

= Manzanar =

Manzanar is most widely known as the site of one of ten camps where over 110 @, @ 000 Japanese Americans were incarcerated during World War II . Located at the foot of the Sierra Nevada in California 's Owens Valley between the towns of Lone Pine to the south and Independence to the north , it is approximately 230 miles ( 370 km ) northeast of Los Angeles . Manzanar ( which means " apple orchard " in Spanish ) was identified by the United States National Park Service as the best @-@ preserved of the former camp sites , and is now the Manzanar National Historic Site , which preserves and interprets the legacy of Japanese American incarceration in the United States .

Long before the first incarcerated arrived in March 1942 , Manzanar was home to Native Americans , who mostly lived in villages near several creeks in the area . Ranchers and miners formally established the town of Manzanar in 1910 , but abandoned the town by 1929 after the City of Los Angeles purchased the water rights to virtually the entire area . As different as these groups were , their histories displayed a common thread of forced relocation .

Since the last incarcerated left in 1945 , former incarcerated and others have worked to protect Manzanar and to establish it as a National Historic Site to ensure that the history of the site , along with the stories of those who were unjustly incarcerated there , are remembered by current and future generations . The primary focus is the Japanese American incarceration era , as specified in the legislation that created the Manzanar National Historic Site . The site also interprets the former town of Manzanar , the ranch days , the settlement by the Owens Valley Paiute , and the role that water played in shaping the history of the Owens Valley .

= Terminology =

Since the end of World War II , there has been debate over the terminology used to refer to Manzanar , and the other camps in which Americans of Japanese ancestry and their immigrant parents , were incarcerated by the United States Government during the war . Manzanar has been referred to as a " War Relocation Center , " " relocation camp , " " relocation center , " " internment camp " , and " concentration camp " , and the controversy over which term is the most accurate and appropriate continues to the present day .

Dr. James Hirabayashi , Professor Emeritus and former Dean of Ethnic Studies at San Francisco State University , wrote an article in 1994 in which he stated that he wonders why euphemistic terms used to describe camps such as Manzanar are still being used .

Let us review the main points of the debate . Over 120 @, @ 000 residents of the U.S.A. , two thirds of whom were American citizens , were incarcerated under armed guard . There were no crimes committed , no trials , and no convictions : the Japanese Americans were political incarcerated . To detain American citizens in a site under armed guard surely constitutes a " concentration camp . " But what were the terms used by the government officials who were involved in the process and who had to justify these actions ? Raymond Okamura provides us with a detailed list of terms . Let 's consider three such euphemisms : " evacuation , " " relocation , " and " non @-@ aliens . " Earthquake and flood victims are evacuated and relocated . The words refer to moving people in order to rescue and protect them from danger . The official government policy makers consistently used " evacuation " to refer to the forced removal of the Japanese Americans and the sites were called " relocation centers . " These are euphemisms ( Webster : " the substitution of an inoffensive term for one considered offensively explicit " ) as the terms do not imply forced removal nor incarceration in enclosures patrolled by armed guards . The masking was intentional .

Hirabayashi went on to describe the harm done by the use of such euphemisms and also addressed the issue of whether or not only the Nazi camps can be called " concentration camps . "

The harm in continuing to use the government 's euphemisms is that it disguises or softens the reality which subsequently has been legally recognized as a grave error . The actions abrogated some fundamental principles underlying the Constitution , the very document under which we govern ourselves . This erosion of fundamental rights has consequences for all citizens of our

society and we must see that it is never repeated . Some have argued that the Nazi Germany camps during the Holocaust were concentration camps and to refer to the Japanese American camps likewise would be an affront to the Jews . It is certainly true that the Japanese Americans did not suffer the harsh fate of the Jews in the terrible concentration camps or death camps where Nazi Germany practiced a policy of genocide . Although the loss of life was minimal in America 's concentration camps , it does not negate the reality of the unconstitutional incarceration of Japanese American citizens . Michi and Walter Weglyn 's research concerning Nazi Germany 's euphemisms for their concentration camps revealed such phrases as " protective custody camps , " " reception centers , " and " transit camps . " Ironically , two Nazi euphemisms were identical to our government 's usage : " assembly centers " and " relocation centers . " It might be well to point out , also , that the Nazis were not operating under the U.S. Constitution . Comparisons usually neglect to point out that Hitler was operating under the rules of the Third Reich . In America all three branches of the U.S. government , ostensibly operating under the U.S. Constitution , ignored the Bill of Rights in order to incarcerate Japanese Americans .

