



PEOPLE' DEMOCRATIC REPUBLIC OF ALGERIA
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DEPARTMENT OF ENGLISH
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The Quest of Female Identity in Julie Otsuka's
The Buddha in The Attic (2011)

SUBMITTED BY
Benbouali Sarah Meriem

Members of the Board:

Chair: Djaafri

Supervisor: Abdelhadi

Examiner: Hairech

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Dedication

This work is dedicated:

To my Dear Parents

For their endless love and support

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I wish to thank my supervisor *Abdelhadi* for her guidance, kind advice, and support. Thank you for your patience and belief in my abilities and thank you for giving me a such a new adventure . Thank you for your direction and continuous words of encouragement; especially for introducing me to the racial-ethnic identity literature. Appreciation is also extended to *Djaafir* for her helpful instructions. I am eternally grateful to my family especially My Parents who supported me in every single minute .

Abstract

In 1942, thousands of different identities of Asian peoples immigrated from Asia to America to rebuild their lives but the most that were demanded, were The Japanese due to their hard working and cheap wages. Unfortunately when they arrived there , they realized that their lives would never be improved as they wished and they started to think to establish families in America. Therefore, the Japanese government created arrangement marriage for them with their natives women throughout exchanging pictures that known as *Shashinkekkon*, or picture marriage. The Japanese picture brides summoned to America came for various reasons ,like the men that came before them, many women had high hopes of becoming wealthy. However, when they arrived they found themselves married with ages poor men and this what *Julie Otsuka* depicted in her novel *The Buddha in the Attic* (2011) Through the analysis of archaeological material, archival documents, and oral histories, this thesis explores the experiences of Japanese American women after their arrivals, it is also illustrating the Feminine Japanese identity that was greatly changed and redefined by ignoring them and treated them as minorities. Additionally ,This paper describes the numerous babies born to the Japanese women and the way these children try to fit into the American culture. Moreover ,the suffering of these women not stop on their loss of their feminine identity and their children relationships but it exceeds when their husbands were arrested without notice after the attack of Pearl Harbor 1945 .the Americans react when they realize the Japanese people have disappeared from their town. Although they'd never really given the people much thought, they miss them now that they are gone and courser, less civilized people are taking their plac

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Introduction

All women know the feeling of being treated differently because you are “just a woman.” Growing up around boys demonstrates a clear contrast of what people think you, “just a girl,” are capable of and what you are not. The feminist movement has helped break down these ideas that have been instilled in many of us. After breaking it down feminism tears the socially appropriate rules right in half, and breaks the assumptions that people make because of one’s gender. In the novel “*Buddha in the Attic*” Julie Otsuka tells a story of many different women who came to the United States from Japan almost a hundred years ago. Being Japanese women in a new country presented struggles that many people will never experience. The purpose of this dissertation is to examine the theme of the quest of identity of Japanese American women in Julie Otsuka’s novel *The Buddha in the Attic* (2011). The writer investigates the social status of Japanese and Japanese Americans in the United States during the first half of the twentieth century. Being a minority in American culture, Japanese Americans were met with preference and segregation since the entry of the primary Japanese migrants in the 1880s. Eventually, this prejudice led the U.S. Congress to pass the Immigration Act of 1924 that halted Japanese immigration. This relatively short period of Japanese immigration gave Japanese Americans distinct generational groupings. Different generations of Japanese Americans are referred to as *Issei* (the first generation) and *Nisei* (the second generation). After the attack on Pearl Harbor in 1941, Japanese Americans, natives and outsiders alike, were respected with doubt and considered the foe in their homeland. This brought about the mass departure and the internment of all West Coast Japanese Americans. Every generation had survived distinctive socio-political conditions, in any case every single Japanese American encountered a social character struggle in the principal half of the twentieth century. In *The Buddha in the Attic*, which chronicles the pre-war immigrant experience, Otsuka largely focuses on the ethnic identity of Japanese Americans in general and that of women in particular. Therefore, the aim of this dissertation is to analyze the ethnic identity conflict experienced by the Japanese American female characters in Otsuka’s historical novel. How did these women strive to keep their Japanese identity in America is the main question we may ask. Were they successful or not is another inquiry especially that these women were totally alienated once in America. Did their expectation meet the reality? The dissertation mainly focuses on the social status and conflict of the first and the second generation of Japanese Americans. For a thorough study

of this theme, the dissertation provides a socio-political background of the first half of the twentieth century in the United States. The first chapter introduces the concept of the American Dream and its implication for Asian Immigrants, their arrivals and their labors. The second part deals with women and labour migration as *Issei*, *Nisei* and *War Brides*. This concept is then applied in the literary analysis of *Otsuka's* novel. The second chapter presents Definition of female Identity and Ethnic Identity especially for Japanese Female Immigrant and the bad treatment that they faced during and after the Second World War. The final chapter is in the form of a brief introduction to Japanese American literature and to Julie Otsuka's literary career and work. It analyzes the theme of identity in the historical novel *The Buddha in the Attic*. This novel depicts the pre-war experience of Japanese immigrant women and Otsuka mainly focuses on their ethnic identity. This chapter deals with the first Japanese immigrants and their relationship with the white majority group and the eventual evacuation from their homes. It analyzes the scenes that feature the social identity conflict and also provides a socio-political context of the pre-war period. Furthermore, this chapter introduces Japanese American culture.

Chapter I: The Concept of the American Dream and its Implication on Asian Immigrants

Introduction

The American Dream is a national ethos of the United States, the arrangement of standards majority rules system, rights, freedom, opportunity and balance in which flexibility incorporates the open door for flourishing and achievement, and additionally an upward social portability for the family and kids, accomplished through diligent work in a general public with couple of hindrances. The term was coined by James Truslow Adams in 1931, in his book " *The Epic of America*" life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement" regardless of social class or circumstances of birth. From its finding to its founding, America has come to represent a new heaven and the promise of a fresh start in the eyes of individuals men and women . Asians represent nowadays a very important ethnic group among the US coloured mosaic, indeed, the Asian American dream mirrors the traditional American dream in the sense that the overwhelming desire both to escape economic, social, and political hardship and to achieve a level of prosperity and success impossible in their homeland, have pushed many young Asians to travel to America in order to make their dream come true. Japanese immigrants, like other immigrants, saw America as the land of opportunity and fortune. However, for them the American dream was divided into two distinct promises for the future. Some saw America as a place where they could earn money to support a family and future back in their home country, while others saw America as a place to secure a new, prosperous identity. The belief in the American dream touched also Japanese women who migrated to America after The Second World War to help their families financially , those Japanese females who had been sent to USA later became known as Issei , Nissei and War Brides who later faced new lives totally different from their ancient lives .

