

## ACKNOWLEDGMENTS

If books are journeys, then this one is best described as an odyssey—a project that at first seemed quite modest in scope but eventually turned into twenty-five years of increasingly immersive involvement with the national memorial to the Pearl Harbor bombing attack. What began as a project with casual observations in 1991 and a small grant for fieldwork at the USS *Arizona* Memorial in 1994 developed, perhaps inevitably, into multiple projects and collaborations. Along the way I was invited in 2001 to join the nonprofit organization that partners with the National Park Service (NPS) to assist in the development of education programs associated with the memorial, opening up opportunities to work with an even wider range of people and organizations. Needless to say, it is not possible to summarize this journey in any simple way, except to say that this sort of long-term, engaged fieldwork spawns many friendships and collaborations that can't be adequately acknowledged.

One of the arguments of this book is that memorial sites and activities are fundamentally social in nature. A corollary of this argument is that insight into the operations of the kinds of “collective memory” that emerge from such sites requires engagement with the people and communities involved in the memory-making. The research for this book has its roots in the open attitude toward research among members of the National Park Service at the USS *Arizona* Memorial (and currently the World War II Valor in the Pacific National Monument), as well as the Pearl Harbor survivors and others who work there as volunteers. Among the latter, Everett Hyland, Richard Fiske, Bob Kinzler, Ray Emory, Richard Husted, Stanley Igawa, Joe Morgan, Herb Weatherwax, Sterling Cale, and Jim and Yoshie Tanabe, became friends as well as consultants.

The members of the National Park Service who helped out with information and advice are too numerous to name individually, but a few stand out. The support of a sequence of superintendents—Donald Magee, Kathy Billings,

Doug Lentz, Frank Hayes, and Paul DePrey—proved critical to sustaining the project. In the early phases of this work, the support of the memorial superintendents Donald Magee and Kathy Billings laid the groundwork for my research in 1994, conducted with Marjorie Kelly and supported by a grant from the Wenner-Gren Foundation. Daniel Martinez, chief historian at the memorial, has been a good friend and constant source of insight throughout. As principal architect of the fiftieth-anniversary symposium in 1991, which brought scholars and veterans (American and Japanese) together into a historic program, Martinez has been at the center of many of the activities documented in this book.

Among the important developments at the memorial in the 1990s were the efforts of Japanese veterans of the Pearl Harbor attack to develop friendships with their American counterparts and engage in ceremonies of reconciliation. Given that I have no background in Japanese studies (specializing rather in Pacific Islands studies), my research on these transnational dimensions of memorialization has benefited from the scholarship of a number of close colleagues in Japanese studies, including Pat Masters and her early work with Japanese visitors at the memorial, Yujin Yaguchi's research on that subject in the 2000s, collaboration with Takashi Fujitani and Lisa Yoneyama on the politics of remembering the Pacific War, and with Marie Thorsten on Pearl Harbor films and veterans' commemorative activities. Conversations with these colleagues have added immeasurably to my interpretations of the tangle of U.S.-Japan relations in memorial space.

My location in the 1990s at the East-West Center, a federally funded organization established to strengthen relations between the United States and countries of Asia Pacific, proved fortuitous. The mission of that organization was a good fit for facilitating active involvement with the efforts of veterans, especially Japanese veterans, to engineer reconciliation events with their American counterparts. With the East-West Center available to act as a "community sponsor," I found myself working with veterans, particularly the Japanese naval veterans organization, Unabarakai, to arrange for a major ceremony hosted at Punchbowl National Cemetery in 1995 to mark the fiftieth anniversary of the end of the war. In that context I learned about the impressive efforts of the local historian John Di Virgilio to document oral histories of Japanese veterans of the attack and came to know and appreciate their dogged pursuit of reconciliation. Leading up to the Punchbowl event in 1995, the Unabarakai invited my wife and me to participate in their own ceremony at a memorial park in the Japanese Self-Defense Forces base in Tsuchiura, Japan. I am grateful to the Unabarakai president Takeshi Maeda, Secretary Jiro Yoshida, and their associ-

ate Hiroya Sugano for hosting a visit that allowed me to glimpse the Japanese side of memorialization examined in this book.

My constant presence around the memorial in the 1990s led to my appointment in 2001 to the board of what was then called the *Arizona Memorial Museum Association*, opening up all sorts of opportunities for bringing research and education into conversation with one another. Notable among these were summer programs for high school and college teachers that I coorganized with Namji Steinemann at the East-West Center, supported with grants from the National Endowment for the Humanities between 2004 and 2010. As a member of the board of the *Arizona Memorial Museum Association* (now *Pacific Historic Parks*) charged with advising on the development of education programs, I not only learned about the institutions that help to make public history at Pearl Harbor, but I gained a more personal understanding of the social milieus that make it possible. Here, too, it is not practical to name all those in the organization with whom I've worked over the years, but George Sullivan, Neil Sheehan, Colette Higgins, Tom Shaw, Paul Heintz, and Laurie Moore deserve special mention. Ray Sandla provided advice on maps and photographs that have made this book more visually effective than it might be otherwise.

Perhaps the largest and longest project undertaken by the NPS and its partner at the USS *Arizona* Memorial while I was conducting this research was the fundraising and redesign of the new visitor center and museum opened in 2010. Invitations to participate and consult on museum planning from Lynn Nakata, head of the NPS museum redesign project, curator Scott Pawlowski, and members of the Aldrich Pears Associates consulting team (Phil Aldrich, Doug Munday, and Sheila Hill) offered a chance to learn about museum planning by participating at several levels. At an early stage, for example, we worked together to mobilize small teams of graduate students from the University of Hawai'i to conduct pilot research on visitor attitudes and expectations in ways that might inform the design process. I am grateful to Margaret Bodemer, Peter Hourdequin, and Noa Matsushita for their foray into visitor interviewing in 2006, as well as Karen Kosasa, professor of American studies, for facilitating a second survey in 2007, involving her students in the University of Hawai'i Museum Studies Certificate Program.

