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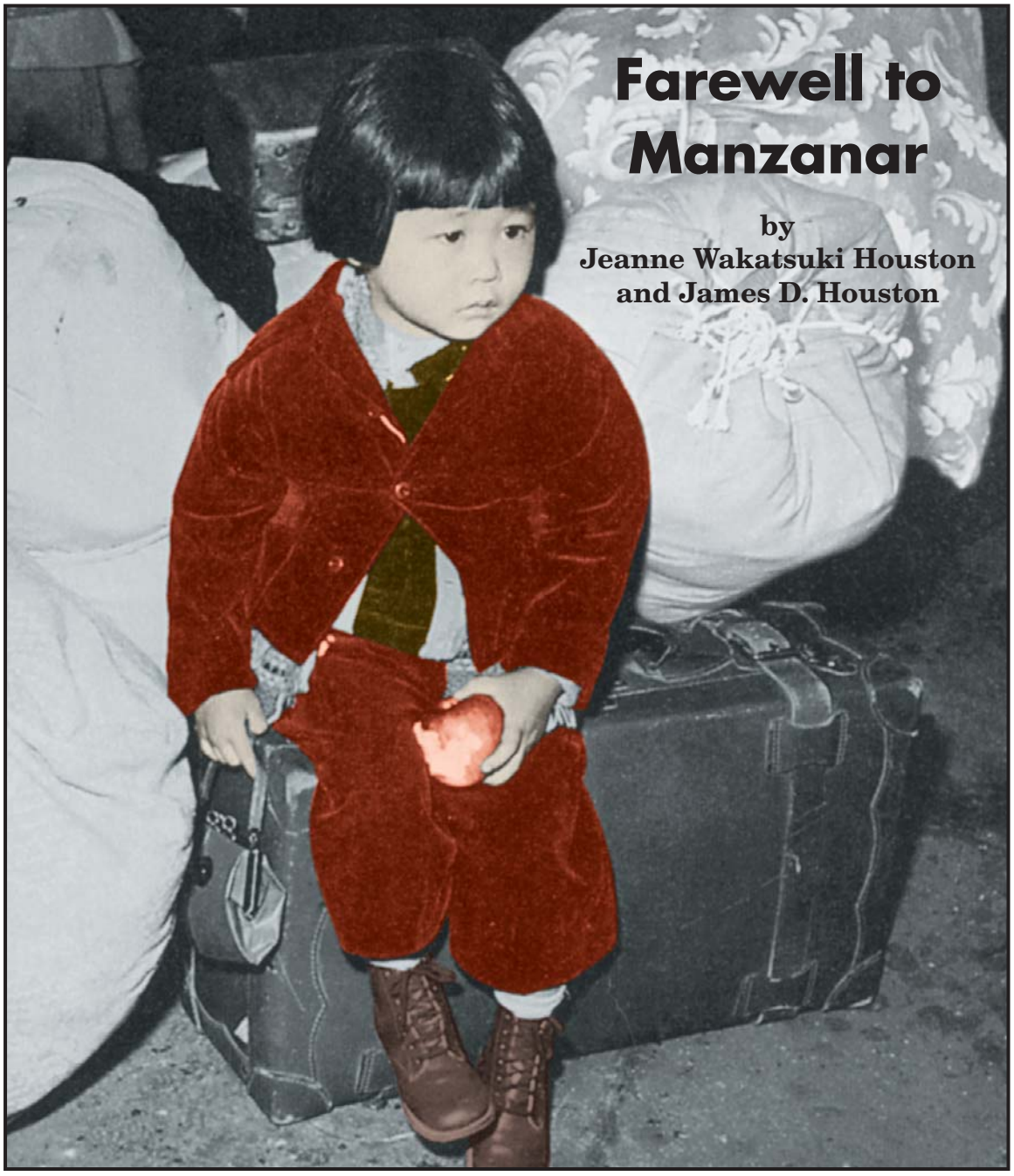

Farewell to Manzanar

by
Jeanne Wakatsuki Houston
and James D. Houston

Perfection Learning®

LATITUDES®

Resources to Integrate Language Arts & Social Studies

Farewell to Manzanar

Jeanne Wakatsuki Houston
and James D. Houston

Reproducibles
and Teacher Guide

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This boundary sign warned interned Japanese Americans not to leave camp.

National Archives

Acknowledgments

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INTRODUCTION

TEACHER INFORMATION

Welcome to *Latitudes*

Latitudes® is designed for teachers who would like to broaden the scope of their literature and history study. By providing fascinating primary source documents and background information, the ***Latitudes*** collection of reproducibles helps your students link a fiction or nonfiction book with its historical framework.

The series broadens students' understanding in other ways too. Each packet offers insights into the book as a piece of literature, including its creation, critical reception, and links to similar literature.

The ***Latitudes*** selections help readers draw on and seek out knowledge from a unique range of sources and perspectives. These sources encourage students to make personal connections to history and literature, integrating information with their own knowledge and background. This learning experience will take students far beyond the boundaries of a single text into the rich latitudes of literature and social studies.

Purposes of This Packet

The material in this ***Latitudes*** packet for *Farewell to Manzanar* has been carefully chosen for four main purposes.

1. to help students investigate racial discrimination and the internment of Japanese Americans during World War II
2. to encourage students to connect contemporary and historical events
3. to provide resources that help students evaluate what's "real" in a literary work
4. to help students use the skills and content of both social studies and language arts to search for meaning in a novel

Contents of This Packet

The reproducibles in this packet have been organized into five sections.

- About the Book
- Historical and Cultural Background
- The Internment and Its Aftermath
- Comparative Works
- Suggested Activities

About the Book

The resources here introduce students to the contextual and historical dimensions of the novel. Selections include

- a plot synopsis
- a biography of the Houstons
- critics' comments about *Farewell to Manzanar*
- key excerpts from *Farewell to Manzanar*
- a glossary of historical and technical terms from the work
- a timeline of events in Japanese American history
- a map of Japanese American internment camps in the United States

Historical and Cultural Background

These reproducibles help students understand the climate in which the internment camps were established. This section includes

- a history of anti-Japanese prejudice
- the Executive Order authorizing the camps
- information about internment in other countries
- a review of anti-Japanese propaganda
- traditional Japanese values
- the code of the samurai

The Internment and Its Aftermath

These resources help students explore reactions to the camps. They include

- a statement by one of the leaders in the December Riot
- a proposed alternative to the camps
- the heroic record of Japanese American soldiers
- excerpts from Supreme Court opinions about the camps
- the author's account of her return to Manzanar

Comparative Works

These selections give students a literary dimension to their study.
The reproducibles offer

- journal entries describing the Cherokee removal from Georgia
- poems written by residents of the camps
- suggestions for further reading and viewing

Suggested Activities

Each reproducible in the packet is supported with suggestions for student-centered and open-ended student activities. You can choose from activities that develop reading, writing, thinking, speaking, and listening skills. Projects are suitable for independent, collaborative, or group study.

Use of the Material

The pieces in ***Latitudes*** can be incorporated into your curriculum in any order you wish. We encourage you to select those resources that are most meaningful and relevant to your students.

Story Synopsis

On December 7, 1941, a seven-year-old girl watched her father's fishing boat put out to sea. Suddenly, the entire fleet turned back toward Long Beach. The men brought news of Japan's attack on Pearl Harbor. Their words meant little to young Jeanne Wakatsuki. Later she realized that was the beginning of the story of her family's time in a Japanese internment camp.

In the days and weeks that followed Pearl Harbor, fear and war hysteria grew. Jeanne's father was one of many Japanese men arrested. The family later learned that he had been accused of delivering oil to enemy submarines off the U.S. coast. Mr. Wakatsuki was taken to an internment camp in North Dakota. His family did not see him for nearly a year.

In the early weeks of 1942, Mrs. Wakatsuki and her ten children faced much uncertainty. They moved to Terminal Island, a Japanese fishing community. But the government did not want Japanese living near the naval station there. So the family found a small house in Boyle Heights. Then in February 1942, President Roosevelt signed an order establishing "military areas" in the western United States. As a result, 110,000 Japanese were forced to abandon their homes and businesses and move to internment camps.

The Wakatsukis were taken to the camp at Manzanar, in the California desert. Jeanne thought their trip was an exciting adventure. She was also relieved, for now she felt safe from the many Caucasians who were growing to hate the Japanese. But later she began to understand that the camp was like a prison.

Manzanar was surrounded by a barbed-wire fence. The internees lived in cramped, tar-paper barracks. Cold and sand blew in through cracks and knotholes in the walls. The food was poor. And they had almost no privacy. By 1943, however, conditions had improved. The camp was in many ways like a small American town with its own schools, beauty shops, and Boy Scout troops. In time, people were even allowed to go on hikes and overnight camping trips. Many were released to take jobs in industries where workers were scarce. Others left to serve in the armed forces.

Unlike many families, the Wakatsukis were lucky enough to be assigned to the same camp. But camp life made it hard to keep their traditional values. Families no longer ate together, and people looked for ways to stay away from their cramped quarters. Things did not improve when Jeanne's father was transferred to Manzanar in the fall

continued

of 1942. Ko Wakatsuki was thinner and had become lame, but he was still the fiercely proud man Jeanne remembered. However, when he was accused of being an informer, he felt disgraced. He began to drink too much and abuse his wife.

After rioting broke out in December 1942, the government required every adult to sign a loyalty oath. Mr. Wakatsuki's spirits were lifted by the debate over the oath and an argument over whether Jeanne's brother Woody should join the armed forces. But when the camps closed at the end of the war, he could not seem to make plans to leave. Finally, Jeanne and her family were resettled in Los Angeles. Jeanne's mother supported the family by working in a canning factory.

Jeanne was afraid of meeting people who still hated the Japanese. She desperately wanted to be accepted in her new school. The prejudice she encountered did not discourage her. In junior high, Jeanne was refused admission to the Girl Scouts because she was Asian American. Still, she kept trying to be part of the Anglo-American world. In her senior year, her classmates elected her carnival queen. Her father's angry response made Jeanne painfully aware of the conflict between her Japanese heritage and her Americanized values.

Gradually, Jeanne realized that the prejudice she experienced was not her fault. Prejudice and her time at Manzanar had made her believe something was wrong with her. She needed to return to Manzanar to recover her pride.

Going back was not easy. For years, Jeanne found it difficult even to talk about her experience in the camps. And she heard so little about internment that she began to wonder if Manzanar was a dream.

In 1972 Jeanne returned to the camp with her husband and three children. Only a few ruins remained. But her memories were vivid. Among them was her father's last act of defiance: refusing to ride the bus, he bought a flashy new car to go to Los Angeles. Now, after twenty-five years, his daughter was able to make her own farewell to Manzanar.

About the Authors

When Jeanne Wakatsuki Houston and her husband, James D. Houston, first considered writing *Farewell to Manzanar,* they were told that the internment of Japanese Americans during World War II was a "dead issue." But they didn't let that stop them. "The issue isn't what we want to write about," James said. "Everyone knows an injustice was done. How many know what actually went on inside? If they think anything, they think concentration camps. But that conjures up Poland and Siberia. And these camps weren't like that at all."

So they set out to document the story of Jeanne's childhood experiences in an internment camp at Manzanar, in the California desert. Their project began with a tape recorder, an old 1944 yearbook from Manzanar High School, and Jeanne's painful memories of the three years she spent in the camp. From there, it grew into a critically acclaimed book and then, in 1975, into a feature-length film.

"At Tule [where the movie was filmed]," Jeanne recalls, the crew "had so convincingly recreated the look of the camp, it was like driving into a photograph I'd seen many times. It didn't really hit me until the photograph came to life, until I saw people wandering around those barracks. . . . After that I was close to tears most of the time." The filming of the movie was a very moving experience for Jeanne. By telling the story of Manzanar, she relived her own past, that of her family, and the past of many Japanese Americans.

Jeanne Wakatsuki Houston

Jeanne was born in California on September 26, 1934. She was one of ten children born to Ko Wakatsuki and his wife, Riku. Her father was born near Hiroshima, Japan, but he later moved to the United States, where he worked as a lumberjack and farmer. He and Riku fell in love and married, against her family's will, when Riku was only eighteen.

In early 1942, military and civilian authorities decided that the Japanese communities on the West Coast were a threat to the nation's security. As a result, Jeanne and her family were taken to the internment camp at Manzanar. They remained in the camp for over three years.

In the years after World War II, Jeanne struggled to forge an identity. She felt guilty and "unworthy" as a result of the internment, and she wanted to blend in with her Caucasian peers as much as possible. In many ways she led two lives. At school, she tried to be "as American as Doris Day." At home, she tried—with only partial success—to be the Japanese girl her proud and stubborn father wanted her to be.

She graduated from the University of San Jose in 1956 and worked as a probation officer and college administrator. In 1957 she married novelist James D. Houston. Together they had three children.

James D. Houston

James, too, is a native Californian. After completing a master's degree at Stanford University, he began his career as a college English instructor. Since the late 1960s, however, he has been largely a full-time writer. In the fall of 1979, he set out on a two-year journey across California. "My original aim," he reflects, "was to wander at large, to look around, to satisfy my own curiosity about the kind of place California is becoming." He ended up, however, learning as much about *himself* as he learned about the

continued

people who live in the land of Hollywood and citrus groves. The narrative of his pilgrimage is recorded in *Californians: Searching for the Golden State*, a book that he calls "a kind of love story."

In that book, James recalls the day that Japanese aircraft bombed Pearl Harbor, marking the beginning of U.S. involvement in World War II. He was eight years old, and the memory is still quite distinct. "I sat for a long time" in solitude, he says, "peering at the cloud bank above the distant ocean, expecting to see planes emerge, fighters, bombers." The planes, of course, did not come. But James vividly remembers the threatening look of the sky on that day and the "ebb and flow" of his own childish fears.

In addition to his nonfiction books and magazine and newspaper articles, he has written several novels, including the award-winning *Gig* and *Love Life*. One reviewer describes him as "fair-minded...the ideal observer and chronicler." Perhaps for this reason, he was the perfect person to collaborate with his wife in writing *Farewell to Manzanar.* The two have also collaborated on a screenplay for the book and on the television play *Barrio.* The Houstons currently live in Santa Cruz, California.

Photo by Ansel Adams

Library of Congress

Critics' Comments

When books are published, critics read and review them. The following statements are comments that have been made by critics of ***Farewell to Manzanar.***

[This book is] written without bitterness or recrimination.[1] . . . Candidly recorded are [the author's] life at the camp, an ultra-American community complete with baton twirling competitions, bluegrass music, and loyalty oaths. The last part of the book deals with. . . her frantic effort to be a part of American high school life. . . . The toll that this desire for acceptance took on her and her family is sure to have a great impact.

Katherine Anderson
Library Journal

[The authors] have recorded a tale of many complexities in a straightforward manner, a tale remarkably lacking in either self-pity or solemnity.

Dorothy Rabinowitz
Saturday Review

In this book a particularly ignominious[2] chapter in our history is recounted with chilling simplicity by an internee.

The New Yorker

Although there are brief recreations of some of the internal ferment[3] at the camp...the deeper political and social implications of Manzanar are largely ignored. All in all, a dramatic, telling account of one of the most reprehensible[4] events in the history of America's treatment of its minorities.

