

A TEACHER'S RESOURCE *for*



PART OF THE "WITNESSES TO HISTORY" SERIES PRODUCED BY
FACING HISTORY AND OURSELVES & VOICES OF LOVE AND FREEDOM

A TEACHER'S RESOURCE *for*

Farewell to Manzanar

by Jeanne Wakatsuki Houston
& James D. Houston

Part of the "Witnesses to History" series produced by
Facing History and Ourselves & Voices of Love and Freedom

Acknowledgments

Voices of Love and Freedom (VLF) is a nonprofit educational organization that promotes literacy, values, and prevention. VLF Teacher Resources are designed to help students:

- appreciate literature from around the world
- develop their own voices as they learn to read and write
- learn to use the values of love and freedom to guide their lives
- and live healthy lives free of substance abuse and violence.

Voices of Love and Freedom was founded in 1992 and is a collaboration of the Judge Baker Children's Center, Harvard Graduate School of Education, City University of New York Graduate School, and Wheelock College.

For more information, call 617-635-6433, fax 617-635-6422, e-mail VLFBOSTON@aol.com, or write Voices of Love and Freedom, 67 Alleghany St., Boston, MA 02120.

Facing History and Ourselves National Foundation, Inc. (FHAO) is a national educational and teacher training organization whose mission is to engage students of diverse backgrounds in an examination of racism, prejudice, and antisemitism in order to promote the development of a more humane and informed citizenry. By studying the historical development and lessons of the Holocaust and other examples of genocide, students make the essential connection between history and the moral choices they confront in their own lives.

For more information, contact FHAO, National Office, 16 Hurd Road, Brookline, MA 02445; 617-232-1595; <http://www.facing.org>.

FHAO Guide Review Committee: Phyllis Goldstein, Marc Skvirsky, Margot Stern Strom.

Harcourt General Charitable Foundation, Inc. has awarded a grant to VLF and FHAO to jointly produce teacher resources for the secondary grades. Other funders of this unique project include the following organizations: The Boston Company, Carnegie Corporation of New York, Facing History and Ourselves Young Leadership Network, New England Hi-Tech Charity Foundation, Parametric Technology Corporation, the Surdna Foundation, and The TJX Companies, Inc.

Teacher Resource Writer: Phyllis Goldstein, FHAO

Design and Production: Lolly Robinson, interior; Jenifer Snow, covers

This teacher resource is based on the following edition: *Farewell to Manzanar* by Jeanne Wakatsuki Houston and James D. Houston, Bantam Books, 1973.

Teacher Resource © 1999 Voices of Love and Freedom, Inc. and Facing History and Ourselves National Foundation. All rights reserved. Not to be reproduced without permission.

Table of Contents

Witnesses to History	v
About the Book	viii
Story Summary	
Critical Responses to the Book	
About the Authors	
The Context of the Story	
About the Teacher Resource	xiv
Exploring the Central Question	
Resource Overview	
Literary Analysis	
Social Skills and Values	
Reading 1: Defining Injustice (pages ix–33)	1
To Connect	1
Introduce the Central Question	
Whole Class Discussion: <i>Describing Injustice</i>	
Teacher Activity: <i>Experiences of Injustice</i>	
Partner Sharing: <i>Experiences of Injustice</i>	
Whole Class Viewing: <i>Introduction to Farewell to Manzanar</i>	
Wrap-Up Suggestions	
To Read	3
To Discuss	4
Historical Sidelights: <i>The Joe DiMaggio Factor</i>	
To Practice	7
Partner Activity: <i>Analyzing a Document</i>	
To Express	8
Writing Activity: <i>Expressing a Point of View</i>	
Journal Suggestions	
Related Readings and Videos	
Reading 2: Questions of Loyalty (pages 34–65)	10
To Read	11
To Discuss	11
To Practice	13
Partner Activity: <i>Reading for Meaning</i>	
Small Group Activity: <i>Mock Trials</i>	
Historical Sidelights: <i>Concentration Camps</i>	
To Express	15
Writing Activity: <i>Writing an Opinion</i>	
Historical Sidelights: <i>Second Opinions</i>	
Journal Suggestions	
Related Readings and Viewings	
Reading 3: Free to Go (pages 66–107)	17
To Read	17

To Discuss	17
Historical Sidelights: <i>Japanese Americans in the Armed Forces</i>	
To Practice	19
Partner Activity: “Don’t Fence Me In”	
To Express	20
Writing Activity: <i>Concentration Constellation</i>	
Journal Suggestions	
Related Readings and Viewings	
Reading 4: Re-Entry (pages 108–130)	22
To Connect	22
To Read	23
To Discuss	23
To Practice	24
Partner Brainstorming: <i>Analyzing Questions</i>	
To Express	24
Writing Activity: <i>Expressing a Point of View</i>	
Journal Suggestions	
Related Readings	
Reading 5: Confronting the Past (pages 131–145)	26
To Read	26
To Discuss	26
Independent Writing Activity: <i>Reader Responses</i>	
To Practice	28
Whole Class Discussion: <i>A Matter of Justice</i>	
To Express	29
Final Writing Activity: <i>Stories of Injustice</i>	
Related Readings and Videos	
Reproducibles	
Experiences of Injustice	32
Executive Order 9066	33
<i>In Response to Executive Order 9066</i>	34
<i>Can’t Tell</i>	35
Amendments to the Constitution	36
<i>Hirabayashi v. United States</i>	38
<i>Korematsu v. United States</i>	39
<i>Ex Parte Mitsuye Endo</i>	41
Internment Camps	42
<i>Concentration Constellation</i>	43
Analyzing Quotations	44
Reader Responses	45
Proclamation 4417: An American Promise	46
A Letter to Japanese Americans	47
Stories of Injustice	48

Witnesses to History

It has been said that memory is the imprint of the past upon us as individuals and as members of a family, an ethnic or religious group, a community, even a nation. Our memory is also the keeper of what is most meaningful to our deepest hopes and our greatest fears. Voices of Love and Freedom and Facing History and Ourselves have created teacher resources for six literary works that focus on individual encounters with history in ways that deepen our understanding of the connections between past and present. Each also reveals the importance of confronting history in all of its complexity, including its legacies of prejudice and discrimination, resilience and courage.

Voices of Love and Freedom and Facing History and Ourselves have developed a Teacher Resource for each of the following titles:

The Giver by Lois Lowry—a futuristic novel that explores the relationship between past and present, between identity and memory. **The Central Question:** How do our individual and collective memories shape who we are today and influence our futures?

Night by Elie Wiesel—a memoir that focuses on the final year of the Holocaust—a year the author spent at Auschwitz, a Nazi death camp. **The Central Question:** What is the relationship between our stories and our identity? To what extent are we all witnesses of history and messengers to humanity?

Farewell to Manzanar by Jeanne Wakatsuki Houston and James D. Houston—an account of a young girl's experiences at an internment camp in the United States during World War II. It reveals how the time Jeanne Wakatsuki spent at Manzanar shaped her identity—her sense of who she is and what she might become. **The Central Question:** How do our confrontations with justice and injustice help shape our identity? How do those confrontations influence the things we say and do?

Warriors Don't Cry by Melba Pattillo Beals—a first-hand account of the integration of Central High School in Little Rock, Arkansas, in 1957. The book explores not only the power of racism but also such ideas as justice, identity, loyalty, and choice. **The Central Question:** What can we do alone and with others to confront racism? How can we as individuals and as citizens make a positive difference in our school, community, and nation?

Kaffir Boy: The True Story of a Black Youth's Coming of Age in Apartheid South Africa by Mark Mathabane—a first-person narrative about the impact of racism and segregation on a young black South African in the 1970s. The book can be used to deepen an understanding not only of racism but also of such concepts as identity, resilience, and resistance. **The Central Question:** What are different ways we struggle for freedom?

The Joy Luck Club by Amy Tan (coming in fall, 1999).

Teacher Resources

Each teacher resource is organized around a central theme or question related to the theme of the work. The following strategies are used to develop the central question and related ideas and promote literacy and social skills.

Central Theme or Question

While several themes from the story are explored in the teacher resource, the central theme has been selected to assure that activities build upon one another and provide students with a deep understanding of a key aspect of the story.

To Connect

The activities in the *To Connect* sections of the resources are pre-reading activities. They include suggestions for introducing the central theme, using teacher and student stories to encourage a connection with the central theme, discussing key concepts, and providing an historical and conceptual context for understanding the literary work. One of the primary purposes of these activities is to help students *to connect* their own personal experience to the issues raised in the story prior to reading the story.

To Discuss

After reading the story or a section of the story, a variety of discussion questions help teachers foster a lively conversation that deepens comprehension and widens students' perspectives. These questions also encourage interpretation of the text and develop important concepts as well as reinforce speaking, listening, and critical thinking skills.

To Practice

After students have read and discussed a story (or section), a variety of interactive activities provide practice in key literacy and social skills. Some of these activities involve the whole class in reenactments of key scenes, role playing, and debates. Others are partner or individual activities that provide opportunities to practice literacy skills (listening and speaking) and/or social skills (perspective taking and conflict resolution).

To Express

Students are encouraged to reveal their understanding of the story through the use of journals and structured writing activities. These activities help students appreciate the author's craft as well as develop their own writing skills. At the end of each teacher resource, the Final Writing Activity helps students express their understanding of the book and their responses to the Central Question.

To Participate

Some teacher resources contain suggestions for engaging students in community service projects at school, in the home, or in the neighborhood. These activities build on insights and values developed through reading and discussing the story.

Voices of Love and Freedom

Voices of Love and Freedom is a K–12 educational organization that helps students appreciate literature from around the world, develop their own voices as they learn to read and write, learn to use the values of love and freedom to guide their lives, and live healthy lives free of substance abuse and violence.

Facing History and Ourselves

Facing History and Ourselves is an educational organization that helps teachers and their students find meaning in the past and recognize the need for participation and responsible decision making. By providing an interdisciplinary framework for examining the meaning and responsibilities of citizenship, Facing History expands knowledge, challenges thinking, and stretches students' imagination.

About the Book

Story Summary

Jeanne Wakatsuki was just seven years old on December 7, 1941, the day Japan attacked Pearl Harbor, the main American naval base in Hawaii. The next day, the United States entered World War II by declaring war on Japan. A few months later, the United States government authorized the removal of all Japanese Americans*—young and old, aliens and citizens alike—from the West Coast. They were sent to prison camps surrounded by barbed wire and guarded by armed soldiers. Not one of them had been tried for a crime or even charged with wrongdoing. They were imprisoned solely because of their ancestry.

According to the authors, *Farewell to Manzanar* is a “web of stories tracing a few paths, out of the multitude of paths that led up to and away from the experience of the internment.” That web of stories links Jeanne’s search for her own unique identity to the wrongs done to Japanese Americans during the war.

The book begins on the first Sunday in December of 1941, the day Japan launched a surprise attack on the American naval base at Pearl Harbor, Hawaii. It is a day that changes Jeanne’s life and the lives of everyone in her family. Just two weeks later, FBI agents take Jeanne’s father into custody and ship him to a prison camp in North Dakota. In the weeks that follow his arrest, her mother moves the family again and again as restrictions on people of Japanese descent tighten. Many other Americans now openly question the loyalty of Japanese Americans. They are increasingly viewed with fear and distrust.

In February of 1942, President Franklin D. Roosevelt issues Executive Order 9066. It gives the War Department the power to define military areas in the western states and exclude from them anyone who might threaten the war effort. The result is internment for all Japanese Americans who live along the West Coast of the United States, including the Wakatsukis. The family is taken to Manzanar, a prison camp in the California desert.

Over the next few months, they, like their neighbors, struggle to maintain their identity in an environment that does not support their efforts. No one is more outraged by the indignities of internment than Jeanne’s father. He is released from prison in North Dakota in September of 1942 and permitted to join his family at Manzanar. Imprisonment has humiliated him. So have questions about his loyalty. Jeanne describes him as numbing the pain of his humiliation with home-made liquor.

In the fall of 1945, just after the war ends, Manzanar is officially closed and the Wakatsukis settle in a housing project near Long Beach. There Jeanne tries desperately to fit in but never quite succeeds. She and her father quarrel constantly over her behavior. “While I was striving to become Miss America of 1947,” she recalls, “he was wishing I’d be Miss Hiroshima of 1904.”

Just before Jeanne’s senior year in high school, Jeanne’s father begins to put his

* The term is used to refer to both Japanese nationals living in the United States and United States citizens of Japanese descent.

life together again. He moves the family to San Jose where he takes up farming. The move provides Jeanne with an opportunity to start over. Her new classmates elect her carnival queen and for a brief moment, she thinks that she finally belongs. But as she takes part in the carnival, over her father's objections, she suddenly realizes that she has lost her identity. She does not come to terms with her past until she and her husband visit the former prison camp with their children in 1972. Soon after, she begins to write *Farewell to Manzanar*.

