

46th Annual Manzanar Pilgrimage

Watashi wa Manzanar: Continuing Our Civil Rights Legacy



Photo by: Toyo Miyatake

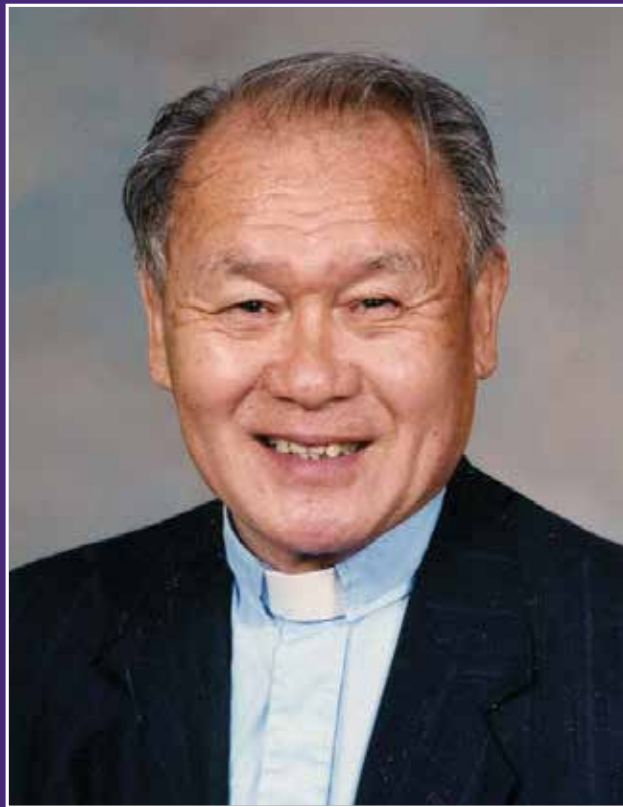
April 25, 2015

The Manzanar Committee | www.ManzanarCommittee.org

Reverend Paul Nakamura

From Montgomery to Manzanar – a Man of Valor

Thank you for your tireless dedication to redress for
the Nikkei community and civil rights for all.



Wilbur Sato, Jenny Chomori, Bruce Embrey, Vicky Geaga,
Joyce Okazaki, Teeny Miyano, Kerry Cababa,
Kanji Sahara, Wendi Yamashita

46th Annual Manzanar Pilgrimage April 25, 2015 Manzanar National Historic Site

PROGRAM

CALL TO ORDER

UCLA Kyodo Taiko

WELCOME FROM HOST

Craig Ishii

WELCOME

Beverly Newell, Tribal Elder, Lone Pine Paiute-Shoshone Reservation
Bernadette Johnson, Superintendent Manzanar National Historic Site

STUDENT SPEAKER

Julia Teranishi, 2013-14 President, UCSD Nikkei Student Union

VOICES FROM CAMP

Pat Sakamoto, Mary Higuchi

THE SUE KUNITOMI EMBREY LEGACY AWARD

REVEREND PAUL NAKAMURA

MEMORIES OF BAINBRIDGE

Wilbur Sato, Manzanar Committee

MUSICAL INTERLUDE

Jonathan Lee

UCLA Kyodo Taiko

KEYNOTE ADDRESS

DR. SATSUKI INA

CLOSING REMARKS

Bruce Kunitomi Embrey, co-chair Manzanar Committee

ROLL CALL OF THE CAMPS

Monica Embrey

PROCESSION TO THE MONUMENT AND INTERFAITH SERVICE

BUDDHIST MINISTERS: Rev. Gyoukei Yokoyama (Long Beach Buddhist Church) (*officiant*),
Rev. Shumyo Kojima (Zenshuji Buddhist Mission), and Rev. Ryuji Hayashi (Koyasan Buddhist Temple),
Rev. Dr. E.N. Tyler (Tendai Mission of Hawaii)

CHRISTIAN MINISTERS: Rev. Paul Nakamura, Rev. Ruy Mizuki, and Father Richard Hoynes

The interfaith service begins directly after the procession to the monument.

The ondo, or group dancing, will begin at the conclusion of the interfaith service.

Cover photo: Kazuko "Koo" Sakamoto leaving Manzanar for the last time
with daughters Patricia Mariko and Janice Emiko, November 14, 1945.

Watashi wa Manzanar:

The Continuing Struggle For Civil Rights and Justice

by Bruce Embrey

Watashi wa (pronounced “wah-tah-she wah”) is Japanese for “I am.”

Seventy years ago, triumphant U.S. combat personnel began to return home. The battle for democracy had been won, fascism and militarism abroad had been defeated and World War II was over.

Among those returning troops were seasoned combat veterans, members of United States Military Intelligence Service and the 442nd Regimental Combat Team/100th Battalion, the most decorated unit of its size. As they returned home, many of their families and friends were leaving military style barracks and barbed wire-enclosed camps that were surrounded by guard towers. In the fall of 1945, tens of thousands of U.S. citizens – Japanese Americans and their families – were resettling throughout the United States.

In 1945, America’s concentration camps were being shuttered. Those forced to live behind barbed wire, deprived of Constitutional rights and liberty, now had to leave. They were no longer classified as enemy aliens, or considered a threat to national security. They were given \$25.00 and a bus ticket to anywhere in the country.

They were free to go. But go where? Many homes, farms and businesses were sold off in the haste to “relocate” at the order of the President, so there was no home to return to.

Resettlement proved difficult. Many could not find housing, employment and faced virulent racism and even violence. Gradually, communities began to form as Japanese Americans began to rebuild.

Struggling to overcome the massive economic losses and physical dislocation, the Japanese American community attempted to bury the psychological trauma of the forced removal. Many never spoke of “camp.”

The prevailing view of how the Japanese American community responded to the forced removal captures the perseverance, determination and relative successes of many Japanese Americans after the war. But the whole picture of the resettlement is more complex. Just as Ansel Adams’ and WRA photographers’ including Dorothea Lange, depiction of life behind barbed wire sanitized what actually happened, the “common” understanding of the Japanese American community being able to brush off the “lost years” also obscures the social, economic and psychological damage the forced removal inflicted on our community.

Manzanar Is Today:

Many of the prejudices and tensions that led to the forced removal of the Japanese American community have not gone away. Xenophobia and anti-immigrant hysteria, persecution of people of color and with different faiths continues to rear its ugly head. The wholesale condemnation of and acts of violence against Muslim and Arab Americans today is reminiscent of what our families endured 70 years ago. Voting rights, housing discrimination, police abuse remain important battles we must continue to fight.

The story of the forced removal and incarceration of the Japanese American people is unique in modern American History. No other people have had their Constitutional rights revoked and dispossessed of their property on such a scale. This places a special responsibility on the Japanese American community to work with all freedom loving people to demand that it never happen again, to anyone, anywhere.

Accurately interpreting and preserving our story enables us and future generations to appreciate the fragility of democracy and the importance of safeguarding our democratic institutions.

We must remember so America does not forget.

This is our civil rights legacy.

Introducing Today's Keynote Speaker

Dr. Satsuki Ina

A community activist, licensed Marriage and Family therapist, and an award-winning filmmaker, Dr. Satsuki Ina, has been a strong voice in the fight for justice and to educate people about the unjust incarceration for 110,000 Americans of Japanese ancestry in concentration camps by the United States Government during World War II.

A 1967 graduate of the University of California, Berkeley (B.A Social Welfare/Psychology), Dr. Ina received her Ph.D. in Counselor Education from Oregon State University in 1980. She is Professor Emeritus in the School of Education at California State University, Sacramento, and founder of the Family Study Center.

Dr. Ina, was born in Tule Lake Segregation Center in 1944, during her parents' four-year incarceration during World War II. As a licensed psychotherapist specializing in community trauma, she has conducted groups for Japanese Americans who, like herself, were children in America's concentration camps. She has been researching the long-term impact of the incarceration for the past 15 years, and her work culminated in the production of two documentary films that were broadcast nationally on the Public Broadcasting Service (PBS), *Children of the Camps* (2000) and *From A Silk Cocoon: A Japanese American Renunciation Story* (2007).