New York Times Book Review

[1] *recrimination*: blame
[2] *ignominious*: disgraceful, shameful
[3] *ferment*: unrest
[4] *reprehensible*: worthy of blame

Jeanne's Voice

*The following quotes are from **Farewell to Manzanar**. **

[Papa] didn't struggle. There was no point to it. He had become a man without a country. The land of his birth was at war with America; yet after thirty-five years here he was still prevented by law from becoming an American citizen. He was suddenly a man with no rights who looked exactly like the enemy. (6)

I see [the cane] now as a sad, homemade version of the samurai sword his great-great-grandfather carried...It helps me understand how Papa's life could end at a place like Manzanar. He didn't die there, but things finished for him there, whereas for me it was like a birthplace. The camp was where our life lines intersected. (34)

What I had to face now, a year later, was the future. I was old enough to imagine it, and also old enough to fear it. The physical violence didn't trouble me...It was the humiliation. That continuous, unnamed ache I had been living with was precise and definable now. (94-95)

Here we were, like fleeing refugees, trekking in from some ruined zone of war. And yet, on our six-hour drive south, we seemed to have passed through a time machine, as if, in March of 1942 one had lifted his foot to take a step, had set it down in October of 1945, and was expected just to keep on walking, with all intervening time erased. (110)

Of course, for such a thing to happen, there has to be a kind of acquiescence on the part of the victims, some submerged belief that this treatment is deserved, or at least allowable. (114)

From that day on, part of me yearned to be invisible. (114)

You cannot deport 110,000 people unless you have stopped seeing individuals. (114)

I see a young, beautifully blond and blue-eyed high school girl...much admired by everyone, men and women both, myself included, as I watch through a window. I feel no malice toward this girl. I don't even envy her. Watching, I am simply emptied, and in the dream I want to cry out, because she is something I can never be, some possibility in my life that can never be fulfilled. (123)

These rock gardens had outlived the barracks and the towers and would surely outlive the asphalt road and rusted pipes and shattered slabs of concrete. Each stone was a mouth, speaking for a family, for some man who had beautified his doorstep. (137)

Much more than a remembered place, [Manzanar] had become a state of mind. Now, having seen it, I no longer wanted to lose it or to have those years erased. Having found it, I could say what you can only say when you've truly come to know a place: Farewell. (140)

Papa's life ended at Manzanar, though he lived for twelve more years after getting out. Until this trip I had not been able to admit that my own life really began there. (140)

* All page numbers provided are from the Bantam edition.

GLOSSARY

Understanding who the following people are or what the following terms mean may be helpful as you read about the Japanese internment.

alien: foreign-born resident of a country who is not a legal citizen

assimilate: to absorb and make a people's customs, viewpoint, and character like those of another people or nation

boom town: community with rapid population and business growth

catechism: summary of religious doctrine, often in question-and-answer form

collaborator: one who willingly helps an enemy or an occupying army

due process: formal proceedings carried out according to rule

entrepreneur: one who starts a business

ex parte: a legal case with only one party

geisha: Japanese woman trained to entertain and provide company for men

habeas corpus: the right of a citizen to be protected from illegal imprisonment

internment: confinement, especially during war

lynch mob: a group that takes the law into its own hands, usually to punish a wrongdoer

naturalized citizen: foreign-born person who is granted citizenship by a country

oblivion: a state of having forgotten

Okie: migrant agricultural worker, especially one from Oklahoma

patriarch: father; the male head of a family or community

Quaker: member of the Society of Friends, founded by George Fox in 1647. Quakers believe an "Inward Light" can lead everyone to a personal experience of God. (Also referred to as American Friends.)

relocation: process by which a Japanese American with a job and a sponsor could leave an internment camp

repatriation: return to the country where a person was born

saboteur: enemy agent who carries out destructive action within an opposing country

sake: Japanese rice wine

samurai: Japanese warrior aristocracy; the class just below the nobility

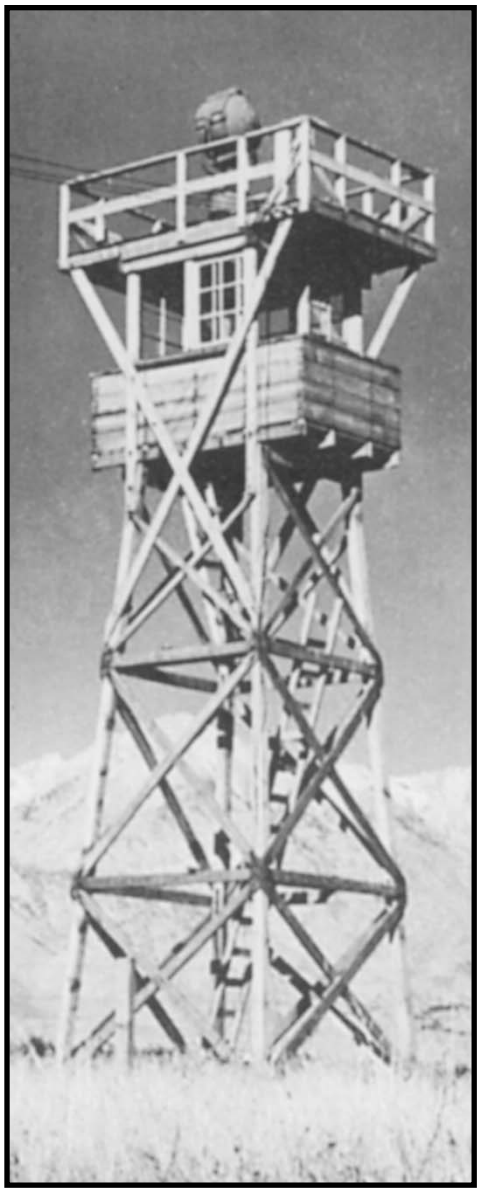
Selective Service: agency that drafted men into the military

tolerance: willingness to accept others who are different

validation: confirmation that something is real or true

vigilante: member of a volunteer group that searches for or punishes a wrongdoer

A Time in HISTORY



National Archives

This photo of a guard tower at Manzanar was taken by a Japanese American interned there.

1900

Most Japanese immigrants arrive 1900-1920

President T. Roosevelt makes Gentlemen's Agreement with Japan to limit Japanese immigration to the United States (1907)

Alien Land Bill denies Japanese right to own land in California (1913)

1920

Congress declares aliens ineligible for citizenship (1924)

Immigration Exclusion Act prevents most Asians, including Japanese, from immigrating to America (1924)

Japanese American Citizens League formed to fight discrimination (1930)

Japanese veterans of World War I eligible for citizenship (1930)

1930

Japan invades Manchuria (1931)

Japan invades China (1937)

1940

World War II begins when Britain and France declare war on Germany (1939)

December 7—Pearl Harbor bombed (1941)

December 8—United States declares war on Japan

December 11—United States declares war on Germany and Italy

January—Justice Department allows spot raids on Japanese homes; Japanese, Germans, and Italians barred from living near key military areas (1942)

February—coastline from Oregon to Los Angeles made a restricted area (1942)

February 19—President F. Roosevelt signs Executive Order 9066 (1942)

March 18—War Relocation Authority established to handle evacuation (1942)

March 21—Public Law 503 makes it a federal crime to defy evacuation orders (1942)

March 25—Manzanar camp opens (1942)

December 6—riot at Manzanar; two residents killed, at least eight wounded (1942)

April—442nd Regimental Combat Team activated (1943)

Supreme Court upholds legality of evacuation orders in *Korematsu v. United States* (1944)

Supreme Court rules that loyal citizens cannot be interned against their will in *Ex parte Endo* (1944)

August 6—United States drops atomic bomb on Hiroshima (1945)

August 9—Nagasaki bombed

August 14—Japan surrenders; World War II ends

November 21—Manzanar closes

1945

The Search for JUSTICE

This timeline lists some of the key events in the struggle to repair the damage caused by the evacuation and internment of Japanese Americans.

Library of Congress

This memorial honors people buried at Manzanar.

1945

Evacuation Claims Act limits claims to loss of real or personal property. Japanese Americans suffered losses estimated at $400 million; claims totaled $132 million, but payments were less than $40 million (1948)

Japanese-born immigrants become eligible for citizenship (1952)

1960

Colleges begin Asian American studies programs (1968)

Japanese American Citizens League (JACL) declares support for Edison Uno's[1] demands for redress (1970)

President Nixon nullifies power to detain large groups of people to prevent damage (1971)

Executive Order 9066 rescinded by President G. Ford (1976)

JACL begins national campaign for redress (1978)

National Council for Japanese American Redress (NCJAR) formed (1979)

President Carter appoints Commission on Wartime Relocation and Internment of Civilians to suggest remedies (1980)

1980

U.S. Commission on Wartime Relocation and Internment of Civilians (CWRIC) established to investigate internment (1981)

CWRIC concludes that "grave injustice" was done to Japanese Americans because of "race prejudice, war hysteria, and a failure of political leadership" (1983)

NCJAR files class action suit asking for $200,000 in damages for former internees

Supreme Court vacates conviction of Fred Korematsu

California declares each February 19 a special "Day of Remembrance" of the camps (1984)

Representative Jim Wright introduces bill to award reparations to the internees (1985)

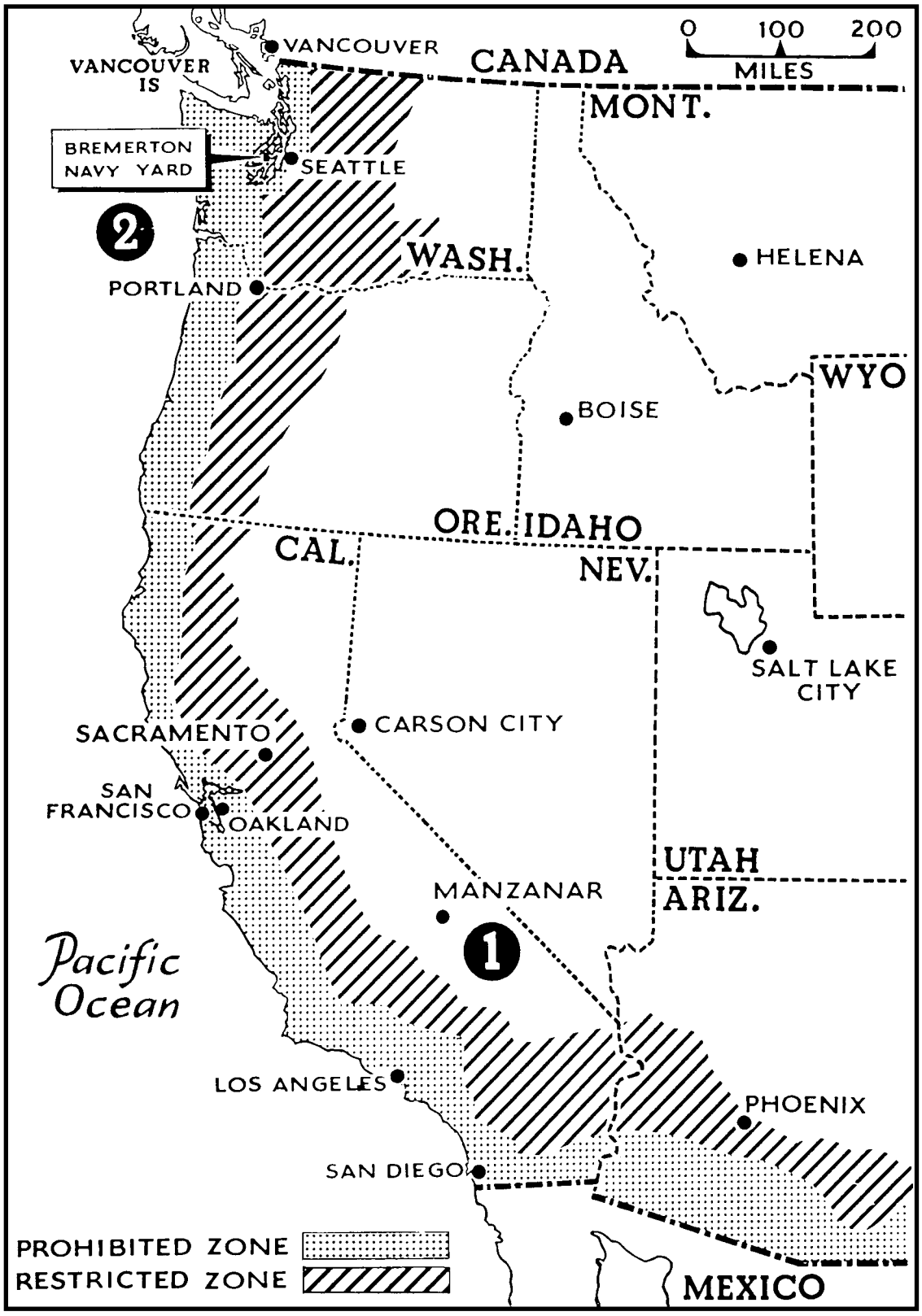
Civil Liberties Act offers apologies for internment and provides $20,000 to every survivor (1988)

1990

Oldest survivors receive first payments and letter of apology at a White House ceremony (1990)

[1] *Edison Uno:* Nisei civil rights activist known as the "Father of Redress"

The Geographical Picture



Granger Collection

This map, made during World War II, shows areas from which Japanese Americans were relocated to camps such as Bremerton Navy Yard and Manzanar.

VIEWPOINTS

About the Japanese Internment

These quotations from speeches, documents, articles, and books reflect the views of those involved in the Japanese internment.

Like characters in a tremendous and terrible mystery story the people of the United States Pacific Coast last week waited for SOMETHING. They didn't know what. They feared almost anything. Maybe the Japanese would bomb San Francisco, Portland or Seattle. Maybe Jap planes would hedgehop up from hidden bases on the peninsula of Lower California, attack the airplane factories of San Diego and Los Angeles. Maybe there would even be an enemy landing somewhere…

—Life
January 12, 1942

We're charged with wanting to get rid of the Japs for selfish reasons. We might as well be honest. We do. It's a question of whether the white man lives on the Pacific Coast or the brown men. They came into this valley to work, and they stayed to take over.

—Austin Anson
secretary, Grower-Shipper Vegetable Association of Central California,
May 9, 1942

Granger

Lt. Gen. John DeWitt was in charge of removing the Japanese from the West Coast.

There is developing a sentiment on the part of certain individuals to get the Japanese back to the [West] Coast. I am opposing it with every means at my disposal.…A Jap's a Jap. They are a dangerous element, whether loyal or not. There is no way to determine their loyalty....It makes no difference whether he is an American; theoretically he is still a Japanese, and you can't change him.…You can't change him by giving him a piece of paper.

—Lt. General John L. DeWitt
testimony before the House Naval Affairs Subcommittee,
April 13, 1943

I'm for catching every Japanese in America, Alaska, and Hawaii now and putting them into concentration camps.…Damn them! Let's get rid of them now!

—Congressman John Rankin
Congressional Record,
February 19, 1942

Have the Gestapo come to America? Have we not risen in righteous indignation at Hitler's mistreatment of the Jews? Then, is it not incongruous that citizen Americans of Japanese descent should be similarly mistreated and persecuted?

—James M. Omura
testimony before the Tolan Committee, 1942

A good many West Coast people distrust the Japanese [and] various special interests would welcome their removal from good farm land and the elimination of their competition.

