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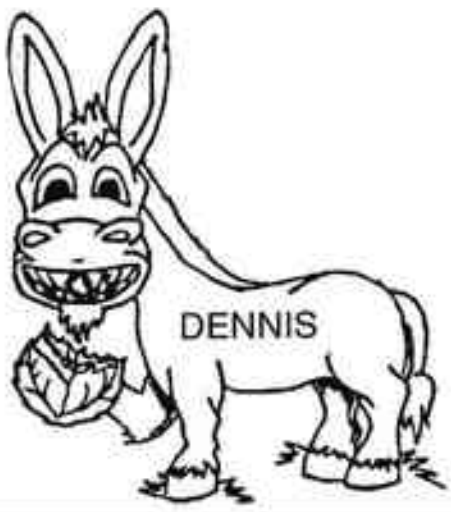
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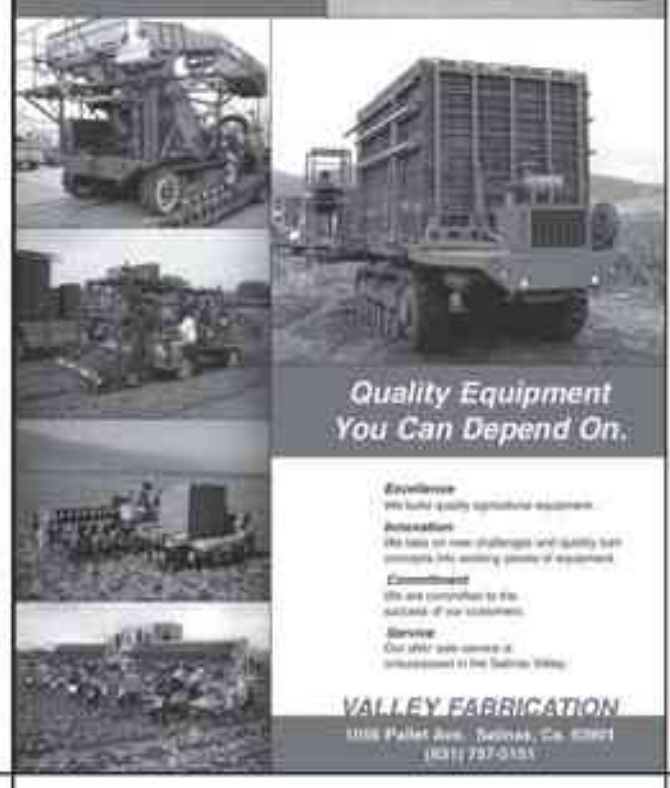
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Founded in 1929, JACL is the nation's oldest and largest Asian American civil and human rights organization with a 25,000 membership base. JACL has 112 chapters nationwide, four regional offices, a Washington, D.C., office and a national headquarters in San Francisco. JACL's mission is to secure and uphold the human and civil rights of Japanese Americans and all Americans while preserving our cultural heritage and values.

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'THE CAMPS'

Coverage of the World War II American concentration camps is nothing new for the *Pacific Citizen*. But something we have not done here in recent years is to provide a comprehensive single issue on the topic.

So this year we bring you "The Camps: Liberty Lost to Community Empowerment" as the theme for our annual Holiday Issue. This is far from a complete listing of the World War II camps and assembly centers but we have done our best to give you a general overview of this important topic.

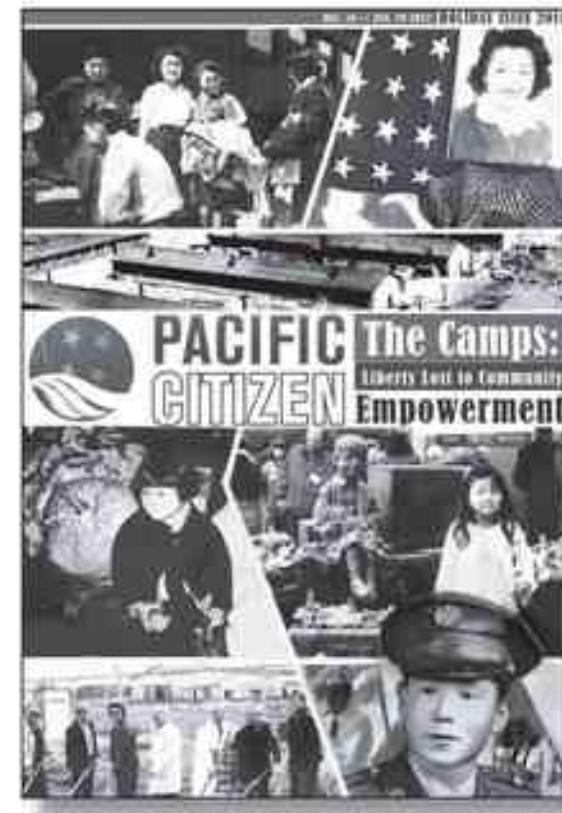
As famed director Steven Okazaki says in his interview for our Heart Mountain coverage: "... the camps are a huge part of who we are. Whether we admit it or not, it's part of us."

Our coverage includes stories from our archives as this historic moment in the Japanese American community was unfolding. We've also included recent stories from the various camps and assembly centers to show how the community has taken this ugly part of our history and turned it into a learning moment with annual pilgrimages. These annual events have become an important way of educating not only our future generations but the mainstream community that the camps should never happen again.

As always, I want to thank all of the JACL chapters who year after year solicit our generous advertisers. Please take a look at our pages and support our advertisers. We know that this is a difficult task each year but we hope that the commissions earned will help the chapters continue to do their important programs such as their youth scholarships.

I would also like to personally thank the *Pacific Citizen* staff who work tirelessly, and seemingly endlessly, to put this issue together. Thanks to: Lynda Lin, Eva Lau-Ting, Staci Hisayasu and Nalea J. Ko.

Caroline Aoyagi-Stom
Executive Editor



This year's cover was designed by Mario Samonte

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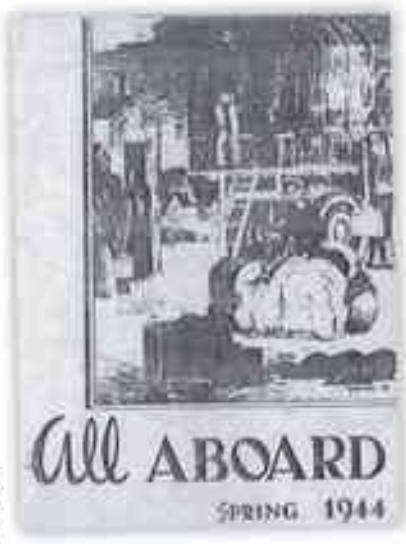
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TOPAZ THEN



Many Japanese American children were among the victims caught up in wartime hysteria.

CHILDREN AT TOPAZ CAMP WRITE POIGNANT STORY OF EVACUATION



EDITOR'S NOTE: Of all the accounts of the WWII Japanese American experience, the most heartbreaking are from the children. These excerpts, originally published in the *Pacific Citizen* on April 8, 1944, were taken from *All Aboard*, a Topaz publication written and illustrated by its residents.

Here is *the* story of evacuation.

It was written by children, by 12-year-olds in the 7th grade at Topaz.

They speak the language of childhood, a language that is clear and artless, but also poignant and extraordinarily effective. For them the evacuation is not a matter of legal conjecture or sociological significance. For them it is a story of the child heart.

The Day the War Started

My father said it would be nice to go for a little ride around San Francisco. Just as he entered the car we heard the telephone ringing and my father ran out and opened the door.

He didn't come out for about 10 minutes or so, so my mother went into the house to see what was keeping my father. My mother didn't return so I put on the radio and was listening with all my might. He started to say something and said Japan had attacked Pearl Harbor. I ran into the house to tell my folks. My father said my uncle told him the war had been declared between Japan and America. I couldn't go for the ride.

At School the Next Day

Well, when we reached our school the boys and girls who were not Japanese called us names and stared at us but we were glad for the teachers because they were very kind to us. They told the boys and girls not to call us names but be friendly like other times we used to play together and used to have lots of fun. When recess came the boys and girls were quiet but still they were staring at us and they started to giggle over nothing at all. Some of the boys and girls started to laugh and start whispering, so we felt funny then. When the school was over we just ran home because the boys and girls were talking about us.

That morning, the teacher started to talk about this terrible war. She wasn't talking anything bad about us, but still, I felt a little funny inside. I felt that everybody was staring at me, and I wondered what everybody thought about us. Somehow I felt out of place. After school that day, mostly all of the Japanese American kids happened to get together.

One of the kids popped up and said, "Say, how did you kids feel when the teacher started to talk about war?"

"Funny!" we all agreed.

We had a little talk about it a little bit and before I knew it, the subject was changed and we were talking about something else.

The Next Few Months

Today when I woke up the first thing I did was to look out of the window and I saw a lot of Army men

watching the stores. That day I was scared to go to school because I was Japanese but I went anyway because my mother said not to be scared. When I got there it seemed as though nothing had happened. So after the first day of school I was never afraid again. When I came home to eat that afternoon I talked to my brother and he said he is going to leave for his Army camp this afternoon. I said "goodbye" because I knew he would be gone by the time I came home at 3:30 from school.

When there came news of many Japanese taken by the FBI, my father had my mother pack his clothes so that he would be ready to go if they came for him. That was the dullest day I've ever seen. We all sat by the fire stove and just sat there. Every time we heard a car we would jump up. Each time we thought they had come for my father. And soon the days went by and nothing much was heard of it. It sure was a relief for everyone in my family.

Then one Saturday morning there was a knock at the door. To my surprise there stood a policeman. I led him into the house trembling a little. Soon I forgot my fears for he joked with us and had lots of fun. He asked my father if he had any guns. Now my father had an old gun someone had given to him, so he showed it to the policeman. The policeman told my father that if my brother were old enough he could have it, but since he wasn't the policeman decided to take it. My father didn't want the gun for he never used it for anything so he let the policeman have it gladly. I thought he had come for my father and I was glad!



PHOTO: FRANCIS STEWART/LIBRARY OF CONGRESS



For the children of the internment, the forced evacuation was 'not a matter of legal conjecture or sociological significance.' Many tried to make the most of life behind barbed wire with baseball *(top)* and nursery school *(left)*.

PHOTO (LEFT): DEMAS

Evacuation

My cousin's dog was a big collie. He knew something was wrong because my cousins said we would be back soon. He said we are going shopping but, somehow he knew it was not so and he also knew that he wanted to go with us. He suspected because we were carrying out suitcases with us.

When we were going down our garden the dog followed us. I told him to go home. He just sat and howled and cried. My cousins and I got mad at him but we love him almost as if he were a human being. He seemed to be one that day because he seemed to understand what we were saying to him. I got down to the sidewalk (I was the last one) and looked back and I could see him but he was still following me. His name is Spruce.

'When we were going down our garden the dog followed us. I told him to go home. He just sat and howled and cried.'



The lady that rented our house said she would take good care of him. When we drove away from the front of the house he was sitting inside the fence looking out.

Tanforan

The soldiers that guarded Tanforan were all very nice. They would joke around with us. Once when we were playing baseball he would watch from his watching tower he said, "Come on make a homer!"

At breakfast we didn't form a line but at lunch, oh, what a line and one day a lady came and took a picture of us, but all the people would turn their backs and every mother had a big dishpan or bag. The lady who was taking the picture laughed because all the mothers had dishpans or bags but it wasn't funny to us because we had to put our dishes in them or else the dish would get germs on them.

We have roll call about 6:30 every day. I'm at the rec hall every day before roll call we play basketball or swing on the bars.

When the siren rings I get so scared that sometimes I scream so some people get scared of me instead of the siren. We run home and wait about five minutes then the inspector comes to check that we are all home. If we are not home he checks us absent. I hate roll call because it scares you too much.

Topaz

On Sept. 23 we reached Topaz and the exciting trip made me wonder who found this desert and why they put us in a place like this to live but I heard it is a good state to live in for the duration of this long war.

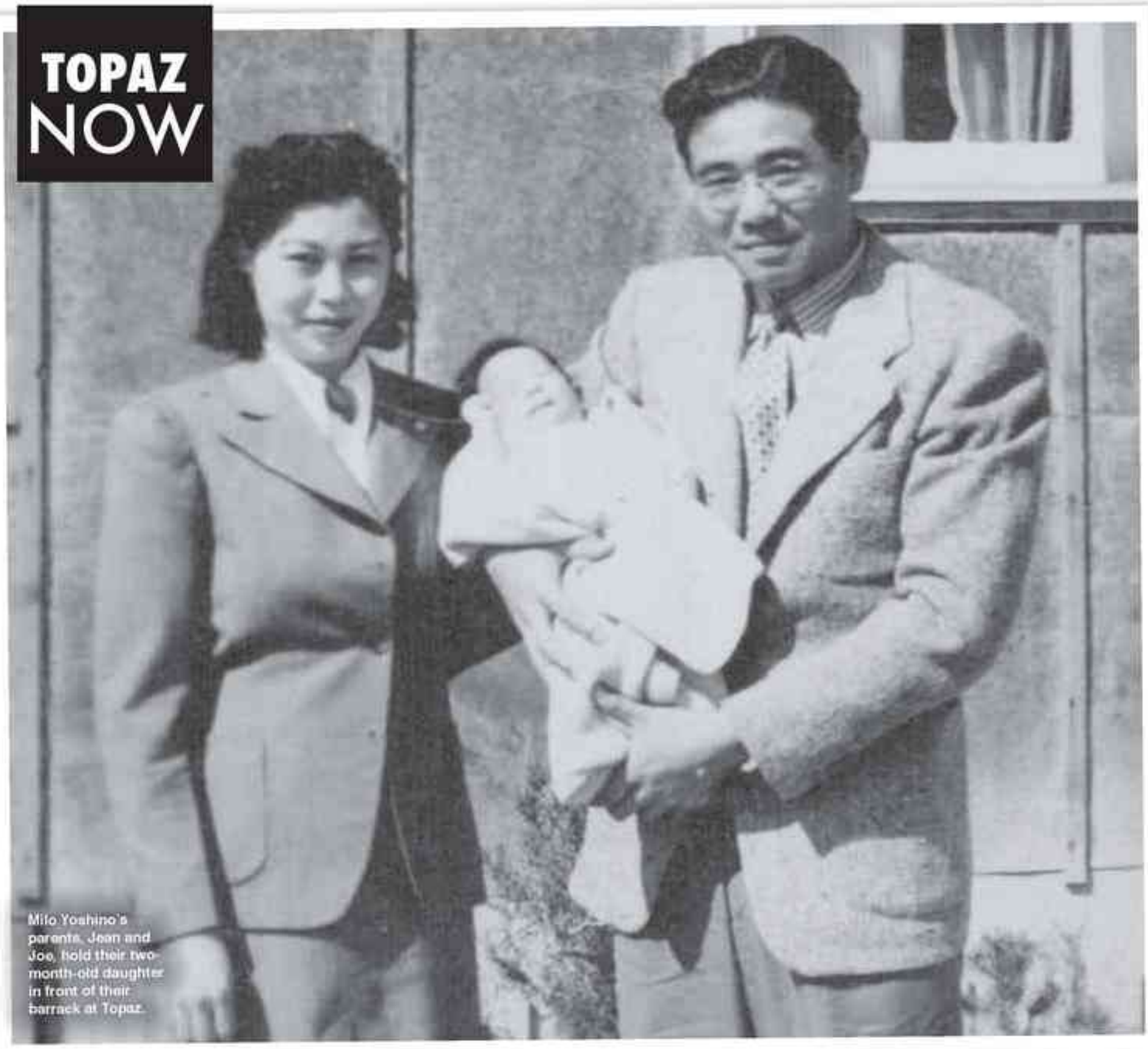
All my friends think it will last two years more but I hope this war will end very soon so I can go back to San Francisco and get the education more better.

I do wish this war would end as soon as possible because I do not like war and I know that everybody does not like war. This war is a terrible crime and if this crime does not end, this is going to be a terrible world.

I sometimes wonder how the garden in our home in San Francisco is coming along. Whether the plants withered and died and if weeds cover the garden or if the house was torn down and the sign that says, "Real Estate — call so and so on so and so street to buy this place" covers the front.

I wonder which is better — dying from lack of care or blooming among the weeds every year. Maybe someone moved into the house, although it isn't very likely, and tended the garden with care and planted a victory garden among the flowers. That would be splendid and I hope that will happen. It would be better than the other things I have mentioned. ※

TOPAZ NOW



Milo Yoshino's parents, Jean and Joe, hold their two-month-old daughter in front of their barrack at Topaz.

DON'T YOU KNOW THAT THEY ARE STILL HERE?

The ghosts of Topaz became real after a 2008 visit to the 'miserable dusty place' my dad once called home.

By Milo Yoshino

A fourth grade class visited the Topaz Internment (Concentration) Camp last year.

Two boys were running around, jumping, laughing and yelling. One of their classmates, a 10-year-old girl, told them in a soft voice — almost a whisper, "Don't do that, don't you know that they are still here?"

Four years ago I would not have understood what that 10-year-old was saying, what she was sensing, what she was feeling.



PHOTO: DOROTHEA LANGE/LIBRARY OF CONGRESS

Most Topaz internees lived in the central residential area located west of Delta, Utah. During WWII, famed photographers like Dorothea Lange took portraits of internees.



Jean *(in glasses, second from right)* stands next to Joe *(in straw hat and dark sweater)* in a line for the Tanforan Assembly Center.

In 1942, my father and mother were, in my father's words, "invited by the U.S. Army to stay temporarily at their newly acquired living quarters, the Tanforan Race Horse facility." My father wrote, "Six months later they were moved by train to a miserable dusty place" now known as the Topaz Internment (Concentration) Camp.

However, I was not born in Topaz nor was my wife, Reiko. Topaz was a place my mother never talked about and my father, rarely. I knew some people had taken pilgrimages to Topaz. But not I. Why should I? Topaz doesn't even really exist anymore. A two-hour drive from Salt Lake City or an eight hour drive from Reno on U.S. Highway 50 known as the loneliest road in America. You have got to be kidding.

However, with the 2008 National JACL Convention in Salt Lake City, the opportunity to visit Topaz came up. With a late flight out after the convention and a chance meeting with a Delta, Utah resident, Jane Beckwith, we rented a car and found our way to Delta.

We met Jane at her house and discovered that her father and grandfather owned the newspaper in Delta and printed the newspapers and high school yearbooks for Topaz. Reiko had never seen a picture of her father as a kid and flipped though yearbooks until she found a picture of her father, Yoshio Matsunami, with a fancy pompadour hairstyle as a member of the last Topaz High School graduating class. And I found the birth announcement for my sister, Diana, in the *Topaz Times*.

Although it was Sunday, Jane opened a small building in Delta that serves as the temporary Topaz Museum. It is a former Topaz recreation hall filled with camp photos, artwork and artifacts. I was surprised to see what looked like a sword. Jane told me it was fashioned from an old car spring.

As we drove to the Topaz site, Jane pointed out buildings that were former Topaz barracks that are still being used as homes in Delta and Abraham. We parked at the edge of the 626 acres the Topaz Museum has acquired and started walking across the camp.

Lots of little seashells were still scattered in the sand. Hey, that little cigar box of seashell animals and people that somehow survived all the moves from Topaz to Walnut Creek take on a new meaning. They are more than just clutter. Jane guided us across the site picking up artifacts and challenging us to identify them. Hmm, that really does look like part of the bottom of an old Ponds jar. Never mind if you've never heard of Ponds.

Then carefully placing them back in the same fine sand that blew through the tarpaper barracks almost 70 years ago. The buildings are long gone with only the gravel paths giving you a sense of where things once were.

'I closed my eyes, opened my ears and listened for the past.'

— MILO YOSHINO
about discovering his parents' bed frame lying in the dust at Topaz.

It was mid-day in mid-July and it was hot and dry. Was it this bad when the camp began to fill in September 1942?

Jane led us up one gravel path and down another past the ghost mess halls, baths and laundries, recreation halls, garbage dumps and even the camp hospital. Where does she get that energy? Doesn't she realize that it's hot? Finally she stopped and told me in a soft voice — almost a whisper — that I was standing at the doorway to what was once my mother and father's apartment, Block 9-11-F.

Those who know me will tell you that I am not often speechless, but she got me … I just stood there. Then Jane pointed to the remnants of a steel bed frame lying in the dust and said, "And that probably was their bed." I reached up and felt the hair on the back of my neck beginning to stand up. I closed my eyes, opened my ears and listened for the past. Now I understood what that 10-year-old girl was telling her classmates.

Jane, the retired English teacher, had me hooked. And just as she has done to others, she enlisted me to help the Topaz Museum Board find the funds to build a permanent site to preserve and display all of the collected artifacts and camp art and to tell the Topaz stories to future generations.

If you have not visited an internment (concentration) camp for a while or perhaps have never visited one, I encourage you to go, listen and see if something is still there for you. ❋

Milo Yoshino is a Silicon Valley JACL member.

TOPAZ PRESERVATION

The Topaz Museum Board has developed new architectural plans to build a museum in Delta, Utah 16 miles from the original Topaz campsite.

Designed by Oakland architect Alan Kawasaki, the 8,000-square-foot building will house exhibit and curatorial space for the museum's collection of artifacts donated by former Topaz internees.

The board currently displays a restored recreation hall, and owns 70 original pieces of artwork done at camp by artists like Chiura Obata and Miné Okubo. Other items on display include a collection of handmade wooden furniture, jewelry made from sea shells left from the prehistoric Bonneville Lake, carved wooden birds, along with items found at the campsite such as dishware, toys, and other fragments of everyday life. A portion of the artwork will travel to San Leandro and San Francisco in 2012.

Of the 640 acres of the original camp, the board has purchased 626 acres in order to preserve the site which still has the original barbed wire fence and concrete foundations of the mess halls, latrines and guard towers.

In addition to the artifacts, the museum has over 300 photographs from Eleanor Sekerak, who was a beloved teacher in Topaz, and David Tatsuno's 8-millimeter color home movies shot in Topaz.

By partnering with the University of Utah and Utah State University, the board has digitized the entire set of the *Topaz Times* weekly newspaper, the literary magazine *Trek*, and Topaz High School's yearbooks.

The new museum will also serve as an educational center for teaching about the internment. Every year hundreds of students from grammar school through college make field trips to the site. They will have a permanent place to learn about what over 11,000 Japanese Americans from the San Francisco Bay area had to endure during their years of imprisonment.

Donations supporting the museum's efforts can be sent to:
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— RICK OKABE,
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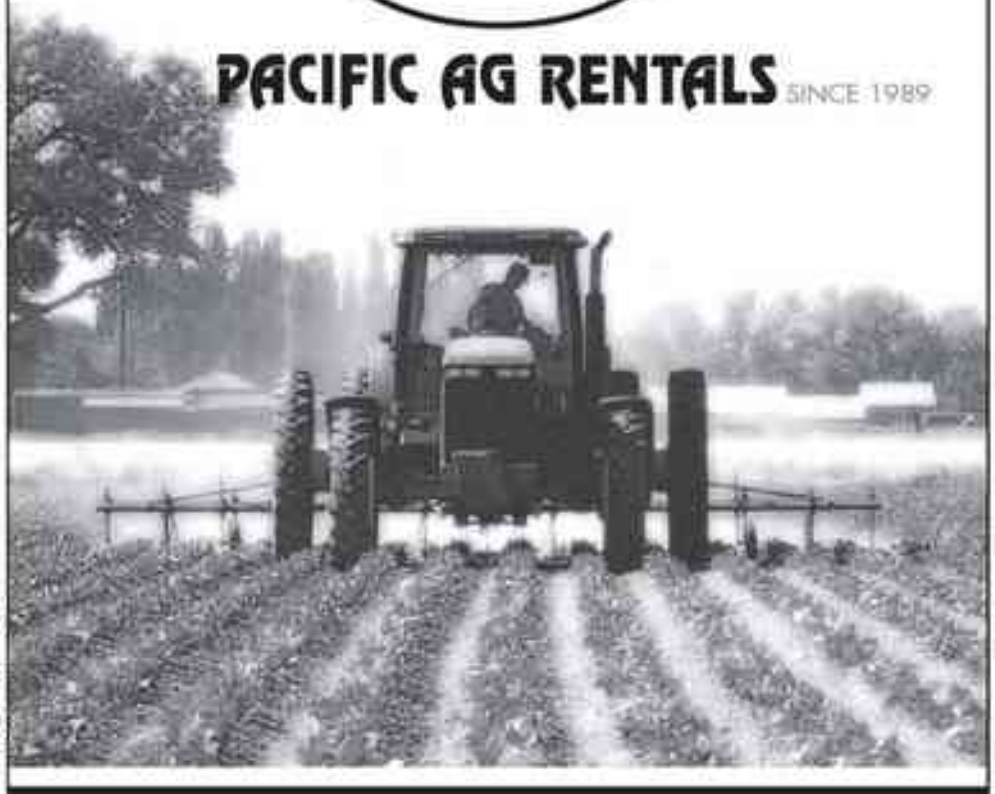
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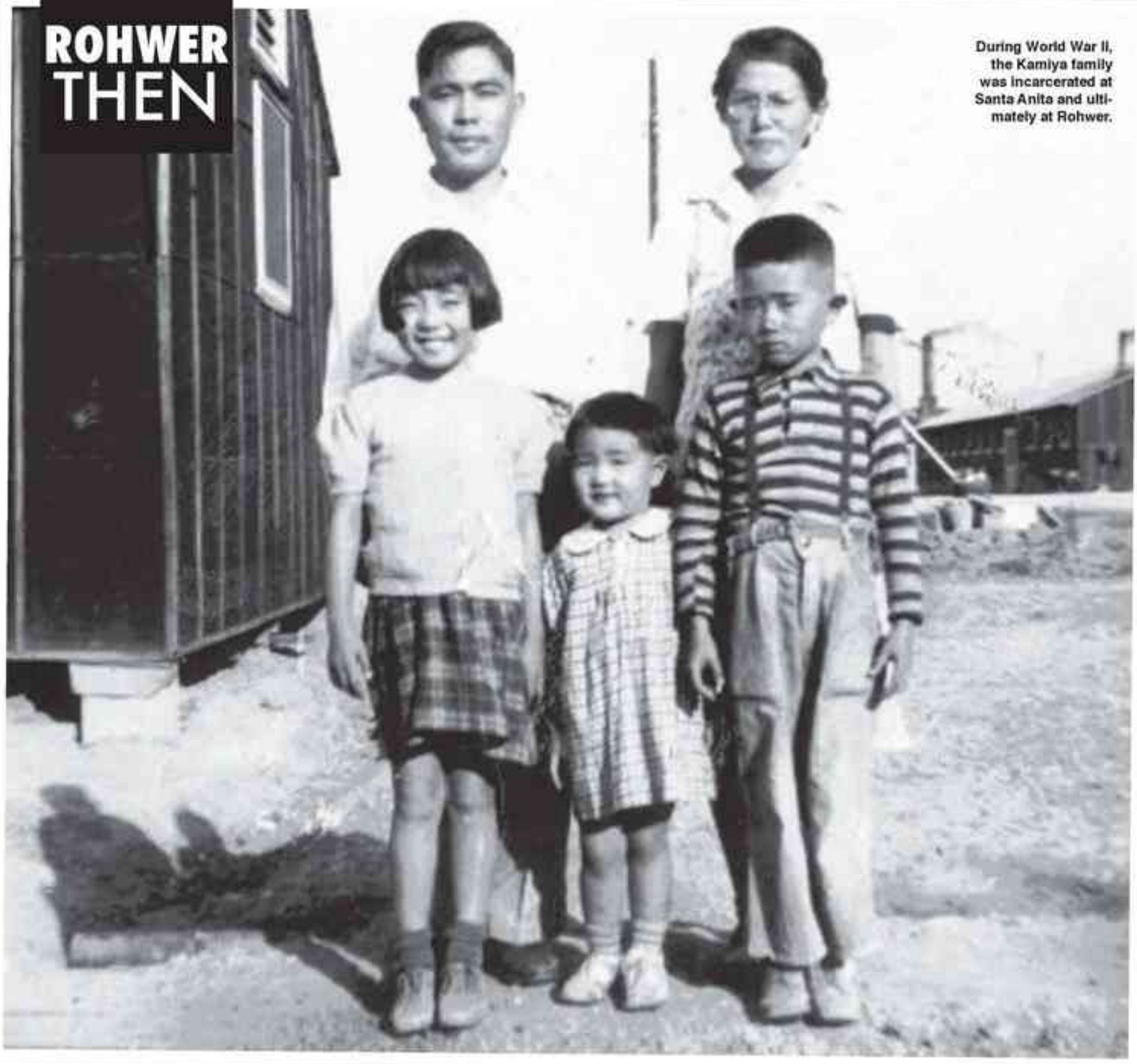
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ROHWER THEN



During World War II, the Kamiya family was incarcerated at Santa Anita and ultimately at Rohwer.

ROHWER REVISITED

EDITOR'S NOTE: Instead of planning his sixth birthday, Eiichi Kamiya and his family were taken to an Arkansas incarceration camp for Japanese Americans. Years later, he returned with his family. His account was originally published in the Dec. 21, 1979, issue of the *Pacific Citizen*.



In 1979, Kamiya took his wife and kids to the Arkansas site of the former internment camp.

By Eiichi Kamiya

On April 5, 1942, when I should have been planning for my sixth birthday on the following day, my family joined many of our Long Beach, Calif., neighbors of Japanese descent for that early morning journey to the Santa Anita Racetrack, with only as much as we could carry. My memories of that April to September, living in a horse stall and sleeping on straw mattresses in the Santa Anita Assembly Center, are few and fragmentary at best.

In September, we were taken on a long train trip to a strange new place called Jerome, Arkansas. I have even fewer memories of our four month stay in the Jerome camp, which was later to become a German POW camp. In January of 1943, we made a short move up the road to settle into a camp at Rohwer, Arkansas.

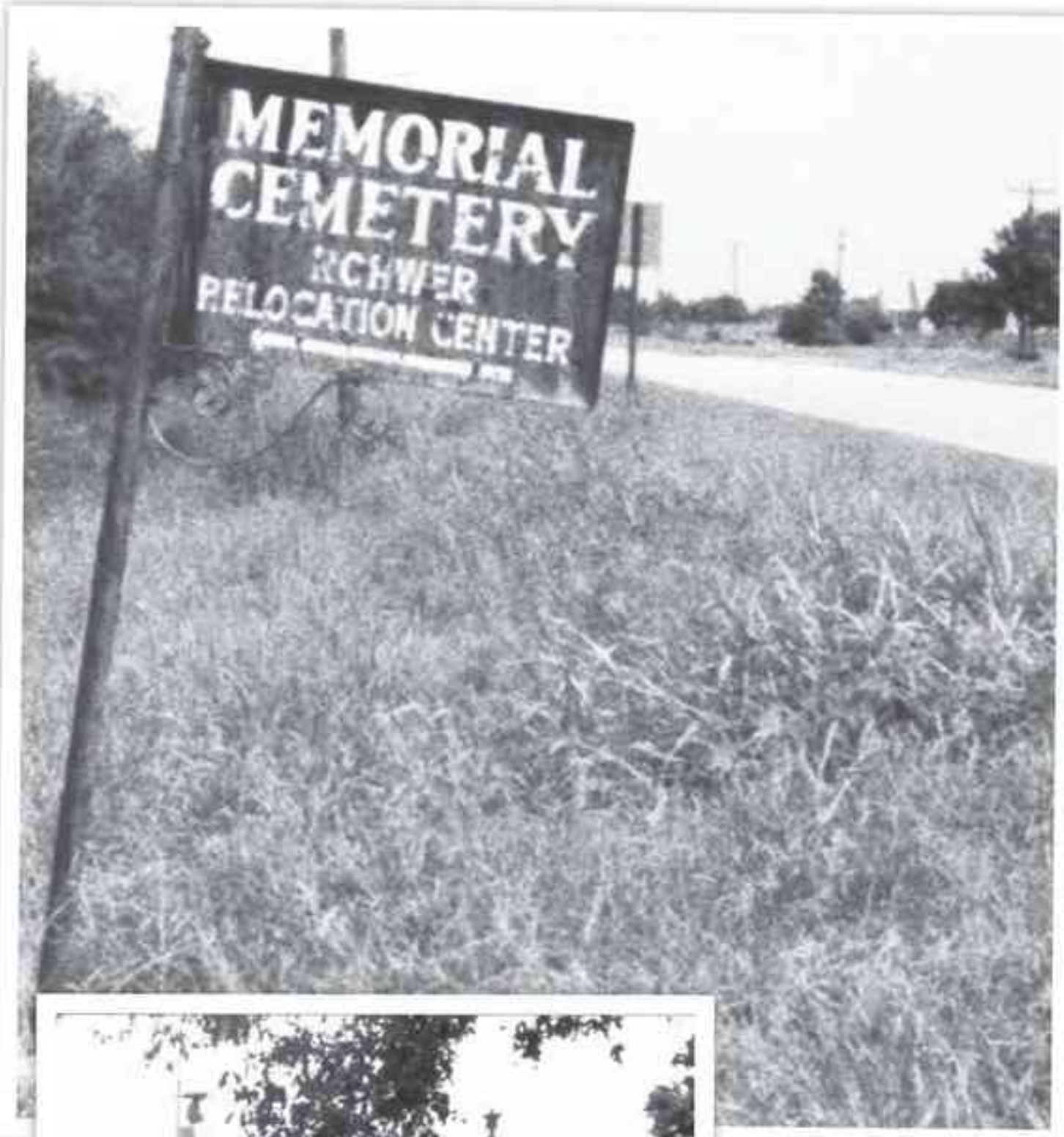
I had last seen the "Rohwer Relocation Center" in July of 1945 at age nine. I have many memories of camp life in Rohwer, but most prominent are the adventures of bayou fishing with bamboo poles and rabbit hunting with homemade slingshots.

