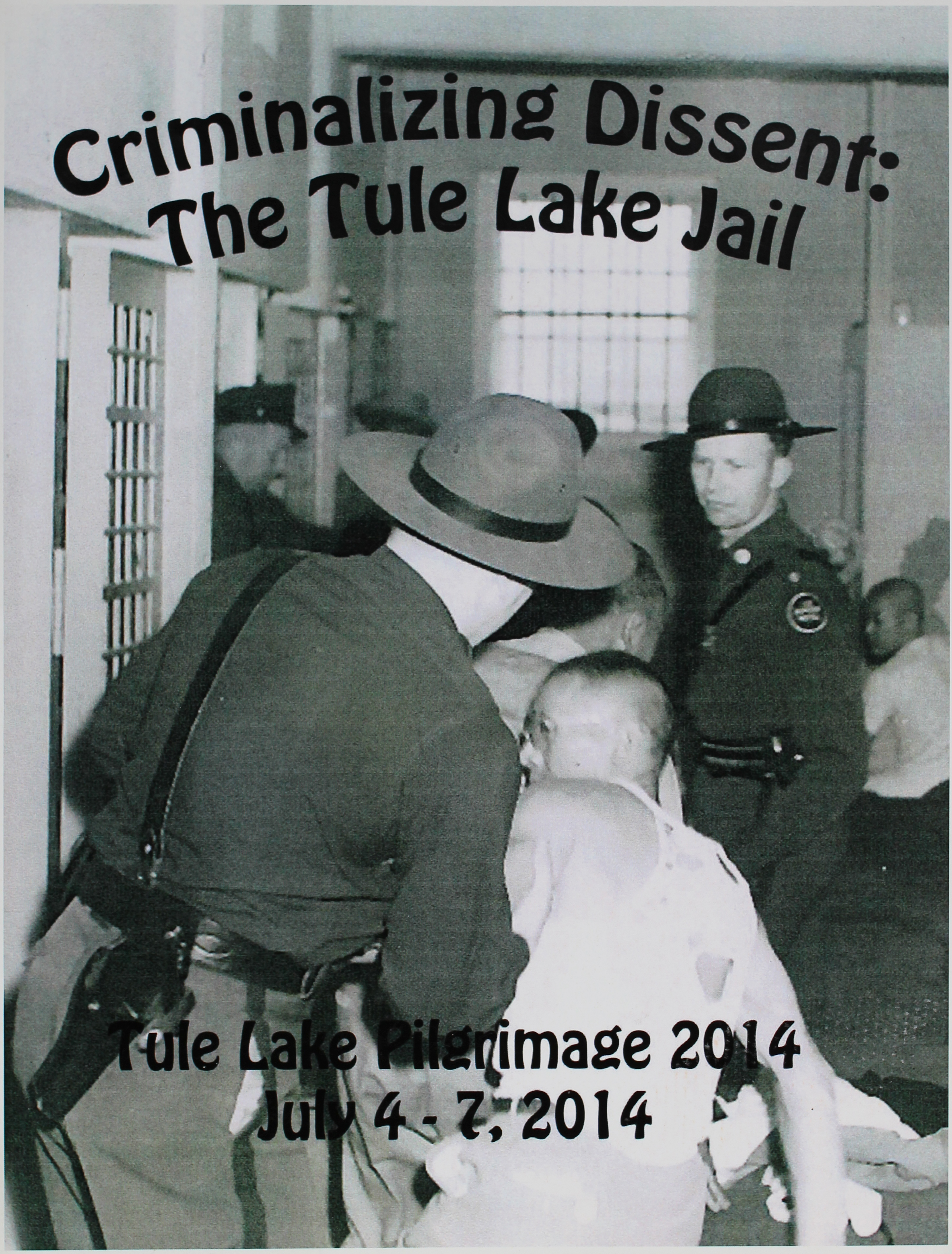
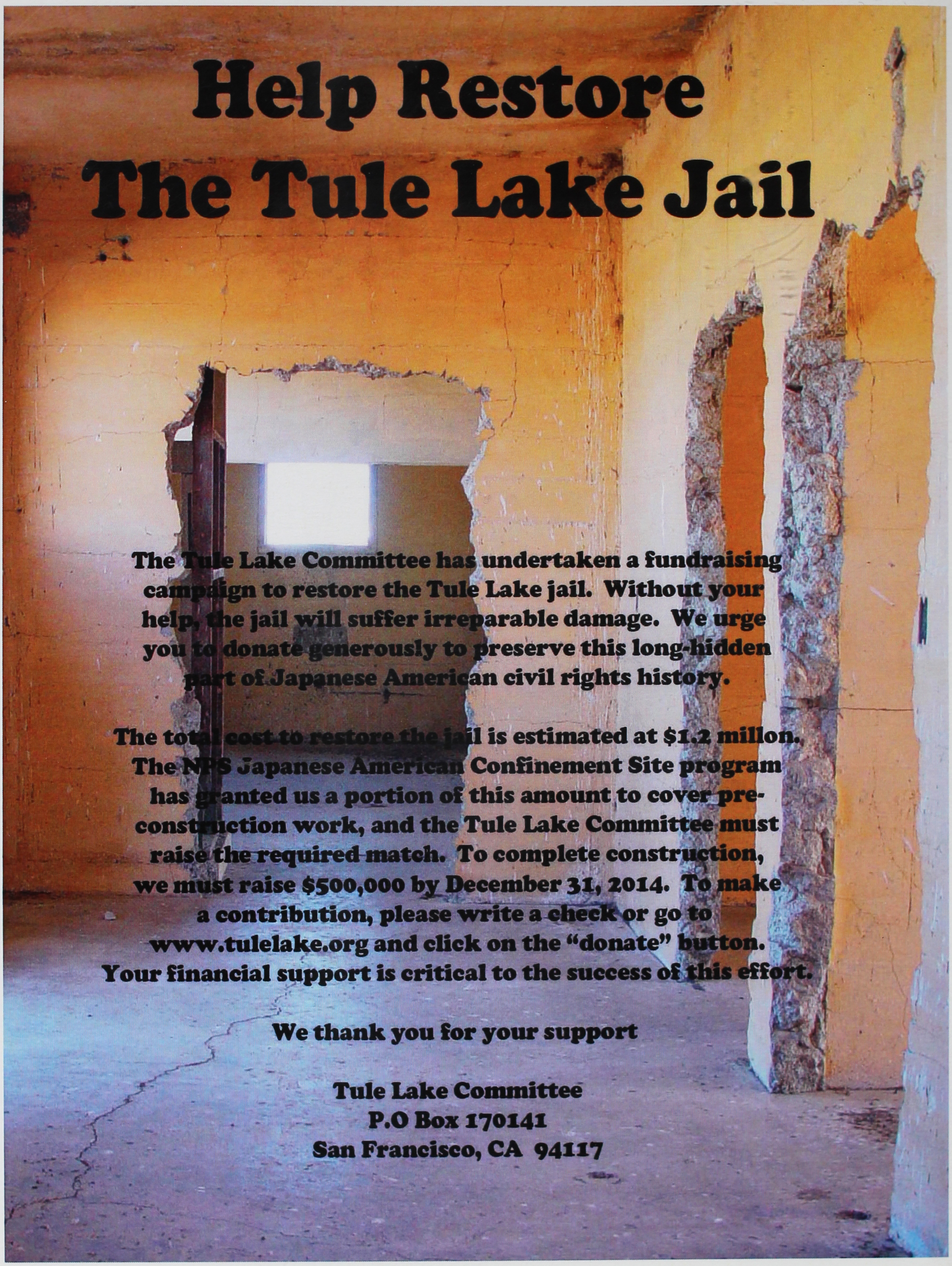
Criminalizing Dissent: The Tule Lake Jail



Tule Lake Pilgrimage 2014
July 4 - 7, 2014

Help Restore
The Tule Lake Jail



The Tule Lake Committee has undertaken a fundraising campaign to restore the Tule Lake jail. Without your help, the jail will suffer irreparable damage. We urge you to donate generously to preserve this long-hidden part of Japanese American civil rights history.

The total cost to restore the jail is estimated at $1.2 millon. The NPS Japanese American Confinement Site program has granted us a portion of this amount to cover pre-construction work, and the Tule Lake Committee must raise the required match. To complete construction, we must raise $500,000 by December 31, 2014. To make a contribution, please write a check or go to www.tulelake.org and click on the "donate" button. Your financial support is critical to the success of this effort.

We thank you for your support

Tule Lake Committee
P.O Box 170141
San Francisco, CA 94117

Tule Lake Pilgrimage 2014
Criminalizing Dissent:
The Tule Lake Jail

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The Cover Photo by Robert H. Ross

Pilgrimage Policies

To ensure an enjoyable trip for all, we ask for your cooperation in the following areas:

- Illegal drugs, firearms and other weapons are not allowed.
- Stay with your group. Make sure someone knows where you are or where you are going at all times.
- Listen to and cooperate with the bus monitors.
- Smoking is prohibited on the buses, in the buildings at the Oregon Institute of Technology, and on the Castle Rock Hike.
- Please obey all regulations of the bus company and of the Oregon Institute of Technology.
- This pilgrimage may be a highly emotional experience for many. An attitude of openness, appreciation and support for each person, whatever their perspective or experience, will maximize the benefits to all who are on the pilgrimage.
- **We will have over 50 persons who are 80 years of age or older. Please give them priority when lining up for meals, allow them the seating and shade when assembling outdoors, and provide them with assistance when boarding and exiting the bus.**

Photo by Kiyoshi Ina

These kids were all born in Tule Lake and returned in 2012

People and Phone Numbers

BUS MONITORS

Please get to know your bus monitors (listed below). They will provide you with important information and can help answer questions. Please assist them in ensuring that all passengers on the bus are accounted for and that no one is left behind.

Berkeley	**San Francisco**	**San Jose/Union City**
Chizu Omori	Hiroshi Shimizu	Jimi Yamaichi
Emiko Omori	Sachiko Takita-Ishii	Sharon Nakamura
Stephanie Miyashiro		Michael Beusch

Sacramento	**Sacramento Airport**	**Seattle**
Lorna Fong	Barbara Takei	Stan Shikuma
Satsuki Ina	Soji Kashiwagi	Lois Yoshishige
	Martha Nakagawa	Jan Yoshiwara

MEDICAL PERSONNEL

Stan Shikuma, RN . . . . . (206) 919-1465

OREGON INSTITUTE OF TECHNOLOGY

Emergency . . . . . (541) 885-0911

Non-emergency . . . . . (541) 885-1111

OIT Campus Security . . . . . (541) 885-0911

OIT Housing Office . . . . . (541) 885-1094

Ambulance, Police, Fire . . . . . Dial 9 for outside line, then 911

Tule Lake Committee/Bus Monitor Cellular Phone Numbers:

If you need to contact a Tule Lake Committee member during the pilgrimage, here are their phone numbers:

Michael Beusch.....(650) 483-1975

Fran Ellis.....(408) 702-7540

Roy Ikeda.....(510) 306-5033

Satsuki Ina.....(916) 947-5194

Stephanie Miyashiro.....(510) 409-0866

Sharon Nakamura.....(510) 552-2579

Chizu Omori.....(415) 601-9606

Stan Shikuma.....(209) 919-1465

Hiroshi Shimizu.....(415) 317-2686

Barbara Takei.....(916) 427-1733

Jimi Yamaichi.....(408) 677-6867

Lorna Fong.....(916) 698-6317

Jan Yoshiwara.....(360) 951-5851

Soji Kashiwagi.....(626) 840-8131

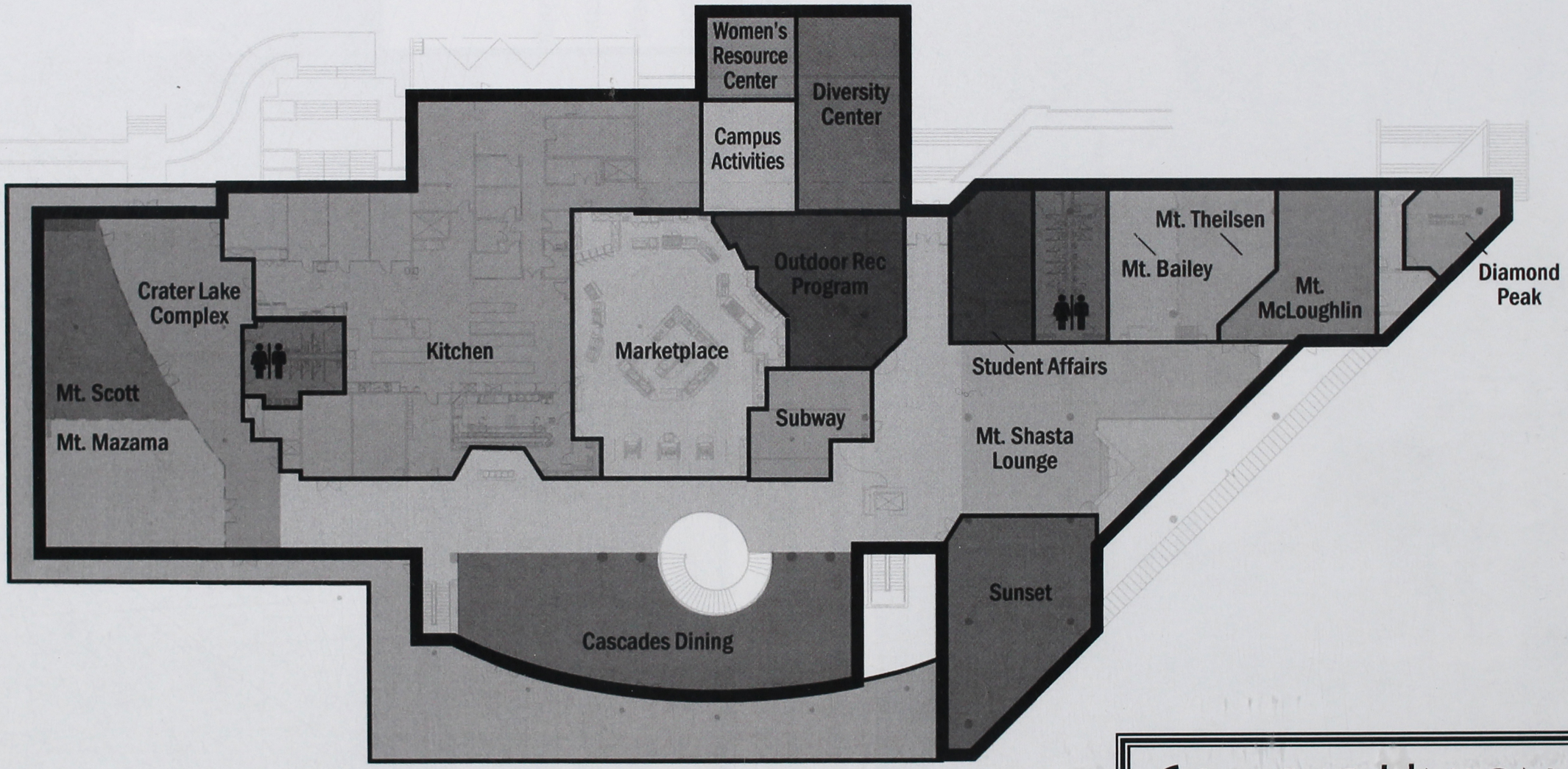
Jimi Yamaichi.....(408) 605-5002

Lois Yoshishige.....(541) 517-3436

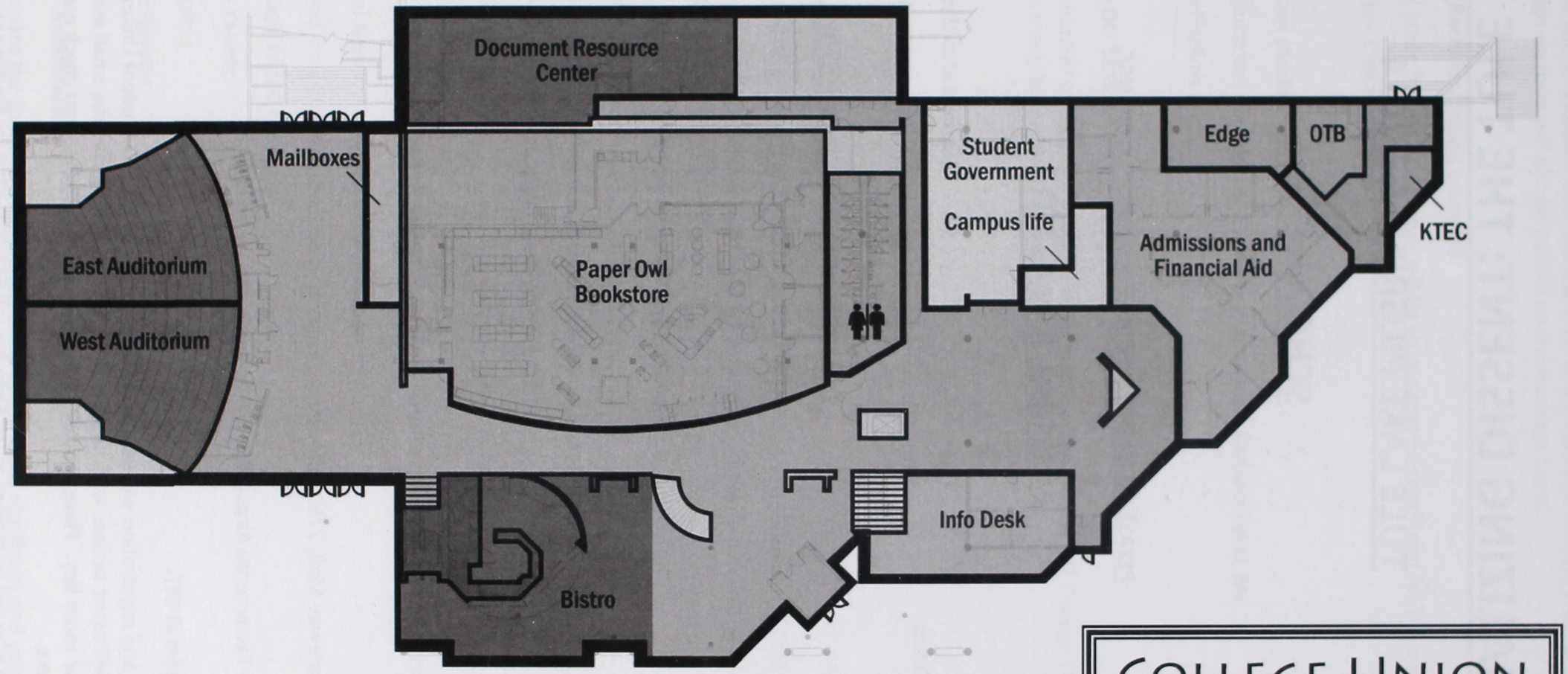
Kiyoshi & Satsuki Ina standing in front of a life size photo of their father,

Itaru Ina, in the Jail in the exact spot where he was standing when the photo was taken.