Through funding from The California Endowment, Dr. Ina has utilized the showing of *Children of the Camps* as a community intervention program.

In 2004, Dr. Ina served as consultant and assistant curator for an exhibit in Bismarck, North Dakota entitled, *Snow Country Prison: Interned in North Dakota*, which was based on her father's wartime *haiku* and *senryu* poetry, and other historical documents she has collected.

Dr. Ina, who lives in Sacramento, California, currently serves as a Board Member of the Tule Lake Committee, sponsors of the Tule Lake Pilgrimage, and has been a leader in the fight against the proposed eight-foot high, three-mile long perimeter fence that Modoc County plans to build at the Tulelake Airport, which would bisect the Tule Lake National Historic Site, forever desecrating the site and closing off access to descendants and anybody wishing to remember Tule Lake.



Dr. Satsuki Ina today (top photo) and with her mother and brother in TLSC, where she was born during WWII.

Reverend Paul T. Nakamura

by Gann Matsuda

Those who have participated in the interfaith service at the Manzanar Pilgrimage have probably noticed him – a small, older man, one of the Christian ministers, leading the crowd in reciting the litany.

You may remember him because of the light blue hat he always wears, or maybe it was his slight Pidgin English accent, a by-product of his upbringing in Waialua, Oahu Hawai'i.

That unassuming, very modest, yet powerfully spoken minister is Reverend Paul T. Nakamura, 88, who serves as pastor of Lutheran Oriental Church in Torrance, California.

Rev. Paul, as he is known, is being honored today by the Manzanar Committee as the recipient of the 2015 Sue Kunitomi Embrey Legacy Award, named after the late chair of the Manzanar Committee who was also one of the founders of the annual Manzanar Pilgrimage, and was the driving force behind the creation of the Manzanar National Historic Site.



Although most who know Rev. Paul from the Manzanar Pilgrimage know him for his participation in the interfaith service, few know that his contributions extend far beyond the boundaries of the

Manzanar cemetery, or the pulpit of his Torrance church. He was an integral member of the Manzanar Committee, beyond coordinating and organizing the interfaith service. He was also a founding member of the Los Angeles Community Coalition on Redress/Reparations, which became the National Coalition for Redress/Reparations (NCRR; now Nikkei for Civil Rights and Redress).

“He was the main organizer of the interfaith service for years,” said Manzanar Committee Co-Chair Bruce Embrey. “He had a passion for the Pilgrimage and the interfaith service, in particular.”

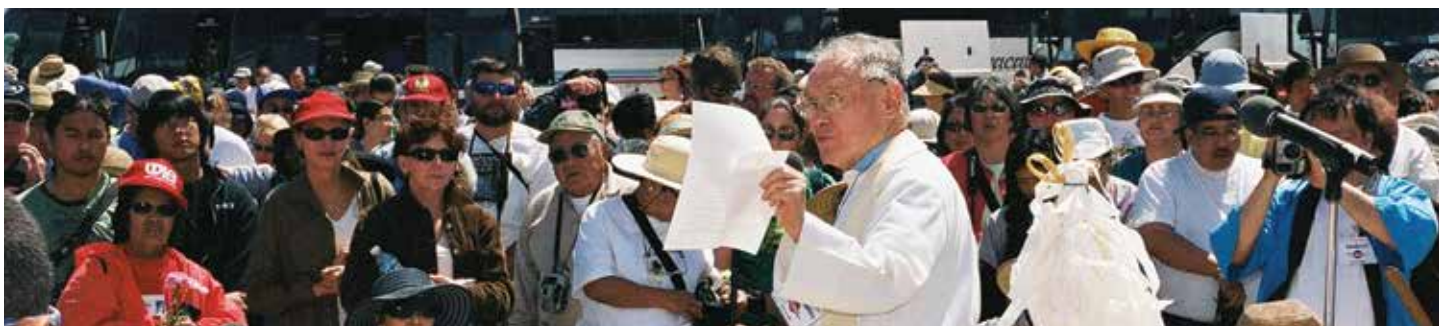


“The nature and character of the Pilgrimage was spiritual, cultural and political,” added Embrey. “A key component of returning to Manzanar was that it was a spiritual journey. It wasn’t just serving a political role, even though it has done that since the first Pilgrimage. The Pilgrimage has always had that dual character, and I think Rev. Paul understood that.”

Rev. Paul recalled his earliest days with the Manzanar Committee:

“One day, Rev. Grant Kimura, minister of San Fernando Holiness Church, came to me and said that he’s been going to the Manzanar Pilgrimage and he was having a Christian service,” said Rev. Paul. “He asked if I could go this one time, because he had to go to one of the other camps. I said, ‘OK,’ and from then on, it was every year.”

“Later, when I heard that the Manzanar Committee was meeting, I got the interfaith [group] involved in it, and I started to go to the meetings,” added Rev. Paul. “That’s how I got started. I wanted to get involved. It was very important for our community, and really, for our nation, because it has tremendous ramifications. I also wanted to make sure that the spiritual aspect of the people was not being ignored because that’s so very important. It’s central, really, in everyone’s life, and it’s very important for our community not to forget. It must always be there.”



Rev. Paul also lent his time, energy and powerful message to the fight for redress and reparations for Japanese Americans who were unjustly incarcerated in concentration camps during World War II.

“He was with the Gardena Committee for Redress and Reparations from its very beginning, all the way through its merger with NCRR, and was active in the redress movement well beyond that time,” said long-time community activist Roy Nakano, an attorney with the U.S. Small Business Administration. “His support for redress was unwavering, and it was one of the reasons he often served as one of our public speakers. That, and his skills as the pastor of his church, made him a natural at the bully pulpit.”



“NCRR has always been very grateful to Rev. Paul for his leadership in gaining the support of the synod of the Lutheran Church of America at a critical time in the redress movement,” said NCRR Co-Chairperson Kay Ochi. “This national, highly influential endorsement reflected the type of broad public support that was important when conservative elements in the nation’s capitol and across the country eschewed the idea of reparations.”

Rev. Paul, who received NCRR’s Fighting Spirit Award in 1987, was part of their delegation that lobbied members of Congress to garner support for the Civil Liberties Act of 1988.

“A good example of his effort during the redress campaign was his participation on the 1987 NCRR lobbying delegation to Washington D.C.,” Ochi recalled. “We knew that conservative Florida Congressman Charles Bennett would be a very tough vote to get, so we assembled a powerhouse lobbying team to visit him. The team included 442nd Regimental Combat Team/100th Battalion veterans Rudy Tokiwa and Bill Kochiyama, former Manzanar incarcerated Hannah Uno Sheppard, and the Rev. Paul.”

“At the end of their meeting, the Congressman said, ‘I’ll probably vote for the bill...I’ll vote for the bill,’ and he did,” Ochi added.

For his dedication and tireless efforts on behalf of the Manzanar Committee, NCRR, the redress and reparations movement and the broader struggle for civil rights, the Manzanar Committee is proud to honor Rev. Paul with the 2015 Sue Kunitomi Embrey Legacy Award.

(All photographs in this article featuring Rev. Paul are supplied courtesy of Rev. Paul)

There is so much more to the story of Rev. Paul T. Nakamura’s activism. To learn more, including the fact that he was among thousands of civil rights marchers in Montgomery, Alabama on March 25, 1965, and there when Dr. Martin Luther King, Jr. spoke on the steps of the state capitol, check it out on our blog at <http://blog.manzanarcommittee.org>.

Shizuko Sakihara – Manzanar High School Class of 1945

Sawtelle to Manzanar

By Charles James



Photo by: Toyo Miyatake

In the months after Pearl Harbor on December 7, 1941 a young, carefree 15-year-old Japanese American girl, just out of Emerson Junior High School in West Los Angeles, was suddenly sent with her parents to live behind barbed wire in a remote camp location 200 miles away euphemistically called the Manzanar War

Relocation Center. That young girl was Shizuko Sakihara.