In late August of this year, after 34 years of trying to sort out the true recollections from those implanted by my parents in the interim, I took my wife and kids (8 and 11 years old) on a Gulf Coast vacation from Orlando, Florida through New Orleans, Louisiana to Dallas, Texas, which would include a side trip to Rohwer.

To the uninitiated, Rohwer is about 40 miles north of the Louisiana border and about 7 miles from both the Mississippi and Arkansas Rivers. We used to say that it was far enough south to catch Gulf Coast hurricanes, far enough north to catch Midwestern tornadoes, close enough to the rivers to be inundated by Mississippi Valley floods, and lush enough to be the haven for every creepy, crawly creature and pesky insect in the world. It seemed to rain all spring, be stifling in summer, have those sand flinging winds in autumn, and have the audacity to snow in winter.

After obtaining a map detailed enough to show Rohwer, we arrived in the location driving slowly since the town of Rohwer was and still is quite small. The sign to the "Rohwer Relocation Center Memorial Cemetery", though somewhat weathered, was prominent enough to lead us off Arkansas State Highway 1, across the railroad tracks and down a gravel drive to the cemetery, which had been on the southernmost boundary of the camp, as I had remembered it. I recognized it from the pictures I had seen. The site was surprisingly well manicured, thanks to a "Green Thumb Project" of several local retired folks, I was told.

The view north from the cemetery should have been a panorama of row upon row of lath and tarpaper barracks, but instead was now only row upon row of soybeans, cotton and rice. The only familiar landmark on the horizon was the tall brick smokestack that stood behind the camp hospital on the northern boundary of the camp.





During his 1979 visit to Rohwer, Kamiya snapped these photos of the Rohwer cemetery and its road sign. He observed, "The view north from the cemetery should have been a panorama of row upon row of lath and tarpaper barracks, but instead was now only row upon row of soybeans, cotton and rice."

In addition to more soybeans, cotton and rice, we found Delta High School on the old hospital site and Kelso Baptist Church, surrounded by a dozen or two homes, where the administration buildings and Blocks 41 and 42 must have been. I had somehow hoped to find some remnants of my old Block 38.

Somewhat disappointed, we were leaving the area as the church service ended and people began to exit the church. Thinking that the pastor might possibly know of some local old-timers that could provide us some camp history, we approached the church. At the entrance we met several women who were leaving but asked if they could be of assistance.

'I have many memories of camp life ... but most prominent are the adventures of bayou fishing with bamboo poles and rabbit hunting with homemade slingshots.'

Telling my story, one of the ladies said her husband had been an Army guard at the camp. They had married at the time and lived within several blocks of the camp entrance since. A second lady said her husband lived right across from the main gate of the camp during the war and went to high school on the current site. Since their marriage, they have remained on the family homestead, still right across from the old main gate.

We first visited the Risner home, and Stan told of how during the war he returned from overseas and was given a platoon to guard the entire Rohwer camp that up until then had been guarded by a battalion. Audrey told of how they envied the camp's utilities. The local area outside the camp did not get a water or sewage system until they took over the old camp systems in 1946. They did not have electricity until 1947.

I told them of how we crawled under the barbed wire fences to go bayou fishing. We walked about 200 yards behind their house to find my old bayou (they call it "Boggy Bayou"), the remnants of the old wooden bridge that I remembered, and the old swimming hole. The bayou was only half as wide as I had

See ROHWER Page 16

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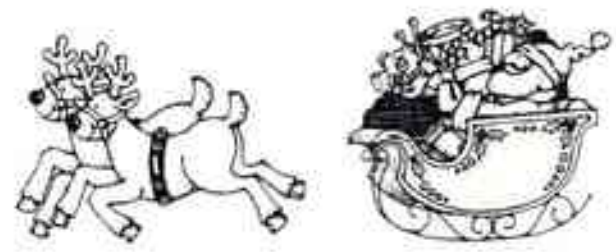


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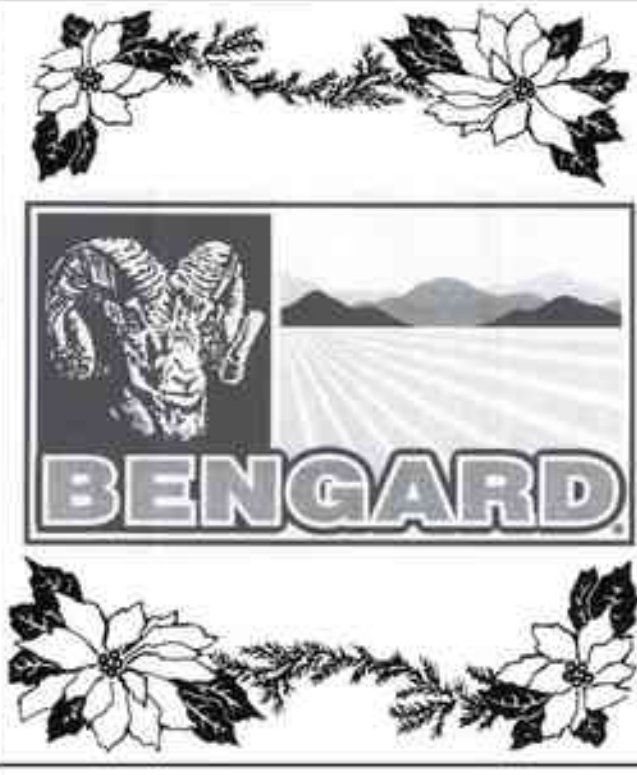
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School-age children at Rohwer used to crawl under the barbed wire fences to go fishing in the bayou.

ROHWER

CONTINUED FROM PAGE 13

remembered it.

The Dunnahoes joined us shortly, and Jake told of watching the railcars being unloaded of goods that were only limitedly available with food coupons on the outside. Wilma told of being awed that the roads in camp were paved, when all roads outside of McGehee (15 miles away) were either gravel or dirt.

When the Japanese were allowed to farm some local acreage, Audrey told of how she and other teenagers would sneak down to the farm to steal watermelons. Jake said that the local farmers had never seen crops irrigated like that before and were amazed at the size of cabbage and mustard that were grown. Audrey's mother, who had been listening to the conversation, offered me some mustard seeds to take home, from plants she had propagated from those originally grown by the Japanese.

Audrey Risner put us in touch with Judge and Mrs. Jim Merrit of McGehee, who were members of the Desha County Historical Society. The society had recently sponsored a study and paper on the relocation centers, and specifically Rohwer. We drove into McGehee, met the Merrits, and purchased copies of the paper. For anyone wishing to do research on this topic, the Merrits told us all of the background material collected for their pamphlet was placed in the McGehee library.

We returned to Rohwer to visit the Dunnahoe home. Jake had offered to give us a tour of the campsite in a four-wheel drive pick up truck. The narration on the tour told of how the camp was originally (condemned and acquired) from local farmers. After the camp was closed in 1946, the previous owners were given the first opportunity to repurchase the land. The barracks were sold, most cut into thirds, and can be found all over the county used for homes, sheds, etc. We saw quite a few. The land was cleared as much as economically feasible and replanted. The hospital area was sold to the local school district and a high school built. Those who remember the majestic camp auditorium/gymnasium will be glad to hear that it remained in use by the high school as a gym and classrooms for about 15 years, at which time it was destroyed by fire. Wilma remembers being continually distracted from her studies by the beautiful murals wondering about the people who painted them.



The hospital buildings served the school as kitchen and lunchroom for many years. Today only one wing remains, scarred by the years but still recognizable. The motor pool building still performs the same function but now for a farmer.

Driving across the fields, I noted occasional areas of weeds protruding from amongst the crops. Jake said these were concrete slabs that were too expensive to move, so the farmers just bypassed them. Recalling that the barracks were on foundations but the mess halls and bathrooms were on concrete slabs, it was now easy to sight along the patches of weeds to get the alignment of the blocks.

Rounding a clump of trees I saw a small block wall structure. I was told that this was the pump house over the well that serves the local water system. Block 38 had a pump house on its westernmost boundary and surely this must be the same well. The present gravel, north-south road then must be the same road, which bounded Block 38 on the east. The location of the clumps of weeds in line with the pump house was where our old mess hall and bathrooms stood.

Now I could locate where Barrack 11 stood and where Unit A must have been. Standing on that spot amongst the soybeans and with my shoes deep in Rohwer mud, I had my picture taken with arms outstretched. I had revisited Rohwer. I had found my camp home at 38-11-A. I had rediscovered my bayou and relived some of the adventures of my youth. I met some warm and generous people who shared with me what the camp looked like from the other side of the barbed wire. Now my children can understand the stories I had told of Rohwer. ❋

See ROHWER NOW
Page 112

UPDATE
EIICHI KAMIYA



Eiichi Kamiya was born in Long Beach Calif. on April 6, 1936.

His father was a principal of a Japanese language school on Signal Hill.

Kamiya spoke no English until he started kindergarten in Long Beach.

The Kamiya family left for Santa Anita Assembly Center on April 5, 1941, where they stayed for a few months before moving on to Jerome and finally to Rohwer. They left Rohwer in July 1945.

Kamiya graduated from Gardena High School in 1954 and went off to the University of California, Los Angeles, where in 1958 he graduated with a bachelor's degree in engineering and master's degree in engineering in 1966.

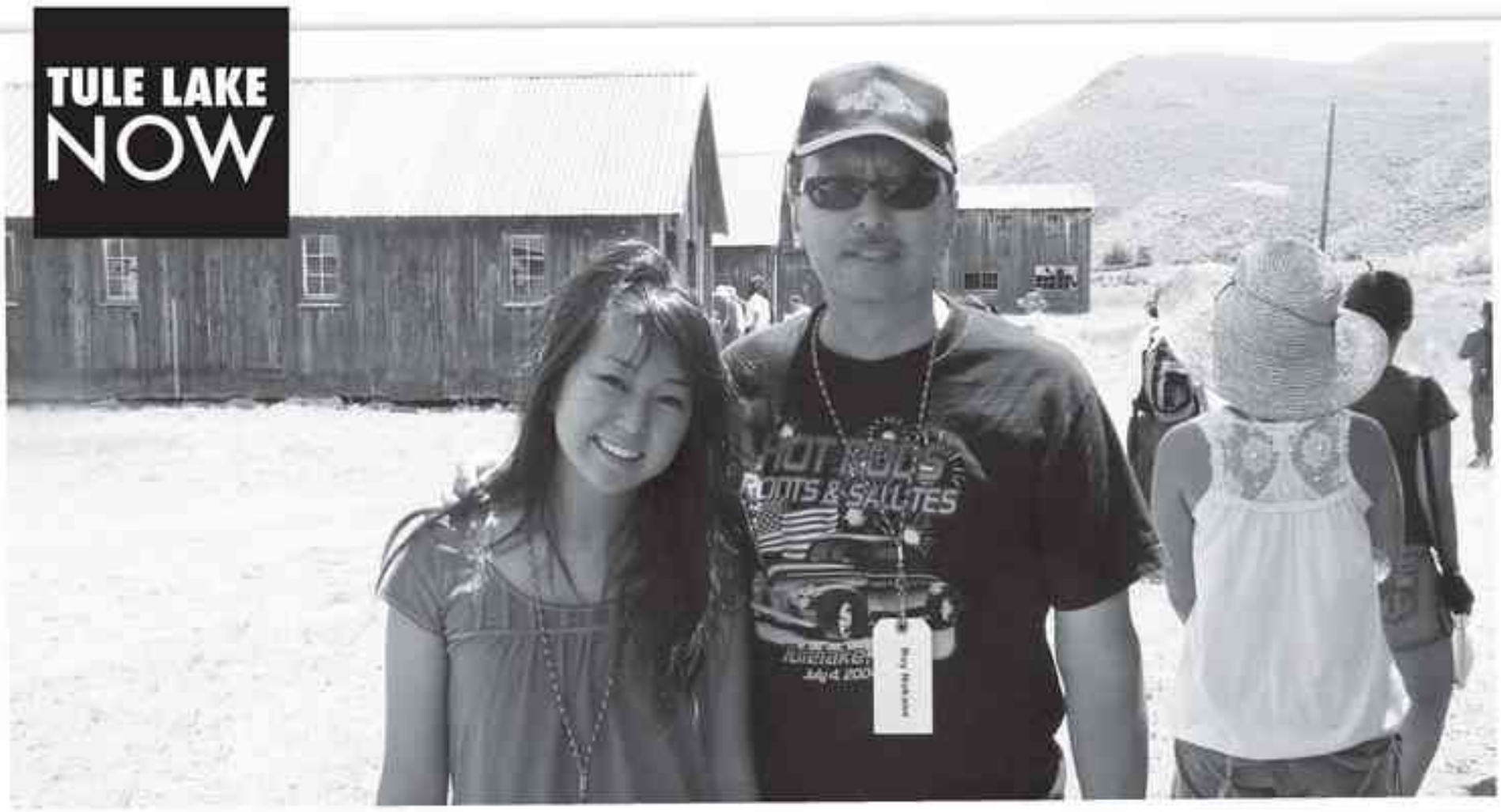
He married Donna in 1965. His career at Northrop as a systems analyst on their stealth air vehicle programs spanned 20 years.

He retired from Northrop in 1995 and went to work for the RAND Corporation as a military policy analyst. He retired again in 1999.

Kamiya has lived in Palos Verdes, Calif. since 1976.

He has six grandchildren, travels extensively and volunteers at the local library and middle school.

He has given presentations about his camp experiences to several middle and high school classes and adult groups.



SILVER LININGS TO TULE LAKE

The goal is to keep alive the Tule Lake story to show that silver linings can prevail over even the ultimate of clouds.

By Kathryn Ling Nakano

Tule Lake: two words that evoke deep emotions within the Japanese American community. For some, Tule Lake represents the antithesis of the JA stereotype. It's a bold sidebar to the notion that all JAs quietly went to the American concentration camps during the 1940s. It was a place of defiance for those incarcerated as "renunciants" who gave up their citizenship in protest of the camps.

To others, Tule Lake is a footnote to bury in the back pages of Japanese America — better to highlight the achievements of our veterans who fought gallantly for the country, even as their families lived back home behind barbed wire fences. It's been the unspoken divide in the JA community for the past 70 years. To this day, the wounds from this divide have not healed.

It's with this backdrop that in 2009 I made the pilgrimage to the Tule Lake Segregation Center with my family — three of whom are former inmates of the segregation center. But as much as I thought I knew Tule Lake, I was unprepared for the stories I heard. My eyes were opened to the intensity of the struggle that my relatives faced when they were stripped of their possessions and identities as American citizens.

Talking Stories

On the bus trip toward Tule Lake, former inmates shared their stories about their World War II experiences. Some talked about the "loyalty" questionnaire given to JAs designed with the intent to weed out loyal American citizens from enemy alien supporters of Japan.



Nakano's grandparents, aunt and uncle during their incarceration at Tule Lake in the 1940s.

The variety of answers to the controversial Questions 27 and 28 ranged from people who refused to answer, to those — like my grandparents — who proclaimed that "the compulsory evacuation of citizens of Japanese ancestry was unjust, unconstitutional, and a product of racial discrimination and prejudice." Both types of responses resulted in being sent to the Tule Lake Segregation Center as "No-Nos."

These responses as well as a simple "no" dictated a period of an unforgettable hardship. I witnessed older generations break a silence that had been withheld since their incarceration. And I witnessed the bitter sentiments that had been harbored towards their situation for years on end.

Then there were the stories about Public Law 405, which was passed in 1944, and directed at the Tule Lake "No-Nos" to encourage them to renounce their U.S. citizenship. Most of the segregation center survivors ended up renouncing their citizenship. While some of the renunciants were expatriated to Japan, most continued to live in the United States as native Americans without citizenship. As I learned from my family, my grandparents received a letter from the U.S. Department of Justice in 1958 regarding Public Law 405. Written by the Los Angeles district director of the DOJ's Immigration and Naturalization Service, it states:

"In response to your recent inquiry, you are informed that the formal written renunciation of nationality which you executed while at a relocation area during World War II is regarded as having been made involuntarily, and is therefore deemed to be of no legal effect."

It's one thing to read about an event, and it's an entirely different experience to hear it firsthand from those who lived it. At the Tule Lake pilgrimage, I was immersed in the emotions and memories of a certain segment of my JA community. At Tule Lake, I witnessed the pain of those before me — Tule Lake granted me the moment for a new perspective on my JA heritage.

Silver Linings

There has always been that familiar adage, "every cloud has a silver lining." The incarceration of the 1940s was the ultimate cloud for many JA families. But if the camps were the ultimate cloud, Tule Lake was a thunderstorm.

For many, it was a time they just as soon would like to forget. My great uncle, Shig, can't recall a single memory from Tule Lake, yet he can recall events both before Tule Lake (at Manzanar) and events after the war.

Many people at the pilgrimage note that some of the former inmates have not spoken a word about Tule Lake since the 1940s. But this is not much of a surprise. Tule Lake is where native-born Americans lost their citizenship and were encouraged to expatriate to a foreign land — i.e., Japan. Hatred prevailed at the time.

Hate Has No Home

Just as I was unprepared for the stories of Tule Lake, I was unprepared for the prominent silver lining along the road to Tule Lake. Our first stop on the pilgrimage was for lunch in the town of Redding. I would soon discover, however, that this was no ordinary lunch, and Redding is no ordinary town.

A few years ago, a pair of vicious and deadly hate crimes rocked the town of Redding. The people in the town were shaken to the core by the crimes — so much so that they

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TULE LAKE THEN

BIRTHPLACE REVISITED: TULE LAKE



EDITOR'S NOTE: Advised by Edison Uno to seek out his identity, young TETSUO TED SHIGYO, then a first-year medical student at the University of California, San Francisco, made his first return trip to Tule Lake, his birthplace. According to this article published June 26, 1970, he discovered a piece of himself in the desert.

Shigyo *(inset)*, who was about 6 months old, is pictured here at Tule Lake with mom Taye.



During his 1970 trip to Tule Lake, Shigyo snapped this photo of his birthplace, a barren wasteland.

By Tetsuo Ted Shigyo

I have known for a very long time that my birthplace was Newell, Calif., popularly known as Tule Lake Relocation Camp to most Japanese Americans. Tule Lake was the segregation center for all evacuees who chose to renounce their citizenship and compared to the nine other regular relocation camps, Tule Lake experienced more than its share of grief, hostility, violence, mental anguish and despair.

Like many Sansei who were born in camp, I have had a longing and a deep desire to walk upon the land which brought me into this world. Japanese Americans have been called the "quiet Americans" and true to their label my parents and most of the Issei and Nisei do not talk much about their past history, especially the wartime experience of hardships, despair and hopelessness.

Yet, at home or amongst Japanese friends, I can get glimpses of my heritage, the history of the Japanese in America, by quietly listening to their conversations. What little I heard gave me a vague idea of the past. As a young adult, I had to discover the past for myself.

I was born in Tule Lake and my home was Block 15.

"What was Tule Lake like?" I asked myself quite frequently. Tule Lake has been referred to by different individuals as the Tule Lake Relocation Center, the Tule Lake Concentration Camp, and lately as a prison camp for future evacuees.

Twenty five long years after the camp was closed, a friend (who was also born there) and I were able to return to our birthplace. From San Francisco it is due north, a five hour drive by auto through some of the most beautiful country in California. As we drove through the high plateau of Northern California and the State Game Preserve (located between the city of Tulelake and Newell), I became more anxious about our ever-approaching destination.



Shigyo with his wife Terry in New York.

My mind was filled with questions such as, "What was it like during the war years in camp?" and "What is it like today?" and "What do the people in this area think about the Japanese Americans now?"

Newell Today

As we drove into what is now the town of Newell, my emotions overflowed with mixed feelings of relief, disappointment and great fascination. Today Newell is a small farming community of several hundred people with neatly plowed fields. In the center of all this orderliness there is a vast stretch of barren land, which is probably still owned by the U.S. government, marking the site of the camp which housed nearly 16,000 persons of Japanese ancestry during the war years, many of them American citizens.

What remains today of the campsite is almost nonexistent, and the sight of this barren land gives one a feeling of emptiness, that something large was here before and now it is gone like the scanty remains of the gigantic reptiles which roamed this earth millions of years ago. Most of the barracks were sold to local farmers to be used as barns and tool sheds, and the rest were torn down after the war.

But the military barracks still stand today. Many of the military barracks have been rebuilt into private housing, and the land on which they stand is now privately owned. The military area, which is now called the "Flying Goose Lodge," shows signs of what was once a part of the strictly

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TULE LAKE

CONTINUED FROM PAGE 17

organized to let the world know that hate has no home in Redding. The Redding community found out that a Tule Lake pilgrimage is held every year and that buses run through the Shasta community in order to get to the former concentration campsite. That was enough for the townspeople to want to do something in support of the pilgrimage. And so every year, the town of Redding organizes a luncheon for all the participants of the Tule Lake pilgrimage.

As we all came together at the Redding First United Methodist Church, the Redding cooks and helpers looked on and smiled. There seemed to be this unspoken understanding between the Redding residents and the former inmates and offspring of Tule Lake. If there's one thing that is stronger than hate, it's the desire to unite against it. Those in the room knew this firsthand.

Now at every pilgrimage, Redding volunteers help to feed and accommodate the mass of elderly Japanese seniors that make the trip to Tule Lake. Don Yost and Lee Macy, members of the church and volunteers in the Shasta County Citizens Against Racism group, helped to arrange the lunch stop in the church. The community's generous hospitality to host a luncheon and their efforts to prepare Japanese comfort food were nothing short of genuine kindness. In essence, they succeeded in loudly proclaiming that hate has no home in Tule Lake or Redding, Calif.



Coming Together

As we journey up to the community of Tulelake (as it is called), it becomes evident that the experience in Redding is not unique. One may think that local residents would look upon a Tule Lake pilgrimage with suspicion, but the opposite was experienced on our trip.

Some local residents attended workshops during the pilgrimage as a show of support. Tulelake firefighters helped to host a barbeque meal for the pilgrimage participants. On the evening of the cultural program, poet and writer Lawson Inada had former inmates talk about those who helped the JAs in the time of need — at a time when it was a very unpopular thing to do. I also met several rangers from the National Park Service who want to extend their individual support as they helped in efforts making Tule Lake a national park.

Perhaps the most remarkable silver lining was witnessing the dedication of the Tule Lake Unit of the World War II Valor in the Pacific National Monument. More than 700 were on hand to witness the dedication, including some members of the local community. The Tule Lake Segregation Center is one of nine sites designated as World War II Valor in the Pacific National Monuments. Five of the nine involve sites in or around Pearl Harbor, including the U.S.S. Arizona Memorial and Visitor Center.

When our family subsequently visited the U.S.S. Arizona Memorial during an extended family reunion, we looked at each other in awe as the Pearl Harbor park ranger made it a point to mention Tule Lake as one of the Valor in the Pacific sites.

Healing

The road to Tule Lake is full of silver linings. The pilgrimage at Tule Lake is a time for healing. Although some pent up emotions are kept dormant, many are opened during the course of the event. Those who had been withholding their feelings are in the comfortable environment to share themselves. They share their pain, tears are shed, and there is more healing.



Even the unspoken divide is showing signs of softening here at Tule Lake. The Hasegawas came to the pilgrimage. One brother was a member of the 442nd Regimental Combat Team while the other brother was a Tule Lake renunciant. For 50 years, the divide kept the brothers apart. At the pilgrimage, however, the brothers and their families came together for the first time in five decades. The following year, the families return to Tule Lake for another pilgrimage.

The Road Remaining

As the road to Tule Lake ended on this occasion, I have come to the conclusion that it must not remain a footnote to bury deep in the back pages of Japanese America. The legacy of Tule Lake is carried on by subsequent generations. My parents say that some of the most prominent Americans are sons and daughters of Tule Lake survivors. I remain hopeful for the ultimate silver lining. It will, no doubt, take more pilgrimages to Tule Lake, more articles, and affirmative efforts by members of the community to heal the great divide.

Towards the end of my trip, I assessed my experience. Our bus had a pit stop in Redding, but it was more than just a lunch. Every workshop, every planned meal was the result of a collaborative effort for a common goal: The goal to keep alive the story of Tule Lake, to show that hatred has no home, and that silver linings can prevail over even the ultimate of clouds.

Kathryn Ling Nakano, 19, is a Yonsei and second generation Chinese American originally from Temple City, Calif. She is a sophomore at the University of California, Santa Barbara double majoring in sociology and global studies and minoring in Asian American Studies. Her paternal grandparents answered "No-No" to the loyalty oath and were transferred from their initial camp in Jerome, Arkansas to Tule Lake.

TULE LAKE PRESERVATION

2012 TULE LAKE PILGRIMAGE

The next Tule Lake Pilgrimage will be held June 30-July 3, 2012. Buses will leave from San Francisco, Berkeley, San Jose, Sacramento and Seattle. Those who are joining the pilgrimage from the Los Angeles area will be asked to fly to Sacramento and ride on the Sacramento buses. The Seattle bus will make a stop in Portland. Check the Tule Lake Committee website for more information: http://www.tulelake.org

PRESERVATION UPDATES

The Tule Lake Segregation Center was designated a national monument in December 2008, as part of the World War II Valor in the Pacific National Monument. Title to a parcel of land that was used as a part of the segregation center was transferred from the state of California to the National Park Service. The Tule Lake Committee has been working with the NPS to develop a draft general management plan to describe the vision and management philosophy for the national monument. Work has commenced to stabilize one of the WWII era historic buildings at the segregation center that was used by the War Relocation Authority. Funding came from a $197,000 matching grant from the Save America's Treasures program, a $135,000 grant from the California State Library California Cultural and Historical Endowment (CCHE), a grant of $25,000 from the California Civil Liberties Public Education Program (CCLPEP), and $37,000 from Tule Lake supporters.

A Historic Structures Report was prepared to stabilize the Segregation Center stockade jail, a "jail within a jail" used to incarcerate the prisoners at Tule Lake who protested the injustice of their incarceration. Funding came from a $40,000 matching grant from the Japanese American Confinement Sites program and a $20,000 grant from the CCLPEP.

A website was developed to create an online presence to educate and inform the public about Tule Lake: http://www.nps.gov/tule/index.htm Funding came from a $10,000 grant from the CCLPEP.

AMACHE THEN



Nisei men pound mochi for a New Year's celebration at Amache.

JAPANESE AMERICA'S FUTURE RESTS IN NISEI HANDS

EDITOR'S NOTE: In this March 11, 1943, article, *Associated Press* reporter Leif Erickson visits Granada describing the living conditions and the growing urge to fight for the U.S. government in the camp.

"Kids in the War Relocation Authority center at Granada, Colo. play commando. The unlucky 'enemy' boys don't like it. They protest, "We don't wanna be damn Japs all the time."

"This feeling of the Granada children, reported by School Superintendent Paul Terry, is akin to the expressed desire of the adult American-born Japanese to be 'Americans in America.'"

So reports Leif Erickson, *Associated Press* staff writer, in a special article on the Granada center.

"These Nisei," continues Erickson, "constituting about two-thirds of the Granada center's 7,000 population, have recognized the peculiar problem of war their ancestry makes for the United States government. So they have adjusted themselves with relative cheerfulness to live in one-room barrack-type apartments and community mess halls. All but a few of the Issei, the alien-born and older Japanese, have been reconciled that the close control over them is inevitable."

What these Nisei now want, according to Erickson, is a chance to fight or work directly in the nation's war effort. Erickson quotes the *Granada Pioneer*, a project newspaper, as commenting as follows on the Army's decision to recruit a special Nisei combat team:

"The future of the Japanese in America will rest in the hands of the Nisei.

"America has been the only home that the great majority of the Nisei have known. After the war, America, still will be their home.

"The War Department is giving the Nisei a chance to defend that home and all it stands for."



James G. Lindley, Amache project director, said morale is high.

And the Nisei leaders, Erickson adds, anxious to prove their loyalty, are strongly conscious of criticism that they are being coddled.

In describing the facilities being provided these center residents, the *AP* writer mentions that the evacuees are housed in one-room quarters, provided only with cots and beddings, and that they must use community mess halls and toilet and laundry facilities. He also quotes William Wells, chief project steward, as placing the average cost of each meal at 13 cents.

Erickson mentions, too, that a Congressional investigation of the War Relocation Authority has been started and transfer of the relocation centers to Army jurisdiction has been proposed by Rep. Leroy Johnson, R.-Calif.

On this point, according to Erickson, there is a disagreement between Oski Taniwaki, publication director of the *Pioneer*, and Masao Satow, chairman of the community council. Satow prefers that the centers continue under the now established WRA policies, but Taniwaki believes the centers can stand investigation and declares he would welcome Army control.

"Then all our cards would be on the table," Erickson quotes Taniwaki as saying, "and we would know where we stood."

Erickson notes that there is also some disagreement between Nisei and Issei residents. He writes:

"There have been arguments and problems between the Nisei and Issei, chiefly because only citizens were permitted places on the advisory council.

The vesting of authority and responsibility in the younger Nisei clashed with the Japanese tradition that the elders would be rulers.

"Satow, council chairman, agrees with James G. Lindley, project director, however, that morale has been high.

"That's because we let a lot of steam blow off in the council meetings, observes Lindley, a former mining engineer. Satow and a group of fellow council members grin agreement."

Erickson also reports that the Nisei and Issei don't agree too well on their diet-preferences.

"WRA staff members say the young Nisei come away from fish meals with dry faces, but they make no complaint. They save up their Americanized appetite for the next meal of meat loaf and mashed potatoes." ❄

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AMACHE NOW



Mei T. Nakano is a former instructor of English, writer, editor and publisher.

DIASPORA

NOTE: In the following, I use the word "we" liberally to refer to the Nisei of 1941, the first generation of Americans (of which I am a part) born to the Issei or immigrant Japanese. I do so for convenience at the risk of generalizing our experiences and outlook. But I believe that is fair since the majority of us were born between the years 1920-1940, our ages densely clustered around 17 and 18 years in 1941. The majority of us lived in modified ghettos in cities on the West Coast because of socio-politico discriminatory practices. All of this leads me to the assumption that, with notable exceptions, we were bound to share similar experiences and cultural proclivities.

By Mei T. Nakano

I was 17 years old — six months shy of graduating from Manual Arts High in Los Angeles — when Japan bombed Pearl Harbor. Spectacularly ignorant, I had no clue where Pearl Harbor was, much less that it was in Hawaii, that far-off paradise which my friends and I laughingly fantasized as our honeymoon destination. Never could I have predicted that I would spend my honeymoon in a concentration camp in the bleak Colorado desert instead.

We Nisei traveled in a very small orbit of social and recreational activities — mainly ballroom dancing and baseball and basketball leagues — leaving unspoken the glaring fact that we had, over the years, structured our social lives thus because we were not welcome in the larger society.

Many of us prepared for our future workplace in positions where our race would not be a question. For example, most of us knew that with the certain exceptions like housemaids or nurses, we would not likely find a job in which we would be readily visible to the public — on display as it were. Racism had yet no name, no identity in 1941.

So, we struggled mightily to be like them, to lose our identities as Japanese, so to blend more smoothly into their world. To our friends and siblings, we spoke English exclusively, and Japanese only to our parents and other Issei. Like many other girls, I tried hard to imitate the look of a typical American girl, clad in Sloppy Joe sweaters, short skirts and saddle shoes while smearing red, red lipstick across my lips. I wished all the while that my legs were longer, my hair not so black, my nose taller. And you can bet that I learned to do a hot jitterbug.

But we could never be American enough. That became strikingly clear when Japan launched its ill-conceived attack on Pearl Harbor.



Nakano married husband Shi (Shiro) at 18 and had son Chris, pictured here at Amache.

We Nisei, who lived along the West Coast, along with our "enemy alien" parents — government authorities couldn't tell us apart, they said — were summarily ordered into concentration camps, our citizen's rights blatantly ignored. And conditioned as we were to accept that fact, and powerless, with no strong voice raised anywhere to object to this colossal breach of our constitutional rights, we buttoned our lips and marched lockstep into the enclosures, first to the Santa Anita Racetrack then to the desert plain in southeastern Colorado.