Samina Sundas , Memorial Service , Tule Lake Pilgrimage 2012



College Union
Upper Level



College Union
Lower Level

CRIMINALIZING DISSENT: THE TULE LAKE JAIL

TULE LAKE PILGRIMAGE 2014

SCHEDULE

PLEASE NOTE: THIS SCHEDULE IS SUBJECT TO CHANGE.

Friday, July 4, 2014

Departure Locations and Times

San Jose/Union City. . . . . .7:00 am (San Jose); 7:30 am (Union City)

San Francisco . . . . . 8:00 am

Berkeley . . . . . 8:30 am

Sacramento . . . . . 9:00 am

Sacramento Airport . . . . . Terminal A: 9:55 to 10:15 am; Terminal B: 10:20-10:40 am

Seattle . . . . . .7:00 am

Olympia . . . . . 8:30 am

Portland . . . . . 11:00 am

Eugene . . . . . 1:00 pm

11:30 – 1:30 **Lunch** (First United Methodist Church, Redding – Berkeley, Sacramento, San Jose/Union City, San Francisco buses)

1:00—2:15 **Lunch** (Gateway Mall, 2750 Gateway St., Eugene – Seattle buses)

Lunch for Sacramento Airport bus will be bentos on the road

4:30—6:00 **Buses Arrive at OIT.**

Check-In and registration will take place in the lobby of the OIT Student Union, Mt. Shasta lounge area. Volunteers will assist seniors with luggage and check in. **Please save the small manila envelope in which you receive your room key. Place the key back in the envelope when you check out on Monday to help expedite the process**.

For those who will be staying at the **Shilo Inn** call **541-885-7980** for Shuttle service.

A **message board** will be available near the entrance to the cafeteria to leave messages for pilgrimage attendees. The ***Open Mic*** sign-up form will also be posted on the message board.

4:30 – 6:30 **Crane Folding. (Bachelor/Shasta Lounges)**.

Assist in origami crane folding. The cranes will be strung together and used for the memorial service.

5:30-7:00 **Dinner (Cafeteria – Cascade Room)**

7:30 - 8:30 **Welcome Program (Auditorium)**

Welcome, Introductions, Overview of Events and Activities - Barbara Takei, MC

Tribute to Molly Kitajima and Jimmy Mirikitani,

8:45 - 11:00 **Activities in the OIT Student Union**

There will be a number of activities going on at various locations in the OIT College Union during this time. Feel free to attend as many as you like. No prior sign up is required.

Mixer (Bachelor/Shasta Lounges)

Meet other pilgrims and enjoy refreshments in an informal setting.

Sales Room Open (Sunset Room)

T-shirts, books, DVD's, gift cards and other Tule Lake merchandise are on sale. Cash or checks only.

In addition to the Tule Lake merchandise, books, literature and information will be available at tables maintained by the following organizations & people:

Tule Lake Committee

Tule Lake Unit, WWII Valor in the Pacific National Monument

Asian American Curriculum Project/Eileen Tamura

Genki Spark

Hiroshi Kashiwagi

Takako Day

National Japanese American Historical Society

Chizu and Emiko Omori

Mary Higuchi and Don Hata

Sharon Yamato

Mitzi Loftus

Clifford Hayashi

Tule Lake 101 -- Auditorium

What is it that makes the former concentration camp at Tule Lake significant and unique? Join Chizu Omori and Barbara Takei as they discuss, among other things, the so-called "loyalty questionnaire" and the transformation of Tule Lake into a maximum-security segregation center, the experiences of the "no-no's," and the circumstances that caused over 5000 Nisei and Kibei to renounce their U.S. citizenship. Chizu co-produced, with her sister

Emiko Omori, the widely acclaimed documentary film, "Rabbit in the Moon." Barbara is the co-author, along with Judy Tachibana, of "Tule Lake Revisited: A Brief History and Guide to the Tule Lake Concentration Camp."

Reflections: "Arriving and Remembering"-- Mt. Scott Room

Satsuki Ina will facilitate a discussion among Pilgrimage participants interested in having additional time to reflect and make meaning of their pilgrimage and/or camp experiences. Everyone is welcome. To minimize disruption the door will be closed at 8:45 sharp.

Satsuki is a Sansei psychotherapist and filmmaker who was born in the Tule Lake Segregation Center. She has devoted her life work to the understanding of the emotional impact of the incarceration on generations of Japanese Americans.

Film Showings:

Showing at Mt. McLaughlin

"Cats of Mirikitani" Eighty-year-old Jimmy Mirikitani survived the trauma of WWII concentration camps, Hiroshima, and homelessness by creating art. But when 9/11 threatens his life on the New York City streets and a local filmmaker brings him to her home, the two embark on a journey to confront Jimmy's painful past. An intimate exploration of the lingering wounds of war and the healing powers of friendship and art, this documentary won several awards at film festivals around the world, including the Audience Award at its premiere in the 2006 Tribeca Film Festival. Linda Hattendorf and Masa Yoshikawa will be available after the showing to answer questions and talk about the film. **74 min.**

Showing at Mt. Thielsen

"From A Silk Cocoon". Satsuki Ina, co-director, producer and writer. Labeled as "disloyal" and deemed "enemy aliens dangerous to the public peace and safety of the United States," a young Japanese American couple, held in separate American prison camps during WW II, struggle to prove their innocence and fight deportation. With the discovery of their actual letters, diaries, and haiku poetry, the story reveals the frightening and tragic outcome resulting from wartime hysteria and racial profiling. **57 min.**

And

"A Flicker in Eternity". Sharon Yamato, co-director, producer and writer. A Flicker in Eternity is the coming-of-age tale of Stanley Hayami, a talented young teenager caught between his dream of becoming a writer/artist and his duty to his country. Based on Hayami's own diary, this documentary is the firsthand account of a 15-year-old thrust into the turmoil of World War II and is a poignant reminder of the indignity of incarceration and the tragedy of war. **25 min.**

Showing at Diamond Peak

"Jimmy Murakami, Non Alien". Se Merry Doyle—Director. This film takes you on an extraordinary journey with Jimmy, the world-renowned Oscar nominated animator whose credits include When the Wind Blows and The Snowman, from his adopted country Ireland, through his Hollywood career, his moves to Japan, France and New York City, climaxing with his return to Tule Lake to confront his childhood and his still present anger with the American government that put him there. **74 min.**

Tsuru Folding -- Mt. Bachelor Lounge

Assist in origami crane folding. The cranes will be strung together and used for the memorial service.

Introductory Session in Japanese --Mt. Bailey

Professor Sachiko Takita-Ishii (Yokohama City University) will lead this session where Japanese speaking pilgrims have an opportunity to hear and discuss in Japanese some of the important points about the significance of Tule Lake in both American and Japanese history.

Union Bistro (Ground Floor - 8:00 pm to 11:00 pm)

Coffee, smoothies and other food items are available for purchase.

10:00 -- 11:00 **Youth Group Jam (Union Peak Lounge)**

This is an opportunity to meet, share experiences and discuss how younger Nikkei generations who were not incarcerated at Tule Lake can help preserve the history, stories, the Tule Lake Segregation Center site and the legacy of "Never Again" for contemporary and future generations. Hosted by Trisha Mah.

Saturday, July 5

PLEASE NOTE: For emergencies at the Tule Lake site, emergency personnel in the area have instructed us to use (530) 842-3515 when using cell phones to call in an emergency. Or contact any NPS personnel, who will have radio contact with emergency services. Calling 911 on your cell phone will create delays and confusion caused by cell phone routing problems.

6:30-9:00 **Castle Rock Hike, Board Buses**

Hike leader, Stan Shikuma

Breakfast will be brought out to the bus. Hikers must wear hiking boots/shoes and be in good physical condition. No smoking will be permitted during the hike. The hike is not recommended for children under the age of 10, or those with physical or medical conditions that could lead to dizziness, falls, or other injuries. Hikers should complete the hike by 9:00 AM.

7:00-8:30 **Breakfast (Cafeteria – Cascades Room)**

8:45-9:00 **Board Buses for the Memorial Service at the Site of the Camp Cemetery**

Board the first available bus. Buses will depart when seats are filled.

10:00-11:30 **Memorial Service:**

An Interfaith Buddhist and Christian service to honor those that died at Tule Lake and those who survived the vengeance of the government for the dissent and protest of their unjust and unconstitutional incarceration. The Service will be conducted by Rev. Jay Shinseki, and by Rev. Saburo Masada.

12:30-2:30 **BBQ Lunch at Tulelake-Butte Valley Fairgrounds Prepared by the Tulelake Volunteer Firefighters.**

2:30-5:30 **Pilgrimage Tours & Activities**

Tour #1 - Tour of the Tule Lake Segregation Center camp site.

This is the basic tour of the Tule Lake Segregation Center; appropriate for 1st time Pilgrimage attendees. You

will get an idea of the size of the largest of the ten America's Concentration Camps and visit the significant remains of the Camp. Stops will be made at:

The Jail & Stockade Area

State Historic Landmark Monument

Block 73 Latrine Foundation

Camp Tulelake (the Civilian Conservation Corp camp where the Tule Lake Loyalty Questionnaire protesters were incarcerated)

The tour will be conducted by National Park Service Staff from the Tule Lake Unit, WWII Valor in the Pacific National Monument.

Tour #2 - The Creation of the Tule Lake Segregation Center National Historic Landmark and National Monument

The National Park Service manages a patchwork of land parcels that comprise the WWII Valor in the Pacific National Monument, Tule Lake Unit. This tour was developed for pilgrims who seek a deeper understanding of the creation of the Tule Lake Segregation Center National Historic Landmark (2006) and the WWII Valor in the Pacific National Monument (2008). For those who have participated in the NPS' Tule Lake Unit General Management Planning process, this is an opportunity for a "hands-on" look and discussion of the historic properties and resources that will contribute to the interpretation of Tule Lake's unique story of segregation and denationalization. The tour will be led by NPS interpretive staff, and include site visits to the historic structures within the National Historic Landmark area, and discussion of how these structures might be preserved and used.

Tour #3 -- The Art of Survival/Enduring the Turmoil of Tule Lake - The Favell Museum in Klamath Falls

This is the first exhibit of art and artifacts created by the inmates of Tule Lake, curated by Madeleine Blake, with the support of a Japanese American Confinement Sites grant. In addition to the many art and craft items such as paintings, carvings and a dresser made of scrap lumber and fruit boxes, the exhibit also features the outstanding fine art photography of Hiroshi Watanabe. Over 40 of his photos of Tule Lake artifacts are on display.

Tour #4 -- Taiko Workshop, Odori, and the Tule Lake Butte Valley Fair Museum

Remain at the Fairgrounds after lunch and take a Taiko lesson from Stan Shikuma Leader of Seattle Kokon Taiko, participate in the Odori (Japanese Dance) taught and led by Naomi Kitajima, browse the Museum at the Fairgrounds which has a small but interesting section on the Tule Lake Segregation Center. Hiroshi Kashiwagi will be at the Fairgrounds Museum, reading from his recent book, "Starting From Loomis" and other works. Also scheduled to discuss their Tule Lake experiences are Tule Lake survivors Rev. George Nishikawa and Sadako Kashiwagi.

Taiko Workshop - Led by Stan Shikuma of Tule Lake Taiko. For taiko enthusiasts, this is your chance to take a lesson from Stan and to jam with taiko players from all over the country.

Odori - Whether you are an experienced obon dancer or a novice, come join the fun. Learn the basic steps and movements. Bring a hapi coat to add color to the odori. This traditional summer time activity will be led by Naomi Kitajima.

Tule Lake-Butte Valley Fair Museum of Local History - This local museum has exhibits of the Tule Lake Segregation Center, including a restored barrack and guard tower, exhibits of the POW camp, homesteading, logging and farming in the area and much more. The museum features a one hour audio cassette tape tour. Murals within the museum include a view of the Tulelake Camp with more than 1400 barracks that were home to over 29,000 Japanese Americans during WWII. Admission for this self-guided tour is included as part of your registration fee.

5:30-6:00 **Board Buses – Return to OIT**

You may board the first available bus on the return to OIT. Buses will leave when seats are filled.

6:00-7:30 **Dinner (Cafeteria)**

7:30-10:30 **Sales Room Open (Sunset Room)**

8:00-9:30 **Intergenerational Discussion Group Facilitator Training (Mt. McLaughlin)**
For all IG Discussion Group Facilitators and IG Resource persons.

8:00-10:00 **Reflections: Stories of Tule Lake (Mt. Scott)**

Join Satsuki Ina in an informal setting to share your story and/or your family's story about life in Tule Lake. To minimize disruption the door will be closed at 8:00 sharp.

8:00-11:00 **Film Showings:**

Showing at Mt. Bailey

1. **"From A Silk Cocoon".** Satsuki Ina, co-director, producer and writer.

   Labeled as "disloyal" and deemed "enemy aliens dangerous to the public peace and safety of the United States," a young Japanese American couple, held in separate American prison camps during WW II, struggle to prove their innocence and fight deportation. With the discovery of their actual letters, diaries, and haiku poetry, the story reveals the frightening and tragic outcome resulting from wartime hysteria and racial profiling.

   57 min.

Showing at Mt. Thielsen

2. **"Out of Infamy: Michi Nishiura Weglyn"** using archival photographs and film and audio recordings of Weglyn the film paints a portrait of her dynamic personality, which evolved via incarceration in the Gila River concentration camp from California born farm girl to New York City sophisticate to the Rosa Parks of Japanese Americans. 17 min.

   And

   "The Untold Story". Produced by the Japanese Cultural Center of

   Hawai'i. The Untold Story is the first full-length documentary to chronicle the internment experience of Japanese Americans in Hawai'i. Shortly after

   Japan's attack on Pearl Harbor, Hawai'i authorities arrested several hundred local Japanese on O'ahu, Maui, Hawai'i Island and Kaua'i. Within 48 hours those arrested included: Buddhist priests, Japanese language school officials, newspaper editors, and business and community leaders. **57 min.**

Showing at Diamond Peak

4. **"Cats of Mirikitani".** Eighty-year-old Jimmy Mirikitani survived the trauma of WWII concentration camps, Hiroshima, and homelessness by creating art. But when 9/11 threatens his life on the New York City streets and a local filmmaker brings him to her home, the two embark on a journey to confront Jimmy's painful past. An intimate exploration of the lingering wounds of war and the healing powers of friendship and art, this documentary won several awards at film festivals around the world, including the Audience Award at its premiere in the 2006 Tribeca Film Festival. **74 min.**

8:30-10:00 **Open Mic (Bachelor/Shasta Lounges)**

Naomi Kitajima will be the MC of this open mic session. Sing, dance, play a musical instrument, recite a dramatic vignette or poem or tell us a story, read a passage or share your writings. This is a time to relax and enjoy the community of individuals who have come together for the 2014 Tule Lake pilgrimage.