I.1 Before World War II

The historical backdrop of the Japanese in the Assembled States starts more than 100 years prior. To begin with foreigners from Japan, similar to such a significant number of outsiders that preceded them, they came to America hunting down financial openings and achievement. In quest for these fantasies, the principal Japanese migrants built up groups, families, and associations with a nation that more than five ages of Japanese have kept on calling home. A time of mechanical and military development in Japan starting in the late of nineteenth century, known as the Meiji Reclamation[a period represents the first half of

the Empire of Japan during which Japanese society moved from being an isolated feudal society to its modern form. Fundamental changes affected its social structure, internal politics, economy, military, and foreign relation]that had negative effects on many of its citizens, particularly farmers and agriculturalists (OgoShew 8). With a specific end goal to finance the nation's modernization, the Japanese government forced progressively high duties ashore which constrained numerous land proprietors into profound obligation or made them lose their property. Chances to fill in as workers in the Assembled States gave other options to the troublesome circumstances looked by numerous in Japan. Known as *Wataridori*, or sojourners, a significant number of the young fellows that left for America had any expectations of rapidly profiting and after that returning home to help their families (OgoShew 8). Numerous young fellows moreover moved to the Unified States with a specific end goal to keep away from new laws that required military administration from all men of a qualified age, laws which Japan set up with an end goal to extend and strengthen their military power against looming American and English colonialism (Matsueda 2006a; Ng 2002).

The Japanese that emigrated from Japan to the Assembled States were topographically focused on Hawaii and the west drift, particularly in California, Oregon, and Washington. By 1900 42 percent of the mainland Japanese populace lived in California and by 1930 it had ascended to 70 percent (Takaki 1998). Regardless of their class level or on the other hand occupations in Japan, the Japanese foreigners filled difficult work positions in the railroad, farming, timber, assembling, and administration ventures (OgoShew 9). In spite of the fact that they had limited capacities in speaking English , the Japanese rapidly progressed toward becoming seen as rivalry and moved toward becoming focuses for racial separation and partiality.

The new settlers touched base in America during an atmosphere of existing against Asian conclusion generally centered around the Chinese workers that had preceded them. Once the Japanese foreigners settled on the Pacific Drift they confronted a significant part of a similar sort of oppressive treatment that the Chinese managed .Verbally abusing, savagery, isolation, also, laws that were built up to ruin upward versatility, were just a portion of the hindrances with which the Japanese were tested. The achievement that numerous Japanese experienced in the farming business and independent company additionally filled American separation and prompted much more against Asian strategies and limitations. The Japanese

were especially fruitful in farming generation in California, fit for delivering harvests of natural product, vegetables, and blossoms ashore thought to be bothersome to non-Japanese agriculturists. This achievement made Americans, particularly agriculturists, angry of the Japanese.

Before long government officials and administrators started propelling hostile to Japanese crusades that campaigned for laws that would stop and counteract Japanese monetary achievement. Gatherings, for example, the Oriental Avoidance Group, built up in California in 1905, were made to spread hostile to Japanese notions and advance dread of the Japanese by promoting terms, for example, "*Yellow Risk*" (Uyeda 1987). In 1913, Outsider Land Laws were set up in California which exploited the way that the Japanese and different Asians were ineligible for naturalization. These laws kept any Japanese and other non-native from owning land and restricted land leases to "outsiders" to three years (Uyeda 1987).

Indeed, even with these difficulties, the Japanese did their best to set up their lives in America. Huge numbers of the youthful wataridori started to acknowledge the way that their fantasies of returning home with awesome riches would not be acknowledged at any point in the near future thus chose to settle in America and start building families. In 1900, the quantity of Japanese men in the Unified States dwarfed Japanese ladies by twenty four to one (Wilson 1980). With scarcely any Japanese women to browse and restricted from wedding Caucasian ladies, Japanese men swung to *Omiiai*, or orchestrated relational unions.

The main contrast between customary organized relational unions and the worker orchestrated relational unions was that the course of action occurred through the abroad trade of letters and photos. The main contact the couple had before they met occurred through these letters and pictures, thus the term *Shashinkekkon*, or picture marriage emerged.

The Japanese picture brides summoned to America wanted different reasons. Like the men that preceded them numerous ladies had high any expectations of getting to be well off. Interest about America, dread of tyrannical relatives in Japan, nervousness about being past an adequate wedding age, absence of a methods for budgetary help, and an commitment to comply with the desires of their were different elements that propelled ladies to dare to the Assembled States (Nakano 1990). The Japanese ladies that moved to America carried with them huge numbers of the conventional qualities and convictions of

their local country. These migrants were brought and affected up in a Japan that focused on an inflexible family framework that had been set up for quite a long time. The Meiji government was unequivocal in their thoughts regarding the right parts for ladies and underlined *Ryosaikenbo*, "Great Wife , Great Mother" (Nolte 1991). Meiji purposeful publicity and arrangement requested from the females positive commitments to the state in the types of diligent work and thriftiness yet it barred them from any political power, constraining their parts and exercises to the local circle. In America, where both Japanese ladies and men did not have any political office, satisfying conventional household parts easily fell into place for the female migrants.

In the initial too many years of the twentieth century, in excess of 20,000 Japanese females touched base in the Unified States to help assemble and set up families (Ng 2002). As families developed and the number of inhabitants in Japanese in America relentlessly expanded, Japanese enclaves what's more, groups prospered. In urban regions like Los Angeles, *Nihonmachi*, or Japan towns, for example, Little Tokyo were the core of the Japanese people group.

As ahead of schedule as 1915, Little Tokyo was home to the principal Japanese healing facility, four Buddhist sanctuaries, a few Christian houses of worship, Japanese dialect schools, and endless Japanese possessed organizations that had been in activity since the 1890s. By 1930 there were 35,000 Japanese living in Los Angeles Region, the greater part of which lived inside a three mile sweep of Little Tokyo (*Murase 1983*). Tight sew Japanese people group too created in rustic regions of the west drift. (OgoShew 12). The principal Japanese farming state was set up by *Kyutaro Abiko* in 1907 in the little California focal valley town of Yamato. Abiko later settled the close-by states of *Cressey* and *Cortez* in 1918 and 1919 separately (*Matsumoto 1993*). These Japanese homesteaders discovered provisos in the Outsider Land Laws by shaping organizations and exchanging their property titles to these organizations (*Noda 1981*). The Outsider Land Laws were likewise not retroactively successful so huge numbers of the homesteaders that had beforehand claimed arrive were unaffected by the laws. In this way the pioneers of the focal valley could claim their own particular land and make noteworthy names for themselves inside the California agrarian industry.

Also, segregation forced upon the Japanese from their Caucasian neighbors are solid factors that caused the development of tight weave Japanese groups in both provincial and

urban zones. Solidarity against partiality and bigotry started not long after the main Japanese outsiders touched base in America in the late 1800s. Japanese dialect daily papers, for example, the *NichibeiShimbun* (Japanese American News) meant to go up against prejudicial issues and to advance solidarity and fellowship among the Japanese foreigner populace as right on time as 1899 (California Computerized Library 2009; Matsumoto 1993). The Japanese and English daily paper, *The RafuShimpo*, started its production in 1903 and mirrored the solid feeling of group and cohesiveness of Tokyo (Murase 1983). Social liberties associations, for example, the Japanese Affiliation of America, set up in San Francisco in 1905 and the Japanese American Natives Group, built up in 1929, additionally attempted to battle for the privileges of Japanese migrants in the U.S. (Niiya 1993; Uyeda 1987).

