

53rd Annual Manzanar Pilgrimage

80 Years from EO 9066: Lessons Learned April 30, 2022



**WESTERN DEFENSE COMMAND AND FOURTH ARMY
WARTIME CIVIL CONTROL ADMINISTRATION**

**Presidio of San Francisco, California
May 23, 1942**

INSTRUCTIONS TO ALL PERSONS OF JAPANESE ANCESTRY

Living in the Following Area:

All of that portion of the County of Santa Clara, State of California, lying generally north and northwest of the following boundary: Beginning at the point on the Santa Cruz-Santa Clara County line, due west of a line drawn through the peak of Loma Prieta; thence due east along said line through said peak to its intersection with Llagas Creek; thence downstream along said creek toward Madrone to the point where it is crossed by Llagas Avenue; thence northeasterly on Llagas Avenue to U. S. Highway No. 101; thence northerly on said Highway No. 101 to Cochran Road; thence northeasterly on Cochran Road to its junction with Steepley Road; thence easterly on Steepley Road to Madrone Springs; thence along a line projected due east from Madrone Springs to its intersection with the Santa Clara-Stanislous County line; together with all portions of Santa Clara County not previously covered by Exclusion Orders of this Headquarters.

Pursuant to the provisions of Civilian Exclusion Order No. 96, this Headquarters, dated May 23, 1942, all persons of Japanese ancestry, both alien and non-alien, will be evacuated from the above area by 12 o'clock noon, P.M.

Facebook.com/ManzanarCommittee • Twitter: manzanarcomm
instagram.com/manzanarcommittee • www.ManzanarCommittee.org

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

Gary C. Eto
Attorney At Law

(310) 320-7700
gceto@aol.com
www.garyeto.com



Personal Injury • Millions Recovered
Serving the South Bay Since 1964

1455 Crenshaw Boulevard
Suite 150
Torrance, California 90501

53rd Annual Manzanar Pilgrimage

April 30, 2022

PROGRAM

UCLA Kyodo Taiko.....	10
Opening Remarks – Bruce Embrey, Co-Chair, Manzanar Committee	
Welcoming Remarks – Kathy Jefferson Bancroft.....	4
Welcome from Manzanar National Historic Site – Patrick Taylor	8
Welcoming Remarks – U. S. Senator Mazie Hirono	4
Featured Speaker – California Attorney General Rob Bonta	5
Featured Speaker – Dale Minami	5
Bonbu Stories	12
Student Speaker – Charlene Tonai Din	6
Featured Speaker – Alan Nishio	6
Featured Speaker – Karen Umemoto	7
Musical Guest – Los Manzaneros	11
Featured Speaker – Ann Burroughs	7
Manzanar National Historic Site Updates	9
Musical Guest – Ken Koshio,	11
Manzanar Committee Mourns The Loss of Jim To	29
The Legacy of Harry C. Williams	30
In Memoriam	31
2022 Banner Carriers	34
Interfaith Service – Bishop Noriaki Ito and Rev. Dickson Kazuo Yagi	
Sacred Memorials and Their Treatment.....	13
Imagining Manzanar.....	16
Punishing Dissent.....	18
Redress Phase 2 Has Begun	20
Teaching Asian American Studies.....	22
Dayton Heights	23
2022 Virtual Katari Program Is A Success	26
2nd Annual Arnold Maeda Manzanar Grant Recipients	27
The Art of Ernie Jane Masako Nishii.....	32
Acknowledgments	38
Manzanar National Historic Site Staff 2022	38

Welcoming Remarks

Kathy Jefferson Bancroft



A long-time, staunch environmental and social justice activist, Kathy Jefferson Bancroft is a native of Payahuunadü (the Owens Valley). She serves as the Tribal Historic Preservation Officer for the Lone Pine Paiute-Shoshone Reservation.

Bancroft's leadership in preserving and protecting culturally sensitive lands in Payahuunadü has resulted in preventing the Los Angeles Department of Water and Power from building a large, industrial-scale solar power generating facility approximately four miles east of the Manzanar National Historic Site, which would have destroyed numerous cultural resources of the indigineous Numü (Owens Valley Paiute) and Newe (Shoshone) people, and within the viewshed of the Manzanar National Historic Site. She was also instrumental in protecting Inyo County environmental and cultural resources through her work to halt a proposed strip mine at Conglomerate Mesa in the southeastern portion of the county.

U.S. Senator Mazie Hirono



Senator Mazie K. Hirono was elected to the Senate in 2012 and sworn in as Hawaii's first female senator and the country's first Asian-American woman senator.

Born in Fukushima, Japan, Hirono was nearly eight years old when her mother brought her and her

siblings to Hawaii to escape family circumstances. Hirono grew up in Hawaii's public schools and learned about public service and advocacy at the University of Hawaii at Manoa.

She later went on to attend Georgetown University Law Center for its strong clinical program and to focus on public interest law. Although she never considered becoming a candidate before law school, Hirono went on to serve in the Hawaii House of Representatives from 1981 to 1994 and earned a reputation as an advocate for consumers and workers. After being elected as Hawaii's lieutenant governor in 1994, voters in Hawaii's second congressional district elected Hirono to serve in the U.S. House of Representatives in 2006. Today, as a member of the Senate Judiciary Committee, she continues to advocate for greater funding of health care and public schools, promote fairer treatment of immigrants and minority groups, and protect the civil rights of everyone.



Introducing Our Featured Speakers

California Attorney General Rob Bonta



Attorney General Rob Bonta was sworn in as the 34th Attorney General of the State of California in 2021 and is the first person of Filipino descent and second Asian-American to occupy the position.

Born in Quezon City, Philippines, Attorney General Bonta immigrated

to California with his family as an infant.

He worked his way through college and graduated with honors from Yale University. He then attended the University of Oxford and returned to study at Yale Law School and receive his Juris Doctorate. He served as Deputy City Attorney for the City and County of San Francisco before serving as an assembly member representing California's 18th District.

Attorney General Bonta's parents served on the front lines of the United Farm Workers and the civil rights movement and instilled in him a passion for justice and fairness and to stand up for those who are taken advantage of or harmed.

As Attorney General, he has pursued corporate accountability. He has been a national leader in the fight to transform the criminal justice system, banning private prisons and detention facilities in California, as well as pushing to eliminate cash bail in the state. Attorney General Bonta has led statewide fights for racial, economic, and environmental justice and worked to further the rights of immigrant families, renters, and working Californians.

Dale Minami



Dale Minami is a Senior Counsel with Minami and Tamaki in San Francisco. He graduated magna cum laude and Phi Beta Kappa from University of Southern California in 1968 and received his J.D. in 1971 from UC Berkeley. He has been recognized as one of the top personal injury lawyers in the

Bay Area and was selected as one of the Top Ten Super Lawyers from 2013 through 2018 and a Super Lawyer for each year from 2004 through 2020. Minami has also been involved in litigation involving the civil rights of Asian Pacific Americans, including *Korematsu v. United States*, *United Pilipinos for Affirmative Action v. California Blue Shield* (class action employment discrimination lawsuit), *Spokane JACL v. Washington State University*, (class action to establish an Asian American Studies program) and *Nakanishi v. UCLA* (challenge to unfair tenure denial). He also co-founded the Asian Law Caucus, the Asian American Bar Association and the Minami, Tamaki, Yamauchi Kwok and Lee Foundation. Minami is the recipient of the ABA's Medal, the Thurgood Marshall and Spirit of Excellence Awards, among other awards.

Introducing Our Student Speaker

Charlene Tonai Din



Charlene Tonai Din is a second year student at UCLA, studying Environmental Science with a concentration in Environmental Systems and Society and planning on minoring in Asian American Studies. She is currently UCLA Nikkei Student Union's Co-Cultural Awareness and

Community Service Chair and is excited to serve as the organization's External Vice President next year. Growing up in Oakland, California her parents raised her to have strong connections to the Asian American community.

For as long as she can remember, Charlene has been surrounded by a supportive spiritual community at the Berkeley Buddhist Temple and inspired by various events and fundraisers hosted by local Asian American community non-profits. She has created a handful of activist art pieces as a medium to raise awareness on social justice issues she cares about and to promote community healing. Charlene and her peers are looking forward to hosting this year's Manzanar at Dusk program.

Introducing Our Featured Speakers

Alan Nishio



Alan Nishio is a community activist and mentor who was born at Manzanar concentration camp, where his parents were incarcerated during World War II. He became increasingly politically active during the Free Speech Movement while attending the University of California, Berkeley and went on to

earn a master's degree at the University of Southern California. His work in higher education includes helping found the UCLA Asian American Studies Center in 1969 where he served as its director for more than two years as well as serving as the Associate Vice President of Student Services at the California State University, Long Beach in 1972.

Within the Japanese American community in the 1970s, Nishio participated in the Japanese American Citizens League and Japanese American Community Services-Asian Involvement's "Serve the People" programs, eventually inspiring to him and other activists to form the Little Tokyo People's Rights Organization (LTPRO) to protect long-time residents and small businesses from redevelopment. Pivotal in the redress movement, Nishio helped found the National Coalition for Redress and Reparations (now known as Nikkei for Civil Rights and Redress), serving as the Southern California co-chair for 10 years.

In 2020, Nishio was selected to be the keynote speaker for the 51st annual Manzanar Pilgrimage and we are so grateful to have him back this year.

Introducing Our Featured Speakers

Karen Umemoto



Karen Umemoto is the Director of the Asian American Studies Center at UCLA and professor of Urban Planning and Asian American Studies. She received her doctorate from MIT in urban studies and her master's degree in Asian American Studies from UCLA. Her research

over the past 22 years has focused on how we can live harmoniously in our diversity and make real social change towards a more just, compassionate, and inclusive society. She has published on issues of juvenile justice reform, community planning, and positive youth development, and she has worked with government and non-profit organizations on strategic planning, program evaluation, and community development.

Ann Burroughs



Ann Burroughs is the President and CEO of the Japanese American National Museum (JANM). For over 25 years, Ann Burroughs has worked with leaders, organizations, and networks in the USA and internationally to promote social justice and human rights. Prior to coming to JANM, she was the Senior

Consultant at Social Sector Partners, an organization that focuses on supporting social sector organizations through strategic adaptation and repositioning. She has previously served as Executive Director of the Taproot Foundation in Los Angeles and as the Executive Director of LA Works. She has worked as a consultant for the Omidyar Network, the Rockefeller Foundation and to the government of South Africa.

She serves on the Board of Directors of Amnesty International USA as Treasurer and immediate past Chair as well as on the organization's International Council. Her life-long commitment to racial and social justice was shaped by her experience as a young activist in her native South Africa where she was jailed as a political prisoner for her opposition to apartheid.

Manzanar National Historic Site Updates

Patrick Taylor



On behalf of the staff at Manzanar National Historic Site, I'd like to thank you all for the work you do and the legacy you are carrying forward. We are extremely grateful to be partners with the Manzanar Committee and appreciate the responsibility to be caretakers of this site. No National Park Service unit

is more indebted to their partners than we are to those who have made the pilgrimages possible over the last 53 years.

