

**WITNESSES
TO HISTORY
SERIES**

Teaching
**FAREWELL
TO MANZANAR**

Created to accompany the memoir
by Jeanne Wakatsuki Houston & James D. Houston



**FACING
HISTORY &
OURSELVES**

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Facing History and Ourselves is an international educational and professional development organization whose mission is to use lessons of history to challenge teachers and their students to stand up to bigotry and hate. For more information about Facing History and Ourselves, please visit our website at www.facinghistory.org.

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USING THIS STUDY GUIDE

Note on edition: This study guide is based on *Farewell to Manzanar* by Jeanne Wakatsuki Houston and James D. Houston (Ember, an imprint of Random House Children's Books, 2012), ISBN: 978-0-307-97607-9.

Teaching strategies, videos, and media referenced throughout this guide can be found at facinghistory.org/manzanar-media.

Jeanne Wakatsuki was just seven years old on December 7, 1941, the day Japan attacked Pearl Harbor, the main American naval base in Hawaii. The next day, the United States entered World War II by declaring war on Japan. A few months later, the United States government authorized the removal of all Japanese Americans¹—regardless of age or citizenship status—from the West Coast. They were sent to prison camps surrounded by barbed wire and guarded by armed soldiers. Not one of them had been tried for a crime or even charged with wrongdoing. They were imprisoned solely because of their ancestry.

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

This resource is designed to guide teachers and students through an experience of *Farewell to Manzanar* that engages the mind, heart, and conscience. This approach will develop students’ literacy skills and promote their historical understanding of a period of prejudice and persecution toward a minority group in the United States. Most importantly, the goal of this guide is to help students understand the impact of grave injustices, especially those that violate our highest national ideals, and consider whether it is possible to reconcile past injustices with our identities and ideals today, both individually and collectively.

Exploring the Central Question

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

The central question focuses on Jeanne Wakatsuki’s confrontation with injustice—the imprisonment of Japanese Americans during World War II. In describing a return visit to Manzanar, the place where she and her family were held prisoner years earlier, she writes:

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

¹ The term *Japanese Americans* is used to refer to both Japanese nationals living in the United States and US citizens of Japanese descent.

and would always remain, like a needle. That hollow ache I carried during the early months of internment had shrunk, over the years, to a tiny sliver of suspicion about the very person I was. It had grown so small that I'd sometimes forget it was there. Months might pass before something would remind me.²

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

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

Section Elements

This resource is organized into five sections designed to support the careful reading of specific pages of the memoir. Each section is broken into three main components (and an optional fourth):

- **Exploring the Text:** primarily text-based questions designed to deepen students' understanding of the memoir and to prompt reflection on its themes. You can use these—and your own—questions as journal or discussion prompts to guide students' exploration of the text. The questions in this section are grouped to focus on particular themes or subthemes. As students respond to the questions, encourage them to refer to passages or examples from the book to support their ideas.
- **Connecting to the Central Question:** a repeating prompt to help students connect what they have learned from the activities in each section to the larger theme of injustice and its influence on our identities and choices. By returning to the central question in each section of the memoir, students will be able to trace how their thinking has developed and deepened over the course of their study of *Farewell to Manzanar*.
- **Activities for Deeper Understanding:** suggestions for writing, reflection, and discussion-based activities that support literary analysis, provide historical context, and introduce additional perspectives on the events that take place in the memoir. When appropriate, these activities also invite students to make thematic connections between *Farewell to Manzanar* and other texts and universal human behaviors. Choose from these activities to find those that best suit your goals and the needs of your students.
- **Extension Activities:** suggestions for writing, reflection, and research that, while not essential to a study of the memoir, help students develop a deeper and broader understanding of the history of Japanese American incarceration camps and the experiences of those confined in them.

2 Jeanne Wakatsuki Houston and James D. Houston, *Farewell to Manzanar* (New York: Ember, 2012), 195–96.

Section 1 also includes a series of pre-reading activities designed to introduce key themes and concepts before students begin to read the memoir.

While it is crucial that students have the opportunity to respond to *Farewell to Manzanar* both intellectually and emotionally, the extent to which teachers engage their students in the activities in this guide that extend beyond the pages of the memoir itself will vary depending on available class time and the support students need in understanding the text.

Helping Students Process Emotionally Powerful Material

The deeply personal and emotional experiences that Jeanne Wakatsuki Houston narrates in *Farewell to Manzanar* can help to foster engagement and empathy in students, yet they can also be emotionally challenging. While some students may be troubled by this story because members of their families and communities suffered as a result of the incarceration of Japanese Americans, others may struggle to come to grips with this story because it recounts actions their communities or country took that they cannot justify morally or ethically.

Before you begin to teach the book, it's important to acknowledge that students may have a range of emotional reactions to this challenging text. Some students may respond with sadness, anger, or disgust, while others may not find the story powerful to the same degree. In addition, different people demonstrate emotion in different ways. Some students may immediately express outrage, while others will be silent and not want to talk. Some may appear to be disinterested, and some may take days to process difficult stories.

Establish a Safe Space

Because of the range of reactions *Farewell to Manzanar* may evoke, it is important to begin the unit by preparing students to engage honestly, but civilly and respectfully, with such a challenging history that includes powerful incidents of racism and persecution.

One effective way to do so is to create a classroom contract. Ask students: What do we, as a community of learners, need from each other to have a safe yet courageous conversation about history, race, and discrimination in this unit? You can use our **Contracting** guidelines for creating a classroom contract or another procedure you have used in the past. Make sure that the contract makes it clear that offensive, dehumanizing, and violent language is unacceptable.

Addressing Dehumanizing and Antiquated Language

Farewell to Manzanar includes terms used in the past to refer to people of Japanese, Chinese, or general Asian descent that today are considered offensive and antiquated. Words such as “Oriental,” “Jap,” and “Chinaman” may be unfamiliar to students when they encounter them in the memoir. Historically, these terms were associated with negative stereotypes that obscured the individuality, dignity, and humanity of Japanese, Chinese, and other Asian Americans. They have also been used as slurs. Therefore, it is crucial for teachers to preview the appearance of these words in the

book and help students understand their dehumanizing and inappropriate nature. We believe that the best way to prepare to encounter this language is to create a classroom contract outlining guidelines for respectful, reflective classroom discussion.

Providing Space to Process

We urge teachers to create space for students to have a range of reactions and emotions as they read and to establish practices in the classroom to reflect on this emotionally powerful material. Below are three strategies that you can use repeatedly during your teaching of the memoir.

1. **Journals:** Journals provide a safe, accessible space for students to share thoughts, feelings, and uncertainties as they work with difficult material. They foster a practice of reflection and document students' evolving thinking. Journal writing can be used as homework to prepare for class discussion; it can also bring valuable moments of silence into the classroom. Any kind of notebook can be used for a journal; what is important is that a student's journal entries are collected together.

There are many different ways to focus students' writing in journals. A few approaches that work include:

- **Sentence stems:** "This section of the memoir makes me feel . . ."; "As I read this section of the memoir, I wondered . . ."; "If I could talk with one of the characters in the memoir, I would want to say/I would want to ask . . ."
 - **Lifted line responses:** Students select a particular quotation that strikes them and then answer such questions as, "What is interesting to you about this quotation? What does it make you think about? What questions does it raise for you?"
 - **Freewriting:** Students use a defined amount of time to write in silence about any aspect of their reading that is on their mind.
2. **Exit Tickets:** Exit tickets ask students to briefly respond to a question on a small piece of paper, like an index card, and hand it in before leaving class for the day. These cards offer immediate feedback for teachers about what students are thinking and feeling in response to a lesson or activity. One simple prompt for an exit ticket is, "What questions, ideas, and feelings did today's class raise for you?"
 3. **Color, Symbol, Image:** This strategy is adapted from a thinking routine developed by educators at Harvard University's Project Zero. It invites students to reflect on ideas in nonverbal ways and encourages them to think metaphorically. Students first focus on something they've just read and think about the most important theme, idea, or emotion that surfaced for them. Then they reflect on how they can communicate the essence of what they've read using a color, a symbol, and an image.

In this strategy, start by prompting students this way:

Think about the big themes, ideas, or emotions in what you've just read, and select one big idea you'd like to focus on. Then do the following:

- Choose a color that you think best represents that big idea.
- Choose a symbol that you think best represents that idea.
- Choose an image that you think best represents that idea.

Students' responses can be private, or you can apply the **Gallery Walk** teaching strategy and ask students to reflect on the patterns, similarities, and differences in how they are responding to particular sections of *Farewell to Manzanar*.