—Attorney General Francis Biddle
letter to President Roosevelt, 1942

Treachery, Loyalty to Emperor Inherent Japanese Traits

—Los Angeles Examiner
editorial headline,
May 10, 1943

continued

…in the total picture, the welfare of a negligible minority, of itself, is not important. Evacuation, when considered only in the light of 110,000 persons looms small as an American problem. What should concern us is what is this thing that has happened to America?

—Togo Tanaka
journalist and Manzanar internee, 1943

I am of the view that detention in Relocation Centers of persons of Japanese ancestry regardless of loyalty is not only unauthorized by Congress or the Executive, but is another example of the unconstitutional resort to racism inherent in the entire evacuation program…[R]acial discrimination of this nature bears no reasonable relation to military necessity and is utterly foreign to the ideals and traditions of the American people.

—Justice Frank Murphy
Ex Parte Endo,
December 18, 1944

I have made a lot of mistakes in my life. . . One is my part in the evacuation of the Japanese from California in 1942.…I don't think that served any purpose at all. We picked them up and put them in concentration camps. That's the truth of the matter. And as I look back on it—although at the time I argued the case—I am amazed that the Supreme Court ever approved it.

—Retiring Associate Justice Tom Clark
San Diego Union, 1966

If [Secretary of War] Stimson had stood firm, had insisted, as apparently he suspected, that this wholesale evacuation was needless, the President would have followed his advice. And if…I had urged the Secretary to resist the pressure of his subordinates, the result might have been different. But I was new to the Cabinet, and disinclined to insist on my view to an elder statesman whose wisdom and integrity I greatly respected.

—Francis Biddle
U.S. Attorney General
In Brief Authority, 1962

The injustice done to the Japanese Americans will remain forever a stain on American history. There is some comfort, however, in the general acknowledgment of this injustice and in the conscientious effort that has been made to provide restitution for the property losses suffered by the evacuated citizens.…There is no way, obviously, to make amends for the loss of liberty and of dignity and of faith in American principles. The best that can be hoped for from this tragic story is an understanding by Americans that it must never happen again—that men are never to be judged in categories or by the color of their skin or the slant of their eyes. Loyalty to the United States is loyalty to an ideal…

—Washington Post
October 9, 1965

The stoic[1] heroism with which the impounded Japanese Americans behaved after their lives had been torn asunder and their property stolen from them must always remain a miracle of American history.

—James A. Michener
novelist, 1975

…there was substantial credible evidence, known at the time, from governmental agencies indicating that the claimed ground of military necessity was defective and did not warrant the exclusion and detention of ethnic Japanese.

—Personal Justice Denied: Reports of the Commission on Wartime Relocation and Internment of Civilians
1982

[1] *stoic:* strong and calm

PREJUDICE

before Manzanar

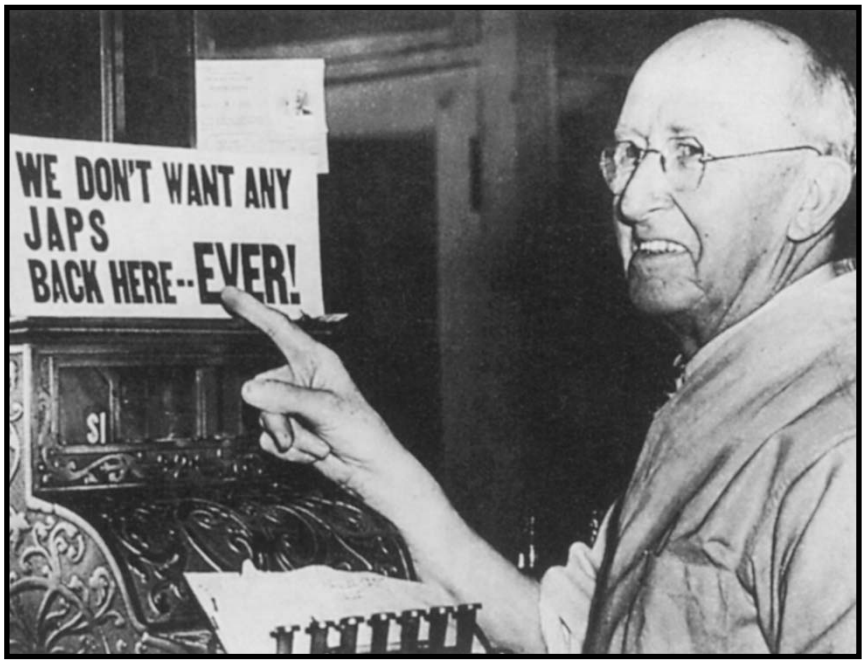
*In his book **The Japanese Americans,** sociologist Harry Kitano summarizes prejudice against Japanese immigrants in the decades before World War II.*

In 1890, only 2,039 Japanese lived on the North American mainland, but by 1920, they numbered more than 111,000. Some 40,000 of these immigrants had lived in Hawaii before they traveled to the mainland. The majority of these new immigrants, however, were impoverished farmers from Japan's southern provinces.

Most of the Japanese immigrants came to the United States during a period of a few years—1890 to 1907. There were fewer Japanese immigrants than most other ethnic groups: less than 1 percent of the total immigrant population, or about 271,000 people. At the turn of the century nearly 80 percent of all Japanese immigrants to America were living in California. Perhaps because of this strongly clustered settlement, the Japanese found themselves the brunt of anti-Asian sentiment that had built up since the great influx of Chinese workers at the turn of the 19th century.

Because of legal restrictions, Japanese owned only about 4 percent of California's farmland, but they produced more than 10 percent of the state's farm crops. They were the first to make rice-growing a profitable venture in California. They converted swamps or arid land into productive farms and offered new products such as flowers, celery, and strawberries. Ironically, their very success fueled anti-Asian sentiments.

A provision set by the First United States Congress in 1790 declaring that only free, white persons were eligible for citizenship was used to prevent Chinese from becoming naturalized citizens of the



UPI

Many people on the West Coast shared the anti-Japanese feelings of this barber in Washington state.

continued

United States. When the Japanese immigrated, this legal tactic was also applied to them.

From the time that the Gentlemen's Agreement[1] between Japan and the United States took effect until several years after World War II, the California legislature introduced anti-Japanese legislation at each session. In 1924, the United States government bowed to pressure by anti-Asian groups and passed an immigration act making aliens ineligible for citizenship.... Prejudice was so strong that Japanese-born immigrants could not become naturalized American citizens until 1952.

[In the late 19th and early 20th centuries, Japan went to war with China twice and gained power over Taiwan, Korea, and Manchuria.[2] The Japanese also took over Indochina[3] and signed pacts with Fascist Italy and Nazi Germany.] Japan's appetite for domination threatened the Western powers and fostered suspicion of the Japanese immigrating to North America. Politicians and journalists... stirred suspicion by claiming that Japan was using its emigrants to prepare a secret attack on the United States. The newspapers called this potential threat the "Yellow Peril" and called for legislation to curb Japanese immigration. Outrageous rumors—such as a story that the Japanese sprayed vegetables with arsenic to poison their customers—fanned anti-Japanese sentiment.

... San Francisco Mayor James D. Phelan stated his objections to the influx of Japanese laborers:

> *The Japanese are starting the same tide of immigration that we thought we had checked twenty years ago.... The Chinese and Japanese are not bona fide[4] citizens. They are not the stuff of which American citizens can be made....*
>
> *Personally we have nothing against the Japanese, but as they will not assimilate with us and their social life is so different from ours, let them keep at a respectful distance.*

[1] *Gentlemen's Agreement:* President Theodore Roosevelt's 1907 agreement with Japan to limit immigration to the United States

[2] *Manchuria:* a region in northeastern China

[3] *Indochina:* a region in Southeast Asia that includes Kampuchea (Cambodia), Laos, and Vietnam

[4] *bona fide:* genuine

A CLIMATE OF FEAR

John Hersey's essay "A Mistake of Terrifically Horrible Proportions" describes the atmosphere of fear after the bombing of Pearl Harbor.

On the night of December 8, when Pearl Harbor jitters were at their highest pitch, San Francisco suffered a false alarm of an air [raid]. Military and/or naval radio trackers reported that enemy aircraft were soaring in over the Bay area and, later, that they had turned back to sea without attacking. Planes of the Second Interceptor Command took off from Portland and searched as far as six hundred miles offshore for a (nonexistent) Japanese aircraft carrier, from which the (phantom) enemy planes were assumed to have been launched. At the first alarm, sirens sounded a warning, and San Francisco was supposed to be blacked out at once.…

Lt. Gen. John L. DeWitt was charged with making sure that there would be no Pearl Harbors on the West Coast. [The next] morning he called a meeting at City Hall.…

"You people," he said . . . , "do not seem to realize that we are at war. So get this: Last night there were planes over this community. They were enemy planes. I mean Japanese planes.… "

On the night of this "air attack," one of General DeWitt's subordinates, Maj. Gen. Joseph W. Stilwell[1]… wrote in [his] diary, "Fourth Army [headquarters] kind of jittery." Two nights later, General DeWitt and his staff, hearing that there was to be an armed uprising of twenty thousand Nisei in the San Francisco area, whipped up a plan to put all of them in military custody—a plan fortunately aborted.… Next, on the twelfth, came "reliable information" that an enemy attack on Los Angeles was imminent, and DeWitt's staff drafted a general alarm that insanely would have advised all civilians to leave the city. Fortunately it was never broadcast. That night, General Stilwell wrote in his notebook that General DeWitt was a "jackass."

In 1943, when General DeWitt would submit…his *Final Report* on the removal of the Japanese from the West Coast, its very first assertion would be: "The evacuation was impelled by military necessity." This absolutely nonexistent "necessity" was in part an artificial creation of General DeWitt's own jittery headquarters, which kept leaking unfounded rumors as if they were facts.

Sample headlines from the relatively sober *Los Angeles Times:*

JAP BOAT FLASHES MESSAGES ASHORE

MAP REVEALS JAP MENACE

CAPS ON JAPANESE TOMATO PLANTS POINT TO AIR BASE

… [J. Edgar] Hoover of the FBI scornfully ridiculed the "hysteria and lack of judgment" of DeWitt's Military Intelligence Division.

[1] *Maj. Gen. Joseph W. Stilwell:* later known as "Vinegar Joe," led Army campaigns in Burma and China

Executive ORDER 9066

On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066. This order authorized the Secretary of War to establish "military areas" such as Manzanar.

Whereas the successful prosecution of the war requires every possible protection against espionage[1] and against sabotage[2] to national-defense material, national-defense premises, and national-defense utilities.…

Now, therefore, by virtue of the authority vested in me as President of the United States, and Commander in Chief of the Army and Navy, I hereby authorize and direct the Secretary of War, and the Military Commanders whom he may from time to time designate, whenever he or any designated Commander deems such action necessary or desirable, to prescribe military areas in such places and of such extent as he or the appropriate Military Commander may determine, from which any or all persons may be excluded, and with respect to which, the right of any persons to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War or the appropriate Military Commander may impose at his discretion.[3] The Secretary of War is hereby authorized to provide for residents of any such area who are excluded therefrom, such transportation, food, shelter, and other accommodations as may be necessary, in the judgment of the Secretary of War or the said Military Commander, and until other arrangements are made, to accomplish the purpose of this order.…

I hereby further authorize and direct the Secretary of War and the said Military Commanders to take such other steps as he or the appropriate Military Commander may deem advisable to enforce compliance with the restrictions applicable to each Military area hereinabove authorized to be designated, including the use of Federal troops and other Federal Agencies, with authority to accept assistance of state and local agencies.

I hereby further authorize and direct all Executive Departments, independent establishments and other Federal Agencies, to assist the Secretary of War or the said Military Commanders in carrying out this Executive Order, including the furnishing of medical aid, hospitalization, food, clothing, transportation, use of land, shelter, and other supplies, equipment, utilities, facilities, and services.…

Franklin D. Roosevelt

National Archives

[1] *espionage:* spying

[2] *sabotage:* destruction caused by spies

[3] *discretion:* individual choice or judgment

EVACUATION
Throughout the Hemisphere

*In **Years of Infamy,** Michi Weglyn details forced evacuations of Japanese in other countries in North and South America.*

The removals in the United States were only a part of forced uprootings which occurred almost simultaneously in Alaska, Canada, Mexico, Central America, parts of South America, and the Caribbean island of Haiti and the Dominican Republic.

Canada's decision to round up and remove its tiny (23,000) West Coast [Japanese] minority… preceded America's by about a month and may have had a decisive influence on the War Department's decision to proceed similarly… ; but in many ways, discriminatory measures imposed on the Canadian Japanese were more arbitrary and severe.… Canadian Japanese were not permitted to return to British Columbia and their home communities until March 1949, seven years after the evacuation.

In Mexico, the Japanese residing in small settlements near the American border and coastal areas. . . were forced to [sell] their property and move inland, some to "clearing houses" and resettlement camps, a number of them to concentration camps.…

Gunpoint "relocations" to American concentration camps became quite commonplace on the South American continent in the days and months following the Pearl Harbor attack. The reason: Considerable pressure had been applied by the U.S. State Department on various republics of the Western Hemisphere to impound, with the option of handing over to American authorities for care and custody, persons who might be considered "potentially dangerous" to hemispheric security, with special emphasis on the Japanese.

As for persons of Japanese ancestry residing in the democratic republic of Peru, racial antagonism fed by resentment of the foreign element as being exceedingly successful economic competitors had more to do with the Peruvian Government's spirited cooperation than its concern for the defense of the Hemisphere. The steady economic [advancement] of the resident Japanese and their alleged [resistance] to assimilation had aroused increasing nativist hostility; and anti-Japanese legislation and restrictive ordinances of the West Coast type had been copied through the years, [ending] with the revocation, by executive action, of citizenship rights of Nisei possessing dual citizenship.[1] Racial feelings against the Japanese minority. . . had burst into occasional mob action even before the Pearl attack.…

Arrests were made in swift, silent raids by the Peruvian police, who first confined detainees in local jails, then turned them over to the custody of U.S. military authorities. Then began the strange [journey] which would take them northward to the United States.…Peru finally permitted reentry of the deportees in the mid-1950s, but less than one hundred returned.…

[1] *dual citizenship:* having citizenship in two different countries, which entitles the citizen to the rights, privileges, and protection of both countries

The BOMBING OF HIROSHIMA

The atomic bombing of Hiroshima and Nagasaki brought World War II to an abrupt end. In ***President Truman and the Atomic Bomb,*** *Michael O'Neal describes how history changed in the skies over Hiroshima.*

Earlier in the morning of August 6, air raid sirens had sounded throughout the city of Hiroshima. Residents took cover, but nothing happened. This was not the first time that an expected attack had failed to occur. So the people of Hiroshima went about their morning's business.

When air raid sirens sounded again shortly after eight o'clock, many people in the city remained unconcerned, thinking that it was just another false alarm. For some people, work in the factories had just started. Homemakers were planning their day's errands, and school for most of the city's children had just begun. The few people who were outdoors, or who happened to be looking out a window, were pleased to see a parachute drifting slowly to earth—the usual sign that an American bomber had been hit by antiaircraft fire, forcing its pilot to parachute to safety.