The pilgrimage is the very embodiment of "lessons learned." It gives pause to reflect on the sacrifices and mistakes made by those during WWII the courage to defend others in their time of need. Much like you, our staff look forward to learning from the presenters this year. We are also grateful for all of those who may be participating in their first pilgrimage. We hope you'll all be able to visit the site in the near future and continue to share the "lessons learned" with us and other visitors.

Patrick Taylor
MNHS Acting Superintendent



Manzanar Pilgrimage, 2012



Manzanar Auditorium, then.



Manzanar Auditorium, now.



Merritt Park, then.



Merritt Park, now.



Manzanar National Historic Site Updates

Staffing Updates

Superintendent Bernadette Johnson retired in November 2021. She was followed by Acting Superintendents Brenda Ling from Gateway National Recreation Area (NY) and Patrick Taylor from Death Valley National Park (CA). We anticipate an announcement of a permanent Superintendent soon. Manzanar's Facility Manager Jim Baker retired in June 2021. He was followed by Acting Facility Managers Scott Worley from Golden Gate National Recreation Area (CA) and Vincent Nguyen from Channel Islands National Park (CA). The permanent position will soon be open to applicants. Potential applicants can contact MNHS Acting Superintendent Patrick Taylor (Patrick_Taylor@nps.gov) or 760-878-2194 x3301.

Interpreting the Site and its Stories

While the Block 14 exhibits (barracks, latrine, and mess hall) remained open during the pandemic, we reopened the visitor center with limited days and hours in May 2021. Still, Manzanar had a record 117,000 visitors for the year. We are eager to expand hours effective May 1 to five days per week from 9:00 am to 4:30 pm. The Visitor Center will be closed Tuesdays and Wednesdays until mid-June, when we plan to resume operations seven days a week.

Projects since last Pilgrimage include the development of a Manzanar App (available through the NPS App) and additional outdoor exhibits for the guard tower, WRA administration building, and Block 14. We partnered with Manzanar Committee on another successful virtual Katari weekend in January. We are overhauling our Junior Ranger program and developing two new site brochures on Tribal history and other aspects of local history. We continue to offer virtual programs and complete scores of research requests.

Preserving the Past

The Cultural Resources team spent much of the past year working on the Children's Village and hospital sites. Our Maintenance team has assisted with some of these projects. Our award-winning Manzanar Community Archeology Program (MCAP) resumed in March 2022, and brought over 90 volunteers who donated more than 1,600 hours over its first week. We also have MCAP projects coming up over Memorial Day and Labor Day weekends. Our Arborist continues to care for the 100+ year-old orchard trees and tends to young trees of original varieties through grafting. In accordance with Manzanar's Orchard Management Plan, we have cleared the historic camp firebreak between Blocks 33 and 34, north of Merritt Park. There, we will plant 50 new apple trees and interpret the history of the pre-war Manzanar farming community.

Our philanthropic partner Eastern Sierra Interpretive Association raised funds to return a historic War Relocation Authority (WRA) staff apartment building from Lone Pine to Manzanar. Once part of what the Japanese American incarcerated called "Beverly Hills," the building will show the stark contrast between the WRA staff housing and the rough barracks Japanese Americans had to live in during World War II.

Documenting (and Making) History

While our oral history program suspended interviews due to the pandemic, we processed nearly 280 interviews. We did 40 pre-edits and 45 final transcripts. As opportunities allow, we are doing some new interviews. We worked with our non-profit and philanthropic partner Eastern Sierra Interpretive Association to republish Ansel Adams' 1944 book *Born Free and Equal*. The Public Lands Alliance has recognized it as a "Book of the Year" for 2021.

Learn more at www.nps.gov/manz
www.facebook.com/manzanarnationalhistoricsite
On Instagram and YouTube as ManzanarNPS.

Manzanar Updates continued



WRA building in Lone Pine



Manzanar Hospital archaeology



WRA historic building



Manzanar Hospital, 1943



Image from Pete Merritt video



Manzanar Hospital, 2022



Orchard, pre-restoration



Manzanar Pilgrimage, 2012

Introducing Our Musical Guests

Ken Koshio

Taiko Japanese drumming artist, Ken Koshio, is a Japanese Folk Artist, singer, and songwriter. Born in Nagoya, Japan, he migrated to Los Angeles in 1998 where he was a folk-rock musician. After September 11, 2001, he produced Thousand Cranes Tour, a concert performed on the anniversary at Ground Zero where he brought with him 10,000 origami cranes collected from the tour as a prayer offering for world peace.

His mission is to bring Peace to the Community by creating healthy environments with the healing power of ancient sounds and music. He shares his Japanese spirit at his dojo Wakonkan, in Arizona where he resides, offering classes and producing cultural events. He works with Native American artists and travels globally to share his mission to communicate culture and language through art and music.

Ken was trained by Mr. Munakata, a survivor of Hiroshima bombing, and is the first person to hold a certified teaching license of indigenous Taiko drum from the Hiroshima Preservation Society.

“The mission of Ken Koshio is to resonate with all individuals and all things in the universe, using the rhythm of taiko to co-exist in the universe through the synergy of our human heartbeats. He pursues a peaceful world while transcending borders through his own special earth-groove music, in synchrony with the universe.”

Resources:

Ken Koshio. A Global Peace Warrior.

<https://www.kenkoshio.com/>



Los Manzaneros

Los Manzaneros has its roots in the early days of the Manzanar Pilgrimage when many of us would camp out during the pilgrimage weekend and imagine, albeit temporarily, some of the cold that our Japanese American predecessors experienced while imprisoned at Manzanar. This over-fifty years tradition morphed into an ethnically mixed group of activists, educators, artists and camp chefs whose lives have been connected by over 40 years of camaraderie and political activism. “Here in Manzanar” is a song by our Chicano brothers in solidarity and friendship with those incarcerated as the pilgrimage serves as a reminder of similar violations of people of color in the US: the enslavement of African Americans, deportations of Mexican Americans and the genocide and displacement of indigenous and Pacific Islanders peoples. It is our hope that the song will inspire us in the struggle to find social justice and equality in America.





UCLA Kyodo Taiko

UCLA Kyodo Taiko is the first collegiate taiko (Japanese drum) group in North America, making their debut at the Opening Ceremony of the University of California, Los Angeles' commemoration of the 50th Anniversary of the Japanese American Incarceration which was held in February 1992.

Comprised entirely of UCLA students and led by co-directors Grace Hirai, Cassidy Song and Kelly Chan, UCLA

Kyodo Taiko has performed at local K-12 schools, Nisei Week activities, the Tofu Festival and the Lotus Festival in Los Angeles, the Intercollegiate Taiko Invitational, during halftime at UCLA men's basketball games, the 2018 Community Art Days in Bishop, California, sponsored by the Inyo Council for the Arts, and many other campus, community and private events.

Kyodo Taiko has performed at 14 Manzanar Pilgrimages.

Bonbu Stories

Bonbu Stories is an Asian American arts collaborative dedicated to using music as a medium for raw storytelling and building connections. Miharū Okamura, Sydney Shiroyama, Miko Shudo, Kendall Tani, Emily Yoshihara and Vicky Zhang formed Bonbu Stories under the mentorship of PJ Hirabayashi (TaikoPeace), and Dan and Chris Kubo. Being deeply rooted in their Asian American identities and cultures, they strive to share the beautifully raw, honest, broken, emotional stories that are often untold. Bonbu is a Buddhist term meaning "ordinary/ imperfect/ unenlightened being". This term carries with it a sense of compassion and acceptance for human life and our flaws, mistakes, and, ultimately, potential for growth. Bonbu Stories centers its work and creative process around this definition, believing in the power and value of vulnerability, authenticity, and interconnectedness.



Sacred Memorials and Their Treatment:

The Ireito at Manzanar and The Wakasa Monument at Topaz

by Nancy Ukai

Visitors to Manzanar may take for granted that a sacred monument stands in the camp cemetery, where pilgrims have for decades left flowers, paper cranes and personal offerings. It is the spiritual center of Manzanar.

But one shouldn't assume that such symbols of faith and remembrance exist in all the Japanese American concentration camps, because monuments are fragile even though they are built to endure.

The Ireito memorial at Manzanar and the Wakasa Monument at Topaz exemplify permanence and fragility.

The Manzanar Ireito has survived 79 years. The obelisk-shaped monument was constructed of cement in 1943 by interfaith leaders who collected fifteen cents from each family to fund it. Its front facade bears beautifully incised kanji characters (慰霊塔) that mean "Tower to Console Spirits."

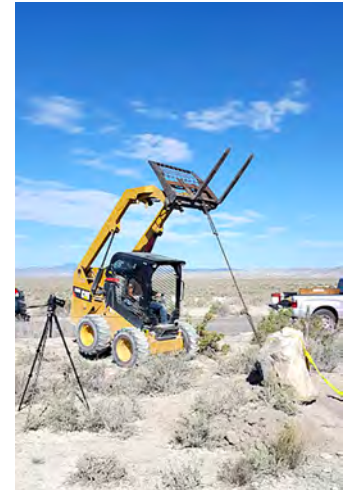
The builders wished to create a permanent marker to commemorate the lives lost at Manzanar, not knowing that nearly 80 years later it would be where the annual Manzanar Pilgrimage culminates with a procession in which survivors and descendants gather with banners.

At the Topaz camp in central Utah, the cemetery was never used. Nor is there a sacred memorial for those who died at Topaz, although there would have been a monument to a military murder if a small group of determined immigrants – some say "badass" issei – had their way.

Against camp orders, anonymous monument builders erected a 1,000-pound, nearly five-foot tall stone memorial to remember James Hatsuaki Wakasa, 63, who was killed by a guard while he was walking his dog on April 11, 1943.

Wakasa died on his back, parallel to the fence, according to government records. But by the next morning, a whitewashed narrative ran in national newspapers: "Jap killed in escape attempt."

The stone monument upset military and government officials



Ireito at Manzanar Pilgrimage (Jeff Burton) and Wakasa Monument being dragged from earth, Topaz, Utah (Utah Division of State History).

and it also surprised them; one official admitted in a memo that it was "impressive." Orders were issued to demolish the memorial. The builders buried it, concealing their own monument to memory and civil rights.

Seventy-seven years later, a miracle occurred: the top of the monument was rediscovered. Previous surveys of the camp had not noticed it.

In Sept. 2020, Manzanar Cultural Resources Manager Jeff Burton and archaeologist Mary M. Farrell drove to Utah armed with a diagram of the murder spot that was drawn by an issei the day after Wakasa died.

"We thought we might find a few small stones," said Farrell. They were stunned when they found the top of the almost-entirely buried memorial.

Eight months later, joy at the rediscovery of the monument turned to outrage and grief.

