outside of Delta, whether in Salt Lake City, California or elsewhere.
- The museum must humbly act as caretaker, not owner of the museum, and not treat the community of survivors and descendants as threats to control.
- The recent exhibition at the State Capitol was superb.
- The TMB did not engage JA community re: Moving the stone from original site and has only engaged with WMC.
- The Topaz community living distantly should engage with and improve their relations with the local people of Delta, show gratitude and respect for the work the local community does on behalf of this history.
- The Topaz Museum does a good job telling the story of the incarceration and camp. The museum needs to increase its communication with the world at large, not just the "community."
- The Topaz Museum has engaged with the community in highly responsive and open ways. I do not believe any major improvements need to be undertaken in the future.
- The Topaz Museum should become part of the National Parks Service. They have funds and staff for the camps, in perpetuity. This would benefit the local community commercially as well as historically.
- The truth. Give the community an opportunity to get some honest answers and stop stalling. Immediate work by NPS to preserve the site and the monument. Immediately as was recommended by the NPS. It was noted as immediate action was primary for the preservation of both and yet you have chosen to do nothing all this time while it sits exposed to the elements for over a year.
- There has been no attempt by the museum to engage the community. I know of a great many people, particularly younger people, who have been insulted and driven away by the museum's lack of understanding about our history. I'm sure the museum would

disagree, but it should realize that by only cultivating a tiny group of blind supporters it has probably doomed its future.

- There should be far better engagement with the Japanese American community at large in this important matter of caring for this discovered artifact.
- Through seminars, events (Zoom), writings, opportunities for Topaz descendants to visit.
- Too new at this time. So far I find it breathtaking.
- Topaz Community may need to be better defined. Geographically, that community is probably best represented by incarcerated descendants living in the Bay Area and Salt Lake City, but to limit the community to those two locations may exclude a good part of the community scattered across the nation and abroad.
- Topaz drew many of the internees from the Northern California area. At this time, we are scattered all over the world. My children are all grown and live in four different states (none in CA). I wish there was better access for that generation to be exposed to their history.
- Topaz Museum become more of a source for current information for Asians/brown colored people.
- Very disturbed at how the "excavation" of the monument was handled, and the resistance to engaging with NPS professionals.
- Virtual programming; e-newsletters (quarterly? 2x year?).
- Virtual tours and lectures for those who cannot travel.
- Visit.
- Visit and learn more.
- We love having Sherrie Hayashi Masters being part of the board.
- Would like to hear more about the board members and would like to see some reconciliation efforts on the part of the museum board with community members.
- Would love to be invited to a pilgrimage or similar educational/political event (not just social).
- Yes, by working with other community organizations OUTSIDE of the Topaz Museum organizers.
- Yes, change the unrepresentative membership of the board. The Topaz Museum board should reflect the Topaz prisoners and the Japanese American community. That would improve engagement.
- You need to include more SF area Japanese Americans.

10. Is there anything else you would like to share?

This open-ended question generated nearly 150 unique responses. They are presented below, organized by category.

Comments that expressed support or regarded the museum positively:

