Farewell to Manzanar Study Guide

Farewell to Manzanar by Jeanne Wakatsuki Houston

BOOKRAGS

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Plot Summary

Farewell to Manzanar, by Jeanne Houston, is a coming of age story set in the internment camps of World War II used to separate the ethnic Japanese-Americans from any possible espionage activities. The Japanese Navy bombs Pearl Harbor, setting off a mass anti-Japanese hysteria. All Japanese, whether born in Japan or America, are suspected spies, arrested, and interned in ten hurriedly constructed camps located in desolate, isolated locations inland from the Pacific coast.

Farewell to Manzanar is the true story of Jeanne Wakatsuki and her family. She and her family are swept into the fear and unknown of the internment camp shortly after Pearl Harbor is bombed. They are held in the first camp, Manzanar, throughout World War II. As a child of seven, Jeanne is confused by the sudden changes in her large, happy family. The three and a half years in Manzanar change her family and her outlook on life. It takes many years for Jeanne to come to terms with the affects of Manzanar, her shame and attempts to be accepted. Eventually Jeanne is able to learn from her experience and bid farewell to Manzanar and the experiences that changed her life.

The closeknit life of the Wakatsuki family rapidly begins to change when Pearl Harbor is bombed. Papa Ko, a proud Issei and patriarch of the family, is arrested as a Japanese spy and sent to Fort Lincoln, near Bismarck, North Dakota. Here his feet freeze, and he is left with a slight limp, and a beautifully crafted cane. He leaves the family fearful and confused, until they are ordered to report for pickup. Mutual fear of the Japanese and Caucasians encourage the family to move to the relative safety of government protection.

The Wakatsuki family are among the first to be relocated. They are sent inland to the first of the camps opened, Manzanar. It has been built hastily and is still under construction when the family arrives. Mama Wakatsuki manages to keep her family together. The miserable conditions, total lack of any privacy, and the inability of families to join together at mealtimes aids the rapid collapse of the integral structure of the family. Mama tries to maintain the integrity of her family, but over the years of camp life, the family loses its cohesiveness.

The return of Papa Ko Wakatsuki is both joyous and difficult for Jeanne and her family. His nine months as a prisoner of war changes him. Because he has acted as an interpreter for the government, he is met with suspicion from the community. He spends many months secluded in the small cubicle assigned to them, drinking his home brewed rice and apricot wines and ranting and yelling at his wife and children.

Jeanne lives in Manzanar from the ages of seven to eleven. She endures lack of privacy, dust, cold, illness, loss of freedom, and cultural distrust. The greatest difficulty is the confusion of being citizens of the United States and yet being so mistrusted that they are confined in camps. As Manzanar is completed, conditions improve, and they became a typical American town, surrounded by a square mile of barbed wire fence.

There are schools, churches, clubs, other activities and opportunities to volunteer to work. Mama and brothers and brothers-in law choose to work.

Jeanne spends time observing the Japanese people, with whom she has little acquaintance. From these she gains some idea of what it is to be Japanese. However, she is American, and is unable to integrate the old ways into her life. She tries the traditional Japanese dance called odori, but cannot not understand the old geisha's dialect, and fails to return due to discomfort. Jeanne goes to school, and participates in other various recreational activities. After the first year, outings and hikes outside the wires of the camp are allowed. Jeanne enjoyes these hikes, dreaming of what it would be like to have the freedom to go as far as she chose. At the end of the outing, however, she returns, for Manzanar is her home.

The Loyalty Oath is introduced in order to reduce the congestion in the camps and to allow Japanese men the honor of proving their loyalty to the United States. This oath brings intense contention into the camps. Many believe that they have been betrayed and illegally held prisoners. Papa Ko finally leaves the home unit to argue for a Yes, Yes vote. He believes the Japanese cannot not win, his children are citizens, and he does not want to be deported and forced to start his life over in a foreign country.

The Oath enables many to move out of Manzanar if they can find sponsors and work inland, and relieves the overcrowding. Among those who leave are Jeanne's sister, Eleanor and her husband Shig. Later, her brother Woody is drafted into the Army. By the time Manzanar is closed, three and a half years later, many of her older brothers and sisters have moved to New Jersey, hoping to find less anti-Asian prejudices on the east coast.

Jeanne's post-Manzanar years are filled with shame and guilt about whatever colossal behavior merits internment and separation from the community, preventing her from interaction with them for the duration of the war. She longs for acceptance, yet apologizes for being Japanese. She searches for an acceptable way to be accepted. Over the years, she is the first of her family to receive a college education. She marries a man not of her ethnicity, and has three children. It takes her twenty years to process her experiences in Manzanar.

Jeanne's doubts and fears lead her to wonder if Manzanar was a dream or if it really existed. It takes many years to find the courage to go with her husband and children back to rediscover that life. She finds memories and an understanding there that allows her to finally find a peace and acceptance of the experience.

Chapter 1, What is Pearl Harbor?

Chapter 1, What is Pearl Harbor? Summary and Analysis

Farewell to Manzanar, by Jeanne Houston, is a coming of age story set in the internment camps of World War II used to separate the ethnic Japanese-Americans from any possible espionage activities. The Japanese Navy bombs Pearl Harbor, setting off a mass anti-Japanese hysteria.

The main character is introduced in this first chapter along with her large family. Jeanne goes with her mother and the other women of the Japanese-American fishing fleet to the two older brothers, Bill and Woody.

The main character is introduced in this first chapter along with her large family. The excursion to send off Jeanne's Papa and the rest of the fishing fleet becomes one of the most important days in Jeanne's life. The events of this day in December 1941 introduce the problems Jeanne and her family must overcome over the next three and a half years. Anti-Asian sentiment that have been brewing in the west over the past hundred years come to a head as Americans fear all Japanese are spying for the homeland. They prevent the Issei, or the immigrant generation of Asians, from obtaining naturalized citizenship, owning land, or other property. This Japanese prejudice is fanned into hysteria by the government and media fearful of Japanese attacks on the mainland.

The Wakatsuki women watch as Papa and older brothers Bill and Woody leave the wharf to fish one December Sunday morning of 1941. They watch, waiting for the fleet to disappear over the horizon. This morning it does not disappear. The confusion among the families is resolved as the fleet returns, a man from the cannery runs down the docks shouting that Pearl Harbor has been bombed. Jeanne wonders, along with others, "What is Pearl Harbor?" (p. 6)

This begins a bewildering time of fear and concern for Jeanne and her family. Jeanne's Papa knows that he will be a target of this prejudice, and immediately burns all papers that identify him as native Japanese, along with the Japanese flag he brought from his home in Hiroshima in 1908. They leave their home and move in with Woody on Terminal Island. Papa knows that he will be arrested; he is an alien who held a commercial fishing license. The FBI searched homes, finding incriminating evidence, short-wave radios in most homes which enabled families to stay in touch their men while they were at sea. Papa is arrested two weeks later. He does not allow them to drag him away, but proudly, arrogantly leads them out the door. The men are taken to an interrogation center. Some of these men return quickly after being questioned. Papa does not return, and they cannot find out why. Finally, the local newspaper reports that he will not be returning soon. He has been arrested. He is accused of providing offshore submarines with oil. They do not see him again for nearly a year. His arrest and accusation of

supplying Japanese submarines with fuel completely changes the direction of the Wakatsuki family, foreshadowing its disintegration and the loss of sense of identity that becomes a large part of Jeanne's life for the next thirty years. This begins a lifetime of search for identity and loss of family association for her. She becomes a member of a distrusted group of people, and will seek for acceptance and citizenship for much of the rest of her life.

Chapter 2, Shikata Ga Nai

Chapter 2, Shikata Ga Nai Summary and Analysis

Jeanne is introduced to life among the Japanese. She and her family begin to feel the mutual fear between the Japanese-Americans and the Caucasian citizens of the United States, especially those on the West Coast. For the first time in her seven years, Jeanne feels different, and unwelcome, among Japanese-speaking children, and Caucasian children. This fear and suspicion of her, as Japanese, affect her life for many years.

The arrest of Jeanne's Papa turns her secure world upside down. Her family has been living in Ocean Park, a Caucasian suburb near Santa Monica. Theirs is the only Japanese family in the neighborhood, and Jeanne and her brother Kiyo are the only Japanese attending their school. They speak a little Japanese, but mostly English, and try not to be labeled or grouped by anyone.

Jeanne has a deep seated fear of anyone Asian. With no experience of other Japanese, she is afraid of the Japanese who live in Terminal Island. Jeanne's Mama moves the family to Terminal Island with her brother, Woody. Jeanne and her brother, Kiyo, are terrorized by the Japanese speaking children there. They are tough, mean ghetto kids who threaten Jeanne and Kiyo with attack and threats which they cannot understand. Jeanne and her brother fear this isolation and reign of terror will last forever.

The Navy decides that Terminal Island is too close to Long Beach Naval station. They clear out all the Japanese families. Jeanne witnesses greed as the junk buyers came through her community, offering pennies on the dollar for valuable household goods. It is humiliating for her mother to sell valuable items for little or nothing. Her pride wins out when it comes to selling her fine china. Rather than sell it for a pittance, she throws the china, piece by piece, at the buyer's feet until every piece of china is broken. Her mama is angered by the second hand dealers who are paying little, if anything for the valuable furniture, china, and silver belonging to families forced to evacuate Terminal Island.

The American Friends Service aids the family in finding a small house to live in for the short time until the War Department decides what to do with them. The older brothers worry about what to do, but the decision is not theirs to make. The phrase used by Japanese in these inevitable situations is "Shikata ga nai"—"it cannot be helped." (p. 14)

Jeanne first feels outright hostility from a Caucasian in school. Her teacher is cold and distant, refusing to help her with her school work or to have any interactions with her. The anti-Asian sentiment on the West Coast is more vicious than ever.

Manzanar has no meaning for the family. For the older brothers and sisters, there is relief in the move to Manzanar. There is a measure of protection from the fear of the

Caucasians. Jeanne and her family are among the first to occupy Manzanar. Jeanne's Mama keeps her entire, large family together, which is a difficult task. Many other families are split up and spend much time trying to discover where their families have been relocated. Jeanne's Mama knows that April in the mountains will cold, and takes heavy coats for everyone.

The Wakatsuki family travel all day. When they arrive, they pass the barbed wire fence and the gate. They find their baggage in an open clearing. There are a few tents set up, and rows of black barracks. Their vision of the camp is blurred by the blowing sand. There is quiet both on the bus and among the welcoming people, until seven-year-old Jeanne opens a window and yells out the window, "Hey! This whole bus is full of Wakatsuki's!" (p. 17) The tension is broken by her spontaneous cry.

The family is assigned to two units for twelve people. The newly constructed barracks are made of raw wood which shrank as it dried and is covered with tar paper. The land has been graded flat, removing all vegetation that would hold down the dust. Sandstorms are always a problem in Manzanar. They spend the first night freezing, with all their clothing piled on them to help keep them warm. They awake to sand blown through the holes in the walls.

Arrival at Manzanar introduces the family to the bleak life ahead of them. Barracks are hurriedly thrown together of green wood that shrinks as it dries. This allows the cold wind and dust to blow in. Six people are into each unit the size of a living room. Each unit has only one bare light bulb and an oil stove for heat, and is separated into individual spaces by blankets.

Chapter 3, A Different Kind of Sand

Chapter 3, A Different Kind of Sand Summary and Analysis

Jeanne and her family begin their life in Manzanar covered with dust and cold. However, they show a humor that will help them to survive. Laughter at their circumstances enables them to get through some of the hardest situations. The first morning at Manzanar introduces Jeanne and her family to the dust. They wake up covered with a fine, gray dust. Jeanne's brother, Woody, cheerfully calls through the wall, asking if they fell into the same flour barrel. "No." Kiyo yells back. "Ours is full of Japs." (p. 22)

Woody brings tin can lids, a hammer and nails, and a broom to clean up. He directs brothers Ray and Kiyo to cover the knotholes in the walls by breakfast, or they will have to eat the sand with ketchup. When Kiyo asks about the sand that came through the cracks, Woody says that sand is different, and he can tell the difference.

Mama is furious about the conditions they will have to live in, for they are no better than what animals would live in. Woody hugs and reassures her that he will make things better for them.

The lack of decent housing, the sand and cold anger Mama. She is responsible for the care of her family. The barracks are not habitable. It hurts Mama's pride to be put into such a low, miserable living situation. Woody shows his good humor and willingness to be responsible to improve things as much as possible for the family.

Chapter 4, A Common Master Plan

Chapter 4, A Common Master Plan Summary and Analysis

The War Department is not prepared to provide for the Japanese-Americans they remove from the West Coast. Their common plan for barracks, communal mess halls, and latrines is fit for soldiers, but not for families. Additionally, the haste required to throw the camps together just ahead of the arriving masses of internees does allow for anything to be completed nor checked for usability. This leads to unbearable living conditions.The first months of life at Manzanar are pure chaos. The camps are planned in haste, thrown together as quickly as possible to house the many people who arrived long before anything is complete. Few of the vital buildings or necessary details have been completed. All ten of the camps have been planned identically. All are unlivable.

Woody does the best he can to make their barracks more livable. It is months before the barracks are something more than bare floors, blanket partitions, one light bulb for each compartment, and an open ceiling overhead.

Neither the internees nor the camps are ready for occupation. Few of the new occupants know what to expect. Many are so unprepared for the 4,000 foot altitude that they arrive in thin aloha shirts. Adjusting to the cold is difficult for everyone.