On July 27, 2021, the Topaz Museum Board dug up the Wakasa Monument in secrecy, hiring a forklift driver who was hauling trash from another section of the camp. No Japanese Americans were told. No archaeologists were



Top of Wakasa Monument, Sept. 2020, before it was removed. (Jeff Burton)

present. A 14-member volunteer group of experts and Topaz community members that was formed months earlier to advise the Board wasn't told either, although three Board members sat on the committee.

An advocacy group, the Wakasa Memorial Committee, quickly formed to demand accountability and a voice in future decisions regarding the stone and memorial site. The committee urged the Topaz Museum, the private custodians of the land, to assess the damage. The Museum board eventually in December invited the National Park Service to conduct a surface survey of the excavation site and to examine the stone itself, which had been hauled to the Museum courtyard.

The NPS in February recommended measures to preserve the stone and site and to engage stakeholders in future plans, but stakeholders still await news of the status of the artifact and site.

The desecration of the Topaz landscape has reopened wounds. "People say to get over this and to move on, but I just want to sit with the pain," said Topaz survivor Patrick Hayashi, 78, whose mother died at age 39 and told Patrick about Wakasa's killing before she died – her only "Topaz story," he said.



Forklift and chains used to remove the sacred stone at Wakasa murder site. (Utah Division of State History)

The Wakasa committee has called for a professional and scientific excavation to begin to consecrate the land and to screen for artifacts left behind. Were mementoes, cremains, even a bullet left unrecovered?

Questions about monuments and pilgrimages arise.

What if the Wakasa Monument had been allowed to exist? Would it have become the spiritual center of Topaz, like the Ireito at Manzanar? How does the presence of a monument against white supremacy at a camp affect the identity and power of the historic place?



Flags mark the site where the Wakasa Monument was removed. Wakasa died parallel to the fence, approximately four feet inside the fence at right. (Wakasa Memorial Committee)



Wakasa Monument, November 30, 2021, in the Topaz Museum courtyard. (Wakasa Memorial Committee)

What happens when murderous violence is not acknowledged and the only evidence of its occurrence is erased – and then assaulted when it reappears? The sacredness of the Wakasa Monument seems to deepen, leading to questions about how such objects and places should be interpreted and protected in the future, and who deserves a voice in such work.

reports that it was sitting on a carpet fragment on a pallet in Dec. 2021. The Topaz Museum said in a February meeting with Wakasa Committee members that it was taking steps to follow the NPS guidelines but no further details, as of this writing, have been released.



A Flower for Wakasa (2022). Digital flower created by Glenn Mitsui, Topaz descendant, made in honor of the 79th anniversary of Wakasa's killing on April 11, 1943.

For example, should the sacred stone be reburied, as some archaeologists recommend? Should it be installed in a professional museum? How should the site be memorialized? How should such decisions be made and who should make them? Does possession alone determine how cultural heritage is controlled?

The stone is currently outdoors behind the Topaz Museum. The NPS

And what of the spirit of Mr. Wakasa, which still has not been consoled?

Yanagisawa (Japanese historian): *"So where is Mr. Wakasa buried?"*

Topaz descendant: *"We don't know."*

Yanagisawa: *"What happened to his ashes?"*

Topaz descendant: *"We don't know."*

(Silence)

Yanagisawa: *"Oh, so his spirit is still wandering. We must do something to console it."*

Zoom meeting, March 18, 2022

For more info:

website: WakasaMemorial.org

WakasaMemorial@gmail.com

[@wakasamemorial](https://www.instagram.com/wakasamemorial)



Imagining Manzanar

by Brian Niiya

I don't think there is much doubt that Manzanar is the best known of the concentration camps that held Japanese Americans during World War II. It has also been the subject or setting of a remarkable number of films/videos, memoirs, novels, plays, and children's books, both fiction and non-fiction, far more than any of the other camps. These two phenomena are obviously related, and while it would be easy to conclude that the first is largely a result of the second, I think the opposite is also true, especially in recent years.

Manzanar's relative fame stems from a number of factors. A lot of it has to do with geography, in that it is by far the closest camp to any large Japanese American community and the fact that that community—Los Angeles, which has by far the largest Japanese American community outside of Hawai'i—supplied almost all of Manzanar's 1942 prisoners. This proximity to the large Japanese American communities of LA, many of whom have direct ties to Manzanar, was no doubt a factor in Manzanar being the first camp to have regular pilgrimages, the first to have a historical marker, and the first to become a National Park Service unit among many other firsts.


But while all of these things have kept Manzanar fresh in the memory and on the tongues of Japanese Americans, I think Jeannie Wakatsuki Houston's and James Houston's *Farewell to Manzanar* (1973)—and the made-for-television movie adaptation (1976)—did the most to make Manzanar a household word among non-Japanese Americans. In the years after *Farewell*, the only two major Hollywood films set in part in a Japanese American concentration camps were also set in Manzanar. While *Snow Falling on Cedars* (1999) told a specific story about the Bainbridge Island, Washington, community that was incarcerated in Manzanar, Alan Parker's *Come See the Paradise* (1990) was a fictional story that could have been set in any camp, but was inevitably set in Manzanar. (We will see this general phenomenon in many other cases.) Years earlier, the first Hollywood film to show one of the concentration camps that held Japanese Americans, *Hell to Eternity* (1960), presented a version of

Manzanar. Though the camp is not depicted, the legendary Kesuke Miyagi of *The Karate Kid* films served in the 442nd while his family was being held in Manzanar. (Noriyuki "Pat" Morita, who played Mr. Miyagi, reportedly pushed to include more his character's backstory. Morita himself was incarcerated with his family at Gila River and Tule Lake.) There are also two large-scale Japanese dramas that attempt to tell the Japanese American incarceration story—*Sanga Moyu* (1984) and *99-nen no Ai* (2010)—and both of those are set in Manzanar as well. While the former—an adaptation of a novel by Toyoko Yamasaki—was based in part on a real historical figure who was actually held at Manzanar, the latter goes out of its way to place its protagonists in Manzanar, since the Seattle family would almost certainly have been sent to Minidoka had they been real. It is as if Manzanar was the only camp from Hollywood's—and Tokyo's—perspective.

But there is much more. Rather than attempting to be comprehensive, I'll mention just the works that I found particularly memorable, whether because they were good, bad, unlikely, or just unusual.

Let's start with the unusual. Gordon McAlpine's novel, *Woman With a Blue Pencil* (2015) is about a mystery novel written by a Nisei during the war that his overzealous editor coerces him into turning into a pulp novel filled with racial stereotypes and outlandish plotting and the author's reimagining of what would happen if his original Nisei protagonist manages to live on after being edited out of the original book. It is an engrossing and cleverly plotted novel that is partially set in Manzanar. Perry Miyake's *21st Century Manzanar* (2002) imagines what would happen if Japanese Americans were again rounded up and sent to concentration camps in the early 2000s, with Manzanar reactivated for that purpose. Though bleak on some levels, it also has its share of black humor and is oddly uplifting in the end.

Japanese Canadian author Leslie Shimotakahara's *After the Bloom* (2017) is about a Sansei woman's literal search for her mother and her own past during the redress era that places the mother at "Matanzas," a lightly fictionalized version of



Manzanar. Though a few other authors also rename camps, Shimotakahara is the only one I know of who does this for Manzanar. While this device presumably allows her to take greater historical liberties in depicting the camp, there is nothing egregious here. For what it's worth, she also fictionalizes the Japanese American Citizens League as the "Japanese America Citizens Confederacy."

Michael Holloway Perronne's *Gardens of Hope* (2016) is almost certainly the first gay romance novel set in Japanese American confinement site, as it recounts the affair between a white schoolteacher who was a closeted gay man in 1942 and a handsome young Nisei man, with the former eventually following the latter to Manzanar to become a school teacher there. The author credits *Farewell to Manzanar*—which he taught while working as a schoolteacher in California—for inspiring his interest in the incarceration. All of these are worthwhile despite or maybe because of their unusual elements.

There are many error-marred if well intentioned works of fiction that are set in part in Manzanar. But rather than naming and criticizing them, I'll just mention a period piece that was not so well-intentioned. In early 1943, Republic Pictures released *G-Men vs. The Black Dragon*, a fifteen-episode serial directed by William Witney and starring Rod Cameron as American special investigator Rex Bennett, who clashes with the Black Dragon Society, a Japanese led organization that is attempting to aid the Axis war effort. The leader of the BDS is played by Italian American actor Nino Pipitone in "yellow face." In one episode, Rex dispatches his Chinese American sidekick, Chang (who is played by a Chinese American actor, Roland Got) to Manzanar where he is to free a Japanese spy named Fuji, whom the pair believe can help them infiltrate the BDS. Released not long after the December 1942 unrest at Manzanar and the resulting sensationalist media accounts of the BDS, the episode no doubt sought to exploit such accounts. Though Manzanar is specifically mentioned, it is not depicted in the ultra low budget serial. Later, in the 1960s, the serial was re-edited for television into a 100 minute movie under the title *Black Dragon of Manzanar* despite only the passing reference to the camp.

Among my favorite fictional works set in part in Manzanar are the novel *Southland* (2004) by Nina Revoyr, the play *Old Man River* (1995) by Cynthia Gates Fujikawa, and the children's book *So Far from the Sea* by Eve Bunting (1999). *Southland* is a sort-of mystery set in 1992 that takes us to the Watts Rebellion of 1965 in exploring ties between African American and Japanese American communities in the Crenshaw district of Los Angeles as well as to Manzanar in untangling its central mystery, which is not what it first appears to be. *Old Man River* was a one-woman play that shares a somewhat similar plot to *Southland* that sees that playwright trying to untangle a family mystery after the death of her father, the Hollywood character actor Jerry Fujikawa, the solution of which largely centers on his time at Manzanar. *So Far from the Sea* is a children's picture book about a family's final pilgrimage to Manzanar in 1972 before moving back east and augmented by illustrator Chris K. Soentpiet's doubly evocative (of 1972 and 1942) illustrations. And I'll throw in one more, Michael Toshiyuki Uno's film *Emi* (1979), even though it is a non-fiction film. Made as the redress movement was gaining steam, *Emi* follows a Nisei woman in Philadelphia who is convinced by her daughter to visit Manzanar and her Bainbridge Island childhood home for the first time since the war. Her journey with her daughter captures something special about that period of time that no recent documentary has been able to. Of course, there are many other worthwhile works; perhaps there will be part two of this piece next year.

In recent years, the ascension of the Minidoka, Tule Lake, and most recently, Amache sites to become National Park Service Units as well as site based museums as several of the camps have raised the profile of these camps. However, the same factors that have made Manzanar the favorite camp of storytellers remain in place, so I don't think its status as the best-known camp will change anytime soon. Manzanar will no doubt continue to inspire filmmakers, novelists, playwrights and the like into the future.



Punishing Dissent

Segregation from Manzanar to Tule Lake

by *Barbara Takei*

The 2022 Manzanar pilgrimage is an occasion for survivors and descendants of the WWII incarceration to reflect, to grieve and to heal intergenerational wounds caused by the WWII incarceration.

