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| 1. Title / Content Area: | Brighton Buddhist Temple |  <p>COLORADO EXPERIENCE</p> <p>a production of RM PBS</p>  <p>HISTORY  Colorado STATE HISTORICAL FUND</p>  <p>LIBRARY OF CONGRESS TEACHING WITH PRIMARY SOURCES</p>  <p> METROPOLITAN STATE UNIVERSITY[®] OF DENVER</p> |
| 2. Historic Site: | Brighton Buddhist Temple, Brighton, Colorado | |
| 3. Episode | Episode Link: Buddhist Temple to Brewery | |
| 3. Developed by: | Michelle Pearson, Adams 12 Five Star Schools Sally Purath, Retired Educator, Poudre School District | |
| 4. Grade Level and Standards: | <p>Grade Level: 3rd – 5th Standards: Colorado Social Studies Standards 1-4 Prepared Graduate Competencies: Content in this Document Based Question (DBQ) link to Prepared Graduate Competencies in the Colorado Academic Standards</p> <p>3rd : PGC 1-2, 7 4th : PGC 1-2, 7 5th : PGC 1-2, 7</p> | |
| 5. Assessment Question: | How can a historic place today continue to honor the people who once built it even though it is being used in a different way? | |
| 6. Contextual Paragraph | <p>The Brighton Buddhist Temple was built between 1938 and 1940 by Japanese-American laborers themselves in their spare time in the Brighton, Fort Lupton, and Greeley area to serve 160 members. The building was sold in 2015 to C2 Studio US, LLC developers, a group of women investors dedicated to preserving the great historic monuments in the city of Denver and surrounding communities.</p> <p>The first Asians in Colorado were Chinese invited to work in the mines near Nederland, Central City, and Leadville in the 1870s. But their success set off a riot in 1880 and Denver's Chinatown was attacked and destroyed, so Chinese largely left the state. One of the first people of Colorado Japanese descent was probably Tadaatsu Matsudaira, who earned an engineering degree from Rutgers and came to work on the Union Pacific railroad in 1879. In 1904 four Japanese contractor companies supplied over one hundred Japanese men to work on both the railroad and Trinidad coal mines for less money than anyone else, making \$1.35-\$1.45 a day.</p> | |

Though federal law prevented Japanese immigrants from becoming citizens, there was no state prohibition of Japanese owning land unlike most west coast states, so more Issei or first generation immigrants came from Japan to the Brighton area to work on irrigation ditches and sugar beet fields. Saving their money, they bought their own farms, growing sugar beets, cabbage, alfalfa, and corn. When the Brighton sugar beet factory opened in 1917 Issei were one sixth of the beet workforce, the rest being German-Russians and Mexicans. It is estimated that 3000 Japanese workers were in Colorado, but due to being used as strike-breakers and because of their financial success, anti-Japanese agitation rose between 1901-1910. The Rocky Mountain News ran articles and editorials warning they were a menace to whites and picketing, boycotts, and laws were proposed to oppress them; however, their population was small enough that the surge of negative feelings died out after many Issei moved on to Chicago or back to California.


Organizations arose to serve the remaining Issei and their children, the Nissei, since being non-citizens, they were shut out of representation in politics. Japanese language newspapers, business organizations flourished, and in 1916 a Denver Buddhist church emerged in Denver. The Brighton Buddhist Temple was built in 1940 to serve the rural population in northern Colorado so they didn't have to drive to Denver.

