JAPANESE AMERICAN EXPERIENCES
IN INTERNMENT CAMPS DURING WORLD WAR II
AS REPRESENTED BY CHILDREN’S AND ADOLESCENT LITERATURE

by
Machiko Inagawa

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A Dissertation submitted to the Faculty of the
DEPARTMENT OF LANGUAGE, READING AND CULTURE
In Partial Fulfillment of the Requirements
For the Degree of
DOCTOR OF PHILOSOPHY

In the Graduate College
THE UNIVERSITY OF ARIZONA

2007
THE UNIVERSITY OF ARIZONA
GRADUATE COLLEGE

As members of the Dissertation Committee, we certify that we have read the dissertation prepared by Machiko Inagawa entitled Japanese American Experiences in Internment Camps during World War II as Represented by Children's and Adolescent Literature and recommend that it be accepted as fulfilling the dissertation requirement for the Degree of Doctor of Philosophy

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SIGNED: Machiko Inagawa
I admire the poem of Ralph Waldo Emerson (1803-82), “Self-Reliance,” which has influenced my philosophy of life.

Henceforth, please God, forever I forego
The yoke of men’s opinions. I will be
Light-hearted as a bird, and live with God.
I find him in the bottom of my heart.
I hear continually his voice therein.

The little needle always knows the North,
The little bird remembereth his note,
And this wise Seer within me never errs.
I never taught it what it teaches me;
I only follow, when I act arighty.

October 9, 1832

First, I would like to express my gratitude for my advisor, Dr. Kathleen G. Short, who gave me wonderful advice and direction on conducting research. Her help for my writing my dissertation was tremendous. I wish to acknowledge the help of my committee member, Dr. Yetta M. Goodman, who taught me how to improve my critical reading and writing. I appreciate Dr. Patricia L. Anders, who gave me great advice. I learned to better care for students from these three professors.

I wish to acknowledge former committee members of my qualifying and comprehensive examinations, Dr. Judi Moreillon and Dr. Iliana Reyes. They gave me great advice to me.

I appreciate Ms. Maria Fierro, a graduate coordinator, who has been helpful to me in the doctoral program. I also appreciate Ms. Marie Ruiz, secretary to Dr. Goodman, and Ms. Yvonne Gonzalez, an administrative associate. They have been kind to me as well as to other students.

I acknowledge Mr. Chris K. Soentpiet, the illustrator of So Far from the Sea. The book was one of the books that I selected to analyze in my dissertation. When I met him at an academic conference, he personally answered my questions related to the book. I also appreciate Ms. Arlene Keiko Doran, a Japanese American, who answered my interviews related to internment camps.

I express my thanks for the reference librarians and library specialists working in the main library at the University of Arizona, specifically Ms. Ginger Cullen, Ms. Crystal Shaffer, Ms. Cody Aune, and Mr. Travis Bedford. They helped me to conduct the searches when I used the internet to gather information for my dissertation. I greatly appreciate staff at OSCR (Office of Student Computing Resources), especially computer consultants for their help with computer problems.

I wish to thank student drivers of SafeRide at ASUA (Associated Students of The University of Arizona), who gave me rides at night from the University of Arizona to my apartment. I would like to thank Ms. Susan Ferrell, the attorney at ASUA. I also thank Mr. Paul Thorn, the president of GPSC (Graduate and Professional Student Council). I thank the staff at the coffee shop in the Student Union. I greatly appreciate my friends and many people for their kindness and friendliness.

Finally, I always thank my parents and husband, who have understood my thinking. They always pray from the bottom of their hearts for my happiness.
DEDICATION

To

Japanese Americans:

Issei, Nisei, Sansei, and their offspring.

They were/are/ will be wonderful.

日系アメリカ人の皆様方の御多幸を心からお祈り申し上げます。

(From the bottom of my heart, I pray that Japanese Americans are happy.)
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**APPENDIX B A LIST OF CHILDREN’S AND ADOLESCENT BOOKS RELATED TO JAPANESE AMERICAN INTERNMENT CAMPS DURING WORLD WAR II**

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ABSTRACT

This study examines the representation of Japanese American experiences in internment camps during World War II in children’s and adolescent literature. This study focuses on a specific set of children’s and adolescent books about one time period in the history of Japanese Americans. I have formulated two major research questions for this study. The first question: What are the characteristics of the selected children’s and adolescent books about Japanese American experiences during World War II? The second question: How do the selected children’s and adolescent books portray the experiences and responses of Japanese Americans during World War II?

I selected fourteen books for inclusion in this study and analyzed the books related to my research questions. These books are organized into three genres: picture books, historical fiction, and nonfiction. The research methodology for this study is qualitative content analysis that includes methods for data collection and analysis and descriptions of the books and illustrations. I used the research questions to first examine books in each of the three genres and then make comparisons across the three genres.

The findings based on the first research question include that the books are based on the research and experiences of both authors and illustrators and have a range of time periods from before the war to after the war. The findings also show that in the books, the authors and Japanese Americans express their criticism of Japanese Americans’ experiences in the difficult situations related to the internment camps. They criticize the treatment of Japanese Americans by the U.S. government and discrimination against Japanese Americans.
The analysis of the books based on the second research question provides insights into the experiences of Japanese Americans and how they felt, thought, and acted. The books portray the prejudice and discrimination faced by Japanese Americans from the point of immigrating to the United States and even after the war. The most important finding is that the books portray Japanese American children as creating lives of significance in the difficult conditions of assembly centers and internment camps.
CHAPTER 1
INTRODUCTION AND LITERATURE REVIEW

My research focuses on how children’s and adolescent literature portrays Japanese American experiences during and immediately after World War II. Japanese people living in Japan seldom get information about Japanese Americans, even though Japanese American ancestors originally came from Japan. Japanese people get information about how people in Japan experienced World War II; however, Japanese people do not know the kinds of experiences Japanese Americans had during World War II in the United States. I did not learn about Japanese Americans’ experiences in internment camps until I came to the United States.

I became very interested in the internment camps, and wanted to know how Japanese Americans lived, felt, and thought in the United States during this time. I was particularly interested in how Japanese American children were influenced by the war. How did they look at the war? How did they feel about the war? What did they see in the war? How did adults interpret the war for children? Did they identify as Japanese or American? I was interested in how they felt about their ancestors’ country of Japan. My different interests about Japanese Americans encouraged me to study Japanese American children’s and adolescent literature related to internment camps.

The United States has a variety of Japanese Americans, especially recently as many Japanese have married Americans. Uchida (1982) states that the term ‘Japanese American’ includes “the first generation immigrant Japanese, as well as the second and third generations” (p. 3). I will follow her definition in this study. First generation
Japanese are referred to as “Issei,” second generation “Nisei,” and third generation “Sansei.”

In Japan, I taught English reading and grammar in middle school and high school. The Japanese way of teaching English reading in Japan mostly follows a grammar translation method. Students memorize vocabulary words, study the rules of grammar, and translate English into Japanese. I taught English literacy to students. However, literacy meant just reading and writing in a narrow meaning of literacy. The Japanese way of teaching English literacy needs to improve so that students can think critically about the content of English reading. Both teaching English literacy and teaching how to think critically about the content of English reading are important.

After I finish my doctoral program, I would like to teach children’s literature, adolescent literature and English literature in Japan. I want to ask students to think critically about the content of literature, to think about themselves and the world through literature. Children’s and adolescent literature related to internment camps provides a point of connection and interest for students in Japan who are learning to read in English. This body of literature also has the potential to encourage critical perspectives because of the difficult social issues related to the internment camps for Japanese Americans in the United States.

**Major Research Questions**

While I have many questions, interests and goals, this dissertation focuses on a specific set of children’s and adolescent books about one time period in the history of
Japanese Americans. These books are organized into three genres: picture books, historical fiction, and nonfiction. I have formulated the following research questions.

1. What are the characteristics of the selected children’s and adolescent books about Japanese American experiences during World War II?

   a. What are the backgrounds and research sources of authors and illustrators of the selected books?
   b. What do authors directly express as their views on the treatment of Japanese Americans during World War II in the selected books?
   c. What time periods are covered in the selected books related to the Japanese American internment camps?
   d. Whose voices and perspectives are represented by the characters and narrators in these selected books?

2. How do the selected children’s and adolescent books portray the experiences and responses of Japanese Americans during World War II?

I use these questions to first examine books in each of the three genres and then make comparisons across the three genres. This dissertation includes a review of literature about Japanese American experiences in World War II, including the experiences of children, adolescents, and adults. I reviewed the professional literature
about historical fiction for children and about Japanese Americans in children’s literature. The research methodology for this study is qualitative content analysis that includes methods for data collection and analysis and descriptions of the books and illustrations.

**Review of the Professional Literature**

This review of literature is organized around a historical description of Japan and the United States during World War II, Japanese American experiences in World War II, a dissertation by Branton (2004): *Drawing the Line: Places of Power in the Japanese-American Internment Eventscape*, an interview with a Japanese American, cultural authenticity in children’s literature, and qualitative content analysis of historical fiction in children’s literature. These reviews of the professional literature were helpful to me for collecting data and analyzing the data in this study.

**Historical Description of Japan and the United States during World War II**

The relationship between Japan and the United States during World War II is difficult to summarize due to complicated international relations. However, I need to mention the background of time period since my study about children’s and adolescent literature relates to this World War. Reischauer (1990) states how Japan started the war. Repeating the strategy used against Russia in 1904, the Japanese started the war with a brilliantly successful surprise attack on the American naval base at Pearl Harbor in Hawaii at dawn on Sunday, December, 7 1941. They clipped the
American navy with this single, sharp blow, virtually eliminating its battleship fleet. (p. 174)

The United States sustained catastrophic damage because of the Japanese attack on Pearl Harbor. Bateson (1968) reports the number of officers and men in the U.S. Navy and Marine Corps, the number of officers and men in the Army, and the number of civilians that were killed or wounded by the attack.

The U.S. Navy and Marine Corps at Pearl Harbour lost 2,117 officers and men killed or fatally wounded and 779 wounded. The Army’s casualties were 218 killed and 364 wounded, making the total losses 2,335 killed and 1,143 wounded.

In addition, 68 civilians were killed and 35 wounded. (p. 31)

Bateson reports the number of the ships and the aircraft that were attacked. The battleships Arizona, California and West Virginia were sunk, Oklahoma capsized, and Nevada, Maryland, Pennsylvania and Tennessee were damaged. In addition to those battleships, many other ships were sunk or damaged. Ninety-two Navy and 96 Army aircraft were destroyed and others were damaged (Bateson, 1968). Bateson argues how Japan had little damage during their attack on Pearl Harbor.

On the other hand, the Japanese escaped lightly. Their total casualties were under 100 and they lost only 29 aircraft and all 5 midget submarines. The Japanese task force, after a proposal for a third air strike had been rejected, escaped to the Inland Sea without being attacked. (p. 31)

By attacking Pearl Harbor, Japan believed it could easily conquer Southeast Asia and the islands north of Australia. The attack united Americans and led them to be
determined to fight against Japan. The United States rebuilt its naval strength to try to hold the line against Japan. In September, 1942, Japan was stopped from crossing the island of New Guinea to its south coast. In between August and February, the United States turned Japan back at Guadalcanal northeast of Australia, and Japan reached the limit of their conquests within the first year of the war. However, it was a long time before the United States could make inroads into the Japanese empire (Reischauer, 1990).

Japan made great conquests in Southeast Asia and the Pacific and Japan’s economy was strong. Japanese forces fought tirelessly with Japanese spirit. However, American submarines in harbors were able to cut into Japanese shipping, and Japanese industry started to decline in production. The firebomb raids by American planes focused on Tokyo in the spring 1945. Most of the other cities in Japan were also attacked by firebomb raids. In 1945, the American offensive converged on Okinawa to invade the main islands of Japan. Although the Japanese fought back desperately by flinging their planes at the American ships in suicide attacks, the American military won. Japan experienced the loss of lives - - some 110, 000 Japanese military men and 75,000 people who were residents in Okinawa (Reischauer, 1990).

According to Reischauer (1990), when Germany surrendered on May 8th, 1945, Japan had also lost the war. “The United States had repeatedly spoken in terms of ‘unconditional surrender’ for Japan as well as Germany, but together with Britain and China, it issued the so called Potsdam Proclamation on July 26, in which the conditions for Japan’s ‘unconditional surrender’ were wisely elaborated” (Reischauer, p. 179). The United States dropped atom bombs on Hiroshima, Japan on August 6th, 1945 and on
Nagasaki on August 9th, 1945. The bombs killed close to 200,000 people in both cities. On August 10th, Japan accepted the Potsdam Proclamation, “but only on the understanding that it did not prejudice the emperor’s position as a ‘sovereign ruler’” (Reischauer, p. 180), and “On September 2nd, 1945, Japan surrendered to General MacArthur on board the battleship Missouri in Tokyo Bay” (Reischauer, p. 181).

**Japanese American Experiences in World War II**

Japanese Americans were forced to live in internment camps during World War II. According to the American Heritage Center at the University of Wyoming (1999), on February 19, 1942, President Roosevelt signed Executive Order No. 9066 authorizing the Secretary of War to establish military areas from which all Japanese Americans might be excluded. This meant the evacuation of more than 100,000 Japanese Americans from the West Coast. Japanese Americans who could not leave the Pacific Coast by themselves were forced to move to relocation camps administered by the War Relocation Authority (WRA). Mukai (2000) states that over half of the Japanese Americans in the internment camps were children.

Mukai (2000) describes a questionnaire by the WRA to Japanese Americans to test their “loyalty” to the United States. In February 1943, the War Department and the WRA required all internees 17 years of age and older to answer a questionnaire. Two questions were disturbing to Japanese Americans.

Question #27 asked. “Are you willing to serve in the armed services to the United States on combat duty, wherever ordered?” Question #28 asked, “Will you swear...
unqualified allegiance to the United States of America and faithfully defend the United States from any and all attack by foreign or domestic forces, and forswear any form of allegiance to the Japanese Emperor or any other foreign government, power, or organization?” Response to this questionnaire was mixed. Out of this confusion emerged three noteworthy groups of individuals: those who answered “yes-yes” and served in the armed forces, those who answered “yes-yes” (or provided qualified responses) but refused to serve in the military from internment camps, and those who answered “no-no.” Introduce not only the experiences of the Japanese Americans who served in the military in Europe (100th Infantry Battalion and 442nd Regimental Combat Team) and those who served in the Pacific War…, but also those who answered “no-no” and those who became known as “draft resisters of conscience.” The “draft resisters of conscience” refused to serve in the military until their rights as U.S. citizens were restored. Most of those who answered “no-no” were segregated at Tule Lake internment camp; many “resisters” were sent to prison from the camps. (pp. 3-4)

Romanowski (1994) argues that, for Japanese Americans, loyalty was reduced to military service and performance on the questionnaire. This precise meaning not only eliminates other possible aspects of loyalty but also camouflages issues that center on justice and equality. Japanese Americans were citizens by birth, taxpayers, and voters. They had to prove their loyalty by serving in the military.

During World War II, Japanese Americans faced prejudice and discrimination. Hunter (2002) described how they lived in the United States before and during World
War II. The West Coast already had a long tradition of anti-Chinese and anti-Japanese discrimination. Japanese Americans on the West Coast had made lives for themselves in spite of the discrimination. However, after the attack on Pearl Harbor by the Japanese military, Japanese Americans were seen as potential spies. By the outbreak of World War II, many Japanese Americans had become owners or managers of farms, fishermen who owned their own boats, and operators of other business. Their great success brought complaints against them from agricultural interests. After the attack on Pearl Harbor, antagonism toward Japanese Americans increased. In 1942, fear and prejudice combined to confine nearly 120,000 Japanese Americans in internment camps established by the U.S. government. Many could not go outside the barbed wire fences surrounding the centers until the war was over. Romanowski (1994) mentions that after the attack on Pearl Harbor by Japan, many Americans genuinely felt fear of a Japanese attack on the mainland United States. Their fear was soon turned against Japanese Americans.

Japanese Americans on the West Coast were forced to live in internment camps, but Japanese Americans in Hawaii and on the East Coast were not interned. On February 19, 1942, President Roosevelt signed Executive Order 9066, and Japanese Americans on the West Coast were evacuated and sent to the internment camps. Daniels (1993) questions, “But was there a ‘military necessity’ for EO 9066?” (p. 47) and insists that, “The decision made was not military but political” (p. 47). Daniels states the reason why Japanese Americans in Hawaii were not evacuated.

And when, throughout the first few months of the war, politicians—most persistently, Secretary of the Navy Knox—called for mass evacuation in Hawaii,
the nation’s highest military commanders successfully resisted the pressure, not because of any concern for the civil rights of the Hawaiian Japanese, but because Japanese labor was crucial to both the civilian and the military economies in Hawaii. (p. 48)

Daniels cites census figures indicating that the Japanese American population in the United States in 1940 was 126,948, the population on the Pacific Coast was 112,353, and the population in California was 93,717. Compared with the Japanese American population on the West Coast, the population on the East Coast was much smaller and so did not seem to be a threat to the nation.

Mass evacuation of German Americans and Italian Americans did not happen, but they did face prejudice and discrimination. Some were arrested and put into prison camps, but they were smaller numbers compared with Japanese Americans. Daniels (1993) states that Lieutenant General John L. DeWitt, who became head of Western Defense Command (WDC), insisted “First the Japanese…the most dangerous…the next group, the Germans…the third group, the Italians…” (p. 40). Daniel (1971) emphasizes that DeWitt wanted to evacuate German Americans and Italian Americans as well as Japanese Americans. DeWitt insisted that, “I include all Germans, all Italians who are alien enemies and all Japanese who are native-born or foreign born…evacuate enemy aliens in large groups at the earliest possible date” (p. 54). Daniels (1993) notes that German Americans and Italian Americans were arrested immediately after the Japanese attack on Pearl Harbor.
In the week after Pearl Harbor and the ensuing declarations of war against the United States by Germany and Italy, the Department of Justice, using the lists of presumably dangerous aliens it had prepared, rounded up and interned some three thousand enemy aliens. About half of these were Japanese. (p. 26)

Irons (1983) states that a lot of German Americans and Italian Americans were arrested in the first year of World War II but mass evacuation of German Americans and Italian Americans never happened.

Of the 12,071 alien enemies arrested during the first year of the war, almost ten thousand were either Germans who belonged to pro-Nazi groups such as the German-American Bund or the militaristic Kyffhauserbund, or Italians who were members of fascist organizations. Fewer than half of the Germans and Italians were interned after their hearings. (p. 24)

In some cities and towns, stores owned by German Americans were damaged. (personal communication with Dr. Yetta Goodman, April 5, 2007).

According to the National Archives and Records Administration (1993), from 1942 to 1945, Japanese Americans were uprooted from their homes, their businesses, and their farms, and forced to live in internment camps under armed guard and behind barbed wire.

They were thoroughly deprived of their constitutional rights of personal security: the right to move about freely, the right to live and work where one likes, the right to establish and keep a home, and the right not to have these rights violated or
withheld without formal charges, proper notice, a fair hearing and trial, and all the other procedural requirements of due process of the law. (p. 4)

Mukai (2000) insists that the Japanese American experiences in internment camps still strongly influence the Japanese-American community. “This period of U.S. history illustrated how the constitutional rights of individuals of a minority group may be at risk during a time of national crisis” (p. 2).

The Internment of Japanese Americans: Documents from the National Archives Series (National Archives and Records Administration, 1985) includes an interview with James Kajiwara. The interview was held in August 11, 1981. James Hiroshi Kajiwara was born in San Francisco, May 28, 1915. He and his family were forced to the assembly center at Tanforan on April 27, 1942. Their bedroom was a horse stall with doors that were split where the horses would stick their heads out. He described his feeling that “when we were assigned to this area, I sat down with tears in my eyes because, here I am an American citizen being held a prisoner in my own native land” (p. 32). When the WRA gave a question 27, he answered “yes” faithfully because this was a good chance to prove his loyalty to the United States. About a question 28, he thought as follows:

We did feel that was a contradiction in that the United States put us into camp and then turned around and asked us to fight for that same country that treated us so unjustly, but most of us felt that this was a chance for us Japanese-American (Nisei, Sansei) to be able to prove to the United States that, even though they had put us into these concentration camps and had taken everything away from us, when the time comes that the United States needs a helping hand, we would all
volunteer and help—therefore proving that we are loyal Americans, regardless of whether we look like Japanese. (p. 35)

He also thought that “it really hurt me because, being born and raised in the United States and then having to go to camp without proving our loyalty” (p. 35).

When James Kajiwara left the camp in December in 1944, he went to Detroit to find a job. However, he faced discrimination.

There was still discrimination against us Japanese-Americans, even through there was all that publicity about the 442nd and how well they had done—the “Go for Broke” boys—there was still discrimination against us at that time. It made me feel hurt that some of my friends had died in the Pacific and also in Europe to prove that they were first-class American citizens and still we were met with this discrimination after everything was all over. (p. 36)

The American Heritage Center (1999) cited the “Chronology of Events Leading to Japanese Relocation” from *Japanese Americans: From Relocation to Redress* (Daniels, Taylor, & Kitaono, 1986). According to this chronology, in January through October in 1945, evacuees returning home faced a number of hostile attacks. These included countless attacks on the person and property of newly released evacuees.

At the end of the interview, James Kajiwara (1985) insists that “I’m glad that the NCRR [Nikkei for Civil Rights and Redress] is working towards helping us older sansei to prove that we were incarcerated without trial and a thing like this can happen to other minority groups if the time comes and I hate to see anything like this happen to any other minority – the experience we had to go through” (p. 37). Romanowski (1994) argues that
this discussion omits issues such as racism, discrimination, civil rights and ethnocentrism, which are not only the main issues of the Japanese internment camps but are important in discussions about the treatment of minorities.

Japanese Americans were discriminated against by many non-Japanese American adults and their children because of their anger and fear of Japan. Zinn (1990) argues that “After the attack by Japan on Pearl Harbor, anger rose against all people of Japanese ancestry” (p. 89). Non-Japanese Americans felt strong fear of an attack and children were scared of an attack. Russell (2001) describes one of civilians who witnessed the attack on Pearl Harbor by Japan. The witnesses had gone to a school that overlooked Pearl Harbor. When he faced the reaction of school children, he could see they were highly frightened since they had seen the destruction of American ships. When news of the attack reached the mainland, Americans were upset about the Japanese attack (Russell, 2001). Children had little understanding of the war and felt fear. Wynn (1992) states that “Children did appear to occupy an ambiguous position wartime society - denied an active role in war, they had little awareness or understanding of the forces affecting their lives and yet were perhaps more susceptible to emotional pressures, fears and anxieties” (pp. 87-88). Young American children’s thinking about Japanese people was strongly influenced by their parents, and their prejudice came from their parents and neighbors in the community. Wright (1998) describes how children were influenced by their parents.

During World War II, young children heard their parents rage against the dirty sons-of-bitch Nazis in Europe and the yellow-bellied-Japs who bombed Pearl Harbor. Parents used racist stereotypes, and children followed right along,
copying them epithet for epithet. “I’d like to take a machine gun to those bastard,” a child would hear a drunken neighbor say, and when it came time to play, the child took a toy machine gun to imaginary enemies, those “yellow-bellied some of bitches.” (p. 55)

This review of literature provides knowledge and background for analyzing children’s and adolescent literature related to the internment camps.

**Drawing the Line: Places of Power in the Japanese-American Internment Eventscape**

Nicole Louise Branton (2004) wrote her dissertation in the Department of Anthropology at the University of Arizona. Her dissertation is *Drawing the Line: Places of Power in the Japanese-American Internment Eventscape*. Branton examined the role of place in the argued history of Japanese American internments and Japanese Americans’ identities. Place shapes people’s activities by their physical construction. She examined “shikataganai,” a theme in the history and anthropology of Japanese American internment camps. “Shikataganai” is “the idea that a cultural predisposition toward acceptance of unalterable circumstances precluded internee resistance” (p. 8).

However, Japanese Americans did engage in resistance, including resistance that was too subtle for historians to notice. Branton used two data sets. One is a traditional archaeological analysis of ceramic tableware from the landfill of the internment camp in Manzanar. Another one is oral history data from interviews with five former internees and their spouses.
As I wrote my dissertation in the Department of Language, Reading and Culture at the same university, the content of our dissertations was very different. However, Branton’s dissertation provided useful information about Japanese Americans in internment camps, and I could find a few themes for my dissertation from her work.

**Japanese Expression of “Shikataganai”**.

Branton (2004) states about “shikataganai,” a Japanese expression within Japanese culture, as follows,

One of the persistent themes in the history of internment is *shikataganai*. This is a Japanese phrase that translates, “it cannot be helped,” with a particular emphasis on the fact that what “cannot be helped” is unchallengeable. Scarcely a single text on internment fails to mention how internees, particularly the older Issei (first-generation Japanese-Americans) used this phrase to describe their feelings that they had no choice but to comply with their incarceration. *Shikataganai* has also been used by historians of internment as a gloss for a presumed cultural disposition against resistance. (p. 15)

If Japanese Americans behaved only according to “shikataganai,” they would have exhibited no resistance in the internment camps. However, some Japanese Americans did not think that their incarceration was “shikataganai,” and engaged in resistance in the internment camps.

Some internees did overtly resist internment. This resistance took the form of riots, strikes, physical violence against guards or *inu* (internees believed to be
cooperating too much with the camp administration), application for repatriation to Japan, court challenges, or draft resistance. (p. 15)


Whenever any interviewee speaks of *shikataganai*, they talk about doing, going, etc., but not believing. This may certainly be an artifact of the sample (these are, after all, people who self-identify as “resisters”), but it nonetheless suggests a break between custom and action. (p. 203)

Branton notices Japanese American women’s resistance as follows:

The behaviors described in these oral and documentary histories demonstrate some of the ways that interned women manipulated public and private space in the Relocation centers as a form of everyday resistance. By creating home places and private spaces within the very public setting of the camp, these women constructed a sense of normalcy that directly challenged the identity of “other” (that is, “non-American,” “enemy,” and “prisoner”) that was imposed on them by Relocation. (p. 145)

Branton states that some mothers made efforts to serve Japanese traditional meals in their barracks to prevent family members from weakening the bonds of family due to eating in the mess hall. She notes that they would have faced penalties from the WRA (War Relocation Authority) for making these meals.

Branton’s statement on “shikataganai” is helpful to understand Japanese American’s feeling, voices, and behaviors in internment camps. My study focuses on
Japanese Americans in children’s and adolescent literature and “shikataganai.”

**Relationship between Parents and Children.**

Branton (2004) mentions that “the Issei had little need to speak English, and few learned the language” (pp. 32-33). “The American-born and primarily English-speaking Nisei were given positions of power in the camps and in the JACL [Japanese American Citizens League]” (p. 158). Branton states about a relationship between parents, Issei, and children, Nisei as follows:

In order to communicate with the camp administrators, these representatives had to speak English and so the Nisei quickly usurped their parents in the limited strategic power available in the camps. No longer in a position to lead the family economically or politically, many Issei were too shamed to ever leave their barracks. The Nisei, meanwhile, experience unprecedented freedom from patriarchal authority and soon dominated the camps. (p. 36)

We can see the change of position between parents who had problems in communicating with the camp administrators in English and their children who spoke English. Besides, Issei could not work to support children in internment camps. “The Issei, traditionally the heads of Japanese-American families, were often unable to work and many confined themselves to their barracks” (p. 158). Issei, parents, lost their authority over their children, Nisei.

The new custom of eating meals influenced relationship among family members. Branton states the mess hall changed the relationships among family members as follows:
The mess hall played a prominent role in removing young Nisei from family influence. Instead of dining with their parents and grandparents, as they would have in their homes, interned children and adolescents took their meals with their friends. Seating mess halls was based on how people entered the room (each person filed into the next available seat) rather than on family or barracks. (p. 158)

Branton mentions that “with so much free time and so many crowds to get lost in, as well as the development of gangs and cliques, mothers had an especially difficult time controlling their children” (p. 158). In the internment camps, Issei, parents, lost their position in their families and could not influence their children’s lives.

My study also focuses on the relationships between Issei, parents, and Nisei, children, in children’s and adolescent literature.

*Journey to Topaz* by Yoshiko Uchida.

Branton (2004) interviewed Kay Yoshida who was an internee. Yoshida mentioned that *Journey to Topaz* by Yoshiko Uchida relates similar experiences that she had in the camps and that her children read the book to learn what went on in the internment camps.

Kay Yoshida: [Our children] knew what dad was doing from the time they were teenagers. But the interest in all of this was not perked until about 10 years ago. Our youngest daughter lives close by. I talk to her all the time. And I have a book, *Journey to Topaz*. I have had that book for a long time
and my children all read that. So they had an idea what it was like for a child to be in the camps. (p. 124)

My study examines the internment camps through Journey to Topaz by Yoshiko Uchida and other books by her.

Interview with a Japanese American, Arlene Keiko Doran

I interviewed Arlene Keiko (Satow) Doran as another background source of information on the internment camp experience. She is Sansei, third generation of Japanese Americans; her parents were Nisei, and her grandparents were Issei. Keiko is a Japanese name, and her maiden name is Satow. Her grandfather added “w” to “Sato,” his Japanese family name. She was born in 1943 in Merced Assembly Center in California. When she was a baby, she was a camp member in Amache Camp in Granada, Colorado.

My advisor, Dr. Short, introduced me to Ms. Doran. Ms. Doran is a school counselor at Van Home Elementary School and Wrightstown School. I interviewed her at her office in Van Home Elementary School on November 2nd, 2006. I again interviewed her at a group study room in the main library in the University of Arizona on December 2nd, 2006. She was very cooperative with my interview. I prepared interview questions. (Please see Appendix A.) When her mother told her about being in a camp, she thought that her mother cooked outside, sang a song around the camp fire, slept in a tent, and stayed for one week in the camp. However, when she learned about the difficult situations in the camps, she was very shocked. When she talked to me about her parents being sent to an assembly center with two suitcases, she almost cried. Her daughter
studied internment camps when she was a college student. At that time Ms. Doran read a lot of books related to internment camps. She mentioned *The Moved-Outers, Baseball Saved Us*, and Yoshiko Uchida’s books. She recommends those books related to the internment camps for children to read since the books portray true lives.

Ms. Doran’s father’s name is Norman Taro Satow, and her mother’s name is Margaret Aiko Satow. Her mother’s maiden name is Miura, and her maternal grandparents came from Aomori Prefecture located in the north of Japan. The Miura family used to raise horses for emperors many years ago in Japan. Her father was born in 1907 and passed away in 1999. Her mother was born in 1918 and passed away in 2004. Her father was born and lived in Livingston, California. Her mother was born and lived in Monterey, California. Her mother is a friend of Yoshiko Uchida, who is the author of *Journey to Topaz* (1985) and *Journey Home* (1978). Her father was a hotel chef and her mother was a bookkeeper before the evacuation. Her paternal grandfather owned a general store that sold art work and clothes. After he lost the store, he was a gardener before the evacuation. She thinks that in 1942 or 1943, her parents were sent to the assembly center. Her paternal grandfather and maternal grandmother had passed away before the evacuation. Her father, her paternal grandmother, her mother, her maternal grandfather, her mother’s sister, and her mother’s two brothers were sent to the assembly centers and the camp. Her paternal grandmother died of old age in the camp.

Ms. Doran and her parents think of themselves as Japanese Americans. They are of Japanese ancestry living in America. They did not have many Japanese people around them. Both her parents could speak Japanese, but they did not teach her Japanese since
they wanted her to speak English in the United States. However, they engaged in many Japanese practices, such as eating Japanese foods, especially Mochi (Japanese rice cakes) on New Year’s Day. She thinks that her cousin is much more Japanese than her. Ms. Doran loves Japan. She loves “Ikebana” (flower arrangement) and Japanese tea gardens with their serenity and beauty.

Ms. Doran’s mother graduated from a high school in Monterey. Her mother’s parents sent her mother to a Christian college in Japan. Her mother spent two years and stayed extra years in Japan. Her mother was visiting Monterey until the dormitory finished, and was able to learn at the college. However, when she heard about the Japanese attack on Pearl Harbor, she was very sad.

Ms. Doran’s mother’s family lived in Monterey near the ocean. When the war was going on, the U.S. government wanted Japanese people to move inland. Mexican-American neighbors offered to take care of her mother’s house until they got back. (When they left the camp, the house was not good shape, so they decided not to go back to Monterey after World War II.) Her mother’s family moved to Satow farm in Livingston because her maternal grandfather and her paternal grandfather knew each other when they were young.

The FBI did go to homes of Japanese Americans who had some connection with Japan or were in Japan. The FBI visited Japanese parents who were in some type of political position related to Japan. Many of those people were sent to Heart Mountain. The FBI did not come to their houses, but they put up a huge sign that if you are Japanese, you need to leave. Each person could only carry two suitcases. Ms. Doran’s parents told
her that Japanese Americans were sad, but they were obedient and did what they were
told to do. Each person was allowed to bring two suitcases, and most women dressed up.
Her mother’s neighbors brought beautiful dishes from Japan, but broke them instead of
giving them to somebody else.

Ms. Doran’s mother’s brother was forced to stay in horse stalls in a big race track
in Santa Anita Assembly Center, California. The horse stalls were very dirty. Her
parents did not experience living at a race track. They and their other families were sent
to Merced Assembly Center in California. Her parents were the first couple to get
married in the assembly center, and the newspaper, a printed sheet, reported their
marriage.

After Ms. Doran’s parents and their families stayed in the center, they were sent
to Amache Camp, Granada, Colorado by train. Granada is a city, but not large. The
Amache Camp was a smaller camp and had a small population. The camp sounded as if
it were a more peaceful camp and did not have the riots or no-no boys. (No-no boys are
Japanese Americans who answered “no-no” to the two difficult questions in a
questionnaire by the WRA. Please see “Japanese American Experiences in World War
II” in Chapter 1.) However, Japanese Americans demonstrated stronger resistance and
riots in other camps.

Amache in eastern Colorado was very dusty. Her mother had many difficulties in
keeping everything clean. Some families had to share a room. Japanese Americans had
to share the bathroom. They ate together in the mess hall where big amounts of food
were prepared. Japanese Americans ate foods that were cooked for American soldiers,
and Japanese Americans had a hard time eating that kind of food. Her father was in charge of making menus for the mess hall. He knew somebody in a high position in the States Department, and he asked that man if he could buy fresh produce in farms in Granada and cook Japanese foods with vegetables and rice. He insisted that the government could save one penny to two pennies per person. The administrator in the camp allowed him to cook Japanese foods, so he did menus in the mess hall in the Amache Camp. Her father got a reward, a commemoration, from the government since the government saved money. Japanese people were happy to eat Japanese foods.

Each room in the barracks was a tiny area and had only one door. Some Japanese Americans had to share the room. How much space they got depended on how many family members they had. If a family had four children, they got another room. Ms. Doran’s parents had to share the room with others, so they did not have very much privacy. Her paternal grandmother and her maternal grandfather lived in different rooms in the same area. Her mother’s relatives lived in different barracks in another area on a different street.

They had schools, hospitals, churches, laundries, and gardens in the camp. All the children went to school. Ms. Doran’s maternal grandfather told her that one important aspect of Japanese culture is the family’s eating together. Teenagers did not eat with their parents in the mess hall. Little children stayed with their parents, but teenagers as high school students did not want to stay with their parents and they gathered together. Her grandfather was sad that a family value of eating together was broken. However, Ms. Doran never heard that children were spoiled in the camp.
Ms. Doran’s mother mostly talked to her about being married and having a baby. Somebody could order Sear’s catalog, so Ms. Doran’s mother got a baby bath tub. When her mother used the bath tub at a shower facility where Japanese people shared, other people who could not get one used the bath tub. Her mother was happy to share the bath tub with others.

Her parents were not negative about the internment camps and were not bitter. Her father told her that the United States had been attacked the first time and that everyone was scared of the attack. Ms. Doran thinks that her parents, American citizens, had a hard time thinking about the attack because their people, Japanese people, attacked the United States that they liked. When her mother heard a radio announcement on the Japanese attack in Monterey, she felt very humiliated since she was of Japanese ancestry living in the United States. As far as she knows, her parents and old Japanese Americans talked about the camps but did not complain a lot, and they thought it is “shikataganai” (it cannot be helped). Ms. Doran’s interpretation of the Japanese phrase is “You just make the best way that you want.” (Please see Chapter 4 on “shikataganai.”)

If Ms. Doran had grown up in California and had known more Japanese people, she might have heard more talk from Japanese Americans who were bitter. Her parents lived in Colorado after they left the camp and were integrated into American ways of living. Ms. Doran did not see many Japanese Americans there. She remembers that two Caucasian women, who seemed to be twenty-years-old in her estimation, called her, “Jap” when she was a kindergarten student in Colorado.
When she and her husband went to a Japanese church conference in California about ten years ago, Japanese Americans were very bitter about the internment camps. One woman lost a lot due to evacuation like many Japanese Americans did, and she spoke out about the camps. It was the first time for Ms. Doran to hear people complain about the camps since she had not heard those complaints before.

Ms. Doran had thought that the camp was like summer camp for one week. After she got married and had children, she learned about the difficult situations in the camp through movies and videos related to internment camps. When she learned about the camps, she felt very sad about her parents since they packed their suitcases and left home due to the evacuation, but never complained. She thinks that Japanese Americans behind barbed-wire fences were sad since they were American citizens. She agrees with her grandparents that very sad things happened to Japanese Americans and that we must learn from the experience so that the same things never happen again to people all over the world.

**Cultural Authenticity in Children’s Literature**

It is important for children to read books that are culturally authentic. Children get knowledge and information when they look at books and read them. They think about the books and build their opinions and perspectives about the cultures that the books portray. Therefore, we need to provide children with books with cultural authenticity so that literature will empower children to affirm various cultures. Cai (2003) argues that, “Cultural authenticity is the basic criterion for evaluating multicultural
literature” (p. 168). Mo and Shen (2003) believe that cultural authenticity involves not only the quality of accuracy or the avoidance of stereotyping descriptions, but also involves the cultural values of the society or the group. Noll (2003) insists that literature with accuracy and authenticity concerning children’s cultural backgrounds authenticates those cultures and provides children with significant messages about diverse populations. Mo and Shen state that picture books that are accurate and authentic are good cultural sources, and the books help us to understand and appreciate both our culture and other cultures and encourage us to consider the cultural differences. Short and Fox (2003) recommend that we make sure that children have habitual, significant activities that include children’s literature that is rich with cultural authenticity and accuracy “[b]ecause children’s literature has the potential to play such a central role in an education that is multicultural and focused on social justice, all young readers should have access to culturally authentic literature” (p. 22).

Some children’s literature has been distorted by authors and illustrators who are not familiar with the different cultures. Literature with distorted content on cultures gives children a negative value in their understanding of cultures. Harris (2003) states “Books with stereotypes, inaccuracies, and hurtful sections remain in publication” (p. 122). Cai (2003) criticizes the publication of pseudo-multicultural books because “It is ironic that literary excellence is posed against cultural authenticity as if falsifying reality and stereotyping characters do not violate the basic principles of literary creation” (p. 168). Rochman (2003) states that literature is full of characters with stereotypes because the authors have problems of imagining them as individuals. Noll (2003) reports that some
children’s books depicting distorted content of cultures are published because the authors, illustrators and publishers are unaware of or indifferent toward political influence and social effects of their books. Mo and Shen (2003) describe how children’s books that describe minority groups have been published unfairly.

The mainstream culture in the United States has been strongly influenced by Eurocentrism. Historically, minorities were unfairly treated and their cultures depreciated. There have been all kinds of slurs, stereotypes, and assumptions that are racially coded for every minority group. Unfortunately some of these have been passed on from generation to generation. Authors and illustrators are not immune to this influence, and it has been reflected in their picture books. These books, in turn, influence readers of the new generation, and so the issue of cultural authenticity remains an ongoing concern. (p. 199)

Noll argues that children’s books exclude certain cultures of some groups or give misinformation that influences children negatively when they read and think about the books.

There are arguments about insiders versus outsiders when we consider who can write books authentically. Cai (2003) reports both the view of people who insist that only insiders can write about their own culture authentically and the view of people who believe that outsiders can also write books authentically. The former has “a determinist view of the relationship between the author’s ethnicity and the creation of authentic multicultural literature” (p. 169); Cai comments that in this view, it is impossible for outsiders to access the different cultures even if they have both extensive experiences
with the ethnic cultures and rich imagination. The latter has “a view that outsiders can also write culturally authentic books through imagination” (p. 169), and Cai believes that those people expect too much of imagination to cross cultural gaps. Cai argues that “it is important for an author to acquire the perspective of a culture before attempting to write about it” (p. 170) and that “Perspective rather than imagination is the commanding factor in the creation of historical novels or multicultural literature” (p. 178). Cai states that insiders who describe their own culture have more advantages than outsiders, but insiders’ perspectives on their own ethnic group’s perspective is not developed without direct and indirect experiences. Both insiders and outsiders who try to describe an ethnic culture authentically must seize the perspective of the culture (Cai, 2003). Compared with insiders, outsiders have disadvantages when they try to write about a particular culture. Cai argues that “The subtleties and nuances of cultural beliefs and behaviors can be elusive to an outsider” (p. 172) even if the outsiders have a powerful imagination. Noll (2003) insists that some outsiders lack knowledge and experience with the culture that they try to describe. She argues that presenting information on the stance of the author is a fundamental responsibility for both authors and illustrators but that the written and artistic descriptions of the people and their cultures are shaped by the outsiders’ lack of accuracy. It is difficult for both writers and readers who are outsiders to recognize insulting images and language when they constantly see the distortions of a certain culture in their books (Noll, 2003).

Whether they are insiders or outsiders, authors and illustrators need to do research to write their own culture as well as other cultures. Cai (2003) argues that insiders have
advantages to write about their own culture but still need to do research by observation and learning. Noll (2003) recommends authors and illustrators to find trustworthy sources and consult with people from the culture when they do not have enough experience with that culture. Cai (2003) insists that authors and illustrators from mainstream culture should be involved with people of other cultures in order to represent their perspectives and voices in a book. If they depend on their imagination without doing careful research, they risk imposing their own perspectives on the people they want to describe. They continue to portray stereotypes and misinformation of other cultures (Cai, 2003). Fang, Fu, and Lamme (2003) state that the authors need to do research on the historical events, and they give an example of Japanese American internment camps.

Furthermore, if that author is unwilling to research the historical events (e.g., internment camps in the United States during World War II) that have shaped the culture he is depicting, his representation will likely reflect mainstream cultural rationales for past injustice and current silence rather than historical authenticity. (pp. 285-286)

Not only do authors and illustrators have a responsibility to create books with cultural authenticity, but also the publishers have a responsibility to publish authentic books. It is essential for teachers and parents to read books critically and to provide children with literature that is culturally authentic. Noll (2003) argues that authors and illustrators have important roles in developing children’s knowledge and their perspectives, so they have responsibility to choose literature with cultural authenticity. She also argues that editors, publishers, librarians, teachers and parents as well as authors
and illustrators, must help children to have significant experiences through literature. All of us together or individually must argue for literature that is culturally authentic and accurate. It is crucial for all of us to question, to examine issues such as stereotyping, and to help children develop appreciation of literature and the ability to read critically (Noll, 2003). Taxel (2003) argues that “we must urge publishers to build on the encouraging progress made in recent years in creating a literature that accurately and honestly reflects a rich cultural mosaic, as well as the very highest literary and artistic standards” (p. 160).

Teachers need to create classroom environments to encourage students to engage in reading, discussing, and writing the books (Taxel, 2003). Fang, Fu, and Lamme (2003) emphasize that teachers need to be critical readers of multicultural literature so that they can help children to actively discuss these essential issues.

**Content Analysis of Historical Fiction in Children’s Literature**

Other researchers have studied historical fiction for children using content analysis to identify themes such as identity, adaptation, assimilation, the American Dream, prejudice, discrimination, war and peace, family, friendship, etc. In this section I discuss some of the key studies that use qualitative content analysis of historical fiction.

**Portrayals of Studies of African Americans in Historical Fiction.**

Several studies examine discrimination and slavery in African American literature. Perez-Stable (1966) studied Black American literature related to slavery. She selected fourteen novels related to slavery and the American Civil War. The novels are

Perez-Stable (1966) created six categories for the fourteen novels in her study. The categories are “Girls from Vermont and Indiana,” “Slave Women in the South,” “A South Carolina Slave Man,” “A Georgia Mill Worker, a Virginia Bell, and an Englishwoman in Southern City,” “A New Orleans Boy and a Farm Boy in Virginia,” and “A New York Bowery Boy, A Drummer Boy from Maryland, and a Farm Boy in Illinois.” In each category, she describes the plots of the novels in detail and analyzes the novels, mentioning their strengths and weaknesses.

Hurst (1993) examines several fiction and nonfiction books on slavery for children. She categorizes the books into the fight to freedom and the underground route. As fiction, she recommends Jean Fritz’s *Brady* (1987), Jennifer Armstrong’s *Steal Away* (1992) and others because these books deal with slaves on underground railroads who struggled to escape from slavery to freedom. She learned about Black American slaves’ feelings, their efforts, their families’ support, others’ support, and the underground
railroad. She also learned about the many situations of Black American slaves of being captured when escaping to the North.

Miller (1998) states that it is important to read the story of slavery, encroachment, and the struggle for civil rights. He introduces the plot of Nightjohn (1993-b) by Gary Paulsen. He insists that the story focuses on the triumph of the human spirit over unspeakable adversity.