In 1998 , use of the term " concentration camps " gained greater credibility prior to the opening of an exhibit about the American camps at Ellis Island . Initially , the American Jewish Committee ( AJC ) and the National Park Service , which manages Ellis Island , objected to the use of the term in the exhibit . However , during a subsequent meeting held at the offices of the AJC in New York City , leaders representing Japanese Americans and Jewish Americans reached an understanding about the use of the term . After the meeting , the Japanese American National Museum and the AJC issued a joint statement ( which was included in the exhibit ) that read in part :

A concentration camp is a place where people are imprisoned not because of any crimes they have committed , but simply because of who they are . Although many groups have been singled out for such persecution throughout history , the term ' concentration camp ' was first used at the turn of the [ 20th ] century in the Spanish American and Boer Wars . During World War II , America 's concentration camps were clearly distinguishable from Nazi Germany 's . Nazi camps were places of torture , barbarous medical experiments and summary executions ; some were extermination centers with gas chambers . Six million Jews were slaughtered in the Holocaust . Many others , including Gypsies , Poles , homosexuals and political dissidents were also victims of the Nazi concentration camps . In recent years , concentration camps have existed in the former Soviet Union , Cambodia and Bosnia . Despite differences , all had one thing in common : the people in power removed a minority group from the general population and the rest of society let it happen .

The New York Times published an unsigned editorial supporting the use of " concentration camp " in the exhibit . An article quoted Jonathan Mark , a columnist for The Jewish Week , who wrote , " Can no one else speak of slavery , gas , trains , camps ? It 's Jewish malpractice to monopolize pain and minimize victims . " AJC Executive Director David A. Harris stated during the controversy , " We have not claimed Jewish exclusivity for the term ' concentration camps . ' "

On July 7 , 2012 , at their annual convention , the National Council of the Japanese American Citizens League unanimously ratified the Power of Words Handbook , calling for the use of " ... truthful and accurate terms , and retiring the misleading euphemisms created by the government to cover up the denial of Constitutional and human rights , the force , oppressive conditions , and racism against 120 @, @ 000 innocent people of Japanese ancestry locked up in America 's World War II concentration camps . "

According to the Power Of Words Handbook :

From government documents and propaganda , to public discourse and newspapers , many euphemisms have been used to describe the experiences of Japanese Americans who were forced from their homes and communities during World War II . Words like evacuation , relocation , and assembly centers imply that the United States Government was trying to rescue Japanese Americans from a disastrous environment on the West Coast and simply help them move to a new gathering place . These terms strategically mask the fact that thousands of Japanese Americans were denied their rights as US citizens , and forcibly ordered to live in poorly constructed barracks on sites that were surrounded by barbed wire and guard towers . Although the use of euphemisms was commonplace during World War II , and in many subsequent years , we realize that the

continued use of these inaccurate terms is highly problematic .

= = Before World War II = =

= = = Owens Valley Paiute = = =

Manzanar was first inhabited by Native Americans nearly 10 @, @ 000 years ago . Approximately 1 @, @ 500 years ago , the area was settled by the Owens Valley Paiute , who ranged across the Owens Valley from Long Valley on the north to Owens Lake on the south , and from the crest of the Sierra Nevada on the west to the Inyo Mountains on the east . Other Native American nations in the region included the Miwok , Western Mono , and Tubatulabal to the west , the Shoshone to the south and east , and the Mono Lake Paiute to the north . The Owens Valley Paiute hunted and fished , collected pine nuts , and raised crops utilizing irrigation in the Manzanar area . They also traded brown @-@ ware pottery for salt from the Saline Valley , and traded other wares and goods across the Sierra Nevada during the summer and fall .

The Owens Valley had received scant attention from European Americans before the early 1860s , as it was little more than a crossroads of the routes through the area . When gold and silver were discovered in the Sierra Nevada and the Inyo Mountains , the resulting sudden influx of miners , farmers , cattlemen and their hungry herds brought conflict with the Owens Valley Paiute , whose crops were being destroyed . The Owens Valley Indian War of 1861 ? 1863 ensued ; at the end , the Owens Valley Paiute , along with other native peoples in the region , were forced at gunpoint by the United States Army to walk almost 200 miles ( 320 km ) to Fort Tejon , in one of the many forced relocations or " Trails of Tears " inflicted upon Native Americans in the United States .

Approximately one @-@ third of the Native Americans in the Owens Valley were forcibly relocated to Fort Tejon . After 1863 , many returned to their permanent villages that had been established along creeks flowing down from the Sierra Nevada mountains . In the Manzanar area , the Owens Valley Paiute had established villages along Bairs , Georges , Shepherds , and Symmes creeks . Evidence of Paiute settlement in the area is still present .

= = = Ranchers = = =

When European American white settlers first arrived in the Owens Valley in the mid ? 19th century , they found a number of large Paiute villages in the Manzanar area . John Shepherd , one of the first of the new settlers , homesteaded 160 acres ( 65 ha ) of land 3 miles ( 5 km ) north of Georges Creek in 1864 . With the help of Owens Valley Paiute field workers and laborers , he expanded his ranch to 2 @, @ 000 acres ( 810 ha ) .