Critical Responses to the Book

Over the years, *Farewell to Manzanar* has received much critical acclaim. Soon after the book was published in 1973, *Publisher's Weekly* described it as "a sober and moving personal account of how our government treated children in the name of National Security."* The *New York Times* called it "an often vivid, impressionistic picture of how the forced isolation affected the internees. All in all, a dramatic, telling account of one of the most reprehensible events in the history of America's treatment of its minorities."**

Dorothy Bryant, a reviewer for *The Nation*, was particularly struck by the way the authors link history to personal experience. In her opinion they are "not simply trying to communicate facts as Jeanne knew them but were themselves on a search to touch the truth of her experience, to examine it, and to understand it wholly. The great strength of the book is the sense it gives the reader of being allowed to accompany Jeanne on this most personal and intimate journey."[†]

Elaine H. Kim, the author of *Asian American Literature*, is also struck by Jeanne's personal journey. She points out that even though the Houstons regard the book as a way of confronting the legacies of Manzanar, "shame, guilt, and a sense of unworthiness," Jeanne is left with "a tiny sliver of suspicion about the very person I was." Kim goes on to say:

It is this "tiny sliver of suspicion" that may explain the curious incongruity between the book's tone, which is tough and resilient, and its content, which is characterized everywhere by diffidence. In an interview, Jeanne Houston stated: "I never considered myself a writer. I couldn't have written it without [James]... The voice is mine, the viewpoint is mine. The technique and the craft is James." The diffidence and sense of unworthiness that remain as a "tiny sliver" in *Farewell to Manzanar* may explain why Jeanne Houston's story had to be told by someone else. In every case where one person tells another's story, some elements are lost and others gained... And though Jeanne Houston could oversee her husband's work, his vision no doubt shaped the portrayal of her experiences.^{††}

* "Farewell to Manzanar," *Publisher's Weekly*, August 20, 1973.

** "Farewell to Manzanar," *The New York Times Book Review*, January 13, 1974.

[†] Dorothy Bryant, "The School Yearbook with the Barbed-Wire Design," *The Nation*, November 9, 1974.

^{††} Elaine H. Kim, *Asian American Literature*. (Temple University Press, 1982), 88–89.

A television screenplay written by the Houstons and based on the book has also been widely praised. It received the Humanitas Prize in 1976, the Christopher Award, and an Emmy nomination.

About the Authors

Born in 1934, Jeanne Wakatsuki was eleven years old when World War II ended and her family left Manzanar. The youngest of ten children, she was the first in her family to attend college. She studied sociology and journalism at San Jose State College, where she met her husband, James D. Houston, also a native Californian. He was born in San Francisco in 1933.

Soon after the Houstons were married in 1957, they went to Europe as a part of James's tour of duty with the Air Force. They stayed an extra year to travel and study. After their return to the United States, they settled in Santa Cruz where James taught fiction at the University of California at Santa Cruz.

James Houston is the author of several novels, including *Between Battles; Gig, A Native Son of the Golden West; Continental Drift*, and *Love Life*. He has also produced a number of nonfiction works. One of his books, *Californians: Searching for the Golden State*, received the Before Columbus Foundation American Book Award. Houston was also the recipient of the Wallace Stegner Writing Fellowship at Stanford University and the Joseph Henry Jackson Award for Fiction.

Jeanne Houston did very little writing before the publication of *Farewell to Manzanar*. Since then, she has written a number of autobiographical essays as well as a book entitled *Beyond Manzanar and Other Views of Asian-American Womanhood*. In 1984, she received the Wonder Woman Award, given annually to an American woman over the age of forty for outstanding achievements in the pursuit of truth and positive social change.

The Context of the Story

On December 7, 1941, Japanese airplanes launched an attack on the United States fleet at Pearl Harbor, the main American naval base in Hawaii. The next day, Congress declared war on Japan. Within days, Germany and Italy, Japan's allies in Europe, were also at war with the United States.

Myths, Prejudice, and War

Shaken by the raid, many Americans wanted to know what went wrong. How were the Japanese able to carry out such a devastating attack? Why wasn't the United States able to stop them? In recent years, historians and other scholars have suggested a number of answers to those questions. Some believe that the Japanese were able to catch the nation off guard because many American officials were certain that the Japanese were "incapable" of developing modern weapons. As a result, they ignored every indication that Japan had both the technology and the skill necessary to do so. It was more comforting to believe that all the Japanese could do was "copy American blueprints and then go wrong in the making." John Hersey notes:

Despite four years' demonstration of the skill and dispatch—and cruelty—of the Japanese invasion of China, American military commanders in the Philippines and elsewhere issued boastful statements, over and over again, about how quickly the Japs, as they were scornfully called, would be wiped out if they dared attack American installations. Then suddenly, within hours, the United States Pacific fleet was crippled at anchor. The United States air arm in the Philippines was wrecked on the ground. American pride dissolved overnight into American rage and hysteria—and nowhere so disastrously as on the country's western shores.*

That rage was directed not at the nation's leaders but at Americans of Japanese descent. They were accused of being an "enemy race" different from and inferior to other Americans. It was not a new charge. For over 50 years, many Americans had seen newcomers from Japan and other parts of Asia as a threat to the "American standard of living" and to "the racial integrity of the nation." Newspapers and magazines repeatedly warned of the "yellow peril." Those fears were reflected in federal laws. As early as 1790, "non-white" immigrants were barred from citizenship. After the Civil War, that law was changed to allow immigrants from Africa to become citizens but not newcomers from Asia. Indeed, in 1882, Congress banned all immigration from China. In the years that followed, that ban was expanded to include newcomers from other parts of Asia, including Japan and the Pacific islands.

State and local laws also reflected the belief that people of Asian descent were inferior. California and several other states outlawed marriages between Asian and white Americans. They also prohibited "Asiatic aliens" from owning land within

* "A Mistake of Terrifically Horrible Proportions" by John Hersey in *Manzanar* by Jon Armor and Peter Wright. (Times Books, 1988), 11–12.

state borders. No person of Asian descent, immigrant or native-born, could live in many neighborhoods or hold jobs in many industries.

Such laws had the support of not only politicians but also ministers, teachers, and scientists. Indeed, a number of scientists were so certain that “race” explained all of the cultural differences they observed in the world that they distorted facts or made claims they could not substantiate. Scientists who pointed out that there were no “pure races” or noted that there were more differences among people of the same “race” than there were between the “races” were ignored.

Despite myths about and prejudices toward the Japanese, the United States did not distinguish among “enemy aliens” at first. Early in 1942, about 10,000 citizens of Japan, Germany, and Italy were ordered away from specific areas along the Pacific coast for reasons of “military necessity.” Still from the start, that order and the ones that followed applied mainly to people of Japanese descent. Among those taken into custody soon after the war began were Shinto priests, teachers in Japanese language schools, officers in Japanese communal organizations, and newspaper editors. Many spent the war behind bars even though they were never brought to trial or even formally charged with a crime.

Unlike German and Italian aliens, people of Japanese descent had very little political influence. After all, no one born in Japan could become a citizen of the United States. So long after the federal government had reduced or eliminated restrictions on Italian and German aliens, limitations on Japanese Americans remained. To escape those restrictions, several thousand Japanese Americans tried to leave the West Coast for other parts of the country. Most quickly returned. A government report explains why:

[Japanese Americans] who tried to cross into the interior states ran into all kinds of trouble. Some were turned back by armed posses at the border of Nevada; others were clapped into jail and held overnight by panicky local peace officers; nearly all had difficulty in buying gasoline; many were greeted by “No Japs wanted” signs on the main streets of interior communities; and a few were threatened, or felt that they were threatened, with possibilities of mob violence.*

Executive Order 9066

In 1942, there were about 127,000 Japanese Americans in the continental United States. Over 93,000 of them made their homes in California and another 19,000 lived in Washington and Oregon. About two-thirds were born in the United States and were therefore American citizens. The rest were Japanese nationals, most of whom had settled in the United States before 1924—the year the nation banned all immigration from Asia.

Throughout the winter of 1941–42, both groups found themselves under increasing attack. A Los Angeles newspaper reported that armed Japanese were in Mexico ready to attack. There were also rumors that Japanese fishermen were plant-

* Quoted in Roger Daniels, *Prisoners Without Trial*. (Hill and Wang, 1993) 49.

ing mines in the nation's harbors, blowing up tunnels, and even poisoning the water supply. There was no truth to the rumors, but they encouraged General John DeWitt, the head of the Western Defense Command, to label all Japanese Americans "a menace which had to dealt with."

In response to pressure from individuals and groups on the West Coast, President Franklin D. Roosevelt issued Executive Order 9066 on February 19, 1942. It authorized the army to "designate military areas" from which "any persons may be excluded." Although the words *Japanese American* never appeared on the order, its meaning was clear. On March 24, General DeWitt began forcibly removing every person of Japanese ancestry from the West Coast, citizen and alien alike.

In city after city along the Pacific Ocean, posters tacked to telephone poles ordered Japanese Americans to report to one of 64 "civil control stations." There the head of each household received a number that would be used to identify family members and their belongings. No one was allowed to bring more than one duffel bag and two suitcases. So most people had to quickly find someone willing to buy, store, or guard their property. Not surprisingly, most Japanese Americans lost everything they had.

The government did not remove all Japanese Americans at once. The evacuation began on March 25, 1942, and was not completed until August 12. Once the order was posted in a city or town, families had just a few days to report to a local assembly center. How long a family stayed in an assembly center varied greatly. Jeanne Wakatsuki's family was at the center for just a few hours. Other families were held for days and even weeks. In time, however, every Japanese American who lived on the West Coast was bused from an assembly center to one of ten prison camps, each housing about 8,000 to 18,000 people. Although many of the officials who ran those camps tried to make conditions as humane as possible, they could not alter the reality. The camps were prisons guarded by armed soldiers.

By 1943, the government had begun to reassess its policy toward Japanese Americans. In January, the Secretary of War announced that every faithful citizen "regardless of ancestry" had an "inherent right to bear arms in our nation's battle." United States citizens of Japanese ancestry were no longer turned away when they tried to enlist in the armed forces. Indeed many were now drafted—even those held in prison camps. To determine their loyalty, the government issued a questionnaire to every Japanese American over the age of 17, citizen and alien alike. Those who "passed" could leave the camp to join the armed forces or find work in another part of the country.

By 1944, the War Department had revoked the evacuation order. Slowly the camps were closed. By the end of the year, about 35,000 people had departed, mainly to serve in the army. The majority, however, remained in the camps until the war ended in August of 1945. The small number of Japanese who refused to declare their loyalty to the United States were the last to be released. Many were held in a high-security camp until March 21, 1946, when it was finally shut down.

About the Teacher Resource

Exploring the Central Question



How do our confrontations with justice and injustice help shape our identity? How do those confrontations influence the things we say and do?

The Central Question, which is one of several important themes explored, focuses on Jeanne Wakatsuki's confrontation with a grave injustice—the imprisonment of Japanese Americans during World War II. In describing a visit to Manzanar, the place she and her family were held prisoners, Jeanne Wakatsuki Houston writes:

I had nearly outgrown the shame and the guilt and the sense of unworthiness. This visit, this pilgrimage, made comprehensible, finally, the traces that remained and would always remain, like a needle. That hollow ache I carried during the early months of internment had shrunk, over the years, to a tiny sliver of suspicion about the very person I was. It had grown so small that I'd sometimes forget it was there. Months might pass before something would remind me. (page 140)

Farewell to Manzanar helps us understand “the traces that remained” and why she likens them to a “needle.” In doing so it raises questions about the effects of an injustice that has not been acknowledged or judged.

Resource Overview

This teacher resource explores the Central Question by focusing on several connected ideas: justice, injustice, identity, loyalty. As a pre-reading activity, students are asked to reflect on injustices they have witnessed or experienced. Then as they read, they begin to explore the impact a grave injustice had on Jeanne Wakatsuki and her family. At the end of the book, students consider why the author feels that traces of those years remain with her as “a tiny sliver of suspicion about the very person I was.”

This resource divides *Farewell to Manzanar* into five separate readings. The first introduces the central question and places the book in an historical context. The next three readings focus on the Wakatsukis struggle to maintain their identity during and after the war. In the fifth and final section, students consider how Jeanne Wakatsuki Houston confronts her past and what that confrontation means to her. Students are also encouraged to consider how injustices they have experienced or witnessed may have helped shape their own identity. A number of special activities labeled “Historical Sidelights” appear throughout the resource. Each links Jeanne Wakatsuki's memoir to the larger history of the United States during World War II.

The questions and activities in this teacher resource can be used to help students understand how the wrongs done to Japanese Americans affected the way they see themselves and others. Many of these activities also help students realize why those injustices matter to all Americans regardless of their ethnicity.