Shizuko was easy-going and mild-tempered. When asked her reaction to being forced to live at the camp, she replied simply, “As a young girl, I did whatever I was told to do whether that was moving to another place or waiting in line for meals. You just accepted and adjusted to it. I was not frightened and I found it very interesting to live around so many Japanese Americans of all ages after having lived around mainly white Americans in West Los Angeles.”

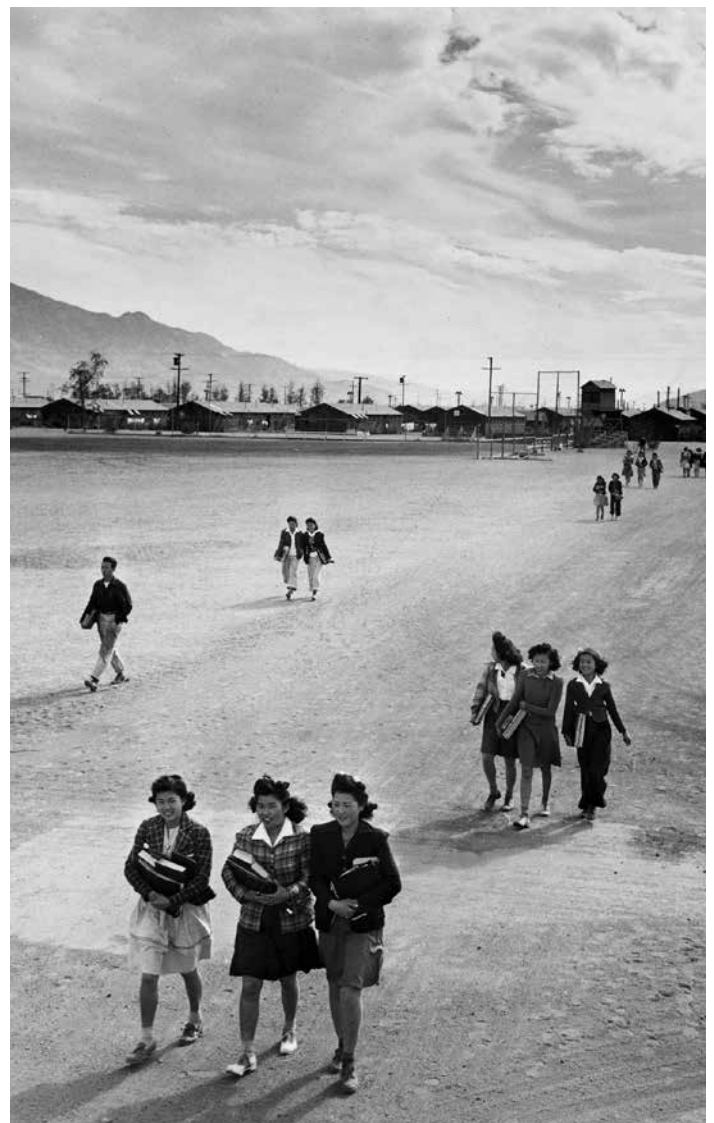
She described herself as a young girl as “friendly, caring and reserved.” And as being proud of her country, very patriotic, and a very forgiving person.

Shizuko insists that she was never embittered by her experience in the Manzanar Camp. She says, “I liked camp life. It was an adventure. And I was with my parents, so I was happy.”

There is a photograph of Shizuko taken by the famed photographer Ansel Adams, titled *School children, Manzanar Relocation Center, California*, the photo shows three young school girls in the foreground with others following behind them across a barren roadway leading to a block of barracks in the background. Shizuko is the one on the far left.

After graduating in the last Manzanar High School Senior

Class of 1945, Shizuko returned to Los Angeles and worked as a film developer. She attended Los Angeles City College where she met her future husband, Yoshiro “Babe” Fujioka. They had four children. She currently lives in Texas and plans to attend the 70th Manzanar High School Reunion in Las Vegas in September.



School children, Manzanar Relocation Center, California

Photo by: Ansel Adams (Shizuko is girl on the left in foreground)

Yuri Kochiyama Tribute

LOS ANGELES – The Manzanar Committee expresses its deepest sympathies to the family of Yuri Kochiyama, a long-time civil rights and community activist in the African American, Latino, Native American and Asian American communities, who passed away on June 1, at the age of 93.

On June 2, the Kochiyama family released the following statement:

Life-long activist Yuri Kochiyama passed away peacefully in her sleep in Berkeley, California on the morning of Sunday, June 1, at the age of 93. Over a span of more than fifty years, Yuri worked tirelessly for social and political change through her activism in support of social justice and civil and human rights movements.

Yuri was born on May 19, 1921, in San Pedro, California, and spent two years in a concentration camp in Jerome, Arkansas during World War II. After the war, she moved to New York City and married Bill Kochiyama, a decorated veteran of the all-Japanese American 442nd combat unit of the U.S. Army.

Yuri's activism started in Harlem in the early 1960's, where she participated in the Harlem Freedom Schools, and later, the African American, Asian American and Third World movements for civil and human rights and in the opposition against the Vietnam War.

In 1963, she met Malcolm X, [and] their friendship and political alliance radically changed her life and perspective. She joined his group, the Organization of Afro-American Unity, to work for racial justice and human rights.

Over the course of her life, Yuri was actively involved in various movements for ethnic studies, redress and reparations for Japanese Americans, African Americans and Native Americans, political prisoners' rights, Puerto Rican independence and many other struggles.

Yuri is survived by her living children: Audee, Eddie, Jimmy and Tommy; grandchildren: Zulu, Akemi, Herb, Ryan, Traci, Maya, Aliya, Christopher, and Kahlil; and great-grandchildren: Kai, Leilani, Kenji, Malia and Julia.

In the 1980's, Kochiyama and her husband, Bill, joined community activists in the fight for redress and reparations

for the unjust incarceration of Japanese Americans in American concentration camps during World War II, helping win passage of the Civil Liberties Act of 1988.

In recent years, Kochiyama was a scholar-in-residence at the UCLA Asian American Studies Center, which published her memoir, *Passing It On*, in 2004. Kochiyama also donated some of her papers on the Asian American Movement to the Center.

"Yuri Kochiyama was an inspiration to us all," said Manzanar Committee Co-Chair Bruce Embrey. "Her incredible energy, vision and activism served as a model and as motivation for so many."

"This is a tremendous loss for our communities because she led by example," added Embrey. "Whether it was around redress and reparations, or the rights of the wrongly convicted, Yuri Kochiyama was fearless. Her life's work will surely inspire others to work to make our world a better and more just place."



Yuri Kochiyama



Yuri Kochiyama waiting to speak at the 1972 Pilgrimage, seated between Pat Sumi and Diane Kayano. Photo by: Manzanar Committee

"On behalf of the Manzanar Committee, I want to extend our condolences to her family. She will be sorely missed.

Re-Settlement After WWII

by Ruth Tamaki Miyano Beadles

In February, 1942, our father, Rev. Giichi Miyano, was arrested by the FBI and was imprisoned in a maximum security camp. Because our father was a Tenrikyo Church minister, he was incarcerated at Bismarck, North Dakota and then Lordsburg, New Mexico, as were many other religious and community leaders who were considered dangerous aliens. Prior to WWII, our family lived in a Victorian house on Chicago Street in Boyle Heights, Los Angeles, which was sold for a greatly reduced price and became a Jewish temple.

Our mother, Yukiko, was pregnant with her 5th child when she and her four children (names) when they were imprisoned at the Santa Anita Race Track Assembly Center May, 1942. After our baby brother, Masao, was born in July, we were sent by train in September to Rohwer Camp, Arkansas and imprisoned for 3 more years there.

Our father was finally able to join us in Rohwer Camp in 1944 where we lived in Block 11, Barracks 9, Rooms E & F – all 7 of us.

