

50TH ANNUAL MANZANAR PILGRIMAGE

APRIL 27, 2019

An Enduring Legacy for Civil Rights

1969 > > > 2019

THE MANZANAR COMMITTEE

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CONGRATULATIONS TO THE MANZANAR COMMITTEE
IN THE SPIRIT OF OUR HISTORY



MY GRANDFATHER IN THE MIDDLE HOLDING THE SIGN WITH HIS RIGHT HAND,
AT THE SANTA FE INTERNMENT (CONCENTRATION) CAMP



MY MOM, HER MOM, SOME OF HER BROTHERS AND SISTERS,
AND IN LAWS AT TULE LAKE

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50th Annual Manzanar Pilgrimage
April 27, 2019 • Manzanar National Historic Site

PROGRAM

CALL TO ORDER

UCLA Kyodo Taiko
Banner Procession

WELCOME FROM CO-EMCEES

Warren Furutani and traci kato-kiriyama
Kathy Jefferson Bancroft
Tribal Historic Preservation Officer, Lone Pine Paiute Shoshone Reservation
Bernadette Johnson, *Superintendent MNHS*
Cindy Orlando, *Acting Deputy Regional Director*
Pacific West Region National Park Service

REMARKS

Consul General Tomochika Uyama
Consulate-General of Japan in San Francisco
Stephen Muchovej, *Bishop City Council*
Roula Allouch, *Council on American-Islamic Relations National Chapter*
Hussam Ayloush, *Council on American-Islamic Relations Los Angeles Chapter*

50/500 RUNNERS

Mo Nishida

MANZANAR COMMITTEE

Bruce Embrey

KEYNOTE ADDRESS

Karen Korematsu, *Fred Korematsu Institute*

MUSICAL INTERLUDE

Ken Koshio

KEYNOTE ADDRESS

Dale Minami, *Minami & Tamaki LLP*

THE SUE KUNITOMI EMBREY LEGACY AWARD

Recipient – Jim Matsuoka

STUDENT SPEAKER

Lauren Matsumoto, *UCSD Nikkei Student Union*

STUDENT AWARDS WINNERS

(Emcees)

ROLL CALL OF THE CAMPS

Monica Embrey

PROCESSION TO THE MONUMENT/INTERFAITH SERVICE

BUDDHIST MINISTERS: Rev. William Briones (Nishi Hongwanji), Rev. Daichi Kihara (Koyasan), Rev. Shumyo Kojima (Zenshuji), Rev. Nobuko Miyoshi (Higashi Honganji), Rev. Gyokei Yokoyama (Long Beach Buddhist Temple)

CHRISTIAN MINISTERS: Rev. John Denham (Episcopal Church), Rev. Dell Gosset (United Methodist Church), Rev. Kay Kukowski (Roman Catholic Church), Rev. Dickson K. Yagi (United Methodist Church)

SHINTO MINISTER: Rev. Alfred Yoshi Tsuyuki (Konko Church)

The interfaith service begins directly after the procession led by the banners to the monument.

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

Manzanar Pilgrimage and the Search for Truth and Justice

by Bruce Embrey, Co-Chair Manzanar Committee

In 1969, a small group of students and a handful of Nisei who lived behind barbed wire, journeyed to Manzanar to search for answers about their history. An imposing cemetery obelisk stood watch over a small grave site. Little was left in the desert, where not long ago, thousands of Japanese and Japanese Americans lived in one of America's concentration camps.

Though they found little, they knew in their hearts and souls this was a special place. They knew this place held special significance for their families, their community and their country. They set out to tell the world the story of America's concentration camps and about the injustices of the forced removal of the Japanese American community during World War II.

Once back in Los Angeles, a small group, including Sue Kunitomi Embrey, Warren Furutani, Jim Matsuoka and others, set out to make Manzanar a California State Historic Landmark. The battle for landmark status begged the question: what was this place? What words describe what happened to us, to our families? Why were we forcibly removed and incarcerated in places far from our homes, isolated in primitive camps?

The wording they came up with was strong and direct. The former inmates used powerful words—racism, economic greed, violation of civil rights and concentration camp—to describe Manzanar.

In 1971, against strong odds, they succeeded. A succinct, clear view of the injustices that the Japanese community suffered during WWII, written by those who lived it, was now set in stone. Pure and simple, they were words that spoke the truth. Achieving landmark status was a major victory. For the first time one of the War Relocation Authority camps received official historic recognition.

In April 1973, stonemason Ryoze F. Kado installed the bronze plaque on the stone sentry house he built just 30 years before. 1,500 watched as the former prisoner carefully set the historic marker in place. Among those witnessing this unprecedented event was Professor Arthur A. Hansen, a professor of History at California State University, Fullerton, who later reflected on the significance of the Pilgrimages.

“[The Pilgrimage] forced Japanese Americans to view their past, present and future with different eyes... It gave them the desire

and the strength to move mountains. The Manzanar Pilgrimage endowed Japanese Americans with a will toward righteousness and pointed them in the direction of ways to achieve it.”

The Pilgrimage was one key front in a broader battle for justice for the Japanese American community. Spurred on by the Civil Rights Movement of the 1960s, led by the African American community, more and more Japanese Americans began to identify with the movement for social justice, which became the impetus for organizing the first Pilgrimage.

Specifically, demands for redress and reparations for Japanese Americans gained strength. Edison Uno, a leader in the Japanese American Citizens League, William Hohri, founder of the National Council for Japanese American Redress, along with leaders in the Seattle and San Fernando Valley JACL demanded action. Pressure grew and the Japanese American Congressional delegation, Senators Daniel Inouye and Spark Matsunaga, Representatives Robert Matsui, Norman Mineta and others, pushed and President Jimmy Carter signed the legislation in 1980, creating the Commission on Wartime Internment and Relocation of Civilians.

The huge victory came in 1988, when the Civil Liberties Act of 1988 was passed, giving redress and reparations and an apology from the United States Government. It was the culmination of a long, grass-roots struggle led by former prisoners and their community and with the unconditional support of allies in Congress such as Mervyn Dymally and Ron Dellums.

The recognition by Congress that the forced removal of the Japanese American community was driven by “race prejudice...



Manzanar Pilgrimage



and a failure of political leadership” and not military necessity further transformed shame and humiliation into righteous anger. The efforts to ensure that this would “never happen again to anyone, anywhere” did not slow down with the passage of the Civil Liberties Act of 1988. Indeed, Legislative remedies were not the end of the quest for truth and justice. In fact, the Manzanar Committee redoubled their efforts to create a lasting monument at Manzanar. Going back to our nation’s capital, Sue Kunitomi Embrey, Chair of the Manzanar Committee, gave testimony urging the creation of a National Historic Site during a United States Senate hearing in 1991.

“Manzanar need not be a reminder of an event which negates American democracy,” she said. “It can and must be a positive model of what our nation is willing to do to right an old injustice.”

“Democracy is a fragile concept only as good and as strong as the people who practice it,” she added.

“This is the legacy which we believe the Manzanar National Historic Site can leave for future generations, for Americans of every color and creed, to learn from the past.”

On March 3, 1992, the Manzanar National Historic Site was born and today, we are witnessing a rebirth, a re-creation of life behind barbed wire. We are excited, this time, to see wooden barracks or a guard tower rebuilt. We help excavate gardens and koi ponds that came to be under the watchful eye of armed soldiers peering down from eight guard towers because this time, it is to teach our nation.

The Manzanar National Historic Site offers a panoramic view of the incarceration. On the one hand, it shows the fundamental failure of American democracy. On the other, it also stands as a monument to the strength and determination of ordinary people who forced our nation to examine that failure. Manzanar National Historic Site stands as a monument to both the inherent problems, as well as the fundamental strengths, of our democracy.

There is a renewed significance to today’s Manzanar Pilgrimage. While we celebrate the 50th anniversary of this Pilgrimage, we are alarmed at the current political climate.

In eerily familiar language, our political representatives attack the Muslim American community, attack immigrants fleeing persecution and falsely accuse communities of color of undermining our nation’s economy and social fabric. Today, families are torn apart, children sent to live in cages just as in 1942, when our families were torn apart. Fathers were sent to Department of Justice prisons while their families lived in horse stalls. Children died from inadequate health care behind barbed wire just as children die on our southern border from easily treatable illnesses. Our families were targeted simply because of their ancestry, because of the way they worshiped and the language they spoke differed from those who governed our land.

Our history is a cautionary tale. Our tale is one America must learn from. We must demand that all people receive the same rights and freedoms our Constitution guarantees to us and that no one be denied their human or civil rights because of the color of their skin, the language they speak or how they worship.

This year, on the 50th anniversary of the Manzanar Pilgrimage, we honor and remember those who sacrificed, who dared to remember what had been forgotten. We honor those who worked so tirelessly to make sure a single cemetery monument amid the scrub brush would someday grow into a national historic site.

The story of the incarceration of the Japanese American people is unique in modern American History. The wholesale deprivation of a communities civil and constitutional rights and the ensuing struggle for justice should be a lesson for all. Our story is an American story, showing both the strengths and weaknesses of our nation’s democracy.

We cannot stand idly by while other communities are threatened. Given our experience, we have a special obligation to stand up when others are persecuted. We must not remain silent. It is our duty, as Americans, to ensure the civil, human and Constitutional rights of all be protected especially during times of crisis. Democracy is indeed a “fragile concept” that must be defended at all times.

Introducing Today's Keynote Speaker

Karen Korematsu

Founder & Executive Director

Karen Korematsu is the Founder and Executive Director of the Fred T. Korematsu Institute and the daughter of the late Fred T. Korematsu. In 2009, on the 25th anniversary of the reversal of Fred's WWII U.S. Supreme Court conviction, Karen established the Fred T. Korematsu Institute.

Since her father's passing in 2005, Karen has carried on Fred's legacy as a civil rights advocate, public speaker and public educator. She shares her passion for social justice and education at K-12 public and private schools, colleges and universities, law schools, teachers' conferences and organizations across the country.

One of Karen's most significant accomplishments was working with Assembly Member Warren Furutani to successfully establish in 2011 a perpetual "Fred Korematsu Day of Civil Liberties and the Constitution" for the state of California on January 30. Fred Korematsu is the first Asian American in U.S. history who has been honored with a statewide day.