As someone living in Hawai'i and working in Pacific studies I have come to understand that Pearl Harbor as both geography and history is deeply entangled with Native Hawaiian geographies and histories of the area, termed *Pu'uloa*. Although fishponds have been filled in and names overwritten, the area is dotted with cultural and sacred sites that have renewed significance in the context of movements for Hawaiian sovereignty. I have learned much from

my colleagues Ty Kāwika Tengan, Jonathan Kamakawiwo'ole Osorio, and Kyle Kajihiro, among others, about some of the ways those histories affect and are affected by the harbor's military history. Although this book does not engage with these longer histories and memories in any depth, I hope this project will inform future work by Native Hawaiian scholars and others that will bring more attention to these connections and their importance for Pearl Harbor as well as Pu'uloa.

Although most of the research for this book has been undertaken as “home” work without the expenses of distant fieldwork, grants from the Wenner-Gren Foundation and a National Park Service task agreement provided support at key moments. For the latter, Superintendent Paul DePrey facilitated support for research on Native Hawaiian military experience and Chinese visitor perceptions conducted, respectively, by my University of Hawai'i colleague Ty Kāwika Tengan and then masters student Kuan-Jung Lai. The Department of Anthropology at the University of Hawai'i provided assistance with transcribing and indexing research materials, making available a rich archive of texts for this project. Here I would be remiss in not thanking Matt Loui and others for their careful and patient work with transcription. Finally, the larger forms of institutional support for the summer teacher programs from the Arizona Memorial Museum Association, the East-West Center, the Freeman Foundation, and the National Endowment for the Humanities made possible a set of multinational and multi-lateral dialogues that both inform and unsettle the arguments that follow.

Support for writing has come from several sources, including a sabbatical leave from the University of Hawai'i in 2013 and a monthlong fellowship with the International Forum for U.S. Studies (IFUSS) at the University of Illinois, Urbana-Champaign. The IFUSS fellowship offered the chance to spend time with my colleagues Virginia Dominguez and Jane Desmond, who have been interlocutors for this project longer than I can remember. I thank them for the invitation to spend time together at a crucial time for the writing, and especially the chance to interact with the tourism scholars Edward Bruner and Jonathan Skinner.

Parts of several chapters in this book have their origins in earlier papers and publications, several of them coauthored with colleagues who have been part of this odyssey. Chapter 4's treatment of the memorial film draws from the paper “Moving History,” published first in *Positions: East Asia Cultures Critique* (1998) and then in revised form as a chapter in the book *Perilous Memories: The Asia Pacific War(s)* (2001). That paper benefited from the work of Marjorie Kelly, as well as perceptive comments from the filmmaker Lance Bird. And I first developed the analysis of the documentary *December 7th* in a paper written with Jane Yi titled “*December 7th: Race and Nation in Wartime Documentary.*” Addition-

ally, what little I know of the production and reception of Pearl Harbor films in Japan is owed to Marie Thorsten, especially the opportunity to work together on the essay “Binational Pearl Harbor?: *Tora! Tora! Tora!* and the Fate of (Trans)national Memory,” published in *The Asia Pacific Journal: Japan Focus* in 2010.

The discussion of tourism and the theming of Pearl Harbor in chapter 5 builds upon analyses of Pearl Harbor tourism in several papers delivered at conferences and invited talks. I first started thinking about Pearl Harbor as a theme park when invited to participate in a panel on theme parks at the meetings of the American Anthropological Association in 1997, presenting a paper titled “On Not Being a Theme Park: Pearl Harbor and the Predicament of National Memory.” A few years later I wrote about similar issues in a paper focusing on an exhibit controversy at the Pacific Aviation Museum, “The Battle of Ni‘ihau: Theming the Good War in Pearl Harbor’s Military Tourism Complex,” presented at the meetings of the AAA held in 2009. Here I need also to thank Fumiaki Fujimoto for his work on the Japanese side of the story of Ni‘ihau, begun when Fujimoto was a participant in one of our teacher programs. More recently Takashi Fujitani invited me to give a talk at the University of Toronto on “Touring America’s Good War: From Pearl Harbor to D-Day”—an occasion that proved especially useful in locating Pearl Harbor in a wider context of war memory and tourism.

Chapter 6’s account of the politics of pedagogy in teacher programs incorporates elements of a paper given at meetings of the Organization of American Historians held in 2006 (“The Pearl Harbor Workshops: Memorials, Museums, and the Politics of Pedagogy”) and later developed as a chapter for a volume of essays by Japanese participants in the teacher programs, *Narrating Pearl Harbor: History, Memory, and Education* (2011), edited by Yujin Yaguchi and colleagues Takeo Morimo and Kyoko Nakayama, who coordinated Japanese participation in those programs.

Finally, for advice on writing and revising this manuscript, I am indebted to a number of colleagues who read all or part of earlier drafts of this book. Kathy Billings, Donald Brenneis, Eric Gable, Michelle Lipinski, Daniel Martinez, Nancy Montgomery, Jim and Yoshie Tanabe, Ty Kāwika Tengan, Marie Thorsten, Yujin Yaguchi, and two anonymous reviewers for Duke University Press. At the Press, Ken Wissoker’s early interest and guidance in responding to reviews provided an experienced hand that has much to do with the clarity and focus of the book.

To conclude by returning to the start, my wife, Nancy, and son, Michael, have been with this project the whole time. Whether in the evocative questions and comments of a child swept up in fieldwork or the shared involvement of a partner, they are part of the story in ways that only they know.