DEFINING IDENTITY AND INJUSTICE

Reading Assignment

Foreword – Chapter 5 (pages ix–46)

Overview

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

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

Pre-Reading Activities

1. Define *Identity*

Explain to students that they will be reading about a young girl who was the victim of a grave injustice. At the age of seven, Jeanne Wakatsuki was sent to a prison camp in the California desert along with the rest of her family. Their crime? They were of Japanese descent at a time when the United States was at war with Japan.

Tell students that as they read the memoir, they will be carefully tracing changes in the way others defined Jeanne and how she defined herself. In other words, they will be examining how Jeanne's experiences in the Manzanar incarceration camp influenced her identity.

Begin a discussion about the concept of identity. Tell students that our identity, in part, is our answer to the question “Who am I?” Then follow these steps to help students create **identity charts** for themselves:

- Tell students to draw a box in the middle of a blank piece of paper and write their name inside.
- Then ask them to add words and phrases around the box that describe themselves. To help them get started, you might suggest the following categories that people often use to describe themselves: gender, age, and physical characteristics, as well as ties to a particular religion, class, neighborhood, school, or nation.
- Broaden the discussion to consider how the opinions of others might affect our identities. Ask students to add to their charts words or phrases that others might use to describe them.
- Finally, ask students what kinds of experiences might have a lasting effect on the way we define ourselves. Have them add to their charts short descriptions of one or two experiences in their lives that they think have influenced the way they think about who they are.



2. Introduce the Central Question

Tell students that as they read *Farewell to Manzanar*, they will return several times to the following central question:

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

Give students a few minutes to write down some initial thoughts in response to these questions, based on their preliminary exploration of the concept of identity and the process of creating their own identity charts. These initial thoughts might include

attempts to answer the questions, or they might involve highlighting words or phrases in the questions that they do not yet understand. Either way, let students know that as they read the memoir, they will have the opportunity to refine their understanding of the questions and add to their thinking.

3. Understand Injustice

Hold a class discussion about injustice.

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

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

Then distribute copies of the **Experiences of Injustice** handout and ask students to answer the questions on the handout or in their journals. Encourage them to share their answers, first with a partner and then with the entire class. As students relate their experiences, discuss how each is linked to the central question. How do our experiences with injustice influence the way we see ourselves and others?

4. Provide Context for *Farewell to Manzanar*

To provide students with historical context for the book, distribute the reading **Overview of Japanese American Incarceration during World War II**. Consider supplementing the reading by showing the documentary **And Then They Came for Us** (see facinghistory.org/manzanar-media). Then ask students to reflect on and discuss the following questions:

- How did many Americans view people of Japanese descent before the war? What attitudes and values shaped their views?
- How did Japan's attack on Pearl Harbor heighten long-held stereotypes and prejudices?
- After exploring the historical context for *Farewell to Manzanar*, what is something about this history you found surprising, something you found interesting, and something you found troubling?

5. Preview the Book

Explain that *Farewell to Manzanar* is a true story about a young American girl who was imprisoned during World War II *solely* because she was of Japanese descent. At the age of seven, Jeanne Wakatsuki was shipped to a prison camp, also referred to as an incarceration camp, with her family even though she, like most other Japanese Americans, was never charged with treason, sabotage, or any other crime against the nation. The book explores the way this grave injustice helped to shape the

development of Jeanne's identity. It also focuses on the meanings we attach to the word *loyalty*. *Injustice, identity, loyalty*: these three ideas are central to understanding the book and applying its lessons to our own lives.

Encourage students to preview the book by studying the introductory material provided on pages ix–xv. Focus on the two quotations on the page prior to the start of Part I. Ask volunteers to read these aloud to the class, and then ask students to use them to predict in their journals what the story will be about. Once students have recorded their predictions, assign the first five chapters.

Exploring the Text

Ask students for their questions or comments about what they have read in the memoir's first five chapters. Then use the following questions as journal or discussion prompts to guide students' exploration of the text. These questions, here and throughout the guide, have been grouped to focus the discussion on particular themes or subthemes. As students respond to the questions, encourage them to refer to passages or examples from the book to support their ideas.

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

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

Consider the factors that lead to stereotypes and prejudices.

6. Why does Jeanne blame her father for her fear of "Oriental faces"? Where else might she have learned to fear people who look like her? (For example, how did you and your friends learn whom to trust and whom to fear? What part has your family played in shaping your attitudes and beliefs? What part have your teachers and classmates played? What role do you think books, magazines, newspapers, movies, and TV have played in the way you view other individuals and groups?)
7. How does Jeanne's fear of "Oriental faces" affect the way she views her classmates on Terminal Island? What myths and misinformation might lead her to label them as "tough and mean, like ghetto kids everywhere"?
8. How does Jeanne overcome her "fear of slanted eyes and high cheekbones"?

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

9. What prompts the military to order the evacuation of all Japanese Americans from Terminal Island and then, later, from the West Coast?
10. Why did many Americans believe that all Japanese Americans were potential spies? What myths and misinformation may have shaped those beliefs?
11. What information and arguments might people have used to challenge myths and misinformation about Japanese Americans?
12. Of the approximately 120,000 Japanese Americans imprisoned during World War II, about 40,000 were citizens of Japan. The United States was also at war with Germany and Italy. About one million German and Italian citizens lived in the United States. Only a handful were ever taken into custody, and no United States citizen of Italian or German descent was ever sent to an “internment camp.” Why do you think people of Japanese descent were considered more dangerous than people of Italian or German descent?
13. Later in the memoir (in Chapter 20), Jeanne writes that you cannot forcibly remove 120,000 people from their homes unless you have stopped seeing them as individuals. What evidence in these chapters supports that conclusion? What evidence calls that idea into question?
14. What kinds of rumors and other stories do people find easiest to believe? What stories do they find hardest to accept as true? What are the main differences between the stories you believe without question and those you doubt?

Discuss how the family responds to the crisis.

15. What action do Jeanne’s mother and her older brothers and sisters take after the arrest of her father? What values and beliefs are reflected in their actions?
16. What aspects of incarceration seem to strengthen family life? What aspects seem to weaken it?
17. How does Jeanne explain the way she and her sisters and brothers react to their father’s return? How do you explain their reactions?
18. Why do you think that Chapter 5 has been titled “Almost a Family”? What does the title suggest about the way they define the word *family*? Do you agree with their definition? Why or why not?

Explore the way the authors tell the story.

19. For the most part, the authors tell Jeanne’s story in the order in which things happen. From time to time, however, they interrupt the chronology for a flashback. Find at least three examples of flashbacks in this section of the book.
20. Which of the flashbacks provide an insight into a character or a situation? Which ask the reader to compare and contrast specific characters, settings, points of

view, or events? Why else might an author interrupt a story to tell the reader about an earlier event?

21. To what extent do the flashbacks deepen our understanding of the central question of the book?

Connecting to the Central Question

After exploring the text and reviewing the events that take place in this section of the book, provide students with an opportunity to revisit their thinking about this guide's central question:

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

Give students a few minutes to write down their thoughts about these questions in light of what they learned about Jeanne's life before the war and how it changed after the attack on Pearl Harbor. What injustices have she and her family faced thus far in the book? How have these affected the way they think about their own identities? How have these dramatic circumstances influenced the choices they make?

Activities for Deeper Understanding

1. Analyze a Document

Make copies of the reading **Instructions to All People of Japanese Descent**, which contains the text of the notice posted on California telephone poles in the spring of 1942. Then divide the class into pairs and give each a copy. Have students read the document with their partner and answer the following questions:

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

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

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

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

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

2. The Joe DiMaggio Factor

To further explore how the US government handled other “enemy aliens,” distribute copies of the reading [The Joe DiMaggio Factor](#) and use the connection questions for class discussion or as journal prompts.

3. Express a Point of View

Distribute and read aloud the poems by Dwight Okita and Nellie Wong (the readings [All Americans of Japanese Descent Must Report](#) and [Can’t Tell](#)). Each poet looks at “internment” from a particular point of view. Have students identify that perspective. Then ask them to respond to each poem from a different point of view.

For example, some might respond to Okita’s poem from Denise’s perspective or to Wong’s as an American from another ethnic group. Or students might respond to either poem by telling how they, as individuals with their particular identities, feel about the ideas expressed in the work.

4. Journal Prompts

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

- Write your responses to the story so far. You might also list questions and comments that come to mind as you read this part of the book.
- Create a timeline to show what has happened so far in the story. Add to the timeline as you continue reading.
- What does it mean to be “a person without rights who looks like the enemy”?
- Why do you think the authors tell this story in the first-person singular? If *Farewell to Manzanar* had been written in the third person, would it be more or less believable?