Karen's work, and her father's legacy, extends to advocating for civil liberties for all communities, and she addresses current issues that draw lessons from the past. She has signed on to amicus briefs in several cases opposing violations of constitutional rights arising after 9/11, including in *Odah v. United States*, *Turkman v. Ashcroft*, *Hedges v. Obama*, and *Hassan v. City of New York*. She authored the foreword to "Patriot Acts, Narratives of Post-9/11 Injustice" in 2011.

Karen is a lead member the National Advisory Boards of both the Fred T. Korematsu Center for Law and Equality at Seattle University School of Law and the Fred T. Korematsu Professor of Law and Social Justice at the William S. Richardson School of Law, University of Hawai'i at Manoa. In 2013, she was appointed as an Advisory Member to the California Task Force on K-12 Civic Learning by the Honorable Tani G. Cantil-Sakauye, California Supreme Court Chief Justice and Chair of the Judicial Council, and Tom Torlakson, California State Superintendent of Public Instruction. She is a current board member for



Photo courtesy Korematsu Institute

Asian Americans Advancing Justice-AAJC in Washington, D.C., and a former member of the Board of Directors for Marin Ballet and Asian Americans Advancing Justice-Asian Law Caucus. In 2015, Karen was invited as the first non-lawyer member of the National Asian Pacific American Bar Association (NAPABA).

Introducing Today's Keynote Speaker

Dale Minami

Born and raised in Gardena, CA, Dale Minami is recognized as one of the top personal injury lawyers in the San Francisco Bay Area.

Mr. Minami's practice focuses on the areas of Personal Injury and Wrongful Death, involving claims by persons who have suffered injury, or the death of a close relative through the negligence of another party. He has been involved in significant litigation involving the civil rights of Asian Pacific Americans and other minorities, such as *Korematsu v. United States*, a lawsuit to overturn a 40-year-old conviction for refusal to obey exclusion orders aimed at Japanese Americans during World War II, originally upheld by U.S. Supreme Court.

Other landmark decisions involving Mr. Minami include: *United Pilipinos for Affirmative Action v. California Blue Shield*, the first class action employment lawsuit brought by Asian Pacific Americans on behalf of Asian Pacific Americans; *Spokane JACL v. Washington State University*, a class action on behalf of Asian Pacific Americans to establish an Asian American Studies program at Washington State University; and *Nakanishi v. UCLA*, a claim for unfair denial of tenure that resulted in the granting of tenure after several hearings and widespread publicity over discrimination in academia.

He was a co-founder of the Asian Law Caucus, the first community interest law firm serving Asian Pacific Americans in the country; a co-founder of the Asian American Bar Association of the Greater Bay Area, the first Asian American Bar Association in the United States; an original incorporator of the Asian American Legal Defense and Education Fund; the Asian Pacific Bar of California; and the Coalition of Asian Pacific Americans, one of the nation's first political action committees focused on Asian American candidates and issues.

Mr. Minami has been involved in the judicial appointment process and in establishing or influencing public policy and legislation. President Clinton appointed him as Chair of the Civil Liberties Public Education Fund in January 1996. Mr. Minami has served as a member of the California Fair



Photo credit: Gann Matsuda/Manzanar Committee

Employment and Housing Commission and has chaired the California Attorney General's Asian Pacific Advisory Committee, advising the State's Attorney General on key issues. He has also served as a Commissioner on the State Bar Commission on Judicial Nominee's Evaluation, and on Senator Barbara Boxer's Judicial Screening Committee, which made recommendations for federal judicial appointments.

Mr. Minami serves on the advisory boards of the Angel Island Immigration Station Foundation, the Korematsu Institute, the Asian Pacific Fund and Seattle University's Fred T. Korematsu Center for Law and Equality. He is a founder of the Judge Robert M. Takasugi Fellowship, dedicated to providing stipends to law students who commit to public interest work.

50 Years of Seeking Truth and Justice

by *The Manzanar Committee*

Today we stand on hallowed ground. The long journey to remember what happened here at Manzanar and at all other WRA and Department of Justice Confinement sites has been transformational. Every step along the way has had meaning. New insights and a deeper understanding of our past, of our history, has been attained. And with that deeper understanding came an even deeper responsibility, a duty to remember and a responsibility to make sure that what happened here should never happen again to anyone, anywhere.

According to Sue Kunitomi Embrey, “that tentative first step [in 1969] took us on a journey to seek our roots, to confront the monstrous tragedy of the WW II eviction and to find ways to heal...” No one could have imagined back then that the “journey” would last for 50 years.

Many key victories propelled the Manzanar Committee forward over 5 decades. Here are a few:

1970s: The Manzanar Committee forms and sets out to educate the public about the forced removal of everyone of Japanese ancestry and to make Manzanar a historic landmark. In 1973 1,500 witness Ryoza Kado, Manzanar’s stone mason who built the cemetery monument and the entrance guardhouse, install the State of California Historic Landmark plaque. The 1976 Pilgrimage offers an *An Asian American Perspective on the Bi-Centennial*; 1977 has a tribute to Rev. Soichi Wakahiro and in 1979 with the theme of *A Celebration of Our Community, Past, Present and Future*, we remembered two community giants: Rev. Sentoku Maeda and Toyo Miyatake.

1980s: The Pilgrimage emerges as a rallying place for all the important struggles of the 1980s. In the early 1980s, publicizing and pushing for participation in the Commission on Wartime Relocation and Internment of Civilians hearings, celebrating the victories of the *coram nobis* cases of Korematsu, Hirabayashi, Yasui and honoring Dr. Peter Irons for his role in the legal battle. In 1985 the Committee succeeds in having Manzanar declared a National Historic Landmark. The Committee recognizes the Honorable Mervyn Dymally for his role in the fight to pass the Civil Liberties Act and as a strong ally of the Nikkei community.

1990s: The work to educate and fight for redress intensifies following the passage of the CLA of 1988. The Committee

pays tribute to Senator Spark Matsunaga for his leading role in Congress and in 1992 the Committee wins recognition of Manzanar as a National Historic Site. In 1992 the Committee spearheads the formation and leadership of the Congressional Commission guiding the construction of the Manzanar National Historic Site. Ralph Lazo, the Mexican American Manzanar incarcerated passes away and is honored at the Pilgrimage. In 1999 the Manzanar Pilgrimage becomes an *All Camp Reunion, Raise the Banners* to recognize all camps, including Crystal City TX, with individual banners.

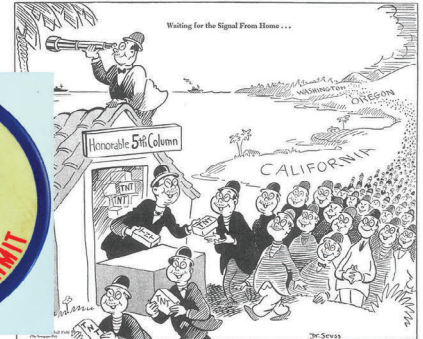
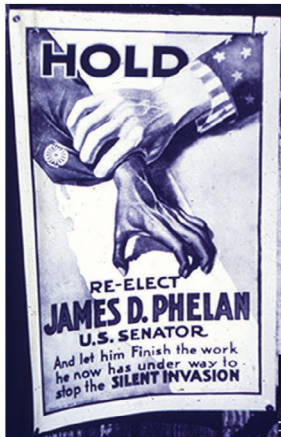
2000s prove to be the challenging decade to transform the National Parks site into the Manzanar National Historic Site and build a meaningful interpretative center. Finally, in 2004, the National Park Service holds the grand opening of the Interpretive Center. In 2006, Sue Kunitomi Embrey, the guiding hand and inspiration of the Committee for more than 3 decades, passes away. The 2007 Pilgrimage honors Sue with the theme, *One Life, A Legacy for All*.

2010’s: Sue K. Embrey Legacy Award was established and honorees of the past decade: Tak Yamamoto, Bill Michael, Keith Bright, Aiko Herzig-Yoshinaga, Warren Furutani, Rose Ochi, Mas Okui, Dr. Art Hansen, Robert Gracey, Reverend Paul Nakamura, Alan Nishio, Wilbur Sato and Jim Matsuoka.

Without the Pilgrimages and without the establishing of the Manzanar National Historic Site, the forced removal of the Nikkei community would have remained a little-known chapter in U.S. history and the myth that we were put in camp for our own protection or because our loyalty could not be assured would persist. And most importantly, EO 9066 and the forced removal would not be cited as an example of what can go wrong when a group is scapegoated and their rights denied under the guise of national security.

All we have accomplished, by establishing these civil rights sites at Manzanar, Tule Lake, Heart Mountain and the other confinement sites, would be a hollow victory for our community if we choose to stand idly by while others are threatened. We must be at the forefront of standing up when others are attacked. We cannot, as a community, remain silent in the current environment of anti-immigrant, anti-Muslim hysteria. We must speak out.

Then...



..and now.



“When Mexico is sending its people, they’re not sending their best... They’re bringing drugs. They’re bringing crime. They’re rapists. And some, I assume are good people.”
Donald Trump
June 16, 2015



“To Tell Stories”

.....

Katari

by Gann Matsuda

In December 1969, about 150 people, including community activists, former incarcerated and a contingent of Japanese American college students, made the first organized pilgrimage to Manzanar, which we are commemorating today—it’s been 50 years.

Since then, the Manzanar Pilgrimage has become a community institution that played key roles in the fight for redress and reparations and in Manzanar being designated as a National Historic Site on March 3, 1992.

“Students and young people have always played a central role in the struggle to understand and to educate people about Executive Order 9066 and the forced removal,” said Manzanar Committee Co-Chair Bruce Embrey. “In 1969, the first community-based Pilgrimage was led by young third and fourth generation Japanese Americans and throughout the decades-long struggle to win redress, students lent their skills and resources to the work initiated by those who had endured camp.

By the mid-1990s, however, the time had come for the Pilgrimage to evolve in order to reach younger generations.