Our family was one of the last to leave Rohwer in Nov., 1945. Perhaps, our return to L.A. was delayed due to the lack of housing for us. Fortunately, our parents' Tenrikyo Church headquarters building on 1st & Saratoga Sts. in Boyle Heights, took in many of us church families. The church pews were removed from the sanctuary and curtains were strung up to separate families and cots were provided for sleeping. Ironically, we ate together in another mess hall situation similar to camp life. There were shower, bathroom & laundry facilities on the grounds, too.

With the money set aside in the bank from the sale of our Boyle Hts. House, our parents were able to purchase a house on Dozier St. in East Los Angeles, where my father was able to take up his duties as a minister in the Tenrikyo Church. From there the children attended Hammel Elementary. Belvedere JHS and Garfield HS. All attended colleges and universities – some on academic & athletic scholarships

and settled in Southern California, with one of the children moving up to Fremont, CA.

Although our parents suffered so much during imprisonment, unfortunately, they were not alive in 1988 when Congress passed the Civil Liberties Act and awarded reparations to the victims of incarceration during WWII. I accepted my reparation check on their behalf – to honor their memory and what they had endured.



Yukiko Miyano with her five children: Baby Masao, Sakaye (Mary), Tamaki (Ruth), Yukihiro (Jim) & Seitaro on stump. Father Giichi was imprisoned at Santa Fe, NM.

Memories of Bainbridge

Poem by Wilbur Sato, June 1987

*We remember Bainbridge
and the sylvan peace we found.
The sunlight on the water
and the geese on Puget Sound.*

*We came to you as strangers;
we knew not where to start
exploring all the secret
places of your heart.*

*A graveyard in the forest,
light filtering through the trees,
the reverence and the silence
and the rush of memories.*

*You recalled the turmoil
and the times of sweet accord.
The gravestones now are mended
and the garden now restored.*

*The Issei rest easy;
a peaceful sky above,
in harmony with nature
with piety and love.*

*You shared with us a secret
of a village long ago,
of buildings and the people
and the stories that you know.*

*That hallowed site is silent;
they left there not a trace
of the energy and spirit
of that humble, valiant race.*

*They left you an inheritance,
more worthier than gold;
their values, their struggles,
and a dream that was so bold.*

*You unwrapped your scrapbook;
the newsprint stung like rain
as we recounted over
the horror and the pain.*

*We saw the trucks and soldiers
that wrenched you from your
land,
and sent you on a journey
to that place of blowing sand.*

*The beauty of your faces,
the sadness and regret;
these things we must remember,
lest mankind should forget.*

*Atomic shadows burnt on
sidewalks
in a land so far away,
are remembered in a chapel
not far from Eagle Bay.*

*The priests are on a mission,
that the hand of war be stayed
that all people shall be brothers,
and by race, be not betrayed.*

*And so we made our visit,
and humbly did we part;
Did we tell you that we love you
and left behind our heart?*

Poem was written in honor of
Sam and Kay Nakao.

A Tale of Two Islands

by Alisa Lynch

On February 25, 1942, the U.S. Navy informed everyone of Japanese ancestry on Terminal Island, California – including Wilbur Sato's family – that they had 48 hours to leave the island. Most had nowhere to go and some slept under bridges, in garages, in abandoned buildings during weeks of uncertainty.



A month later and 1,000 miles north, another island community faced expulsion. On March 24, U.S. Army soldiers posted Exclusion Order No. 1 around Bainbridge Island, Washington, notifying everyone of Japanese ancestry that they would be removed March 30. With only six days notice, the Bainbridge Islanders were the first Japanese Americans forcibly excluded from the West Coast under Executive Order 9066. Under armed guard, they journeyed by ferry, train, and buses to Manzanar where they arrived on April 1.

Both island communities arrived at Manzanar in early April; Bainbridge Island farmers lived next to Terminal Island fisherman, sometimes giving way to tension between the two very different communities. In February, 1943, most of the people from Bainbridge Island requested a transfer to Minidoka, Idaho, to be near family, friends, and the Pacific Northwest.

Many Bainbridge Islanders returned to their island after the war. The community of Terminal Island had been bulldozed by the U.S. Navy. Today, the former site of the Eagledale Ferry dock has been transformed into the Bainbridge Island Japanese American Exclusion Memorial with the theme of *Nidoto Nai Yoni*, "Let it not happen again." Terminal Island also has a memorial monument.

Thoughts on Leaving Camp

by George Takei



George Takei on leaving camp: “We lost everything. We were given a one-way ticket to wherever in the United States we wanted to go to, plus \$20. And many people were very embittered about their West Coast experience, and they chose to go to the Midwest, places like Chicago or Milwaukee, or further east to New Jersey, New York, Boston. My parents decided to go back to Los Angeles. We were most familiar there. But we found that it was very difficult. Housing was impossible. They would deny us housing. Jobs were very, very difficult. My father’s first job was as a dishwasher in a Chinatown restaurant. Only other Asians would hire us. And our first home was on skid row, with the stench of urine everywhere and those scary, smelly, ugly people lined up leaning on brick walls. They would stagger around and barf right in front of us. My baby sister, who was now five years old, said, ‘Mama, let’s go back home,’ meaning behind those barb wire fences. We had adjusted to that. And coming home was a horrific, traumatic experience for us kids.”

Excerpt from his interview on “Democracy Now,” February 27, 2014. www.democracynow.org

George Takei is a gay rights champion, legendary actor, author and activist. He is best known for playing Hikaru Sulu in the original Star Trek TV series. He plays the role of a WWII veteran Sam Kimura in the play “Allegiance: A New American Musical,” and is subject in the Sundance Film “To Be Takei.”

See the New Barracks Exhibits!

by Alisa Lynch

In April 2015, permanent exhibits were installed in barracks 1 and 8 in Block 14. The exhibits feature extensive photos, documents, and oral history interviews illustrating the challenges and changes Japanese Americans faced at Manzanar. Six audio stations and one video station feature a total of 42 oral history clips, allowing visitors to hear people describe their experiences in their own words. Exhibits in barracks 1 focus on the early days of Manzanar, when thousands of people arrived to an unfinished camp. Barracks 1 also includes a Block Manager’s office, featuring the papers of *Issei* Block Manager Chokichi Nakano.

Barracks 8 exhibits feature an “improved” apartment with linoleum and wall board. As Manzanar’s population decreased, many individuals and families had more space and privacy. A second room in Barracks 8 explores the Loyalty Questionnaire and its profound long-lasting impacts. The stories of individuals and families who said “No, No” and “Yes, Yes” are brought to life through stories, photos, and documents. These barracks exhibits offer powerful opportunities to connect with some of the 10,000 lives and 10,000 stories of Manzanar. During your visit to Block 14, be sure to see the mess hall exhibits too.



Senior Moments: My Tribute To Paul Tsuneishi

by Phil Shigekuni

*Originally published in the Rafu Shimpō, July 18, 2014.
Reprinted with permission.*

Paul and Aiko Tsuneishi are residents at Nikkei Senior Gardens, a beautiful assisted living facility located in Arleta in the San Fernando Valley. I write my column today in tribute to Paul, and his dear wife, Aiko, who has provided unwavering support for Paul in their many years of marriage.

I first became involved with Paul when he organized and chaired the first redress meeting in Southern California in April 1975 at the San Fernando Valley Japanese American Community Center in Pacoima, California.

On a panel moderated by Paul, were Edison Uno of San Francisco, Bob Ronka, Los Angeles City Councilman; Gail Nishioka, National JACL; Masamune Kojima, governor, Pacific Southwest District, JACL; and Edwin Hiroto, administrator, City View Hospital. We drew close to 200 to the program. Although there was no clear mandate for redress, there was support for the concept.

From this start, Paul organized EO 9066 Inc., the first redress organization in California. On the board were JACL members such as myself, although Paul kept the organization apart from JACL, recognizing the resentment many in the community felt toward JACL because of its wartime positions.