- Can't wait to visit!
- Doing a great job preserving artifacts of this tragic era.
- Don't demolish the museum staff.
- Good work!!
- Great appreciation of Jane Beckwith's passion for keeping Topaz alive!!
- Great museum!
- Great to meet Ms. Hayashi.
- I am glad the Topaz Museum exists.
- I am grateful that Jane Beckwith has done work to preserve the camp and its history.
- I am so grateful to the Delta community and Topaz Museum board for holding space for all of us for all these decades.
- I believe the Topaz Museum does an incredible job in conveying the stories of those incarcerated at Topaz as part of our American history. A visit to the actual site where they lived gives one a more personal experience. Although one can visit the other 9 main concentration camps, because of the ability to visit the actual site and addresses where internees lived, it's an experience that cannot be felt at any of the other main concentration camps.
- I completely support any decisions by Jane Beckwith for the good of the museum.
- I feel that the Topaz Museum is an excellent museum that does an amazing job of telling the world what happened. Jane Beckwith has dedicated her life to this cause and has created an amazing tribute to those who were there.
- I grew up in Delta and heard stories from my parents and others. While in college at USU I worked for the Dean Emeritus of the College of Education who was the first superintendent of schools at Topaz. My mother worked at a dress shop in Delta and internees came in to shop. At the formal ceremonies in 2017 I spoke to former internees and some of their children and dared to ask them some questions. I was grateful to learn that although they certainly didn't want to be at Topaz they were not generally mistreated, and I was grateful to hear their stories. How the internees made the best of a terrible situation is inspiring. As unacceptable as internment was, I do not agree with the new designation as a concentration camp. There was no starvation, mass killings, forced labor, etc. If it were not for Jane Beckwith and other Delta locals the story of Topaz would never have been told.

- I think we of the Topaz Community and Americans generally owe a debt of gratitude to the Topaz Museum Board members for their dedication and commitment to Topaz and the internees who lived there. The work of these members has ensured that this dark part of American history won't be buried (like the Wakasa Monument) and forgotten.
- I thought the Topaz Museum was well thought out. It was disturbing and sad and uplifting all at the same time. But history should be displayed that way so this does not occur again. Topaz was established to be far from other communities, but I wish there was a way to make it accessible to the larger Utah population. I don't feel that it gets the exposure it deserves and is really only seen by those who have a connection to Topaz be it familial or cultural.
- I would like to thank those who have volunteered to keep the museum open and those willing to be on the board.
- I'd like to thank Jane Beckwith for her 40+ commitment to telling and sharing the story of the Topaz Internment Camp. She has been the driving force behind this beautiful museum.
- I'm deeply offended by the criticisms of Jane Beckwith -- uninformed, intemperate, unjustified. The museum and these programs would not exist but for her.
- I'm really glad the museum exists, and pleased with how lovely it is, how beautifully it tells the story.
- I'm impressed by the museum volunteers and community that make Topaz such a unique place.
- I'm not familiar with The Topaz Museum/Community Outreach Program but I'm interested in supporting it. Consider leveraging and extending the program to all Camp communities. Each part contributes to a greater whole. Thank you for your work to tell stories and preserve history.
- It truly is an emotional and tragic experience for the family and myself; the museum and site are beyond words! Jane Beckwith and crew are excellent caregivers to the museum and site to such a tragic journey for Japanese and Japanese/American Citizens!
- It's very disturbing to hear about and know the conflict created toward Jane Beckwith, her family history, students, and colleagues, and her many years of conscientious and devoted work for the Topaz Museum. The racism and hatred shown to Japanese Americans should not be again directed toward those very people who have stepped forward to care for this important memory, who do battle with local and antagonist politics every day. And this, especially at a time when white supremacy has enfolded its banner within Trump Republicanism. This is a time to lay down differences and to come together in solidarity to fight a larger threat to American democracy. Topaz is not one monument to one death, but a monument to all the people who lost their freedom in those terrible years. It is an entire site of memory and loss.