- How do you think the father's return from North Dakota will affect the Wakatsuki family?
- Start an identity chart for Jeanne. On it, list the words and phrases Jeanne uses to describe herself. What labels does society place on her? Add those to the chart as well. How do both sets of words shape her identity?
- What words and phrases would you use to describe yourself? What labels does society place on you? To what extent do those labels affect the way you see yourself?

Extension Activities

1. The Hangman

Share with students the poem **The Hangman** by Maurice Ogden (see facinghistory.org/manzanar-media). You can either read it together or show students animated film based on the poem. Discuss the choices open to the townspeople when the Hangman arrived and, later, by the time he finished his work in the town. How does the video relate to American society in the 1940s? To society today?

2. Densho Multimedia Exhibit

Densho, an organization dedicated to preserving the history of the Japanese American incarceration camps in the United States, provides a variety of resources on its website (densho.org) to deepen our understanding of this history. Give students an opportunity to explore the Densho multimedia exhibit available at the website *Japanese American WWII Incarceration: The Core Story*. Then discuss the following questions: What voices and perspectives from the exhibit are most striking to you? How does the exhibit deepen your understanding of the historical context of *Farewell to Manzanar*?

Experiences of Injustice

Think of an injustice that you have read about, experienced, or witnessed, and answer the following questions about it.

1. Briefly describe an injustice you have read about, witnessed, or experienced.
2. How did you feel about what happened?
3. Tell what happened from at least one other person's point of view.
4. How did you respond to what happened?
5. How do you wish you had responded?
6. How has the incident affected you?
7. To what extent has it shaped the way you see yourself or others?





Overview of Japanese American Incarceration during World War II

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

Myths, Prejudice, and War

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

Despite four years' demonstration of the skill and dispatch—and cruelty—of the Japanese invasion of China, American military commanders in the Philippines and elsewhere issued boastful statements, over and over again, about how quickly the Japs, as they were scornfully called, would be wiped out if they dared attack American installations. Then suddenly, within hours, the United States Pacific fleet was crippled at anchor. The United States air arm in the Philippines was wrecked on the ground. American pride dissolved overnight into American rage and hysteria—and nowhere so disastrously as on the country's western shores.¹

That rage was directed not at the nation's leaders but at Americans of Japanese descent. They were accused of being an "enemy race" different from and inferior to other Americans. It was not a new charge. For over 50 years, many Americans had seen newcomers from Japan and other parts of Asia as a threat to the "American standard of living" and to the "racial integrity of the nation." Newspapers and magazines repeatedly warned of the "yellow peril." Those fears were reflected in federal laws. As early as 1790, "non-white" immigrants were barred from citizenship. In 1870, new naturalization laws permitted immigrants from Africa to become citizens but not newcomers from Asia. Indeed, in 1882, Congress banned all immigration from China. In the years that followed, that ban was expanded to include newcomers from other parts of Asia, including Japan and the Pacific islands.

State and local laws also reflected the belief that people of Asian descent were inferior. California and several other states outlawed marriages between Asian and white Americans. They also prohibited "Asiatic aliens" from owning land within state borders. People of Asian descent, immigrant or native-born, could not live in many neighborhoods or hold jobs in many industries.

¹ John Hersey, "A Mistake of Terrifically Horrible Proportions," in John Armor and Peter Wright, *Manzanar* (Times Books, 1988), 11–12.

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

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

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

[Japanese Americans] who tried to cross into the interior states ran into all kinds of trouble. Some were turned back by armed posses at the border of Nevada; others were clapped into jail and held overnight by panicky local peace officers; nearly all had difficulty in buying gasoline; many were greeted by “No Japs wanted” signs on the main streets of interior communities; and a few were threatened, or felt that they were threatened, with possibilities of mob violence.²

Executive Order 9066

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

Throughout the winter of 1941–1942, both groups found themselves under increasing attack. A Los Angeles newspaper reported that armed Japanese were in Mexico, ready to attack. There were also rumors that Japanese fishermen were planting mines in American harbors, blowing up tunnels, and even poisoning the water supply. There was no truth to the rumors, but they encouraged General John DeWitt, the head of the Western Defense Command, to label all Japanese Americans “a menace which had to be dealt with.”

² Quoted in Roger Daniels, *Prisoners Without Trial: Japanese Americans in World War II* (Hill and Wang, 1993), 49.

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

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

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

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

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



The Joe DiMaggio Factor

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

Joe DiMaggio was born in the United States, but his father was born in Italy, one of the countries the United States fought in World War II. Although the elder DiMaggio had lived in the country for decades, he had never become a United States citizen. Politicians worried about the reaction of baseball fans to photographs of their hero’s father being forced from his Oakland, California, home by federal agents. Somehow the idea seemed “un-American.”

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

Connection Questions

1. What is the “Joe DiMaggio factor”? Why do you think the idea of forcing Joe DiMaggio’s father from his home seemed “un-American”? Why didn’t forcing Japanese Americans from their homes also seem “un-American” to many people?
2. What does the “Joe DiMaggio factor” suggest about the factors that might enable people to learn to see beyond their stereotypes?



Instructions to All People of Japanese Descent

WESTERN DEFENSE COMMAND AND FOURTH ARMY WARTIME CIVIL CONTROL ADMINISTRATION

Presidio of San Francisco, California
May 3, 1942

INSTRUCTIONS TO ALL PERSONS OF JAPANESE ANCESTRY

Living in the Following Area:

All of that portion of the City of Los Angeles, State of California, within that boundary beginning at the point at which North Figueroa Street meets a line following the middle of the Los Angeles River; thence southerly and following the said line to East First Street; thence westerly on East First Street to Alameda Street; thence southerly on Alameda Street to East Third Street; thence northwesterly on East Third Street to Main Street; thence northerly on Main Street to First Street; thence northwesterly on First Street to Figueroa Street; thence northeasterly on Figueroa Street to the point of beginning.

Pursuant to the provisions of Civilian Exclusion Order No. 33, this Headquarters, dated May 3, 1942, all persons of Japanese ancestry, both alien and non-alien, will be evacuated from the above area by 12 o'clock noon, P.W.T., Saturday, May 9, 1942.

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

Japanese Union Church,
120 North San Pedro Street, Los Angeles, California.

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

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

1. Give advice and instructions on the evacuation.
2. Provide services with respect to the management, leasing, sale, storage or other disposition of most kinds of property, such as real estate, business and professional equipment, household goods, boats, automobiles and livestock.

3. Provide temporary residence elsewhere for all Japanese in family groups.
4. Transport persons and a limited amount of clothing and equipment to their new residence.

The Following Instructions Must Be Observed:

1. A responsible member of each family, preferably the head of the family, or the person in whose name most of the property is held, and each individual living alone, will report to the Civil Control Station to receive further instructions. This must be done between 8:00 A.M. and 5:00 P.M. on Monday, May 4, 1942, or between 8:00 A.M. and 5:00 P.M. on Tuesday, May 5, 1942
2. Evacuees must carry with them on departure for the Assembly Center, the following property:
 - (a) Bedding and linens (no mattress) for each member of the family;
 - (b) Toilet articles for each member of the family;
 - (c) Extra clothing for each member of the family;
 - (d) Sufficient knives, forks, spoons, plates, bowls and cups for each member of the family;
 - (e) Essential personal effects for each member of the family.All items carried will be securely packaged, tied and plainly marked with the name of the owner and numbered in accordance with instructions obtained at the Civil Control Station. The size and number of the packages is limited to that which can be carried by the individual or family group.
3. No pets of any kind will be permitted.
4. No personal items and no household goods will be shipped to the Assembly Center.
5. The United States Government through its agencies will provide for the storage, at the sole risk of the owner, of the more substantial household items, such as iceboxes, washing machines, pianos and other heavy furniture. Cooking utensils and other small items will be accepted for storage if crated, packed and plainly marked with the name and address of the owner. Only one name and address will be used by a given family.
6. Each family, and individual living alone, will be furnished transportation to the Assembly Center or will be authorized to travel by private automobile in a supervised group. All instructions pertaining to the movement will be obtained at the Civil Control Station.

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

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

SEE CIVILIAN EXCLUSION ORDER NO. 33



All Americans of Japanese Descent Must Report

In 1941, most Japanese American children had never called another country home. In his poem “In Response to Executive Order 9066: All Americans of Japanese Descent Must Report to Relocation Centers,” Dwight Okita explores what it must have felt like for these young people to be singled out and viewed with suspicion by other Americans.