In 1997, Japanese American college students, like they did with the Manzanar Pilgrimage in 1969, helped start Manzanar After Dark (with former Manzanar Committee members Jenni Kuida and Ayako Hagihara), an interactive event where participants could hear the stories of those who were incarcerated at Manzanar, or other camps and confinement sites, straight from those who experienced that injustice. Participants were able to discuss what they learned, draw parallels to present-day issues, and discuss “what can we do now?”

Manzanar At Dusk has become an integral part of the Pilgrimage weekend, promoting inter-generational and inter-ethnic discussions about the impact of Japanese American Incarceration and its continued relevance today.

Since 2011, Manzanar At Dusk has been co-sponsored by the Manzanar Committee, and the Nikkei Student Unions at California State University, Long Beach, California Polytechnic University, Pomona, the University of California, Los Angeles, and the University of California, San Diego (the California State University, Fullerton Nikkei Student Union joined the organizers this year) who have done a wonderful job organizing the event and taking ownership of it.

In October 2016, student organizers first met to begin the planning for the 2017 program. As they met and worked over the months that followed, Manzanar Committee members noticed that while some of the students had a solid grasp of the history surrounding Japanese American Incarceration, some did not. We realized that today’s youth are either two or three generations removed from it, or if they are from recent immigrant families from Japan, they have no real connection to this history at all.

Manzanar Committee members realized that they had a new challenge ahead of them.

In May 2017, National Park Service Ranger Rose Masters, who is in charge of oral histories at the Manzanar National Historic Site, suggested bringing the student organizers to Manzanar for a tour of the site.

In partnership with the National Park Service, the Manzanar National Historic Site, the Manzanar Committee has launched the project, Katari, which means, “to tell stories” in Japanese. In March 2018, Phase I of this pilot project took our students to Manzanar for two days of personal, intensive, place-based learning.

Indeed, our students didn’t just read about this history or listen to a classroom lecture. Rather, they were right in the middle of where that history took place, gaining first-hand experience about the climate, harsh environment, the lack of privacy, the denial of Constitutional rights, the desolation and isolation of the area, and much more. Most importantly, they were able to learn about some of the personal stories of those who were incarcerated straight from the mouths of those who were locked up behind the barbed wire.

“Today, students and young people continue to play a vital role in both remembering and deepening our understanding of what happened to our community and families [77] years ago,” said Embrey. “Young people are continuing the work of their parents, grandparents, and family members in telling their unique stories of life behind barbed wire. But it has become apparent that we need to do much more to educate our younger generations so they can continue to teach others about this history so that what happened to our community never happens again.”

After Phase I, another group of students went to Manzanar, November 3-4, 2018, in Phase II of the project—both trips were a

Manzanar Pilgrimage

tremendous success. The students were fully engaged and deeply moved.

“It is one thing to see photos and read articles online or through a textbook and it is another thing to experience something first-hand,” said Erica Wei of the UCSD Nikkei Student Union. “By participating in this project, I got to see Manzanar with my own eyes and hear the stories of those who were incarcerated with my own ears. From the harsh weather, to almost inedible food, to the extreme lack of privacy, I was moved to tears several times and ached for the community who lost their homes and whose families were broken apart. It became so much more impactful, emotional, and meaningful to have this hands-on participation during this weekend.”

The trips were just as educational and moving for those who had previously experienced Manzanar.

“My time at Manzanar, this time, was different,” said Lauren Matsumoto of the UCSD Nikkei Student Union. “Intense and powerful. I felt it was more impacting and meaningful, learning more about the history on land where one of the camps stood. I learned, in more detail, through personal accounts and stories about events I was not aware of before, such as the Native Americans who once lived on the land until they were forced to move.”

With a growing population of Japanese Americans who are children of recent immigrants from Japan, many of today’s Japanese American youth have no direct connection to the Japanese American Incarceration experience.

“Going into the Katari trip, I thought I was going to learn more about the history of Manzanar and the events that led up to the incarceration of thousands of Japanese Americans,” said Emma Boyles of the Nikkei Student Union at UCLA, a 19-year-old shin-Nisei. “I was right to expect that—I learned so much about the history of the site—but I didn’t expect to hear the emotional, personal accounts and the first-hand experiences of incarceration from Japanese Americans themselves.”



Photo credit: Bernadette Johnson

“It is so true that it is hard to understand what these people went through without traveling to the actual site and hearing from former incarcerated and the extremely knowledgeable rangers” added Boyles. “That really opened my eyes to what happened at Manzanar.”

To be sure, the current political climate played a considerable role in the genesis of the Katari.

“This new project is an example of the Manzanar Committee’s continued commitment to engage young people in the preservation of community history, identities, and memories,” said Manzanar Committee member Wendi Yamashita, Ph.D., who is an Assistant Professor, Center for the Study of Culture, Race, and Ethnicity, Ithaca College and serves as co-director, Katari.

“Teaching and having conversations about what happened to Japanese Americans during World War II is important to understanding, not only how the current political climate came to be, but also how we can resist and support one another,” added Yamashita. “Stories and storytelling are a form of resistance.”

We hope to expand this pilot project into a permanent, ongoing effort that will include a larger number of students at more college campuses. Please keep an eye on the Manzanar Committee web site for the latest news about this project.

2019 Sue Kunitomi Embrey Legacy Award

Jim Matsuoka

by Glen Kitayama

When the Manzanar Committee considered who would be the most appropriate recipient of the 2019 Sue Kunitomi Embrey Legacy Award, the decision was obvious: Jim Matsuoka. Fifty years ago, in December 1969, he helped to organize the first community-wide Manzanar Pilgrimage along with Sue Kunitomi Embrey, Warren Furutani, and others involved in the emerging Asian American Movement. Because Matsuoka was one of the few people at the first pilgrimage who had actually been incarcerated at Manzanar, he was asked to speak to the crowd and the news crews.

“From as early as the first Manzanar Pilgrimage in 1969, Matsuoka’s remarks in front of the cemetery monument rocked our sensibilities” said Kay Ochi, a fellow activist in the National Coalition for Redress/Reparations and Nikkei for Civil Rights and Redress (NCR). “He said, ‘When people ask me how many people are buried here, I say a whole generation. A whole generation who were inheritors of this legacy of fear never left this place, but whose souls lie buried here. I mean the quiet Nisei. Only the bodies, people without souls and minds and spirit, silently left the camp at war’s end. These are the quiet Americans who spoke not, who objected not, and who will not rock the boat in order to be ‘good citizens’—those are the souls that lie buried at Manzanar.’”

Born in 1935, Jim Matsuoka grew up in Little Tokyo and attended elementary school before being incarcerated at Manzanar in 1942. For Matsuoka and his family, the forced removal of Japanese Americans had a traumatic effect because his father’s life savings in the Japanese owned bank were frozen by the government as “enemy alien” assets and never returned.

“What happens when twenty years of your work goes down the drain and all of a sudden, you’re destitute and being sent



Photo credit: Gann Matsuda/Manzanar Committee

out to someplace you didn’t know,” said Matsuoka. “For whatever reason, you don’t know. And what does the future hold for you? You have no idea if there’s any future at all. That’s always a bad situation.”


As Matsuoka looked back at his childhood years as a kid in Manzanar, he recalled his senses being overloaded with dust from the windstorms, and the smell of tar paper and freshly cut wood since the barracks were still being constructed when he arrived, and even at such a young age, he knew that something wasn’t right and immediately went into survival mode.

“Where do we eat? Where do we sleep? How do we deal with the environment? You don’t have time to really analyze or

contemplate what you’re dealing with,” he noted. “Somewhere along the way, you do deal with it and in their process of trying to acclimate yourself to what they think,...you get it crammed down your throat somewhere along the line that you must have done something wrong. As a small kid, you can’t figure it out. But we were not stupid. We understood that something was going on.”

Those who knew Matsuoka then, or know him now, aren’t surprised by his candor. Before becoming involved with the Manzanar Pilgrimage, he worked as a shop steward and unit officer with the United Aerospace Workers in the 1960s where he represented the workers in labor disputes. It was here, after serving time in the United States Army, that he began to develop his social consciousness.

“Working people [were] being kicked around and taken advantage of,” he recalled. “That kind of leads up into, as I continue on into [graduate] school, people began to ask me about things like Manzanar and somewhere along the line, I began to see that we’re not being told the whole story. Being



Manzanar Pilgrimage

a union rep, I began to mistrust the things the company tells you, all the propaganda and lies and so I realized that hey, I've been fed a whole ration of B.S. by the government."

In the 1970s, Matsuoka continued his activism in the Japanese American community, working with the Pioneer Project that served Issei seniors, the Japanese American Citizens League (JACL), and the Little Tokyo People's Rights Organization (LTPRO). While his involvement in all of the different groups was instrumental in building the Japanese American community in Los Angeles, Matsuoka's time in LTPRO, fighting redevelopment in Little Tokyo, was perhaps the most valuable in terms of understanding the process of working together to fight for a cause that, at times, appeared to be unwinnable.

Ultimately, LTPRO and the community gained some victories, such as the construction of the Japanese American Cultural and Community Center (JACCC) and the Little Tokyo Towers senior housing building, but they lost other battles to corporate interests when elderly tenants in Little Tokyo were evicted from their homes. The process of fighting, however, trained Matsuoka and LTPRO members for the fight that awaited them in the Redress Movement.

In the late 1970s, Matsuoka and LTPRO members started the Los Angeles Community Coalition on Redress/Reparations (LACCRR) which eventually became the National Coalition for Redress/Reparations (NCRR).

"Jim kept us on track since the beginning of NCRR," said Kathy Masaoka, a long-time friend and Co-Chair of NCRR. "He made sure people were involved and prepared to do presentations by setting up a Speakers Bureau, that our funds were spent wisely and that our programs did not go overtime. Jim kept a tight rein on our funds as treasurer because every dollar needed to be used to win redress."

Matsuoka's perspective on the Redress Movement was always respected when figuring out the strategy on how to best move forward. In return, he consistently trusted the final decision of the group since he had been in the trenches with them for so many years.

"You can depend on him to cut to the core on any given issue and state his position," said NCRR Co-Chair Richard Katsuda. "He does not mince words. He tells the truth as he sees it."

In the years following the passage of the Civil Liberties Act of 1988, which provided redress to Japanese Americans, Matsuoka continued his work with NCRR on the group's activities and also became a mentor to many young adults through the group's Summer Activist Training program.