Anderson (1987) examines four books that present the lifestyles of Black Americans prior to the Civil Rights era. The books are Fox’s The Slave Dancer (1973-a), Yates’ Amos Fortune, Free Man (1950), Armstrong’s Sounder (1972), and Taylor’s Roll of Thunder, Hear My Cry (1976-a). She does not make categories, but she analyzes the four books in turn. These books describe the plight of Black Americans in the struggle for freedom and equality, and portray details of the pre-Civil Right era. The books can be used to teach the history of Black Americans from their journey by slave ships to America to their lives during the pre-Civil Rights era. She emphasizes that reading and discussing the books should lead students to a deeper understanding of African American lifestyles before the Civil Rights era.

Taxel (1986) analyzes three books, Sebestyen’s Words by Heart (1979), Fox’s The Slave Dancer (1973-b) and Taylor’s Roll of Thunder, Hear My Cry (1976-b). Words by Heart and The Slave Dancer are famous historical novels for young adults. However, he argues that the books demonstrate distorted and inaccurate points of view of Black Americans’ culture and history. Roll of Thunder is praised as portraying Black
Americans’ culture and history. He provides information on Black American books for children through a literature review.

Taxel (1986) uses the following categories, “Are Aesthetic Criteria Alone Sufficient to Judge Books for Children?,” “Criteria for the Newbery and IRA Book Awards,” and “The Sociology of School Knowledge” and discusses the issues in each category. After that, he analyzes the three books from various perspectives within each category. In conclusion, he criticizes the inaccuracy of Black American culture and history in *Word by Heart* and *The Slave Dancer* by comparing them with the authenticity in *Roll of Thunder.* He also criticizes the two books by demonstrating errors of historical fact. He discusses how to deal with problematic books with students.

Taxel (1983) analyzes thirty-two novels, which are a sample of recommended children’s fiction related to the Revolutionary War, and creates categories. He explains the sample selection process: “In narrowing an initial list of books to those that were both recommended and available, the process of selection yielded a sample likely to contain the most common and culturally accepted views, the very things the researcher sought to investigate” (p. 67). When he analyzes the sample, he makes categories such as “The Revolution in Periods I and II,” “Character Coding in Periods I and II,” “The American Revolution as a Rite of Passage,” “The Opposotions in Periods III and IV,” “The Revolution in Periods III and IV,” “Narrative Structure as a Model of Social Action,” and “Historical Context and the Interpretation of the American Revolution.” He uses others’ theories and research to support his analysis and develop his discussion. He examines changes in novel content and structure in relation to the socioeconomic and historical
milieu of the society. He discusses the pedagogical implications of his study for children to learn literature.

**Other Content Analysis.**

Some researchers have done content analysis of Japanese Americans in children’s literature, especially Yoshiko Uchida’s works. Harada (1998) examines Yoshiko Uchida’s works that deal with the pre-World War II era and the World War II era. Harada states that Uchida’s works provide the personal voices of a Japanese American family and community in a particular time and place. “Through her stories, young readers learn to celebrate the uniqueness of each human being, which is what joins all individuals to humankind, whatever their condition or ethnicity” (p. 29). I agree with Harada that the uniqueness of Uchida’s characters and episodes related to Japanese Americans in a certain period and place are each individual’s unique responses to a cultural experience in any period and place.

Young (1976) analyzes Uchida’s *The Rooster Who Understood Japanese*. She states that the story is slight but deals with a positive view of Japanese American middle class cultures. Moss (1996) also examines Uchida’s works. Uchida wrote novels based on her experiences as a second-generation Japanese American during the Depression and World War II. Moss states that “*The Invisible Thread* (1991) provides a context for the content of her books” (p. 251). In the book, Uchida expresses her feeling of being caught between American culture and Japanese culture. Moss examines other Japanese Americans’ works in children’s literature and states,
These [Japanese American] writers offered insights about what it meant to be Japanese-Americans during World War II and what it means today to be immigrants or children of immigrants who are caught between two worlds: the mainstream culture and their own ethnic culture. (p. 234)

Japanese American writers understand that immigrant people and their children have had a hard time living in the United States and that they struggled to think about their identities. By sharing their insights, Japanese American writers give suggestions to children about their lives.

Cai (1992) analyzes three of Yep’s novels. The three novels are *The Star Fisher*, *Dragonwings*, and *Child of the Owl*, which are set in different times. He finds similar themes in the three books.

They cover themes like poverty, racial discrimination, marginalization, and loss of identity, which are typical of multicultural literature; most significantly, they represent Chinese-Americans’ process of acculturations as a way out of the dilemma of being caught between two worlds. (p. 108).

Cai mentions that the three novels deal with “three significant elements in the process of acculturation: place, past, and people” (p. 109). He analyses Chinese Americans’ experiences in each element.

Some researchers examine books related to Christopher Columbus and Native Americans. Bigelow (1992) examines children’s biographies of Christopher Columbus. He compares the biographies with historical records, and points out the distortions and bias in the biographies. He carefully checks writing styles in the biographies,
The passive voice in Fritz’ version—“was killed, sold, or scared way” (p. 56) — protects the perpetrators: Exactly who caused these deaths? More significantly, these accounts fail to recognize the Indian’s humanity. The book’s descriptions are clinical and factual, like those of a coroner. What kind of suffering must these people have gone through? (p. 117)

He mentions that Native points of view are not depicted in the biographies. He asks teachers to equip students to read critically and examine these biographies and other stories for bias.

Ross (1991) does research on Canadian children’s books related to Indian/Native/Métis. The author studies criteria for evaluating stereotypes and shows many examples of stereotypes in the books. She states that it is important to think about the background of authors and illustrators, and about whether insiders are involved in writing books.

Finally, “Look at the author’s or illustrator’s background” (Slapin, 28). What is there in the author’s background that qualifies him or her to write about Native peoples in Canada in an acute, respectful way? Are Native consultants being used? Are Native people involved in the writing, translating, illustrating or publishing to the book? Are Native people reviewing books? Is their part acknowledged? (p. 33)

The author recommends a selection of books, and provides ninety books that are recommended.
Johannessen (1993) analyzes adolescent literature related to the Vietnam War and mentions that students want to learn more about the Vietnam War. He categorizes four main types of adolescent literature: The Combat Narrative, The War at Home, The Refugee Experience, and The Next Generation. In each category, he mentions the names of the books and writes the description of the books. For example, in The Combat Narrative, he analyzes *Fallen Angels* by Walter Dean Myers, *If I Die in a Combat Zone* by Tim O’Brien, *Dear America: Letters Home from Vietnam* edited by Bernard Edelman, and *In the Combat Zone: An Oral History of American Women in Vietnam* by Kathryn Marshall. He comments on the influences of the books on readers. He states the reasons why adolescents want to learn more about Vietnam War. He also states that “the average age of the American combatant in the Vietnam was nineteen years old” (p. 48). He concludes that “once students have read one of more of these works, they may have a much more sophisticated understanding of the Vietnam War and of the literature dealing with the war” (p. 48).

Davis (1986) examines children’s books with death themes. The categories in the finding are “Place of Death,” “Causes of Death,” “Feelings Expressed by the Dying Person,” “Funeral,” “Grief and Bereavement,” “Questions Asked by the Child Characters About Death and the Answers Received,” and “The Child’s Understanding of Death.” The author presents the results through words and numbers. For example, he compares death in the real world with death in the world of children’ books by stating

Indeed, most research suggests that 75 to 80% of all human deaths occur in
institutions. In children’s books, however, one finds the reverse to be true-- only 7% of deaths occurred in a hospital and none in a nursing home. (p. 42)

In this chapter I have created the major research questions and reviewed the literature. In Chapter 2, I describe the research methodology and the methods for data collection and analysis. Chapter 3 reports my findings for the first research question. Chapter 4 focuses on the findings for the second research question and Chapter 5 provides the summary and implication.

**Conclusion**

The literature review provided information, knowledge, and background on Japanese American internment camps. I recognized that the themes of discrimination and identity were particularly prevalent by examining other content analysis research studies. These themes are important since not only in the United States, but also in other countries, there is more diversity of cultural groups. The history of discrimination has been repeated again and again among these groups, who struggle to think about their identities. We cannot avoid thinking about these themes in a global society.

The literature review also provided knowledge and understanding for selecting and analyzing the books. Studying other researchers’ content analysis was helpful because I gained ideas on how to analyze literature. They selected books, and summarized their content. They considered whether the books were written or illustrated by insiders or outsiders. They evaluated the books to develop recommendations. They
usually categorized the themes and analyzed the books within those themes. When they analyzed the books, their perspectives were demonstrated in the analysis. They wrote what they learned from the books. They analyzed the books for children and adolescents to provide suggestions for using these books in the classroom.
CHAPTER 2
RESEARCH METHODOLOGY

This chapter focuses on the research methodology and describes the methods for data collection and analysis. First, I provide an overview of qualitative content analysis as my research methodology. Second, I explain my procedure for data collection, and my methods for data analysis.

Qualitative Content Analysis

I have utilized qualitative content analysis as the methodology for my research. Content analysis is the best methodology for my research since “content analysis allows researchers and teachers to understand how texts are constructed to offer meaning for readers” (Short, 1995, p. 44). The reason is also that content analysis “provides in-depth contextual analyses and so presents a powerful exploration of content within the framework” (Short, 1995, p. 21).

Content analysis is a widely used method and can be either quantitative or qualitative. White and Marsh (2006) argue that “Content analysis is a flexible research method that can be applied to many problems in information studies, either as methods by itself or in conjunction with other methods” (p. 23). They note that “content analysis serves the purposes of both quantitative research and qualitative research” (p. 22). In my study, I used only qualitative content analysis. Glaser and Strauss (1967) insist that “qualitative research is often the most ‘adequate’ and ‘efficient’ way to obtain the type of information required” for content analysis (p. 18). Miller and Crabtree (1992) state that,
“Qualitative methods usually are used for identification, description, and explanation-generation” (p. 6).

Most content analysis has been quantitative, so it is important to distinguish the differences between qualitative and quantitative content analysis as well as similarities. White and Marsh (2006) use a table to identify the differences and the characteristics of quantitative and qualitative content analysis. They state that quantitative content analysis is deductive in approach since the research is based on previous research that has formulated hypotheses about relationships among variables; however, qualitative content analysis is inductive since the research questions lead the researcher to collect and analyze data and so may lead to different questions based on the data. Quantitative content analysis is systematic in data selection since the researcher collects samples at random to generate a large population and to finish data selection before coding the data. However, the researcher in qualitative content analysis has purposive sampling to identify findings selected to answer the research questions and to show the wider picture. The qualitative researchers can continue to select data until the end of research. The coding or categorization scheme in quantitative content analysis is developed a priori in accord with the hypotheses being tested; the coding scheme in qualitative content analysis is developed during the careful iterative reading to discover major concepts and patterns. While quantitative content analysis is considered objective because of tests for both reliability and validity, qualitative content analysis is considered subjective because the researcher uses memos to record perceptions and formulations, and uses techniques to
increase reliability and conformability of finding for the research questions (White & Marsh, 2006).

Hsieh and Shannon (2005) state that qualitative content analysis is one of various research methods utilized to analyze text data. They also comment that “qualitative content analysis is defined as a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns” (p. 1278). Thompson (1996) defines qualitative content analysis as identifying patterns that emerge in a collection of texts and then portraying and interpreting those patterns.

Qualitative content analysis involves analyzing the content of the messages and meanings in the text. Marsh and White (2003) insist that, “Unlike quantitative analysis, which emphasizes the objective content of the message, qualitative content analysis focuses on the meaning and other rhetorical elements in the message” (p. 651). Phillips and Hausbeck (2000) argue that, “Qualitative content analysis, also known as discourse analysis, analyzes the latent or implicit messages and meanings embedded within the text” (p. 186) and “requires a system of interpretation that goes beyond mere counting of occurrences and analyzes more subtle aspects of textual construction, layout, and content”(p. 186). White and Marsh (2006) notice that the product of qualitative analysis is a compound picture of the phenomenon being examined. They state that the “goal is to depict the ‘big picture’ of a given subject, displaying conceptual depth through thoughtful arrangement of a wealth of detailed observations” (p. 39).
Thompson (1996) mentions that “qualitative content analysis may be used as preliminary investigation to identify categories for later use in a quantitative content analysis of the same texts” (p. 51). Glaser and Strauss (1967) state that “Qualitative research was to provide quantitative research with a few substantive categories and hypotheses. Then, of course, quantitative research would take over, explore further, discover facts and test current theory” (pp. 15-16).

White and Marsh (2006) note that when researchers engaging in qualitative content analysis read and examine the data to identify concepts and patterns, they may notice some concepts and patterns that were not expected, but are important aspects to consider. The researcher may reasonably change the research focus and questions to follow these patterns. White and Marsh (2006) argue that the qualitative researcher puts the spotlight on the distinctiveness of the text and is aware of the various interpretations that can emerge from careful reading and examination. When the researcher must engage in a close, reiterative analysis, the sample size is usually limited. White and March (2006) describe how the researcher of qualitative content analysis examines the text and the data repeatedly after getting the big picture with the initial data to improve the relationship of findings to the discussion and implications.

As he reads through the documents, he begins to tag key phrases and text segments that correspond to those questions, notes others that seem important but are unexpected, sees similarities in expressing the same concept, and continues iteratively to compare the categories and constructs that emerge through this process with other data and re-reading of the same documents…The researcher
continually checks his growing interpretation of answers to his research questions against the documents and notes, especially situations that do not fit the interpretation or suggest new connections…The overall process may suggest new questions that were not anticipated at the start of analysis. (p. 37)

Miller and Crabtree (1992) note that in a qualitative research design, the “analysis creates new understandings, generates changes in the research question, and uncovers new anomalies…This recursive cycle continues until understanding is complete enough and/or no disconfirming data are discovered” (p. 21).

**Methods for Data Collection and Analysis**

This study is qualitative content analysis. First, I describe my methods for data collection, and introduce information about the fourteen books that I selected for inclusion in this study. Second, I describe my methods for analysis of the books related to my research questions, and explain how I analyzed the books.

My methodological process consisted of gathering a list of children’s and adolescent literature related to Japanese Americans by searching a range of reference sources. I read literature reviews related to Japanese Americans, their identity, and World War II. Based on these reviews, I selected and read relevant children’s picture books and adolescent novels related to Japanese American experiences during World War II in the United States. I then selected fourteen books from three genres (picture books, historical fiction, and information books) and analyzed them to identify themes related to the research questions.
I used the internet and gathered information in the main library at the University of Arizona. The reference librarians and library specialists helped me to conduct the searches. In the main library, I used various internet searches and located a “Bibliography of Children's Books relating to the Internment of Japanese-Americans during WWII” (http://dolphin.upenn.edu/~davidtoc/japint.html, 2000). The list has 19 children’s books related to the internment camps and gives book titles, names of the authors, numbers of pages, and publishers’ names. Some books have abstracts written in one long sentence, but others have no abstract. Some books have the date of publication.


I also asked for recommendations from experts of children’s literature, including recommendations from my advisor, Dr. Kathy Short. When I read academic journals, some books were recommended. For example, when I read an article, “Japanese and Japanese Americans” (1999) by Junko Yokota, an expert of children’s literature, I found that she listed books about Japanese Americans.

Based on these searches, I identified 42 books by reading the abstracts of the books that I had located on various lists and databases. I made a list of possible books
and categorized the books into picture books, historical fiction, and information books (Please see Appendix B).

From this list I selected fourteen books to analyze. I used the following criteria for selecting these books:

1. I located reviews of the books in academic journals to identify which books were recommended by critics and considered to be well written and authentic accounts of that time period.
2. I located and read the books to determine the experiences portrayed in the book. I looked for books portraying a range of experiences during and after the war.
3. I looked for a balance of books across three genres - picture books, historical fiction, and nonfiction.
4. I wanted a balance of books across different genders, ages of characters, perspectives of narrators, time periods (during and after internment camps), family memories or actual experiences, and background of the authors.

I needed to locate reviews of the books in academic journals. I used several databases to find the information about reviews of the books in academic journals. I could not locate reviews of 7 of the 42 books in academic journals, but I did find many full texts of reviews of the books from internet. I found some reviews of the books in academic journals, and requested others by interlibrary loan.
I selected the following fourteen books to analyze based on the criteria. I categorized the books according to whether they were picture books, historical fiction, or information books.

a. Picture Books


_Journey to Topaz_ (1985) by Yoshiko Uchida. Illustrated by Donald Carrick.
c. Informational Books


Descriptions of the Books and Illustrations

The following are descriptions of the fourteen books, including a summary of their plot and use of illustrations and photographs. I also provide a brief background of the authors and illustrators and excerpts from the book reviews by academic journals. I included any evaluative rather than summative comments from the reviews. (More specific information on the backgrounds of authors and illustrators is found in Chapter 3).
Picture books

*A Place Where Sunflowers Grow* by Amy Lee-Tai (2006)


The bilingual book is written in English and Japanese. The English title is *A Place Where Sunflowers Grow*. The Japanese title is 砂漠に咲いたひまわり. Mari and her family were evacuated from their house in California and lived in a camp in Topaz. Mari and her mother planted sunflower seeds in the camp. However, it is difficult for flowers to grow in the desert. Mari attended Topaz Art School where her father taught the adult sketching class. At her first class she did not have ideas about what to draw. At the next art class, she drew her backyard in California. She hung up the picture on the wall in her barrack, and the drawing added a little cheer to the place. During the last week of her class in August, Mari drew her family’s barrack, Mari, Aiko, and tall sunflowers. When they walked home from school, they found nine tiny green stems of sunflowers had peeked through the green stems, which gave hope to Mari’s life during a difficult time.

Felicia Hoshino illustrated with watercolors, ink, tissue paper, and acrylic paint. In the illustration, she includes the mess hall where many people were eating together and where many people were waiting for a long line in order to eat. She shows a latrine and a shower stall that many people shared and the one room that the whole family had to share. She includes a soldier with a gun standing in a high guard tower as part of showing the people and barracks to emphasize that people were watched by soldiers. In the
illustrations, Japanese Americans seemed to be happy in the camp and seemed to be trying to make an effort to live their lives in difficult conditions. The illustrations and story focus on using art to make children’s lives better.

Lee-Tai was born in Queens, New York in 1967. Her mother and grandparents were in an internment camp, Topaz in Utah. Hoshino was born in San Francisco, California. Her father and her father’s family were sent to the Poston Relocation Camp in Arizona, and her mother’s family was sent to the Minidoka Internment Camp in Idaho (Children’s Book Press, 2006).

*Kirkus Reviews* (7/15/06): “A satisfying introduction and backmatter, including personal notes from the author and artist, acknowledgments and translation credits, make this a richly informative introduction to a subject little-addressed in works for children” (p. 725). *School Library Journal* (September 2006): “Lee-Tai’s tale, with its emphasis on the internees' dignity and feelings, offers the gentlest introduction to this tragic episode” (p. 177).


The story focuses on a Japanese American boy in an internment camp. His father and others made baseball fields in the camp for their children, so they could practice baseball. After the Japanese Americans left the camp, nobody spoke to them. In a picture on the last page, American children come to the Japanese American boy who has hit a home run, and hug him, although the written text does not include the content of the
picture. Other American children earlier showed prejudice against this Japanese American child, even though they celebrated his home run.

Dom Lee illustrated with watercolors. The illustrations show a view of a barbed-wire fence, a soldier with a gun in a guard tower, the mess hall, baseball games, and so on. The dark tint of the watercolors seems to match the feelings of Japanese Americans. The color brown matches the image of an internment camp in the dusty desert. The blue sky at the end of the book seems to reflect a little hope for Japanese Americans’ future.

Mochizuki was born on May 18th, 1954 in Seattle, Washington. His parents were sent from the West Coast to the Minidoka camp in Idaho (Contemporary Authors Online, 2004). Lee was born in Seoul, South Korea in May 4th, 1959, and immigrated to the United States in 1990 (Thomson Gale, 2004).

_School Library Journal_ (April, 2005): “Young students will be made aware of the overt racism Japanese-Americans faced during this period of history. This treasure of a book is well-treated in this format” (p. 70). _Book Links_ (March, 2004): “This picture book paints a picture of what life was like within Japanese American internment camps, how baseball provided a coping mechanism, and how Japanese Americans continued to face prejudice after World War II ended” (p. 15).


A Japanese American girl, Mariko, is in an internment camp. She remembers how her family and other Japanese Americans experienced being forced to live in the
camp. Her family and other Japanese Americans are allowed to leave the camp. Still her family continues to have a hard time. Mariko gets seeds from her father and plants the seeds. She sings a song, “Haruga kita: Spring is Coming,” when she waters the garden. When her flowers bloom, she gives a flower to his father as a symbol of her family’s hope.

The watercolors of the illustrations seem to express Japanese Americans’ feelings. Some of the illustrations give a warm image of family. Others reflect the atmosphere of the internment camp, trailer houses and so on.

Rick Noguchi was born in Los Angeles, California in 1967. His ethnicity is Asian-American (Rick Noguchi from online on 3/10/06). The co-author, Jenks, is his wife who is not Asian American. Kumata received a B.F.A. in illustration from the School of Visual Arts in New York City, and has been a staff graphic artist for the Seattle Times since 1995 (Lee & Low, 2006).


An American girl, Laura Iwasaki, and her family visit her grandfather’s grave in the Manzanar War Relocation Camp. Her father, Koharu Iwasaki, tells her about his experiences of living there when he was a boy. Her father tells her about her grandfather, Shiro Iwasaki, a fisherman, who was forced to live in the camp and died there. Her father brings a scarf of Cub Scout uniform as a symbol of a true American, to her grandfather’s grave.

Chris K. Soentpiet illustrated the book using watercolors. The illustrations of dark colors and bright colors provide an outstanding contrast of past and present. When he draws pictures of the past such as the Manzanar internment camp and the attack on Pearl Harbor, he uses black and white colors. He shows that American soldiers have guns when they contact Japanese Americans. Many Japanese Americans are shown as outside of barracks surrounded by soldiers standing in the towers inside a barbed-wire fence. He demonstrates that the internment camps did not have enough space for Japanese Americans. Soentpiet drew the scene of a classroom with more than forty-five students. Several students have no chair, so they stand up to listen to a teacher. Many students do not have textbooks. Students’ faces are very serious, and they seem to be unhappy. As the classroom has no picture books, posters, or artifacts, the classroom is plain. In the illustrations, soldiers with guns are watching Japanese Americans when they get on a bus.

Bunting was born on December 19th, 1928 in Maghera, Northern Ireland. She came to the United States in 1960 and became a U.S. citizen (Contemporary Author...
Soentpiet was born in Seoul, South Korea on January 3th, 1970, and was adopted to live with an American family in Hawaii in 1978 (Major Authors and Illustrators for Children and Young Adults, 2nd ed., 2002).

*School Library Journal* (November 2001): “Eve Bunting’s *So Far from the Sea* (Clarion, 1988) is a more affecting portrait of the consequences of Executive Order 9066 for materials on this important episode in American history (p. 130). *Book Links* (January 1999): “Soentpiet brings the historic flashbacks into immediacy through his black-and-white illustrations that alternate with the full-color depictions of the present-day story” (p. 52).


A Japanese American girl, Emi, and her friend, Laurie, are friends. Emi and her family are forced to an internment camp in the Utah desert. When Emi is leaving, Laurie gives her a bracelet. However, Emi loses the bracelet in the camp. Although Emi cannot find the bracelet, she thinks that Laurie will be in her heart.

Joanna Yardley uses watercolors to give a strong impression of the friendship between Emi and her friend, Laurie. Yardley was born in Bishop’s Stortford in England, and moved to the United States when she was a child (Joanna Yardley/illustrator Biography from online on 6/14/06).

Yoshiko Uchida was born on November 24th, 1921 in Alameda, California, and died in 1992 in Berkeley, California. She and her family were sent to Tanforan
Racetracks, and after that, they were sent to Topaz, a Relocation Center in Utah (Contemporary Authors Online, 2003).

*School Library Journal* (December 93): “This deceptively simple picture book will find a ready readership and prove indispensable for introducing this dark episode in American history” (p. 96). *Time* (12/20/93): “In 1942 the Japanese American author was sent with her family to a detention camp, and this story and Joanna Yardley’s warm, elegiac illustrations recall a time for which good expectations are still not available” (p. 64).

**Historical Fiction**


The sixth grade girls in Bear Creek Ridge Grade School and Barlow Road Grade School play each other in a softball game. The 21 girls on the both teams narrate the story. Aki in Bear Creek Ridge is a newcomer who has just returned from an internment camp. Shazam in Barlow Road lost her father because he was killed at Pearl Harbor. In the middle of the game on May 28, 1949, Shazam attacks Aki. Aki almost dies. No illustrations or photographs are used in the text.

Wolff was born on August 25th, 1937 in Portland, Oregon. Her father is Eugene Courtney who was a lawyer and farmer, and her mother is Florence, who was a teacher and farmer (Contemporary Authors Online, 2004).

*Teacher Magazine* (September 1998): “Wolff has written a unique story with memorable young characters and an unusual conflict. But this is just part of the book’s
appeal. It is also a compelling historical novel sure to provoke lively discussions on both bigotry and responsibility” (p. 69). School Library Journal (May 1998):“Wolf delves into the irreversible consequences of war and the necessity to cultivate peace and speaks volumes about courage, responsibility, and reconciliation—all in a book about softball” (p. 150).


In *Journey to Topaz*, Uchida writes about Yuki’s story in Topaz, the Central Utah War Relocation Center. In *Journey Home*, Yuki and her family have been released from the camp. Yuki is a twelve-year-old Japanese American girl. When Yuki and her family come back home, they continue to face prejudice and discrimination by many people. However, in the end of story, Yuki finds hope in her life.

The illustrations are simple, but still help to enhance the imagination about the story in the novel. The expressions on the faces are impressive.

Robinson was born in Morristown, New Jersey on June 25, 1931(Contemporary Authors Online, 2001). (Please see the background of the author in *The Bracelet* (1993) by Yoshiko Uchida.)

School Library Journal (January 1979): “This book fills a great need in describing the cruel treatment inflicted upon Japanese Americans during World War II by their fellow Americans” (p. 58). Horn Book Magazine (March/April 2003): “*Journey Home* has depths and shades beyond the imagining of *Journey to Topaz*, and a fabric of stark
reality… In contrast to *Journey to Topaz*, *Journey Home* is Japanese American California of the 1940s through the lens of the 1970s.” (pp. 144-145).


Uchida wrote a story about a Japanese American girl, Yuki Sakane. She is eleven years old and lives in Berkeley, California. The characters are fictional. However, most of the episodes of the Sakane family happened to Uchida’s family during World War II. Yuki heard the news about the attack on Pearl Harbor from the radio. Her father was taken by the FBI. The family was forced to live in Topaz, the Central Utah War Relocation Center.

The illustrations help us understand the story in this novel. The illustration where Yuki’s father hugs her gives a feeling that a family has a strong connection and affection.

Carrick was born in Dearborn, Michigan on April 7, 1929 and died in Edgartown, Massachusetts on June 26, 1989 (Contemporary Authors Online, 2003). (Please see the background of the author in *The Bracelet* (1993) by Yoshiko Uchida.)

*School Library Journal* (April 1991): “Children in grades 3 and up will identify with her concerns, while some will be able to reach even further to understand the ironies of the Sakanes’ imprisonment and the difficult decision her older brother makes to enlist in the United States Army” (p. 44). *Book Links* (January 1999): “Uchida wrote *Journey to Topaz* (first published in 1971) and its sequel, *Journey Home*, so that sansei-third generation Japanese American children could read books that would give them
understanding of what their parents and grandparents, as well as Uchida herself, endured in the World War II internment camps” (p. 52).


The author researched events that occurred in the internment camps during World War and used the episodes in the book. The characters are fictional, and Ben is twelve years old in the story. The diary was written by Ben, starting on April 21, 1942 when he was home after the attack on Pearl Harbor on December 7, 1941. The diary ended on February 16, 1943 when he was in Mirror Lake internment camp. Ben’s father was taken away by the FBI when World War II started. His father joined Ben’s family in the internment camp, but his father did not look like his father anymore. Ben carefully observed episodes that happened to his family and other Japanese Americans. Ben seems to have fewer struggles in the internment camp compared with other protagonists in the books related to internment camps. However, he was concerned about his father since his father changed so much. The author wrote a “Historical Note” about how Japanese Americans worked very hard and how they were treated unfairly.

The text has several illustrations, such as Ben’s father, the guard tower, and a birthday card. The illustrations help the readers to get images of the story. The illustration of Ben’s father shows the readers how Ben’s father looked sad. The author used Toyo Miyatake’s photographs in a “Historical Note.” Toyo Miyatake, a Japanese
American, was imprisoned in Manzanar internment camp and secretly took the pictures of the camp.

Denenberg lives in Westchester County, New York. He is not an Asian American, and states he wanted to write Ben Uchida’s story since Japanese Americans whom the U.S. government forced to live in internment camps were American citizens.

*Childhood Education* (Spring 2000): “Although the characters are fictional, the diary is based on actual events that occurred during one of the most shameful episodes in American history. Pictures from the famous Toyo Miyatake Manzanar Photographic Archive add to the book’s impact” (p. 173). *Booklist* (12/15/99): “Ben isn’t a poster child for past wrongs. Instead, he comes across as a real kid, coping with anger, resentment, confusion, and fear. Historical notes put the World War II internment in the context of a long history of prejudice against Japanese Americans” (p. 784).


Ruthie Fox and her Japanese American friend, Mitzi (Mitsuko) Fujimoto, were good friends. However, they had to separate since Japanese Americans were forced to live in internment camps. Their teacher, Miss Lewis, lost her fiancé because of the bombing of Pearl Harbor. In the classroom, she expressed her opinion and prejudice about “the Japs.” When Mitzi was in Tanforan Assembly, the two friends could correspond with each other. However, after Mitzi was forced to move into an internment camp, Ruthie’s letters stopped arriving. When Mitzi was allowed to leave the internment camp, Ruthie and Mitzi promised that they would meet at the Moon Bridge in the
Chinese [Japanese] Tea Garden. When they met at the bridge, Mitzi told Ruthie about her experiences in the internment camp.

Each chapter has a simple illustration of a bridge called “The Moon Bridge.” The illustration of the bridge seems to encourage readers to think that the friendship between Mitzi and Ruthie is symbolized by the bridge.

Savin was born on August 13th, 1935 in San Francisco, California and lives in Brooklyn, New York (Marquis Who’s Who, 2006). Her idea for The Moon Bridge came from experiences in her life during World War II in San Francisco.

School Library Journal (January 1993): Savin’s style is graceful and her dialogue highly believable, as is her psychological acuity in character development…Savin gives us the standpoint of the friends of conscience who endeavor to maintain the friendship despite the overwhelming forces of society (p. 103). Publishers Weekly (11/09/92): “While the author’s writing style is not particularly distinctive - and occasionally awkward phraseology disrupts the narrative flow – her book commendably depicts a shameful period in America’s history. An afterword providing historical perspective may spark discussion among curious readers” (p. 86).

Information Books


The story is based on the diaries, journals, memories, and news accounts of Japanese Americans in the internment camp at Manzanar. Japanese Americans’ lives and
their voices are portrayed.

The book has numerous photographs. Dorothea Lange and Ansel Adams took many of the photographs shown in the book. Adams published these photographs in 1944 in a book titled *Born Free and Equal*. Some Americans expressed prejudice by burning Adams’ book. The government hired Clem Albers, Russell Lee, and Francis Stewart to take numerous photographs of Manzanar. Their photographs were also shown in the books. Army censors inspected all photographs and did not allow pictures of angry residents, soldiers with guns, barbed-wire fences, or guard towers. But a few people managed to sneak photographs of these subjects past the censors. Most of the photographs in the book come from the Library of Congress and the National Archives.

The book has photographs of Japanese Americans preparing for evacuation, a dust storm at Manzanar, a typical line for lunch at a mess hall, Japanese Americans eating at the mess halls, a man hanging his clothing on a rope string across the room in a narrow room without furniture, baseball games and children. The photographs indicate the conditions in which Japanese Americans were forced to live.

The photographs of children are very impressive. The cover of the book is a photograph of children behind barbed wire. Their faces are unhappy. One of the photographs shows boys at the train station. The name tags dangling from their coats are marked with their family’s identification number, which had been assigned by the Army. The boys’ faces express anxiety. A different picture shows some teenagers walking to a high school in a desert area. A different photograph shows boys in a classroom without furniture, sitting down and writing something.
Cooper was born on July 6th, 1950 (Contemporary Authors Online, 2001). He was brought up in Southeastern Kentucky (Courot, 2006).

*Booklist* (1/1/03-1/15/03): “The design is clear and accessible, and the book will work well with autobiographical accounts such as Yoshiko Uchida’s *The Invisible Thread* (1991). A moving introduction to the history not only for middle-graders but also for older students and adults” (p. 878). *Publishers Weekly* (11/11/02): “Carefully selected photos (including some by Dorothea Lange and Ansel Adams) balance government–sanctioned and unofficial pictures of life in the camp. Visuals and text resolutely portray a painful chapter in America’s past” (p. 66).


The author mostly focuses on a story of a Japanese American, Shiro (Shi) Nomura, and his family. When Shiro was a senior student in high school, he was forced to live in an internment camp. The author wrote about historical episodes of other Japanese Americans related to World War II and the internment camps.

The books has many photographs of Japanese farmers in California, children in school in an internment camp, Manzanar’s baseball diamonds, Nisei soldiers in combat in northern Burma and others. Photographs in the book are taken from the WRA (War Relocation Authority) collection, Ansel Adams at the request of Camp Director Ralph Merritt, the Library of Congress and the collection of Shi Nomura.
Stanley was born on July 18, 1941 in Highland Park, Michigan. His father was Hurschel who was a musician and his mother was Beatrice, a health care worker (Contemporary Authors Online, 2001).

*Publishers Weekly* (9/26/94): “Quotes from the perceptive, articulate Shi as well as numerous period photos underscore the ignominy of the U.S. government’s wartime action and help makes this volume a haunting, at times heartrending chronicle” (p. 71).

*Booklist* (10/15/94): “With the same combination of the personal and the historical that characterized Stanley’s *Children of the Dustbowl* (1992), this photo-essay humanizes the Japanese American experience during World War II” (p. 425).


Japanese American Lillian “Anne” Yamauchi Hori taught a third-grade class. Her students kept a daily diary. The story is based on a classroom diary. Children’s daily lives, their school lives, Japanese Americans, and their episodes in the internment camp are described.

The book has many photographs. The photographs show a Japanese American grocery store with the sign that read, “I AM AN AMERICAN,” a Japanese American family guarded as though they are dangerous war criminals, barracks when a dust storm is approaching and so on. The book shows children’s photographs such as a nursery school at Tanforan, Nisei children saying the Pledge of Allegiance, and children in school
barracks; the children’s faces look happy. In the pictures, Japanese children are attending school within a barbed-wire fence, appearing to happily say the Pledge of Allegiance.

Michael O (‘Grady) Tunnell was born on June 14th, 1950 in Nocona, Texas. He was raised in Canada by his grandparents (Contemporary Authors Online, 2005). Chilcoat is Tunnell’s colleague.

*The Reading Teacher* (December 1997/January 1998): “The importance of this book lies in its uncanny ability to provide older elementary and middle school students with a firsthand accounts of an event that many would never believe to be possible on U.S. soil” (p. 310). *School Library Journal* (August 1996): “Under each date, the brief accounts are given, followed by extensive, well-researched commentaries explaining the children’s allusions, expanding upon the diary text, and placing events in socio-historical perspective” (p. 161).


The author wrote the text and drew the illustrations to depict the history of Japanese Americans. The story starts when Japanese immigrants come to Hawaii in the late 1800s. The author emphasizes how Japanese Americans worked very hard and succeeded in their business, but faced prejudice and discrimination, and were imprisoned in internment camps. The book includes reasons why Japanese Americans were imprisoned after the attack on the Pearl Harbor. The story ends with the apology of the U.S. government to Japanese Americans in 1988 for having imprisoned them. The author
mentions the Civil Rights Movement in 1960s and the Anti-Vietnam War Movement in the late 1960s and early 1970s. The author tells a Japanese folktale, Momotaro, the Peach Boy. In the story, Momotaro fought with ogres and conquered them. In *The Journey*, ogres are metaphors of prejudice and discrimination.

The author also drew the illustrations. The images of the illustrations are dark and powerful, showing the dark history of Japanese Americans.

Hamanaka was born after the war in 1949. Her uncle fought in the American army during World War II. However, her parents and older bother and sister were forced to live in camps, and her grandfather died in the camp.

*Horn Book Magazine* (May/June 1991): “Using details from a five-panel mural depicting the experience of Japanese-Americans during World War II. Hamanaka combines a portrait of their terror and dignity with a well-researched and uncompromising text” (p. 361). *School Library Journal* (May 1990): “Hamanaka has created a visual monument to the struggle of Japanese-Americans, supplementing her original creation with prose of simple and unique power” (p. 117).

I selected fourteen books to analyze, and each book has a different content. The books cover episodes about Japanese Americans before/during/after World War. Most of books focus on a story about Japanese Americans, but a couple of books focus on Japanese Americans and other Americans. Some of the books have a boy or a girl as the narrator. Each book contains different illustrations/photographs. The photographs
provide proof of the internment camps and episodes during/after World War II. They have visual effect and appeal for readers.

Studying the book reviews of the academic journals provided opinions from specialists of children’s literature and helped me select each book. I could understand why these experts believed that the books are good for children and adolescents to read.

The Number of Books Written by Japanese American Authors

I selected fourteen books by considering the number of Japanese American authors and non-Japanese American authors. Five of the fourteen books are written by Japanese American authors. One of the fourteen books is written by a Japanese-Chinese American author. One of the fourteen books is co-authored by a Japanese American author and a non-Japanese American. Seven of the fourteen books are written by non-Japanese American authors.

a. The following books are written by Japanese American authors:

1. *Baseball Saved Us* by Ken Mochizuki
2. *The Bracelet* by Yoshiko Uchida
3. *Journey Home* by Yoshiko Uchida
4. *Journey to Topaz* by Yoshiko Uchida
b. The following book is written by Japanese-Chinese American author:


c. The following book is co-authored by a Japanese American author and non-Japanese American author:

1. *Flowers from Mariko* by Rick Noguchi, a Japanese American, and Deneen Jenks, non-Japanese American

d. The following books are written by non-Japanese American authors:

1. *Bat 6* by Virginia Euwer Wolff
2. *The Journal of Ben Uchida, Citizen #13559, Mirror Lake Internment Camp* by Barry Denenberg
3. *The Moon Bridge* by Marcia Savin
4. *So Far from the Sea* by Eve Bunting

It is important to see the backgrounds of the authors so that the books include insiders’ and outsiders’ views. It is also important to see how much the authors did
research or how much the authors have connections with Japanese Americans. (Please see “Authors’ and Illustrators’ Backgrounds and Research Sources” in Chapter 3.)

**Data Analysis**

I analyzed fourteen books based on the following research questions.

1. What are the characteristics of the selected children’s and adolescent books about Japanese American experiences during World War II?
2. How do the selected children’s and adolescent books portray the experiences and responses of Japanese Americans during World War II?

I began my analysis by pulling out detailed information from each book. I use *Journey to Topaz* (1985) by Yoshiko Uchida as an example to show how I analyzed each of the books. I wrote down the author’s background and overall perspective on Japanese Americans. Second, I wrote down the characters’ names and their positions, ages, etc. Third, I made a detailed outline of the types of information about Japanese Americans included in the book:

a. Japanese Americans
   
   i) After the attack on Pearl Harbor
   
   ii) Before the evacuation
   
   iii) The day of evacuation
   
   iv) Life in Tanforan Assembly Center
v) Life in the camp, Topaz
vi) Christmas time in the mess halls
vii) Ken, Yuki’s brother
viii) Emiko, Yuki’s friend
ix) Guard shot Mr. Toda
x) Army volunteers
xi) Some could leave the camp
xii) Yuki’s father
xiii) The Prisoner of War Camp
xiv) Internment of Japanese Americans

i) Negative treatment
ii) Positive treatment

I also made an extensive list of the views and perspectives expressed by the authors and characters in the book related to the internment camps. In Uchida’s book, I found:

a. The author, Uchida’s voices/perspective
i) The reason why the government imprisoned Japanese Americans
ii) The U.S. government
iii) American society
iv) Mr. Toda’s death
b. Japanese American voices/perspectives
   i) The war and Japan
   ii) Evacuation and People in California
   iii) Why only Japanese?
   iv) Yuki and evacuation
   v) Prisoners of its own citizens
   vi) Mr. Kurihara’s death
   vii) Japanese American identities
   viii) Life in Tanforan Assembly Center
   ix) Life in a camp at Topaz
   x) Recruiting Nisei as volunteer
   xi) The Sakane family’s life in Topaz
   xii) Japanese American gangs

c. Non-Japanese American voices/perspectives
   i) Army recruits
   ii) After World War II

When I had pulled out information and collected data for each book, I typed the information and the data into a notebook. I followed the same process for the fourteen books, so I had fourteen notebooks. I used these notebooks as the basis for my data analysis of the research questions.
The notebooks were helpful to me to organize the contents of the fourteen books and to compare the books. The notebooks were also helpful to find similar information in the books. The notebooks will be also helpful to me when I teach children’s and adolescent literature in the future.

In order to write Chapter 3, I developed the following four sections based on my research question # 1, “What are the characteristics of the selected children’s and adolescent books about Japanese American experiences during World War II?” In the following, I list the subquestions:

a. What are the backgrounds and research sources of authors and illustrators of the selected books?

When I examined authors’ and illustrators’ backgrounds and research sources, I created three categories: “Personal or Family Experiences within the Camps,” “Asian American Heritage,” and “Outsiders to Asian American Experiences.” For analyzing the categories, I used sources from the book jackets, academic journals, a dictionary related to authors, a poster of the book, and internet databases.

b. What do authors directly express as their views on the treatment of Japanese Americans during World War II in the selected books?

I created four categories, “Reasons for Internment,” “Treatment of Japanese Americans at the Time of Internment,” “Government Apology,” and “Authors’ Portrayal of Japanese Americans.” I used the notebooks as well as the books.
c. What time periods are covered in the selected books related to the Japanese American internment camps?

I created five categories, “During the War,” “During and After the War,” “After the War,” “Now with Flashbacks,” and “Before, During and After the War.” I primarily used the books in creating these categories.

d. Whose voices and perspectives are represented by the characters and narrators in these selected books?

I created two categories, “The Main Characters or Narrators” and “Who Gets to Speak?” I used the fourteen books and the notebooks.

For these analyses, I created charts so that it was easier to compare the items. My advisor and I had a meeting once a week to discuss the categories. I asked her questions and she advised me on how to examine the categories to analyze on the content of each section.

In order to write Chapter 4, I analyzed the data to look at my research question # 2, “How do the selected children’s and adolescent books portray the experiences and responses of Japanese Americans during World War II?” The sections and categories I created to answer the question were:

Sociopolitical Context Influencing the Creation of Internment Camps

I created two categories, “Resentment of Japanese Americans before WWII” and
“Fear Created by the Japanese Attack on Pearl Harbor.”

Evacuation and Treatment of Japanese Americans


Children’s Lives in the Camps

I created two categories, “Conditions within the Camps” and “Children’s Daily Lives.”

Japanese American Responses to Their Situation

I created two categories, “‘Shikataganai’: It Cannot Be Helped” and “Resistance to the Dehumanization of the Camps.”

Challenges to Japanese American Identities and Traditional Family Values

I created four categories, “Their Identity as Americans and as Japanese,” “Traditional Family Values and Structures,” “Family Values and Structures in Internment Camps,” and “Changes in Children’s Behaviors and Characters.”

Japanese American Lives after the Camp

I created two categories, “Continued Discrimination” and “Act of Kindness and Positive Treatment.”
When I examined each category, I pulled out the information from the notebooks, organized the data, and analyzed them.

**Conclusion**

The literature review on qualitative content analysis was helpful to my research and gave me advice and direction on how to do my research. My method for data collection was: 1) to gather a list of children’s and adolescent literature related to Japanese Americans by searching the Internet and other reference sources; 2) to read literature reviews related to Japanese Americans, their identity, and World War II; and 3) to select and read children’s picture books and adolescent novels related to Japanese American experiences during World War II in the United States. I critically analyzed the fourteen books to look at my research questions and develop categories to highlight my findings.
CHAPTER 3

THE CHARACTERISTICS OF CHILDREN’S AND ADOLESCENT BOOKS ON JAPANESE AMERICANS DURING WORLD WAR II

This chapter focuses on research question # 1, “What are the characteristics of the selected children’s and adolescent books about Japanese American experiences during World War II?” Before analyzing in depth how these books portrayed these experiences, I identified the backgrounds of authors and illustrators of these books, the time period they chose to focus on their own perspectives as expressed in direct statements they made in the books, and the perspectives expressed thorough main characters and narrators. This research question provided an important context for understanding the characteristics of this set of fourteen books. Based on the identified characteristics, I then analyzed the second research question and discuss the results in Chapter 4.

In this chapter I have four sections related to my research questions. The first section is “Authors’ and Illustrators’ Backgrounds and Research Sources,” the second section is “Authors’ Perspectives and Voices,” the third section is “Time Periods of the Books,” and the fourth section is “The Voices and Perspectives of Characters and Narrators.”

In the first section, I examine the authors’ and illustrators’ background and the research sources for the books. In the second section, I examine the authors’ perspectives and voices in the picture books and the historical fiction. Those books have special sections, such as an Introduction, Prologue, Afterword, Author’s Note, Historical Note, or About the Author in which the authors directly express their perspectives on the
internment camps. In the third section, I examine the specific time period of each book covered by each author. I give information on the time periods of the picture books and historical fiction books, and I give information on what time periods the authors describe in the information books. In the fourth section, I examine the characters and narrators to see whose voices and perspectives are highlighted in the books.

Authors’ and Illustrators’ Backgrounds and Research Sources

I examined the authors’ and illustrators’ backgrounds and their research sources for the books and developed three categories to describe the basis from which each author writes about the internment camps. The first category is “Personal or Family Experiences within the Camps.” The second category is “Asian American Heritage.” The third category is “Outsiders to Asian American Experiences.”