The War Department begins to issue surplus clothing from the First World War. The Japanese, smaller than Caucasians generally, drown in the over-sized clothing. To Jeanne, it looks like "a band of Charlie Chaplains marooned in the desert" (p. 27).

Jeanne is sick continually. In the beginning, heavy doses of typhoid immunizations leave her with fever and vomiting. After overcoming the illnesses from the heavy immunizations, they became ill from food that spoils in poorly ventilated kitchens. The food is often left out too long, and like everything else, the refrigeration breaks down frequently. This leads to the common condition for all who live at Manzanar—"the Manzanar runs" (p. 27).

The latrines add to the discomfort and distress. They are often overfull and stinking. Worse is the total lack of privacy. No built in partitions are provided at first. Some women solve this problem by using large Oxidol cartons for a privacy screen.

Lack of privacy is the greatest humiliation. Though they will subordinate their own desires for the community in order to cooperate and survive, there is a high premium placed on privacy. Personal privacy is both necessary and unavailable. Manzanar is an insult to the private self, and it cannot be changed.

The high altitude brings cold and blowing sand for much of the year. The barracks are overcrowded, the food spoiled, and latrines overflow and stink from the constant

diarrhea. Worst of all, for a people who require personal privacy, is the total lack of privacy. The other conditions might be tolerable, but privacy is necessary to their self respect, and it is totally unavailable. This is the greatest insult for a proud people.

Chapter 5, Almost a Family

Chapter 5, Almost a Family Summary and Analysis

Life in close quarters, with little ability to maintain family life, begins the separation of families in Manzanar. They no longer eat together, or spend time together. The family is drawn apart due to the effects of the small units and the required public eating.

The disintegration of the Wakatsuki family begins early. Before Manzanar, they had a large dining table. Around this table the family would gather for noisy family gatherings. In Manzanar the mess halls separate the family. It is too hard for Granny to walk across the compound three times a day to get her meals, so she has them brought to her. The older brothers and sisters join their friends for meals, often at other mess halls. Others shop around between the mess halls, looking for better food. Some younger boys run to see how many mess halls they can eat in during one mealtime. All this leads to a separation of the family, who used mealtimes to make connections.

Another early factor in the falling apart of the Wakatsuki family is the smallness of their quarters. They are too small to "live" in; meals cannot be cooked there. They are for sleeping. All other activities are conducted elsewhere in the compound.

Jeanne and her brothers find themselves running freely. A call comes for volunteer workers with skills. Mama is a dietician. This is high-priority training, and she works all the time they are there, for nineteen dollars a month, the most an internee can earn. Woody and Jeanne's brothers-in-law also answer the cry for help. Woody works as a carpenter. One brother-in-law works as a roofing foreman, another runs a reservoir crew. No one is required to work, or get out of bed. All work is volunteered. Mama has a monthly rental to pay for the warehouse in which she stored most of their remaining furniture and silver. She needs the work.

Volunteer work gives many adults something to do, and a small income. Mama is busy and distracted, leaving children like Jeanne alone, looking for attention. During this time, she begins to really see adults. On Terminal Island, she first saw the slant-eyed Asians. In Manzanar, she watches with amazement the variety of faces and costumes around her. When the weather is warm, 10,000 people parade through the compound. Jeanne is fascinated with the Japanese women around her. Additionally, she beings to attend catechism classes with the nuns who arrive to care for the orphans. She is drawn to the stories of women who have suffered.

In September 1942, nine months after his arrest, Jeanne's Papa returns to his family. Something has happened to him in North Dakota. In the nine months he has been gone, he has aged ten years.

The whole Wakatsuki family meets Papa at the main gate, except Woody's wife, Chizu, who has just given birth to the first grandson. Papa returnes on a Greyhound bus. The

first thing they see is a cane, a polished maple limb with the small knotholes stained and polished. He looks over sixty, is gaunt, underweight, and leans on his cane. The family stands still, waiting. Only Jeanne runs to him, throwing her arms around his waist and burying her face in his belt. She begins to cry, as does the rest of the family. She wants to be happy to have her father back, but the pain inside is too great. Rather than have joy, she can only cry.

Papa returned to be the head of the family again after nine months in prison at Fort Lincoln. He had changed there. He had aged ten years, and now leaned on a cane and favored his right leg. Jeanne, the youngest child of the family, ran to greet him. Though they were happy to have him back, Papa was greeted with tears. He had not returned to a home, but had only exchanged life as a prisoner to life as an internee..

Chapter 6, Whatever He Did Had Flourish

Chapter 6, Whatever He Did Had Flourish Summary and Analysis

Jeanne's Papa's actions are better understood after knowing about his life before Pearl Harbor. He is a proud son of a samurai class family, who leaves Hiroshima in the midst of a severe depression. He is lucky in Hawaii, finding a sponsor who kept him from the back-breaking work in the Hawaiian fields. Through he has the opportunity to attend law school, he completes very few of the things he began. A law, luck, and pride prevent his success. Ultimately, Papa is an arrogant poser, a braggart, and a tyrant, and he is able to do many things.

Papa's cane becomes a type of samurai sword. It is a homemade version of the sword his great-great-grandfather carried in Hiroshima. He lives at the end of the time when samurai warriors were needed. Both swords were a "virtue and a burden" (p.42). For Jeanne's Papa, life ends in Manzanar. He dies years later, but life as an independent, able man ends there for him.

Papa is the oldest son in a family that had been samurai class for centuries. At his birth in 1887, there was no more need for warriors. Japan was rapidly changing from a feudal system to a modern, industrial nation.

Papa begins to prepare for a naval career. But, at seventeen, he suddenly drops out. He borrows money for his passage to Hawaii from a favorite aunt. His family in Japan never see him or hear from him again.

Papa is an idealist, spoiled and headstrong. The things he sees happening in his family become what happen to him later in his life. Both Papa and his father are challenged by lack of money and too many children to spend it. Hiroshima is suffering a severe depression. It is during this time that Japanese citizens are allowed to emigrate. Papa leaves, like thousands of others, looking for opportunities not available in Japan.

When he reaches Honolulu in 1904, Papa finds his English will not help him get a job in the fields, where most Asians are allowed to work. He meets a vacationing lawyer from Idaho who pays for his passage to the mainland and gives him room and board in exchange for work as a houseboy. In Idaho, "he worked as a valet, a cook, a chauffeur, a mechanic, and a general handyman" (p. 44). He spends five years with this family, until the Idaho lawyer helps him enter the University of Idaho, seeking to earn a law degree.

Before he graduates, Papa meets Mama, a pretty Japanese girl. She comes from a family of stonecutters around Niigate. She was born in Hawaii, while her father worked

in the fields. He came to farmland with rich, fertile soil near Seattle, Washington, where Mama and Granny came to live in 1906.

Mama's family has big dreams for her; there are few young Japanese women on the mainland during that time. A respected son of a well-to-do farmer expects to marry her. Then she meets Papa. He frightens Mama's family, as he lives a flashy life, different from theirs.

Mama and Papa run away twice. After her brothers bring her back and lock her in her room, she is so inconsolable that her older brother Charlie lets her out. This time they get married. Papa works as a cook in a restaurant while Mama finds work as a dietician and a nurse. They have a child about every two years, and Papa moves often, looking for a way to make his fortune. His hope always is to be able to send the good news: "Wakatsuki Ko made it big in America and has restored some honor to his family's name" (p. 48)

Papa never completes law school, or anything else he tries. Something always interferes; he always has an excuse, some, like racial barriers and laws , valid, while the others, bad luck, are due more to his arrogance, or possibly his fear. A few years before Jeanne's birth, the family settles near Watsonville, California on a twenty-two acre farm. There he finds success, until the well dries up. Then, he, too, finds himself in the middle of a depression, trying to feed more children than he has money to provide for.

After working as a migrant worker and trying farming again, he tries to make a living from the sea. He beings fishing. This seemed to be his opportunity for success, for he is able to buy two boats. Further, he has leased a house in Ocean Park, and manages to make a down payment on an almost new car just two weeks before Pearl Harbor. Pearl Harbor ends that safe, stable life in Ocean Park for Papa, and his family.

Jeanne remembers her Papa before he is arrested, not great, or even very successful. He poses, brags, and tyrannizes his family. In all this, he retains his self respect.

Whatever Papa did had flourish (p. 53). The men at Fort Lincoln remember him. All are Issei, Japanese born, and he is one of the few who can speak and read both Japanese and English fluently. Each morning they gather in a common room, and he reads and translates the newspaper with a flourish, acting out the parts.

Papa works as an interviewer there. He almost becomes an alcoholic on the rice wine the men brew in their barracks. While there, both his feet are frostbitten. As a prisoner, he uses his ability to speak, read, and write Japanese and English to his benefit. This helps his fellow inmates stay in touch with the world news. It also allowes him to work for the Justice Department, interviewing other prisoners.

Chapter 7, Fort Lincoln: An Interview

Chapter 7, Fort Lincoln: An Interview Summary and Analysis

The interview of Wakatsuki Ko shows he is a thinking man, who has been unfairly accused of delivering oil to Japanese submarines. The oil cans held chum, bait for mackerel. Wakatsuki Ko is interviewed as a prisoner at Fort Lincoln. The interviewer asks basic questions: name, place of birth, education, reason for emigrating from Japan, military members in Japan. He has not contacted family in Japan because he is the black sheep of the family, nor returned because of the size of his family.

Wakatsuki Ko is charged with delivering oil to Japanese submarines off the West Coast. He denies the charge, saying he thinks submarine commanders would be foolish to be so far from their fleet.

A photograph is shown of him with fifty-gallon drums on his boat. The drums are used for chum, bait for mackerel, and he has not fished for mackerel in over a year.

Ko is unhappy for both Japan and America. He believes that military control, which he sees in both countries, causes wars. He does not want his sons to join the military, for he does not like the military control of either country or their determination to participate in war. He can see that America will eventually win the war, due to its more available resources and weapons. His sadness due to the war is shown in tears each night for Japan, still his country because he was born there, has relatives there and the only country in which he still has rights of citizenship.

Wakatsuki Ko has been living in the United States nine years longer than his interrogator. Yet, he still cannot own land or become a citizen. For no reason, he has been arrested and taken from his family. When asked who he wants to win the war, Ko responds "When your mother and your father are having a fight, do you want them to kill each other? Or do you just want them to stop fighting." (p. 58) He believes that a country controlled by the military will make unnecessary war. He still held some feelings for Japan, because he still has family there, and cannot become a citizen or own land in the United States. Thus, he cannot hope for either country to win the war.

Chapter 8, Inu

Chapter 8, Inu Summary and Analysis

Papa stays in the barracks cubicle, refusing to leave, making wine. He drinks, yells, threatens and abuses his wife. Jeanne's Papa's return crowds their small home. The added bed does not crowd their home, but Papa's brooding, dark attitudes. He refuses to leave, and demands extra rice and cans of syrupy fruit. From these he makes wines which he drinks freely until he passes out in a drunken stupor. The family is terrorized by his black moods. He terrifies Jeanne and abuses her Mama in her attempts to comfort him, shouting and bullying, even going so far as to threaten her with his cane.

Jeanne, as a child, believes her Papa's actions, coupled with his refusal to leave their small unit, is due to his belief that the others are not as good as him. He seems to be angry because he has been forced to live with other Japanese. She thinks the community whispers about him and the nasty smelling wines he constantly has brewing behind their door.

Jeanne learns that this is only part of the reason. Late one night she hears two Terminal Island women whisper about Papa. They see Jeanne and her mother enter, then stay and whisper loud enough to be heard. They call Jeanne's father "Inu" (p. 60). Jeanne knows the word to mean dog, though the women used it in a vulgar, insulting way. She learns much later that this particular spoken use of the word has more vile meaning. They consider Papa to be a collaborator, informing on the other men at Fort Lewis. He is called an inu because he has been released from Fort Lincoln earlier than most of the other Issei men with whom he was imprisoned. The local community believes the vicious unfounded rumor that Papa has been released early because he used information gained as an interpreter to sell information about the other prisoners.

Part of this self-imposed seclusion is based in his pride. Part is that the other Japanese think of him as a collaborator and a traitor. This adds to his seclusion from the rest of the community.Papa knows the others in the community feel this way about him, and withdraws rather than face the rumors and the shame. Still, Papa flies into a rage when this particular bit of gossip is shared with him. He curses Mama and threatens to kill her, intimidating her (and the family), with a noisy, fierce display. Kiyo jumps out of bed and yells at him to stop. As Papa turns, Kiyo punches him in the face. He bloodies Papa's nose. Papa stares at Kiyo, outraged and admiring a son who dared attack him.

Kiyo escapes to one of his married sister's barracks home for two weeks. He returns to admit he was wrong and ask for forgiveness. Kiyo seeks to preserve order of some kind within his family, and extend that into the world. For Jeanne, however, she cannot rid herself of a deep sadness. Her papa continues to abuse her Mama, and there seems no reprieve.

Chapter 9, The Mess Hall Bells

Chapter 9, The Mess Hall Bells Summary and Analysis

The most disturbing and disgraceful situation for most men held at Manzanar is the charge of disloyalty. They are held in Manzanar because, as Japanese, their loyalty is questionable. They are forced to face the fact that they are vulnerable, with no power over their lives. They have no rights, no home, and no control over their lives. This emasculation, the congestion, and the wind festers in the souls of the men in the camp.