- Jane Beckwith is extremely dedicated to the preservation of the story of Topaz. I am JA and volunteered in Delta at the museum and the site for a recent event and was impressed by the local people of Delta (most of whom were Caucasian) who have kept the history of Topaz alive. The local support of the community and Jane Beckwith are vital to the success of the Topaz Museum.
- Jane has been an amazing partner over the years, whether I brought students from across the state or across the country. The museum is lucky to have her support and leadership.
- Jane, thank you and everyone there for all you have done and appreciate your continued work towards Topaz and the education it presents to the American population as well as the world.
- Keep up the excellent work! This story and museum are so important for history and education of the public. The whole experience serves as a cautionary tale.
- Keep up the good work, Jane.
- Ms. Beckwith has done a phenomenal job creating this project from scratch through years and years of hard work, I'd like to see her receive an award and the thanks of the Topaz community.
- Proud to be a descendent of the Topaz extended family. Those who were not incarcerated are equally important such as Jane Beckwith
- Thank you for all you are doing!
- Thank you for being so dedicated. My parents' families never talked About war years, and they all spent time in those camps while my father was in the 442. What I know was from reading and a visit to the JACL museum in Los Angeles. I wish my elders had discussed more. Your work is so important. I just think it should be taught in schools to get the information more public.
- Thank you for conducting the survey and organizing the workshops!
- Thank you for conducting this survey. It should be better publicized in the community of Japanese American and supporters.
- Thank you for everything you do to preserve a part of American history that has been a large part of my life.
- Thank you for providing a voice and history to those interned.
- Thank you, for all your team does.
- Thanks for reaching out to the broader community.
- The board should listen to all but then make its decisions on its own.
- The exhibits inside look very good. I didn't know the building outside was open for visiting the inside of the barrack. Maybe add signage so people know they can go inside?
- The JA community is very critical. Don't take it personally.

- The museum is beautiful and moving. I am glad I visited. But I don't foresee an ongoing relationship for myself with the museum other than to be aware of the peril in society of viewing any group, ethnic or otherwise, as "other" and therefore less deserving of freedom and dignity.
- The museum is excellent. Jane Beckwith and the staff are excellent, careful and thoughtful.
- The Topaz Museum does an outstanding job.
- The Topaz Museum is a treasure. The Topaz story is NOT exclusively a JA story. It is a Delta, Millard County, State of Utah, US and World story. It CAN be told by anyone who is knowledgeable about Topaz history. Many who may think they are -- are NOT!
- The Topaz Museum is a wonderful resource and does a great job telling the history of Topaz. It's unfortunate it's not more accessible by the public at large due to its remote location. Hopefully there is outreach to local schools.
- The Topaz Museum is well done and in good taste. It is a treasure to be shared with everyone.
- The Topaz Museum itself is a testament to history, civil rights, and justice. It's a tribute to those who were there and educates and reminds people of what happened to US citizens.
- The Topaz Museum leadership and staff have taken on a daunting challenge in an often-challenging environment. Their work must be appreciated, and they in turn need to continue to take in more input from members of the Topaz and larger Japanese American community.
- The tour of the camp location was impactful.
- There would not be a Topaz Museum without the Delta High School journalism class of 1983 and their amazing teacher.
- This is a great museum. While it is important to Japanese Americans, it is even more important for the nation and all posterity.
- We appreciate the Topaz board and all the volunteers that help run the facility. We know the dedication and hard work that they have provided so that the museum and site can continue to function.
- When we visited the Topaz Museum a few years ago, we were impressed that such a relatively small museum held so much history that was presented in a well-balanced manner.
- Will be coming to visit in July, very excited to see the new museum!
- Without the efforts of Ms. Beckwith, there would be no Topaz Museum at all.
- Your engagement with the Utah Museum of Fine Arts was wonderful for us. When we made our only trip to Topaz, the guided tour sponsored by the Topaz Museum was a vital learning experience. We picnicked in the Delta park - very nice.

- I love the museum.

Comments that specifically referenced the Topaz Community Outreach Project efforts:

- Attended the first virtual meeting, which was very flawed. No room for large group discussion, airing of opinions, focusing on a celebration before the issue of the stone is resolved. I have participated in 100s of meetings like this and this was definitely one of the worst in terms of organization and content. There was cherry-picking of chat comments to be discussed (I know this because I wrote all the questions, and many were skipped). There was “steering” of answers to the questions. Not clear who put together the questions and if they were tested beforehand. We made suggestions for the second virtual meeting, which I will attend to see if these suggestions were incorporated. Very, very disappointing.
- Both museum and community leaders must discuss together to resolve differences; surveys helpful but are no substitute for direct and open communication.
- I lost interest in participating in this survey when I read the very not-credible narrative that the stone’s forklift excavation was the product of “fear for its safety.” Why is this inserted into the survey? I thought the purpose of a survey was to gather information, not disseminate it. Until the museum management owns up to this false narrative and begins to allow some daylight in, they have no credibility in my view. I do not see how any reasonable person could be expected to have a voice other than to parrot the current management when all dissenting voices have been ignored so far.
- The museum has welcomed community feedback from the start as far as I know.
- Thank you for providing the Topaz Community with this outreach project. I've spoken to many Topaz descendants who are angry at the Wakasa Memorial Committee and their multi-pronged media attacks on the museum ever since August 2021. The WMC does a superb job representing themselves, but they are not the voice of the entire community. Instead, they have proven incredibly effective in creating divisiveness in the JA community. Best of luck with this survey and the implementation of the results.
- Thank you for the survey. It is nice to know community input is valued.
- Thank you to the board and to everyone who works tirelessly to keep the JA legacy going. My only feedback about the meeting I attended today in Salt Lake City is that there needs to be a clearer agenda for these meetings. Especially when there are disrespectful people who steamroll the conversation and leave out local voices. There needs to be a strict agenda for the flow of the meeting not to limit voices, but to allow people to be heard. To me this was just the Wakasa Memorial Complaint Committee meeting.

- The planning meetings were a disaster if the goal was to have a conversation and be open to input on moving forward after the museum's desecration of the monument and site. The meetings were too controlling, too top-down and too structured -- designed to provide responses that were preordained. The museum has created a fracture and is widening the divide by not creating or allowing a process to heal.
- The Topaz Museum should publicly respond to the questions and concerns of the community that were gathered by the Friends of Topaz meetings held in CA and Utah--as accumulated by Dana Shew at the meetings. She did not know if any response would be forthcoming. Not knowing creates anxiety in the public who want to know the answers to their reasonable questions. Utah state officials were at the last meeting and heard everything.
- Lastly, I just want to say, I think there is a very vocal minority that hijacked this last community meeting, taking away the opportunity for dialogue between community members and depriving the community of this safe space. I have no direct affiliation with the museum and yet I felt like my community discussion opportunity (including hearing the thoughts of the vocal community members) was taken away from me. They had cameras filming, and it was threatening to me. I think we must keep in mind that there are countless other Japanese Americans descendants and stakeholders that are the majority that are not active in these meetings for various reasons (probably because they simply don't know about it). We cannot expect the voices of a few, activist and knowledgeable people to be representative of the entire community. Also, I just want to say that the younger generation is under represented here, not through any fault of the organizers, but again, we are getting the perspectives of the older generation, not the younger generations who will be responsible for carrying on the education and remembrance of Topaz for years to come. Any actions must reflect the entire community, not just the older generations. Maybe I'm sounding more American and less deferential Japanese to the older generations but this is the reality whether we like it or not. We need to think about the future as well, not always be stuck in the past.
- I believe some work towards reconciliation needs to take place before collection of the answers to these questions is even relevant. I truly believe in working things out, and do not see a path forward in the way this is being presented.
- Please take the clear message to the people who have tasked you with this work, that ignoring the conflict only exacerbates the problem. I haven't been directly involved in this struggle, came on Tuesday with a hopeful and open mind, and was personally offended by the process in place on Tuesday. My mother's family was incarcerated in Topaz; my father's in Poston and Crystal City, and I have been involved in work around the WWII camps since the late 1970's, when I researched an NEH sponsored grant and represented UC Berkeley in a collaboration with the Oakland Museum for one of the first

exhibits of Camp Arts and Crafts. Really we all need to do the work to act to respect each other, and create an honorable acknowledgement of Mr. Wakasa's death and the response of others in Topaz who did the work to honor him right after his murder. Right now I don't see the work being done to accomplish this.