Sunday, July 6

7:00-8:30am **Breakfast (Cafeteria)**

7:45-8:45 **Sales Room Open (Sunset)**

8:30-4:00 **Union Bistro Open (Ground Floor)**

9:00-11:45 **Intergenerational Discussion Groups**

Each person on the pilgrimage will be assigned to a discussion group. A list of the people assigned to each of the intergenerational discussion groups and the meeting place for each group will be posted at the entrance to the OIT cafeteria. Please check the lists and find where your discussion group will meet.

11:45-1:15 **Lunch (Cafeteria)**

11:45-1:15 **Debriefing for Facilitators of Intergenerational Discussion Groups (OIT – Mt. Mazama Room)**

11:45-1:45 **Sales Room Open (Sunset Room)**

1:30-3:00 **Plenary Session**

"Criminalizing Dissent: The Tule Lake Jail"

Keynote Speaker - Wayne Merrill Collins

3:30 **Ross Ragland Cultural Program performers leave for tech rehearsal**

3:15-4:45 **Tule Lake Pilgrimage Workshops:**

The following workshops will be presented during this time. Please choose the workshop that is of most interest to you. No prior signup is needed.

Mt. Scott

Skeletons Out of the Closet: Resistance in U.S. Concentration Camps

For most of the past 70 years, the protests of those who challenged their wartime incarceration was kept closeted, treated as a shameful secret. Joining us at this panel are authors Eileen Tamura and Takako Day. Dr. Tamura is a Sansei professor at the University of Hawaii, whose recent book, "In Defense of Justice: Joseph Kurihara and the Japanese American Struggle for Equality," illuminates the life of one of the Nikkei community's most eloquent critics of the government's wartime injustice. Takako Day, a Shin Issei journalist, in the late

1990s interviewed a dozen renunciants for her new book, edited by her spouse Dr. Michael Day, and based on an earlier version published in Japanese: "Show Me the Way to Go Home: The Moral Dilemma of Kibei No No Boys in World War Two Incarceration Camps." Retired historian Dr. Don Hata, will serve as moderator.

Mt. Mazama

Dissidence is not Disloyalty

This discussion led by Satsuki Ina, Ph.D. will explore the deeper psychological consequences of captivity in the Tule Lake Segregation Center and the continued long-term impact on individuals, families and the Japanese American community. Prolonged, repeated trauma occurs in captivity - when the victim is a prisoner, unable to escape, and under the control of the perpetrator. It is proposed that healing from this profound trauma will require victims to examine the ways in which our thinking has been shaped by the actions and beliefs of the perpetrator. Satsuki Ina is a filmmaker and psychotherapist who was born in the Tule Lake Segregation Center during World War II. She produced two documentary films about the Japanese American concentration camp experience, both of which were broadcast nationally on PBS: *Children of the Camps* and *From a Silk Cocoon.*

Mt. Bailey

Resistance at Tule Lake, a Film by Konrad Aderer

Join filmmaker Konrad Aderer for a screening of footage from his current work in progress, Resistance at Tule Lake, a documentary film about the long suppressed story of the mass, grassroots dissent of Japanese Americans during WWII. Aderer's previous film, Enemy Alien, which was screened at the 2010 and 2012 Tule Lake pilgrimages, documented the two-year fight to free a Palestinian activist detained in the wake of 9/11, and drew parallels with the incarceration of Aderer's own Japanese American grandparents during World War II.

Aderer lives and works in his native New York City as a field producer, video-journalist, and editor. Through his nonprofit multimedia project Life or Liberty (lifeorliberty.org), he directs and distributes documentaries on the resistance of immigrant communities targeted for deportation and detention, promoting solidarity between Asians, South Asians, Arabs and Muslims in the U.S.

Mt. Thielsen

Planning for the Future of the NPS Tule Lake Unit

Join a conversation with the National Park Service, led by Mike Reynolds, the Superintendent of the Tule Lake Unit and Lava Beds National Monument, Hanako Wakatsuki-Chong and other NPS staff, about the future of this historically important civil rights site. Last year, the NPS began a series of public meetings to determine the future uses and interpretation of the site. What does this mean for Tule Lake's future? Join the NPS staff and participate in a dialogue about Tule Lake's national significance, planning for the future of Tule Lake, and how the National Park Service will begin the process of interpreting Tule Lake's story for the American public.

Mt. McLaughlin
Peer Counseling as a Method to Eliminate Racism and the Effects of Incarceration

This workshop is designed as a follow up to the intergenerational discussion groups, to learn fundamentals of peer counseling to help heal the effects of incarceration, and discuss principles and demonstrations of the power of listening to each other. Reevaluation Counseling is a framework to understand and eliminate racism, internalized racism and other societal oppressions, and to recover our abilities to think well about ourselves and others without the effects of those oppressions.

Diamond Peak
Poetry Workshop with Lawson Inada, Oregon's Poet Laureate, Emeritus

Literary critic and novelist Shawn Wong says that "if there were such a position as Poet Laureate of Asian America, Inada would be unanimously elected to the post." Sit down with Lawson and write a poem.

Auditorium

Teacher Workshop: Place based learning, critical thinking and interpreting history: a project of the National Japanese American Historical Society and the Fred Korematsu Institute

This workshop will reexamine the 1943 division of the Japanese American community into categories of loyal or disloyal in the context of the civil rights movement, the role of protest in protecting our Constitutional rights and freedoms, and the use of indefinite detention against suspect "disloyal" groups, including the dangers inherent in the National Defense Authorization Act. All interested persons are invited to this workshop.

Union Peak Lounge

The Faces of Tule Lake—Photos from the National Archives

This presentation displays and highlights photos of life at Tule Lake. The photos were copied from the National Archives photo collection, consisting of over 1,500 photos, captures a wide variety of different occasions, from moments in the mess hall to moments of families being separated through repatriation. Many pictures are group pictures with unidentified individuals. Zachary Chun, Class of 2015, Henry M. Gunn High School, Palo Alto , CA welcomes you to come and see the Faces of Tule Lake.

Favell Museum

"The Art of Survival" Workshop

Madeleine Blake who organized the exhibit will lead a workshop at the Favell Museum discussing the art and artifacts in the exhibit, how it all came about and where it is going. For those electing to attend this workshop a bus will be waiting in the parking lot and will depart promptly at 3:30 pm and will return at 4:45 pm.

4:30-6:30 **Sales Room Open (OIT – Sunset Room)**

4:45-6:15 **Dinner (OIT Cafeteria) (Performers will have dinner off-site)**

6:45-7:15 **Board buses for the Ross Ragland Theater (Klamath Falls)**

Board the first available bus. Buses will depart when full.

7:30-9:30 **Cultural Program - Ross Ragland Theater (Klamath Falls)**

Hiroshi Shimizu: Emcee

Toru Saito: 3 Songs from the Great American Songbook

Hiroshi Kashiwagi, Poet, Playwright & Essayist reading from his works

Toby Loftus (Newport Symphony) Viola playing music specially composed to accompany his brother David Loftus reading a segment from their mother, Mitzi Asai Loftus', autobiography.

Lawson Inada, Poet, Educator & Performance Artist will perform from his works in collaboration with Russel Baba and Jeanne Mercer

Tule Lake Taiko Spectacular: featuring Stan Shikuma from Seattle's Kokon Taiko, Lois Yoshishige from the Eugene Taiko, Russel Baba & Jeanne Mercer from Shasta Taiko, Michelle Fujii & Toru Watanabe from Portland Taiko, Karen Young, Trisha Mah, Kristie Mah & Lee Ann Teylan from Genki Spark, Tiffany Tamaribuchi & Kristy Oshiro from the Sacramento Taiko

9:45-10:15 **Return to OIT**

Board the first available bus. Buses will depart when full.

10:00-11:00 **Farewell (OIT – Bachelor/Shasta Lounges)**

An informal gathering to share experiences and say farewell.

10:00-11:00 **Sales Room Open (OIT – Sunset Room)**

This is your last chance to buy souvenirs of the pilgrimage. The Sales Room will not be open on Monday, July 5.

Monday, July 7

6:00-7:30 **Breakfast (OIT Cafeteria – Cascades Room)**

Pick up your bag lunch at the OIT Cafeteria before departing.

7:30-8:30 **Check Out (OIT – Residence Hall and the Village)**

You must return your dorm key to OIT staff.

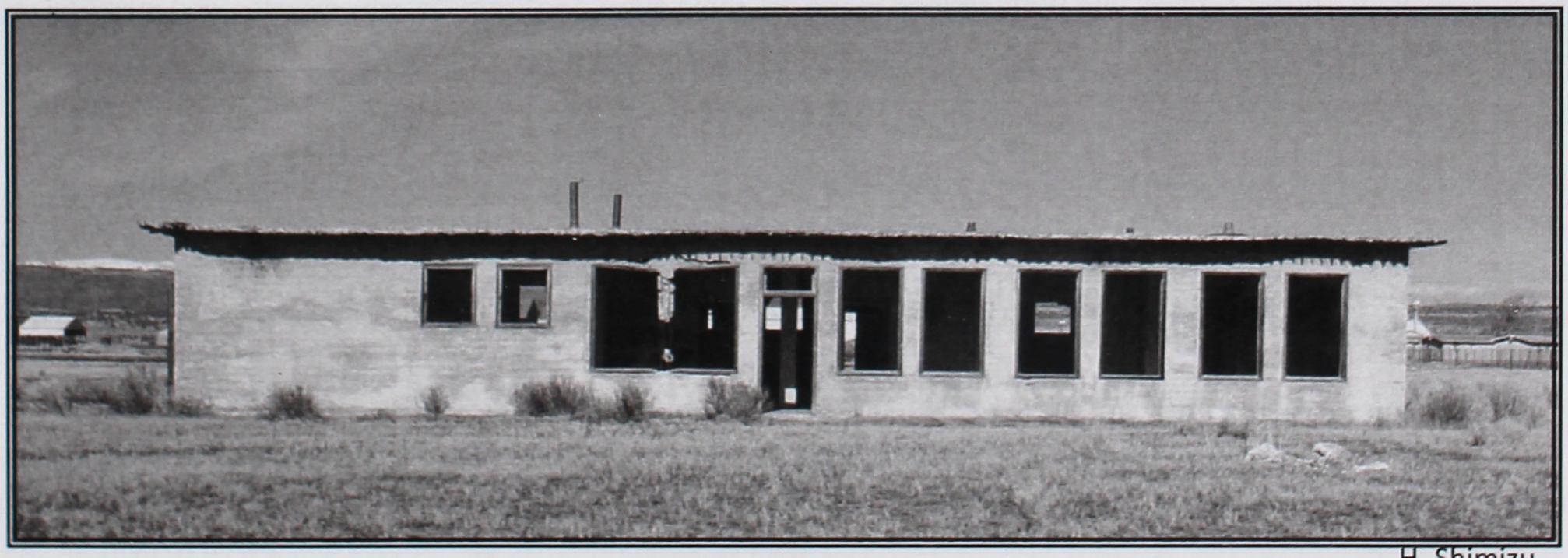
8:00-9:00 **Board Buses for Departures**

Please plan to board your bus 15 minutes before the departure time below.

8:00 – San Jose/Union City bus

8:00 – Both Pacific Northwest buses

9:00 – Berkeley, San Francisco, Sacramento, and Sacramento Airport buses



H. Shimizu

`The Jail, 2003

CRIMINALIZING DISSENT

The Tule Lake segregation center became the crucible for Japanese American resistance to incarceration during World War II, where thousands of Japanese Americans met America's betrayal of their hopes and dreams with anger, defiance and rejection.

Robert H. Ross

One of the least understood stories of the wartime incarceration of Japanese Americans concerned the 12,000 dissidents who refused to cooperate with a government demand they show loyalty by giving the correct answers to an outrageous and unnecessary loyalty questionnaire. The government treated these non-violent dissenters as disloyal and segregated them in the maximum-security Tule Lake concentration camp. Dissent became a crime against America, punishable by denationalization, deportation and a lifetime of stigma.

Background to Segregation

With U.S. victories in the Pacific turning the tide of war in June 1942, the claim of "military necessity" for the mass incarceration of 110,000 Nikkei became difficult to justify. By fall 1942, the government began cautious efforts to release inmates. Nisei were permitted to attend colleges and universities in the Midwest and on the East Coast, and thousands of seasonal workers were sent to harvest sugar beets.

In January 1943 the War Department began to reclassify Japanese Americans from their earlier status of 4-C "enemy alien" to 1-A to permit Nisei to serve in the military forces. To identify potential volunteers over the age of 17 and eligible to serve, the War Department developed a questionnaire. The WRA decided to use the same questionnaire to identify inmates who might be released from captivity early.

As a method to separate the loyal from the disloyal, the questionnaire asked two clumsily worded questions. The questions, number 27 and 28, caused sharp conflicts and division within each camp, and led to agonizing turmoil within many families. Known as the loyalty review program, this questionnaire created the most wrenching and divisive crisis of the entire incarceration, and led to the creation of the high-security, conflict-ridden Tule Lake Segregation Center.

Inmates stewed over the questionnaire with a combination of resentment, confusion and suspicion. If its purpose was to determine loyalty, why had it not been given earlier in the Army's temporary concentration camps? Inmates puzzled over the meaning of the wording, wondering if a "yes" to 27 meant that the respondent was volunteering. Were they being asked to fight for free-

NOTES FOR FACILITATORS

Thank you so much for facilitating! Your caring and attention and good thinking, as you are right now, is all that is needed.

Some suggestions for running your group:

- Introductions

- Set aside time to have the resource person and each of he former internees in your group take 5 minutes in front of the group to share anything they want. The rest of the group gets to honor each of the former internees by listening, paying attention to them, looking pleased and holding off on asking them any questions during this time. It's helpful to use a timer so everyone knows how long to pay focused attention.

- You as facilitator get to be relaxed and focus ALL your attention on the resource person while encouraging others to do the same. Even if the resource person doesn't share stories, you get to let him use the time for whatever he wants to say and be pleased with that.

- You can also be relaxed and pleased if the resource person releases feelings through crying, laughing, shaking or expressing anger

- If the resource person is sharing a lot and you want to give her more time, you can extend her time another 5 minutes. You can also have each of the former internees share for another round of 5 minutes.

- Then have everyone in the group exchange 7 or 5 minutes in dyads or triads. This way, everyone has a chance to express any thoughts or feelings they have to someone else who is paying attention to them. This helps everyone think and process what they have heard so far, and either be better able to listen further or be able ask thoughtful questions.

- Then you can come together and have the former incarcerees share more stories or take questions from the group.

- You could close with questions or have everyone say what they liked about the group. Then have them give appreciations of you as the leader.

- I encourage you to pick someone in the group to support you as the facilitator: someone who you think could think about you and the group as well as appreciate you around the fine and wonderful job you are doing!!!!

TIPS

- It is helpful to have at the beginning a game that can help bring people together and share or show themselves in a light way. One example is: "What are you Doing?" or "Pass the Face" You may want to be prepared to do a couple of games, another one later in the group time in case things get tense and you want to do something to help people laugh and reconnect before you proceed.

- If people in the group start "taking over" the conversation or the resource person goes on & on, etc. that is a good time to break and have people do another dyad.

I am confident that you will do a wonderful job! Enjoy the people in your group! I look forward to hearing about how it went during the debriefing during Sunday lunch at 11:45 to 1:15pm. Location to be announced.

Thank you so much!

dom and democracy while their families remained imprisoned without cause? Was 28 a trick question, with a "yes" implying the respondent was, at some time, loyal to the emperor? For the Issei, who were legally defined as "aliens ineligible for citizenship," would a "yes" leave them stateless? Could the government be asking for their unqualified allegiance after smearing all persons of Japanese descent with mistrust and suspicion?

Prisoners at other camps were allowed time to discuss the loyalty questionnaire at administration-sponsored workshops and given opportunities for their questions to be answered. Care was taken to help inmates understand the implications of their choices. Under such conditions, responses to the questionnaire and the registration process were generally positive and a majority of inmates were judged "loyal."

In contrast, registration at Tule Lake was handled in a manner that generated misunderstanding and antagonism. Information on the loyalty registration program was delayed, arriving days before inmates were expected to fill out the questionnaire. Rather than extending the deadline to account for the lost time, inmates were expected to meet the prior deadline, with little time to ponder the questions.

Robert H. Ross

At Tule Lake's sole information meeting, pre-printed answers to specific questions were read in English, and inmates were not permitted to ask additional questions. The loyalty registration form was printed only in English, a second language for many. Lacking answers, rumor, misinformation and mistrust ran rampant. Given too little time to make a complex decision with many unknown repercussions, prisoners in Tule Lake were in an uproar, and the camp was seething with tension and hostility.

After mistreatment, discriminatory laws, forced eviction and imprisonment, a loyalty litmus test seemed cruel and perverse. Each inmate was challenged to swallow their anger and humiliation at such unfair treatment. Many could not and either refused to register or answered the loyalty questions "no-no."