For Jeanne's Papa, his life at Fort Lincoln and life at Manzanar is extreme suffering. To be charged with disloyalty is the greatest disgrace. He is forced to face his susceptibility, his helplessness. Life at Manzanar deprives him of his rights, his home, and his control over his life. All the men at Manzanar suffer this emasculation. Some handle it better than others.

The first summer and fall is filled with congestion and wind-blown monotony. In it resentment fester and gathers. In these conditions, the December Riot seems to have been predictable. It occurs exactly one year after the Pearl Harbor Attack.

Before the riot, the mess hall bells ring often for meetings. They call for higher wages, better food, almost anything. Assassination threats are common. There is a beating and charges of theft of sugar and meat. That December, the men riot, raging back and forth across the compound.The morning of the riot, there is a fatal, heavy silence in the camp. That night the mobs rage back and forth across the camp, shouting slogans and searching for those on their death list.

Papa Wakatsuki sensibly keeps his family in their barracks, knowing such violence will only bring greater problems. He considers the violence stupid. He keeps all of his family in the barracks during the day and night of the riot. He calls the members of the mob idiots and predicts that the mob violence will end in a death. Papa is right. After hours of rioting, the mob is met at the police station by a unit of military police carrying light armament. When the mob is to disperse, the mob hoots "Bonzai" jeered and sang in Japanese. The MP's lob canisters of tear gas into the mob and soldiers begin to shoot. This ends the riot. Ten are injured and treated in the hospital. One man is there at the police station. Another dies five days later.

It is that night that Jeanne sees the searchlights which she had seen only once before. Though the lights flooded the gates, the fence and the camp every night, Jeanne usually goes to bed early, and their barracks are far enough inside the camp to not be affected by the lights. The searchlights are a reminder that they are not free. They are a sure indication that they are prisoners.

They echo across the valley and ripple between the mountains. The bells ring out across the valley, all night and until noon the next day. They ring out in sorrow and pain that they are prisoners.

Chapter 10, The Reservoir Shack: An Aside

Chapter 10, The Reservoir Shack: An Aside Summary and Analysis

Jeanne's brother-in-law, Kaz, is in charge of the reservoir crew. They are the only ones allowed out of the camp the night of the riot. They spend the night in a shack guarding the reservoir, near the reservoir. They have been given ax handles as protection from any of the mob discovering their purpose. That night, as they are going to sleep in the dark, four soldiers crash into the shack, wanting to know what those "Japs" are doing out of the camp. They convince the sergeant to go back to the gate to be sure they are legal. They are left with three young soldiers who back up against the wall opposite the wall the Japanese men are backed up against. There they stand, face to face, fearing each other. The soldiers fear the mobbing "Japs" and the reservoir crew fear the jittery men who hold loaded weapons. The young sergeant in charge goes back to the gate to discover that the reservoir crew are in their assigned positions. Jeanne's brother-in-law, Kaz, discovers that the young soldiers are as afraid of the Japanese as the Japanese are afraid of the soldiers and their guns.

Chapter 11, YES YES, NO NO

Chapter 11, YES YES, NO NO Summary and Analysis

That next February, the government requires the Loyalty Oath be signed by everyone seventeen years and older. The Oath requires that they be willing to serve in the Armed Forces on active duty. Also, they are to swear total allegiance to the government of the United States. This Loyalty Oath brings much argument and divisiveness to Manzanar. Many men feel the Oath is humiliating. Though the Oath helps to alleviate the crowding in the camps, it is difficult to accept, even for men who served in the Army during World War I. Many become militantly anti-American.

This Oath becomes the most disruptive issue of the camp. Men are divided as to whether the Oath should be signed, or if individual barracks blocks or the whole camp should refuse to sign the Oath. Men who are citizens, who fought valiantly during World War I, argue about the merits of the Oath, and the costs. The Oath questions their loyalty and insults their integrity. Many begin to argue against signing, some previously patriotic World War One veterans even suggest that they should return to Japan. They begin to try to force a block No, No vote on whole blocks of barracks. It is mandatory for all who are seventeen or older to sign the Oath. It cannot be ignored or avoided. The Oath becomes the most humiliating event of the camp experience.

The Oath is developed in an effort to relieve the congestion, the stress, and the red tape required for those who want to volunteer for the infantry in the all Japanese unit in Europe or relocate to jobs further inland. If interned citizens can find a job and a sponsor they can leave camp and move inland. The paperwork for this is trapped in the bureaucratic mire. It is believed by many that an Oath will enable Japanese spies and sympathizers to be discovered, and permit the loyal citizens to move out of the camps. The hope is that the crowding and the stress on the internees will be relieved.

This plan is later proved to have been the correct decision; but for men in the camps it is offensive. Many try to boycott the oath or show a level of non-cooperation among the Japanese-American internees.

Organizers come to their small barracks and argue with the men of Jeanne's family. It often becomes ugly. Mama or Granny try to calm them down, and are pushed or beaten. Papa knows the only response will be Yes, Yes. He does not want to be sent to Tule Lake, further dividing the family, and possibly be sent back to Japan. It is a difficult decision, but it is the only decision he can make.

When, alone, Papa argues with Woody. Both Woody and Papa are the cause of many men being sent to Tule Lake, in Northern California. There is then a possibility of repatriation to Japan. Papa does not want to return to Japan, for there is nothing more there for him, and repatriation will increase the division of their family.

The anti-oath boycotters want everyone to boycott the Oath. Finally, a meeting is called to debate the matter. Though Papa has not left the barracks since his arrival, and knows his attendance will draw stares, he goes to the meeting. He does not want to be sucked into a block No, No vote without having his opinion heard. He will not allow Woody to join him, stating that this meeting is only for the "heads of households" (p. 78).

The anti-American forces triy to force a No, No vote on everyone. Papa believes he cannot have this important decision forced upon him. He finally leaves the barracks and faces the community who consider him a traitor. Papa cleans up, avoids his alcohol and drinks only tea. He proudly carries his cane with him to the meeting. There he faces a man who openly charges him with being an Inu, a collaborator. He has his say, and faces the rumors of inu, and fights the loudest man who charges him with being a collaborator. Before it is over, he attempts to strangle his accuser, livid with rage. He would have killed him, but other men pull them apart. A wild Manzanar sandstorm ends the fight. He stands up to his detractors and again becomes a part of the community.

The sandstorm puts out the electricity. As they sit in the darkness that night, a young woman comes over and sings songs with Papa in Japanese. After a while they sing the Japanese national anthem, which is not a military song, but can be sung cheerfully or in a lament, as the mood dictates. For Jeanne's Papa, this night tears run down his face as he sorrows over his loss of home and country.

The anthem's words are an ancient poem which describe a peaceful reign lasting until a tiny stone grows into a large rock, covered with moss. At Papa's home, they have a stone lantern, which is drenched with a bucket of water each morning, until moss begins to grow on the lantern. The anthem reminds Papa that he has the courage to endure even this. As they sing the Japanese national anthem, Papa recognizes what he has been taught from his youth, that he can endure anything, including Manzanar, and life.

Chapter 12, Manzanar, U.S.A.

Chapter 12, Manzanar, U.S.A. Summary and Analysis

Manzanar means apple orchard in Spanish. At one time Owens Valley was green with apple and pear orchards and alfalfa. Now, the water has been diverted to Los Angeles, turning the valley into desert. While Manzanar was active, some water was sent to support the gardens that helped to feed the people there. Within the fences there were a few untended apple and pear trees left. After Manzanar, the water was again re-diverted to Los Angeles.

As people move out of Manzanar to work or join the Army, the overcrowded congestion of people lessens, there is more space, and the barracks units become somewhat more like a home. Those who choose to stay within the camp do so because it is difficult to move, again, to another unknown location. After the Loyalty Oath alleviates the overcrowding within Manzanar, the Wakatsuki family manages to move closer to the hospital, where Mama works, and near the old orchards. These barracks are larger, and the War Department has managed to make the units more livable, providing sheetrock walls, closed ceilings, and linoleum floors. They also manage to get four rooms for their family, instead of the original assigned to them.

The Loyalty Oath gives more freedom to the internees. They begin to be allowed opportunities to go outside the wire for recreation. The men, including Papa, collect large pieces of driftwood to carve, and rocks with which he builds a small rock garden, including patches of moss and plants. Other men develop gardens and a small park, complete with ponds and wooden bridges.

Papa is uninterrupted in his brewing of saki and wines, but he drinks less. He cares for the pear trees near their barracks. He enjoyes hobbies he has never had time for before. He carves furniture, cares for his rock garden, and paints with watercolors. He sketches the mountains, especially Mount Whitney which remind the Issei of Mount Fujiyama.

The lives of Jeanne's family who stay at Manzanar settles into a kind of normalcy. Shikata ga nai again becomes the motto, but now they have to endure "the climate, the confinement, and the steady crumbling away of family life" (p. 88). They make the best of a bad situation, developing gardens, a small park, and paths through the orchards. They create a more livable atmosphere for everyone.

Those who remain creat a model of what most of them know, a small town like any other small town in the United States. Rather than fight and rage at the unchangeable, the people settle into a sort of normalcy. Their lives develop a simple logic. They try to create a needed sense of continuity. Most of the residents have lived in America all their lives, and they know only life in an American town. With this knowledge, they create a small American town, with a hint of their Japanese culture. The town is totally equipped

as most small American towns. There are all the needed organizations, clubs, and even some of the merchandising available in small towns across America.

Jeanne's family is much like those of the rest of the community. Her Mama continues to work, her father putters around with hobbies he has never before had time to pursue. He paints, gardens, and carves. Jeanne participates in the glee club, and her brothers and sisters sing and play in bands that perform for the others. They attend school, and do many of the things other young people do in other communities in the country.Jeanne's Mama continues to work, her Papa pursues his hobbies. Woody does volunteer for the Army, waiting for the Army to draft him, and clerks for a general store. Older brothers and sisters develop hillbilly bands and dance bands. They attend school, play sports, participate in glee club, and present plays.

In all, the camp becomes a typical town, different only in the fact that its residents are locked behind the gates and fences of a prison camp.The difference in their lives is that they are internees, prisoners.

Chapter 13, Outings, Explorations

Chapter 13, Outings, Explorations Summary and Analysis

Life for the Wakatsuki family begins to slowly develop a new order as important institutions begin to be implemented at Manzanar. Life's patterns change to new designs, livable in another and new order. After the family moves, Jeanne begins to explore things beyond her family.

School is formally organized and given a home. She and the other children are able to attend school and because they have an excellent teacher, they are academically ready to return to life back in the outside community. School is important for all the children. They need the consistency and normal atmosphere brought by school. They require an education, for they need to be ready to reintegrate with their peers upon their final freedom from this shameful imprisonment.

Small freedoms are allowed to the trusted internees of the camp, especially in regards to the distance they are allowed to travel without company.On weekends, Jeanne participates in outings beyond the fence. The Japanese are beginning to be trusted beyond the fence, and are allowed to build picnic and camping areas to enjoy. As a fourth grade student, Jeanne usually only goes to the first campground. One time she goes with other girls on an overnight outing. There she admires the stars and feels the freedom she has been missing and the freedom of being outside the fence. Still, if she were asked to stay out, she would rush back to her barracks home.

Jeanne explores activities which seem to determine how Japanese she really is. Jeanne is an American, attended culturally American schools, and has little understanding of what is expected of her within her Japanese culture. Though she attempts to integrate the Japanese culture within her, she is never successful. She goes one day to an old geisha who is offering classes in the traditional dance called odori. Because she has not learned Japanese, and the old woman speaks an old dialect, Jeanne cannot understand or participate in the class.

Jeanne has another type of dance she is interested in. Though she has never seen it, she is interested in the ballet classes being offered. That teacher seems to have been a good dancer at one time. Now she is overweight and sad looking. She dances hard, almost in an effort to prove herself to them. After she finally begins to teach the girls some positions, she sits down and takes off her frayed toe shoes. Jeanne sees that her feet are bloody. She feels sorry for the teacher, and signs up for the class, but she never returns. Ballet seems a horrible abuse of the body.

Jeanne succeeds at her baton twirling lessons. Even at a young age, she seems to understand that it will be a western skill that will enable her to find acceptance and move among her non-Asian counterparts when she is finally able to leave Manzanar.

Twirling the baton is the only activity Jeanne tried that she continues to learn and practice. She loves baton twirling, and continues it for many years. However, she cannot understand the traditional odori dance, nor can she join the ballet class, which seems an abuse of the body.

A final investigation for Jeanne is her return to exploring Catholicism. She walks by the chapel and sees an orphan girl dressed for her confirmation. This girl looks like a queen, and Jeanne is envious. She thinks it would be good to have the attention of the orphan girl, dressed as a bride for her confirmation. A few days later she announces her intention to be baptized Catholic. Her Papa explodes. Her exploration is severely and surely ended, for Papa knows she will never find a Japanese boy to marry if she is a Catholic. Even though Sister Bernadette comes to argue with Papa, he is firm and unbending in his stance. Jeanne, at ten, is much too young to make such a decision.

Jeanne is deeply distressed. She turns to her baton, spinning it and angrily throwing her Papa high into the air, over and over.

In all of these explorations, Jeanne begins her search to find a way to be accepted in the world away from Manzanar.