But what most of these people never learned was that dangling from the end of this parachute was an atomic bomb—the first bomb of this type that had ever been used in warfare. At an altitude of just under two thousand feet, the bomb detonated. With a flash of light, Hiroshima lay in ruins, blasted beyond recognition. Destruction on this scale had never been seen in war—and has never been seen since. In seconds, an area one mile across was utterly destroyed. . . as a result of the explosion—an explosion whose force was that of over twenty-four million pounds of dynamite.

The destructive effects of the bomb did not stop with the initial blast. Within moments a tremendous firestorm began to consume everything within hundreds of yards of the blast. This firestorm created a ball of heat so intense that fires sprang up as far as two miles from the center of the explosion. The intense heat carried soot and debris skyward, creating the "mushroom cloud" characteristic of atomic explosions. By evening an ashy "black rain" was falling on the city, leaving ugly stains on everything it touched.

Overshadowing the complete destruction of the city was the loss of human life. Eighty thousand people were killed almost instantly by the initial blast. Another 100,000 were seriously injured, many of them badly burned. Thousands of survivors wandered about the devastated city, dazed, searching for friends and relatives and seeking medical help for their injuries. . . . Harder to measure was the sense of loss and despair among the survivors, leading many to believe that those who had been quickly killed were the lucky ones.

Three days later the city of Nagasaki met a similar fate, at a cost of over forty thousand lives. Faced with the savage destructiveness of the atomic bomb, the Japanese government. . . surrendered, bringing World War II to an end.

Anti-Japanese Propaganda

To encourage their troops to fight, American military authorities used negative stereotypes of the Japanese. Historian Paul Fussell comments on anti-Japanese propaganda in his book ***Wartime.***

For the war to be [carried on], the enemy of course had to be severely dehumanized and demeaned. . . .

Americans detested the Japanese the most, for only they had had the [boldness] to attack the United States directly, sinking ships, killing sailors, and embarrassing American pretenses to alertness and combat adequacy. They must be animals to behave thus, and cruel ones at that. "Bestial apes"—that is what Admiral William F. Halsey termed them. . . . A marine [said], "They hide up in the trees like wildcats. Sometimes when they attack, they scream like a bunch of terrified cattle in a slaughter house." Another said, "I wish we were fighting against Germans. They are human beings, like us. . . . But the Japs are like animals. . . . They take to the jungle as if they had been bred there. . . ."

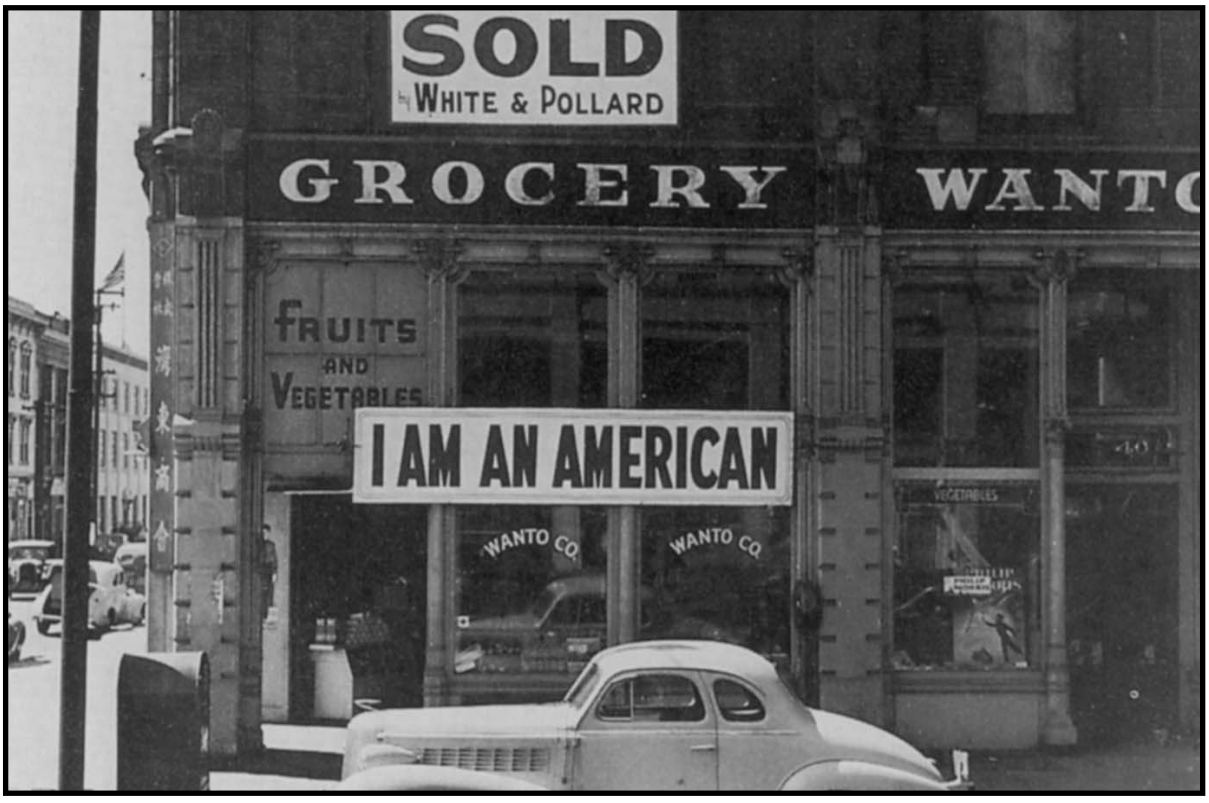
Japs was a brisk monosyllable[1] handy for slogans like "Rap the Jap" or "Let's Blast the Jap Clean Off the Map," the last a virtual prophecy of Hiroshima. It is a truism of military propaganda that monosyllabic enemies are easier to despise than others. A *kraut* or *wop* is instantly disposable in a way a German or Italian isn't quite, just as in the Great War a *boche*[2] or a *hun* betrayed by their very names their vileness and worthlessness. . . .

[After the war] Admiral Nimitz[3] reminded his subordinates that "the use of insulting epithets in connection with the Japanese or individuals does not now become the officers of the United States Navy."

[1] *monosyllable:* one-syllable word

[2] *boche*: German

[3] *Admiral Chester Nimitz (1885-1966):* commanded the United States Pacific Fleet during World War II



After Pearl Harbor, many Japanese Americans displayed signs proclaiming their loyalty.

National Archives

Shikata-ga-nai

Twelve thousand Japanese Canadians were relocated from British Columbia to road-building camps and small mining towns in the Canadian interior. Most of them, like the Japanese in America, did not resist internment. Barry Broadfoot describes their reaction in ***Years of Sorrow, Years of Shame****.*

Shikata-ga-nai. That is a Japanese phrase. You say it fast. *Shikata-ga-nai*. It means "it can't be helped." That's why we did it. *Shikata-ga-nai.*

That's why most of us didn't put up a fuss. It is part of our upbringing. When something happens, and it is what we pretty well expect and there is nothing we can do about it, we say *Shikata-ga-nai.* Everybody knows what it means. Things are beyond our control. We couldn't fight the English from taking my father's fish boat and sending him away to Lucerne. They told my mother she couldn't be a dressmaker anymore. They put us in the camp. It was a long, long train ride and there was mother and four of us kids. I don't know where my oldest brother had gone. Then. He just ran and hid. We got to Sandon and we were tired, oh so tired, and all we had was clothes, some bedclothes, pots, my mother's sewing machine, and a box of patterns. I couldn't even have my air rifle. The bastards had taken it away too.

My mother was crying when she got off the train. Such a little poky place and the mountains everywhere and I think it was raining. There were Japanese people there and when they heard there was a train of Japanese coming they came down. To help, see that they got in the right houses, where to go. You know, how to do. They said nice things.

My mother was crying and one man came up to her and said, *"Shikata-ga-nai,"* and I remember my mother nodding her head and smiling a bit. It can't be helped. Well, it could be helped by me. I was fourteen and I was a tough little bird and I [swore at the man and his] *shikata-ga-nai.* You know, whether you know it or not, Japanese boys did not use words like that then. Never… It just wasn't done. I had insulted my mother, the friend, everybody in that station…

I had to go and apologize to him next day…

All I was was a fourteen-year-old kid who didn't know what was happening to me, losing all my friends, going out to this joint in the mountains, just trees and rocks and old buildings around, and I had enough sense to know that if this was *shikata-ga-nai,* then there was something wrong with all of us. I knew it then, fourteen years old, and I know it now.

It could have been helped. We were not cattle. We were human beings. Canadians. . . [You] talk to a lot of Japanese and they still say [*shikata-ga-nai*]. You see, to them it is fate. They had no control over the forces that control them. Fate. It can't be helped. Well, I just didn't happen to believe that, young as I was.

The Way of the Samurai

Jeanne's father was a descendant of the samurai warrior class in Japan. In ***Hagakure: The Book of the Samurai,*** *Tsunetomo Yamamoto describes the life and ideals of these medieval warriors.*

A medieval Japanese warrior

Granger Collection

If one were to say in a word what the condition of being a samurai is, its basis lies first in seriously devoting one's body and soul to his master. And if one is asked what to do beyond this, it would be to fit oneself inwardly with intelligence, humanity and courage. The combining of these three virtues may seem unobtainable to the ordinary person, but it is easy. Intelligence is nothing more than discussing things with others. Limitless wisdom comes from this. Humanity is something done for the sake of others, simply comparing oneself with them and putting them in the fore. Courage is gritting one's teeth, simply doing that and pushing ahead, paying no attention to the circumstances. Anything that seems above these three is not necessary to be known.

As for outward aspects, there are personal appearance, one's way of speaking and calligraphy.[1] And as all of these are daily matters, they improve by constant practice.

Basically, one should perceive their nature to be one of quiet strength. If one has accomplished all these things, then he should have a knowledge of our area's history and customs.

One should be careful and not say things that are likely to cause trouble at the time. When some difficulty arises in this world, people get excited, and before one knows it the matter is on everyone's lips. This is useless. If worse comes to worse, you may become the subject of gossip, or at least you will have made enemies by saying something unnecessary and will have created ill will.

When meeting calamities or difficult situations, it is not enough to simply say that one is not at all flustered. When meeting difficult situations, one should dash forward bravely and with joy. It is the crossing of a single barrier and is like the saying, "The more the water, the higher the boat."

A warrior should be careful in all things and should dislike to be the least bit worsted. Above all, if he is not careful in his choice of words he may say things like, "I'm a coward,"... or "How painful." These are words that should not be said even in jest.

[1] *calligraphy:* formal, elegant writing

Cultural Change

At age twenty-six, Charles Kikuchi was held with his family for four months at the Tanforan Assembly Center near San Francisco, California. In ***The Kikuchi Diary,*** *he recorded some of the effects that internment had on Japanese culture and family life.*

Mom and Pop seem to enjoy people coming here to have fun because then they don't have to worry about what is going on. Pop even tried to jitterbug tonight and he was the hit of the evening. I was thinking tonight that the evacuation by itself has already in the past two weeks broken down some of the Japanese culture. Already some of the former causes for cultural conflict have become less intensified—with the Nisei holding the upper hand. We hold the advantage of numbers and the fact that we are citizens.

National Archives

Internees at Topaz put on a show.

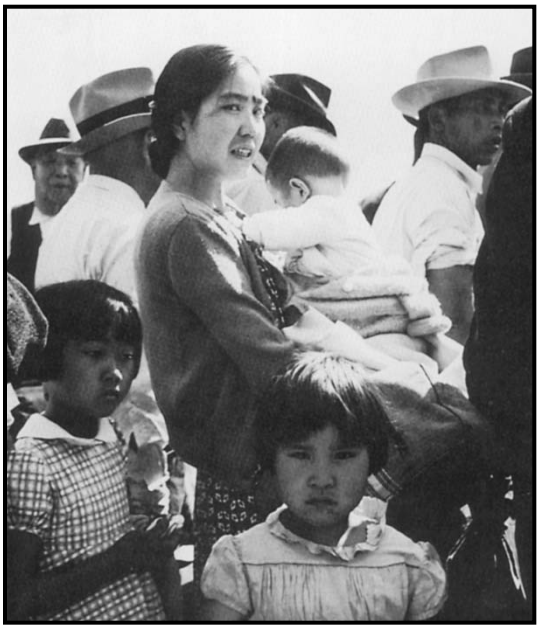
Many of the parents who would never let their daughters go to dances before do not object so strenuously now. They are slowly accepting the fact that their children cannot stay home night after night doing nothing without some sort of recreational release. Books are still a rarity. Consequently, the Thursday night talent show and the Saturday dances are jammed to capacity. There can no longer be conflict over the types of food served as everybody eats the same thing—with forks. We haven't had any Japanese food yet, thank God. The recreational program thus far has been pointed towards the Nisei and there is little for the older folks to do except go visiting.

The Nisei as a whole rejoice that they no longer have to attend Japanese language school.[1] This means that Japanese will be used less and less as the younger children grow up.... And if these schools were a source of propaganda for Japan, they have now been eliminated. Thus, it is destined that Japanese will be used less and less among the Japanese here, and by the next generation it no longer will be a necessity to know it. Even among the Issei there will be a greater stress on speaking English so that they can continue to communicate with their children....

The role of the Issei father in the family life has become less dominant because he no longer holds the economic purse strings. This will be true even after the war. Before, this has been the source of their power and it carried a lot of weight. The mother still has a role in the family life, because she still has to sew, do the laundry, and look after the welfare of her children. The only thing she doesn't have to do is cooking! But in general, the control and discipline of the parents have become loosened by the recent events. This may even be harmful if social disorganization develops at too fast a pace without suitable adjustments being made fast enough. But the family will more or less be held together because of the one dominant interest: what does the future hold in store for the Japanese in America? The Nisei consider themselves as Americans and if given a chance to demonstrate their loyalty, the trend will become stronger and stronger. The Issei will have no choice but to follow if they don't want to lose their families altogether.

[1] *Japanese language school:* instruction in Japanese language and culture conducted after school. Many parents forced their children to attend.

The Roundup



National Archives

Japanese Americans report for relocation.

Many volunteers, often from religious groups, tried to help Japanese Americans during the evacuation. One volunteer, Thomas Bodine of the American Friends[1] Service Committee in Seattle, recorded his observations in a letter dated May 11, 1942.

Only 1000 Seattle Japanese remain to be evacuated. For the last four or five days they have been leaving by the hundreds at 9 in the morning (assembling at 7 and 7:30 and at 2 in the afternoon).... This afternoon the first trainload of Japanese from the White River Valley farming country left for Pinedale, California. I was down to see them off, and my heart split wider than it has for any of the others at the time of departure. No Pullmans[2] this time.... Just old ratty coaches for a 2 day 2 night trip to California.... The roofs of the coaches were covered with bird dung... the windows were like a car windshield on a misty day.... The Japanese were their cheerful selves: stoicism is a wonderful thing for circumstances like these. Think of what these people have been doing: The past week standing in line, first to register, then for physical exams. The last frantic arrangements, selling, storing, dispensing with precious possessions, leaving pets and gardens behind, then the last night, most of them up until 4 and 5 AM packing, getting everything ready for the early morning departure, everything neatly labeled and properly boxed. Then for a few hours sleep on the hard floors of a home empty of furniture, no beds or mattresses; these sold or stored. Then up at six or so and get the children ready, dress in your best clothes, come down in the pouring rain of a cold dreary day, stand in line and mill around in the confusion of departure for an hour and a half, then load into the busses and at last we're off. And all with a smile... and pretending it's a lark....