Dear Sirs:

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

I am a fourteen-year-old girl with bad spelling
and a messy room. If it helps any, I will tell you
I have always felt funny using chopsticks
and my favorite food is hot dogs.

My best friend is a white girl named Denise—
we look at boys together. She sat in front of me
all through grade school because of our names:
O'Connor, Ozawa. I know the back of Denise's head very well.

I tell her she's going bald. She tells me I copy on tests.
We're best friends.

I saw Denise today in Geography class.
She was sitting on the other side of the room.
“You're trying to start a war,” she said, “giving secrets
away to the Enemy. Why can't you keep your big
mouth shut?”

I didn't know what to say.
I gave her a packet of tomato seeds
and asked her to plant them for me, told her
when the first tomato ripened
she'd miss me.¹

¹ Dwight Okita, “In Response to Executive Order 9066: All Americans of Japanese Descent Must Report to Relocation Centers,” in *Crossing With Light* (Chicago: Tia Chucha Press, 1992).

Can't Tell

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

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

A voice said
Japan was the enemy,
Pearl Harbor a shambles
and in our grocery store
in Berkeley, we were suspended

next to the meat market
where voices hummed,
valises, pots and pans packed,
no more hot dogs, baloney,
pork kidneys.

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

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

We wore black arm bands,
put up a sign
in bold letters.¹



¹ Nellie Wong, “Can’t Tell,” in *Unsettling America: An Anthology of Contemporary Multicultural Poetry*, eds. Maria Mazziotti Gillan and Jennifer Gillan (New York: Penguin Books, 1994), 195.

QUESTIONS OF LOYALTY

Reading Assignment

Chapters 6–11 (pages 47–91)

Overview

Jeanne's father rejoins the family at Manzanar after his release from North Dakota. He has become an angry, bitter man who spends his days drinking homemade brandy. More and more, he takes out his anger on his wife. One night, he threatens to kill her as his frightened children watch. When Jeanne's brother Kiyo rushes to his mother's defense, the boy can no longer remain in the barracks. He has committed a serious act of disrespect. So Kiyo stays with an older sister until he apologizes to his father. The anger that gnaws at Jeanne's father stems at least in part from rumors that he is an "inu," a government informer. Why else, people ask, was he released from prison in North Dakota before the other men?

Feelings against informers run high at Manzanar. One night, an angry group attacks a man accused of being a "friend" of the administration. Although he is unable to identify his assailants, three men are taken to a prison some distance from the camp. One is a popular young cook whose arrest triggers a riot. By afternoon, the worried authorities agree to return the cook to camp, but it is too late. That evening, a mob of about 2,000 people forms. The government responds by bringing in military police armed with submachine guns and M1 rifles. When an officer orders the mob to disperse, the rioters hurl stones at the authorities. The soldiers respond with tear gas. As people run frantically to escape the gas, several soldiers fire on the crowd. The rebellion ends with two men dead and ten others wounded.

After the riot, the government tries to determine who is loyal by asking everyone over the age of 17 to fill out a questionnaire. The questions lead to quarrels in many families, including Jeanne's. Her father fears that if her brother Woody says he is loyal to the US government, he will be drafted into the army. Woody argues that if he refuses to sign, he will be sent to Japan. To him, the choice is clear. In the end, everyone in Jeanne's family expresses loyalty to the United States.

Exploring the Text

Ask students for their questions or comments about what they have read in this section. Then use the following questions as journal or discussion prompts to guide students' exploration of the text.

Explore the relationship between respect and self-esteem.

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

Consider the relationship between powerlessness and violence.

5. List the events that lead to the riot at Manzanar in December 1942. Which event actually triggers the violence? Could the violence have been prevented? If so, how? If not, why not?
6. What do the rioters hope to accomplish? Do they have any chance of success?
7. The chapter that describes the rioting is called "The Mess Hall Bells." What is the significance of the title? How does Jeanne describe the ringing? Is the ringing of the bells an act of resistance, or does it have some other significance?

Explore the meaning of the word *loyalty*.

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

12. The US government wants every citizen of Japanese descent to prove their loyalty. Do Japanese Americans have the right to demand that the nation show its loyalty to them? What does a government owe its citizens in peacetime? In wartime?

Consider how the authors use stories to define characters.

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

Connecting to the Central Question

After exploring the text and reviewing the events that take place in this section of the book, provide students with an opportunity to revisit their thinking about this guide's central question:

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

Give students a few minutes to revisit their earlier journal entries in response to these questions, and then ask them to consider how Jeanne's and her family's identities are changing as a result of their experiences. How has the war changed the way others view Jeanne and her family? How has the pressure to prove their loyalty to the United States affected the way they define themselves? How do the tensions that emerge between the members of Jeanne's family affect them?

Activities for Deeper Understanding

1. Read for Meaning

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

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

2. Mock Trials

During World War II, the US Supreme Court ruled on a number of cases that challenged the legality of the incarceration of Japanese Americans. In these cases, the defendants questioned whether, even in a time of war, the government can suspend rights guaranteed US citizens by the Constitution.

Distribute the reading **Amendments to the Constitution** and review with students the Bill of Rights and the three amendments added to the Constitution after the Civil War. Which of these amendments seems to apply to the incarceration of Japanese Americans?

Students can then examine three of the cases that the Supreme Court heard related to Japanese American incarceration. Divide students into six “legal teams,” two for each case, and distribute copies of the related readings to each legal team (readings *Hirabayashi v. United States*, *Korematsu v. United States*, and *Ex parte Mitsuye Endo*). Explain that each reading summarizes a case and the way justices on the Supreme Court viewed the facts of that case. As groups review their cases, have students identify the question the court is being asked to answer. What is at issue in this case? Is it a question of loyalty? A matter of equal treatment under the law? The fairness of incarceration itself?

Next, ask the two groups assigned *Hirabayashi v. United States* to hold a mock trial. Have one team speak for the government, while the other defends Gordon Hirabayashi. Members of both teams should prepare statements that summarize the facts of the case, outline their team’s position, and provide facts and logic in support of their argument. Groups assigned the other two cases can hold similar trials. Have the rest of the class act as the jury. After students have reached their decisions, you may wish to share the Supreme Court’s findings in each of the three cases. (Optionally, you may want to share the reading **Concentration Camps** as background to help students understand Justice Black’s comment in the *Korematsu v. United States* decision.)

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

Korematsu v. United States: Six justices voted to uphold Fred Korematsu’s conviction; three voted to overturn it. The majority thus affirmed the legality of the evacuation and the creation of what Justice Hugo Black referred to as “relocation centers.” He objected to the use of the term *concentration camp*.

Ex parte Mitsuye Endo: All nine justices decided that Mitsuye Endo could not be confined indefinitely against her will. Their decision, which was announced

on the same day as their verdict in the Korematsu case, led to the closing of the internment camps, even though the justices chose not to address the question of whether the government had the right to establish such camps in the first place.

To complete this activity, share the reading **Second Opinions** with students and use the connection questions for a final class discussion or journal prompt.

3. Write an Opinion

In place of a mock trial, divide the class into small groups and ask each to review one of the Supreme Court cases mentioned above. Then ask the group to use the information provided on its reproducible to decide the case. Once a group has reached a decision, have members write a statement in which they

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

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

4. Explore “Universe of Obligation”

One way to help students organize their thinking about inclusion and exclusion in American society during World War II is by introducing the concept of a “universe of obligation,” a term coined by scholar Helen Fein. Consider using the following procedure to introduce this concept:

- a. Share the following definition with students:

Universe of obligation: The circle of individuals and groups toward whom obligations are owed, to whom rules apply, and whose injuries call for amends. In other words, those that a society believes have rights that are worthy of respect and protection.

Ask students to record the definition in their journals and then discuss its meaning with a classmate or small group. They might also discuss briefly who they think was included in the universe of obligation of the United States in 1942, and who they think was excluded.

- b. Pass out handout **Universe of Obligation: United States, 1942**. This provides a graphic organizer of concentric circles that can help students map a universe of obligation in more detail.

With students continuing to work in pairs or small groups, prompt them to start inside the center circle (Circle #1) and describe the groups who received the most respect and protection in American society during the war. They can then add descriptions of those who received different levels of respect and protection in each of the next three levels in the diagram. Remind students that they should add groups of people in the United States in the 1940s who are not explicitly discussed in *Farewell to Manzanar*.

Discuss what evidence and information students used to complete the diagram. Did they use evidence from the memoir? Information they learned in another unit or class?