Chapter 14, In the Firebreak

Chapter 14, In the Firebreak Summary and Analysis

Jeanne learns that her Papa's decision to forbid her to join the Catholic Church is right. However, the decision is just one more experience that leads to a distance between them. As the youngest child, she has always been close to her Papa, but his surprising bursts of obstinate, persistent domination increase the distance between them.

As Jeanne ages in Manzanar, she finds herself going to Woody or Chizu, his wife, for comfort. Mama is available more now than she was earlier, now that there is a more settled atmosphere in the camp. Still, she needs her brother and sister-in-law to help support and reassure her.

One day, catching a brief flash of the future, when she will be totally separated from her parents. Jeanne and her Papa are in the firebreak together, pacing in concern for her oldest sister, Eleanor. Eleanor is in the hospital in the midst of a difficult delivery of her first child. The family is particularly concerned, as two other sisters have delivered there, both hemorrhaging badly, and one sister-in-law bled to death after a miscarriage.

They see Mama running across the sand toward them. Papa is frozen, filled with terror, and it seems forever until Mama reaches them. She arrives across the firebreak shouting, "Ko, Ko, it's a boy!" (p. 107) Eleanor, too, is okay. The two parents stand together in tears, leaving Jeanne alone, watching them together. In their intimacy, their joy, they are totally unaware of Jeanne.

The emotional distance between Jeanne and her Papa continues to grow during their years in Manzanar. She feels lonely and alone. The experience in the firebreak, after the birth of her sister's baby, allows Jeanne to witness an intimate moment, rarely seen, between her parents. In their intimacy, Jeanne becomes invisible.

Chapter 15, Departures

Chapter 15, Departures Summary and Analysis

Jeanne feels the uncertainty of her family as they begin to separate. Many in Manzanar are leaving, including members of her family. She can see the separation of her family becoming more of a reality. In the months following the birth of Eleanor's baby, many in the camp move out. By the end of 1944, only about 6,000 people are still living in Manzanar. Many have left for jobs inland, or to join the Army. Manzanar is being vacated. Jeanne's Mama and Papa draw closer together during this time, with Jeanne trying to be a part of their closeness. This foreshadows the time when Jeanne will find herself alone.

Of the Wakatsuki family, Eleanor and Shig and their baby son are the first to leave. Eleanor goes back to Reno to live with friends. Shig is in the Army. Woody is drafted, and leaves in November to fight with the 442nd Combat Regiment, the all Japanese unit who want to show their loyalty to the United States.

When Woody leaves, it feels much like the time Jeanne's Papa left to fish that last time. This time, however, there are families from camp, and Chizu has two little children. They wave cheerfully, hoping their sons will return safely, knowing that already there is a mother sorrowing for a son killed in Europe. As Woody leaves for the Army, with others from his unit, there is uncertainty and fear. They do not know if their sons will return home safely, nor what the end of the war will bring for those who stay.

This leaving of sons for the war is much like the leaving of sons all over the country, except the families at Manzanar are much different, unsettled circumstances. They have no idea what the future will bring, where they will be, what they will be doing after the war. They have as many uncertainties as the leaving soldiers.

Chapter 16, Free to Go

Chapter 16, Free to Go Summary and Analysis

As early as 1942, there are constitutional challenges to the internship of the Japanese-Americans brought before the United States Supreme Court. The first case challenges an arrest on the basis of breaking curfew, racial bias, and the abuse of civil rights by the forced evacuation. The court upholds the evacuation on basis of "wartime necessity" (p. 113).

The second case is based on the exclusion order. A young Japanese man changes his name and appearance through facial plastic surgery, trying to stay with his girlfriend. When arrested, he argues that there is a racial bias, for the German and Italian Americans have not been evacuated. He argues that his civil rights had been violated. The Supreme Court upholds the Army's evacuation of the Japanese.

The third and final case taken to the Supreme Court challenges the internment itself. An employee of the California Highway Department, a young, twenty-one year old woman files an appeal for habeas corpus, contending that her evacuation to, and continued forced life in the camp at Topaz in Utah is illegal. After two and a half years, the court rules in her favor, deciding that loyal citizens, with no previous reason to assume disloyalty, cannot be detained against their will by the government.

This happens in December of 1944. The camps will close, all internees will be allowed to move wherever they want, or returned to their previous community. For Jeanne Wakatsuki's family, the news that they are no longer prisoners comes with mixed feelings. They no longer have a home to which they can return. Worse, the anti-Japanese sentiment has increased. Wartime propaganda has made Japanese unwanted, loathsome and monstrous. Many racist organizations have up during the war, with their only goal that of preventing any Japanese from returning to the West Coast. Additionally, growers associations are threatened by Japanese returning to compete against them.

After the Supreme Court finally rules that the evacuation order was illegal, Jeanne and her Mama and Papa are fearful of returning to the West Coast. Most of her brothers and sisters move to the east coast, but Papa is not willing to try someplace new this late in his life. Jeanne, her Mama and Papa seem to be paralyzed by the fear of leaving the comparative safety of Manzanar for the freedom of the outside. They seem to sense the future will not be any easier than it has in Manzanar. They will face the hatred and fear of those who are outside.

The Japanese have previously been accused of being clannish, stand-offish, and refusing to assimilate. Now the accusation has become a reality. They know where they stand with their neighbors, and are happy with that understanding. There is no surety of acceptance or a home when they return to their communities.

Those who still live at Manzanar are once again in a state of unsettled fear. The government sets a date for the camp to close, telling the remaining residents they must go. They are free, ready or not.

Some Japanese-Americans return to the West Coast, in an effort to reclaim their land and property. There are rumors of assaults, beatings, and shootings. Jeanne's sister May and her family need to be escorted to the train station to protect them from the crowds. This builds on the concern and fear of the detainees. In truth, most who return to the West Coast return without incident, but the rumors lead to a greater fear of returning.

For Jeanne, this is all peculiar and perplexing. Since they left Ocean Park, the outside is someplace fantastic and unattainable. She has spent much time looking at the Sears, Roebuck catalogue, dreaming of the good things available outside the fences of Manzanar.

Now, Jeanne fears the future. She fears the hatred. Somehow she knows that she will have to tolerate the hatred, for some reason she will warrant it. At ten, she prefers to stay at Manzanar forever, rather than face the unknown.

Jeanne and her parents are paralyzed by fear of the unknown. They, too, do not want to leave the known of Manzanar for the unknown of the outside. Her older brothers and sisters do not share this fear. They leave Manzanar for the east coast. The east is a safe, unbiased territory, with little or no history of anti-Asian sentiment. As they leave, the family calls to each other, "See you in Jersey" (p. 119). Those of the family who remain know Papa will never leave the West Coast. Papa's age and pride prevent him from beginning over in a new unknown location. Also, in his years in the United States, he has become proud of his own business acumen, and will not consider becoming an employer of another man.

Papa Wakatsuki feels much like the black slaves who have no place to go after the Civil War. Rather than leave, they stay on the plantations. Papa, too, does not know where to go or what to do.

Chapter 17, It's All Starting Over

Chapter 17, It's All Starting Over Summary and Analysis

The summer before the war ends, Jeanne and her family wait patiently for their turn to be returned to Los Angeles from Manzanar, back to the outside world. When Hiroshima is bombed, all hopes for staying in the comparative safety and in the known world of Manzanar is destroyed. The war is over; they are no longer the enemy.

Schools in Manzanar are closed permanently that July, 1945. The government sets December 1 for everyone to be gone and Manzanar permanently closed. They set weekly quotas to return people to the West Coast from the camp for those who choose not to leave on their own. Jeanne's parents resist, choosing to wait. Papa can no longer hold a commercial fishing license, and there is no home to return to.

Papa reads the newspapers through the summer, becoming more and unhappy about the housing shortage. Housing has been taken up by people who have moved to the west in order to support the war effort. Papa gets angry; Mama has muscle tension in her back. Every one left in camp has stress-related illnesses. None are ready to re-enter the community. They all fear the future and the hatred they are they will have to face.

Papa plans to build a housing project, using Japanese labor, with the help of a loan from the government, which he believes is owed to him. He is concerned that there is a severe housing shortage, and there will be no place for them to live.Thus, he determines on a scheme to organize a cooperative housing project for returning Japanese families. They will design the housing and those Japanese who are out of work will build the houses. He expects to get a loan from the government. He believes the government owes them for three years of internment, taking away their homes, their means of livelihood, their cars, and anything else they owned Certainly, at least a loan to recover lost lives is owed to the Japanese-Americans.

All hope for staying at Manzanar end in August when Hiroshima is bombed. The pictures of the mushroom cloud that ends the war are as peculiar as those of the bombing of Pearl Harbor. Each terrible event has ended a part of their life. The only advantage to this unexpected event is that the Japanese-Americans are part of the community again, not the enemy.

The bombing of Hiroshima, like the bombing of Pearl Harbor, ends a phase in the lives of Jeanne and her family. Papa is worried, fearing that his family is lost, both those in Hiroshima, Japan, and his children who are spread all across the country. He fears there is no one left to confirm his history.

Papa spends much of his time pondering, as he studies the mountains, and smokes. His life has become one with few opportunities. He knows there is a great possibility

that his family has been annihilated in the bombing of Hiroshima, and if they are gone, he has no history, no family to verify his Japanese history. Additionally, his large family of children, their spouses and children are now spread across the United States

By October there are about 2,000 individuals waiting, overwhelmed by their future, knowing their turn to return to the outside will soon come. Some older people refuse to comply, and have to have their possessions packed for them and are literally picked up and placed on the buses returning them to their old communities.

Chapter 18, Ka-Ke, Near Hiroshima: April 1946

Chapter 18, Ka-Ke, Near Hiroshima: April 1946 Summary and Analysis

Woody serves in Tokyo as part of the occupation force. He sees looks of hostility on the faces of the natives Japanese. He is a Nisei among the occupying forces. He fears he will see the same looks of hostility on the faces of his family in Hiroshima. He fears that Papa's family will feel the same hostility. Hiroshima, however, is close, and there is no reason not to visit.

Woody is surprised to find that his gift of sugar is unnecessary; he is accepted simply because he is Wakatsuki Ko's son. He is shown the gravestone erected nine years after his Papa left Japan. Ko had not communicated with his family in that time, and they did not know if he was alive or dead. They loved him so much, they erected a headstone in his honor. Wakatsuki Ko was loved and missed by his family.The family is happy to hear that Ko is still alive, and that he has a large family. This knowledge gives Aunt Toyo some comfort in memory of trials brought about by the war.

Woody learns that only one member of the family died in the bombing. That person was in the center of the city, and nothing was left to bury. The rest of the family was not in the city, thereby surviving the initial effects of the bomb.

Woody realizes all the stories, of large amounts of land owned by the family, relatives who were generals and judges, and women who were educated, as told by his Papa are true. It gives him a sense of relief that his father has not lied, and there is a respectable family in Japan who loves his Papa and misses him. Woody learns that the stories told by Papa are true, not just big tales to make himself look better.

Aunt Toyo, his Papa's favorite aunt, shares with Woody her impression that he resembles his Papa. When he remembers how his Papa looks, Woody realizes he does resemble his Papa. Up to that time, he has not dared to consider the possibility that he might be like his Papa. He is proud to be the son of Wakatsuki Ko.

This experience teaches Woody he is really proud of his Papa, and that he looks like him, and resembles him in other ways. He wants to learn more about his Papa from his Aunt Toyo.

Chapter 19, Re-Entry

Chapter 19, Re-Entry Summary and Analysis

As the time nears for the Wakatsuki family to return to Los Angeles from Manzanar, Papa Wakatsuki decides that they will return to Los Angeles in a car, on his own, in style, not on the bus. Mama tries to talk him out of it, but his pride is too great to take the bus. He walks to the nearby town of Lone Pine and returns with a blue Nash.

It takes three trips and four days to get the nine members of the Wakatsuki family and all their acquired possessions to Los Angeles. Papa is drunk on his first real whiskey all the way to Los Angeles. He drives the car so hard that it breaks down over and over. Papa repairs a tire, a belt, and other problems One time, as if to insult him, he slams the hood with curses, and the car starts, forcing him to jump in before the car runs away without him.

Jeanne and her family ride to Los Angeles fearing their reception. They hear so much of hate, that they expect a hate-filled reception. Jeanne sits in the back, dreading the arrival in Los Angeles and the ugly word, hate, that has haunted them. Yet, when they arrive, the reaction they receive is not so much hate as indifference. For the people in Los Angeles, it is as though Manzanar never existed. Further, it is as though there is a time machine that has transported them from 1942 to 1945, and they are required to adjust to the world as it is in 1945, not what it was in 1942.

The greatest difficulty is finding a place to live. Many returning internees find themselves in mobile homes, Quonset huts, and vacant space in homes and churches. The Wakatsuki family is lucky. Once again The American Friends Service finds the family an apartment in what has been government housing for wartime workers.

When Mama tries to retrieve her furniture and silver from the warehouse to which she has paid rent during the full time spent in Manzanar, she finds it has somehow been stolen. Some the things she stored with neighbors are safely returned.

Papa is required to start over with nothing. After his experiences in Fort Lincoln and Manzanar, he never quite makes it back to any level of success, with the same level of enthusiasm, he reached before Pearl Harbor. For months he spends his time working on his dream of creating a Japanese housing project for returning internees. He draws blue prints and goes from office to office trying to drum up support.