In the first category, “Personal or Family Experiences within the Camps,” the author/illustrator or his/her family had an experience of living in an internment camp. In the second category, “Asian American Heritage,” the author/illustrator is an Asian American, but neither the author or illustrator had personal or family experiences in an internment camp. In the third category, “Outsiders to Asian American Experiences,” the author/illustrator is a non-Asian American and had no experiences in an internment camp.

In the first category, the author/illustrator can use his/her first hand knowledge about internment camps or can get the information from his/her relatives as well as engage in research about the camps. Many of the authors and illustrators did additional
research by using many sources. In the categories of “Asian Americans” and
“Outsiders,” the authors/illustrators did a lot of research in books or other sources.

I examined many sources to develop the categories and determine the authors’
and illustrators’ background experiences and research sources. The sources I used were
author information on personal or publisher websites, a biographical dictionary, academic
journals, a poster of a book, book jackets, acknowledgements, afterword, prologue,
author’s notes, about the author section, end notes, etc.

**Personal or Family Experiences within the Camps**

In this category, an author/illustrator or his/her family had direct experiences in an
internment camp. Yoshiko Uchida experienced being sent to an internment camp. Ken
Mochizuki, Amy Lee-Tai, Felicia Hoshino, and Sheila Hamanaka had family members
who lived in an internment camp. They had a lot of knowledge about internment camps
from both personal /family experiences in addition to their research.

**Ken Mochizuki, Author of *Baseball Saved Us* (Picture Book).**

Mochizuki was born on May 18th, 1954 in Seattle, Washington. His grandparents
were from Japan. His parents were Eugene, a social worker, and Miyoko, a clerical
worker. His parents were sent from the West Coast to the Minidoka camp in Idaho. He
is a third-generation-American of Japanese descent. Mochizuki received a B.A. in
Education from University of Washington, Seattle in 1976. He has never been to Japan,
nor does he speak any Japanese (Contemporary Authors Online, 2004).
Mochizuki is a former actor and newspaper journalist. Philip Lee, who co-founded Lee & Low Books, sent a magazine article about an Issei to Mochizuki. This Issei had been a semiprofessional baseball player in Fresno, California, and was sent to an internment camp in 1942. The Issei saw children start to talk back to their parents in the way described in the book. Before Mochizuki wrote the book, he worked for a newspaper that focused on Asian American history and issues and another newspaper that specialized in Japanese American issues. When Lee asked Mochizuki to write the story, he had a lot of knowledge about internment camps from both his family experiences and his research. He wrote two more picture books related to World War II. The books are *Heroes* (1995) and *The Passage to Freedom: The Sugihara Story* (1997) (Engberg, 2003).

**Amy Lee-Tai, Author of *A Place Where Sunflowers Grow* (Picture Book).**

Lee-Tai was born in Queens, New York in 1967. She is of Japanese and Chinese ancestry. She earned her Master’s degree in Education in Harvard University, and she worked as a reading specialist for eight years.

The author’s mother is Ibuki Hibi Lee. The author wrote this story based on her mother’s experiences in an internment camp, Topaz in Utah, but created fictional characters and events. In the introduction in the book, she wrote about her mother and her grandparents.

My mother’s family was given ten days to leave their home. They were allowed to bring with them only what they could carry. My grandparents, who were artists, had to leave behind hundreds of paintings. They were ultimately sent
to Topaz Relocation Center in the Utah desert, where they stayed for three and a half years. (p. 2)

Her grandfather made efforts to organize the Topaz Art School. Her grandparents taught an art class there and her mother and her uncle learned art in this class.

Lee-Tai and Hoshino, the illustrator of the book, mention their gratitude to Miho Ishida for her help with the Japanese translation, and to Etsuko Nogami, Keigo Morita, and Akiko Kitamura, Ina Cumpiano, Rosalyn Sheff, the National Japanese American Historical Society, and the staff of Children’s Book Press. This acknowledgement reflects people they consulted in creating the book.

Felicia Hoshino, Illustrator of *A Place Where Sunflowers Grow* (Picture Book).

Hoshino was born in San Francisco, California. She earned the degree of Bachelor of Fine Arts in illustration with Distinction from California College of Arts & Crafts in 1998. She is a full-time illustrator and graphic designer at Naganuma Design and Direction (Hoshino, 2004).

When Hoshino’s father was only two months old, he, his two siblings, and his parents, Minoru and Chizuko Arikawa, were sent to the Poston Relocation Camp in Arizona. They were forced to live there for three years until the end of World War II. Hoshino’s mother, Alice, was born after the war. Alice’s parents, Teruji and Dorothy Umino, and her older brother lived in the Minidoka Internment Camp in Idaho (Children’s Book Press, 2006).
Lee-Tai’s grandmother, Hisako Hibi, was an author and a painter. Lee-Tai’s mother, Ibuki Hibi Lee, offered Hisako Hibi’s sketches and artifacts to the Children’s Book Press. Therefore, Hoshino could base some of her compositions on artwork by Hisako Hibi (Children’s Book Press, 2006).

**Yoshiko Uchida, Author of The Bracelet, Journey Home, & Journey to Topaz (Historical Fiction).**

Yoshiko Uchida was born on November 24th, 1921 in Alameda, California, and died in 1992 in Berkeley, California. Her father was Dwight Takashi Uchida, who was a businessman, and her mother was Iku Uchida, whose maiden name was Umegaki. She earned a B.A. in 1942 from University of California, Berkeley and earned an M.Ed. in 1944 from Smith College, Northampton, Massachusetts. She was an elementary teacher in Utah at the Relocation Center from 1942 to 1943, and was a teacher at Frankford Friends’ School in Philadelphia, Pennsylvania. She was a full-time writer from 1952 to 1957 and from 1962 to 1992. When Uchida was a senior at the University of California, Berkeley, she and her family were sent to Tanforan Racetracks. After five months at Tanforan, they were sent to Topaz, a Relocation Center in Utah. Uchida and her family were released when Uchida accepted a fellowship for the master’s program at Smith College in 1943 (Contemporary Authors Online, 2003).

Uchida wrote about Japanese Americans’ experiences during World War II. The Uchida family’s experiences are similar to Emi’s family’s experiences in *The Bracelet* and the Sakane family’s experiences in *Journey to Topaz* and *Journey Home*, but these
books are fictionalized. She wrote about her own experiences of the internment camp in her autobiography, *Desert Exile*. In *Journey to Topaz*, Uchida writes that, “Although the characters are fictional, the events are based on actual fact, and most of what happened to the Sakane family also happened to my own” (p. viii). Uchida’s experiences are very similar to Yuki Sakane’s experiences on being released from the camp in *Journey Home*, the successor of *Journey to Topaz*. Uchida does not mention specific information about her research. However, judging from the Afterword in *The Bracelet* and Prologue in *Journey to Topaz*, she did research on the history of Japanese Americans, especially related to immigration, evacuation, internment, and the government’s apology.

**Sheila Hamanaka, Author & illustrator of *The Journey: Japanese Americans, Racism, and Renewal* (Information Book).**

Hamanaka is a third-generation Japanese American who is a painter and illustrator. Hamanaka’s uncle fought in the American army during World War II. However, her parents and older bother and sister were forced to live in the camps, and her grandfather died in the camp. She created the depiction of her family’s experience over several years with financial aid from the Japanese American Citizens’ League. On the book jacket for this book, she describes her illustrations as “part of a whole body of work created by artists, writers, filmmakers, musicians, lawyers, and social activists who have felt a filial and personal obligation to discover and tell the truth of their own history.”

Hamanaka is a children’s book author and illustrator. She has researched anti-racism with The People’s Institute. She is a member of the Justice and Unity Campaign
of WBAI. She wrote other books, *Grandparent’s Song* (2005) and *All the Colors of the Earth* (1994). She is currently writing a book on animal liberation for children (Hamanaka, 2005).

In her acknowledgments, Hamanaka mentions the names of Kiyoshi Hamanaka Davis, Suzuko Hamanaka Davis, Conrad Kiyoshi Hamanaka, Lionelle Hamanaka, Aiko Yoshinaga Herzig, Jonathan and Lillian Hill, along with other names. She also mentions the Japanese American Citizen’s League, an organization that was part of her research process.

**Asian American Heritage**

In this category, the author or the illustrator is an Asian American, but neither the author or the illustrator had personal or family experiences in an internment camp. This category includes Rick Noguchi, Dom Lee, Michelle Reiko Kumata, and Chris K. Soentpiet. Judging from their family names and pictures, Noguchi and Kumata are of Japanese ancestry. Soentpiet and Lee were born in Seoul, South Korea and immigrated to the United States. As they have no personal or family experiences within the camps, they did research for their books.

**Rick Noguchi, Co-author of Flowers from Mariko (Picture Book).**

Rick Noguchi was born in Los Angeles, California in 1967. He was raised in Culver City, California. He earned a B.A. in English from California State University, Long Beach (Noguchi, Rick from online on 3/10/06). His nationality is
American/Japanese/North American/Asian. His ethnicity is Asian-American (Rick Noguchi from online on 3/10/06). Noguchi was formerly an administrator at the Japanese American Notational Museum in Los Angeles. Rick Noguchi and Deneen Jenks are a married couple. They both earned Masters of Fine Arts in creative writing from Arizona State University.

Co-authors Noguchi and Jenks did research by reading *Nanka Nikkei Voices: Resettlement Years 1945-1955* published by the Japanese American Historical Society of Southern California in 1988. They also note appreciation to Lloyd Inui and James Gatewood for giving advice on the historical accuracy during the writing of this book.

**Dom Lee, Illustrator of *Baseball Saved Us* (Picture Book).**

Lee was born in Seoul, South Korea in May 4, 1959. His father is Myung-eui, a painter and art teacher, and his mother is Young-sook, a homemaker and sculptor. He married Keunhee, a painter, in 1982. He immigrated to the United States in 1990. His ethnicity is Korean. He earned a B.F.A. from Seoul National University in 1985, and an M.F.A. from School of Visual Arts in 1992. He was a drawing instructor in 1985 to 1989 at Hyang-Lin Institute, which was founded by Lee’s father. He has been a painter and illustrator from 1990 to present. He has won a lot of awards and has an international reputation for his children’s book illustrations (Thomson Gale, 2004).

Lee did research by studying photographs taken by Ansel Adams in the Manzanar Relocation Camp in 1943. Adams’ photographs are in the Library of Congress collection. Some of Lee’s illustrations were inspired by Adams’ photographs.
Michelle Reiko Kumata, Illustrator of *Flowers from Mariko* (Picture Book).

Judging from her middle name, family name and her picture on the book cover, Kumata seems to be Japanese American. She received a B.F.A. in illustration from the School of Visual Arts in New York City. She drew the illustrations for Lee & Low’s *America: A Book of Opposites/ Un libro de contrarios*. She has been a staff graphic artist for the Seattle Times since 1995 (Lee & Low Books, 2006). She acknowledges In The Beginning, a fabric store, that is located in Seattle, Washington and states that the store contained a lot of the period fabric designs included in her illustrations.

Chris K. Soentpiet, Illustrator of *So Far from the Sea* (Picture Book).

Soentpiet was born in Seoul, South Korea in January 3, 1970. Both of his parents died. He is the son of Hariette Orr who was self-employed. When he was eight years old in 1978, he was adopted with his older sister from Korea in order to live with an American family in Hawaii. He received a B.F.A. from Pratt Institute in 1992, and married Rosanna Lau on May 22, 1995. When he was a student at Pratt Institute, he became a friend with Ted Lewin who was a children’s illustrator. Lewin’s style of illustration influenced Soentpiet. He is an award-winning children’s book illustrator and author. The images of his illustrations are warm, detailed, and lively (Major Authors and Illustrators for Children and Young Adults, 2nd ed., 8 vols., 2002).

Larison (2005) mentions that Soentpiet is like *So Far from the Sea* (Bunting, 1998) because “he seems rooted in two places while not seeming to belong to either. Or, he is like Molly Bannaky (McGill, 1999), going through hard times, with each hardship
becoming an opportunity” (p. 84). Soentpiet looks for literary works that treat global issues and significant issues in children’s lives. He is eager to create and reflect the authentic experiences of human beings and their communities in order to draw illustrations. He makes efforts to seek an accurate visual representation of history and culture and the ideas and experience of people who have faced war, poverty, loss, and new culture (Larison, 2005).

For *So Far from the Sea*, Soentpiet did research by studying photography taken by Ansel Adams and pictures of Manzanar War Relocation Center. By the research, he drew illustrations for the past by using black and white colors. He also did research pictures that were sent to him by Bunting (personal communication with Soentpiet, March 3, 2007).

**Outsiders to Asian American Experiences**

In this category, the author or the illustrator is a non-Asian American and had no experiences in an internment camp. This category includes Deneen Jenks, Eve Bunting, Virginia Euwer Wolff, Barry Denenberg, Marcia Savin, Michael L. Cooper, Jerry Stanley, Michael O. Tunnell, George W. Chilcoat, Joanna Yardley, Charles Robinson, and Donald Carrick. They conducted research by reading books, a diary of Japanese American children, a commentary analyst’s report, and internet resources. They also did research by using photographs. They contacted and interviewed Japanese Americans to get information about camps. Information was not found on Charles Robinson’s and Donald Carrick’s research.
Deneen Jenks, Co-author of Flowers from Mariko (Picture Book).

Jenks is not an Asian American. She is Noguchi’s wife. She earned a Masters of Fine Arts in creative writing from Arizona State University. Please see “Rick Noguchi” for information on her research. As noted under Noguchi, they engaged in research from several sources for historical accuracy.

Eve Bunting, Author of So Far from the Sea (Picture Book).

Bunting was born December 19th, 1928 in Maghera, Northern Ireland. She graduated from Methodist College, Belfast in 1945. She also attended Queen’s University, Belfast. She married Edward Davison Bunting who was a medical administrator in 1951. She came to the United States in 1960 and became a U.S. citizen. The children’s book author has written over two hundred books in genres ranging from mystery to science fiction to contemporary problem stories. Her novels and picture books include diverse protagonists such as African Americans, Chinese-Americans, Japanese, Jewish, Caucasian, Puerto Rican, Hawaiian, and Irish protagonists. She likes to write for children. She also likes to write for all age levels and for every interest, so she has many kinds of books for elementary to middle school students and beyond (Contemporary Author Online, 2005).

Phinney (1997) gave information about the author. Bunting started to write children’s books in 1972. “Eve Bunting’s versatility in exploring genres, themes, and language inspired this synthesis of three aspects of her work: her love of exploring ideas through writing and the use of rich language; her relationship with her audience; and
complexity and depth of some of the themes she dares to explore” (p. 196). According to an interview with Bunting by Alice Cary, the origin of her social consciousness dates back to her childhood in Ireland. She was aware that there was discrimination, but she did not know how to treat the discrimination.

Judging from her Afterword, Bunting did research on the history of the United States and history of Japanese Americans. She read the government document, Executive Order 9066.

**Virginia Euwer Wolff, Author of *Bat 6* (Historical Fiction).**

Wolff was born on August 25th, 1937 in Portland, Oregon. Her father is Eugene Courtney who was a lawyer and farmer. Her mother is Florence, who was a teacher and farmer. Wolff earned a B.A. from Smith College in 1959. She did graduate study at Long Island University from 1974 to 1975 and at Warren Wilson College. She was a teacher in elementary schools and secondary schools for many years. She was an English teacher at Mt. Hood Academy, Government Camp, Oregon from 1986 to 1998, and a lecturer on techniques of fiction writing at Willamette Writers’ Conference in 1977. She came to literature for young adults late in her life (Contemporary Authors Online, 2004).

When Wolff was an elementary school student, she felt that she was an outsider from other children since she had spent her most of time in the forested Oregon country. When she was a teenager, she was influenced by books, especially *The Catcher in the Rye* (1951) by J. D. Salinger. She taught junior-high-level English, and taught at elementary schools. When she was teaching, she published her first book, *Rated PG*
The book is for adults, but not for adolescents. After she quit her teaching job, she became a full time writer for young adults (Abbey Ed., 2003). The cover of _Bat 6_ includes her comments as follows: “Our daily news is filled with children doing horrifying things,” says Ms. Wolff, “and I’m fascinated by the question: What is it we notice about these kids but decide not to acknowledge?”

In the book, she acknowledges many people including “the Amateur Softball Association, the National Softball Hall of Fame, the National Baseball Hall of Fame, the Oregon City Pioneers and Coach Will Rhinchart, the Oregon City Babes and Coach Rick Snyder, Spalding Sports Worldwide, Wilson Sporting Goods, Sears Merchandise Group, the staff of the Gladstone Public Library” (unpaged). Judging from the Author’s Note, she did research on the history of the United States and the history of Japanese Americans and read the government document, Executive Order 9066.

**Barry Denenberg, Author of _The Journal of Ben Uchida_ (Historical Fiction).**

Denenberg lives in Westchester County, New York. He wrote several books for young adults such as _Voices from Vietnam_ (1997). He wrote books related to American history from the Civil War to Vietnam War. The author was interested in different times, and wanted to write Ben Uchida’s story since Japanese Americans whom the U.S. government forced to live in internment camps were American citizens. He noticed that two-thirds of the Japanese Americans in the internment camps were in their early twenties or younger. He emphasized that children were the center of the story compared with stories about other American historical events.
Denenberg did research using many photographs. He used a photograph of Bruce Sansui from the Miyatake Collection for the cover portrait of the book. He also used “Barbed Wire” from the National Japanese American Historical Society for the cover background. He used photographs from the California Historical Society, National Archives, National Japanese American Historical Society, AP/Wide World, University of Utah, Utah State Historical Society, the War Relocation Authority and others. The author did research on Toyo Miyatake, a photographer. Judging from statements in About the Author, Denenberg did research using books related to Japanese Americans.

Marcia Savin, Author of The Moon Bridge (Historical Fiction).

Savin was born on August 13th, 1935 in San Francisco, California. She earned a B.A. from the University of California, Berkeley, 1957 and an M.A. from San Francisco University in 1968. She is a playwright and freelance writer, and lives in Brooklyn, New York (Marquis Who’s Who, 2006).

Her idea for Moon Bridge came from experiences in her life during World War II in San Francisco. She saw younger children taunting a Japanese little girl. They were yelling, “Jap” and “Go back to Japan.” Savin stopped them from yelling at the Japanese girl. She took ideas for the novel from her memory and her favorite garden, the Japanese tea garden.

Judging from the Afterword in the book, Savin did research on the history of the United States related to Japan and Japanese Americans. For example, she read Executive Order 9066 and Public Law 100-383.
Michael L. Cooper, Author of *Remembering Manzanar* (Information Book).

Michael L. Cooper was born on July 6th, 1950. He received a B.A. in English from University of Kentucky in 1974 and an M.A. in history from City University of New York in 1989. He has a reputation as a writer of African-American histories for young adults (Contemporary Authors Online, 2001).

Cooper was brought up in Southeastern Kentucky. He lived in an area where there was very little black community. He has written several nonfiction books on many subjects. His recent books are *Slave Spirituals and the Jubilee Singers* (2001), *Remembering Manzanar: Life in a Japanese Relocation Camp* (2002), and *Fighting for Honor: Japanese Americans and World War II* (2000). In *Remembering Manzanar*, his agenda was to show the injustice that Japanese Americans suffered. He visited the camp in California, and attended an annual reunion at Manzanar. During his visit he talked with and interviewed a number of people. His goal is to present accurate, factual, and interesting books for adolescents (Courot, 2006).

Cooper writes about his research in the “End Notes” in *Remembering Manzanar*. Most of his research was from primary sources. He did research about the records of the War Relocation Authority that were kept in the National Archives in Washington, D.C. He believes that the most useful record is the microfilm records of the *Manzanar Free Press* that were published by evacuees. Cooper mentions that camp authorities did not give permission to the evacuees to publish all of the news such as the Manzanar riot. The commentary analyst’s reports were also helpful to him. The analyst, Morris Opler,
interviewed evacuees to ask their feelings on evacuation and internment by promising not to publish their names.

Cooper had personal interviews with two Japanese Americans in the Owen Valley in April, 2001. One of them is Sue Kunitomi Embrey who is the chairman of the Manzanar Pilgrimage Committee. Another person is Wilbur Sato. When they were interned in Manzanar, they were teenagers. They gave information to Cooper that he could not find in the books.


*Jerry Stanley, Author of I Am an American (Information Book).*

Stanley was born on July 18, 1941 in Highland Park, Michigan. His father is
Hurschel, a musician, and his mother is Beatrice, a health care worker. He received an A. A. with honors in 1965 from Yuba Community College and a B.A. in 1967 from Chico State College (now California State University, Chico). He earned an M.A. in 1969 and Ph.D. in 1973 in the University of Arizona. He joined the Air Force from 1959-63. He was assistant professor (1973-77), associate professor (1977-81), and professor of history (1981-98) at California State University at Bakersfield (Contemporary Authors Online, 2001).

Stanley treats a basic human theme in his books about characters who overcome adversity (Contemporary Authors Online, 2001). He also wrote numerous articles for both scholarly journals and magazines. His first book was *Children of the Dust Bowl: The True Story of the School at Weedpatch Camp* (1992), that was named a Notable Book for Children by the American Library Association.

According to *I Am an American*, Stanley researched books related to “Japanese farming and the anti-Japanese movement, the decision to intern the Japanese, the process of relocation, the assembly centers and relocation camps, the furlough program, ‘sorting out,’ and the military contribution of the Nisei” (p. 95). For examples, he read books such as Roger Daniels’ *Concentration Camps USA: Japanese Americans and World War II* (1971), Daniel S. Davis’s *Behind Barbed Wire: The Imprisonment of Japanese Americans during World War II* (1982), and Bill Hosokawa’s *Nisei: The Quiet Americans* (1969). Stanley read the government documents such as Executive Order No. 9066 (1942) and *House Report 2124*; the findings of the Commission on Wartime Relocation and Internment of Civilians in *Personal Justice Denied* (1982).
Stanley had personal interviews with Shi in Garden Grove, California, on September 12, 1986 and gathered information related to Shi and Mary Nomura, Amy and Tat Mizutani, and Mas Okui. Stanley had personal interviews with Shi, Mary, and Mas in Garden Grove on January 23, 1993, with Amy and Tat in Cypress, California, on April 25, 1993, and with Shi and Mary in Garden Grove on June 16, 1993. Stanley also obtained information from Shi’s account of his experiences in the Inyo Country Museum Bulletin, October 1974-June 1976. Stanley edited the extracts for clarity.

Stanley did research using photographs. The War Relocation Authority (WRA) got photographers to take pictures of the internment camps. Stanley used some of the photographs from the WRA collection. The photographs were reprinted by the National Archives. Camp Director Ralph Merritte requested Ansel Adams to photograph Manzanar. Stanley used Adams’ photographs in his book. He also used photographs from the Library of Congress, Phineas Banning High School, Wilmington, California, Visual Communications Archives, Bettmann Archive, and the collection of Shi Nomura.

Michael O. Tunnell & George W. Chilcoat, Co-authors of *The Children of Topaz* (Information Book).

Michael O (‘Grady) Tunnell was born on June 14th, 1950 in Nocona, Texas. He was raised in Canada by his grandparents. He is a son of Bille Bob Tunnell and Mauzi Chupp, and was adopted by maternal grandparents, Grady and Trudy Chupp. He received a B.A. from University of Utah in 1973, M.Ed. in 1978 from Utah State University, and Ed. D. in 1986 from Brigham Young University. He has experience as a
sixth grade teacher at Uintah School District, Utah. He was an associate professor and became a professor of children’s literature in 1992 at Brigham Young University, Provo, Utah. Tunnell is a writer of picture books and of nonfiction and novels for middle-grade students (Contemporary Authors Online, 2005).

Chilcoat is Tunnell’s colleague. Chilcoat visited the Topaz Relocation Center and learned about the diary that was kept by Miss Yamauchi’s third grade class while children were in the internment camp. When Tunnell saw photocopies of the diary pages at Chilcoat’s office, Tunnell strongly felt that he wanted to write a book based on the diary. Tunnell and Chilcoat researched in the archives of the Utah State Historical Society and learned about an archival photograph collection on the Topaz internment camp.

Tunnell and Chilcoat thank Susan Whetstone of the Utah State Historical Society for giving permission to photograph Miss Yamauchi’s class diary. They also thank her for her help in locating many archival photographs that they used in their book. They note that Saburo Hori and his family provided the photographs of his wife and their mother, Lillian “Anne” Yamauchi Hori. They also thank Takako Tsuchiya Endo, Anne’s best friend, and Jane Beckwith in reading the manuscript. They thank Grace Oshita, Ted Nagata, and Edwin Narahara for giving information.

Tunnell and Chilcoat read many books related to Japanese American internment camps. For example, some of their references are Bosworth’s America’s Concentration Camps (1967), Hamanaka’s The Journey: Japanese Americans, Racism, and Renewal (1990), and Uchida’s Journey to Topaz (1985).
Joanna Yardley, Illustrator of *The Bracelet* (Picture Book).

Yardley was born in Bishop’s Stortford in England, and moved to the United States when she was a child. She graduated from the Rhode Island School of Design. She has worked with some of the greats in her profession and has illustrated many award-winning children’s picture books. *The Bracelet* illustrated by Yardley was called a New York Times Book Review Best Illustrated Book (Joanna Yardley/illustrator Biography from online on 6/14/06).

Yardley used a model house for her illustrations in the book. She did research on the Uno family’s home and library of Northampton, Massachusetts that the Japanese Language School found for her.

Charles Robinson, Illustrator of *Journey Home* (Historical Fiction).

Robinson was born in Morristown, New Jersey on June 25, 1931. His parents are Powell, who was an investment banker, and Ruth (Wyllis) Taylor. He married Cynthia Margetts, a sixth-grade teacher, on August 17, 1967. He earned a B.A. from Harvard University in 1953 and earned LL.B. from University of Virginia in 1958. He worked in Military/Wartime Service in U.S. Army, Signal Corps in 1953-54. He is a member of New Jersey Watercolor Society (Contemporary Authors Online, 2001). No information was found on his research.

Donald Carrick, Illustrator of *Journey to Topaz* (Historical Fiction).

Carrick was born in Dearborn, Michigan in April 7, 1929 and died in Edgartown,
Massachusetts in June 26, 1989. His parents are Fay and Blanche (Soper) Carrick. He married Carol Hattield, a writer. He attended Colorado Springs Fine Art Center from 1948 to 1949, Student Arts League in 1950, and Vienna Academy of Fine Arts in 1953 to 54. He was an author and illustrator of children’s books. He illustrated over eighty books, including seven of his own stories and thirty-seven books written by his wife. He was a prolific artist and won myriad awards. He was also a famous landscape artist. Once he had a job as an advertising artist in Detroit, Michigan and New York City. He did military service in the U.S. Army in 1950-51 and served in Germany (Contemporary Authors Online, 2003). No information was found on his research.

The following table shows the background of each author and each illustrator. I use the abbreviations: P B: Picture book, H F: Historical Fiction, I B: Information Book, (A): Author, and (I): Illustrator.

Table 1

Authors’ and Illustrators’ Backgrounds

<table>
<thead>
<tr>
<th>Genre</th>
<th>Title of the Books</th>
<th>Personal or Family Experiences within the Camps</th>
<th>Asian American Heritage</th>
<th>Outsiders to Asian American Experiences</th>
</tr>
</thead>
<tbody>
<tr>
<td>P B</td>
<td><em>Baseball Saved Us</em></td>
<td>Ken Mochizuki (A)</td>
<td>Dom Lee (I)</td>
<td></td>
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<tr>
<td>P B</td>
<td><em>Flowers from Mariko</em></td>
<td></td>
<td>Rick Noguchi (A) Michelle Reiko Kumata (I)</td>
<td>Deneen Jenks (A)</td>
</tr>
<tr>
<td>P B</td>
<td><em>So Far from the Sea</em></td>
<td></td>
<td>Chris K. Soentpiet (I)</td>
<td>Eve Bunting (A)</td>
</tr>
<tr>
<td>P B</td>
<td><em>The Bracelet</em></td>
<td>Yoshiko Uchida (A)</td>
<td></td>
<td>Joanna Yardley (I)</td>
</tr>
<tr>
<td>P B</td>
<td><em>A Place Where Sunflowers Grow</em></td>
<td>Amy Lee-Tai (A) Felicia Hoshino (I)</td>
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</table>
Discussion

I selected five picture books, five historical fiction books, and four information books for this study. The majority of the picture books were written by authors with personal or family experiences within the camps or with Asian American heritage.

*Flowers from Mariko* has two co-authors. One author has Asian American heritage, but the other is an outsider to Asian American experiences. Four of the five picture books were written by authors with personal or family experiences within the camps or with Asian American heritage. The authors with personal or family experiences within the camps are Mochizuki (*Baseball Saved Us*), Yoshiko Uchida (*The Bracelet*), and Amy Lee-Tai (*A Place Where Sunflowers Grow*). The author with Asian American heritage is Rick Noguchi (*Flowers from Mariko*).
Three of the five picture books were drawn by an illustrator with family experiences within the camps or with Asian American heritage. The illustrator with family experiences within the camps is Felicia Hoshino (*A Place Where Sunflowers Grow*). The illustrators with Asian American heritage are Dom Lee (*The Baseball Saved Us*), Michelle Reiko Kumata (*Flowers from Mariko*) and Chris K. Soentpiet (*So Far from the Sea*).

The majority of historical fiction and information books were written by outsiders to Asian American experiences. The outsiders are Wolff (*Bat 6*), Denenberg (*The Journey of Ben Uchida*), Savin (*The Moon Bridge*), Cooper (*Remembering Manzanar*), Stanley (*I Am an American*), and Tunnell and Chilcoat (*The Children of Topaz*).

I selected a total of fourteen books in the three genres of picture books, non-fiction and information books in this study. *Flowers from Mariko* has two co-authors: an author with Asian American heritage and an outsider to Asian American experiences. Seven of the fourteen books were written by authors with personal or family experiences within the camps or with Asian American heritage. Eight of the fourteen books were written by outsiders to Asian American experiences. Almost 50 percent of the books were written by insiders to Asian American experiences, but also, almost 50 percent of the books were written by outsiders. The authorship of the book is particularly significant related to cultural authenticity. Although both outsiders and insiders can write authentically about a culture, insiders often are able to more authentically capture the inner life or values of their culture (Cai, 2003).
Authors and illustrators have a responsibility to maintain accuracy and authenticity in literature. Noll (2003) insists that “Because authors and illustrators play a part in children’s developing knowledge and attitude, it is critical that they be responsible to their young audiences for portraying cultures accurately and authentically” (p. 183). Each author’s and each illustrator’s sources for research in the books are unique. Some authors or illustrators have personal or family experiences within the camps. They did more extensive research by using sources in addition to their personal or family experiences. Insiders must do research in addition to their experiences. Cai (2003) argues that, “Insiders who want to write about their own ethnic cultures have great advantages over outsiders, but they also need to observe and learn. An ethnic group’s perspective is not inherited through genes but acquired through direct and indirect experiences” (p. 172). Noll insists that, “authors and illustrators who have limited experience with a culture but are concerned about providing accurate information must seek out reliable sources” (p. 189). She recommends that, “Consulting with members of the culture and eliciting feedback on book drafts might be helpful in cases where personal relationships have been established” (p. 189).

Many authors and illustrators contacted Japanese Americans and ex-internees to get information and advice. Shiela Hamanaka contacted the Japanese American Citizen’s League, an organization that was part of her research. She got financial aid from the league.

Some authors and illustrators did research by using photographs. Among the photographs, the photographs taken by Ansel Adams are popular sources. Dom Lee did research by studying photographs taken by Ansel Adams in the Manzanar Relocation Camp in 1943. Michael L. Cooper did research *Manzanar* (1988) with photographs by Ansel Adams. Jerry Stanley used Adam’s photographs in his book. Denenberg did research on Toyo Miyatake, a photographer, and used a photograph of Bruce Sansui from Miyatake Collection for the cover portrait of the book.

**Authors’ Perspectives and Voices**

All of the authors in the picture books, historical fiction, and information books make direct statements about the treatment of Japanese Americans during World War II. The picture books and historical fiction have features such as an Introduction, Prologue, Afterword, Author’s Note, Historical Note, and About the Author in which the authors describe their perspectives and share the voices of governmental officials, politicians, ordinary non-Japanese-Americans, and Japanese Americans. This section includes categories created from examining statements made by authors in these features to determine each author’s perspectives about the internment camps. These perspectives are important because they provide viewpoints from which the authors wrote the fiction.
books analyzed in this study. In these features, the authors select specific facts about the camps to highlight as well as express their perspectives about internment.

I am not looking at non-fiction books in this section since the authors express their perspectives and make statements on the camps through their books by serving as narrators. They share the voices of the government, politicians, ordinary non-Japanese Americans, and Japanese Americans throughout the whole book and highlight specific incidents, voices, and perspectives about the camps.

The following table shows which features each author uses to express his/her perspective. For example, Uchida does not directly discuss her perspective in *Journey Home*, but Denenberg writes about his perspective in both the Historical Note and About the Author in *The Journal of Ben Uchida*.

**Table 2**

**Text Features that Authors Use to Express Their Perspectives**

<table>
<thead>
<tr>
<th></th>
<th>Introduction</th>
<th>Prologue</th>
<th>Afterword</th>
<th>Author’s Note</th>
<th>Historical Note</th>
<th>About the Author</th>
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<td><em>Baseball Saved Us</em></td>
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<td>Noguchi &amp; Jenks</td>
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<td><em>Flowers from Mariko</em></td>
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<td>Bunting</td>
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<td><em>So Far from the Sea</em></td>
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<td>Uchida</td>
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<td><em>The Bracelet</em></td>
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<td>Lee-Tai</td>
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<td><em>A Place Where</em></td>
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### Reasons for Internment

A number of the authors discuss their perspectives about the reasons why Japanese Americans were put into internment camps. They point to a long history of discrimination which was exacerbated by the Japanese bombing of Pearl Harbor.

**Bombing of Pearl Harbor.**

Bunting (1998) mentions that Japan bombed American warships at Pearl Harbor. Wolff (1998) also notes that Japan attacked Pearl Harbor on December 7, 1941. Savin (1992) argues that the Japanese attack on the naval base at Pearl Harbor had negative influence on Americans. Japan wiped out the Pacific Fleet and most of the United States Navy. Americans felt shock and betrayal at the sudden attack by Japan since Japan was regarded as a friendly nation.

<table>
<thead>
<tr>
<th>Title</th>
<th>Wolff Bat 6</th>
<th>Uchida Journey Home</th>
<th>Uchida Journey to Topaz</th>
<th>Denenberg The Journal of Ben Uchida</th>
<th>Savin The Moon Bridge</th>
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<td>Sunflowers Grow</td>
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<tr>
<td>Journey Home</td>
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<td>Denenberg</td>
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<td>The Journal of Ben Uchida</td>
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<td>Savin</td>
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<td>The Moon Bridge</td>
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Bunting (1998) mentions that Japan bombed American warships at Pearl Harbor. Wolff (1998) also notes that Japan attacked Pearl Harbor on December 7, 1941. Savin (1992) argues that the Japanese attack on the naval base at Pearl Harbor had negative influence on Americans. Japan wiped out the Pacific Fleet and most of the United States Navy. Americans felt shock and betrayal at the sudden attack by Japan since Japan was regarded as a friendly nation.
Fear of Betrayal by Japanese Americans.

Savin (1992) comments on the U.S. government’s fear of Japanese Americans. The government feared that Japanese Americans would find the U.S. military secrets and radio them to Japan. She states that this is why the decree related to evacuation covered Japanese Americans living in Washington, Oregon, and California, but not Japanese Americans in Hawaii, which was not yet a state. The government emphasized that the evacuation was necessary to protect the U.S. defense plans on the West Coast.

Bunting (1998), Wolff (1998), Denenberg (1999), and Savin (1992) state that President Franklin Delano Roosevelt signed the Executive Order 9066 on February 19, 1942. The president ordered the evacuation and imprisonment for all people of Japanese ancestry living in the West Coast. Denenberg (1999) states that “fearing that Japanese Americans were a danger to the United States” (p. 135), the president signed the order, which authorized the evacuation of Japanese Americans from any areas that needed military protection.

Denenberg (1999) notes that one hundred Japanese Americans refused the evacuation and the internment order and that four of them went to the U.S. Supreme Court. However, the court supported Executive Order 9066. The court insisted that Japanese Americans could be incarcerated without trial due to emergency during the war. However, in 1944 Associate Justice Frank Murphy of the U.S. Supreme Court criticized the order, calling it the “legalization of racism” (p. 139).

Mochizuki (1993) criticizes the reason that the government sent Japanese Americans to internment camps in desert areas until 1945, saying, “The reason, the U.S.
government said, was because it could not tell who might be loyal to Japan” (unpaged). Amy Lee-Tai (2006) criticizes the government’s reasoning for sending Japanese Americans to live in internment camps. She states that, “The U.S. was fighting Japan in World War II, and our government decided that Japanese Americans could not be trusted—simply because their ancestors had come from Japan” (p. 2).

The United States was also at war with Germany and Italy. However, the government did not send German Americans and Italian Americans to the camps, but only Japanese Americans. Denenberg (1999) comments on why only Japanese Americans were sent to the camps.

Why would the U.S. government fear a group of people so much that it would send them to a place where they were held behind barbed wire, with armed guards in lookout towers watching their every move? The United States government had a history of discrimination against Asians that began in the mid-1800s. They were subjected to more discriminatory racist laws than most other immigrant groups in the United States. (p. 136)

**General John L. DeWitt.**

Denenberg (1999) insists that General John L. DeWitt and his staff advocated for Japanese Americans’ exclusion and incarceration during the war at the Western Defense Command. They insisted that Japanese Americans had engaged in sabotage and espionage, and made accusations against Japanese Americans.
Past History of Discrimination.

Denenberg (1999) notes that Japan agreed to limit the number of immigrants to the United States in 1907. It was a Gentleman’s Agreement. Japanese immigrants could not own their own land or get American citizenship.

Japanese were further insulted when the First Alien Land Law was passed in California, prohibiting all foreigners—“aliens ineligible for citizenship”—from owning land. They could lease property for only a limited amount of time. This law was directed primarily at the Japanese and Chinese, who couldn’t become naturalized citizens. (p. 138)

Savin (1992) explains Americans’ prejudice against Chinese and Japanese, insisting that few Americans were against the evacuation of Japanese Americans to the camps.

Asians in America have experienced a long history of discrimination. The Chinese Exclusion Law of 1882, which included Japanese, stated that “Orientals” could not become citizens. (All children born in the United States automatically are citizens.) So when one-hundred-and-twenty thousand people—many of them citizens—were locked up in Assembly Centers, few Americans objected. (p. 227)

Savin (1992) writes how ordinary people thought about Japanese Americans because of the attack on Pearl Harbor. Although many Japanese Americans had lived in the United States for several generations, ordinary non-Japanese Americans feared that Japanese Americans might be loyal to Japan. People, especially on the West Coast, were prejudiced against Asians and their prejudice became stronger after the attack on Pearl
Harbor. Denenberg (1999) insists that non-Japanese Americans’ feeling against Japanese Americans was worse after the World War, leading them to create groups such as the “Oriental Exclusion League” (p. 138).

**Treatment of Japanese Americans at the Time of Internment**

Many authors describe how Japanese Americans experienced hardships because of the difficult conditions when they were evacuated and interned. They criticize the U.S. government’s negative treatment of Japanese Americans.

**Evacuation.**

Lee-Tai (2006) criticizes the government for giving only ten days to Japanese Americans before they were evacuated and allowing Japanese Americans to bring only what they could carry by hand. She emphasizes that, “My grandparents, who were artists, had to leave behind hundreds of paintings” (p. 2).

Denenberg (1999) writes about the difficulties of Japanese Americans due to the Executive Order. “The prisoners were forced to sell their business, properties, and possessions …” (p. 135). He calls Japanese Americans “prisoners” because of how they were treated.

The prisoners were forced to sell their business, properties, and possessions at huge losses, and could take with them only what they could carry. The families were given tags with an identifying number to be worn on coat lapels and attached to suitcases. They were herded onto buses and trains for destinations unknown to
them. In violation of the Constitution and with due process of law, these American citizens were held in ten concentration camps, as Roosevelt called them, in the most desolate areas of California, Arizona, Utah, Idaho, Arkansas, Colorado, and Wyoming. (p. 136)

Savin (1992) also describes how Japanese Americans had a hard time when they were evacuated. She insists that, “The richest farmland in the world in the San Joaquin and Sacramento valleys, which Japanese settlers worked from arid land, was sacrificed to eager banks” (p. 228).

**Conditions in Camps.**

Savin (1992) describes the difficult conditions at assembly centers as follows.

They were taken to ten Assembly Centers quickly set up outside the big coastal cities, some on former fairgrounds, and two –Tanforan and Santa Anita—in former race tracks.

Because the decision to evacuate “aliens”—as the Japanese-Americans were called—had been made hastily without adequate planning, the centers often lacked proper plumbing, food, supplies for babies, and medical supplies for the sick and elderly. Entire families lived in tiny partitions with minimal furniture. Bathing and dining were communal. Barbed wire surrounded the centers, soldiers with rifles stood on guard. Anyone trying to escape was shot. (p. 228)

Savin (1992) states that the camps were prepared within a couple of months in the mountain states of Nevada, Wyoming, Colorado, and Idaho on semi-arid land. Two more
camps were in Arkansas on muddy land. Lee-Tai (2006) insists that Japanese Americans experienced hardships and injustice in the camps, but they still made efforts to keep their dignity.

**Discrimination after Release.**

Noguchi and Jenks (2001) state that Public Proclamation Number 21 rescinded the exclusion orders of Exclusive Order 9066. Japanese Americans were allowed to go back to the West Coast. However, when they went back there, many of them learned that their properties and possessions had gone. Approximately 44,000 people stayed in the camps even after they were released, because they had lost their houses in the West Coast due to the evacuation. When finally the camps were closed, the Japanese Americans who remained in the camps were given $50 and rides to where they were picked up.

Noguchi and Jenks (2001) argue that Japanese Americans had a hard time even after they were allowed to leave the camps. Although none of the Japanese Americans were proven to be dangerous to the country, many of them continued to be treated with prejudice when they moved to new places.

**Government Apology**

A number of authors state that the U.S. government later acknowledged the injustice of the internment. They note that the government officially apologized to Japanese Americans.
Denenberg (1999) states that on February 19, 1976, President Gerald R. Ford abolished Executive Order 9066 that was established thirty-four-years earlier. The president insisted that “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” (p. 141). Uchida (1993) also mentions President Gerald R. Ford’s statement that, “Not only was that evacuation wrong, but Japanese-Americans were and are loyal Americans” (unpaged).

Uchida (1993) states President Jimmy Carter and the United States Congress concluded in 1982 that, “a grave injustice had been done to Japanese-Americans, and that the causes of the uprooting were race prejudice, war hysteria, and a failure of political leadership” (unpaged) after they received the reports of a commission.

Wolff (1998) states that the United States Supreme Court declared the internment of Japanese-Americans unconstitutional in 1987. Denenberg (1999) mentions the Civil Liberties Act of 1988, signed by President Ronald Reagan. The act included an official apology from the government. It also included $20,000 restitution to each of the approximately 60,000 survived internees. President Regan made a speech about Japanese American fallen soldiers as follows,

Blood that has soaked into the sands of beach is all of one color. America stands unique in the world, the only country not founded on race, but on a way—an ideal. Not in spite of, but because of our polyglot background, we have had all the strength in the world. That is the American way. (p. 141)
Noguchi and Jenks (2001) also write about Civil Liberties Act of 1988. The act states that “the exclusion, forced removal, and mass internment of Japanese Americans during World War II were violations of their Constitutional rights” (unpaged).


Savin (1992) notes that forty-three years later the camps were closed and Congress passed Public Law 100-383. The following are excerpts from Public Law 100-383.

As the Commission documents, these actions were carried out without adequate security reasons and without any acts of espionage or sabotage documented by the Commission, and were motivated largely by racial prejudice, wartime hysteria, and a failure of political leadership…For these fundamental violations of Japanese ancestry, the Congress apologizes on behalf of the nation. (p. 231)

Authors’ Portrayal of Japanese Americans

Many authors provide positive images of Japanese Americans and describe Japanese Americans as good citizens. The authors make a comparison between their positive portrayal and the government’s negative treatment of Japanese Americans.
Innocent Citizens.

Wolff (1998) states that the total number of Japanese Americans who were sent to the camps was 120,113 from 1942 to 1945. Bunting (1998) states that many of the Japanese Americans were American citizens. Denenberg (1999) notes that seventy percent of the Japanese Americans were born in the United States and were therefore citizens by birth. Denenberg also notes that, “Two-thirds of the 110,000 Japanese Americans imprisoned were American citizens. This makes it the most widespread U.S. government action against its own people in our history” (p. 154). He indicates that two-thirds of the Japanese Americans were under their early twenties and that about 6,000 babies were born in the internment camps. Uchida (1993, 1985) argues that the government sent 120,000 Japanese Americans and that two-thirds of them were American citizens. She emphasizes that she was one of those Japanese Americans.

A few authors strongly criticize the government for the internment. Uchida (1993) criticizes the government for sending Japanese Americans to internment camps, stating that “They had done nothing wrong nor broken any laws, but without trial or hearing they were imprisoned first in abandoned racetracks and fairgrounds, and then sent to ten bleak internment camps located in remote area of the country” (unpaged). Lee-Tai (2006) criticizes the government for sending innocent Japanese Americans to live in internment camps. She mentions that her grandparents were sent to the Topaz Relocation Center in the Utah desert and were forced to stay for three and a half years. Mochizuki (1993) criticizes the government for sending Japanese Americans to camps in the middle of desert areas until 1954. Denenberg (1999) criticizes the act of government after the
Japanese attack on Pearl Harbor as “one of the most embarrassing mistakes in our history” (p. 135).