Refusal to fill out the questionnaire was defined as disloyalty. "No" responses were treated as proof of disloyalty. If one gave "yes" answers but wrote in qualifying comments like, "if my family is freed" or "if our rights are returned," such qualifiers were treated as evidence of disloyalty.

At Tule Lake, of the 10,843 responses to question 27 concerning military service, 3,218 or 30% refused to give unqualified "yes" responses. In their responses to question 28 disavowing loyalty to Japan, 15% were defined as disloyal because they refused to give unqualified "yes" responses. Some decided they had enough of America's racism and planned to expatriate or repatriate to Japan. Others were angered by their unjust treatment and treated the loyalty questions as a form of non-violent protest. Many just refused to answer the questionnaire.

Several dozen male citizens of Block 42 refused to register, and all were imprisoned in county jails in Klamath Falls and Alturas despite government threats of $10,000 fines and 20 years in prison. After a week of incarceration without being charged with a crime,

the Block 42 protesters were removed from the jail and imprisoned at Camp Tulelake, a former Civilian Conservation Corps camp near the Tule Lake concentration camp site. They and over a hundred other protesters were detained by the Army at Camp Tulelake for disobeying the command to answer the loyalty questions. No one was ever charged with an offense.

The Army had hoped to recruit 3,500 men from the WRA camps to serve in the segregated all-Nisei combat unit. Only 1,181 volunteered. From Tule Lake, only 57 inmates volunteered to enlist in the Army. Many did volunteer or enlist in the military before 1942, but were discharged after Pearl Harbor or reclassified as 4-C, "enemy aliens." Now they and their families were locked up indefinitely. Why should they volunteer, many wondered?

In Hawaii, where there was no mass incarceration, the Army expected 1,500 volunteers. Nearly 10,000 Japanese Americans quickly volunteered - ultimately forming the Nisei l00/442nd Regimental Combat Team, distinguished as the most decorated unit of its size in U.S. military history. Some 33,000 Japanese Americans served in the military during World War II, including 2,800 Nisei who were drafted while imprisoned in American concentration camps.

Tule Lake Segregation Center

The idea for a separate segregation center arose after the loyalty questionnaire, because of pressure from a Senate Committee, General DeWitt, the War Department and the Japanese American Citizens League.

On July 15, 1943, Tule Lake was named the segregation center for those who refused to register or answered the loyalty questions "no-no." Security at Tule Lake was increased with a battalion of 1,000 military police. Tanks rolled in, and an eight-foot high double "man-proof" fence was constructed around the maximum security facility.

In the fall of 1943, thousands of prisoners were transferred into and out of Tule Lake. Ultimately, some 12,000 "no-no's," including their family members were segregated to Tule Lake. About 6,500 were sent to other camps and 6,000 pre-segregation Tuleans remained. The reasons people chose to remain in Tule Lake varied. Some refused to answer the loyalty oath or responded "no-no." Others did not want to make another grueling move due to sick or aging family members, or wanted to remain and keep their family together. Some did not want to give up the little security they had for an uncertain future in a new camp.

After segregation, Tule Lake became a very complicated prison camp with inmates from different camps. With more than 18,700 people crowded into an area built for 15,000, the segregation center became the largest of the 10 camps. At other WRA camps, many of those defined as loyal were being released, while Tule Lake became a repressive, high-security prison filled with the dissatisfied.

Tule Lake had three separate detention areas used to arbitrarily mete out punishment to Tule Lake inmates; the CCC site known as Camp Tulelake, the Army stockade with its infamous "bullpen" and the concrete jail.

Tule Lake was also the center of an unprecedented government denationalization program aimed at getting rid of so-called "troublemakers." In a period of six weeks in early 1945, 70% of all adult Nisei at the segregation center - nearly 5,500 - gave up

their U.S. citizenship, turning them into "enemy aliens" and leaving them vulnerable to deportation. Through the tenacity of civil rights attorney Wayne M. Collins, who stopped the deportations and fought for nearly 20 years on behalf of those victimized by the government's denationalization program, most of those who sought restoration of their U.S. Citizenship regained it.

The loyal/disloyal paradigm that divided the Japanese American community lingers on, stigmatizing, rather than honoring those who protested the government's program of racial exclusion and incarceration. Although absolved by the government, Japanese Americans who answered the loyalty questionnaire "no" and those who renounced their U.S. citizenship at Tule Lake were treated as though they did something wrong. Rather than being recognized for their acts of moral and political courage in protesting the government's injustice, they have been treated as criminals for their dissent, and marginalized by their own community.

Their decisions made in response to incarceration under the most repressive, radicalizing and traumatizing conditions, led to a lifetime of scorn as "disloyals" and troublemakers." Consequently, survivors spoke little about their life in the Segregation Center, a topic filled with powerful feelings of stigma and shame.

It will be the task of future generations to recognize and validate the actions of those whose dissent was criminalized -- to honor our ancestors who said "ganbatte" rather than "shikataganai" in response to the government's humiliating, unjust abuse of power.

Text drawn from Tule Lake Revisited, second edition, Barbara Takei and Judy Tachibana. Published by the Tule Lake Committee, San Francisco, 2012.

Robert H. Ross

It was 10 years ago that the Tule Lake Pilgrimage honored the memory of Wayne Mortimer Collins by presenting a California State Assembly Resolution by then Assemblyman George Nakano, "for his heroic and tenacious efforts in the legal struggle to restore citizenship to the renunciants of Tule Lake" to his son, Wayne Merrill Collins at the Tule Lake Pilgrimage 2004. Wayne Merrill will be the Keynote Speaker at Tule Lake Pilgrimage 2014.

David Huang

Wayne Merrill Collins and George Nakano

David Huang

Bill Nishimura, Wayne Merrill Collins, George Nakano, Hiroshi Kashiwagi and Hank Naito

WAYNE MORTIMER COLLINS

WHEREAS, Wayne Mortimer Collins was born in 1900 in Sacramento and educated in San Francisco, and is best remembered as an ardent fighter for Japanese American civil rights; and

WHEREAS, In 2004, the Tule Lake Committee is organizing the Tule Lake Pilgrimage, and the program will focus on the massive betrayal of the Issei, Kibei, and Nisei who for a myriad of reasons were congregated at Tule Lake; and

WHEREAS, Perhaps the most tragic and divisive issue was created when Public Law 405 was passed by Congress and signed by President Roosevelt on July 1, 1944, and this law, directed at the Japanese Americans in Tule Lake, authored by the United States Attorney General Francis Biddle, permitted an American citizen to renounce citizenship during time of war, and passage of this renunciation law began one of the saddest and least know chapters of Japanese American history; and

WHEREAS, One thousand three hundred and twenty-seven of the renunciants, including young children, were expatriated to Japan, most renunciants remained in the United States as "Native American Aliens"; and

WHEREAS, Individual motives for renouncing citizenship varied widely, and the renunciation law was announced when the end of internment was near; the segregation center was swept up in panic, anger, and confusion, and in the prison-like environment of Tule Lake, rumors, speculation, and a lack of trusted sources of information meant that making a rational decision about the future was extremely difficult; and

WHEREAS, When the war ended, the tragedy of the renunciants became apparent when the Department of Justice prepared for the mass deportations of these stateless individuals who were betrayed by the country of their birth; and

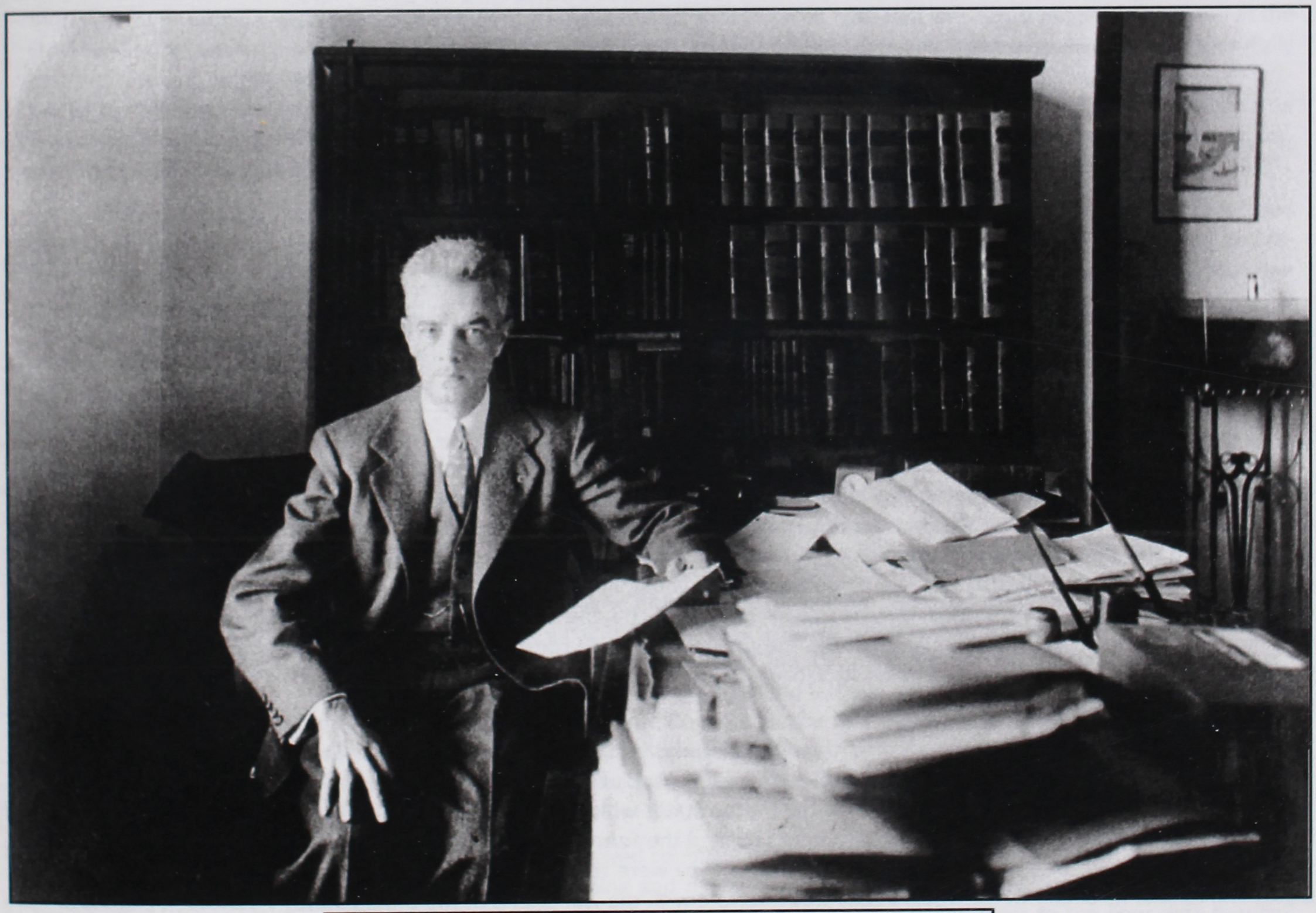
WHEREAS, Of the 5,589 Japanese Americans who renounced, 5,461 were from Tule Lake, and some who renounced had little understanding of what they were giving up, or that they would become "enemy aliens" who could be legally expelled; 5,409 renunciants eventually sought restoration of their United States citizenship, including many of the 1,327 people that expatriated to Japan; and

WHEREAS, Most of the renunciants regained their citizenship and returned to the United States primarily because of the heroic and largely unsung efforts of Wayne Mortimer Collins, Esp., who devoted years of litigation to help former renunciants regain their citizenship; Mr. Collins successfully convinced the federal courts that the renunciant's citizenship should be restored because the renunciations took place under extreme duress and amidst impossibly difficult circumstances, now, therefore, be it

RESOLVED BY ASSEMBLY MEMBER GEORGE NAKANO, That he does hereby honor Wayne Mortimer Collins, who died on July 16, 1974 for his heroic and tenacious efforts in the legal struggle to restore citizenship to the renunciants of Tule Lake, and joins whose for whom he fought so long and hard for in memorializing his fierce dedication to justice.

Honorable George Nakano

53rd Assembly District



Wayne Mortimer Collins in his office in the Mills Building in 1942

AFFIDAVIT OF ERNEST BESIG

STATE OF CALIFORNIA

City and County of San Francisco

ERNEST BESIG, being first duly sworn, deposes and says:

I am a citizen of the United States and a resident of San Francisco, California; I am a member of the bar of the State of New York, and, since June 23, 1933 director of the American Civil Liberties Union of Northern California, and organization established to defend the civil liberties of all persons without distinction, with headquarters at 461 Market Street, San Francisco, California.

Ever since the exclusion and detention of persons of Japanese ancestry from the Pacific Coast in 1942, this affiant, as director of the Civil Liberties Union, has concerned himself with numerous civil liberties issues arising therefrom, and especially with problems at the Tule Lake Center, which was located in the area served by this branch of the American Civil Liberties Union. This affiant made four trips to the Tule Lake Center between July 11, 1944, and January 31, 1946, and ever since the inception of the camp until its closing he has had extensive correspondence with evacuees as well as with numerous employees and officials at that Center concerning civil liberties issues arising there.

On March 4, 1943, I received a wire from Harry Mayeda, a citizen confined to the Tule Lake Center, inquiring whether certain questionnaire forms should be executed by persons of Japanese ancestry, his wire reading as follows:

> "Group here desire advice on whether selective service regulations are applicable to American citizens of Japanese ancestry in relocation center. Do you advise compliance with recent registration orders issued by the War Department and WRA. Appreciate immediate telegraphic reply care Harry Mayeda, Community Council Tule Lake Project, WRA, Newell, Calif."

After conferring with my Executive Committee, I wired Mr. Mayeda as follows:

> "It is our considered opinion that citizens of Japanese ancestry in centers are subject to Selective Service regulations, and as a practical matter, we urge compliance with recent registration orders. We think the government's intentions were good but the method repetitious and otherwise poorly planned and executed."

In March, 1943, we protested verbally to the office of the War Relocation Authority in San Francisco, California, and in writing to the War Relocation Authority Office in Washington, D.C., against a compulsory registration of the United States citizens of Japanese ancestry on Selective Service Form DSS-304A, entitled "Statement Of United States Citizen Of Japanese Ancestry" and the War Relocation Authority Application For Leave Clearance: Form WRA-126-Rev. because those written questionnaire forms required citizens of Japanese ancestry to admit, in answering Question No. 28 in each of said forms, that up to the time of executing such forms they had an allegiance which none of them had to Japan and required them then and there to renounce such allegiance and, in so doing, the government could construe that admission against them whether they answered it "yes" or "no" or failed to answer it. Citizens of Japanese ancestry were confined to the Tule Lake Center and other War Relocation Authority Centers at the time.

We also then and there complained and protested against a compulsory answer to said Question No. 28 in said forms which was required by the Army and the W.R.A. of resident nationals of Japan who, if compelled to answer "yes" to said Question No. 28, thereby took an oath of allegiance to the United States which, when taken by an alien, would transform that alien into a stateless person. Thereafter, the Government changed the form of the questionnaires for Japanese aliens so that instead of taking an oath of allegiance to the United States they were required to swear "to abide by the laws of the United States and to take no action which would in any way interfere with the war efforts of the United States". However, citizens of Japanese ancestry were required to answer Question No. 28 in its original form.

Because of the fear in which citizens of Japanese ancestry just evacuated and then restrained of liberty in those centers, then had of answering such questionnaires which contained such an unfair question as Question No. 28 in excess of 5,000 such citizens in the various W.R.A. centers ultimately refused to answer the questionnaire. Hundreds of others, frightened, gave indiscriminate yes or no answers and many later reported that when they failed to give any answer the government representative before whom the forms were filled out wrote in answers of yes or no to that question other questions contained therein.

We also complained that the questions were poorly framed and ambiguous. According to a letter I received from D.S. Myer, the national director of the W.R.A., dated March 18, 1943, "...it was necessary to remove a total of 108 evacuees from the center, because of their refusal to comply with the W.R.A. regulation making registration compulsory, and in many instances because of efforts to persuade other not to register. One group was arrested and turned over to the local courts on charges of assault. Jail terms of two to six months were imposed in these cases."