Mama returns to work for a fish cannery. She knows Papa is too proud to work in a cannery. If he does, it will mean they will be as low as they can go. Each day she carefully dresses, puts on her make up, tucks a colorful handkerchief in the pocket of her white cannery worker's dress, and joins other women in the carpool to work.

Jeanne finds that the consistency of the blue sky, the changing lights, and the bits of grass provide her with a sense of security. This lasts until school starts that fall. Jeanne enjoys the sameness and security of life in the suburbs in late summer

Chapter 20, A Double Impulse

Chapter 20, A Double Impulse Summary and Analysis

Jeanne's return to school and life in the outside world is difficult. She is forced to face the alienation caused by her Japanese heritage As Jeanne starts sixth grade that fall, she sits quietly until her teacher calls on her to read that first afternoon. An innocent remark of surprise that Jeanne is able to speak English, introduces her to the shame of being Japanese. She discovers a double impulse: she wants to be invisible, and she wants to be accepted.

Jeanne finds that she can be easily accepted in academic activities. However, she is not as readily accepted in social activities. She is rejected, and when rejected she perceives it as though it is her fault. She is not totally happy with her academic successes, or her participation on the yearbook staff. She wants to have a normal social life. When she asks to join the Girl Scouts, she is rebuffed.

Jeanne makes friends with Radine, the girl who makes the innocent remark. Radine stands up for Jeanne, loudly proclaiming Jeanne's rights as an American citizen, which astonishes Jeanne; but she swallows the social rejections. The two girls are close for several years.

Jeanne and Radine are chosen to lead a neighboring Boy Scout Drum and Bugle Corp. Later, in high school, after much consideration and concern about her heritage, Jeanne is chosen to be the lead baton twirler for the high school band. She succeeds in the fraternities of boys and men, but is not allowed to participate in the sororities of women.

Jeanne's Papa does not like her showing off her body. His old Japanese tastes cannot compete with the modern, American world. Jeanne becomes more distant from her Papa during this time. She begins to lose respect for him when he does not work, allowing her Mama work. He appears to have failed at everything. He is dependent on Woody, who is a citizen, to rent boats for fishing and making other decisions. When Jeanne is given an award at the local PTA, she is embarrassed by her Papa's stiff, formal, Japanese behavior. All this leads to greater distance between Jeanne and her Papa.

Chapter 21, The Girl of My Dreams

Chapter 21, The Girl of My Dreams Summary and Analysis

Jeanne watches her blond friend successfully dance, date, and be the center of attention at parties and dances. She knows that she can never be that girl. The boys flirt with her, but always ask other girls out for dates. If they did ask her for a date, she would be horrified by her Papa's behavior. He would be angry if she dated a Caucasian boy. She does not want to be a blond Caucasian like Radine; she just wants to be accepted.

Jeanne has a recurring dream of looking through the window, watching a blond girl dancing and having fun. Jeanne feels empty, knowing she can never be that girl. The dream recurs for years.

As Jeanne is about to give up on ever being able to succeed, and nearly to the point of dropping out, Papa leases a hundred acres of strawberry fields in Santa Clara Valley. This is where he lives and works until he dies. Jeanne completes her senior year in San Jose, and manages to find a small measure of acceptance.

During her senior year at high school, Jeanne and her family move north to Santa Clara Valley where her Papa successfully grows strawberries. She finds friends who nominate her to be the annual carnival queen. To compete with the other girls, she wears a kimono. She uses her Asian sexuality to win the votes. A friend catches the teachers cheating for another girl, and forces them to accurately count the votes, and allow Jeanne to be queen.

Papa is angry that she even ran for queen. Jeanne helps soothe him by agreeing to take the Japanese odori dance lessons, again. After ten lessons, the teacher tells her to leave. She smiles too much.

Mama helps Jeanne find a dress for the dance, convincing her to dress modestly. Rather than the strapless dresses worn by her attendants, Jeanne wears a high necked dress. This, too, adds to the differences between her and the other girls. Jeanne is invited to the after dance celebration at school, but not to private gatherings. Even though she has become the queen, she is still not socially accepted.

Jeanne realizes that though she is queen, she is still not acceptable, for she is not invited to the private after-dance reception. She is too American to dance the traditional Japanese odori dance, and too Japanese to be accepted in polite American social company.

Chapter 22, Ten Thousand Voices

Chapter 22, Ten Thousand Voices Summary and Analysis

Jeanne keeps the memory of Manzanar deep within her until it becomes almost a dream. She does not speak of it to her family, or anyone else. She tries to find a way to develop a firm foundation for herself as Woody had in Hiroshima. Jeanne begins to see Manzanar as a reason to be filled with shame. She begins to believe herself to be guilty of some colossal behavior meriting internment and separation from the community, preventing her from interaction with the community at large for the duration of the war. This shameful event prevents her from successfully joining mainstream society. She tries to appease her accusers, tries to become adequate enough to be part of social life. At the age of seventeen she realizes she needs to find a firm foundation to build upon. Woody has been lucky to find grounding in meeting the Japanese family in Hiroshima. Jeanne needs some similar experience.

Jeanne becomes the first in her family to graduate from college. She does marry a Japanese-American, but marries outside her ethnic group. She spends years trying to fit into the Anglo-American community, submerging her Manzanar experiences into her subconscious. With her brothers and sisters the experience is not discussed, except as a joke. They never speak of the insults that come after their return. They just accept them. Jeanne begins to wonder if it was really a dream.

It is many years before Jeanne can talk of Manzanar. A Caucasian woman who had been a photographer for a year at Manzanar brakes the dam of memories, and she is able finally to begin to remember and discuss her experiences there. After meeting with the photographer, Jeanne is able to corroborate her experiences at Manzanar as something more than a dream. She beings to be able to discuss those events with her husband and others. Jeanne finally finds the courage to return to Manzanar with her husband and children thirty years after her family entered it.

Everything is gone. The camp is overgrown. Even the dust is gone. Jeanne and her family wander through the camp as she looks for evidence of her life there. As she wanders, Jeanne begins to hear the whispers of the people who lived there. As she recognizes the places that were important, the voices increase in intensity and volume. Jeanne remembers as she listens to the voices of those who lived with her there. The voices and memories enable her to accept the experience and to admit that her own life began there in Manzanar as an internee. She is finally able to understand her experience and to say farewell to Manzanar. She is no longer ashamed to be Japanese.

Through the visit, she can remember and understand those experiences in her life. She can finally say farewell to Manzanar.

Characters

Jeanne Wakatsuki

Jeanne Wakatsuki is the narrator and main character of Farewell to Manzanar. As a seven-year-old girl, and throughout her life, she cannot understand why her family is different and held responsible for Pearl Harbor. Because of the concern that Japanese were at risk of spying for the Japanese, they are all evacuated to internment camps inland. The large Wakatsuki family is sent to Manzanar, a camp built in the high Sierras of California.

Jeanne is intelligent, and has spent most of her time away from other Asian people. When her family is forced to move to Terminal Island after her Papa is arrested, she is terrorized by the Japanese speaking children, who hate her for the fact that she is different. She and her brother are threatened daily after school on their way home. They never are attacked, but they are afraid of it every day.

The move to Manzanar brings new experiences for Jeanne. The first experience of importance for her is her paying attention to what the adults look like. They wear a kaleidoscope of costumes and personalities. She has to lose her fear of slant-eyed Asians, for her father has used fear of the Chinese as a means of disciplining his children. The women she looks at gave her an understanding of the variety of people within the Japanese culture.

After the first year, when recreational activities became more organized, Jeanne spends time learning new things. She tries to learn about things Japanese, as that is the thing that has separated her from the rest of the world, and she has little understanding of the Japanese world. However, she has been American too long to successfully be assimilated into the total Japanese culture. She smiles too much. She does not speak Japanese. Instead, she learns to twirl the baton. This becomes a means for Jeanne to gain some of the acceptance she desperately wants after she returns to the outside world.

When Jeanne and her family leave Manzanar after three and a half years of being interned, she fears the reception she will receive. She is surprised by the lack of reaction. Rather than overt hate, she is met by indifference. During the last days of summer, it feels good to have things like the summer sky and the small squares of grass be the same every day. Even the regularity of the stoplights give Jeanne a sense of security.

Jeanne is surprised when she realizes other children had no knowledge of her life in Manzanar, or that she might be able to speak or read English. She makes a friend who is strong willed and stands up for Jeanne's rights. Jeanne will not stand up for herself. She feels that for some reason she deserves the loss of the right to participate fully in society. Why else would she and her people have been locked away from the

community during the war? Surely she has done something which made her guilty of such treatment.

Jeanne finds herself with opposing feelings. One part of her wants to hide, to disappear and not be seen. The other side wants to be seen, to be accepted, to have dates, and become a full part of the social life. It is not enough for her to be able to succeed academically, to be part of the yearbook staff. She wants to be fully accepted in all areas of life. She watches her friend and dreams that she is the one with dates and boyfriends. This dream recurs long after she graduates from college, and marries. The inability to change things affects the way she feels and acts.

Jeanne nearly drops out of high school, as she cannot fit into the world to which she has returned. Then her father moves to northern California when she is a senior. She is better accepted there, but is still not allowed to join the inner circles of society. Even after she has been elected carnival queen, she is not invited to the private after-dance party.

It takes years for Jeanne to come to terms with the affects of Manzanar on her life. She begins to believe that it was a dream. Years later she meets a woman who photographed Manzanar for a year, a woman who can validate her experiences. This helps her to open up, to discuss the experience, and eventually return to Manzanar. There she is able to remember her experiences, and to integrate that part of her life into her history. She is able to say farewell to that part of her life and move on, over forty years after she and her family entered the barbed wire compound.

Mama Wakatsuki

Jeanne's Mama is a proud, strong woman with the ability to organize and keep her family together. She is a beautiful seventeen-year-old when she meets Papa. She is strong-willed, and runs away to marry him. This strength of will and character continue through her life as she faces exportation and internment in Manzanar.

Life has not been easy for Mama during her years married to Papa Ko. They move often in search of better work, and Mama has ten children, about two years apart. Through all this she supports Papa, and does whatever she can to make their home and life better.

When Papa is arrested after Pearl Harbor, Mama cries, not knowing where he is, or what will happen to the family. She pulls herself together and does the things necessary to keep her family together until his return.

Mama is furious when the junk dealers try to offer so little for her fine china and other possessions. Rather than allow the china to be purchased for so little, or stolen when she leaves, she throws the china at the junk dealer, piece by piece, until it is all broken. Her pride will not allow her to sell for so little.

It takes a strong-willed, courageous woman to keep such a large family together when they are interned. Many families are not so lucky, and spend months trying to discover

where the rest of their family is. Mama manages to be sure the whole family, including married children, uncles and aunts are all sent to Manzanar.

Mama is a hard working woman. She works when it is needed, and works at the fish cannery when Papa is fishing. In Manzanar, when the call comes out for volunteers to help with the necessary functions of maintaining the camp, Mama is one of the first to volunteer. She has experience as a dietician, and her skills are much in need. She receives the largest pay given to any internee, nineteen dollars a month. She saves this money, and sends payments on the rental of a warehouse in which she has stored what is left of their furniture and silver. When they are released, it is Mama who finds a job at the cannery and supports the family.

Papa Wakatsuki

Wakatsuki Ko, Jeanne's Papa, comes to the United States in 1904. He is the spoiled oldest son of a samurai class old Japanese family in Hiroshima. He leaves Japan as a spoiled, head strong son who does not like what is happening to his family. They are in the midst of a severe depression. Japan no longer needs warriors, and is changing from a feudal system to an industrialized system of economy. Ko's father has been reduced to running a teahouse, among the lowest of the Japanese classes. This humiliates Ko. His father has too many children, and not enough money to care for them. The family Wakatsuki's honor is at risk.

Ko is lucky when he lands in Honolulu. He thinks that his English will enable him to do well there, but finds that the jobs available in Hawaii are mostly in the fields of sugar cane and pineapple. Fortunately, an Idaho attorney hires him to be a houseboy, pays his passage to the mainland, and gives him work for five years. There he learns many helpful skills, and improves his English. His patron helps him get into the University of Idaho, studying to be an attorney. Before he finishes, he meets Mama, and does not complete his education.

This becomes his way of life after this. He does not complete his university studies, or much of anything else. He always seems to be restricted by bad luck, community laws, racial barriers, or his own pride and arrogance. Though he is never successful, he manages to support his family of ten children, and do things with a flourish.

By December 1941, Ko manages to lease two boats, one a larger fishing boat, and become somewhat successful. Pearl Harbor ends this success. He is arrested on charges of providing oil to the Japanese submarines. This is proved to be false, and Ko is returned to his family at Manzanar.

While a prisoner at Fort Lincoln, North Dakota, Ko almost becomes an alcoholic, brewing homemade saki and wines in the barracks. His return to his family does not change this. He stays in his family space and drinks himself into a stupor. Jeanne thinks he is too proud to be part of the community, that he feels he is better than them. That is partially true. She learns that the Manzanar community considers him an Inu, or

collaborator. He has been released earlier than most of the men, and they believe the rumors that Ko traded information to the Justice Department for his early release. Papa Ko's pride keeps him locked in the small quarters.

When the Loyalty Oath is required by the government, Ko stands up for himself and others who want to make the choice to sign or not. This releases Ko from his self-imposed seclusion. He is able to practice hobbies he was too busy to enjoy before Manzanar. He paints, gardens, and hikes into the mountains to find wood to carve into furniture.