**Hard Working People.**

Denenberg (1999) calls Japanese Americans hard working. The Japanese immigrants were farmers and succeeded despite negative treatment. Although Japanese Americans could not own land, most Japanese Americans were farmers with agricultural skills and ability. They cultivated lands in poor condition that white farmers did not want to cultivate. Japanese American farmers contributed to the production of fruits and vegetables in Southern California. The average value per acre was $37.94 in the West Coast states; however, the average value per acre on a Japanese American’s farm was $279.96.

**Loyalty as Americans.**

Denenberg (1999) mentions the loyalty of Japanese Americans. According to the Munson Report, Japanese Americans had a remarkable degree of loyalty. The FBI and Naval Intelligence confirmed their loyalty in similar studies.

**Contributions to the Country.**

Denenberg (1999) states that there was much injustice done to Japanese Americans, and still they contributed to the country by serving in the Armed Forces. The 442 regimental Combat Team of Japanese Americans was outstanding in American
military history. Japanese American soldiers saved the Jewish internees in Dachau Concentration Camp on April, 1944. However, the government suppressed the news. Denenberg describes how much Japanese Americans contributed to the United States as soldiers in the war.

In addition, 6,000 Japanese-American soldiers served in the Military Intelligence Service in the South Pacific. According to a ranking intelligence officer under General Douglas MacArthur, their contributions shortened the Pacific War by two years, saving two million lives. During World War II, not even a single case of subversive activity was found to be committed by a Japanese American. (p. 141)

_Silence and Voice._

Savin (1992) states that Japanese Americans lived in camps for three years until the war was almost over in January 1945. They experienced many difficulties as internees, but they did not speak out about the camps. The author describes Japanese Americans’ character and culture.

In the years that followed, most internees never spoke of their experiences, not even to their children born after internment. Japanese culture teaches its people to accept shame in silence. The internees had done nothing wrong but many felt shamed by being out and locked away. Also, they had already been accused of disloyalty. To criticize the government might seem to prove it. (p. 229)

Savin argues that Japanese Americans spoke out about their internment camps when many groups demonstrated against racial prejudice in the 1970s. After the
Committees for Redress were organized, hearings were held. As the result, many Americans learned how the government treated its own people during the war.

**Discussion**

The authors of these books criticize the U.S. governments’ negative treatment of Japanese Americans during the war. They describe how Japanese Americans had difficulties due to the government’s treatment of them during evacuation and internment. They describe Japanese Americans as innocent, hard working, and loyal people. They note how much Japanese Americans contributed to the country during the war. Although Japanese Americans did not speak out about the government’s treatment for a long time, they finally spoke out about the treatment in later years. The authors describe the government’s apology to Japanese Americans and observe that the American people finally learned about the history of Japanese Americans during the war.

The authors state reasons why the U.S. government forced Japanese Americans to live in the internment camps. They describe Americans’ shock that Japan attacked American warships at Pearl Harbor, Americans’ fear that they cannot trust Japanese Americans, General John L. DeWitt’s strong opinion that Japanese Americans had engaged in sabotage, and the past history of discrimination against Japanese Americans that was mixed with the fear of Japan created by the bombing of Pearl Harbor. Some authors, such as Hamanaka (1990), criticize the U.S. government for forcing Japanese Americans to live in the camps from the viewpoint of Japanese Americans. However,
both the viewpoint of Japanese Americans and non-Japanese Americans about why the internment camps were created are considered by most authors.

The direct statements by authors indicate that they approached the writing of these picture books and historical fiction from a critical perspective. They were critical of governmental action and policies and saw Japanese Americans as innocent of the charges and as suffering from discrimination. Their critical perspectives about this time period and the experiences of Japanese Americans framed their writing of these books.

### Time Periods of the Books

One difference across the books is the specific time period covered by each book. Internment camps existed during the war, so it is necessary to look at books that provide the time period during the war. However, it is important to see the time periods because the books cover different time periods of Japanese American history related to the issues of internment camps. When each book provides a different time period and the books provide the wide range, more information and knowledge is provided about incidents in Japanese Americans’ lives and perspectives, as well as perspectives of non-Japanese Americans. These, in turn, provide the basis for a deeper understanding of Japanese American internment camps.

Information on the time periods of the stories in the picture books and historical fiction is provided in this section. For the information books, I give information on the time periods each author describes. The range of the time periods of the books is before the war to after the war. I examine the time periods, such as “during the war,” “during
and after the war,” “after the war,” “now with flashbacks,” and “before, during and after the war.”

**During the War**

Some books focus on what Japanese Americans experienced during evacuation and internment. Their emphasis is on why Japanese Americans were evacuated and how the U.S. government treated them in the camps.

*A Place Where Sunflowers Grow (2006)* by Amy Lee-Tai.

The story is developed in the camp during the war. In the beginning of the story, Mari remembers an assembly center in Tanforan, California, where her family was forced to live in a horse stall that had the smell of manure. After that, they were sent to the Topaz Relocation Center in the Utah desert, where they lived in a tarpaper barrack. She also remembers her house and garden when she and her family lived in California before the war.

*The Bracelet (1993)* by Yoshiko Uchida.

The story starts on the day Emi’s family is evacuated. It ends when they are waiting in Tanforan Racetracks to be sent to a camp in Utah.

*Journey to Topaz (1985)* by Yoshiko Uchida.

The time period of the story is immediately before the war and during the war.
The story starts in the first week in December, 1941, and goes until the Sakane family is sent to the camp and released from the camp during the war.

*The Journal of Ben Uchida, Citizen #13559, Mirror Lake Internment Camp (1999)* by Barry Denenberg.

Ben’s diary starts on Tuesday, April 21, 1942 and ends on Tuesday, February 16, 1943. Ben wrote the first diary page on April 21, 1942, when his family had to leave their house the next day for evacuation. In the page, he wrote about his memories, such as the news of the attack on Pearl Harbor, his father being taken by the FBI, and the evacuation that happened before April 21, 1942. He wrote the second diary page on April 23, 1942. In the page, he wrote his memory about thousands of Japanese Americans who were downtown to the assembly area. He also wrote about Japanese people on a train going to a camp in Mirror Lake, California. He wrote the third diary page on April 24, 1942, the day he arrived at the camp. He continued to write the diary pages that are all set in the camp until his diary ends on February 16, 1943.


In the body of the book, Cooper describes “The Annual Manzanar Pilgrimage.” The Manzanar Pilgrimage started in 1969. Each year hundreds of people have visited the old internment camp in Owens Valley. Some visitors join a relay run, but most visitors have a trip by car or by bus. People reflect about what happened in the camp. Especially
ex-internees’ children and grandchildren join the pilgrimage to learn more about the camp. Cooper describes the events from just hours after the Japanese attack on Pearl Harbor to when a camp in Manzanar officially closed on November 21, 1945. He describes “Manzanar Today” in the last chapter.


In the body of the book, Tunnell and Chilcoat introduce the diary. The date of the diary in the book starts on March 8 and ends on August 2, 1943. They explain each diary page in detail. They describe the history of Japanese Americans before and during the war in the “Introduction.” They also describe the history at the end of and after the war in the Afterword.

**During and After the War**

The authors in this section describe the treatment of Japanese Americans in the internment camps. The authors also describe how Japanese Americans faced prejudice and discrimination after they left the camps.


The story is developed both when the boy’s family was in a camp during the war and after they left the camp after the war. In the camp, the boy remembered his life
before the war. He also remembered the radio announcement related to Pearl Harbor. His family goes back home from the camp after the war, although most of his friends from the camp did not go back home.

*Journey Home* (1978) by Yoshiko Uchida.

The story begins in the camp and ends after the Sakane family was released from the camp during the war. At the end of the war, many Japanese Americans were allowed to leave the camps. The story focuses on Japanese Americans’ difficulties during and after the war. The author indicates that Japanese Americans faced prejudice and discrimination after the war, but they met non-Japanese Americans who were kind to them.


The time period is primarily during and after the war. However, Ruthie remembers the news of the attack on Pearl Harbor by Japan that happened immediately before the war. The story was developed mainly during the war. After the war, Ruthie and Mitzi met at the Moon Bridge in Japanese Tea Garden with the sign that read, “CHINESE TEA GARDEN.”


The first chapter is “Introduction: A Date Which Will Live in Infamy.” The story
begins on December 7, 1941 when Japanese warplanes attacked the U.S. Naval Base at Pearl Harbor. In the first chapter, Stanley starts to focus on Shiro Nomura’s life. Stanley mentions Shiro’s parents before their immigration to the United States in 1900 and after their immigration. He also discusses American society before the World War II. From chapter 2, “Executive Order No. 9066,” to chapter 8, “I Am an American,” the story is developed during the war. In “Epilogue,” the story focused on after the war.

After the War

These authors focus on Japanese Americans’ difficulties in their daily lives after they were allowed to leave camps. Their books emphasize the struggles of Japanese Americans after the war because of prejudice and discrimination.


The time period of the story is after the war. (The story never tells exactly when they are allowed to leave the camp. In the history of the United States, some Japanese Americans were allowed to leave camps near the end of the war, but others were after the war.) The story starts when Mariko’s family is allowed to leave the camp and focuses on when they live in a trailer park for Japanese Americans returning from camps. However, in the beginning of the story, Mariko remembers the evacuation shortly after the Japanese attack on Pearl Harbor and the internment of her family during the war.
**Bat 6 (1998) by Virginia Euwer Wolff.**

The time period of the story is after the war; however, some characters reflect on events during the war. For example, Aki remembers the evacuation and the internment that happened to her and her family during the war. Ellen and Lorelei remember how some people were mean to Lorelei’s family during the war since Lorelei’s father did not fight in the war and went to the conscientious-objector camp for the whole duration. This book focuses on prejudice and discrimination against Japanese Americans after the war. Aki is a Japanese American girl who came back home with her family from a camp. At baseball game, she was hit by Shazam whose father was killed by the Japanese attack on Pearl Harbor.

**Now with Flashbacks**

This author focuses on the consequences of what happened to Japanese Americans because of evacuation and internment. Through setting the book in contemporary times with flashbacks to the past, the author conveys the message that Japanese Americans never forget the tragedy that happened to them during the war. By focusing on Japanese American children today, children may have more connections to the book.

**So Far from the Sea (1998) by Eve Bunting.**

The time period of the story is now and the story is developed in the present. However, Laura’s father tells her about the Japanese attack on Pearl Harbor shortly
before the war. He also tells her about the evacuation and the internment during the war. The book goes back and forth between the present and past through flashbacks.

**Before, During and After the War**

One author introduces the broader history of Japanese immigrants in the United States, rather than only focusing on the internment camps. The author describes how Japanese Americans made an effort but had a difficult time after they immigrated to the United States. The author criticizes the U.S. government’s negative treatment and the people’s prejudice and discrimination against Japanese Americans.


Sheila Hamanaka describes the history of Japanese Americans before the war, during the war, and after the war. She starts with writing about Japanese immigrants to Hawaii in the late 1800s. In the end of story, she informs readers that in 1988, the government officially apologized to Japanese Americans for the internment.

**Discussion**

The following table shows in which period each author focuses the story. I wrote the title of book and the author’s name in the specific time period covered by each book.
### Table 3

**Time Periods of the Stories**

<table>
<thead>
<tr>
<th>During the War</th>
<th>During and After the War</th>
<th>After the War</th>
<th>Now with Flashbacks</th>
<th>Before, During and After the War</th>
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<tr>
<td><em>A Place Where Sunflowers Grow</em></td>
<td><em>Baseball Saved Us</em></td>
<td><em>Flowers from Mariko</em></td>
<td><em>So Far from the Sea</em></td>
<td><em>The Journey She</em></td>
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<td><em>Journey to Topaz</em></td>
<td><em>Journey Home</em></td>
<td><em>Bat 6</em></td>
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<tr>
<td><em>The Bracelet</em></td>
<td><em>The Moon Bridge</em></td>
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<td><em>The Journal of Ben Uchida</em></td>
<td><em>I Am an American</em></td>
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<td><em>Remembering Manzanar</em></td>
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<td><em>The Children of Topaz</em></td>
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Most of the books focus on the time period during the war, followed by the books that focus on during and after the war. I noted many Japanese Americans’ incidents and non-Japanese Americans’ perspectives during the war and after the war.

Only one book, *So Far from the Sea* (1998) provides the time period, now with flashbacks. A few books focus on after the war and before the war. The books are...
important in providing knowledge and information about Japanese Americans’ lives and perspectives and non-Japanese Americans’ perspectives before the war and after the war. Japanese Americans were forced to live in internment camps during the war. However, the issues of internment camps have strong connection with events before and after the war. The majority of books only focus on events during the war. Since so few books describe the events before and after the war, children are missing important contextual background to understand the complex circumstances that led to internment and that characterized the lives of Japanese Americans after the war. Only highlighting their lives during the war can lead children to seeing the internment camps as an isolated event.

The Voices and Perspectives of Characters and Narrators

I examined who serves as the main character or narrator in order to determine whose perspective is highlighted in each book. I also examined who gets to speak in picture books, historical fiction, and information books. In this section, I made charts about the narrators/main characters and about who gets to speak, and I discuss the patterns from these charts.

It is important to examine who tells the story in the books since each voice reflects a particular perspective. The incidents in the stories are told from particular perspectives and these need to be identified. A balance of both Japanese Americans’ voices and perspectives and non-Japanese Americans’ voices and perspectives are needed in order to understand the incidents of internment camps critically by comparing with both sides. I examined the books to determine if they have a wide range of perspectives
such as Japanese Americans, non-Japanese Americans, males, females, adult, children, ordinary people, public documents and public figures, realizing that each voice reflects a bias based on that person’s identity and life experiences.

The Narrators or Main Characters

One difference across the books is who the author uses to narrate the story and information or, in cases where the story is told in third person, who serves as the main character. I examined the narrators and main characters in the picture books and historical fiction to focus on whose perspectives are represented in the books. In information books, the narrators are the authors. However, in *I Am an American: A True Story of Japanese Internment*, Stanley focuses on Shiro Nomura’s perspective and voice. In *The Children of Topaz: The Story of a Japanese-American Internment Camp: Based on a Classroom Diary*, Tunnell and Chilcoat focus on the third graders at Topaz Mountain View School. I made charts about the narrators/main characters, and discuss the patterns from the chart.

Table 4

<table>
<thead>
<tr>
<th>Narrators/Main Characters</th>
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<tbody>
<tr>
<td><strong>Japanese American Females</strong></td>
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<tr>
<td>Mariko, Age: 6-7 <em>(Flowers from Mariko)</em></td>
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<tr>
<td>Name</td>
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</tr>
<tr>
<td>Laura Iwasaki</td>
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<tr>
<td>Ben Uchida</td>
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<tr>
<td>Girls, Sixth graders</td>
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<tr>
<td>Michael L. Cooper</td>
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<tr>
<td>Emi</td>
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<tr>
<td>Shiro (Shi) Nomura</td>
</tr>
<tr>
<td>Michael O. Tunnell &amp; George W. Chilcoat</td>
</tr>
<tr>
<td>Mari</td>
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<tr>
<td>Yuki Sakane</td>
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<tr>
<td>Aki Mikami</td>
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</tbody>
</table>

**Japanese Americans Serve as the Narrators/Main Characters.**

I selected five picture books, five historical fiction, and four information books. The narrators of the five picture books are Japanese Americans; four are young girls and one is a boy. In historical fiction, Bat 6 has a range of narrators, including a Japanese American and non-Japanese Americans. In four of the five books of historical fiction, Japanese Americans serve as the narrators. The Japanese Americans are two 11-12 year old girls and one 12-13 year old boy. However, two of the books of historical fiction have non-Japanese American girls as the narrators.

In information books, the narrators are the authors. One of the authors is a Japanese American, Sheila Hamanaka. Jerry Stanley in I Am an American introduces a Japanese American, Shiro Nomura, who describes his perspectives about his experiences...

Japanese Americans tend to serve as the narrators in picture books and historical fiction. The authors in information books serve as the narrators/main characters, but tend to focus on Japanese Americans’ perspectives and voices, based on their intent to look at the internment camps from the perspective of those living in these camps.

**Japanese American Females Serve as the Narrators/Main Characters.**

The majority of the books have Japanese American females as the narrators/main characters. In four of the five picture books, Japanese American females serve as the narrators/main characters. However, in one of the five picture books, a Japanese American male serves as the narrator. In historical fiction, *Bat 6* has a Japanese American narrator and non-Japanese American narrators. Three of the five historical fiction books have Japanese American females as the narrators. In information books, Tunnell and Chilcoat focus on the perspectives and voices of Japanese American children, both males and females. The author of *The Journey* is Sheila Hamanaka, a Japanese American woman.

**Young Japanese American Children Serve as the Narrators/Main Characters.**

Many young Japanese American children serve as the narrators/main characters in picture books. The young girls are 6-8 years old, and the one boy is 8-10 years old. In information book, Tunnell & Chilcoat in *The Children of Topaz* focus on the third grade
class of children. Through the lens of young children, the readers see their experiences in
the Japanese American internment camps and the difficulties they endured. Using young
children as the narrators or main characters provides a stronger point of connection for
children as readers.

Non-Japanese American Females Serve as the Narrators/Main Characters.

In historical fiction, Ruthie Fox in *The Moon Bridge* and the sixth grade girls in
*Bat 6* serve as the narrators/main characters. Non-Japanese American males never serve
as the narrators. The authors of several information books are non-Japanese American
males. Non-Japanese American males do not serve as the main characters in the books.

In summary, the majority of narrators/main characters are Japanese Americans in
picture books, historical fiction, and information books. The majority of Japanese
American and non-Japanese American females are the narrators/main characters in the
books. Young Japanese American children serve as the narrators/main characters in the
picture books. Non-Japanese American males do not serve as the narrators/main
characters in the books.

Who Gets to Speak?

I examined who gets to speak in these books, specifically who engages in
dialogue in picture books and historical fiction. I also examined whose voices are quoted
in information books. I made four charts about who gets to speak. The four charts are

**Japanese American Girls.**

The following chart relates to Japanese American girls in the books. I discuss the types of perspectives these Japanese American girls express in the books. The abbreviations in the chart are P B: Picture book, H F: Historical Fiction, and I B: Information Book. “Camp member” is as a person who has an experience of living in an internment camp.

**Table 5**

**Japanese American Girls**

<table>
<thead>
<tr>
<th>Genre</th>
<th>Title</th>
<th>Narrators /Main Characters</th>
<th>Other Characters</th>
</tr>
</thead>
<tbody>
<tr>
<td>P B</td>
<td><em>Flowers from Mariko</em></td>
<td>Mariko, Age 6-7 Camp member</td>
<td></td>
</tr>
<tr>
<td>P B</td>
<td><em>So Far from the Sea</em></td>
<td>Laura Iwasaki, Age 7 Grandparents &amp; parents were camp members</td>
<td></td>
</tr>
<tr>
<td>P B</td>
<td><em>The Bracelet</em></td>
<td>Emi, Age 7 Camp member</td>
<td></td>
</tr>
<tr>
<td>P B</td>
<td><em>A Place Where Sunflowers Glow</em></td>
<td>Mari, Age 7-8 Camp member</td>
<td>Aiko (Mari’s friend), Age 7-8 Camp member</td>
</tr>
<tr>
<td>I B</td>
<td><em>The Children of Topaz</em></td>
<td>Third Grade Class of Children Camp members</td>
<td>Topaz High student Camp member</td>
</tr>
<tr>
<td>H F</td>
<td><em>Journey to Topaz &amp; Journey Home</em></td>
<td>Yuki Sakane, Age 11-12 Camp member</td>
<td>Emiko Kurihara (Yuki and the Sakane family’s friend) Age N/A Camp member</td>
</tr>
<tr>
<td>H F</td>
<td><em>Bat 6</em></td>
<td>Aki Mikami, Sixth grader Camp member</td>
<td></td>
</tr>
</tbody>
</table>
| HF   | The Moon Bridge | Mitzi (Mitsuko) Fujimoto (Ruthie’ friend)  
|  |  | Fifth grader  
|  |  | Camp member |
| IB   | Remembering Manzanar | Sue Kunitomi Embrey  
|  |  | Modern  
|  |  | Camp member as teenager  
|  |  | Grace Nakamura  
|  |  | Modern  
|  |  | Camp member as teenager  
|  |  | A Nisen woman  
|  |  | Modern  
|  |  | Camp member at Age 18 |
| IB   | I Am an American | Mary Kageyama  
|  |  | Modern  
|  |  | Camp member as teenager  
|  |  | Amy Hattori  
|  |  | Modern  
|  |  | Camp member as teenager |

Japanese American girls in the books, except Laura Iwasaki in *So Far from the Sea*, are camp members. Laura’s parents and grandparents were camp members, and she visits the camp with her parents in memory of her grandfather. Japanese American girls in these books focus on their experiences in the internment camps.

In information books, *I Am an American* and *Remembering Manzanar*, Japanese women were camp members when they were teenagers. In the present, they recall their memories of internment. In *The Children of Topaz*, third grade children are camp members, and in the present, the authors explain their diary.

Japanese American girls, except Laura, experienced evacuation and internment camps. Laura is told about internment camps by her parents who lived in the camp. The
perspectives of the girls are that they criticize the internment camps by telling about the
difficult situations in the camps. They also criticize the U.S. government’s and anti-
Japanese Americans’ negative treatment of Japanese Americans. They appreciate some
non-Japanese Americans for their kindness.

**Japanese American Boys.**

I created a chart related to Japanese American boys in the books and discuss the
types of perspectives these Japanese American boys expressed in the books.

**Table 6**

**Japanese American Boys**

<table>
<thead>
<tr>
<th>Genre</th>
<th>Title</th>
<th>Narrators/Main Characters</th>
<th>Other Characters</th>
</tr>
</thead>
<tbody>
<tr>
<td>P B</td>
<td><em>So Far From the Sea</em></td>
<td>Thomas Iwasaki (Laura’s brother), Age 5</td>
<td>Modern</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Modern Grandparents &amp; parents were camp members</td>
<td></td>
</tr>
<tr>
<td>I B</td>
<td><em>The Children of Topaz</em></td>
<td>Third Grade Class of Children</td>
<td>Topaz High student Camp member</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Camp members</td>
<td></td>
</tr>
<tr>
<td>P B</td>
<td><em>A Place Where Sunflowers Glow</em></td>
<td>Boy, Age 8-10 Camp member</td>
<td>Teddy (Boy’s brother) Teenager Camp member</td>
</tr>
<tr>
<td>I B</td>
<td><em>Remembering Manzanar</em></td>
<td>Boy, Age 8-10 Camp member</td>
<td>An evacuee, Modern Camp member as a fifth grader Tetsuo Kunitomi,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Camp member</td>
<td></td>
</tr>
</tbody>
</table>
In picture books and historical fiction, Japanese American boys, except Thomas Iwasaki in *So Far from the Sea*, were camp members. Thomas’s grandparents and parents were camp members. In information books, Japanese American men were camp members when they were teenagers. In the present, they tell their perspectives about the internment camps that they lived in when they were teenagers.

Japanese American boys, except Thomas, experienced evacuation and internment camps. Thomas’s parents, who were forced to live in the camps, tell him about the camp. The Japanese American boys in these books criticize the internment camps where Japanese Americans lived in difficult situations. They criticize the negative treatment by the U.S. government and anti-Japanese Americans who discriminated against Japanese Americans.
Japanese American Adults.

I wrote a chart related to Japanese American adults in the books and discuss the types of perspectives these Japanese American adults express in the books.

**Table 7**

<table>
<thead>
<tr>
<th>Genre</th>
<th>Title</th>
<th>Family Members</th>
<th>Other Adults</th>
</tr>
</thead>
<tbody>
<tr>
<td>P B</td>
<td><em>Baseball Saved Us</em></td>
<td>Dad (Boy’s father) Camp member</td>
<td>Ordinary older Japanese Americans Camp members</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Camp member</td>
<td></td>
</tr>
<tr>
<td>P B</td>
<td><em>A Place Where Sunflowers Grow</em></td>
<td>Papa &amp; Mama (Mari’s parents) Camp members</td>
<td>Hanamoto (Mari’s teacher) Camp member</td>
</tr>
<tr>
<td>P B</td>
<td><em>Flowers from Mariko</em></td>
<td>Father &amp; Mother (Mariko’s parents) Camp members</td>
<td></td>
</tr>
<tr>
<td>P B</td>
<td><em>So Far from the Sea</em></td>
<td>Koharu Iwasaki (Laura’s father) Modern Camp member at Age 9</td>
<td></td>
</tr>
<tr>
<td>P B</td>
<td><em>The Bracelet</em></td>
<td>Mama (Emi’s mother) Camp member</td>
<td></td>
</tr>
<tr>
<td>H F</td>
<td><em>Journey to Topaz &amp; Journey Home</em></td>
<td>Father/Papa &amp; Mother/Mama (Yuki’s parents) Camp members</td>
<td>Mrs. Kurihara (Emiko’s grandmother) Camp member</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mr. Kurihara in <em>Journey to Topaz</em> (Emiko’s grandfather) Camp member</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Toda (the Sakane family’s friend), Camp member</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Kunisaburo Oka (the Sakane family’s friend) in <em>Journey Home</em></td>
</tr>
<tr>
<td>Page</td>
<td>Book Title</td>
<td>Characters/Contributions</td>
<td></td>
</tr>
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<td>--------------------------</td>
<td></td>
</tr>
<tr>
<td>H F</td>
<td><em>The Moon Bridge</em></td>
<td>Tom Fujimoto and his wife (Mitzi’s parents), Camp members, Joe (Joseph) Fujimoto (Mitzi’s uncle), Camp member</td>
<td></td>
</tr>
<tr>
<td>I B</td>
<td><em>I Am an American</em></td>
<td>Hachizo Nomura (Shiro’s father), Modern, Camp member, Hideo Murata (Issei veteran of the U.S. Army in WWI), Modern, Camp member, Captain/Senator Daniel Inoue, Modern, Camp member, The Japanese American Citizens League</td>
<td></td>
</tr>
<tr>
<td>I B</td>
<td><em>Remembering Manzanar</em></td>
<td>Elementary school teacher, Modern, Camp member, <em>The Manzanar Free Press</em> (a newspaper published by internees)</td>
<td></td>
</tr>
<tr>
<td>I B</td>
<td><em>The Children of Topaz</em></td>
<td>Lillian “Anne” Yamauchi Hori, Modern</td>
<td></td>
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</tbody>
</table>
Japanese American adults in these books are all camp members. In picture books and historical fiction, the books have family members such as parents and an uncle. In A Place Where Sunflowers Grow, picture book, a teacher tells her perspective. In Journey to Topaz and Journey Home, historical fiction, we can see many Japanese American adults’ perspectives and voices since the books include many friends of the Sakane family and a priest from the Buddhist Temple. In information books, I Am an American, The Children of Topaz, and Remembering Manzanar, there are many Japanese Americans and not just family members. The Japanese Americans are teachers, a veteran of the U.S. Army in WWI, and a captain/senator.

Japanese American adults struggled in evacuation and in the internment camps. Even after they left the camp, they continued to have struggles in their lives, especially since they faced prejudice and discrimination. They strongly criticize the U.S. government that treated them unfairly and discriminated against them and they criticize the non-Japanese Americans who discriminated against them. However, they appreciate the help of some non-Japanese Americans when they were in difficult situations.
Non-Japanese Americans.

I developed a chart related to non-Japanese Americans in the books and discuss the types of perspectives these non-Japanese Americans express in the books.

Table 8

Non-Japanese Americans

<table>
<thead>
<tr>
<th>Genre</th>
<th>Title</th>
<th>Children</th>
<th>Adults in Children’s lives</th>
<th>Public Figures</th>
<th>Public Documents</th>
<th>Ordinary People</th>
</tr>
</thead>
<tbody>
<tr>
<td>P B</td>
<td>The Bracelet</td>
<td>Laurie Madison (Emi’s friend), Age 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P B</td>
<td>Baseball Saved Us</td>
<td>Ordinary people</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H F</td>
<td>The Moon Bridge</td>
<td>Ruthie Fox (Mitzi’ friend), Fifth grader Shirl (Shirley) Steadman (who has prejudice against Mitzi), Fifth grader Bev, Elementary student Barbara T., Fifth grader Gerry Trevino, Fifth grader</td>
<td>Hank and Maggie Fox (Ruthie’s parents) Chibidakis (Bev’s mother) Lewis, fifth grade teacher (Her fiancé was killed by the Japanese attack on Pearl Harbor) O’Connor, fifth grade teacher</td>
<td>President Roosevelt Announcer of a radio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>H F</td>
<td>Bat 6</td>
<td>Girls, Sixth graders</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>H F</td>
<td>Journey to Topaz &amp; Journey Home</td>
<td>Mimi (Yuki’s friend) in Journey to Topaz Age 11? Yuki’s</td>
<td>Rudolph, owner of the Sakane family’s house in Journey to Topaz</td>
<td>The FBI The Army Recruiters</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>Chief of firefighters</td>
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<tr>
<td>Classmate in <em>Journey to Topaz</em>, Age 11</td>
<td>Nelson (Mimi’s mother) in <em>Journey to Topaz</em></td>
<td>Jamieson (family friend) in <em>Journey Home</em>. Their son was killed in Japan.</td>
<td>A blond woman with two children in <em>Journey Home</em></td>
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<tr>
<td>I B <em>I Am an American</em></td>
<td>President Roosevelt</td>
<td>President George Bush</td>
<td>White mobs in southern California</td>
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<td></td>
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<tr>
<td></td>
<td>President George Bush</td>
<td>Milton Eisenhower, politician</td>
<td>A man at barber shop</td>
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<tr>
<td></td>
<td>Mayor Fletcher Bowron</td>
<td>California Congressman Clair Engle</td>
<td>A clerk at store</td>
<td></td>
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<td></td>
<td>California Congressman Leland Ford</td>
<td>Congress</td>
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<td></td>
<td>Congress</td>
<td>A spokesman for white-farmers in 1942</td>
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<td></td>
<td>The United</td>
<td>Civilian Exclusion Orders</td>
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<td>Question 27 &amp; 28 in Application for Leave Clearance by the WRA</td>
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<td>Newspapers</td>
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<td>The Los Angeles Times</td>
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<td>One Utah newspaper</td>
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<td><em>Time Magazine</em></td>
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</table>
States Supreme Court

Earl Warren, California’s Attorney General/Later the state’s governor

United State Attorney General Francis Biddle

Tom Clark, Justice Department lawyer/later a Supreme Court justice

John Hughes, Radio commentator

Henry McLemore, columnist

The Western Defense Commander, Lieutenant General John L. DeWitt

One of Japanese soldiers’ white comrades

A hero of the Pacific war, General Joseph Stillwell
In picture books, there are few non-Japanese American perspectives. However, *The Bracelet* has a non-Japanese American young girl, Laurie Madison.


Picture books do not have non-Japanese Americans related to adults in children’s lives, public figures, and public documents. However, in historical fiction, *The Moon Bridge, Journey to Topaz, and Journey Home* have many public figures’ perspectives and
voices. The public figures are presidents, an announcer of a radio, the FBI, the Army recruiters, and a chief of firefighters.

In information books, *I Am an American, The Children of Topaz, and The Journey* do not have non-Japanese American children’s perspectives and voices. Only *The Children of Topaz* has non-Japanese American adults’ perspectives and voices. *I Am an American, The Children of Topaz, and The Journey* have public figures’ perspectives and voices. The public figures are presidents, politicians, attorneys, a spokesman, a Supreme Court justice, a radio commentator, a columnist, the Western defense commander, the War Relocation Authority (WRA), a young soldier, the military police, and the administrators at Topaz. In information books, *I Am an American* and *The Children of Topaz* have quotations from public documents. The documents are Civilian Exclusion Orders, Question 27 and Question 28 in Application for Leave Clearance by the WRA, *Time Magazine*, and newspapers. *I Am an American* and *The Children of Topaz* have non-Japanese American ordinary people’s perspectives and voices. The ordinary people are white mobs in southern California, a man at barber shop, a clerk at store, and a group of local people in Tent City.

Non-Japanese Americans have a variety of perspectives. Some non-Japanese Americans have negative perspectives on Japanese Americans, but others have positive perspectives.

Some non-Japanese American children and adults expressed prejudice against Japanese Americans, especially in *Bat 6* (1998), one of girls of the sixth grader, Shazam, had a strong prejudice against Japanese Americans because she had lost her father in the

Other non-Japanese American children and adults in children’s lives were nice to Japanese Americans. In *The Bracelet* (1993), Laura Madison, six-year-old girl, had a friendship with Emi, a Japanese American girl. In *The Moon Bridge* (1992), Ruthie Fox, the fifth grader, had a friendship with Mitzi, a Japanese American girl. Although public figures and public documents continued to be negative about Japanese Americans after the war, they gradually changed their treatment of Japanese Americans.

**Discussion**

I examined the voices and perspectives that are highlighted in picture books, historical fiction, and information books. I examined who serves as the main character or narrator to determine whose perspective is highlighted and who gets to speak in the books.

The majority of narrators/main characters in all fourteen books are Japanese Americans. Japanese American and non-Japanese American females are the majority of narrators/main characters in the books.

The majority of Japanese American girls, boys and adults are camp members in all the books. In picture books and historical fiction, there are many Japanese American children’s, non-Japanese American children’s, and their family members’ perspective and voices. In information books, there are many voices and perspectives of public figures and public documents.
We need to read picture books, historical fiction, and information books in order to get variety of perspectives and voices. We need to compare the perspectives and voices to read the books critically.

**Conclusion**

This chapter consists of four sections related to my research question #1, “What are the characteristics of the selected children’s and adolescent books about Japanese American experiences during World War II?” In the first section, I examined authors’ and illustrators’ backgrounds and research sources in the five picture books, five historical books, and four information books. Almost 50% of the fourteen books were written by insiders to Asian American experiences, but almost 50% of the books were written by outsiders. Both sets of authors and illustrators did research to build cultural authenticity and accuracy.

In the second section, I examined the author’s perspectives and voices in the Introduction, Prologue, Afterword, Author’s Note, Historical Note, and About the Author in picture books and historical fiction. The authors criticize the U.S. government’s negative treatment of Japanese Americans during the war and criticize some non-Japanese Americans who discriminated against them. They describe how Japanese Americans had difficulties due to the government’s treatment and non-Japanese Americans’ prejudice.

In the third section, I examined the time periods of the books. I gave information on the time periods of the stories in the picture books and historical fiction. For the
information books, I gave information on the time periods the authors describe. The range of the time periods of the books is before the war to after the war. The majority of books focus on the time period during the war, followed by the books that focus on during and after the war.

In the fourth section, I examined who serves as the main character or narrator in order to determine whose perspective is highlighted in each book. I also examined who gets to speak in picture books, historical fiction, and information books. The majority of narrators/main characters are Japanese Americans. I indicated who engages in dialogue in picture books and historical fiction. I also examined whose voices are quoted in information books. Japanese American girls, boys and adults criticize the U.S. government’s negative treatment and discrimination of Japanese Americans and describe difficult situations in the camps. They also criticize some non-Japanese Americans’ prejudice and discrimination, but express appreciation of other non-Japanese Americans for their kindness. The perspectives of the government, public figures, and some non-Japanese Americans indicate prejudice and discrimination against Japanese Americans. However, other non-Japanese Americans are nice to Japanese Americans.

The books are based on the research and experiences of authors and illustrators. The books have a range of time periods before the war to after the war. In the books, the authors and Japanese Americans express their criticisms of Japanese Americans’ hard times in difficult situations related to the internment camps. They criticize the negative treatment of both the U.S. government and some non-Japanese Americans who discriminated against Japanese Americans.
CHAPTER 4
THE PORTRAYAL OF JAPANESE AMERICAN EXPERIENCES
DURING WORLD WAR II

I examined Japanese American experiences before WWII to after WWII across a
selected group of children’s and adolescent literature. The books describe how Japanese
Americans have been treated by the U.S. government and non-Japanese Americans since
they immigrated to the United States. In this chapter, I examine the perspectives and
voices of Japanese Americans as reflected in the books. This chapter focuses on the
second research question: How do the selected children’s and adolescent books portray
the experiences and responses of Japanese Americans during World War II? I created
six sections related to my research question. The sections are “Sociopolitical Context
Influencing the Creation of Internment Camps,” “Evacuation and Treatment of Japanese
Americans,” “Children’s Lives in the Camps,” “Japanese American Responses to Their
Situation,” “Challenges to Japanese American Identities and Traditional Family Values,”
and “Japanese American Lives after the Camps.”

In the first section, I examine the ways in which the books portray how non-
Japanese Americans perceived and treated Japanese Americans and why non-Japanese
Americans resented Japanese Americans after Japanese Americans immigrated to the
United States. The portrayals provide insights into the reasons why Japanese Americans
were sent to the internment camps. I created two categories for the first section,
“Resentment of Japanese Americans before WWII” and “Fear Created by the Japanese
Attack on Pearl Harbor.”

In the third section, I examine how the children’s lives in assembly centers and camps are portrayed in the books. I created two categories, “Conditions within the Camps” and “Children’s Daily Lives.”

In the fourth section, I examine the ways in which the books portray how Japanese Americans responded when they faced difficult situations related to WWII. The books often describe two types of responses by Japanese Americans; therefore, I created two categories, “‘Shikataganai’: It Cannot Be Helped” and “Resistance to the Dehumanization of the Camps.”

In the fifth section, I examine how the books describe the ways in which Issei maintained or changed their identities and how Nisei had a different sense of identity from the Issei. I also examine how the books portray the challenges to Japanese American family values created by their lives in internment camps. I created four categories: “Their Identity as Americans and as Japanese,” “Traditional Family Values and Structures,” “Family Values and Structures in Internment Camps,” and “Changes in Children’s Behaviors and Characters.”

In the sixth section, I examine how the books portray the U.S. government, public policies and non-Japanese Americans that continued to discriminate against Japanese Americans even after they left the camps. I also examine how the books describe how the government and public figures changed their perspective and made positive gestures
towards Japanese Americans, and how some non-Japanese Americans offered their help and kindness to Japanese Americans. I created two categories: “Continued Discrimination” and “Act of Kindness and Positive Treatment.”

These analyses provide me with understandings about Japanese American experiences before WWII to after WWII across the books.

**Sociopolitical Context Influencing the Creation of Internment Camps**

Japanese Americans were sent to the camps after the attack on Pearl Harbor immediately before WWII. I examined how the books portray the factors that led the U.S. government to decide to send Japanese Americans to the camps. Although Japanese Americans were sent to the camps as the result of the attack, several authors provide insight about non-Japanese Americans’ perspectives on Japanese Americans prior to WWII. It is also important to see non-Japanese Americans’ perspectives as well as Japanese Americans’ perspectives to consider why Japanese Americans were sent to the camps.

This analysis focused on the sociopolitical context that influenced the creation of the internment camps as depicted in these books. The books noted the resentment of Japanese Americans before WWII and the fear created by the Japanese attack on Pearl Harbor.

**Resentment of Japanese Americans before WWII**

The United States had a war with Japan (1941-1945), Germany (1941-1945) and Italy (1941-1943). However, only Japanese Americans were sent to the camps. I
examined the portraits of the books about how non-Japanese Americans perceived and treated Japanese Americans and why non-Japanese Americans resented Japanese Americans before WWII. These portrayals provide insight into the reasons why only Japanese Americans were sent to the camps.

The books describe a general view of Asian immigrants as different from immigrants from Europe who came earlier to the United States. The European immigrants discriminated against Asian immigrants when they arrived in the United States. According to literature review, Hunter (2002) describes how Japanese Americans lived in the United States before and during World War II. The West Coast already had a long tradition of anti-Chinese and anti-Japanese discrimination. (Please see “Japanese American Experiences in World War II” in Chapter 1.) In *The Journey* (1990), Hamanaka argues that when Japanese immigrants came to Hawaii and the United States in the late 1800s, they faced prejudice just like the Chinese immigrants did. Many Issei had a hard time to support their children, Nisei, to go to college. Even if Nisei had a college education, they could only find jobs as domestic servants or gardeners. American farmers of European ancestry fought for alien land laws that made it illegal for Issei to own their land. In *The Children of Topaz* (1996), Tunnell and Chilcoat state that when Issei came to the West Coast, they faced racism. They were refused jobs, and they were not allowed to own their land. The authors mention one Nisei who experienced difficulty in finding a job when he was a high school student.

One Nisei student recalled a high-school teacher discouraging him from selecting many of the majors that his white friends were pursuing in college. “Then the
teacher told me outright in a very nice way that there was not much of chance for an Oriental to get a job in these fields…. I began to see that they [white people] took us a little differently and we were not quite American in their eyes in spite of things they taught us in the classes about equality and so forth.” (p. 3)

Many books portray the resentment of non-Japanese Americans at Japanese Americans’ success in business. Hamanaka (1990), Stanley (1994) and Tunnell & Chilcoat (1996) describe how Japanese Americans succeeded in their work. Hamanaka states that Japanese immigrants had agricultural experiences in Japan and enriched the land on the West Coast. Japanese farmers grew crops and provided 75 % of the produce consumed in Los Angeles. Japanese fishermen supplied tuna and contributed to the West Coast industry. Japanese Americans succeeded in their jobs because of working hard. Stanley states that Issei worked long hours and carefully cultivated the soil, so they made California into rich farmland. After the immigration Act of 1924 stopped Japanese immigration to the U.S., Japanese Americans continued to succeed on their farms.

Japanese Americans faced prejudice because of their hard work and success. Stanley (1994) insists that after Japanese immigrants came to the United States, “Whites began to complain that they could not compete against the Japanese farmers, and labor unions began to agitate against cheap Japanese workers” (p. 6). In Bat 6 (1998), one of the main characters, Susannah, talks about her father, who explained why white people do not like Japanese Americans even before WWII as follows,

...For one thing, the Japanese were such hard workers. The whole family would work many more hours each day, that is their custom. By working so hard, they
can make bad soil have good crops, and white farmers got mad at them for it, they
didn’t like the competition.

There were often signs and writing in soap on windows saying Japanese
not wanted here, things like that. (p. 91)

Tunnell and Chilcoat (1996) describe that Issei took or rented unwanted land and
succeeded as farmers. Other farmers did not feel positive about Japanese farmers’
success.

By 1941, these farms were producing over one-third of the truck crops
(vegetables) in California. Other farmers were jealous. Also, because the Issei
were shunned by most Americans, they created their own society within a society
in order to feel safe and to have friends. This made them seem even more remote
and strange. (p. 3)

Tunnell and Chilcoat state how white people had a strong negative perspective about
Japanese immigrants.

It was not uncommon to see billboards during the 1920s, 1930s, and early 1940s
on the West Coast that read “Japs, don’t let the sun shine on you here. Keep
moving” or “Japs keep moving. This is a white man’s neighborhood.” (p. 3)

The books indicate that Japanese Americans faced prejudice and discrimination
by Americans of European ancestry, so they created their own communities and kept to
themselves. There were few personal relationships or contact with non-Japanese
Americans. Hamanaka (1990) states that Japanese Americans lived in segregated areas
since those of European ancestry did not agree with the integrated neighborhoods. “Little

The books indicate that non-Japanese Americans of European ancestry already had resentment of Japanese Americans before WWII. Japanese Americans had faced prejudice and discrimination after their arrival to the United States, just as Chinese immigrants had. Besides, Japanese Americans succeeded in their businesses and competed successfully with European immigrants. Japanese Americans created Japanese neighborhoods and had few contacts with other immigrants. These factors caused resentment by non-Japanese Americans.

**Fear Created by the Japanese Attack on Pearl Harbor**

On December 7th, 1941, Japan suddenly attacked Americans at Pearl Harbor. This attack increased non-Japanese Americans’ fear of Japanese Americans.

The books indicate that the attack on Pearl Harbor created fear among non-Japanese Americans and influenced their perspectives in relation to the creation of internment camps. I found that the books gave reasons why non-Japanese Americans
decided Japanese Americans should be sent to the camps and what were Japanese
Americans’ perspectives about the camps.

The books explain that non-Japanese Americans were angry since many
Americans were killed by the attack on Pearl Harbor. They were shocked and felt fear
because of the Japanese attack. The initial anger at Japan was extended to Japanese
Americans. In *The Moon Bridge* (1992), when Ruthie and her family listened to a radio,
“The announcer said that Japan had made a surprise attack on the fleet in the Hawaiian
Islands, at a place called Pearl Harbor” (p. 2). The Japanese attack was “a surprise
attack.” Therefore, she remembered that “the angry look of shock on her father’s face
and fear on her mother’s” (p. 2). “President Roosevelt had spoken next, saying, ‘This
means war!’” (p. 2).

In *The Journal of Ben Uchida* (1999), Ben writes in his journal that when the
Japan attacked the Pearl Harbor, an announcer spoke too fast for Ben to understand.
“Something about ‘Japs,’ not Japanese, so you knew he meant it in a mean way.” (p. 4).
Papa and Mama listened to the radio announcement that, “Thousands of Americans had
been killed and thousands more wounded” (p. 9). In *The Moon Bridge* (1992), Savin
describes that Miss Lewis, Ruthie’s teacher, was angry since the teacher’s fiancé was
killed in the Japanese attack. She announced to the class about her fiancé and told the
class about the war. The teacher said, “This is an awful war. We are all going to work
very hard and do all we can to win it, aren’t we, class?” (p. 4). The students said yes in
unison. After the recess, a student, Gerry Trevino, said, “Those rotten Japs” (p. 5). A
student, Barbara T., told Ruthie about a newspaper that said, “JAPS TO GO!” (p. 145).
In *Bat 6* (1998), Wolff describes that Shazam told Hallie that Shazam’s father was killed by the attack on Pearl Harbor. Shazan insisted that “He is still at the bottom of Pearl Harbor in that ship *Arizona*. The Japs bombed it without no warning, they went and killed all them dead soldiers fighting for our freedom” (p. 58). People who lost family or friends seemed to have the same feeling as Shazam and to hate Japanese.