Literary Analysis

In *Farewell to Manzanar*, Jeanne Wakatsuki Houston and James D. Houston use a variety of literary techniques in telling her story. Many of the discussion questions, activities, and journal suggestions explore those techniques in greater detail.

Genre: The Houstons have described *Farewell to Manzanar* as a “web of stories tracing a few paths, out of the multitude of paths that led up to and away from the experience of the internment.” In structuring the book in this way, they suggest that Jeanne’s memoir is a part of a much larger story. Chapters that are printed in *italics* reinforce this idea. Each depicts an event that the narrator could not possibly have witnessed but that supports her experiences. That idea is also reinforced in the teacher resource through a feature entitled “Historical Sidelights.” The feature provides information and questions that link Jeanne’s story to stories and experiences of other Americans.

Theme: In the opening to the book, the Houstons reproduce two quotations (page xiii) that introduce the central question of the book. The first is by historian Henry Steele Commager. In 1947, he described internment as an unjust act that caused “incalculable” misery and tragedy. The second is a Vietnamese poem that speaks of life as leaving “footprints” on one’s forehead. Those footprints are wiped away only by the cycle of birth and death. The story the Houstons tell is in effect a journey through the pain of false accusations to the healing that time alone can bring. In a sense that journey is much like those found in “coming of age” stories. In such books, a youngster goes through difficult trials only to discover something new about herself, people in general, or the world.

The two quotations on page xiii also suggest other themes developed in the book. These include:

- The vulnerability of minorities in times of war
- The ties that bind a family together
- The links between individuals and the various groups to which they belong
- The complicated relationship between assimilation and identity
- The many meanings of loyalty and justice
- Power and powerlessness
- The relationship between identity and voice
- The power of myths and misinformation.

Point of View: Jeanne Wakatsuki Houston’s story is told from two vantage points—that of a young girl experiencing life in a prison camp and of a 37-year-old woman looking back at her youth and trying to resolve conflicts about that period in her life. Thus, the narrative doesn’t end in 1945 with the family’s departure from Manzanar but with events that take place many years later.

Style: Written primarily in the first person singular, *Farewell to Manzanar* is actually the work of two individuals—Jeanne Houston and her husband James, a novelist and the author of a number of historical works. In telling her family’s story, the authors have clearly drawn on more than Jeanne’s memories. They have also researched the period and interviewed family members. Chapters that describe events that the authors recreate using a few facts and their imagination appear in italics and are written in a third person narrative style.

The Houstons rely on various forms of comparison to focus attention on the central question. For example, the authors include flashbacks to contrast the past with the present. They also use irony to highlight the difference between the expected and the reality.

Social Skills and Values

The social skills and values emphasized in this teacher resource are perspective-taking and cultural awareness and social awareness.

Perspective taking: Throughout this resource students are encouraged to view events from more than one perspective. That process begins with the narrator who initiates the reader into her world. Many of the questions and activities invite students to consider the events she describes from other points of view.

Social and cultural awareness: Students are encouraged to explore not only Jeanne Wakatsuki Houston’s identity as a Japanese American in California in the 1940s but also those of other Americans. Thus they begin to understand the ideas, attitudes, events, and experiences that shaped the identities of many different individuals and groups during the war years.

Defining Injustice

(pages ix–33)

Overview

Farewell to Manzanar opens on December 7, 1941, with the Japanese attack on Pearl Harbor. The next day, war is declared. Jeanne, the narrator of the book, describes how those events affect her family. Within two weeks, FBI agents have shipped her father to a prison camp at Fort Lincoln, North Dakota. After his arrest, her mother moves the family from Ocean Park near Santa Monica, California, to nearby Terminal Island to be closer to Woody, Jeanne’s married brother. In February, the Navy orders all people of Japanese descent off the island. So the family moves once again, this time to a Japanese neighborhood in downtown Los Angeles. There the family learns that in mid-February, President Franklin D. Roosevelt, had signed Executive Order 9066. It sets in motion the forced relocation of all Japanese Americans on the West Coast to “internment camps.”

Within weeks, the Wakatsukis are ordered out of their home and told to report to a pick-up point in Los Angeles. There the family is placed aboard a special bus that takes them to Manzanar, a prison camp in the California desert. At Manzanar, the family struggles to endure the lack of privacy and other indignities that mark life behind barbed wire.

Teaching Focus

The whole-class activities introduce the Central Question and place the book in an historical context. The other activities focus on concepts important to understanding the Central Question.

To Connect

Introduce the Central Question

Q: How do our confrontations with justice and injustice help shape our identity? How do those confrontations influence the things we say and do?

Pre-reading activities that help students to connect their personal experiences to the story

Introduce the Central Question by telling students they will be reading about a young girl who was the victim of a grave injustice. At the age of seven, Jeanne Wakatsuki was sent to a prison camp along with the rest of her family. Their crime? They were of Japanese descent at a time when the United States was at war with Japan. Many years after World War II had

ended, Jeanne Wakatsuki Houston revisited Manzanar. She writes of the experience on page 140 of *Farewell to Manzanar*.

I had nearly outgrown the shame and the guilt and the sense of unworthiness. This visit, this pilgrimage, made comprehensible, finally, the traces that remained and would always remain, like a needle. That hollow ache I carried during the early months of internment had shrunk, over the years, to a tiny sliver of suspicion about the very person I was. It had grown so small sometimes I'd forget it was there. Months might pass before something would remind me.

Ask students what Houston means when she speaks of a “tiny sliver of suspicion about the very person I was.” How might being accused of something you didn’t do leave a person with such doubts? How might being seen as less than equal leave a person with such doubts? How do such experiences help shape our identities?

Whole Class Discussion: *Describing Injustice*

Ask students what the word *justice* means to them. Encourage them to give an example of a just act. Then have the class define the word *injustice*. What does an injustice look like? Can you feel injustice? Can you touch it or is it always just a little out of reach? How does it feel when you witness an injustice? How does it feel when you experience one? What do all injustices have in common? How is every act of injustice unique? How does confronting an injustice affect the way we see ourselves?

Teacher Activity: *Experiences of Injustice*

Share with students a time when you or someone you know experienced, witnessed, heard, or read about an act of injustice. Explain how you felt about what happened. If possible, discuss how the other persons involved seemed to feel. Describe what the incident has meant to you as a person. To what extent has it affected the way you see yourself? To what extent has it shaped the way you view the world?

Partner Sharing: *Experiences of Injustice*

Ask students to answer the questions on Reproducible 1.1 on a separate sheet of paper. Then encourage them to share their answers first with a partner and then with the entire class. As students relate their experiences, discuss how each is linked to the Central Question. How do our experiences with injustice influence the way we see ourselves and others?

Whole Class Viewing: *Introduction to Farewell to Manzanar*

To provide students with a context for the book, you may wish to share the material provided in The Context of the Story. You may also wish to show the first ten minutes of the video *Days of Waiting* (available from the Facing History and Ourselves Resource Center). It is about artist Estelle Ishigo, a white woman married to a man of Japanese descent. The video can be used to place the book in an historical context and expand on earlier discussions of justice and injustice:

- How did many Americans view people of Japanese descent before the war? What attitudes and values shaped their views?
- How did Japan's attack on Pearl Harbor heighten long-held stereotypes and prejudices?
- Why do you think Estelle Ishigo chose to tell her story to the world? What does she expect you and others to learn from it about justice? About injustice? About the way prejudice and discrimination before the war affected attitudes toward Japanese Americans once war was declared?

At the end of the discussion, remind students that they will be revisiting these questions as they read *Farewell to Manzanar*.

Wrap Up Suggestions

Explain that *Farewell to Manzanar* is a true story about a young American girl who was imprisoned during World War II *solely* because she was of Japanese descent. At the age of seven, Jeanne Wakatsuki was shipped to a prison camp even though neither she, like most other Japanese Americans was never charged with treason, sabotage or any other crime against the nation. The book explores the way this grave *injustice* helped shape the development of Jeanne's *identity*. It also focuses on the meanings we attach to the word *loyalty*. Injustice, identity, loyalty: these three ideas are central to understanding the book and applying its lessons to our own lives.

To Read

Encourage students to preview the book by studying the introductory material provided on pages vii–xiii. Focus on the two quotations on page xiii. Ask volunteers to read them aloud to the class and then ask students

to use them to predict what the story will be about. Once they have recorded their predictions, assign the first five chapters.

To Discuss

*Open-ended questions that help students **to discuss** the most important themes and issues*

After students have completed the reading, ask for their questions or comments about what they have read so far. Help them find answers to their questions and address their concerns before considering the questions that follow. These questions have been grouped to focus the discussion on particular themes or sub-themes. Many are designed to build critical thinking or reading comprehension skills. As students respond to the various questions, encourage them to refer to passages or examples from the book that support their ideas.

Explore the choices the family made before and after Pearl Harbor.

- Before the war, what assumptions did Jeanne's family have about what it means to be a citizen of the United States?
- Until the war began, Jeanne's family lived in a predominately white neighborhood. What values and beliefs shaped her father's decision to settle in that neighborhood?
- Why did Papa burn the Japanese flag after the bombing of Pearl Harbor? What does the incident reveal about his fears? How realistic were those fears?
- Why did Mama move the family to Terminal Island after her husband's arrest? What values and beliefs shaped her decision?
- Explain why Jeanne's mother broke the family china before leaving Terminal Island. What does the incident reveal about her as a person? About the way her life seemed to be spinning out of control?

Consider the factors that lead to stereotypes and prejudices.

- Why does Jeanne blame her father for her fear of "Oriental faces"? Where else might she have learned to fear people who look like her? For example, how did you and your friends learn whom to trust and whom to fear? What part has your family played in shaping your attitudes and beliefs? What part have your teachers and classmates played? What role have books, magazines, newspapers, movies, and TV played in the way you view other individuals and groups?
- How does Jeanne's fear of "Oriental faces" affect the way she views her classmates on Terminal Island? What myths and misinformation

might lead her to label them as “tough and mean, like ghetto kids everywhere”?

- How does Jeanne overcome her “fear of slanted eyes and high cheekbones”?

Explore how myths and misinformation can divide a society in times of crisis.

- What prompts the military to order the evacuation of all Japanese Americans from Terminal Island and then later from the West Coast?
- Why did many Americans believe that all Japanese Americans were potential spies? What myths and misinformation may have shaped those beliefs?
- What arguments might people have used to challenge myths and misinformation about Japanese Americans?
- Of the approximately 120,000 Japanese Americans imprisoned during World War II, about 40,000 were citizens of Japan. The United States was also at war with Germany and Italy. About one million German and Italian citizens lived in the United States. Only a handful were ever taken into custody and no United States citizen of Italian or German descent was ever sent to an “internment camp.” Why do you think people of Japanese descent were considered more dangerous than people of Italian or German descent?
- It has been said that you cannot forcibly remove 120,000 people from their homes unless you have long ago stopped seeing them as individuals. What evidence in these chapters supports that conclusion? What evidence calls that idea into question?
- What kinds of rumors and other stories do people find it easiest to believe? What stories do they find it hardest to accept as true? What are the main differences between the stories you believe without question and those you doubt?

Discuss how the family responds to the crisis.

- What action do Jeanne’s mother and her older brothers and sisters take after the arrest of her father? What values and beliefs are reflected in their actions?
- What aspects of internment seem to strengthen family life? What aspects seem to weaken it?

- How does Jeanne explain the way she and her sisters and brothers react to their father's return? How do you explain their reactions?
- Why do you think the authors call Chapter 5 "Almost a Family"? What does the title suggest about the way they define the word *family*? Do you agree with their definition?

Explore the way the authors tell the story.

- For the most part, the authors tell Jeanne's story in the order in which things happen. From time to time, however, they interrupt the chronology for a flashback. A flashback is a break in a story to look at something that happened at an earlier time. Find at least three examples of flashbacks in this reading.
- Which of the flashbacks you found provide an insight into a character or a situation? Which ask the reader to compare and contrast specific characters, settings, points of view, or events? Why else might an author interrupt a story to tell the reader about an earlier event?

Historical Sidelights

The Joe DiMaggio Factor

General John DeWitt, the head of the Western Defense Command, wanted to remove all "enemy aliens" from the West Coast. But many government officials worried about what some called the "Joe DiMaggio factor." DiMaggio was a star athlete with the world-champion New York Yankees. He had recently been named baseball's "Most Valuable Player." In 1941, he set a major-league record by getting a base hit in 56 straight games.

Joe DiMaggio was born in the United States, but his father was not. Although the elder DiMaggio had lived in the nation for decades, he had never become a United States citizen. Politicians worried about the reaction of baseball fans to photographs of their hero's father being forced from his Oakland, California, home by federal agents. Somehow the idea seemed "un-American."

In the end, the elder DiMaggio and most other Italian Americans were allowed to remain in their homes, but their movements were somewhat restricted. Joe DiMaggio's father, for example, could not visit his son's restaurant on San Francisco's Fisherman's Wharf. It was "a sensitive area."