EO 9066 was able to secure endorsements for redress from church organizations, such as the Japanese American Free Methodist Conference, the California Pacific United Methodist Church and an African American church.

In addition, we circulated and had published in the Rafu Shimpō the results of surveys we had taken indicating overwhelming support for redress on the part of the Japanese American community.

Paul became district governor for JACL in 1978. While he was in office, he was a key supporter in addressing the plight of 400-500 Nisei who were in Japan during the dropping of the atomic bombs and needed medical attention for their injuries, but were unable to get it from the U.S. Government.

Unfortunately, he was not able to pursue this cause because the redress issue began to take so much of his time.

In the 1990s, Paul became acquainted with the late Frank Emi and others who resisted the draft and went to prison during World War II. While in Heart Mountain, Paul's Issei father was their outspoken ally when they refused induction unless their families' constitutional rights were restored. Although Paul himself served in World War II, their principled stand was something he admired. He felt strongly that the resisters, who were condemned by JACL, were deserving of an apology.

In conjunction with JACL PSW District, he organized a community meeting to air the issue at the district office and at Centenary United Methodist Church. An apology from the resisters was approved at the JACL National Convention in 2000.

In 2005, I was able to interview Paul at the church. I am proud to say he has been my mentor and friend, and I treasure the written record I have of his accomplishments.



Paul Tsuneishi (right) with the author at West Valley United Methodist Church on February 25, 2005.

Heart Mountain, Manzanar Advocate Marjorie Sperling Leaves Preservation Legacy *by Ellen Endo*

Originally published in the Rafu Shimpō, June 4, 2014

Reprinted with permission.



Marjorie Matsushita Sperling

Passionate and outspoken advocate for the preservation of the Heart Mountain and Manzanar concentration camps Marjorie Sperling, who played a vital leadership role in the creation of the Heart Mountain Interpretive Learning Center, died on May 26, 2014. She was 91 years old.

Born in Wapato, Washington, Sperling had just completed her first quarter at the University of Washington when she heard news of the attack on Pearl Harbor. She was not permitted to return to school.

She retained vivid memories of the 6:00 p.m. curfew imposed on all persons of Japanese ancestry, and of soldiers in full combat gear ushering her parents and two older sisters onto a dusty train, holding their own luggage. They were sent first to an assembly center in a Portland stockyard and then to Heart Mountain in Wyoming.

In a 2009 interview with filmmaker Ken Burns for his PBS documentary “Never Again,” Sperling said, “[The forced removal] was asinine when I look back at it, and, if it happened today, oh my, I would raise such hell.”

Years after leaving Heart Mountain, Sperling played a critical role with the Heart Mountain Wyoming Foundation, chairing their Southern California support group, which included the late Manzanar Committee Co-Chair Sue Kunitomi Embrey.

“Marjorie and Sue were friends and collaborators,” said Alisa Lynch-Broch, Chief of Interpretation, Manzanar National Historic Site, who worked closely with Embrey.

Under Sperling’s leadership, the Southern California group grew, and began meeting regularly. It did not take long for the vision of a media and education center to house Heart Mountain artifacts, stories, and memorabilia to take shape.

Sperling was also a driving force behind the Foundation’s move to purchase 50 acres of land at the Heart Mountain site (private land) for their Interpretive Learning Center.

“She was an initiator and was persistent, making sure that the legacies and stories of Heart Mountain were not forgotten,” said Alan Kumamoto who along with his wife, Joanne, belonged to the Southern California Support Group.

“[Marjorie] was indeed an outstanding voice among us, and she always said what needed to be said,” said Jeanette Misaka of Salt Lake City, Utah, who was also confined at Heart Mountain during the war.

“She will be greatly missed, but her advocacy regarding Heart Mountain will long be remembered,” added Misaka. “She was an outstanding Japanese American woman!”



Heart Mountain Interpretive Center

Manzanar Committee Hails Creation of Honouliuli National Monument

Honouliuli Internment Camp

by Gann Matsuda

LOS ANGELES – On February 20, the Manzanar Committee hailed the declaration of the site of the Honouliuli Internment Camp as a National Historic Monument by President Barack Obama on February 19.

Honouliuli (pronounced *ho-no-ooo-li-ooo-li*), located in Kunia, Hawai'i (island of Oahu), has long been an "overgrown gulch" on privately owned land. But during World War II, the site was home to an internment camp that incarcerated 300 Americans of Japanese ancestry and 4,000 prisoners of war.

Honouliuli internees named the camp, *jigoku dani*, or "hell valley."

By proclamation, President Obama, under authority granted to the President of the United States under the Antiquities Act of 1906, created the Honouliuli National Monument, protecting and preserving the site in perpetuity.

"Honouliuli National Monument in Hawai'i permanently protects a site where Japanese American citizens, resident immigrants, and prisoners of war were held captive during World War II," the White House said, in a statement. "Located on the island of Oahu, the monument will help tell the difficult story of the internment camp's impact on the Japanese American community and the fragility of civil rights during times of conflict."

"We're announcing a new park in my home state, before I was adopted by Illinois, my home state of Hawai'i," said President Obama. "Honouliuli was once an internment camp for Japanese Americans during World War II. Going forward, it's going to be a monument to a painful part of our history so that we don't repeat the mistakes of the past."

National Park Service Director Jonathan B. Jarvis echoed the President's remarks.

"At Honouliuli National Monument, we will share the stories of those who were unjustly held there during World War II as a reminder to the world about the importance of protecting civil liberties, even in times of national crisis," he said.

Manzanar Committee Co-Chair Bruce Embrey noted that another Japanese American confinement site would be protected and preserved, strengthening the community's efforts to tell the story of the unjust incarceration of Japanese Americans during World War II.

"The designation of Honouliuli as a national monument is simply tremendous and adds an essential chapter to the story of what Japanese Americans were subjected to following the bombing of Pearl Harbor on December 7, 1941," said Embrey. "The Manzanar Committee applauds the President for designating the Honouliuli National Monument on the 73rd anniversary of the signing of Executive Order 9066, and for recognizing the violations of Constitutional rights and human rights by President Franklin D. Roosevelt's action."

"Congratulations and thank you to Carole Hayashino, Jane Kurahara, and everyone at the Japanese Cultural Center of Hawai'i, the Honolulu chapter of the Japanese American Citizens League, archeologists Jeff Burton and Mary Farrell, Hawai'i's Senators, Mazie Hirono and Brian Schatz, Hawai'i's Congressional delegation, Tulsi Gabbard and Mark Takai, and everyone else involved in making the Honouliuli National Monument a reality," added Embrey. "We are truly encouraged by the addition of Honouliuli to the list of Japanese American confinement sites being preserved and protected by the National Park Service. We sincerely hope that serious efforts will be made to develop the site as an important lesson on civil rights and how fragile they can be."



Incarcee barracks area at Honouliuli. Part of the rock wall in the background still stands today.

Photo: R.H. Lodge. Courtesy of Hawai'i's Plantation Village.

One Year Later, Manzanar Is Still Facing Its Greatest Threat Since World War II

by Gann Matsuda

As reported in this space at this time last year, Manzanar has faced serious threats in its post-World War II history, including the Los Angeles Department of Water and Power's (LADWP) upstream water spreading activities, which often caused flood damage to historic features. Natural flood damage has also caused extensive damage at the site.

In the late 1990's, a vocal, racist minority in the Owens Valley vehemently opposed the creation of Manzanar's General Management Plan. At the time, there were threats to "burn down" any structures built at the site.

As it was last year, those threats pale in comparison to the grave threat that continues to endanger the Manzanar National Historic Site, as the LADWP still has plans on the books to build the Southern Owens Valley Solar Ranch (SOVSR) a 1,200-acre (1.8 square miles) solar energy generating station just east of Manzanar, clearly visible from any point at the site.