Camp was, for me, filled with paradoxical events, the greatest of which was the joy of marrying the man of my choice, then having that happiness wrenched away by the painful fact that my new husband was soon drafted right out of camp to serve in the Military Intelligence Service (MIS) in Japan. How the U.S. government could find it fit to put a powerless people behind barbed wire fences as a menace to society, then pluck the most able men out of that enclosure to protect that same society strains credulity.

I married my husband Shi (Shiro) at 18. Young and unsophisticated, we saw the world through a romantic haze and seized the days as they came, unmindful of the unacceptable conditions under which we lived.

Out of our 16 feet by 20 feet unit of a six-unit barrack — furnished only with a pot belly stove, two army cots, two army blankets, an empty space for hanging clothes and a bare bulb suspended from a cord — we made a cozy den, hammering together a couch, a dressing table and stool, also a set of drawers.

I hung flowered muslin curtains at the two windows, a rarity in the units

in the early days of camp life, and wrapped a flounce around the dressing table with fabric ordered from Montgomery Ward with the monthly $16 check my husband earned at his various itinerant jobs as a fifth grade teacher, warehouseman, and truck pool manager. He also went outside of the camp with a gang of fellow prison mates (with clearance passes, of course) to work for farmers, both in Colorado and Kansas, who were experiencing severe labor shortages. The hired laborers earned more than twice the amount that they earned in the camp.

In late 1943, I became pregnant and bore a baby boy. Awed, unbelieving even, that I had given life to this new human being, I registered a kind of happiness, deep and affecting, and a feeling of inexplicable solidity. I was a mother.

Then, as luck would have it, Shi's draft notice came, and he was forthwith sent to Camp Savage in Minnesota to attend Japanese language classes in preparation for service in Japan as a member of the MIS. Another irony: Shi's parents had been stuck in Japan before the war and he would ostensibly be warring against them.

'We all began to return to our former homes without a single case of sabotage or espionage having been lodged against us.'

I missed him sorely, but hardly had time to stew about it, what with the chores of caring for a baby without the benefits of running water or heat. But when our separation became too anguishing, Shi found a place for me and our infant to stay in the Minneapolis home of an extraordinarily kind woman. It was a place he could visit on weekends. The stay in Minneapolis was all too short, for Shi received orders to board ship to head for what destination, they couldn't say. I, with my son clutched firmly under my arm, headed then for Chicago to live near my mother and three siblings, who had relocated to that city.

A year later in 1946, after the war had been won, the ban against internees returning to the West Coast, was finally lifted. We all began to return to our former homes without a single case of sabotage or espionage having been lodged against us.

"One hundred thousand persons were sent to camps on a record which wouldn't support a conviction for stealing a dog," observed Dr. Eugene Rostow, a noted authority on constitutional law.

All told, I had lost five years of my life because of that misbegotten record, in what I now see as a diaspora of our people on the West Coast. Penned, then loosed to be dispersed to wander the country, many of us losing our moorings — the promises of our youth, our attempts toward gaining a foothold in society, our dignity.

It has come to me only with a mature consciousness and motherhood, how incongruent with the ideals of democracy this action perpetrated by the U.S. government was, how brutal and inhumane. And yes, when "racism" came into the lexicon, we could call the action by that name too.

On the other hand I see how resilient and courageous a people in a democracy can be. One has only to view the awesome sight of those thousands marching in the streets of cities across the country today to know that Americans, of which we are now an integral part, seek justice for the undervalued, no matter what color they are. ❄

Mei T. Nakano is a former instructor of English, writer, editor and publisher. She is the author of Riko Rabbit, Japanese American Women: Three Generations, *a curriculum guide for elementary school teachers on the Japanese wartime experience, a monthly column "Sidebar" for the* Pacific Citizen *(1993-1997) and writer of numerous articles and speaker on the Japanese American experience and the atomic bomb. A human rights activist, she headed the successful drive to establish a Human Rights Commission in Sonoma County and became its first chair. She is a long-time board member of the Sonoma County JACL.*







1. Shi (left) and George Fujisaka digging for potatoes in Ovid.

2. Nisei barn dance circa 1940 in a rented high school recreation hall.

3. In the early days of camp, Nakano hung flowery muslin curtains to make their barrack more cozy.

AMACHE NOW



In 2008, the archaeological crew tested the former site of Amache's garden.

FUTURE ARCHAEOLOGISTS HOPE TO UNCOVER MYSTERIES OF AMACHE

The summer field school will give University of Denver and local high school students the chance to walk in the footsteps of history according to this June 20, 2008, *Pacific Citizen* article.

By Lynda Lin
Assistant Editor

This summer, a group of young aspiring archaeologists will comb the former site of Camp Amache for artifacts to bring internment history back to life.

It's been dubbed "CSI: Amache," after the popular CBS television series. But this version isn't scripted — it's based on the real life human drama of nearly 8,000 prisoners who once called the Colorado camp their home.

And the cast of characters is not the usual slate of people commonly associated with camp reunions and pilgrimages. They are college students like Greg Zuckerman, 22, who has no personal ties with the World War II internment of Japanese Americans, but looks forward to digging for forgotten treasure under a hot summer sun.

"It's a once in a lifetime experience to be a part of these people lives," said Zuckerman about the June 16-July 11 University of Denver field school in historical archaeology at Amache, also known as the Granada Relocation Center.

The month-long field school will train Zuckerman to survey and excavate as well as engage with site visitors during a national JA conference. A few weeks before heading out to Amache, the University of Denver senior who has never visited an internment camp before, says he feels a little pressure.

"It's nerve wracking … but it's really important to show exactly how they lived."

Tangible Evidence

This summer field school is the first major step in what university officials call a long-term archaeology and heritage project at Amache. The former internment camp located near the town of Granada in southeastern Colorado has the greatest integrity as an archeological site among the 10 main War Relocation Authority camps.



Most Amache internees were from farming communities, so they turned their barren land into something that really worked, according to Dr. Bonnie Clark.

Unlike other camps, Amache has never been redeveloped. Parts of the site had been used for cattle ranching and as trash dumps, but it has largely been inaccessible to the public since WWII ended.

"The tangible evidence is really there," said Dr. Bonnie Clark, an associate professor at the University of Denver who will be leading the summer field school.

It's almost as if the Amache of today — with its landscaping and scattered artifacts — were left in the exact same way as the day its last JA resident left.

Over the years, the integrity of the site has already been compromised by bottle-hunters and passerbys who take away "souvenirs" without knowing their historical value. So archaeologists faced an urgent dilemma, especially after Amache's National Historic Landmark designation in 2006 attracted more curiosity — as more people pass through, the site's integrity is endangered.

Up until now the Amache Preservation Society, a group of local high school students and their teacher John Hopper have maintained the site. But there is only so much they can handle, said Clark, so the University of Denver came to the rescue.

"We didn't need to reinvent the wheel here," she added.

In 2003, the town of Granada was awarded a State Historical Fund grant to survey the site and create a historical site management plan. Back then, surveyors just looked for all the surface artifacts and developed a detailed site map.

This summer, it's time to dig.

One of their goals is to find living evidence of planted trees and landscaping cultivated by the internees. During the war years, Amache internees produced many agricultural products including potatoes, onions and corn. Although



many of the plants and trees may no longer be visible, Clark hopes to find remnants still in the ground to study the archaeology of the historic gardens.

"It wasn't great soil, but since most of the Amache internees were from farming communities in Los Angeles and the Central Valley, they turned their barren land into something that really worked," said Clark. "They were really challenged in an unforgiving environment."

Attracting the Youth

Summer is a tough time to ask a student to endure sweltering heat to dig gingerly in the dirt, but a group of potential young archaeologists have answered the call. The team is a small and select group made up of about four undergraduate students and two graduate students. Some high school students from the preservation society will also be participating in the field school.

"We're going to keep them hopping!" said Clark.

For a month, the students will have to wake up early to work out in the field and then move their work into the Amache Museum in the afternoons. Since it is a field *school*, students will also be graded. Clark is looking for reliability and consistency especially with note taking. Because in archaeology, you're only as good as the notes you take.

But in exchange for their hard work, the students will literally walk in the footsteps of history and possibly hold the same items in their hands that were last held by former internees. For field school participant Dana Ogo Shew, 30, this will be a very personal experience.

Shew's grandmother Sadako Hamasaki is a former Topaz internee. Growing up, "camp" was a casual reference like a vacation spot, not a barbed wire prison. Hamasaki was in her teens when she was incarcerated. At 80, anger and bitterness still sometimes bubbles to the surface.

Because of Shew's family history, she is inextricably linked to Topaz. And that connection has made her closer to Amache.

"When I first found out I was going to be working on this project, I was trying to figure out how to separate the research from my own personal past. It felt weird that we were academically studying something that I am," said the Yonsei graduate student.

But then she realized that her family connection could actually enhance the experience. She plans to tap into her family's memories to interpret her field study findings. And Shew is not alone — she is among some of the younger generations of future leaders hoping to connect with the past.

Archaeological projects have taken place at the other camps — including last month's dig for rock garden remnants at Manzanar's Merritt Park — but Amache continues to excite young preservationists.

The students are passionate about the project because the community is passionate about it, said Clark. "They see themselves as part of something larger."

"I think young people are drawn to this time in history out of respect to the people who experienced it. It's not exactly our proudest moment in American history," said Zuckerman.

Many of the APS high school students want to tell the internment story to as many people as possible, said Jennifer Otto, a graduate student who will also be involved in the field school.

"Many of them also really enjoy the physical work that goes along with the preservation of the camp itself, whether it be mowing the lawn or putting up signs," added Otto, 26. "I think it is pretty amazing to have a class the students are able to take that is so relevant to the history of both the area and the U.S. as a whole."

"I'm happy that there is that interest in the younger people," said Gary Ono, 68, a former Amache internee. "Especially since it's dying out with older people."

This summer, Ono is taking his 16-year-old grandson, Dante Hilton-Ono to Amache for the field school. There, the former professional photographer who coined the "CSI: Amache" name, will help chronicle the events and maybe even dig a little.

"I just thought it would be great to get the family connection," he said. "Maybe Dante will get interested." ❄



Among the artifacts discovered are remnants of Japanese plates like this one found in 2008.

AMACHE PRESERVATION



BONNIE CLARK

It is the small details of people's lives that archaeologists have discovered at Amache in 2008 and again in 2010.

The marbles children lost in the sand in front of their barracks. Tin cans internees turned into buckets or watering cans. The remnants of gardens, small and large, poke through the unforgiving sand of the camp.

By collecting and carefully processing the soil of the gardens, archaeologists can even find evidence hidden to the naked eye, the pollen of roses and seeds of morning glories. Even the chemistry of the soil tells a story, bearing evidence that internees cared for it to help their gardens grow. By systematically surveying barracks blocks and carefully describing and mapping what they find, amazing patterns have emerged. One can see how women reclaimed their roles as caregivers, evidenced by the tools of cooking and storing food in their barracks, despite official bans on the practice.

A surprise was how many of the children's toys played were related to the war — tanks, battleships, transport trucks. The crews often find fragments of porcelain dishes from Japan. These shards are all the more poignant knowing they must have been among the few goods internees could bring with them to camp.

In 2010, the archaeology crew at Amache included a high school student whose great uncle was interned at Amache, as well as two former Amache internees. The crew was also visited by families who came to see what archaeology was revealing about the place where they or their family were once imprisoned.

Archaeologists will return to Amache in June and July of 2012 and they welcome visitors and volunteers, as well as applicants for the high school fellowship.

— **DR. BONNIE CLARK**,
UNIVERSITY OF DENVER

For more information, contact Dr. Clark at 303/871-2875 or bclark@du.edu.

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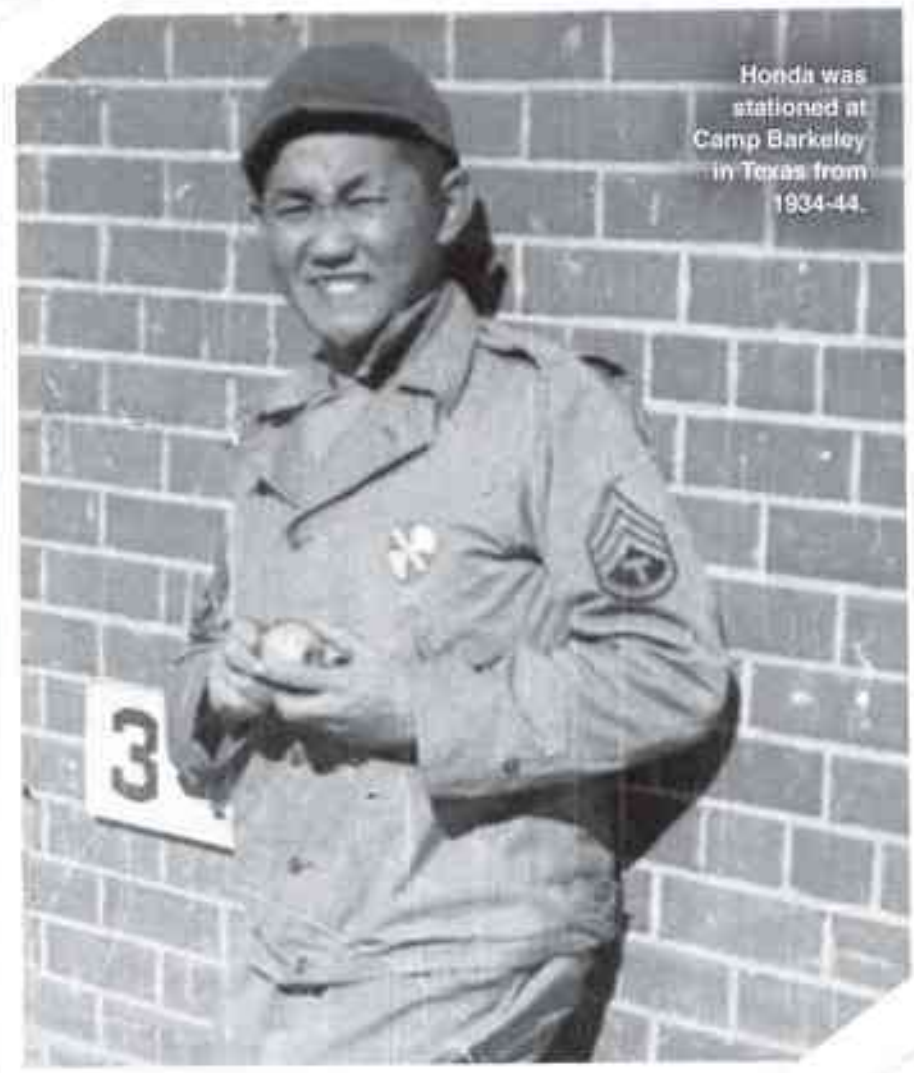
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Honda was stationed at Camp Barkeley in Texas from 1934-44.

GILA RIVER NOW

GILA RIVER HIGH SCHOOL'S YEARBOOK

His cousin gave him a 1943 Gila River's Butte High School yearbook filled with photos and stories of the Arizona camp's lasting legacy.

By Harry K. Honda

How many remember the Christian ministers and Buddhist reverends that followed their congregations through evacuation, the assembly centers and relocation projects after the air attack on Pearl Harbor? Here are two references about camp services at the Gila River Relocation Center.

It was after 30 years, this life-long Methodist minister and actual evacuee, Lester E. Suzuki, writes about this "important historical event" in his book: "Ministry in the Assembly and Relocation Centers of World War II" (1979, 375 pp).

With support from the California Civil Liberties Public Education Fund, "Beyond Faith: the Role of the Church and Temple in the Japanese American Community" (2005, 91 pp), is a collection of writings of church services in the relocation centers, edited by Mayumi Kodani, daughter of a pioneer Nisei Buddhist priest, Rev. Masao Kodani. For this, I contributed what Father Hugh Lavery had established in the assembly centers and relocation centers that Lester notes briefly.

Japanese Catholics in the camps — which were very, very few in numbers — were served by the Maryknoll fathers during the war. In fact, Father Clement Boesflug (or just Father "Clem" as many used rather than his Germanic surname) was stationed at both Gila River and Poston during the early years celebrating masses on Saturday at Gila and the next day at Poston (over 240 miles apart) and vice-versa: Saturday at Poston and Sunday at Gila. In time, one Maryknoll priest, who repatriated from Japan, was assigned at Poston.

I have no record of how Father Clem brought communion, heard confessions or held religious classes when Poston had three camps and Gila River had two. Imagine, a review of the geographic layout today would show what zeal Father Clem, native of Minot, North Dakota, and his assistant, Brother Paul Chamberlain from Boston, had making the rounds.


First Lady Eleanor Roosevelt visited the Gila River internment camp in 1943.

Lester Suzuki notes there were three Buddhist priests at the beginning at Gila: Revs. Suzuki, Ochi and Matsuura. With no books for Dharma (Sunday) school, hymns, service and lessons were mimeographed at the camp newspaper office. Following them were interned priests who rejoined their families: Revs. Taigan Hata, formerly of Vacaville, Kamno Imamura from Berkeley, Gibun Kimura, Eijitsu Hojo, Kakumin Fujinaga, Miura and Higa (first names not indicated).

Protestant church ministers were Revs. Hiroshi Izumi and K. Satow from Southern California, Paul Osumi from Hawaii, Yasuo Oshita of Santa Maria, Ryoden Susumago of Union Church, a Julliard School of Music graduate, Kengo Tajima of Pasadena, Yasaburo Tsuda from Tacoma, Fr. John Misao Yamazaki and his son Fr. John Henry of St. Mary's Episcopal Church, and lay preacher Clifford Nakadegawa who came from Poston to Gila in 1943. After Gila River closed in 1945, he resumed his studies to be ordained.

* * *

But many will remember my first cousin, a 1939 graduate of L.A. Polytechnic High School, the late David Monji who taught at Gila River's Butte (or Camp 2) High School in 1943. He gave me a copy of the school annual that summer I visited the family. I don't have other War Relocation Authority camp high school annuals of the same year to compare, but the



Honda hugs his cousin Midori at Butte Camp 2 in 1943. *(Inset below)* David Monji taught at Gila River's Butte (or Camp 2) High School in 1943.



names and text are all hand-inscribed, instead of typed, for this pictorial record. The annual also covers 7th and 8th class group photos, individuals all identified. Dave was one of four Nisei advisors for its publication.

In the back section about sports, you read because adequate equipment was unattainable — teams had to play "touch" football; basketball courts were "crude" — all outdoor dirt courts, dust storms and gale. The high school baseball league games were intramural and against some high school teams from the outside. The 1943 finale was a 10-0 wallop over the all-Japanese ball club from Glendale, Arizona.

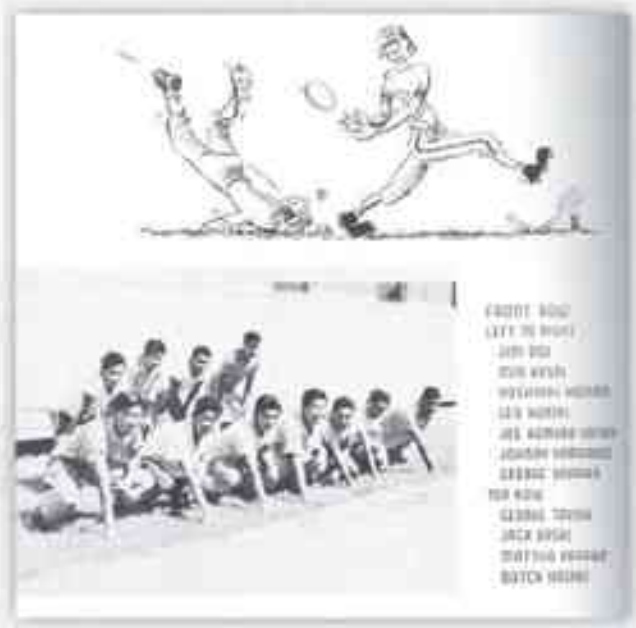
Mrs. Eleanor Roosevelt visited Gila River with WRA Director Dillon Myer in 1943. Her message in the annual to evacuees, ended: "... I would try very hard not to have too many in the same place because I think that has been one of the mistakes of the past that became a community in themselves instead of being part of a community ..."

The *Pacific Citizen* (April 29, 1943) reported that the first lady visited Gila River on April 24, and later told the press, "I saw no pampering or coddling. The Japanese themselves ... maintain schools and factories. They deserve a great deal of credit."

By mid-July, the Dies Committee called off its investigation of the Nisei who were smeared with charges of mass disloyalty and rampant subversiveness; of WRA coddling and pampering evacuees in camp and of JACL domination of WRA policy as publicized in the newspapers (July 17, *P.C.*).

The Dies Committee was founded in 1938 as the House Committee on Un-American Activities to investigate organizations of communist, fascist, Nazi and other "un-American" character. Rep. Martin Dies, R-Texas, was named chairman.

Thirty years later (1976), Michi Nishiura Weglyn, a junior class officer at Butte High School in 1943, weighed into the first lady's message in her book, "Years of Infamy," for dispersion, diffusion and blending into a melting pot, of not assimilating into the larger society, and that "wartime accusation of their clannishness and propensity to cluster had helped to bring on the calamity."



At Gila River, teams had to play touch football because of inadequate equipment.

Before the war, Asian (and other ethnic) communities were self-contained for survival and personal security and now the state is preserving three Japantowns (Los Angeles, San Francisco and San Jose). Racial restrictive covenants that were in place "ghettoizing" minorities were soon outlawed. And the indiscriminate "melting pot" became tasteful (figuratively) and looked better as "American stew" with distinct ingredients, meat and vegetables.

Cousin Dave was also very active after the war with the Nisei Veterans of Foreign Wars (VFW) throughout California. How and why VFW charted Nisei posts after WWII is another story. ❋

Harry K. Honda is a native Angeleño, born in 1919, and graduated from Maryknoll School in 1932. Harry's long career in Nikkei journalism began in 1936 with the Rafu Shimpo *in Los Angles and a year at* Nichibei Shimbun *in San Francisco. He served in the Army during World War II all stateside, graduated in political science from Loyola University in 1950, then edited the* Pacific Citizen *for 50 years, retiring in 2002.*

Gene Hashimoto Doi

November 3, 2011

On November 3, 2011, Gene Hashimoto Doi of Stone Mountain, Georgia, passed away. She is survived by her devoted and loving husband of 66 years, Michael Doi, her two children, Janice Sears and husband Richard, and David Doi and wife Judy. She also leaves grandchildren, Ashley Hendrick and husband Ashley, Lori Sears, Lauren Dean and husband Daniel, and Ryan Doi and wife Jenny; and great-grandchildren, Michael and Hailey Hendrick. Gene was born in El Monte, California, one of eight siblings, and is survived by brothers John and Jim, who live in Camarillo, California, and Willow Grove, Pennsylvania, respectively.

Gene worked as Deputy Clerk for DeKalb County for nearly 30 years, where she served several county commissioners. She was active all her life and was best known for her smile, vivacious personality and good heart. She loved to play ALTA tennis, bowled, took up golf in her 70's and was an avid bridge player.

A perfectionist and fashionista, she took tailoring, finance as well as computer classes. Gene was a tireless volunteer in church, her children's school activities, community, charitable and Japanese-American causes.

In 2008, the Southeast Chapter of the Japanese American Citizens League awarded Gene the prestigious Order of the Dogwood for her tireless work which resulted in the Georgia representative casting the "swing vote" in favor of the Redress



Bill. She later reflected that she had no idea that her efforts would affect thousands of Japanese-American families that she did not know and would never meet. In her early teens, Gene was interned in the Manzanar relocation camp, along with approximately 120,000 other Japanese-American citizens who were placed in various internment camps throughout the United States during World War II.

A memorial service was held at Columbia Presbyterian Church, 711 Columbia Drive, Decatur, Georgia 30030, 770-284-2441, on Tuesday, November 8, at 2:00 p.m. In lieu of flowers, please send donations to Columbia Presbyterian Church.

May Hideko Tanimura (nee Yamamoto)

January 1, 1919 - November 20, 2011



This obituary was written two months prior to May's death (November 20, 2010) and is as follows ...

One year after my demise the following may be promulgated —

That my stay in the hospital prior to my end would not be known, hence, no visitors.

Upon my death there would be no funeral, which would negate any traditional or usual gestures.

My home had been in Marina Del Rey, CA where I was predeceased in 1966 by my husband, Nori Tanimura of Vashon Island, WA and by my only child, Marilyn in 1992.

I was the sixth issue from a family of nine (Jim Manabu, Kay Kenko Elliott, Dorothy Sueko Ikegami, Sakae "Sak", Rose Haruko Yamamoto (Asahara; briefly), me, Mary Miyoko Shigaki, Peggy Harumi Saito and Robert Genji born to Genta and Takeyo Yamaoto.

I leave behind my sisters, Mary Shigaki of Gardena, Peggy Saito of Seattle and brother Bob of Marina Del Rey and numerous nieces and nephews.

Incidentally, my brother Jim Manabu was the first Puyallup Valley JACL president in 1930.

Since my birthday is January 1, 1919 I would like to ask all of you who touched my life, however briefly — or more, to say on that holiday, "Happy New Year, May!" — I will hear you.

Thank you.

With love,

May

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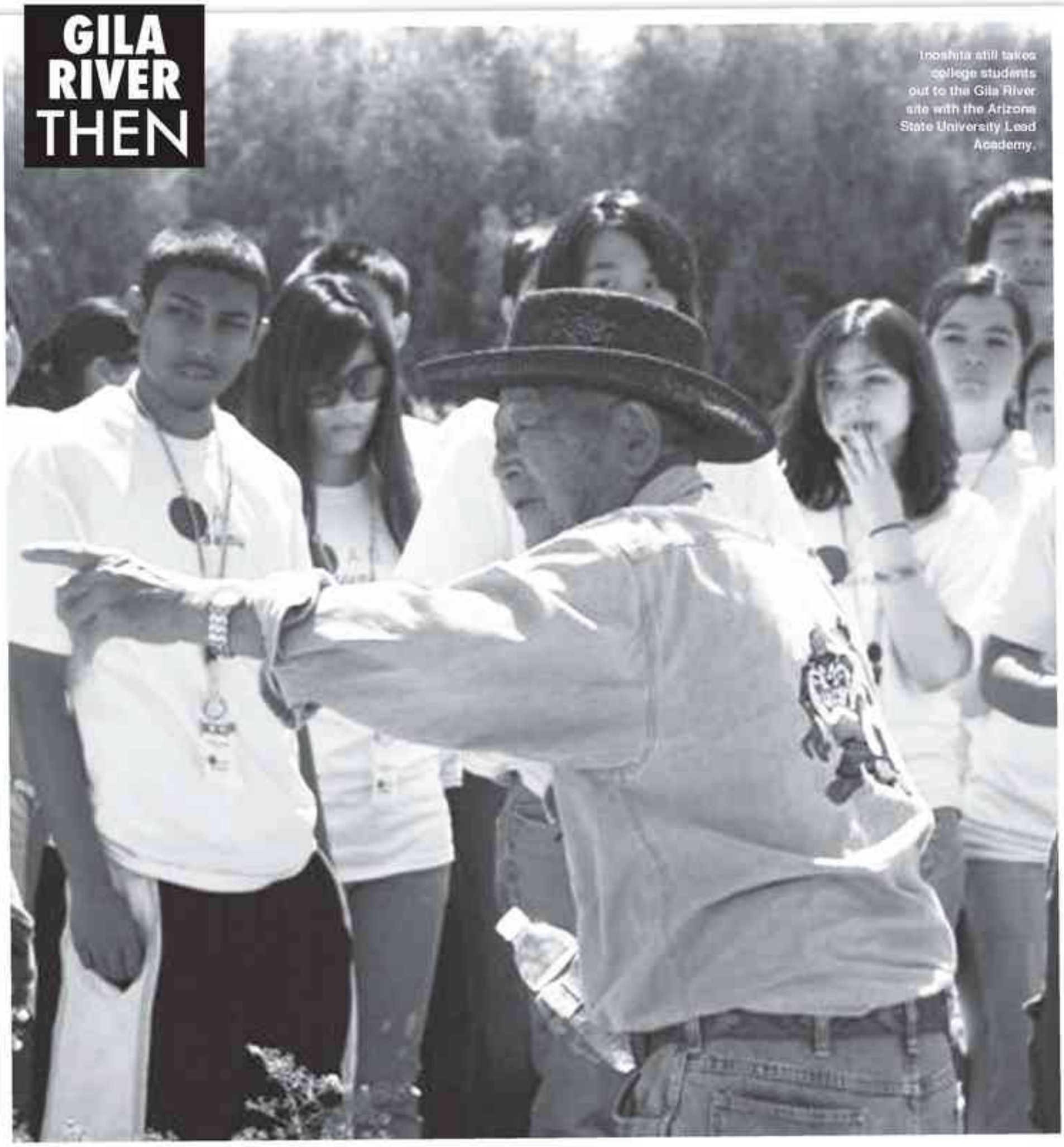
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GILA RIVER THEN



Inoshita still takes college students out to the Gila River site with the Arizona State University Lead Academy.

GILA RIVER REVISITED

EDITOR'S NOTE: Arizona JACLer Masaji Inoshita, 92 on Dec. 9, 1942, volunteered out of Gila River for the Military Intelligence Service. Over the years, he has become an unofficial tour guide for the site. In this article, originally published Jan. 10, 1997, in the *Pacific Citizen*, describes the haunting pain of his World War II experience.



During WWII, Inoshita was recruited by and volunteered for the Military Intelligence Service.



By Masaji Inoshita

After my discharge from Military Intelligence Service, I settled in Glendale, Ariz., to start a farm and rear a family. For at least 10 years it was all I could do to keep my head above water. Even so, there was always a gnawing urge to see the Gila River Relocation Center.

In the mid-50s my family went on a vacation to California and I suddenly decided to make a dash to visit the camp. I arrived at the Butte Camp just as the sun went behind the Sacaton Buttes. I sat on the parapet that once supported the more than 900 carved names of soldiers who left the Gila Camp for the United States military service and looked toward Block 54 in the fading sunlight.

My mind began to recall all the events that brought me and 16,000 ethnic Japanese to Gila River Relocation Center, and tears began to form and flow. Painfully, I recalled the morning the FBI came to pick up my father. As the new head of a household, I manfully tried to carry on as urged by government agencies.

With our bank account frozen it wasn't easy, but I persevered because I was convinced that even if alien Japanese were seized, no American-born would be bothered. Even as late as the signing of Executive Order 9066, I still insisted that native citizens would not be moved. But when General DeWitt drew that line from the New Mexico border to Canada, encompassing the majority of ethnic Japanese, and started moving citizens and aliens alike, I finally came to the realization that an ethnic citizen had no guarantee of immunity.

By mid-April, 1942, we were interned at the infamous Tulare Assembly Center, and by August 1942 we were moved by train to the Gila River Relocation Center. I cooked rice in the 51 mess hall. I picked cotton in Casa Grande and while waiting for the camouflage (plant) to open, I was recruited and volunteered for the Military Intelligence Service Language School in Camp Savage, Minnesota. Called "dogs" by some internees, 29 of us left Butte and Canal Camps at three in the morning.

Bitter thoughts like these and others raced through my head and the tears wouldn't stop. Subsequent trips to camp brought more memories, more tears, but I soon noticed that my painful reaction became less each time. Soon I recognized the therapy for what it was.

In time, over the years I escorted visitors to the camp sites. Anyone who inquired about the internment center was referred to me. I lectured to individuals, groups, TV stations and historical societies. I soon realized that those who had spent even a small amount of time in camp carried the same burden I once did. Coming to the camp site was therapy. To those who were only curious, there was much to see but no emotional attachment. But to those who had lived in Gila there was a mountain of memories to cry over. The breaking of the emotional dam can be recounted in countless stories.

One story comes to mind as I write this. A classmate of mine from Santa Maria, Calif., came to Butte with her brother from Chicago. She related to me that after she left Gila she married a G.I., and their work took them around the world several times. She said she had little recollection of camp, that she wasn't bitter over the evacuation. She claimed to have put all of it outside her mind, and that she came because her nephew was filming a documentary for NBC the following day.

The three of us walked through various parts of Butte Camp recalling various aspects of camp life. As we climbed toward the Butte Soldiers Memorial, she became increasingly silent and so did I because I knew what was going to happen. Soon she began to weep.

'To those who were only curious, there was much to see but no emotional attachment. But to those who had lived in Gila there was a mountain of memories to cry over.'

In mid-March of 1995, Gila River internees gathered for a successful reunion in Phoenix. It was a resounding success. More than 1,000 people registered, and it took 26 buses, 10 vans and several cars to move the internees through the Gila River Indian Community, Canal Camp, Butte Camp, and return. During the welcome speech Gov. Mary Thomas of the Gila River Indian Community simply said, "You once lived here a long time ago. Welcome back. Welcome home." Those words alone brought tears to many.

Today there are simple monuments at Canal Camp and the Butte Camp sites, and a photo documentary is located in the Gila River Arts and Craft Center Museum. Several of us are involved in keeping these projects up to date. We have repaired destruction, we have painted out graffiti, and at the present moment everything is shipshape for all to visit.