What is the "Joe DiMaggio factor"? What does it suggest about the way people learn to see beyond their stereotypes?

- To what extent do the flashbacks in *Farewell to Manzanar* deepen our understanding of the central question of the book?

To Practice

Partner Activity: *Analyzing a Document*

*Interactive activities that help students **to practice** literary skills, social skills, and values*

Give each student a copy of a notice posted on telephone poles in cities and towns along the West Coast in the spring of 1942 (Reproducible 1.2). Have students read the document with a partner. Then have them answer the following questions:

- At whom was the notice aimed?
- What actions are those individuals required to take?
- What will happen to those individuals after they follow the instructions outlined in the poster?

Sometimes what is NOT stated in an official document can be as important as what is stated. Ask partners what important information is left out of this document. For example, does the document say *why* the Japanese are being “evacuated”? Does it explain *where* they will be taken? *What will happen* to those who fail to follow “instructions”? Why do you think General DeWitt left out such important information?

Next have partners reread the document to find examples of euphemisms. A *euphemism* is an indirect or vague word or phrase used in place of a harsher, blunter, or more offensive term. People use euphemisms to distance themselves from an event, deny it, camouflage it, or trivialize it. Ask partners to provide the real meaning of each of the terms they identify. The questions below highlight some of the euphemisms found in the document.

- What is a *non-alien*?
- What does the word *evacuate* mean? What is an *evacuee*?
- What were the “new” or “temporary residences” to which General DeWitt refers throughout the document?
- What is a “Civil Control Station”?
- What is an “Assembly Center”?
- What does the word *instructions* usually mean? Are the items listed in the document instructions or are they *orders*?

After students have compiled their lists of the euphemisms found in the document, ask them to rewrite the “instructions” substituting blunter terms for each euphemism. Have partners share their edited version with the class. Discuss the way the tone of the document has changed.

To Express

Writing activities that help students **to express** their understanding of what they have read and learned

Writing Activity: *Expressing a Point of View*

Have students read the poems by Dwight Okita and Nellie Wong (Reproducibles 1.3 and 1.4). Each poet looks at “internment” from a particular point of view. Have students identify that perspective. Then ask them to respond to each poem from a different point of view. For example, some might answer the questions raised in Okita’s poem from Denise’s perspective or to Wong’s as an American from another ethnic group. Or students might respond to either poem by telling how they as individuals with their particular identities feel about the ideas expressed in the work.

Journal Suggestions

Encourage students to maintain a journal as they read *Farewell to Manzanar*. Unlike a finished work, a journal documents the process of thinking. Much like history itself, it always awaits further entries. A journal also allows students to witness their own history and consider the way their ideas grow and change. Suggest the following writing activities to your students.

- Write your responses to the story so far. You might also list questions and comments that come to mind as you read this part of the book.
- Create a timeline to show what has happened so far in the story. Add to the timeline as you continue reading.
- How does each chapter title reflect at least one aspect of the Central Question?
- What does it mean to be “a person without rights who looks like the enemy”?
- Why do you think the authors tell this story in the first-person singular? If *Farewell to Manzanar* had been written in the third person, would it be more or less believable?
- How do you think the father’s return from North Dakota will affect the Wakatsuki family?

Related Readings and Videos

You may wish to explore the themes and sub-themes in this section with videos and related readings.

- Share with students a video entitled *The Hangman* (available from the Facing History Resource Center). It is based on a parable by Maurice Ogden. Discuss the choices open to the townspeople when the Hangman arrived and by the time he finished his work in the town. How does the video relate to American society in the 1940s? To society today?
- Ask a volunteer to read aloud a poem entitled “Desert Flowers” by Janice Mirikitani reprinted in *American Dragons* edited by Laurence Yep (HarperCollins, 1993). Have students answer the questions she raises in the poem. Discuss how Jeanne might answer those same questions.
- Ideas about “race” and “racial superiority” influenced the way many Americans viewed the Japanese and other Asians. To find out more about the way racial attitudes affected American life in the early 1900s, you may wish to share articles and activities included in *Confronting the History of the American Eugenics Movement*, available from the Facing History Resource Center.
- Daniel Inouye, a United States senator from the state of Hawaii, was a teenager when the war began. Encourage interested students to read a chapter or two from his autobiography *Journey to Washington* (Prentice-Hall, 1967). How were his family’s experiences similar to Jeanne’s? What differences seem most striking? How do you explain the fact that Japanese Americans who lived in Hawaii were never forcibly removed from their homes?

Questions of Loyalty

(pages 34–65)

Overview

Jeanne’s father rejoins the family at Manzanar after his release from North Dakota. He has become an angry, bitter man who spends his days drinking home-made brandy. More and more, he takes out his anger on his wife. One night he threatens to kill her as his frightened children watch. When Jeanne’s brother Kiyo rushes to his mother’s defense, the boy can no longer remain in the barracks. He has committed a serious act of disrespect. So Kiyo stays with an older sister until he apologizes to his father.

The anger that gnaws at Jeanne’s father stems at least in part from rumors that he is an “inu,” a government informer. Why else, people ask, was he released from prison in North Dakota before the other men?

Feelings against informers run high at Manzanar. One night an angry group attacks a man accused of being a “friend” of the administration. Although he is unable to identify his assailants, three men are taken to a prison some distance from the camp. One is a popular young cook whose arrest triggers a riot. By afternoon, the worried authorities agree to return the cook to camp, but it is too late. That evening a mob of about 2,000 people forms. The government responds by bringing in military police armed with submachine guns and M-1 rifles. When an officer orders the mob to disperse, the rioters hurl stones at the authorities. The soldiers respond with tear gas. As people swirl frantically to escape the gas, several soldiers fire on the crowd. The rebellion ends with two men dead and ten others wounded.

After the riot, the government tries to determine who is loyal by asking everyone over the age of seventeen to fill out a questionnaire. The questions lead to quarrels in many families including Jeanne’s. Her father fears that if her brother Woody says he is loyal to the U.S. government, he will be drafted into the army. Woody argues that if he refuses to sign, he will be sent to Japan. To him, the choice is clear. In the end, everyone in Jeanne’s family expresses loyalty to the United States.

Teaching Focus

The activities that accompany this reading return to the Central Question by focusing on the immediate effects of an injustice.

To Read

You may wish to have individual students read chapters aloud to the class as a whole or have pairs of students read to one another. For further suggestions see Partner Activity: *Reading for Meaning* on page 13.

To Discuss

After students have completed the second section, encourage comments or questions on the reading. Important themes developed in this section include disrespect, fear, powerlessness, and violence.

Explore the relationship between respect and self-esteem.

- Why do you think Jeanne's father refused to discuss his experiences in North Dakota? How have those experiences changed him?
- How does Jeanne try to explain her father's abuse of her mother? What is different about his abuse the night Kiyo rushes to their mother's defense?
- What do people mean when they speak of "family loyalty"? How does Kiyo express his loyalty when he defends his mother? When he apologizes to his father?
- James F. Gilligan is a professor of psychiatry and the clinical director of a prison mental health service. He states, "I have yet to see a serious act of violence that was not provoked by the experience of feeling shamed and humiliated, disrespected and ridiculed, and that did not represent the attempt to prevent or undo this 'loss of face'—no matter how severe the punishment, even if it includes death." How do his comments relate to Jeanne's father? What do they suggest about the relationship between respect and self-esteem? Do you agree?

Consider the relationship between powerlessness and violence.

- List the events that lead to the riot at Manzanar in December of 1942. Which event actually triggers the violence? Could the violence have been prevented? If so, how? If not, why not?
- What do the rioters hope to accomplish? Do they have any chance of success?
- The chapter that describes the rioting is called "The Mess Hall Bells." What is the significance of the title? How does Jeanne

describe the ringing? Is the ringing of the bells an act of resistance or does it have some other significance?

Explore the meaning of the word *loyalty*.

- Why did Questions 27 and 28 on the government questionnaire stir so much controversy in the camp? Jeanne's father was a citizen of Japan. He was prohibited by law from becoming a citizen of the United States. If he answers "yes" to both questions, what is he giving up? What is he gaining? What other options did he and others in the camp have?
- What does the word *loyalty* mean to you? List the various ways the word is defined in this reading. Which definition is closest to your own? How do you show loyalty to a group or a nation? How do you show loyalty to a set of ideas or principles?
- What do people mean when they speak of *divided loyalties*? What did the term seem to mean to most Americans during World War II? What does it mean to Japanese Americans?
- Why are collaborators or informers often objects of hatred and fear? Jeanne believes that being accused of collaborating is particularly painful for "a man raised in Japan." What does she mean? Would it be as painful for someone raised in the United States?
- The United States government wants every citizen of Japanese descent to prove their loyalty. Do Japanese Americans have the right to demand that the nation show its loyalty to them? What does a government owe its citizens in peacetime? In wartime?

Consider how the authors use stories to define characters.

- What stories does Jeanne tell about her father and his life before the war? What do those stories reveal about the man?
- What stories does Jeanne tell about her father after he returns from Fort Lincoln? How are those stories similar to the ones about his life before the war? What differences seem most striking? What do those differences reveal about the effect internment has had on Jeanne's father?
- Jeanne writes about the night that her brother tried to protect her mother from her father. Yet she says very little about her brother's apology or the other times her father abused her mother and her grandmother. What is unique about the night she describes? How does that story affect the way you view her father? The way you view the family as a whole?

To Practice

Partner Activity: *Reading for Meaning*

Point out that two chapters in this reading are printed in a slanted type known as *italics*. Why do you think the authors chose to call attention to these particular chapters? How are they different from other chapters in the book? To help students answer these questions, ask them to read aloud one of the two chapters with a partner. For those reading Chapter 7, have one partner read the part of the army officer while the other reads the words spoken by Ko, Jeanne's father. For those reading Chapter 10, assign one partner Kaz's lines and the other those of the sergeant. The two might alternate reading the narrator's part.

After the partners have completed their chapter, ask each pair to locate the passage or passages that reveal its moral, or lesson. Discuss the passage or passages as a class. What is the moral of each chapter? How does that lesson relate to the Central Question? How does the chapter add to our understanding of the word *loyalty*? Of what it means to be a Japanese American at this particular time in history?

Small Group Activity: *Mock Trials*

During World War II, the United States Supreme Court ruled on a number of cases that challenged the legality of the internment of Japanese Americans. In these cases the defendants questioned whether even in time of war the government can suspend rights guaranteed U.S. citizens by the Constitution. Review with students the Bill of Rights and the three amendments added to the Constitution after the Civil War. (See Reproducible 2.1.) Which of these amendments seems to apply to the internment of Japanese Americans?

Three of the cases that the Supreme Court heard are outlined on Reproducibles 2.2, 2.3, and 2.4. Divide students into six "legal teams," two for each case. (See also the Writing Activity under To Express.) Explain that each reproducible summarizes a case and the way justices on the Supreme Court viewed the facts of that case. As groups review their cases, have students identify the question the court is being asked to answer. What is at issue in this case? Is it a question of loyalty? A matter of equal treatment under the law? Or the fairness of the internment itself?

Next ask the two groups assigned Reproducible 2.2 to hold a mock trial. Have one team speak for the government, while the other defends Gordon Hirabayashi. Members of both teams should prepare statements that summarize the facts of the case; outline their team's position; and provide facts and logic in support of their argument. Groups assigned Reproducibles 2.3 and 2.4 might hold similar trials. Have the rest of the

class act as the jury. After students have reached their decisions, you may wish to share the Supreme Court's findings in each of the three cases.

Reproducible 2.2 The Supreme Court was unanimous in upholding the right of the government to set a curfew for some citizens and not for others in time of war. Therefore all nine justices voted to uphold Gordon Hirabayashi's conviction. The justices chose not to rule on whether the government has a right to evacuate citizens and send them to "internment camps" without an indictment or a trial.

Reproducible 2.3 Six justices voted to uphold Fred Korematsu's conviction; three voted to overturn it. The majority thus affirmed the legality of the evacuation and the creation of what Justice Hugo Black refers to as "relocation centers." He objected to the use of the term *concentration camp*.

Reproducible 2.4 All nine justices decided that Mitsue Endo could not be confined indefinitely against her will. Their decision, which was announced on the same day as their verdict in the Korematsu case, led to

Historical Sidelights

Concentration Camps

Dictionaries define a *concentration camp* as a place where prisoners of war, enemy aliens, or political prisoners are confined, typically under harsh conditions. Individuals held in a concentration camp are rarely tried for a crime or even formally charged with one. One scholar writes that unlike "normal prisons," they "tend to be extra-legal institutions of incarceration for the guiltless but unwanted." The Spanish are believed to have been the first to build such camps. They herded thousands of Cuban rebels into reconcentration camps in the 1890s. Public outrage over conditions in these camps was one of the reasons the United States gave for going to war with Spain in 1898.