In 1905 , George Chaffey , an agricultural developer from Southern California , purchased Shepherd 's ranch and subdivided it , along with other adjacent ranches . He founded the town of Manzanar in 1910 . Chaffey 's Owens Valley Improvement Company built an irrigation system and planted thousands of fruit trees . By 1920 , the town had more than twenty @-@ five homes , a two @-@ room school , a town hall , and a general store . Also at that time , nearly 5 @, @ 000 acres ( 2 @, @ 000 ha ) of apple , pear , and peach trees were under cultivation ; along with crops of grapes , prunes , potatoes , corn and alfalfa ; and large vegetable and flower gardens .

" Manzanar was a very happy place and a pleasant place to live during those years , with its peach , pear , and apple orchards , alfalfa fields , tree @-@ lined country lanes , meadows and corn fields , " said Martha Mills , who lived at Manzanar from 1916 to 1920 .

Some of the early orchards , along with remnants of the town and ranches , are still present at Manzanar today .

= = = Quenching Los Angeles ' thirst = = =

As early as March 1905 , the City of Los Angeles began secretly acquiring water rights in the

Owens Valley . In 1913 , it completed construction of its 233 @-@ mile ( 375 km ) Los Angeles Aqueduct , But it did not take long for Los Angeles water officials to realize that Owens River water was not enough to supply the rapidly growing metropolis . In 1920 , they began to purchase more of the water rights on the Owens Valley floor . As the decade went on , the City of Los Angeles bought out one Owens Valley farmer after another , and extended its reach northward into Mono County , including Long Valley . By 1933 , the City owned 85 % of all town property and 95 % of all ranch and farm land in the Owens Valley , including Manzanar .

Although some residents sold their land for prices that made them financially independent and relocated , a significant number chose to stay . In dry years , Los Angeles pumped ground water and drained all surface water , diverting all of it into its aqueduct and leaving Owens Valley ranchers without water . Without water for irrigation , the holdout ranchers were forced off their ranches and out of their communities ; that included the town of Manzanar , which was abandoned by 1929 .

'There was so much water during those early years , that when a horse pulled a buggy , the water frequently came up to the horse 's knees , ' said Lucille DeBoer , who lived on a ranch at Manzanar . ' When this happened , the children took off their shoes and socks to walk home . In the early 1900s the City of Los Angeles started to purchase ranches in the Owens Valley for the sole purpose of supplying water to the people in Los Angeles . People started to sell their land to the City ; the City put in wells to drain the water out of the ground ; the trees began to die ; and the land finally turned to vacant dirt . This ended the Land of the Big Red Apples.'

Manzanar remained uninhabited until the United States Army leased 6 @,@ 200 acres ( 2 @,@ 500 ha ) from the City of Los Angeles for the Manzanar War Relocation Center .

= = Wartime : 1942 ? 45 = =

After the December 7 , 1941 , attack on Pearl Harbor , the United States Government swiftly moved to begin solving the " Japanese Problem " on the West Coast of the United States . In the evening hours of that same day , the Federal Bureau of Investigation ( FBI ) arrested selected " enemy " aliens , including 2 @,@ 192 who were of Japanese descent . The California government pressed for action by the national government , as many citizens were alarmed about potential activities by people of Japanese descent .

On February 19 , 1942 , President Franklin D. Roosevelt signed Executive Order 9066 , which authorized the Secretary of War to designate military commanders to prescribe military areas and to exclude " any or all persons " from such areas . The order also authorized the construction of what would later be called " relocation centers " by the War Relocation Authority ( WRA ) to house those who were to be excluded . This order resulted in the forced relocation of over 120 @,@ 000 Japanese Americans , two @-@ thirds of whom were native @-@ born American citizens . The rest had been prevented from becoming citizens by federal law . Over 110 @,@ 000 were incarcerated in the ten concentration camps located far inland and away from the coast .

Manzanar was the first of the ten concentration camps to be established . Initially , it was a temporary " reception center " , known as the Owens Valley Reception Center from March 21 , 1942 , to May 31 , 1942 . At that time , it was operated by the US Army 's Wartime Civilian Control Administration ( WCCA ) .

The Owens Valley Reception Center was transferred to the WRA on June 1 , 1942 , and officially became the " Manzanar War Relocation Center . " The first Japanese American incarcerated to arrive at Manzanar were volunteers who helped build the camp . By mid ? April , up to 1 @,@ 000 Japanese Americans were arriving daily , and by July , the population of the camp neared 10 @,@ 000 . Over 90 percent of the incarcerated were from the Los Angeles area , with the rest coming from Stockton , California ; and Bainbridge Island , Washington . Many were farmers and fishermen . Manzanar held 10 @,@ 046 incarcerated at its peak , and a total of 11 @,@ 070 people were incarcerated there .