One morning I watched a... negro fellow drive a Japanese family up in a fine new Plymouth. He helped them unload and then stood next to them on the sidewalk and in his beautiful deep throaty voice said, "Well, m'am, I'll be saying goodbye. You know that if there's ever anything I can do for you whether it be something big or something small, I'm here to do it." And he shook her hand and then turned to the husband and slapped him on the back: "Goodbye now and good luck." And then down on his hands and knees for a final farewell to the three little kids....

[1] *American Friends:* commonly called the Quakers, a religious group that is opposed to war

[2] *Pullmans:* sleeping cars on a train

The Loyalty Oath

In February 1942, the United States government asked all Japanese residents seventeen and older to sign a loyalty oath. This response by an "older Nisei" is recorded in a Manzanar Community Analysis report.

Well, if you want to know, I said "no" and I'm going to stick to "no." If they want to segregate me they can do it. If they want to take my citizenship away, they can do it. If this country doesn't want me they can throw me out. What do they know about loyalty? I am as loyal as anyone in this country. Maybe I'm as loyal as President Roosevelt. What business did they have asking me a question like that?

I was born in Hawaii. I worked most of my life on the west coast. I have never been to Japan. We would have done anything to show our loyalty. All we wanted to do was to be left alone on the coast.... The Japanese wouldn't have been profiteers[1] like some people.... My wife and I lost $10,000 in that evacuation. She had a beauty parlor and had to give that up. I had a good position worked up as a gardener, and was taken away from that....

Yes Yes No No

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

_____ (yes) _____ (no)

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

_____ (yes) _____ (no)

What kind of Americanism do you call that? That's no democracy. That's not the American way, taking everything away from people.... Where are the Germans? Where are the Italians? Do they ask them questions about loyalty?...

Nobody had to ask us about our loyalty when we lived on the coast. You didn't find us on relief. You didn't find us in trouble and in the courts.... We were first with the money for the Red Cross and Community Chest or whatever it was. Why didn't that kind of loyalty count? Now they're trying to push us to the east. It's always "further inland, further inland." I say, "To hell with it!" Either they let me go to the coast and prove my loyalty there or they can do what they want with me. If they don't want me in this country, they can throw me out....

Evacuation was a mistake, there was no need for it. The government knows this. Why don't they have enough courage to come out and say so, so that these people won't be pushed around?...Why don't they think about taking care of the people and paying them for their losses?

They've got me on the Black List here [in Manzanar]. They call me an agitator and a troublemaker. I was living in Block 8. They had so many small children there. I took care of the food for the children. I insisted that enough nourishing things be put aside for them. This caused trouble and someone went to Mr. — and told him I was no good at my work. Without even calling me in or asking for my side of it, he fired me. He just took their word for it....

[1] *profiteers:* those who make what is considered an unreasonable profit, especially on the sale of essential goods during times of emergency

Windstorm at Manzanar — Dorethea Lange, National Archives

The December Riot

One cause of the riot at Manzanar was the arrest of Henry Ueno, who organized a Kitchen Workers Union. Internees appointed a committee of five to demand Ueno's return to camp. Committee member Joe Kurihara made this statement after the riot.

My American friends… no doubt must have wondered why I renounced my citizenship. This decision was not that of today or yesterday. It dates back to the day when General DeWitt ordered evacuation. It was confirmed when he flatly refused to listen even to the voices of the former World War Veterans, and it was doubly confirmed when I entered Manzanar. We who had already proven our loyalty by serving in the last World War should have been spared. The veterans… had to evacuate like the rest of the Japanese people, as if they were aliens.

I did not expect this of the Army. When the Western Defense Command assumed the responsibilities of the West Coast, I expected that at least the Nisei would be allowed to remain. But to General DeWitt, we were all alike. "A Jap's a Jap. Once a Jap, always a Jap." I swore to become a Jap a hundred percent and never to do another day's work to help this country fight this war. My decision to renounce my citizenship there and then was absolute.

It is my sincere desire to get over there as soon as possible to help rebuild Japan politically and economically.

The American Democracy with which I was infused in my childhood is still unshaken. My life is dedicated to Japan with Democracy my goal.

Japanese Americans in Combat

Nisei soldiers patrol in Italy

Bettmann

Many Nisei felt the best way to prove their loyalty was to fight for their country. Special Japanese American combat units became famous for their heroic deeds.

While Japanese American civilians were living behind barbed wire, many of their husbands, sons, and brothers were fighting for the United States.

Shortly after Pearl Harbor, Japanese American soldiers were discharged or transferred from combat units to noncombat positions. "They took away our guns and gave us mops and brooms," one soldier said.

However, the Army soon discovered they needed Nisei soldiers for intelligence work. More than 5,000 volunteers joined a special unit that monitored radio transmissions and translated captured documents. The Japanese High Command was certain that no American could understand Japanese. As a result, their security was loose. The Japanese American intelligence workers even translated the Japanese Army's plan for defense of the Philippines. When American troops invaded the islands, they already knew the enemy's plans. This knowledge saved thousands of lives.

However, many Nisei soldiers wanted to go into combat. In 1943, the government decided to accept Japanese Americans for combat positions. Authorities asked for 1,500 volunteers and got more than 10,000. Many families had several sons who volunteered. Gunner Ben Kuroki was one of four brothers in the armed forces. The Masaoka family had five sons serving in combat, and the Nakada family had nine!

Two all-Nisei combat units were formed. These were the 100th Infantry Battalion and the 442nd Regimental Combat Team. These units soon became famous for their fighting skills. Their motto was "Go for Broke." They treated every training exercise as if it were a real battle. When they went into combat, they treated every battle as if it were their last. This attitude helped the Nisei soldiers accomplish great things.

In 1944, the 442nd was fighting in Germany. The first Germans they captured were surprised to see "Japanese" men in American uniforms. Some even asked if Japan had gone over to the American side!

continued

Bettmann

Trainees preparing for overseas duty

During these weeks of fighting, the 442nd went behind enemy lines and rescued the "Lost Battalion," a group of soldiers from Texas. This battalion was surrounded by German machine gun and mortar fire, and the American High Command wasn't sure that anyone could get through. After more than a week of fighting, the 442nd broke through the German line and rescued the Texans. More than 300 members of the Lost Battalion made it to safety, thanks to the Nisei troops. The Texas legislature later made all the members of the 442nd honorary Texans to thank them.

The bravery of Japanese American soldiers made them respected. It also cost many lives. In just a few months, the men of the 100th Battalion earned over 1,000 Purple Hearts, a decoration given to soldiers wounded in battle. One member, Private Sadeo Munemori, knocked out two enemy machine gun units and then threw himself on a grenade. He saved two of his men at the cost of his own life. It was this kind of courage that made the Nisei soldiers respected by their comrades.

Despite their heroism, Nisei soldiers still had to face prejudice. When one soldier came home for a visit, he had to go to an internment camp to see his mother. They had to sit in a visitor's cottage with an armed guard in the room. Another soldier returned to the U.S. after losing his arm in combat. A local barbershop refused to serve him. The barber said he didn't want to cut "Jap hair."

Of course, Nisei soldiers were unhappy that their fellow Americans treated them so badly. However, many other Americans appreciated the sacrifices the Nisei soldiers made. Newspapers printed stories about their bravery. Other soldiers wrote letters home describing their dedication.

After the war, the 442nd was given a citation by President Harry Truman. He told them, "You fought for the free nations of the world along with the rest of us.... You fought not only the enemy, but you fought prejudice, and you have won."

★★★★★★★

The 442nd Regimental Combat Team consisted almost entirely of Japanese American soldiers. In ***Americans: The Story of the 442nd Combat Team,*** *Orville C. Shirley documents the accomplishments of the 442nd, whose motto was "Go for Broke."*

7 major campaigns in Europe
7 Presidential Unit Citations
9,486 casualties
18,143 individual decorations, including:
1 Congressional Medal of Honor
52 Distinguished Service Crosses
1 Distinguished Service Medal
560 Silver Stars, with 28 Oak Leaf Clusters instead of second Silver Star awards[1]
22 Legion of Merit Medals
4,000 (approximately) Bronze Star awards
1,200 Oak Leaf Clusters representing second Bronze Stars
15 Soldier's Medals
12 French Croix de Guerre ["Cross of War"], with 2 Palms representing second awards
2 Italian Crosses for Military Merit
2 Italian Medals for Military Valor

[1] *Oak Leaf Clusters. . . awards:* The Oak Leaf Cluster was added to a first Silver Star to indicate the soldier had won a second Silver Star.

There Is No Japanese Problem

Curtis B. Munson was commissioned by the State Department to investigate the "Japanese problem." In ***Years of Infamy,*** *Michi Weglyn summarizes the importance of Munson's final report.*

With all signs pointing to a rapid approach of war and the Hawaiian naval outpost the probable target, a highly secret intelligence-gathering was immediately ordered by the President.… Curtis B. Munson['s] mission: to get as precise a picture as possible of the degree of loyalty to be found among residents of Japanese descent, both on the West Coast of the United States and in Hawaii.

Carried out in the month of October and the first weeks of November [1941], Munson's investigation… certified a remarkable, even extraordinary degree of loyalty among this generally suspect ethnic group.

Yet, for reasons that still remain obscured, this highest level "double-checking" and confirmation of favorable intelligence consensus—that "there is no Japanese problem"—was to become one of the war's best kept secrets.

National Archives

The Masudas, interned at Colorado River, display a picture of their brother Kazo, who died heroically in combat.

Munson proposed an alternative to the internment camps.

A. The loyal Japanese citizens should be encouraged by a statement from high government authority and public attitude toward them outlined.
B. Their offers of assistance should be accepted through such agencies as:
    1. Civilian Defense
    2. Red Cross
    3. U.S.O.[1] etc., etc.

This assistance should not be merely monetary, nor should it even be limited to physical voluntary work in segregated Nisei units. The Nisei should work with and among white persons, and be made to feel he is welcome on a basis of equality.

C. An alien property custodian should be appointed to supervise Issei (first generation–alien) businesses, but encouraging Nisei (second generation–American citizens) to take over.
D. Accept investigated Nisei as workers in defense industries such as shipbuilding plants, aircraft plants, etc.
E. Put responsibility for behavior of Issei and Nisei on the leaders of Nisei groups such as the Japanese American Citizens League.
F. Put the responsibility for production of food. . . on Nisei leaders.

[1] *U.S.O.:* United Service Organizations, which provide assistance and entertainment for American military personnel

Korematsu v. United States

In 1944, in ***Korematsu v. United States,*** *the Court reaffirmed that exclusion orders against the Japanese were constitutional. Here is an excerpt from that decision, along with excerpts from two dissenting opinions.*

Mr. Justice Black delivered the opinion of the Court.

It is said that we are dealing here with the case of imprisonment of a citizen in a concentration camp solely because of his ancestry, without evidence or inquiry concerning his loyalty and good disposition toward the United States. Our task would be simple, our duty clear, were this a case involving the imprisonment of a loyal citizen in a concentration camp because of racial prejudice. Regardless of the true nature of the assembly and relocation centers—and we deem it unjustifiable to call them concentration camps with all the ugly connotations that term implies—we are dealing specifically with nothing but an exclusion order. To cast this case into outlines of racial prejudice, without reference to the real military dangers which were presented, merely confuses the issue.

Korematsu[1] was not excluded from the Military Area because of hostility to him or his race. He *was* excluded because we are at war with the Japanese Empire, because the properly constituted military authorities feared an invasion of our West Coast and felt constrained to take proper security measures, because they decided that the military urgency of the situation demanded that all citizens of Japanese ancestry be segregated from the West Coast temporarily, and, finally, because Congress… determined that [our military leaders] should have the power to do just this.

Mr. Justice Murphy, dissenting

I dissent, therefore, from this legalization of racism. Racial discrimination in any form and in any degree has no justifiable part whatever in our democratic way of life. It is unattractive in any setting but it is utterly revolting among a free people who have embraced the principles set forth in the Constitution of the United States. All residents of this nation are kin in some way by blood or culture to a foreign land. Yet they are primarily and necessarily a part of the new and distinct civilization of the United States. They must accordingly be treated at all times as the heirs of the American experiment and as entitled to all the rights and freedoms guaranteed by the Constitution.

Mr. Justice Jackson, dissenting

Now, if any fundamental assumption underlies our system, it is that guilt is personal and not inheritable. Even if all of one's [ancestors] had been convicted of treason, the Constitution forbids its penalties to be visited upon him, for it provides that "no attainder of treason shall work corruption of blood or forfeiture except during the life of the person attainted."[2] But here is an attempt to make an otherwise innocent act a crime merely because this prisoner is the son of parents as to whom he had no choice and belongs to a race from which there is no way to resign. If Congress in peacetime legislation should enact such a criminal law, I should suppose this Court would refuse to enforce it.

[1] Fred Korematsu wanted to marry a Caucasian girl who lived in a military area. He had plastic surgery and changed his name so he could stay near her. Korematsu was later arrested for remaining in a prohibited military area. He asked the Supreme Court to overturn his conviction because the evacuation orders were unconstitutional.

[2] This statement is from Article III of the Constitution. It means that the loss of rights by a person convicted of treason applies only during that person's lifetime and does not apply to descendants.

Who Is Loyal To America?

Professor Henry Steele Commager, a well-known historian, wrote "Who Is Loyal to America?" in 1947. He was concerned that "loyalty programs" might deprive citizens of their right to disagree with the government.

What is the new loyalty? It is, above all, conformity. It is the uncritical and unquestioning acceptance of America as it is—the political institutions, the social relationships, the economic practices.... It abandons...the once-popular concept of progress, and regards America as a finished product, perfect and complete.

The effort to equate loyalty with conformity is misguided because it assumes that there is a fixed content to loyalty and that this can be determined and defined. But loyalty is a principle and eludes definition except in its own terms. It is devotion to the best interests of the commonwealth, and may require hostility to the particular policies which the government pursues....

We should not forget that our tradition is one of protest and revolt, and it is stultifying [foolish] to celebrate the rebels of the past–Jefferson and Paine, Emerson and Thoreau[1]—while we silence the rebels of the present.

There are further and more practical objections against the imposition of fixed concepts of loyalty or tests of disloyalty. The effort is itself a confession of fear... It will not apprehend those who are really disloyal, it will not even frighten them.... It is sobering to recall that though the Japanese relocation program, carried through at such incalculable cost in misery and tragedy, was justified to us on the ground that the Japanese were potentially disloyal, the record does not disclose a single case of Japanese disloyalty or sabotage during the whole war.