The idea of concentration camps did not end with the Spanish American War. The British and other Europeans created similar camps as part of their conquest of Africa. In the 1920s, Joseph Stalin of the Soviet Union imprisoned anyone he regarded as an "enemy" of his new Communist state. After Adolf Hitler took power in Germany in 1933, he too built concentration camps. Ironically, the first prisoners were Communists. During World War II, the Nazis turned many of their concentration camps into death camps and once again Communists—this time, Russian prisoners of war—were among the first victims. In those camps, millions of other Europeans were also murdered, including one third of all the Jews in the world. Their only crime was their ancestry.

Do you think events in Nazi-occupied Europe influenced Justice Black's response to the term concentration camp? Were the internment camps concentration camps?

the closing of the “internment camps,” even though the justices chose not to address the question of whether the government had the right to establish such camps in the first place.

To Express

Writing Activity: *Writing an Opinion*

In place of a mock trial, divide the class into small groups and ask each to review a case outlined on Reproducible 2.2, 2.3, or 2.4. Then ask the group to use the information provided on its reproducible to decide the case. Once a group has reached a decision, have members write a statement in which they

- summarize the facts of the case;
- outline the key questions the court is being asked to answer;
- offer their opinion using facts and logic in support of their decision.

If the group is divided on the case, encourage members in the minority to write a dissenting opinion. Remind them that the minority position in one case may well become the majority position in the next case.

Second Opinions

In 1982, Gordon Hirabayashi and Fred Korematsu had the courts reopen their cases after attorney Peter Irons discovered that government lawyers had suppressed, altered, and destroyed evidence that showed internment was unnecessary to the nation's security. In 1984, a California judge overturned Korematsu's conviction. Later, the courts overturned the conviction of other Japanese Americans, including Hirabayashi.

When asked why he decided to reopen his case forty years after his original conviction, Fred Korematsu replied, “As long as my record stands in federal court, any American citizen can be held in prison or concentration camps without trial or hearing. . . . I would like to see the government admit they were wrong and do something about it, so this will never happen again to any American citizen of any race, creed, or color.”

What do Korematsu's words suggest about the way the past shapes the present? About the importance of confronting all of our history not just our victories and achievements?

Journal Suggestions

Suggest one or more of the following writing activities to your students:

- Write your thoughts about this section of the book. You might also record any questions or comments you have about the reading.
- What questions would you have liked to ask Jeanne as you read this section of the book? What would you like her to know?
- What does the word *loyalty* mean to Jeanne's father? What does it mean to her brother Woody? To others in the camp? What does the word mean seem to mean to other Americans at that time? How has the war itself affected those definitions?
- Loyalty matters as deeply to families as it does to nations. What does the word seem to mean to the Wakatsukis? What does their story suggest about the way they define their "universe of obligations"—the individuals and groups toward whom obligations are owed, to whom rules and laws apply, and whose injuries call for amends?
- What does the book suggest about the importance of family loyalty? What does it suggest about the challenges of family loyalty?
- Jeanne Wakatsuki Houston writes that her father's life ended in Manzanar and her own began there. What does she mean?

Related Readings and Viewings

You may wish to explore the themes and sub-themes in this section using documentaries and related readings.

- Invite interested students to read *A Fence Away from Freedom: Japanese Americans and World War II* by Ellen Levine (G.P. Putnam's Sons, 1995). The book is a collection of oral histories. Most of the men and women Levine interviewed were children and young adults during World War II. Students might focus on interviews with individuals who have a common background.
- Encourage students interested in the battle Japanese Americans waged in the courts to read the oral histories of two individuals involved in that struggle: Mitsuye Endo (of *Ex Parte Mitsuye Endo*) and Minoru Yasui, who like Gordon Hirabayashi challenged the legality of the curfew. The two stories are recorded in *And Justice for All: An Oral History of the Japanese American Detention Camps* by John Tateishi (Random House, 1984). Yasui also tells his story to a niece in a documentary broadcast on public television for the American Experience. The video is entitled *A Family Gathering*. Copies may be borrowed from the Facing History Resource Center.

Free to Go

(pages 66–107)

Overview

Crowding in Manzanar eases as those who have answered “yes, yes” to the questionnaire leave the camp. Some find work away from the West Coast, while others serve in the armed forces. Those who stay behind try to make the best of their situation. They plant gardens, start Scout troops, open beauty parlors, and organize softball leagues. Jeanne describes these activities as taking place within a “narrowed world” in which to survive “you learn to contain your rage and your despair, and you try to re-create, as well as you can, your normality, some sense of things continuing.”

Jeanne and her brother Eiyo now attend school. Jeanne also takes dancing lessons and learns to twirl a baton. She spends much of her time daydreaming. She imagines herself in a variety of dramatic roles. Intrigued by the nuns at Manzanar, she also plans to become a Catholic. When her father discovers her plan, he is outraged by the idea. Even as Jeanne feels increasingly distant from her father and her mother, they seem to be drawing closer together. It is a time when many of their children are leaving the camp. Several of Jeanne’s married sisters and brothers settle in New Jersey. Her brother Woody is drafted in August of 1944 and decides to serve despite his father’s objections. Then in October, the Supreme Court rules in a case called *ex parte Endo* that loyal citizens cannot be detained. Slowly, the government begins to close the camps. In August, 1945, the war ends soon after United States drops atomic bombs on the Japanese cities of Hiroshima and Nagasaki. Within days, the Wakatsukis begin preparations for their return to the outside world.

Teaching Focus

The activities that accompany this reading return to the Central Question by focusing on the immediate effects of an injustice.

To Read

You may wish to have individual students read chapters aloud to the class as a whole or have pairs of students read to one another.

To Discuss

Be sure to address any questions or concerns students have about the reading before focusing attention on the questions that follow. Important themes developed in this section include change, loyalty, power, and justice.

Consider why family relationships change.

- Give examples of changes in Jeanne's relationship with her parents. To what extent are those changes a result of internment? To what extent do they reflect the fact that Jeanne is growing up? To what extent are they prompted by changes in her parents?
- How do the changes in Jeanne's relationship with her parents affect the way she sees herself as an individual? The way she views her family? What words does she now use to describe her father and her mother?
- Jeanne describes an incident that took place in a firebreak the night her oldest sister has a baby. How does Jeanne remember that night? What does she believe it foreshadows? Why do you think she calls the entire chapter "In a Firebreak"? (A *firebreak* is a strip of cleared land used to stop the spread of a fire.) What clues does the chapter provide to changes not only in her parents' relationship but also in their relationship with their children?

Historical Sidelights

Japanese Americans in the Armed Forces

About 33,000 Japanese Americans enlisted in the armed forces or were drafted from "internment camps." Ironically, they fought in segregated units to protect their country and its freedoms even as their own relatives and friends remained behind barbed wire fences guarded by armed American soldiers. Several thousand Americans of Japanese descent served in the Military Intelligence Service. They translated captured Japanese documents including battle plans and secret codes. General Charles Willoughby, chief of intelligence in the Pacific, estimated that their military contributions shortened the war by two years.

Japanese Americans also fought in both Europe and Asia. Ironically, American soldiers of Japanese descent were among the troops who helped liberate Jewish prisoners from Dachau and other Nazi death camps. So many members of Hawaii's 100th Battalion were wounded or killed in battles in North Africa and Italy that it was known as the "Purple Heart Battalion." Japanese Americans from the West Coast fought primarily in France as part of the 442nd Regiment. It was one of the most decorated unit in American military history. Members earned 18,143 individual decorations including a Congressional Medal of Honor, 47 Distinguished Service Crosses, 350 Silver Stars, and more than 3,600 Purple Hearts. When President Harry S. Truman welcomed the regiment home after the war, he told members, "You fought not only the enemy, you fought prejudice—and you won."

Why do many historians view the performance of Japanese American soldiers as ironic?

- As children grow up, they begin to explore new ideas and interests as they establish their own unique identity. What ideas and interests does Jeanne explore during her years at Manzanar? What ideas and interests does she reject? What do the things she rejects seem to have in common?
- How free is Jeanne to develop her identity at Manzanar?

Explore how the years of isolation at Manzanar have affected the family.

- Internment was temporary. Jeanne and other Japanese Americans knew that they would some day be released. Jeanne describes the experience as being “suspended in some odd, almost lovely land you could not escape from yet almost didn’t want to leave.” What does she mean by that statement?
- How have Japanese Americans in Manzanar tried to recreate a “normality, a sense of some things continuing”? Why have they done so?
- To what extent are the scout troops, glee clubs, baton-twirling, and schools acts of resistance? To what extent are they acts of defiance? What is the difference between the two?
- Why are Jeanne’s parents and many others in the camp reluctant to leave? How realistic are their fears of the outside world? To what extent are those fears an outcome of their years at Manzanar?

Re-evaluate the meaning of words like *loyalty*.

- Why does Woody, Jeanne’s oldest brother, sometimes find it an agony to be a Nisei among the occupying forces?
- What prompts Woody to visit his father’s favorite aunt in Hiroshima? What does he hope to learn from her and other relatives about his father? What does he learn about himself?
- What does Woody learn from the trip about his identity? About loyalty?

To Practice

Partner Activity: “Don’t Fence Me In”

Remind students that the word *irony* describes a contrast between what is stated and what is meant or between what is expected to happen and what

really happens. Ask students to work with a partner to find examples of irony in *Farewell to Manzanar*. Have each pair choose a chapter in this reading and list as many examples as they can find in it. Remind them of the various forms of irony.

- verbal irony—a word or phrase that suggests the opposite of its usual meaning. To what extent is the title “Manzanar USA” an example of verbal irony?
- dramatic irony—a contradiction between a character’s thoughts and what the reader knows to be true. Why might the playing of a song entitled “Don’t Fence Me In” while in prison be considered an example of dramatic irony?
- irony of situation—an event that directly contradicts the expectations of the characters or the reader. Is Woody’s draft notice an example of irony of situation?

To Express

Writing Activity: *Concentration Constellation*

Give each student a copy of the poem “Concentration Constellation” and an outline map of the United States (Reproducibles 3.1 and 3.2). Explain that Lawson Fusao Inada, like Jeanne Wakatsuki, spent the war in an “internment camp.” As students read about the camps described in the poem, ask them to draw a line on the map connecting each camp to the one previously mentioned. Have students write a paragraph that explains why the poet calls the shape formed by those lines on the map “a jagged scar, massive, on the massive landscape.” Remind students that a scar can be a mark left after an injury has healed or a lingering sign of damage or injury. Ask students to write a paragraph that answers these questions:

- Why does Inada believe the camps are a scar on the United States? Is the scar a reminder of a wound that has healed or a lingering sign of damage?
- To what extent do you agree with Inada’s analysis? On what points do you disagree?

Journal Suggestions

Suggest one or more of the following writing activities to your students.

- Write your ideas about this section of the book. You might also list

any questions you have about anything you read in this part of the book.

- Write about one event, image, or idea that strongly affected you as you read this part of the book. Why was it memorable? How does it relate to an experience in your own life or in the life of someone you know or have read about?
- Jeanne Houston recalls that charitable organizations from around the country shipped truckloads of books to the camp soon after it opened. Officials at Manzanar had nowhere to store the reading material. So they had it dumped in mountainous heaps between barrack blocks. As a child, those books were Jeanne's bridge to the world outside "the confined and monotonous routine of camp life." Suppose Jeanne had asked your advice on what to read. What books would you suggest? How might these books expand her knowledge of the world and herself?
- How did the word *freedom* take on a new meaning in Manzanar?

Related Readings and Viewings

You may wish to explore the themes and sub-themes in this section using pictures, documentaries, and related readings.

- Show the final ten minutes of the video *Days of Waiting*. How does the film enrich our understanding of what happened to the Wakatsukis and other Japanese Americans?
- Share with students some of the drawings and paintings reproduced in *Beyond Words: Images from America's Concentration Camps* by Deborah Gesensway and Mindy Roseman (Cornell University, 1987). What do these pictures reveal that words cannot adequately convey?
- Show students *Manzanar: Photographs by Ansel Adams* edited by John Armor and Peter Wright (Times Books, 1988). Adams later said that he was "moved by the human story unfolding in the encirclement of desert and mountains, and by the wish to identify my photography in some creative way with the tragic momentum of the times." How do his photographs extend and enrich the story Jeanne tells in *Farewell to Manzanar*?
- Jeanne Wakatsuki read a wide variety of books while she was confined to Manzanar. Encourage students to find out how other prisoners have passed the time during their imprisonment. Some might research the books Nelson Mandela of South Africa read during his long years of confinement.

Re-Entry

(pages 108–130)

Overview

Two months after the war ends, the Wakatsukis finally leave Manzanar. Papa buys an old broken-down car to take the family home. As the children near the outskirts of Los Angeles, they watch fearfully for signs of hate. To their surprise, they are greeted with the same indifference that many people showed when they were evacuated.