= = = Climate = = =

The weather at Manzanar caused suffering for the incarcerated , few of whom were accustomed to the extremes of the area 's climate . The temporary buildings were not adequate to shield people from the weather . The Owens Valley lies at an elevation of about 4 @, @ 000 feet ( 1 @, @ 200 m ) . Summers on the desert floor of the Owens Valley are generally hot , with temperatures exceeding 100 ° F ( 38 ° C ) not uncommon . Winters bring occasional snowfall and daytime temperatures that often drop into the 40 ° F ( 4 ° C ) range . At night , temperatures are generally 30 to 40 ° F ( -1 to 4 ° C ) lower than the daytime highs , and high winds are common day or night . The area 's mean annual precipitation is barely five inches ( 12 @. @ 7 cm ) . The ever @- @ present dust was a continual problem due to the frequent high winds ; so much so that incarcerated usually woke up in the morning covered from head to toe with a fine layer of dust , and they constantly had to sweep dirt out of the barracks .

" In the summer , the heat was unbearable , " said former Manzanar incarcerated Ralph Lazo ( see Notable Manzanar incarcerated section , below ) . " In the winter , the sparsely rationed oil didn 't adequately heat the tar paper @- @ covered pine barracks with knotholes in the floor . The wind would blow so hard , it would toss rocks around . "

#### = = = Camp layout and facilities = = =

The camp site was situated on 6 @, @ 200 acres ( 2 @, @ 500 ha ) at Manzanar , leased from the City of Los Angeles , with the developed portion covering approximately 540 acres ( 220 ha ) . The residential area was about one square mile ( 2 @. @ 6 km<sup>2</sup> ) , and consisted of 36 blocks of hastily constructed , 20 @- @ foot ( 6 @. @ 1 m ) by 100 @- @ foot ( 30 m ) tarpaper barracks , with each incarcerated family living in a single 20 @- @ foot ( 6 @. @ 1 m ) by 25 @- @ foot ( 7 @. @ 6 m ) " apartment " in the barracks . These apartments consisted of partitions with no ceilings , eliminating any chance of privacy . Lack of privacy was a major problem for the incarcerated , especially since the camp had communal men 's and women 's latrines .

" ... One of the hardest things to endure was the communal latrines , with no partitions ; and showers with no stalls , " said former Manzanar incarcerated Rosie Kakuuchi .

Each residential block also had a communal mess hall , a laundry room , a recreation hall , an ironing room , and a heating oil storage tank , although Block 33 lacked a recreation hall . In addition to the residential blocks , Manzanar had 34 additional blocks that had staff housing , camp administration offices , two warehouses , a garage , a camp hospital , and 24 firebreaks . The camp also had school facilities , a high school auditorium , staff housing , chicken and hog farms , churches , a cemetery , a post office , a cooperative store , other shops , a camp newspaper , and other necessary amenities that one would expect to find in most American cities .

Manzanar also had a camouflage net factory , an experimental plantation for producing natural rubber from the Guayule plant , and an orphanage called Children 's Village , which housed 101 Japanese American orphans . The camp perimeter had eight watchtowers manned by armed Military Police , and it was enclosed by five @- @ strand barbed wire . There were sentry posts at the main entrance .

#### = = = Life behind the barbed wire = = =

After being uprooted from their homes and communities , the incarcerated found themselves having to endure primitive , sub @- @ standard conditions , and lack of privacy . They had to wait in one line after another for meals , at latrines , and at the laundry room . Each camp was intended to be self @- @ sufficient , and Manzanar was no exception . Cooperatives operated various services , such as the camp newspaper , beauty and barber shops , shoe repair , and more . In addition , incarcerated raised chickens , hogs , and vegetables , and cultivated the existing orchards for fruit . Incarcerated made their own soy sauce and tofu .

Food at Manzanar was based on military requirements . Meals usually consisted of hot rice and vegetables , since meat was scarce due to rationing . In early 1944 , a chicken ranch began operation , and in late April of the same year , the camp opened a hog farm . Both operations

provided welcome meat supplements to the incarcerated's diet .

Most incarcerated were employed at Manzanar to keep the camp running . Unskilled workers earned US \$ 8 per month ( \$ 115 @. @ 9 per month as of 2016 ) , semi @-@ skilled workers earned \$ 12 per month ( \$ 174 per month as of 2016 ) , skilled workers made \$ 16 per month ( \$ 232 per month as of 2016 ) , and professionals earned \$ 19 per month ( \$ 275 per month as of 2016 ) . In addition , all incarcerated received \$ 3 @. @ 60 per month ( \$ 52 per month as of 2016 ) as a clothing allowance .

The incarcerated made Manzanar more livable through recreation . They participated in sports , including baseball and football , and martial arts . They also personalized and beautified their barren surroundings by building elaborate gardens , which often included pools , waterfalls , and rock ornaments . There was even a nine @-@ hole golf course . Remnants of some of the gardens , pools , and rock ornaments are still present at Manzanar .

= = = Resistance = = =

Although most incarcerated quietly accepted their fate during World War II , there was some resistance in the camps . Poston , Heart Mountain , Topaz , and Tule Lake each had civil disturbances about wage differences , black marketing of sugar , intergenerational friction , rumors of " informers " reporting to the camp administration or the FBI , and other issues . However , the most serious incident occurred at Manzanar on December 5 ? 6 , 1942 , and became known as the Manzanar Riot .