- I understand there are also hurt feelings on the side of the museum leadership over the JA community response to these events. I strongly and respectfully ask that there is an outreach made to the JA community who feel uncomfortable with the current status of the matter. Perhaps consideration could be given to using a third party to mediate the conversation if it would help bring both sides together.

Comments that offered suggestions geared specifically towards the Wakasa monument:

- Because most of the people sent to Topaz were from the Bay Area, its history is especially important to the survivors and descendants living in the Bay Area. So, any big commemorations should be held here in the Bay Area. Delta is a difficult place to go to and the museum there is not good enough to warrant the trip.
- I hope the Wakasa Monument is donated to the Japanese American National Museum in LA.
- I think the Topaz Museum Board should publicly release the video that was taken almost 1 year ago when the Wakasa stone was removed from the site.
- I would like to see a replica Topaz guard tower and barbed wire fence in the museum courtyard. The other 7 camps that had guard towers have replicas (6) or the original (Tule Lake). The 2 Arizona camps did not have guard towers.
- I would like to see more diverse pilgrimages to Topaz.
- "I would like to suggest the museum explore the possibility of developing an Augmented Reality (AR) Project related to the Wakasa stone. The proposed Wakasa Augmented Reality Project (or ""WARP"" for short) would enable those who visit the actual physical site where the Wakasa Monument once stood to view (through their smartphones or tablets) a digital reconstruction of the stone in its original location. While holding their phones or tablets and looking at their screens, they would see in the desert landscape a life-size, three-dimensional stone standing upright, which they could walk around, gaining a deeper sense of what a lone monument erected in a desert felt like in 1943 before its burial. The experience could prove quite moving and emotional (along with educational) for the participant.
- I should note again WARP is an augmented reality project (not to be confused with virtual reality or "VR" with its required goggles or headsets).
 - A few benefits of WARP:

- The original monument is protected. Only a scanned or photographed, 3-D digital reproduction occupies the original site. No one could damage or vandalize the stone because it is not physically present. (The stone only exists through software.)
- The look of the AR monument is not fixed but can be updated through software in appearance and orientation as more information on the stone is collected, ensuring greater accuracy in presentation as time goes on.
- o A few downsides of WARP:
 - Unless the project is kept lean, costs and time could spiral.
 - There is a temptation with Augmented Reality (AR) to clutter the landscape with other AR objects. Once an AR stone is realized, one would be tempted to construct an AR guard tower, then possibly AR barracks and maybe the entire camp. (However, I would love to see an AR fishpond with colorful fish swimming about - based on account from TOPAZ STORIES.)
 - Viewers could be pulled away from experiencing the actual physical environment and spending most of their time staring at their phones or tablets. (This is why I have dubbed the project "WARP," to signal that despite the benefits of the project there is indeed a downside.)
- Please listen to the elders of the Japanese American Community who were interned during the war about the significance of this cultural treasure.
- Respect for a people's pain and trauma must be an integral part of negotiation. Compassion. Humanity. Honor the memories.
- Strive to achieve a respectful common ground on this. It pains me to see a community divided over this. Like I said before, community division is the OPPOSITE of what the Wakasa monument legacy should be.
- The museum should be put under the auspices of the well-funded National Parks Service, which has money and expertise to professionally manage the Topaz Museum and the Topaz camp site, which is currently run by untrained volunteer retirees. The Wakasa Memorial stone is too important to be left in their hands.
- The Topaz Museum board needs to 1) acknowledge and apologize to the community that they made a mistake as to how this Wakasa Monument was handled 2) stop denigrating the people who re-discovered this national treasure and 3) work cooperatively with the very people who re-discovered the existence of this monument.
- The Wakasa Monument is iconic to the community. It should be moved to the Japanese American National Museum in Los Angeles where it can be seen by many more people and preserved properly.