Moreower, there is a coming Gila River reunion in Las Vegas, Nevada, scheduled for June 6-8, 1997. We will display a number of museum items which were gathered together by Bud Edgar and the late Charlotte Edgar. The two were devoted to the Canal Camp site because a dear friend of theirs had been interned there and had talked a great deal about her camp life.

Yes, the campsites create an emotional attachment, which keeps alive the memory of that life-shattering evacuation and internment of 110,000 ethnic Japanese. Just maybe, the evacuation story will be more than an asterisk in the history of the United States. ※

Masaji Inoshita, an Arizona JACLer, lives with his daughter Marilyn Inoshita Tang in Phoenix. He continues to be an avid gardener making green plants grow in the desert. He has cut back on the number of talks he gives and has slowed down a bit, but he still takes college students out to the Gila site. In October, he received the Wilber Murra Award for making a long term contribution to social studies education.

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JEROME NOW



(Left) Mitsuru "Fred" (in striped shirt) with Frank Tashima at Jerome.

(Below) Ladies chatting at Camp Jerome.



WILL WE FEEL THE GHOST OF THE PAST AT JEROME?

All he knows about his father's World War II experience is left to interpretation in a photo album.

By Ben Arikawa

14-8-C ...

A few years ago, this series of numbers and a letter were meaningless to me. Then I happened to find my father's photo album that contain scenes stretching from his childhood in Japan to camp in Arkansas and Arizona and back to Japan where he married my mother in the 1950s.

I don't think that my brothers, sister or I had seen any of these pictures and my father rarely spoke of his life before kids except for a typical aphorism: "You kids have it easy. When I was going to school, I had to ride my bike in the snow uphill."

My father was a migrant worker before the war. He was in Guadalupe, Calif. in 1942, away from the rest of his family in Fresno. He returned to Fresno to rejoin the rest of his family only to be sent to the Fresno Assembly Center and ultimately Jerome in October 1942. It was in camp that he formed friendships that survived for decades afterwards. Many of his friends that I knew growing up he first met in camp.

Among the pictures, there is the group shot taken at Jerome. You can see the tarpaper walls on the barracks in the background. I scanned and enlarged the photo to see dad toward the back on the left. In the back row is George Hatanaka, who would eventually marry into our extended family after the war.



CHRISTMAS 1966 — *(L-r)* Young Arikawa, his mother Michiko, little brother Kelly and his dad Mitsuru "Fred".

I also see Don Arata in the photo. Don repaired televisions and electronics in a workshop next to his house, which was just around the corner from my dad's grocery store in Fresno. Don met his future wife and married while in camp before being released to work in the Midwest.

In the middle of the group, standing tall, is Frank Tashima, who also married while in camp. There is another picture of my father and Frank showing how tall Frank was compared to my father.

My father talked little of his time in camp. He mentioned the "No-No Boys" once. He also once said that camp wasn't bad. He didn't have to worry about finding a place to sleep or about where he would get his next meal. When my oldest cousin, who was in Jerome also, heard that he raised his voice in a mild protest, "I don't know about that, Fred."

I used to wonder where my father learned the Hawaiian slang "mo' better." Recently, I learned that there probably was a connection to Jerome. A number of Japanese Americans from Hawaii were also incarcerated in Jerome.



'Among the pictures, there is the group shot taken at Jerome. You can see the tarpaper walls on the barracks in the background.'



Ben Arikawa with his daughter Liz in San Francisco's Japantown.

My teenage daughter, Liz, who hasn't experienced racial prejudice in her life yet, gets indignant at the thought of the camps. She's asked me how people could do that to other people just because they look different. Typically shy, during the Q&A session after the showing of "Rabbit in the Moon" at the Nihonmachi Film Retrospective, she asked Chizu and Emiko Omori why high school history books have so little on the camps and the JA experience. She is even writing a history term paper on the JA experience in the camps. Where this comes from, I don't know, but she has always noticed inconsistencies between people's words and their actions.

I hope to take her to see Manzanar, where my maternal grandfather was incarcerated, some time soon. It's been some 30 years since I visited Manzanar. At that time there wasn't much there, but in recent years there has been a flurry of restoration activity there and at some of the other former campsites. I'd like to take her to visit Jerome, too, but, unlike the sites closer to the West Coast, there has been no restoration of the site.

Jerome is somewhere in southeastern Arkansas not far from the Mississippi River. It must be a pretty obscure place. A friend from Arkansas once told me that he had never heard of the place. All that identifies the site now is a monument marker just off Highway 165 north of Jerome. Thanks to Google Maps, I can see a fuzzy image of that marker and maybe even the remnants of the sewage treatment plant.

I think that the camp had 50 blocks, which brings me back to 14-8-C (Block 14, Barrack 8, Apartment C), my father's address at Jerome.

I wonder what it was like to live in a barrack with tarpaper exterior walls, to share a barrack with someone you didn't know, to have to use a communal bathroom and to eat in a dining hall. It almost sounds like a college dorm, except with barbed wire and towers with armed guards. Your basic needs, except freedom, are taken care of.

'It almost sounds like a college dorm, except with barbed wire and towers with armed guards. Your basic needs, except freedom, are taken care of.'

How did my father spend his days? Did he work at hard labor clearing away the forest, in the kitchen, in the dining hall, as a carpenter or as a janitor? I have pictures of him driving a tractor and a truck, so maybe he worked on the camp farm. I'm in the process of ordering his War Relocation Authority records, so maybe those papers will reveal those secrets.

I hope that the site will be restored to show the site's history and be used to help educate Americans about the results of intolerance and antiracial hysteria.

I wonder how my daughter and I will feel standing on the site. Will we feel the ghosts of the past, of the people who died there, labored there and were born there? ❋

Ben Arikawa is a 50-something Sansei living in Placer County in Northern California with his family not far from where his grandparents settled in America a hundred years ago. He grew up on a small family farm in rural Fresno County where his family settled after WWII. Though not typically a member of large group organizations, he has been a longtime (largely non-participatory) member of the JACL and recently affiliated with the Placer County JACL. To pay the bills, he works as a financial analyst. In his spare time, he dabbles in photography, video and family history. Over the years, he has come to understand the importance of having and telling stories as therapy and as a way of passing "wisdom" onto his teenage daughter. This past summer, in a strange confluence of coincidences, he was asked to be a member of the largely Asian American cast of Ikeibi Films' "Infinity & Chashu Ramen", a movie filmed in and about San Francisco's Japantown that will be released in the Spring of 2012.

JEROME PRESERVATION



The Rohwer Internment Camp Cemetery Preservation Project also advocates for continued maintenance, preservation and interpretation of the Jerome internment site.

Currently, the Jerome internment site is being utilized as farmland and continues to be cared for by John Ellington and his son Scott.

A small plot of land at the front of the farm features a monument from the Japanese American Citizens League that is inscribed with the history of the internment camp.

Additional interpretive signage is forthcoming.

— **TAMISHA CHEATHAM**
assistant director, Rohwer Internment Camp Cemetery Preservation Project

JEROME THEN



An evacuated block in a far corner of the Jerome Center as it looked a short time after the residents had been moved to other centers.

RESETTLEMENT TREND STRIKES JEROME CENTER

EDITOR'S NOTE: Unlike other camps, Jerome 'had a bad start' according to Joe Oyama in this April 16, 1943, *Pacific Citizen* article. Danger and isolation seemed to lurk in every corner.

By Joe Oyama

Almost overnight, like spring flowers cropping up here and there, the "resettlement bug" has hit this center. Three weeks ago, (during registration), it would have been almost impossible to talk to anyone about going out, because they would have thought you were either crazy, or anxious to go out "because you were afraid of being hit in the head by some agitator."

Immediately after registration, there was a lull in this center, but gradually little whisperings were heard here and there about people going out "because they were afraid." These whisperings turned into murmurings with more people going out, and these murmurings into full-fledged talk of resettlement with a record number of 24 evacuees leaving this center for permanent employment within a six-day period.

This center is undoubtedly one of the latest in getting the "resettlement bug" due, perhaps, to the geographical location of this center — lost in the dismal swampland south of the Mason-Dixon, and due too perhaps, to the clever machinations of the politically-wise governor of this state who objects to having evacuees resettle in this state.

Unlike most of the other centers, this center is surrounded by woods, which are at the present infested with copperheads, rattlers and water moccasins just coming out of their winter hibernation. Then too, the surrounding countryside is poor with mile after mile of cotton plantations and sharecroppers' cabins.



Before his time at Jerome, Oyama was a staff member of the *Santa Anita Pacemaker.*

To the average evacuee in the center, "California seems far and vague," and the Midwest is new country, unknown to them, yet to be explored.

Unlike the other centers, this center had a bad start. Just when it was getting started, a Japanese American soldier on his way here from Camp Robinson was shot at while he was drinking coffee in a cafe in a nearby town.

Then too in the woods surrounding Rohwer, a group of Japanese Americans on a surveying trip were held up and shot at by a farmer who thought the evacuees "were trying to escape."

These and many other incidents, including unfavorable newspaper publicity such as the article carried in the *Memphis Commercial Appeal* about "sit-down, and slow down strikes, and food wastage at the Jerome Relocation Center" built up within the evacuees a resistance, and some hostility, to the outside.

Unlike Granada and Heart Mountain, the evacuees in the center were not given an easy access to the outside. They could not go out as freely to shop in neighboring towns or on furloughs to nearby cities.

For most evacuees there was no way of learning the truth about outside conditions except through occasional letters from resettled evacuees.

These seeming handicaps — geographical location, unfavorable publicity, the feeling of being cooped-up — all have given the resettlement program a push, a desire on the part of the evacuees to escape the center and the south in general, where the reception has not been too favorable.

Resettlement is now an accepted fact, and if the present trend in the center continues, it will not be long before many Issei will be leaving the center too. ※

MANZANAR NOW

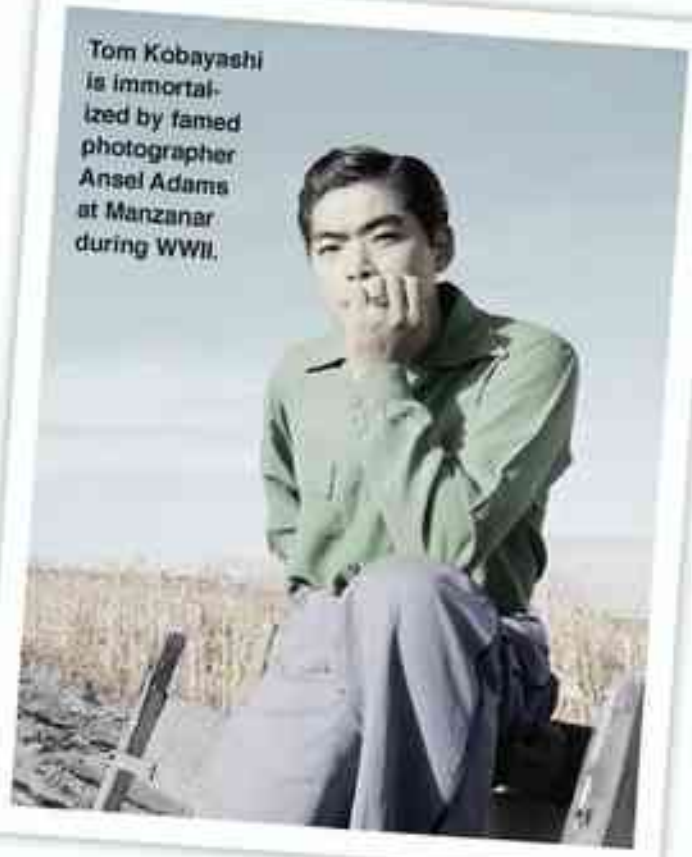


The annual pilgrimage at Manzanar traditionally includes a ceremony to the souls lost at the site during World War II.

FROM GHOSTLY RUINS TO A HISTORIC SITE

Over four decades since the first group of Japanese Americans returned to the former site of the desert prison, the Manzanar Pilgrimages have become an enduring tradition for the community to connect to their past. BRUCE EMBREY, son of Manzanar Committee founder Sue Kunitomi-Embrey, wrote this retrospective of the Manzanar pilgrimages in the *Pacific Citizen*'s 2008 issue. The next Manzanar pilgrimage is scheduled for April 28, 2012.

See MANZANAR/Page 44



Tom Kobayashi is immortalized by famed photographer Ansel Adams at Manzanar during WWII.

PHOTO: ANSEL ADAMS/LIBRARY OF CONGRESS

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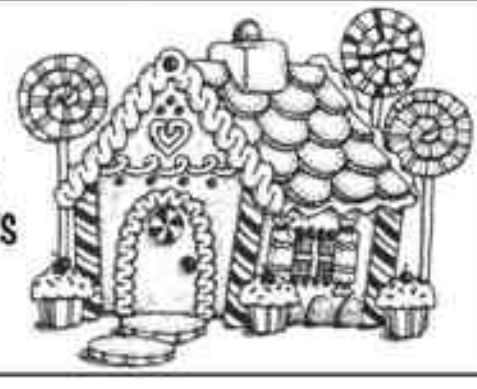
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The late Sue Kunitomi Embrey with Bruce Embrey *(right)*.

MANZANAR

CONTINUED FROM PAGE 41

By Bruce Embrey

Dec. 27, 1969

Some UCLA students are planning a trip to a place called Manzanar. Warren Furutani, the youth leader of JACL, is the driving force. He asked mom to come. Mom said she was nervous, not having been back since she left in '43 for Madison, Wis., but maybe it would be an adventure, despite too many blurred memories and simmering anger about losing the family store, how the removal and incarceration tore the family and the community apart.

My brother Gary and I went to Grandma Kunitomi's and Auntie Choko Kunitomi Teshiba's house to sleep. Mom and dad came back late — close to midnight. Mom was excited, kept talking about all the Sansei who showed up, asking a million questions. Warren had her talk to the press … all the major stations were there.

She said the memories came rushing back — being editor of the *Free Press*, the riot and how grandma cried under the apple trees, fearing that they'd never be allowed to leave or worse. She said she talked to the press about the trauma, the shame and the anger.

1971

The phone wouldn't stop ringing! More than a year later people kept coming over and talking to mom about camp. Apparently she was one of only a handful of Nisei who would talk about the camps. Some of the first "pilgrims" and others — Warren, Ken Honji, Don, Sue, Ron and Pat Runstrom, Jim Matsuoka, Rex Takahashi, and Ryozo Kado, the mason who built the monument and sentry houses — felt the need to preserve Manzanar. They wanted to educate the broader public about the camps, and fight to make it a state landmark. The group formed the Manzanar Committee.

March 1971

Mom published "Lost Years" to help jumpstart the educational work. She included a powerful poem her friend from New York, Michi Weglyn, wrote. The writer/editor in mom is coming out.

April 1973

There was so much excitement about this year's pilgrimage. The committee, Bill Michael, director of the Eastern California Museum, and JACL got the state to dedicate it as a state historical landmark. They were going to put up a plaque. Ryozo Kado insisted on placing it — he was ill but got permission from his doctor to go to Manzanar. The wording was so controversial, it took an entire year to reach agreement on the plaque's final phrasing. The state department of parks and recreation opposed using "concentration camp, racism and greed." Friends in New York and Chicago and others supported the committee's wording.

'If we do not all stand in support of the Bill of Rights, can we honestly say it will not happen again?'

— Sue Kunitomi Embrey

The committee threatened to take the issue to the state legislature, so the head of department of parks and recreation, William Penn Mott, although furious, finally relented. Warren had apparently confronted him, calling him a racist in the final meeting.

There's a huge crowd at the pilgrimage — something like 1,500 and many more Nisei.

I expected more … there are no buildings, just the sentry houses and the cemetery. Hide and Choko tried to remember where everything was — pointing to empty spaces and saying who lived there, where the hospital was. They could see it like the buildings were still standing. We found some foundation walls, outlines of an old garden.

Penn Mott spoke at the pilgrimage. He said he had done some thinking and agreed Manzanar was a concentration camp.

March 1975

Paul Tsuneishi and Phil Shigekuni of the San Fernando Valley JACL invited Edison Uno to speak about reparations. Edison had been at the forefront of the movement for reparations.

Calls for redress were growing. There were resolutions at JACL conventions every year. The Seattle chapter was pushing hard too. They decided to demand reparations, and fight for an apology.

The event with Edison was a success. Two hundred people showed. They decided they needed to canvass the community to find out if there was support for redress. They formed a new group — E.O. 9066 — with Tsuneishi, Shigekuni and mom as the executive committee. They sent out questionnaires on reparations. Is it possible? Should there be individual payments or a community fund? There was overwhelming support for individual payments, but lots of skepticism about getting anything. Not even an apology, much less reparations.

1980

Congressional Hearings: President Jimmy Carter signed





PHOTO COURTESY OF THE MANZANAR COMMITTEE

Sue Kunitomi Embrey *(right)* at the 1997 Manzanar Pilgrimage with Rose Ochi *(left)*, executive director of the California Forensic Science Institute at Cal State L.A., and John Garamendi, now a Congressman representing California's 10th district.

Public Law 96-317 creating the Commission on Wartime Relocation and Internment of Civilians.

1981

Mom was off to Washington, D.C. to testify. Here is her testimony:

"The investigation this commission conducts must surely address the serious issues that the JA experience presents to the American people — the violation of human rights guaranteed by the U.S. Constitution, the stripping of our human dignity and the destruction of our community. If we do not all stand in support of the Bill of Rights, can we honestly say it will not happen again?"

She further testified: "Manzanar was the most traumatic experience of my life. It has influenced me to encourage others of my generation to speak out about the unspeakable crime … speaking out has been a cathartic experience for me …"

Feb. 1982

The CWRIC hearings were in Los Angeles. Mom had been running around with workshops that the commission was organizing: "The Camps, Japanese American Experience, a Prelude to the Commission Hearings." The hearing was packed with overflow crowds and loudspeakers were set up in other rooms. Very emotional, people were crying. Lillian Baker — the right-winger who had been saying the camps were to protect the community and attacking mom at every turn — jumped up and yelled at the 442nd veteran while he was testifying. Everyone was yelling, "throw her out." Security escorted her out. Mom was elated. First time mom wasn't upset with something Lillian Baker did. I remember dad turning the radio off every time Baker was on otherwise mom would start yelling at the radio.

1985

Manzanar is now a National Historic Landmark. One more victory.

1988

Passage of the Civil Rights Act. Of all people, President Reagan signs the bill!

1991

The apology letter and first checks for former evacuees are being sent. Mom wrote about it in the *Rafu Shimpo:*

"Let each of us ordinary people accept the U.S. governments' apology and the check the same way our Issei generation endured the internment — with grace and dignity … We are participants in a historic moment in America … we hold justice in our hands."

'From half buried remnants of old foundations, a bullet-ridden cemetery monument and a couple of sentry houses to a beautifully restored auditorium housing a first-rate museum.'

1991

Congressmen Mel Levine, Norm Mineta and Robert Matsui proposed a bill for National Historic Site status. This was the final step for Manzanar to be truly recognized. Now the bill was in the Senate.

The president of the Department of Water and Power objects to the wording of the Senate bill. DWP still owns the land and has to transfer it to the Interior Department. Mom and Rose Ochi, from Mayor Tom Bradley's office, were making efforts to get City Council/Mayor Bradley's support on record. But Mike Gage of the Water and Power board wanted to kill the bill. He approached mom and offered to match any federal money and create a city historic site in exchange for mom lobbying against the national bill. But, he told her it would be a secret deal just between DWP and her! Mom was furious. In city hall, she told Gage, "the city of L.A. did not put us behind barbed wire. The federal government did." He blew up, shaking his finger in her face, towering over her. He thought she'd cave. It reminded me of the time in Griffith Park when the biker told mom to go back where she came from and she grabbed the pop can and smashed it on his handlebars.

2005

The official opening of the Manzanar Historic Site. Mom was getting lauded. She got up to speak and said she forgot her speech. Didn't matter, it was from the heart. Rose spoke too. Lots of people crying, it had taken so long. Takenori Yamamoto was beaming, so proud of what they'd done. Uncle Jack Kunitomi was there! He was lecturing some journalists on how the incarceration was unconstitutional!

The museum exhibit has newspaper articles, personal items, and a really moving film about the 442nd. Mom narrated another film about the camps.

Thirty-five years ago she was attacked for bringing it up, now some people are criticizing her for "turning it over" to the NPS. I have to admit I was a little skeptical too but the exhibit is so good I was almost in tears. I look at mom. She's quiet. I told her I can't believe how good the exhibit is. She looks at me and says, "Our story is a powerful story. It had to be told. This is a good start. There are the other camps that haven't been recognized."

From half buried remnants of old foundations, a bullet-ridden cemetery monument and a couple of sentry houses to a beautifully restored auditorium housing a first-rate museum.

Democracy is a beautiful thing to behold. ※

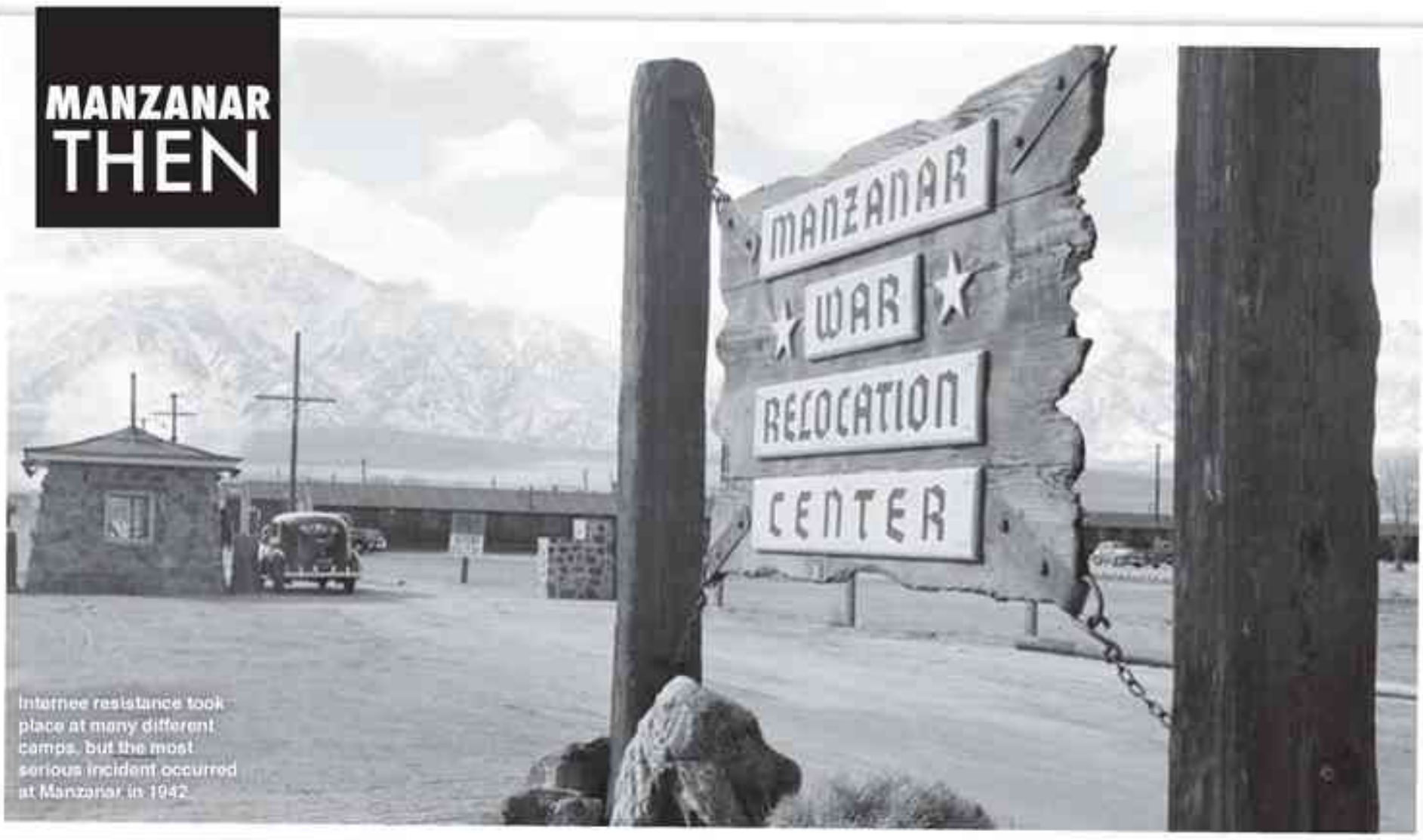
UPDATE
BRUCE EMBREY

"Because the pilgrimages led to the creation of the National Historic Site, our history is going to be documented. The most important contribution was that we kept the issue alive, not only with the mainstream but also with Japanese Americans. In this way the pilgrimage helped the Redress Effort."
— **SUE KUNITOMI EMBREY**

My mother never made it back to Manzanar after the Manzanar National Historic Site opened but family and friends persevered and continue to hold a pilgrimage every year. The year after she passed the Manzanar Committee honored her at the 39th Manzanar Pilgrimage. More than 2,000 people came, many for the first time. Rose Ochi, along with Jack Kunitomi, my uncle, suggested we create the Sue Kunitomi Embrey Legacy Award. Now, each year, the Manzanar Committe honors someone who has passion, tenacity and purpose, and made a signifcant contribution to the Redress Movement.

More than 1,200 people came to this year's pilgrimage, themed "Champions of Civil Rights." We honored Fred Korematsu, Frank Emi, and William Hohri. This year Aiko Herzig Yoshinaga received the Sue Embrey Legacy Award.

MANZANAR THEN



Internee resistance took place at many different camps, but the most serious incident occurred at Manzanar in 1942.

ARMY RULES AFTER RIOTING

One killed, ten injured as mob rushes soldiers; plan to segregate disloyal group.

EDITOR'S NOTE: Tension turned to bloodshed Dec. 5-6, 1942, in a tragedy known as the "Manzanar Riot." At the end, two men died (at the time of the article, only one death was confirmed). This Dec. 10, 1942, *Pacific Citizen* article illustrated the growing factions between a Japanese American community at the time.

MANZANAR, Calif.—The War Relocation Authority announced Thursday that it was speeding a relocation program which would return loyal Japanese Americans to gainful pursuits outside the present relocation camps.

The announcement followed disclosure by the WRA that soldiers are still maintaining order at Manzanar where one man was fatally shot in priots last weekend and that leaders of the disturbance are being held in Inyo county jails.

Fred Tayama, a loyal citizen leader, whose beating touched off a series of disturbances at Manzanar, was reported to be somewhat improved.

Military officials reported, according to a *Los Angeles Times* correspondent, that James Ito, 18, believed to be from Pasadena, was the man killed during the rioting.

Schools have been closed inside Manzanar and all project activities are at a standstill, it was reported.

Indications Thursday were that a policy of segregation would be adopted. At present, it was stated, according to the *Times*, that there has been no move to segregate pro-American from pro-Axis Japanese but loyal Japanese American leaders in the center are being given added military protection.



Tokutaro Slocum, pictured here in a wartime photo in front of JACL headquarters, was removed from his Manzanar quarters for safety from possible renewed attacks, according to the *Los Angeles Times*.

Col. Harrie S. Mueller, commanding the Central Security District, 9th Service Command, who took over command of the center under martial law, announced that while the center was under the Army it would "so far as practicable operate in the usual way. Mess halls, schools and administrative offices will be open as usual. Mail will not be sent out nor will incoming mail be distributed. No incoming or outgoing telephone or telegraph messages will be allowed. No one will be permitted to leave the center nor will outsiders be permitted to enter without authority from the military. No group will be permitted to congregate without proper authority from the military."

The war relocation center at Manzanar, Calif., was under Army-enforced martial law this week following a series of disturbances last Saturday and Sunday, culminating in a riot in which one man was killed and 10 others injured when military police fired on a menacing crowd of demonstrators.

The disturbances, reportedly inspired by a group of pro-Axis sympathizers at Manzanar, began Saturday night when six masked men attacked Fred Tayama, chairman of the Southern California District Council of the Japanese American Citizens League and an outstanding citizen leader of the center.

Other citizen leaders, among them Tad Uyeno and Tokutaro N. Slocum, veteran of the A.E.F. in World War I, were threatened. Uyeno, Slocum and their families, along with other pro-American leaders, were removed from their quarters for safety from possible renewed attacks, according to the *Los Angeles Times*.

The *Times* indicated in a Manzanar dispatch that leaders of the "pro-Axis" demonstration were being held in an Owens county jail, while still others were reported under arrest in barracks within the center.

Ralph P. Merritt, new project director at Manzanar, who called troops in when the demonstrations got out of control of the project's internal police, composed of evacuees and Caucasians, declared that evacuee Japanese, loyal to America, had made desperate efforts to avert the outbreak, and he praised the evacuee volunteer police for their loyal efforts to preserve order in the settlement.

"I want to congratulate the Japanese on the center's police force which tried to cope with the situation and the staff of Caucasian police for what they have done and the loyal Japanese in the camp," Merritt was quoted as saying.

Higashi Heads Police

Chief of internal police at Manzanar is Kiyoshi Higashi, former chairman of the Southern California District Council of the JACL and president of the San Pedro JACL. Both Higashi and Tayama had represented Manzanar at the national JACL meeting in Salt Lake City and had returned to Manzanar only last week.

Military authorities have imposed a strict censorship on Manzanar and decline to give the names of the dead man, the wounded or the pro-American citizen leaders who were removed from the center.

Project Director Merritt indicated



PHOTO COURTESY OF DENSHO

Karl Yoneda, Manzanar block leader, had allegedly been threatened because of his pro-American activities.

that "whenever in the opinion of military police complete order has been restored and the Federal Bureau of Investigation and other government agencies have completely cleaned up the agitators and leaders, the camp will be returned to normal administration."

Non-Japanese Evacuated

On Tuesday the Army announced the evacuation of all non-Japanese personnel and indicated that the removal order, particularly as it affected non-Japanese women and children, will remain in force until certain identification of all Axis sympathizers who provoked the rioting.

War Relocation Authority officials were reported to have arrived at Manzanar from San Francisco and Washington to assist in the investigation of the disturbances.

According to the *Times*, the disturbance precipitated Saturday evening, Dec. 5, by pro-Axis residents who attempted to celebrate the anniversary of the Pearl Harbor attack.

Pro-Axis Demonstration

The *Times* said that the pro-Axis Japanese demonstrated in a firebreak and hooted down citizen leaders who protested their antics. The *Times* said that Tayama was beaten after he attempted to dissuade the demonstrators.

The *Times*' story also mentioned that Harry Ueno, said to be an Axis sympathizer and a leader of a "Kibei" (native-born Japanese educated in Japan) faction, was arrested Saturday and removed to the Inyo county jail at Independence when the rioting Japanese threatened a center jail delivery.

Riot in Three Segments

The *Times*' report said that at one time the riot was in three segments. One group gathered in Block 22 and marched on the hospital seeking Tayama, who had been hospitalized. Another mob surrounded the police station, holding members of the evacuee police force under Higashi and a Caucasian officer at bay. Still a third mob assaulted another group of camp police and drove them into a building, where they barricaded themselves. The mobs were estimated to have numbered up to 1,000.

'Shouts of "Pearl Harbor, Banzai!" was said to have precipitated a free-for-all.'

The demonstrators moved on to the Manzanar jail, according to the *Times* and demanded the freeing of Ueno. Military police used tear gas in an effort to disperse the group, but the gas was ineffective because of the high wind. Stones, clubs and other missiles were thrown at the troops, according to the *Times*.

The *Times*' report said that Captain Martin Hall, in command of the military policy, ordered the mob to halt. After several commands were ignored and the barrage of missiles threatened to maim the police, Captain Hall reluctantly gave the order to fire, it was stated.

According to the *Associated Press* account, Project Director Ralph P. Merritt said that the rioting started on Saturday night when evacuees loyal to the United States interfered with a meeting called by an anti-American group of "Kibei." Merritt, who had assumed his duties as project director only last week, called for military assistance and the disturbance was temporarily quelled.

Fighting was reportedly resumed between the pro-Democratic group and a faction led by pro-Axis elements on Sunday night. Soon there were 4,000 in the milling crowd, according to reports. Shouts of "Pearl Harbor, Banzai!" was said to have precipitated a free-for-all. When part of the crowd broke toward the troops, which had been called into the center to maintain order, the soldiers at first threw tear gas bombs. The fumes, however, were blown away. Some of the demonstrators began throwing stones and rushing the soldiers' lines. The troops opened fire. This stopped the advance and the milling, yelling celebrants reluctantly obeyed orders to return to their quarters.

Tayama was so severely beaten by a mob of Axis sympathizers that he required hospitalization. Later they stormed the hospital, but directors had spirited Tayama to safety. The Axis group, angered for his disappearance, threatened to kill him, the *Associated Press* reported.

Tayama, one of the Manzanar delegates to the emergency national conference of the JACL, had returned only last week to the center from Salt Lake City.

Tad Uyeno, another outspokenly pro-American leader and a regular columnist for the *Pacific Citizen*, was threatened and was removed from the relocation center to the Inyo county jail at Independence to save him from harm at the hands of the mob. Uyeno was a member of the editorial staff on the *Manzanar Free Press*, which had been outspoken in its criticism of alleged pro-Axis sympathizers at the center. Uyeno is not related to Harry Ueno, who was reported arrested by authorities.