After several months of tension between incarcerated who supported the Japanese American Citizens League ( JACL ) and a group of Kibei ( Japanese Americans educated in Japan ) , rumors spread that sugar and meat shortages were the result of black marketing by camp administrators . To make matters worse , incarcerated and JACL leader Fred Tayama was beaten by six masked men . Harry Ueno , the leader of the Kitchen Workers Union , was suspected of involvement and was arrested and removed from Manzanar . Soon after , 3 @, @ 000 to 4 @, @ 000 incarcerated gathered and marched to the administration area , protesting Ueno 's arrest . After Ueno 's supporters negotiated with the camp administration , he was returned to the Manzanar jail . A crowd of several hundred returned to protest , and when the people surged forward , military police threw tear gas to disperse them . As people ran to avoid the tear gas , some in the crowd pushed a driverless truck toward the jail . At that moment , the military police fired into the crowd , killing a 17 @-@ year ? old boy instantly . A 21 @-@ year ? old man who was shot in the abdomen died days later . Nine other prisoners were wounded , and a military police corporal was wounded by a ricocheting bullet .

= = = Closure = = =

On November 21 , 1945 , the WRA closed Manzanar , the sixth camp to be closed . Although the incarcerated had been brought to the Owens Valley by the United States Government , they had to leave the camp and travel to their next destinations on their own . The WRA gave each person \$ 25 ( \$ 329 today ) , one @-@ way train or bus fare , and meals to those who had less than \$ 600 ( \$ 7 @, @ 887 today ) . While many left the camp voluntarily , a significant number refused to leave because they had no place to go after having lost everything when they were forcibly uprooted and removed from their homes . As such , they had to be forcibly removed once again , this time from Manzanar . Indeed , those who refused to leave were generally removed from their barracks , sometimes by force , even if they had no place to go .

146 incarcerated died at Manzanar . Fifteen incarcerated were buried there , but only five graves remain , as most were later reburied elsewhere by their families .

The Manzanar cemetery site is marked by a monument that was built by incarcerated stonemason Ryoza Kado in 1943 . An inscription in Japanese on the front of the monument reads , ??? ( Soul Consoling Tower ) . The inscription on the back reads " Erected by the Manzanar Japanese " on the left , and " August 1943 " on the right . Today , the monument is often draped in strings of origami , and sometimes survivors and other visitors leave offerings of personal items as mementos . The

National Park Service periodically collects and catalogues such items .

After the camp was closed , the site eventually returned to its original state . Within a couple of years , all the structures had been removed , with the exception of the two sentry posts at the entrance , the cemetery monument , and the former Manzanar High School auditorium , which was purchased by the County of Inyo . The County leased the auditorium to the Independence Veterans of Foreign Wars , who used it as a meeting facility and community theater until 1951 . After that , the building was used as a maintenance facility by the Inyo County Road Department .

As of 2007 , the site also retains numerous building foundations , portions of the water and sewer systems , the outline of the road grid , remains of the landscaping constructed by incarcerated , and much more . Despite four years of use by the incarcerated , the site also retains evidence of the ranches and of the town of Manzanar , as well as artifacts from the days of the Owens Valley Paiute settlement .

= = = Notable incarcerated = = =

Sue Kunitomi Embrey , born on January 6 , 1923 , was an editor of the Manzanar Free Press , the camp newspaper , and wove camouflage nets to support the war effort . She left Manzanar in late 1943 for Madison , Wisconsin and one year later moved to Chicago , Illinois . Returning to California in 1948 , she went on to become a schoolteacher and a labor and community activist . In 1969 , Embrey was one of approximately 150 people who attended the first organized Manzanar Pilgrimage ( see Manzanar Pilgrimage section , below ) and was one of the founders of the annual event . She also went on to become the primary force behind the preservation of the site and its gaining National Historic Site status until her death in May , 2006 .

'Embrey took her pain and anger from the unjust internment and turned it into a life dedicated to making certain that would never happen again , ' said Rose Ochi , legal counsel for the Manzanar Committee , after Embrey died on May 15 , 2006 . ' She was just tireless and as a teacher she was making certain that our history books did talk about the tragic episode.'

'The reason [ that the Manzanar National Historic Site has ] been accepted by Japanese Americans , local Owens Valley residents and general visitors is in large part because of [ Embrey 's ] knowledge and her personal experience , ' said Alisa Lynch , Chief of Interpretation , Manzanar National Historic Site . ' She had the insight to help us be able to be truthful , to be accurate . She was a historian and an internee , she could wear many different hats.'

Aiko Herzig @-@ Yoshinaga , born in 1925 in Los Angeles , was 17 years old when she was incarcerated at Manzanar . Later , she was incarcerated at Jerome and Rohwer , Arkansas . Yoshinaga @-@ Herzig later moved to New York , where she became a community activist in the 1960s and was a member of Asian Americans for Action ( AAA ) , the first Asian American political organization on the East Coast . It included Asian American activists Bill and Yuri Kochiyama . Although she was not trained to be an archival researcher , Yoshinaga @-@ Herzig decided to find out what historical documents about her and her family might exist at the National Archives .