One open wound dividing our community was created by the government's plan to separate Japanese Americans into categories of either loyal or disloyal and to segregate the so-called "disloyal" to Tule Lake. In 1943, the War Relocation Authority (WRA) camp in northern California became the largest and the only one of ten American concentration camps to be converted to a maximum-security Segregation Center used to punish dissidents.

Community memory of what happened to those segregated to Tule Lake is not well-known, erased by wartime propaganda that portrayed protesters as pro-Japan troublemakers, a toxic racial stereotype embedded in the hearts and minds of many traumatized survivors and descendants.

Segregation was put in motion with the government's ill-considered decision to administer a loyalty questionnaire. Inmates 17 and older were expected to respond to the inept effort to determine the loyalty or disloyalty of its prisoners. At Manzanar, administration of the questionnaire happened weeks after armed MPs responded to protests by firing into the crowd, inflicting multiple injuries and the traumatic deaths of two inmates.

It was clear to most that the questionnaire was an occasion to show acquiescence and proclaim loyalty to their keepers. But, for many imprisoned Japanese Americans, it became a vehicle to express dissatisfaction with the incarceration and peacefully protest their unjust treatment.

Government officials focused on Question #28 as the measure of each individual's loyalty or disloyalty. Refusal to answer the questionnaire, or a negative response to question #28, or qualifying a "yes" response by asking for freedom or release from incarceration was considered "disloyalty" and cause for segregation to Tule Lake.




Tule Lake jail exterior 2022. Photo by Hiroshi Shimizu



Restored Tule Lake jail interior, 2020. Photo by Mark Merin

From Manzanar, even after the language of Question #28 was revised and the WRA conducted "segregation hearings," more than 2,200 persons were removed from Manzanar from October 1943 through February 1944, and segregated with so-called "disloyals" at Tule Lake.



27. Are you willing to serve in the armed forces of the United States on combat duty, wherever ordered?

28. Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power, or organization?

I SWEAR TO ABIDE BY THE LAWS OF THE UNITED STATES AND TO TAKE NO ACTION WHICH WOULD IN ANY WAY INTERFERE WITH THE WAR EFFORT OF THE UNITED STATES.

Revised version of #28 from Manzanar Director Ralph Merritt, April 10, 1943.

Documents courtesy Densho.

Tule Lake Segregation Center

During segregation, Tule Lake became a place of extreme government repression, where defiant Japanese Americans were singled out for punishment and deportation.

Within the intense, conflict-ridden atmosphere at the Segregation Center, inmates endured Army dragnets and lockdowns, harassment from WRA internal security, and heightened suspicion and mistrust because the WRA hired Japanese American spies (“inu”) to surveil fellow inmates. Hundreds of inmates were thrown in Tule Lake’s stockade because they were elected leaders, or expressed anger or hostility, or were suspected of “troublemaking.”

Government duress led 5,461 Japanese Americans at Tule Lake to renounce their U.S. citizenship, allowing the Department of Justice to legally define them as “enemy aliens” and to deport protesters to Japan after the war. Notably, there were only 128 renunciations at the other nine camps.

For most of their lifetimes, Japanese American loyalty registration protesters (no-nos) and renunciants were demonized and shamed as pro-Japan fanatics who were disloyal to America. Through the warped lens of government propaganda, peaceful resistance to government abuse was viewed as subversive behavior. Wartime propaganda twisted legitimate protest into disloyalty, then erased the dissidents from the Japanese American narrative.

Today, portions of the Segregation Center are preserved as the Tule Lake National Monument, recognized as a significant American civil rights site. Multiple prisons within the prison are part of the Tule Lake National Monument, and the NPS will have the task of revising and reinterpreting wartime propaganda that demonized dissent as “disloyalty” and “pro-Japan fanaticism.”

Survivors and descendants of those segregated to Tule Lake will find justice when the stigma and shame endured over lifetimes is transformed into recognition of the moral and political courage — “baka guts” — that it took to speak out.

- Tule Lake was the only WRA camp with a **Citizen Isolation Center** where the WRA and Army detained over 100 loyalty questionnaire resisters for the crime of refusing to answer the loyalty questionnaire. (The WRA had two other Isolation Centers, one in Moab, UT and another in Leupp, AZ.)
- Tule Lake was the only WRA camp with **two stockades**. The Area B stockade was adjacent to the hospital and used after the Army declared martial law and months thereafter, from 1943 to 1944. The second stockade known as Area 99, was adjacent to the jail and used for the jail’s overflow in the spring months of 1945.
- Tule Lake was the only WRA camp with a jail, built in February 1945 to detain “troublemakers,” Nisei and Kibei who were stripped of their U.S. citizenship to enable their to internment as “enemy aliens” in the Santa Fe, NM and Bismarck, ND Department of Justice internment camps. The infamous jail and the Area 99 stockade are part of the 37-acre portion of the concentration camp site managed by the NPS.

Redress Phase 2 Has Begun — Japanese Latin American Reparations NOW!

by Grace Shimizu and Phil Tajitsu Nash

[Grace Shimizu is Executive Director of both Campaign for Justice: Redress NOW for Japanese Latin Americans! and the Japanese Peruvian Oral History Project; and Phil Tajitsu Nash is Co-President of the Asian American Legal Defense and Education Fund (AALDEF) and teaches Asian American Studies at the University of Maryland]

Phase 2 of the historic Japanese American campaign for redress got off to a successful start this year during the days surrounding the Day of Remembrance (DOR) ceremonies that Japanese American communities nationwide commemorate each year around February 19th. On that date in 1942, President Franklin D. Roosevelt signed Executive Order 9066, which set in motion the roundup, forced removal and years-long incarceration of Japanese Americans and Japanese Latin Americans.



A delegation of redress supporters for Japanese Latin American and Japanese American internees, 1997.



Art Shibayama testifying at IACHR hearing 2017-03-21.

One high point was that for the first time that the nation's President has issued an official Proclamation to mark the DOR, President Biden specifically mentioned the former Japanese Latin American internees: "We reflect on the bravery of civil rights leaders like Fred Korematsu, Minoru Yasui, Gordon Hirabayashi, and Mitsuye Endo, and that of every Japanese American who organized and sought redress. Their efforts helped bring about the first Day of Remembrance, led President Jimmy Carter to sign the law creating the Commission on Wartime Relocation and Internment of Civilians, and spurred President Ronald Reagan to sign the Civil Liberties Act of 1988, which provided monetary reparations to living survivors and an official apology to the Japanese American community. At the same time, we also acknowledge the painful reality that Japanese Latin Americans, who were taken from their Central and South American homes and incarcerated by the United States Government during World War II, were excluded from the Civil Liberties Act of 1988."

<https://www.whitehouse.gov/briefing-room/presidential-actions/2022/02/18/day-of-remembrance-of-japanese-american-incarceration-during-world-war-ii/>

The signing of the Civil Liberties Act of 1988, which granted redress to Japanese Americans who were citizens and Legal

Permanent Residents when they were incarcerated during World War II, excluded Japanese Latin Americans (JLAs) because they did not qualify under such eligibility criteria. Even though they had been seized from their homes in Latin America and interned in the US, they were classified as “illegal aliens.” Now, after a major victory in the Inter-American Commission on Human Rights (IACHR), JLAs are calling upon everyone to build on the gains of Phase 1 of the redress campaign with active support for them during Redress Phase 2: demanding that the United States government honor the rule of international law and grant appropriate redress to Japanese Latin Americans.

Another high point was that the JLA wartime experience and ongoing redress struggle were included in the nation’s three-day commemoration of the 80th anniversary of E.O. 9066, sponsored by the National Park Service, Smithsonian Institution, and a broad spectrum of the Japanese American community nationwide, including: the Japanese American Citizens League (National), Japanese American National Museum, White House Initiative on Asian Americans, Native Hawaiians, and Pacific Islanders, Friends of Minidoka, Heart Mountain Wyoming Foundation, National Japanese American Memorial Foundation, JACL-DC, the Asian American Foundation, Densho, Tsuru for Solidarity, Resisters.org and over 20 community partners. <https://www.nps.gov/subjects/japaneseamericanconfinement/day-of-remembrance.htm>

Grace Shimizu, Executive Director of the Campaign for Justice: Redress NOW for Japanese Latin Americans! (CFJ) and the Japanese Peruvian Oral History Project, spoke at several DOR events in February, including events at Chabot College (Hayward, CA), University of California-Berkeley, University of Maryland, San Francisco State University, and Mile High JACL (Denver). Pre-recorded CFJ redress updates were also screened at various Day of Remembrance events. <https://jlacampaignforjustice.org/2022-day-of-remembrance/>

On February 24th, the JLA Day of Action, many people expressed support for JLA redress. Supporters called or wrote messages to the White House to express their support, signed an online petition, and invited friends and family to support the Redress Phase 2 campaign. bit.ly/JLADayofAction

“We were very moved by the outpouring of support from Japanese Americans and many others as we kicked off



Shibayamas with Art’s poster at solidarity rally 2019.

Redress Phase 2,” said Grace Shimizu. “It has been 80 years since our families were taken from our homes and placed behind barbed wire. Many of our loved ones have already passed away. Time is long overdue for the US government to uphold international law and grant reparations.”

“Giving redress to JLAs is not only the right thing to do,” said Margaret Fung, Executive Director of the Asian American Legal Defense and Education Fund (AALDEF), an early supporter of Redress Phase 2, “It also reminds us that we must be vigilant about our civil rights and civil liberties in all times – but especially in times of war and national crises.”

For more information, please visit us at:
<https://jlacampaignforjustice.org>
<https://www.facebook.com/campaignforjusticeJLA/>
<https://www.instagram.com/jlacampaignforjustice/>



Teaching Asian American Studies

by Wendi Yamashita



Many years ago, I took my first Ethnic Studies course: Introduction to Asian American Studies because my uncle suggested I learn about my own history. Like many Yonsei, I knew about Japanese American World War II incarceration, but I also didn't know anything at all. Ethnic Studies gave me the opportunity to investigate, and I used my college assignments as an excuse to ask my Grandma questions

about her life. She answered my questions because she loved me and I eventually made a career out of writing about her and all the lessons she taught me. I wrote my Grandma's experiences down for a couple of reasons: I wanted to write our story into the historical record and because writing became a way to show my Grandma how much I loved her.