"[It's] critically important [to Matsuoka] to educate younger folks and the general public about the World War II incarceration and the Redress Movement," said Katsuda, "all in the context of how necessary it is to fight for social justice."

Since the attack on September 11, 2001, Matsuoka has also taken an active role in supporting the Muslim American community. Immediately following the attack, he understood exactly what they must have been going through because of his own experiences at Manzanar.

"They've been oppressed," he said. "They've been told that they don't belong here. They've been told that they should go home. Go back where you came from. That's precisely what we were told. Get out, you don't belong here."

Through it all, Matsuoka keeps fighting because he knows that the struggle for social justice continues and for this, the Manzanar Committee is proud to present him with the 2019 Sue Kunitomi Embrey Award. To Matsuoka, this is truly an honor because of the tremendous amount of respect that he has for his good friend, Sue Kunitomi Embrey.

"I give a lot of credit to Sue Embrey because it was her dogged determination to carry things forward that created and maintained the Pilgrimage," said Matsuoka. "I don't know that without her stubbornness that it would have continued on. I have to pay tribute to her, the fact that due to Sue, [the Pilgrimage] is in [its current shape]."

50/75 Pilgrimages Later...

by Warren Furutani

Victor Shibata and I were reflecting on our experience at the anti-Vietnam War rally/demonstration we had just attended in Oceanside, California. Granted, it wasn't an ideal venue for protesting against the war with Oceanside being the home of the Camp Pendleton Marine Base, but that's how we did things "back in the day."

So what was intended to be a non-violent protest turned into a pitched battle between the soldiers on leave in Oceanside and the not-so-innocent protestors marching in the streets. We knew that such a demonstration would likely provoke such a response. But, as I said, that's how things were done in the movement back then. Agitate, propaganda, political theater, mass demonstrations—whatever drew attention to the cause.

Political agitation was physical back then, face-to-face, in the streets or as Malcolm X said, "by any means necessary." So over burgers and fries, Victor Shibata and I brainstormed about ways to galvanize the Asian American, and specifically, the Japanese American community, around issues of social justice and civil and human rights.

In the late 1960's the whole country was immersed in struggles for justice and equality. In 1966, the United Farm Workers marched from Delano, California to Sacramento, and along with the grape boycott, they galvanized the fight for worker's rights in the fields. In 1968, Dr. Martin Luther King, Jr. and the Rev. Ralph Abernathy, organized the Poor People's March on Washington, which unified the Civil Rights Movement with the Poor Peoples Campaign. Student-led protests against the Vietnam War expanded to multi-generational protests for peace across the globe.

The offspring of the Civil Rights Movement, the Asian and Pacific Islander American Social Justice Movement, was being born. But what issue, what event, would galvanize this fledgling movement for social change?

Historically, we were the strange fruit hanging from lamp posts, victims of anti-Chinese race riots. We were the "Yellow Peril" used as cheap labor when needed and excluded and scapegoated when someone was needed to blame economic and social problems on. We were the ones who were denied our rights and put in concentration camps during World War II.

Camps? Victor and I had heard of these camps. Usually in hushed tones, family members would reference "*camp*." My only reference to camp was the YMCA summer camp—canoes, making lanyards, camp fire songs and selling toffee peanuts to

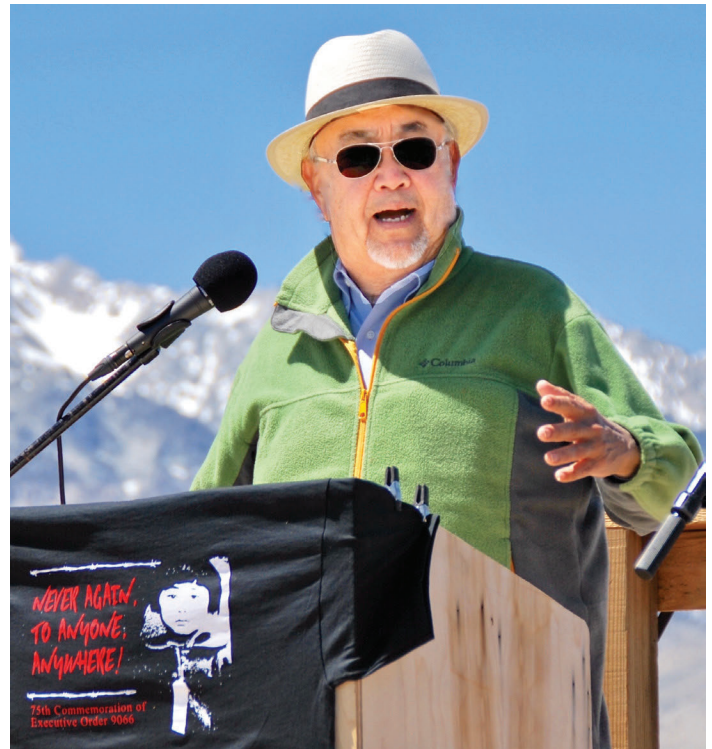


Photo credit: Gann Matsuda/Manzanar Committee

raise the money to attend. But in family gatherings or Japanese American community going on, camps would surely come up in some context or as a reference point, a touchstone.

We'll march to one of these camps. We'd call it the Manzanar (one camp name we knew) March. No, that sounds like a John Phillips Souza song. I knew we wanted to march somewhere, but this idea was more like returning back to sacred ground. Victor came up with the perfect term, it's a "pilgrimage," thus the Manzanar Pilgrimage idea came to be.

Back then, we had just put together a coalition of the organizations in the Asian American Movement. Its name was the Organization of Southland Asian American Organizations (OSAAO) and was also referred to as the "umbrella" group. It was made up of student representatives from Asian American student groups on local campuses and individuals from community organizations like Asian American Hardcore, Yellow Brotherhood, Japanese American Citizens League, Center for Social Action (USC), Council for Oriental Organizations, Gardena Center, Pioneer Project and more.

Manzanar Pilgrimage

We, in OSAAO, gathered together our collective knowledge about the camps. It was limited because those that were actually in camp were just babies at the time and the rest of us were born post-war. We realized very quickly it was too far to march there (since then, community activists have been literally running there on the annual Manzanar 50/500 run) and our knowledge was limited, so we decided to scout it out.

We had heard it was on U.S. Highway 395, between Lone Pine and Independence, in the Owens Valley. Another reference point was that it was on the way to June Lake or the Owens River if you were going trout fishing and Bishop and June Mountain if skiing.

The first Manzanar Pilgrimage took place on December 27, 1969. At least we thought so. Upon our return from our first foray to Manzanar, we heard on the "community grapevine"

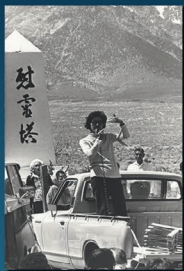
that a Buddhist Priest and Christian Minister, Rev. Sentoku Maeda and Rev. Shoichi Wakahiro, respectively, had been returning to Manzanar every year since the camp closed. So what we thought was the first Pilgrimage, was actually the 25th for these two devoted, humble clergymen.

In the Spring of the next year, 1970, we went to Manzanar with the reverends and their group. That's why there was/is always the religious ceremony at the ensuing 49 Pilgrimages. The reverends shared with us that although the government said all the buried bodies had been exhumed, they knew otherwise. It was their spiritual duty to come back to the camp ever since it closed to pay their respects, to pay homage, it was a Pilgrimage to a sacred place.

It still is, 50, no, 75 Pilgrimages later.

"Democracy is a fragile concept, only as good and strong as the people who practice it. This is the legacy which we believe the Manzanar historic site can leave for future generations, for Americans of every color and creed, to learn from the past and to guide us in the future, to strengthen equal justice under the law, toward brotherhood and human dignity."

Sue Kunitomi Embrey



Honoring a woman of courage, perseverance and vision.

"Sue Kunitomi Embrey, a second generation woman of color, was supposed to be a 'quiet American.'she became a feisty, articulate, and tenacious activist... a legendary leader of the Japanese American Redress movement."

Lane Ryo Hirabayashi, PhD



Tule Lake National Monument

Preserving the Story of Japanese American Dissent

by Barbara Takei

This March 2019, due to an act of Congress, the Tule Lake concentration camp was designated as the Tule Lake National Monument. This changed the Tule Lake Unit of the WWII Valor in the Pacific National Monument into a freestanding National Monument, one step closer to alignment with Manzanar and Minidoka, which are both National Historic Sites.

Tule Lake was the largest of the ten War Relocation Authority concentration camps and unique as the only maximum-security segregation center used to punish the 10% of the imprisoned Japanese American population who protested the injustice of the wartime incarceration.

At the same time that we celebrate the new Tule Lake National Monument designation, the Tule Lake Committee continues the fight to protect historic resources from destruction. For the past decade, the Tule Lake Committee has sought to prevent incompatible and destructive activity on the historic Tule Lake Segregation Center site. And the fight continues to stop airport development that would close off access and destroy the historic and cultural landscape of this American social justice site.

In September 2018, the Committee filed a Federal civil rights lawsuit to challenge the sale of the Tulelake airstrip—lands that encompass 2/3rds of the barracks area where Japanese American families lived—to an entity that has promised to expand aviation activity on the concentration camp site. The Committee views any increase in aviation and business activity as incompatible with Tule Lake's preservation. Rather than acquiescing with a “shikataganai,” we vowed to do what we can to stop destruction of the site.

In future years we trust Modoc County and the Tulelake community will recognize the Tule Lake National



Photo credit: Dorey Nomiya

Monument as a valuable community asset that contributes to a diverse and robust local economy—something to preserve, not to destroy. We look forward to the day when we can work together to heal the wounds of collective trauma and to preserve the unique Tule Lake story for future generations.



Pilgrims Protest Migrant Detention in South Texas

by Crystal City Pilgrimage Committee

Sixty activists, from ages 24 to 88, flew last month to south Texas from California, Washington, Colorado and New York for a pilgrimage to the Crystal City concentration camp and to hold the first-ever mass demonstration by Japanese Americans at a prison site for immigrants.