Ko's pride prevents him from working at a menial job when the family is released from Manzanar. He tries some schemes, but never quite manages to succeed. His son, Woody, is a citizen, and is able to rent a boat. Woody begins to take the lead as head of the family. Eventually, Ko leases a part of a strawberry farm, and is successful at that until his death.

Woody Wakatsuki

Woody Wakatsuki is Jeanne's older brother. When their Papa is arrested after Pearl Harbor, Woody takes over as the leader of the family. Jeanne, her Mama, Granny, and other brothers and sisters move in with Woody on Terminal Island, in order to keep the family together.

When the family arrive at Manzanar, it is Woody who uses humor to diffuse the hurt and anger of unfinished barracks, freezing cold, and blowing sand. He takes on himself the responsibility of making sure their small units are made somewhat livable, covering the knot holes and spaces between the boards in the walls.

Woody listens to his Papa argue and rage about the Loyalty Oath until the situation resolves after the December Riot, and the Loyalty Oath is signed. He gives in to his Papa, and does not volunteer for the Army. Instead, he waits to be drafted near the end of the war.

In Japan, Woody learns that his Papa's stories about his life in Japan are not tall tales. He has been sent there as part of the occupying forces. There he seeks out the Wakatsuki family, and meets Aunt Toyo. She shares with him stories of Ko, his Papa, and that Woody is much like his Papa. He gains a sense of pride and respect for his Papa.

Through the years, at Manzanar and after, it is Woody who maintains stability and security for the family. Papa becomes dependent on him and his citizenship in order to attempt to support his family with various schemes.

Radine

Radine is the blond, blue-eyed girl in Jeanne's sixth grade class who introduces her to the outside world's lack of understanding of the Japanese-American experience during the past three and a half years and the shame of that time. She innocently remarks on Jeanne's ability to read and speak in English.

Radine and Jeanne are friends through most of high school. Radine stands up for Jeanne in the early years, when people look at her and remark on her right to do anything. Radine staunchly supports Jeanne, and tells them that Jeanne has every right to be there, as she, too, is a citizen. However, Radine never seems to question the restrictions on Jeanne's social life.

It is through Radine's life that Jeanne sees a normal teenage experience in the late 1940s and early 1950s. Though she desperately wants a similar social life, she does not want to be a different girl, she only wants to be allowed to participate. This is not acceptable for a girl of Asian descent, and Radine apparently does nothing to help Jeanne participate in social activities that are closed to her because of her race.

Granny

Granny is Mama's mother. At the time of the Pearl Harbor attack, Granny is 65 years old. By then, she is already nearly blind, dependent, and in need of much help. At Manzanar, she requires her meals be brought to her, rather than walk across the compound three times a day.

Though she is old, Granny tries to intervene when Papa is blind drunk and in hateful, argumentive moods. She yells at Papa to show respect for her daughter. Once he shoves her across the room.

Though Jeanne is in need of affection and attention, Granny does not provide this to her. She is left on her own.

Kiyo Wakatsuki

Kiyo Wakatsuki is Jeanne's older brother, with whom she attends elementary school. Together they face the Terminal Island kids, who tyrannize them daily. They run from their growling and taunting threats, fearing what they may think up next.

One night when Papa is drunk and raging, Kiyo attacks him to protect their Mama. He bloodies Papa's nose, causing Papa to look at him in rage and appreciation for his courage.

Kiyo and Jeanne face many trials together. After they leave Manzanar, they are accosted by an old, bitter woman who yells at the dirty Japs to go back to Japan. The

insult is so intense that they sit there, heads down, together on the bench for a time, and then quietly go home. They never speak about the incident with each other, or with anyone else in the family.

Aunt Toyo

Aunt Toyo is Papa Ko's favorite aunt. She provids the money for Ko to move to the United States. She is heartbroken when he does not return or write. She and the family erect a headstone in their graveyard, not knowing if he is alive or dead.

Aunt Toyo graciously receives Woody, when he comes to visit. She is happy to learn that Ko is living and has a large family. She helps Woody to ground himself, to learn of the family, and to gain a pride and respect for his Papa.

Aunt Toyo is old, yet gracious, and alert. She is much different than the needy Granny, Woody notices. Even though she has suffered through the war, and has lost much, she is still gracious and kind.

Leonard Rodriquez

Leonard Rodriguez is in Jeanne's senior class in the high school in San Jose. After Jeanne is nominated for the annual Carnival Queen, it is Leonard who sees the secretaries and teachers questioning whether the school board will allow an Asian girl to be the Queen. They are trying to change the count for the daughter of a rich member of the community. Leonard threatens to tell the school if they do not allow Jeanne to be the Carnival Queen. He is Jeanne's friend, and stands with her to help her win some social success and acceptance.

Terminal Island kids

The Terminal Island kids are ghetto kids who live on Terminal Island when Jeanne's family move there to be together. The families of these kids are fishermen from the small island of Kiyushi. Their Japanese is a peculiar dialect that is difficult to comprehend. They speak only Japanese, and see Jeanne and Kiyo as outsiders. They threaten Jeanne and Kiyo with shouts and samurai motions, causing the two children great fear.

Objects/Places

Manzanar

Manzanar is one of the ten camps to which the War Department relocates the Japanese-American population of the West Coast, fearing that the Japanese are spies for the home country. Manzanar is hurriedly thrown together, and is built the way they would have built barracks for single Army men. This is unacceptable for families.

Manzanar consists of blocks of four units, in which twenty-four people are housed. The barracks are built with green wood that shrinks as it dries, leaving holes and spaces in the walls through which the sand blows. The walls are covered with tar paper, and the floors are concrete. There is one bare light bulb hanging from the ceiling, which is open to the other units. The only heat is from an oil heater. Later the government provides more, and the units are more livable, but they are still small, barracks units.

Latrines

Latrines are an insult to the pride and privacy of the women at Manzanar. Long rows of double open holes, back to back, run down the center of the rooms. No privacy walls or doors are provided. Some women carry large Oxidol crates. These they fold out around themselves for privacy. There are not permanent privacy walls for more than a year.

The latrines constantly stink. They are often flooding and overflowing with excrement, as the "Manzanar trots" keep people running to use them. The overcrowding of the camp adds to the stink and overflowing of the latrines.

Mess Halls

Family meals are unavailable in the small living units. The people are required to go to the mess halls to eat. In the beginning, Caucasians prepare the meals, but these are not acceptable to the Japanese diet. They are required to provide their own cooks, who often have little or no training as cooks. The mess halls with good cooks have long lines of people to eat their food.

The food is often left out for much longer than is healthy, and the refrigeration often breaks down. This is the cause for the "Manzanar trots" suffered by most of the camp.

Firebreaks

The firebreaks are great walls of sand thrown up between the barracks and used to prevent fires spreading. It is in the firebreaks that people parade, and spend time when the weather is warm enough to be outside.

Jeanne and Papa are in the firebreaks waiting for the birth of Eleanor's son. They are concerned, for two sisters bled seriously during the birth of children, and a sister-in-law bled to death after a miscarriage. This is a time Jeanne recognizes a separation from her parents.

Pearl Harbor

Pearl Harbor is on the island of Oahu, in the state of Hawaii. December 7, 1941, the Japanese Navy attacks Pearl Harbor without warning, beginning America's active military involvement in World War II. Because the Japanese immigrants have not been allowed American citizenship, the War Department fears that Japanese spies are among them. To alleviate the problem, and keep any possible spies from spying on their activities, the War Department relocates all Japanese-Americans from the West Coast to ten hastily built "internment camps" for most of the duration of the war.

Barb Wire Fences and Gates

Barb wire fences and gates surround the camps. The Japanese-Americans are imprisoned behind these fences and gates. They are a symbol of the lack of freedom for the Japanese-American internees. A measure of trust is indicated later in the war by the distance to which they are allowed to travel without a Caucasian escort.

Searchlights

Searchlights shine around the barb wire fences and at the gate every night. These are to prevent escape. Jeanne is not very aware of these lights until the night of the December Riots when she stays up later than usual and sneaks peeks out the window to see what is happening.

Baton

Twirling a baton is the one thing Jeanne learns to do well in Manzanar. Jeanne practices often, and when she is angry with her Papa, she imagines it is him that she throws high into the air. It is one thing that helps her re-enter society after they are released from Manzanar.

Dust

Dust is created when Army bulldozers clear the area to build Manzanar. With the protective vegetation gone, dust blows summer and winter. Thirty years later, when Jeanne and her husband return, brush and other plants hold down the dust and sand. It no longer blows furiously across the camp.

Ocean Park

Ocean Park is a suburb near Santa Monica, California. Papa Wakatsuki leases a large home there for his family while he fishes, before Pearl Harbor. There are no other Asians in this community, and Papa likes it that way. He does not want to be labeled nor grouped by anyone. Jeanne and her brothers and sisters attend school here.

The Dining Table

The large, round dining table is where the family gather for meals and special occasions. The older people sit around the table, and the younger children sit at the far end, in their own little world.

The table represents the cohesiveness of the family. Jeanne remembers the day of her parent's silver anniversary, and the table covered with silver gifts.

Fort Lincoln, North Dakota

Fort Lincoln, North Dakota is the place suspected Japanese spies are sent after Pearl Harbor. It is cold there in April when the prisoners are transferred there. Both of Papa's feet are frozen while there, leaving him with a slight limp. The prisoners are interrogated there, trying to determine which, if any, of them are spies.

Fishing Boats

The Wakatsuki family owns two boats. One is a large fishing boat and another smaller boat is used more for pleasure. Papa, Woody, and Bill are the crew. They fish for the canneries on Terminal Island. The boats give the family a measure of security and show that Papa is finally doing well in his life. The boats are just going out to fish on the morning of Pearl Harbor.

The Loyalty Oath

The Loyalty Oath is given to Japanese men in order to help determine who is loyal to the United States. It is the idea of the Japanese American Citizens League (JACL) to institute this oath, giving the people held in the camps an opportunity to leave for jobs inland and to volunteer for the all Japanese Army unit, the 442nd Division. Though this oath is divisive in the camps, it enables the over-crowding to be alleviated as people find jobs inland, and others volunteer for the Army. It gives the men an opportunity to prove their loyalty to the United States.

Block 16 and Block 28

Block 16 and Block 28 are the two barracks that the Wakatsuki family live in during the three and a half years spent in Manzanar. They move from Block 16 to Block 28 after people begin to move out. Block 28 is closer to the hospital and a bit larger than Block 16. It is also closer to the orchards. Papa cares for the trees and harvests the fruits.

Apple and Pear Orchard

The apple and pear orchards are remnants of the time when Owens Valley still had water. While Manzanar is located in the valley, there is water, and Papa prunes and cares for the trees close to their barracks. After Manzanar closes, and the water is re-diverted to Los Angeles, the trees continue to survive.

Gardens

Rock gardens are created by the men held in Manzanar as a means of trying to recreate a quiet, peaceful location. Nature is important to them, and they creat rock gardens, vegetable gardens, and parks.

Mount Whitney

Mount Whitney is the tallest mountain in the Sierras near Manzanar. Papa and many of the men look to it for peace and contentment. The Issei compare it to Mount Fujiyama in Japan.

Dresses

The kimono Jeanne wears as she competes for Harvest queen is her way to compete against the bobby-soxer Caucasian girls. The boys love it. Papa is furious, for it shows more of her body than he likes. When she goes to the ball, she wears a high-neck dress which is much more modest than the strapless dresses of her attendants.

The Catholic Chapel

The Catholic chapel is where Jeanne spends much of her time in the early days of her internment in Manzanar. The stories of women saints and martyrs appeal to her. She feels a sense of kinship with them. Later, when she sees a girl dressed for her confirmation, Jeanne wants to become a Catholic.

Papa's Cane

Papa's cane, made at Fort Lewis from a polished maple limb, is used as a swagger stick, a sign of class, and almost becomes a sword. It is much like the samurai sword used by his great-grandfather. He uses it to help him walk, to smack a child, and occasionally to beat his wife.

Recreation Camps

Recreation Camps are allowed to be built by the internees outside the camp after the restrictions are loosened. One determines the guards level of trust by how far he can travel to those camps outside the barb wire. Jeanne, as a fourth grader, usually goes no farther than Camp One.

The Blue Nash

The Blue Nash Papa buys to return to Los Angeles is used, and undependable. Papa drives it hard and mercilessly. It breaks down about every hundred miles, with a broken belt, a flat tire, or some other problem. One time, when Papa cannot determine the cause of its refusal to start, he slams the hood down, and the car starts. He has rush to get into the car before it drives off down the road without him.

Hiroshima Family Cemetery

The gravestones at Hiroshima are tilted as a result of the bomb. There, at that cemetery, is a headstone for Wakatsuki Ko, erected nine years after he left for America. He never returns or wrotes, so they assume he has died.

Cabrillo Homes

Cabrillo Homes is the housing project in which The American Friends Service find a home for the Wakatsuki family to live after their return from Manzanar. It id run down, looking like a half-finished, under-maintained Army base. It has been used to house shipyard and defense plant workers. It has long, two-story buildings, set in rows like military barracks. There is a community clothes line and ragged strips of grass.

Strawberry Farm

Papa leases a hundred acres from a strawberry grower in the Santa Clara Valley, and moves his family just outside of San Jose. He lives and grows strawberries there until his death.