Slowly the Wakatsukis try to rebuild their lives, but nothing is the way it used to be. Jeanne's mother is now the family's main wage-earner. Her father continues to drink and drift from dream to dream. At school, Jeanne discovers that she is "seen as someone foreign or as someone other than American, or perhaps not . . . seen at all." She now lives with what she calls a "double impulse"—"the urge to be invisible and the desperate desire to be accepted." Her efforts to fit in fail time after time. They also bring her into almost constant conflict with her father who reminds her that she is Japanese at a time when she yearns to be American.

Then in 1951, Jeanne's life changes once again. Her father finally stops drinking and moves the family to San Jose where he takes up farming. Jeanne also has a chance to start over and find acceptance. To her delight, she seems to succeed. Despite the prejudices of some of her teachers, her classmates vote her carnival queen. Although the news upsets her father, she has her mother's support. Yet the night of the carnival does not turn out the way she imagines it will. Despite her victory, she feels lost and alone. She suddenly realizes that she has no idea who she really is.

Teaching Focus

The activities that accompany this reading return to the Central Question by focusing on the immediate effects of an injustice.

To Connect

Writing Activity: *Re-Assess the Central Question*



How do our confrontations with justice and injustice help shape our identity? How do those confrontations influence the things we say and do?

Have partners re-examine the answers they gave to the questions on Reproducible 1.1. Then ask them to think about what they have learned about injustice from *Farewell to Manzanar*. Encourage them to revise

their responses or add more detail based on what they have read so far. Then ask students how a society can right the wrongs that it has done. How can we as individuals and as members of a society restore justice when a grave injustice has been committed? Have students record their thinking in their journals. Invite volunteers to share their ideas with the class.

To Read

You may wish to have individual students read this section aloud to the class as a whole or have pairs of students read to one another. Alternately, you may wish to read a few pages aloud to the class and then have them silently read the remainder of the section.

To Discuss

After the students have completed the reading, discuss their questions or comments before directing the discussion to themes stressed in this part of the book: identity, assimilation, and the relationship between parent and child.

Consider the effects of internment on identity.

- How has internment influenced the way Jeanne views the outside world? How has it shaped the way others see her?
- What does it mean to be seen as odd or different? As an outsider in your own country? How do those perceptions shape Jeanne's longing to be invisible? Her yearning to be like everyone else?
- Jeanne writes of the pain of rejection. It is a pain that almost everyone experiences at one time or another. How does Jeanne handle rejection? How do you deal with it?
- Why is Jeanne unwilling to speak up when someone hurts her? How important is it to voice your feelings at such times? Why do many see silence in the face of injustice as damaging? Whom does it hurt?

Explore the way relationships grow and change.

- What is *respect*? How is it won? How is it lost? Once lost, can it be regained?
- What does Jeanne mean when she writes that she has lost all respect for her father? Why does she describe that loss as "the worst of all"?

- Why is Jeanne embarrassed by her parents on the night of the awards dinner? Do you think Radine is also embarrassed by her father?
- How has the relationship between Jeanne and her father changed over the years? What does each represent to the other? How has Jeanne's relationship with her mother changed over the years? What does each represent to the other?
- To what extent are the changes Jeanne describes in her relationship with her parents similar to those that almost everyone experiences as they grow up? To what extent are the changes she describes a result of the shame and humiliation of the years spent at Manzanar?

To Practice

Partner Brainstorming: *Analyzing Quotations*

Jeanne writes of living with a double impulse: “the urge to disappear and the desperate desire to be acceptable.” Divide the class into small groups and assign Reproducible 4.1. Ask each group to find examples of this “double impulse” in Chapter 20 and then use those examples to answer the questions on the reproducible. Have each small group share its ideas with the class as a whole.

To Express

Writing Activity: *Expressing a Point of View*

Ask students to write a short essay expressing their opinion of the idea of a “double impulse.” In answering, have them not only state their view-point but also offer reasons and examples in support of it.

Journal Suggestions

Suggest one or more of the following writing activities to your students.

- Create an identity chart for Jeanne. On it, list the words and phrases Jeanne uses to describe herself. What labels does society place on her? Add those to the chart as well. How do both sets of words shape her identity?
- What words and phrases would you use to describe yourself. What labels does society place on you? To what extent do those labels affect the way you see yourself?

- As the family leaves Manzanar, Jeanne's sister asks, "Why do they hate us?" How would you answer that question?
- Jeanne speaks of *hate* as a bleak and awful-sounding word. She wonders what shape it will take if she had to confront it. What does *hate* look like? Have you ever had to confront it? What did you do? What would you have liked to do?
- Jeanne Houston has written of the colors that define the various periods in her life. She sees the years before Manzanar as bright red and the war years as the yellow of the dust that blew constantly at Manzanar. She has described the time she spent in Long Beach after Manzanar as orange—"intense, concentrated, and rich—rich with memories of awakenings, of social interaction outside the family. Puberty and hormones. Adolescence and social initiations."* She describes her years in San Jose as "the lush green of the orchards that crisscrossed the Santa Clara valley." What colors would you use to describe times in your life? What does each color represent?

* From "Colors" by Jeanne Wakatsuki Houston in *Under Western Eyes: Personal Essays from Asian America* edited by Garrett Hongo. (Doubleday).

Related Readings

You may wish to explore the themes and sub-themes in this section using related readings.

- As an adolescent, Jeanne Wakatsuki begins a search for her identity. Invite interested students to explore the way other young women and men have tried to answer the question "Who am I?" Several essays about Asian American identity are included in *American Dragons* edited by Laurence Yep (HarperCollins, 1993). A more ethnically diverse group of essays is included in Chapter 1 of the *Facing History and Ourselves Resource Book: Holocaust and Human Behavior* available from Facing History Resource Center.
- Share with students a picture book entitled *the bear that wasn't*. (Copies are available from the Facing History Resource Center. A condensed version of the book with pictures can be found in Chapter 1 of the *Facing History and Ourselves Resource Book*.) How is Jeanne like the "bear that wasn't"? Have you ever experienced a problem similar to that of the bear? How did you deal with it?
- Like Jeanne Houston, Eve Shalen has also reflected on her need to be accepted, to belong. Shalen appears on the video *A Discussion with Elie Wiesel: Facing History Students Confront Hatred and Violence*. How does Shalen's need to belong affect the way she responds when another girl is mocked? Why does her response still trouble her? The videotape and a study guide are available from the Facing History Resource Center.

Confronting the Past

(pages 131–145)

Overview

Jeanne reflects on the ways her years at Manzanar shaped her life. As an adult, she returns to the now abandoned camp with her husband and two young children to come to terms with her past.

Teaching Focus

The activities that accompany this reading return to the Central Question by emphasizing the legacies of injustice. They also raise questions about the legacies of justice.

To Read

You may wish to have individual students read this section aloud to the class as a whole or have pairs of students read to one another. Alternately, you may wish to read a few pages aloud to the class and then have them silently read the remainder of the section.

To Discuss

After completing the final section, encourage students to share their questions and concerns before directing the discussion to the questions that follow.

Consider why Jeanne returns to Manzanar.

- Why does Jeanne call Manzanar the “secret that lived in all of our lives”? In what sense was it a secret within her family? Within the nation? How did that secret shape her life and the lives of her brothers and sisters?
- According to Jeanne, what happens to a history that is not acknowledged or confronted? Why does she come to believe that she must face her own history by returning to Manzanar?
- A *pilgrimage* is a journey to a sacred place or shrine. The word is also used to describe a trip that has moral significance. Why does Jeanne call the trip to Manzanar a “pilgrimage”? In what sense is Manzanar a sacred place or shrine? In what sense does it have moral significance?

- What does Jeanne learn about herself and her family on her pilgrimage to Manzanar?
- To what extent does Jeanne still carry the scars of Manzanar with her? How are those scars like the ones Lawson Fusao Inada describes in “Concentration Constellation” (Reproducible 3.2)?

Compare Jeanne’s pilgrimage to Manzanar with Woody’s journey to Hiroshima.

- What similarities does Jeanne see between her trip to Manzanar and her brother’s visit to Hiroshima? Are both journeys pilgrimages? Are they alike in the sense that both are attempts to confront the past? Or does the similarity lie in the insights each gained from the journey?
- Would Jeanne have been able to write *Farewell to Manzanar* if she had not revisited Manzanar? How did the journey help her find her voice?

Discuss why the book is called *Farewell to Manzanar*

- What does Jeanne mean when she writes that you can only say farewell “when you’ve truly come to know a place”? In what sense has she come to know Manzanar?
- How important are farewells? What does the word mean in the title to this book?
- Why does Jeanne believe that her visit has made understandable the traces of the past that still shape her identity? Why does she liken those traces to a needle? When does that needle jab at her?
- Do the injustices you’ve experienced jab at you? How?

Independent Writing Activity: *Reader Responses*

Reproducible 5.1 provides students with a way of expressing their understanding of the book. The questions encourage students critical thinking about the story and personal responses to its themes. The questions may also be used to assess students’ ability to compare and contrast the book with other books or experiences. After students have completed their answers to the questions, you may want to focus a class discussion on their responses.

1. Jeanne Wakatsuki Houston writes:

I had outgrown the shame and the guilt and the sense of unworthiness. This visit, this pilgrimage, made comprehensible, finally, the

traces that remained and would always remain, like a needle. That hollow ache I carried during the early months of internment had shrunk, over the years, to a tiny sliver of suspicion about the very person I was.” (page 140)

What are the traces that remained? What influence did those traces have on the author as a teenager? As an adult?

2. Describe how their years at Manzanar affect the way Jeanne and her family came to see themselves?
3. How does Jeanne change in the course of the book? To what experiences does she attribute those changes? To what experiences might her parents attribute those same changes? To what experiences do you attribute those changes?
4. What did you learn from Jeanne Wakatsuki's story?
5. Why do you think she wrote this book?
6. What is the meaning of the book's title?

To Practice

Whole Class Discussion: *A Matter of Justice*

On Reproducibles 5.2 and 5.3 students will find apologies offered by two United States presidents for wrongs done to Japanese Americans during the war. The first is addressed to the nation as a whole. The second was mailed to every Japanese American who was imprisoned during the war. How does each reflect Jeanne Houston's belief that you can only say farewell “when you've truly come to know a place”? What is that place to which we as Americans would like to say farewell? What traces of that past still shape our identity as a nation? How are those traces like the needle that jabs at Jeanne from time to time? When do we as citizens of the nation feel those jabs?

Discuss too the purpose of apologies like the ones made to Japanese Americans. Are they a way to repair? To reconcile?

To Express

Final Writing Activity: *Stories of Injustice*

Writing Assignment: Write about a personal experience of injustice or a time you witnessed an injustice.

Writing Genre: Autobiographical/biographical story

Plan the Story

Explain to students that Prewriting includes gathering information and ideas, defining and refining their topic, and developing an outline for the story. Distribute Reproducible 5.4 and ask students to think about the questions on the reproducible before they begin to write.

First Draft

In the drafting stage, students translate the ideas and information they gathered during Prewriting into a rough draft. The goal at this stage is to let ideas flow without worrying about grammar and mechanics. The focus should be on developing main ideas. Remind students that an outline is a general guideline. If part of that outline doesn't work, they should omit it. If they come up with a better idea, they should feel free to change direction.

Writer's Conference

After students have completed their first drafts, ask them to look for ways to improve and refine them. Remind students that at this stage, writers often rework ideas, rearrange the order of sentences and even paragraphs, and add new information to make their writing clearer and more interesting. The following questions may be helpful to students as they evaluate their work:

- Have I told the story logically? Is it in the right order?
- Have I developed my ideas clearly and with enough detail?
- Have I left anything out?
- Is my information accurate?
- Does the story I have told achieve my purpose?

Peer Response

At this stage, many students find it helpful to have someone else read their work. You may wish to arrange conferences with students to review their first drafts. Or you may want to have students respond to one another's first drafts. Explain that the purpose of this review is to help writers see their work from a reader's perspective. This is not the time to point out

errors in grammar, punctuation, or spelling. These are better addressed later. (If you choose to meet individually with students to review first drafts, make note of skills that students have not yet mastered. Before they begin to revise their work, you may want to convene some or all of them for focused mini-lessons on particular skills.)

Model the reviewing process by reading aloud something you or a volunteer has written. Ask students what they liked best about the writing. Invite questions about parts that seem confusing or things they would like to know more about.

Revise

Ask students to incorporate both their own evaluations of their work and readers' suggestions in a revision of their story.

Proofread

After students have revised their work, help them edit the new draft by looking closely at each paragraph, sentence, and word. This is the time to check for errors in not only spelling, punctuation, capitalization, and grammar but also style. For example, have students avoided clichés? Are there clear connections between ideas? Do sentences and paragraphs flow smoothly?