- Turnover the care of the monument and the site to the NPS who cares, knows its importance to us, and will take care of it as it's supposed to be preserved. Stop controlling and do what is right for the community and not for yourself.
- Very disturbed by the process by which the monument was removed.
- I think the original stone should be properly stored at Topaz close to its original site with the history of this stone and possibly a replica/picture at the LA museum, where it could receive more coverage.
- The site is the scene of a crime. It represents where an unjust event happened. It represents violence committed against a Japanese American so it is a really powerful place. The monument symbolizes how people responded to the incident. It is more about the people who were incarcerated and what they wanted, and their perspective. It represents the community coming together despite the horrible and sometimes deadly circumstances they faced.

Comments that offered general perspectives and thoughts on the Wakasa monument and discussions around it:

- Frankly have had problems with this format as you can see but did the best I can. I have a PhD in Nursing and served as Professor and Dept. Chair at UCSF - (first non-white) A museum should have known better than to illegally move the monument.
- Hope the project will grow however difficult the process.
- I am sad to have to read about the corrosive attitude of the Wakasa Monument group. Surely their abusive attitude can be more compassionate towards those individuals who have worked with Topaz incarcerated to memorialize the tragic history and initiate the action which made the Topaz Museum possible.
- I am sure, based on past experience, that the museum will view any critical remarks as hostile. That is not the intent. We all want a better museum. The Wakasa monument could have been a wonderful cause to rally support and positive attention to the museum and make many gain a greater awareness of the camp's history. But when you fail to listen to those with greater knowledge and professional experience, not only does it harm the reputation of the museum; it leads to the active destruction of irreplaceable evidence that the museum, as a non-profit organization, has a legal responsibility to conserve. Failure to take care of the assets under its supervision can only lead to even greater problems.
- I hope the Wakasa monument gets resolved soon and credit to the archeologists that found it.
- I think that the Wakasa monument should be preserved and displayed for educational purposes under the Topaz Museum's supervision and care. Any other direction seems disingenuous to me. I think that a select group of Japanese American people have

unnecessarily turned the monument into their own opportunity to create drama within the Japanese community (and against the museum) in order to benefit their own self-promotion and legitimacy. Attempts to hijack the narrative for their own careers and projects is insulting to both the hard work of the Topaz Museum, the community of Delta, the descendants of internees, and the Japanese American community as a whole. We should see these instigators who make demands and accusations for who they are: Self-promoters. Anyone whose goal is the preservation and honoring of the past, along with education for the future, would eagerly work WITH the Topaz Museum, work WITH the park service, and not against them making demands. We need to work together to educate and protect the legacy of the Topaz camp so that we can honor the internees and prevent history from repeating in this country.

- I was extremely disappointed by the museum's response to the discovery of the Wakasa Monument and subsequent removal, especially when there were those in the survivor community who were willing to help. I am glad to see that the museum is trying to repair the relationship and making efforts to communicate better. The museum is still very important to the Japanese American community.
- I would present my feelings about the so-called Wakasa Memorial Committee, but it would take up too much space and result in much vitriol.
- My father, who was a Topaz internee, told me about Mr. Wakasa's murder when I was young and I've shared it widely to illustrate that Topaz was no "camp" with its armed sentries, guard towers, and barbed wire. The monument is an important artifact and piece of history that should be preserved.
- The preservation of the Wakasa Monument and the plans for inaugural of the Monument are a Victory for Truth. I hope the choice of placement in the museum (result of this polling the entire community) will put to rest the dispute led by critics who voice opposition not felt by me.
- The museum has a long way to go to make up for what it has done. Wakasa was an amazing man. Are you aware? Did you think about him at all?
- This was my first trip to Topaz so I'm really not familiar with visiting there; although my grandparents, aunts and uncle were incarcerated there, it has not been a part of our family lore. I learned of the Wakasa killing through Topaz Moon, Kimi Kodani Hill's book, with Obata's painting of it and through Tina Takemoto's video about Wakasa, a gay man.
- Topaz is not only a JA story, it is a Delta, Utah, USA, and World story. It can be shared and told by anyone who has a knowledge of the events that unfolded in Delta, Utah during WWII.
- When I first heard about the discovery of the Wakasa monument, I also heard about the controversy surrounding the handling of the monument. I am deeply disturbed by the finger pointing and infighting and would very much like to see a more compassionate,

compromising exchange focusing on plans for a safe and appropriately respectful resting place for the monument.