Terminal Island

Terminal Island is a company ghetto where many fishing families live. The men fish and upon their return the women go to the canneries to process the fish. It is occupied mostly by Japanese from the island of Kiyushi. It is at the opposite end of the Long Beach Naval Station, which is too close for the War Department after Pearl Harbor.

Themes

Coming of Age

This novel discusses the issue of coming of age in unusual circumstances. Jeanne Wakatsuki is a typical little Japanese-American girl of seven when Pearl Harbor is attacked. The attack changes hopes of growing up like her older sisters had, in a safe, protected environment. For Jeanne and her siblings who are still youth, Manzanar changes the direction of their development and their lives.

Life in Manzanar, as a member of a nationally mistrusted and hated group of people, completely changes Jeanne's life. Until Pearl Harbor, their life is in a suburb, safely surrounded by Caucasian neighbors, teachers, and peers. Her father has finally managed to achieve a measure of success as a captain of his own fishing boat. The family is comfortable and harmonious.

Losing her father to arrest, and moving to the nearly exclusively Japanese Terminal Island immediately changes Jeanne's life. She fears the ghetto children who speak only Japanese, and threaten Jeanne and her brother, Kiyo. She fears the nightmare of Terminal Island and its threatening children will last forever. Moving to Manzanar gives Jeanne a measure of protection from the fear and hatred, both from the Terminal Island ghetto kids and the hatred of the Caucasion community.

Life in Manzanar forces Jeanne to become aware of people of her own cultural group. She lives among them and suffers with them. She learns what it is to be a Japanese girl. She never is able to make traditional Japanese culture a part of her life. She cannot understand the old odori dance teacher, and she smiles too much. Other Japanese traditions are often beyond Jeanne, for she was born an American and has lived among the Caucasians too long to truly be initiated into traditional Japanese culture.

After Jeanne leaves Manzanar, she discovers that being Japanese means she is a target for those who still hold all Japanese responsible for World War II. She finds that doors are closed for her socially. She cannot date, nor be part of social clubs like the Girl Scouts. The boys flirt with her, but never ask her for a date. Even if they had, she would have been horrified at the way her Papa would have reacted to a Caucasian date.

As a senior, Jeanne moves with her family to northern California. At her San Jose high school, Jeanne determines to fit in, and become part of the Caucasian social life. She is nominated for the Carnival Queen, wearing a Kimono and bare feet in contrast to the other bobby-soxer contestants. The boys love it.

It takes help from a friend to be allowed to become queen, for the teachers fear what the school board will say if an Asian wins. Jeanne's Papa is outraged; Mama helps her buy a dress for the dance. She convinces her to buy a modest, high-necked dress that

contrasts, again, with the strapless gowns her attendants wear. Once again, however, prejudice reigns and Jeanne is not invited to the private celebrations after the dance.

Jeanne struggles through her young adulthood with the memories of Manzanar, trying to be accepted in a culture different from her own. She marries a man not of her culture and is the first in her family to graduate from college. It takes Jeanne thirty years to overcome the memories and scars of Manzanar, and move forward with her life. She finally is able to say farewell to her experiences and to Manzanar.

Disintegration of the Family

This novel describes a common phenomenon of our lives that is just becoming a problem during the mid-20th Century. The Wakatsuki family separates, and loses the cohesiveness and closeness that exists before World War II. Life in Manzanar effectively causes the disintegration of the family.

Jeanne and her family are close. The large family consists of ten children, plus in-laws, Mama's in-laws and the spouses and families of the older children. Special occasions are always celebrated in grand fashion, surrounding the large family table in the Wakatsuki home. The family is grounded, supporting each other, and working together.

After Pearl Harbor, the disintegration begins when Papa is arrested for possibly helping the Japanese submarines. The family does not know where he is, or when he will return. They gather together for comfort. Somehow, when they are evacuated to Manzanar, Mama manages to keep the whole family together in the same camp. Almost half the occupants on their bus are Wakatsukis.

It is after they arrive at Manzanar that the family begins to really fall apart. The major daily event that keeps the family together, meals, is no longer possible. Mama cannot cook in their barracks unit; they are required to eat in mess halls. Because Granny is too weak to walk the distance from their unit to the mess hall, she has her meals brought to her. The other members of the family eat at different times, at different tables. They begin eating with their friends, often in different mess halls. During their stay at Manzanar, they rarely eat together.

When Papa is finally returned to his family in Manzanar, he is angry, humiliated, and insulted. He knows the community will perceive him as a traitor, or a collaborator, and stays inside the small unit, making saki and wines then drinking them until he is blind drunk. His drunken and angry outbursts, yelling, and pushing of his wife and mother-in-law begin alienating his family. Jeanne begins to lose respect for her father during this time.

Jeanne's Mama's new job, which leaves Jeanne and her other siblings alone in the camp, further separates the family. Mama works all day, and has little or no time or energy for Jeanne. Jeanne begins to look outside the family for support.

As people are allowed to leave Manzanar to work inland, many of the Wakatsuki family move to New Jersey. They always call out that they will see the rest of the family in Jersey, but they all know that Papa will never start over in another location. He is too old and broken to make another move.

The move back to the West Coast increases the disintegration of the Wakatsuki family. Mama goes back to work in the fish cannery, while Papa does not work. This further decreases the respect felt for Papa. Though he tries some schemes to make money, he is dependent on Woody and his citizenship to provide the boat and other necessities.

Since World War II, most families manage to maintain their close-knit extended families. However, over the past few decades many families find themselves working too hard, not eating together, or in the car, and not sharing important special occasions together. Children move to accept jobs far from their parents. Families are small, and few live close enough to know all the extended family.

Prejudice

Prejudice is a theme often used by American novelists. In this novel, the prejudice is aimed at the Japanese-Americans after Pearl Harbor. On the West Coast, there has been prejudice against Asians since they were brought to California to help build the railroads. Americans feared them because they were different. Because of the prejudice against and thinly veiled hatred of the Asians, Asians are not allowed to become Naturalized Citizens, own land, nor many of the other rights of Americans.

This prejudice becomes overt and rampant in the press and supported by the government. There is a fear that these Japanese, have not been given an opportunity to become citizens of America, will show their loyalty to the Emperor of Japan and spy for him. In some cases this threat is real, but in most cases it is unfounded. Japanese-Americans are proud to be American, and want the privilege of becoming citizens.

The unfounded fear and prejudice toward these people, those who are first generation, born in Japan, and all the other generations born in America, leads to the removal of all the Japanese-Americans from the West Coast to an inland internment camp. These are hastily built, and never are upgraded to house families. The camps, ten in all, are built on a basic master plan, similar to the camps single soldiers lived in. This is fine for soldiers, but totally unacceptable for families.

The camps are prisons for a group of people who have done nothing more than be born Japanese. They spend up to three and a half years imprisoned within barb wire, behind gates, guarded by armed soldiers, and nightly lighted by searchlights, as in any prison. Men who served honorably during World War I are angered by their treatment, and some call for a return to Japan.

The only Army unit Japanese men are allowed to join is the 442nd Infantry Unit, which fights with pride. Out of fear that these men might betray the United States, they are only allowed to fight in Europe. After the end of the war, these men are sent to occupy

Japan. These men fight with loyalty and bravery. They work hard to disprove those who believe they might be disloyal.

After their return to civilian life, most people find their property has mysteriously disappeared, claimed by others, or repossessed. Some who try reclaim property are mistreated. The hatred continues for some time after the war ends. The prejudice submerges, and the outer response is indifference. For most of the population, the camps did not exist.

For years, the prejudice continues. Jeanne and other Japanese-American young people are not allowed to actively participate in society. They are allowed to participate in academically, or in scholastic activities such as year book clubs, but are unwelcome in social situations. They are not allowed to join the Boy or Girl Scouts. They are not allowed in clubs, nor allowed to participate in social activities. This is particularly difficult for the young people who are searching to find their individual identity.

Though we may believe this prejudice has been overcome, it may have just sunk below the horizon. There is still an attitude of Asian intelligence, and fear of Asian gangs. It may take very little, in reality, for the ugly head of hate and prejudice to resurface.

Style

Perspective

This story is told almost exclusively in first person. The point of view is almost exclusively that of the narrator, Jeanne Wakatsuki, whose life this story tells. Though this is the story of her life, it concentrates mostly on the three and a half years that changed her life the most, the years held in Manzanar as a Japanese-American internee. It also covers her teen years as she tries to re-integrate into the social world of high school and friends. The story is mostly about those years of childhood, as remembered by an adult, told over thirty years later.

At the age of seven, Jeanne could have done little to cause trouble for the United States government, as a spy or otherwise. However, due to the hysteria of the day, felt both by the local population as encouraged by the media, and by the government, Jeanne was untrustworthy simply because she was Japanese-American. All families, all people of Japanese ancestry were removed to ten "internee" prison camps as part of the war effort. Thus, Jeanne recounts her experience through a child's eyes.

The events of life in an internment camp are not easy ones for a child. She is open and honest about their life, sharing both good, humorous and terrible situations, some the responsibility of the camp administration, others brought about by her family. Some events are simply caused by the masses of people crowded into a tiny space.

Her final chapters describe events after the war, trying to become part of the main community. Because of the prejudice which imprisoned her family, she is still a prisoner socially, unable to fully access the community and be a fully participating member for many years.

Only three chapters describe events to which Jeanne was not the participant nor personally witness to the events. These chapters fill in important information that helps the reader to understand other events in the story. The first is in interviewer/interviewee format, as though from the actual records of Wakatsuki Ko's interview with the government interviewer. Perhaps it was an actual record, or a condensation of many interviews he was involved in.

The second chapter not witnessed by Jeanne discusses the experience of a brother-in-law who was outside the gates protecting the water supply during the December Riot. It shows that both the Japanese internees and their American guards were frightened of each other.

The last chapter not specific to Jeanne describes the events of her brother, Woody's trip to Hiroshima after the war. Woody learns that his Papa has been truthful about their family in Japan, and that the family in Japan has missed him. They missed him so much

that nine years after his leaving without any news; they erected a headstone in the family cemetery honoring Wakatsuki Ko, Jeanne and Woody's Papa.

Tone

The tone of this book is straight-forward. Jeanne describes events as they happened, according to her memory. The events are told as a story, the story of a young girl held in an internment camp. She describes events and situations as they were, as she remembers them, recalling facts and events that give this history the feel of a story. She remembers little things like the extreme torture which lack of personal privacy in the open stalls of the latrine brings to her mother, until she learns to carry around an Oxidol box to use for a privacy screen.

She describes the fear felt by her family both after their Papa is taken prisoner and after he is returned. They fear not knowing what is happening to him, and fear not knowing what he will do next.

The story covers ten years of Jeanne Wakatsuki's life, with a brief concluding chapter that gives a final understanding of the total affect Manzanar had on her life, and the means she used to turn that into a farewell, rather than holding on to the hate and fear developed there.

Throughout the book, there is a tone of disbelief that there is be a prison for people whose only crime is to be born a part of an ethnic group. There is a resignation among the people as they accept what cannot be changed; sadness for the loss of family unity; and despair brought about by the many years of prejudice.

Structure

Farewell to Manzanar is written in short chapters, each describing specific events in Jeanne Wakatsuki's life, or the life of her family. She divides the book into three parts, each describing a time in her life. Each chapter is from three to twelve pages long, with the last chapter, seventeen pages long. Each chapter is titled; the text supports the chapter title, often the title comes directly from the words of the chapter.

Part one describes the events leading to Manzanar and the first year of their life when Manzanar is the most crowded. This leads to intense struggle to survive the camp and still feel human. There is great strife, distrust, and personal struggle. During this first year there is little respect for the internees as people, the barracks are not fit for human occupation, and the buildings are unfinished. There is little privacy and no place for family togetherness. This period ends with the December Riot, which results in the injury of ten men and the deaths of two men. Some of this is due to the red tape slowing the process of releasing people to secured jobs with people who vouch for them inland.

Part two describes life in Manzanar as it settles down into a routine after that first year as internees, their struggles with leaving the camp, and her life as she tries to

reintegrate herself into the community. This time includes divisiveness over whether they should sign the Loyalty Oath. It is this that enables people to move out of the camp faster, either to jobs inland, to the 442nd Army Division made up entirely of Japanese fighting in Europe, or to Tule Lake, with the possibility of being repatriated back to Japan. It also describes the time when their life is similar to any other small town in the United States.

Part three consists of only one chapter. This part briefly describes Jeanne's life after high school and her eventual understanding of the affects of Manzanar on her life. This understanding comes with difficulty, as she submerges her memories until she is not even sure they are not dreams. It specifically describes a return trip to lay to rest the memories and be able to say farewell to those memories and the affect they had on her life.

The book is mostly narrative, with conversations to move the story on, creating a sense of novel rather than history.

Quotes

"We watched and waited, and when the boats were still about a half a mile off the lighthouse, a fellow from the cannery came running down to the wharf shouting that the Japanese had just bombed Pearl Harbor.
"Chizu said to Mama, 'What does he mean? What is Pearl Harbor'" Chapter 1, p. 6.

"About all he had left at this point was his tremendous dignity. He was tall for a Japanese man, nearly six feet, lean and hard and healthy-skinned from the sea. He was over fifty. Ten children and a lot of hard luck had worn him down, had worn away most of the arrogance he came to this country with. But he still had dignity, and he would not let those deputies push him out the door. He led them." Chapter 1, pp. 7-8.