Despite the struggles for Ethnic Studies by the Third World Liberation Front at San Francisco State and UC Berkeley that gave birth to the first Ethnic Studies programs in 1969, Ethnic Studies remains under constant attack. Ethnic Studies is often underfunded and not supported by college administrations from protests and a hunger strike against Ethnic Studies budget cuts at UC Berkeley in 1999 to the withdrawal of 13 tenured professors from Yale's Ethnicity, Race, and Migration program in 2019 due to administrative disinterest. Outside of the university, we are seeing large scale attacks against curriculum that teaches the history of those who have been marginalized by and expendable to white supremacy. From the attacks on the 1619 Project to Florida's "Don't Say Gay Bill," students from a very young age are taught white heteronormative settler histories as "objective truth." In California, fourth grade students still recreate Spanish missions as part of their unit on California history which continues to not teach them about the genocide of California Indians as a part of missionization. The national debates over Critical Race Theory in K-12 education reveal a fear of "indoctrination" and we recently witnessed Republican Senators' scathing attacks on U.S. Supreme Court nominee Ketanji Brown Jackson' at her confirmation hearings. The teaching of marginalized histories (from Ethnic Studies to Critical Race Theory and Gender Studies) is often seen as "dangerous" because it threatens white supremacy's thinly constructed veil of democracy, equality, and freedom.

I am reminded how in 1968, at San Francisco State, S.I. Hayakawa's administration authorized the police and the National Guard to squash the strikes, where strikers were not only arrested but physically beaten. Strikers were demanding a curriculum that reflected and was relevant to their communities, that Third World people had autonomy over their programs where Third World people were hired as faculty and in other positions of power, and that college be open and accessible to Third World populations. Strikers demanded self-determination and reimagined what higher education could be in the face of California's Master Plan for Higher Education. These struggles, while unfinished, were not in vain. In 2020, Cal State University students and faculty fought for and won the passage of AB 1460 requiring CSU students to take an Ethnic Studies course to graduate.

I began this article with my Grandmother because I wanted to demonstrate how life-changing Ethnic Studies was and continues to be for me. It not only provided me my future profession, but it gave me the tools to understand myself, my family, and community. By learning about systemic racism, I could understand the trajectory of how I came to be. The granddaughter of those who said "no, no" and almost repatriated to Japan, but suddenly decided to stay which ultimately split the family. The great-granddaughter of a widowed Issei man who secured sugar beet contracts for his family of nine in Colorado because he was worried about what would happen when they left Santa Anita. History is not some objective truth that can be extracted. History (to write it, teach it, learn it) is always political. As a Japanese American, I have learned to value and turn my attention to what is in the shadows of history.

And as an Ethnic Studies professor at Cal State Sacramento, I now have the privilege and honor of providing students with the same opportunity I once had. As a Manzanar Committee member, I co-direct the Katari: Keeping Japanese American Stories Alive program developing place-based curriculum about the Japanese American experience for CSU and UC Nikkei Student Union representatives. It is incredibly moving to see students unlearn and relearn history, to harness their voices, and to understand themselves on a deeper level. At the end of every semester, my students always tell me: "I wish I had learned this sooner." And I can only ever say: I wish you did too.



Dayton Heights

by Crystal (Nana) Marshall, Karen (Kiwi) Burch and Cheryl (Burch) McDonald

HISTORICAL VIRGIL VILLAGE, aka J-Flats

Preface to Dayton Heights

Hide & Seek, brothers playing Army, roller skates, rag drives, paper drives, tether ball, hopscotch, Chow Mein Dinner fundraisers, the Hollywood Dodgers, Christ Presbyterian, Hollywood Gakuen, Hollywood Dojo, the ice house, Five & Dime, Fujiya, Endo Bros. gas station, the Boy Scouts, Hollywood Independent Church, and so much more.

This was our childhood back in the fifties and early sixties, when everyone seemed to know everyone else and unbeknownst to us children, our parents were bonded by their time in “camp” or by their recent relocation to our area. We were kids, playing together, going to the neighborhood school and church, and all getting along. Little did we know of serious adult issues but we all sobered up when the assassinations happened, first to President Kennedy, then Dr. Martin Luther King, Jr., and then to Bobby Kennedy. The Cuban Missile Crisis was real and Civil Rights emerged as a force for all. Our innocent childhood of love and friendship morphed into the anguish of teen issues. Belmont High saved many of us with its multi-ethnic student body, just prior to the eye-opening and more segregated college years.

Flashback to the way the neighborhood families lived and remember these names, only some of the ones from my memory...

In no particular order, they were, Hoshizaki, Uyemura, Fukumoto, Emi, Mitoma, Matsushige, Endo, Ozawa, Thornsburg, Wong, Quan, Nakasone, Koike, Burch, Cooper, Yatabe, Shiraishi, Kakiba,, Kitada, Burns, Case, Sasaki, Kato, Inadomi, Izumi, Ito, Kozai, Tani, Kondo, Lee, Hishinuma, Yokoyama, Johal, Nagao, Watanabe, and Kunitomi.

In the following essay, *Dayton Heights*, read about the history of our beloved neighborhood, written by descendants of the original Black/mixed race homesteaders, who welcomed the Japanese and Chinese as the area blossomed. They loyally preserved and protected the possessions and property of their Japanese friends and neighbors during their incarceration in War Relocation Authority and Dept. of Justice camps. We remain friends today.

– Kerry Kunitomi Cababa

The Albright family arrived in Los Angeles on Christmas Eve, 1891. George had come ahead of his wife, Josephine, and three children (Roy, Crystal and Wendell) to look at property available for homesteading in Hesperia in Victorville, California. We don't know when or how, but George Albright met a Mr. Reynolds who was looking for someone to help him homestead and develop several sections of land about four miles west of central Los Angeles.

What now is Hoover Street would have given the two men a tremendous vantage point from which to absorb the beautiful valley below and, looking off to the right, the mighty San Gabriel mountains. Albright would have seen orchards of fruit

trees and the little stream running through rich farm land. He might have seen pictures of Hesperia but he knew nothing could compare to the land he saw stretching out before him. That night Mr. Reynolds took Albright home for dinner with his family. As soon as he could, George took pen to paper and wrote his wife a letter describing what he had seen, telling her this was the place he wanted their family to settle.

When the Albrights arrived, Hoover Street marked the city limits. On Sundays Hoover was a popular place for the “city dwellers” to take their leisure. There was a eucalyptus grove with picnic tables, swings, and teeter totters. From here, a little steam train called the “dummy” ran out along



Dayton Heights corner.

the present Beverly Boulevard, across creeks and swimming holes to about Western Avenue, then north into the center of the Cahuenga Valley. This was the only means of public transportation until Eli Clark and Moses Sherman built the first electric road into rapidly growing Hollywood.

Before the turn of the 20th century, there were only three schools in all the Cahuenga Valley: The Pass School in what is now Hollywood; Los Feliz, in the hills at the head of Vermont Avenue; and the Cahuenga School, a mile or so west along the railroad track. The children from the little valley known as Dayton Heights went to the Cahuenga School until about 1900 when a number of families, including the Albrights, petitioned to the County Superintendent of



Nana and Granddaddy.

Schools (Mark Keppel) for a school in the neighborhood. After some time, this was granted and Dayton Heights School was started in a little store building near its present site.

At the end of the 19th and beginning of the 20th centuries, Dayton Heights was still primarily farmland. And it was, as it remained, a very multiracial community,

especially after the 1900s. The Albright family was the only Black/mixed race family in those early days. If you study the 1900 and 1910 census records for the neighborhood, especially around Westmoreland, you will see many names of Europeans including French, German, and English settlers along with Mexican families.

The censuses for 1920 and 1930 paint a completely different picture. That decade is when Japanese families began moving



Kiwi's 6th grade class photo, 1964.

into the Dayton Heights community. Our grandmother, Crystal Albright Marshall (Nana) remembered the Ozawa family being one of the first, followed by the Endo, Saito, and Hoshizaki families. In 1971 when Nana wrote her history of the neighborhood it was clear that the one thing that gave her a great deal of pride was that no matter what changes occurred, the neighborhood remained built on enduring friendships extending across generations.

As the Issei and Nisei residents began moving into Dayton Heights, Josephine Albright became a source of good information about elections, political parties, community development and how to get community representation for the changing neighborhood. She and the Issei "obasans" also enjoyed sitting together on their porches watching the grandchildren grow and play. Even though they often didn't speak each other's language there was much sharing of culture, food and friendship.



Best friends Yasuko Endo and Josephine Burch.

George and Josephine's daughter, Crystal (Nana) married Rufus Marshall in 1921 and built their home on one of five lots owned by the Albrights right next door to their friends, the Hoshizakis. As their children (Josephine, Rufus, and Barbara) grew up, their friends and playmates were the neighborhood children of their parents' and grandparents' friends. They loved Japanese food and occasionally went to the Japanese language classes with their buddies. And the Albrights and Marshalls shared their traditions of black-eye peas and cornbread (a southern influence) at New Year's, gingerbread, clam chowder (a New England specialty), biscuits, and apple pie any time there were apples to be had.

As stable and close as the neighborhood relationships became, December 7, 1941 put them to the test.

By February 19, 1942, President Franklin D. Roosevelt declared certain sections of the country as military zones, clearing the way for the secretary of war to incarcerate nearly 120,000 Japanese Americans, primarily on the West Coast, even though two-thirds of them were American citizens, born and raised in this country. Our Japanese neighbors were forced to leave their homes and businesses with no more than one or two suitcases per person. As they waited for their appointed departure time, Crystal cooked breakfast, biscuits and coffee for them and Rufus drove each family and their luggage to the designated assembly area where they were to board busses taking them first to Santa Anita and then on to Pomona Assembly Center. Crystal, Rufus and the children visited their friends at the Pomona Center over the months

they waited for more permanent relocation, bringing apple pie, ice cream (yes, ice cream) and other food as they could. They left in tears. Several families asked the Marshalls to take power of attorney to protect the property and bank accounts they were leaving behind. Crystal's cousins, Carl and Arthur, took over the running of one family's nursery for the duration of the war. More poignantly, several families left precious silk kimonos and beautiful heirloom Japanese dolls with the Marshalls for safe-keeping. And they were kept safe!

Nana always believed that the grief of losing so many friends and neighbors literally overnight to an action they felt was so un-American broke her mother, Josephine's, heart. Mrs. Albright died on February 11, 1943 at the age of 92.

In 1946 the Marshall's daughter, Josephine, married Bernard Burch and they moved back to Dayton Heights to raise their own children (Cheryl, Clinton and Karen "Kiwi"), who cemented a third generation of extended family and friends with their Japanese neighbors. Though no Albright or Marshall or Burch remains in the neighborhood of Dayton Heights today, like hundreds of our extended "family," we carry it with us wherever we go. Dayton Heights is a place of the heart as much as it is of bricks, mortar and wood, and those early relationships continue through stories mothers and fathers will be telling their children and grandchildren well beyond our lifetimes.



The Burch family – Cheryl (McDonald), Karen (Kiwi), Bernard, Josephine, Clinton.

2022 Virtual Katari Program Is A Success

Over the January 15 weekend, the students who will be organizing the Manzanar At Dusk program participated in our Katari Program. Katari, which means “to tell stories” in Japanese, is two days of intensive, experiential, place-based learning about the unjust incarceration of over 120,000 Japanese and Japanese Americans during World War II, held at the Manzanar National Historic Site. Katari seeks to bridge the generation gap that has made it much more difficult for young Japanese Americans to teach others about this history. Due to the shifting dynamics and demographics within the Japanese American community, including a growing recent immigrant population from Japan, and the younger generations, a large group of Japanese Americans are either two or three generations removed from the experiences of those who were forced to endure America’s concentration camps, or they have no connection to this history at all. As such, an increasing and alarming number of young people lack the knowledge and experience to be able to keep the stories of Japanese American incarcerated alive.