A pledge to conventional social traditions and exercises was additionally a factor that helped Japanese people group flourish and represented a considerable lot of the occasions that occurred inside these zones. Little Tokyo facilitated sumo wrestling rivalries, sorted out vast New Year's festivals, offered Japanese conduct and decorum classes, and every year held seven days in length celebration of conventional moving, infant challenges, jubilees, and road sellers (Kurashige 2002; Murase 1983). Tight sew Japanese people group moreover created in country zones of the west drift. (Figure 2.2) The primary Japanese agrarian settlement was set up by KyutaroAbiko in 1907 in the little California focal valley town of Yamato. Abiko later settled the adjacent states of Cressey and Cortez in 1918 and 1919 individually (Matsumoto 1993).

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Notwithstanding Japanese social occasions and exercises, the Nisei, or second era Japanese who were, by birth, Joined States nationals, additionally took an interest in numerous interests socially perceived as American. The *Nisei* straddled two universes the Japanese universe of their *Issei*, or original that still contained the conventions what's more, social estimations of Japan, and the American world to which they lawfully had a place. The Nisei took an interest in games, for example, baseball and b-ball, shaped Cub scout Troops, set up Young fellows' Christian Affiliations (YMCA), held skate fests, tuned in to mainstream music on the radio, and watched American films at the silver screen. The mixing of two societies constrained the Nisei to fashion a one of a kind and in some cases befuddling way of life as the to start with Japanese Americans. The part of being both Japanese and American would be one that would turn out to be much more convoluted and confounding amid movement and internment.

I.2 Meaning of the American Dream

The American dream has many different meanings. U.S.-born citizens usually associate it with such themes as wealth, financial security, freedom and even family however , immigrants in the U.S., are more likely to define the American dream as the pursuit of opportunity, a good job, owning a home and in many cases, safety from war or

persecution. While U.S.-born citizens have increasingly viewed the American dream as becoming harder to reach, immigrants have remained more positive and hopeful about their potential to achieve it. The U.S. offers a more flexible social hierarchy than many other countries, presenting more opportunity for immigrants. Identity formation can be another roadblock. An immigrant can settle in Japan or France, for example, without ever truly becoming identified as Japanese or French within the society. Immigrants from any ethnic heritage or racial background are able to come to America and be identified, in every sense of the term, as American.

I.3 Asian immigrants

The steady migration of Asians from their home countries did not begin until a century later with the gold rush, the transcontinental railroad, and the western land boom. The Asian immigrants, like other immigrants, saw America as the land of opportunity and fortune. However, for them the American dream was divided into two distinct promises for the future. Some saw America as a place where they could earn money to support a family and future back in their home country, while others saw America as a place to secure a new, prosperous identity, both personal and national. Both of these promises were difficult to realize.

In the mid-nineteenth century, the Chinese immigrant population became a vital force in the development of the western United States. By 1870, Chinese workers comprised 20 percent of California's labor force and occupied a variety of positions in mining, farming, fishing, factory work, and railroad construction. Though contract laborers from southern China had been recruited as a cheap way to ensure American progress, their strong work ethic and willingness to take even the lowest-paying jobs quickly inspired anti-Chinese sentiment¹. Many Americans, particularly those affected by the depression of 1873², accused the Chinese workers of taking away their jobs and, subsequently, their livelihoods. This negative and often violent opinion eventually inspired Congress to pass the Chinese Exclusion Act of 1882, a law making immigration and naturalization difficult for the Chinese for the next sixty years. Immigrants saw America as the Land of the *Golden Mountains* .

¹Anti Chinese sentiment or Simophobia is the fear of Chinese people or their culture

² depression of 1873 happened under the rule of Ulysses Grant and it was a financial crisis that lasted six years

Those immigrants who decided to establish their futures by settling in the United States and becoming American, frequently found themselves alienated, punished, and exiled for their Asian heritage .

I.4 First Arrivals and Their Labors

Japanese immigrants first came to the Pacific Northwest in the 1880s Lauri , Mercier (Historical Overview of Japanese Americans in The Columbia River), when federal legislation that excluded further Chinese immigration created demands for new immigrant labor.

Railroads in particular recruited *Issei* or first generation immigrants from Hawaii and Japan.

They established their own business and they helped new immigrants to get stabilize. *ShintaroTakaki*³ came to Portland to sell Japanese goods to Chinese merchants and by 1889 had started a restaurant in the city (Oregon Blue Book). The city's Japanese immigrants established Buddhist and Methodist churches and other associations that nurtured their cultural as well as economic lif .Soon Japanese immigrants spread throughout the Northwest to provide farm labor, hoping to eventually own their own farms. Like many Americans, many *Issei* saw independent farming as the way to move up the economic ladder.

Despite the *Issei*'shard work in the early twentieth century, envy and racial discrimination led to increasing anti-Japanese attitudes on the West Coast, much as the sentiment had developed against perceived Chinese competition . Residents of Mountain Home, Nampa, and Caldwell, Idaho drove out Japanese workers, and white mobs near Coeur d'Alene and in Portland threatened Japanese railroad workers. Tensions led to the so-called "Gentleman's agreement" between the U.S. The *Nisei* ⁴hoped to realize their immigrant parents' dreams to find success in the United States through American citizenship and its benefits. Beginning in the 1920s, intent on promoting Americanization as well as pursuing their civil rights, they formed Japanese American Citizen League first national JACL convention held in Seattle in August 1930. Lauri , Mercier (Historical Overview of Japanese Americans in The Columbia River) Despite their attempts to prove their Amerricaness both *Nisei* and *Issei* were targeted in the anti-Japanese hysteria that swept the country with the onset of World War II. West Coast agricultural interests, which had long sought to undercut Japanese immigrants' success in farming through state exclusion laws, pressured the

³Shintarokataki was one of the first immigrants who could succeed in writing his name in American history and be famous as richer man by his restaurant

⁴ The *Nisei* second generation's Japanese immigrants

national government and local media to remove Japanese Americans because of their ostensible threat to national security. The military and federal government initially called for Japanese Americans to voluntarily relocate to the interior, but politicians such as Governor Chase Clark of Idaho vigorously opposed such a plan. Clark blocked California Japanese families from purchasing land in Idaho, and actively discouraged others from relocating. Yet Idaho would soon become “home” for 10,000 West Coast Japanese Americans removed from their real homes and sent to its Minidoka internment camp.

On February 19, 1942, *President Franklin D. Roosevelt* issued Executive Order 9066, which ordered the removal of 120,000 Japanese Americans from the West Coast to ten inland concentration camps located in isolated areas in seven states. Those removed were first incarcerated in “Assembly Centers,” including the Portland livestock pavilion. The Minidoka camp, located north of Twin Falls near Hunt, opened in August 1942 and housed 10,000 Issei and Nisei internees, mostly from western Washington and Oregon. Yakima Valley Japanese Americans were interned at Heart Mountain, Wyoming, and Hood River Japanese were sent to Tule Lake in northern California. Japanese Americans living in Idaho, eastern Oregon, and in Washington east of the Columbia River escaped incarceration. Some 256 Issei from all parts of the West and even Peru were interned at the Immigration and Naturalization Service (INS) facility near *Kooskia, Idaho*. The Japanese internees helped construct the major highway that links Lewiston, Idaho, to Lolo, Montana. Two-thirds of those interned were American citizens.