Present

After students have completed their stories, encourage volunteers to read their work aloud to the class. Invite students to ask questions and make comments about one another's work. As a final activity you may want to bind the stories together into a collection and provide each student with a copy.

After students have shared their work with the class, have them add their stories (including their early drafts) to their portfolios. These stories can be useful in documenting a student's learning. They are also valuable in assessing a student's progress as both a writer and a reader.

Related Readings and Videos

You may wish to use related readings to explore the themes and sub-themes in this section.

- Share with students Reading 14 in Chapter 10 of the *Facing History and Ourselves Resource Book*. It is an excerpt from a longer work written by Julius Lester in 1986 as the nation marked the 100th birthday of the Statue of Liberty. Discuss why he believes it is important for the nation to confront all of its history rather than glorify a portion of it. What injustices would he like the nation to acknowledge?

- Encourage interested students to find out about other individuals and groups that have turned to the courts to right a wrong. A number of important cases are discussed in the book *In Our Defense: The Bill of Rights in Action* by Ellen Alderman and Caroline Kennedy (Avon Books, 1991). Discuss how each case has not only had precedents but also legacies that shape our lives today.
- In *A Family Gathering*, a documentary for the American Experience available from the Facing Resource Center, a young Japanese American confronts her family's history during World War II.
- Encourage interested students to use recent newspapers and periodicals research the debate over whether the President of the United States should apologize to African Americans for slavery. If an apology were given, who should apologize? Students might compare and contrast that debate with those in Congress between 1945 and 1988 over whether to offer a formal apology to Japanese Americans held in internment camps during the war.

Experiences of Injustice

Assignment:

Think of an injustice that you experienced or witnessed. Tell what happened by answering the following questions on a separate sheet of paper. Share your answers with your partner.

Briefly describe an injustice you have read about, witnessed, or experienced.

How did you feel about what happened? Were you angry? Sad? Disappointed?

Tell what happened from at least one other person's point of view.

How did you respond to what happened?

How do you wish you had responded?

How has the incident affected you?

To what extent has it shaped the way you see yourself and others?

WESTERN DEFENSE COMMAND AND FOURTH ARMY WARTIME CIVIL CONTROL ADMINISTRATION

Presidio of San Francisco, California

May 3, 1942

INSTRUCTIONS TO ALL PERSONS OF JAPANESE ANCESTRY

Living in the Following Area:

All of that portion of the County of Alameda, State of California, within the boundary beginning at the point where the southerly limits of the City of Oakland meet San Francisco Bay; thence easterly and following the southerly limits of said city to U. S. Highway No. 60; thence southerly and easterly on said Highway No. 60 to its intersection with California State Highway No. 21; thence southerly on said Highway No. 21 to its intersection, at or near Warm Springs, with California State Highway No. 17; thence southerly on said Highway No. 17 to the Alameda-Santa Clara County line; thence westerly and following said county line to San Francisco Bay; thence northerly, and following the shoreline of San Francisco Bay to the point of beginning.

Pursuant to the provisions of Civilian Exclusion Order No. 34, this Headquarters, dated May 3, 1942, all persons of Japanese ancestry, both alien and non-alien, will be evacuated from the above area by 12 o'clock noon, P. W. T., Saturday, May 9, 1942.

No Japanese person living in the above area will be permitted to change residence after 12 o'clock noon, P. W. T., Sunday, May 3, 1942, without obtaining special permission from the representative of the Commanding General, Northern California Sector, at the Civil Control Station located at:

920 - "C" Street,
Hayward, California.

Such permits will only be granted for the purpose of uniting members of a family, or in cases of grave emergency.

The Civil Control Station is equipped to assist the Japanese population affected by this evacuation in the following ways:

1. Give advice and instructions on the evacuation.
2. Provide services with respect to the management, leasing, sale, storage or other disposition of most kinds of property, such as real estate, business and professional equipment, household goods, boats, automobiles and livestock.
3. Provide temporary residence elsewhere for all Japanese in family groups.
4. Transport persons and a limited amount of clothing and equipment to their new residence.

The Following Instructions Must Be Observed:

1. A responsible member of each family, preferably the head of the family, or the person in whose name most of the property is held, and each individual living alone, will report to the Civil Control Station to receive further instructions. This must be done between 8:00 A. M. and 5:00 P. M. on Monday, May 4, 1942, or between 8:00 A. M. and 5:00 P. M. on Tuesday, May 5, 1942.

2. Evacuees must carry with them on departure for the Assembly Center, the following property:

- (a) Bedding and linens (no mattress) for each member of the family;
- (b) Toilet articles for each member of the family;
- (c) Extra clothing for each member of the family;
- (d) Sufficient knives, forks, spoons, plates, bowls and cups for each member of the family;
- (e) Essential personal effects for each member of the family.

All items carried will be securely packaged, tied and plainly marked with the name of the owner and numbered in accordance with instructions obtained at the Civil Control Station. The size and number of packages is limited to that which can be carried by the individual or family group.

3. No pets of any kind will be permitted.

4. No personal items and no household goods will be shipped to the Assembly Center.

5. The United States Government through its agencies will provide for the storage, at the sole risk of the owner, of the more substantial household items, such as iceboxes, washing machines, pianos and other heavy furniture. Cooking utensils and other small items will be accepted for storage if crated, packed and plainly marked with the name and address of the owner. Only one name and address will be used by a given family.

6. Each family, and individual living alone, will be furnished transportation to the Assembly Center or will be authorized to travel by private automobile in a supervised group. All instructions pertaining to the movement will be obtained at the Civil Control Station.

Go to the Civil Control Station between the hours of 8:00 A. M. and 5:00 P. M., Monday, May 4, 1942, or between the hours of 8:00 A. M. and 5:00 P. M., Tuesday, May 5, 1942, to receive further instructions.

J. L. DeWITT
Lieutenant General, U. S. Army
Commanding

SEE CIVILIAN EXCLUSION ORDER NO. 34.

**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. Denise 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 hot dogs.
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're 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 ripened
she'd miss me.

* "In Response to Executive Order 9066: All Americans of Japanese Descent Must Report to Relocation Centers" from *Crossing With the Light* by Dwight Okita. Copyright © 1992 by Dwight Okita. Tia Chucha Press, 1992, Chicago.

By 1941, the Japanese and Chinese had been at war for four years. Each regarded the other as the enemy. Yet in the United States, many Americans viewed the two peoples as "alike." They claimed they could not tell a Chinese American from a Japanese American. Nellie Wong explores how that claim affected her and other Americans of Chinese descent.

Can't Tell*
by Nellie Wong

When World War II was declared
on the morning radio,
we glued our ears, widened our eyes.
Our bodies shivered.

A voice said
Japan was the enemy,
Pearl Harbor a shambles
and in our grocery store
in Berkeley, we were suspended
next to the meat market
where voices hummed,
valises, pots and pans packed,
no more hot dogs, baloney,
pork kidneys.

We children huddled on wooden planks
and my parents whispered:
We are Chinese, we are Chinese.
Safety pins anchored,
our loins ached.

Shortly our Japanese neighbors vanished
and my parents continued to whisper:
We are Chinese, we are Chinese.

We wore black arm bands,
put up a sign
in bold letters.

* Permission granted by the author, Nellie Wong.

Amendments to the Constitution

The Bill of Rights (1791)

1st Amendment Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for redress of grievances.

2nd Amendment A well regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

3rd Amendment No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

4th Amendment The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

5th Amendment No person shall be held to answer for a capital, or otherwise infamous crime unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

6th Amendment In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

7th Amendment In suits of common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any court of the United States, than according to the rules of the common law.

8th Amendment Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

9th Amendment The enumeration in the Constitution of certain rights, shall not be construed to deny or disparage others retained by the people.

10th Amendment The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Amendments to the Constitution (continued)

Amendments Passed after the Civil War

13th Amendment Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction....(1865)

14th Amendment All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any state deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.... (1868)

15th Amendment The right of the citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude.... (1870)

Hirabayashi v. United States

As General John DeWitt, the head of the Western Defense Command, made plans for the evacuation of all Japanese Americans, he ordered a curfew that affected only people of Japanese ancestry. They were required to remain in their homes between 8 PM and 6 AM. Gordon Hirabayashi, a United States citizen, challenged DeWitt's right to issue such an order by violating the curfew. He argued in court that a military commander cannot target one group of citizens. He must impose a curfew on everyone or no one. Hirabayashi refused to obey the internment order for similar reasons. After the lower courts found him guilty, he took his case to the United States Supreme Court. The statements below, written in 1943, are excerpts from the justices' written opinions on Hirabayashi's case.

Chief Justice Harlan Fiske Stone:

Distinctions between citizens solely because of their ancestry are by their very nature odious to a free people whose institutions are founded upon the doctrine of equality. For that reason, legislative classification or discrimination based on race alone has often been held to be a denial of equal protection.... We may assume that these considerations would be controlling here were it not for the fact that the danger of espionage and sabotage in time of war and of threatened invasion, calls upon the military authorities to scrutinize every relevant fact bearing on the loyalty of the population in the danger areas....

Justice William O. Douglas:

Since we cannot override the military judgment which lay behind these orders, it seems to me necessary to concede that the army had the power to deal temporarily with these people on a group basis. Petitioner therefore was not justified in disobeying the orders.

But I think it important to emphasize that we are dealing here with a problem of loyalty, not assimilation. Loyalty is a matter of mind and of heart not of race. That indeed is the history of America. Moreover, guilt is personal under our constitutional system.

Justice Frank Murphy:

In view...of the critical military situation which prevailed on the Pacific Coast area in the spring of 1942, and the urgent necessity of taking prompt and effective action to secure defense installations and military operations against the risk of sabotage and espionage, the military authorities should not be required to conform to standards of regulatory action appropriate to normal times.... Accordingly I think that the military arm, confronted with the peril of imminent enemy attack and acting under the authority conferred by Congress, made an allowable judgment at the time the curfew restriction was imposed. Whether such restriction is valid today is another matter.

Korematsu v. United States

When the evacuation order was issued in the spring of 1942, Fred Toyosaburo Korematsu changed his name and underwent plastic surgery to disguise his identity. He then took a job as a welder. In May, he was arrested in Oakland, California, for violating the curfew and failing to obey evacuation orders. After the lower courts found Korematsu guilty, he appealed his case to the Supreme Court. The statements below are excerpts from the justices' opinions.

Associate Justice Robert H. Jackson:

Korematsu was born on our soil, of parents born in Japan. The Constitution makes him a citizen of the United States by nativity and a citizen of California by residence. No claim is made that he is not loyal to this country.... Korematsu, however, has been convicted of an act not commonly a crime. It consists merely of being present in the state whereof he is a citizen, near the place where he was born, and where all his life he has lived.

Even more unusual is the series of military orders which made this conduct a crime. They forbid such a one to remain, and they also forbid him to leave. They were so drawn that the only way Korematsu could avoid violation was to give himself up to the military authority. This meant submission to custody, examination, and transportation out of the territory, to be followed by indeterminate confinement in detention camps.

A citizen's presence in the locality, however, was made a crime only if his parents were of Japanese birth. Had Korematsu been one of four—the others being, say, a German alien enemy, an Italian alien enemy, a citizen of American-born ancestors, convicted of treason but out on parole—only Korematsu's presence would have violated the order. The difference between their innocence and his crime would result, not from anything he did, said, or thought, different than they, but only in that he was born of different racial stock.

Justice Hugo Black:

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 towards 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 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

Korematsu v. United States (continued)

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, reposing its confidence in this time of war in our military leaders—as inevitably it must—determined that they should have the power to do just this. There was evidence of disloyalty on the part of some, the military authorities considered that the need for action was great, and time was short. We cannot—by availing ourselves of the calm perspective of hindsight—now say that at that time these actions were unjustified.

Justice Frank Murphy

This exclusion of “all persons of Japanese ancestry, both alien and non-alien,” from the Pacific Coast area on a plea of military necessity in the absence of martial law ought not to be approved. Such exclusion goes over “the very brink of constitutional power” and falls into the ugly abyss of racism.

Ex Parte Mitsuye Endo

In 1942, Mitsuye Endo, an American citizen, was among the thousands of Japanese Americans evacuated from Sacramento, California. She was sent first to the Tule Lake Center and later to Topaz. In July, she filed a petition called a writ of habeas corpus asking the courts to rule on whether she could be held indefinitely as a prisoner without being accused, tried, or convicted of a crime. [A writ of habeas corpus requires the government to formally charge an individual held in custody with a crime so that he or she can stand trial. If the individual is not charged, he or she must be released.] In October of 1944, the justices of the Supreme Court ruled on the case.

Justice William O. Douglas:

[Mitsuye Endo's] petition for a writ of habeas corpus alleges that she is a loyal and law-abiding citizen of the United States, that no charge has been made against her, that she is being unlawfully detained, and that she is confined in the Relocation Center under armed guard and held there against her will.