Herzig @-@ Yoshinaga and her husband , John " Jack " Herzig , pored over mountains of documents from the War Relocation Authority , a task that " was roughly equivalent to indexing all the information in a library , working from a card catalog that only gave a subject description by shelf , without giving individual book titles or authors . " Their efforts resulted in the discovery of evidence that the US Government perjured itself before the United States Supreme Court in the 1944 cases *Korematsu v. United States* , *Hirabayashi v. United States* , and *Yasui v. United States* which challenged the constitutionality of the relocation and incarceration . The government had presented falsified evidence to the Court , destroyed evidence , and had withheld other vital information . This evidence provided the legal basis Japanese Americans needed to seek redress and reparations for their wartime imprisonment . The Herzigs ' research was also valuable in their work with the National Coalition for Japanese American Redress ( NCJAR ) , which filed a class @-@ action lawsuit against the US Government on behalf of the incarcerated . The US Supreme Court ruled against the plaintiff .

Henry Fukuhara , who was born in Fruitland , California , in 1913 , was incarcerated with his family

in April 1942 . An artist and watercolorist , Fukuhara would later teach a series of annual artistic workshops at Manzanar beginning in 1998 . His workshops , which usually had about 80 students a year , including Milford Zornes , used outdoor structures at Manzanar to teach water color painting .

William Hohri ( 1927 ? 2010 ) , was incarcerated at Manzanar when he was 15 years old . His family entered Manzanar on April 3 , 1942 , and remained behind the barbed wire until August 25 , 1945 . Hohri became a civil rights and anti @-@ war activist after World War II . In the late 1970s he became the chair of the National Coalition for Japanese American Redress ( NCJAR ) , which brought a class action lawsuit against the US Government on March 16 , 1983 , asserting that it had unjustly incarcerated Japanese Americans during World War II . The lawsuit stated 22 causes of action , including fifteen alleged violations of constitutional rights , and sought \$ 27 billion in damages . Despite the fact the US Supreme Court eventually ruled against the class action plaintiffs , the lawsuit helped bring the Japanese American case for redress and reparations to public awareness . It showed the Congress and the Executive Branch that the US Government would have far greater exposure in the still @-@ pending lawsuit than by legislation under consideration in Congress for reparations . The proposed bill called for \$ 20 @,@ 000 reparations payments to each former incarcerated or their immediate relatives , along with money for a civil liberties education fund ( see Civil Liberties Act of 1988 ) .

... ( The class action lawsuit ) remained active until after Congress had passed the redress legislation . While it remained alive , it played a significant part in publicizing the issues . The NCJAR lawsuit demanded \$ 220 @,@ 000 for each individual whose liberties had been denied . This was more than 20 times greater than the \$ 20 @,@ 000 per surviving incarcerated person that the redress bills proposed , allowing proponents to portray the legislative solution as a moderate alternative .

Ralph Lazo , born in 1924 in Los Angeles , was of Mexican American and Irish American descent , but when at age 16 he learned that his Japanese American friends and neighbors were being forcibly removed and incarcerated at Manzanar , he was outraged . Lazo was so incensed that he joined friends on a train that took hundreds to Manzanar in May 1942 . Manzanar officials never asked him about his ancestry .

" Internment was immoral , " Lazo told the Los Angeles Times . " It was wrong , and I couldn 't accept it . " " These people hadn 't done anything that I hadn 't done except to go to Japanese language school . "

In 1944 , Lazo was elected president of his class at Manzanar High School . He remained at Manzanar until August of that year , when he was inducted into the US Army . He served as a Staff Sergeant in the South Pacific until 1946 , helping liberate the Philippines . Lazo was awarded the Bronze Star for heroism in combat . After the war , he was a strong supporter of redress and reparations for Japanese Americans incarcerated during the war . The film , Stand Up for Justice : The Ralph Lazo Story , documents his life story , particularly his stand against the incarceration .

Toyo Miyatake , who was born in Kagawa , Shikoku , Japan , in 1896 , immigrated to the United States in 1909 . He settled in the Little Tokyo section of Los Angeles , and was incarcerated at Manzanar along with his family . A photographer , Miyatake smuggled a lens and film holder into Manzanar and later had a craftsman construct a wooden box with a door that hid the lens . He took many now @-@ famous photos of life and the conditions at Manzanar . His contraband camera was eventually discovered by the camp administration and confiscated . However , camp director Ralph Merritt later allowed Miyatake to photograph freely within the camp , even though he was not allowed to actually press the shutter button , requiring a guard or camp official to perform this simple task . Merritt finally saw no point to this technicality , and allowed Miyatake to take photos .

Togo Tanaka ( 1916 ? 2009 ) , editor of the Rafu Shimpo newspaper , was sent to the Manzanar , where he used his journalism experience to document conditions in the camp . A supporter of cooperation with the authorities , he was labeled a collaborator and was transferred to Death Valley after being the target of riots before the first anniversary of Pearl Harbor .