At the same time, Inyo County is still considering opening the Owens Valley, including areas adjacent to Manzanar, to even more large-scale solar energy facilities.

If Inyo County approves this area for such development, Manzanar would face even greater danger because it opens up a large section of the Owens Valley that can be easily seen from Manzanar to more industrial solar energy facilities, on top of what LADWP might build.

Indeed, should Inyo County allow such development in the Owens Valley, a proposed facility, the Northland Power Independence Solar Project, is already waiting in the wings.

As reported last year, if any of these facilities are built, they would forever mar Manzanar's viewshed, taking away the ability to teach current and future generations about the fact that Manzanar was chosen as a location for one of America's ten World War II concentration camps because of its isolation and desolation, and that this was a carefully calculated plan by the U.S. Government – their plan was to instill a feeling of isolation, desolation and despair in the minds of those incarcerated as a means to control them.

With the view marred by large-scale, solar energy facilities, no longer will we be able to teach that critical chapter of Manzanar's story, and of our history as Japanese Americans. Indeed, the ability to truly understand what it was like to be locked up behind the barbed wire at Manzanar, with nothing but open space and mountains all around the camp, will be lost forever.

Not being able to experience that as part of learning about what happened at Manzanar would be absolutely criminal. But that is exactly what is at stake if LADWP has their way, and if Inyo County follows suit.

Without question, this continues to be the greatest threat Manzanar has faced since World War II, and maybe even beyond that. Furthermore, it is also a threat to the Japanese American community, its history and heritage.

Large-scale solar energy facilities also threaten the people of Inyo County, who have already had to endure the environmental damage caused by LADWP's massive groundwater pumping that has dried up what was once a very lush, green, agricultural Owens Valley. Whether it's environmental damage, or the fact that very few permanent jobs would be created by these facilities, on top of the damage it would do to Manzanar, large-scale solar is a losing proposition for the Owens Valley.

As such, we stand with the Big Pine Paiute Tribe, the Bishop Paiute Tribe, the Fort Independence Indian Community of Paiute Indians, the Lone Pine Paiute-Shoshone Tribe, the Owens Valley Committee, and the people of Inyo County who are saying "no" to large-scale solar energy facilities in the Owens Valley, and we urge all of you to join us in this fight.

For more information, on both issues, check out the Manzanar Committee blog: <http://blog.manzanarcommittee.org/tag/southern-owens-valley-solar-ranch>, and the Deepest Valley web site: <http://www.deepestvalley.com>.

In Memory of an Unsung Hero

Paul Tsuneishi

by *Bruce Embrey*



Paul Tsuneishi

The late Paul Tsuneishi is one of our community's unsung heroes. A Military Intelligence Service veteran, leader in JACL, Board member of the Heart Mountain WY Foundation, ardent supporter of draft resisters from the Fair Play Committee, a pioneer in the redress and reparations movement, Paul did it all.

Paul Tsuneishi embodied a fierce sense of justice, not only for the Nikkei community but for all people.

For this the Manzanar Committee dedicates our 46th Annual Manzanar Pilgrimage to the memory of Paul Hiroshi Tsuneishi.

Gila River

by *Megan Gately*

Fifty miles southwest of Phoenix, on the Gila River Indian Tribal lands, lies Gila River camp, once the home of approximately 13,000 Japanese and Japanese Americans. The summers offer temperatures from 104-125 degrees and the winters offer below freezing temperatures frequently. The camp was open from July 20, 1942 to November 10, 1945 and was divided into Canal and Butte sections, 3.5 miles apart and approximately 1,200 buildings.

The incarcerated ran the mess halls, staffed hospital, manned police & fire services, attended schools, and enjoyed community involvement in JACL, Boy & Girl Scouts, American Legion. They watched and played football, basketball and baseball at Zenimura Field. There were gardens, koi ponds, and an outdoor theater. They farmed crops of beets, carrots, celery, flax, cotton, and daikon. Butte Camp also had a camouflage net factory that was staffed by the residents. There was a small shack that was converted into a wedding suite for newly married couples.

Today, the camp ruins are on lands with restricted access. You cannot go there without a special permit issued by the tribe. Nothing remains on the site except crumbling koi ponds,



Group of educators from the Phoenix area with former internee, Masaji Inoshita, and daughter Marilyn.

rusty nails, a grave of a dog who lived there, and a beautiful monument erected to honor those who were incarcerated there.

Upcoming Events:

There is an upcoming clean up of the Gila River Camp site with the Arizona JACL and students from Vista Verde Middle School in Phoenix, AZ.

Megan Gately, Director of Education & Outreach
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Tule Lake Update

by Barbara Takei, Tule Lake Committee

In American History, the Tule Lake concentration camp in Modoc County, California was the site of devastating offenses to our Constitution, the rule of law, and the right of due process. It is a place of mourning, a place where thousands of lives were destroyed.

Tule Lake is the only War Relocation Authority concentration camp converted to a Segregation Center, a maximum security prison used to incarcerate 12,000 inmates who, like civil rights hero Martin Luther King, Jr., peacefully protested injustice. Government propaganda branded these dissidents, “no-nos” and renunciants, as disloyal and targeted them for deportation. Perversely, for most of the past 70 years, the Japanese American community stigmatized and scorned these civil rights activists, calling them “troublemakers” for exercising their constitutional right of free speech.

Today, a small airport, used primarily by crop dusting planes, cuts through the center of the Tule Lake concentration camp site. In January 2014, Modoc County approved a \$3.5 million dollar expansion that includes a massive three-mile long, eight-foot high perimeter fence around the Tulelake Airport. This fence will prevent community members from mourning the unjust imprisonment and healing the wounds of the past, and instead, will revive the feelings of rejection, exclusion, and emotional pain.

The Tule Lake Committee is fighting the airport proposal because the airport expansion will destroy Tule Lake’s historic fabric and close most of the site to future visitation. Presently, the Tule Lake Committee is engaged in pre-trial discussions with Modoc County and the City of Tulelake to see if there is a way to resolve our differences.

Our goal is remembrance of one of the darkest chapters in American history, and ensuring that Tule Lake is honored and protected, not desecrated. Help us tell the Federal Aviation Administration to respect our community’s needs and reject Modoc County’s plan to expand the airport and to fence off the Tule Lake site. Please join us by signing our petition at <http://www.change.org/tulelake> to STOP THE FENCE AT TULE LAKE.

The First Prisoners

by Kerry Kunitomi Cababa

This excerpt is from our grandfather Shiro Fujioka’s book, *Ayumi no Ato*, or *Following the Footsteps*. From his home in Hollywood and his office at the Rafu Shimpo, he wrote the book from memory and from notes he kept before the war and during his incarceration.



Shiro Fujioka (1943)

“The state prison in Los Angeles occupies the entire 14th floor of the grand “Hall of Justice”. The congestion was beyond description. Fortunately I was able to get a rough iron bunk bed like a silkworm shelf.”

“First we were asked our names, ages, occupations, dates of arrival to the U.S., whether or not we were married or had children, and then our fingerprints were taken. Next we were made to take off our clothes mercilessly and were examined physically, standing naked in one of two lines according to alphabetical order. This physical examination was simple. They didn’t check us thoroughly from head to toe. Several jailers and a doctor with flashlights in their hands stood directly in front of us and examined us one by one, lighting only our private parts with the flashlights. It might be a kind of medical examination, but frankly speaking, I suppose the purpose was to check for venereal diseases.”

“After this we were showered roughly and made clean. Each of us was given clothing similar to a pair of overalls. This garment was very convenient to wear, but as I imagined that some savage prisoner might have worn it before me I felt uncomfortable (even if they were washed).”

“The most unbearable thing was that sick people as well as healthy people had lukewarm water thrown over their heads and were ordered to stand straight and stiff for a fairly long time until they physical examinations were over. Mr. Hazama, one of those who were ill, was standing on my right. Though he stood for a while clenching his teeth, he soon fell limp. How tragic!”