"The secondhand dealers had been prowling around for weeks, like wolves, offering humiliating prices for goods and furniture they knew many of us would have to sell sooner or later." Chapter 2, p. 12.

"There is a phrase the Japanese use in such situations, when something difficult must be endured. You would hear the older heads, the Issei, telling others very quietly, 'Shikata ga nai' (It cannot be helped). 'Shikata ga nai' (It must be done)." Chapter 2, p. 14.

"The first thing I saw was a yellow swirl across a blurred, reddish setting sun. The bus was being pelted by what sounded like splattering rain. It wasn't rain. This was my first look at something I would soon know very well, a billowing flurry of dust and sand churned up by the wind through Owens Valley." Chapter 2, p.17.

"I looked at Mama's face to see if she thought Kiyo was funny. She lay very still next to me on our mattress, her eyes scanning everything—bare rafters, walls, dusty kids—scanning slowly, an I think the mask of her face would have cracked had not Woody's voice just then come at us through the wall." Chapter 3, p. 22.

"Her eyes blazed then, her voice quietly furious. 'Woody, we can't live like this. Animals live like this.'" Chapter 3, p. 24.

"'The Manzanar runs' became a condition of life, and you only hoped that when you rushed to the latrine, one would be in working order." Chapter 4, p. 27.

"Like so many of the women there, Mama never did get used to the latrines. It was a humiliation she just learned to endure: shigata ga nai, this cannot be helped. She would quickly subordinate her own desires to those of the family or the community, because she knew cooperation as the only way to survive. At the same time she placed a high premium on personal privacy, respected it in others and insisted upon it for herself." Chapter 4, p. 30.

"Now in the mess halls, after a few weeks had passed, we stopped eating as a family. Mama tried to hold us together for a while, but it was hopeless." Chapter 5, p. 32.

"You might say it would have happened sooner or later anyway, this sliding apart of such a large family, in postwar California. People get married; their interests shift. But there is no escaping the fact that our internment accelerated the process, made it happen so suddenly it was almost tangible." Chapter 5, p. 34.

"I was the only one who approached him. I had not thought of him much at all after he was taken away. He was simply gone. Now I was so happy to see him that I ran up and threw my arms around his waist and buried my face in his belt. I though I should be laughing and welcoming him home. But I started to cry...It was if the youngest, the least experienced, had been appointed to display what the others, held back by awe or fear, or some old-country notion of respect for the patriarch, could not. I hugged him tighter, wanting to be happy that my father had come back. Yet I hurt so inside I could only welcome him with convulsive tears." Chapter 5, p. 41.

"He kept that cane for years, and it served him well. I see it now as a sad, homemade version of the samurai sword his great-great-grandfather carried in the land around Hiroshima, at a time when such warriors weren't much needed anymore, when their swords were both their virtue and their burden." Chapter 6, p. 42.

"On the other hand, his schooling was like almost everything else he tried. For all his boasts and high intentions, he never quite finished anything he set out to do. Something always stopped him: bad luck, a racial barrier, a law, his own vanity or arrogance or fear of losing face." Chapter 6, p. 49.

"That's how I remember him before he disappeared. He was not a great man. He wasn't even a very successful man. He was a poser, a braggart, and a tyrant. But he had held onto his self-respect, he dreamed grand dreams, and he could work well at any task he turned his hand to...Whatever he did had flourish." Chapter 6, p. 53.

"I have been living in this country nine years longer than you have. Do you realize that? Yet I am prevented by law from becoming a citizen. I am prevented by law from owning land. I am now separated from my family without cause..." Chapter 7, p. 57.

"'When your mother and your father are having a fight, do you want them to kill each other? Or do you just want them to stop fighting?'" Chapter 7, p. 58.

"Spoken Japanese is full of disrespectful insult words that can be much more cutting than mere vulgarity. They have to do with bad manners, or worse, breaches of faith and loyalty. Years later I learned that inu also meant collaborator or informer." Chapter 8, p. 61.

"Papa never said more than three or four sentences about his nine months at Fort Lincoln... It was the charge of disloyalty. For a man raised in Japan, there was no greater disgrace. And it was the humiliation. It brought him face to face with his own vulnerability, his own powerlessness. He had no rights, no home, no control over his life." Chapter 9, p. 65.

"Looking back, what they now call the December Riot seems to have been inevitable. It happened exactly a year after the Pearl Harbor attack. Some have called this an anniversary demonstration organized by militantly pro-Japan forces in the camp. It wasn't as simple as that. Everything just came boiling up at once." Chapter 9, p. 66.

"He left. The reservoir crew didn't blink until he returned with the clearance half an hour later. They stood there watching the three jittery privates, who had backed up against the opposite wall, as fearful of these four Japs they had to guard as Kaz and his men were of the unsteady weapons they knew could go off at any moment." Chapter 10, p. 72.

"Woody shrugged, still smiling his boyish smile, and did not argue. He knew that when the time came he would join the army, and he knew it was pointless to begin the argument again. It was a circle. His duty as a son was to sit and listen to Papa thrash his way around it and around it and around it." Chapter 11, pp. 75-75.

"Papa knew that merely showing his face would draw stares and muttered comments. YES YES was just what they expected of an inu. But he had to speak his mind before the NO NO contingent carried the block. Saying NO NO as an individual was one thing, bullying the entire camp into it was quite another. At the very least he didn't want to be sucked into such a decision without having his own opinion heard." Chapter 11, p. 78.

"It is a patriotic song that can also be read as a proverb, as a personal credo for endurance. The stone can be the kingdom or it can be a man's life. The moss is the greenery that, in time, will spring even from a rock." Chapter 11, pp. 81-82.

"Most of us were born in this country; we had no other models. Those parks and gardens lent it an Asian character, but in most ways it was a totally equipped American small town..." Chapter 12, p. 90.

"Even at ten, before I really knew what waited outside, the Japanese in me could not compete with that. It tried—many times later, in one form or another." Chapter 13, p. 98.

"He was right, of course... But at the time it was unforgivable. And it was typical of his behavior during those days... He would putter blandly along, then suddenly, unexpectedly, as if to remind himself he was still in charge of something he would burst out like that, his intentions right, but his manner stubborn and relentless, forcing distances between us." Chapter 14, p. 104.

"Chizu was with us, waving back. This made it almost like the day, three years earlier, we had watched the boats sail out of San Pedro Harbor, except that Chizu had two children now, and instead of a handful of fishermen's wives, there were 500 others with us here. They had turned out, like people in small towns all over the country, to watch their young men leave. The 442nd Combat Regiment was famous now, full of heroes, fighting in Europe to help the Allies win the war, and showing that Niseis too could be patriots. Woody was that kind of Nisei, anxious to prove to the world his loyalty, his manhood, something about his family honor." Chapter 15, p. 111.

"In our family the response to this news was hardly joyful. For one thing we had no home to return to. Worse, the very thought of going back to the West Coast filled us with dread. What will they think of us, those who sent us here? How will they look at us? Three years of wartime propaganda—racist headlines, atrocity movies, hate slogans, and fright-mask posters—had turned the Japanese face into something despicable and grotesque." Chapter 16, p. 115.

"'See you in New Jersey,' we would wave, as the bus pulled out taking someone else to the train station in L.A. But they all knew, even as they said it, that Papa would never move back east. As bad as the West Coast sounded, it was still his home territory. He was too old to start over, too afraid of rejection in an unknown part of the world, too stubborn and too tired to travel that far, and finally too proud to do piecework on an assembly line." Chapter 16, p. 119.

"I remember seeing the newspaper photos of the mushroom cloud that bloomed above the city and hearing the murmurs that rose ever so quietly from the stunned, almost reverent hush all over the camp. The unbelievable horror of what had happened was not yet known. This was as strange, as awesome, as mysteriously unnerving as Pearl Harbor had been. And in the same way that the first attack finished off one period in our lives, so this appalling climax marked the end of another." Chapter 17, p. 126.

"'In 1913 he had been gone for nine years, with no word. To the family in Japan, he was dead. This is his gravestone. I show it to you so you will know how much he mattered to us here, so you will know how happy you have made me bringing this news that he still lives. The happiness I feel now erases all this war has put us through.'" Chapter 18, p. 129.

"He strokes the skin above his cheekbones, squeezes shut his eyes, to feel what happens when the creases form, tries to visualize it. He rubs his eyes to rub away the water and begins to conjure Papa's face. It takes a long time, as if Papa had to cross the whole Pacific to make his appearance in this room When he's finally standing there, Woody is amazed at how his stance resembles Toyo's. For the first time he understands that crazy pride. And, with his fingertips still touching creases, he marvels at this resemblance too—Papa's eyes, and his own. He'd never seen it before, never thought to compare himself with Papa, never dared." Chapter 18, p. 135.

"But there was no sign of it [hate] anywhere, in fact no response to us at all as we drove down the palm-lined boulevards, past the busy rows of shops and markets, the lawns and driveways of quiet residential streets. Leaving in 1942, no one had any idea what to expect, since no one knew what awaited us; we had been under prepared and that just deepened the shock of what we found. Now the situation was reversed. In our isolated world we had over prepared for shows of abuse. If anything, what greeted us now was indifference." Chapter 19 pp. 136-137.

"When I finished, a pretty blond girl in front of me said, quite innocently, 'Gee, I didn't know you could speak English.'" Chapter 20, p. 141.

"From that day forward I lived with this double impulse: the urge to disappear and the desperate desire to be acceptable" Chapter 20, p. 143.

"The Girl Scouts was much like a sorority, of the kind I would be excluded from in high school and later on in college. And it was run by mothers. The Boy Scouts was like a fraternity and run by fathers...At that age I was too young to consciously use my sexuality or to understand how an Asian female can fascinate Caucasian men, and of

course far too young to see that even this is usually just another form of invisibility." Chapter 20, p. 147.

"As I came to understand what Manzanar had meant, it gradually filled me with shame for being a person guilty of something enormous enough to deserve that kind of treatment. In order to please my accusers, I tried, for the first few years after our release, to become someone acceptable." Chapter 22, p. 167.

"It is so characteristically Japanese, the way lives were made more tolerable by gathering loose desert stones and forming with them something enduringly human. These rock gardens had outlived the barracks and the towers and would surely outlive the asphalt road and rusted pipes and shattered slabs of concrete. Each stone was a mouth, speaking for a family, for some man who had beautified his doorstep." Chapter 22, pp. 172-173.

"I stayed behind a moment longer, first watching our eleven-year-old stride ahead... She has long dark hair like mine and was then the same age I had been when the camp closed. It was so simple, watching her, to see why everything that had happened to me since we left camp referred back to it, in one way or another. At that age your body is changing, your imagination is galloping, our mind is in that zone between a child's vision and an adult's. Papa's life ended at Manzanar, though he lived for twelve more years after getting out. Until this trip I had not been able to admit that my own life really began there." Chapter 22, p. 176.

"Much more than a remembered place, it had become a state of mind...Having found it, I could say what you can only say when you've truly come to know a place: Farewell." Chapter 22, p. 176.

I never wanted to change my face or to be someone other than myself. What I wanted was the kind of acceptance that seemed to come so easily to Radine. To this day I have a recurring dream, which fills me each time with a terrible sense of loss and desolation. I see a young, beautifully blond and blue-eyed high school girl moving through a room full of others her own age, much admired by everyone, men and women both, myself included, as I watch through a window... she is something I can never be, some possibility in my life that can never be fulfilled." Chapter 21, pp. 154-155.

Topics for Discussion

How did Jeanne feelings about her Papa change throughout the book? Why would they change in these ways? Give examples from the book.

Why would Jeanne's Mama shatter cherished china rather than sell it to a secondhand dealer?

Jeanne wanted to be both invisible and accepted at the same time. In what ways did she succeed at each objective? Why would a young teen-age girl want to be invisible and noticed?

The December Riot ended in the deaths of two men and the injury of ten others. Do you think the organizers were justified in rioting, given this result? Why would they want such extreme violence and anger to rage through the camp?

This story describes the disintegration of the Wakatsuki family. Many large families separate as the children age. What affect do you think Manzanar had on the disintegration of this family? In what ways did Manzanar accelerate this process? Would this family have slipped apart so distantly without the affects of Manzanar?

In what ways do Pearl Harbor and the Hiroshima bomb define new beginnings for the Wakatsuki family? How would such horrible events become beginnings for this family?

How do events in this story foreshadow the final days of World War II in Japan? How is Hiroshima defined as important to the Wakatsuki family, and the United States?

Which things at Manzanar became the most humiliating for the men, the women, and the children? Why were they different for each group? Which would be most difficult for you to accept? Why?

Life at Manzanar had an affect on its internees for most of the rest of their lives. Jeanne gives some examples. What are they? What are some other effects some of the others interned in Manzanar or at one of the other ten camps would have felt? In what ways would they be the same? In what ways would they be different?

Jeanne was drawn to the nuns and the Catholic Church. She had previously had only one experience with Christianity, Why would the nuns and the Catholic Church be such a draw for a young girl? How was this magnified by being interned in Manzanar?

In what ways would humor have made a place like Manzanar more survivable? Give examples and reasons.

What was it about Jeanne that made it so difficult for her to participate in the traditional Japanese dance and other lore? What was it about her that kept her from succeeding in integrating the traditional Japanese way into her life?

This book is written from the perspective of a woman looking back on her childhood. In what ways would it have been written differently if it had been written by someone of a different age or gender? Which details would have received more or less attention?