I originally sought to visit the Tule Lake Center to confer with evacuees during the week of June 12, 1944, but my application was turned down by Mr. R.R. Best, the project director, because, his letter states, "Do to the recent incident at Tule Lake,---all visiting privileges have been restricted. ....We anticipate that this present condition will continue possibly for the next thirty days." Following this letter from Mr. Best, more than 50 evacuees petitioned the W.R.A. for an opportunity to counsel with a representative of the A.C.L.U. concerning their legal rights. After further negotiation with the War Relocation Authority, I was reluctantly granted permission by Mr. Best to visit the Center with my secretary, Mrs. Philip Adams, on July 11, 1944, in order to confer with more than 50 evacuees concerning their detention. As soon as I arrived, accompanied by Mrs. Adams, I was besieged by scores of evacuees who wanted to register complaints with me. Mrs. Yukiko Mori was the first woman I interviewed. She complained amid her tears that her husband had been placed in the Stockade for eight months and that she and her three children had not been permitted to visit him; that she had requested and been denied permission to do so by the Internal Security staff, and that she had been turned away when she sought to appeal the matter to Mr. R.R. Best, the camp director. She said she also asked the Internal Security office why her husband was detained, but the only answer she received was that it was a long story. After hearing the compliant, I immediately prepared a written request by Mrs. Mori to visit her husband, which she signed, and I presented it to Mr. Best. Mr. Best declared he had no objection to having Mrs. Mori visit her husband but said she had never sought permission to do so. Mrs. Mori was permitted to see her husband at the Stockade that afternoon. I had no sooner settled the Mori case, however, when another woman came to complain tearfully that her husband had also been incarcerated in the Stockade for eight months, and that she had likewise never been permitted to visit him. I again prepared a written request and presented it to Mr. Best. This time, however, he merely stated he would consider the request but would give no assurance that the woman would ever be allowed to visit her husband. In fact, Mrs. Mori proved to be the first relative who was permitted to visit the Stockade since its inception the previous November.

I had still other complainants tell me stories similar to Mrs. Mori's, and in each case when the matter was presented to Mr. Best he would agree merely to consider the written application to visit the prisoner. I told him of complaints I had received that prisoners in the Stockade had not been permitted to see children born after their incarceration, and that one young man had been denied visits from his fiancée, who he was schedule to marry the day after his arrest on November 13, 1943. Mr. Best acknowledged the truth of these charges, but declined to do any more than consider individual applications with no promise that it would be favorable. I suggested that it was customary in all our penal institutions to establish visiting regulations for relatives, and I urged that this should be done for the Stockade, but Mr. Best declined to do so.

Until these women came to me with their complaints, I had no knowledge that there was a Stockade at Tule Lake, nor that around 400 persons had been detained there for periods varying from one month to nine months without any charges being filed against them. Since the relatives of the prisoners not only sought visiting privileges but also my assistance in procuring the release of their men, I arranged with some difficulty to interview seven or eight of those whose relatives had specifically requested me to counsel with them.

The interviews were conducted with considerable difficulty. Although Mr. Best and the project attorney Mr. Irving Lechliter assured me that the men in the Stockade were not prisoners, I was permitted no privacy in interviewing them. A big insolent policeman was at our elbows when we began the interviews, and Mr. Best declined to remove him, stating that I could take it or leave it. Thereafter, however, the project attorney arranged to have the interviews conducted in a tiny room in the Stockade, with an officer stationed at each of the three doors leading into it. Consequently, there was no privacy. In fact, my secretary, Mrs. Adams, overheard a conversation on the telephone in the adjourning room, as our conference proceeded, and told me that one of the officers declared that they were "taking it down" and that I had a woman in there who was taking it down in shorthand.

Two of the men in the Stockade whom I interviewed complained that when the police arrested them on November 4, 1943, they had been taken to the Administration Building and made to stand against the wall with their hands over their heads. They claimed that the Internal Security officers had sworn at them and had knocked them to the floor with baseball bats and that one boy had been taken to a latrine and beaten up the officers. Later, I also interviewed and received the same

stories from two boys who had been beaten up at the same time and who had been released from the Stockade after a lengthy detention without any charges or hearings of any kind. These complaints of brutal beatings were confirmed by Anne Lefkowitz and Gloria Waldron, W.R. A. employees, who told me that when they went to work in the Administration Building the morning following the incident, they found a broken baseball bat and a mess of blood and black hair on the floors and spattered on the walls, which they were compelled to clean up before they could go about their duties.

The eight evacuees I interviewed in the Stockade were unanimous in declaring that at no time had they or anyone else previously held in the Stockade been charged with any offense or been granted any hearing whatsoever. Each stated he had sought unsuccessfully to ascertain the grounds of his detention from Mr. Best, Mr. Schmidt, the police chief and Mr. Lechliter. They also told me that Mr. Edward J. Ennis of the Department of Justice had talked to them at the Stockade about the new law permitting them to renounce their citizenship during war time, but had advised them against renunciation, whereas SUCH representatives of the W.R.A. as Raymond Best, Assistant Director Harry L. Black, Project Attorney Irving Lechliter, and Messrs. Schmidt and Mahrt of the Internal Security Police had pressed such renunciations upon them while they were imprisoned in the Stockade. Indeed, in my conversations with each of those W.R.A. officials, each of them stated quite frankly that they had gotten rid of some alien Japanese by sending them to the Santa Fe, New Mexico, internment camp, and that they expected to solve their Stockade problem by getting the imprisoned men to renounce their citizenship and then send them on to Santa Fe for internment. In fact, in a lengthy complaint which I sent to the Hon. Harold Ickes, Secretary of the Interior, under date of July 14, 1944, I stated: "I know the administration is hopeful of solving its 'Stockade problem' by persuading the inmates to renounce their citizenship, thereby permitting their transfer to Santa Fe under Presidential warrants." Although I received a response form the Secretary, he never did answer the precise charges I made in my letter, but the men in the Stockade thereafter were allowed visitors and were released in about a month's time.

At the center, I protested very strongly to Messrs. Best, Black, Lechliter and other members of the W.R.A. staff against any persons being imprisoned without due process of law, but the protests were received with indifference. It was only after conferences in San Francisco with the national director of the W.R.A. and Wayne M. Collins, as attorney for the A.C.L.U., held on the eve of the filing of habeas corpus proceedings, that the Stockade prisoners were finally released the latter part of August, 1944.

As has been mentioned, some of the aliens imprisoned in the Stockade had been transferred to the Santa Fe Internment Camp, after being held for many months. The wives of such men complained tearfully to me that they and their families had not only been denied visiting privileges at the Stockade, but when these husbands and fathers were transferred to Santa Fe their families were not permitted to say goodbye to them. They begged me to do everything possible to permit them to rejoin their husbands. I sent written letters to the Justice Department and to the W.R.A., requesting that they also be transferred to unite their families and received the replies that they had no facilities available for families.

The W.R.A.'s cruel treatment of the evacuees is also exemplified by the erection of a beaver board wall on the side of the Stockade facing the colony or main camp. This wall was erected to prevent the worried women and children of the prisoners' families from waving to them a hundred yards away, and on a number of occasions had shot over their heads to frighten them away.

On August 11, 1944, several of the wives of the Stockade prisoners, who were near hysteria from the prolonged concern over their husbands, tried to get permits to see them. When permits were denied, the women refused to go home, so Internal Security officers dispersed them by dumping water on them. A number of them and several W.R.A. Caucasian employees wrote me complaining of this mistreatment.

The Stockade prisoners complained to me that their mail was being censored, and at the time I visited them, they had not received mail for ten days. Later, my own letters to them were held up. Mr. Lechliter told me the W.R.A. had established the censorship and would continue the censorship. I complained to the project director, Mr. Best, without result. I also complained of this matter to the Postmaster General in Washington, D.C. by letter and received a letter reply from the First Assistant Postmaster General that all mail was delivered "to the authority of the War Relocation Center, and the censorship or handling of mail after delivery has been so effected is a matter over which the Post Office Department has no jurisdiction."

After spending two days at the Center interviewing evacuees, I was called to the office of Mr. R.R. Best, the project director, and informed by him that my presence at the camp was interfering with the investigation of the July 2nd Hitomi murder (which was wholly untrue), and even though I had not interviewed all of the people who had appointments with me, I would be compelled to leave at once. Consequently, Mrs. Adams and I packed up at once and departed under the escort and surveillance of two armed Internal Security officers who followed us in an automobile. As I stated in my letter of July 14, 1944, to Secretary Ickes, "It is rather difficult to understand why such a procedure was necessary, but then, from our observation, we have found that an arrogant display of force is the rule rather than the exception at the Center." We drove the 500 miles to San Francisco with great difficulty, discovering after our arrival that two sacks of salt, including the paper sacks, had been

dumped into the gasoline tank of my car while it was parked in the administration section of the camp.

"I regret to say," said my complaining letter of July 14, 1944, to Secretary Harold Ickes, "that instead of being met with a spirit of cooperation when we came to Tule Lake, obstacles were constantly placed in our way to prevent our getting information. We even have evidence that an effort was made to keep us apart from the Caucasian personnel because we might question them.

"We appreciate, of course, that Tule Lake presents many difficult administrative problems. At the same time, I venture to say that the present policy of keeping the lid on can result only in further difficulties. I sincerely trust that some investigation will be made into what appear to me as intolerable conditions and practices."

In discussions I had there with Mr. Best I was told by him that several thousand alien Japanese who wished to be repatriated to Japan had been brought into the Tule Lake Center with their families and were scattered in dwellings in the Center among thousands of citizens of Japanese ancestry and thousands of aliens who wanted and hoped to remain in the United States. He told me that the citizens and aliens who had long been in the Center did not want to be transferred to other camps away from the neighborhood of their former homes on the Pacific Coast. He told me that he knew of the dangers the situation presented and of the terrific pressure the aliens who desired to be repatriated to Japan were subjecting the citizens in the camp and also subjecting the aliens there who wished to remain in the United States. I told him that I thought such a dangerous situation ought to be corrected and that the aliens who desired to be repatriated to Japan should be segregated from the residents of the Center and be placed in separate quarters where they could not intermingle with the others. He said that the Government would not undertake what he called a "forced segregation" at the Center. He told me, in substance, that such a segregation would be regarded as a confession of weakness on the part of the camp authorities' management of the Center and also that if the Government carried out such a segregation it would look as though the management had given in to the demands the aliens there who were seeking repatriation already had made for quartering them separately in the Center from the others.

From my own personal observations made in the Center and from talks I there had with members of the W.R.A. staff and employees and numbers of the internees, and also from correspondence I had with them, I learned that the Center then was ridden by countless fears of the internees as to what the Government had in store for them, fears that all of them would be detained and be deported, fear that, if relocated, their safety would be jeopardized by hostile communities, fear of the troops stationed in the Center, fear of the police there, fear of the aliens who were there to be repatriated to Japan and the desire of such aliens to Japanify the Center and fear of the gang warfare of which those alien groups were guilty. The W.R.A. administrative staff was itself riddled with and suffering from factionalism, intrigue and espionage. There was open criticism of the inept handling of affairs by responsible staff members who stated that the conditions under which the internees were living and the mismanagement of the camp could only bring dire consequences. A considerable number of administrative personnel, as was pointed out to me and as I observed were Southerners who were outspoken in their contempt of the internees as members of a colored race, and the just complaints of evacuees against the manner in which the center was operated were augmented by the resentment and fear the race hatred exhibited by the civil servants invoked in them. A minority of the camp staff were friendly to the evacuees and sought to help them as much as possible but their friendliness merely caused further dissatisfaction and strife because they were assailed as "Jap-lovers" by a majority of the administrative staff.

The isolated position of the Center and the difficulty in gaining access to it made it relatively easy for the camp authorities to carry out a policy of silence in connection with events occurring therein. The authorities there made a studied effort to keep stories of events from newspaper reporters, and staff members expressed to me their resentment for my having publicized and opposed the reign of terror at the Center. Mr. Robert Cozzens and other officers of the W.R.A. expressed this resentment to me.

While I was in the Center I expressed amazement to Mr. Best that Japanese language schools were allowed to be conducted in the Center. I told him that it was dangerous to allow those schools to exist and that it was wrong for the administration to stand by complacently while parents of children in the Center were being forced to send their children to such schools where they were subject to being indoctrinated with Japanese sentiment. Mr. Best told me that the maintenance of those schools was justified because "the evacuees would be sent to Japan anyway so it was desirable to have them learn about Japanese culture".

After I returned to San Francisco, I received letters from Anne Lofkowitz, a W.R.A. employee at the Center, and from several internees complaining that Internal Security officers in the Center, in attempting to track down the Hitomi murderers, were giving the "third degree" to suspects picked up in the Center. The suspects were picked up without warrants of arrest and were questioned for hours on end before being released. Tetsunori Osedo, for example, wrote me that he was picked up by Internal Security officers twice, once on September 5, 1944, and again on September 12, 1944. On the first occasion he a held for five days without being brought before a magistrate. First he was questioned steadily without an opportunity for a

rest besides being threatened with violence. On the second occasion he was again removed to Alturas without the benefit of a warrant and after being questioned in like fashion for about 12 hours was released and retaken to the Center.

On September 21, 1944, Internal Security officers, without the benefit of warrants, seized four high school boys in the Center for questioning in connection with the Hitomi murder and released later that day.

Mr. Edgar Bernhardt, a W.R.A. staff officer, admitted to me that these unlawful arrest were made by Internal Security officers at the Center.

The petty tyranny of the W.R.A. Internal Security officers is also exemplified by a written memorandum which Mrs. Masaye Nagashima received on June 26, 1944, from the Internal Security, signed by Fenton Mahrt, Senior Officer. It read: "On Tuesday, June 27, 1944 you and all member of you family will be called for and taken to the Police Station for interview. Kindly be prepared to leave when the officer calls for you at 1:30 P.M."

Many other women internees complained to me while I was in the Center, and many of them thereafter, by letters, that they had been terrorized by Internal Security officers coming to their homes and questioning them for long hours.

In July of 1945, the Civil Liberties Union intervened in the cases of five boys in the Center ranging in age from 15 to 17, who were charged with the violation of certain project regulations. They were tried by the Project Director, denied the right to bail, counsel, trial by jury and the right to subpoena witnesses. The Project Director sentenced them to serve terms in the Stockade ranging from 120 to 170 days. On August 10, 1945, petitions for writs of habeas corpus were filed on behalf of those boys in the U.S. District Court in San Francisco and show cause orders issued thereon. The names of those boys are Thomas T. Imagawa, Haruo Tateyama, Shoso Takahashi, Shoso Yamasaki and Saige Okada, and those proceeding were numbered 5307, 5308, 5309, 5310 and 5311 in said court. Rather than litigate the matter and have the matter publicized the W.R.A. liberated each of the boys from the Stockade and, thereafter, on September 10, 1945, the proceedings were dismissed by the petitioners.

On August 10, 1945, I received an official written communication from Hon. Abe Fortas, the Under Secretary of the Interior, dated August 6, 1945, the date of my receipt thereof being stamped thereon by me. Said official communication was written by the Hon. Abe Fortas in his said official capacity as the head of the War Relocation Authority, under Secretary of the Interior Harold Ickes, to whose charge all the persons of Japanese ancestry detained in the Tule Lake Center had been committed by the President of the United States, in the performance of his official duties and concerning matters of which he had official knowledge. Said communication contains, in paragraph numbered "1" therein an official finding, judgment, declaration and report, made by him as such officer in the course and line of his official duties, and of matters of which he had official cognizance, that each and all of the renunciation applications executed by American citizens of Japanese ancestry in the Tule Lake Center during the winter then past were primarily due to pressures of the organizations therein mentioned. A Photostat copy of said official letter is annexed hereto and incorporated herein and made a part of this affidavit for the recitals of fact it contains and the aforesaid official finding, judgment, declaration and report.

It was sometime during the middle part of January, 1946 when I again visited the Tule Lake Center that I discovered that a slave labor racket then was being carried on and had been continuously carried on since the inception of that Center. It then was an all during said period of time had been the practice of the Caucasian personnel to hire, for their own private purposes, internees who were hired in the capacities of nursemaids, cooks, domestics and cleaning women at concentration camp bargain prices of $30 a month for a forty-hour week. Of this sum, the internees hired received $19 and a $3.75 clothing allowance and the balance of the $30 was deposited in the treasury of the Recreation Club in the administration section of the Center which was operated only for the benefit of the Caucasian personnel. A Personnel Mess Hall served cheap meals only because such concentration camp labor was paid slave wages. Indeed, the waitresses received only $16 a month for a forty-hour week. The Recreation Club had a barber shop where men's haircuts could be secured for 40 cents at a time when the price in San Francisco was 85 cents for like service performed by free men. The barber received $19 a month for his forty-hour week services. The beauty parlors operated by internees for the benefit of the Caucasian personnel charged 75 cents for shampoos and $4.50 for permanents but the operators received only $16 per month for a 40-hour week. In the closing months of the Center internee operators were no longer available so Caucasian personnel were hired at the prevailing outside wages for regular operators. I am informed that auto repairing and car washing were handled by internees for the Center's Caucasian personnel at the same slave labor rates. In a sense, the Japanese were not required to take these jobs but if they didn't work they did not receive a clothing allowance. Those who worked received a personal clothing allowance of $3.75 per month plus $1.75 for each child.

Originally, all of the Japanese were hired through the Co-operative established by the Segregees, and they got the benefit of the few extra dollars above the monthly wages paid by a W.R.A. employer. When the Co-operative demanded that the employers increase their payments, the employment bureau was transferred to the Recreation Center operated for the benefit of the Caucasian personnel.