It was believed that the small, but well-organized, anti-Democratic faction at Manzanar had been angered by the fact the three militant citizen leaders, Koji Ariyoshi, first chairman of the Manzanar Citizens' Federation, Sho Onodera, who succeeded Ariyoshi as the head of the citizens' group, and Karl Yoneda, former San Francisco CIO official, had left the center last week after enlisting in the United States Army. All had been threatened previously by this group because of their pro-American activities. Ariyoshi, Onodera and Yoneda were among a group of Manzanar citizens who had volunteered for army service and left for Minnesota last week.

The *United Press* (U.P.) report on the incident declared that the shooting broke out when a mob attempted to storm the police station and remove Harry Ueno, said by the camp administration to be a leader of elements sympathetic to the axis powers.

When tear gas failed to break up the mob, the *U.P.* said that the demonstrators used a driverless automobile as a battering ram on the doors of the police station.

The *U.P.* said that six masked men had attacked Tayama, "an outspoken advocate of loyalty to the United States."

Authorities, the report continued, had first taken Ueno and several others into custody after the disturbance on Saturday night. Ueno was for a time removed to the Inyo county jail at Independence, but was brought back.

The *U.P.* said that "when peaceful means failed to disperse the group," the shots were fired, killing one man and wounding nine others, none of whose identities were disclosed. ❄

CASUALTIES AND VICTIMS

After the riot, two died and many others were injured.

JAMES ITO
A 17-year-old Los Angeles native who was reportedly "a quiet boy who seldom went out at night" was shot through the heart and abdomen. He was pronounced dead on arrival at the hospital.

JIM KANAGAWA
The Tacoma, Wash. native, 21, who was shot in the stomach, died of complications related to bronchial pneumonia Dec. 11.

TOM HATANAKA
The assistant manager of one of the cooperative stores at Manzanar was shot in the abdomen. The 26-year-old was born in Sacramento.

CHARLES SAKIHARA
18-year-old who worked in Manzanar motor pool was shot in the left hip.

GEORGE KANO
25-year-old night watchman in the public works office suffered a bullet wound in the left forearm.

KENJIRO NAGAMINI
Japan-born 50-year-old suffered a bullet wound in left femur and a compound fracture.

HARRY NUKADA
28-year-old suffered a bullet wound in right shoulder.

JINGO NAKAMURA
The father of two, 40, sustained a bullet wound in right shoulder.

FRANK TAKAHASHI
The married kitchen worker, 22, suffered a bullet wound in left thigh and a fractured femur.

HENRY MUKADO
Employed as the timekeeper in a mess hall, Mukado, 20, was shot in the back.

HENRY INOUYE
The 24-year-old Kibei was shot in the left thigh.

YOSHIO YOSHIHIRO
The junior cook, 31, suffered from exposure to tear gas; no wounds.

SOURCE: MANZANAR HISTORIC RESOURCE STUDY

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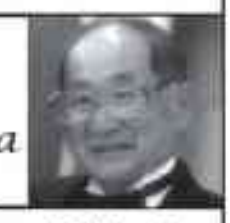
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MANZANAR THEN



The youth contingent was led by Warren Furutani (inset photo from 1969).

YOUTH REDEDICATE MANZANAR CEMETERY

EDITOR'S NOTE: On a cold winter's day in 1969, about 200 people drove to Manzanar to stand in the footsteps of their ancestors. It was the first Manzanar Pilgrimage. The next year, according to this Jan. 2, 1970, *Pacific Citizen* article, some 150 returned in near-freezing weather to clear the brush from the old camp cemetery and repaint the cenotaph.

MANZANAR—Little remains here in what was once a concentration camp for 10,000 Japanese Americans between 1942 and 1945 in Owens Valley save for its deserted cemetery.

About 10 miles north of Lone Pine on US 395 is the Manzanar War Relocation Authority Camp cemetery comprised of five unmarked graves and two marked ones — though the harsh wind and elements have eaten away the writing on one wooden marker. The cemetery can be reached over a dirt road a mile west of the highway. The dirt road is .6 mile north of the military guardhouses, which served as the main entrance to the camp and adjacent to the highway.

The bitter sagebrush and spindly mesquite trees were cleared away, a few green shrubs planted and the memorial dedicated to the people buried there got a new coat of white paint. Mock graves were set up for those known to lie somewhere in the vicinity and decorated with Christmas wreaths and flowers.

A simple Buddhist dedication service followed and those making the pilgrimage that Saturday after Christmas then ate lunch before making the 220-mile trek back to Los Angeles.

Lone Pine Chamber of Commerce people provided piping-hot coffee. Some scouts from Lone Pine also assisted.

Objective Stated

Warren Furutani headed the Manzanar Committee. The pilgrimage was sponsored by the Organization of Los Angeles Asian American Organizations with three objectives in mind:

1. To show younger Asian Americans what happened to Japanese Americans when this country went to war with "the old country."

2. To emphasize the need for the repeal of Title II, Internal Security Act of 1950, which authorizes establishment of concentration camps.

3. To press for the establishment of a national or state monument recalling the camps and its internees.

Los Angeles and San Francisco newspapers and TV network cameramen were present to cover the event. (Stanley O. Williford's article appears in the Jan. 2 *Los Angeles Times*; Dexter Waugh's byline article appears in the Jan. 1 *San Francisco Examiner*. Los Angeles TV stations 2 (CBS) and 4 (NBC) telecast the event Dec. 27.) The Manzanar Committee also filmed the event.

Among those making the trip from the San Francisco Bay Area were the Yonedas, who were among the earliest to arrive at Manzanar in March of 1942; the Rev. Lloyd Wake of Glide Church and co-chairmen of the JACL Title II Repeal Committee Raymond Okamura and Edison Uno.

Jim Matsuoka of Los Angeles, only 10 years old when he left Manzanar, was invited to speak.



"The only people who came out of that camp were people without souls, the quiet Americans. When people ask me how many persons are buried here I say — a whole generation of Nisei Americans. The Nisei are gone. They're dead. They never left this place. The Sansei are taking it up and taking part," he said at the dedication ceremony.

For the Rev. Sentoku Mayeda of Gardena Buddhist Church, it was not his first trip back. He has been returning annually to perform a Buddhist service. About 200 were buried at one time in the cemetery, he said.

Furutani told Williford he was happy over the response of some 150 people making the pilgrimage. "They not only had to commit themselves physically but they had to fight the wind and the cold. This was part of the actuality of the internment centers. It was no summer camp."

Mrs. Tsuya Ukita, 83, was the oldest Issei present. She arrived at Manzanar on Mar. 13, 1942 — before evacuation orders were posted in the Los Angeles area — stayed a year and relocated to New Jersey to work in a laundry.

But most of the 150 making the trek were born after the WRA camps were closed in 1945. Yet for them, as they joined hands to sing Auld Lang Syne while snow-laden clouds hid the majestic high Sierras above, the day was wrought with emotion. ❋



PHOTOS COURTESY OF THE MANZANAR COMMITTEE

'When people ask me how many persons are buried here I say — a whole generation of Nisei Americans,' said Jim Matsuoka, a speaker at the 1970 event.

HEART MOUNTAIN NOW



Some 1,400 people gathered to celebrate the opening of the Heart Mountain Wyoming Foundation Interpretive Learning Center in August.

TEACHING THE PAST TO INFLUENCE THE FUTURE

The Heart Mountain interpretative center's grand opening in August marked a milestone in preservation, according to this *Pacific Citizen* article originally published Aug. 19, 2011.

By Christine McFadden
Correspondent

A framed copy of George Iwanaga's 1943 iconic photo of Heart Mountain is prominently displayed in Judge Lance Ito's Los Angeles courtroom. Ito, most notably known for presiding over the trial of O.J. Simpson, uses the photo as a constant reminder of the justice denied to his parents.

"I use it as part of my jury selection process to remind citizen jurors of what can happen when our rights as Americans are forgotten and why it is important for citizens to take their right to serve as trial jurors seriously," he said.

His parents Jim and Toshi Ito met as children while incarcerated at Heart Mountain. In late August, Ito will return to the camp to help welcome a new state-of-the-art interpretative learning center. The grand opening ceremony will take place Aug. 19-21.

This will be Ito's third trip to the former American concentration camp located in Park County, Wyoming, near the towns of Powell and Cody. As one of the keynote speakers for the grand opening ceremony, Ito says his message will be "one of caution."

"While more recent judicial discourse about the internment focuses on the great wrongs done to the Japanese American community, the underlying tenets of the Korematsu decision remain 'on the books' as legal precedent for future situations," Ito said. "The learning center is one important way to make certain future generations understand and appreciate the many, many lessons to be learned."



Interpretative center officials strived to really capture a sense of what it was like to live at Heart Mountain.

The notion of having a permanent educational facility at Heart Mountain has been a part of the Heart Mountain Wyoming Foundation's (HMWF) vision since its establishment in 1996.

"The completion of the interpretative learning center represents the end of one journey and the beginning of another as we now have a base from which to expand our educational efforts and our desire to be a catalyst for further study and research," said Shirley Higuchi, HMWF chair.

Like Ito, Higuchi's parents met as children at Heart Mountain. Her mother Setsuko Saito Higuchi was involved in the initial effort to purchase land at Heart Mountain and build something on the site. When her mother passed away in 2005, Higuchi joined the HMWF board.

"The dream of building the interpretive learning center became my dream too as a way of honoring both my parents and making sure the lessons of their experiences reach future generations," she said.

Heart Mountain Experience

According to Higuchi, the new learning center is designed to resemble three barracks allowing visitors to "really capture a sense of what it was like to live at Heart Mountain."

Among its features are an introductory film by Academy Award-winning director Steven Okazaki, a model of the camp complete with interactive displays and exhibits and two re-created barrack rooms.

"I think people will find the re-created barrack rooms particularly moving because you can imagine yourself standing in that room as a child, as a parent, as a grandparent," said Higuchi.

Christy Fleming, a Powell, Wyoming native, is the learning center's incoming local manager. She describes the center as being all from the first-person perspective complete with life-size cutouts in the exhibits.

"Visitors become part of the experience ... It will be a very powerfully emotional experience for the people that come through," she said.

The HMWF has already been responsible for restoring the honor roll marker at the site and creating

See HEART MOUNTAIN Page 60

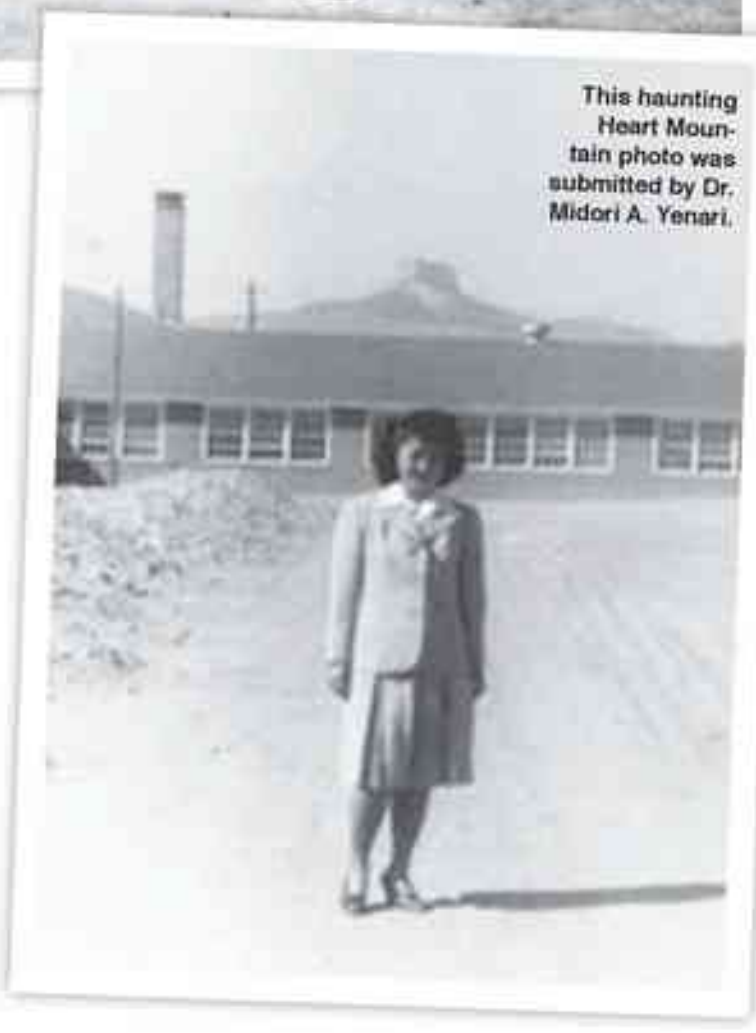
HEART MOUNTAIN THEN



Heart Mountain's remote location was located in Park County between the towns of Cody and Powell in the northwestern corner of Wyoming. This Heart Mountain photo was submitted by JACLer Pam Hashimoto.

HOMESTEADERS UNVEIL PLAQUE

EDITOR'S NOTE: At war's end, former servicemen and hopeful farmers moved in to homestead Heart Mountain's land. Among the homesteaders were Chester and Mary Ruth Blackburn, who spearheaded the creation of a memorial park, according to this July 14, 1978, *Pacific Citizen* article.



This haunting Heart Mountain photo was submitted by Dr. Midori A. Yenari.



Chester and Mary Blackburn were one of the original homesteaders who spearheaded the memorial project.

POWELL, Wyo.—A three-year project to create a memorial park on the site of the Heart Mountain War Relocation camp west of this farming town was climaxed Sunday, July 2, with a dedication ceremony attended by approximately 100 persons.

The project began in 1975 by members of the Heart Mountain Extension Club, made up of wives of farmers who cultivate homesteads in the Heart Mountain districts.

Mrs. Mary Ruth Blackburn, one of the original homesteaders and who spearheaded the memorial project, declared: "We have created something that we hope will show the Japanese Americans who were interned here and return to visit that we care."

The Rev. R.N. Buswell, pastor of the First Presbyterian Church in Cody, who visited the camp often during the war years, gave the dedicatory prayer.

The main address was given by Bill Hosokawa, editor of the editorial page of *The Denver Post*, who spent 14 months in the camp.

"What was once the campsite are rich fields of grain," Hosokawa said. "The land has been healed by time, just as the pain and humiliation of the evacuation has largely been healed. But there are things that must not be forgotten, and this memorial which you good people have erected is a reminder of a wrong that must never be repeated."

Memorial Park

The memorial park is built around a weather-beaten marker that evacuees had erected near the camp administration building to display the names of men and women from the camp who had entered the armed forces. The names, painted on the display board, have worn away. Efforts to find a list so they could be restored have been unsuccessful so the marker has been left in its original condition.

An area around the marker was cleared and coarse gravel was spread over heavy plastic to keep down the weeds. A concrete walk leads from the parking area to the marker. Large boulders were set around the gravel to delineate the park.

On one side of the walk a bronze plaque has been cemented to a boulder. On it is this message: "Heart Mountain Relocation Center Memorial Park. This Memorial is dedicated to those people interned here during World War II, to their sons and daughters who served our country and to those who gave their lives in that service."



PHOTO: BACON SAKATANI

This Heart Mountain plaque was placed in 1977, according to photographer Bacon Sakatani.

A map of the campsite and an aerial photo of the camp are etched into the bronze to enable visitors to orient themselves.

Hosokawa was the only former camp resident to attend the dedication. However, four members of the Idaho Falls JACL chapter — Hid and Margaret Hasegawa and Mac and Fumi Tanaka — drove approximately 250 miles from Idaho for the ceremony. Another Nisei couple, Tak and Emmy Ogawa, took up a Heart Mountain homestead in 1949 and continue to farm it. The Ogawas are originally from Idaho Falls and were not evacuated. Other Nisei farmers in the area are Mr. and Mrs. Koe Ando.

Money,9 materials, labor and equipment for the project were contributed by the following Heart Mountain organizations:

Irrigation District, Extension Club, Homesteaders Association, Park County Commissioners, Powell Bicentennial Commission, Wyoming and Park County Historical Societies, Wyoming Recreation Commission, Cody Celotex plant, and Charlie's Backhoe Service.

Chester Blackburn, who was master of ceremonies at the dedication, observed that all Americans were asked to make a sacrifice in World War II, "but none was asked to do more than those who lived here."

Mrs. Blackburn, explaining why the project was undertaken, said: "We just felt we had to do something." ❄

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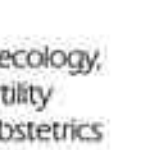
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CHRISTMAS AT HEART MOUNTAIN

EDITOR'S NOTE: Floyd Schmoe, a Quaker and a lifelong peace activist, was a fierce friend of Japanese Americans during World War II. As JA families from Western Washington were forcibly removed from their homes, Schmoe helped look after the property they had been forced to leave behind. In this Feb. 4, 1943, *Pacific Citizen* article, Schmoe describes the resilient JA spirit.

By Floyd Schmoe

On the wind swept plateaus of northern Wyoming lies the state's newest and third largest city – the Heart Mountain Relocation Center. In long low tarpaper barracks, behind barbed wire fences, and under the guns and searchlights of tall watchtowers live 10,000 Japanese Americans. Most of them came from the mild climate of Southern California little used to and ill-equipped for the rigors of winter in the north where the temperature sometimes reaches 40 degrees below zero.

There are more than 4,000 children at Heart Mountain who had never seen a "white Christmas." This year they prayed for one.

When I went with them to their mess halls on Christmas night, the heavy pall of coal smoke lying like a grimy blanket over row upon row of dimly lit barracks reminded me of nothing so much as the mile-long coke ovens of West Virginia. A cold wind was blowing but there was as yet no hint of snow. It had not been a white Christmas.

Programs varied in each of the large warehouse-like buildings, which form the center and the only community gathering place of each of the 30 blocks making up the "city," but they all had one thing in common, it was the children's program.

At some parties there were speeches and singing, at others little plays and pantomimes, and at still others games and contests. Each mess hall was decorated and each had a small Christmas tree — a special treat most of the centers did not have, except as they fashioned synthetic trees out of sagebrush, greasewood and even pieces of packing crates, crepe paper and cardboard. New Year's with its "omochi" and its "shime" would flavor strongly of the Orient and be for the adults who were of the Orient, but Christmas was thoroughly American and for the children who are American.

After the program, there were refreshments — dinner had been at four — and the master of ceremonies again took the floor. The big event of the day was at hand — Santa Claus was about to be announced.

He arrived by truck and his truck was full. Well wishing friends — most of them have never seen a Japanese in their lives — had sent in thousands of gifts and thousands of dimes and quarters with which to buy more. Santa Claus was authentic: a lot of padding, a painted face but an abundance of Christmas cheer and a real beard, a black Oriental beard. He meant well but he frightened the babies almost into hysterics. Obviously the small children had not been adequately prepared for Santa Claus.

There were stockings filled with oranges, nuts and candy for every boy and girl under 15. There were gayly wrapped gifts, at least three, for every one under 19, and enough left over so that every family had one extra. These gifts had been arriving for a month from individuals, Sunday school classes, young peoples' groups, mission societies, in every state in the union. More than 3,000 had arrived plus more than $2,600 in cash. This happened in all the centers. At Minidoka more than 17,000 gifts accumulated and two weeks after Christmas the belated mail still poured them in.



PHOTO COURTESY OF HIROSHIMA PEACE PLAZA

For Schmoe, the atrocity of the WWII internment had a silver lining — children's innocence.

For the small children, too young to be aware of the barbed wire and the guard towers and significance of it all, it was a wonderful Christmas, the best ever, — but the gayety of their elders was strained. They were well aware of the fact that this year the spirit of the Prince of Peace did not rule in the hearts of all men.

A year ago they had foreseen this thing, now it was a bitter reality, next year it might be worse — it was not likely to be much better. For themselves they could stand it, but what about these children? You can't go on having Merry Christmases year after year in an internment camp.

For me however there was a ray of hope. This thing was going on in each of the 10 Japanese relocation centers.

Upwards of 70,000 people all over the country had contributed to the happiness of those 50,000 young American citizens with Japanese faces. Seventy thousand fellow Americans who two years ago had been unaware of the existence of these people had now shared a little bit in their well-being. Sharing does something to people no matter who they are and I was sure there were 70,000 hearts in America this Christmas night where a spot of warmth glowed a little brighter than it had a year ago.

Seventy thousand warm spots, I thought, may do something for America, it may kindle a fire. I prayed to Him who came that we might have peace that next year. He may rule in the hearts of men that next Christmas may be a real Christmas for these people, a real Christmas in a real home — an American home where people are free.

As we went "home" at 9 o'clock snow was falling, the lighted windows looked brighter, shouts and laughter could be heard all over the camp. It was going to be a "white Christmas" after all. ❄

HEART MOUNTAIN THEN



PHOTO COURTESY OF WASHINGTON STATE UNIVERSITY

'For the small children, too young to be aware of the barbed wire and the guard towers and significance of it all, it was a wonderful Christmas,' wrote Shmoe about the 1943 Christmas at Heart Mountain.

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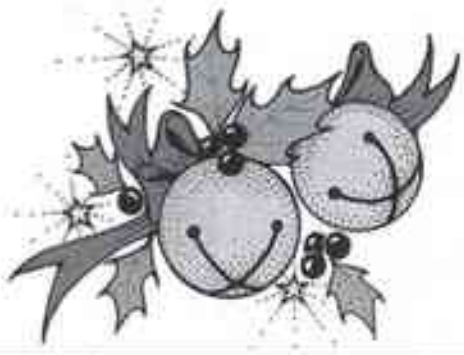
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HEART MOUNTAIN NOW



Participants unfurl the American flag at the August ceremony.

HEART MOUNTAIN

CONTINUED FROM PAGE 51

a paved 1,000-foot walking tour of the camp. Since then, the focus has been on the construction of the new learning center.

The theme for the grand opening weekend is: "Lessons from the Past, Guidance for the Future." Joining Ito will be a panel of other influential leaders from across the country to speak on their perspectives of the Japanese American experience.

Grand Opening Ceremony

The ceremony begins Aug. 19 with a pilgrimage dinner and reunion photos at the Park City Fairgrounds in Powell. Among the first grand opening speakers are Higuchi, Bacon Sakatani, Raymond Uno, Norman Mineta, and NBC News Special Correspondent Tom Brokaw.

At the dedication ceremony, Okazaki's new film, "All We Could Carry: The Story of the Heart Mountain Relocation Center" will make its debut performance.

Okazaki, who has been nominated for four Academy Awards (winning the documentary short subject for "Days of Waiting: The Life & Art of Estelle Ishigo"), is a Sansei born in Venice, Calif. Okazaki's father, who passed away over 10 years ago, was incarcerated along with his parents and three sisters in Heart Mountain, while his mother was sent to Topaz, Utah.

"I wanted to be part of this project to honor the Nisei, to contribute to Japanese American culture and for my dad," said Okazaki.

Okazaki first went to Heart Mountain in 1990 while filming "Days of Waiting." He is no stranger to films about the incarceration; he began making documentaries in the 1980s during the Redress Movement and *coram nobis* cases, creating "Unfinished Business" in 1985 about Min Yasui, Gordon Hirabayashi and Fred Korematsu.

"My goal with all of my films, whether it's this film or a film about heroin addiction, is to explore the subject and let the people in the film tell the story," he said. "I hate films with predetermined messages. My films are about the inherent dignity and goodness of people ..."

Okazaki's eight-year old daughter Daisy will accompany him to the grand opening.

"I learned a lot, not just for the film, but about myself," he said. "I think for the Sansei, Yonsei, Gosei and continuing on for generations, the camps are a huge part of who we are. Whether we admit it or not, it's part of us."



PHOTO: KEVIN J. BEHCHAN

A priest blesses the Heart Mountain site at the grand opening.

Remembering Heart Mountain



Among the attendees will be Shig Yabu, author of children's book "Hello Maggie!" about his experiences as a boy at Heart Mountain. He is also one of the directors on the HMWF board.

Yabu was sent with his family to Heart Mountain when he was 10 years old. While in camp, Yabu had a pet magpie that he captured after its mother had rejected it. The bird, named Maggie, died in 1945 before he left camp.

"School had closed, friends were all gone, mess halls had consolidated, and my one and only friend was Maggie," Yabu recalled.

Maggie has continued to serve as an inspiration for Yabu. In July, he released two baby magpie birds in Cody, Wyoming.

The learning center will be a "catalyst for further research and study about the JA experience during WWII, and a voice in contemporary civil rights discussions," said Higuchi.

The HMWF also expects to have educational outreach programs to bring the story beyond the walls of the museum and into classrooms and virtual learning experiences.

"The idea of teaching about the past in order to influence tomorrow's discussions and decisions is really our central mission," said Higuchi.

HEART MOUNTAIN UPDATE

Some 1,400 people gathered to celebrate the opening of the Heart Mountain Wyoming Foundation Interpretive Learning Center in August, including more than 500 former internees and family members who were the first visitors to walk through the doors of the new museum.

"The grand opening weekend was a tremendous success by any standard of measurement, thanks in no small part to the enthusiastic response from so many Nisei and their families," said Shirley Ann Higuchi, chair of the Heart Mountain Wyoming Foundation.

Higuchi said the return to Heart Mountain was a bittersweet experience for many. Japanese Americans incarcerated at Heart Mountain endured hardship during the war years and faced challenges throughout their lives. But there also was a sense of celebration, and healing.

"The overwhelming sense of community was unlike anything I have ever experienced," said Higuchi.

Cody Enterprise Publisher Gary McCormack editorialized about the throngs of locals who attended the events to show support and take "a strong stand against the hysteria and prejudice" that resulted in the wartime incarceration of Japanese Americans.

"What happened to them was wrong," he wrote. "Pure and simple, wrong. It's important that we who live closest to Heart Mountain understand why it happened but don't sugarcoat that it was wrong ... We are bound together in past and present history as the two sides of a great national mistake."

– HEART MOUNTAIN WYOMING FOUNDATION

POSTON NOW

BRINGING POSTON BACK TO THE PRESENT

The diverse membership of the groups involved in the Poston restoration effort sheds light on the internment camp's colorful past.

By Christine McFadden, Correspondent
Published October 16, 2009

The roofs of the 16 buildings that still stand on the former site of the Poston internment camp need work. The wood is raw and exposed. The structures are vulnerable to the arid temperatures of southwestern Arizona. It needs sealant and metal roofing — not just to protect its physical history, but its unique personal history as well.

If left alone, there is a possibility that Poston, which has the largest remaining infrastructure of all 10 internment campsites, will deteriorate in just a few years.

Members of the Poston Restoration Project are doing everything they can to prevent this from happening. Funded by grants from organizations such as the California Civil Liberties Public Education Program and guided by the Environmental Protection Agency, members are racing against the clock to restore this pinnacle place in Japanese American internment history.

Working toward the end goal of building preservation and the construction of an onsite multicultural museum, the diverse membership of the Poston restoration effort sheds light on the internment camp's colorful past.

Uncovering Poston

When Dr. Ruth Okimoto, 73, became curious about the history behind the internment camp that imprisoned her for three years as a child, she uncovered a unique story behind it that eventually launched a full-scale effort toward its restoration.

"I began to wonder about how in the world did that whole thing come about, and that's when I got real curious," she says of Poston, located on Native American reservation lands near Parker, Arizona.

Okimoto obtained a research grant and access to reservation archives on the land that once imprisoned over 18,000. She uncovered an interesting relationship.

"The War Relocation Authority (WRA) were looking for a site — a deserted site, and the reservation certainly fulfilled that requirement," she says.

Her research revealed that the WRA contacted the former Office of Indian Affairs (OIA) and struck a deal during WWII. The OIA agreed to relinquish their land as an internment camp in exchange for Japanese American labor to build a canal, bringing in water to the reservation.

"She [Okimoto] discovered this connection that nobody had ever really written about," says Dr. Jay Cravath, who works for the education department of the Colorado River Indian Tribes (CRIT).

"Midlife she developed this incredible rage about this experience, for herself, for her parents, for her family, and she wanted to trace it down," he continued. "She wanted to take care of these demons, so she came out to Parker."

Okimoto met with Dennis Patch, CRIT Tribal Councilman and Education Director, who coincidentally lived in one of the former barracks.





Attendees take part in the recent Poston reunion.

See POSTON pg. 64 >>

POSTON UPDATE

On Oct. 7-9, close to 600 Poston Camps I, II and III internees and their families embarked on a multi-generational legacy journey to Laughlin, NV and the Poston Monument and Camp I site. The Poston legacy will live on as each family member was touched by our JA internment story.

NEXT REUNION

Plans for a future reunion have not been made but due to the large amount of requests from the attendees, there is certain to be one!

PRESERVATION EFFORTS

There are 2 preservation projects for Poston.

1. The monument and kiosk: the original committee has performed all the maintenance since the dedication in 1992. The funding for the monument and kiosk construction came from donations from Poston internees. Assistance is needed both in continued maintenance and donations to maintain a most important symbol.

FOR MORE INFO:
Poston Memorial Monument Committee
Attn: Kiyo Sato
P.O. Box 277821
Sacramento, CA 95827

See POSTON pg. 64 >>

POSTON NOW

continued from pg. 61 >>



This photo, courtesy of the Poston Restoration Project, shows what Poston looks like today.

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In 1999, CRIT set aside an initial 40 acres (now 80) of reservation for the project. Four years later, 15 former Poston detainees, including Okimoto, and 15 CRIT members met at the reservation to plan for restoration.

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Carrying on the Legacy

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>
> Dr. Ruth Okimoto



The Okimoto kids in 1945.

TO MAKE A DONATION
Poston Memorial Monument Fund P.O. Box 277821 Sacramento, CA 95827

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INFO AND DONATIONS
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postonupdate.blogspot.com

ARIZONA

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from the Az. Chapter



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Merry Christmas &
Happy New Year

Warren, Diane, Michelle, & Lauren Komatsu

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& A Happy New Year

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Leroy Sakata

Madeline Ong-Sakata & Family

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Hayward, CA 94542
Ph: 510-538-6407

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The Inouye Family

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MAY, JOEL, JUSTIN & MADDIE NAGAFUJI
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The
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Happy Holidays
and
A Happy New Year

Please visit us at:
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POSTON NOW

continued from pg. 61 >>



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>
> Dr. Ruth Okimoto



The Okimoto kids in 1945.

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Poston Memorial Monument Fund
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INFO AND DONATIONS
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956 Hawthorne Drive
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POSTON THEN

Evacuees Build New Life In Dust, Sweat, Heat

Editor's Note: In this July 30, 1942, *Pacific Citizen* article, Franklyn Sugiyama describes the conditions of Poston, a "sterile Sahara"



A couple of kids play at the Poston camp.

By Franklyn Sugiyama

Poston, like Gaul, is built in three distinct settlements. But unlike Gaul, Poston is in Arizona and it is a land yet to be subjugated. The first and largest camp is located 16 miles south of Parker, 3 miles from the banks of the Colorado River. This place houses almost 10,000 evacuees. The second location, situated 3 miles father south, accommodates 5,000. Both of these places are now almost filled to capacity. The third site is another 3 miles south of the second location. At the moment, it is not yet ready for occupation, but construction is being rushed.

In population, Poston will be the third largest city in Arizona, ranking behind Phoenix and Tucson. However, in area, Poston will take the first rating.

The village wags declare with scorn that the three colonies should be named: Roasston, Toaston and Duston, which would be more picturesque and would be more near the truth than plain Poston. One of the children had an exhibit, in a recent homemade furniture display, a carving that read, "God, Don't Forget Poston." The magnificent prayer carried universal appeal.

Although the swivel chair experts have visions of an altruistic Utopia, a lush oasis, a fertile valley, a veritable Garden of Eden to replace the present sterile Sahara, the huge venture is pretty much in the questionable stage as yet. The future can prove that our gracious uncle is sane; or that he has been deluded by an overdose of optimism in this vast undertaking.

Water Plentiful for Farms

The one prerequisite of the desert – water – is here in abundance. A large ditch carries the water for the farms-to-be from a distance of 18 miles. Although the Colorado is close, the irrigation canal takes this long route because of engineering necessities.

The water for human use is liberal. It has to be — everyone bloats with water in a vain attempt to keep cool. Everyone showers twice or three times daily in plutocratic fashion. Hygiene and bodily comfort make "B.O." a forgotten factor.

The climate is torrid. Previous to arrival, many of the Issei were complaining about the lack of hot, steam baths. But, the showers suffice. Why put additional warmth in the narrow when "ole sol" does it effortlessly?

"The climate is torrid."

It's Tough on Glamour Gals

Nature in the raw is the predominating feature of the landscape. Yet, it is remarkable how the vices of civilization have followed to Poston. The glamour girl finds conditions bad. They are as much out of place here as a snowball in a sandstorm. Yet, they are here. Dust, sweat and heat wreak havoc with carefully applied powder and rouge. High heels sink in the bottomless dirt while the loose sand pours into flimsy footwear creations for dainty feet.