With the rise in COVID-19 cases, this year Katari remained virtual. We had 12 students from UCLA, UC San Diego, Cal Poly Pomona, CSU Long Beach, CSU Fullerton, and UC Riverside Nikkei Student Unions all join in through Zoom. Over the two, eight- hour sessions, students were able to engage with Japanese American history and contemporary events through oral history interviews and a range of speakers. The speakers ranged from former incarcerated, members of the Lone Pine Paiute-Shoshone Reservation and the Big Pine Paiute Tribe, rangers from the Manzanar National Historic Site, and Manzanar Committee members. On Saturday, students learned about Paiute and Shoshone experiences from environmental activists Kathy Bancroft and Alan Bacock who shared a history of water and its theft in order to illuminate the parallels between Native Americans

and Japanese Americans. Students also got to learn about the Manzanar Revolt through a history of Harry Ueno’s care for community, from his small to big acts of resistance: ranging from building a garden for those waiting in line for mess hall food, to concern over the theft of food, to standing up to those who supported an undemocratic and racist administration. Additionally, students got to learn how the

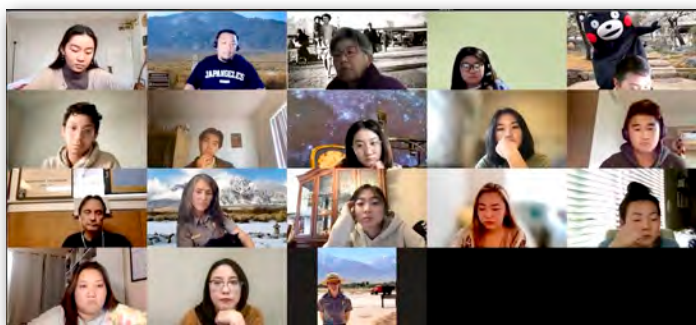
Manzanar Revolt influenced the “Loyalty Questionnaire” and segregation.

On Sunday, students learned about Children’s Village, life after incarceration, and about activism (from student involvement in Redress to Sue Kunitmori Embrey’s life-long work). This year, former Katari student, Seia Watanabe

(CSULB) participated in the planning of the session on “Solidarity and Allyship” where she discussed her own lobbying work and the importance of supporting African American Reparations (H.R. 40) and Education Acts as a Japanese American. She shared concrete ways for the students to get involved with the community.

While we believe that place-based learning is essential to the Katari Project, we continue to be able to adapt our project for the virtual world that we live in currently.

Every year, we are blown away by the knowledge and the interest that the students show throughout the weekend, and we can tell that they were able to take away valuable information that they will now be able to share with their student organizations at their respective schools. We will be sharing the students’ reflections later this month. We encourage everyone to read them.



If you would like to read more about the Katari Project, please visit our web site at <https://manzanarcommittee.org/katari/>



2nd Annual Arnold Maeda Manzanar Pilgrimage Grant Recipients Announced

by Phyllis Hayashibara

The Venice Japanese American Memorial Monument (VJAMM) Committee and the Manzanar Committee announce with great pleasure two outstanding recipients of the second annual Arnold Maeda Manzanar Pilgrimage Grant: Terumi Tanisha Garcia of Cal Poly Pomona and Charlene Din of UCLA.

They will each receive \$500 in grant funds from the VJAMM Committee and help the Manzanar Committee plan and produce the 53rd annual Manzanar Pilgrimage, scheduled as a virtual event due to pandemic precautions, on Saturday, April 30.

Terumi Tanisha Garcia, a fourth-year student in the Department of Landscape Architecture at Cal Poly Pomona, finds “the stories and lives of incarcerated such as Arnold Maeda inspirational” in her own personal quest for knowledge of her family’s history.



Her great-grandfather, Moritaro “Grant” Ishigaki, was imprisoned at the American concentration camp at Heart Mountain in Wyoming. After World War II, he returned to California and eventually settled with his wife and two sons in South El Monte, where he became a gardener. But he longed for the desert to which he had grown accustomed during his incarceration, and his wife bought him a trailer home in Victorville so he could be closer to the hot sands and dry winds.

Charlene Din, a freshman at UCLA, feels “inspired by Maeda’s wholehearted efforts to establish the Venice Japanese American Memorial Monument. ... On the day Pearl Harbor was bombed, [her great grandfather] was arrested by the FBI, thrown into various Department of Justice camps, and eventually placed behind barbed wire with the rest of his family.” Din wrote in her essay, “Maeda’s work shows the importance of teaching the wrongs endured ... so it is never forgotten nor repeated, ... and reminds me of the importance of sharing connections between past and present ... to inspire advocacy.”



Both Garcia and Din have incorporated their social justice perspectives into their art. Din won the Bay Area’s “Growing Up Asian in America” art competition as a high school freshman in 2017. Her winning poster shows San Francisco’s Peace Pagoda in Japantown, framed by branches of iconic Japanese cherry blossoms, in the background. In the foreground, an Immigration and Customs Enforcement agent arrests and escorts a father away while two children wave goodbye from a train window.

Malala Yousafzai, Nobel Peace Prize laureate, gazes from the lower left corner at the signs depicted in the center of Din’s poster. “No Ban, No Wall, Sanctuary for All” reads one sign, while the other is a copy of “Instructions to All Persons of Japanese Ancestry, and a small sign reads, “No DAPL.”

As a member of AYPAL, an Oakland-based Asian youth leadership and activist organization, Din and other artists completed a large-scale painting for the annual May Arts Festival, “highlighting the various ways our families came to the U.S. and emphasizing the importance of knowing history in order to know oneself.” Din continues her activism as cultural awareness and community service chair for the Nikkei Student Union at UCLA.



"Growing up Asian in America" by Charlene Din.

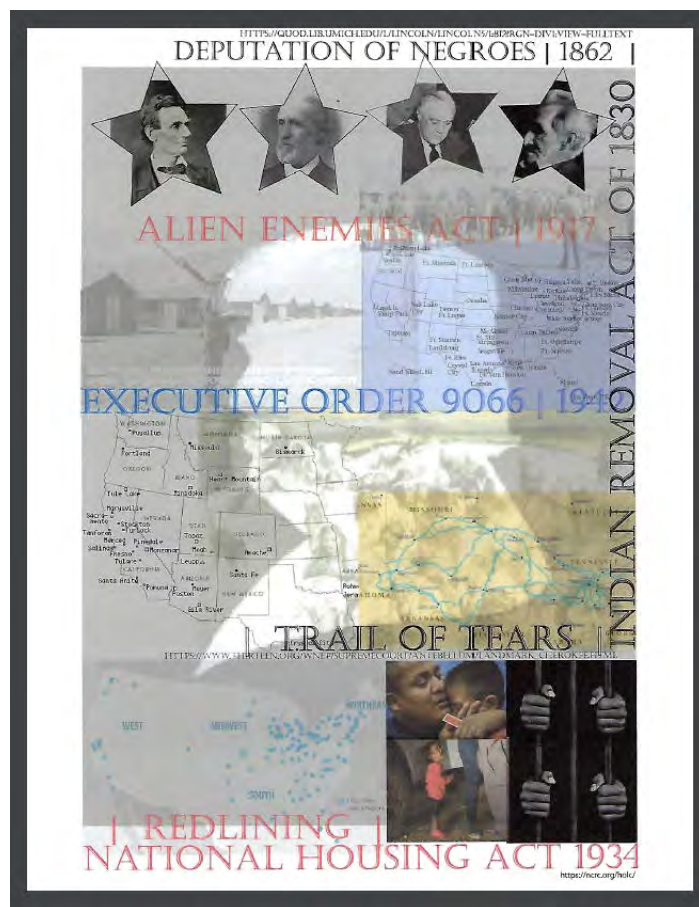
Garcia assists in teaching the Japanese American Landscape Architecture and Ethnic Studies class at Cal Poly Pomona. For one of her JusticeScapes assignments, Garcia identified historical examples of racial politics, laws and capitalism in the U.S. as well as post-colonial examples of racist policies in the U.S. She illustrated how "Race/Caste Has Led to Spaces of Incarceration" in a powerful collage listing the Indian Removal Act of 1830, Trail of Tears, Deputation of Negroes 1862, Alien Enemies Act 1917, Redlining National Housing Act 1934, and Executive Order 9066, 1942.

The collage depicts Presidents Andrew Jackson, Abraham Lincoln, and Franklin Roosevelt, as well as maps of the U.S. showing Trails of Tears and American detention centers and concentration camps, plus photos of War Relocation Authority barracks and hands behind jail bars.

In the center is a silhouetted profile of Donald Trump's head and shoulders. In an even more pointed criticism, Garcia composed a free-verse poem to "Mr. President," juxtaposing "being polite" as a survival tactic with the words of Andrew Jackson from the Indian Removal Act for the assignment titled "Terror as Enforcement, Cruelty as a Means of Control."

Garcia writes that the VJAMM and the Manzanar National Historic Site, on the literal landscape, help us remember "past traumatic events" to build better relationships with each other and our environment ... to work towards social justice."

VJAMM and the Manzanar Committee are proud to recognize these two community activists who are already ensuring that our history is not forgotten.



"Race/Caste and Spaces of Incarceration" by Terumi Tanisha Garcia.

Manzanar Committee Mourns The Loss of Member James To

On May 25, 2021, about one month after the 52nd Annual Manzanar Pilgrimage, the Manzanar Committee lost one of its own, member James (Jim) To, 64.

Always dedicated to students, he joined the Manzanar Committee in the early 2000's, and immediately bolstered the Committee's work with youth through his involvement with on the annual Manzanar At Dusk program. He served as Co-Coordinator of the program from 2008-2010, which he worked to expand, reaching more and more people, young and old, and from various ethnicities, each year.

Due, in part, to his leadership, the program has flourished, reaching audiences up to 550 participants each year.

In fact, it was Jim's vehement advocacy for young people that pushed the Committee to, eventually, strengthen its commitment to young people, beyond the Manzanar At Dusk program. In fact, we now have our Student Awards Program, targeting K-12 students, and Katari: Keeping Japanese American Stories Alive, which focuses on college students. These programs can, in part, be attributed to Jim's advocacy for, and dedication to, young people.

"The teacher in Jim drove him to take on organizing Manzanar At Dusk," said Manzanar Committee Co-Chair Bruce Embrey. "In fact, he really helped jump start the program, and helped it grow into an integral part of our Pilgrimage weekend."