My second visit to the Tule Lake Center was made on July 30, 1944, when I was permitted to appear as counsel in certain proceedings before a leave clearance Appeal Board. On this occasion, I was also permitted to confer with persons who had previously made written requests to counsel with me, and who had been denied that opportunity at the time I was ejected from the Center on July 12, 1944. From my own observation and discussions with the internees I talked to and members of the W.R.A. staff and personnel, I had knowledge that the internees in the Center were worried and in fear of what the Government intended to do with them, of acts of violence which had occurred in the camp, of their deportation, and of community hostility to them.

I again visited the Tule Lake Center in early January, 1946, and stayed on during the first few days while the so-called mitigation hearings were in progress and attended a number of those hearings as an observer. The evacuees were denied the right to counsel by the government examiners. All during my stay I saw, observed and found the evacuees to be in a state of terror. Members of the Hoshi Dan pressure groups were still in the camp and seeking to impose their will upon the evacuees generally. A large number of the internees, in excess of five hundred, told me that they had renounced American citizenship in 1945 involuntarily, because they were compelled to do so because of the great fear and terror in which they had been held by the pressure groups which had ordered them to renounce and threatened all the citizens in the Center that if they were deported by the government to Japan they would be punished there for having refused to do so and for having opposed their movement and for being loyal to the United States. They said there had been no letup in the activities of the pressure groups until August, 1945, after the renunciation hearings were finished and that everyone in the camp was in great fear of them until most of the pressure group leaders were repatriated from the camp to Japan in November, 1945, and that a large number were still in fear of the leaders of those groups who still were in camp but were soon to be repatriated to Japan.

I revisited the Center in the latter part of January, 1946, and found the same conditions still existing, although the terror in which the pressure groups had held the whole camp had subsided considerably.

During my visits to the Center in January, 1946, I met and became acquainted with internees Frank Shimada, Kaoru Tsuneshige and Yukiko Kataoka, each of whom long had been mentally incompetent, as was obvious from their physical appearance and talk. Each of these had executed renunciation applications at their renunciation hearings and the first two of them had received letters of approval of their renunciation from the office of the Attorney General.

I also learned later that a Mrs. Fudetani, an internee, sometime in February, 1946, because of her worries and fears arising from her detention, was committed by the Center authorities to a mental institution for hammering one of her children to death and injuring another. A Mr. Shamazu, an internee, worried over his separation from his sons, tried to commit suicide by drinking gasoline. A Mrs. Kato, an internee, took pills in an attempt at suicide because of her fear of being deported from the United States. Many mental cases were known to have been hospitalized at the Center because of their families. After renouncing in 1945 Mrs. Yoshiko Shinde, was found to have been a mental case, and was committed to the Stockton State Hospital by the camp authorities. Unfortunately, the violence to which evacuees returning from our concentration camps were subjected in hostile civilian communities in this country was particularly bad in January, 1945, Robert W. Kenny, Attorney General of California, had the following to say about the violence which returning evacuees were meeting:

> "On January 22 a group in Tulare County of Orosi ranchers and business men appeared and threatened the evacuee owners of a fruit and vegetable ranch with a deadline for them to leave. Why? Could it have had to do with a desire to prevent the returning Japanese Americans from resuming their farming operations and putting their products on the market?
>
> "On January 18, 1945, two civilian brothers and two brothers AWOL from the Army attempted to burn, and dynamite, and did some scare-shooting at Sumio Doi's ranch near Auburn. Why? The Doi family had a son in that Army unit which rescued the lost battalion of the 30th Infantry. Has that heroism been completely forgotten? Could it be that the Doi's are good farmers...
>
> "Riders in the night poured shot into the homes of Sam Takeda near San Jose, Sam Uyeno near Orosi, John Shirokari at Lancaster. At Oakland, Kabuchi Sadmune who has three sons in the Army, was threatened by phone

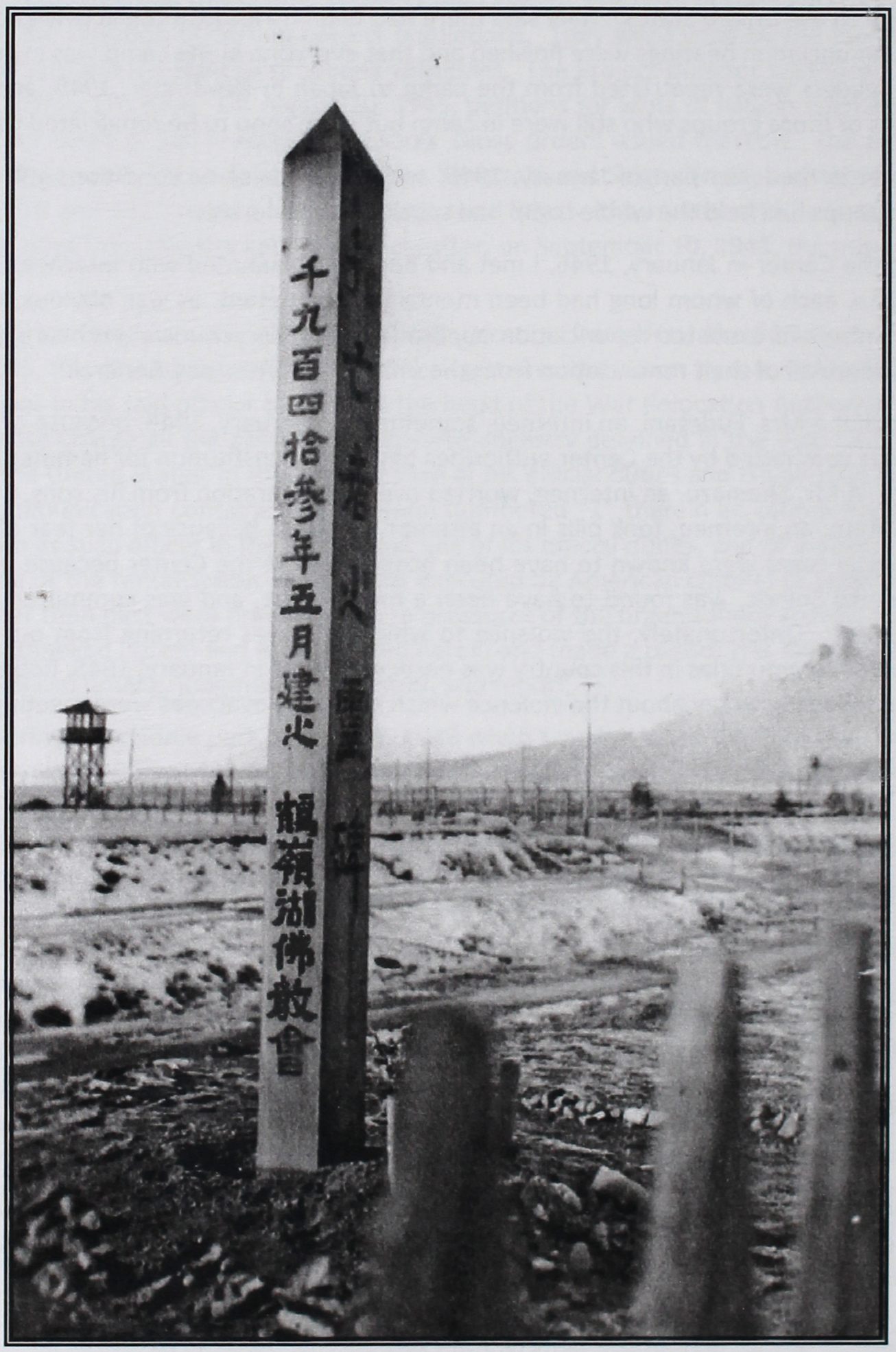
at 2:30 a.m. Are not these activities more reminiscent of Ku Klux Klans and

Vigilantes than of our much-vaunted 1945 methods of protection of rights and maintenance of peace?"

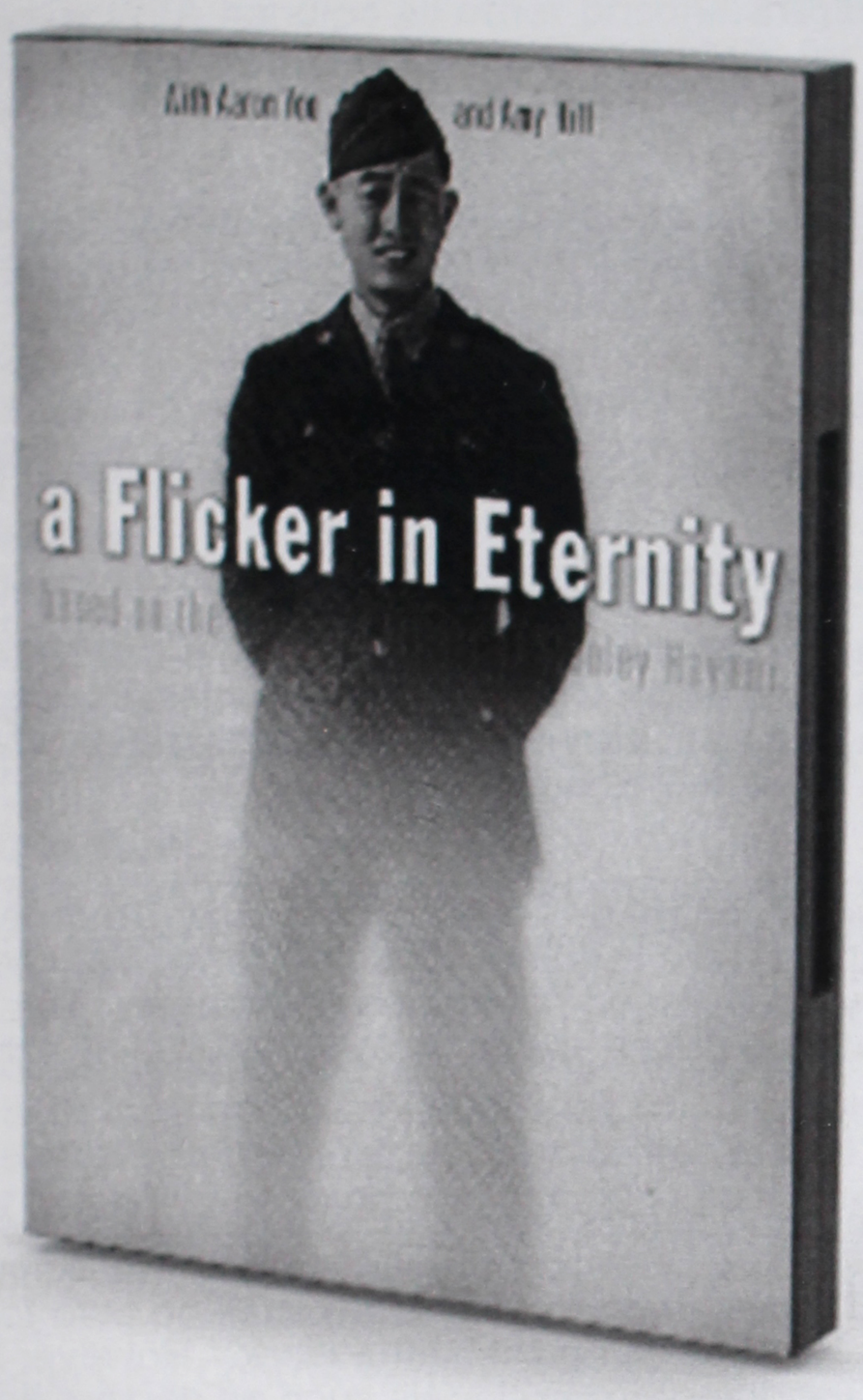
Hundreds of cases of violence against returning evacuees occurred between January and August, 1945. In fact, the violence was not limited to the Pacific Coast, because when evacuees secured leave clearance from relocation centers before 1945, they were met with violence in numberless instances in the Western States.

Ernest Besig

December 6, 1946



Tule Lake Cemetery, 1945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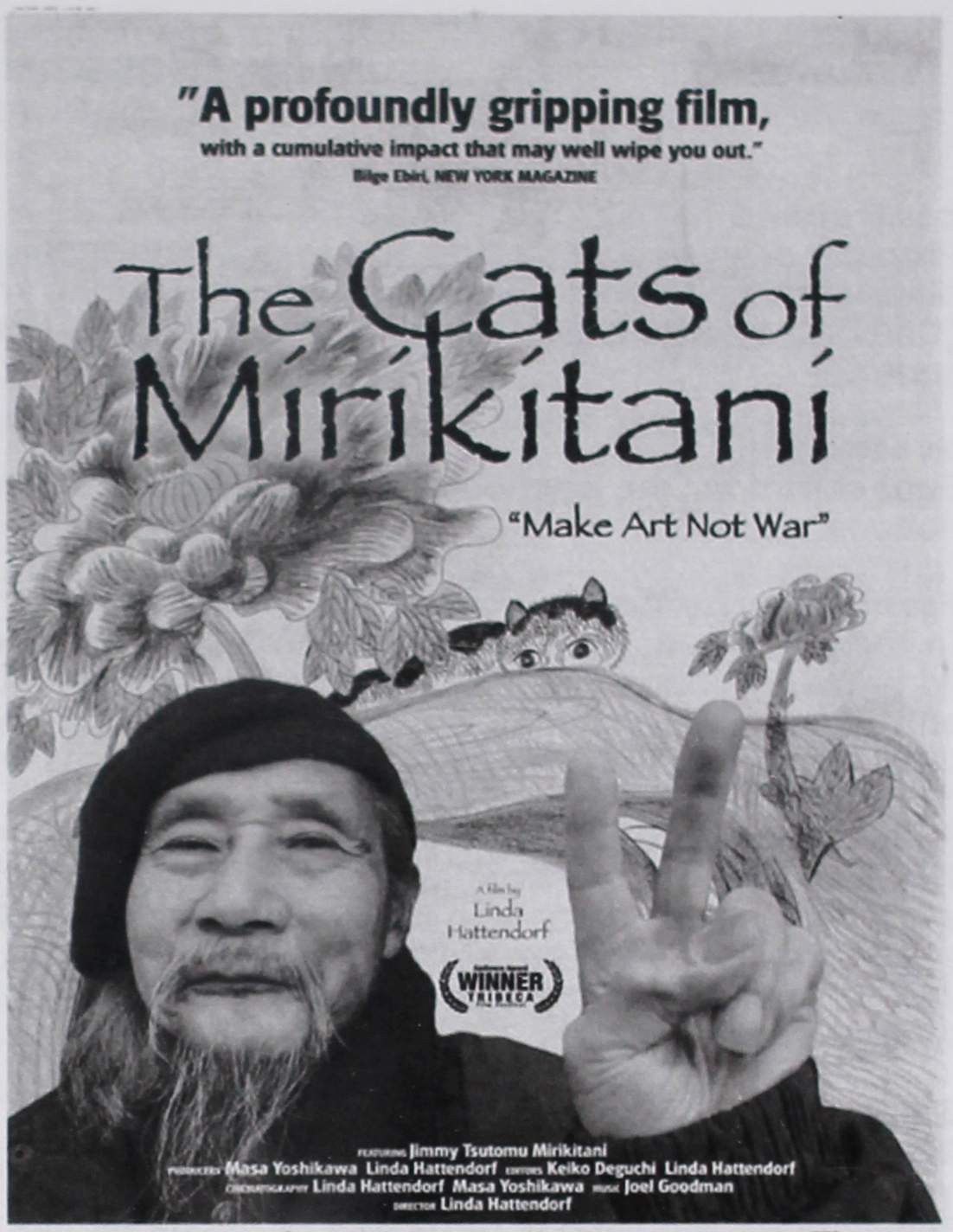
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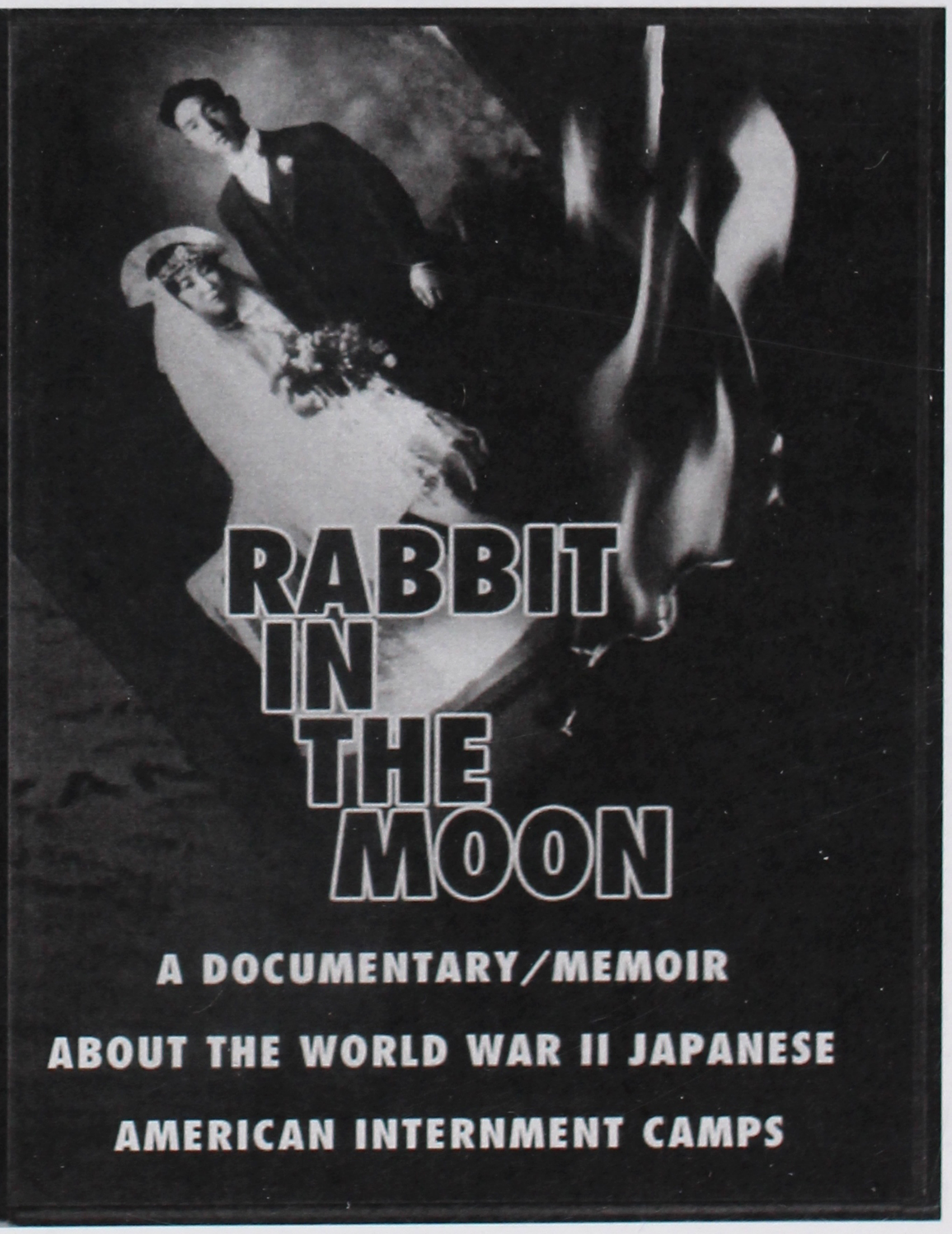