“No ban, no wall, no camps, NO-NO,” shouted the group, as observers from the ACLU, volunteers from the Austin-based Grassroots Leadership and supporters from Houston OCA swelled the crowd. The crowd was by turns solemn, raucous and, at the end, determined to come back. “We are mobilizing a coalition and invite others to join us,” said Mike Ishii of NY Day of Remembrance.

The protest, on March 30, connected the WWII incarceration of Japanese Americans with the current mass detention, racial profiling, separation of families and cruel treatment of innocent children and seekers of asylum.

Lifelong trauma will result from this unnecessary detention, said Dr. Satsuki Ina, who is a specialist in trauma.

The social media campaign #tsuruforsolidarity called for 10,000 paper cranes to be folded for the protest. People nationwide blew through that goal and 25,000 were taken to the South Texas Family Residential Center in Dilley, the nation’s largest migrant prison, its name an eerie echo of the wartime Crystal City Family Internment Camp, only an hour away. Thousands of innocent Japanese Americans and Japanese Latin Americans were confined there during WWII. Two men who were born in Peru, renditioned to south Texas, and who spent part of their childhood at Crystal City were among the camp’s seven survivors who came to Texas.

A remembrance ceremony was held at Crystal City before the protest. Twenty pilgrims drove the next day to the Laredo border where they met DACA volunteers who are assisting migrants who have fled life-threatening danger. “We are coming back for you,” said Dr. Ina. “We will not forget you.” For more info on future actions, see FB Crystal City Pilgrimage.



Crystal City remembrance.

Photo credit: Natasha Varner/Densho



Tsuru on the barbed-wire fence at Dilley.

Photo credit: Nancy Ukai



Kiyoshi Ina, Crystal City survivor, at Dilley.

Photo credit: Nancy Ukai



Hiroshi Shimizu, Crystal City survivor.

Photo credit: Natasha Varner/Densho

Manzanar At Dusk

by Jason Fujii

While we celebrate and commemorate the 50th Annual Manzanar Pilgrimage, 2019 also marks 22 years since the Manzanar At Dusk program (originally known as Manzanar After Dark) got its start around a camp fire at a site near Independence, a few miles north of the Manzanar National Historic Site.

Back in 1997, former Manzanar Committee members Jenni Kuida and Ayako Hagihara created the event with the goal of fostering an environment that promoted intergenerational discussions to engage the younger generations and draw attention to the connections between the injustices of the Japanese American Incarceration experience and present-day issues. Although the program has grown and evolved, the focus remains on the younger generations and encouraging discussion and education—“what can we do now?” has always been one of the themes of the program.

From talking story around a camp fire in its first two years to crowds around 130 at the American Legion Hall in Independence from 1999-2006, to 360 people at the Manzanar National Historic Site Visitor Center in 2007, Manzanar At Dusk has emerged as an important event on Pilgrimage weekend. In 2008, the program moved to Lone Pine High School and in 2011, college students from the



Photo credit: Gann Matsuda/Manzanar Committee

Beach NSU joined the organizing committee and this year, CSU Fullerton NSU jumped on board.

Together, these students have breathed new life into Manzanar At Dusk. But while the student organizers change each year, the common themes remain the same—to show that while more than 77 years have passed since Japanese Americans were unjustly incarcerated, many eerily similar injustices continue to occur today and that we all have a role to play in fighting back.

“Manzanar At Dusk is an integral component of the Manzanar Pilgrimage program,” said Wendi Yamashita, Co-Coordinator, Manzanar At Dusk. “For the Manzanar Committee, it’s important for us to collaborate with Japanese American college students to not only provide opportunities for mentorship, but also to learn what is important to them. Strengthening these bonds between our organization and students is an important part of the Pilgrimage’s legacy.”

As years pass, we are, sadly, losing those who were unjustly incarcerated in American concentration camps and other confinement sites during World War II. But with the help of these young leaders, we can preserve these stories and make sure what happened to Japanese Americans is not forgotten.

Past generations helped provide a voice by speaking out about the injustices that happened to them. It is now the responsibility of present and future generations to keep their stories and voices alive and these students have not only accepted that responsibility by researching these stories and relating them during the program, but they are also doing so by speaking out about injustices that are happening today.



Photo credit: Gann Matsuda/Manzanar Committee

Nikkei Student Unions (NSU) at California State University (CSU), Pomona, the University of California, Los Angeles and the University of California, San Diego, reclaimed ownership of the program after a three-year hiatus from the historic role of students as organizers of the program. In 2012, CSU Long

Sylvia & Aki by Winifred Conkling

by Darrell Warren

The children's narrative, *Sylvia and Aki*, by Winifred Conkling, is an effective way to introduce to young people the incarceration of Japanese Americans during World War II. As a retired teacher, I would recommend this book not only for children, but to anyone interested in learning about this turbulent period of our history.

The book is set in the backdrop of the historic *Mendez v. Westminster* case, which challenged the racial segregation of students in California. The case later set the stage for *Brown v. Board of Education*, the subsequent action seeking to end segregation across the county.

The book is narrated in the voices of two young girls, Sylvia Mendez and Aki Munemitsu. The Mendez family leases a farm from Aki's family as the former prepares to leave. Aki and her family, with the exception of her father, plan for their imminent incarceration at the Poston concentration camp in Arizona. Aki's father, who had been arrested earlier, was sent to another location, separating the family. Sylvia's family simultaneously fights its own battle in the California courts.

The book sheds light upon the tenuous existence of children, both then and now, who are embroiled in political litigation and social injustices completely beyond their control. Aki, whose parents were born in Japan, hears whispers of, "go back to where you came from." After the war begins, she sees neighbor turn against neighbor. She asks herself, "[is there] something wrong with being Japanese?" Not knowing what will happen next—living moment to moment with uncertainty regarding her own family's existence—can be devastating to a child and yet, both Aki and Sylvia are remarkably strong, although certainly challenged.

Sylvia and her brothers, now living at the Munemitsu farm, are denied admittance to school based upon their ethnicity. Having previously attended a segregated school, Sylvia says that she had never "held a new textbook before." She longs for the opportunity of an equal education. Her mother, a U.S. citizen from Puerto Rico, and her father, an immigrant from Mexico, but a long-time U.S. resident, files suit on behalf of their children. Sylvia struggles with the same sorts of internal doubts as Aki. At one point, she stares at her own hand and ponders the meaning of it all. "Is

it because my skin is too brown?" The internalization of such malignant notions of racism can gravely harm children, especially in their formative years. Both Sylvia and Aki struggle against it.

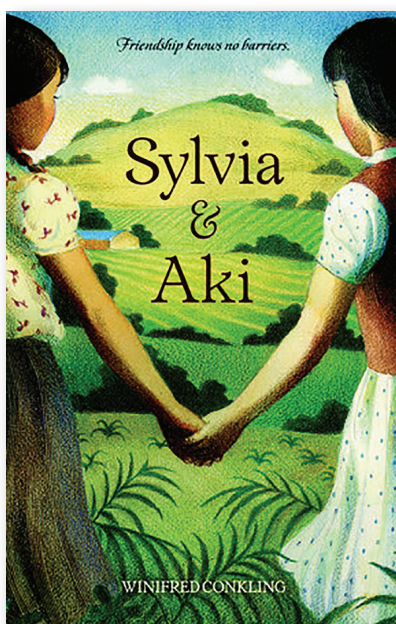
Sylvia and Aki, at this point in the plot, have never met, but have much in common. While exploring her new home, Sylvia finds a porcelain Japanese doll that Aki left behind at the very back of the bedroom closet. The doll had been given to Aki by her father. Aki and her mother painfully decide to leave the doll because it might be thought to appear too "Japanese" during the impending process of incarceration. When Sylvia discovers the beautiful doll, she asks herself, "Why would someone leave a doll like this behind?" Both Aki and Sylvia treasure the doll. Sylvia later begins to understand why the doll was left behind.

Sylvia's father, Gonzalo, makes 250-mile treks to Poston, making sure that Aki's family truly receives the rent money due them. On one such trip, Sylvia refers to Poston as "a prison for Japanese people" and asks her father, "Why are they there?" Gonzalo tries to explain the world to Sylvia but concludes, "It's complicated." To both Sylvia and Aki, the world was full of convoluted twists of illogic

and distorted turns of injustice. But Sylvia and Aki's narrative voices throughout the book, wise beyond years and bathed in humanity, cut through social pretense and political fabrication to make the world honest and clear.

Near the end, Sylvia, concludes about the Munemitsu family, "They are farmers...just like we are. To the sun and the seeds and the soil, Mexican or Japanese, Mendez or Munemitsu, didn't matter, the people knew how to make things grow." Both Sylvia and Aki have a clear vision of humanity, unclouded by political and social intrigue.

Sylvia and Aki is relevant and timely today, as well. Children and their families continue to struggle with a tenuous existence, one in which parent and child, husband and wife, may be separated at an instant. The vision of justice, equality, and a simple humanity is not always realized. This book can be a springboard for further discussion and a tool for a deeper understanding.



Footsteps

by Alisa Lynch Broch

We stand on hallowed ground. We walk in the footsteps of those who came from within Manzanar's barbed wire to reach graves beyond the fence. We follow in the footsteps of the Buddhist and Christian ministers who returned here each year after the war to remember those who never left. Since a cold December day in 1969, we have traced the footsteps of those who knew that remembering was essential—not just for them and their families, but for this nation. Each year, more than 100,000 visitors to Manzanar retrace these footsteps.

When Congress created Manzanar National Historic Site—coincidentally on Girl's Day, March 3, 1992—it was the culmination of more than two decades of grassroots efforts. Warren Furutani and Victor Shibata organized the first public Pilgrimage in 1969. *Nisei* led the fight to recognize

**Places like Manzanar and other sites
of conscience can touch hearts,
open minds, and change lives.**

and preserve the site. Under the determined leadership of Sue Kunitomi Embrey, the Manzanar Committee navigated a series of challenges, from getting a State Landmark designation in 1972 to a National Historic Landmark designation in 1985. Yet, it was Manzanar's establishment as a unit of the National Park Service (NPS) that guaranteed the site would be preserved for all time and for all people.