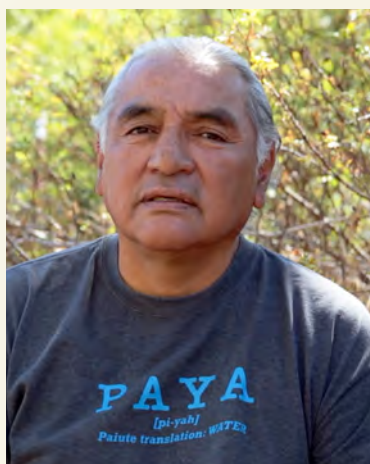


(left to right) Jim To, Gann Matsuda, Dale Minami, Bruce Embrey – 50th Annual Manzanar Pilgrimage.

"He never failed to lecture us on how important it was to make space for young people and students," he added. "He refused, despite our lack of resources and challenges from being a small volunteer group, to cut back on Manzanar At Dusk [in the early 2000's]. Our ongoing commitment to intergenerational organizing and lifting up the work of young people is due, in no small part, to Jim."

Indeed, to say that Jim will be missed deeply is quite the understatement, given the fact that he has left a legacy that will continue to positively impact young people now, and in the future. Today, we honor his work and his memory by dedicating, in part, the 53rd Annual Manzanar Pilgrimage to Jim.

The Legacy of Harry C. Williams



[Originally appeared in the *Inyo Register*, July 3, 2021]

Harry Cline Williams was born on November 13, 1956, in Bishop, CA to John Williams and Velma Cyrus Williams. Harry was the second youngest of eight children. He spent most of his 64 years in Bishop, California.

Harry Williams was a Warrior and known as a Water Protector and friend to many and especially to Mother Earth. Harry dedicated his life to activism and advocating for the land, water, and people. He loved his Paiute Pima heritage and was proud to be Nüümü. Harry valued people from all walks of life and easily made forever friends wherever he went. Harry was always generous with his time and knowledge and never hesitated to teach the young and old what he knew about his people's history and culture. Harry's passion was Paya (water), and he spent most of his life traveling near and far to speak out and advocate for the protection-of and return-of land and water to the Indigenous People in Payahuunadü.

Harry gave his time to causes that he believed in. Throughout his life, he served on many boards, committees, and councils including the Bishop Paiute Tribal Council, Inter-Tribal Council of California, California Indian Manpower Consortium, Bishop Tribal Environmental Protection Agency, Bishop Tribal Scholarship Committee, California Water Resources Control Board Tribal Advisory Committee, Owens Valley Committee and many more.

Harry spent many years working as a Tribal cultural monitor. As a cultural monitor, Harry worked to monitor and observe

field activities during pedestrian archaeological field surveys, cultural resource inventorying, prehistoric archaeological site testing and/or data recovery excavations, and during pre-construction and construction phases of project activities involving ground disturbance in areas identified as sensitive. Harry did this work to protect artifacts, remains and anything else of cultural significance. Harry spent a lot of time training for the cultural monitoring work and attending meetings with various agencies and numerous site visits to Nellis Airforce Base and China Lake Naval Weapons Center.

Harry held a high regard for education and welcomed opportunities to work with colleges and universities learning and sharing his knowledge. In 2012, Harry was the first ever recipient of U.C. Berkeley's American Cultures Community Scholar Award.

Harry had a special connection to the land and some of his favorite things to do was to soak in the local hot springs and sing Paiute songs, fish, hike, find medicinal plants, cruise the dirt roads especially up in the Coyote area and explore nature.

Harry passed away on June 28, 2021, in Bishop, CA after battling a chronic lung condition. At the time of his passing, Harry was surrounded by his family and was sent into the next life with songs, prayers and good medicine. Soon after Harry passed there was thunder, lightning and rain – a tribute to his life.

Harry will forever be missed and loved by his family and friends, and many will be eternally grateful for his tenacity, boldness, energy and beliefs. Harry's legacy will live on.

Used with permission.

In Memoriam

Chizuru (Chiz) Nakaji Boyea

1919 – 2021



While incarcerated at Manzanar, Chiz led the drive to establish a library which she started with the 17 books that she brought with her to camp. She contacted the head librarian of the city of Los Angeles and arranged to have books donated to the Manzanar Library. In the midst of the chaos

of having their lives uprooted, Chiz Nakaji tried to create a sense of normalcy as she nurtured the incarcerated of Manzanar with her love of books and reading.

Picture by Gwen Muranaka, Rafu Shimpo

Bill Nishimura

1920 – 2021

Tule Lake Civil Rights Fighter



On Feb 19, 1942, upon the signing of Executive Order 9066, the FBI took away Bill's father and he was sent to numerous Dept of Justice camps. Bill and the rest of his family were sent to Poston. On the loyalty questionnaire, Bill answered "No" to Question 27 and a qualified "Yes" to Question 28 if they

could return to normal life. He was pressured to change his answers, but he refused and reunited with his father, they were both sent to Tule Lake Segregation Camp. Angry at how he was being treated, he eventually renounced his US citizenship. He and his father were transferred to Crystal City DOJ camp and were not released until 1947. He eventually did regain his citizenship. Bill shared his wartime experiences with the younger generation and was an invaluable resource on Tule Lake history.

(Bill Nishimura carrying Tule Lake banner at 2010 Manzanar Pilgrimage)

Picture by Mario Gershom Reyes, Rafu Shimpo



The Art of Ernie Jane Masako Nishii

The camp artwork by Ernie Jane Masako Nishii was inspired by several pilgrimages to Tule Lake. She felt disquieted as she touched the earth and breathed the air where she was incarcerated as a four year old child. She suffered from post traumatic stress from being separated from her father while he was in the stockade.

It takes time to shape, glaze, fire then compose these compelling images. No words can describe how painful it must have been for her as she worked in her cold garage day and night. Masako was able to do her best work as an artist molding her memories into clay, wood, barbed wire and paper.

Just looking at her artwork one can feel the fear and sadness she experienced as a child all those years ago.



Untitled

Guards and barbed wire were strong memories more than 70 years later for the artist.



Family

The Inouye family, new baby Kyoko huddled in her mother's arms, 1945.



To Protect and to Serve
A four year child remembers the guns facing her.



Guard Tower
The searchlights would follow the artist at night while she ran in her blue nightgown.



Endure
The artist's nightmare included the miserable faces of 120,000 prisoners.



Citizens Caged
Stream of humanity under a barbed wire sky.



Anguish
A deep reflection on the sorrow of lost years.

2022 Banner Carriers

Artistic banners have become a tradition at the Manzanar Pilgrimages. Born out of the mind of Sue Kunitomi Embrey, they represent all 10 of the War Relocation Authority camps as well as other prominent groups.

People have been asked to carry a banner if they have a personal connection and they willingly participate with pride to honor relatives or to identify where they themselves were incarcerated during WWII.

We honor them and the memory of all who were affected by EO 9066 in 1942.

– Colleen Teeny Miyano



I proudly carry this banner in memory of many Japanese Americans. I feel the pain and the pride of my ancestors. We stand tall and proud. I am Japanese American.

– Melany Lucia

AMACHE – 7,318



I am so honored to carry the banner of the Crystal City camp, which was unique as the main prison for Japanese and German Latin Americans. Japanese Latin Americans, denied redress and reparations from the U.S. government, fought a campaign to win redress, which resulted in a bittersweet victory—they received only \$5,000 per person imprisoned, whereas Japanese Americans received \$20,000 per person.

– Richard Katsuda

I carry the banner for Crystal City internment camp in honor of my fellow Japanese Peruvians.

– Chieko Kamisato

CRYSTAL CITY – 4,000



Xenophobes, racists, nativists, and other tyrants beware: we survived, and we remember. Do this to others and you will pay.

– Don Hata

GILA RIVER – 13,348





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.”

– David Fujioka

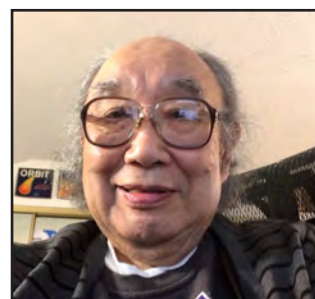
HEART MOUNTAIN – 10,767



Jerome was located in a forest which was new to somebody from Los Angeles.

– Kanji Sahara

JEROME – 8,497



We honor the young men and women who voluntarily left Manzanar to fight for justice at home and abroad, the souls who died in Manzanar and everyone who survived Manzanar and then painstakingly rebuilt their life. The legacies of the Okamura and Matsumoto families who were in Manzanar endure to this day.

– Michael Okamura

MANZANAR – 10,046



Born there, I proudly carry the banner for Camp Minidoka, Idaho to honor the many people there incarcerated, most for whom came from the U.S. Pacific Northwest. They included my late father, Reverend Gikan Nishinaga, my late mother, Masa Nishinaga, the family of Katsumi Fujita, and countless others. Their legacies of faith, compassion, struggle, and perseverance—ala Gassho and Ireito—shall live forever!

– Linden Takuma Nishinaga

MINIDOKA – 9,397





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

– Hatsuko Mary Higuchi

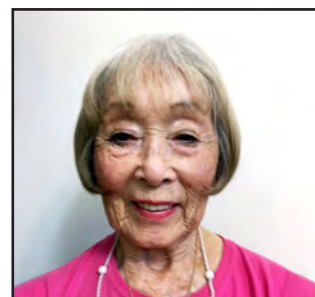
POSTON – 17,814



Our parents, Reverends Giichi and Yukiko Miyano and children endured 3 years imprisonment in Lordsburg, New Mexico and Rohwer, Arkansas. Other inmates were Rose Matsui Ochi, June Aochi Berk, and George Takei who grew up to make positive and significant contributions to further the Nisei cause in the Los Angeles community.

– Ruth Beadles

ROHWER – 8,475



I am honored to be carrying this banner for my parents, James M. Goto, M.D. and Masako Kusayanagi Miura M.D., who were incarcerated first in Manzanar, then in Topaz, Utah. My father was the chief medical officer and coroner in Manzanar from the beginning, until his transfer to Topaz. This transfer was abrupt and ordered by the military.

– Denise M. Goto Kodani, Pharm.D.

I am proud of him for standing up to the military interrogation and refusing to change the autopsy report that the prisoners in the Manzanar riots who were shot were shot from the front, which would have meant that the soldiers shot at the rioters in self defense. Dr. Goto's report as coroner stated they were shot in the back and sides, indicating they were running from the soldiers.

– Hans Goto

TOPAZ – 8,130





My Grandmother was at Tule Lake and two of her siblings renounced their citizenship. The reason why I want to be a banner carrier is the same reason I joined the Manzanar Committee. 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.

– Jason Fujii



TULE LAKE – 18,789



Our goal is to build a meaningful historic cultural monument.

– Kyoko Oda

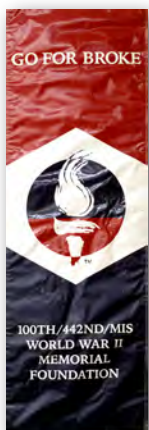


I'm so proud to join my voice with so many others, because we, who are the children of war, remember.