The necessity of mailing money orders is irksome. Since the highly profitable

See POSTON pg. 68 >>

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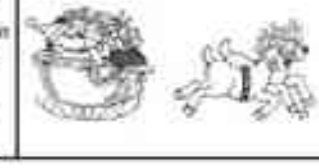
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From

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Special thanks to our generous supporters and community.

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continued from pg. 65 >>



Poston incarcees fill straw mattresses.

canteen only carries a portion of one's needs, mail order clothes are rapidly becoming the style.

Comfort is the first demand in clothes here. Looks come second. The boys wear T-shirts, denim trousers and heavy shoes, topped off with a large hat, covering the nape of the neck. Silk-stocking clad knees are a rare sight. Most of the girls are wearing bobby sox, leaving the calf bare. Some wear slacks, few wear shorts, but most of the women wear cotton frocks. The girls carry shades to ward off the sun or don a large hat, while a few of the brave wear large hankies on their head. Dress is very informal.

Man's physical disorders create their share of misery. Measles, common toothaches, ordinary "bellyaches" and broken hearts are now becoming evident. But diarrhea, lurking in the water, was waiting here for the Japanese.

For those who venture forth in quest of excitement, there are the twin hazards, dust and heat, which are as axiomatic as ham and eggs or Laurel and Hardy. The first peril, dust, is a stigma on Poston's unborn and non-existent chamber of commerce — miles and miles of unpaved streets. The second danger, heat, can be overcome by staying home, preferably by remaining in a stationary position.

Great White Way

Poston's great white way is almost a perfect dimout. Our rich uncle, thoughtful in many ways, is niggardly in providing streetlights. A puny, forlorn 150-watt globe mounted high on a pole at each intersection casts a feeble light. Crossing the narrow laterals full of water in darkness is hazardous, the penalty being an unexpected mud bath.

The canteens are the hubs of social, financial and gastronomical activity during the business hours. There is the thunder of 200 feet on the main canteen floor milling around the ice cream counter, the noise of stripping paper off eskimo pies and the molar gymnastics thereof.

The single dark shadow cast on the lively gaiety at the main canteen is the sinister presence of the police department in the next building. There the hardy minions of the law are enthroned in civic majesty, though their office furniture is of spartan simplicity. The meagerness is not confined to the office alone — chicken wire stands between the culprits and liberty.

Traveling northward a block, the Poston library is seen. Here on file are many of the latest magazines. Or if your fancy elects, there are hundreds of books. Without shame, it may be admitted, that although the books include a few discards from elsewhere, the knowledge and entertainment are still retained within the covers for the hungry.

Finger Waves a Dime

The front part of the barbershop is occupied by the beauty parlor. Here too, strictly low prices prevail. Finger waves cost a dime. A shampoo is assessed at 15 cents.

During the period, after dinner until about 11 o'clock, Poston's humanity gathers in varied pleasures. It is the busiest time for all. Swimming in the canal, judo boxing and sumo have their following but softball overshadows every other sport. Softball has blossomed forth in leagues for all ages of boys and men while the girls indulge in the sport sparingly. Some of the major games have attracted as many as 3,000 fans while a crowd of 1,000 is common.

For the gregarious girls who do not care for softball or volleyball, there are club activities. There are a number of women's clubs, which are fast gathering momentum. Then if milady likes, there are sewing schools.

Many Dances Held

Numerous dances are held during the weekends but the heat cuts the number of dancers, not to mention the handicap of the washboard floor and the additional drawback of phonograph syncopation. The time limit for social gathering is set at 11 o'clock for the Nisei but the Issei can continue to enjoy their "*shibai*" until long after that period without a grumble arising.

Talent shows are frequent and popular. Either the actors have stagnated or they have succumbed to the heat because lately, "movies" have supplanted them. The "flickers" are aged, showing Deanna Durbin in her earliest successes. One of the characters in last week's show was the late Thelma Todd. These pictures are shown weekly in various sites in the camp, giving everyone an equal chance to get a stiff neck while watching. Nonetheless, the cinema rates second place in popularity behind softball

The Cultures Are Not Ignored

Pleasures alone are not the fad. The fine arts are not ignored. There is an art school, a dramatic department where both acting and writing are stressed. The music institute teaches vocal and instrumental harmony. These schools have both day and night classes for the advanced and elementary students.

On the whole, life at Poston is satisfactory. Most people are content. There is much to be done, but a start is being made. The government officials are kindly and sympathetic to the community's problems and needs. The pioneering spirit of the Japanese has been challenged. People are slowly recovering from the shock of suddenly being transplanted from their California homes to this uninviting desert. They are awakening to the opportunities. More people seem to be reporting to work. Home, sweet home, on this arid wasteland! ※



Before the WWII incarceration, Franklyn Sugiyama and his wife operated a store in Los Angeles.

"Home, sweet home, on this arid wasteland."

MINIDOKA NOW

Coalition Continues Fight Against Dairy Farm Near Minidoka

Since a judge OKed a large dairy permit, community groups are taking the next steps to preserving the WWII internment camp, according to this article orginally published Oct. 16, 2010.

By Christine McFadden
Correspondent

High school sophomore Rachel Seeman steps off a greyhound bus and onto what she expects to be barren land. Following a day-long bus ride through the flatlands of Idaho, she is shocked to be met with the landscape outside of Twin Falls, Idaho: lush, green fields.

"I was expecting to see a desert," the now 18-year-old Stanford University freshman reflects. "I just remember looking out at those fields and seeing that green and knowing that it was our ancestors that made it what it is."

Seeman, a Portland JACL member, had just taken the initial, surprising steps of her first Minidoka pilgrimage to the remnants of the World War II concentration camp. With two uncles and a great aunt incarcerated at Minidoka, the site holds a special significance for Seeman.

"After walking around for a while I realized the Japanese Americans were there; they made this land — they turned it from a desert into beautiful scenery. They were placed there for the wrong reasons, but they still managed to do something positive with this land."

However, a recent ruling by an Idaho court may result in what many consider to be a negative impact on the land and a step backward in preservation for the historic site.

On Aug. 3, Fifth District Judge Robert Elgee ruled in favor of a previously issued county permit to build a Concentrated Animal Feeding Operation (CAFO) for South View Dairy approximately 1.2 miles east of the camp. The feedlot would hold approximately 13,000 cows just east of the remnants of the site where during WWII, about 13,000 Japanese and JA citizens were incarcerated.

"If the environmental effect from the pollution of the feedlot would cause those lush, green fields to die ... that, in a way, would be erasing history," said Seeman.

Her younger brother Ross, in the eighth grade at the time of the pilgrimage, agrees. "When you go there [Minidoka], you're expected to be quiet and think about what used to be there. That [the CAFO] would disrupt it."

A lawyer representing community groups fighting to preserve Minidoka filed a Sept. 13 appeal of the judge's decision. And the Friends of Minidoka and its supporters, including the JACL, are looking into more environmental studies and starting a letter writing campaign next month for people to write to their legislators about the importance of saving Minidoka.

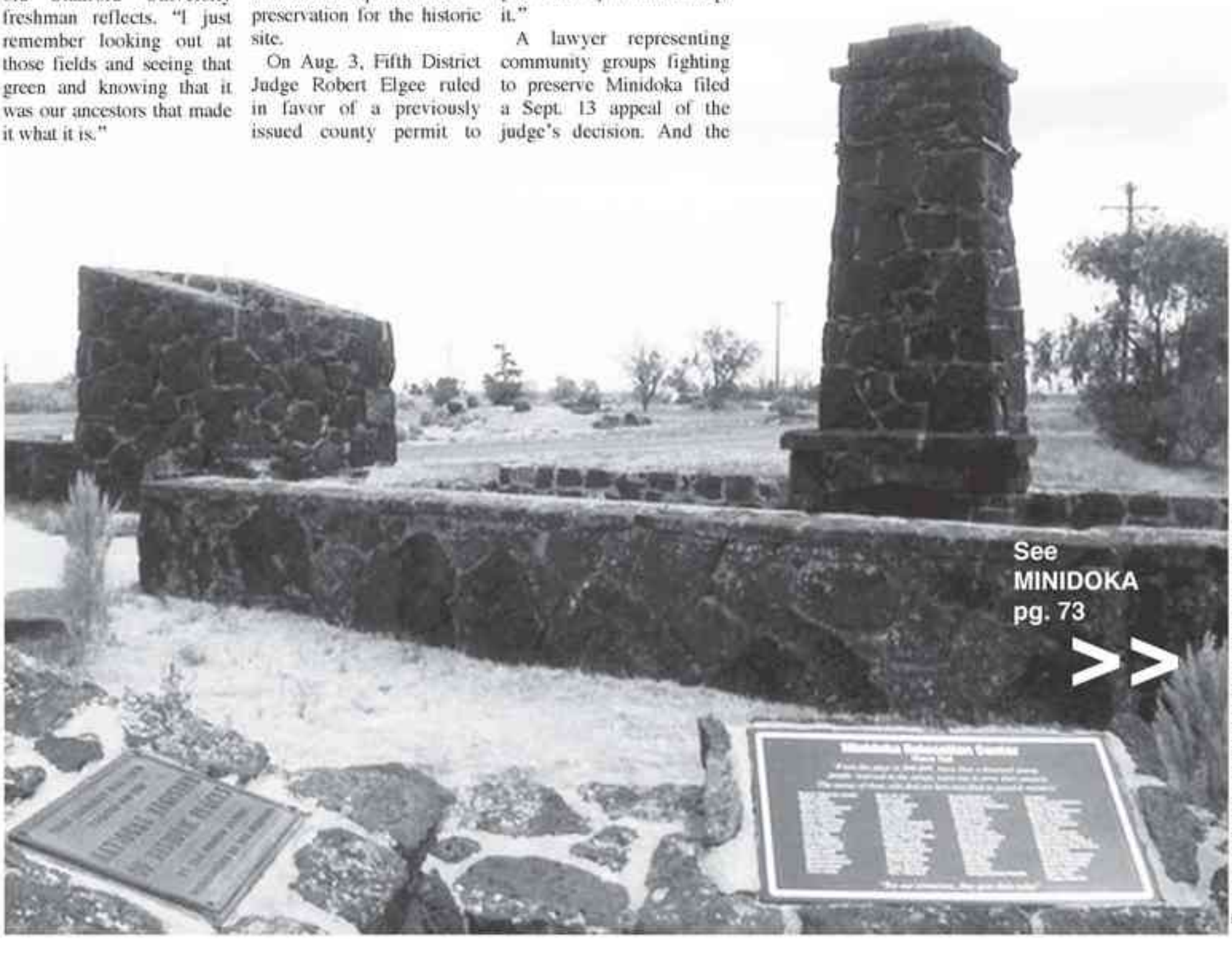
Fighting the Feedlot

Judge Elgee's Aug. 3 decision was in response to a challenge of constitutionality surrounding parameter limitations on who is allowed to comment regarding the CAFO's construction. Idaho law mandates that anybody within one mile can speak, putting Minidoka just beyond the law's limits.

A recent air quality study by Washington State University, co-sponsored by the National Trust for Historic Preservation and funded equally by a grant from the Hart Family Foundation and the National Park Service (NPS), revealed that significant odor will be present at all times with the former camp being directly upwind from the CAFO. Fundraising arrangements for a soil and water test are currently underway.

Despite the judge's decision, nothing has been done to move forward with construction at this point, according to John Lothspeich, South View Dairy attorney.

Before building can begin, a few more permits must be issued to the CAFO. However, the Livestock



See MINIDOKA pg. 73 >>

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CHICAGO

HOLIDAY GREETINGS
Tsune Nakagawa
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continued
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>>

MINIDOKA NOW



PHOTOS: RYAN KOZU

It's become an annual tradition for Japanese Americans to return to the site of the former internment camp to remember history and reflect on the injustice committed during World War II.

Confinement Ordinance (LCO), which was needed before a single hoof could be contained, was already issued and confirmed by the court.

While Lothspeich said that no compromise has been considered by South View Dairy to decrease the size of the feedlot or move further away from the historical site in response to the adverse community reaction, he did note that the company had already made a sacrifice.

"At the very beginning of the application process, the first planned facility had substantially more animals than what was actually put in the permit application," he said. "They already reduced their numbers and they didn't have to."

But now a coalition of interested groups and individuals — the same group who has previously stepped up when the Jerome County Board of Commissioners first approved the CAFO permit on Sept. 23, 2008 — is stepping up to rally the same support against the feedlot.

Charlie Tebbutt, plaintiff attorney, filed a notice of appeal to the judge's decision on Sept. 13.

Currently, he is awaiting a briefing schedule from the Idaho Supreme Court. If approved, the next step is to file the briefs and wait for a hearing date. However, this could take anywhere from another six months to two more years.

"If we were to lose the appeal, other avenues would be available," Tebbutt said. The additional permits that the CAFO needs to acquire can potentially be targeted down the line.

In the time between when the CAFO ordinance was granted by Jerome County in 2008 and now, the county has since taken steps to rewrite the ordinance and pass it to the public for approval. But according to Tebbutt, the decision made in 2008 is what stands despite the ordinance change. However, he remains optimistic.

"I'm certainly hopeful that it will be [reversed]," he said.

Dan Everhart, the president of the board of Preservation Idaho similarly says that he is optimistic that the coalition will be successful if they are able to go forward with the appeal.

"They [the lawyers] think that the lower court judge made several errors in his ruling," said Everhart. "We believe that to be the case as well. We wouldn't be fighting this battle if we didn't feel strongly that this was the case." He called Minidoka one of a handful of nationally significant sites in Idaho, therefore warranting a strong reaction from Preservation Idaho.

If the CAFO gets its place, Everhart estimates huge implications for both visitors from the general public and visitors of the annual Minidoka Pilgrimage, eventually even affecting the NPS.

"Let's be honest, parks, whether they're national parks or other kinds of parks, depend on visitors — both new and returning visitors," Everhart said. "You might visit one, but if it smells so terrible, you're not going to go back. You're not going to take your family."

Not a part of the coalition, but nevertheless contributing efforts in similar ways, is the NPS. Run by the Department of the Interior, the NPS' mission is to preserve and to protect irreplaceable resources such as Minidoka.

"This is a site that belongs to all the American people," said Wendy Janssen, NPS' site supervisor of the Minidoka National Historic Site. NPS is not against dairy operations, but rather against one of this size, she said.

"No one will want to come visit the site and want to learn if we have the smell of cow in the air."

Pilgrimage at Risk?

One of Emily Momohara's biggest concerns about the CAFO is the survivability of a walking tour.

"Eventually, there will be places for people to picnic and spend quality time at the site," said Momohara, president of the Friends of Minidoka. "If it smells like a CAFO ... they're going to leave quickly."

Further factors she noted are safety issues that come with the presence of large trucks, increased traffic, and cattle feces on the ground, potentially leading to further contamination.

The National Trust for Historic Preservation included Minidoka on their "Top 11 Most Endangered National Historic Sites" list in 2007. To date, Minidoka is the only concentration camp to have ever been listed.

Seeman equates the CAFO's action as "a slap in the face."

"Minidoka is a historical site that commemorates a place of pain, but also a place that represents our history," she said. "If this feedlot was allowed to be put in, I think it would be an example of our society not respecting the history once again of a people who have already been abused by the system."

"I really can't imagine something like that [the CAFO] going up in that area," said Mary Coe, who is Nisei.

Born and raised in Gresham, Oregon, her teenage years were interrupted by a three-year incarceration in Minidoka where she attended and graduated from Minidoka High School.

After Coe and her family were released in 1945, it took another 45 years for her to make a return trip in 1990 with her husband to revisit the landscape. She remembers seeing stretches of farmland, a lone, remaining guardhouse, and a list of all of the people from Minidoka that died in the 442nd Regimental Combat Team. Coe had two older brothers enlisted in the 442nd; both survived.

"It wasn't really a lot, but it was still something I was interested in," she remembers. "I really would like to preserve an area there where people can visit for generations to know what went on there." ❋

Minidoka Update

Minidoka has been evolving since the site's dedication in 1979 by the Pocatello-Blackfoot JACL. In the last few years, the Minidoka National Historic Site (MIIN) has been developing and growing in size. The MIIN is now over 400 acres.

The National Park Service recently completed a 1.6-mile walking trail with wayside exhibits that tell the site's stories. NPS has been actively bringing original buildings back to the site to re-establish Block 22.

The Minidoka National Historic Site is threatened by a Concentrated Animal Feeding Operation (CAFO) 1.2 miles to the east by South View Dairy, who has a permit for 13,000 heads of cattle. Friends of Minidoka is appealing the latest ruling by the Fifth District Judge Elgee who ruled in favor of the permit that was previously issued to South View Dairy. To support this fight, visit: **http://www.minidoka.org/cafo.php**

Last year, the Friends of Minidoka was awarded a grant for the historical reconstruction of the honor roll that once stood near the entrance of the site bearing the names of those who served in the war. The honor roll was unveiled at the Minidoka pilgrimage in July.

This year, the Friends of Minidoka received another grant for the 2011 Civil Liberties Symposium: **"Patriotism, Honor, and Sacrifice,"** which took place at the College of Southern Idaho in Twin Falls, Idaho on June 30 and July 1.

The June 21-22, 2012, Civil Liberties Symposium theme will be "Children of the Camps."

The 2012 Minidoka pilgrimage will be June 22-24. **For more information on the pilgrimage and symposium: www.minidoka.org**

— **HANAKO WAKATSUKI,** CHAIRWOMEN OF FRIENDS OF MINIDOKA

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MONDAY - THURSDAY
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Happy Holidays
from the board and
members of the

Lodi Chapter JACL

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MINIDOKA THEN

Minidoka Dedicated as U.S. Historic Place





Editor's Note: *What was once a dilapidated symbol of the U.S. government's miscarriage of justice during World War II became a National Historic Place in 1979. In this Sept. 14, 1979, Pacific Citizen article, the hope for a new beginning and an enduring historical landmark is resounding.*

TWIN FALLS, IDAHO — About 500 gathered Saturday morning, Aug. 18, to dedicate the site of Minidoka Relocation Center as a U.S. National Historic Place.

A bronze plaque was placed on the remains of the basalt rock guardhouse near the entrance. A large wooden marker explains the historical significance of the place about 7 miles north of Eden or 2 miles northeast of the East Twin Falls Interchange from I-80 N.

During World War II, it was a U.S. concentration camp for nearly 9,400 Japanese Americans because of their race after President Roosevelt signed Executive Order 9066 to give the Army blanket power to exclude any person from the West Coast.

The ceremonies included addresses from Sen. Frank Church, D-Idaho, and Bill Hosokawa, associate editor of the *Denver Post*; greetings by Twin Falls Mayor Leon Smith; Ed Yamamoto, PNW district past governor; Karl Nobuyuki, JACL national director; Robert Saxvik, Idaho governor's office chief of staff; and John Tameno, IDC district governor.

Noting the message on the marker, Church stressed the final sentence: "May these camps serve to remind us what can happen when other factors supersede the constitutional rights guaranteed to all citizens and aliens living in this country."

Church credited evacuees for saving the sugar beet harvest in Idaho in 1942, noted the heroic actions of the 442nd and presented a 442nd battle scene to IDC governor John Tameno, who later gave it to the Pocatello JACL for display in their JACL Hall.

Hosokawa said ex-evacuees should question "why" they had cooperated "in our own incarceration." As noted in the *Idaho Statesman* editorial, Hosokawa said:

"It has been said that many Japanese Americans proved their patriotism after leaving the camps by fighting valiantly as (other) American soldiers and sailors. But the way the Japanese Americans accepted their internment was no less a showing of patriotism."

"We cooperated in the knowledge that we must do nothing to disrupt the nation's war efforts, even though we knew in our hearts that our country was wrong in its evaluation of our loyalty, wrong to drive us out of our homes, wrong to lock us up in camps in distant deserts," Hosokawa said.



PHOTO: RYAN KOZU

Since becoming a National Historic Place, Minidoka has hosted many annual pilgrimages.

"Through their grace the Japanese Americans left an indelible imprint of sorrow and regret on the American spirit, an imprint that is much deeper than the impression that would have been left by loud demonstrations and angry protests."

"A person living in today's world of loud voices, where no cause is too small to find a championship, can only wonder, 'How did they react with such grace?' The next question that comes to mind is: 'How could we have done this to them?'"

As Hosokawa said, it must never be allowed to happen again.

Of the 34,000 acres comprising the original campsite, only 6 acres remain in public land which the Bureau of Reclamation (BOR) received after the rest of the land was divided among WWII veterans under the Homestead Act. It was the BOR that recommended the site to be of "high historical significance" and nominated it for national historic recognition.

The Pocatello-Blackfoot JACL, with Masa Tsukamoto chairing the project, was responsible for the program.

The principals were: George Shiozawa, emcee; Rev. Ernest Wilson, Twin Falls United Methodist Church; 442 veterans George Sumida; Dr. Ken Yaguchi, color guards; Hero Shiosaki, Pledge of Allegiance; Alice Nishitani, national anthem, JACL hymn; Shigeki Ushio, benediction.

Local newspapers also interviewed some ex-Minidokans that weekend.

Jim Oyama, U.S. postmaster at Caldwell, remembered Minidoka as the place he lived after his family had been uprooted from Auburn, Wash.

He worked in the mess hall, where codfish reaching the kitchen was often rotten, the dish of beef hearts proved to be unpopular and beef tongue was camouflaged to appear as some odd kind of ham.

Kim and George Semba from Seattle continued farming in Twin Falls. He was among the original 100 who came to construct the barracks.

Henry Miyatake, now an engineer at Boeing, was 12 when war came and 13 going into camp. Assigned to write about democracy in the 11th grade at the camp high school, he indicted the U.S. for its treatment of American Indians, the Blacks and Japanese Americans. Ordered to rewrite the paper because it was "biased," Miyatake refused. "I was taught there was freedom of speech and writing. ※

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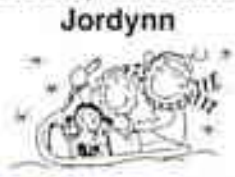
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Season and New Year

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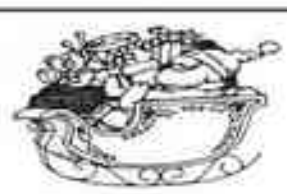
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CCDC

Season's Greetings!

from

CCDC

MERCED ASSEMBLY THEN

Merced
Assembly Center

Not much was written about Merced, but what was ephemeral had a lasting impression on Japanese Americans.

Merced May Go To Colorado

Originally printed in the July 23, 1942, edition of the *Pacific Citizen*.

Tentative plans for movement of Merced Center residents call for their relocation to the WRA project at Granada, Colorado from August 31 to September 8.

This was revealed by Harry L. Black, Merced Center manager, in a meeting of the center council last Wednesday morning.

Stressing the fact that the plans are subject to change in regard to both destination and date of movement, Black declared that the announcement was made to allay the urgent and rumors concerning relocation.

Granada is located in Prowers County in southeastern Colorado. ❄

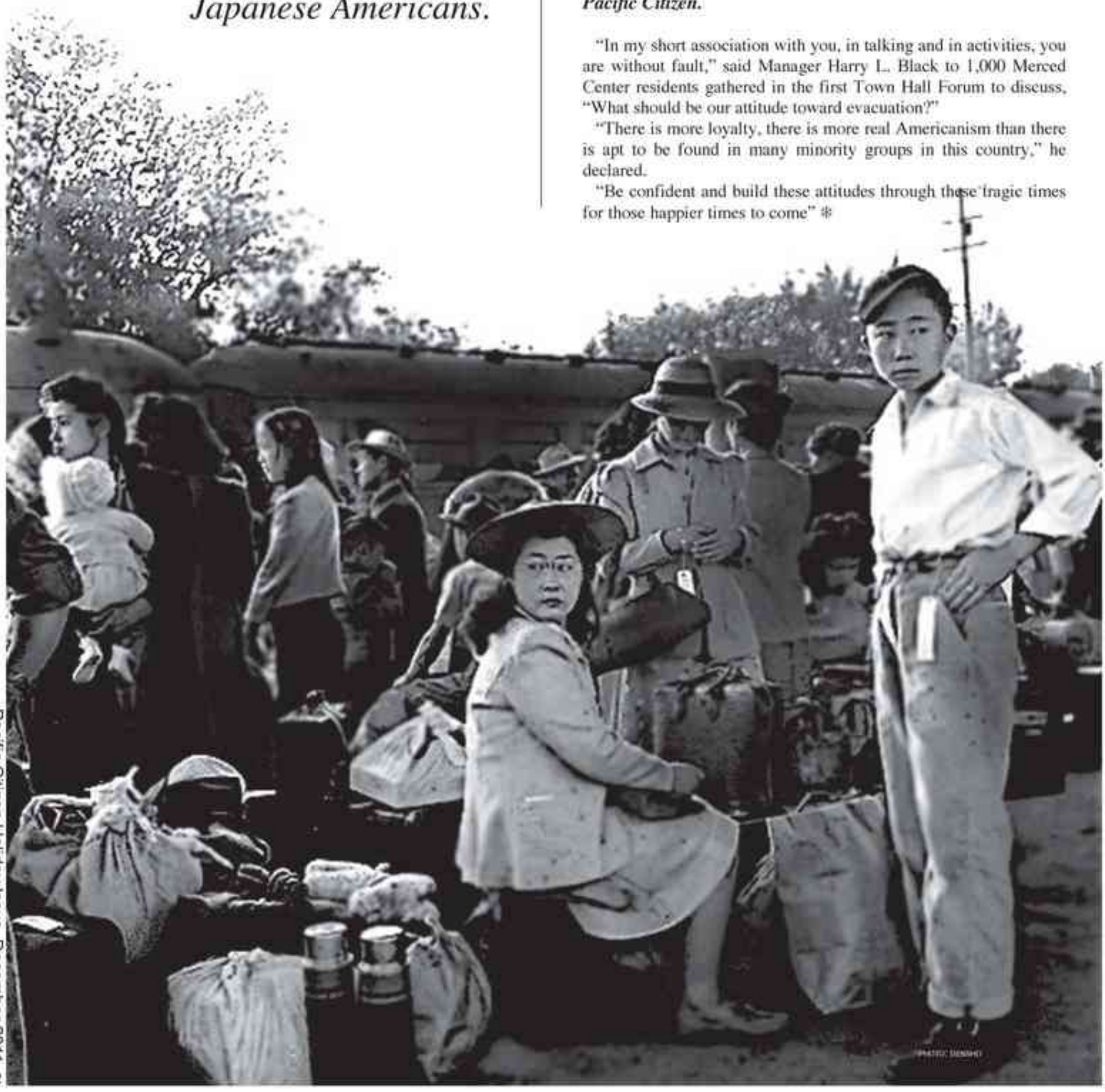
Manager Harry Black Lauds Americanism of Merced Center

Originally printed in the August 6, 1942, edition of the *Pacific Citizen*.

"In my short association with you, in talking and in activities, you are without fault," said Manager Harry L. Black to 1,000 Merced Center residents gathered in the first Town Hall Forum to discuss, "What should be our attitude toward evacuation?"

"There is more loyalty, there is more real Americanism than there is apt to be found in many minority groups in this country," he declared.

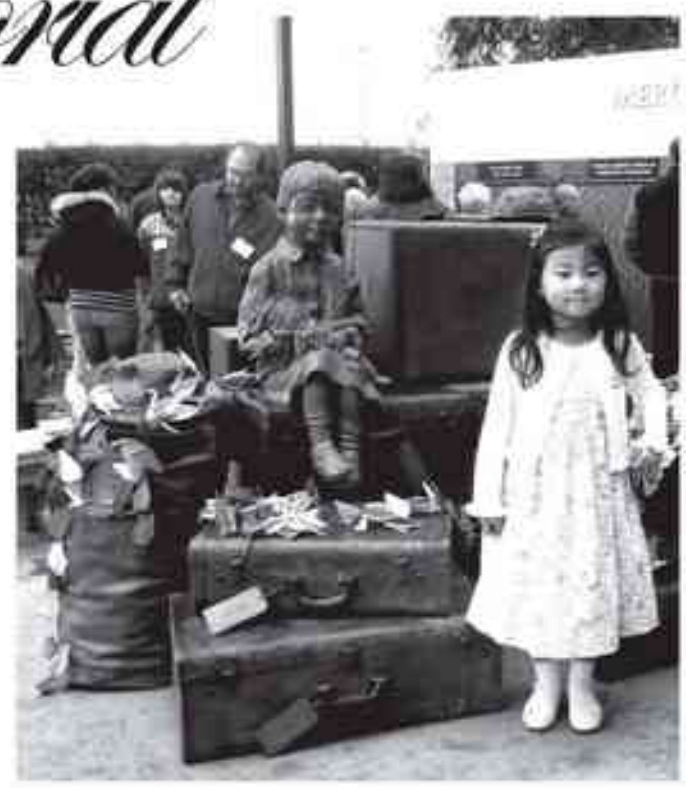
"Be confident and build these attitudes through these tragic times for those happier times to come" ❄



MERCED ASSEMBLY THEN

Merced Memorial

By John Tateishi
Published March 5, 2010





An iconic image from World War II is recreated at the site of the former Merced Assembly Center (*left*). John Tateishi, former JACL national director, speaks at a JACL event.

On Feb. 20, I had the pleasure of attending the dedication ceremony of the Merced Assembly Center Memorial on the county fair grounds where the temporary camp existed back in the early days of World War II.

Under the authority of the Wartime Civil Control Administration, the Merced site was home to 4,669 Japanese Americans, who were imprisoned there from May 1942 until September, when they were shipped off to Amache in the desolate plains of Colorado.

According to the ceremony program notes, construction on this particular site began on March 26, 1942. That was a little over a month after FDR issued E.O. 9066 and just five days after Congress passed PL 77-503. Just five days! The program notes go on to tell the story how, working 24 hours a day in 12-hour shifts, the construction of the entire compound took only 11 days to complete.

The notes continue: "The work of the Merced community in the building of the assembly center was viewed as 'wholehearted cooperation given the United States by the citizens and authorities of Merced County,' according to the *Merced Sun-Star*."

Two things I'm struck by: the "wholehearted cooperation" of the citizens and authorities of Merced to get the prison built in just 11 days. Eleven days to build a compound that would house 4,669 people. Granted, this was not some upscale housing project but was one that did little more than put a roof over people's heads and a place to sleep. But still, only 11 days to construct a compound that large? One wishes government could be even half as efficient today.

I'm also left wondering at the enthusiasm with which the Merced community dove into this project to rid itself of its Japanese population. Or did they not know what the compound would be used for?

Not likely.

The other thing that struck me as soon as I read the notes was the fact that they began the work on the site so soon after FDR's executive order turned the authority over to the military. In other words, within one month after E.O. 9066, the Merced site and over 20 like it were being constructed up and down the West Coast. What this really means is that the plans for all of this were drawn much earlier, as were the designs of the 10 concentration camps.

I know from research I had done starting in the 1970s that plans for such camps — both the temporary so-called assembly centers and the concentration camps — had been discussed and designed at least two years before war with Japan broke out. Talk of a mass removal of the Japanese population from the West Coast area had been discussed, and the architectural plans that were used to build all the sites had been designed much earlier. It's inconceivable that the government could have developed these plans within a matter of weeks.

The implications are sobering if not chilling: our fates in some ways were determined long before the bombs fell on Pearl Harbor. Whether the bombs fell or not, there was somewhere in government some nefarious plan to remove the entire Japanese population from the West Coast areas. Pearl Harbor gave the government the perfect excuse to implement what otherwise would have been a problematic constitutional policy. But the attack put aside any constitutional considerations and cast a dark shadow over the entire episode.

The dedication of the Merced memorial is significant in many ways, not least of which as a reminder to the citizens of Merced now and in the future of one of the darkest chapters in the constitutional history of this country. Its educational value is inestimable, and the cooperation and enthusiastic support of the local governing bodies of Merced is evidence of that. Americans throughout the country now know what a horrible mistake and injustice the internment was, only because we fought so hard to educate them through the Redress campaign.

The memorial in Merced — the culmination of two years of hard work and a labor of love — will stand forever as a testament to future generations of the greatness of a nation that acknowledged a past wrong and had the courage to make it right. ❋

MERCED MEMORIAL UPDATE

On February 18, 2010, the Merced Assembly Center Memorial was dedicated. About 1,200 attended the ceremony. Many were former internees and their families from outside Merced, so it was like a reunion.

Our Day of Remembrance Dinner continued the theme of honoring those uprooted families and individuals who were forced into the Merced Assembly Center in May of 1942. A record 875 people attended this gala dinner.

Since the unveiling of the memorial, the committee has been extremely busy. The documentary on the memorial will be complete in December. It is about the locals who were incarcerated at Merced and the story behind the building of the memorial. The title of the documentary is "Injustice Immortalized: The Merced Center." We hope to air this on PBS Central California and PBS Northern California. If successful, we will then plan strategy to increase circulation.

Later, the documentary will be shortened for classroom use. Presently, the documentary is about 55 minutes. We will also produce two additional 15-minute film segments for the schools, one on Redress, and the other on parallels between Japanese American and Muslim American experiences after the Pearl Harbor attack and the Sept. 11th terrorist attacks.