In 1958, Dr. Martin Luther King, Jr. paraphrased Unitarian minister Theodore Parker from a century before, writing: "...the arc of the moral universe is long, but it bends toward justice." When the NPS was created in 1916, many people saw its mission as preserving spectacular places like Yellowstone, Yosemite, and the Grand Canyon. Yet, today, the majority of the 419 places cared for by the NPS preserve and interpret history. NPS sites highlight the stories of people trying to create "a more perfect union" and struggling to bend that arc "toward justice."



In 1942, someone made these shoe prints as they walked across the wet cement poured for the Block 14 laundry room.

NPS photo/Rose Masters

Manzanar Pilgrimage

My grandfather, Gen. John DeWitt, was commander of the western U.S. during the war, + heavily involved in establishing these camps + moving the Japanese Americans to them. I am so so sorry.

Martha DeWitt

October 30, 2015

I have been prejudiced all my life against Japanese (75 yrs). As of today that is gone. I am so ashamed. I cry as I write this. Thank you.

Among those sites are Martin Luther King, Jr. National Historical Park, as well as Frederick Douglass, Tuskegee Airmen, Brown v. Board of Education, and Little Rock Central High School National Historic Sites, and Selma to Montgomery National Historic Trail. Other sites interpret earlier struggles just to survive including Trail Of Tears National Historic Trail and Little Bighorn and Washita Battlefields. Recent sites expand the breadth of what our nation preserves including Women's Rights National Historical Park and César E. Chávez and Stonewall National Monuments.

The stories of Japanese Americans and immigrants of Japanese ancestry are featured at Manzanar, Minidoka, and Honouliuli National Historic Sites, Tule Lake National Monument, and the Bainbridge Island Japanese American Exclusion Memorial, among others. As at many sites, preservation began with grass-roots efforts to bring recognition to these stories. What begins with the efforts of a few becomes a legacy for all.

Yale Historian David Blight says, "Memory is owned and passed down; history is shared and revised." At what point does memory become history? Is it a transition over time, or do they exist in parallel? At different times, each of these sites was part of living memory. For some, they

still are. Yet, millions of us were born after the struggles of our predecessors. Places like Manzanar and other sites of conscience can touch hearts, open minds, and change lives. In Manzanar's comment book, a woman wrote:

My grandfather, Gen. John DeWitt, was commander of the western U.S. during the war, and heavily involved in establishing these camps and moving the Japanese Americans to them. I am so so sorry.

A man wrote:

I have been prejudiced all my life against Japanese (75 years). As of today that is gone. I am so ashamed. I cry as I write this. Thank you.

Whose footsteps will you follow? When and how? What will you do to speak for those who are no longer here to speak for themselves? How can you create your own footsteps, while carrying on their legacy and creating your own?

Check out <https://www.nps.gov/subjects/civilrights/parks.htm> for links to 25 of the Civil Rights sites managed by the NPS.



NPS Mission

The National Park Service preserves unimpaired the natural and cultural resources and values of the national park system for the enjoyment, education, and inspiration of this and future generations. The Park Service cooperates with partners to extend the benefits of natural and cultural resource conservation and outdoor recreation throughout this country and the world.

In Memoriam

The 1969 Manzanar Pilgrimage was originally thought by the organizers to be the first since the camp closed. However, unknown to the public, two Issei ministers—Rev. Sentoku Maeda and Rev. Shoichi Wakahiro had been making their own pilgrimages to Manzanar every year since the camp closed in 1946. Rev. Maeda and Rev. Wakahiro are two of our unsung heroes and their spirits live on in our present day pilgrimage.

Soon after the first community pilgrimage in 1969, Warren Furutani and Sue Kunitomi Embrey became the Co-Chairs and public faces of the Manzanar Committee. The Committee had survivors of Manzanar who attended the 1969 Pilgrimage including Amy Ishii, Karl and Elaine Yoneda, Jim Matsuoka, Ryoza Kado, as well as other activists including Yuri Kochiyama and Rev. Lloyd Wake.

The current members of the Manzanar Committee would like to pay tribute to a few of the individuals who put in countless hours over the past 50 years to make the annual pilgrimages and educational activities a success.



Grace Harada

Grace Harada was one of the earliest members of the Manzanar Committee in the 1970s and remained active in the group until her passing in 2002. While she performed many of the behind-the-scenes tasks that helped to make the committee

function, Grace's true love was *Bon Odori*.

"People like Grace are true gems in the community," former Manzanar Committee member Jenni Kuida remembered in her article, *Dancing with Grace*. "She wasn't a high-profile person. But she was a leader by example. Through Grace's love of Bon Odori, she shared her knowledge of Japanese folk dance with literally thousands of people on the last Saturday of every April at Manzanar, and each summer throughout the obon season. She even helped create new Japanese American dances at Senshin [Buddhist Church in Los Angeles]. I can't imagine how many people have danced with, beside and behind Grace, following her graceful feet and arm movements."

(March 30, 1925 – January 18, 2002)



Photo credit:
Mario Gershom Reyes

Archie Miyatake

Archie was the eldest son of Toyo and Hiro Miyatake and grew up in their famed photo studio. When his family was sent to Manzanar, Toyo snuck in a camera lens and film holder to create a camera disguised as a lunchbox. Toyo was eventually allowed to take photos in camp.

Archie became a photographer in his own right, running the Toyo Miyatake Studio for decades. He worked closely with organizations in Little Tokyo and the National Park Service at Manzanar. Through his life-long efforts to preserve his father's legacy, Archie created his own. (November 6, 1924 – December 20, 2016)



Marjorie Matsushita Sperling

Marjorie grew up on a farm in Wapato, Washington. In 1942, she was forced to leave the University of Washington to be confined at the Portland Livestock Exposition Center and later Heart Mountain, Wyoming. Marjorie's sense of

injustice propelled her on a life-long journey as a volunteer manager and community organizer. She enthusiastically supported efforts to create the Heart Mountain Interpretive Learning Center and, through her close friendship with Sue Kunitomi Embrey, was a member of the Manzanar Committee. (July 27, 1922 – May 26, 2014)



Takenori "Tak" Yamamoto

Soon after Takenori ("Tak") Yamamoto heard Sue Kunitomi Embrey speak about Manzanar at California State University, Los Angeles in the mid-1970s, he made it his mission to join the Manzanar Committee in educating the

public about the World War II incarceration of Japanese Americans. Over the next three decades until his death in 2012, Yamamoto served as treasurer, and worked with the Committee on numerous educational projects, including the annual Pilgrimage and the push to establish Manzanar as a National Historic Site.

Yamamoto was also a longtime advocate of human rights who co-founded and served as president of the Asian and Pacific Islanders for LGBT Equality. As president of the San Fernando Valley chapter of the Japanese American Citizens League, he was instrumental in pushing the National JACL to support same-sex marriage at its national convention in 1994.

“Tak was a fighter, firm in his convictions and eminently patient,” recalled Bruce Embrey, co-chair of the current Manzanar Committee. “He was one of the first who took on the struggle for redress and civil rights for the LGBT community, and that’s why, to those who knew him, Tak is a hero.”

(February 21, 1938 – November 9, 2012)

arigato gozaimashita

In honor of Diana Arias



Drs. Joan Otomo-Corgel, Bill Matoska and David Ahn support the Manzanar Committee in their efforts to educate and preserve their community’s history.

Manzanar Committee 4th Annual Student Awards Program – 2019 Winners

The Manzanar Committee Student Awards Program recognizes students who demonstrate an understanding of the guiding principles of social justice and human and civil rights in today’s society. The Student Awards Program honors the accomplishments and insights the student has applied to his/her life and community.

The following students have demonstrated their understanding of the guiding principles of social justice in our community through their written, visual arts, and technology/media projects.

Level: Grades Pre-K - K ▪ Category: Visual Arts – Individual

1st Place – Marlo Tanimoto | 3rd Place – Ruhama Workneh
Honorable Mention – Milan Garg and Alexa Park

Level: Grades 1-2 ▪ Category: Written – Individual

2nd Place – Ayden Medina | 3rd Place – Abraham Vargas
Honorable Mention – Christopher Garcia

Level: Grades 3-5 ▪ Category: Technology/Electronic Media

3rd Place – Camilla Altamirano

Level: Grades 6-8 ▪ Category: Written – Individual

1st Place – Sara Omura and Josephine Park
2nd Place – Monicka Manni

Level: Grades 6-8 ▪ Category: Visual Arts – Group

2nd Place – Karina Garcia, Chelsey Maciel, Jacky Villegas

Level: Grades 9-12 ▪ Category: Visual Arts – Individual

2nd Place – Juan Carlos Constantino Dominguez

Level: Grades 9-12 ▪ Category: Technology/Electronic Media

2nd Place – Page Murray | 3rd Place – Deeya Abrol

Level: Grade 9-12 ▪ Category: Written

1st Place – Allison Yamashita

The Manzanar Committee Student Awards Lunch & Reception will be Saturday, May 18, 2019 at the Gardena Valley Japanese Cultural Institute, 1964 W. 162nd St, Gardena, CA 90247 from 11:30 am - 2:30 pm.

Acknowledgements

Manzanar Committee

Bruce Embrey, *Co-chair*
Jenny Chomori, *Co-chair*
Joyce Okazaki, *Treasurer and Education Outreach Chair*
Colleen Miyano, *Recording Secretary*
Vicky Perez, *Historian*
Gann Matsuda, *Publicist and Media Outreach Coordinator*
Martha Porter, *Bus Monitor*
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Darrell Warren
Wendi Yamashita

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David Fujioka, *Program Design*

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Website:

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

Eastern Sierra Interpretive Association

Karen Riggs, *Bookstore Manager*
Leah Kirk, *Sales Associate*

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

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(c)(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

Facebook: www.facebook.com/ManzanarCommittee • **YouTube:** www.youtube.com/manzanarcommittee • **Instagram:** @manzanarcommittee



Manzanar 1942-2019
Never Forget

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2654 W. 164th Street • Torrance, California 90504

Rev. Paul T. Nakamura, Pastor

Church: (310) 329-9345

Home: (310) 538-9429



God bless this 50th pilgrimage and the Manzanar Committee for teaching us to remember.