Harry Ueno , born in Hawaii in 1907 , was a Kibei ( native @-@ born Japanese American educated in Japan ) who was incarcerated at Manzanar with his wife and children . After volunteering for mess hall work , Ueno discovered that Manzanar camp staff were stealing rationed sugar and meat and



selling them on the black market . Ueno exposed the thefts , and worked to organize incarcerated to deal with them . This led to his arrest , which resulted in Ueno becoming the focal point of the Manzanar Riot . Ueno was one of the incarcerated featured in Emiko Omori 's Emmy Award @-@ winning film Rabbit in the Moon .

" Ueno made us aware there was opposition in the camps , " said Omori . " He made us feel that people did fight back and made us realize that one person can make a difference . "

Karl Yoneda was born in Glendale , California , on July 15 , 1906 , but his family moved back to Japan in 1913 . He became an activist early in his life . With Japan on a path towards war , Yoneda returned to the United States rather than be drafted into the Japanese Army . He arrived in San Francisco on December 14 , 1926 . He was taken to the Immigration Detention House on Angel Island , where he was detained for two months , despite having his California birth certificate . Yoneda later moved to Los Angeles , where he found work organizing with the Trade Union Educational League , and later the Japanese Workers ' Association . Yoneda arrived at Manzanar on March 22 , 1942 , one of the first Japanese Americans to arrive as a volunteer to build the camp . Yoneda later distinguished himself in service to the US , volunteering to serve in the Military Intelligence Service . After the war , Yoneda continued to support progressive causes and civil and human rights issues .

Other notable Manzanar incarcerated are : Koji Ariyoshi , Jeanne Wakatsuki Houston , Isao Kikuchi , Tura Satana , Gordon H. Sato , Tak Shindo , Larry Shinoda , Iwao Takamoto , Takuji Yamashita and Wendy Yoshimura .

= = Preservation and remembrance = =

= = = Manzanar Pilgrimage = = =

On December 21 , 1969 , about 150 people departed Los Angeles by car and bus , headed for Manzanar . It was the " first " annual Manzanar Pilgrimage . But as it turned out , two ministers , the Reverend Sentoku Mayeda and the Reverend Shoichi Wakahiro , had been making annual pilgrimages to Manzanar since the camp closed in 1945 .

The non @-@ profit Manzanar Committee , formerly led by Sue Kunitomi Embrey , has sponsored the Pilgrimage since 1969 . The event is held annually on the last Saturday of April with hundreds of visitors of all ages and backgrounds , including some former incarcerated , gathering at the Manzanar cemetery to remember the incarceration . The hope is that participants can learn about it and help ensure that what is generally accepted to be a tragic chapter in American History is neither forgotten nor repeated . The program traditionally consists of speakers , cultural performances , an interfaith service to memorialize those who died at Manzanar , and Ondo dancing .

" My mother was a very staunch Buddhist and she would always say , ' Those poor people that are buried over there at Manzanar in the hot sun ? they must be so dry . Be sure to take some water [ as offerings ] , ' " said Embrey . " She always thought it was important to go back and remember the people who had died . "

In 1997 , the Manzanar At Dusk program became a part of the Pilgrimage . The program attracts local area residents , as well as descendants of Manzanar 's ranch days and the town of Manzanar . Through small group discussions , the event gives participants the opportunity to hear directly about the experiences of former incarcerated first @-@ hand , to share their experiences and feelings about what they learned , and talk about the relevance of what happened at Manzanar to their own lives .

Since the September 11 attacks , American Muslims have participated in the Pilgrimage to promote and increase awareness of civil rights protections in the wake of widespread suspicions harbored against them post @-@ 9 / 11 .

= = = California Historical Landmark and Los Angeles Historic @-@ Cultural Monument = = =

The Manzanar Committee 's efforts resulted in the State of California naming Manzanar as California Historical Landmark # 850 in 1972 , with an historical marker being placed at the sentry post on April 14 , 1973 .

Manzanar , which had been historically owned by the City of Los Angeles , was registered as a Los Angeles Historic @-@ Cultural Monument in 1976 .

= = = National Historic Landmark and National Historic Site = = =

The Manzanar Committee also spearheaded efforts for Manzanar to be listed in the National Register of Historic Places , and in February 1985 , Manzanar was designated a National Historic Landmark . Embrey and the Committee also led the effort to have Manzanar designated a National Historic Site , and on March 3 , 1992 , President George H. W. Bush signed House Resolution 543 into law ( Pub.L. 102 ? 248 ; 106 Stat . 40 ) . This act of Congress established the Manzanar National Historic Site " to provide for the protection and interpretation of the historical , cultural , and natural resources associated with the relocation of Japanese Americans during World War II . " Five years later , the National Park Service acquired 814 acres ( 329 ha ) of land at Manzanar from the City of Los Angeles .