In *The Journal of Ben Uchida* (1999), Ben writes about newsboys and newspapers, “All the newsboys were hawking papers with WAR written across the whole top half in great big black letters. EXTRA, EXTRA, JAPS BOMB PEARL HARBOR, JAPS BOMB PEARL HARBOR, they shouted” (p. 7). Ben reports how people were angry with Japanese Americans because of the attack on Pearl Harbor.

One of the restaurants we [Ben’s family] used to go to has [have] a sign in the window now that says: WE POISON BOTH JAPS AND RATS and the barber shop next door posted a sign announcing: WE SHAVE JAPS—NOT RESPONSIBLE FOR ACCIDENTS.

Cars go by with bumper stickers saying JAP HUNTING LICENSE: OPEN SEASON or JAPS DON’T LET THE SUN SHINE ON YOU: KEEP MOVING. (p. 14)


In Washington, D.C., an unidentified “patriot” chopped down several Japanese
cherry trees in a senseless act of anger. Japanese cemeteries were vandalized, as were the homes of Japanese Americans. Nikkei farms were terrorized, and, in a few cases, anti-Japanese fanatics shot and killed innocent people. (p. 5)

In *The Moon Bridge* (1992), Savin describes a conversation between Ruthie and her mother about other non-Japanese Americans.

“It’s just…well—Oh, people are acting crazy. You should hear the things they’re saying downtown.”

“Like what?”

“Like… ‘We should send them all back to Tokyo.’ ‘They want us to lose…’”

“It’s not true!” Ruthie said.

“I know,” her mother said. “But there are crazy people running around, honey. Stirring up trouble.” (pp. 108-109)

Ruthie’s father told his wife that “People are going so crazy that Chinese are now carrying cards that say, ‘I’m Chinese from Canton’” (p. 110). Ruthie’s father did not want Ruthie to go to Japantown since “someone else hears it and tells their children to stay away from Japantown” (p. 111). However, she could go to Japantown.

Japanese Americans criticized Japan’s attack on Pearl Harbor, and felt fear that Japan might attack California. In *Journey to Topaz* (1985), Uchida writes that when Yuki and her parents were eating at dinner, from the radio they learned that Japan had attacked Pearl Harbor. Her parents could not believe the news. Even Japanese Americans such as her parents criticized Japan.

“It is a terrible mistake, of course,” Father said at last. “It must be the
work of a fanatic. This is, if it really happened.”

Mother agreed. “Of course,” she said. “It must be a mistake. Why would
Japan ever so such a foolish thing?” (p. 5)

In *The Journal of Ben Uchida* (1999), Ben writes in his journal that when Japan attacked
Pearl Harbor, Naomi asked Papa’s opinion. “Naomi asked Papa how they could do this
but Pap just shook his head and said, ‘*Nihon baka da ne,*’ which meant that Papa thought
the Japanese had done a foolish thing” (p. 5). In *Journey to Topaz* (1985), Uchida
describes that Yuki, a Japanese American, is afraid that Japan might attack California.

She heard the distant dull thud of an explosion and wondered if it could be a
cannon. Had the war come to California? Suppose Japanese planes come to
bomb San Francisco and Berkeley? Yuki shivered at the horrible thought and
wiggled down deep in her bed. (p. 16)

In *The Journal of Ben Uchida* (1999), Ben writes that after the attack on Pearl Harbor,
Naomi, a Japanese girl, was scared that Japan would attack San Francisco. Ben also
writes about the rumor that “Japanese warships were planning to attack the coast; planes
had been spotted over Los Angeles. That’s what people were saying, anyway” (p. 13).

Many books portray that non-Japanese Americans felt fear that Japanese
Americans would betray the United States and help Japan by spying in the United States.
In *The Journey* (1990), Hamanaka states that Japan attacked Pearl Harbor on December
7th, 1941, and that the FBI arrested many members of Japanese American communities
on the West Coast without telling where the FBI took the Japanese Americans. In
*Remembering Manzanar* (2002), Cooper states that after the attack on Pearl Harbor,
FBI agents came to Fish Harbor, a community of Japanese American fishermen on Terminal Island in Los Angeles Harbor. The FBI suspected Japanese Americans of spying for the enemy or plotting to bomb Long Beach Naval shipyard. According to literature review, after the attack on Pearl Harbor by the Japanese military, Japanese Americans were seen as potential spies. (Please see “Japanese American Experiences in World War II” in Chapter 1.)

In *So Far from the Sea* (1998), Bunting describes that Koharu Iwasaki, Laura’s father, remembered anger and fear that people had when Japan attacked Pearl Harbor. He said to Laura that the U.S. government thought Japanese Americans might help Japan after the attack on Pearl Harbor, and so the government sent them to the camps. She responded to her father that it was not fair since her father and grandparents were Americans. Her father expressed his belief that “It wasn’t fair that Japan attacked this country either. That was mean, too. There was a lot of anger then. A lot of fear...” (p. 14).

In *Baseball Saved Us* (1993), Mochizuki writes that a Japanese American boy asked his father why he was in the camp. His father answered “America is at war with Japan, and the government thinks that Japanese Americans can’t be trusted. But it’s wrong that we’re in here. We’re Americans too!” (unpaged). In *So Far from the Sea* (1998), a Japanese American boy, Thomas Iwasaki, who is five years old, asked his father why the government sent his father, his grandparents, and his relative to the camp. His father answered as follows:

“Because Japan attacked the United States,” he says. “It was a terrible thing.
Suddenly we were at war. And we were Japanese, living in California. The government thought we might do something to help Japan. So they kept us in these camps.” (p. 12)

In Journey Home (1978), Uchida describes a conversation between Yuki Sakane and Mrs. Henry, the Sakane family’s landlady, as follows:

Mrs. Henley pursed her lips. “Well, it’s possible you people might have tried to help Japan. After all, it is your country.”

“But it’s not my country. The United States is,” Yuki said impatiently.

“But why would your own country put you behind barbed wire?”

“They never should have.”

“Weren’t there some Japanese who sent signals from their fishing boats?”

“No! Those were boats?” (p. 16)

According to their conversation, it seems that Mrs. Henry, a non-Japanese American, thought that Japanese Americans were dangerous to the United States since they might help Japan.

In Bat 6 (1998), Tootie thought that “…every single Japanese had to go to a camp to live because Japan had bombed Pearl Harbor. Even the ones born in America, American citizens” (p. 4).

The authors notice that European immigrants’ physical appearances were different from Japanese Americans. As Japanese Americans looked like Japanese, the enemy, European immigrants discriminated against Japanese Americans as being of the Japanese race in spite of citizenship and loyalty. In The Children of Topaz (1996),
Tunnell and Chilcoat explain why Japanese Americans were regarded as enemies after Japan’s attack on Pearl Harbor.

The problem was that because of their Japanese ancestry, they [Japanese Americans] looked like the enemy. Of course, German and Italian Americans resembled English and French Americans. Even though two-thirds of the Nikkei in the United States were born here and were American citizens, they suddenly became aliens and enemies in the eyes of many other Americans because of their distinctive skin color and features. (p. 2)

In *Flowers from Mariko* (2001), Noguchi and Jenks indicate that a Japanese American girl, Mariko, cannot understand the reason why Japanese Americans were forced to live in camps. The reason was “Just because I look like the enemy doesn’t mean I am” (unpaged). In *The Journal of Ben Uchida* (1999), Ben writes in his journal that Mrs. Watanabe and Ben’s Mama told their opinions about why Germans and Italians were not evacuated.

Mrs. Watanabe thinks the whole thing is a “disgrace.” “Why are we being rounded up like we’re criminals while the Germans and Italians come and go like nothing is happening?” she asks, and before Mama has a chance to open her mouth she answers, “Because we look different. The Germans and Italians are Caucasians and we are Orientals.” (p. 17)

In *I Am an American* (1994), Stanley explains why German Americans and Italian Americans were not interned.
Like DeWitt, too many Americans made a distinction between people of Japanese ancestry and people of European ancestry. Only this explains why the Japanese were interned—but not white Europeans. Prejudice against the Japanese building in California since 1906, was based on the idea that race, not citizenship, determined loyalty to America. “A Jap’s a Jap,” DeWitt thundered, “and it makes no difference if he is an American citizen.” (p. 23)

Hamanaka (1990) argues that only Japanese were regarded as enemy race and so the government sent them to camps.

Though no detention was ordered during the war for German or Italian Americans as ethnic groups, anyone as little as one-sixteenth Japanese was to be imprisoned, even infant orphans—except in Hawaii, where the 158,000 members of the “enemy race” were needed to staff the military bases and run the economy. (p. 15)

Japanese Americans were regarded as enemies, and so the guards’ guns were turned against them. In The Children of Topaz (1996), Tunnell and Chilcoat mention that Japanese Americans cannot understand the reasons for relocating them.

The Nikkei [people of Japanese ancestry] were told that one reason for relocating them away from the West Coast was for their own protection. But internee Dave Tatsuno observed that “the machine guns and army rifles were turned not out, but inward. (p. 21)

Many books report that non-Japanese Americans’ fear was increased by the press’s perspective and General DeWitt’s comments. In The Children of Topaz (1996), Tunnell and Chilcoat report that non-Japanese Americans wanted to remove Japanese
Americans since they hated Japanese Americans after the attack on Pearl Harbor. For example, Lieutenant General John L. DeWitt was in charge of evacuating Japanese Americans from the West Coast. He insisted, “It makes no differences whether the Japanese is theoretically a citizen. He is still Japanese. Giving him a scrap of paper doesn’t change him” (p. 7). Newspaper columnist, Henry McLemore, wrote his hatred about Japanese Americans. The authors states McLemore “was bold enough to say” (p. 7) his opinion,

“I am for immediate removal of every Japanese on the West Coast to a point deep in the interior. Herd ‘em up, pack ‘em off and give ‘em the inside room in the badlands. Let’em be pinched, hurt, hungry, and dead against it….Personally I hate the Japanese. And that goes for all of them.” (p. 7)

In The Journey (1990), Hamanaka argues that a columnist for the San Francisco Examiner wrote that “Herd ‘em up, pack ‘em off, and give ‘em the inside room in the badlands. Let ‘em be hurt, hungry, and dead up against it…Personally, I hate the Japanese. And that goes for all of them” (p. 16). She also argues that Lieutenant General John L. DeWitt gave his negative opinion of Japanese Americans. “‘Jap is a Jap,’ declared General DeWitt in the racial slur publicly accepted at the time” (p. 15).

Many books note that when the U.S. government decided to evacuate Japanese Americans, few non-Japanese Americans protested the evacuation. The reasons why non-Japanese Americans agreed with evacuation is also evident in these books.

Since the Japanese Americans succeeded in their business, non-Japanese Americans wanted to get rid of their rivals by going along with evacuation. In Journey
Home (1978), Uchida describes a conversation between Yuki Sakane and Mrs. Henry, the Sakane family’s landlady, as follows:

“Why would the President make all the Japanese leave the West Coast if you weren’t dangerous?” she [Mrs. Henry] asked.

“Papa says there were a lot of reasons,” Yuki explained. “It was partly panic and partly because there’ve always been people in California who wanted to get rid of us.” (p. 16)

According to Yuki, her father told her one of the reasons that people in California wanted to get rid of Japanese Americans. In The Children of Topaz (1996), Tunnell and Chilcoat report a Californian farm leader’s views. The authors think that his reasons are selfish.

A farm leader in California openly admitted wanting to get rid of the Japanese for selfish reasons. “If all the Japs were removed tomorrow, we’d never miss them in two weeks, because the white farmers can take over and produce everything the Jap grows. And we don’t want them back when the war ends either.” (p. 7)

Unfortunately most Americans did not know Japanese Americans personally. In I Am an American (1994), Stanley explains why most Americans agreed with the evacuation.

Most Americans had never seen a Japanese and had never known one as a friend. This as much as anything else explains why they went along with the decision to remove the Japanese. A poll conducted March 1942 found that 93 percent of Americans supported the evacuation of alien Japanese, and 59 percent supported the removal of Japanese Americans who were citizens. (pp 23-24)
The books portray the fear of non-Japanese Americans created by the Japanese attack on Pearl Harbor. Non-Japanese Americans’ initial anger at Japan for the loss of American soldiers’ lives extended to Japanese Americans, and they felt that Japanese Americans might betray the United States to Japan. Unfortunately, Japanese Americans looked like Japanese, the enemy race. Non-Japanese Americans’ fear was fed by the press, especially General DeWitt. They went along with the government to evacuate Japanese Americans because some of them wanted to get rid of their competition, but many did not know Japanese Americans personally. Non-Japanese Americans’ fear created by the Japanese attack combined with their resentment of Japanese Americans. According to literature review, Romanowski (1994) mentions that after the attack on Pearl Harbor by Japan, many Americans genuinely felt fear of a Japanese attack on the United States mainland. Their fear was soon turned against Japanese Americans. (Please see “Japanese American Experiences in World War II” in Chapter 1.)

Discussion

The United States had a war with Japan, Germany, and Italy. German Americans and Italian Americans were not sent to internment camps, but only Japanese Americans were. Many books describe that the reasons of evacuation were not only political. Discrimination against Japanese Americans started when they arrived in the United States. The Japanese attack on Pearl Harbor increased non-Japanese Americans’ racial discrimination against Japanese Americans and provided an opportunity for non-Japanese Americans to get rid of their business rivals, Japanese Americans, by evacuation.
The books mention that most non-Japanese Americans did not know Japanese Americans personally. The books do not indicate other reasons why Americans followed the government’s and public figures’ perspectives without thinking and did not protest the evacuation. It is also important to note that some non-Japanese Americans knew Japanese Americans personally or in business and had good relationships with them.

Evacuation and Treatment of Japanese Americans

Many of the books highlight the trauma of the acts of discrimination surrounding the evacuation of Japanese Americans to camps. While Japanese Americans had experienced resentment and prejudice, they had been able to establish themselves in successful businesses and to create communities and relationships before WWII. However, they were forced to evacuate and were sent to camps after the attack on Pearl Harbor. In this difficult situation, some non-Japanese Americans offered kindness to Japanese Americans.


Acts of Discrimination

The books portray Japanese Americans as facing discrimination by the
U.S. government and public figures immediately after Japan attacked Pearl Harbor. I examined the kinds of discrimination Japanese Americans faced and how they felt.

Assumption of Guilt and Arrest without Trial.

The books portray that the FBI assumed that Japanese Americans were guilty and were spying for Japan. The FBI came to Japanese Americans’ houses without search warrants and arrested Issei males without trial. In *Remembering Manzanar* (2002), Cooper states that after the attack on Pearl Harbor, FBI agents came to Fish Harbor, a community of Japanese American fishermen on Terminal Island in Los Angeles Harbor. The FBI suspected Japanese Americans of spying for the enemy or plotting to bomb Long Beach Naval shipyard. In *The Children of Topaz* (1996), Tunnell and Chilcoat criticize the FBI for arresting Issei. After the attack on Pearl Harbor, FBI agents soon searched the homes of members of the Japanese American community without search warrants, and arrested more than 1,300 men without trial. Most of the men were Issei.

In *The Bracelet* (1993), Uchida writes about Emi who is a young Japanese American girl and a second grader. The FBI sent her father to “a prisoner-of-war camp in Montana just because he worked for a Japanese company” (unpaged). Emi thought that “It was crazy” (unpaged). In *Journey to Topaz* (1985), Yuki and her parents learned about the Japanese attack on Pearl Harbor from the radio news. On the same night, three men from the FBI and two uniformed policemen came to Yuki’s house. According to her father, the men from the FBI asked him to go with them and answer their questions. The man said to Yuki’s parents, “We have orders to apprehend certain men who work for
Japanese firms in this area” (p. 8), and he said to Yuki’s mother, “Your husband, Mr. Sakane, is employed by one of Japan’s largest business firms” (p. 8). The FBI men and the police took her father off like a criminal. Mr. Itoh, a head of the Japanese Association in Oakland, was taken, as well as Mr. Hirai, a manager of one of the Japanese banks in San Francisco. The FBI was arresting all of the leaders of the Japanese community. On the sixth day after he was taken by the FBI, he wrote a postcard to the Sakane family that, “he was being held at the Immigration Detention Headquarters in San Francisco” (p. 22). When Yuki, her mother and Ken came to see his father, he told them that “he was among a group of ninety men being sent to an Army Internment Camp in Missoula, Montana” (p. 23). In Journey Home (1978), Uchida mentions that Yuki remembered that her father was in a prisoner of war camp.

In The Journal of Ben Uchida (1999), Ben writes in his journal about the FBI and Papa in detail. Two men from the government came to Ben’s house. Mama told Ben that the men were going to take Papa away in order to ask him questions. Naomi, Ben’s sister, asked her why they took him. Mama answered that “Papa belonged to the Japanese Businessmen’s Association that met on Thursday nights. The government is afraid that men like Papa might help the Japanese bomb California” (p. 10). When Ben listened to his mother, he could not understand the government because his father was an optometrist. Ben thought that, “What would he do, give all the pilots an eye exam? Besides, last year is his fiftieth birthday. He’s too old. Just trying to picture Papa being a danger to the country makes me laugh” (p. 10). Ben wrote a journal on Tuesday, April, 1942. His father was taken away the previous week by men from the government. “They
turned the whole house upside down looking for who knows what” (p. 11). Mrs.
Watanabe told Mama that “Papa and the other men are being held as insurance in case the
Japanese torture American prisoners of war” (p. 14).

In *The Journal of Ben Uchida* (1999), the book portrays the terrible things that
seemed to happen to Papa during the time he was taken. Mrs. Watanabe also told Mama
that “some of the men were beaten by the FBI because they wouldn’t confess to being
spies and refused to rat on others. There was even talk that one man had been found dead,
his body covered with bruises” (p. 14). When Ben’s family received a letter from Papa,
who was taken by the FBI, many of the sentences in his letter were crossed out. Ben
thought “Last week, after Papa’s letter came, it was like everyone was afraid to say what
they were really thinking. The letter didn’t sound like Papa at all—even the half of it that
wasn’t crossed out” (p. 62). Although the FBI took Papa immediately after the attack on
Pearl Harbor, Papa joined Ben, Mama, and Naomi in the camp on January 8, 1943.
However, his father’s character had changed. Ben wrote in his journal that “He looks
like my papa, but he doesn’t act like him… I don’t know what happened in that place in
Montana, but they took the life out of my papa and left me just the shell” (p. 120).
According to Ms. Doran, the FBI did go to homes of Japanese Americans who had some
connection with Japan or were in Japan. The FBI visited Japanese parents who were in
some type of political position related to Japan. Many of those people were sent to Heart
Mountain. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in
Chapter 1).
One reason often given for these arrests was fear of sabotage. Even though no acts of sabotage were uncovered, the press and General DeWitt argued that this lack of evidence indicated sabotage. In *I Am an American* (1994), Stanley discusses the argument related to no proof of Japanese Americans’ sabotage. The United States Attorney General Francis Biddle ordered the FBI to arrest 16,000 enemy aliens, German, Italian, and Japanese citizens living in the United States suspected of sabotage. He released two-thirds of them. Both investigations by the FBI and the Federal Communications Commission reported that there was no proof of Japanese Americans’ sabotage. Besides they found that the Nisei were loyal Americans and that Issei had never helped Japan. However, General DeWitt and the newspaper writers twisted the logic and gave negative opinions about this lack of proof of Japanese Americans’ sabotage: “The fact that no evidence of sabotage had been found, they said, was proof that the Japanese were saboteurs. In other words, the Japanese must be plotting sabotage because they had carefully covered up all evidence of it!” (pp. 17-18). In *The Journey* (1990), Hamanaka notes the twisted logic of Earl Warren, the Attorney General of California and later Chief Justice of the Supreme Court that “the fact no Japanese Americans had committed any act of sabotage was sure proof that they would do so in the future” (p. 15). Hamanaka insists that some people thought that there was proof of conspiracy since Japanese American farms were located next to railroads and airports.

**Economic and Travel Restrictions.**

The government and the public organizations took economic sanctions against
Japanese Americans. In *The Journal of Ben Uchida* (1999), all Japanese bank accounts were frozen by the government, and so Mama did not get Papa’s money. In *Remembering Manzanar* (2002), Japanese American women were fired from canneries. The military disconnected their telephones, closed their businesses and froze their bank accounts.

Japanese Americans were forbidden to keep many things and had to bring them to the police station. In *Journey to Topaz* (1985), Uchida writes that “Shortwave radios, cameras, binoculars, and firearms were designated as contraband, and Ken had taken all their cameras, even Yuki’s old box camera, and Dad’s field glasses to the Berkeley police station” (p. 32). In *The Children of Topaz* (1996), Tunnell and Chilcoat report that Japanese Americans had to bring “any shortwave radios, cameras, binoculars, and guns—items handy to spies” (p. 6) to the police station. In *The Journal of Ben Uchida* (1999), Ben writes in his journey that a 12-13 years old boy’s metal lunch box was thought to be radio transmitter, so he was arrested.

The U.S. government allowed Japanese Americans to move inland. In *The Children of Topaz* (1996), Tunnell and Chilcoat state that the government allowed Japanese Americans to relocate to different states from the West Coast. However, many of the 5,000 who tried to move had problems. At the California-Nevada border, men with guns forced them to return to their homes. The governor of Kansas had the highway patrol prevent Japanese Americans from entering Kansas.

The books portray Japanese Americans as having to follow curfew and travel limits. In *The Children of Topaz* (1996), Tunnell and Chilcoat write, “Although the order
didn’t specifically mention the Japanese Americans, the army immediately labeled the West Coast as such an area and then imposed an 8:00 P.M. curfew and a five-mile travel limit on all the Nikkei” (p. 6). In Journey to Topaz (1985), there was an eight p.m. curfew for all Japanese Americans and a five mile travel limit from home. In Journey Home (1978), Uchida writes that Japanese Americans could not go out after 8 p.m. due to curfew. In The Journal of Ben Uchida (1999), Ben writes in his journal that the police stopped Japanese American drivers to ask them for their destination. In The Moon Bridge (1992), the book portrays that Japanese Americans must follow curfew and be back home before 9 o’clock at night. Otherwise, they will be arrested. Mr. & Mrs. Fox, Ruthie’s parents, think that it is terrible that Japanese Americans must obey curfew. When Ruthie asked her mother what the curfew is, her mother answered sarcastically that “the country’s secrets are safe. Spies can’t work during the day!” (p. 83) and that “You see—this is what happens when our politicians give in to the hysterical types. And they’re the ones who shout the loudest!” (p. 83).

Executive Order for Evacuation.

According to Journey to Topaz (1985), Remembering Manzanar (2002), The Children of Topaz (1996), The Journey (1990), and I Am an American (1994), President Franklin D. Roosevelt issued Executive Order 9066 on February 19, 1942. The Army was authorized to ask people of Japanese heritage to leave the West Coast. Roosevelt signed Executive Order 9102 in March 1942. The War Relocation Authority (WRA) was authorized to manage ten internment camps where Japanese Americans on the West
Coast would be sent. According to literature review, on February 19, 1942, President Roosevelt signed Executive Order No. 9066 authorizing the Secretary of War to establish military areas from which all Japanese Americans might be excluded. This meant the evacuation of more than 100,000 Japanese Americans from the West Coast. (Please see “Japanese American Experiences in World War II” in Chapter 1).

In *The Moon Bridge* (1992), Savin describes that Barbara T. told Ruthie about a newspaper that said “JAPS TO GO!” (p. 145). Ruthie’s father said that the government was relocating Japanese Americans in Japantown and that they had to report under orders of the Army. In *Journey to Topaz* (1985), the headline in the Berkeley paper read on April 21, 1942, “JAPS GIVEN EVACUATION ORDERS HERE” (p. 39). In *Flowers from Mariko* (2001), shortly after Japan’s attack on Pearl Harbor, Mariko, her family and other families of Japanese ancestry were forced to live in camps. In *Remembering Manzanar* (2002), the authors describe that in April and May 110,723 Japanese Americans were evacuated to the assembly centers, while another 6,393 were sent straight to relocation centers. Japanese Americans on West Coast were forced to live in internment camps. In *The Children of Topaz* (1996), the authors report that in the fall in 1942, Japanese Americans were sent by trains from the assembly centers to the relocation camps. Japanese Americans in Toforan Assembly Center were sent to a war relocation center in Topaz.

In the books, the authors criticize the U.S. government and sympathize with Japanese Americans. In *The Journey* (1990), Hamanaka criticizes the unfairness that all people of Japanese ancestry on the West Coast were forced to live in internment camps.
without trial. In *I Am an American* (1994), Stanley criticizes the racial discrimination that occurred when “President Roosevelt authorized the removal of all Japanese from the West Coast and their confinement in relocation camps—not because they had done anything wrong but only because they were Japanese” (p. 4). Stanley sympathizes with Japanese Americans in difficult times.

The bombing of Pearl Harbor was a great tragedy in American history, but it resulted in a second tragedy that was no less important: the forced imprisonment in the United States of 120,000 people, two-thirds of whom were United States citizens. (p. 2)

**Loss of Japanese Americans’ Possessions.**

The books indicate that Japanese Americans were not given enough time to take care of their possessions before evacuation. They could store small things, but they had to throw away many things and sell some for low prices. They asked neighbors to take care of their possessions and gave others some of their possessions. However, not only their possessions but also everything was taken from Japanese Americans. In *A Place Where Sunflowers Grow* (2006), the author sympathizes with Mari that “Everything but her family had been taken from Mari—and she hadn’t done anything wrong” (p. 6).

Japanese Americans stored their possessions that were small. In *Journey Home* (1978), Uchida writes that Mama stored all her valuables in a trunk at Bekins Van and Storage. Yuki put the ring that Mrs. Jomieson gave to her in Mama’s trunk, and remembered what was inside the trunk. However, Japanese Americans threw away a lot
of their possessions. In *Baseball Saved Us* (1993), Mochizuki writes that a boy’s family had to leave their house quickly, so they needed to throw away their things.

Japanese Americans had to sell their possessions for low prices. In *Journey to Topaz* (1985), Uchida writes that Japanese Americans sold their things for evacuation. People bought Japanese Americans’ things for unreasonable prices. In *I Am an American* (1994), Japanese Americans had to sell their properties before evacuation. Whites came to them and bought their properties for low prices. In *I Am an American* (1994), the book reports that Mary Tsukamoto, an ex-evacuee, remembered that they sold a brand new car for almost nothing. In *Remembering Manzanar* (2002), Cooper argues that Japanese Americans received notice that they needed to be out of their homes in forty-eight hours. A Japanese American, an ex-evacuee, says as follows,

“We sold most of our own property to junk men—table, chairs, bureau, a couple of beds, a stove, and radio. We got fifty dollars for what we sold. If we had bought it at a secondhand store, it would have cost three hundred dollars. If we had bought it new, it would have cost seven to eight hundred dollars.” (p. 9)

In *The Journal of Ben Uchida* (1999), Ben writes in his journal that Japanese Americans had to sell their possessions for low prices. Mama sold Papa’s car for $20. Mrs. Watanabe had argued with a man from the government.

The government man went running out of Mrs. Watanabe’s house yelling that she was a crazy woman. Mrs. Watanabe yelled right back, asking him who was crazier: her for smashing everything or him for thinking she would sell it all for $11? (p. 19)
According to Ms. Doran’s interview, her mother’s neighbors brought beautiful dishes from Japan, but broke them instead of giving them to somebody else. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in Chapter 1.)

The books portray that Japanese Americans asked their friends to take care of their possessions and gave some to them. In *I Am an American* (1994), Mary Tsukamoto, an ex-evacuee, said that Japanese Americans’ friends offered to take care of some things. She continued to speak that “Mr. Lernard, a high school principal, took my piano, and his daughter took our dining table set, which was a wedding gift. They did that for us.” (p. 32). However, the books describes that many who took care of Japanese Americans’ possessions never returned them. In *Flowers from Mariko* (2001), the authors describe that when Mariko’s family was evacuated, his father had to leave his truck with the landlord, who kept his promise to take care of it. However, the landlord sold the truck and left town. In *So Far from the Sea* (1998), the author describes that after Laura’s father and grandparents were sent to the camp, her father did not find what happened to her grandfather’s boat and their house. Her father said that the government took the boat and the house as well as his grandfather’s dignity. *The Children of Topaz* (1996), Tunnell and Chilcoat report that many Japanese Americans could not trust the government: “Although the government stored the belongings of the Nikkei [people of Japanese ancestry] who had no other options, it was ‘at the sole risk of the owner.’ Many never saw their things again” (p. 8).

One reason for the loss of possessions was restrictions on what could be taken with Japanese Americans in evacuation. In *Flowers from Mariko* (2001), the authors
describe that when Japanese Americans were evacuated, they were allowed to bring what they could carry. In *Journey to Topaz* (1985), Uchida describes that according to Ken, Japanese Americans could bring whatever they could carry to a camp, and that meant a maximum two suitcases per person. In *The Bracelet* (1993), Japanese Americans were allowed to take what they could carry to the center. Emi wore her sweater and coat since her two suitcases were full. In *The Journal of Ben Uchida* (1999), Ben writes in his journal that the man at the Civil Control Station told Mama that Japanese Americans could take one duffel bag and two suitcases per person. In *The Children of Topaz* (1996), the authors insist that Japanese Americans had to leave within ten days, and could carry as much as they were able. According to Ms. Doran, each person could only carry two suitcases. Ms. Doran’s parents told her that Japanese Americans were sad, but they were obedient and did what they were told to do. Each person was allowed to bring two suitcases, and most women dressed up. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in Chapter 1.)

**Loss of Identity.**

Each Japanese American family was given a number for evacuation. Japanese Americans lost their identity at the same time they got a number as their identity. In *The Bracelet* (1993), Uchida describes that Emi put tags with her family number, 13453, on her suitcases. In *Journey to Topaz* (1985) and *Journey Home* (1978), the author describes that Japanese Americans got baggage tags which had a family number. Ken was the head of the household and brought back a lot of numbered baggage tags. The Sakane family’s
number was 13453. In *The Journal of Ben Uchida* (1999), Mama brought a batch of tags from the Civil Control Station all numbered 13559 for their luggage and for their coat buttons.

In *The Children of Topaz* (1996), the authors note that an ex-internee, Nisei, said that, “And you feel all tangled up inside because you do not quite see the logic of having to surrender freedom in a country that you sincerely feel is fighting for freedom” (pp. 8-9). In *Remembering Manzanar* (2002), Cooper reports that a Japanese American woman, an ex-internee, expressed her feelings before the evacuation. When she was evacuated, she was eighteen years old.

The precious forty-eight hours passed like a nightmare. The last night, I took a final glance through the rooms in which we had slept and eaten ever since I could remember…I wanted to cry, but my eyes were dry. Even now my memories go back to my dear home, but never again will we be able to go back to it. I know. (p. 9)

**Negative Responses of Non-Japanese Americans.**

The books describe that some non-Japanese American adults and children treated Japanese Americans in negative ways. They were mostly influenced by the Japanese attack on Pearl Harbor.

Teachers showed their prejudice against Japanese Americans in classrooms. In *The Moon Bridge* (1992), Savin describes that Miss Lewis’ fiancé was killed in the war, so she had strong prejudice against Japanese Americans, even against her student,
Mitzi. Ruthie asked Ms. Lewis, her teacher, where Mitzi went. She did not know and said that “but we are safer with those people gone” (p. 153). She said to the class that “…Do you know how many men we’ve lost in the Philippines? Thousands. And thousands more are now prisoners. The Japs—who have done this—have only one loyalty to Japan. No matter where they live” (p. 153). Miss Lewis suddenly said to Ruthie who was worried about her classmate, Mitzi, “These people you’re asking about, Ruthie, are lucky to be treated kindly, considering how the Japs are treating our men” (p. 154).

The books portray that ordinary non-Japanese American adults showed their prejudice and discrimination against Japanese Americans. In *Remembering Manzanar* (2002), Cooper states that after Pearl Harbor, non-Japanese American fishermen cursed Japanese American fishermen. In *The Moon Bridge* (1992), Savin describes that Ruthie’s mother gave Ruthie information about other non-Japanese Americans who have discrimination against Japanese Americans. Ruthie’s mother said to Ruthie, “It’s just…well—Oh, people are acting crazy. You should hear the things they’re saving downtown” (p. 108), “Like… ‘We should send them all back to Tokyo.’ ‘They want us to lose…’” (p. 108), and “But there are crazy people running around, honey. Stirring up trouble” (p. 109). Ruthie’s father told his wife that “People are going so crazy that Chinese are now carrying cards that say, ‘I’m Chinese from Canton’” (p. 110).

In *The Journal of Ben Uchida* (1999), Ben writes that when Mama and he took a bus after Japan attacked Pearl Harbor, he felt people stare at them. While Ben was getting off the bus, a woman asked Ben if he was Chinese or Japanese. When he said he
was an American, she spit at him and said him to “Go back to Japan, where you belong” (p. 7). Ben thought “That’s a laugh. Where I belong. I don’t even know where Japan is” (p. 7). In Bat 6 (1998), Shazam’s father was killed in Pearl Harbor, so Shazam’s mother did not give candies to Japanese children on Halloween trick in Idaho and said “Go way you Jap faces” (p. 114). Shazam spoke about her mother that, “Them Japs they made you a [an] orphan. She explained me the Japs over and over again so I never forget. The bombs on my fathers ship all the fire all around” (p. 114).

In The Children of Topaz (1996), the authors argue that some Americans showed strong discrimination against Japanese Americans.

In Washington, D.C., an unidentified “patriot” chopped down several Japanese cherry trees in a senseless act of anger. Japanese cemeteries were vandalized, as were the homes of Japanese Americans. Nikkei farms were terrorized, and, in a few cases, anti-Japanese fanatics shot and killed innocent people. (p. 5)

In Journey Home (1978), non-Japanese Americans in California were portrayed as hating Japanese Americans and using guns. In a valley town vigilantes shot and killed the parents of Ken’s college classmates. In The Journal of Ben Uchida (1999), Ben describes in his journal that before the evacuation, a man called and told Naomi that he would set fire to the house if they did not move soon. In I Am an American (1994), Stanley reports that a gang attacked Shiro’s car, and he got his face cut. His father thought that a gang of whites hit him as retaliation after the attack on Pearl Harbor.

Many of the books included portrayals of the response of non-Japanese American children to Japanese American children. These responses included negative treatment,
such as racial slurs. In *Baseball Saved Us* (1993), Mochizuki describes that when the Japanese young boy was at school before he came to the camp, his classmates were not nice to him.

The kids started to call me names and nobody talked to me, even though I didn’t do anything bad. At the same time the radio kept about some places far away called Pearl Harbor. (unpaged)

In *Journey to Topaz* (1985), the author writes that the day after the attack on Pearl Harbor, Yuki’s classmates, red-haired Garvis, hissed and said to her, “You dirty Jap!” (p. 20).

In *The Moon Bridge* (1992), Savin describes that Mitzi experienced racial slurs, blame and exclusion. Shirl was in the Low Fifth and her father was an army captain. Shirl called Mitzi a Jap. Shirl and Barbara did not allow Mitzi to their jump roll game and changed the name of “Japanese Tea Garden” to “Chinese Tea Garden.” When Mitzi told Shirl that “My brother is fighting overseas!,” Shirl yelled that “For the Rising Sun” (p. 102). Shirl said to Mitzi “My father’s over there while you’re spying for the enemy!” After that, Shirl picked up a rock and tried to hit Mitzi. Mitzi went to the top of the billboard to avoid Shirl’s rock. Ruthie tried to stop Shirl. Finally Shirl let the rock drop and went away. Savin describes that Ruthie’s parents had a conversation that something happened in Japantown. Boys from the school threw a rock through the window of Fujimoto grocery store.

**Summary.**

The books portray that immediately after the attack on Pearl Harbor by
Japan, Japanese Americans faced prejudice and discrimination. The FBI assumed that some Japanese Americans were guilty and investigated their houses. The FBI arrested Japanese American men, mostly fathers who worked for Japanese associations, without trial. Both investigations in the FBI and the Federal Communications Commission reported that there was no proof of Japanese Americans’ sabotage. Besides they found that Nisei were loyal Americans and that Issei had never helped Japan. However, General DeWitt and the newspaper writers twisted the logic. The U.S. government and the public organization took economic sanctions against Japanese Americans. They forbade Japanese Americans to keep many things such as radios, cameras, and binoculars. The government once allowed Japanese Americans to move inlands and forced Japanese Americans to follow curfew and travel limit. According to Ms. Doran, her mother’s family lived in Monterey near the ocean. When the war was going on, the government wanted Japanese Americans to move into the inland. Therefore, her mother’s family moved to Satow farm in Livingston. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in Chapter 1).

President Franklin D. Roosevelt issued Executive Order 9066 on February 19, 1942. Japanese Americans on the West Coast were forced to evacuate and were sent to camps. Japanese Americans were not given enough time to take care of their possessions before evacuation. When Japanese Americans were evacuated, they were allowed to bring what they could carry. Japanese Americans lost their identity at the same time when each family got a number as their identity during evacuation. While the U.S. government and public figures discriminated against Japanese Americans and gave a
difficult time, some ordinary non-Japanese American adults and children cast racial slurs on Japanese Americans.

**Acts of Kindness**

The books portray how some non-Japanese Americans were kind to Japanese Americans in difficult situations. Japanese Americans’ friends showed caring to Japanese Americans and teachers at school gave instruction about avoiding racial discrimination to their students. Japanese American children and non-Japanese children had friendships with each other.

The friends of Japanese Americans offered to take care of their possessions when they were evacuated. In *The Moon Bridge* (1992), Savin describes that Mitzi told Ruthie that some people took care of Mitzi’s family’s things until they came back home. When she was in the camps, she heard stories about people that took care of houses and cars until Japanese Americans came back home. In *I Am an American* (1994), Stanley states that white friends offered to let their Japanese American neighbors store goods in their homes and to take care of their properties until they returned home. In *The Journal of Ben Uchida* (1999), Ben writes in his journal that Mr. Mills was a landlord of Ben’s family. He was the only one person who offered his help to them. Papa always appreciated Mr. Mills for his wonderful character. Mr. Mills asked Mama not to worry about the Uchida family’s rent. He offered to store their stuff in his basement until they came back. According to Ms. Doran, Mexican-American neighbors offered to take care of her mother’s house until they got back. When they left the camp, the house was not
good shape, so they decided not to go back to Monterey after World War II. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in Chapter 1).

Japanese Americans’ friends showed many kinds of kindness such as giving a ride to the center where they had to report. They showed their kindness as much as possible to Japanese Americans. In *The Bracelet* (1993), Uchida describes that Mrs. Shimpson gave Emi’s family a ride when they had to go to the center where Japanese Americans had to report. In *Journey to Topaz* (1985), Uchida describes that when people learned the Japanese attack on Pearl Harbor, many of the Sakane family’s Caucasian friends called the family to ask if they were all rights. Mrs. Jamieson read the newspaper on Japanese American evacuation and heard the rumor, so she told Yuki that she wrote letters to President Roosevelt. She gave Mother $20 for her children and gave Yuki her pearl ring as a memento before Yuki and her family were evacuated. Mimi’s mother, Mrs. Nelson, offered to help the family. She invited the Sakane family to dinner on their last night before the evacuation. Mr. Nelson and Mimi told the Sakane family to write to them. The Nelson family gave presents to each Sakane family member. The next day Mrs. Nelson gave Mother, Yuki and Ken a ride to the church designated as the Civil Control Station where Japanese Americans had to report.

School teachers clarified facts from rumors for their students who believed the rumors. They protected Japanese Americans by regarding them as loyal citizens, and educated students not to have racial prejudice and discrimination. In *The Moon Bridge* (1992), Miss O’Connor heard that some children from this school broke store windows in Japantown. She told the class that “a number of our friends and neighbors, many of them
citizens” (p. 157) “have just been rounded up like criminals to be shipped to God-knows-where only because they or their forefathers happened to be born in the wrong country” (p. 157). When Miss O’Connor mentioned Mitzi, Shirl said “But they were spying” (p. 157) and “—sending secrets back to Japan” (p. 157). Miss O’Connor said to her that “I asked for facts. Not what you’ve heard” (p. 158).

In Journey to Topaz (1985), Uchida writes that on the day after the attack on Pearl Harbor, Gravis said to Yuki, “You dirty Jap!” (p. 20). Yuki was very angry and said, “I am not! I’m not a Jap. I’m an American!” Their teacher, Miss Holt, heard their conversation, and said to the class that “the Japanese born in America, the Nisei, were just as American as anyone else in the school” (p. 20). She continued to say that “They must never be confused with the Japanese militarists who attacked Pearl Harbor” (p. 20). She insisted that “The Nisei are good and loyal citizens,” she added emphatically, “just as you and I” (p. 20).

Non-Japanese American children and Japanese children had friendships, and non-Japanese American children showed their kindness. In The Moon Bridge (1992), Savin describes Ruthie’s and Mitzi’s friendship that is found in many parts in the story. They are good friends, and they corresponded with each other when Mitzi was in the internment camps. Ruthie helped Mitzi when Mitzi faced Shril’s discrimination. For example, when Shril called Mitzi a Jap, Ruthie stopped Shril to call Mitzi’s names. Ruthie told Shirl that “my father says you shouldn’t call people names, Shirl.” (p. 16). When Shirl and Barbara did not allow Mitzi to their jump roll game, Ruthie was Mitzi’s side and had an argument with them for her.
In *The Bracelet* (1993), Emi and a white girl, Laurie Madison, were best friends. However, after Pearl Harbor Laurie did not want to contact Emi anymore, but Laurie came to Emi and gave her a bracelet on day when Emi and her family were evacuated.

**Summary.**

The friends of Japanese Americans were kind to them. They were worried about Japanese Americans, and offered to help as much as possible. They offered to take care of Japanese Americans’ possessions until they returned, and gave Japanese Americans rides to the center where they had to report. School teachers treated Japanese American children fairly and gave the students their opinion about racial discrimination. Non-Japanese American children and Japanese children had friendships with each other.

**Discussion**

Japanese American children were involved in the adults’ world, the world of WWII. They also faced prejudice and discrimination. Even at schools, non-Japanese American teachers and children discriminated against Japanese American children. In *The Moon Bridge* (1992), a teacher, Miss Lewis, spoke with prejudice against Japanese Americans. However, other teachers, Miss O’Connor in *The Moon Bridge* and Miss Holt in *Journey to Topaz* (1985), gave their opinions about discrimination. At schools, teachers such as Miss O’Connor and Miss Holt tried to prevent non-Japanese American children from having racial discrimination. Teachers have an important role in helping a diverse population get along.
In *The Moon Bridge* (1992), Shirl’s father was an Army captain. She was influenced by her father’s perspective about Japanese Americans. Ruthie was kind to Mitzi, a Japanese American girl, and helped her a lot. Ruthie said that her father told her that it was not good to call others names. Children seem to be influenced by their family’s opinion. In the diverse society of today, both family education related to diversity and school education are important.

Some non-Japanese Americans who discriminated against Japanese Americans had reasons why they discriminated. Mrs. Lewis’s fiancé and Shazam’s mother lost their loved ones because they were killed by the attack on Pearl Harbor. Although it is difficult to criticize such people in the situation of WWII, they confused Japanese, enemies of the war, with their own people, Japanese Americans. Fear created by difference and war led to discrimination against Japanese Americans.

**Children’s Lives in the Camps**

I examined how the children’s lives in assembly centers and camps are portrayed in the books. The first category is “Conditions within the Camps” to examine the difficult conditions that surrounded children in the camps. The second category is “Children’s Daily Lives,” about children’s experiences both at school and outside of school in the camps. The books indicate how children improved their study and their characters even in difficult conditions.
Conditions within the Camps

Japanese American children lived in difficult conditions within the camps. The climate was often difficult for human beings due to dust storms, heat, or cold. They suffered from dust storms. According to Remembering Manzanar (2002), the ten camps were military style, the buildings were called as “barracks,” dining rooms were called “mess halls,” and bathrooms were called “latrines.” The category related to these conditions includes climatic conditions, conditions of imprisonment, housing conditions, and facilities for eating.

Climatic Conditions.

The books portray that Japanese Americans had to live in difficult climatic conditions. Internment camps described in the books were located in desert areas, even though there were different camps in other locations. The conditions are portrayed as very hot in daytime and very cold at night. As some Japanese Americans primarily had lived in agricultural areas, the desert was unfamiliar for them. In Baseball Saved Us (1993), a young boy said, “It was so hot in the daytime and so cold at night” (unpaged). In I Am an American (1994), Stanley reports the climate temperature of camps. Temperature reached 115 degrees at Poston camp in Arizona. The average summer temperature at Minidoka camp in Idaho was 110 degrees. Winter temperatures fell to minus 30 degrees at Amache in Colorado and Heart Mountain in Wyoming in winter. In The Children of Topaz (1996), Tunnell and Chilcoat mention that Utah winters are cold at 4,700 feet. In The Journey (1990), Hamanaka states that “Blistered by heat in the day,
numbed with cold at night,…” (p. 18). In *So Far from the Sea* (1998), Laurie’s mother was in a camp in Wyoming. It was colder and had deeper snow. When Laura and her family visited Manzanar in the present, “The wind is gusting, blowing ice prickles on my [Laurie’s] face” (p. 18). The camp was built in a bad place that a wind blows strongly. In *The Moon Bridge* (1992), when the war was over, Mitzi told Ruthie about a camp in Jerome, Arkansas that “It was real hot” (p. 212) and that “I’ve never been so cold in my life” (p. 212). In *Journey to Topaz* (1985), Uchida describes how the climate changed a lot within one day in Topaz. Yuki needed to wear winter clothes in the morning. However, wearing summer clothes is still hot by afternoon. “It was as though summer and winter had gotten mixed up and arrived together here in the desert to confuse and confound them” (p. 100). In *The Journal of Ben Uchida* (1999), Ben writes about climate at Mirror Lake internment camp in his journal that “It’s hot during the day because the black tar paper that covers the outside soaks up the sun. But at night it’s cold. No wonder no one lives here on purpose” (p. 36). Mirror Lake had not much shade, so Mama fainted from the heat of sun. When the rain came down very hard, the place was one big mud puddle.