The memorial is located in a prime position at the fairgrounds. During the last two county fairs, we had docents at the memorial to answer questions and further inform those who were interested. This helped our visibility immensely.

Future plans include a mural on the other side of the wall of names, a stand for informational brochures and a Japanese-style garden located next to the memorial. Continued fundraising is another constant need. These future plans along with the educational component will keep the committee active for many years.

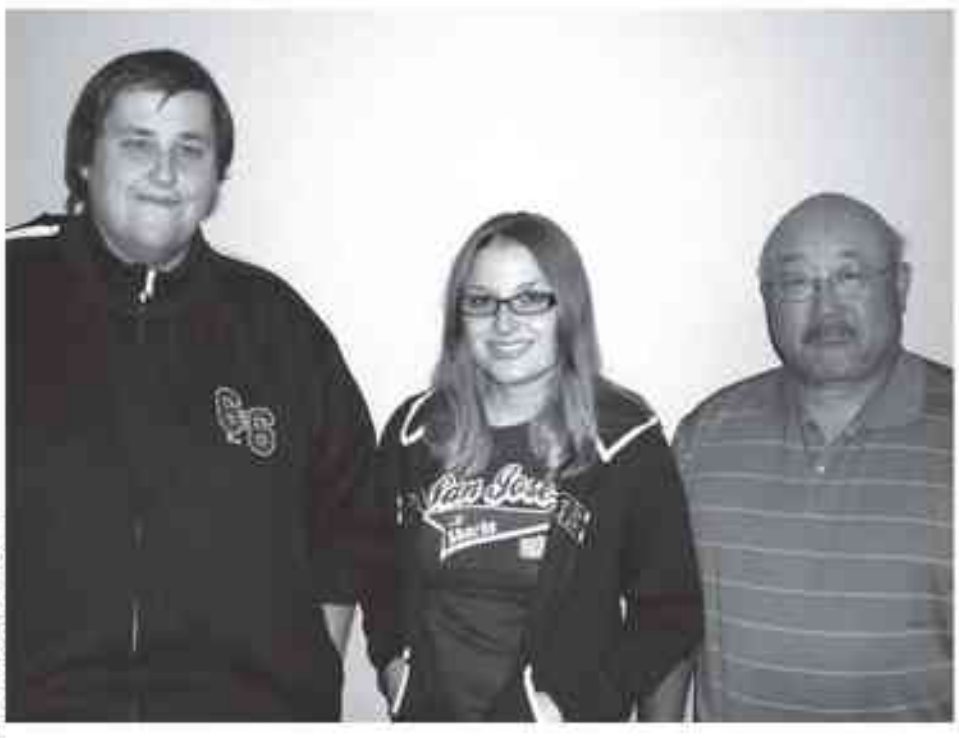
>> BOB TANIGUCHI,
co-chair of the Merced Assembly Center Commemorative Committee

TURLOCK ASSEMBLY THEN



Memorial to be Dedicated at Former Turlock Assembly Center Site

At the height of anti-Japanese sentiment during WWII, JAs from all over California were taken to Turlock, making it difficult for organizers to find former internees for the ceremony.



"This is definitely a history that needs to be remembered."

Kayla Canelo,
pictured above with
David Seymour and Ed Nakade

By Christine McFadden, Correspondent
Published April 16, 2010

When Kayla Canelo, a master's student of history at California State University, Stanislaus, learned that an area in her county historically significant to Japanese Americans was lacking a monumental marker, she immediately took action.

The Stanislaus County Fairgrounds, which once housed 3,692 JAs at its peak population when it served as the Turlock Assembly Center during World War II, is currently without any trace or proof of the people who called it "home" for a large portion of 1942. Relocated JAs were incarcerated in the assembly center between April and August; post-war, the area was used as a rehabilitation center for the Army.

"So many children grow up near former assembly centers and have no idea whatsoever of their history," wrote Canelo in an e-mail to the *Pacific Citizen*. "This is definitely a history that needs to be remembered."

A Small, Dignified Ceremony

In January 2008, Canelo enrolled in a class on JA internment taught by history professor Dr. Nancy Taniguchi in which she heard numerous personal internment stories from visiting former internees. There, she learned a history relevant to Stanislaus County that had only thus far been passed onto her through her grandfather rather than formal education in school.

Concurrently, a project in the neighboring Merced County was underway to remember the site of the Merced Assembly Center led by the Merced Assembly Center Commemoration Committee.

When encouraged by Taniguchi to take on a similar project for Turlock, she agreed. After attending one of the Merced monument meetings, she called classmate David Seymour the next day.

Canelo and Seymour then contacted the Cortez JACL about support and donations. With the help of one key donor who contributed $3,000, they raised $4,000 toward the monument.



"I had known for years that Turlock was an assembly center," Seymour said. "I had always thought: 'I wonder if there is anything to mark that?'"

The money was enough to purchase what Cortez JACL president and Merced Assembly Center Commemoration Committee member Ed Nakade describes as "a very modest cement block with a plaque" from a "shoestring budget."

Nakade, who helped Canelo but maintains that it was a "one-woman show," had family members who were incarcerated during WWII. He was born after the war. Originally from Vacaville, Calif., he assumed that his family was placed in the Sacramento Assembly Center.

"The Nisei really didn't talk about it and so I assumed that that was where we went," he said. "It was later on when I was working on the project and I mentioned it to my mom and she said, 'Oh that's great, that's where we were.'"

Nakade was able to find his mother in the Turlock records. After being sent to Gila River in Arizona with the other Turlock internees, his family settled in Stockton, Calif.

The monument's base will be installed at the north gate of the Stanislaus Fairgrounds April 19. The monument itself will be installed April 20, according to Canelo. In addition to the monument, a ceremony is scheduled for May 1 at 11 a.m. at the site. According to Canelo, the Stockton Taiko will be performing, former internees will be sharing their stories, and Taniguchi will serve as the keynote speaker.

"We wanted a small, simple, and dignified ceremony and I really feel that is what we are accomplishing," Canelo said.

Rallying for Support

The Turlock Assembly Center is largely different from the Merced Assembly Center in that most of the JAs incarcerated in Merced eventually returned to that same county after the war. Conversely, Turlock housed internees from all over California — from Tracy to the Bay Area — making it difficult to locate people to attend the ceremony.

"Everyone from Merced is from Merced," said Seymour. "But everyone from Turlock is not from Turlock. They didn't stay in the area when they got out of camp. It's a matter of tracking a few of them down."

Due to the widely dispersed population of the former Turlock internees in addition to the aging population of the Nisei, both Seymour and Nakade are concerned that many will either be unaware of the ceremony or be unable to attend. Invitations have been sent out to people who donated to the project and the team is still working on researching the names and contact information of former Turlock internees.

Nakade hopes that the ceremony will attract more donations to build a storyboard to enhance the plaque embedded in the concrete. Many of the former assembly center sites up and down the West Coast, which during WWII ranged from barracks to makeshift rooms out of horse stables, already have monuments accompanied by storyboards and descriptions.

"As a historian I would really like to conduct oral history interviews and document the stories of former internees," Canelo said. "It is so important that their history is remembered."

Canelo is not a Japanese American, nor is she related to anybody who is JA. After starting her Turlock Assembly Center monument project, she became a JACL member.

"It's really inspirational that Kayla would take this on," Nakade said.

Seymour shared similar sentiments: "I can't rave about her enough; she's on top of everything."

TURLOCK MEMORIAL
UPDATE

The Turlock Assembly Center commemoration has expanded since the dedication ceremony on May 1, 2010. Immediately following the event, Ed Nakade worked to develop two storyboards to install next to the monument. He organized the funding for the storyboards, which included a generous donation from the Nakade family. The Sign Guys, a company based out of Merced, Calif. constructed the storyboards and were able to install them in time for the Stanislaus County Fair's centennial celebration.

The first storyboard is titled, "Could You Imagine?" and tells the story of the internment from a young boy's perspective. The boy shares his experience as public sentiment changed after the attack on Pearl Harbor. He explains his feelings as his family was forced to leave their home during the relocation and explains the unpleasant living conditions and difficulties associated with life at the Turlock Assembly Center.

The second storyboard is titled, "Turlock Assembly Center," and informs the reader of the Gila River Relocation Camp, the more permanent center where Turlock Assembly Center internees were relocated for the duration of the war. It also provides the reader with general background information on the Japanese American internment. The storyboards provide the missing link for those who read the monument's plaque and want to learn more about this dark chapter in our nation's history.

>> KAYLA CANELO

Canelo's ultimate goal for the project is to educate people about the Turlock Assembly Center and the JA internment in general, especially the younger generations who may not know as much about the history of this time period.

"We need to protect our civil liberties for the future," Canelo said. She also hopes that the monument meets the expectations of former internees. "I hope they are pleased to know that we are remembering their history and educating the future generations through it." ❄

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TURLOCK ASSEMBLY THEN

Turlock Center Resident **will be Relocated to** Gila River Area

Editor's Note:

During WWII, the Stanislaus County Fairgrounds became a JA prison. From April 30-Aug. 12, it held a total of 3,699 evacuees from the Sacramento River delta and Los Angeles areas. By 1942, inmates were being taken elsewhere, according to this July 16 *Pacific Citizen* article of the same year.

SAN FRANCISCO—Another step in speeding the movement inland of Japanese from strategic Pacific Coast areas, and the opening of a new permanent relocation project in Arizona to quarter the evacuees for the duration of the war, was announced Wednesday by the Army.

Beginning Saturday, July 18, 1942, approximately 3,575 Japanese evacuated from various California counties to the temporary assembly center at Turlock, Stanislaus County, California, will be moved to the Gila River Relocation Project near Sacaton, Arizona, 50 miles southeast of Phoenix.

The new transfer order was announced by Col. Karl R. Bendetsen, assistant chief of staff, civil affairs division and chief of the Wartime Civil Control Administration, by authority of Lt. Gen. J. L. Dewitt, commanding general, Western Defense Command and Fourth Army. The movement will be the first to the Gila River Project.

Under the order, an advance detachment of approximately 475 will begin movement from Turlock to their new home July 18. The remaining population of the Turlock Center, approximately 3,100, will be moved to Arizona beginning July 25 at the rate of 500 a day under present plans.

Another transfer movement, previously announced, will begin Wednesday, July 15, 1942, when the first group out of approximately 4000 evacuees now quartered at the Pinedale Assembly Center, six miles north of Fresno, will start for the Tule Lake Relocation Project in Modoc County, extreme Northern California, and continue in group transfers until the movement is completed. An additional 750 Japanese at Pinedale will move to the Colorado River Relocation Project near Parker, Arizona, July 21.

Japanese to be transferred from Turlock to the Gila River Project were evacuated between May 1 and June 1 from various California counties, approximately as follows: all of Solano County, 750; portions of Alameda, Contra Costa and San Joaquin counties, 1350; a portion of the city of Los Angeles, 775; and a portion of Sacramento county, 475. Those affected by the transfer from Pinedale are largely from Sacramento, El Dorado, and Amador counties, California.

The Gila River Relocation Project, which will have a capacity of 15,000 evacuees when filled, is located on approximately 16,000 acres of government-owned land of the Gila River Indian Reservation that can be turned to production of vegetables and other specialty crops. Reports indicate a growing season of 300 days per year, and it is planned to operate food-processing plants. The site is located at an elevation of 1,500 feet above sea level. ❋



The first Japanese American arrivals at the Turlock Assembly Center prepare for incarceration.

PINEDALE ASSEMBLY THEN



Pinedale Center

Now Ghost Town

Editor's Note: This July 30, 1942, *Pacific Citizen* article describes the overnight emptiness of an assembly center for innocent victims of wartime hysteria.

PINEDALE, Calif.—Pinedale, wartime home of 4,750 Japanese until last week, was today a "ghost town."

The final contingent of 446 Japanese left by special train last week for the WRA Tule Lake Relocation Center at Newell, Modoc County, near the Oregon border.

Others of the 4,750 have left daily during the past week, with 750 of the group going to the Colorado River relocation center in Arizona. The latter were evacuees from the areas in California, including Sacramento, El Dorado and Amador counties, along with the six Fresno families who had gone to the center to make preliminary arrangements for the reception of the others.

Approximately 4,000 who have quartered at Pinedale Assembly Center for the past two months were former residents of the Hood River, Wasco and Sherman Counties in Oregon and areas near Seattle, Wash. All those except for the 30 who volunteered for Idaho beet sugar work were transferred to Tule Lake.

No plans have yet been announced of the transferring of the 5,000 Japanese at the Fresno Assembly Center. ❄

Pioneer Japanese, 80,

Succumbs at Pinedale Assembly Center



Editor's Note:

During the height of wartime hysteria, American patriotism became the main sentiment. This July 2, 1942, *Pacific Citizen* article shows one Issei's quest for citizenship despite the impermanence of his home at Pinedale.

On May 3, 1892, Henry S. Matsumoto took his oath of American citizenship:

"I, Henry S. Matsumoto, a native of Japan do declare on oath that is bona fide my intention to become a **CITIZEN OF THE UNITED STATES OF AMERICA,** and to renounce forever all allegiance and fidelity to all and any foreign Prince, Potentate, State and Sovereignty whatsoever and particularly to the Emperor of Japan whose subject I am, and that I will support the Constitution and the laws of the United States and the laws of the state of Washington. So help me God."

Last week the *Pinedale Logger* reported the death of this pioneer American at the age of 80.

"Matsumoto was a well known figure in his home at Tacoma, Washington," said the *Logger*.

His friends were legion. To both the young and old, he was known intimately as "Henry."

For almost a half century Henry sold his flowers to the people of the quiet Puget Sound city. The picture of the friendly flower dealer going about his business in his '22 Model T is a familiar one to many a Tacoman. Henry drove his faithful Model T up to the last day of his stay in Tacoma.

Matsumoto leaves behind two sons and a daughter, who are carrying out their father's faith in the Stars and Stripes. The oldest son Henry Frederick is a chief petty officer in the United States Navy with a service record of 32 years, 12 of which were distinguished with extraordinary good behavior.

Louis, the second son, accompanied his father to Pinedale. Prior to his arrival here, Louis held an important position at the Tacoma, Seattle shipyard, building ships for the defense of democratic principles. A daughter, Mrs. Josephine Don MacGreagor is in the East. Her husband, with a record of 21 years in the U.S. Navy is now on active duty somewhere on the Atlantic. ❄



Pinedale Remembrance Plaza

Honors the Japanese American Story

Published February 20, 2009





By Leslie K. Tamura
Special to the *Pacific Citizen*

Although rain drenched the more than two hundred people who came to the Feb. 16 dedication of the Pinedale Assembly Center Memorial in Fresno, Calif., they braved the elements to honor the journey Japanese Americans have made since World War II.

"The ground is wet, our bodies may be wet, but our spirits are not dampened," said keynote speaker Norman Y. Mineta, former U.S. Secretary of Transportation.

The dedication concluded the final JACL Tri-District Conference, which will change to an annual convention format in 2011. The three-day conference, "Internment and Redress Remembered," featured panel discussions with Pinedale and Fresno Assembly Center internees; the legal team that successfully petitioned the courts to overturn the wartime criminal convictions of Fred Korematsu, Gordon Hirabayashi and Minoru Yasui; as well as major players in the Redress Movement.

"This was a community event not only for JACL members," said Bobbi Hanada, former JACL Central California District Governor, "but it embraced members throughout our community."

The Pinedale Memorial, also known as Remembrance Plaza, is a California historical landmark that focuses on the story of Japanese Americans.

Ray Ensher, 74, has lived in the Fresno area all his life. He was about eight years old when the government forced 4,823 Americans of Japanese ancestry from their homes in California, Washington and Oregon, and into the Pinedale Assembly Center, before transporting them to more permanent internment camps across the country.

"The [Remembrance] Plaza is gorgeous," Eshner said of the memorial at 625 W. Alluvial Ave. in northwest Fresno. "I'm familiar with the internment ... and I felt that I needed to be here."

Although the cherry trees surrounding the 7,000 square-foot plaza have yet to blossom, 12 storyboard plaques and a water fountain at its center honor a "unique American story," according to Elizabeth Laval, photographic historian of the Pinedale Assembly Center Memorial Project Committee.

Two storyboards provide background of the Sugar Pine Lumber Company, which established the Pinedale community, and Camp Pinedale, an Army Air Force base. The 10 remaining storyboards track the progress of JAs from WWII to Redress on Sept. 17, 1987.

A bronze water fountain, designed and fabricated by renowned artist Gerard Tsutakawa from Seattle, stands at the center of the plaza. Inspired by the work of his father, sculptor George Tsutakawa, the Remembrance Fountain brings together the elements of heaven, earth, man and life.

Buried beneath the fountain, "as a heartbeat of [the] memorial," Laval added, are artifacts from the Sugar Pine Lumber Company, Camp Pinedale, as well as photos from assembly and relocation centers.

"It's a great work of art," Mineta said. "It's a combination of the peace as well as the turmoil of the evacuation and internment."

"It's a great work of art. It's a combination of the peace as well as the turmoil of the evacuation and internment."

Hon. Norman Mineta

The Pinedale Assembly Center Memorial Project Committee, a partnership between the CCDC JACL and the Central California Nikkei Foundation, organized the development of Remembrance Plaza.

The project began in 2005, when a developer sought to demolish a building that may have been used to process JAs into the Pinedale Assembly Center.

Under the leadership of Judge Dale Ikeda, the committee sought and achieved a rezoning application from the Fresno City Council in November 2006 to establish the memorial. The next year, on Feb. 19, the committee broke ground.

The committee received more than $60,000 for constructing the plaza, and the Clovis Memorial District, which provides and maintains memorials for veterans, donated $65,000 for maintenance and repairs, and will have stewardship of Remembrance Plaza in perpetuity.

"Many of you who are here today will visit this site in future years, and your children will visit this site as well, and when they do so," Mineta said, "remind them that while this memorial reflects on a time of great injustice, it's most fundamental purpose is to show how far we have come."

In the audience, as Mineta spoke, was 14-year-old Holly Kirkman of Mendocino County, Calif.

While Kirkman knew about her grandmother's internment at Tule Lake, she didn't know much about Redress.

"My teachers didn't know much either," she said, "but it's exciting to listen to people who've been there, to learn about what they were experiencing."

Mineta concluded the dedication, reminding the audience that, "you cannot appreciate where you are if you do not understand and remember where you have been."

JACL National Director Floyd Mori added, "The enormous service and sacrifice that preceded us requires each of us to recommit ourselves to doing our part in keeping our Constitution intact and relevant." ❋

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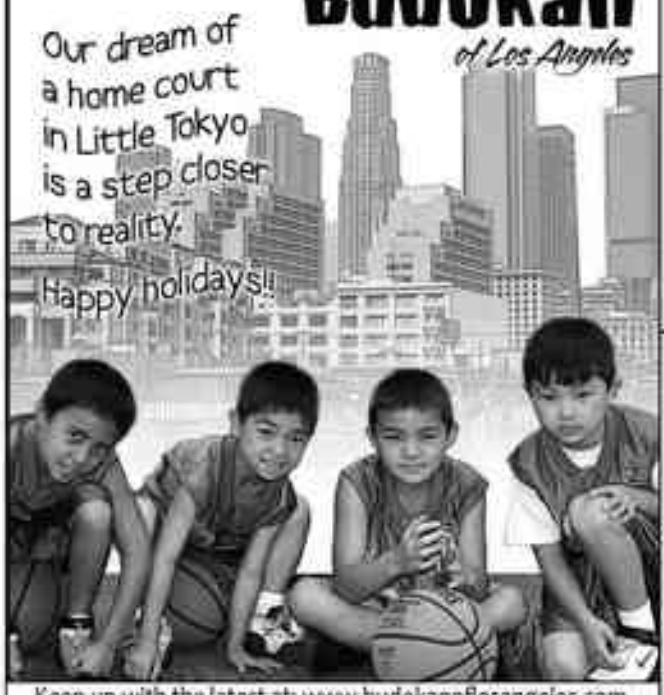
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FRESNO ASSEMBLY THEN



(L-r) Mitzi Kamikawa, Sumi Kamikawa, Masaye Arata, Hiroko Kamikawa, Mary Takeuchi, Akiko Kamikawa, Teri Yemoto and Helen Yemoto. Jerome Relocation Center, Arkansas, 1943.

FRESNO GIRL LAST TO QUIT COAST CENTER

EDITOR'S NOTE: Hiroko Kamikawa was in her 20s when she became a part of history – the last person to leave the Fresno Assembly Center, according to this Nov. 5, 1942, *Pacific Citizen* article.

FRESNO, Calif.—When Hiroko Kamikawa, 22, boarded the final evacuation train from the Fresno Assembly Center last Friday for the Jerome Relocation Center at Denson, Arkansas, she had the distinction of being listed by the Wartime Civil Control Administration as the last person of Japanese ancestry removed from California assembly centers to new relocation points outside the state.

However, approximately 25,000 persons of Japanese ancestry are still permanent residents of California, being located in relocation centers at Manzanar in Inyo County and Newell in Modoc County.

Miss Kamikawa, listed last on the roll of 450 evacuees who left the Fresno Center Friday, completely clearing the camp which had housed 5,060 is the daughter of Mr. and Mrs. M. Kamikawa, formerly proprietors of a large grocery store in West Fresno and later operators of a ranch.

Prior to evacuation she was a junior at Fresno State College.

The Fresno Assembly Center was the last to be ordered cleared by the WCCA. ✻



Hiroko and her husband Robert Omata in 1980.

UPDATE
HIROKO K. OMATA



Hiroko Kamikawa Omata, 91, was attending Fresno State College when she received orders to leave for the Fresno Assembly Center.

During World War II, while her family was incarcerated at Jerome, Omata was chosen to work for the War Relocation Authority. She also went on to work for the Department of the Interior and as an administrative assistant in Tokyo during the occupation.

On Nov. 25, 1948, she married Robert Omata, a PhD graduate of the University of Minnesota who went on to become a scientist with the U.S. Public Health Service. They have three children.

At the age of 52, Omata received her bachelor of science degree from the University of Maryland.

"All my kids have advance degrees," she said. "I needed to get something!"

Omata, who lives in Millersville, Maryland is a Washington, D.C. JACLer.



FRESNO ASSEMBLY NOW

A DEDICATION FOR THE FRESNO ASSEMBLY CENTER

The Fresno Assembly Center, located at the Fresno County Fairgrounds, was occupied from May 6 to Oct. 30, 1942. It held a total of 5,344 JAs. Nearly 70 years after it closed its door, a former internee talks about its impact and its newly dedicated memorial.

On Oct. 5 the recently upgraded Fresno Assembly Center Memorial was dedicated at the opening day of the Big Fresno Fair with over 200 people in attendance.

This site was first dedicated on Feb. 19, 1992, on the 50th anniversary of Executive Order No. 9066.

The fairgrounds served as the site of the Fresno Assembly Center from May through October 1942 housing 5,344 internees. The original California Registered Historical Landmark No. 934 marker is now in a prominent location as the centerpiece of the new memorial.

The new memorial has a serene granite fountain surrounded by banners featuring photos of the era and 10 storyboards that tell the stories of the former internees and as well as all the names of the Fresno Assembly Center internees.

One of the Fresno Assembly Center's former internees, Nancy Suda, shared her thoughts on the dedication and being a member of the Fresno Assembly Center Memorial Upgrade Project. — *Bobbi Hanada*



HANADA

Nancy Suda

Today was a wonderful day, a culmination of many years of hard work and dreams by many for a heartwarming grand opening of the Fresno Assembly Center monument at the Fresno Fairgrounds. A day marked by talks that brought tears to my eyes as I listened to remarks that "hit the nail on the head" in expressing what many of us were feeling.

As a former internee and docent we were asked many questions about the evacuation and many spoke to us about the injustice of it. I felt vindicated today that almost all internees continued to lead productive and successful lives in the camps and after.

Many children and adults, former servicemen, friends and neighbors of former internees were curious about camp life, inquiring about friends who had been incarcerated.



Judge Dale Ikeda speaks at the groundbreaking for the memorial.

They came to see the storyboards, and read the names of all the internees that were in the Fresno Assembly Center. I can envision teachers bringing their students here on field trips to learn how citizens and aliens alike were singled out and herded into camps for the duration of the war just because we had the faces of the enemy. Many of us feel it was also economically and politically motivated.

My greatest sadness today and the reason I wanted to work on this project was because my father, Kango Horie, who lived until he was 97, did not live long enough to receive the letter of apology and redress from President Ronald Reagan.

My father believed in America and wanted fiercely to become an American citizen but was denied that privilege until a few years after World War II when an act of Congress, inspired by our Nisei servicemen, allowed Japanese aliens to become citizens. Since he had taught himself to be proficient in the English language — to read and write — he was asked to represent his entire class of Issei to take the oral examination.

He had studied very hard and passed with flying colors. The judge said he was proud to declare my father a citizen of the United States of America. Papa always said America was the greatest country in the world where any hard working person could make an honest living and raise a family, unlike Japan in those days.

I feel great gratitude to all who worked toward the opening ceremony of this relocation monument. I am especially thankful to our Sansei generation, people of all races and nationalities who offered their wonderful talents and expertise to help build this monument, and to those who helped raise money by buying bricks that surround the memorial.

The bricks are engraved with their thoughts and honor their family names and the people who helped them during those difficult days.

I think papa would be proud of this monument and what it symbolizes to be an American citizen. ❋

For more information about purchasing an engraved brick at the memorial, contact Bobbi Hanada at bhanada@aol.com or 559/434-1662.

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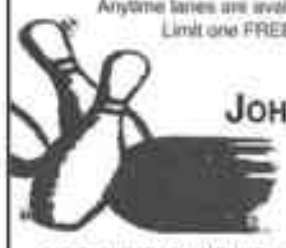
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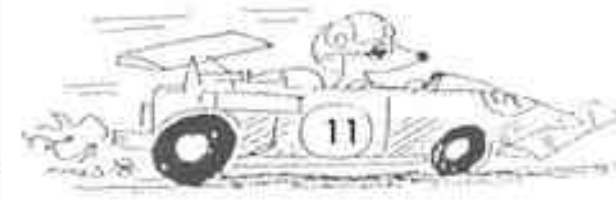
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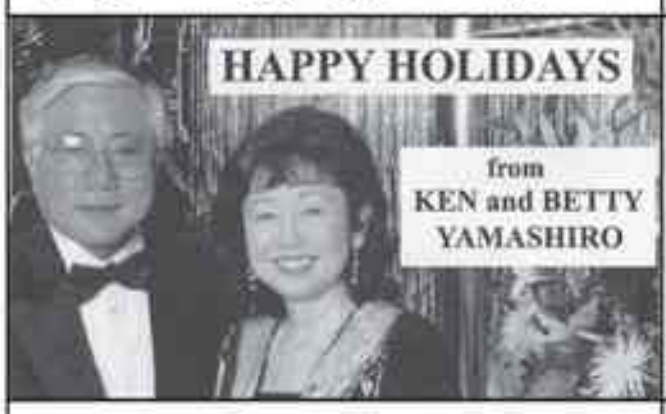
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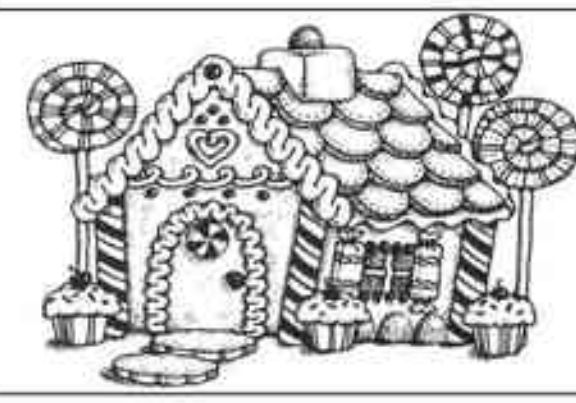


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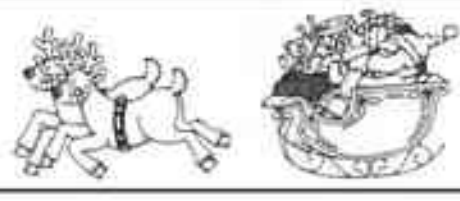
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in memory of
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With love, from his children

TULE LAKE

CONTINUED FROM PAGE 19

guarded concentration camp.

Weather-Beaten Barracks

Some of the old military barracks still stand as they did 25 years ago, but weather beaten, scorched by the hot summer sun and frozen by the cold winters, they have somehow survived. Windows are broken, doors are missing and they have a "not-lived-in" look. A few feet away from the barracks, rusty but sturdy barded wire fence still surround the military zone.

The land itself is barren except for a small private airfield in the center, which takes up only a small fraction of the entire campsite. We were able to see two guard towers or what remained of them. These watch towers with small house-like structures on the top were placed 40 feet above the ground within sighting distance of one another. Each watch tower had a machine gun placement on the side that overlooked the camp.

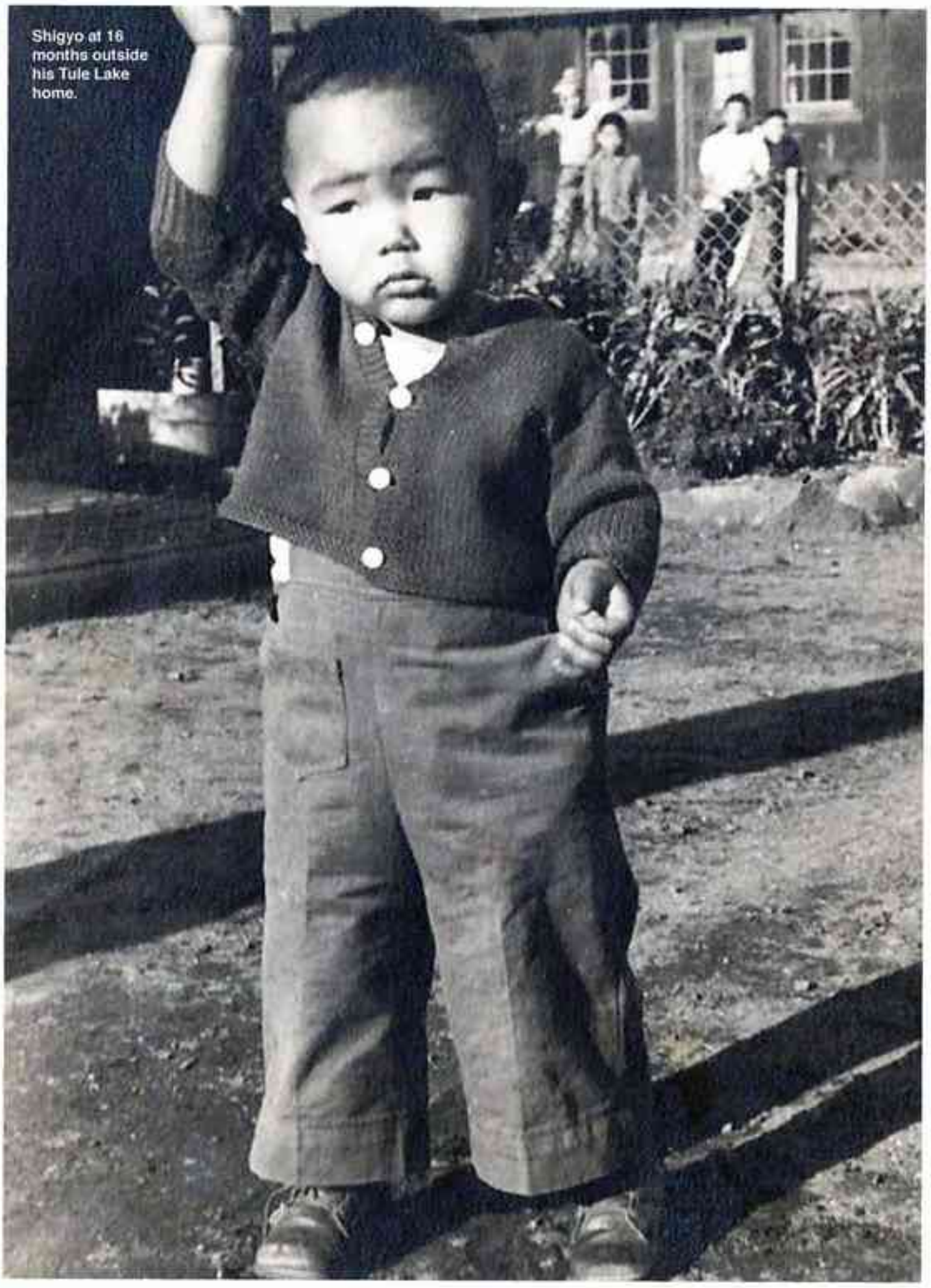
On the lowest ridge of the hills located on the westside of the camp there still remains a gun placement overlooking the whole area. The tall tower has been removed, but the fortification still remains. To the left of the gun placement on the hill overlooking the area, a new water tank has replaced the old rotten one.