- c. After they complete their diagrams, ask students to discuss in their small groups how each of the following factors might have influenced an individual's position in the universe of obligation of the United States in 1942:
- Citizenship
 - Length of residence in the United States
 - Race and ethnicity
 - Gender
 - Participation in the military
 - Oath of loyalty to the country
- d. Consider following up this activity by asking students to reflect in their journals on what they learned about the ways in which nations and communities confer more privileges and protections on some members than on others. You might also ask them to choose a community to which they belong—a school, neighborhood, nation, or another group—and reflect on its universe of obligation.

5. Journal Prompts

In addition to responding to the reading selection and continuing to add to their story timelines, suggest one or more of the following writing prompts to your students:

- Write your thoughts about this section of the book. You might also record any questions or comments you have about what unfolds in these chapters.
- What questions would you have liked to ask Jeanne as you read this section of the book? What would you like her to know?
- What does the word *loyalty* mean to Jeanne's father? What does it mean to her brother Woody? To others in the camp? What does the word seem to mean to other Americans at that time? How has the war itself affected those definitions?
- What does the book suggest about the importance of family loyalty? What does it suggest about the challenges of family loyalty?
- Jeanne Wakatsuki Houston writes that her father's life ended in Manzanar and her own began there. What does she mean?
- Review the identity chart you started for Jeanne. Is there anything you would add or change after reading this section of the book?

Extension Activities

1. First-Person Accounts

To view other first-person accounts from Japanese Americans who were incarcerated during World War II, invite interested students to explore the Densho Digital Repository (densho.org). The site includes numerous videos of interviews with Japanese Americans who were forced into incarceration camps as well as an extensive collection of photographs and primary source documents related to this history.

2. Oral Histories of the Cases

To further investigate the court battles related to Japanese American incarceration, read the oral histories of two individuals involved in that struggle: Mitsuye Endo (of *Ex parte Mitsuye Endo*) and Minoru Yasui, who, like Gordon Hirabayashi, challenged the legality of the curfew. The two stories are recorded in the book *And Justice for All: An Oral History of the Japanese American Detention Camps* by John Tateishi (Random House, 1984).



Amendments to the Constitution

The Bill of Rights (1791)

Amendment I

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

Amendment II

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

Amendment III

No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

Amendment IV

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

Amendment V

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

Amendment VI

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

Amendment VII

In Suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise re-examined in any Court of the United States, than according to the rules of the common law.

Amendment VIII

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

Amendment IX

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

Amendment X

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

Amendments Passed after the Civil War

Amendment XIII

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

Amendment XIV

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

Amendment XV

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude . . . (1870)¹

¹ "The Bill of Rights: A Transcription," National Archives, <https://www.archives.gov/founding-docs/bill-of-rights-transcript>.



Hirabayashi v. United States

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

Chief Justice Harlan Fiske Stone

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

Justice William O. Douglas

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

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

Justice Frank Murphy

In view . . . of the critical military situation which prevailed on the Pacific Coast area in the spring of 1942, and the urgent necessity of taking prompt and effective action to secure defense installations and military operations against the risk of sabotage and espionage, the military authorities should not be required to conform to standards of regulatory action appropriate to normal times. . . . Accordingly I think that the military arm, confronted with the peril of imminent enemy attack and acting under the authority conferred by Congress, made an allowable judgment at the time the curfew restriction was imposed. Whether such restriction is valid today is another matter.¹

¹ Hirabayashi v. United States, 320 U.S. 81 (1943).

Korematsu v. United States



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

Associate Justice Robert H. Jackson

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

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

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

Justice Hugo Black

It is said that we are dealing here with the case of imprisonment of a citizen in a concentration camp solely because of his ancestry, without evidence or inquiry concerning his loyalty and good disposition towards the United States. Our task would be simple, our duty clear, were this a case involving the imprisonment of a loyal citizen in a concentration camp because of racial prejudice. Regardless of the true nature of the assembly and relocation centers—and we deem it unjustifiable to call them concentration camps with all the ugly connotations that term implies—we are dealing specifically with nothing but an exclusion order. To cast this case into outlines of racial prejudice, without reference to the real military dangers which were presented, merely confuses the issue. Korematsu was not excluded from the Military Area because of hostility to him or his race. He was excluded because we are at war with the Japanese Empire, because the properly constituted military authorities feared an invasion of our West Coast and felt constrained to take proper security measures, because they decided that the military urgency of the situation demanded that all citizens of Japanese ancestry be segregated from the West Coast temporarily, and finally, because Congress, reposing its confidence in this time of war in our military leaders—as inevitably

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

Justice Frank Murphy

This exclusion of “all persons of Japanese ancestry, both alien and non-alien,” from the Pacific Coast area on a plea of military necessity in the absence of martial law ought not to be approved. Such exclusion goes over “the very brink of constitutional power” and falls into the ugly abyss of racism.¹

¹ Korematsu v. United States, 323 U.S. 214 (1944).



Ex Parte Mitsuye Endo

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

Justice William O. Douglas

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

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

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

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

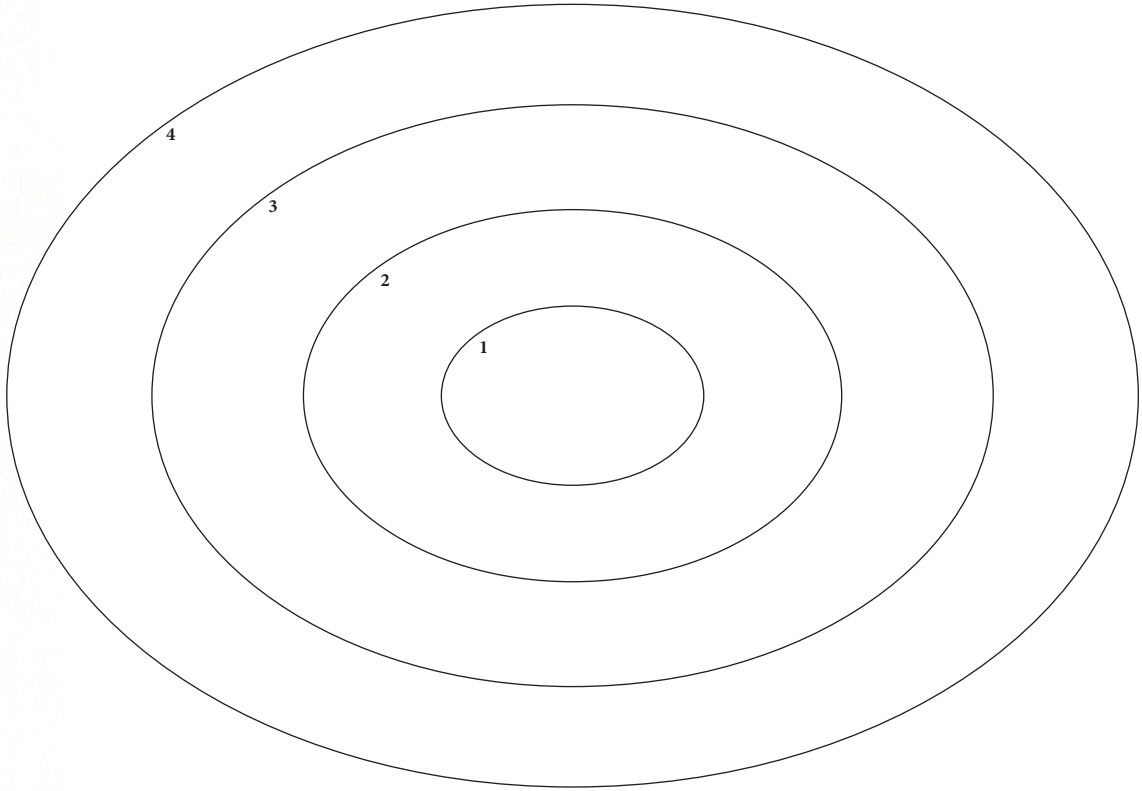
Justice Frank Murphy

I am of the view that detention in Relocation Centers of persons of Japanese ancestry regardless of loyalty is not only unauthorized by Congress or the Executive but is another example of the unconstitutional resort to racism inherent in the entire evacuation program. . . . Racial discrimination of this nature bears no reasonable relation to military necessity and is utterly foreign to ideals and traditions of the American people.¹

¹ Ex parte Mitsuye Endo, 323 U.S. 283 (1944).



Universe of Obligation: United States, 1942



Concentration Camps



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

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

Connection Questions

1. What are concentration camps? For what purposes have they been used throughout history?
2. Do you think events in Nazi-occupied Europe influenced Justice Black’s response to the term *concentration camp* (see reading *Korematsu v. United States*)? Were the incarceration camps concentration camps?