The books portray the camps as dry, dusty, and windy. In *The Children of Topaz* (1996), Tunnell and Chilcoat state that as it was dry, dusty climate in Topaz, trees could not survive. In *A Place Where Sunflowers Grow* (2006), it is windy and dusty in Topaz. In *Flowers from Mariko* (2001), the camp that Mariko lived was located in a desert area with heat and dust. In *Bat 6* (1998), Aki remembers about how sand stayed in her hair:
I clearly remember my mom holding me warm in bed with some coats piled heavy on top of us when we were in camp. The stove in the barracks smelled bad and the wind blew icy cold in winter. My mom brushed the sand out of my hair, and she shampooed it, but sand always got in again, it was always in the wind. (p. 95)

According to Ms. Doran, Amache in eastern Colorado was very dusty. Her mother had many difficulties in keeping everything clean. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in Chapter 1.) In *The Journal of Ben Uchida* (1999), Ben describes how people could not see anything when dust covered the barracks in Mirror Lake internment camp.

During the day Mama, Naomi, and Aunt Mitsuko wear bandanas to keep the dust from getting in their hair. It doesn’t work completely—nothing does. Sometimes, in the late afternoon, I can see a dust cloud forming in the far distance. When it reaches the barracks area you can’t see ten feet in front of you. (p. 45)

In *Baseball Saved Us* (1993), a young boy says “dust storms came and got sand in everything, and nobody could see a thing” (unpaged). In *Journey to Topaz* (1985), Uchida describes how dust surrounded Japanese Americans. When Yuki and other Japanese Americans arrived at Topaz, the Central Utah War Relocation Center, Boy Scouts welcomed them. Uchida describes the Boy Scouts, stating that “The Boy Scout Drum and Bugle Corp had come out to welcome the incoming buses, but now they looked like flour-dusted cookies that had escaped from a bakery” (p. 96).
Dust storms were serious problems in internment camps. Many books describe dust storms that were fatal to Japanese Americans. In *Baseball Saved Us* (1993), Japanese Americans were forced to live in the camp in an endless desert, where dust storms came and got sand in everything. In *The Children of Topaz* (1996), Tunnell and Chilcoat state that sometimes dust storms continued four days.

In *A Place Where Sunflowers Grow* (2006), when Mari and Aki walked together, dust storm attacked them.

As they walked and talked, Mari and Aiko didn’t notice the sky begin to darken and the wind begin to blow. Suddenly, a wall of dirt, twigs, and sagebrush roots rushed toward them, stinging their skin.

“Dust storm!” shouted Aiko, grabbing Mari’s hand. They tried to run, but it was difficult to move or see anything in the heavy, dirty wind. (p. 24)

When they arrived at Mari’s barrack, they collapsed on the floor. They coughed and gasped for air. Mari and Aki were covered in dirt from head to toe.

In *Journey to Topaz* (1985), Yuki was walking to the barrack from the hospital in the camp when a dust storm suddenly came on Yuki. She almost died.

The wind now lifted great masses of sand from the ground and flung it into the air with such fury that Yuki could no longer see the barracks of the nearest block. Pebbles stung at her legs, and her breath came in short gulping gasps. Yuki felt smothered, and her heart began to pound as she felt terror rising inside of her. She wondered if she should turn back, but when she looked, the hospital, too, had vanished behind a thick cloud of dust. (p. 107)
Yuki thought that she would die in the dust storm.

It seemed like the end of the world—at least the end of Yuki’s world. As the barrack shuddered and rattled against the wind she pictured herself being flung into the desert and blown far away, never ever to see Mother or Ken or Father again. (p. 107)

Conditions of Imprisonment.

Some Japanese Americans were sent to internment camps after they sent to assembly centers. Other Japanese Americans were directly sent to internment camps. In both assembly centers and internment camps, Japanese Americans experienced difficult conditions of imprisonment.

According to the National Archives and Records Administration (1993), uprooted from their homes, their businesses, and their farms, Japanese Americans were forced to live in internment camps under armed guard and behind barbed wire from 1942 to 1945. (Please see “Japanese American Experiences in World War II” in Chapter 1.) Japanese Americans were not allowed to go outside of barbed wire fences freely without permission.

Guards with rifles in watchtowers always looked at Japanese Americans in order to keep them from escaping. In The Bracelet (1993), the racetracks had barbed wire fences all around and guard towers. In Baseball Saved Us (1993), men in the towers always looked at Japanese Americans, even when Japanese American children were playing a baseball game. In A Place Where Sunflowers Grow (2006), military police in
watchtowers pointed guns at Japanese Americans because the police thought that they might escape. In *So Far from the Sea* (1998), the camp had a barbed wire fence. Japanese Americans could not get in or out of the camp without permission. It had guard towers with searchlights on the top. In *Flowers from Mariko* (2001), nobody was allowed to go outside the barbed wire fence. In *The Children of Topaz* (1996), the assembly centers were enclosed with barbed wire and guards, and the camp had guard towers with armed soldiers. In *Remembering Manzanar* (2002), barbed-wire fences surrounded the camps. In *The Moon Bridge* (1992), Mitzi says that there were fences surrounded Japanese Americans in Tanforan Assembly Center, and the gates were never open. In *The Journal of Ben Uchida* (1999), Ben describes the fence at Mirror Lake internment camp as follows,

> They [Army barracks] were enclosed by a really high fence that has barbed wire on the top. The barbed wire sloped inward so you knew it was to stop people from getting out, not from getting in. There were signs saying: ELECTRIFIED FENCE: STAND BACK. They were in English. Since a lot of the old folks didn’t read English, I thought that was particularly considerate of the people who put them up.

> And if that didn’t convince us not to make a run for it, there were watchtowers with soldiers pointing machine guns down at us. (p. 26)

Ben also describes the guards as follows:

> When Ben and other children played a game, a guard was interested in their game. The guard looked happy to see us. I think most of them are pretty bored most of
the time. In the fourth I came up with the bases loaded and he yelled out, “Hit a homer, kid,” so, on the first pitch, I did. As I rounded the bases he took his helmet off to salute me and I waved to him after I touched home plate. (p. 49)

In *Bat 6* (1998), Aki remembers about guards as follows:

> The guard in the watchtower, who stood there all day long to make sure no one escaped, said my team was his favorite. He said we were the pluckiest. He could look down on the camp and see many teams play. My brothers Shig and his friends called him Fatty behind his back. I don’t know why he liked us the most.

> We were little kids. (p. 97)

In *The Journey* (1990), Hamanaka insists how guards scared Japanese Americans,

> Anyone, including the elderly and children, who wandered too close the barbed–wire fences surrounding the camps risked being shot by guards who stand in towers, armed with rifles and machine guns. (p. 18)

In *A Place Where Sunflowers Grow*, young children, Mari and Aki, were scared of the guardsmen with guns. In *Baseball Saved Us* (1993), a Japanese young boy describes how he was uncomfortable in the camp:

> We weren’t in a camp that was fun, like summer camp. Ours was in the middle of nowhere, and we were behind a barbed-wire fence. Soldiers with guns made sure we stayed there, and the man in the tower saw everything we did, no matter where we were. (unpaged)

Many books include an incident where a Japanese American was unfairly killed by a guard/MP. They indicate that the Japanese American was not doing anything wrong;
however, the guard/MP shot him. In *Journey to Topaz* (1985), Mr. Kurihara was shot by a guard in the watchtower and died.

Two old men had been walking along the southern fringe of camp, close to the barbed-wire fence that ringed the barracks. Their heads were down as they searched the ground. Suddenly there had been a shot and Mr. Kurihara had crumpled to the ground just as he was reaching for an interesting stone. The guard said he had shouted from the watchtower to halt. “But we heard nothing …nothing at all,” Mr. Toda said bleakly. (p. 119)

In *The Journal of Ben Uchida* (1999), Mr. Watanabe was shot by the MP. When Mr. Watanabe picked up a load of lumber for the new school, he was shot by one of the MPs. People in the camp talked about his death.

Some people say the administration didn’t like Mr. Watanabe because his speeches stirred up the people. They considered him a troublemaker, so they had him killed. Naomi heard that the MP had it in for all the Japanese in the camp because his brother was killed in the attack on Pearl Harbor. Mr. Watanabe was just in the wrong place at the wrong time. (p. 100)

Mr. Tashima said to Ben about Mr. Watanabe’s death that “Mr. Watanabe wasn’t really a troublemaker” (p.100) and that “He was just a good worker who wanted the administration to do something about some of the bad conditions in the camp” (p. 100).

In *The Children of Topaz* (1996), Mr. Wakasa was Issei and sixty years old. On April 11, 1943, he was walking near the barbed-wire fence. Suddenly he was shot and killed by a guard in a guard tower. The guard had an excuse for shooting him.
The guard claimed that he called out four times to warn Mr. Wakasa and then fired when the elderly man tried to climb under the fence—although his body was found several feet inside the enclosure. Even if James Wakasa had been trying to escape, where would he have gone! (p. 28)

However, *The Children of Topaz* (1996) indicates that because the administrators censored the camp newspapers, Japanese Americans could not publish all the truth. In *I Am an American* (1994), Stanley argues that an old Issei was killed when he was walking too close to the barbed wire fence in the camp in Topaz, Utah. He also argues that an old internee was shot by a guard when he was gathering lumber in an area under construction in the camp, Manzanar. The Issei could not understand the order to stop. Every book describes an incident with injustice. The books indicate that a guard/MP discriminated against Japanese Americans, and killed a Japanese American, an old internee, who had done nothing wrong. The guard/MP stated that the Japanese American never stopped near the barbed wire fence when the guard/MP gave him warning.

The books report that Japanese Americans were inspected in assembly centers and camps. In *Journey to Topaz* (1985), when Yuki was in Tanforan Assembly Center, a headcounter came to each apartment and checked the number of family at 6:30 each morning and at 6:30 each evening. The Japanese Americans were inspected by the FBI and the Army. In *The Journal of Ben Uchida* (1999), Ben writes in his journey that the soldiers checked Japanese Americans’ bags in Mirror Lake internment camp. According to Ben, Japanese Americans could not bring knives, flashlights, cameras, bombs and so on.
Japanese Americans felt insulted as human beings. In *The Moon Bridge* (1992), the author describes how Japanese Americans tried to ignore the insult from non-Japanese American adults and children. When the war was over, Mitzi told Ruthie about her experiences in Tanforan Assembly Center and stated that Japanese American adults and children were insulted by the country, even by non-Japanese American children. However, Japanese Americans behaved as if nothing had happened to them. She told about Japanese Americans’ thinking.

“Ruthie—at Tanforan they came up to the fence and stared at us like we were in a zoo.”

“Who did??”

“People. Kids. ‘Good Americans.’”

“Oh, Mitzi.” Ruthie felt sick. “How did you stand it?”

“Japanese are taught not to complain,” Mitzi said.

“But when you’re treated like that?” Ruthie said “That’s horrible!”

“And the people in the camps,” Mitzi said, “acted as if nothing was happening.”

“You’re kidding,” Ruthie said.

“They said, ‘If our country wants us here, it has its reasons.’ They went about organizing things, working in the kitchen, helping get supplies and such. Others—like my dad and Uncle Joe—knew it was a terrible insult, but a Japanese would rather die than admit that. My father was so angry he couldn’t talk about it.”
“It wasn’t all awful,” Mitzi said. “There were dances and baseball. But I couldn’t talk to those kids, Ruthie. They acted like everything was fine. It was so unreal. All those smiling faces. I just kept to myself.” (pp. 220-221)

**Housing Conditions.**

Japanese Americans were forced to live in horse stalls in assembly centers. After they left the assembly centers, they were forced to live in the barracks in camps. Both housing conditions were difficult for them.

The horse stalls in the assembly centers were dirty and smelled bad. In *A Place Where Sunflowers Grow* (2006), Mari’s family had to live in “a horse stall that smelled of manure in Tanforan, California” (p. 6). After that, they had to live “in a tarpaper barrack in Topaz, Utah” (p. 6). In *The Moon Bridge* (1992), Mitzi says that in Tanforan Assembly Center Japanese Americans lived in the stalls that were crowded and noisy. She mentions that they did not have enough things such as diapers and medicine. In *The Bracelet* (1993), Emi and her family were sent to the Tanforan Racetracks and after that, they were supposed to be sent to a camp in the Utah desert. Emi’s family was assigned to Barrack 16, Apartment number 40 in the Tanforan Racetracks. However, it was not a barrack but a long stable for the horses.

Emi and Reiko peered inside. “Gosh, Mama, it’s filthy!”

No matter what anybody called it, it was just a dark, dirty horse stall that still smelled of horses. And the linoleum laid over the dirt was littered with wood...
shavings, nails, dust, and dead bugs. There was nothing in the stall except three
folded army cots lying on the floor. (unpaged)

In *Journey to Topaz* (1985), when Yuki, Ken and Mother arrived at the Tanforan
Assembly Center, they got an apartment. It was “Barrack 16, Apartment 40” (p. 49).

Mr. Toda said that he had to share a room with five strange men. Apartments in
Tanforan Assembly Center were stalls.

The stall was narrow and dark, with two small windows high up on either side of
the door. It measured about ten by twenty feet and was empty except for three
army cots that lay folded on the floor. There were no mattresses or bedding of
any kind. Dust and dirt and woodshavings still littered the linoleum that had been
hastily laid over the manure-covered floor… (p. 51)

In The *Children of Topaz* (1996), Tunnell and Chilcoat report that in Tanforan Assembly
Center Japanese Americans’ homes were converted horse stalls. The conditions in the
assembly centers were worse than the conditions in the relocation camps. According to
Ms. Doran, her uncle was forced to stay in horse stalls in a big race track in Santa Anita
Assembly Center, California. The horse stalls were very dirty. (Please see “Interview
with a Japanese American, Arlene Keiko Doran” in Chapter 1).

Japanese Americans were sent to camps after they lived in horse stalls in
assembly centers. They were forced to live in small barracks that were made of
remembered the first day of the internment.
My brother had already filled the ticking with hay for our beds, which were canvas Army cots. There were eight of them, and one light bulb hanging from the ceiling. My mother sat down on one of the cots and said in Japanese, ‘To place like this?’ We were pretty shocked at the bare room—no insulation, no linoleum, planks with knotholes, and the wind blowing through the top where the roof peaked. We heard voices from next door. Don’t remember how many blankets we had. We had no nightclothes to change into, as the luggage was not unloaded that night from the train. Can’t remember what we slept in; it was very cold and bleak. (p. 21)

In *Baseball Saved Us* (1993), a young boy comments about barracks as follows: “We lived with a lot of people in what were called barracks. The place was small and had no walls. Babies cried at night and kept us up” (unpaged).

In *Journey to Topaz* (1985), Yuki’s family was assigned in Block 7, Barrack 2, Apartment C in Topaz, the Central Utah War Relocation Center. A boy offered to take Yuki’s family to their apartment. He said, “There’re forty-two blocks and each block has twelve barracks with a mess hall and a latrine-washroom in the center” (p. 96) and “When the barracks are all finished and occupied, we’ll be the fifth largest city in Utah” (p. 96). He also informed her about dust storms. In *The Journal of Ben Uchida* (1999), Ben wrote in his journal about the barracks in Mirror Lake internment camp on April 24, 1942. He thought that the camp had “a thousand neat rows of identical army barracks that seemed to go on forever” (p. 25). Ben’s family’s housing was in Block B, Barrack 14, Apartment E, and he described their apartment as follows:
Apartment E was just an empty room, that’s all. The only things in it were these cots with empty sacks and blankets folded on top and a big iron coal stove in the middle of the floor. A lone lightbulb dangled from the ceiling. There were no tables, no chairs, no kitchen, and no bathroom. (pp. 28-29)

In *The Journey* (1990), Hamanaka reports that “one family and sometimes two lived in a single room in row after row of four-to six-room tar-paper shacks without running water” (p. 18). In *The Journal of Ben Uchida* (1999), a different family (an aunt, a man and a boy) was assigned to the same barrack as Ben’s family’s barrack. That means Ben’s family (three members) and a different family (three members) had to share one barrack.

“Mama said Mrs. Watanabe’s baby sleeps in the top drawer of the dresser because there is no better place” (p. 82). The walls of the barracks were very thin, so they could hear the next barrack. Since Mr. Tashima’s boy seldom stopped crying during night, Ben almost could not sleep. According to Ms. Doran, her parents had to share the room with others, so they did not have too much privacy. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in Chapter 1.)

In *The Journal of Ben Uchida* (1999), Ben wrote about the buildings and the streets in the camp on May 6, 1942.

*Every* building looks the same as every other building and *every* street looks the same as *every* other street. You’d think they could at least put up some signs. Even in prison they tell you what cell block you’re in. (p. 33)

However, the street had names, so Ben wrote about the names on November 18, 1942.
They named each street after a different tree: Maple, Walnut, Birch, Tulip. Since there aren’t any trees, it might have made more sense if they’d named the streets after things we see every day: Machine Gun Lane, Barbed Wire Boulevard, Electric Fence Avenue—things like that. (p. 107)

In *Remembering Manzanar* (2002), Cooper insists that the wood-and-tarpaper barracks were flammable. In *The Children of Topaz* (1996), Tunnell and Chilcoat also note that the barracks were made of the tar-paper and wood. Fire was a threat to Japanese Americans in the camp at Topaz and there was a fire at Block on March 28, 1943.

No barrack had any bathroom, so Japanese Americans had to share bathrooms called latrines. In *I Am an American* (1994), Stanley reports that 250 Japanese Americans living in a block had to share common bathroom facilities. In *A Place Where Sunflowers Grow* (2006), Japanese Americans had to share latrines and shower stalls, and “The toilet and shower stalls had no doors” (p. 15). In *The Journey* (1990), Hamanaka refers to “Public latrines that lacked any privacy” (p. 18). In *Journey to Topaz* (1985), Uchida writes about the latrines and washroom in Tanforan Assembly Center as follows:

The latrines and washroom for their section were about a hundred feet away…None of the toilet cubicles had doors and neither did the showers. There were no wash basins, but only a long tin through that seemed more appropriate for horses. (p. 53)

In *Journey to Topaz* (1985), Uchida describes facilities in the camp where “There were no seats on the toilets, not hot water in the laundry, and no lights anywhere” (p. 99).
In *The Journal of Ben Uchida* (1999), Ben writes that in Mirror Lake internment camp Mama and Aunt Mitsuko were angry since there were no doors in the stalls that were toilets. Ben describes his feeling about facilities.

> I have to stand in line to brush my teeth, eat my food, and go to the bathroom. I DON’T WANT TO STAND IN LINE FOR ANYTHING ELSE. Besides, there’s never any hot water and I feel like a fool taking a shower with the entire Japanese population of the United States. (p. 87)

In *Baseball Saved Us* (1993), a young boy comments about the bathroom: “We sometimes got caught outside, standing in line to eat or to go to the bathroom. We had to use the bathroom with everybody else, instead of one at a time like at home” (unpaged).

In *Journey to Topaz* (1985), Yuki and Emiko complain about the bathroom in Tanforan Assembly Center as follows:

> When Yuki and Emiko meet their friends, their complaints were the same. They thought that “The latrines were dirty and doorless, there wasn’t enough toilet paper, the showers couldn’t be adjusted properly, and the food was horrible” (p. 64)

In *The Children of Topaz* (1996), Japanese Americans needed to share a mess hall, latrine-washrooms, and a laundry. Besides, the water system had problems.

> The apartment didn’t even have running water, which existed only in the latrines and laundries. In fact, the water system at Topaz caused continual problems. Blocks were often without water because the original water pipes were cheap and thin and the alkaline soil caused them to corrode and leak. (p. 20)
The bathrooms had problems, but Japanese Americans helped each other. According to Ms. Doran, her mother had a baby bath tub. When her mother used the bath tub at a shower facility where Japanese people shared, her mother was happy to share the bath tub with others who could not get one. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in Chapter 1.)

**Facilities for Eating.**

The books indicate that Japanese Americans had to eat at the mess hall. Officially the mess hall is the dining hall. In *The Journal of Ben Uchida* (1999), Ben thinks that mess hall is the appropriate word for the building as follows:

> Mess hall is definitely the right word for where we eat. Officially it’s the Dining Hall. That’s a laugh. We’re just one step away from feed bags and they want to call it the Dining Hall. As if the chandeliers are going to be installed any day now. (p. 37)

As the mess hall had a lot of problems, Japanese Americans felt uncomfortable eating at the hall. The books portray that one of the problems at the mess hall was the long waiting line. In *The Bracelet* (1993), Japanese Americans had to wait for a long line to eat supper at the grandstand. In *A Place Where Sunflowers Grow* (2006) and *Remembering Manzanar* (2002), Japanese Americans had to wait in a long line to eat in the mess hall. In *Bat 6* (1998), according to Aki’s talk, her family lived in a barrack. However, they did not eat their meals at the barrack, but they had to eat in mess hall where the waiting lines were long.
In *The Journal of Ben Uchida* (1999), Japanese Americans had to wait for a long time to eat at the mess hall. In *Journey to Topaz* (1985), when Yuki, Ken, and Mother arrived at the mess hall in Tanforan Assembly Center, they saw several long lines. Japanese Americans were waiting for their turn to enter the mess hall:

> By the time Yuki, Ken, and Mother got to the mess hall in the grandstand, people were streaming toward it from all parts of the hundred–acre camp. Already several long lines had formed and those who had received their baggage were holding the plates and utensils they’d been instructed to bring. They stood silently and patiently, waiting for the lines to move. (p. 54)


The books indicate a different problem related to the mess hall. When Japanese Americans ate at the mess hall, they had to bring knives, forks, spoons and utensils. In *The Journal of Ben Uchida* (1999), Ben writes in his journal about the mess hall. Japanese Americans had to bring knives, forks, and spoons with them to the mess hall. Each morning Ben’s Mama wiped their forks and spoons with her skirt since they were dusty.

The books portray that a big problem at mess hall was too much loud noise. In *A Place Where Sunflowers Grow* (2006), Lee-Tai complains that the inside of mess hall was too noisy: “Passing through the mess hall doorway was like turning up the volume on radio. Utensils clanged, people talked, babies cried. Mari cringed at the noise. The family took their place in the long dinner line…” (p. 12). In *The Journal of Ben Uchida*
(1999), the mess hall was noisy since “about eight million kids run up and down the aisles, yelling and ignoring their mamas, who try to make them behave” (p. 38). In Bat 6 (1998), Aki remembers that the mess hall was very noisy. In Remembering Manzanar (2002), Cooper reports that the mess halls were noisy with a lot of strangers.

The books indicate that food at the mess hall were canned foods and not delicious. In The Moon Bridge (1992), Mitzi wrote to Ruthie that the food was awful in Tanforan Assembly Center, California. In Remembering Manzanar (2002), a Japanese American remembered about the foods in the mess hall.

“The bread was very hard, apparently air toasted or something. The silverware and the dishes were not dried. They had aluminum ware-Army stuff. They were greasy to the touch. Just were dipped in warm water. The water we drank was dirty…I couldn’t get adjusted to the food. It was mostly canned, canned hash, canned meat. I had diarrhea. That stands out in my mind.” (pp. 25-26)

However, Japanese Americans were served better foods in Christmas time. In Journey to Topaz (1985), Uchida describes how the foods at mess hall seemed to be better at the holidays.

There was turkey for Christmas dinner, with as many of the trimmings as wartime rationing allowed. Ordinary, they were each allowed thirty nine cents a day, but Yuki knew today would be very special. The food was even served to them family style at the tables, so they needn’t stand in line. (p. 129)

According to Ms. Doran’ interview, her father was in charge of making menus in mess hall. He knew somebody in a high position in the State Department, and he asked that
man if he could buy fresh produce in farms in Granada and cook Japanese foods with vegetables and rice. The administrator in the camp allowed him to cook Japanese foods, so he did menus in the mess hall in the Amache Camp. Japanese people were happy to eat Japanese foods. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in Chapter 1).

The assembly centers and camps did have other facilities. However, when Japanese Americans were sick, they could not get good care due to a lack of staff and medicine at hospitals. In The Journey to Topaz (1985), Tanforan Assembly Center had churches, a hospital, library, and recreation centers. In So Far from the Sea (1998), thousands of people lived in Manzanar War Relocation Center, which had barracks, a hospital, churches and a school. However, in The Journey (1990), Hamanaka comments on the lack of medical care. In The Children of Topaz (1996), when the camp in Topaz had an epidemic of flu, some children had to go to the hospital in the camp; however, the hospital lacked supplies and staff. According to Ms. Doran, Amache Camp had schools, hospitals, churches, laundries, and gardens in the camp. All the children went to school. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in Chapter 1.)

Summary.

The books portray conditions within the assembly centers and the camps as difficult places for Japanese Americans to live. The climate was uncomfortable, and they often faced dangerous dust storms. The assembly centers and the camps were surrounded by barbed wire fences. Guards with rifles in watchtowers always watched Japanese
Americans as if Japanese Americans were prisoners. A Japanese American was killed unfairly by a guard/MP.

Japanese Americans were forced to live in horse stalls in assembly centers. The horse stalls were dirty and smelled bad. After they left the assembly centers, they were forced to live in the barracks in camps. Many Japanese Americans shared one barrack. As each barrack had no toilet and shower, they shared bathrooms called latrines, where the toilet and shower had no doors. They had to eat in a dining hall called a mess hall, and eating at mess halls had problems. They had to bring their own knives, forks, spoons, and plates. After they waited for a long line at mess halls, they heard too much noise in the halls because of too many people. The quality of foods and kinds of foods were not good to them.

Children’s Daily Lives

Japanese Americans had to live in difficult conditions within the camps and the assembly centers. Over half of the Japanese Americans in the camps were children (Mukai, 2000). I examined how the books portray children’s experiences both in and out of school. The books describe how children studied and what kinds of activities they had in the camps.

School Experiences.

The books describe that children studied a variety of subjects in camps. The books also note how students lacked chairs, desks, and school supplies. They indicate
that the schools lacked teachers and that college students instead of teachers taught children.

Children studied many subjects such as arithmetic, handwriting, and song. In Bat 6 (1998), the author gets Yuki to speak about her study. Yuki studied many subjects at school in the camp: “I [Yuki] learned to read and do arithmetic up to long division. Our teachers had us say the Pledge of Allegiance every day. And we had handwriting practice and drawing lessons and we also had a children’s chorus” (p 97). In The Children of Topaz (1996), Tunnell and Chilcoat write that children kept their diary in Ms. Yamuchi’s third grade class. In the diary, children wrote about their daily lives in the camps. The authors argue that the diary tells about the injustice that Japanese American children experienced.

Many books portray schools that could not offer enough teachers and school supplies to children. In Remembering Manzanar (2002), Sue Kunitomi, an ex-evacuee, remembers how her twelve-year-old brother was unhappy in school in Manzanar. He said to her, “There are no chairs, no desks, no supplies” (p. 32) and “What’s the use of studying history when we’re behind barbed wire?” (p. 32).

In Journey to Topaz (1985), Tanforan Assembly Center had schools as follows: Most classes were doubled up in barracks that were meant to be mess halls, the high school met in the grandstand by the pari-mutuel windows, supplies were short, and Nisei teachers were still being recruited from among the evacuees. (p. 76)
In *The Journal of Ben Uchida* (1999), Ben describes a school that has many students, but no textbooks and no blackboard in school in Mirror Lake internment camp.

There must be about sixty kids in my class. It’s so crowded that some kids have to stand up and write their lessons up against the wall. There are no blackboards and no books. A school without books, what an interesting idea. Like a circus without elephants. (p. 56)

Besides, when Ben’s teacher, Miss Kroll, talked to her class, Mike’s class could hear her because “The only thing separating us [Ben’s class] from Mike’s class, which is next door, is a thin piece of plywood that doesn’t even go all the way up to the ceiling” (p. 57).

Ben writes in his journal about the blackboard: “The new blackboards were delivered today. They’re not exactly black, though. They’re red. They’re plywood that’s been painted red, so it’s hard to think of them as blackboards” (p. 74). He also writes about the books: “Miss Kroll said that the books should be here by next week, but she says that every week” (p. 78).

In *The Moon Bridge* (1992), Mitzi told about school in the camp in Jerome, Arkansas as follows: “Oh, a medical student and college girl—they had to leave school—tried to teach us older kids, but without books…” (p. 214). She continued to say, “The medical student taught me some algebra and a lady who had a book of Shakespeare read us parts” (p. 215).

In *The Journal of Ben Uchida* (1999), Ben writes in his journal how a graduation ceremony was held in camp, and he describes the ceremony with satire as follows:
These folks are actually going to have a full-scale GRADUATION CEREMONY—complete with caps and gowns that a nearby high school is lending to them.

There are going to be real-live boring speeches, bogus awards, and worthless diplomas just like Caucasian kids get. Seventy-five lucky lads and lassies are going to have the honor of being Mirror Lake High’s First Graduating Class. Word is that they’re going to be given class handcuffs instead of class rings. (p. 124)

In The Children of Topaz (1996), Tunnell and Chilcoat introduce a diary kept by Ms. Yamauchi’s third-grade class. The authors believe that teachers and parents worked to make children’s lives better. They argue that the diary tells about the injustice that Japanese Americans experienced.

**Children’s Experiences Outside of School.**

The books describe how children engaged in a variety of activities outside of school. Children had activities such as study, sports, and song to do with friends and relatives.

Children studied a variety of subjects outside of school as well as at schools in camps. In A Place Where Sunflowers Grow (2006), Mari attended the art school at three o’clock on every Wednesday and Sunday, and next door her father taught the adult sketching class. In Bat 6 (1998), Aki speaks about children studying outside of school. She remembers what she did outside of school: “We had reading lessons in my cousin’s
barracks with ‘See Dick and Jane run.’ After we learned to read we had ‘See Ko run’ and ‘See Min run’ and ‘See Aki run’ games outside, between the barracks” (p. 96).

The most popular activity seems to be playing baseball. In *Baseball Saved Us* (1993), Mochizuki writes about children’s playing baseball. Teddy’s father knew that they needed baseball. Other adults and children helped him to make a baseball field. Mothers made uniforms by using covers of mattresses. In *The Moon Bridge* (1992), Mitzi told Ruthie that there were dances and baseball in Tanforan Assembly Center. In *Bat 6* (1998), Aki say, “It feels as if we played ball every day, but maybe that is just a trick of my memory…” (p. 96).

In *A Place Where Sunflowers Grow* (2006), Lee-Tai describes how Mari and her mother planted a handful of sunflower seeds. When Mari’s mother told her in Japanese that “Sabaku ni hana wa sodachinikui no yo” (p. 5), Mari repeated in English that “Flowers don’t grow easily in the desert” (p. 5). After Mari watered the sunflower seeds for three months, tiny green stems peeked. When she saw the stems, she got hope in her life: “To Mari, seeing the little seedling was like seeing old friends again. In that moment, her old life, and whatever her new life would be like after the war, didn’t feel so far away” (p. 31).

In *The Children of Topaz* (1996), Tunnell and Chilcoat mention several activities in children’s daily lives in camp. For example, a child found some topaz in the gravel pit. The Boy and Girl Scouts played music and welcomed new arrivals in order to make them feel better. Children started to join the American Junior Red Cross. When Japanese Americans were evacuated, they had to leave their pets. Therefore, in the camp, even
animals such as lizards became some children’s pets. In *So Far from the Sea* (1998), children did not know the meaning of the song, but they used to sing the following song that was popular in 1942.

“Give me land, lots of land,
under starry skies above.
Don’t fence me in.” (p. 10)

However, one of children’s activities resulted in troubles. In *I Am an American* (1994), Stanley reports that “In November 1942 thirty-two Nisei children were arrested for sneaking out of the Heart Mountain camp and sledding on a nearby hill” (p. 41).

Children enjoyed getting presents from non-Japanese American friends. In *Journey to Topaz* (1985), Uchida describes how Yuki was happy with presents from her friends. When Yuki wrote Mimi to send good foods, Mimi and her mother sent cookies, crackers and cheese. As soon as visitors were permitted to come to the center, Mimi, her mother and Mrs. Jamieson visited Yuki. Mimi and her mother gave good foods and flowers to Yuki. Mrs. Jamieson baked a chocolate cake for Yuki. When the Sakane family was in Topaz, the Central Utah War Relocation Center, Mimi and Mrs. Jamieson sent packages as Christmas presents. Yuki wrote Mimi and Mrs Jamieson that her family would leave for Salt Lake City, and Mimi’s parents and Mrs. Jamieson sent presents to Yuki.

**Summary.**

Japanese American children were surrounded by difficult conditions within camps,
but they could study a variety of subjects at school. Schools lacked teachers, and many children studied together in a classroom that did not have enough chairs and desks. Besides, they were not offered enough textbooks and school supplies. Japanese American children enjoyed many kinds of activities outside of the classroom. Playing baseball seems to be the most popular activity. They enjoyed getting presents from their non-Japanese American friends. It seemed that their lives at schools and outside of schools were significant, although their lives had changed a great deal compared with their lives on the West Coast.

Discussion

Many books portray Japanese American children as creating significant lives in the camps. They had difficult conditions in which to live in assembly centers and camps; however, they still studied various subjects and found activities to keep their lives significant. Children had good parents and good teachers such as Ms. Yamauchi who made efforts for their children. In *The Children of Topaz* (1996), Tunnell and Chilcoat believe that teachers and parents made children’s lives better.

In spite of the desolate and unhappy circumstance in which these children found themselves, they managed to find wonder and pleasure in their desert world. Good teachers and strong parents helped smooth away at least some of the trouble for them. One such teacher was Lillian “Anne” Yamauchi Hori, whose third-grade class at Topaz’s Mountain View School kept a diary. More than fifty years
later, its words and drawings speak to us about the injustice experienced by the children of Topaz. (pp. 13-14)

Although children experienced difficult conditions in camps, still teachers and parents worked hard for children’s education. It seems that the roles of teachers and parents to help the children were very important.

Japanese American Responses to Their Situation

The books describe how Japanese Americans responded when they faced difficult situations related to WWII. The books often describe Japanese Americans’ two characteristic responses that seem to be in contradiction. One response is “shikataganai (It cannot be helped)” and the other is “resistance.” In this section, I examine how the books portray Japanese Americans’ actions and their perspective of “shikataganai.” I also examine how the books describe Japanese Americans’ actions and beliefs as a form of resistance.

“Shikataganai”: It Cannot Be Helped

One of the themes in my study is that the thinking of Japanese Americans influenced their perspectives and behaviors. In Drawing the Line: Places of Power in the Japanese-American Internment Eventscape, Branton (2004) examines “shikataganai,” a theme in the history and anthropology of Japanese American internment camps. “Shikataganai” is “the idea that a cultural predisposition toward acceptance of unalterable circumstances precluded internee resistance” (p. 8). (Please see literature review in
Chapter 1. There is a Japanese phrase, “shikataganai,” that is mentioned in several of the books. This phrase is used to signal that Japanese Americans accepted the conditions of the internment. However, this perspective did not mean that Japanese Americans did not engage in resistance. In this category, I discuss the Japanese expressions used in the books and the meaning of “shikataganai” from other sources. Finally I examine what “shikataganai” means to Japanese Americans in these books.

Several authors use Japanese words in their books. Uchida in *Journey Home* (1978), Wolff in *Bat 6* (1998), and Denenberg in *The Journal of Ben Uchida* (1999), use a Japanese word, “shikataganai,” although other authors use the perspective of “shikataganai” without using the phrase. Denenberg also uses a Japanese word, “wagamama” that means “getting spoiled” and writes “As far as she [Mama] is concerned, all the kids here are getting *wagamama*, and she says she doesn’t want me [Ben] to get spoiled, too” (p. 69).

Several authors use Japanese words to express Japanese thinking and behavior. The examples of these words are shikataganai, haji, enryo, and gaman. In *Weedflower* (2006), Cynthia Kadohata uses a Japanese word, “haji” (shame), in “The man didn’t seem to feel any haji at all over arrest” (p. 98). She also uses a word, “shikataga nai.” In *The Politics of Racism* (2002), Sunahara uses “enryo,” “gaman,” and “shikataganai.” She states that “The qualities of enryo (reserve or restraint), gamen [gaman] (patience and perseverance) and shikataga-nai (resignation) allowed the Nisei to bend rather than break under the restrictions of the war” (p. 149).
Japanese Americans say “shikataganai/shikataga nai/shikataga-nai/shikata ga nai” in the books by Wolff (1998), Uchida (1978), and Denenberg (1999). “Shikata” is a noun, “ga” is a particle, and “nai” is a verb. “Shikatakanai,” “shikata nai,” “shikataga-nai,” and “shigata ga nai” are the same expression. In Japanese characters, the phrase is “仕方がない.” The pronunciation of “仕方がない” is [shikataganai].

According to Kenkyusha’s New Japanese-English Dictionary (2003), the English translations for the phrase are “cannot help (it),” “(it) cannot be helped,” “cannot choose but do,” “have no choice (option, recourse) but (to do),” “be inevitable (unavoidable, inescapable),” and “it’s no use (to no avail, a waste of time)” (p. 1123). The dictionary gives examples of Japanese sentences using “仕方がない” (“shikataganai”) and the English translations as follows,

いくら待っても返事がない。仕方がないのでこちらから電話してみた。
[ikura mattemo henji ga nai. shikataganai node kochira kara denwa shitemita]  
I waited and waited and she didn’t call back. Since I had no choice I tried calling from my end.

外国語を習得するには徐々に学んでいくよりほかに仕方がない。
[gaikokugo wo syuutokusuru niwa jyojyo ni manandeiku yori hoka ni shikataganai]  
There’s no alternative to acquiring a foreign language than to learn it a little at a time.
年が年だから仕方がない。（＝年には勝てない。）
[toshi ga toshi da kara shikataganai (= toshi niwa katenai)]
Getting old is getting old (Ageing is ageing) - There’s nothing you can do about it.

運命だから仕方がない。
[Unmei da kara shikataganai]
It’s fate, you just have to accept it. / You can’t do a thing about it, it’s fate.

「どうして遅刻したの。」[電車が止まったんだから。]
[doushite chikoku shita no] [densya ga tommatanda kara]
“Why were you late?” “I couldn’t do anything about (help) it; the train stopped.”

I also did a web search for the phrase in a dictionary at Yahoo Japan (Yahoo! Japan, Dictionary from online on 9/20/06). The translations of the phrase are “There’s nothing you can do about it,” “It’s no use (There is no use),” “There is no help,” “have no choice (alternative),” and “It cannot be helped (avoided).”

According to Wikipedia (from online 9/22/06), cultural associations are described as follows:

The phrase [“shikataganai”] has been used by many western writers to describe the ability of the Japanese people to maintain dignity in the face of an unavoidable tragedy or injustice, particularly when the circumstances are beyond their control. Historically, it has been applied to situations in which masses of Japanese people
as a whole have been made to suffer, including the Allied Occupation of Japan, and the Japanese American Internment… The phrase also can have negative connotations, as some may perceive the lack of reaction to adversity as complacence, both to social and political forces.

Branton (2004) writes “Scarcely a single text on internment fails to mention how internees, particularly the older Issei (first-generation Japanese-Americans) used this phrase [“shikataganai”] to describe their feelings that they had no choice but to comply with their incarceration” (p. 15). Sunahara (2000) states that Japanese Canadians during evacuation used the expression of “shikataganai.”

In fact, while the resignation and apathy suggested by shikataga-nai existed from time to time, it was neither as permanent nor as pervasive as has been assumed. Shikataga-nai was a short-term reaction to an immediate situation over which the individual had no control. It helped the individual to cope with immediate tensions, but it, by no means, extinguished the resolve to do whatever could be done to improve the situation. In 1942 Japanese Canadians were resigned to the extent that they recognized that they were powerless to stop the uprooting. As the Nisei resistance demonstrated, however, they were not resigned to being moved without some input on their part or to remaining acquiescently in camps over which they had no control. (p. 79)

In the books, the authors occasionally and explicitly include the Japanese expression of “shikataganai.” However, even when they do not use the word, they describe Japanese Americans’ perspective of “There’s nothing you can do about it,” “It’s
no use (Thee is no use),” “There is no help,” “have no choice (alternative),” and “It cannot be helped (avoided)” in the books. Japanese Americans had the perspective of “shikataganai” when they were evacuated and when they faced other difficult situations. Many of the books indicate that Japanese Americans thought “shikataganai,” “it cannot be helped,” when they were evacuated after Japan attacked Pearl Harbor. Due to evacuation they had to sell their possessions for low prices and were forced to live in the camps without resisting. As Branton (2004) says “It [“shikataganai”] helped the individual to cope with immediate tensions” (p. 79), and at least Japanese Americans could handle their feelings in this difficult time by thinking of evacuation as “shikatagani.” In Bat 6 (1998), according to Aki, her grandmother repeated “Shikata ga nai, shikata ga nai” (p. 93) when Aki’s family were going to be evacuated. Aki explains the meaning of “shikataganai” that, “This saying generally means don’t make a fuss, there is nothing to be done, you can’t help what is happening” (p. 94). At that time, Aki was eight years old, and thought that her grandmother’s repetition of “shikatagani” was a song. In Baseball Saved Us (1993), Mochizuki describes evacuation through a lens of a narrator, a young Japanese American boy.

One day Mom and Dad came to get me out of school. Mom cried a lot because we had to move out our house real fast, throwing away a lot of our stuff. A bus took us to a place where we had to live in horse stalls. We stayed there for a while until we came here. (unpaged) The boy’s family could not avoid what was happening to them due to evacuation. Mochizuki does not use the word, but the boy’s family accepted that they could not avoid
their fate. What they could do was to mourn the loss of their home and freedom. In *A Place Where Sunflowers Grow* (2006), Lee-Tai writes in the story that, “He [Papa: Mari’s father] and Mama had resigned themselves to the internment, but …He turned to Japanese philosophy, noting the cycle of life; ‘Spring comes after winter, and flowers bloom again…” (p. 6). They could not avoid the internment and saw in it the cycle of life. By thinking so, they could accept the evacuation and the internment by handling their feelings. In *The Journal of Ben Uchida* (1999), Japanese Americans had to sell their possessions for little money. Mama sold Papa’s car for $20. In *Journey Home* (1978), Mr. Oka had to sell his grocery store including all the stock and all the furniture for $400. It seemed that they sold their possessions and properties for low prices by thinking of evacuation as “shikataganai.”

The books describe Japanese Americans’ perspective of “shikataganai” on other occasions that influenced their actions. In *Journey to Topaz* (1985), Father told Yiki that “Many things in life are unfair, Yuki,” (p. 140) and that “you must remember we’re in the midst of a war and for the duration I’m an enemy alien on parole” (p. 140). Father never used the Japanese term of “shikataganai,” but it seemed that Father had this perspective for all his life. Therefore, he could accept unfair life situations, since he understood how he was perceived by others.

Papa’s perspective is very clear in *Journey Home* (1978). He said that nobody wanted to hire him since he was seen as an enemy alien who was paroled from the camp. Finally he found a job as a shipping clerk in a department store that did not match his working experiences. When he arrived in America from Japan thirty years ago, it would
have been good for him to be a clerk. But now it seemed that he had lost thirty years of his life and work experience. However, Papa said, “Shikata ga nai. It can’t be helped” (p. 20).

In *Bat 6* (1998), according to Little Peggy, Aki said “shikataganai” after Aki was hit by Shazam and sent to a hospital. When Little Peggy visited Aki, “Little Peggy thought that it was abnormal Aki was not really mad at Shazam. Little Peggy wanted to know Aki’s thinking, so she asked Aki why Aki was not mad at Shazam. Aki wrote down Japanese words and then English words, “*Shikata ga nai*. There is nothing to be done about it.” Little Peggy told Aki, “That’s not the point.” However, Aki wrote a note that mystified Little Peggy. The note was “That is the point” (p. 199).

In *The Journal of Ben Uchida* (1999), Ben writes in his diary that Mama said “shikataganai” a lot. Mama and Papa burned every Japanese possession because Japan attacked Pearl Harbor. Mama said it was dangerous to keep any Japanese things in the house. She was burning her pictures of grandparents that were taken a few years earlier when Papa had been in Japan. However, Ben could not understand why his parents had to burn the pictures simply because they lived in Japan. “*Shikata ga nai,*’ Mama said, which means it cannot be helped. Mama says that about a lot of things” (p. 6). Ben also writes in his diary that, “All Mama can say is ‘shikataganai,’ trying to convince Mrs. Watanabe to make the best of the situation. Mama’s very Japanese when it comes to things like this” (p. 17). According to Ben, Naomi, his sister, thinks that “she [Mama] is just saying that because that’s what Papa said we should do in his letter” (p. 17).
The books describe that Japanese Americans accepted the conditions when they had the thinking of “shikatagani.” When Japanese Americans were evacuated and sent to the camps, they clung to the perspective of “shikataganai.” In the books, a boy’s parents, Mari’s parents, Aki’s grandmother, Aki, Yuki’s Papa, Mr. Oka, and Ben’s Mama had thinking of “shikataganai.” All of them were Issei, except for Aki who was Nisei. Aki was influenced by her grandmother since Aki heard her grandmother repeat “shikataganai” in a difficult situation of evacuation. The characters complied with the difficult situation and their fate by thinking of their hard time as “shikataganai.”