~ Banner Carriers 2019 ~

AMACHE, COLORADO — Melany Lucia and Min Tonai

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. — *Melany*

I am carrying this banner in memory of all of those who were incarcerated in Amache. In particular, the Isseis and adult Niseis, who lost everything, but stoically tried to make sure we, their children, did not get bitter and give up on America. They are our true heroes. — *Min*

CRYSTAL CITY, TEXAS — Richard Katsuda

I'm proud to carry this banner to remind all about what happened to Japanese Latin Americans, who were essentially kidnapped from their Latin American homes and forcibly brought to and imprisoned at Crystal City. Then they were denied equity in redress, when they received only one-fourth the monetary compensation that Japanese Americans were given.

GILA RIVER, ARIZONA — Dr. Don Hata

Xenophobia, nativism, and racism pervade U.S. history, and the wartime Nikkei gulag was not unique. But current and future tyrants beware: We survived, and we will not be silent. Do this to others and you will pay.

HEART MOUNTAIN, WYOMING — David Fujioka

I carry the banner to honor my Uncle Ted Fujioka. He paid the ultimate sacrifice so that his family and future generations could live in a "better America."

JEROME, ARKANSAS — Tomoko Shinno-Price

I am honored to carry the Jerome banner on behalf of my father and grandparents who were originally interned at Manzanar and then transferred to Jerome in order to be reunited with the rest of the Shinno family.

MANZANAR, CALIFORNIA — Pat Sakamoto & Linda Uyehara Hoffman

I carry this banner to honor my mother Koo Sakamoto who gave birth to me in Camp and raised me and my sister as a single mom.

MINIDOKA, IDAHO — Linden Takuma Nishinaga

Born there, I carry the banner for Camp Minidoka, Idaho to honor the camp incarcerated. They included my late father, the (Buddhist) Reverend Gikan Nishinaga, who served at the Camp with faith and sincerity, and my late mother, Masa Nishinaga, who worked hard and graciously to keep our family and members of the Pacific Northwest community together during this dark and unjust time in our nation's history.

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. Be strong! — *Mary*

ROHWER, ARKANSAS — Kanji Sahara & Jennie Shitakubo **NEVER AGAIN IS NOW! — Kanji**

It is an honor to carry the banner and represent all the internees of Rohwer, Arkansas. Let us thrive for peace now and forever. God bless America. — *Jennie*

TOPAZ, UTAH — Hans Goto

I am carrying the Topaz banner in honor of my parents, Dr. James Goto and Dr. Masako Kusayanagi Miura, who were removed from Manzanar and sent to Topaz because Dr. Goto, as Coroner, refused to change his autopsy report that Jimmy Ito was shot in the back, when the Administration wanted him to falsely state that the gun shot was from his front.

TULE LAKE, CALIFORNIA — Jason Fujii

My grandmother was at Tule Lake and two of her siblings renounced their citizenship. I want to represent my family along with all of the people that were incarcerated at the camps. I want to be able to carry on the history and their stories so that the future generations can learn and remember what happened to the Japanese Americans during World War II.

442 RCT, 100th BN, MIS — Michael Okamura

In tribute to the Japanese American WWII veterans who nearly 80 years ago valiantly, bravely and courageously fought for justice abroad and at home. After the war these humble veterans were instrumental in helping right the long-held injustices against the Japanese American community. All Americans are forever indebted to you.

Manzanar Committee

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50th Annual Manzanar Pilgrimage!

Congratulations on the 50th Anniversary of the Manzanar Pilgrimage!

The National Parks Conservation Association congratulates the Manzanar Committee on the 50th Anniversary of the annual Manzanar Pilgrimage. Thank you for ensuring that the important story told by the Manzanar National Historic Site is remembered by current and future generations.



NPCA relies on the strength and voice of 1.3 million members and supporters and boasts 160 staff working across the country with local and tribal communities, in the courtroom and on Capitol Hill. As it marks its second century, NPCA continues the tireless work of not only defending the parks but of building and strengthening a park system that is welcoming, relevant and inspiring to all.



100 YEARS



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...to Manzanar

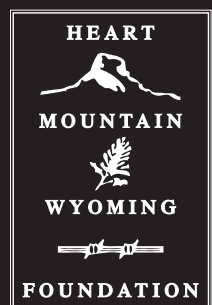
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Manzanar Committee
on their
50th Annual
Pilgrimage.**



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www.tulelake.org

Mom & Dad

Remembering your Anniversary

April 27, 1942

With the infamous Executive Order 9066, it was evident that they would be leaving their home soon. But the young couple did not want to be separated and decided to marry. Just a couple weeks later, they went to Manzanar with the Kunitomi family and spent their “honeymoon” in a barrack shared with another family.

In the fall of 1942, they joined the Fujioka family at Heart Mountain and then welcomed their first born son in August, 1943. Dad was drafted in 1944 and served in the Military Intelligence Service. After the war, they returned to Hollywood and started all over again.

We are indebted to our parents for their suffering, their struggles, and their determination in raising our family of five. We honor them and will never forget their sacrifice.

— Kerry Cababa, Colleen Miyano, Dale Kunitomi,
Darrell Kunitomi, Don Kunitomi

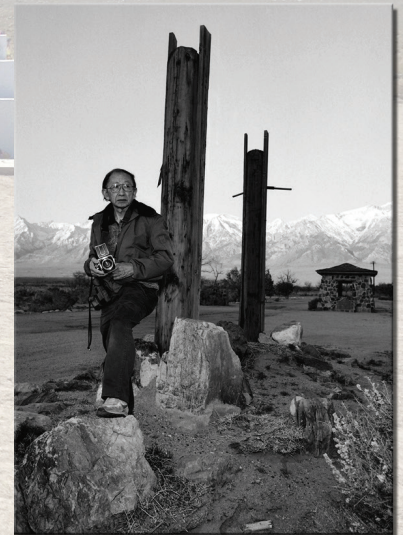


Jack and Masa Kunitomi
Newlyweds in '42



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*Congratulations
50th Manzanar Pilgrimage*

Hearings a Catharsis

By JUDITH MICHAELSON, *Times Staff Writer*

He was a mild-mannered middle-aged man, spare, with thinning brown hair and thick-framed glasses, so when he suddenly banged his fist on the table and said he would not be silenced or hurried, it came as something of a shock.

Jim Matsuoka of Monterey Park, student counselor at California State University, Long Beach, was the 100th or so witness at hearings here this past week of the national Commission on Wartime Relocation and Internment of Civilians. The commission is charged with investigating the evacuation of 120,000 West Coast Japanese-Americans during World War II.

Because the hearings were already two hours behind schedule, the request from acting Chairman William M. Marutani, a Philadelphia jurist, to speed things along had seemed like standard procedure.

But Matsuoka held his ground. What you're looking at, he told the judge, who also is of Japanese ancestry, is "a product of the camps."

Matsuoka testified he was 7 when he spent the first of three Christmases at the Manzanar internment camp in the Owens Valley.

He told how he got "this old repainted toy as a gift from the out-

side" and that the man who presented it to him was "clearly embarrassed" because the toy was broken. So when the man walked away, "I threw it in the trash can. To me, that toy symbolizes how we as a minority are treated—second-class, all the promises are broken. . ."

The hearings witnessed an emo-

Some spoke for dead parents, others for their young children.

tional outpouring from Matsuoka and others of a community that for years lived by, and outwardly seemed to thrive on, the title "Quiet Americans." As former Sen. Hugh B. Mitchell (D-Wash.) allowed at the end, "In some way the Japanese people have broken away from that earlier feeling in regard to words. Now they have the whole nation talking."

For three days they bore witness, some of them speaking out for the first time in their lives. Altogether about 160 people from the Los An-



NCRR CONGRATULATES
JIM MATSUOKA

ON RECEIVING THE 2019
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AT THE 50TH ANNUAL MANZANAR PILGRIMAGE

Nikkei for Civil Rights & Redress

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Email: NCRRLA@yahoo.com

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IN REMEMBRANCE

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

Prayers for my beloved parents and the Iwata and Kunitomi 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, Koyasan 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)

Edward.iwata@yahoo.com

Twitter: @EdwardIwata



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Thank You Jim

“When people ask me how many people are buried here, I say a whole generation. A whole generation who were inheritors of this legacy of fear never left this place, but whose souls lie buried here.”