It is conceded by the Department of Justice and by the War Relocation Authority that the appellant is a loyal and law-abiding citizen. They make no claim that she is detained on any charge or that she is even suspected of disloyalty. Moreover, they do not contend that she may be held any longer in the Relocation Center. They concede that it is beyond the power of the War Relocation Authority to detain citizens against whom no charges of disloyalty or subversiveness have been made for a period longer than that necessary to separate the loyal from the disloyal and to provide the necessary guidance for relocation....

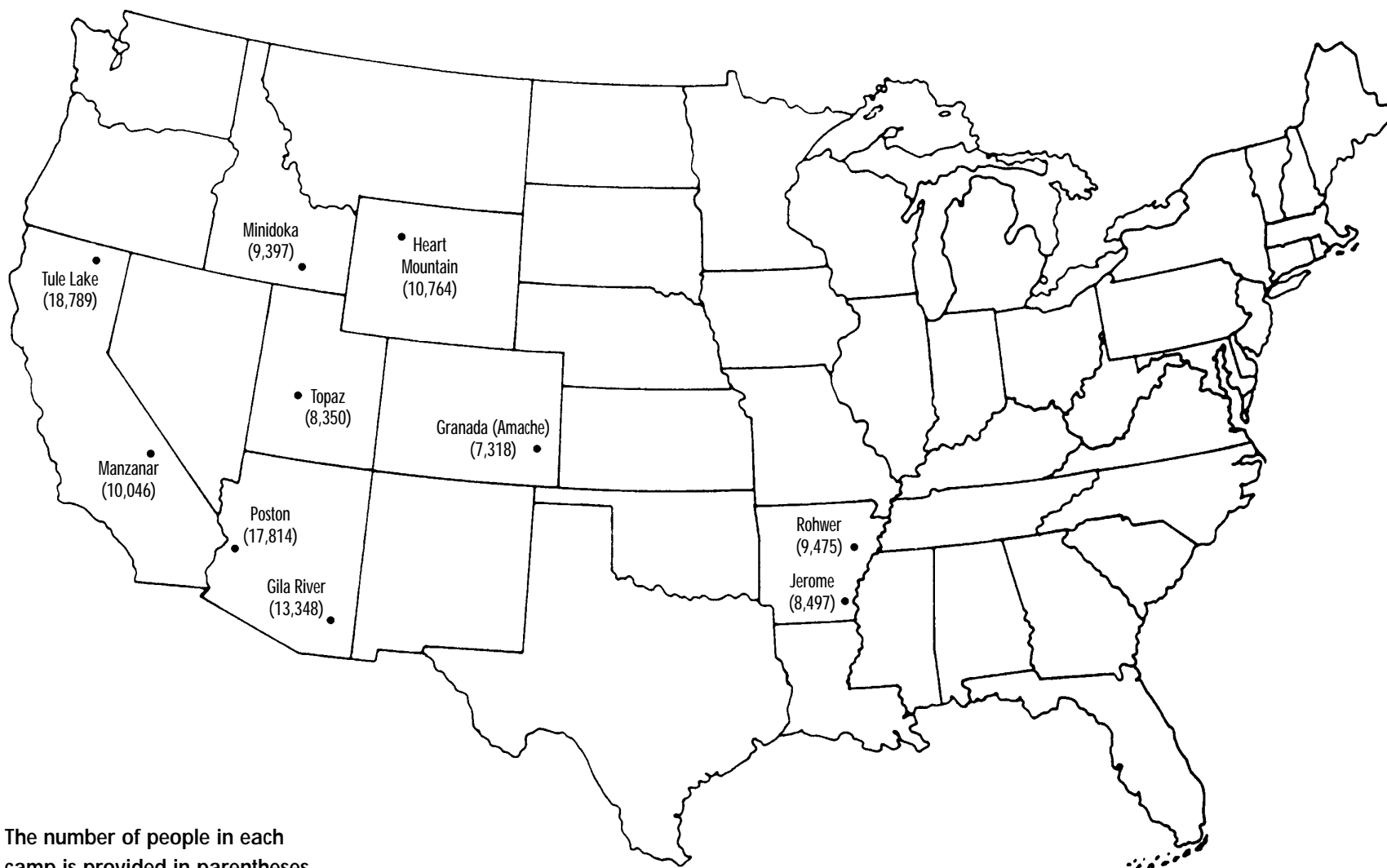
A citizen who is concededly loyal presents no problem of espionage or sabotage. Loyalty is a matter of the heart and mind, not of race, creed, or color. He who is loyal is by definition not a spy or a saboteur. When the power to detain is derived from the power to protect the war effort against espionage and sabotage, detention which has no relationship to the objective is unauthorized.

Nor may the power to detain an admittedly loyal citizen or to grant him a conditional release be implied as a useful or convenient step in the evacuation program, whatever authority might be implied in case of those whose loyalty was not conceded or established. If we assume (as we do) that the original evacuation was justified, its lawful character was an espionage and sabotage measure, not that there was community hostility to this group of American citizens. The evacuation program rested explicitly on the former ground not on the latter as the underlying legislation shows.

Justice Frank Murphy

...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.... Racial discrimination of this nature bears no reasonable relation to military necessity and is utterly foreign to ideals and traditions of the American people.

Internment Camps



The number of people in each camp is provided in parentheses.

Concentration Constellation

*Lawson Fusao Inada**

In this earthly configuration,
we have, not points of light,
but prominent barbs of dark.

It's all right there on the map.
It's all right there in the mind.
Find it. If you care to look.

Begin between the Golden State's
highest and lowest elevations
and name that location
Manzanar. Rattlesnake a line
southward to the zone
of Arizona, to the home
of natives on the reservation,
and call those Gila, Poston.

Then just take your time
winding your way across
the Southwest expanse, the Lone
Star State of Texas, gather
up a mess of blues as you
meander around the banks

of the humid Mississippi; yes
just make yourself at home.
in the swamps of Arkansas,
for this Rohwer and Jerome.

By now, you weary of the way.
It's a big country, you say.
It's a big history, hardly
halfway through—with Amache
looming in the Colorado desert,
Heart Mountain high in wide
Wyoming, Minidoka on the moon
of Idaho, then down to Utah's
jewel of Topaz before finding
yourself at northern California's
frozen shore of Tule Lake...

Now regard what sort of shape
this constellation takes.
It sits there like a jagged scar,
massive, on the massive landscape.
It lies there like the rusted wire
of a twisted and remembered fence.

* Lawson Fusao Inada, "Concentration Constellation," in *Legends from Camp*
(Coffee House Press, 1992).

Analyzing Quotations

1. Jeanne writes of living with a double impulse: “The urge to disappear and the desperate desire to be acceptable. On a separate sheet of paper, find at least three examples of this “double impulse” in Chapter 20. Use those examples to help you answer the questions below.

2. The stanza below is from a poem by Noy Chou, a high school student born in Cambodia.

What is it like to be an outsider?

What is it like to sit in the class where everyone has blond hair and you have
black hair?

What is it like when the teacher says, “Whoever wasn’t born here raise your hand.”
And you are the only one.

Then when you raise your hand, everybody looks at you and makes fun of you.

You have to live in somebody else’s country to understand.*

How might Jeanne Houston and Noy Chou tackle the problem they describe without “disappearing”?

3. In a review of *Farewell to Manzanar*, Elaine Kim writes of Jeanne’s “double impulse”:
Upon closer inspection...it becomes clear that the impulse is not a dual one after all:
the method of fighting disappearance turns out to be an attempt to assimilate, which
is in effect the same as disappearing.

How does your dictionary define the word *assimilate*? What does the word mean to Kim? What does it mean to you?

4. Is assimilation a way of disappearing? That is, do people who assimilate lose their identity? In answering these questions, you will want to review the examples of the “double impulse” you found in Chapter 20.
5. Do the examples support the idea that the two impulses are in fact the same? If so, how are they alike? In not, what are the key differences between them?

Reader Responses

Writing assignment: Read over the following questions and give your responses on a separate sheet of paper.

1. Jeanne Wakatsuki Houston writes:

I had outgrown the shame and the guilt and the sense of unworthiness. This visit, this pilgrimage, made comprehensible, finally, the traces that remained and would always remain, like a needle. That hollow ache I carried during the early months of internment had shrunk, over the years, to a tiny sliver of suspicion about the very person I was." (p. 140)

What are the traces that remained? What influence did those traces have on the author as a teenager? As an adult?

2. Describe how the years at Manzanar affect the way Jeanne and her family see themselves.
3. How does Jeanne change in the course of the book? To what experiences does she attribute those changes? To what experiences might her parents attribute those same changes? To what experiences do you attribute those changes?
4. What did you learn from Jeanne Wakatsuki's story?
5. Why do you think she and her husband wrote this book?
6. What is the meaning of the book's title?

Proclamation 4417: An American Promise

In the years after World War II, a number of Americans asked the government to right wrongs done to Japanese Americans on the West Coast by repaying them for the homes, businesses, and other property they lost. The first step came in 1948 with the passage of the Japanese American Claims Act. It set aside \$38 million to satisfy some 23,000 claims totaling \$131 million. Lawmakers refused to consider further action until the 1970s. In 1976, at the urging of many Americans, President Gerald R. Ford issued this statement.

In this Bicentennial Year, we are commemorating the anniversary dates of many of the great events in American history. An honest reckoning, however, must include a recognition of our national mistakes as well as our national achievements. Learning from our mistakes is not pleasant, but as a great philosopher once admonished, we must do so if we want to avoid repeating them.

February 19th is the anniversary of a sad day in American history. It was on that date in 1942, in the midst of the response to the hostilities that began on December 7, 1941, that Executive Order No. 9066 was issued, subsequently enforced by the criminal penalties of a statute enacted March 21, 1942, resulting in the uprooting of loyal Americans. Over one hundred thousand persons of Japanese ancestry were removed from their homes, detained in special camps, and eventually relocated.

The tremendous effort by the War Relocation Authority and concerned Americans for the welfare of these Japanese-Americans may add perspective to that story, but it does not erase the setback to fundamental American principles. Fortunately, the Japanese-American community in Hawaii was spared the indignities suffered by those on our mainland.

We now know what we should have known then—not only was that evacuation wrong, but Japanese-Americans were and are loyal Americans. On the battlefield and at home, Japanese-Americans—names like Hamada, Mitsumori, Marimoto, Noguchi, Yamasaki, Kido, Munemori and Miyamura—have been and continue to be written in our history for the sacrifices and the contributions they have made to the well-being and security of this, our common Nation.

The Executive order that was issued on February 19, 1942, was for the sole purpose of prosecuting the war with the Axis Powers, and ceased to be effective with the end of those hostilities. Because there was no formal statement of its termination, however, there is concern among many Japanese-Americans that there may yet be some life in that obsolete document. I think it appropriate, in this our Bicentennial Year, to remove all doubt on that matter, and to make clear our commitment in the future.

NOW, THEREFORE, I, GERALD R. FORD, President of the United States of America, do hereby proclaim that all the authority conferred by Executive Order No. 9066 terminated upon the issuance of Proclamation No. 2714, which formally proclaimed the cessation of the hostilities of World War II on December 31, 1946.

I call upon the American people to affirm with me this American Promise—that we have learned from the tragedy of that long-ago experience forever to treasure liberty and justice for each individual American, and resolve that this kind of action shall never again be repeated....

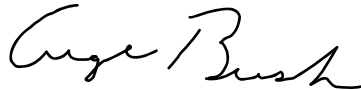
A Letter to Japanese Americans

In 1980, President Jimmy Carter created the Commission on the Wartime Relocation and Internment of Civilians. In 1983, members asked Congress to issue a formal apology to Japanese Americans and the President to pardon anyone convicted of resisting wartime restrictions on Americans of Japanese descent. The group also recommended that every living Japanese American who had been imprisoned during the war be awarded a one-time tax-free payment of \$20,000. Five years later, Congress carried out those recommendations by passing the Civil Rights Act of 1988. Payments to survivors began in 1990 and ended in 1998. After the law was passed, President George W. Bush sent the following letter to every Japanese American who was interred during the war.

A monetary sum and words alone cannot restore lost years or erase painful memories; neither can they fully convey our Nation's resolve to rectify injustice and to uphold the rights of individuals. We can never fully right the wrongs of the past. But we can take a clear stand for justice and recognize that serious injustices were done to Japanese Americans during World War II.

In enacting a law calling for restitution and offering a sincere apology, your fellow Americans have, in a very real sense, renewed their traditional commitment to the ideals of freedom, equality, and justice. You and your family have our best wishes for the future.

Sincerely,



George Bush

President of the United States.

Stories of Injustice

Assignment:

Write a story about a personal experience with injustice or one that you witnessed. In planning your story, try to answer the following questions:

What happened?

What was the context of the event?

How did the incident end?

What did you learn from this experience?

How has it influenced the way you see yourself and others? How do you think it might influence your words and deeds in the future?