**Resistance to the Dehumanization of the Camps**

Branton (2004) writes about “shikataganai” and resistance in her dissertation, *Drawing the Line: Places of Power in the Japanese-American Internment Eventscape*. If Japanese Americans behaved only according to “shikataganai,” they would have offered no resistance in the internment camps. However, some Japanese Americans did not think that their incarceration was “shikataganai,” and engaged in resistance at the internment camps. (Please see “Review of the Professional Literature” in Chapter 1.)

Although the books describe the Japanese accepting their difficult conditions as “shikataganai,” they also indicate that Japanese Americans found ways to resist these conditions. I examined how the books describe the kinds of resistance they engaged in and what resistance meant to them. “Resistance” is “反抗” [hankou] or “抵抗” [teikou] in Japanese, but no authors use the Japanese terms in the books, even though they do indicate the ways in which Japanese Americans showed resistance. These acts of
resistance included riots, strikes, no-no-boys, making efforts to improve conditions in the camps, contributing to the country, and taking the stance of “I am an American.”

The books indicate that one form of resistance was riots or strikes when Japanese Americans faced what they saw as ridiculous events. They were angry with the administration and gathered together to show their anger, leading to some Japanese Americans being killed or wounded by the military police.

In *The Journal of Ben Uchida* (1999), Ben wrote in his journal on December 10, 1942 that he heard rumors of a riot in one of the other camps, but nobody knew what camp had a riot. The Free Press did not mention the riot. He wrote this journal about the riot as follows:

They say that truckloads of soldiers have been called in and are patrolling the streets with tommy guns. Supposedly, hundreds of people are dead because of the teargas grenades. They say the trouble began because this week is the first anniversary of Pearl Harbor. (p. 112)

In the book, Mr. Watanabe, Ben’s neighbor, was shot by one of the MPs in Mirror Lake internment camp. Japanese American men wanted to set fire to the administration building in retaliation, but Mr. Tashima tried to stop them. Josseit announced the review board’s decision that the MP shot Mr. Watanabe in self-defense. Some of the Japanese Americans threw things at Josseit. However, finally they were forced to go back to their barracks since the MP might shoot them with their rifles.

In *Remembering Manzanar* (2002), Cooper writes about riots that broke out in Manzanar War Relocation Center. Japanese Americans worked in Manzanar and got
A few Japanese Americans got $19 a month, but some never got more than $16. Many were angry with unfair salaries as well as with the evacuation, and their anger led to a riot. Cooper also writes about a different riot. Harry Ueno was arrested since he beat Fred Tayama who worked for the administrators and was a suspected informer of the FBI. Approximately two thousand Japanese Americans protested his arrest. Tayama was denounced as “INU,” which means either “dog” or “traitor” in Japanese.

At the jail hundreds of men and boys confronted Captain Hall and his armed troops. The cursing mob pressed in on the soldiers. The GIs quickly pulled gas masks over their faces and fired tear gas into the crowd. Choking and crying from the bitter gas, the rioters retreated a hundred feet.

Several young men began pushing a parked car toward the soldiers. As the automobile gathered speed, the troops raised their guns. The driverless vehicle veered aside when the men stopped pushing and turned to run. The soldiers fired into the crowd. Eleven men and boys fell. (p. 38)

Grace Nakamura, an ex-internee, remembered that in the riot, her classmate, Jimmy, was killed by shooting. The next day, twenty-one-year-old James Kanagawa died from his wounds. As the WRA officials thought that the camp could have more riots, they sent the leaders of the riots to special high-security prison camps in Arizona.

In The Journey, Hamanaka (1990) writes that “November 19, 1942: Japanese American prisoners commenced a general strike at the camp in Poston, Arizona” (p. 23) and “December 5, 1942: U.S. Military Police opened fire on Japanese American
protesters at the Manzanar Relocation Center in California. Two dead. Eight wounded” (p. 23). Hamanka also writes about other resistances. Japanese Americans held strikes since the camp administration denied them the right to have a public funeral for a Japanese American who was killed. Dillon Myer, the National Director of the camps, faced five thousand Japanese Americans protesting the conditions.

In *I Am an American* (1994), Stanley states that the camouflage workers’ strike was stopped by the military police. “In August [1942] camouflage workers threatened to strike because the chemicals used for dyeing burlap caused them to break out in rashes and sent them to the hospital in droves” (p. 50). Stanley mentions a riot by Nisei. In the winter of 1942 and 1943, the WRA tried to implement a plan that Nisei would be allowed to leave the camps and live in cities in midwestern and eastern states. However, as the plan was not well conceived, Nisei rioted over the policy in some camps and were shot by soldiers.

Another form of resistance was the no-no-boys. In *The Children of Topaz* (1996), the authors argue that questionnaire called “Application for Leave Clearance” caused problems to Japanese Americans. Question 27 was “Are you willing to serve in the armed forces of the United States, in combat duty, wherever ordered?” (p. 63). Question 28 was “Will you swear unqualified allegiance to the United States from any all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power, or organization?” (p. 63). Japanese Americans who answered “no-no” were sent to the Tule Lake camp. Japanese Americans were angry with the U.S. government’s ridiculous questions to them as well
as the evacuation and the internment. Some of them found their ways of showing their strong feeling of resistance in answering “no-no” to the questions. *I Am an American* (1994), indicates that about 8,500 of 75,000 answered the questionnaire no-no. Government officials were surprised since more Nisei than Issei answered no-no. All no-no boys including 5,700 Nisei were sent to the Tule Lake camp. In *The Journey* (1990), Japanese Americans who answered “no” were sent to a camp in Tule Lake, “where they were guarded by a full battalion of 920 and six tanks” (p. 24). Two hundred and sixty-three Japanese Americans were sentenced to prison for refusing the draft. According to literature review, Mukai (2000) describes a questionnaire by the WRA to Japanese Americans to test their “loyalty” to the United States. In February 1943, the War Department and the War Relocation Authority required all internees 17 years of age and older to answer a questionnaire. Two questions, Question #27 and #28 were disturbing to Japanese Americans. (Please see “Japanese American Experiences in World War II” in Chapter 1.)

Japanese Americans made efforts to make their life comfortable in camps. They resisted the difficult conditions in the camps created by the U.S. government. In *A Place Where Sunflowers Grow* (2006), the author states that Japanese Americans built an art school. In *Bat 6* (1998), Aki speaks about her father making a rock garden in front of the barracks. In *The Children of Topaz* (1996), Japanese Americans organized schools, newspapers, and sports programs. The Co-op opened a snack bar, two movie theaters, a barbershop, a radio repair shop, and a dry goods store. The Co-op had a photo service. Sports such as football, baseball, basketball, and sumo wrestling were popular.
Elementary school children, high school children, and adults all belonged to teams. Besides, they held a Buddhist parade called Hanamatsuri parade. They kept Japanese traditions such as Boy’s Day and Kabuki. In *Remembering Manzanar* (2002), by the third summer in 1944, Japanese American farmers at Manzanar planted crops and raised livestock. The crops and live stock were sold to other nine relocation camps and Los Angeles markets. The money they earned for selling these items was over a million dollars in 1944, and it was used for paying the camp’s expenses. They made a large community park with a rustic wooden bridge, ponds and a Japanese-style teahouse. They built rock gardens and planted flowers at the sides of barracks.

Japanese Americans found ways to contribute to society and to the United States to resist their loss of rights and the dehumanization of the camps. They went to Tent City to pick up fruits for white farmers and helped to increase U.S. production. In *The Children of Topaz* (1996), Nisei went to “Tent City” in Provo for the temporary work of picking up fruits. In *I Am an American* (1994), when Japanese Americans were in relocation camps, the U.S. government asked Nisei to save the harvest in order to show their patriotism. The government granted them some favors such as transfers to different camps. Shiro and his crew worked for Mr. Tjaden’s. “While other Nisei were busy saving pears, potatoes, and other crops in warmer climates, Shi’s crew was headed to the frozen fields of northern Montana to work one of the hardest crops of all, sugar beets” (p. 55).

Nisei contributed as volunteers in the war to show their identity as Americans and to resist the U.S. government and classification of them as enemies. Nisei joined the U.S.
Army to fight the enemy countries. The government forced them to live in the camps, and even when Nisei joined the Army, the government did not allow their families to leave the country. Contribution to the country was a statement to the U.S. government and a resistance to the government’s negative treatment. In *Journey to Topaz* (1985), Ken and his friend, Jim, decided to be volunteers. Ken told his family, “We’ve decided it’s the right thing to do. It’s the only way we can prove we’re as loyal as any other American” (p. 135). Father told him that “I think you and Jim made the right decision” (p. 135). In *The Moon Bridge* (1992), Mitzi’ brother, Sab, is fighting overseas. In *The Children of Topaz* (1996), the 442nd Regimental Combat Team fought valiantly in World War II and received 18,143 medals and citations. However, they had high casualty rates because of 9,000 dead or wounded. In *I Am American* (1998), Nisei fought for the United States and a lot of Nisei died and were wounded for the country.

With 9,486 dead and wounded, the 442nd [the 442nd Regimental Combat Team] suffered the highest casualty rate for any American regiment in World War II. It became the most decorated American unit in the war, receiving seven Presidential Unit Citations, 52 Distinguished Service Crosses, and 560 Silver Stars. The men of the 100th earned seventy-four decorations and over 1,000 Purple Hearts, the medal given to those wounded in battle. (p. 65)

In *Remembering Manzanar* (2002), the Army’s 442nd Combat Battalion was a Nisei outfit fighting in Italy. They fought and won more medals than any other Army units. However, they had more casualties than any other unit. Japanese Americans thought that Nisei fought for the honor of all Japanese Americans.
Even children contributed to the country whose government sent them to internment camps. In *The Children of Topaz* (1996), children joined the American Junior Red Cross and were told, “Please remember to put 10% of your pay into war bonds and stamps” (p. 18). The authors states that “Even though the internees were paid only a few dollars a month for the jobs they did around the camp, and despite their obvious loss of freedom, they still were willing to support the American war effort” (p. 19). In *Baseball Saved Us* (1993), Mochizuki portrays a Japanese American boy as contributing to his team, an American team. When the Japanese American young boy played in the baseball game after he returned home from the camp, people treated him in a negative manner, calling him, “Jap.” However, the boy hit a homerun to resist people’s prejudice.

Japanese Americans were not trusted by the U.S. government after the Japanese attack on Pearl Harbor and were regarded as enemy aliens. The books indicate that Japanese Americans recognized that they were Americans when they faced evacuation and internment. They believed that the government and non-Japanese Americans were sending their own people, Japanese Americans, to the camps. They insisted, “I am an American” as a statement of resistance against their treatment. In *So Far from the Sea* (1998), the author portrays a Japanese American boy wearing a Cub Scout uniform as a true American. Laura’s father talked to her about his memories of evacuation when he was eight years old. When the soldiers came to take her grandparents and father to a camp, her grandfather asked her father to put on his Cub Scout uniform. Her grandfather thought that the soldiers would know her father was a true American and they would not take him. This is a small resistance in that her grandfather refused to allow her father
with American citizenship to go to the camp. However, the soldiers took her grandparents and father. In *Baseball Saved Us* (1993), the boy’s father said, “America is at war with Japan, and the government thinks that Japanese Americans can’t be trusted. But it’s wrong that we’re in here. We’re Americans too!” (unpaged). The boy’s father criticized the government. Mariko in *Flower from Mariko* (2001) said, “I am American. I was born right here in Los Angeles” (unpaged). In *Bracelet* (1993), when Emi saw a sign that read, “WE ARE LOYAL AMERICANS” (unpaged) hanging on the door of Japanese grocery store, she thought that she was an American and that we all are Americans. In *So Far from the Sea* (1998), Laura and her family visited Manzanar Relocation Center where her father, her grandparents and her relatives lived. Laura’s little brother, Thomas, who was five years old, asked his father why the government sent his father, grandmother, and relatives to the camp. His father answered, “Because Japan attacked the United States” (p. 12) and “…we were Japanese, living in California. The government thought we might do something to help Japan. So they kept us in these camps” (p. 12). Laura responded to his father that “It was the meanest thing in the whole world. You were Americans. Like Thomas.” (p. 14).

The books describe how Japanese Americans resisted ordinary non-Japanese Americans by insisting that they were Americans. In *I Am an American* (1994), Stanley reports that in 1930, Nisei created the Japanese American Citizens League in order to gain acceptance as Americans. The league demonstrated their pride as American citizens by taking a pledge. They appealed that they were proud of being an American citizen of Japanese ancestry. The purpose was a statement against discrimination. In *The Moon*
Bridge (1992), when Ruthie Fox said, “I’m part Swedish, part Irish, part Jewish, and part Italian” (p. 22), Mitzi said, “I am American” (p. 22). When Barbara declared that “She [Mitzi] doesn’t belong here” (p. 15), Mitzi responded to Barbara that “I’m an American” (p. 15). When Shirl said to Mitzi, “Go back where you came from,” Mitzi responded to Shirl that “I’m an American” (p. 16) and that “I was born here” (p. 16). In Journey to Topaz (1985), when Yuki’s classmate said to her on the day after the attack on Pearl Harbor, “You dirty Jap!” (p. 20), she said to him, “I am not! I’m not a Jap. I’m an American!” (p. 20).

In Journey Home (1978), Mrs. Henry said to Yuki, “Well, it’s possible you people might have tried to help Japan. After all, it is your country” (p. 16). Yuki insisted, “But it’s not my country. The United States is” (p. 16). However, Mrs. Henry made Yuki feel ashamed of being Japanese. In I Am an American (1994), Shiro was discriminated against by a woman and her children after being released from Manzanar camp. He strongly said to them that he was an American.

“We had lost our possessions and had been confined by barbed wire and guard towers, and we were still viewed by some as the enemy. I remember a woman in Denver and her two children staring at us. They seemed to come closer for a better look, and I felt like some strange new animal they had never seen before. I turned to her and shouted, ‘I am an American citizen! Don’t you understand?’…” (p. 85)

His talk signaled a strong resistance to the way that the U.S. government and people treated Japanese Americans, their own people, in an unfair way.
When Japanese Americans could not accept the conditions, the books indicate that they engaged in resistance in many ways. They had riots or strikes when facing ridiculous events. They answered no-no for Question 27 and Question 28 of questionnaire called “Application for Leave Clearance” that caused problems to Japanese Americans. They made efforts to make their life comfortable in camps. They contributed to the United States by increasing production as farm workers and fighting in the war as volunteers. They insisted that they were Americans; however, some of kinds of resistance they engaged in, such as military service and strikes, often caused difficulties and even loss of life for them.

**Discussion**

Issei tended to take the perspective of “shikataganai” as a way to accept the conditions of the camps and make their hard life more bearable. “Shikataganai” is more commonly found in Issei’s perspective, and Nisei learned what “shikataganai” is from Issei. Issei and Nisei tried to deal with their hard times by thinking of these difficult situations as fate or “shikataganai.” Branton (2004) writes in her dissertation, *Drawing the Line: Places of Power in the Japanese-American Internment Eventscape*, that, “particularly the older Issei (first-generation Japanese-Americans) used this phrase [“shikataganai”] to describe their feelings that they had no choice but to comply with their incarceration” (p. 15).

“Shikataganai” is a way of thinking and feeling, and is a philosophy that affects the actions of Japanese Americans. It is one of their strategies for living in hard times. I
interviewed Ms. Doran, who was born in 1943 in Merced Assembly Center in California. Her parents told her that Japanese Americans were sad when they were evacuated, but they were obedient and did what they were told to do. As far as she knows, her parents and old Japanese Americans talked about the camps but did not complain a lot, and they thought it is “shikataganai” (it cannot be helped). Ms. Doran’s interpretation of the Japanese phrase is “You just make the best way that you want.”


Whenever any interviewee speaks of shikataganai, they talk about doing, going, etc., but not believing. This may certainly be an artifact of the sample (these are, after all, people who self-identify as “resisters”), but it nonetheless suggests a break between custom and action. (p. 203)

The children’s and adolescent books portray Japanese Americans as engaging in a variety of forms of resistance. It is interesting that they resisted the U.S. government’s treatment by actively contributing to the country and by saying “I am an American.” This kind of resistance influenced their identity, and they confirmed their identity as Americans. Many Japanese Americans died or were wounded as Army volunteers.

Japanese Americans’ resistance was also evident in their daily lives. Branton (2004) states that some mothers made efforts to serve Japanese traditional meals in their barracks to prevent the weakening of family bonds due to eating in the mess hall. She notes that they would have faced penalties from the WRA (War Relocation Authority) for...
making these meals. Ms. Doran and her family lived in Amache Camp in Granada, Colorado. The camp had schools, hospitals, churches, laundries, and gardens. Ms. Doran’s father was in charge of making menus in the mess hall. He negotiated with the administrator in the camp to cook Japanese foods for Japanese American internees. The administrator allowed him to cook Japanese foods, so he did menus in the mess hall in the Amache Camp. According to Branton and Ms. Doran, Japanese Americans made efforts to improve their lives in the internment camps. Their efforts reflect resistance to the conditions created by the government in the camps.

**Challenges to Japanese American Identities and Traditional Family Values**

Issei were born in Japan and immigrated to the United States; however, Issei’s children, Nisei, were born in the United States as American citizens. The books describe how Japanese Americans were challenged in their identities. I examined how the books describe how Issei who came from Japan maintained or changed their identities and that Nisei had a different sense of identity from Issei. I also examined how the books describe Japanese American family values and structures before and after evacuation. Issei came from Japan to the United States, keeping traditional family values and structures, so Japanese American families kept these values and structures before the evacuation. However, they changed these values and structures due to the conditions in the camps. The books describe how children behaved and acted in the difficult conditions in the camps. I examined how the books describe the changes in their behaviors and characters.
The first category is “Their Identity as Americans and as Japanese.” I examined how the books portray Issei’s and Nisei’s sense of identity. The second category is “Traditional Family Values and Structures.” I examined how the books describe Japanese traditional family values and structures. The third category is “Family Values and Structures in the Internment Camps.” I examined how the books describe that the camp conditions changed the family values and structures. The forth category is “Changes in Children’s Behaviors and Characters.” I examined how the books portray children as behaving and acting in the camps. This study is important because we can see how the books portray the influence of evacuation and internment on children’s characters and behaviors at both home and school.

Their Identity as Americans and as Japanese

The books describe that Japanese Americans insisted that they were Americans as a resistance against Americans who sent their own people to the internment camps. I have already discussed this resistance in the previous section.

The books portray Japanese Americans’ sense of identity as Americans and as Japanese. In this category, I examined how the books describe Issei’s and Nisei’s sense of identity. I also examined how the books describe Issei’s sense of identity as different and why their identities are different from Nisei’s.

The books portray Issei’s sense of identity as more Japanese. In Journey to Topaz (1985), Uchida describes Issei’s sense of identity before the war. Issei kept a strong
sense of identity as Japanese. Father identified with being Japanese, especially with the identity of Samurai.

He [Father] had been in America four years longer than Mother, but he was proud of his heritage. He was the grandson of a Samurai and he behaved like one. He was brave and dignified and behind his strength was a gentle heart. (p. 17)

Mother also kept the identity of Japanese culture. Uchida describes Mother as follows:

Mother still had many Japanese ways too. Every year on the third of March, she put out all her Japanese dolls for Dolls Festival Day, she put sweet cakes in front of Grandmother’s photograph on her memorial day, and she still sat in the back seat of the car instead of in front beside Father. She was a gentle Japanese lady, but she also had a strong and noble spirit. (p. 18)

An old Issei changed his identity after the war. In Journey to Topaz (1985), Mr. Toda, an old Issei, in Tanforan Assembly Center wanted to keep both the identity of Japanese and American: “It is too bad life must be filled with such difficult choices. Why must we choose between Japan and America? I love them both. I belong to both.” (p. 78). However, after World War II, Mr. Toda changed how he thought about his identity because the war changed him. “He was torn between two loyalties. He could no longer feel proud to be a Japanese and yet he could not become an American because a law forbade it” (p. 133).

Nisei’s sense of identity was different from Issei’s since Issei came from Japan, but Nisei were born in the United States as American citizens, even though Nisei were brought up by Issei parents and lived in Japanese communities. In I Am an American
(1994), Stanley insists that “Unlike their parents, the Nisei acted and thought of themselves as Americans” (p. 2). There are many differences between Issei and Nisei. He generalizes their differences in language, customs, foods, religions, hobbies, and sports.

America was the only country the Nisei knew, and so they spoke English, not Japanese, and practiced American customs. The Issei liked rice and raw fish; the Nisei liked hamburgers and malts. The Issei were Buddhists; the Nisei were Christians. The Issei liked to play Go, a Japanese game similar to checkers; the Nisei liked to play baseball and football and dance to the big bands of the day. (p. 2)

The books describe that Nisei who were born in the United States felt they shared Japanese values. In *Journey Home* (1978), Yuki thought about her grandparents who had lived in Japan, so she thought that she shared Japanese culture.

Yuki’s grandfathers had died in Japan long before she was born. They had both been brave samurai warriors in years long past, and that was something to be proud of. It meant Yuki and her brother were the grandchildren of two samurai, so they had to be brave and courageous and loyal, too. (p. 19)

When Yuki and Emi learned that Mr. Oka’s brothers and their families died in Hiroshima from the atomic bombs, “Yuki and Emi sat down beside him trying to share his grief, and the Japanese part of each of them understood his sadness” (p. 76). In *I Am an American* (1994), an Nisei, Shiro, in his later years insisted that "When anyone sees a person of Japanese ancestry living in the United States, they should first think ‘American’ and only
afterward ‘Japanese.’ That is the American way” (p. 90). Shiro thinks that he shares Japanese culture.

Nisei were confused about their sense of identity as Americans and as Japanese since they looked very Japanese. In *Journey Home* (1978), Yuki thought about her identity in Salt Lake City after her family left the camp. She thought about her appearance and her inside self:

Sometimes Yuki looked at herself and thought it strange that she looked so Japanese when she didn’t feel very Japanese inside. Her black hair had no trace of a wave or curl. Her brown eyes were not as wide as Emi’s nor double-lidded as Mama’s were. She was just an ordinary, rounded-faced Nisei born in California but neither totally American nor totally Japanese. (p. 20)

She got used to seeing Japanese Americans in California. However, after she left the camp, she lived in Salt Lake City. She thought “Here in Salt Lake City their world was made up only of *hakujin*—white people who were strangers to them in a strange city that wasn’t home” (p. 36). In *The Journal of Ben Uchida* (1999), Ben began to think about his face and his identity after Pearl Harbor. He recognized that his face was a Japanese face,

I never thought I looked different from the other kids. Never once, even though most them are Caucasian, except for Billy Smith, who’s a Negro, and Charles Hamada, who’s part Japanese, part jerk. But now I realized my face was different. My hair was black. My skin was yellow. My eyes were narrow. It never seemed
to matter before, but it sure did matter now. Now my face was the face of the enemy. (p. 8)

Nisei were confused about their sense of identity because they lived in two worlds of Japanese and American. In Bat 6 (1998), Aki thinks that she is an American at school and is a Japanese with her family.

Forgetting how to speak Japanese wasn’t working. I couldn’t unlearn what I had known. At school of course I never spoke any. None of us four Nisei did. When I walked out of the house in the morning to get on the school bus, I was all American for the whole day. Then when I got off the bus in the afternoon, I was Japanese again. It was so hard to unlearn words I had said all my life. (p. 106)

Issei came from Japan and kept a lot of Japanese culture, and seemed to think that they were Japanese. However, Nisei were born in the United States and were different from Issei in many ways. Nisei thought that they were Americans, but they felt that they shared Japanese culture. However, they were confused about their identity because their faces were Japanese and their insides were Americans.

**Traditional Family Values and Structures**

Issei were born in Japan and immigrated to the United States and so kept Japanese traditional family values and structures. Nisei were brought up to keep the values and structures. I examined how books portray Japanese traditional family values and structures. From my perspective, based on my Japanese background, these values included the father as head of family, living together, and eating together.
One important traditional value is the father as head of family. Iwata (2003) paraphrased the traditional concept of the father in Japan from the work of Shwalb, Imaizumi, and Nakazawa (1987): “Historically, chichioya yakuwari (father’s role) within the traditional Japanese family unit has been that of breadwinner, disciplinarian, and an authoritative master of the family. Fathers were rarely involved in child care or household work” (p. 297). In Journey to Topaz (1985), Uchida writes that “Everyone acknowledged the fact that Father was head of the house and listened with respect when he spoke” (p. 17). The book portrays the father as the center of the family before evacuation. The father worked very hard for his family, and so had the authority of decision making in the family. Family members respected him, and followed his decision. When the father worked, sometimes the mother helped with his job and always cooked for the family. Children respected their parents and were not to disagree with parents’ opinion, especially the father’s opinion. This kind of family reflected traditional family values and structures for Japanese families.

Another value portrayed in the books was that the Japanese American family lived together and ate together in a house before evacuation. However, Japanese American families had to leave their houses due to evacuation. An illustration of The Bracelet (1993) is a house that a Japanese American family, Emi’s family, lived in before evacuation. An illustration of A Place Where Sunflowers Grow (2006) shows a house and a garden in California where Mari’s family lived. The books indicate that the mother cooked meals at home, and the family ate the meals together. In Journey to Topaz (1985), there is a description of a meal cooked by Mother. Yuki helped Mother prepare the table.
Yuki…set the table with chopsticks, rice bowls, and tea cups. Sunday dinners were usually Japanese meals and Mother would cook a pot of rice in the morning before church and leave it bundled in a quilt on her bed to keep warm. If guests were coming, she would prepare the night before some chicken teriyaki and vegetables cooked Japanese style with soy sauce and sugar and ginger. (p. 4)

An illustration in *Flowers from Mariko* (2001) shows that Mariko’s family ate together after they left the camp. In *So Far from the Sea* (1998), an illustration shows the Iwasaki family (Koharu Iwasaki and his parents) ate together in camp instead of eating at the mess hall. The family’s eating together at the barrack seems to be the Japanese Americans’ efforts to keep a traditional Japanese family custom.

The books portray the father as head of family and portray the mother as cooking for the family. The books also portray that the family lived together and ate together. In my opinion about a Japanese traditional family, a family lives together in a house and children respect their parents. A father is the head of the family and works in order to support the family. A mother cooks for family members in the kitchen, and family members eat together at their house. When parents and children eat together, parents seem to have a stronger influence on their children.

**Family Values and Structures in Internment Camps**

The books indicate that when Japanese Americans faced evacuation and internment, their life style as a family changed. I examined how the books portray the challenge to Japanese American family values and structures in their new lives in
internment camps. What caused the challenge included “Nisei as head of family” and the “mess hall.”

The books portray that one change was that Nisei became the head of the family. The FBI took some of the Issei males immediately after the attack on Pearl Harbor. The Issei males were usually fathers, the head of the family. While a father was in a prisoner of war camp, the Nisei took a father’s position by taking care of his family. In *Journey to Topaz* (1985), Uchida portrays Ken as the head of the family due to the father being taken by the FBI. Yuki’s brother, Ken, could leave the camp if he went to a university; however, he decided to stay in the camp and help Mother and Yuki. Ken worked at the hospital as an orderly and earned money for his family. He spent all his time at the hospital or with his friends. He was helpful to the Kurihara family when Mr. Kurihara was shot and killed.

Nisei became important persons in the family. White people who were in charge in the internment camps spoke English. A lot of Issei, fathers, had problems communicating in English, and so Nisei, who were born in the United States and spoke English, had to communicate with administrators in the camps. The books portray that Issei had problems with English. In *The Journal of Ben Uchida* (1999), Ben writes about Issei and English signs at the barbed wire fences that enclosed barracks in Mirror Lake internment camp. “There were signs saying: ELECTRIFIED FENCE: STAND BACK. They were in English. Since a lot of the old folks didn’t read English, I thought that was particularly considerate of the people who put them up” (p. 26). Ben also writes about the family members’ difficulty with English. “Aunt Mitsuko speaks English with an even
worse Japanese accent than Mama. Sometimes I can’t understand a word she’s saying. At least she and Mama try. A lot of the old folks here don’t speak any English. Not a word” (p. 39). Ben mentions that Mama and Aunt Mitsuko studied together for their English homework assignments and that they improved a lot.

Another change occurred because the mess hall affected family interactions. Children often ate with friends rather than with their family. In *Baseball Saved Us* (1993), Japanese Americans had to eat with others in a mess hall, so the young Japanese American’s older brother, Teddy, ate with his friends. In *The Journal of Ben Uchida* (1999), Mama was not happy that Ben did not eat with her, Naomi and Aunt Mitsuko. Ben thought that it was boring to eat with them, so he sometimes ate with the other men. However, Mari in *A Place Where Sunflowers Grow* (2006), the boy in *Baseball Saved Us* (1993), and Emi in *The Bracelet* (1993) ate with family. According to Ms. Doran, her maternal grandfather told her that one important aspect of Japanese culture is the family’s eating together. Teenagers did not eat with their parents in the mess hall. Little children stayed with their parents, but teenagers as high school students did not want to stay with their parents and gathered together. Her grandfather was sad that a family value of eating together was broken. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in Chapter 1.) Branton (2004) states that the new custom of eating meals at mess hall influenced relationship among family members. (Please see literature review in Chapter 1).

“Playing house” is a popular children’s play in Japan where they pretend to cook at home. Japanese people call the play “ままごと遊び” [mamagoto asobi]. A child who
takes a role of mother pretends to cook in a kitchen. Other children, who take roles of a father and children, pretend to eat. The books portray Japanese American children playing house in ways that were different from the ways they played house before going to the camps. Many Japanese American children did not know how members ate meals cooked by the mother in the kitchen together at their own houses. Japanese Americans in camps did not eat meals with their family at their barrack, but ate with their friends and strangers at the mess hall. They had to bring their own knives, folks, and spoons with them to the mess hall, and had to wait outside for long lines. When they entered the mess hall, it was very noisy. Japanese American children’s playing house was influenced by the custom of eating at the mess hall.

The following are examples of children’s playing house portrayed in the books. In *The Journal of Ben Uchida* (1999), some of the little girls next door to Ben played house. They were standing in line holding up their empty plates and waiting for dinner. Naomi was crying about the little girls’ way of playing house. She was afraid that when the little girls grew up, they would think that the custom of eating at a mess hall was the way meals were always eaten. When she looked at the girls’ playing house, she was sad that they did not know how to set their own table or how to sit down to eat with their family in their house. In *The Children of Topaz* (1996), Tunnell and Chilcoat insist that the life in the camp changed children’s view of life and quote Yoshiko Uchida’s perspective as follows:

Whenever the children played house, they always stood in line to eat at make-believe mess halls rather than cooking and setting tables as they would have done
at home. It was sad to see how quickly the concept of home had changed for them. (p. 37)

The books describe that Japanese Americans’ traditional family values and structures changed when they were evacuated and lived in the camps. The Nisei became the head of the family and took care of the family when Issei fathers were taken by the FBI. Besides, when Japanese Americans had to communicate with people and administrators in the camps, Nisei had to speak with them because Issei had problems with English. Nisei became important persons in the family. Branton (2004) states that we can see the change of position between parents who had problems communicating with the camp administrators in English and their children who spoke English. She also states that Issei could not work to support children in internment camps. (Please see literature review in Chapter 1.)

The mess hall also changed the traditional family values and structures. The mess hall affected family interactions because children often ate with friends and strangers rather than with their family. The mess hall influenced young children’s playing house, in which they brought spoons, forks, and plates, and stood in a long waiting lines.

**Changes in Children’s Behaviors and Characters**

Through the books, many children are portrayed as changing their characters and behaviors due to conditions and situations in the camps. I examined how the books describe the changes in children’s behaviors and characters.
Many books portray that children became wagamama. In *The Journal of Ben Uchida* (1999), Ben writes about Mama’s perspective that children in the camp changed and became “wagamama” (p. 69). “As far as she [Mama] is concerned, all the kids here are getting wagamama, and she says she doesn’t want me [Ben] to get spoiled, too” (p. 69). The author uses a Japanese word, “wagamana” in the sentence as “spoiled.”


少しわがままが過ぎますよ。[sukoshi wagamama ga sugimasu yo]
Don’t be so selfish.

子供のころはわがままをした。[kodomonokoro wa wagamama wo shita]
As a child I was allowed to have my way (do as I liked).

彼女にはわがままなところがある。[kanojyo niwa wagamama na tokoro ga aru]
There’s something selfish (willful, wayward) about her.

わがままに育った子供。[wagamama ni sodatta kodomo]
A spoilt (wayward, willful, pampered) child.
There are other translations of “wagamama.” In those meanings, wagamama has a negative meaning. I also checked a meaning of “wagamama” in an English and Japanese dictionary in Yahoo! Japan (Yahoo! Japan Dictionary from online on 11/19/2006). The word, “wagamama” means: self-centeredness, selfishness, egotism, willfulness etc.

The books describe how children became wagamama, and they indicate that children tended not to respect parents and old people. In *Baseball Saved Us* (1993), Dad asked his son, Teddy, to get a cup of water for him. In traditional family values, a child listens to his father and follows his request. However, Teddy refused to do it, saying, “Get it yourself” (unpaged). Dad seemed to be surprised to learn that his son did not follow him. Therefore, Dad snapped back and said “What did you say?” (unpaged). Japanese older men criticized Teddy’s attitude towards his father. One of them shouted and demanded of Teddy, “How dare you talk to your father like that!” Still Teddy never regretted his words towards his father, kicked a crate, and went away. Teddy’s younger brother, a young boy, had never seen Teddy talk to Dad in such a rude way. In *Journey to Topaz* (1985), Ken was rude to Mr. Toda, an old man, and Mother. When Mr. Toda gave him advice to go to university for his future, Ken did not listen to him. Ken told him and Mother to think of the money that he was earning since Ken worked as an orderly in the camp and supported his family. Mother snapped at him, saying “Kenichi, that’s enough of your sarcasm” (p. 113). It had never happened that Ken was rude to Mr. Toda and Mother. In *The Children of Topaz* (1996), Tunnell and Chilcoat argue that young Japanese Americans tended to be disrespectful to their parents. They state that
children had changed in negative ways after the attack on Pearl Harbor and that some children had serious problems in daily life at the camps.

In *Remembering Manzanar* (2002), Cooper reports that some children became sullen and others aggressive in the difficult conditions at the camps: “Boys kicked in doors and ripped tarpaper off building. Some yelled at their teachers. ‘I hate you. I hate all Caucasians!’ a fourth grader screamed in class before bursting into tears” (p. 33). In *The Children of Topaz* (1996), Tunnell and Chilcoat describe young Nikkei who changed their attitudes and behaviors after they were sent to the internment camps.

Many of the young Nikkei began to show disrespect for adults and for authority in general. Gangs of juvenile delinquents appeared, shocking the administration and parents alike. Before Pearl Harbor, the Issei almost never had seen this sort of behavior from Japanese American teenagers—talking back, cheating, committing vandalism, bullying younger children, gate-crashing parties. (p. 60).

In *Remembering Manzanar* (2002), Cooper insists that eating at the mess hall was a negative influence on Japanese American children. In *The Journey* (1990), Hamanaka argues that children changed in negative ways because of many elements of difficult conditions and situations in their lives in internment camps. She mentions that “food served in mass mess halls eroded morale and family life” (p. 18).

Another change was in how children supported their parents. Usually a father encouraged a daughter in a traditional Japanese family. However, Japanese families had a hard time with evacuation and internment. After a Japanese family left the camps, fathers could not find a job easily. In this situation, a young child encouraged her father.
In *Flowers from Mariko* (2001), Mariko’s family was allowed to leave the camp; however, her family faced difficulties to live. When her father could not find his job, Mariko tried to make her family happy. She got seeds from her father and planted the seeds. When her flowers bloomed, she gave them to her father to encourage him.

Many books portray children as changing their characters and behaviors in the difficult conditions in the camp. Many books describe that many children became wagamama (spoiled). One of reasons for the negative influence on children was eating at the mess hall.

**Discussion**

_Journey Home_ (1978) by Uchida indicates that Yuki thought she shared Japanese values and culture, but other books did not show how Nisei found Japanese values and culture in their identity. It is difficult to generalize Nisei’s sense of identity from the information in these books. No information was found in the books that Issei educated Nisei to keep Japanese values and culture. Even if Issei educated them to do so, it seems difficult since Nisei were brought up with American values and culture and this seems to have created a gap of thinking between Issei and Nisei. When Issei and Nisei were sent to the internment camps, Nisei’s attitudes and behaviors changed and this seemed to create an even wider gap of thinking between Issei and Nisei. Harada (1998) states that, “Rejected by cultural main stream, Nisei found their dilemma compounded by the fact that they also did not belong to their Issei parents’ country of origin” (p. 24). Nisei seemed to have more struggles to recognize their identity and to find their life style.
The books portray the challenge to Japanese American family values and structures in their new lives in the internment camps. One change was that Nisei became the head of the family when many of the fathers who were Issei males were put in prisoner of war camps. In addition, a lot of Issei had problems communicating in English with white administrators in the internment camps. Therefore, Nisei, who were born in the United States and spoke English, had to communicate with the administrators. Nisei became important persons in the family which changed the family dynamics. Branton (2004) supports the books’ portrayal of the Issei having problems with English, leaving Nisei to communicate with the camp administrators in English. Issei did not support their family economically and lost their authority in their family.

The books portray that the mess hall changed the traditional family values and structures because children often ate with friends and strangers rather than with their family. Ms. Doran’s maternal grandfather told her that one important aspect of Japanese culture is that the family ate together, allowing for interaction. Little children stayed with their parents in the mess halls, but teenagers did not. Her grandfather was sad that a family value of eating together was broken. Branton (2004) argues that, “The mess hall played a prominent role in removing young Nisei from family influence” and that, “Instead of dining with their parents and grandparents, as they would have in their homes, interned children and adolescents took their meals with their friends” (p. 158).

Many books indicate that children changed their characters and behaviors due to conditions and situations in the camps. The books indicate that children became wagamama (spoiled) and tended not to respect parents and old people. One influence of
eating separately in the mess hall was that parents did not have as many opportunities to talk with their children and influence their attitudes and behaviors. Branton (2004) mentions that “with so much free time and so many crowds to get lost in, as well as the development of gangs and cliques, mothers had an especially difficult time controlling their children” (p. 158).

The ways of living that Japanese Americans experienced in the internment camps strongly influenced their traditional values and family structures and affected children’s attitudes and behaviors. The Nisei were especially influenced by the changes in family dynamics within the internment camps.

**Japanese American Lives after the Camps**

The books indicate that Japanese Americans had a hard time because they faced discrimination by the U.S. government and ordinary non-Japanese Americans when they were evacuated and lived in the camps. World War II was over, and Japanese Americans were allowed to leave the internment camps. The books portray Japanese Americans as starting new lives after the camps.

In this study, I examined how Japanese Americans’ lives after the camps were portrayed in the books. The books indicate that Japanese Americans experienced both discrimination and kindness after the camps. The first category is “Continued Discrimination” and the second category is “Act of Kindness and Positive Treatment.” In the first category, I discuss how the government and public policies discriminated against Japanese Americans. I also show how Japanese Americans had personal experiences of
prejudice and discrimination from ordinary non-Japanese Americans. In the second category, I describe how the government and public figures changed their perspectives. I also describe non-Japanese Americans’ personal acts of kindness to Japanese Americans.

**Continued Discrimination**

The books indicate that Japanese Americans who left the camp continued to face discrimination. The discrimination is portrayed as occurring from the U.S. government, public policies, and ordinary non-Japanese Americans. According to literature review, when a Japanese American, James Kajiwara, left the camp in December in 1944, he went to Detroit to find a job. However, he faced racial discrimination as did other Japanese Americans. (Please see “Japanese American Experiences in World War II” in Chapter 1.)

**Government and Public Policies.**

Japanese Americans wanted to start their new lives after they left the camps; however, the U.S. government and public policies did not seem to care about the future of Japanese Americans. They continued to give Japanese Americans a difficult time.

The books note that public policies discriminated against Japanese Americans who had already left the camps, and denied freedom and freedom of speech to Japanese Americans. In *Journey Home* (1978), Yuki’s family was allowed to leave the camp. Although Papa was out of camp, he had to report to a parole officer until the war ended. Yuki asked what the parole officer wanted to know. Papa said that “He asked in which direction I would shoot if I had a gun and was standing between American and Japanese...”
soldiers” and “I told him I’d point the gun straight up and shoot at the sun” (p. 26). Papa said, “He made me fill out the same fifteen-page questionnaire all over again” (p. 26).


The President agreed and on December 17, 1944, rescinded General DeWitt’s mass exclusion order. In January 1945 the War Relocation Authority quietly announced that the camps would be closed by the end of the year. And so, with little fanfare, almost silently in the middle of the night as a thief sneaks away, Japanese internment ended, without a thank-you to the furlough workers, without an apology or a gesture of regret, without compensation for lost homes, jobs, and business. The Japanese still in camps were released to face, once again, a hostile white population. (p. 81)

In *The Journey* (1990), Hamanaka argues that after Japanese Americans left the camps, large numbers of people contracted tuberculosis, or suffered from nervous breakdowns. However, Japanese Americans were “burdened by shames and grief, most walled off the past with silence. But a few protested publicly” (p. 31).
When Japanese Americans left the camps, many had to find a place to live due to their loss of homes and possessions. In *Flowers from Mariko* (2001), the authors describe that Mariko’s family lived in a trailer house at a trailer park that was built by the government for Japanese Americans from camps. In *I Am an American* (1994), some Japanese Americans tried to go home on the West Coast, but others stayed in a hostel or a trailer park for temporary housing. More Japanese Americans moved to their relatives who had been released from the camps. In *Journey Home* (1978), Yuki said that Papa needed to find a house for the Sakane family to rent.

Japanese Americans were forced to sell or give away many of their possessions when they evacuated. While they were in internment camps, their remaining possessions were often stolen and taken. In *I Am an American* (1994), Stanly states how many Japanese Americans lost their properties due to evacuation.

A postwar survey revealed that 80 percent of the goods privately stored by the Japanese were rifled, stolen, or sold during internment. The Japanese lost an estimated $400 million in property, not counting land values that had increased during the war. One government study placed the total losses of property and income from 1942 to 1945 at $6.2 billion in current dollars. There was no formula for calculating the pain and shattered dreams. (p. 84)

In *Flowers from Mariko* (2001), when Mariko’s family was evacuated, her father had to leave his truck with the landlord, who kept his promise to take care of it. However, the landlord sold the truck and left the town. In *I Am an American* (1994), because of the
closing of the camps, Shiro left the Manzanar camp in March 1945, and Mary left in February. Like other all the internees, Shiro’s and Mary’s families lost their property. In *Journey Home* (1978), a priest from the Buddhist Temple visited Mrs. Kurihara and told her that their temple was vandalized when they were forced to live in the camps. The possessions that Mrs. Kurihara and other Japanese Americans stored in the basement were stolen because the caretaker had gone and somebody broke in. The priest lost everything in the temple. Mrs. Kurihara learned that her possessions were lost. The priest continued to tell her that many Japanese Americans lost their properties that were stored. He also told her that farmers learned their orchards grew wild without care and that nurserymen learned their plants were dead and greenhouses were shuttered. Non-Japanese Americans promised that they would take care of them, but they did not do it. In *Bat 6* (1998), Aki described in detail about her family’s house and orchard.

And when we came back to our own house last summer, it was hard to remember our home. Everything was overgrown with weeds, and our house was a very bad mess because the McHenrys had rented it to some people who were not careful. And the roof of the garage was caved in. The orchard had not been pruned or thinned or sprayed regularly, and the coddling moths had done much damage. My father and mother were so sad and angry, it was terrible to watch their disappointed faces. (p. 100)

In *Journey Home* (1978), Mr. Oka sold his grocery store, Sunshine Grocery, for a low price to Miller when he was forced to evacuate. Mr. Oka said to Papa, “All of four hundred dollars, for the stock on my shelves, all the fixtures, and the good will I’d built
up in the neighborhood for ten years” (p. 55). However, Miller requested Mr. Oka to pay a huge amount of money for selling back the grocery. Mr. Oka said to Papa, “Miller won’t sell my Sunshine Grocery back to me unless I pay him five thousand dollars cash and take over the lease” (p. 55).

In *I Am an American* (1994), even when President Roosevelt and Milton Eisenhower, director of the WRA, gave their positive comments about Japanese Americans, California was still closed to Japanese Americans and had the same signs that read, “No Japs.” When some Japanese Americans resettled after they left the camps, they still faced prejudice and discrimination. Stanley describes how they were discriminated against.

To prevent the return of the Japanese, some whites formed organizations such as No Japs Incorporated in San Diego and the Home Front Commandoes in Sacramento. Early in 1945, in Placer County, California, shots were fired at Nisei farmhouses from speeding cars, barns and fields suddenly caught fire, and Nisei received anonymous telephone threats. In Hood River, Oregon, the American Legion removed the names of Nisei servicemen from the town’s honor roll, and 500 residents signed a newspaper notice telling the Japanese they were not wanted. In some cities Japanese were refused permits to reopen their business, while California Congressman Chair Engle ranted, “We don’t want the Japs back in California and the more we can get rid of the better.” (pp. 81-82)

In *Flowers from Mariko* (2001), Mariko and other Japanese Americans in the camps heard a rumor that Japanese Americans from the camps were not welcome.
In *Journey Home* (1978), the Sakane family got special clearance for the family to leave the camp. Papa and Yuki, who were in Salt Lake City, talked about people in California. He said, “Well, the Japanese are still excluded from the West Coast by law, and there are some people in California who don’t want us ever to go back. They would have us kept out of the state forever” (pp. 8-9). Yuki received a letter from Emiko, her friend, who still lived in the camp. Emiko wrote to Yuki that Emiko’s grandmother, Mrs. Kurihara, thought that it was very dangerous for Japanese Americans to go outside of the camp. Mrs. Kurihara said that Japanese Americans were getting hit and shot at by people who still hated Japanese Americans. Yuki felt that people’s eyes looked at her as the enemy in Salt Lake City. However, when Yuki read Emiko’s letter, she did not think it was uncomfortable to live in Salt Lake City because she was free outside of the camp.