This account was just after Dec. 7. Grandpa was subsequently taken to San Pedro and then to the La Tuna Canyon Detention Center before being transported to Fort Missoula, Montana. The indignity and shame he suffered is unimaginable.

Many thanks to the
following donors
for their generous
support of the
46th Annual Pilgrimage:

Sansei Legacy



Bo Sakaguchi



Fred Bradford



Joyce Okazaki



THE MANZANAR COMMITTEE

Banner Carriers 2015

AMACHE, COLORADO – Melany Lucia

I am honored to carry and participate because I am proud to be Japanese and to remember my ancestors who were a part of this history.

CRYSTAL CITY, TEXAS – Hector Watanabe

I represent all those Latin American Japanese who never received reparations.

GILA RIVER, ARIZONA – Dr. Don Hata

I am honored to represent Gila River, my birthright of barbed wire.

HEART MT., WYOMING – David Fujioka

I carry the banner to honor my father, Dick and all of the Fujioka family who endured so much.

JEROME, ARKANSAS – Kanji Sahara & Tomoko Brooks

I was incarcerated in Jerome Concentration Camp in October, 1942, when I was 8 years old. – *Kanji*

I carry this banner to honor my father Jon Shinno and my grandparents George and Marjorie Shinno, who were imprisoned there. – *Tomoko*

MANZANAR, CALIFORNIA – Pat Sakamoto & Brian Maeda

I carry this banner to honor my mother for all her hardship in camp. Also, this was my birthplace. – *Pat*

I am proud to be a part of history today! Growing up I was very ashamed to be a Manzanite. – *Brian, "The Last Nisei"*

MINIDOKA, IDAHO – Michael Okamura

I carry this banner to honor my aunt, Mickey Odoi Okamura, who was there with her family. She and Uncle Tosh later married in Chicago.

POSTON, ARIZONA – Mary Hatsuko Higuchi & Family

As I raise the banner, I feel the weight and burden of my family and others who were incarcerated at Poston.

ROHWER, ARKANSAS – Ruth Tamaki Beadles

It is a humbling privilege to be carrying this banner to honor all those imprisoned during the war. It is also an opportunity to honor our parents who endured so much.

TOPAZ, UTAH – David Goto

It is a privilege for me to carry the banner and also work at the Manzanar National Historic Site to represent Japanese American history and culture. I love to learn and preserve the stories of, not only my family, but also of all the people who were incarcerated during WW II so that they might be passed on to future generations.

TULE LAKE, CALIFORNIA – Nancy Kyoko Oda & Ernie Jane Nishii

We are proud to represent our father who deeply loved both America and Japan.

442 RCT, 100th BN, MIS – Bill Shishima

As a Korean War Vet, I am proud to honor these men who were the most highly decorated unit for their size and length of service.

Tule Lake Pilgrimage 2016

July 1 - 4, 2016

**Registration Opens
February 19, 2016
at www.tulelake.org**

Painting by George Tamura



The Tule Lake Jail Restoration Project



**Donate via Paypal
at www.tulelake.org**

The concrete jail built by prisoners in the maximum security Tule Lake Segregation Center is the most important remaining structure representing the extremes of the unjust incarceration of Japanese Americans during WWII. Despite this structure's historic significance, 70 years of neglect, vandalism and harsh weather have caused significant deterioration. The Jail is crumbling.

The National Park Service has been very supportive of the Tule Lake Committee and has been instrumental in its efforts to preserve and restore the Jail. It has awarded us a grant of \$192,467 towards the design phase of the restoration project, and we must match their grant on a 1:2 basis by raising an additional \$96,234. We are almost there, we need to raise a final \$36,000 to match the grant.

All donations are tax-deductible. Please help our efforts.

Tule Lake Committee

P.O. Box 170141

San Francisco, CA 94117

Acknowledgements

Manzanar Committee

Bruce Kunitomi Embrey, *Co-chair*
Kerry Kunitomi Cababa, *Co-chair*
Joyce Okazaki, *Treasurer*
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Vicky Geaga, *Historian*
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Mary Higuchi, *Art prints*
Mark Kirchner, *Photography*
Tadashi Kishi, *Ringo-en*
Jonathan Lee, *Videographer*
Melany Lucia, *Lone Pine support*
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Little Tokyo Art Workshop,
Miles Hamada, *T-shirt printing*
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Yoshi Irie, *Sound technician*
Sound equipment provided by
the Grateful Crane Ensemble
David Fujioka, *Program design*

Thank you to all the volunteers who so generously give of their time and talents to make this day a success.

Please forgive any inadvertent omissions.

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Linda Birkett, *Administrative Officer*
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Gil Larimore
Ed Murdy

Website:

www.nps.gov/manz
www.facebook.com/ManzanarNationalHistoricSite
Tel. 760-878-2194 x. 3310

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Website:

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THE MANZANAR COMMITTEE

MISSION STATEMENT: *The Manzanar Committee is dedicated to educating and raising public awareness about the incarceration and violation of civil rights of persons of Japanese ancestry during WWII, and to the continuing struggle of all peoples when Constitutional rights are in danger.*

The Manzanar Committee, a 501©3 non-profit organization, can be reached at: 1566 Curran Street, Los Angeles, CA 90026.

Tel: (323) 662-5102 • Web site: www.manzanarcommittee.org • Blog: blog.manzanarcommittee.org • Twitter: @manzanarcomm

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“For my Grandparents –
Wilbur Sato, Rosie Sato,
Harry Noda, and Laura Matsuno”

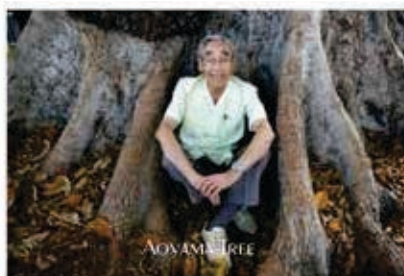


JOSH NODA



Thank you, Jack Kunitomi,
for all you've given us kids in
your 100 years, "I Love L.A."

– Dale & Grace, Ed & Kerry,
Teeny & Sei, and Darrell





The Manzanar Committee has used accurate terms to describe our story since 1971, when the Committee and the JACL applied to have Manzanar recognized as a State Historic Landmark.

We continue that legacy today.

- Forced removal and not Evacuation/Evacuate
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MY GRANDFATHER IN THE MIDDLE HOLDING THE SIGN WITH HIS RIGHT HAND,
AT THE SANTA FE INTERNMENT (CONCENTRATION) CAMP



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MR. OKAMOTO SHOT AND KILLED BY SENTRY AT TULE LAKE MAIN GATE

SKETCH BY JAMES MURAKAMI – PRODUCTION DESIGNER



LITTLE TOKYO
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**LTHS congratulates the Manzanar Committee
for its significant work to expand the civil rights
legacy of Manzanar**

This summer, LTHS will present a panel discussion, "Sei Fujii: Remembering a Civil Rights Lawyer." He was an Issei civil rights leader of the Southern California Japanese American community, USC law school graduate, publisher of the Kashu Mainichi California Daily News, and a leading figure for historic California Supreme Court and U.S. Supreme Court cases.



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Congratulations Manzanar Committee on Your 46th Anniversary!




Florin Manzanar Pilgrimage (Sacramento)

Celebrating our 10th year building bridges on a 3 day journey of incarcerated, families, Muslims, youth, educators, and diverse Americans who cherish civil rights & civil liberties by the Florin JACL & Council on American Islamic Relations (CAIR) – Sacramento Valley.

Websites: www.cair.com | www.florinjacl.com | [Facebook.com/florinjacl](https://www.facebook.com/florinjacl) **Contact:** andynoguchi@hotmail.com

2015 Committee: Andy Noguchi, Twila Tomita; Stan & Christine Umeda; Fumie Sam & Howard Shimada; Steve & Jennifer Kubo; Marielle Tsukamoto, Jesse Okutsu, Donna Komure & Titus Toyama; , Lucy Porras, Brandon Miyasaki, Thaya & Jim Craig, Tatsuno Drake, Maheen; Ahmed; Roy Vogel, Judy Fukuman, Breana Inoshita.