— Jim Matsuoka
Manzanar Pilgrimage, Dec. 1969



Jim Matsuoka, Los Angeles CWRIC Hearing, August 1981

Steve Nagano: NCRR & VC

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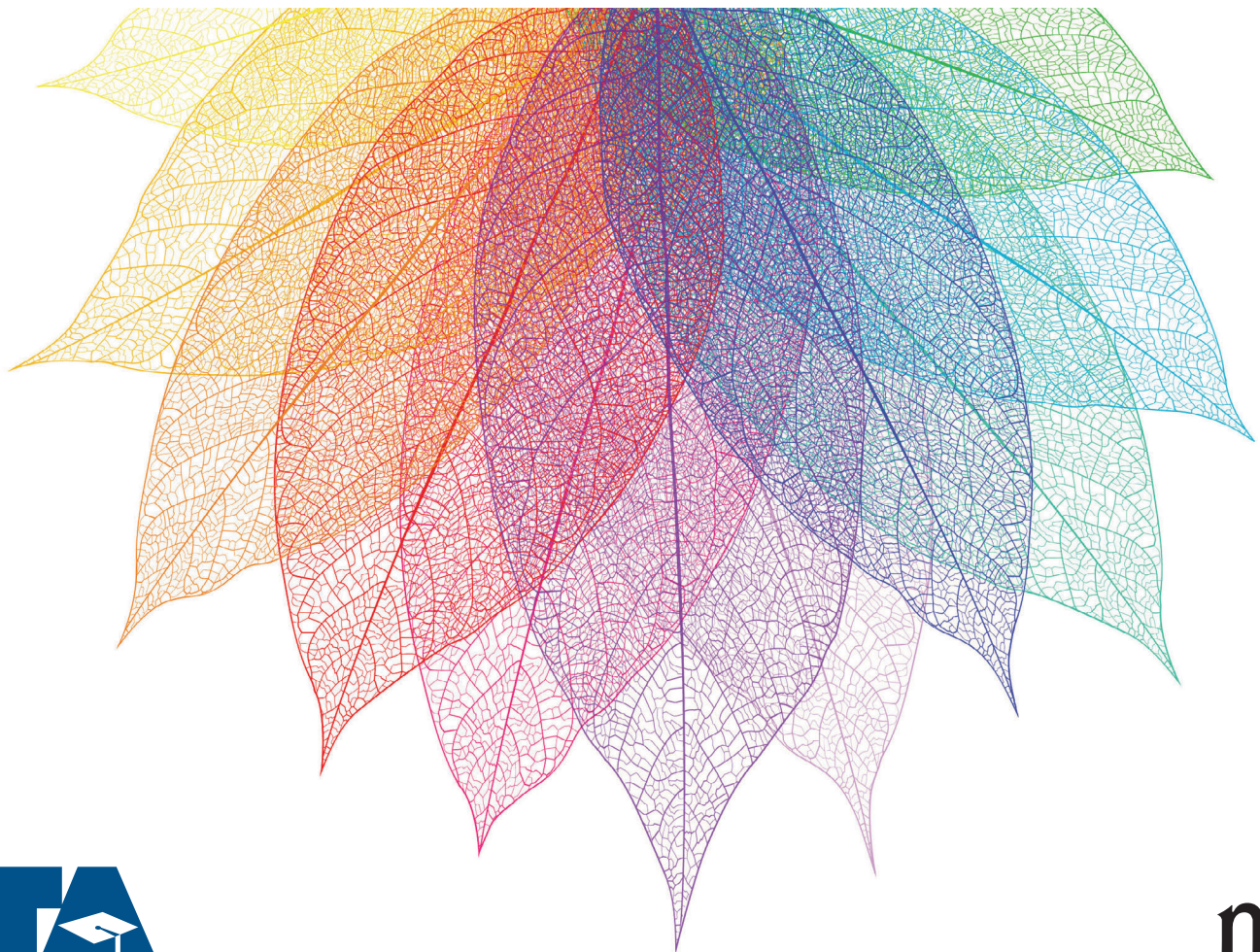
at their

50th Annual

MANZANAR PILGRIMAGE

April 27, 2019

MANZANAR NATIONAL HISTORIC SITE



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From Manzanar Concentration Camp to Topaz Concentration Camp

Dr. James Goto, MD, was requested by the U.S. Public Health Department to start up and supervise a 200 bed hospital at Manzanar in late February, 1942. Together with his wife, Dr. Masako Kusayanagi, MD, accomplished that task, despite primitive barrack housing and shortage of supplies. Both pictured in photo.



Dr. James Goto and Dr. Masako Kusayanagi,
Manzanar Hospital, 1942

On December 6, 1942 after the disturbance, with tear gas and shots fired by the U.S. Military guards, Dr. Goto rushed to the hospital to take care of the wounded. He was an experienced surgeon and performed surgeries to repair the wounds on nine men. He was also a trained Coroner and performed autopsies on the two deceased men. He later related to his two children, Denise and Hans, after discussing his testimony at the CWRIC hearings, that two deceased men were shot in the back or the side. His findings were not accepted as the Administration wanted him to change his statement to the bullets entered from the front, but he refused to do so. He was relieved of his position as Chief Medical Director of the Hospital and told he could not stay in Manzanar. He was sent to Topaz Concentration Camp, Utah, along with his 7-month pregnant wife. Denise was born in Utah in February. He stayed at Topaz until the war's end, being paid only \$19 a month for his extraordinarily skilled medical service. His loss of income, as well as Dr. K.'s, during this time was immeasurable.

— HANS GOTO AND JOYCE OKAZAKI

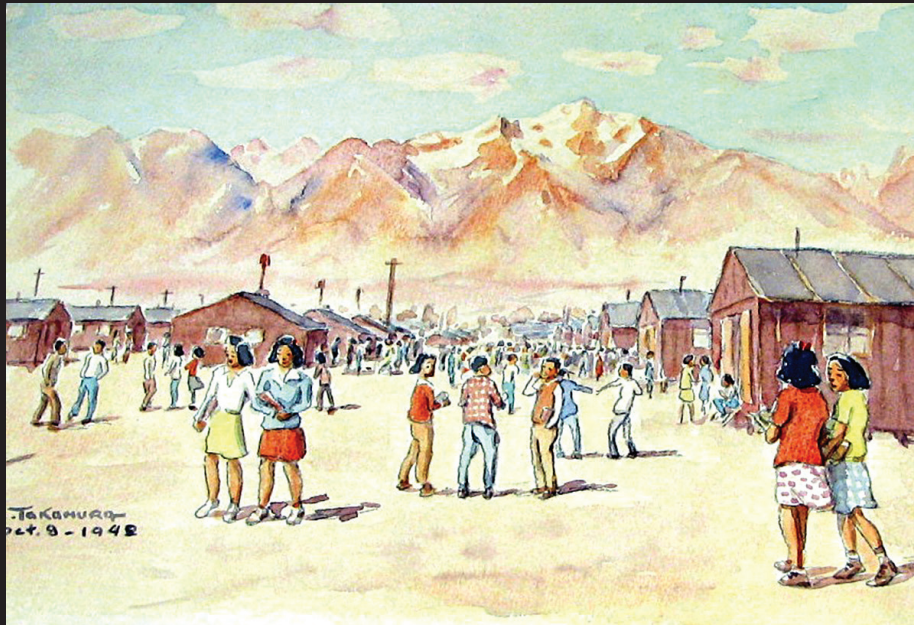
Manzanar Committee The Pilgrimage and so much more...



Manzanar, 1943

- Plan annual pilgrimage to Manzanar National Historic Site
- Free distribution of keepsake program at Pilgrimage
- Manzanar at Dusk program for intergenerational discussion
- Annual Student Contest for all grades with various projects
- Life History Experiences for College Students and Teachers at Manzanar Interpretive Center
- Raise funds to promote these activities
- Educational outreach to schools, organizations, groups, clubs
- Contact email: info@manzanarcommittee.org

Joyce Okazaki, *Education Outreach Chair and Treasurer*



Painting by Kengo Takamura.

Welcome to the 50th Manzanar Pilgrimage from the Eastern California Museum

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Congratulations on your 50th year.



We Remember...



Marsha Hirano Nakanishi (center) representing Ben Hirano (Manzanar); with survivor Pat Sakamoto (second from left) (Manzanar) representing mother, Kazuko Hirano Sakamoto (Manzanar); Mas Kuromi (left) (Tule Lake); and Miko, Jason and Saya (right), representing mother Linda Uyehara Hoffman (Manzanar) and grandmother Shizu Hirano Lofton (Manzanar).



Aiko Herzig Yoshinaga and husband Jack Herzig

In Memoriam - Aiko Herzig Yoshinaga

August 5, 1924 - July 18, 2018

Aiko, 17 years old in 1942, was a young bride, new mother and imprisoned in one of America's concentration camps (Manzanar), as were 120,000 Japanese Americans during WWII.

After camp, Aiko moved to New York City where she raised three children as a working single mother and, at age 49, joined an Anti-Vietnam War peace march which sparked her political activism.

This activism led to her research to find the truth behind the wrongful imprisonment of Japanese Americans and was hired as a researcher for the Commission on Wartime Relocation and Internment of Civilians.

Over the years, Aiko and her husband, Jack, combed through the National Archives and other historic documents. She found the "smoking gun" evidence that led to the overturning of the historic and iconic legal case, Korematsu vs. the United States (SCOTUS 1944).

To learn more, search for:

"Words Can Lie or Clarify"
by Aiko Herzig Yoshinaga

"Speaking Out for Personal Justice"
edited by Aiko Herzig Yoshinaga & Marjorie Lee

Film: "Rebel With a Cause"
directed by Janice D. Tanaka

Article: "Destructive Force"
by Thomas Fujita-Rony

UCLA Special Collections
"Jack and Aiko Herzig Papers"

CSUDH Gerth Archives & Special Collections
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Gordon Sato – My Memories and His Legacy

My Great Uncle Gordon Sato recently passed away. I did not know him well, but I have 2 very vivid memories of him. The first one was probably 30 years ago and I was just a kid. My father, brother and I played tennis with him at a local park. He was a great athlete—quick feet and good hand-eye coordination. And he played with a cigarette in his mouth the whole time! In one of my college history classes, the textbook we used mentioned “The Jive Bombers,” the very band my Great Uncle played in. At a family reunion about 15 years ago, I sat with Gordon and his brother, my grandfather, Wilbur Sato. I asked both of them about Manzanar and what they did when they were released. Gordon mentioned they took any job they could, one of which

was setting bowling pins by hand in a local bowling alley. What struck me is how he took positives from what was obviously a tough period in his life, having experienced the Great Depression and imprisonment in Manzanar. Gordon went on to become a very successful scientist and used his experiences to have a positive impact in the non-profit sector and around the world. To this day, I have a children’s book that depicts his work in Eritrea and have shared with my 2 young kids. As I got older I started appreciating more and more of what prior generations of my family had gone through and the legacy they provide. Clearly his life and legacy were very meaningful. I hope that I can create the same opportunities for myself and my children.

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

JOSH NODA



Arnold Tadao Maeda, Grace Sakioka, Mae Kageyama Kakehashi & Brian Tadashi Maeda at the April 19, 2018 VJAMM Commemoration.

CONGRATULATIONS ON THE 50TH ANNUAL MANZANAR PILGRIMAGE

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Florin JACL - Sacramento Valley & Council on American Islamic Relations (CAIR) – Sacramento Valley

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thank the Manzanar Committee
for 50 years of preserving and
sharing the Japanese American
World War II experience.**



www.goforbroke.org





**Happy 50th Anniversary of
Manzanar Pilgrimage**



**We are glad to participate
with the visitation and
prayer service at the
Manzanar Memorial Service.**

The Manzanar Committee,



**Thank you for 50 years of Leadership
with the Manzanar Pilgrimage**



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for the 50th Pilgrimage.**



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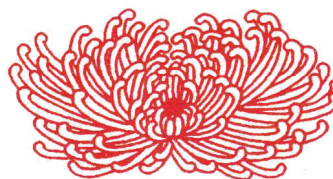
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Belmont High School Alumni Association



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**JANM is honored to support the
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remember our history and remind us
of what can happen when we fail to
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