RABBIT IN THE MOON
A DOCUMENTARY/MEMOIR
ABOUT THE WORLD WAR II JAPANESE
AMERICAN INTERNMENT CAMPS

Glossary of Terms

contraband
Property seen as threats that was taken from Japanese Americans, including short wave radios, cameras, binoculars, and various weapons (such as hunting knives and dynamite that farmers used to clear land). (One of the reasons why photographs of the internment experience tend to come from government sources.

evacuation
Euphemism for the eviction of Japanese Americans from their homes, because of their alleged threat to national security.

Farm Security Administration
In charge of transferring Japanese American farms to Caucasian tenants and corporations. It concentrated primarily on insuring that farm production continued at full capacity. Minimizing evictee losses was only a secondary concern. Japanese American farmers were told to continue their farm activities in the time before eviction, and that destruction of crops would be punished as sabotage.

Federal Reserve Bank
The Secretary of Treasury gave it authority over the handling of Japanese American property. In order to store personal property with the Federal Reserve Bank, evictees were required to sign a form. Very few evictees made use of the storage facilities. The Bank actively encouraged liquidation of property. The vast majority of Japanese American property was sold at sacrifice prices, given away, or stored at personal expense and risk.

Geneva Convention
Although Japan had not signed the Geneva Convention while the United States had, the two countries made a mutual agreement to follow the Convention with respect to prisoners of war. Among the Geneva Convention's regulations regarding prisoners of war included "work done for the State shall be paid for inaccordance with the rates in force for soldiers of the national army doing the same work." However Japanese American prisoners earned $12 to $19 per month(including professionals such as doctors and dentists), while the base soldier salary was $21 and was later raised to $50 a month. The Convention also stated that disciplinary punishments could not exceed 30 days at a time and prohibited the transfer of inmates to prisons or penitentiaries. Both of these regulations were ignored. As a result, many camp inmates demanded prisoner of war status in an attempt to receive better treatment. The government however refused to officially refer to Japanese Americans as "internees" or "prisoners" -- instead, they were "evacuees" and "segregees." Only the 2000 or more aliens in Department of Justice detention camps were offical "internees" and given the rights provided by the Geneva Convention.

internment
This word has a legal definition that refers to the confinement or impounding of enemy aliens in a time of war. Most of the several tens of thousands of people of Japanese ancestry that were incarcerated in WRA camps during World War II were American citizens; thus the term does not apply. A few thousand mostly aliens were held in DOJ camps, where the term does apply according to the Geneva Convention.

inu
Literally "dog" in Japanese, connotes informer, stool pigeon, or turncoat. During incarceration, factional fighting developed between prisoners who wanted to resist government internment policy and prisoners who were accused of trying to win favoritism by cooperating with the government.

Issei
The first generation. Born in Japan, they immigrated to the U.S. where laws prevented them from being naturalized as citizens.

JACL
Japanese American Citizens League. It often worked closely with camp administration and as a result, its members were often labeled inu.

Kibei
Japanese Americans born in the U.S. who returned to America after being educated in Japan.

loyalty question
Two questions on a loyalty questionnaire given to all Japanese Americans (seventeen and older) held in the internment camps. Soon after Stimson announced plans for an all-Nisei combat team on January 29,

1943, the War Department began to use the loyalty questionnaire to register imprisoned male citizens, while the WRA handled all other prisoners age 17 and over. For female citizens, question 27 was reworded, asking if they were willing to volunteer for the Army Nurse Corps or Women's Army Corp if they were found qualified; and question 28 left out defense during attack.

Nisei
The second generation of Japanese Americans. U.S. citizens by birth (as opposed to their Issei parents who were not allowed to be naturalized).

non-alien
A U.S. citizen with Japanese ancestry. (Japanese Americans were referred to as aliens and non-aliens, rather than as non-citizens and citizens.)

relocation
Euphemism for the imprisonment/incarceration of Japanese Americans in concentration camps within the interior of the country.

Sansei
The third generation of Japanese Americans. Children of the Nisei.

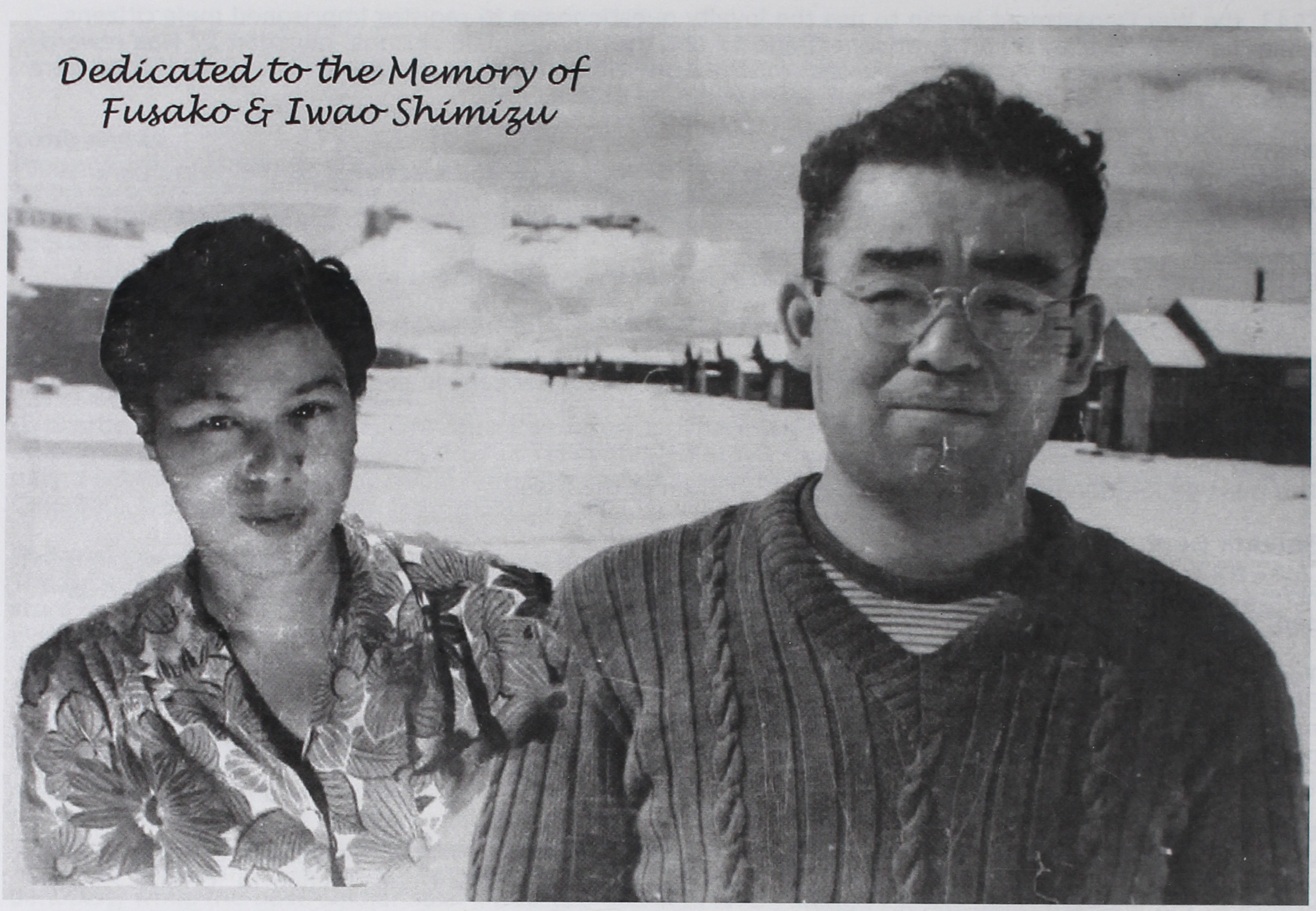
Shikata Gani
"Ain't No Way"-Aceptance of the status quo; common in the Nesi army units. Spanish Consul Spain, a neutral country, represented Japanese interests in the U.S., as the Swiss Consul did for the U.S. in Japan.

Terminal Island
Six miles long and a half mile wide, on the boundary between Los Angeles Harbor and the Cerritos Channel, across the harbor from San Pedro. In 1942, its Japanese American population was about 3500, employed mostly in fishing and canning. About half were American-born citizens. The day after evacuation, Terminal Island was littered with abandoned possessions.

WCCA
Wartime Civil Control Administration. On March 11, 1942, General DeWitt made Colonel Bendetsen Director of the WCCA to supervise the removal of evacuees. Part of the War Department -- a "Civilian Affairs" branch of the Western Defense Command.

WRA War Relocation Authority. A civilian administration created by Executive Order 9102, with Milton S. Eisenhower as its first director.

© A history of the Japanese American Internment



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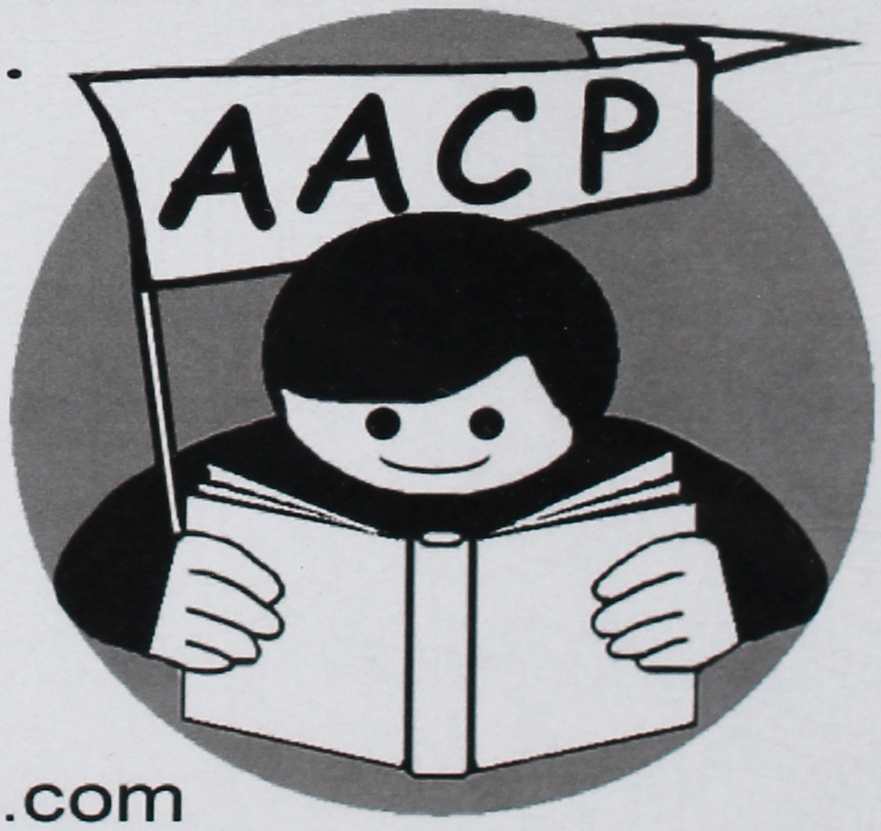

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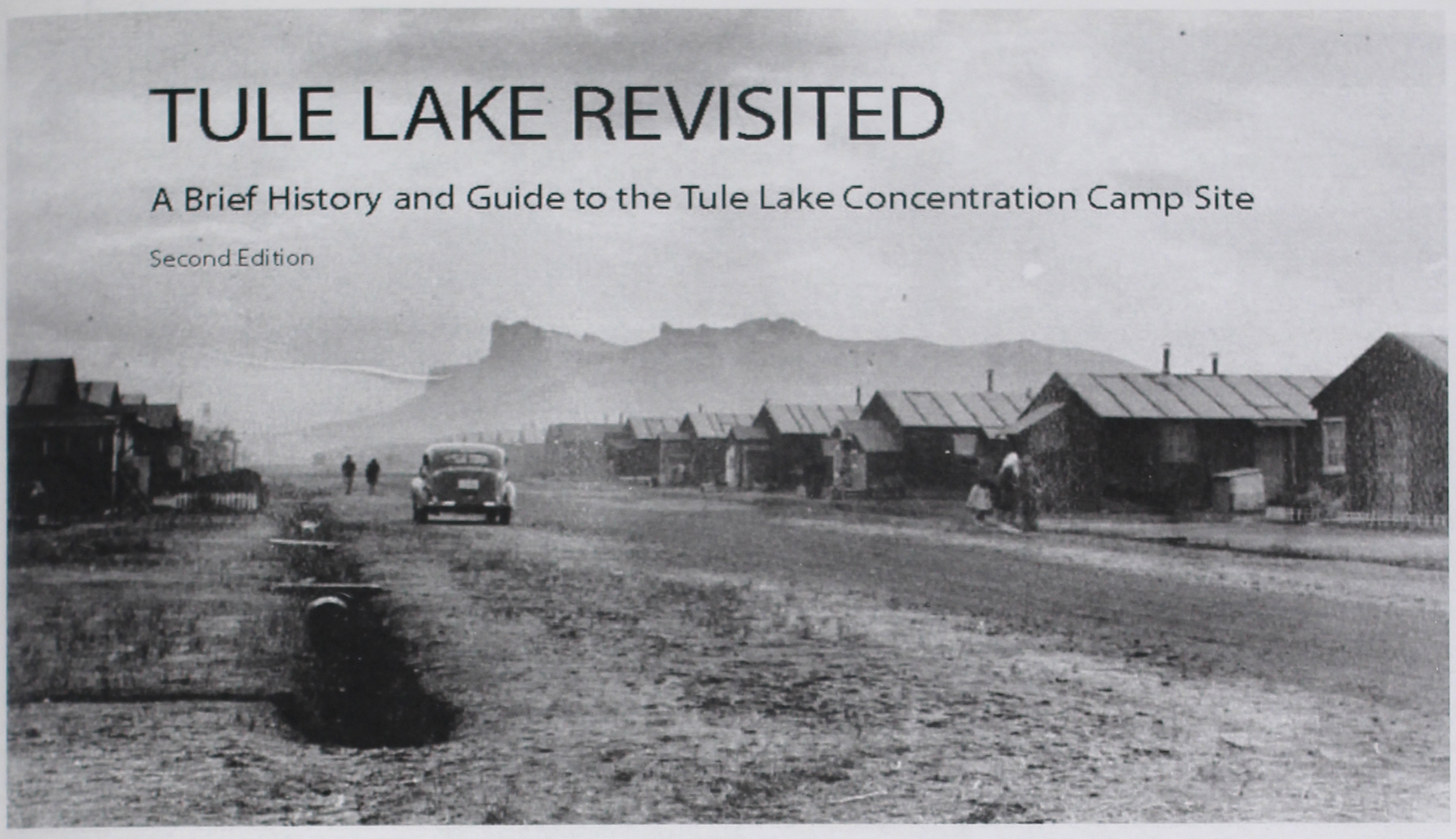