A number of courageous Nisei, including *Minoru Yasui* of Hood River, *Lauri, Mercier* (Historical Overview of Japanese Americans in The Columbia River), challenged the constitutionality of the curfew and evacuation and were imprisoned for their challenges. Other Nisei demonstrated their courage by joining the service. The famous Regimental Combat team, made up entirely of Japanese Americans, became the war’s most decorated unit. Despite their illegitimate persecution and the harsh, cramped, unsanitary conditions of the camps, residents tried to reconstruct their lives behind barbed-wire fences and guard towers. At Minidoka, people grew flowers in the dry soil, formed musical groups, published a newspaper, played on sports teams, developed crafts, and seized opportunities to leave their confinement. In late 1943 some Minidoka residents obtained work releases to help on area farms or to move elsewhere in the United States. Some parts of the Columbia River

Basin welcomed the internees. Lauri , Mercier (Historical Overview of Japanese Americans in The Columbia River)

Japanese American labor became critical to the sugar beet industry during the war, when tens of thousands of former internees worked Utah and Idaho Sugar Company holdings. Under the leadership of Ontario mayor Elmo Smith, the southeastern Oregon farming community invited internees to help fill service and farm jobs. By the end of the war, one thousand Japanese Americans had settled in the Ontario area, giving Malheur County the largest percentage of Japanese Americans in Oregon.

1.5 Recovering Community and Remembering History in the Postwar Era

The war represented a turning point for Japanese American communities. As a result of their internment, Japanese Americans lost homes, jobs, businesses, friends, and savings. Many Issei and Nisei never returned to the Columbia River Basin. The town of Hood River made it clear that it did not welcome former Japanese American residents, and greeted them with signs such as “No Jap Trade Wanted,” petitions (Lauri , Mercier Historical Overview of Japanese Americans in The Columbia River) and removing from the town’s memorial board the names of Nisei soldiers who served in the war. Many of the released Nisei sought jobs and education in the East or in California; others made their homes in larger cities in the Northwest, such as Seattle, Spokane ,and Portland, or in farm communities in the Snake River Valley of southeastern Oregon and southwestern Idaho.

Lauri, Mercier (Historical Overview of Japanese Americans in The Columbia River)

1.6 Women and Labour Migration

Starting in the middle of the nineteenth century, millions of women left their homelands in Europe, Latin America, and Asia to work in the United States. Women came alone or, more often, as part of families, as wives and daughters. Whether single or married, they found their lot difficult. Recruited as cheap hands, migrant fathers and husbands rarely earned a family wage. What kinds of jobs did they find? Their options were limited .Handicapped by language, lacking industrial skills, and burdened by heavy household responsibilities, they also faced a race- and gender stratified labor market that confined them to the lowest-paid and most degraded jobs.

1.7 Issei, Nisei, War Brides

Quotes of Japanese women that had social and political experiences of the circumstances of The Second World War

I.7.1 The backgrounds of Issei women :

Most of whom arrived between 1915 and 1924, were similar to those of male immigrants. That is, they came from farming and small entrepreneurial families in southern Japan. Among the Meiji reforms affecting these women was the establishment of universal education in 1872. Females as well as males were enrolled in elementary school for four (later six) years, followed by an optional two or three years of middle school to learn domestic arts, such as sewing and cooking. A select few attended high schools, located only in the larger cities and stressing the Chinese classics. According to a later survey, the average educational level of Issei women equaled that of men—about eight years. The typical *Issei* woman was born in the last two decades of the nineteenth century or the opening decade of the twentieth. She was in her late teens to mid-twenties when she arrived, having recently married a man who had lived for some years in America, and who was employed as a wage laborer, small entrepreneur, or farmer. She was thus usually about 10 years younger than her husband.

Issei

“Why did you come to the United States? Because my husband called me I was only 18 years old, so I came here without knowing why.....because I had a baby right after our marriage. I attended the after-school class where English was taught to foreigners several times, but I couldn't carry on.....” Mrs. Okamura”(ISSEI,NISEI, WAR BRIDE Glenn 42_43)

I.7.2 Nisei

The coincidence of generation and age ensured that the Nisei like the Issei, shared a common historical life cycle, While growing up the Nisei were immersed in a mixture of American and Japanese culture: they spoke both Japanese and English, or often a combination of both, at home ate corned beef and cabbage with rice; studied flower arrangement and piano

“How far did you get in school? Oh, I just went to grammar school. And then the depression time my father couldn't hire anybody on the farm. So I was just starting high school and I had to give it up. And all the rest of them and I started helping them I never did enjoy my young life. That's why I never wanted to marry a farmer.” “Mrs. Fujitani”(ISSEI,NISEI,WAR BRIDES Glenn 51)

I.7.3 War Brides

View on The war Brides

The post-war immigrants came from diverse backgrounds: they were raised in well-to-do, middle-class, and poor working-class families, they came from all parts of Japan, from provincial towns and large cities. Not surprisingly, the women brought with them divergent values, experiences, and personal resources. Despite their diversity, The War Brides shared some important experiences. Most war brides had suffered some degree of privation and social dislocation during World War II and the economic upheaval that followed the war.

One result was their employment in jobs that brought them in contact with American servicemen. For all the women, marriage to a non-Japanese meant some degree of alienation and ultimately separation from parents and other kin. Once they emigrated, the women faced difficult cultural and social adjustments not unlike those faced by the Issei. The women who became war brides during the 1950s and early 1960s were adolescents or young women at the end of World War II.

War Brides

“My parents said :You made your own decision. If your husband leaves you, don't come back. Just slit your throat." *Were you scared?* Yes, but I was excited and I enjoyed it. I thought that in America there was lots of money...American soldiers used to spend money so freely we thought that everyone in America had money". "Mrs. Langer"(ISSEI, NISEI, WAR BRIDES Glenn 58)

Conclusion

All in word, the American Dream is the belief that anyone, regardless of where they were born or what class they were born into, can attain their own version of success in a society where mobility is possible for everyone. The Asians, particularly females tried to achieve their financial security in America after The Second World War, they found themselves facing racial problems by the natives.

Chapter II: Identity Struggle in Julie Otsuka's *The Buddha in the Attic*

Introduction

The term identity comes from the Latin root *idem*, meaning 'the same', and has been associated with the mind-body problem in philosophy since the time of John Locke in the 16th century. Combining the definitions and interpretations of identity and ethnicity it can be concluded that they mean, or at minimum imply, the sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence. At one level of interpretation, identity, when associated with immigration, is a new term that entered the social science terminology in the nineteenth century. Immigrant who tried to obtain second American identity during the beginning of the twentieth century faced several problems with original people like wise discrimination, among foreigners that struggled were Japanese people especially Japanese females, Asian-American women include immigrant women and their female descendants in America whose ancestry originates from Asia and the eastern Pacific. They should be appreciated for their inter-ethnic and inter-generational connections, for their common Asian heritage, and specific cultural diversities, for their common and unique struggles related to being Asian women in America. Because of the recent influx of Asian-Americans in the United States, especially Asian-American women, they have been an in-visible minority and have been neglected by social scientists.