The site features an Interpretive Center housed in the historically restored Manzanar High School Auditorium , which has a permanent exhibit that tells the stories of the incarcerated at Manzanar , the Owens Valley Paiute , the ranchers , the town of Manzanar , and water in the Owens Valley .

' ... Stories like this need to be told , and too many of us have died without telling our stories , ' Embrey said during her remarks at the Grand Opening ceremonies for the Manzanar National Historic Site Interpretive Center on April 24 , 2004 . ' The Interpretive Center is important because it needs to show to the world that America is strong as it makes amends for the wrongs it has committed , and that we will always remember Manzanar because of that.'

The site , which has seen 1 @, @ 144 @, @ 316 people visit from 2000 through August 2015 , features restored sentry posts at the camp entrance , a replica of a camp guard tower built in 2005 , a self @-@ guided tour road , and informational markers . Staff offer guided tours and other educational programs , including a Junior Ranger educational program for children between four and fifteen years of age .

The National Park Service is reconstructing one of the 36 residential blocks as a demonstration block . One barrack appears as it would have when Japanese Americans first arrived at Manzanar in 1942 , while another has been reconstructed to represent barracks life in 1945 . Exhibits in these barracks opened on April 16 , 2015 . A restored World War II mess hall , moved to the site from Bishop Airport in 2002 , was opened to visitors in late 2010 .

In late 2008 , historically appropriate vegetation was planted near the Interpretive Center . The Manzanar National Historic Site also unveiled its virtual museum on May 17 , 2010 and continues to collect oral histories of former incarcerated and others from all periods of Manzanar 's history .

= = = Opposition to the creation of the Manzanar National Historic Site = = =

After Congress named Manzanar a National Historic Site and gave the National Park Service the job of restoring the site in 1992 , protests against its creation emerged . Letters flooded the National Park Service , demanding that Manzanar be portrayed as a guest housing center for the Japanese Americans . William Hastings , of Bishop , California , wrote to the National Park Service , saying that the portrayal of Manzanar as a concentration camp amounts to " treason . " Protesters threatened to start dismissal campaigns against Bill Michael , a member of the Manzanar Advisory Commission who was the Director of the Eastern California Museum in Independence , California , and Superintendent Ross Hopkins , the National Park Service employee assigned to the site . They also threatened to destroy any buildings erected or restored at Manzanar . Further , Lillian Baker , and others in California , objected to the words , " concentration camp " on the California State historical marker , which has been hacked and stained , with the first " C " of " concentration camp " having been ground off . Further , a man , who described himself as a World War II veteran , called

Hopkins to say that he had driven 200 miles to urinate on the marker .

= = In popular culture = =

A made @-@ for @-@ television movie , Farewell to Manzanar , directed by John Kory , aired on March 11 , 1976 , on NBC . It was based on the 1973 memoir of the same name , written by Jeanne Wakatsuki Houston , who was incarcerated at Manzanar as a child , and her husband James D. Houston . The book and the movie tell the story of the Wakatsuki family and their experiences behind the barbed wire through young Jeanne 's eyes . On October 7 , 2011 , the Japanese American National Museum ( JANM ) announced that they had negotiated the rights to the movie , and that they would make it available for purchase on DVD .

Come See The Paradise was a feature film about how forced relocation and imprisonment at Manzanar affected a Japanese American family from Los Angeles and a European American union organizer . The film , released in 1990 , starred Dennis Quaid and Tamlyn Tomita , and was written and directed by Alan Parker .

Folk / country musician Tom Russell wrote " Manzanar " , a song about the Japanese American internment , that was released on his album Box of Visions ( 1993 ) . Laurie Lewis covered the song on her album Seeing Things ( 1998 ) , adding the Japanese string instrument , the koto , to her performance .

The 1994 award @-@ winning novel , Snow Falling on Cedars by David Guterson , contains many scenes and details relating to Japanese Americans from the Puget Sound , Washington , area and their incarceration experiences at Manzanar . The 2000 film based on the book also details that connection .

The Asian American jazz fusion band Hiroshima has a song entitled " Manzanar " on its album The Bridge ( 2003 ) . It is an instrumental song inspired by Manzanar and the Japanese American incarceration . Also , its song " Living In America " , on its album titled East ( 1990 ) , contains the phrase " I still remember Manzanar . "

Fort Minor 's song " Kenji " , from the album The Rising Tied ( 2005 ) , tells the true story of Mike Shinoda 's family and their experiences before , during , and after World War II , including their imprisonment at Manzanar .

Channel 3 's song titled " Manzanar " is about the incarceration .

In the 1984 movie The Karate Kid , Kesuke Miyagi 's wife and new @-@ born son die during child birth on November 2 , 1944 while in the Manzanar Relocation Camp . Mr. Miyagi is fighting for the US against the Germans in Europe when he received the news .

A 2007 episode of the CBS television crime drama Cold Case , titled " Family 8108 " , dealt with the 1945 murder of a Japanese American man in Philadelphia , Pennsylvania after he and his family were released from Manzanar . The episode originally aired on December 9 , 2007 .

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