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Nikkei for Civil Rights & Redress

Website: www.NCRR-LA.org Email: NCRRLA@Yahoo.com
 Phone: 213.284.0336

Joyce Nakamura Okazaki
 of Block 12 is *Born Free and Equal*,
 one of the 70,000 U.S.
 citizens who were
 incarcerated in 1942.



My sister, Louise, and me at Block 12 Park



Block 12-9-4 Our home, 1942-44

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 Manzanar Committee for the
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April 25, 1942

www.venicejamm.org

Photo by Emerson Gaze, courtesy of Free Venice Beach
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46TH PILGRIMAGE

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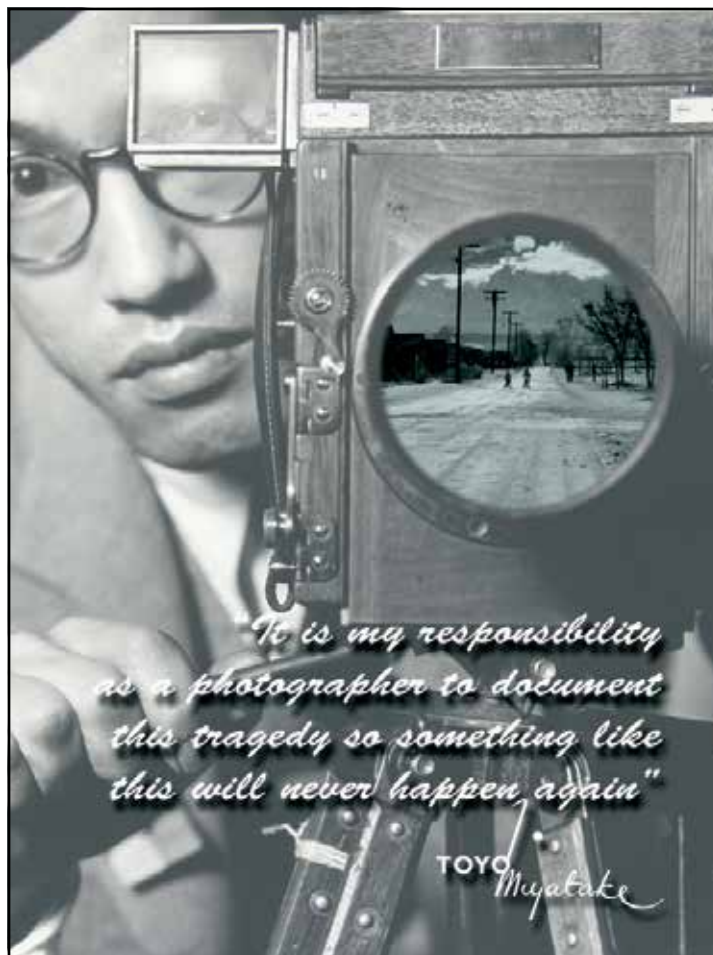
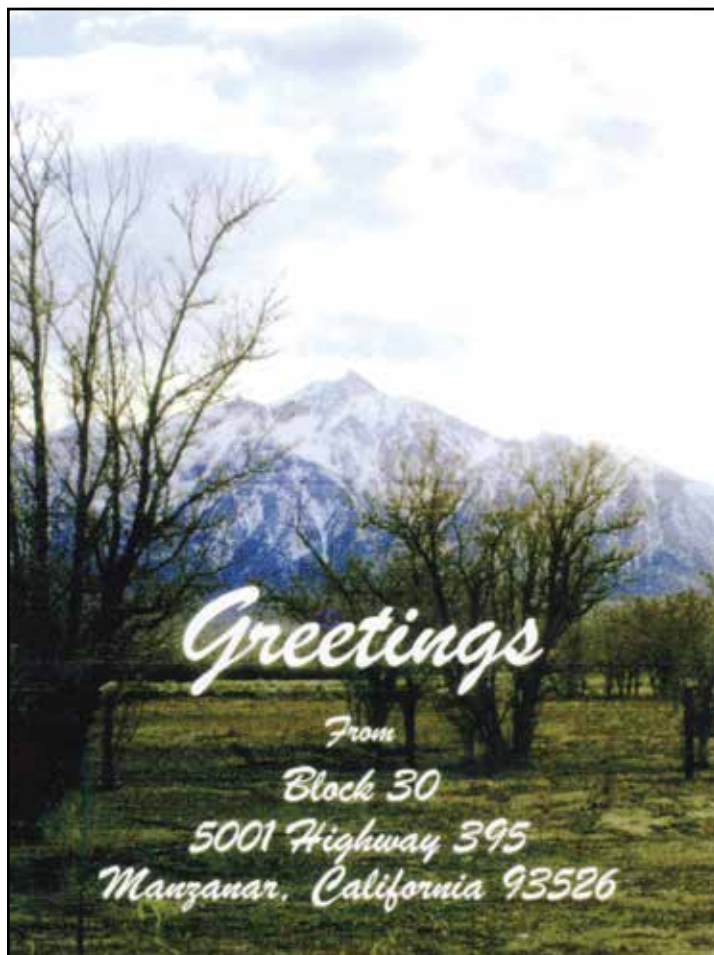
Phillip Masaji Iwata (1920-1994)
Midori Kunitomi Iwata (1925-2001)

Prayers for my beloved parents and our ancestors, who carried on the cultural ethos of the Nikkei community in Los Angeles. A home and store in Little Tokyo. A farm in the San Fernando Valley. A family in the Crenshaw District. Summer festivals, temple picnics, *Oshogatsu*. Fishing, basketball, baseball. Pilgrimages to Manzanar and the family rice farms in Japan. Their spirits live in our history and traditions.



— Edward Iwata

“Of Deserts and Rice Farms” in *Journeys Home: Inspiring Stories to Find Your Family History* (National Geographic & Random House, 2015)





The Grateful Crane Ensemble
Thanks the Manzanar Committee
for Keeping this Story Alive.



The Venice Culver
Japanese American Citizens League
Salutes
The Manzanar Committee's
46th Annual Manzanar Pilgrimage,
11th Anniversary of the
Opening of the National Historic Site
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and the
51st Anniversary of the Signing
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Tuna Canyon Detention Station,
in Tujunga, was where Issei
were detained before being
shipped to the Midwest.
This story needs to be told.



Kanji Sahara



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Gardena, CA 90247

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Congratulations on the
46th Annual Pilgrimage.

Thanks for keeping the
Ralph Lazo story alive.

**Thank You to the Manzanar Committee for
keeping the annual historical Pilgrimage alive!**



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Congratulations on your 46th
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FRIENDS OF MANZANAR is a group of dedicated volunteers that work in cooperation with the National Park Service to assist in sharing the lessons embodied in Manzanar National Historic Site.

BLOCK 14

For some time now, the Friends of Manzanar (FoM) organization has been working to raise funds to complete the expansion of the MNHS interpretive exhibit area known as “Block 14”—seven authentically replicated structures representing life in camp for the 120,000 Japanese American men, women, and children unjustly imprisoned in 10 War Relocation Authority camps between 1942 and 1945. When completed, Block 14 will provide a tangible context to the Manzanar story while also reminding visitors of why it is critical that we preserve our democratic principles.

DONATE

Partnerships will be pursued to help ensure that construction proceeds as cost-effectively as possible. Contributions will primarily be used for building materials and technical support. Please consider supporting this unique and worthy endeavor by visiting our website, friendsofmanzanar.org. Your donation is tax deductible to the extent allowed by law.



www.friendsofmanzanar.org



japanese american
COMMUNITY CREDIT UNION

After being released from camp in 1945, an initial group of 11 people who were temporarily housed at the Centenary Methodist Church banded together and started a tanomoshi club. The group quickly grew and eventually incorporated into what would become JACOM Credit Union.

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