II.1 Japanese American Literature

Generally speaking, literature mirrors the reality of its author. It would be then interesting to have a quick glimpse at Japanese American writing. In the course of the most recent decades, the standard American artistic group is amended and re-imagined. The present American culture is more different and this variety of societies, nationalities, customs and individual accounts is essentially reflected in the American writing. The primary Asian American works, ballads, short stories, and personal histories, can be dated as right on time as the start of the twentieth century when first Asian settlers had been touching base in the United States. Nonetheless, the abstract preparations of this original are fairly sporadic. It is the accompanying ages, that add to the Asian American writing. Asian American writing accomplished more noteworthy acknowledgment in the 1970s (Lemovà19). This leap forward was expert by Chinese American authors Maxine Hong Kingston and Amy Tan as they promoted other Asian American essayists. Particularly Kingston built up an

exceptionally Asian American abstract voice that propelled other Asian Americans to write in their own particular voices. Besides, in 1974 a vital collection of early Asian American writing was distributed, titled *Aiiiiieee! A Compilation of Asian-American Essayists* altered by *Straightforward Jaw, Jeffery Paul Chan, Lawson Fusao Inada, and Shawn Wong*. This compilation contains tests of huge works by creators, for example, *Carlos Bulosan, Diana Chang, Louis Chu, Toshio Mori, John Okada, Oscar Peñaranda, Hisaye Yamamoto, Wakako Yamauchi*, and others, and built up Asian American writing as a scholarly field (Iemovà 19). Fundamental to the early Asian American writing are topics of social and generational clash, absorption, and building up Asian American character. To completely acknowledge Asian American writing, it is important to comprehend social and recorded settings in which it has been delivered. Concentrating on their remarkable experience, Asian American authors plan to characterize being an Asian American.

Japanese American Writing inspects subjects of social clash and absorption too. However, Japanese American writing separates itself inside the setting of Asian American writing as it records and investigates a one of a kind Japanese American experience, primarily the treatment of Japanese Americans amid the Second World War. The internment 20 th of Japanese Americans affected ages of writers who have composed and keep on writing books, stories, lyrics and plays so as to manage this out of line removing (Iemovà 20) Hence, the early Japanese American artistic generation mirrors the social condition of the principal half of the twentieth century and investigates the topics of ethnicity and national personality strife. The entire group of Japanese American writing can be portrayed as Yogi sees as “an ongoing construction of identity at numerous levels: individual, collective, political, cultural, and generational. Throughout various historical periods, Japanese American authors have grappled with major issues of their times and in the process, have examined the boundaries of ethnicity and nationality, often arriving at increasingly complex and sometimes antagonistic definitions of Japanese American identity (Iemovà 20).

Japanese American character and experience keep on being investigated by various creators. In previous years, first Japanese American journalists communicated the want to have a place with American culture. Nisei creators attempted to characterize their double personality and to manage the injury of the internment. Sansei essayists, then again, rediscover their Japanese social legacy and test the old legends and generalizations. The entire group of Japanese American writing consequently centers in a single manner or the

other on the persistent scan for a personality in American culture. This subject keeps on being investigated even in crafted by contemporary essayists, albeit more youthful Japanese American ages additionally center around topical issues introduce in the present American culture.

II.2 Julie Otsuka: Prologue to Otsuka's Work

Julie Otsuka is a honor winning Sansei author. She is known for her two verifiable books *When the Emperor Was Divine* (2002) and *The Buddha in The Attic* (2011). The two books investigate the Japanese American history and the internment encounter. In her books, Otsuka customizes these noteworthy recorded occasions and is applauded by pundits for her extra style and the meticulousness that makes striking picture of the early Japanese American experience. Julie Otsuka was conceived in 1962 (Iemovà 20) to an Issei father and Nisei mother. She was brought up in California. In the wake of moving on from secondary school, Otsuka went to Yale College where she built up an enthusiasm for painting and molding. She earned her Four year certification in liberal arts degree in 1984(Iemovà21). In her mid 30s, in any case, Otsuka deserted her unfulfilling vocation in painting and swung to fiction. She invested energy perusing her "outdoor guys "(Iemovà 21)Ernest Hemingway, Richard Passage, Rick Bass, and Cormac McCarthy and began composing entertaining stories about her affection life. Inevitably, she was acknowledged into Columbia College's lofty M.F.A. program in experimental writing in 1994 (Iemovà 21) and later graduated with an Ace of Expressive arts degree in 1999. While she was a graduate understudy at Columbia, one of her stories "Evacuation Order No.19"(Iemovà 21) was chosen for consideration in the 1998 (Iemovà21)Scribner's Best of the Fiction Workshops.

This story would be later formed into the recorded novel *When THE Emperor Was Divine*,this presentation novel about the internment of Japanese Americans amid the Second World War got an awesome consideration from pundits and in addition from people in general. Renowned scholarly pundit *Michiko Kakutani* lauded Otsuka in her audit for her precise but poetic evocation of the ordinary that lends this slender novel its mesmerizing power (Lenovà21) has lyric gifts and narrative voice, a heat-seeking eye for detail and effortless ability to empathize with her characters.

At the point when *The Emperor Was Divine* is approximately in view of Otsuka's family history. Her granddad was captured by the FBI as a presumed Japanese covert agent the day after Pearl Harbor was shelled and imprisoned in U.S. Bureau of Equity Camp *in New*

Mexico (Lemovà 21). Her grandma, uncle, and mother just ten years of age around then put in three years in an internment camp in Topaz, Utah. Her own particular family was removed from their home and for all time influenced by the internment. In this way, Otsuka drew on both research and individual experience to keep in touch with her presentation novel. In a meeting, Otsuka said that she didn't compose the story to put forth a political expression, yet to just comprehend what her mom has experienced. Consequently, as many other Sansei scholars, Otsuka in her novel investigates her own Japanese legacy inside a bigger authentic setting.

Her second novel, *The Buddha in The Attic* (2011) is an imaginative bit of craftsmanship recording the aggregate history of youthful Japanese "picture brides" that cruised to America in the mid twentieth century. In a choral "we" voice, Otsuka in a progression of connected and parallel accounts portrays the battle of these ladies. The novel structures an expressive mosaic of expectations and fears of these "picture brides". There is no customary plot nor hero, Otsuka just catches their biography. *The Buddha in the Attic*, subsequently, in graceful composition shows the assortment of Japanese migrant experience.