Second Opinions

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

When asked why he decided to reopen his case 40 years after his original conviction, Fred Korematsu replied, "As long as my record stands in federal court, any American citizen can be held in prison or concentration camps without trial or hearing. . . . I would like to see the government admit they were wrong and do something about it, so this will never happen again to any American citizen of any race, creed, or color."

Connection Questions

1. Why was correcting the record and getting his conviction overturned important to Fred Korematsu 40 years later?
2. What do Korematsu's words suggest about the way the past shapes the present? What does his statement suggest about the importance of confronting all of our history, not just our victories and achievements?

FREE TO GO

Reading Assignment

Chapters 12–18 (pages 95–148)

Overview

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

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

Exploring the Text

Ask students for their questions or comments about what they have read in this section. Then use the following questions as journal or discussion prompts to guide students’ exploration of the text.

Consider why family relationships change.

1. Give examples of changes in Jeanne’s relationship with her parents. To what extent are those changes a result of incarceration? To what extent do they reflect the fact that Jeanne is growing up? To what extent are they prompted by changes in her parents?

2. How do the changes in Jeanne's relationship with her parents affect the way she sees herself as an individual? The way she views her family? What words does she now use to describe her father and her mother?
3. Jeanne describes an incident that took place in a firebreak the night her oldest sister has a baby. (*A firebreak* is a strip of cleared land used to stop the spread of a fire.) How does Jeanne remember that night? What does she believe it fore-shadows? Why do you think she calls the entire chapter "In a Firebreak"? What clues does the chapter provide to changes not only in her parents' relationship but also in their relationship with their children?
4. As children grow up, they begin to explore new ideas and interests as they establish their own unique identities. What ideas and interests does Jeanne explore during her years at Manzanar? What ideas and interests does she reject? What do the things she rejects seem to have in common?
5. How free is Jeanne to develop her identity at Manzanar?

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

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

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

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

Connecting to the Central Question

After exploring the text and reviewing the events that take place in this section of the book, provide students with an opportunity to revisit their thinking about this guide's central question:

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

Give students a few minutes to revisit their earlier journal entries in response to these questions, and then ask them to consider how Jeanne continues to change in this section of the book. What do Jeanne's daydreams and the activities in which she participates in the incarceration camp suggest about the way she views her identity and defines the life she would like to have? How do her daydreams and activities highlight the depth of the injustice she is experiencing?

Activities for Deeper Understanding

1. "Don't Fence Me In"

Remind students that the word *irony* describes a contrast between what is stated and what is meant or between what is expected to happen and what really happens. Ask students to work with a partner to find examples of irony in *Farewell to Manzanar*. Have each pair choose a chapter in this section and list as many examples of irony as they can find. Remind them of the various forms of irony:

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

As a follow-up, distribute the reading [Japanese Americans in the Armed Forces](#) and discuss the irony of the involvement of Japanese American soldiers.

2. Concentration Constellation

Give each student a copy of the [Incarceration Camps](#) handout and the [Concentration Constellation](#) reading, which features the poem by Lawson Fusao Inada. Explain that Lawson Fusao Inada, like Jeanne Wakatsuki, spent the war in an incarceration camp. As students read about the camps described in the poem, ask them to draw a line on the map connecting each camp to the one previously mentioned. Have students write a paragraph that explains why the poet calls the shape formed by those lines on the map "a jagged scar, massive, on the massive landscape." Remind students that a scar can be a mark left after an injury has healed or a lingering sign of damage or injury. Ask students to write a paragraph that answers these questions:

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

3. Journal Prompts

In addition to responding to the reading selection and continuing to add to their timelines, suggest one or more of the following writing prompts to your students.

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

Extension Activities

1. The Art of Kango Takamura

During the time when he was incarcerated at the Santa Fe and Manzanar incarceration camps, artist Kango Takamura created more than 70 paintings and sketches depicting life in the camps. Share with students some of the drawings and paintings from the Takamura Collection in the Densho Digital Repository (densho.org). What do these pictures reveal that words cannot adequately convey?

2. Photographs of Japanese American Incarceration Camps

The website for the Library of Congress (loc.gov) contains a large number of photographs of life in Japanese American Incarceration camps. Some were taken by well-known photographers such as Ansel Adams and Dorothea Lange. Adams later said that he was "moved by the human story unfolding in the encirclement of desert and mountains, and by the wish to identify my photography in some creative way with the tragic momentum of the times." Invite students to view photographs taken in the camps (see the "Japanese American Incarceration" primary source set at loc.gov/teachers), and then discuss the following question: How do these photographs extend and enrich the story Jeanne tells in *Farewell to Manzanar*?

Japanese Americans in the Armed Forces



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

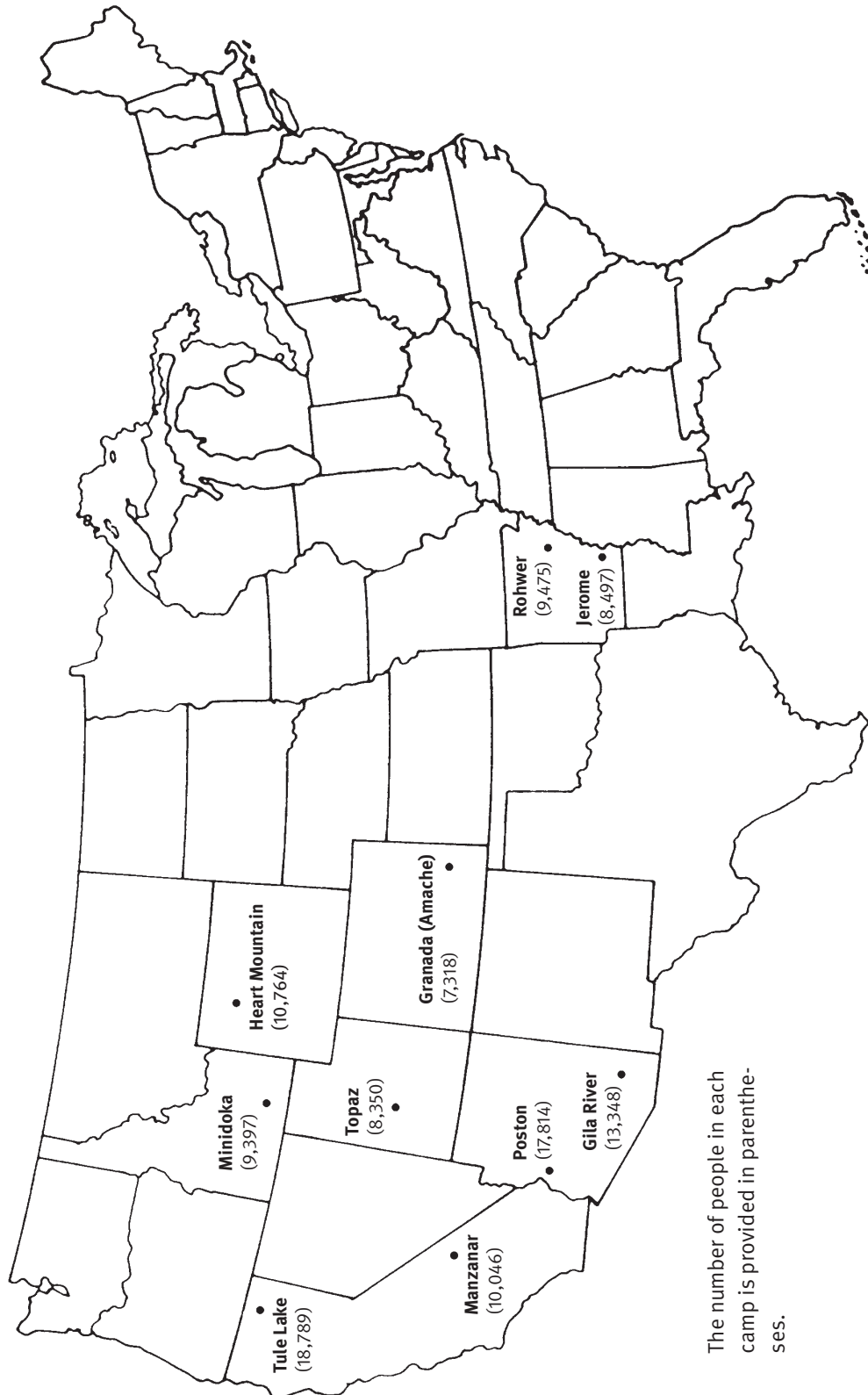
Japanese Americans also fought in both Europe and Asia. Ironically, American soldiers of Japanese descent were among the troops who helped liberate Jewish prisoners from Dachau and other Nazi death camps. So many members of Hawaii's 100th Battalion were wounded or killed in battles in North Africa and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

Connection Questions

1. How does the information in this reading help you evaluate whether or not the suspicions of many Americans about their Japanese American neighbors were warranted?
2. Why do many historians view the performance of Japanese American soldiers as ironic?