– Sigrid Banzhof Toye



TUNA CANYON – 2,000



I am honored to be asked to represent the 442nd RCT. Although originally denied the right to serve because they were considered “enemy aliens” they distinguished themselves by becoming the most decorated unit in the history of the United States military, for their size & length of service. They fought, died & killed while their families languished in concentration camps, incarcerated by their own country!

– Keith Kawamoto



GO FOR BROKE – 442 RCT, 100th Bn, MIS – 33,000

Acknowledgments

Manzanar Committee

Bruce Embrey, <i>Co-chair</i>	Martha Porter
Jenny Chomori, <i>Co-chair</i>	Kanji Sahara
Vicky Perez, <i>Historian</i>	Pat Sakamoto
Fred Bradford	Wilbur Sato
Kerry Kunitomi Cababa	Ken Tang
Janet Fujii	Darrell Warren
Jason Fujii	Milly Yamada
Glen Kitayama	Wendi Yamashita
Jonathan Lee	Charlene Tonai Din and
Gann Matsuda	Terumi Garcia, <i>Arnold</i>
Colleen Miyano	<i>Maeda Manzanar Pilgrimage</i>
Brian Niiya	<i>Grant Recipient Interns</i>

Special Thanks to:

David Fujioka, *e-Program Design*
Evan Kodani, *Virtual Program*

Manzanar At Dusk Student Organizers

UCLA – Charlene Tonai Din and Yua Watanabe

CPP – Jeremie Javellana and Kaylee Takata

CSULB – Kellie Yada and Kenneth Kwon

CSUF – Megan Matsumoto and Brooke Oto

UCR – Hale Chiba and Christina Ho

UCSD – Ellie Kanda and Eric Nishimoto

Manzanar Staff List 2022

Manzanar National Historic Site

Patrick Taylor,
Acting Superintendent
Isaac Vaughan,
Administrative Officer
Chris Holtslander,
Administrative Assistant

Cultural Resources

Jeff Burton, *Division Chief*
Dave Goto
Roger Myoroku
Max Anderson

Interpretation

Alisa Lynch Broch,
Team Lead
Patricia Biggs
Sarah Bone
Rose Masters
Jenna Horiuchi
Nicholas Dawson

Maintenance

Daron Hayes
Gil Larimore
Steven Storey

Eastern Sierra Interpretive Association

Jeff Gabriel,
Executive Director
Karen Riggs,
Bookstore Manager
Leah Kirk, *Sales Associate*

NPS:

www.nps.gov/manz

ESIA:

www.sierraforever.org

The Manzanar Committee, which has sponsored the Pilgrimage for 53 years, is an all-volunteer organization, incorporated under the laws of the State of California as a 501(c)3 non-profit educational organization. Your generous gift will help us continue to work toward public education awareness.

If you'd like to help continue the legacy, please visit our website at:
www.manzanarcommittee.org and donate to the Manzanar Committee.

Thank you.

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:

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





Heart Mountain sutra stones; gift of Les and Nora Bovee (94.158.1). End pages of the first *Kitaji Bible*, completed by Captain Masuo Kitaji at Poston concentration camp, 1944; courtesy of Kitaji Family/Hoover Institution Library & Archives.

SUTRA AND BIBLE

Faith and the Japanese American World War II Incarceration

On view through November 27, 2022

Eighty years after the signing of Executive Order 9066, **Sutra and Bible: Faith and the Japanese American World War II Incarceration**, explores the lessons of refuge, hope, and compassion that Buddhism and Christianity provided to Japanese Americans behind barbed wire, under martial law, and in war.

Visit janm.org/sutra-and-bible for more information.

This exhibition is co-presented by **JANM** and the **USC Shinso Ito Center for Japanese Religions and Culture** with support from the **U.S. Department of the Interior, National Park Service, Japanese American Confinement Sites Grant Program** and the **Okada Family Foundation**.

Media Sponsor: **RAFU SHIMPO**

Connect with Sutra and Bible:

- Share your experiences using **#SutraAndBible**.
- Follow co-curators **Duncan Ryuken Williams (@DRyukenWilliams)** and **Emily Anderson (@imorikmits)** on Twitter.
- Follow **@jamuseum** and **@USCcjr**.



Congratulations Manzanar Committee on Your 53rd Anniversary!



Florin Manzanar Pilgrimage (Sacramento) Celebrating our 15th year building bridges on a 3 day journey of incarcerated, families, Muslims, youth, educators, and diverse Americans for social justice. Florin JACL - Sacramento Valley & Council on American Islamic Relations (CAIR) – Sacramento Valley
 Facebook: www.facebook.com/florinjacl/ and facebook.com/cairsacramento/ Email: florinjacl@outlook.com
2020 Committee: Oussama Mokkedem, Stan/Christine Umeda, Fumie Shimada, Jennifer Kubo, Josh Kaizuka, Koji Lo, Marielle Tsukamoto, Titus/Donna/Kaitlin Toyama, Brandon Miyasaki, Judy Fukuman, Krista Keplinger, Michelle Huey, Paul Hironaka, Jesse Okutsu, Nick Matsumoto, Gregory Wada, Kayla Umemoto, Twila Tomita, Andy Noguchi

MANZANAR JR. HIGH REUNION, EST. JAN. 17, 2013 and TRIBUTE TO HANK UMEMOTO (1928-2019)



(back row) Hank Umemoto, Bob Miyatake, Jiggs Ikeda, Teddy Yamane, Paul Okamura, Wilbur Sato, Nobe Yato.
(front row) Grace (Araishi) Deguchi, Sumi (Azeka) Funo, Toshya (Akemoto) Ikeda, Alice (Sakuma) Higuchi,
Cherry (Yamada) Uyeda. Reunion co-hosts: Mike Okamura and Marie Masumoto

Congratulations! 53rd Annual Manzanar Pilgrimage



TULE LAKE
PILGRIMAGE



Venice Youth Build (now Westside Youth Academy) maintains the VJAMM 2021

CONGRATULATIONS TO THE MANZANAR COMMITTEE ON THE 53RD ANNUAL MANZANAR PILGRIMAGE

The Venice Japanese American Memorial Monument Committee & the Manzanar Committee are pleased to announce the recipients of the co-sponsored 2nd Annual Arnold Maeda Manzanar Pilgrimage Grant for 2022:



Terumi Tanisha Garcia
Cal Poly Pomona



Charlene Tonai Din
UCLA

For more information about the grant, please visit
www.venicejamm.org

Only the Oaks Remain

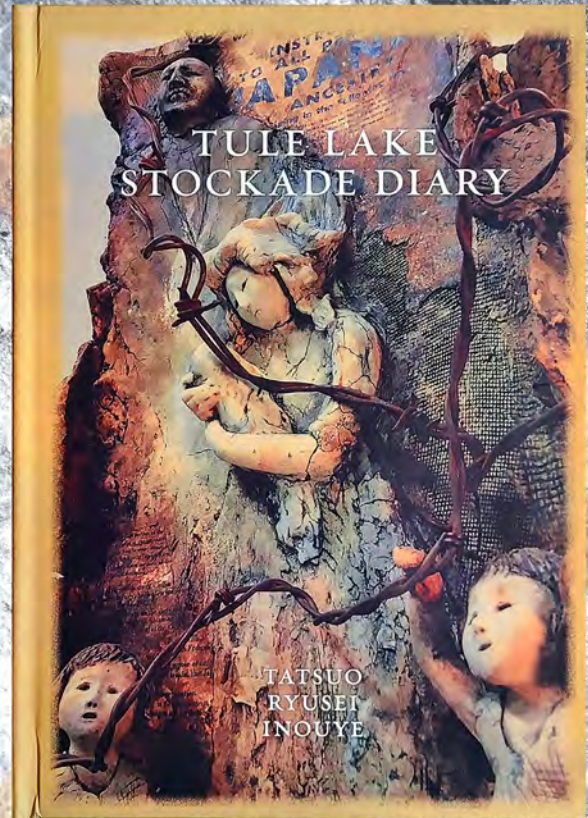
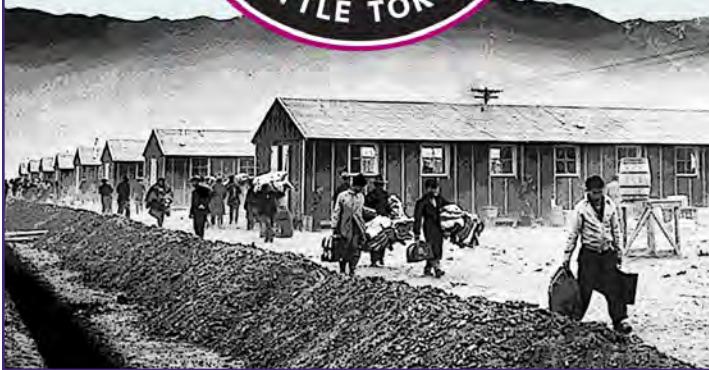
TUNA CANYON DETENTION STATION MEMORIAL

Thank you for your support

TUNACANYON.ORG

1941 - 1943
TUNA CANYON
DETENTION STATION

Learn from the Past for the Challenges of Today!
Let's continue to work together!



WWW.TULELAKESTOCKADEDIARY.COM



Dow Villa Motel

310 South Main Street
Lone Pine, California 93545
(760) 876-5521

USA (800) 824-9317

Fax: (760) 876-5643

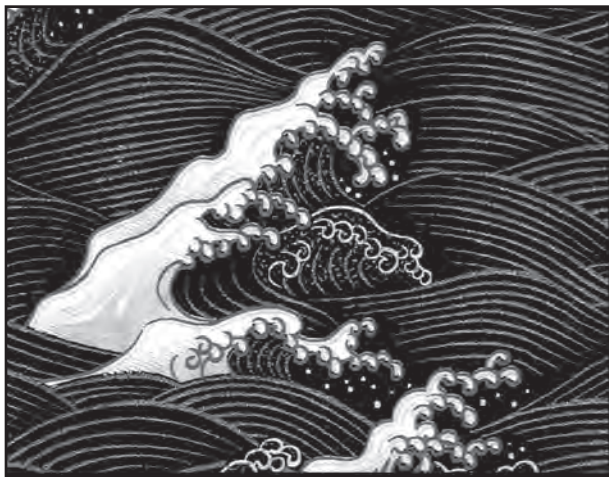
Email: email@dowvillamotel.com

www.dowvillamotel.com



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





Congratulations
MANZANAR COMMITTEE
 53 Years of Fighting for Justice



Nikkei for Civil Rights & Redress

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

Sushi Island
 Dine in / Take out
 Western Plaza
 18539 S. WESTERN AVE.
 GARDENA, CA 90248 TEL: (310) 327-1644



Sharon Nakagawa

KIKU
 FLORIST & GIFTS

kikufloristandgifts.com
kikuflorist.com
 1-310-327-3034

16511 S. Western Ave., Gardena, CA 90247

*Belmont High School
 Alumni Association*



**Sentinels remember
 EO 9066**