- Work with the Wakasa Memorial Committee and not against them. It's shameful and pathetic. Topaz families deserve so much better.
- Best wishes in this good project.
- I do think that the memorial recognizing the murder of James Wakasa should mirror what, if anything is being done across the country for the other 6 individuals murdered in other camps. It would be great to "unveil" the memorial at the 80th Memorial of James Wakasa's death next April.
- As for the care, restoration and storage of the boulder unearthed recently at Topaz, I heard of resources (individual as well as state resources) offered and not accepted at the meeting in SLC. This was a major discussion at the meeting and was a question that many at the meeting wanted to make sure was presented to the Board for a response. My family has that same question. I'm sure there is information that we did not hear that could explain this situation. I strongly encourage The Project team and the Topaz Board to openly and honestly address this question. I hope we can take immediate steps to move forward and begin the restoration/preservation process of the boulder as well as other items at Topaz.
- The site has significance to those who lived there and their families; monument appears to me to be an artifact noting the site, with less significance to those who experienced the incarceration. The location of the monument near the site adds to the visit to the site. Moving the memorial does not affect the site (camp site, not memorial site) for me, but the camp site, for me has greater significance with or without the memorial.
- Commemoration of the camp site should include indigenous tribal representatives that provide insight into the camp site selection and its use.
- I am very sorry that this has all resulted in such anger and rancor, but I hope it can be resolved with compassion and being mindful of the good of the whole JA community. The decision makers have a heavy responsibility for sure.
- My grandmother, Emiko, and her family were sent to Topaz. They were there when Mr. Wakasa was shot and the memorial service was held. Emiko has since passed, but she held extremely strong feelings about the internment and her experiences there. She would have been deeply concerned over how to best honor Mr. Wakasa and preserve the object that has come to represent not the tragedy of his death, but the efforts of his fellow internees who built a tribute through their shared grief and an act of community defiance in the face of oppression.

General suggestions/ideas/comments:

- Field trips are good. Not all students recognized the social and political significance. The outreach to educate students I believe will have an impact as they reach adulthood.
- Volunteers do an excellent job of bringing it to a young person's perception.
- Find ways to engage the future generations. Lest they forget.
- I am really not aware of pilgrimages until after the event or is full. Perhaps more can be done to advertise them on social media or through community websites.
- I am the niece of a Topaz resident and the daughter and granddaughter of Heart Mountain residents, but I learned much about my family's history by visiting the Topaz Museum. Huge thanks to those who are preserving it and keeping this history alive.
- I appreciate the online Topaz Times, and that it's somewhat searchable (i.e., some searches find strings, but not all searches succeed). It would be great if the search success were improved.
- I do plan to visit the museum and site in the future. Unfortunately, I've been traveling internationally each time the museum has staged an open house or arranged a pilgrimage.
- I have found a few shards of oriental pottery on my property, about 4 miles from the site.
- I haven't visited Topaz yet - my son is the only family member who has - but I hope to in the future. Thank you for the work you're doing to keep the memories and history of Topaz and its inmates alive.
- I recently viewed a YouTube video done by an 8th grade Utah student and recognized scenes from Topaz. She did an excellent job and I'm sure she received help from your staff. It would be great to have this as part of your museum's displays.
- I recently visited Manzanar, and it was an illuminating experience. The deep history of Japanese internment is so important to know and understand to move forward. "Forget the past, and you will not understand the future." Rebecca Solnit. It surprises and troubles me that when I mention my visit to Manzanar many people give me a blank look. And when I describe the history and experience, everyone wants to know more. Now is the time for everyone to know more!
- I think the next ten years of communications and their records are very important because it is inevitable that the number of persons who remember the Topaz experience directly at the site can be largely decreased.
- I think the work that has been done by NPS and the community at Manzanar, and the work done by John Hopper and the local high school at Amache, are models of how Topaz can expand and share more information with the broader public.
- I'm afraid you're going to have to offer traveling exhibitions and programs regularly. Delta is pretty remote.