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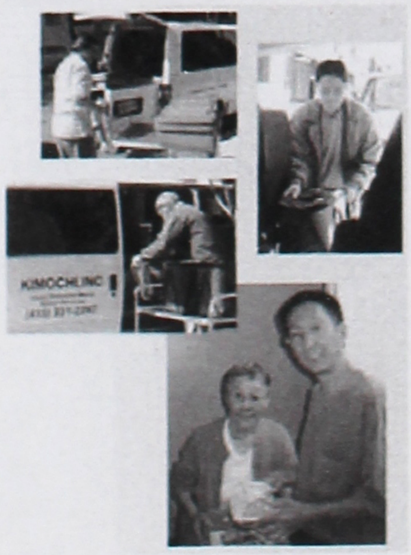

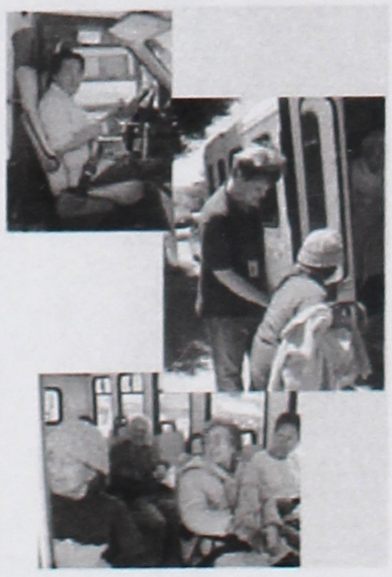

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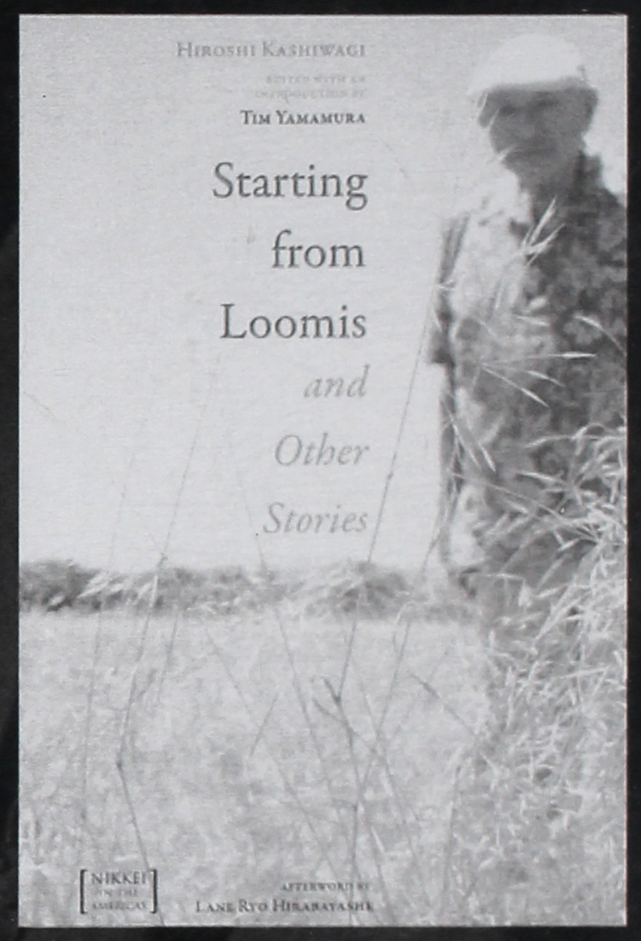

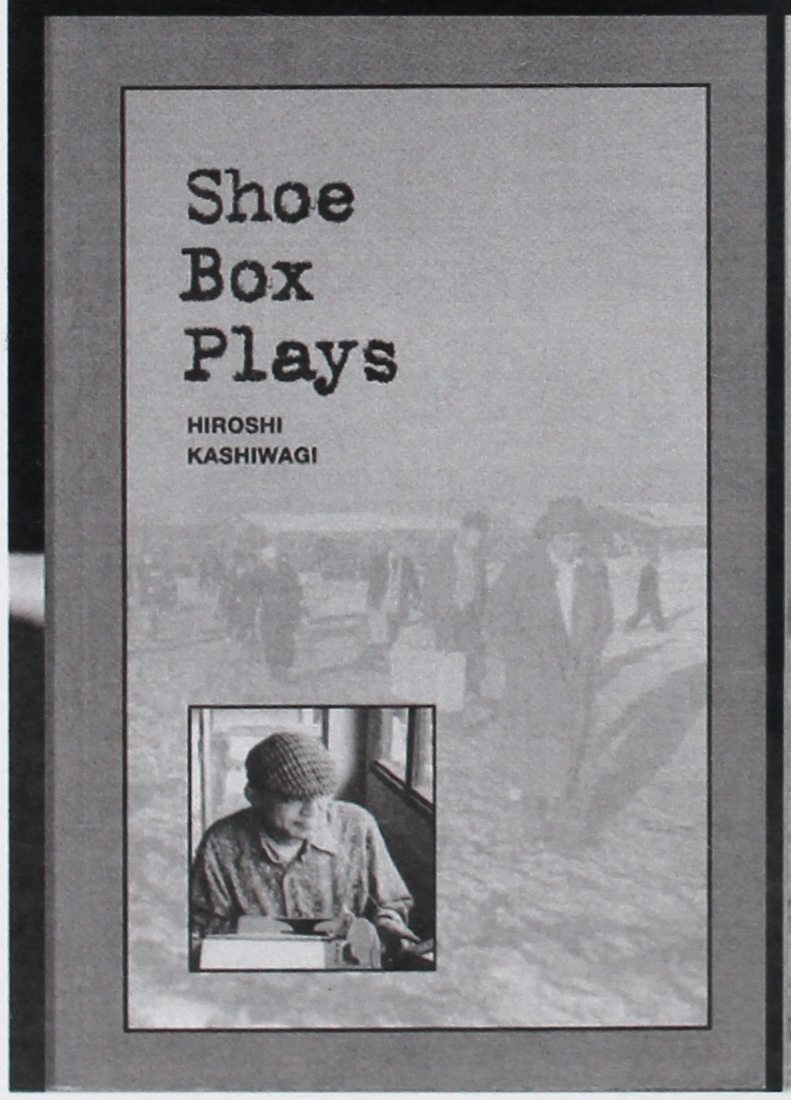

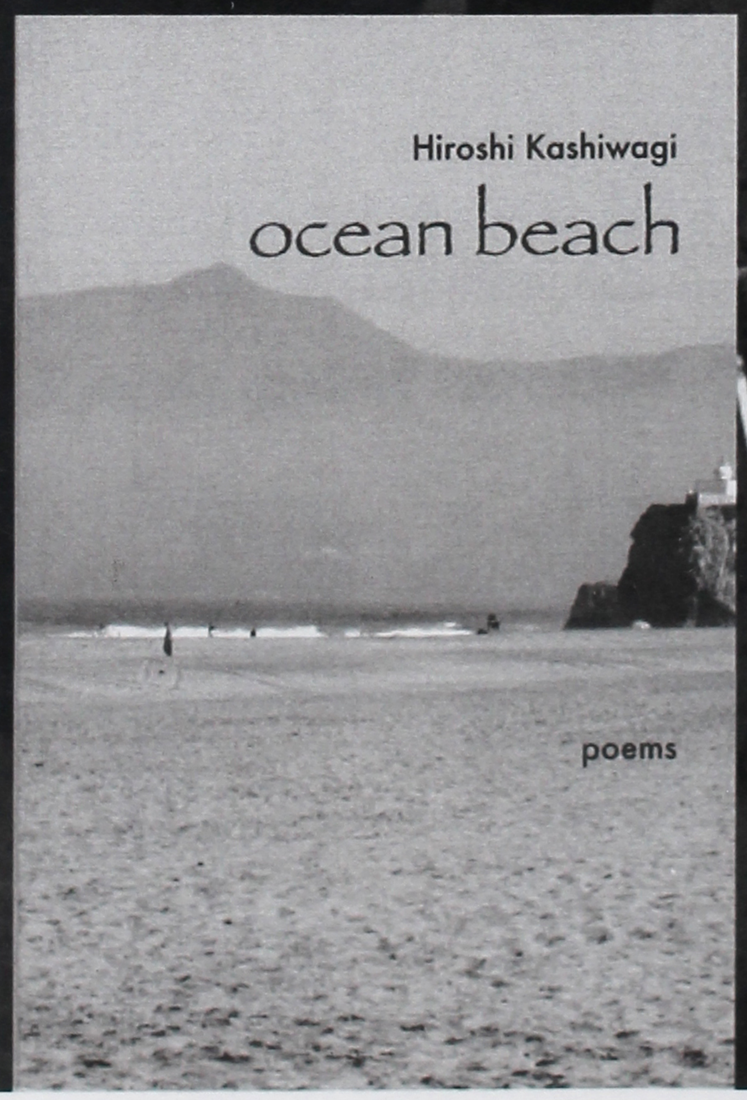

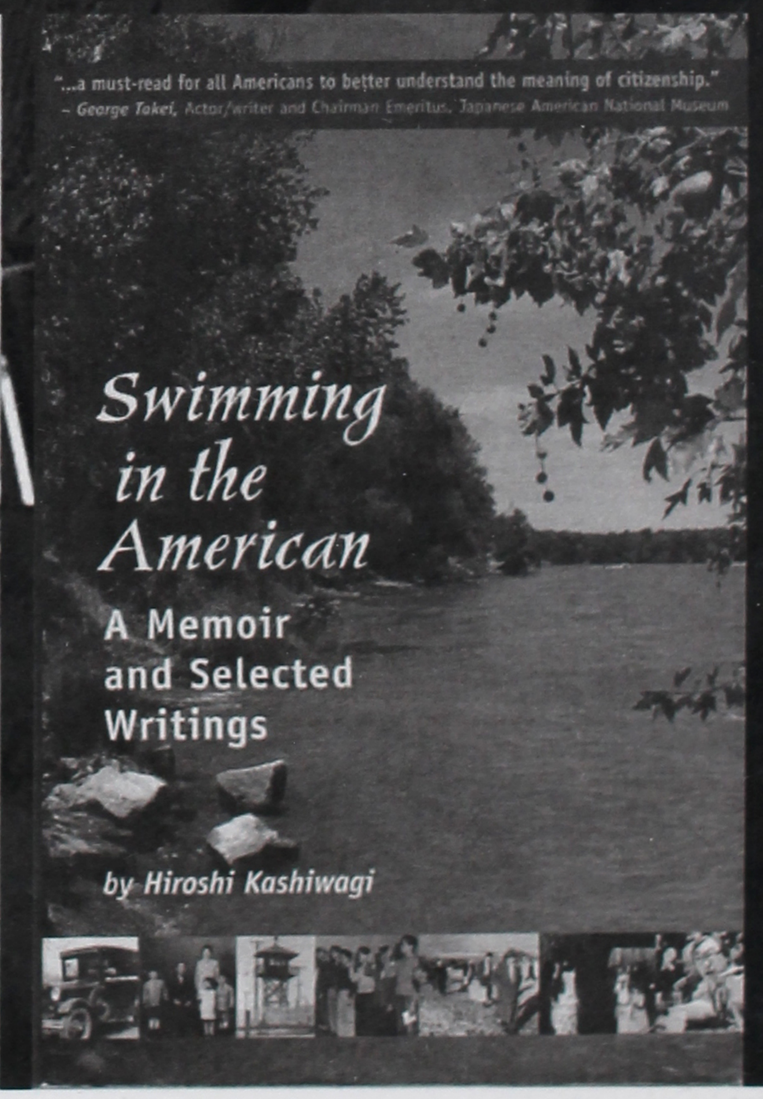

Introducing
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Eji Suyama Endowment

The Eji Suyama Endowment aims to preserve the history of the 100th/442nd Regimental Combat Team draftees, Army and draft resisters, no nos, renunciants and other Nikkei dissidents of World War II.

The Endowment's goals include:

- Collect, catalog and archive papers of Eji Suyama and the Nikkei dissidents
- Develop, support and organize public education programs
- Digitize selected records and develop a website to promote educational outreach

Who Was Eji Suyama?

Eji Suyama (1920-2009) was a 442nd RCT soldier who distinguished himself in combat. He was a riflemen in the 3rd Battalion and among the few Nisei soldiers to survive the rescue of the Texas "Lost Battalion." After the war, Suyama was one of the few 442nd veterans to publicly support the Nikkei dissidents, including the draft resisters who had refused to serve in the military until they and their families were released from U.S. concentration camps.

To donate papers, photographs and/or artifacts, or for more information, please contact:

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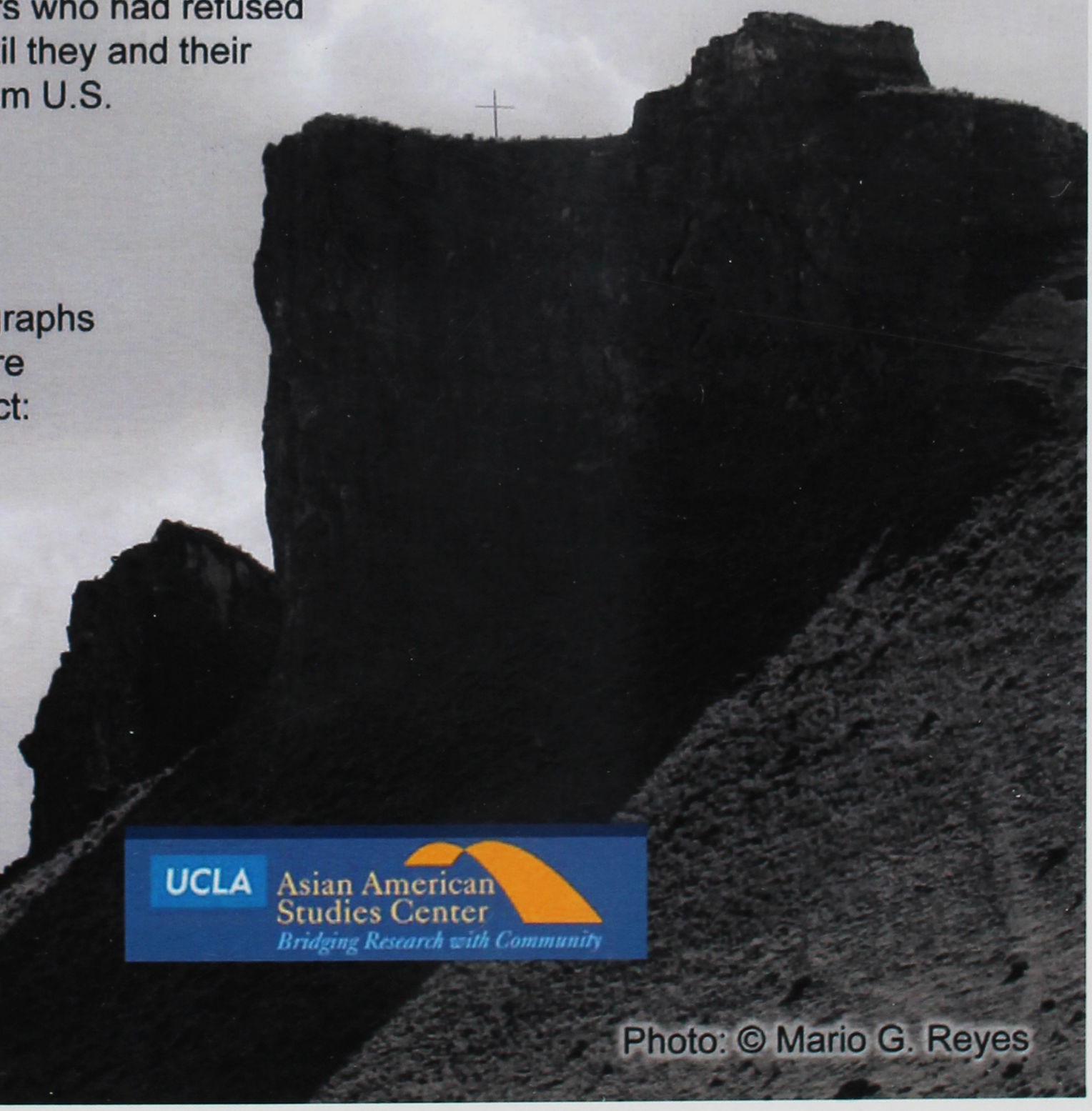

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