Mr. H. Remembers

Railroad tracks and the old station seem to be as it was 25 years ago. I can picture my parents and their friends being shipped around in trains to different camps like the Jews were in Europe during World War II.

We were very fortunate in meeting Mr. H. at Newell who was able to show us around and tell us something about the camp even though he was in his preschool age during the war years. In fact, we were able to get a good insight into what some of the people on the outside were like and how they felt about the internees in the camp.

Mr. H. reminded us that there was a barbed wire fence all the way around the camp and tanks guarded the fence night and day by encircling it and moving within sight of one another. I think back to what he said and wonder why so much security was needed to guard these people who willingly volunteered to be evacuated.



Shigyo at 16 months outside his Tule Lake home.

When asked how he felt about the people in the concentration camp when he was small, he replied that he was "taught to fear these people" because his mother said, "Japs will come and murder us all."

Later he added that he felt sorry for the people in the concentration camp like any human or animal locked up in a cage. To this man, Tule Lake was not a relocation center, but a prison camp with prisoners of war inside.

As Mr. H. was talking he pointed to the highest hill to the west of the camp and mentioned that there was a large cross built by the prisoners on the highest peak. He remembered that a prisoner committed suicide by jumping off the cross.

Dream Fulfilled

The small village-like town of Newell and the Flying Goose Lodge are the only reminders that even in the United States the incarceration of American citizens behind barbed wires with tank patrols can take place without much public knowledge.

As we drove back towards San Francisco, a dream had been fulfilled. We located the remains of our birthplace, but more important we located the site of our heritage, a new sense of identity and awareness of our Sansei culture.

We feel very fortunate to be able to travel five hours to find ourselves. ❄

UPDATE
TETSUO TED SHIGYO

Shigyo's parents, both Nisei, met in Tule Lake. When the war ended and Tule Lake closed, his parents accompanied his grandparents back to Japan where Shigyo lived for nine years. In postwar Japan, he was exposed to scarcity of food, housing and sanitation. The family returned to the United States in 1955 to a small rural agricultural community in Central California where Shigyo grew up picking grapes and peaches. He received his bachelor's degree in zoology from the University of California, Santa Barbara and his medical degree from the University of California, San Francisco.

Before going into medicine, he worked as a busboy, gardener, surveyor and a fire fighter for the forest service. He also worked as a fish researcher and Japanese interpreter for the Fisheries Department in Alaska.

He returned to Central California for a residency program in emergency medicine and practiced emergency medicine for 30 years in Fresno, Calif. While practicing medicine, he traveled extensively, raised a family and volunteered to help the homeless and other organizations.

Shigyo is retired and living in Fresno. His hobbies include cycling, raising koi, gardening, reading and traveling.

He has visited Tule Lake once with his children since 1970. They also made a special trip to Manzanar.

PERSONAL CAMP PHOTOS

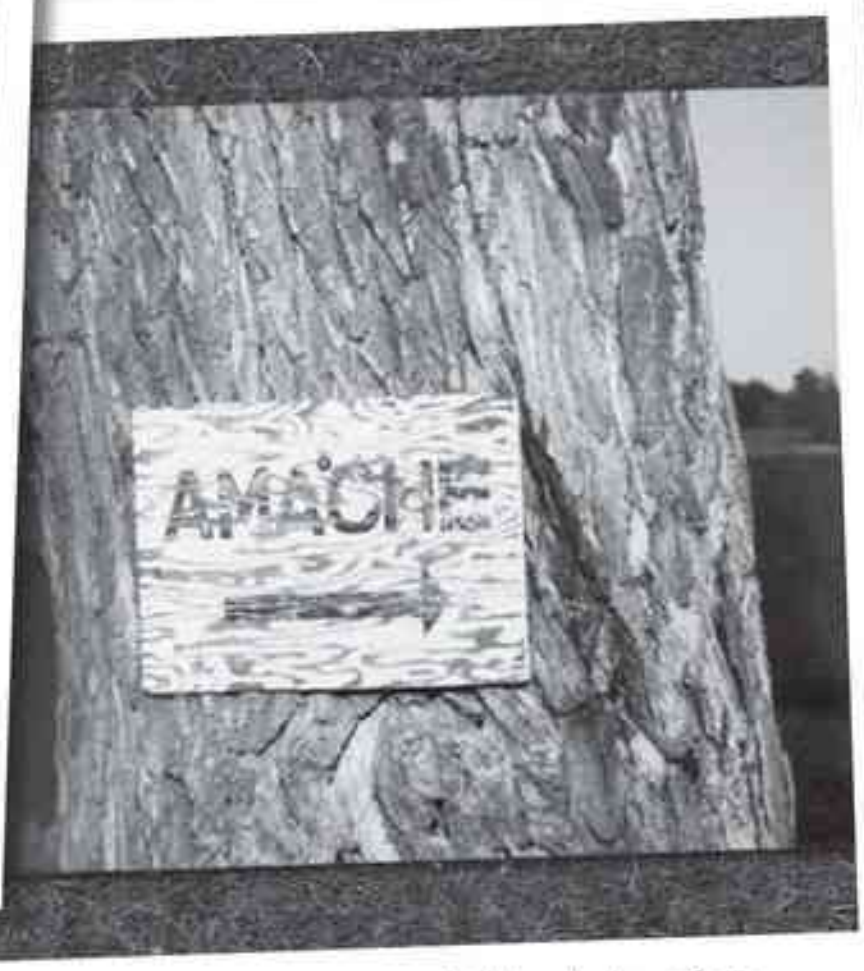
We asked for camp photos, you answered. Your contributions helped us tell your stories.

Thank You!

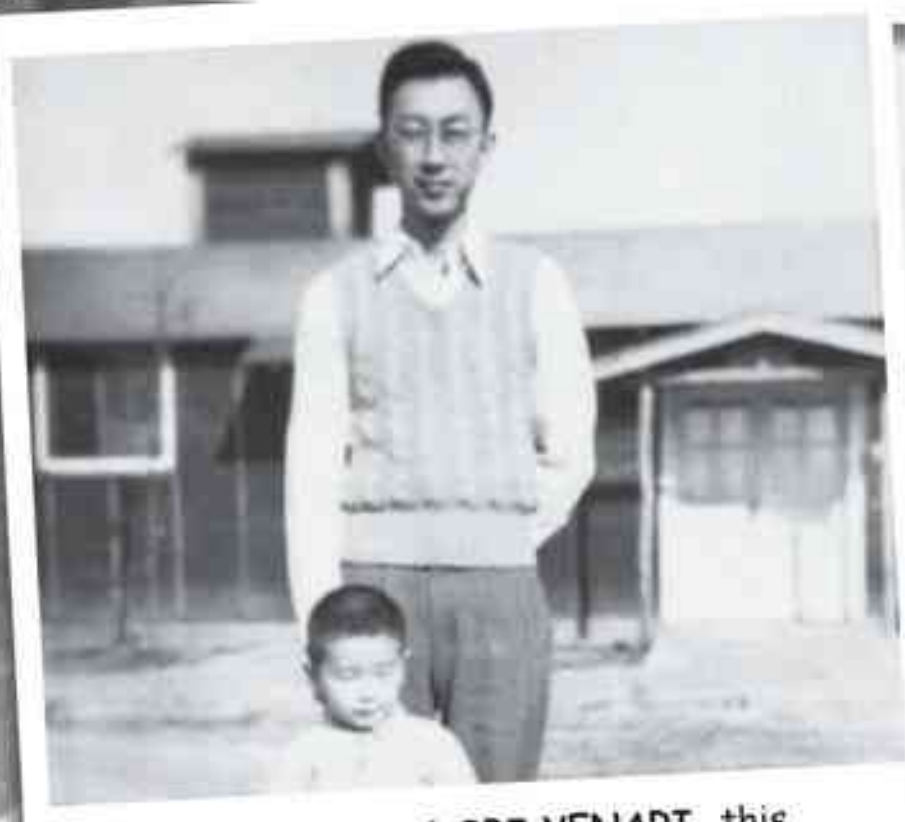
— Pacific Citizen Staff



Children smile for the camera in this 1943 **HEART MOUNTAIN** photo submitted by **PAM HASHIMOTO.**



LILY HAVEY submitted this photo of an old **AMACHE** directional sign, which has since been replaced.



According to **MIDORI YENARI**, this **ROHWER** photo was taken by her Uncle Susumu's camera when he was on leave from the MIS training in Cleveland.



This haunting photo taken at **HEART MOUNTAIN** was submitted by **MIDORI YENARI.**



FRANK FUSAMI KUGA, the original owner of this photo, used to say, "We worked a lot. It was hot in the summer, cold in the winter and windy all the time" about his time at **MANZANAR** (pictured here). **REBECCA L. KUGA** submitted this photo in honor of her "papa-san."



LILY HAVEY's family reunion in 1998 at Amache (l-r) nephew Richard Nakai, brother George Nakai, Lily Havey, and sons Michael Havey and Tab Uno.



Participants at the **MINIDOKA** Pilgrimage take part in a prayer tradition.



TULE LAKE kids including members of the Kumagai, Nii and Shinseki families. Photo submitted by **MARY HYODOS**.

PERSONAL CAMP PHOTOS



This young Japanese American boy learns a new musical instrument in this photo from the 1943 Butte High School, **GILA RIVER** yearbook submitted by **HARRY K. HONDA**.



SUE KUNITOMI EMBREY rallying participants at the 1972 **MANZANAR** pilgrimage. Photo courtesy of The Manzanar Committee.

PILGRIMAGE GUIDE TO AMERICAN CONCENTRATION CAMPS

Want to visit the site of a former Japanese American internment camp? Check out these vital statistics originally published in the *Pacific Citizen* on Dec. 21, 1979.

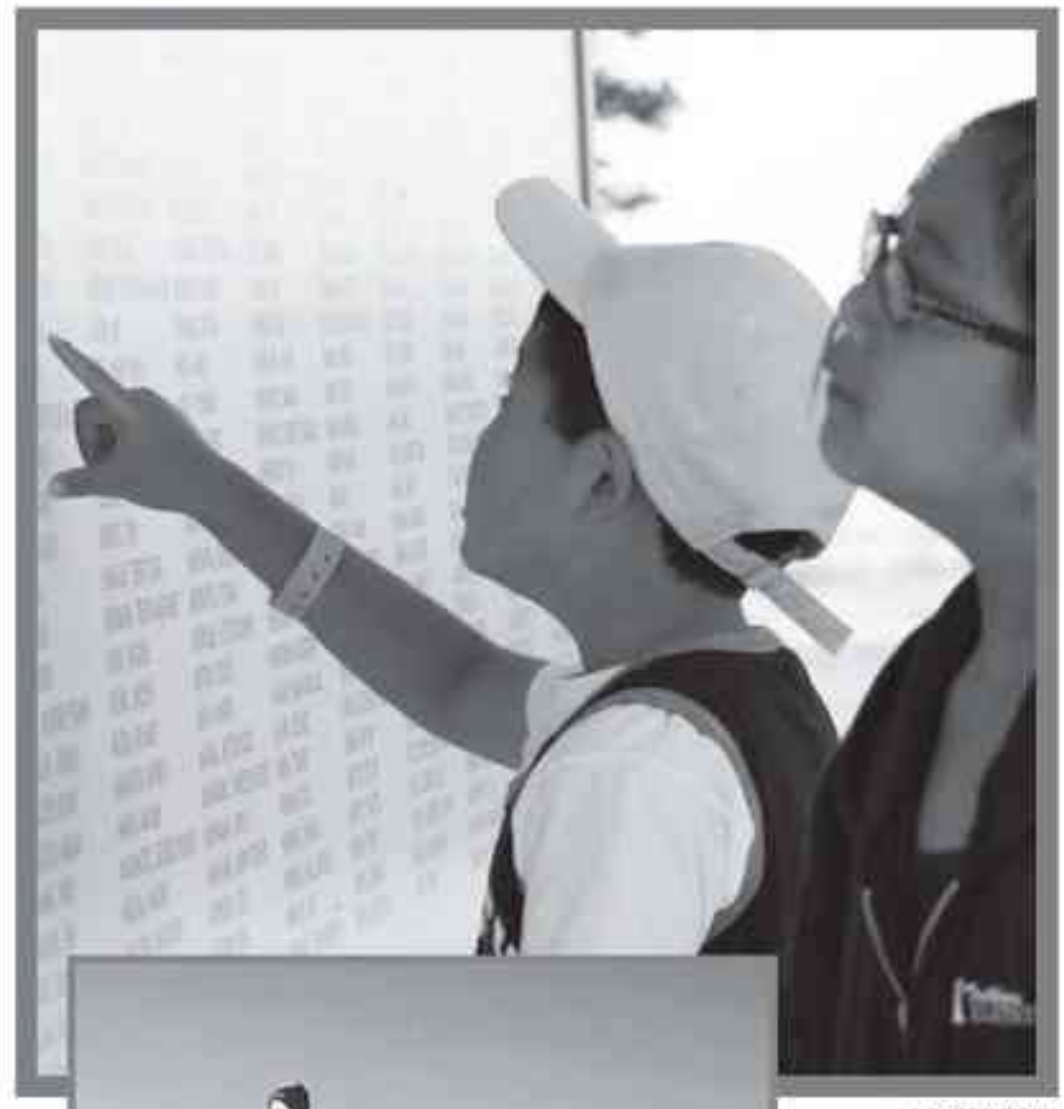




PHOTO: K.M. TAGAWA

PHOTO: KENNY INA

(Top) **Young Japanese Americans look for their relatives' names at a Minidoka pilgrimage.**

(Left) **Tule Lake participants scale Castle Rock.**

TULE LAKE



PHOTO: KENNY INA

Location
California, Modoc County, at Newell, Calif. 139 South from Tulelake, past Stronghold, on East side by Road 176, in and around Newell and at the airport.

Dates of Operation
May 27, 1942 to March 20, 1946

Number of Detainees
18,789 maximum at any one time; 29,490 total.

Origin of Detainees
Initially from Sacramento, East Sacramento Valley, Southwestern Oregon, Western Washington.

At the Site
California state historical landmark monument, administrative buildings, barracks, guard towers, guardhouse, maintenance shops, military police quarters, stockade, warehouses (much of Newell consists of former camp buildings).

In Other Areas
Cross on the Peninsula (Castle Rock); barracks at Lava Beds National Monument headquarters; cemetery at Klamath Falls, Oregon.

MANZANAR



Location
California, Inyo County, 5 miles South of Independence. U.S. 395 South from Independence or North from Lone Pine, across from abandoned Manzanar airport, look for large green building on West side.

Dates of Operation
March 21, 1942 to November 21, 1945

Number of Detainees
10,046 maximum at any one time; 11,062 total.

Origin of Detainees
Los Angeles, San Fernando Valley, San Joaquin County, Bainbridge Island (Washington)

At the Site
California state historical landmark plaque/rock guardhouse, auditorium, cemetery, memorial monument, foundations, garden remains.

In Other Areas
Barracks at Ranch Motel and Willow Motel in Lone Pine, and next to Catholic Church in Independence; memorabilia at Eastern California Museum in Independence.

HEART MOUNTAIN



PHOTO: DON TANDUGUD

Location
Wyoming Park County, 1/2 mile West of Vocation railroad siding. Alt. U.S. 14 North from Cody or South from Ralston, on west side of Road 19. Look for brick chimney on plateau.

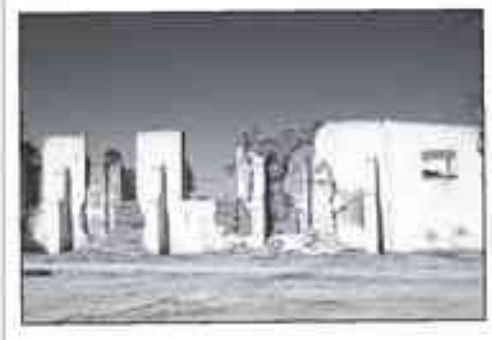
Dates of Operation
August 12, 1942 to November 10, 1945

Number of Detainees
10,767 maximum at any one time; 14,025 total

Origin of Detainees
Santa Clara County, Los Angeles, Central Washington

At the Site
Monument and memorial park, armed forces honor roll, American Legion plaque, hospital powerhouse chimney, root cellar, warehouse

POSTON



Location
Arizona, Colorado River Indian Reservation, at Poston and Poston 2. Mojave Road south from Parker or north from Ehrenberg, west side on Poston Road (Camp I) and Hopi Road (Camp II), look for schools.

Dates of Operation
May 8, 1942 to November 27, 1945

Number of Detainees
17,814 maximum at any one time; 19,534 total

Origin of Detainees
Southern California, Monterey Bay Area, Sacramento County, Southern Arizona

At the Site
Adobe schools at Camps I and II, cornerstone inscription at Camp I auditorium, maintenance shops, water towers.

In Other Areas
Barracks on west side of Riverside Drive in Parker.

GILA RIVER



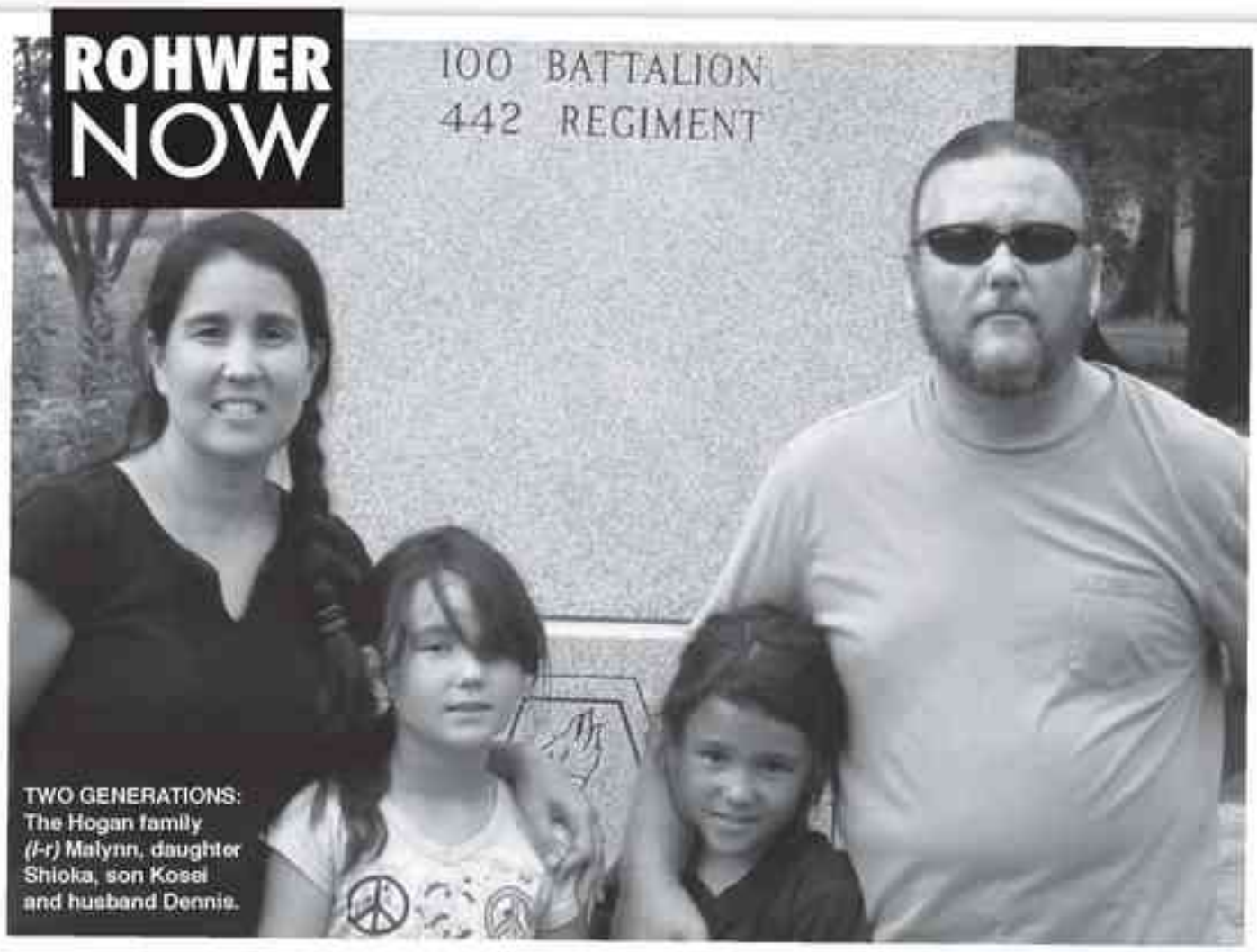
Location
Arizona, Gila River Indian Reservation, 3 miles West of Sacaton. Interstate 10 South from Phoenix, turnoff at Ariz. 93 intersection, take old Ariz. 93 due South; past Fox Ranch, on East side

See PILGRIMAGE Page 117

STAYING CONNECTED TO ROHWER

EDITOR'S NOTE: Malynn Hogan was only 8 years old when her father Eiichi Kamiya took her and her family on a trip to Rohwer in 1979. This summer, she returned with her own family to keep them connected to their family history.

ROHWER NOW



TWO GENERATIONS: The Hogan family *(l-r)* Malynn, daughter Shioka, son Kosei and husband Dennis.

By Malynn Hogan

It had been over 30 years since my father took our family to visit Rohwer in Arkansas.

I was the same age as my father had been when he left camp. I remember that trip well. It was a great lesson on perspective and openness. We had visited the camp and seen where my dad had lived and eaten.

Gone were the barbed wire and remains of captivity.

Instead, what stood were the remains of what the Japanese Americans had built to make camp life "normal." I remember feeling proud to be related to these people who had made the best out of what they were given. This in itself would have made the visit worthwhile.

However, we had the good fortune to find people who had lived on the outside of camp. They welcomed us openly and took us to the slab remains of the mess halls. They told us of how life had been for those in this tiny town in the 1940s. We learned how they envied the interned Japanese Americans who had electricity, paved roads, and food coming in by the crate full. I saw that there are two sides to each story — a lesson I try to teach my children as well.

When my family decided to travel this summer, Rohwer was put on my list of places I wanted to show my children. You have to make it a destination. It certainly is not on the way to anywhere. I knew we were getting close when I saw the farm stands full of corn and watermelon. My aunt had talked fondly of the watermelon farms in the area (and how tempting they were to young folks). We had to stop, of course. I could imagine my aunt eating them as the flavor exploded in our mouths. We then continued on our way to the camp memorial.

As we approached the cemetery/memorial, I was surprised to see others there. In fact, two other groups of people came while we were there. We met a couple there that had made it a goal to see all of the internment camps in the U.S. They didn't have any personal links to the camp, but found it a compelling part of U.S. history. They had already visited multiple camps and were excited to hear my story.



I wanted my children *(son Kosei pictured here talking to his grandfather on the phone)* to be able to connect with their grandfather's childhood at Rohwer.

My husband walked about the cemetery, taking pictures and taking in the reverence of the sight. My children, though, weren't old enough for that. They are 8 and 10, almost the age of my father when he was in camp. I wanted the memories to come alive for them.

I told them stories that my father had told me about fishing in the bayou and being frightened by the loud thunderstorms. I brought handmade toys that my father had made when he was in camp so they could play with those just like grandpa did. They spent the next 30 minutes firing clothespins and launching matchsticks. I didn't want to be irreverent, but I wanted them to be able to connect with their grandfather's childhood. I also had them call grandpa on the phone to hear even more tales.

We left the memorial and went in search of the actual remains of the camp. I never would have found it without my father's directions. There is nothing to mark the buildings. They stand as run-down monuments amongst pastures and rural homes.

I asked around for the people whom I had met some 30 years prior, but they were no longer alive. I talked to another local resident, about my age, who echoed the view that I had previously heard — the envy of the townspeople of those JAs receiving all of that food. I guess the townspeople were passing down the story to their children, just like I was passing stories on to mine.

Will I ever make it back to Rohwer? I don't know, but I was so glad to be able to share it with my family.

The internment is such an important shared history for JAs.

"What camp were you in?" was the most popular question we would hear when we went to community events with my grandparents.

Will my children remember this stop with the same level of significance that I did? Will they continue to hold the memory of this time as I do? Or will this part of our history fade away as the memories dissipate through the generations? I don't know, but I'll continue telling the stories and keeping clothespin launchers on the shelf. ❋

Malynn Hogan lives in San Pedro, Calif. with her husband and two children. She teaches math and social studies at Miraleste Intermediate School and also coordinates their Japanese exchange program.

ROHWER PRESERVATION

The Rohwer Internment Camp Cemetery Preservation Project is a coalition of Arkansas institutions headed up by the University of Arkansas at Little Rock.

The project continues on with the work of the "Life Interrupted" project, with goals which include fostering conservation efforts at the Rohwer and Jerome Japanese American internment sites.

In 1992 the National Park Service designated the Rohwer Internment Camp Cemetery as a National Historic Landmark based on its direct association with the internment of over 100,000 individuals of Japanese descent shortly after the United States entered World War II.

Despite its National Historic Landmark status, today the cemetery's structures, which are made of cast concrete, are decaying with increasing speed due to weathering, vandalism and neglect. While every structure in the cemetery is in need of attention, none need as much as the Monument to the Rohwer Dead and the Monument to the 100th Battalion, both of which are in danger of structural collapse.

To lose the cemetery would be a particularly devastating blow for the Rohwer Japanese American Internment site because the cemetery is the only on-site remnant of the JA internment in Arkansas.

With the $250,000 National Park Service Japanese American Confinement Sites grant award, the Rohwer Internment Camp Cemetery Preservation Project will stabilize and restore the site's contributing historic structures, starting with the stabilization of the site's two historic monuments.

Work is slated to begin in spring of 2012.

— **TAMISHA CHEATHAM,**
assistant director, Rohwer Internment Camp Cemetary Preservation Project

For project updates:
http://www.ualr.edu/lifeinterrupted/html/

For more information:
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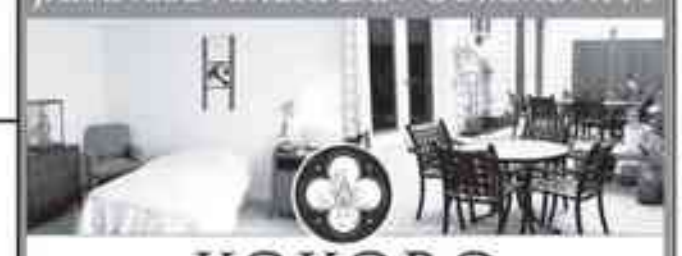
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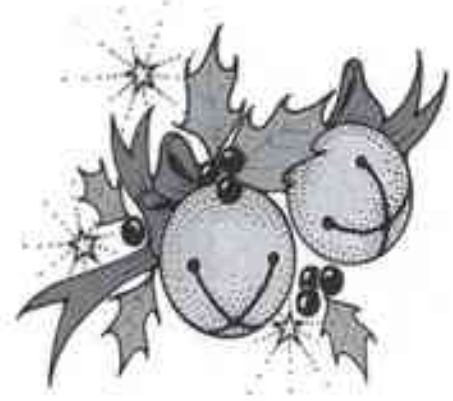
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Delhi, Agra/Taj Mahal, Lumbini Nepal, Kushinagar, Patna, Rajgir, Bodhgaya, Varanasi. Boat ride on the Ganges River.
JAPAN CHERRY BLOSSOM TOUR APR 2-12
Fukuoka, Hagi, Hiroshima, Matsuyama, Takamatsu, Shodo Island, Okayama, Kyoto.
NEW YORK CITY GET-AWAY TOUR APR 18-23
"Big Apple", 9-11 Ground Zero, Greenwich, Wall Street District, Little Italy, Metropolitan Museum of Art, a Broadway Show, Ellis Island Statue of Liberty.
SOUTH AMERICA JAPANESE HERITAGE TOUR MAY 9-18
Buenos Aires, Iguassu Falls, Rio de Janeiro, Sao Paulo. Meet local Japanese. Option to Peru-Lima, Machu Picchu.
SCANDINAVIA-RUSSIA HOLIDAY CRUISE MAY 20-JUN 2
Amsterdam, Copenhagen, Warnemunde, Tallinn, St. Petersburg, Helsinki, Stockholm. Holland America MS Eurodam.
CAPE COD & THE ISLANDS HOLIDAY TOUR JUN 10-16
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DISCOVER CUBA HOLIDAY TOUR (NEW TOUR - space limited) JUN 19-27
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GRANDPARENTS-GRANDCHILDREN JAPAN TOUR JUN 24-JUL 3
Tokyo, Hakone, Atami, Hiroshima, Kyoto, Nara.
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Calgary, Waterton Lakes National Park, Glacier National Park, Banff, Columbia Icefields-ride the Icemobile, Albertan BBQ.
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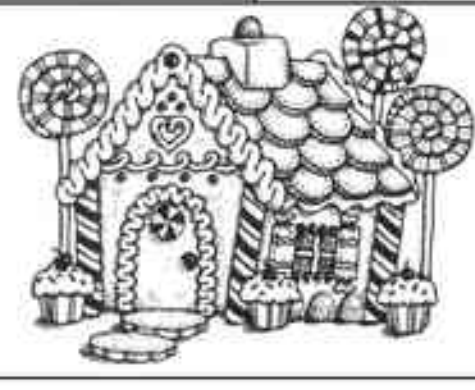




PHOTO: DON TANGUAY

A priest blesses the Heart Mountain site at the August grand opening.

PILGRIMAGE

CONTINUED FROM PAGE 111

where road turns Southeast, look for levee road and water tank (Canal); and West on road to Sacaton-Butte mountain (Butte).

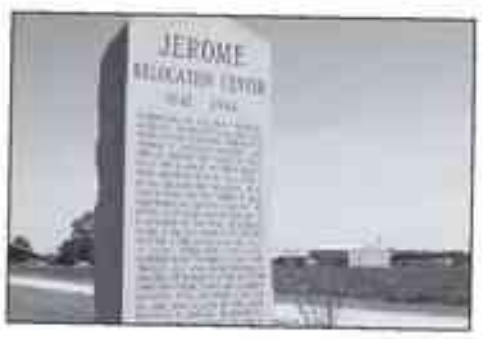
Dates of Operation
July 20, 1942 to November 10, 1945

Number of Detainees
13,348 maximum at any one time; 16,655 total

Origin of Detainees
Sacramento, River Delta, Fresno County, Southern California Coast, Los Angeles

At the Site
Dirt roads, foundations, water tank (Butte)

JEROME



Location
Arkansas, Chicot and Drew Counties, 1/2 mile Northeast of Jerome. U.S. 165 North from Jerome, on east side.

Dates of Operation
October 6, 1942 to June 30, 1944

Number of Detainees
8,497 maximum at any one time; 10,241 total

Origin of Detainees
Central San Joaquin Valley, San Pedro Bay Area

MINIDOKA



Location
Idaho, Jerome County, at Hunt. Idaho 25 West from Eden, Idaho 25 East from Jerome, or Idaho 50 North from Interstate 80N Exit 182; North on road to Hunt/Minidoka (sign at turnoff), past North Side Canal, look for guardhouse ruins.

Dates of Operation
August 10, 1942 to October 28, 1945

Number of Detainees
9,397 maximum at any one time; 13,078 total

Origin of Detainees
Seattle, Pierce County, Portland, Northwestern Oregon.

At the Site
U.S. national historical place plaque/ rock guardhouse, wood memorial sign, barracks, fire station, foundations, waiting room fireplace well house.

GRANADA/AMACHE

Location
Colorado, Prowers County, 1 mile Southwest of Granada. U.S. 50 West from Granada, South on first dirt road, past Manvel Canal, look for cemetery.

Dates of Operation
August 27, 1942 to October 15, 1945

Number of Detainees
7,318 maximum at any one time; 10,295 total

Origin of Detainees
Northern California Coast, West Sacramento Valley, North San Joaquin Valley, Los Angeles.

At the Site
Cemetery, dirt roads, foundations.

TOPAZ



Location
Utah, Millard County, 3 miles west of Abraham. Utah 99 north from Delta, past Sutherland, west on road to Abraham/Topaz (sign at turnoff), look for monument.

Dates of Operation
September 11, 1942 to October 31, 1945

Number of Detainees
8,130 maximum at any one time; 11,212 total

Origin of Detainees
San Francisco Bay Area

At the Site
Utah state historical landmark monument

In Other Areas
Utah state historical monument at Delta City Park

ROHWER



Location
Arkansas, Desha County, 1/2 mile North of Rohwer. Ark. 1 North from Rohwer, on West side by high school, cross railroad embankment. Look for two monuments — one shaped like a tank, the other with Japanese inscription.

Dates of Operation
September 18, 1942 to November 30, 1945

Number of Detainees
8,475 maximum at any one time; 11,928 total

Origin of Detainees
Los Angeles, Stockton

At the Site
Arkansas state historical monument/ armed forces honor roll, cemetery, memorial monument, administrative buildings, hospital smokestack.

Originally complied by Raymond Okamura with assistance from Mary Ruth Blackburn, Sue Embrey, Bill Hosokawa, Eugene Itogawa, George Sakaguchi, Karen Seriguchi, Masa Tsukamoto, Minoru Yasui, and Frank Yoshimura.



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