II.3 Definition of Identity and Ethnic Identity

II.3.1 Identity

In psychology, the term identity alludes to mental self view, confidence, and singularity. Advancement of one's personality is a procedure of building of one's self after some time. Erik Erikson asserts that identity formation employs "a process of simultaneous reflection and observation" (Lemovà 8). In his theory, he states that an individual constructs his identity in relation to his social environment: "the individual judges himself in the light of what he perceives to be the way in which others judge him [...]; while he [simultaneously] judges their way of judging him in the light of how he perceives himself in comparison to them" (Lemovà 8). In this way, during the time spent personality development, an accentuation is likewise put on social parts as an individual arranges the importance of his character with society. Erikson's hypothesis proposes the significance of one's feeling of having a place with social gatherings to personality arrangement. Participation in gatherings and one's estimation of this enrollment is a vital piece of one's self-idea. Hence, an arrangement of individual personality and social character constitutes a bound together procedure of one's personality development. Each individual has numerous characters

and their relative significance and similarity contrast in different circumstances and conditions and ethnic identity is part of identity formation .

II.3.2 The Concept of Ethnic Identity

The term “ethnics” first came to be utilized around the time of the Second World War in the Assembled States to allude to Jews, Italians, Irish and other ethnic gatherings that were esteemed substandard compared to the overwhelming White Old English Saxon Protestant gathering (Lemovà 9). Since the 1960s, the meaning of ethnics turned out to be more expanded and the idea of ethnicity has been additionally considered in different fields, for example, human sciences, humanism, and brain research. In human studies, ethnicity basically alludes to “aspects of relationships between groups which consider themselves, and are regarded by others, as being culturally distinctive” (qtd.in Lemovà 9) .Therefore, within the social identity theory framework self-identification and sense of belonging are crucial aspects in the development of ethnic identity.

Countries that have multiple ethnic groups, national identity and ethnic identity may be in conflict. This conflict is examined in Julie Otsuka’s novels. Japanese Americans women experienced this conflict in the first half of the twentieth century. Belonging to an ethnic group, Japanese Americans women were met with prejudice and were frequently socially and legally discriminated by the white majority group.

II.4 Ethnic Identity of Asian-American Women and Their Success as Model Minorities

II.4.1 Ethnic Identity of Asian-American Women

Since they are likewise individuals from racial and ethnic minority gatherings, Asian-American ladies build up their distinguishing proof, confidence, and identity uniquely in contrast to either Asian or American ladies. Amidst clashing qualities, personality emergencies, and cognizance raising, Asian-American ladies are during the time spent building their Asian-American womanhood. In spite of interethnic varieties, Asian-Americans have a number of social qualities in like manner. A portion of their qualities, for example, esteeming instruction, accomplishment, diligent work, and thriftiness, are like American qualities. Other Asian qualities, be that as it may, as obedient devotion Lina Y. S. (1997) Women .An Understudied Minority, submission to specialist Lina Y. S. (1997) Women .(An Understudied Minority, enslavement of the person to the gathering (Fujitomi and Wong, 1976), a calm and latent acknowledgment of one's circumstance Lina Y. S. (1997) Women An Understudied Minority), self control, self-dishonor, and a solid feeling of family solidarity,

are very rather than American qualities which underline independence, populism, freedom, future-introduction, and authority over one's condition Lina Y. S. (1997) *Women (An Understudied Minority)* .

In concentrate Asian-American women on the east drift, inspected how Asian and American qualities can differentially impact the identity advancement of Asian-American women. Four types of ethnic identities emerged from her data: The traditionalist (low on American values high on Asian values) tends to confine herself to her ethnic enclave, retain traditional values, and to be negatively disposed toward American culture. The assimilationist (high on American values, low on Asian values) tends to question traditional values, to defy parental authority, and to reject her native ethnic culture. Existing between the margin of two cultures, she suffers from an identity crisis and from intense feelings of guilt, self-denial, and even self-hatred (Sue & Sue, 1971). The pluralist (high on both American and Asian values) tends to incorporate the useful aspects of both minority cultures by integrating her past experiences with her present conditions. She attempts to balance her responsibilities at home, at work, and in the community. The ambivalent (low on both American and Asian values) tends to reject both traditional and American cultures and to exhibit a great degree of social and cultural alienation. She is relatively isolated from her ethnic group and the host society, and she derives little cultural meaning from either world.

II.4.2 The Success of Model Minority

Economically, the "model minority"⁵ stereotype, first discussed in *The New York Times* in 1966, highlights the economic success of some Asians while masking the persistence of poverty and exploitation among Asians as well as the presence of virulent anti-Asian sentiment. There are many signs of Asian-American economic success. Much higher percentages of Chinese, Japanese, and Filipina women (30%, 20%, and 41%, respectively) have college or advanced degrees than do white-American women (13%) Lina Y. S. (1997) *Women in an Understudied Minority*

Socially, Asian culture values self-reliance and interdependence within the family. The traditional Asian family is a cohesive extended network, with strong ties of obligations and respect for parents and siblings.

⁵ Model Minority refers to a racialized or ethnic identity that has achieved success within the parameters of dominant culture

II.4.3 Female Immigrant Japanese Identity

The early period of Asian movement to the United States 1848-1940 Y. S. (1997) Women. An Understudied Minority was set apart by a virtual nonattendance of female workers because of oppressive movement laws, for example, the Chinese Prohibition Act of 1882 Y. S. (1997) , and the Immigration Act of 1924 Y. S. (1997) Women. "An Understudied Minority", which banned Asians from entering the U.S. Interestingly, the new directions concede Asians with required abilities and stipulate yearly quantities for Asian ladies and their kids; late Asian movement has been recognized by the generally expanding transcendence of female workers. As indicated by the U. S. Movement and Naturalization Service, 51% to 60% of all migrants from Japan, China, the Philippines, and Korea in the vicinity of 1950 and 1975 were women Y. S. (1997)" Women. An Understudied Minority". The main reason for Asian women to immigrate is the reunion of their families. Others have also come for occupational preference and as refugees .

Asians are socially shifted by nationalities, dialects, what's more, religions. Tsui (1989) depicted Asian-American ladies as requiring "the armor of warriors" to survive the previous 150 a long time, in which they have raised families and battled against prejudice and abuse from the soonest days as homestead laborers, whores, and residential hirelings. Directly they are seen as a model minority with stabile families, and are spoken to in esteemed administrative and expert positions (Suzuki, 1989). The inability to perceive ethnic and status varieties among Asian ladies has sustained the fantasy of progress encompassing Asian-Americans (Chow, 1983; USCCR, 1980).

II.5 Sexual Exploitation of Asian-American Women

U.S. association in wars in Asia (Japan, Vietnam, Korea, Philippines) and the nearness of U.S. bases in these nations, has brought U.S. servicemen into contact with Asian females. who have hitched U.S. servicemen and went to the Assembled States ,they have confronted social separation on army installations, absence of commonality with U.S. culture, and dialect issues, including poor correspondence with their life partners. Lacking data on their legitimate rights, spouses have regularly been separated, lost kid care what's more, monetary help, and have even been extradited. The war bride⁶of the hour issue has been aggravated by the current development of a mail-arrange lady of the hour business, which

⁶ The war bride are women who marries service men ordered active service in the time of war

supplies Asian ladies to U.S. furthermore, European men by organizations through daily paper commercials. Y. S. (1997) "Women. An Understudied Minority".