National Archives

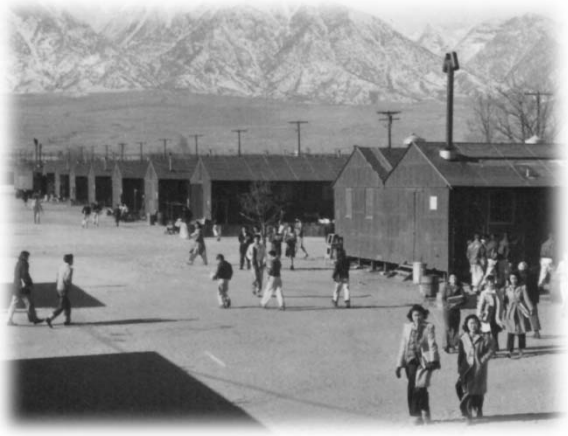
Reciting the Pledge of Allegiance in San Francisco (1942)

*" **LOYALTY** is a tradition, an ideal, and a principle. It is a willingness to subordinate every private advantage for the larger good. It is an appreciation of the rich and diverse contributions that can come from the most varied sources. It is allegiance to the traditions that have guided our greatest statesmen and inspired our most eloquent poets—the traditions of freedom, equality, democracy, tolerance, the tradition of the higher law, of experimentation, cooperation, and pluralism. It is a realization that America was born of revolt, flourished on dissent, became great through experimentation."*

[1] *Thomas Jefferson* (1743-1826), third U.S. president; *Thomas Paine* (1737-1809), revolutionary political philosopher; *Ralph Waldo Emerson* (1803-88), American essayist and poet; *Henry David Thoreau* (1817-62), American author

Return to Manzanar

In 1969 Edison Tomimaro Uno returned to the camp where he had been interned. He recorded his reactions to seeing Manzanar again in the Introduction to ***Executive Order 9066,*** *edited by Maisie and Richard Conrad.*



Internees at Manzanar LOC

On the mantle above the fireplace in my living room is a photograph similar to those which unfold the story [of the camps]. It is a photograph of a splendid white monument that is standing in the middle of the desert. The ground around it is clear save for a barbed wire fence and a few clusters of sagebrush. In the distance are the mountains, sharp and distinct, with clouds towering above them. The monument itself is of porous limestone and on its side is inscribed, in bold black Japanese characters, a memory of the past.

On the bitter cold, wind-swept desert floor in 1969 there occurred an event of the profoundest and most singular importance. In retrospect, that morning and the whole of that day assume for me and for vast numbers of Japanese Americans the proportions of a mystical experience, the rebirth of a whole generation of Americans who were wronged by events that took place over a quarter century before.

It was not until the winter of 1969 that this tide of Asian-American consciousness reached its peak. It was not until the pilgrimage to Manzanar, the desert camp site some 300 miles northeast of Los Angeles, that these previously [unformed] feelings found a concrete expression. It was not until the moment when we glimpsed the site itself, when we saw again its desert barrenness, the tattered remnants of the barracks, the tufts of sagebrush and mesquite,[1] until we felt again the sharp, early morning desert wind, that we fully perceived what was in the offing for us, that we perceived how tragic the past really was.

We had been too busy—too busy repairing our lives, too busy trying to catch up with careers cut short, too busy trying to make up for years snatched out of our lives—and yet with full enthusiasm to realize the American dream.

Perhaps some of us were ashamed that it had even happened. We were like the victim of a rape—we could not bear to speak of the assault, of the unspeakable crime. Thus for many years we had not even spoken of our imprisonment. And when we did speak of it, we were guarded.

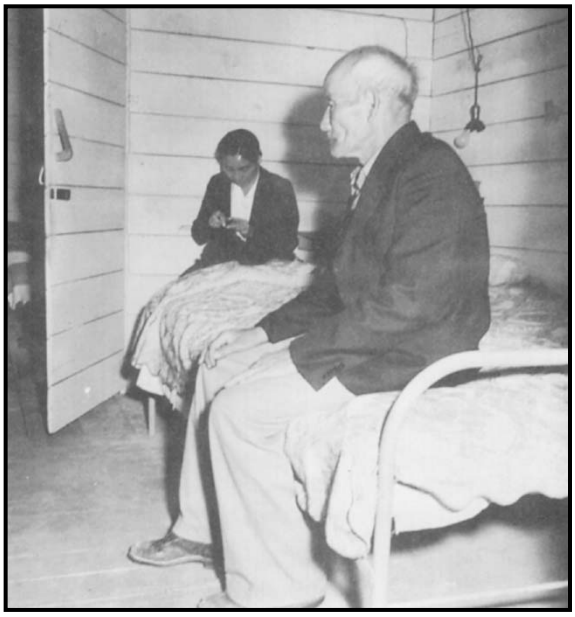
continued

[1] *mesquite:* a pod-bearing shrub common in the U.S. Southwest

We dared not fully reveal the depth of our feelings about it.

In fact, we were inclined in some ways to blame ourselves. Some Nisei… had even gone so far as to suggest that we had been incarcerated[2] because we had not made ourselves known to our Caucasian neighbors, that we should have been more open, less clannish.… The truth was that our unjust imprisonment was the result of two closely related emotions: racism and hysteria.

It was a cold winter morning, still dark when we boarded our bus and began the five-hour trek to that desolate plain between the mountains known as



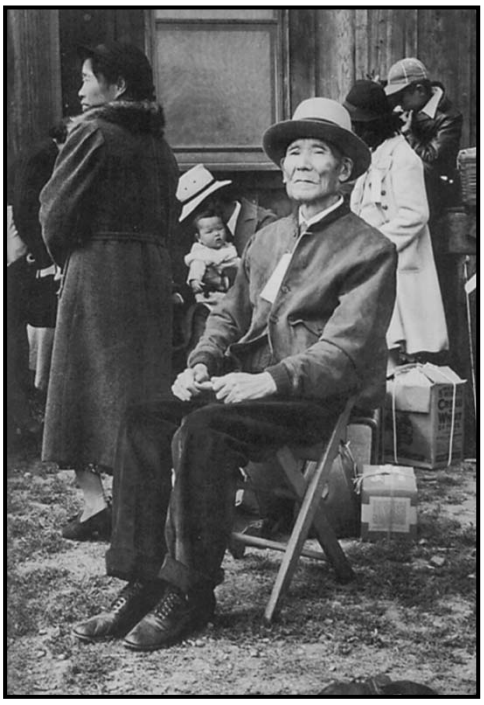
Five people lived in this barracks apartment. National Archives

Manzanar.… When we arrived we found more than two hundred people who made the long pilgrimage. Nor were they limited to Asian-Americans alone. It was as if the others—blacks, Chicanos, Caucasians—had already sensed in advance what was only now beginning fully to dawn upon us: that this was to be a significant moment in our ethnic consciousness, that a kind of new birth was in the offing.…

[2] *incarcerated:* confined, imprisoned

Barracks at Manzanar National Archives

The Japanese American heritage is no exception to the experience of all minorities and oppressed people who know the bitter sting and enduring stigma of hate, fear, and despair in a land of abundance that was founded on freedom, liberty, equality, and opportunity.…The end result of the wrongful imprisonment was a loss of self-confidence and self-respect, a generation of Americans who wrongly suffers a sense of guilt and shame.



Waiting to be interned National Archives

Bettmann

Many Cherokee did not survive their forced march to Oklahoma.

The Trail of Tears

In 1830, Congress passed the Removal Bill, establishing an "Indian Line" west of the Mississippi River. The Supreme Court declared the Removal Bill "repugnant," but President Andrew Jackson refused to acknowledge the Court's decision. In 1838 the U.S. Army, led by General Winfield Scott, forcibly removed over 17,000 members of the Cherokee Nation from Georgia. The 800-mile trip west, on which thousands of Cherokee died, is now known as the "Trail of Tears." Evan Jones, a Baptist missionary, described the Removal in his journal.

June 16, 1838: Camp Hetzel. The Cherokees are nearly all prisoners. They have been dragged from their houses and camped at the forts and military posts.... In Georgia, especially, the most unfeeling and insulting treatment has been experienced by them, in a general way. Multitudes were not allowed time to take anything with them but the clothes they had on. Well-furnished houses were left a prey to plunderers[1] who, like hungry wolves, follow the progress of the captors and in many cases accompany them. These wretches rifle the houses....

It is a painful sight. The property of many has been taken and sold before their eyes for almost nothing; the sellers and buyers being in many cases combined to cheat the poor Indian.... The truth is the Cherokees are deprived of their liberty and stripped of their entire property at one blow. Many who a few days ago were in comfortable circumstances are now the victims of abject poverty.

...They are prisoners and their families are prisoners without a crime to justify the fact.... I have no language to express the emotions which rend our hearts to witness their season of cruel and unnecessary oppression.

July 10, 1838: The overthrow of the Cherokee Nation is completed. The whole population are made prisoners.... They were driven before the soldiers, through mud and water, with whooping and hallowing like droves of cattle.

At Ross's Landing, the place to which most of the Georgia Indians were brought, the scenes of distress defy all description. In many instances they were dragged from their homes without change of clothing and marched one hundred and twenty or thirty miles through heat and dust and rain and mud, in many cases bare-footed, [sleeping] on the hard ground, [without] shelter from dews and rains. They had of course become very dirty and on that account they have been reproached as degraded wretches. On arriving at the Depot, they were required to give up their horses and ponies, which they had brought along.

[1] *plunderers:* looters

Voices from Other Works

The following excerpts are from literature with conflicts similar to the conflicts in ***Farewell to Manzanar.***

It happened on a Sunday.

We were going to be deported—and now I understood what "deportation" meant. We were given three days to gather together our belongings and to leave. No one knew where we were being sent. People were giving things away, talking to each other in high-pitched voices, then breaking down and sobbing. I no longer remember the sermon at church that Sunday, only the sorrow in the priest's voice that he was unable to suppress.

—The Road from Home: The Story of an Armenian Girl
by David Kherdian

Father hurried inside and let the men in. He spoke quietly to them and then told Yuki to call Mother.

"These gentlemen are from the FBI," he explained calmly. "It seems the news on the radio was true after all. Japan has attacked Pearl Harbor. They would like me to go with them to answer a few questions. They would also like to search. . . to look around the house," Father said. His voice was strained and the color had drained from his face.

"But why?" Mother asked nervously. "You have done nothing."

"We have orders to apprehend certain men who work for Japanese firms in this area," one of the men answered briefly. "Your husband, Mr. Sakane, is employed by one of Japan's largest business firms."

—Journey to Topaz
by Yoshiko Uchida

Without deception and swift action, the Khmer Rouge[1] could never have subdued so many of us with so few. If we had guessed that eviction from our homes was something other than a temporary necessity, or that slavery and starvation were to be our fate, we would have resisted more desperately. But our awareness came too late; we could no longer muster effective resistance.

Feeding us a series of lies, keeping us on the move, overwhelming us with the effort of mere survival—all these Khmer Rouge strategies were similar to those of the Nazis in dealing with the Jews. But never before had such strategies been turned against an entire nation; never had a country enslaved its own people so thoroughly; never had a society without cities been attempted on so grand a scale.

—To Destroy You Is No Loss
by Joan D. Criddle and Teeda Butt Mam

"I am Captain Carlos Paredes. Colonel Ferreira wishes me to convey to you the rules you are to observe in this place." He has an envelope in his hand. I notice the gun at his hip under the jacket that is half open.... He starts reading the letter he has taken out of the envelope. "No visitors are allowed at any time. The base is the private territory of the national government. Thus any infraction will be punished by the death penalty under the martial law. . . . All mail going or coming will be censored at the base. . . . The family of the prisoner," the captain continues, "is permitted to go to the market for an hour on Saturday mornings and to mass on Sundays, escorted by a soldier."

—The Honorable Prison
by Lyll Becerra de Jenkins

continued

[1] *Khmer Rouge:* Cambodian Communist guerilla force [guerilla warfare tactics stress sabotage, unpredictable hit-and-run attacks, and ambush]

The girl with the long ringlets who sits in front of Stephen said to him, "All the Jap kids at school are going to be sent away and they're bad and you're a Jap." And so, Stephen tells me, am I.

"Are we?" I ask Father.

"No," Father says. "We're Canadian."

It's a riddle, Stephen tells me. We are both the enemy and not the enemy.

—Obasan
by Joy Kogawa

Like many Japanese Americans of his generation, [Fred Korematsu] was reluctant to talk about. . . the past.

… To retell the story of [internment] was to relive it, with all its humiliation, rage, and pain. Yet it was a story that, in the end, had to be told, not only for the sake of personal honor but also for the sake of the country.

—When Justice Failed: The Fred Korematsu Story
by Steven A. Chin

The end of the war brought many changes to life at the hostel,[2] for now all the Japanese in the camps were being sent back to California. Each day more and more of them arrived, tired and worn, carrying bulging bundles and dusty suitcases, worried and anxious about beginning their lives over again. There were army cots everywhere now—in the halls and classrooms of the church and in every room of the house in back.

"Golly, I'm beginning to feel like I'm back in camp again," Emi complained, as she and Yuki stood waiting to get into the bathroom.

"Me too," Yuki sighed. "What'll we do if the people just keep on coming?"

"Escape someplace, I guess."

"But where?" That was the problem. There was nowhere for them to go.

—Journey Home
by Yoshiko Uchida

[2] *hostel:* a boardinghouse; supervised lodging

Poetic Perspectives

Manzanar

by Michiko Mizumoto

Dust storms.
Sweat days.
Yellow people,
Exiles.
I am the mountain that kisses the sky
in the dawning.
I watched the day when these, your
people, came into your heart.
Tired.
Bewildered.
Embittered.

I saw you accept them compassion,
impassive but visible.
Life of a thousand teemed within your
bosom.
Silently you received and bore them.
Daily you fed them from your
breast,
Nightly you soothed them to
forgetful slumber,
Guardian and keeper of the unwanted.

They say your people are wanton
Sabateurs.
Haters of white men.
Spies.
Yet I have seen them go forth to die for
their only country,
Help with the defense of their
homeland,
America.

I have seen them look with beautiful
eyes at nature.
And know the pathos of their tearful
laughter,
Choked with enveloping mists of the
dust storms,
Pant with the heat of sweat-days; still
laughing.
Exiles.

And I say to these you harbor and those
on the exterior,
"Scoff if you must, but the dawn is
approaching,
When these, who have learned and
suffered in silent courage;
Better, wiser, for the unforgettable
interlude of detention,
Shall trod on free sod again,
Side by side peacefully with those who
sneered at the
Dust Storms."

Sweat days.
Yellow people,
Exiles.

continued

In Response to Executive Order 9066:

All Americans of Japanese Descent Must Report to Relocation Centers

by Dwight Okita

Dear Sirs:
Of course I'll come. I've packed my
galoshes
and three packets of tomato seeds.
Janet calls them
"love apples." My father says where
we're going
they won't grow.

I am a fourteen-year-old girl with bad
spelling
and a messy room. If it helps any, I
will tell you
I have always felt funny using chopsticks
and my favorite food is pizza.
My best friend is a white girl named
Denise—
we look at boys together. She sat in
front of me
all through grade school because of our
names:
O'Connor, Ozawa. I know the back of
Denise's head very well.
I tell her she's going bald. She tells me
I copy on tests.
We are best friends.

I saw Denise today in Geography class.
She was sitting on the other side of the
room.
"You're trying to start a war," she said,
"giving secrets away
to the Enemy. Why can't you keep
your big mouth shut?"
I didn't know what to say.
I gave her a packet of tomato seeds
and asked her to plant them for
me, told her
when the first tomato ripens
to miss me.