Incarceration Camps



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

Concentration Constellation

By Lawson Fusao Inada

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

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

Begin between the Golden State's
highest and lowest elevations
and name that location

Manzanar. Rattlesnake a line
southward to the zone
of Arizona, to the home
of natives on the reservation,
and call those *Gila*, *Poston*.

Then just take your time
winding your way across
the Southwest expanse, the Lone
Star State of Texas, gather
up a mess of blues as you
meander around the banks
of the humid Mississippi; yes,
just make yourself at home.
in the swamps of Arkansas,
for this is *Rohwer* and *Jerome*.

By now, you weary of the way.
It's a big country, you say.
It's a big history, hardly
halfway through—with *Amache*
looming in the Colorado desert,
Heart Mountain high in wide

Wyoming, *Minidoka* on the moon
of Idaho, then down to Utah's
jewel of *Topaz* before finding
yourself at northern California's
frozen shore of *Tule Lake* . . .

Now regard what sort of shape
this constellation takes.
It sits there like a jagged scar,
massive, on the massive landscape.
It lies there like the rusted wire
of a twisted and remembered fence.¹



¹ Lawson Fusao Inada, "Concentration Constellation," in *Legends from Camp* (Minneapolis, MN: Coffee House Press, 1992), 27.

RE-ENTRY

Reading Assignment

Chapters 19–21 (pages 149–182)

Overview

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

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

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

Exploring the Text

Ask students for their questions or comments about what they have read in this section. Then use the following questions as journal or discussion prompts to guide students' exploration of the text.

Consider the effects of incarceration on identity.

1. How has incarceration influenced the way Jeanne views the outside world? How has it shaped the way others see her?
2. What does it mean to be seen as odd or different? What does it mean to be seen as an outsider in your own country? How do those perceptions shape Jeanne's longing to be invisible and her yearning to be like everyone else?

3. Jeanne writes of the pain of rejection. It is a pain that almost everyone experiences at one time or another. How does Jeanne handle rejection? How do you deal with it?
4. Why is Jeanne unwilling to speak up when someone hurts her? How important is it to voice your feelings at such times? Why do many see silence in the face of injustice as damaging? Whom does it hurt?

Explore the way relationships grow and change.

5. What does Jeanne mean when she writes that she has lost all respect for her father? Why does she describe that loss as “the worst of all”?
6. What is respect? How is it won? How is it lost? Once lost, can it be regained?
7. Why is Jeanne embarrassed by her parents on the night of the awards dinner? Do you think Radine is also embarrassed by her father?
8. How has the relationship between Jeanne and her father changed over the years? What does each represent to the other? How has Jeanne’s relationship with her mother changed over the years? What does each represent to the other?
9. To what extent are the changes Jeanne describes in her relationship with her parents similar to those that almost everyone experiences as they grow up? To what extent are the changes she describes a result of the shame and humiliation of the years spent at Manzanar?

Connecting to the Central Question

After exploring the text and reviewing the events that take place in this section of the book, provide students with an opportunity to revisit their thinking about this guide’s central question:

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

Give students a few minutes to revisit their earlier journal entries in response to these questions, and then ask them to consider how Jeanne’s and her family’s experience in Manzanar continues to affect their lives even after they have been released. How has the way they view themselves, their lives, and their sense of belonging in their country changed? How has the way others view them changed?

Activities for Deeper Understanding

1. Analyze Quotations

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

2. Express a Point of View

Like Jeanne, Eve Shalen also wrote about how her desire to belong as an adolescent influenced her choices. Upon reflecting on a formative experience in her middle school class, Shalen, a Facing History student, concluded, “Often being accepted by others is more satisfying than being accepted by oneself, even though the satisfaction does not last.”

Share the reading **The “In” Group** with students and ask them to write a short essay explaining why they agree or disagree with Shalen’s above statement. They should use information from *Farewell to Manzanar* and stories of their own experiences to support their point of view.

3. Journal Prompts

In addition to responding to the reading selection and continuing to add to their timelines, suggest one or more of the following writing prompts to your students.

- As the family leaves Manzanar, Jeanne’s sister asks, “Why do they hate us?” How would you answer that question?
- Jeanne speaks of *hate* as a bleak and awful-sounding word. She wonders what shape it will take if she has to confront it. What does hate look like? Have you ever had to confront it? What did you do? What would you have liked to do?
- Jeanne Wakatsuki Houston has written of the colors that define the various periods in her life. She sees the years before Manzanar as bright red and the war years as the yellow of the dust that blew constantly at Manzanar. She has described the time she spent in Long Beach after Manzanar as orange: “intense, concentrated, and rich—rich with memories of awakenings, of social interaction outside the family. Puberty and hormones. Adolescence and social initiations.”¹ She describes her years in San José as “the lush green of the orchards that crisscrossed the Santa Clara valley.” What colors would you use to describe times in your life? What does each color represent?
- Review the identity chart you started for Jeanne. Is there anything you would add or change after reading this section of the book?

Extension Activities

1. Resources for Exploring Identity

As an adolescent, Jeanne begins a search for her identity. Invite interested students to explore the way other young women and men have tried to answer the question, “Who am I?” The unit **My Part of the Story** includes a variety of essays written by young people exploring their identities and how they fit into the collective identity of the United States. Chapter 1 of **Holocaust and Human Behavior** contains additional reflections on identity. Find these Facing History resources at facinghistory.org/manzanar-media.

2. The Bear That Wasn’t

Share with students the picture book *The Bear That Wasn’t*, available in multiple formats at facinghistory.org/manzanar-media. How is Jeanne like the “bear that wasn’t”? Have you ever experienced a problem similar to that of the bear? How did you deal with it?

¹ Jeanne Wakatsuki Houston, “Colors,” in *Under Western Eyes: Personal Essays from Asian America*, ed. Garrett Hongo (New York: Doubleday, 1995).



Analyzing Quotations

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

1. The following stanza is from a poem by Noy Chou, a high-school student born in Cambodia.

What is it like to be an outsider?

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

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

And you are the only one.

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

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

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

2. In a review of *Farewell to Manzanar*, literary scholar Elaine Kim writes of Jeanne’s “double impulse”:

Upon closer inspection . . . it becomes clear that the impulse is not a dual one after all: the method of fighting disappearance turns out to be an attempt to assimilate, which is in effect the same as disappearing.

How does your dictionary define the word *assimilate*? How is that definition similar to and different from what the word means to Kim?

3. Do you agree with Elaine Kim that assimilation is a way of disappearing? That is, do people who assimilate lose their identity? To answer these questions, review the examples of the “double impulse” you found in Chapter 20.

The “In” Group

Our desire to belong and feel connected to other people can shape the way we think about and act toward others and ourselves. Here, Eve Shalen, a high-school student, reflects on how her desire to belong once affected the way she treated one of her classmates.

My eighth grade consisted of 28 students, most of whom knew each other from the age of five or six. The class was close-knit and we knew each other so well that most of us could distinguish each other’s handwriting at a glance. Although we grew up together, we still had class outcasts. From second grade on, a small elite group spent a large portion of their time harassing two or three of the others. I was one of those two or three, though I don’t know why. In most cases when children get picked on, they aren’t good at sports or they read too much or they wear the wrong clothes or they are of a different race. But in my class, we all read too much and didn’t know how to play sports. We had also been brought up to carefully respect each other’s races. This is what was so strange about my situation. Usually, people are made outcasts because they are in some way different from the larger group. But in my class, large differences did not exist. It was as if the outcasts were invented by the group out of a need for them. Differences between us did not cause hatred; hatred caused differences between us.

The harassment was subtle. It came in the form of muffled giggles when I talked, and rolled eyes when I turned around. If I was out in the playground and approached a group of people, they often fell silent. Sometimes someone would not see me coming and I would catch the tail end of a joke at my expense.

I also have a memory of a different kind. There was another girl in our class who was perhaps even more rejected than I. She also tried harder than I did for acceptance, providing the group with ample material for jokes. One day during lunch I was sitting outside watching a basketball game. One of the popular girls in the class came up to me to show me something she said I wouldn’t want to miss. We walked to a corner of the playground where a group of three or four sat. One of them read aloud from a small book, which I was told was the girl’s diary. I sat down and, laughing till my sides hurt, heard my voice finally blend with the others. Looking back, I wonder how I could have participated in mocking this girl when I knew perfectly well what it felt like to be mocked myself. I would like to say that if I were in that situation today I would react differently, but I can’t honestly be sure. Often being accepted by others is more satisfying than being accepted by oneself, even though the satisfaction does not last. Too often our actions are determined by the moment.¹

¹ Eve Shalen, “A Discussion with Elie Wiesel: Facing History Students Confront Hatred and Violence” (Brookline: Facing History and Ourselves, 1993).