Effortlessness Lyu Vockhausen, an Asian-American women's activist dissident furthermore, individual from the New York City Commission on the Status of Ladies, respected the mail-arrange lady of the hour business as a global sex ring and another type of monetary abuse for ladies from nations of the entrepreneur outskirts to offer their work and sexuality to men in a business marriage advertise in entrepreneur center nations (Skropanek, 1985). Asian women are too ordinarily included in vacationer crusades and in erotic entertainment. These types of sexual misuse undermine every single Asian lady in the Unified States. Expecting Asian-American ladies are especially satisfying and unaggressive, businesses deny them raises and Social Welfare also, guarantee they need administration characteristics required for official positions.

Such generalizations have additionally prompted inappropriate behavior of Asian-American ladies. Notwithstanding adapting to the strain forced by the legend of the "model minority" generalization, Asian-American females encounter the present and recorded impacts of numerous abuses, much like other ladies of shading. The battle of Asian-American ladies is established in the basic states of their lives in the type of bigotry, sexism, classism, and ethnic scorn Y. S. (1997) "Women. An Understudied Minority". Inside the Asian societies, sexism can be delineated by inclination for male kids, female child murder, and in families bringing forth the same number of kids as essential until the point that a male kid is conceived. At the point when contrasted with other ladies from the standard societies, the pervasive generalization what's more, customary desires of Asian ladies being important principally in their parts in youngster bearing, kid raising, and serving in the kitchen, inclines Asian-American ladies to segregation and persecution as a major aspect of the work-compel.

Financial boundaries and separation experienced by numerous Asian-American ladies makes it essential for them to balance such powers with boldness and flexibility. Frequently they show continuance through working more than twofold, triple hard, all together to win their believability, and build up their competency previously their non-Asian customers, partners, and businesses are frequently present with regards to accepting initiative positions with similar compensation inside the progressive structures of their occupations. The achievement of Asian-American ladies and their families has rested much in their respectful state of mind about work and training for all relatives while keeping up

their similarly vital parts as customary spouses to their better half and others to their children.

Conclusion

As a conclusion ,joining the definitions and translations of personality and ethnicity it can be inferred that they mean, or at least suggest, the equality of a band or country of individuals who share normal traditions, customs, authentic encounters, and in a few occurrences land living arrangement. At one level of elucidation .Personality, when related with migration, is another term that entered the sociology phrasing in the nineteenth century . Migrant who attempted to acquire second American character during the start of the twentieth century confronted a few issues with unique individuals like insightful separation , among outsiders that struggled were Japanese individuals particularly Japanese females , They ought to be acknowledged for their between ethnic and between generational associations, for their regular Asian legacy, and particular social decent varieties, for their normal and interesting battles identified with being Asian ladies in America. In light of the current convergence of Asian-Americans in the United States, particularly Asian-American women, they have been an in-noticeable minority and have been disregarded by social researchers.

Chapter III: ON not Becoming Japanese

Introduction

In *The Buddha in the Attic*, Otsuka mainly researches the subject of the ethnic character and the place of Japanese nonnatives in American culture. Issei characters keep up a strong ethnic identity with a particular ultimate objective to make due in the uncalled for society. However the Nisei kids found themselves in identity struggles between accepting their Japanese identity or absorbing the American one, similarly, this rigid sticking to Japanese culture ruins social absorption. The vast majority of the first of Japanese Americans can't shape American national character. For this, Otsuka unassumingly denounces the incomplete American culture in which Issei are kept from achieving monetary versatility. Keeping up standard Japanese benchmarks and characteristics, characters in *The Buddha in the Attic* recognize their low monetary prosperity in the mind-boggling society isolating themselves in their ethnic gathering.

III.1 The Buddha in the Attic : Being Japanese in America

The Buddha in the Attic is an artistic portrayal of the aggregate history of the main Japanese foreigners. It manages Japanese ethnicity and personality strife and all the while presents a profitable recorded setting. This segment of the proposal mostly centers around the early ethnic personality arrangement and the social character struggle. This contention is inspected in connection to Japanese contact with the white larger part gathering. Moreover, Japanese qualities and early Japanese American family are likewise dissected. The Primary Japanese Outsiders and Their Association with the White Dominant part In *The Buddha in the Attic*, Otsuka presents an aggregate history of Japanese "picture brides" with the white society. Hidden their stories is the normal subject of social character struggle that went to the United States in the mid twentieth century. In seven sections, Otsuka depicts their landing to America, their family life, the hard humble work they do, and their association with the white society, hidden their stories is the normal subject of social character struggle.

In *The Buddha in the Attic*, Otsuka centers around the experiences of these picture bride. The primary male foreigners had comparable emotions and impressions of American life as these ladies. In this manner, Otsuka's record of the picture brides is general for the Japanese settler encounter. *The Buddha* opens with an intense sentence: "On the boat we

were mostly virgins” (Otsuka3) building up the choral voice. The choral voice appears to be fitting to record the Japanese foreigner history since Japanese have aggregate mindset, considering the necessities of the gathering as opposed to a person. All through the novel, Otsuka sets with one intense sentence the subject and temperament of the entire passage. Her opening sentences are composed in an exact dialect that. The primary section "Come, Japanese!" portrays energized women landing in America. They fixate on the photos of their future spouses and envision their new life in America, living in a house with “white picket fence and neatly mowed lawns” (Otsuka4). Women are additionally normally on edge about their questionable future in an obscureland :”What would become of us, we wondered, in such an alien land? Would we be laughed at? Spat on? Or, worse yet, would we not be taken seriously at all?” (otsuka7)

The brides see Americans as racially and culturally different. Since Japanese had little contact with outsiders until The Meiji Reclamation in 1868, American traditions normally appeared to be odd to them:“ [...] And were the houses in America really three times the size of our own? And did each house have a piano in the front parlor?” (Otsuka14).The brides had little contact with outsiders in Japan and it isn't astounding that they have cliché and guileless thoughts regarding American life. They caught wind of the wealth of the place where there is equivalent open doors from different books of movements as well as from their future spouses. Numerous women conveyed with them a handout Come, Japanese! also, Direction for Going to America that energetically elevated the Assembled States to outsider workers. Albeit a portion of the ladies were uneasy about their future, they trusted that life in America would be superior to in provincial Japan: “... it was better to marry a stranger in America than grow old with a farmer from the village. Because in America women did not have to work in the fields and there was plenty of rice and firewood for all” (Otsuka7).This thought, obviously, ended up being additionally credulous since a large portion of the Japanese ladies needed to buckle down every one of their lives in America. In those sections, Otsuka passes on regular apprehensions that each new settler feels regret .These Japanese ladies consider themselves to be little in contrast with Americans and the incomprehensibility of American mainland is astounding to them. They are worried about the possibility that in such an alien land they will be esteemed second rate, odd. They understand that Japanese will be a minority in the United States.

Nonetheless, they are as yet cruising to America with an expectation of a superior future. It is normal for the original of foreigners to convey old culture with them to America.