During World War II, Amache, one of ten concentration camps for Japanese-Americans from the west coast was opened in southeast Colorado but local people were not sent there as their purpose was to protect the west coast from saboteurs. But hostility grew along with the war and by 1944 the Colorado legislature tried to pass a law prohibiting Japanese land ownership but it was defeated in the Senate. After vicious attacks from the Denver Post, a ballot initiative was tried as well but failed, helped by opposition from the Rocky Mountain News and governor Ralph Carr. When the camp was closed in 1945, Ralph Carr invited the prisoners to remain in spite of lingering hostility, and state population grew to an estimated 11,700 with 5000 of that living in Denver

The Brighton Buddhist Temple population declined as their educated children left farming for white-collar jobs, moved to the suburbs, intermarried with whites, or returned to the west coast, until by 2017 there were only 20 members left. It was sold in 2005 and the altar given to the Tri-State Buddhist Temple in Denver. It was

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| | vacant for ten years until the new owners received \$27,000 in income tax credits for preservation from the Commercial Historic Preservation Tax Credit Program. The renovated building is now being used by Big Choice Brewery. | |
| 7. Connection to Historic Preservation | The Commercial Historic Preservation Tax Credit Program administered by History Colorado awarded \$27,000 to the new owners of the dilapidated Brighton Buddhist Temple in 2018 which allowed them to preserve its historical features when they renovated it for commercial use. It was added to the Brighton Local Landmark Register in 2015. The site was recognized by Brighton for meeting the requirements for local landmark designation in all 3 categories of Architectural, Social & Historic and Geographic & Environmental. | |

Document Based Question (DBQ)

| Document Set | |
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| <p>Brighton Buddhist Temple before renovation and its modern form, now the Big Choice Brewery</p>  <p>https://www.youtube.com/watch?v=5ql9-kBJRyl</p> | <p>GUIDING QUESTIONS:</p> <ol style="list-style-type: none"> 1. What parts (features) of this building's architecture are a surprising choice for a Japanese Buddhist Temple built in 1938? 2. In what ways has the building been changed to make it more modern yet preserve its original form? 3. How do these alterations add to or detract from the original structure? 4. Is it possible for visitors to notice the additions? Why would this be important ? |

President Kenso Kagiya and treasurer Mary Shibao on the day of its last service in 2005

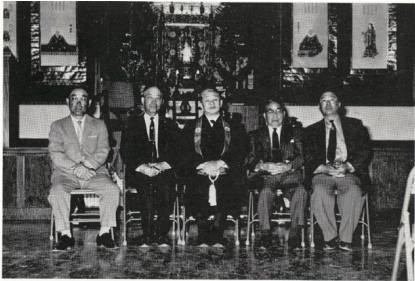


[LINK](#)

GUIDING QUESTIONS:

1. Why did the descendants of the local Japanese in the area stop attending the Temple which their parents and grandparents built?
2. What would cause the elder generation to stop services for themselves at this location?
3. How do these changes make it important for this place to be landmarked and the history and structure be preserved?

Presidents and priest of the Brighton Buddhist Temple, year unknown



ブライトン仏教会の歴代会長。向って右より中田忠（第七代）、坂口勝兵衛（第五代）、玉井節、中田武志（第四代）、加藤サームス（現）の諸氏。なおこのほか、後藤千鶴（初代・在日）、小野寺治郎八（第二代・在日）、櫻井春平（第三代・在日）、竹馬直（第六代）の諸氏がいる。
Presidents of the Brighton Kyudokai; (left to right) James Kato, Frank Nakata, Rev.

<https://sites.google.com/brightonco.gov/brighton-city-museum/blogs/buddhist-church?>

GUIDING QUESTIONS:

1. How does this Buddhist altar compare and contrast with a typical Christian one?
2. What features of this photo indicate a blending of both Japanese and American traditions?
3. How does this image look both historic and contemporary?

Side view of the current Brighton Buddhist Temple renovated into Big Choice Brewing



<https://www.westword.com/restaurants/big-choice-brewing-moving-from-broomfield-to-an-old-buddhist-temple-in-brighton-8816842>

GUIDING QUESTIONS:

1. What features were added or changed to make this a modern commercial space while still preserving its basic historical nature?
2. Think about how using a historic place differently can change how a structure looks on the inside and outside. Why would this matter to a community?
3. What are the benefits of changing the exterior of a historic building? What are the difficulties?

How can a historic place today continue to honor the people who once built it even though it is being used in a different way?

Response