Untitled

The following poem, written by a Nisei girl, was published on May 15, 1943, in a camp newspaper, the ***Heart Mountain Sentinel.***

Father, you have wronged me
grievously
I know not why you punish me
For sins not done or reasons
known
You have caused me misery
But through this all I look on you
As child would look on parents
true
With tenderness commingling in
The anguishment and bitter tears;
My heart still beats with loyalty
For you are my father
I know no other.

Suggested Reading and Viewing List

If you enjoyed reading ***Farewell to Manzanar,*** *you may want to explore other works about discrimination and the Japanese American experience. The following list offers some suggestions for further reading and viewing.*

Novels

A Child in Prison Camp by Shizuye Takashima. The author's account of what it was like to spend three years of her childhood in a Canadian internment camp. Tundra Books, 1989. [RL 5 IL 3-6]

The Eternal Spring of Mr. Ito by Sheila Garrigue. A novel about a girl's friendship with a Japanese Canadian family that is mistreated during World War II. Bradbury, 1985. [RL 5 IL 3-7]

The Floating World by Cynthia Kadohata. Olivia and her family travel throughout the Pacific Northwest looking for a home and a refuge from bigotry in this novel about a Japanese American family in the decade following World War II. Ballantine, 1993. [RL 7 IL 7+]

The Girl With the White Flag by Tomiko Higa. A spellbinding account of a seven-year-old's wanderings for seven weeks in 1945 in battle-torn Okinawa. Dell, 1992. [RL 5 IL 5-9]

In the Year of the Boar and Jackie Robinson by Bette Bao Lord. In 1947, a Chinese child comes to Brooklyn, where she starts to feel at home and make friends when she discovers baseball and the Brooklyn Dodgers. Harper, 1986. [RL 5 IL 4-7]

Journey Home by Yoshiko Uchida. After a Japanese family is released from a detention camp, they return to their town in California to build a new life. Atheneum, 1978. [RL 6 IL 5-9]

Journey to Topaz by Yoshiko Uchida. The story of 11-year-old Yuki and her family, who, after Pearl Harbor, are forced from their home and relocated to Topaz, a detention camp in the desert. An ALA Notable Book. Charles Scribner's Sons, 1971. [RL 6 IL 5+]

Of Nightingales That Weep by Katherine Paterson. The vain daughter of a samurai finds her comfortable life ripped apart when opposing warrior clans begin a struggle for imperial control of Japan. Harper, 1989. [RL 6 IL 6-10]

Samurai of Gold Hill by Yoshiko Uchida. Young Koichi and his Samurai father (a defeated champion of the Shogun) come to America and establish a tea and silk farm in post-gold-rush California. Creative Arts, 1985. [RL 6 IL 6+]

So Far From the Bamboo Grove by Yoko Kawashima Watkins. A fictionalized autobiography in which 8-year-old Yoko escapes from Korea to Japan with her mother and sister at the end of WWII. An ALA Notable Book. Morrow, 1994. [RL 6 IL 5-9]

The War Between the Classes by Gloria Miklowitz. Amy, a Japanese American high school student, and her classmates find themselves questioning the humiliations and abuse they're tolerating or inflicting on one another in a school experiment in which students are put into "social classes" according to specific rules. Dell, 1985. [RL 5 IL 6-12]

continued

Nonfiction

Behind Barbed Wire: The Imprisonment of Japanese Americans During World War II by Daniel S. Davis. Chronicles the imprisonment of Japanese Americans and their attempts to create new lives for themselves afterward. Dutton, 1982. [RL 6 IL 6+]

Coming to America: Immigrants from the Far East by Linda Perrin. Diaries, letters, photographs, and interviews create living stories of immigrants from China, Japan, the Philippines, and Vietnam. Dell, 1980. [RL 8 IL 7-10]

Executive Order 9066, the Internment of 110,000 Japanese Americans by Maisie and Richard Conrad. Classic pictorial essay. Available from Japanese American Curriculum Project, San Mateo, California.

Famous People of Asian Ancestry, Volume 2 edited by Barbara J. Marvis. Part of the Contemporary American Success Stories series, this volume includes biographies of author Yoshiko Uchida and Congresswoman Patsy Takemoto Mink. Meridian, 1994. [RL 6 IL 6+]

The Invisible Thread: An Autobiography by Yoshiko Uchida. Children's author Yoshiko Uchida describes growing up in Berkeley, California, as a Nisei, and her family's internment in a Utah concentration camp during World War II. Julian Messner, 1991. [RL 8 IL 8+]

The Japanese in America by Noel L. Leathers, Ph.D. A history of the Japanese in America; their backgrounds, why they immigrated, the prejudice encountered in peace and wartime, and their contributions to their adopted nation. Lerner Publications, 1982. [RL 4 IL 4-8]

The Japanese Americans by Harry Kitano. Discusses the history, culture, and religion of the Japanese, factors encouraging their emigration, and their acceptance as an ethnic group in North America. Peoples of North America series. Chelsea House, 1988. [RL 5 IL 5+]

Japanese Americans Struggle for Equality: Discrimination by Liane Hirabayashi. Stages of immigration and American history form a backdrop for this informational book. Addresses contemporary stereotypes and effects of "Japan bashing." Rourke, 1992. [RL 6 IL 6-12]

Journey: Japanese Americans, Racism, and Renewal by Sheila Hamanaka. Text and photographed details of a mural depict the history of the Japanese people in America. Orchard Books, 1990. [RL 5 IL 5+]

Short Works

"After the War" by Jeanne Wakatsuki Houston. In *A Gathering of Flowers,* edited by Joyce Carol Thomas.

American Dragons by Laurence Yep. Twenty-five stories, poems, and essays about growing up Asian American. HarperCollins, 1993. [RL 7 IL 7+]

The Big Aiiieeeee! An Anthology of Asian American Writers edited by Frank Chin et al. An anthology of Asian American literature from the 1870s to the present. Meridian Books, 1991. [RL 9 IL 9+]

Open Boat: Poems from Asian America edited by Garrett Hongo. Contemporary Asian American poetry from some rising U.S. writers who address their heritage, their identity, and their culture. Doubleday, 1993. [RL 7 IL 7+]

continued

Tales from Gold Mountain: Stories of the Chinese in the New World by Paul Yee. A collection of eight stories reflecting the gritty optimism of the Chinese, who overcame prejudice and adversity to build a unique place for themselves in North America. Macmillan, 1990. [RL 5 IL 3-6]

Viewing

Birds of Passage. Portraits of three West Coast Japanese Americans who immigrated in the decade before World War I. Traces successive stages of their lives: the initial adaptation to an alien, often hostile milieu, the painful internment, and their embrace of a new role as transmitters of Japanese tradition to younger generations of Japanese Americans. Anti-Defamation League, 1993. (800) 343-5540. (16mm film, 36 min., color)

A Family Gathering. The story of a third-generation Japanese American woman's search for her family history and understanding of their internment during the second World War. Focuses on Masuo Yasui who, after living in the U.S. for 30 years, was arrested by the FBI as a potentially dangerous alien five days after the Japanese bombed Pearl Harbor. PBS, 1990. (VHS, 58 min., color)

Go For Broke. This production honors the extraordinary battle accomplishments of the all-volunteer Japanese American 442nd Regimental Combat Team—the "Nisei Regiment." Produced only six years after the war, the film stars actual heroes from the 442nd recreating their combat experiences on screen. MGM. (VHS, 93 min., black and white)

Manzanar. Award-winning documentary by Robert Nakamura. Includes live footage and stills. Visual Communications, Los Angeles, CA. (16mm, 16 min., color)

Nisei: The Pride and Shame. A documentary narrated by Walter Cronkite and aired on January 31, 1965. Associated Films. Available for rental through the national JACL. (VHS, 55 min., black and white)

Other Sources

Asian American Curriculum Project was organized in 1969 to fill the need for curriculum materials to tell the story of concentration camps for Japanese Americans during World War II from the point of view of those who had experienced it. (234 Main Street, PO Box 1587, San Mateo, CA 94401; 415/343-9408). A current catalog is available for $3.00.

Crosscurrent Media collects and distributes Asian American media materials. 346 9th Street, 2nd floor, San Francisco, CA 94103; 415/552-9550.

Suggested Activities

Using Latitudes in Your Classroom

*The following discussion topics and activities are suggestions for incorporating pieces from **Latitudes** into your curriculum. Most suggestions can be adapted for independent, small group, or whole class activities. In addition, the list includes activities that can be done before, during, and after reading the novel. The variety of choices allows you to modify and use those activities that will make **Farewell to Manzanar** meaningful to your students.*

About the Authors

1. Discuss with students the advantages and disadvantages of team-writing a book.
2. Two students could work cooperatively to plan and outline an autobiographical story. One student could be the subject of the story and the other could be the writer.
3. After students have read the book, encourage them to discuss how Jeanne Houston's experiences at Manzanar changed her. Students could discuss changes in her attitude toward her family, toward what it means to be a Japanese American woman, or toward being Japanese in a Caucasian society. (Students may find it helpful to know that Jeanne's reactions to internment—shame, wanting to be invisible, working to fit in, and reluctance to talk about the camps—were shared by most Nisei.)

Critics' Comments

1. Invite students to write their own critical statements about *Farewell to Manzanar.* Remind them to support their opinions with evidence from the book. Then around the room, post unsigned comments written on large sheets of paper. The class can discuss the different reactions.
2. Suggest that students compare and contrast the critics' comments. They could look for points of major agreement or disagreement among the reviewers.
3. Ask students to bring to class recent reviews from the media. These could include reviews of books, movies, new music, concerts, etc. Pose the following types of questions for the students.
   - What makes you agree or disagree with the comments?
   - If you were a public figure, how do you think you would react to your critics?
   - When are critics' comments important?
   - Would a negative review keep you from reading a book, seeing a movie, or going to a concert? Explain your response.
   - Which statements in the review describe the work and which ones evaluate the work?

continued

Jeanne's Voice

1. As students read, encourage them to note other meaningful statements in the book that reflect a central idea or theme. As a follow-up, students could write essays that explain the significance of one of the statements they selected.
2. Students might construct a chart or graphic map that makes a statement about the meaning of the book. Students could use illustrations, photos, pictures, symbols, or color to make their charts or maps. The graphics could explain one or more significant quotes from the book.
3. After students read the excerpts, challenge them to describe what they think Jeanne's personality will be like.

A Time in History/The Search for Justice

1. Note with students the events that provide the historical setting for the novel. Ask students what they know about these events. Ask students to speculate about how these events might involve or affect a young boy or girl at the time.
2. As students read, invite them to chart dates, events, and historical figures mentioned in the book on their "A Time in History" timeline.
3. Suggest that students make a four-column chart with these headings: Treatment of Japanese Americans During WWII, Reasons for This Treatment, Treatment of Japanese Americans After WWII, Reasons for This Treatment.
4. Invite students to write their personal reactions to one or more of the events on the timelines.
5. Encourage interested students to construct a timeline of key events before and during World War II. Students can speculate about how these events might have affected attitudes toward the Japanese.

The Geographical Picture

1. As students read, they might locate on the map places mentioned in the book.
2. Discuss with students why people living on the West Coast of the United States might have had different reactions to Japan and the bombing of Pearl Harbor than people living in the Midwest or on the East Coast.
3. Encourage interested students to locate a map of the Pacific Ocean that shows both Japan and the western United States. Students can note the location of important World War II battles. Ask students whether it was realistic to believe that the U.S. mainland was vulnerable to Japanese attack.

Viewpoints About the Japanese Internment

1. With students, categorize and chart the various viewpoints about the internment. Compare and contrast the views expressed.
2. Suggest that students choose one statement and write an essay that either supports or disputes that person's viewpoint.

continued

3. Encourage students to write, draw, or speak their own reactions to the internment.

Prejudice before Manzanar

1. Before students read this selection, have students descended from immigrants map or chart where their forebears lived before they came to America. Review the concepts of the "melting pot" and "assimilation."
2. After students have read the novel, ask them to find examples of the prejudice Jeanne experienced in Chapters Sixteen through Twenty-One. Students might complete a chart like the one below for one chapter, then pool their findings.

Example of prejudice	Effect on Jeanne	Jeanne's response	Another possible response

3. Encourage students to express their views about whether immigrants should be expected to assimilate. You might have them analyze advantages and disadvantages of assimilation.
4. Discuss with students prejudice encountered by other immigrant groups, such as the Vietnamese, in recent years. Interested students can report on economic competition as one source of that prejudice.

A Climate of Fear

1. Before students read this selection, discuss with them the psychology of rumors—how they spread, why people believe them, and how wartime fears could intensify them.
2. After students have read this selection, explore their opinions about why *Farewell to Manzanar* begins with the bombing of Pearl Harbor.
3. Encourage students to bring in examples of newspaper headlines that they believe are "loaded" (or, conversely, that they believe are fair). Ask students how they believe the news media should handle rumors.
4. Help students make a list of other instances in which fear and/or prejudice has led to violations of people's civil rights, such as hate crimes or the McCarthy hearings. Explore with them ways to safeguard people's rights in these situations.

Executive Order 9066

1. Ask students to look for words like "internment" and "Japanese" and "citizen" in this Executive Order. Discuss why the order, which Army officials admitted was directed toward the Japanese, used such indirect language.

continued

2. Students might find it helpful to know that Attorney General Francis Biddle opposed Secretary of War Stimson's plans to evacuate the Japanese on the West Coast. So Major Karl Bendetsen proposed using the President's war powers to set up "military areas." An Executive Order based on military necessity could override the constitutional rights of Japanese American citizens. Biddle reluctantly accepted Executive Order 9066 as a solution to the so-called "Japanese problem." But when the military tried to use similar tactics against Italians and Germans, Biddle wrote President Roosevelt that such exclusion orders were "unconstitutional."
3. Invite students to rewrite the order using more direct language. Suggest that they include what they believe to be the reasons for the internment. (The Viewpoints on pages 18 and 19 might be helpful.)
4. Interested students can investigate the legal basis for executive orders. What gives the President the right to issue such an order? How much authority does the U.S. President really have? What have been some recent executive orders?

Evacuation Throughout the Hemisphere

1. Before students read the selection, discuss with them the sources of prejudice against racial and ethnic groups. Ask students to discuss the role of economic competition in fostering prejudice.
2. Ask students to write about their reactions to knowing that countries other than the United States interned the Japanese. Does knowing this change their attitude about the internment?
3. Invite interested students to investigate the details of the internment in one of the nations mentioned in the reading. Students can report their findings to the class.

The Bombing of Hiroshima

1. Encourage interested students to investigate the events that led to the bombing of Hiroshima, including the development of the atomic bomb.
2. Ask students to imagine that they are Jeanne and to write a diary entry recording her reaction to the bombing of Hiroshima.
3. Challenge students to discuss the view, held by some historians, that the atomic bombing of Japan (as opposed to Germany) was in part racially motivated.
4. Interested students can investigate how the Japanese people currently memorialize the bombing of Hiroshima.

Anti-Japanese Propaganda

1. Before students read the selection, discuss with them how words are used to dehumanize other racial and ethnic groups. Students might be reminded of demonstrators at the 1968 Democratic convention calling police "pigs" or police officers' use of the word "monkey" in the Rodney King incident in Los Angeles.

continued

2. Invite students to respond to Jeanne Houston's observation that "You cannot deport 110,000 people unless you have stopped seeing individuals." Explore with students how negative propaganda deliberately tries to keep people from seeing individuals.
3. With students, view a World War II film set either in the Pacific or in Europe. Discuss with students how the film depicted Japanese or German soldiers. Alternatively, view a film that depicts war between the United States military and Native Americans and discuss the portrayal of Native Americans.
4. Students with relatives who served in Vietnam or Saudi Arabia can be encouraged to interview them about negative propaganda. Students can report their findings to the class.