- Is the financial report ever disclosed?
- Let us tell our own story.
- My experiences in America are best when people help each other take the time to see everyone that is different from themselves as individuals and share a moment as fellow human beings. The worst experiences are when I am seen as a generalized stereotype and treated with hate and anger. I am ashamed when I observe Japanese-Americans doing this, even when history has done harm. We are in an existential crisis of our planet surviving all the wrongs we are doing to our natural world. We are in desperate need for kindness, grace and extending helping hands to do better towards and for each other!
- My husband gave the Japanese Ambassador a copy of Ray Church's book. He read it and said he could never show it to his peers. They don't want to know that story.
- Overall, I think it might be possible to choose a weekend a year and see if as many interested people and descendants come to Topaz to share stories, capture stories and artifacts on camera, audio recordings, photo documentation. Students from local universities would participate. Maybe grant money can support a summer internship that is a part of this- film, social media, journalism. I think it's important to capture the stories and Jane- if we could just download the contents of your brain; that would be perfect. This was a very thoughtfully constructed survey.
- Sponsor teacher/student tours like Manzanar recently did. I never heard about internment in any classes in the Granite School Dist. It should be a part of the history curriculum in public UT schools.
- The ad for Levy's bread, "You don't have to be Jewish to like Levy's" sums up my thinking. Being Japanese American is not entitlement to expertise on this chapter of history of American concentration camps. The Topaz Museum board of multicultural qualified professionals has made the museum what it should be: a center of learning for everyone.
- The Loyalty Questionnaire is still a controversy in the Japanese Community and should be discussed more about why they answered the way they did???
- The museum could use more outreach from local universities to help achieve its vision.
- I would like to commend The Topaz Museum Board for what they have done to get the museum built and the site maintained & restored to its current status. However, I echo the recommendation that at some point, we need a more formal or trained individual or group like the state of Utah historical restoration group or the NPS. I feel that time is now, meaning sooner rather than later.
- I hope everyone can keep an open mind or re-open our minds to move forward in the best interest of the future of Topaz. The creation of these camps was a huge travesty in US history, but to not preserve the memory of the experiences of our incarcerated is a bigger travesty.

Comments that shared personal history and connections to Topaz:

- Answering this survey for my husband who is the Topaz survivor.
- Although I am an Amache incarcerated, I was a San Franciscan, and visited Topaz to see my aunt and family during the war when we farmed in American Fork, Utah.
- Both of my late parents were in Topaz along with their family members. They used to talk about their lives there. My mother said they used to sing "White Christmas" while taking showers, getting sentimental about the song, when in fact as natives of San Francisco, they never had a white Christmas.
- I don't know if it is true, but I remember my father telling me that he witnessed the shooting.
- I was born at Topaz (Gerald Hitoshi Sakamoto, Feb 3, 1943.) Also am a retired U.S. Air Force officer (Lt. Col) & Vietnam veteran.
- I'd like to know more about life at Topaz. My mother's family was at Heart Mountain, have read, heard, and seen pictures of life there. My father never talked about Topaz or Tule Lake and neither did my grandparents or uncles. I have little to no knowledge of their lives at either concentration camp. The Wakasa Project is important but would like to hear and learn about more things. What was education like for the children? What kind of social life for young and old, food, just plain everyday life and MORE?
- Just a reiteration that my uncle Frank Yoshimura played an integral part of the acquisition of the land.
- My mother's family is from the Seattle area and arrived at Topaz in September 1942 being in Pinedale Assembly center for a few months and then to Tule Lake.
- My parents met in the Topaz camp and married there in April 1945.