CONFRONTING THE PAST

Reading Assignment

Chapter 22 (pages 183–203)

Overview

Jeanne reflects on the ways her years at Manzanar shaped her life. As an adult, she returns to the now abandoned camp with her husband and two young children to come to terms with her past. Before she leaves the camp, she remembers anew her family's final day there. She recalls how her father, in a "final outburst of defiance," spent the family savings on a car so they wouldn't have to ride an overcrowded bus to Los Angeles. Recalling driving in the car with her father, Jeanne remembers believing in him completely that day and feeling confident about the future. Leaving Manzanar after her return visit as an adult, Jeanne writes that she would carry that memory "as the rest of my inheritance."

Exploring the Text

Ask students for their questions or comments about what they have read in this section. Then use the following questions as journal or discussion prompts to guide students' exploration of the text.

Consider why Jeanne returns to Manzanar.

1. Why does Jeanne call Manzanar the "secret that lived in all of our lives"? In what sense was it a secret within her family? Within the nation? How did that secret shape her life and the lives of her brothers and sisters?
2. According to Jeanne, what happens to a history that is not acknowledged or confronted? Why does she come to believe that she must face her own history by returning to Manzanar?
3. A pilgrimage is a journey to a sacred place or shrine. The word is also used to describe a trip that has moral significance. Why does Jeanne call the trip to Manzanar a "pilgrimage"? In what sense is Manzanar a sacred place or shrine? In what sense does it have moral significance?
4. What does Jeanne learn about herself and her family on her pilgrimage to Manzanar?
5. To what extent does Jeanne still carry the scars of Manzanar with her? How are those scars like the ones Lawson Fusao Inada describes in his poem **Concentration Constellation** in Section 3?

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

6. What similarities does Jeanne see between her trip to Manzanar and her brother's visit to Hiroshima? In what ways are both journeys pilgrimages? How do both Jeanne and her brother confront the past on their trips? What insights do they gain?
7. Do you think that Jeanne would have been able to write *Farewell to Manzanar* if she had not revisited Manzanar? How did the journey help her find her voice?

Discuss why the book is called *Farewell to Manzanar*.

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

Connecting to the Central Question

After exploring the text and reviewing the events that take place in this section of the book, provide students with an opportunity to revisit their thinking about this guide's central question:

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

Give students a few minutes to revisit their earlier journal entries in response to these questions, and then ask them to consider what they learned about the lasting effects Jeanne's imprisonment at Manzanar had on her throughout her life.

To help guide students' reflections, reread the following passage from the book about Jeanne's visit to Manzanar many years later:

I had nearly outgrown the shame and the guilt and the sense of unworthiness. This visit, this pilgrimage, made comprehensible, finally, the traces that remained and would always remain, like a needle. That hollow ache I carried during the early months of internment had shrunk, over the years, to a tiny sliver of suspicion about the very person I was. It had grown so small sometimes I'd forget it was there. Months might pass before something would remind me.¹

Ask students what Jeanne means when she speaks of a "tiny sliver of suspicion about the very person I was." What is she saying about how the injustice she experienced during World War II continued to affect how she thought about herself decades later?

¹ Jeanne Wakatsuki Houston and James D. Houston, *Farewell to Manzanar* (Ember, 2012), 195–96.

Then have partners re-examine the answers they gave to the questions on the **Experiences of Injustice** handout on page 15 in Section 1. Ask them to think about what they have learned about injustice from *Farewell to Manzanar*. Encourage them to revise their responses on the handout or add any new details they remembered over the course of reading the memoir. The thinking they record on the handout can help get them started on the final writing assignment.

Activities for Deeper Understanding

1. Reader Responses

Give students an opportunity to summarize their understanding of the book by completing the **Reader Response** handout. The questions encourage students' critical thinking about the story and help them shape personal responses to its themes. The questions may also be used to assess students' ability to compare and contrast the book with other books or experiences. After students have responded, use the questions to lead a class discussion.

2. A Matter of Justice

The readings **Proclamation 4417: An American Promise** and **A Letter to Japanese Americans** feature apologies offered by two US presidents for wrongs done to Japanese Americans during the war. The first is addressed to the nation as a whole. The second was mailed to every Japanese American who was imprisoned during the war.

- Discuss the purpose of apologies like the ones made to Japanese Americans. Are they a way to repair? To reconcile?
- How does each document reflect Jeanne Wakatsuki Houston's belief that you can only say farewell "when you've truly come to know a place"?
- What is that place to which we as Americans would like to say farewell?
- What traces of that past still shape our identity as a nation? How are those traces like the needle that jabs at Jeanne from time to time? When do we as citizens of the nation feel those jabs?

3. Journal Prompts

In addition to responding to the reading selection and continuing to add to their timelines, suggest one or more of the following writing prompts to your students.

- Jeanne describes the memory of her father buying a car to move her family out of Manzanar as an "inheritance." What does she mean by that? What memories of yours might you consider an inheritance?
- Review the identity chart you started for Jeanne. Is there anything you would add or change after finishing the book? How has your identity chart for Jeanne changed over the course of reading the book?

- Write about one event, image, or idea that strongly affected you as you read this part of the book. Why was it memorable? Does it relate to an experience in your own life or in the life of someone you know or have read about? If so, describe the connection.
- Now that you have finished the book, what questions still linger for you? If you could interview Jeanne Wakatsuki Houston, what would you ask her?

Reader Response



Respond to the following questions.

1. Jeanne Wakatsuki Houston writes:

I had outgrown the shame and the guilt and the sense of unworthiness. This visit, this pilgrimage, made comprehensible, finally, the traces that remained and would always remain, like a needle. That hollow ache I carried during the early months of internment had shrunk, over the years, to a tiny sliver of suspicion about the very person I was.¹

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

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

¹ Jeanne Wakatsuki Houston and James D. Houston, *Farewell to Manzanar* (New York: Ember, 2012), 195–96.



Proclamation 4417: An American Promise

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

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

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

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

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

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

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

I call upon the American people to affirm with me this American Promise—that we have learned from the tragedy of that long-ago experience forever to treasure liberty and justice for each individual American, and resolve that this kind of action shall never again be repeated. . . . ¹

¹ Gerald Ford, Proclamation 4417, “An American Promise,” February 19, 1976.



A Letter to Japanese Americans

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

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

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

Sincerely,

George Bush

President of the United States.¹

¹ George H. W. Bush, Letter from President Bush to Internees, 1990.

FINAL WRITING ASSIGNMENT

As a culminating writing activity, assign students to write an autobiographical story about a personal experience of injustice or a time when they witnessed an injustice. Their stories should describe the impact the experience had on them and should reflect some of their thinking about the central question in this guide. Walk students through the steps they will take to complete their stories:

Plan the Story

Explain to students that “pre-writing” includes gathering information and ideas, defining and refining their topic, and developing an outline for the story. For this assignment, they might choose to focus on the experience they described on the **Experiences of Injustice** handout on page 15 in Section 1, or they might choose to write about a different experience. Either way, they can gather and organize their thoughts using the **Final Writing Assignment Planning Sheet**, and then they should create an outline for their story.

First Draft

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

Writer’s Conference

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

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

Peer Response

At this stage, many students find it helpful to have someone else read their work. You may wish to arrange conferences with students to review their first drafts. Or you may

want to have students respond to one another's first drafts. Explain that the purpose of this review is to help writers see their work from a reader's perspective. This is not the time to point out errors in grammar, punctuation, or spelling. These are better addressed later. (If you choose to meet individually with students to review first drafts, make note of skills that students have not yet mastered. Before they begin to revise their work, you may want to convene some or all of them for focused mini-lessons on particular skills.)

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

Revise

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

Proofread

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

Present

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

Final Writing Assignment Planning Sheet



Write an autobiographical/biographical story about a personal experience with injustice or a time that you witnessed an injustice.

In planning your story, try to answer the following questions:

1. What happened?
2. What was the context for the event?
3. How did the incident end?
4. What did you learn from this experience?
5. How has it influenced the way you see yourself and others? How do you think it might influence your words and deeds in the future?

Credits

“Concentration Constellation” by Lawson Fusao Inada in *Legends from Camp*.
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