Shikata-ga-nai

1. Discuss with students why, according to Broadfoot, so many Japanese accepted the internment without resistance. Point out that some Japanese did resist going to the camps. Encourage interested students to investigate conditions at the camp at Tule Lake, California, where many "troublemakers" were interned.
2. Ask students to identify the traditional Japanese values expressed in *Farewell to Manzanar* and this selection. Encourage them to speculate about how these characteristics might have affected the attitudes of Japanese Americans toward the internment.
3. Encourage students to list other Japanese phrases they've encountered in their reading and viewing. Perhaps someone who speaks Japanese could give students a brief introduction to the language.

The Way of the Samurai

1. Before reading this selection, ask students to list some characteristics of a warrior. (They might characterize a real person, such as Gen. Norman Schwarzkopf, or a fictional character such as Superman or Lt. Worf.) As students read, ask them to add any additional items that the author mentions. Then discuss any characteristics that seem unique to the samurai.
2. As students read the book, encourage them to note passages in which the author's father exhibits characteristics of a samurai warrior.
3. Yamamoto lists three virtues that every samurai should strive for. Suggest that students write their own "code" about an activity that's important to them. They might give advice about how to be a good competitor or team player.

Cultural Change

1. Review the terms *Issei* (Japanese born and educated in Japan); *Nisei* (the generation born in America, many of whom did not speak Japanese), and *Sansei* (third-generation Japanese Americans) with students. Then explore the contrast between Nisei and Issei attitudes (students might refer to this selection, "Shikata-ga-nai" on page 27, and the novel, especially Chapters Five and Twenty-One).

continued

How do students account for the difference in attitudes? Have other immigrant groups experienced similar changes?
2. Discuss with students the role of language in holding a cultural or ethnic group together. Interested students can be encouraged to explore why efforts have been made in recent years to make English the "official" language in states with large immigrant populations.
3. Invite students with immigrant parents or grandparents to interview them, asking them to comment on how family life in the United States is different from their country of origin. Students can report their findings to the class.
4. Interested students can investigate how American popular culture has influenced young people in Japan today.

The Roundup

1. Ask students to compare Bodine's account of the evacuation with Jones' account of the Cherokee Removal (see "The Trail of Tears," page 40). Do they reflect a similar tone?
2. Invite students to imagine that they are young Japanese preparing for evacuation. Students can write a diary entry that expresses their feelings about what is happening.
3. As students read *Farewell to Manzanar,* ask them to note passages that reflect the author's feelings (and those of her family) as they leave their home and are taken to the camp. Students can also note similarities between Jeanne's and Bodine's accounts.
4. Chart with students what might have motivated the Friends and other groups to help the Japanese.

The Loyalty Oath

1. Before students read the selection, ask them to write a definition of *loyalty.* They might consider questions like the following. How does a person show loyalty? What does loyalty to one's country mean? Can people criticize their country and still be loyal to it? What kinds of questions would students ask to determine whether a citizen was loyal?
2. Discuss with students why the loyalty oath was such a sensitive issue among Japanese internees. You might ask them to reread Chapter Seven or the explanation of *inu* at the beginning of Chapter Eight. Encourage them to find passages from the novel supporting their opinion.
3. Point out that many Issei answered *no* to question 28 not because they felt disloyal to the United States but because they were not citizens. A *yes* answer would have left them without a country if they had been deported after the war. Discuss with students the irony of demanding "unqualified allegiance" from people to whom citizenship has been denied by law.
4. Encourage students to compare the way Jeanne Houston writes about the oath with this nonfiction account. They might examine passages recording tension in the camp resulting from the loyalty oath or compare the problems with food mentioned by this "older

continued

Nisei" with Fred Tayama's charges in Chapter Nine. They might explore how "truthful" Houston's account is and whether her decision to use a child's point of view was a good one.

5. Discuss with students why the authorities did not intern people of German or Italian descent. Explore with them the racial motivations behind the internment. Students may find this information helpful.
   - The Japanese in California looked "different" while the Japanese in Hawaii were treated no differently than other immigrant groups.
   - California had a long history of prejudice against Asians.
   - A 1942 memo from Attorney General Biddle reminded the President that Executive Order 9066 was "never intended to apply to Italians and Germans."

The December Riot

1. Challenge students to discuss how they would react if they were similarly interned. You might share what Secretary of the Interior Harold Ickes wrote to President Roosevelt, "The situation in at least some of the Japanese internment camps is bad and is becoming worse rapidly. . . .The result has been the gradual turning of thousands of well-meaning and loyal Japanese into angry prisoners."
2. After the riot, Kurihara was moved to Tule Lake, a camp for troublemakers. Students might want to investigate conditions at Tule Lake.
3. Students can write about other riots in America, for example, the rioting in Los Angeles after the Rodney King trial. Students can compare the motivations behind these riots and the December Riot.

Japanese Americans in Combat

1. Encourage interested students to investigate the role of the 442nd Regimental Combat Team in Europe during World War II.
2. Interested students can investigate the accomplishments of other racially-based military units during World War II, particularly African American units.
3. Foster a debate over the existence of the 442nd: Should Nisei soldiers have been put together in a single unit, or should they have been sent to units throughout the military without regard to race?
4. Interested students can investigate the significance of any one of the honors listed.
5. Ask students to write a story in which the central character is an interned father or mother learning of a son's death in battle.
6. Ask students if any of their close relatives were decorated in combat. Students can be encouraged to tell what the relative did to earn the decoration.

There Is No Japanese Problem

1. Before students read the selection, ask them to propose their own solutions to "the Japanese problem." Then compare the students' views with Munson's.

continued

2. As students read the selection, invite them to note passages in *Farewell to Manzanar* that reflect the loyalty of the Japanese.
3. Invite students to speculate about why the Munson Report seems to have been widely ignored by authorities.
4. Invite students to compare Munson's views with views expressed by other American authorities in "Viewpoints About the Japanese Internment," pages 18 and 19.

Korematsu v. United States

1. Discuss with students the different reasons the three justices saw for the internment. On what basis did each justice defend or attack the internment?
2. Information in "A Climate of Fear" (page 22) and "There Is No Japanese Problem" (page 35) will help students evaluate Justice Black's claim that internment was a military necessity.
3. Point out Justice Murphy's use of the word "experiment" to describe the United States. Ask students what they think he meant.
4. Discuss with students Justice Black's view that the use of the term *concentration camp* is "unjustifiable." Does the term fairly characterize the internment camps?
5. Encourage students to isolate one statement from any of the three writers and write an essay defending or challenging that statement.

Who Is Loyal to America?

1. Remind students that although Commager's essay mentions the Japanese internment, Commager is concerned about a wider problem. Explore with students the issue of loyalty and dissent in the postwar period leading to the McCarthyism of the 1950s.
2. Invite students to compare this reading with "The Loyalty Oath," page 31. How do the two selections differ in their exploration of loyalty? How are they similar?
3. Ask students to define in an essay what an abstract concept is and is not. Possibilities include patriotism, honor, courage, dissent, pluralism, and equality.
4. Invite students to explore the writing of one of the four historical figures Commager mentions: Jefferson, Paine, Emerson, or Thoreau. In an essay or an oral report, students can explain in what way the person was a "rebel."

Return to Manzanar

1. Invite students to compare Uno's account of his return to Manzanar with Houston's. How are their reactions similar? different?
2. Both Houston and Uno compare the experience of the Japanese to that of a rape victim. Depending on the maturity of the students, explore with them the similarities. Discuss the view that overuse of the term *rape* trivializes the trauma of a real rape.
3. Discuss with students Uno's use of the word "rebirth" to describe his experience.

continued

4. Students may find it interesting to know that third-generation Japanese Americans once knew little of the camps. Like Jeanne Houston, many were reluctant to speak of their internment. Now Michi Weglyn writes in *Years of Infamy* that "pilgrimages to view the remains of the desert jails in which their parents were confined are becoming more frequent."
5. Ask students if they have ever had strong feelings when they have returned to a scene from their earlier lives: a school, a home, a neighborhood, or a place where they experienced happiness or tragedy. Encourage students to talk or write about the experience.

The Trail of Tears

1. As students read this selection, ask them to note the similarities they see between the Indian Removal and the Japanese internment.
2. Ask students to comment on the dominant tone of Jones' account. Is he angry? saddened? bitter? Students can compare the tone of this selection to the tone of commentaries on the Japanese American internment, including Wakatsuki's.
3. Help students to think of contemporary examples of peoples who have been forced to leave their homes, such as victims of the Khmer Rouge or the Bosnian Muslims.
4. Interested students can investigate the history of the Removal and report their findings to the class.

Voices from Other Works

1. With students, cluster or map similar themes or conflicts in the quoted books. Ask students why so many books have been written about these types of conflicts.
2. Encourage students to select and write about the connections they see between *Farewell to Manzanar* and the quoted books.
3. Suggest that students read one of the quoted books and share their reactions to it with the class.

Poetic Perspectives

1. Encourage students to find other poems about World War II or the Japanese internment and share their interpretations of the poets' ideas.
2. Suggest that as students read the book, they write a poem or short story that Jeanne or one of her family members might have produced.
3. Ask students to look for and discuss similar themes and feelings in the selections.
4. Invite students to write poems or short stories that express their views about a theme in *Farewell to Manzanar.*

Suggested Activities

Student Projects

The suggestions below will help you extend your learning about Japanese Americans and the internment camps. The categories give choices for reading, writing, speaking, and visual activities. You are also encouraged to design your own project.

The Historian's Study

1. Contrast the way Japanese Americans living in Hawaii were treated with the internment of Japanese Americans on the West Coast.
2. Besides Jeanne Wakatsuki Houston, what other Japanese have made important contributions to society since World War II? What did these people do and how are they regarded today?
3. Find information about Commodore Matthew Perry's opening of Japan to western trade in the 19th century. Explain for your classmates how that event changed Japan.
4. Investigate anti-Chinese prejudice in the United States, particularly during the 19th century. How did that prejudice have an effect on the Japanese who came later?
5. Investigate Japanese militarism during the late 19th and early 20th centuries. How did that militarism contribute to World War II? What have Japan's military policies been in the postwar era?
6. Look for information about World War II battle techniques, particularly in the Pacific theater. Compare and contrast the battle plans of the Allies and Japan. What plans did the Allies have for invading Japan if the atomic bomb had not been used?
7. Research other situations of forced confinement. For example, you may want to investigate the confinement of Native Americans on reservations, the concentration camps in Europe during World War II, or housing restrictions for blacks in South Africa.
8. American business leaders have tried to copy the success of Japanese firms in recent years. Investigate some of the differences between American and Japanese business practices. Analyze whether Japanese business practices—the absence of labor unions, for example—reflect values portrayed in *Farewell to Manzanar.*
9. Investigate the bombing of Pearl Harbor. Find out why the bombing took place, why the United States was so unprepared, and how the bombing affected American entry into World War II.
10. Some Japanese regarded the Japanese American Citizens League as collaborators because of their fierce patriotism and willingness to cooperate with the military. Find out more about the role of the JACL during the internment.

The Artist's Studio

1. Choose one of the main themes or ideas in the book. Then make a poster or collage that explains this theme. You might wish to feature quotes from the book as well as images.

continued

2. Imagine that you have been chosen to illustrate a new publication of *Farewell to Manzanar.* Select two or three scenes from the book and produce illustrations for them.
3. Design a poster or newspaper ad that would be used to protest the Japanese internment.
4. Draw an editorial cartoon that illustrates your feelings about the Japanese internment.
5. Many internees practiced traditional Japanese art forms while in the camp: rock gardening, calligraphy, dance, or painting. Bring in examples of these art forms (or, in the case of dance, demonstrate it) for your classmates. Investigate how the art form developed.
6. Imagine you have been commissioned to design a monument for one of the internment camps. Prepare a drawing of the monument. What words, if any, would the monument contain?

The Writer's Workshop

1. Imagine that you witnessed the arrest of Jeanne's father. Write a newspaper article about the event. Include an attention-getting headline.
2. Write one or more diary entries about the Manzanar experience from the viewpoint of a member of Jeanne's family.
3. Imagine that you are Jeanne. Write a letter to a Caucasian friend living in Ocean Park describing Manzanar and expressing your feelings about it. (Remember that Jeanne was less than ten years old during the internment.)
4. Select one scene from the book and rewrite it as a play or movie script.
5. Imagine that you are a government or military official at the time the internment is being planned. Write a proposal for an alternative to the internment, one that would treat the Japanese fairly but that would ease the fears of non-Japanese Americans.
6. Write an essay in which you compare and contrast Jeanne's struggle for identity and self-esteem with your own. Have there been times when, like Jeanne, you felt like an outsider?
7. Each camp had its own newspaper. With your classmates, write and produce an issue of the Manzanar *Free Press,* perhaps the issue right after the December riot.

The Speaker's Platform

1. With a group of classmates, find other poems and first-person accounts of the internment. Using these selections, create a dramatic presentation that focuses on the internment, anti-Japanese prejudice, or the problems of trying to adapt to a majority culture.
2. Write and present for your classmates the radio report about the bombing of Pearl Harbor that Mr. Wakatsuki might have heard on his fishing boat.
3. Imagine that you are addressing a congressional committee about the subject of reparations to the Japanese. (*Reparations* are payments of money to compensate people for losses.) Give your arguments for or against reparations.

continued

4. Imagine that *Farewell to Manzanar* is going to be made into a movie. Select a scene from the book and write a script for it. Then present your scene, using class members as actors.
5. Role-play a dialogue between a military official and an internee over the issue of the loyalty oath.
6. Prepare a speech that Mr. Wakatsuki would make to other internees defending himself against the charge that he is an informer or collaborator.
7. With a group of classmates, conduct for the rest of the class a "Meet the Press" roundtable discussion of the pros and cons of the internment.
8. Role-play a dilemma the people in *Farewell to Manzanar* faced. (A *dilemma* is a difficult problem in which all the possible solutions have both advantages and disadvantages.) For example, the Wakatsukis do not wish to have their freedom taken away. Yet they know that when they leave the camp at the end of the war, they will have nowhere to go and no way to make a living. So they are reluctant to leave the camp, and, in fact, they stay as long as they can. Select another dilemma from the book to role-play with several of your classmates. Or choose a modern-day problem that is similar to one in the book. You might portray several solutions to the dilemma or have your audience choose one solution for you to act out.
9. Using a video camera or a tape recorder, record an interview with one of the following individuals:
   - a soldier who fought in World War II
   - a Japanese American who was sent to an internment camp
   - a survivor of a Nazi concentration camp
   - someone who lived in the western United States during the war

   Before you conduct the interview, determine the purpose for the interview, research your topics, and plan your questions.

Sample selections from
***Farewell to Manzanar* LATITUDES®**

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Story Synopsis
About the Authors
A Time in History
The Geographical Picture

Historical and Cultural Background

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The Way of the Samurai

Internment and Its Aftermath

Cultural Change
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