**Personal Experiences of Prejudice and Discrimination.**


But it wasn’t as if everything were fixed. Things were bad again when we got home from Camp after the war. Nobody talked to us on the street, and nobody talked to me at school, either. Most of my friends from Camp didn’t come back here. I had to eat lunch by myself. (unpaged)

In *I Am an American* (1994), Stanley indicates that Shiro faced prejudice after being released from Manzanar camp. A woman and her two children came to Shiro and other Japanese Americans and stared at them since Japanese Americans were still regarded as the enemy.

Non-Japanese Americans expressed prejudice against Japanese Americans in their talk. In *Journey Home* (1978), Yuki talked to Mrs. Henry, a landlord, in Salt Lake City. Mrs. Henry made a mean comment to Yuki, saying, “Why would the President make all the Japanese leave the West Coast if you weren’t dangerous?” (p. 16) and “Well, it’s possible you people might have tried to help Japan. After all, it is your country” (p. 16). When Yuki said, “But it’s not my country. The United States is” (p. 16), Mrs. Henry asked Yuki, “But why would your own country put you behind barbed wire?” (p. 16). After Yuki talked to Mrs. Henry, she felt really bad: “It had left her feeling bruised and let down. Mrs. Henley had not only disappointed her, she’d left Yuki feeling somehow ashamed of being Japanese. And Yuki hated that” (p. 16).

While he was playing in a baseball game, he was sad to hear the word, “Jap,” since he knew why people called him so.

When we walked out onto the field, my hands were shaking. It felt like all these mean eyes were staring at me, wanting me to make mistakes. I dropped the ball that was thrown to me, and I heard people in the crowd yelling “Jap.” I hadn’t heard that word since before I went to Camp—it meant that they hated me.

(unpaged)

When the Japanese American young boy was at bat, people treated him in a bad manner, calling him, “The Jap’s no good!” (unpaged), “Easy out!” (unpaged), and “C’mon, Shorty, you can do it!” (unpaged). The boy heard the people screaming and laughing.

In *Journey Home* (1978), Uchida describes how Yuki felt and thought when she was called “Jap,” and “enemy.” Yuki, Papa and Mama took a train to go to California. When Yuki went to a restroom, she faced discrimination. A woman with blond hair who was with her little children pushed past her. The woman showed her angry face to Yuki and muttered, “Go back where you belong, you damn Jap” (p. 43). Yuki felt as follows:

She said it in such a low voice, at first Yuki couldn’t believe she’d actually heard the words. But when she saw the look of hate on the woman’s face, she knew the woman had not only said it, she’d really meant it.

Yuki felt as though she’d been kicked in the stomach. She felt so awful she couldn’t even tell Mama about it when she went back to her seat. It seemed somehow shameful to repeat the horrible words, as though by saying them again
she would spread more filth on herself and on Mama as well. (pp. 43-44)

Yuki was called an enemy as well as a “Jap.” Yuki was thinking about being called enemy: “She’d always hated their being called enemies, as though the war had suddenly made them different people when they’d always been the same caring people who loved America just as they loved Japan” (p. 77).

In Bat 6 (1998), the author describes how non-Japanese Americans hurt Japanese Americans by using negative words. Aki could never forget bad words that somebody wrote about Japanese people on her uncle’s car. The bad words were washed, but she could still see them in her mind. Aki reported that non-Japanese Americans wrote “No Japs or Dogs” as follows:

The McHenrys had sent my [Aki’s ] parents news from the newspaper saying there were signs that said “No Japs or Dogs” in windows of some stores down at River Bend. And the newspaper from River Bend itself said we should not come back. (p. 99)

Non-Japanese Americans experienced their discrimination by negative actions. Japanese Americans were denied to service in their daily lives. They were refused good jobs. Some of the discrimination was dangerous to Japanese Americans since they were sometimes physically threatened.

In I Am an American (1994), Captain Daniel Inoue was wounded in his combat unit and spent two years in a hospital. He checked out in 1947 and went to a barber shop. When the barber asked if Inoue were Chinese, Inoue said that he was an American and
his father had been born in Japan. The barber said, “You’re a Jap and we don’t cut Jap hair” (p. 82). Inoue described his feelings as follows:

I wanted to hit him. I could see myself—it was as though I was standing in front of a mirror. There I stood, in full uniform, the new captain’s bars bright on my shoulder, four rows of ribbons on my chest, the combat infantry badge, the distinguished unit citations—and a hook where my hand was supposed to be. And he didn’t cut Jap hair. To think that I had gone through a war to save his skin—and he didn’t cut Jap hair. (p. 82)

Japanese Americans were refused good jobs, and even if they could find a job, the job was not a good match for their ability and job experience. In *Flowers from Mariko* (2001), Mariko’s father had a hard time restarting the gardening business because the landlord had sold her father’s truck. He rummaged through trash barrels, and finally he was going to restart the gardening business. In *Journey Home* (1978), Japanese Americans had a hard time finding a good job. Mama found a job in Salt Lake City where she worked as a cleaning lady for a rich family with eight children. According to Yuki, “The Japanese shipping company he [Papa] worked for no longer existed” (p. 56). Papa knew that “nobody wanted to hire an enemy alien just out of camp and one who was also paroled from a prisoner of war camp before that” (p. 18). Finally Papa found a job as a shipping clerk in a department store that did not match his thirty-year experience of previous jobs.

The books portray Japanese Americans as victims of non-Japanese Americans’
violence or actions. In *Bat 6* (1998), Shazam had a strong feeling against Japanese Americans because she had lost her father in the attack on Pearl Harbor. During the baseball game, she hit Aki, a Japanese American girl. Aki was wounded and almost died. In *Journey Home* (1978), Papa, Mr. Toda, and Mrs. Kurihara owned a grocery store, but somebody set fire to the store. According to Mrs. Kurihara’s story, the fire chief thought that anti-Japanese people set the fire. The chief said, “There are some who think they still have to fight the war against Japan right here. It’s ridiculous, but it’s happening.” (p. 92).

Japanese Americans were allowed to leave the camps. However, the U.S. government did not take responsibility for sending them to the camps in the first place. They lost possessions, and some people suffered from illness. Even when they came back home, many Japanese Americans learned that their possessions had been stolen and that they could not find houses to live. Japanese American children continued to be involved in facing discrimination and felt deeply hurt as did Japanese American adults.

Ms. Doran describes Japanese Americans who had hard times due to evacuation and internment. When she and her husband went to a Japanese church conference in California about ten years ago, Japanese Americans were very bitter about the internment camps. It was the first time for Ms. Doran to hear people complain a lot about the camps since she had not heard those complaints before. (Please see “Interview with a Japanese American, Arlene Keiko Doran” in Chapter 1.)
**Act of Kindness and Positive Treatment**


**Changes in the Perspectives of the Government and Public Figures.**

Some public figures had expressed discrimination against Japanese Americans previously, but changed their perspectives after the war. In *I Am an American* (1994), Milton Eisenhower, director of the WRA, insisted that “I feel most deeply that when the war is over we as Americans are going to regret the avoidable injustices that have been done” (p. 70). After the Nisei’s combat unit did outstanding jobs, some public figures’ perspectives changed.

For example, in 1943 Mayor Fletcher Bowron had said he did not want the Japanese to return to Los Angeles and that they should be stripped of their citizenship; in 1954 he held a public ceremony at City Hall to welcome the internees home saying, “We want you and all other citizens of Japanese ancestry here to feel secure in your homes.” Justice Department lawyer Tom Clark, who later became a Supreme Court justice, declared, “I’ve made a lot of mistakes in my life and one is my part in the evacuation of the Japanese. We picked them up and put them in concentration camps. That’s the truth of the matter and it was wrong.” Even Earl Warren, who had led the charge for internment, later confessed, “Whenever I think of the innocent little children I am conscience-
stricken. It was wrong to act so impulsively without evidence of disloyalty.” (pp. 80-81)

In *I Am an American* (1994), General Joseph Stillwell, a hero of the Pacific war, traveled to California to award the Distinguished Service Cross to the family of a Nisei son who was killed in the war. When he learned that the Japanese American family had been driven from their home by a white gang, he exploded into anger words:

“The Nisei bought an awful big chunk of America with their blood. I say we soldiers ought to form a pickax club to protect Japanese Americans who fought the war with us. Any time we see a barfly commando picking on these kids or discriminating against them, we ought to bang him over the head with a pickax….We cannot allow a single injustice to be done to the Nisei without defeating the purpose for which we fought.” (p. 83)

The U.S. government and public policies did not seem to care about the future of Japanese Americans after Japanese Americans left the camps. However, they changed their perspectives and treated Japanese Americans in positive ways.

In *The Journey* (1990), Hamanaka mentions that on March 20th, 1946 the last Japanese Americans left the camps. The U.S. government gave them $25 and a ride to their homes, although many of their houses had been burned. The Evacuation Claims Act was passed in 1948. Japanese Americans who showed the proof of their loss due to internment were paid ten cents on every dollar at the 1942 value. In *I Am an American* (1994), in 1980, Congress concluded that “the evacuation was caused by ‘race prejudice,
war hysteria and a failure of political leadership” (p. 87). The former internees were paid for their loss by the government.

The report recommended a payment of $20,000 to each internee and that the government apologize for the illegal act. Congress accepted the recommendations and the government ultimately paid $38,474,140 in property claims to Japanese Americans. This was less than 10 percent of their value in 1942. (p. 87)

In *The Journey* (1990), by passing the McCarran-Walter Act in 1952, the U.S. government allowed Japanese immigrants to apply for citizenship. In *I Am an American* (1994), Stanley reports that Shiro’s father, Hachizo, who was Issei, passed the test for becoming a naturalized citizen.

In *I Am an American* (1994), in 1987 the Court declared that Japanese American internment was unconstitutional and that it was “one of the worst violations of civil liberties in American history” (p. 88). The Japanese American Citizen League put pressure on Congress in 1988. Therefore, Congress established the Commission on Wartime Relocation and Internment of Civilians and investigated the events related to Exclusive Order No. 9066.

In *The Journey* (1990), Hamanaka states that the U.S. government formally apologized to Japanese Americans in 1988 and that all surviving Japanese Americans, victims of the camps, were to be paid $22,000. In *I Am an American* (1994), Stanley reports that President George Bush wrote a letter of apology to Shiro in October 1990. The following is the part of his letter:
A momentary 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. (p. 90)

**Personal Acts of Kindness to Japanese Americans.**

The books describe that Japanese Americans received kindness from non-Japanese Americans. I examined the kinds of kindness Japanese Americans received, including acts of kindness in friendship with Japanese Americans, their understanding of Japanese Americans’ lives, and their presents to Japanese Americans.

Japanese Americans had friendship with non-Japanese Americans. Japanese Americans and non-Japanese Americans understood each other and helped each other. Non-Japanese American children showed their kindness to Japanese Americans. In *Bat 6* (1998), Hallie talked about her parents and Mr. & Mrs. Utsumi as being kind to each other.

So my dad went over and chopped through the ice on their woodpile and built them a big fire in their stove to start with. My mom made them hot food, and my dad took Mr. Utsumi down to River Bend to get a cast on his leg.

Well, since that cold winter went by, Mrs. Utsumi made some embroidery pillowcases for my mom and they always share vegetables from their garden, and plus the iris bulbs Mrs. Utsumi gave my mom. (p. 63)
In *Baseball Saved Us* (1993), the illustrations show that non-Japanese American children, who had shown racial prejudice against a Japanese American boy, celebrated him for hitting a home run. In *The Moon Bridge* (1992), the friendship between Ruthie and Mitzi continued since they met each other before Mitzi was evacuated. When Mitzi came back home after Japanese Americans were allowed to leave the camp, they saw each other at the Moon Bridge in “Japanese Tea Garden” that was called ”Chinese Tea Garden.”

Non-Japanese Americans showed their understanding of Japanese Americans who were forced to live in the camps and who had a difficult time after the camps. In *Journey Home* (1978), Mrs. Jamieson understood how Mr. Oka felt when he lost his relatives in the war, and she baked a cake for him. She also understood Yuki’s parents who loved Japan and the United States. After the war Mrs. Jamieson said to Mr. Oka, “One of these days our country will pass a law so they can become citizens too, just like anybody else” (p. 77) and she said to the Sakane family, “I’m going right home and write to President Truman” (p. 78) and “It’s time we changed a lot of things in this country” (p. 78).

In *Journey Home* (1978), Mr. Stephen Olssen and Mrs. Emma Olssen were kind to Japanese Americans, although their son was killed in Japan. When the grocery store owned by Papa, Mr. Oka and Mrs. Kurihara was set on fire by anti-Japanese, Mr. Stephen Olssen, a neighbor, offered breakfast for the Sakane family, the Kurihara family and Mr. Oka. He said about the fire, “It’s a shame” (p. 94). Mrs. Emma Olssen was also sorry about the fire. Mr. Olssen told them that he was a carpenter and would help them repair their store. They invited the Sakane family, the Kurihara family and Mr. Oka for Thanksgiving dinner. Since the Olssens’ son, Johnny, was killed in Iwao Jima, Japan, Mr.
Oka asked Mr. Olssen if they could forgive the soldier who killed him. Mr. Olssen told him, “I have already” (p. 125).

In Bat 6 (1998), Aki stated that Peggy and her mother held a surprise party for Aki’s birthday. She got a Spalding left-handed first baseman’s grove of cowhide from everybody. Tootie said that Tootie’s mother, Shadean’s mother, Little Peggy’s mother, and Lorelei’s mother, arranged to have a luncheon as a welcoming back-party for Mrs. Keiko Mikami, Aki’s mother, and gave a corsage to her. “Mrs. Mikami was so embarrassed she almost didn’t say anything at all, and all the mothers agreed she didn’t have to say much, it was just good luck and thanks to God she and her family came back” (pp. 3-4). Miss James at the Barlow Road Grade School said, “We put the Japanese in those camps. We do too do it in America. Forgive me for saying so, but I am ashamed.” (p. 186). Tootie talked about Aki’s family and the camp, and sympathized with Aki and other Japanese Americans as follows:

The truth about Aki and her family is sad. They used to live here. Then every single Japanese had to go to a camp to live because Japan had bombed Pearl Harbor. Even the ones born in America, American citizens. Aki and her brother and even her dad are that. The government sent them to a camp in the desert, and they stayed there for the whole war. They just disappeared, and we were so little nobody explained it to us. (p. 4)

Little Peggy said that, “If my parents didn’t tell me all what terrible things happened to Aki and her whole family, I wouldn’t even know about how they got sent away from their home and everything” (p. 78).
In *Bat 6* (1998), the author mentions that ordinary non-Japanese Americans were worried about Aki who was hit by Shazam, a non-Japanese American girl. Alva said that immediately after Shazam hit Aki during the game, Alva wrote a letter to God and talked to God about Aki and the accident. Alva asked God that Aki would just have fainted and would wake up in the ambulance. Aki said, “Every single Sunday the minister prays for me to get well, just the same as he is praying for peace in Korea. Everyone who goes to church gives me the report on the prayers” (p. 198).

Non-Japanese Americans showed their kindness by giving Japanese Americans foods, money, and jobs. In *Journey Home* (1978), Mrs. Henry, the Sakane family’s landlord, gave Yuki a hard time by asking questions. However, when the Sakane family left, Mrs. Henry gave a box of sandwiches, fruits, and cookies to the Sakane family. In *Flowers from Mariko* (2001), after leaving the camp, Mariko’s father finally started the gardening business again. Mr. Johnson at hardware store gave him a job.

In *Bat 6* (1998), the author describes non-Japanese Americans’ act of kindness in giving foods and daily supplies to Aki’s family when Aki’s family came back home from the camp. Aki said that the McHenrys brought Aki’s family seven boxes of groceries and other things from their store, and the church gave Aki’s family towels, a tablecloth, jars of canned fruits and vegetables from people. The author describes non-Japanese Americans’ kindness of giving presents to Aki who was hit by Shazam. Shadean talked about people’s presents to Aki, such as bringing a *Wonder Woman* comic book and a lot of forget-me-nots to Aki when she was hurt. Aki said that she received a special card that
all of the Barlow Pioneers team members except Shazam wrote and signed. Lorelei talked about how people wanted to help Aki and her family,

When the whole town took up the collection to help the Mikamis pay their giant hospital bills, my dad and Daisy’s dad went out together in Daisy’s dad’s car, which works much better than ours. They went to many neighbors up and down 4 roads, and nearly everyday said yes they would give some money.

Aki’s father was surprised when he got the great big check from the whole town. And down in Barlow they were collecting too. Mr. Mikami tried to refuse the money, but he was not let to do it by the towns trying to help in time of need. The whole accident cost way more than $100.00. It’s shocking. (pp. 205-206)

Summary

World War II was over, and Japanese Americans were allowed to leave the camps. The books portray that Japanese Americans continued to experience difficulty and discrimination even after they left the camps. They wanted to start their new lives after the camps; however, the U.S. government and the public policies worked against their efforts to improve their future and denied them freedom. Many Japanese Americans had to find a place to live due to their loss of homes and possessions. Their remaining possessions were often stolen and taken while they were in the camps. Japanese American adults and children personally experienced racial prejudice, racial slurs, and racial discrimination by ordinary non-Japanese American adults and children.
The books indicate that although the U.S. government and public policies continued to discriminate Japanese Americans, they started to change their perspectives after the war. The government and public figures realized that they had made a mistake in sending Japanese Americans to internment camps. Finally the U.S. government formally apologized to Japanese Americans and paid money in property claims to them. Although some non-Japanese Americans were prejudiced and discriminated against Japanese Americans, many non-Japanese American friends, neighbors, children’s parents, and children did act in kindness and treated Japanese Americans in positive manners. The non-Japanese Americans understood Japanese Americans’ difficult lives in the camps and after camps, and gave them food and daily supplies.

Discussion

The books portray the U.S. government and public figures as treating Japanese Americans in negative ways after Japanese Americans left the camps. However, they later changed their perspectives about Japanese Americans and treated them in more positive ways.

Despite these changes in perspectives, Japanese Americans did continue to have many personal experiences of prejudice and discrimination. The American Heritage Center (1999) cited the “Chronology of Events Leading to Japanese Relocation” from Japanese American: From Relocation to Redress (Daniels, Taylor, & Kitaono, 1986). According to this chronology, in January through October in 1945, evacuees returning home faced a number of hostile attacks. These included countless attacks on the persons
and properties of newly released evacuees. A Japanese American, James Kajiwara, went to Detroit to find a job after he left the camp in December in 1944, but faced discrimination. Kajiwara (1985) insists that, “There was still discrimination against us Japanese-Americans, even though there was all that publicity about the 442nd and how well they had done—the “Go for Broke” boys—there was still discrimination against us at that time” (p. 36).

The books give examples of the kindness by many non-Japanese Americans to Japanese Americans. Still some ordinary non-Japanese Americans continued to act with prejudice against Japanese Americans and to view Japanese Americans as the enemy even after the war. The books indicate that many non-Japanese Americans and their children did not know about what had happened to Japanese Americans during World War II. Many non-Japanese American children did not learn what had happened to their Japanese American classmates, even when their parents knew about the evacuation. In Bat 6 (1998), Little Peggy said that if her parents had not told her about the evacuation and the camps, she would not have known about Aki’s family’s difficult lives. Some of the discrimination after the camps seems to come from the lack of knowledge by non-Japanese Americans about the internment camps and about the contributions of Nisei to the country.

**Conclusion**

This chapter consists of six sections related to my second research question. I examined Japanese American experiences before WWII to after WWII across the books.
In the first section, I examined the ways in which the books portray how non-Japanese Americans perceived and treated Japanese Americans and why non-Japanese Americans resented Japanese Americans after Japanese Americans immigrated to the United States. The books portray the fear of non-Japanese Americans created by the Japanese attack on Pearl Harbor. The fear created by the Japanese attack, combined with prior resentment of Japanese Americans, created conditions that led to the internment camps.

In the second section of this chapter, I examined how the books portray the evacuation of Japanese Americans. The books portray the difficulties that Japanese Americans experienced due to evacuation created by the U.S. government. I also discussed the acts of kindness by non-Japanese American friends of Japanese Americans.

In the third section, I examined how the children’s lives in assembly centers and camps are portrayed in the books. The books portray conditions within the assembly centers and the camps as difficult. The books indicate how Japanese American children studied and found ways to engage themselves in significant activities both in and out of school.

In the fourth section, I examined the portrayal of books about how Japanese Americans responded when they faced difficult situations related to WWII. The books often describe Japanese Americans’ two characteristic responses as “shikataganai” (it cannot be helped) and resistance. The books describe that Japanese Americans accepted the conditions when they were thinking of “shikataganai.” However, they showed their
acts of resistance through riots and making contributions to the war and the U.S. food production.

In the fifth section, I examined challenges to Japanese American identities and traditional family values. The books indicate that Nisei’s sense of identity was different from Issei’s. Nisei were confused about their sense of identity because they lived in two worlds of Japanese and American. The books portray that traditionally the father was the head of the family and the mother cooked for the family. The books portray the challenge to Japanese American family value and structure in internment camps. What caused the challenge included “Nisei as head of family” and the “mess hall.” Many books portray changes in children’s characters and behaviors in the difficult conditions in the camps, and they describe that many children became wagamama (spoiled).

In the sixth section, I examined how the U.S. government and public policies discriminated against Japanese Americans after the war. I also showed how Japanese Americans had personal experiences of prejudice and discrimination from non-Japanese Americans. The books indicate that although the government continued to discriminate against Japanese Americans, they started to change their perspectives about Japanese Americans. Some non-Japanese Americans who personally knew Japanese Americans were kind to them, but other non-Japanese Americans continued to act with prejudice.

These analyses provided me with an understanding of how children’s and adolescent books portray the experiences of Japanese Americans before WWII to after WWII. These analyses were helpful to answer the second research question.
CHAPTER 5
SUMMARY AND IMPLICATIONS

This chapter consists of a summary of my study and the implications. The purpose of this study was to examine the representation of Japanese American experiences during World War II in children’s and adolescent literature, particularly related to the internment camps. My specific research questions were as follows:

1. What are the characteristics of the selected children’s and adolescent books about Japanese American experiences during World War II?
   
   a. What are the backgrounds and research sources of authors and illustrators of the selected books?
   
   b. What do authors directly express as their views on the treatment of Japanese Americans during World War II in the selected books?
   
   c. What time periods are covered in the selected books related to the Japanese American internment camps?
   
   d. Whose voices and perspectives are represented by the characters and narrators in these selected books?

2. How do the selected children’s and adolescent books portray the experiences and responses of Japanese Americans during World War II?
The literature supporting this study included an overview of the history of the relationships between Japan and the United States during World War II and the experiences of Japanese Americans in World War II. I reviewed a dissertation by Branton (2004): *Drawing the Line: Places of Power in the Japanese-American Internment Eventscape*. I also was able to interview a Japanese American survivor of the camps. In addition, I examined research on cultural authenticity in children’s literature and content analysis studies of historical fiction in children’s literature. The literature review provided me with knowledge and understanding for selecting and analyzing the books.

This study is a qualitative content analysis. Content analysis provides researchers with an understanding of how texts are organized to present meaning through an influential examination of content within a theoretical framework (Short, 1995). Qualitative content analysis involves analyzing the content of the messages and meanings in the text (Marsh & White, 2003; Phillips & Hausbeck, 2000). Qualitative content analysis is inductive since the research questions lead the researcher to collect and analyze data which in turn may lead to different questions based on the data. As the researcher, I did purposive sampling to identify findings related to my research questions and to show the wider picture. Qualitative content analysis is considered subjective because I used memos to record perceptions and formulations, and used techniques to increase reliability and conformability of findings to answer my research questions (White & Marsh, 2006). I selected fourteen books for inclusion in this study and analyzed the books related to my research questions. The review on qualitative content
analysis was helpful to my research and provided advice and suggestions on how to do my research.

My first research question is, “What are the characteristics of the selected children’s and adolescent books about Japanese American experiences during World War II?” In order to discuss my first question, I created four sections, “Authors’ and Illustrators’ Background and Research Sources,” “Authors’ Perspectives and Voices,” “Time Periods of the Books,” and “The Voices and Perspectives of Characters and Narrators,” that are based on my subquestions. The books are based on the research and experiences of both authors and illustrators and have a range of time periods before World War II to after the war. In the books, the authors and Japanese Americans express their criticism of Japanese Americans’ experiences in the difficult situations related to the internment camps. They criticize the treatment of Japanese Americans by the U.S. government and the discrimination against Japanese Americans. The analysis provided me with an overview across the books and background knowledge on the books, and these findings were helpful to me as a frame for analyzing my data related to the second research question.

I found that the authors and the illustrators, who are insiders and outsiders, did their own research very well for accuracy and authenticity. Some authors or illustrators wrote as insiders out of personal or family experiences within the camps and then did additional research by using sources. Many authors read about the history of Japanese Americans and the United States, and consulted governmental documents such as Executive Order 9066. They also contacted Japanese Americans and ex-internees to get
information and advice. Some authors and illustrators did research by using photographs, especially those taken by Ansel Adams.

I found that the authors directly express their perspectives and voices about the internment camps in features within picture books and historical books, such as the Introduction, Prologue, Afterword, Author’s Note, Historical Note, and About the Author. In non-fiction, authors express their perspectives and make statements on the camps by serving as narrators of these books. The authors criticize the government’s negative treatment of Japanese Americans during the war, discussing their difficulties during evacuation and internment and describing Japanese Americans as innocent, hard working, and loyal people. They note how much Japanese Americans contributed to the country during the war. Although Japanese Americans did not speak out about the U.S. government’s treatment for a long time, they finally did so in later years. The authors describe the U.S. government’s apology to Japanese Americans and observed that the American people finally learned about the history of Japanese Americans during the war.

The authors examine the reasons why the U.S. government forced Japanese Americans to live in internment camps. They describe Americans’ shock that Japan attacked American warships at Pearl Harbor, their fear that they could not trust Japanese Americans, General John L. DeWitt’s strong opinion that Japanese Americans had engaged in sabotage, and the past history of discrimination against Japanese Americans that was mixed with fear of Japan’s attack on Pearl Harbor. Some authors, such as Hamanaka (1990), criticize the U.S. government from the viewpoint of Japanese
Americans. However, the viewpoints of both Japanese Americans and non-Japanese Americans about why the internment camps were created are considered by most authors.

One of my research questions focused on the time period of the books. The range of the time periods of the books is before the war to after the war. The majority of the books focus on the time period during the war, followed by the books that focus on during and after the war. I noted many Japanese Americans’ incidents and non-Japanese Americans’ perspectives during the war and after the war. Only one book, *So Far from the Sea* (1998) provides the present time period with flashbacks. A few books focus on after the war and before the war. The books are important in providing knowledge and information about Japanese Americans’ lives and perspectives and non-Japanese Americans’ perspectives before and after the war. Japanese Americans were forced to live in internment camps during the war, but the issues that resulted in evacuation to the internment camps have a strong connection with events before and after the war. The majority of books only focus on events during the war. Since so few books describe the events before and after the war, children are missing important contextual background to understand the complex circumstances that led to internment and other events that characterized the lives of Japanese Americans after the war. Only highlighting their lives during the war can lead children to seeing the internment camps as an isolated event.

I examined who serves as the main character or narrator to determine whose perspective is highlighted and who gets to speak in the books. The majority of narrators/main characters are Japanese Americans in picture books, historical fiction,
and information books and usually Japanese American and non-Japanese American females serve as the narrators/main characters in the books. The majority of Japanese American girls, boys and adults are camp members in picture books, historical fiction, and information books. In picture books and historical fiction, there are many Japanese American children’s, non-Japanese American children’s, and family members’ perspectives and voices. In information books, there are many voices and perspectives of public figures and public documents. The picture books, historical fiction, and information books provide a variety of perspectives and voices.

My second research question was “How do the selected children’s and adolescent books portray the experiences and responses of Japanese Americans during World War II?” I created six categories and examined them to discuss this research question. The categories are “Sociopolitical Context Influencing the Creation of Internment Camps,” “Evacuation and Treatment of Japanese Americans,” “Children’s Lives in the Camps,” “Japanese American Responses to Their Situation,” “Challenges to Japanese American Identities and Traditional Family Values,” and “Japanese American Lives after the Camps.”

The most important findings are that the books portray Japanese American children as creating lives of significance in the difficult conditions of assembly centers and internment camps. Over half of the Japanese Americans in the internment camps were children. They were forced to evacuate from their homes on the West Coast with their parents and sent to camps in desert areas. They did not know why they were evacuated and needed explanation from their parents. Although the children were born in
the United States and were therefore American citizens, the U.S. government sent their own people to the camps. The books indicated that Japanese American children saw themselves as Americans and as experiencing prejudice and discrimination from the government and some non-Japanese Americans because of their Japanese ancestry. Hamanaka (1990) illustrates two children with sad faces who seem to be her siblings and writes, “My older sister was two and my brother six when they were imprisoned at the camp in Jerome, Arkansas” (p. 21). The books portray the lives of Japanese American children and adults in difficult situations and conditions. The books indicate how students lacked chairs, desks, and school supplies at school and noted that the schools lacked teachers and so often college students taught children.

However, Japanese American children still studied various subjects and found activities to keep their lives significant and active. The children had caring parents and thoughtful teachers such as Ms. Yamauchi who improved the situation. Although the children experienced difficult conditions in camps, still teachers and parents worked hard for children’s education. Teachers’ and parents’ roles in children’s lives were very important. Unfortunately, some children became wagamama (spoiled), and changed their characters, attitudes and behaviors in the difficult situations of the camps. The illustrations and photographs offered in the books were important in providing more understanding of Japanese American children’s lives and emotions in the internment camps.

One of the important findings is the Japanese American responses to their situation of “shikataganai” (it cannot be helped) and resistance. One response is
“shikataganai” and the other is “resistance.” Children’s and adolescent literature authors describe how Japanese Americans responded when they faced difficult situations in internment camps during WWII. The books often describe Japanese Americans’ two characteristic responses that seemed to be in contradiction. In the books, the authors occasionally explicitly include the Japanese expression of “shikataganai.” However, even when they do not use the word, they describe Japanese Americans’ perspective of “There’s nothing you can do about it,” “It’s no use (There is no use),” “There is no help,” “have no choice (alternative),” and “It cannot be helped (avoided)” in the books. Japanese Americans expressed the perspective of “shikataganai” when they were evacuated and when they faced other difficult situations.

Although the books describe the acceptance of their difficult conditions as “shikataganai,” they also indicate that Japanese Americans found ways to resist these conditions. When Japanese Americans could not accept the conditions, they engaged in resistance in many ways. They had riots or strikes and answered no-no for Question 27 and Question 28 of questionnaire called “Application for Leave Clearance.” They made efforts to make their life comfortable in the camps. They contributed to the United States to increase production as farm workers and fought in the war as volunteers. They insisted that they were Americans. However, some of kinds of resistance they engaged in, such as military service and strikes, often caused difficulties and even loss of life for them.

Challenges to Japanese American family values are another important finding. The books describe Japanese American family values and structures before and after evacuation. Issei came from Japan to the United States, keeping traditional family values
and structures. Japanese American families kept these values and structures before the evacuation. However, Japanese American families changed due to the conditions of the camps. The books indicate that when Japanese Americans faced evacuation and internment, their life style as a family changed. What caused the challenge included “Nisei as head of family” and the “mess hall.”

The Nisei became the head of the family and took care of the family when Issei fathers were taken by the FBI. Besides, when Japanese Americans had to communicate with people and administrators in the camps, Nisei had to speak with them in English because Issei had problems with English. Nisei became important persons in the family. The mess hall also changed the traditional family values and structures. The mess hall affected family interactions because children often ate with friends and strangers rather than with their family. The mess hall influenced the ways in which young children were playing house, in which they brought spoons, forks, and plates, and stood in a long waiting line.

Many books portray children as changing their characters and behaviors in the difficult conditions in the camp and becoming wagamama (spoiled). One of reasons for the negative influence on children was eating at the mess hall.

The analysis of the books within each category provided insights into the experiences of Japanese Americans and how they felt, thought, and acted. The books portray the prejudice and discrimination faced by Japanese Americans from the point of immigrating to the United States and even to after the war.
The findings of my research questions in this study were a result of examining fourteen books. These findings were helpful to me not only for understanding issues faced by Japanese Americans during WWII, but also for thinking about how to teach global issues through literature.

**Implications of the Study**

In this study, I found several implications for teaching, publishing, and research. These implications are helpful to my teaching of literacy and literature to my students in Japan and to further research related to this study. They are also helpful to other teachers and researchers.

**Implications for Teaching**

This study has implications for my teaching of English language, children’s literature, adolescent literature, and English literature in Japan. When I taught English reading and grammar in middle school and high school in Japan, our way of teaching was a grammar translation method. Our way of teaching English literacy needs to improve so that students can think critically about the content of what they are reading. Both teaching English literacy and teaching how to think critically about the content of what they are reading in English are important. After I finish my doctoral program, I would like to teach children’s literature, adolescent literature and English literature in Japan. Children’s and adolescent literature related to internment camps provides a point of connection and interest for students in Japan who are learning to read in English. This
body of literature also has the potential to encourage critical perspectives because of the difficult social issues related to the internment camps.

Japanese Americans were forced to live in internment camps simply because the United States was at war with Japan. There was no proof of disloyalty on the part of Japanese Americans, yet they faced discrimination and prejudice. Soldiers guarded Japanese Americans, and they were treated as prisoners. They had to live in barracks with difficult conditions. Innocent children were forced to live in these internment camps simply because they were Japanese Americans. Their schools had a shortage of textbooks and equipment. The children did not know why they had to live in the camp. These situations are issues of social injustice.

Romanowski (1994) criticizes history textbooks describing Japanese Americans in internment camps as follows:

…the account is simply stated in mere technical terms. Issue of racism, prejudice, and ethnocentrism are divorced from the internment. Moral principles such as “justice” and “equality” are neither raised nor are the words “justice” and “equality” used in the textbook account of the relocation. Even though they [Japanese Americans] were “innocent citizens,” issues of civil rights and the government’s moral and legal responsibility for the welfare of its citizens is eliminated from the discussion. (p. 10)

In Japan, students are asked to read world history books and memorize facts. They do not think about prejudice, discrimination, equality or injustice as they read these world history books.
In schools in Japan, we teach students literacy in all subjects. However, we usually teach the skills of reading and writing, not how to interpret and respond to what they are reading and writing. I would like to think about how to use children’s and adolescent literature related to internment camps as critical literacy. Luke (2003) states the possibility of the text as follows:

Teachers have always known that the texts have the capacity of transporting us to other lives and places, to engage with “Other” cultures. Texts can do so fictively, deceptively, empathetically, critically—with a host of effects. In this regard, whether in traditional print forms or digital/online forms, literacy has been a communication technology with the capacity to compress time and space. We can show students how to use literacy to go inward and outward, to engage in comparisons and understandings of other possible worlds, discourses, and ideologies. (p. 20)

I studied the portrayal of Japanese Americans in internment camps within historical fiction written for children and adolescents. We can learn about others’ lives through literature. We can think about our society and the world through others’ situations. We need to think about our society and the world since we are members of society and the world. Banks (2003) argues that, “A literacy education that focuses on social justice educates both the heads and hearts of students and helps them to become thoughtful, committed, and active citizens” (p. 18) and that “A literacy education that focuses on social justice can make a major contribution to preparing students to be thoughtful and active citizens of their nation and the world” (p. 19).
We can help students to read the text critically. We can ask them to read books that have critical issues such as those found in the Japanese American books on the internment camps. We can ask them to connect the issues in the text with their personal lives, and to think about these issues within a broader societal content. We should not teach literacy to students for short-answer or multiple-choice test questions. We should ask them to discuss issues with their classmates, teachers and parents to get deeper and more critical understandings. We also need to teach both efferent and aesthetic reading stances (Rosenblatt, 1938) to students in schools since efferent reading has dominated school engagements. We can encourage them to be engaged in reading the text according to their own “lived-through” experiences of that text.

The issues in Japanese American literature related to internment camps connect to broader universal issues. We need to reflect on Japanese Americans’ perspectives, their treatment, and their suffering through children’s and adolescent literature related to internment camps so that we never repeat the same thing again not only in the United States, but also in the world. When we read literature, we need to understand content through our critical thinking and with a critical mind. We need to connect literature to our lives and the world in order to make the world a better place. In Japan, when we teach literacy through literature, we need to ask students to think about how the issues in the literature connect to their lives so that they can become critically literate and contribute to their society and the world.
Implications for Publishers

I noticed that some types of books and perspectives are not available related to my study. Therefore, publishers must recognize what type of books and perspectives are necessary for students and researchers, and should consider publishing them.

I would also like to continue my research with further books on Japanese Americans. In my study, I learned that publishers need to focus on publishing more books written by insiders, with males as main characters/narrators, and about the time period before the war. The future publication will help me locate other books for my further research. I selected fourteen books in the three genres of picture books, non-fiction and information books for this study. Almost 50 percent of the books were written by insiders to Asian American experiences, but almost 50 percent of the books were written by outsiders. However, the majority of historical fiction and information books were written by outsiders to Asian American experiences. More historical fiction and information books written by insiders needs to be published and then their content and perspectives can be examined in research.

The majority of narrators/main characters are Japanese Americans in picture books, historical fiction, and information books. The majority of books have Japanese American and non-Japanese American females as the narrators/main characters in the books. More books whose narrators/main characters are Japanese American males and non-Japanese American males need to be published and then examined through research.

The range of the time period of the fourteen books in my study is before the war to immediately after the war. The majority of books focus on the time period during the
war, followed by the books that focus on during and after the war. More books that focus on the time period before the war need to be published to provide a better sense of Japanese Americans’ perspectives and experiences.


In *Weedflower*, a twelve-year-old Japanese American girl, Sumiko, and her family are forced to leave their flower farm and sent to a camp on an Indian reservation. Her uncle and grandfather are arrested by the FBI after the Japanese attack on Pearl Harbor. She creates a beautiful garden and becomes a friend of a Native American boy, Frank. *Library Media Connection* (2007) writes that, “Based on the real story of how Japanese Americans were changed by contact, this historical fiction title is excellent for discussions of family, friendship, and prejudice” (p. 74). The author, Cynthia Kadohata, is a Japanese American who was born in 1959 in Chicago, Illinois (*Notable Asian Americans*, 1995). Her father was sent to the Poston internment camp.

In *Dear Miss Breed* (2006), Clara Estelle Breed was a children’s librarian at San Diego Public Library from 1929 to 1945. Japanese Americans were sent to internment camps after Japan attacked Pearl Harbor in 1941. She corresponded with many children who lived in the camps. The stories of the book are told through interviews, letters, and documents. *Library Media Connection* (2006) writes that, “Clara Breed’s sense of justice should be an inspiration to all who serve as librarians and their patrons” (p. 83). The
author, Joanne Oppenheim was born in May 11, 1934 in Middletown, New York.

*House of the Red Fish* (2006) is the sequel to *Under the Blood-Red Sun* (1994). Tomi’s father and grandfather were arrested after the Japanese attack on Pearl Harbor and Tomi was forced into the role of the man of the house. Now it is 1943 and Tomi and his family face anti-Japanese American sentiments everywhere. He is determined to raise his father’s fishing boat which had been sunk by the Army. Saving the boat is a sign of hope that his father and grandfather will return to his family. Salisbury was born in April 11, 1944 in Philadelphia, Pennsylvania. He received a B.A. in Education from California State University at Northridge, and received an M.F.A. in Politics from Vermont College of Norwich University (Contemporary Authors Online, 2003). His family has lived in the Hawaiian Islands since the early 1800s. *Booklist* (4/15/2006) writes that, “Many readers, even those who don’t enjoy historical fiction, will like the portrayal of the work and the male camaraderie” (p. 64).

These three books provide important perspectives that were missing in the books that I examined in this study. They focus on internment camps on Native American reservations, the voices of children from the camps, and the experiences of Japanese Americans in Hawaii. As more books are published, other perspectives will be added to the books available to children about this time period.

**Implications for Research**

We need more professional literature providing information on qualitative content analysis. I did research to get an overview of qualitative content analysis for my
methodology. I searched for articles or books that would provide an in-depth discussion of qualitative content analysis in the field of literature. However, I located only one article that discussed qualitative content analysis in literature along with articles and books on qualitative content analysis in the fields of health, communication, library, business, sociology, social science, etc. “Content Analysis: A Flexible Methodology” by White and Marsh (2006) was a good source for me to compare qualitative content analysis and quantitative content analysis. I hope that more researchers will write articles or books on qualitative content analysis in the field of literature, especially since this type of content analysis is frequently a focus within research on children’s literature.

New Research Questions

I did not learn about Japanese Americans’ experiences in internment camps until I came to the United States. Some interest about the internment camps occurred to me before I did this study. My different interests about Japanese Americans encouraged me to study children’s and adolescent literature related to internment camps. In this study, my research focused on how children’s and adolescent literature portrays Japanese American experiences during and immediately after World War II. I learned many things about Japanese Americans’ experiences in the camps in this study.

However, I would like to do more research on Japanese Americans’ experiences that covers the period after World War II to the present. I need readings that cover the time period from after the war to the present so that I can see a broader picture of Japanese American lives in the United States. I am interested in looking at how Japanese
American lives have changed since the war to the present as portrayed in children’s and adolescent literature. I am interested in whether Japanese Americans still face prejudice and discrimination in the present. I am interested in how Sansei, the third generation of Japanese Americans, think about internment camps and how the internment camps influenced them. I have new broad research questions related to Japanese Americans after the war to the present.

1. What are the characteristics of the selected children’s and adolescent books about Japanese American experiences after World War II to the present?

2. How do the selected children’s and adolescent books portray the experiences and responses of Japanese Americans after World War II to the present?

I am also interested in minority group’s lives and perspectives. Literature that describes other ethnic groups as well as Japanese Americans provides me with a broader understanding of minority groups. The books portray how Japanese Americans, one ethnic group, have lived in the United States. I need to learn how ethnic groups have experienced their lives in the United States and in other countries, especially in Japan, so that I can understand the experiences of minority groups in a more homogeneous country.

provided me with an understanding of Korean people living in Japan. She had two settings in her research. One setting is Professor Fukuoka’s class at Seishin Women’s University. Another setting is Matsubara High School in Osaka, Japan. In addition to these two settings, Kim wrote about her personal story. In these settings, Kim focused on the voices of Japanese people who have taken care of Korean-Born-in-Japan students and the voices of these students. She wrote about Japanese students’ reflections about Korean-Born-in-Japan students. She introduced Fukuoka’s books and articles about Korean Japanese living in Japan such as *Living Without Concealing Her Own Ethnicity: An Interview with a Zainichi Korean Student* (2002) and “Koreans in Japan: Past and Present” (1996). I would like to read more about minority groups to understand how I and others can live together in the world. This research will help me develop strategies and content for my teaching to challenge Japanese students to examine their perspectives within Japanese society.

**Conclusion**

I learned many things in this study that I can apply to my teaching of English language, children’s literature, adolescent literature, and English literature in Japan, particularly as I work to challenge students to read the text critically.

I learned how children’s and adolescent literature portrays the Japanese American experiences before, during and immediately after the World War II. In those time periods, Japanese Americans experienced discrimination and prejudice. I learned a lot about Japanese American children who made their lives significant in the camps with help from
their teachers and parents. Still I need more research to get deeper and wider understanding of the issues of Japanese Americans. Publishers need to focus on publishing more books written by insiders, about males as main characters/narrators, and about the time period before the war.

I need more professional literature providing information on qualitative content analysis. I would like to do research in order to expand my thinking to issues faced by other minority groups and other ethnic groups in countries around the world. Children’s and adolescent literature provides students with “lived-through” experiences that can help them better understand themselves and others and so build intercultural understandings.
APPENDIX A

INTERVIEW QUESTIONS TO MS. ARLENE KEIKO DORAN

1. I think both of your parents are Japanese Americans. If possible, would you please tell me your parents’ names? If possible, would you please tell me how old they are now?

2. Are you Sansei? Are your parents Nisei? Are your grandparents Issei? What prefecture in Japan did your grandparents come from? What state in the United States did your grandparents immigrate to? If possible, would you please tell me your parents’ jobs and your grandparents’ jobs?

3. Do your parents think that they are Japanese or Americans? Why do they think so? Do you think that you are Japanese or an American? Why do you think so?

4. Do your parents have experiences of living in an assembly center/a camp? Do your grandparents or your relative have an experience of living in an assembly center/a camp? If so, what assembly center/camp did they live? Where did they live before they were evacuated?

5. Did your parents tell you about evacuation? Did the FBI come to your house after the Japanese attack on Pearl Harbor?

6. Did your parents and grandparents tell you about the camp? Would you please tell me about climate, dust storm, barracks, mess hall, latrines, schools, and other facilities? How did they feel about the camp?

7. Did your parents tell you that Japanese family values have changed in the camps? Did your parents tell you that some children were spoiled?

8. What did your parents think about internment camps? What do you think about internment camps?


10. Would you please tell me if you have something to tell me about internment camps, Japanese Americans, their identities, the U.S. government, and Japan?
APPENDIX B

A LIST OF CHILDREN’S AND ADOLESCENT BOOKS
RELATED TO JAPANESE AMERICAN INTERNMENT CAMPS
DURING WORLD WAR II

I. PICTURE BOOKS


II. HISTORICAL FICTION


III. INFORMATION BOOKS


Berkeley, CA: University of California.


Hoyt. New York: Putnam.


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