Women, for instance, carry with them lovely kimonos for each event, religious things, for example calligraphy brushes and sheets of rice paper so they could compose letters home. Those things may appear to be intriguing and weird to the white Americans, however to the ladies they are crucial. Otsuka does not just represents the contrast amongst Japanese and American societies yet, she additionally recommends that Japanese outsiders intend to keep up their ethnic character in the United States. Indeed, even extreme, they are leaving Japan, despite everything they view themselves as Japanese nationals and plan to keep up Japanese culture and traditions in America. This technique will definitely impede the procedure of cultural assimilation and cause character struggle.

At long last, women touch base in California to meet their spouses and they are stunned to discover they were deceived: “On the boat we could not have known that when we first saw our husbands we would have no idea who they were. They bear no resemblance to the handsome young men in the photographs .That the photographs we had been sent were twenty years old” (Otsuka18).

In this first part, Otsuka compares the energy of new migrants with thwarted expectation portrayed in the following sections. The original of Japanese Americans have encountered social stun and was compelled to renegotiate their personality and place in the Assembled States. Scarcely any Japanese man could accomplish a higher financial status before the 1930s. Japanese were shoddy work and a significant number of these men did just humble work. When their spouses arrived they joined their husbands in fields, laundries, inns, and goods:

if our husbands had told us the truth in their letters [...] we never would have come to America to do the work that no self-respecting American would do” (The Buddha 29), these Japanese females were disappointed with their gullible American dreams, in any case they were likewise resolved to bear the hardships and in the end up effective in America :“we tried to make the best of what we had” (Otsuka34).

working hard and trying to impress their employers Japanese began to act like a genuine rivalry to other workers:“we were hardworking” (Otsuka29)

In this extract, Japanese laborers are being contrasted by their bosses with other subordinate gatherings to make rivalry among these gatherings. This makes social clash amongst minority and lion's share as well as among minorities themselves.

In *The Buddha*, Japanese alone are preferential against different Asians also. This isn't completely precise for Japanese laborers and association white specialists. In the West Drift, white agriculturists were in coordinate rivalry with Japanese and energetically strived for Japanese rejection. This opposition normally increased the threatening demeanors toward Japanese and nativist associations, for example, Asiatic Avoidance Group and The Local Children of the Brilliant West contended for the safeguarding of the employments for white Americans. This and comparable contentions spurred by dread of rivalry prompted issuing the California Outsider Land Law of 1913 (Wikipedia) that disallowed“all aliens ineligible for citizenship ” In the accompanying entry, Otsuka portrays these hostile to Japanese opinions and nativist contentions for Asian rejection:

They did not want us as neighbors in their valleys... We cared only about money. Our farming methods were poor. We had taken over their spinach industry. We had a monopoly on their strawberry industry and had cornered their market on beans. We unstoppable economic machine and if our progress was not checked the entire western United States would soon become the next Asiatic outpost and colony. (Otsuka35)

Japanese were relied upon to rapidly acclimatize into the prevailing society, they were regularly met with bias and separation, consequently unfit to absorb into the prevailing gathering that socially avoided them. Richard Reeves, an Asian American student of history, watches that even a few recognized Californians held hostile to Japanese sentiments.

In *The Buddha*, Otsuka additionally depicts in detail the convoluted relationship of Japanese settlers with the Caucasians. The individuals who took a shot at ranches and lived in little towns or in rather disengaged zones had little contact with the white populace and figured out how to keep up a positive ethnic personality. In

urban communities, it was harder to abstain from encountering the social personality strife. Each lady of the hour, in the novel, was cautioned by her better half to "avoid" the white Americans. What's more, if the contact with them was inescapable, Japanese ladies needed to rapidly figure out how to appropriately carry on around them: "Approach them with alert... Be modest. Be well mannered. Seem anxious to satisfy. Say 'Yes, sir,' or 'No, sir,' and do as you're told" (Otsuka 25–26).

I assume that Otsuka does not overstate the alert with which Japanese moved toward the lion's share of white Americans. Japanese in the end learned not to attract consideration regarding themselves. They maintained a strategic distance from head on encounter and endeavored to make themselves imperceptible.

In *The Buddha*, Otsuka unpretentiously represents how the original of Japanese Americans managed this partiality and financial segregation. It was troublesome for Japanese foreigners to acknowledge their racial inadequacy in America. The Meiji Japan, that outsiders deserted, was racially a heterogenic country. Presently in America, Japanese were a minority and regularly regarded as sub-par. Unavoidably, Japanese encountered the social character emergency. In the novel, some Japanese migrants pick as a barrier instrument to lose themselves in their. This was a characteristic conduct for Meiji Japanese. Americans in Otsuka's novel regard Japanese as second rate and in the end they begin to feel mediocre: "We loved them. We hated them. We wanted to be them... They had a confidence that we lacked. And much better hair... And we regretted that we could not be more like them" (Otsuka 39). Japanese begin to disguise American qualities and magnificence norms. They see themselves through the eyes of the lion's share. In Japan, they were the predominant gathering that felt better than other ethnic gatherings, for example, Chinese, Filipinos and Koreans. Japanese were xenophobic toward different countries yet in the United States they were the outsiders; in the general public that qualities independence and confidence, Japanese appeared to be excessively compliant and vague. To stress the second rate status of Japanese Americans in American culture, Otsuka depicts a scene in which Americans take their Japanese names: "They gave us new names. They called us Helen and Lily" (Otsuka

40). Names are essential for one's self-idea. It is the thing that characterizes a man and by taking their Japanese names, Americans metaphorically stole their personality.

They as a rule gave Japanese new names since they couldn't articulate Japanese name or potentially did not want to be helped to remember the way that a Japanese worked for them. The greater part of the Americans had a paternalistic demeanor toward Japanese and did not regard them as their equivalents. Besides, Japanese migrants were even embarrassed about themselves for doing the activity "*If you come home, our fathers had written to us, you will disgrace the entire family*" (italics by the author, Otsuka50). Some of them were so embarrassed to try and say in the letters to their families their modest status in American culture that they lied about accomplishing the American dream: "We have stopped the fields and moved into a decent house around the local area, where my better half has discovered work with a group of the princial rank... I am taking piano lessons." (otsuka 45).

Otsuka records in few sentences an exuberant Japantown where individuals keep up a constructive feeling of themselves in an independent ethnic group and she recommends that a constructive ethnic character is imperative for individual's prosperity, additionally ,Otsuka at that point compares the sentiment security in Japantown with the partiality and segregation that Japanese are met with in white neighborhoods:" Whenever we left J-town and wandered through the broad, clean streets of their cities we tried not to draw attention to ourselves. We dressed like they did." (Otsuka52)

Japanese were ridiculed for their ethnic conduct. However when they acted like Americans and attempted to absorb, they were not permitted to take an interest in the standard society due to preference and separation. Besides, Otsuka utilizes juxtaposition, indicates differentiating social situations and the impact of the earth on social personality: "Mostly, though, we stayed at home, in J-town, where we felt safe among our own. We learned to live at a distance from them, and avoided them whenever we could" (Otsuka52). In their ethnic group, Japanese Americans felt safe and quiet however within the sight of Caucasians they felt second rate and dodged them. In this section, Otsuka proposes that Japanese, at last, disguised the sentiments of inadequacy and resignedly acknowledged their low economic wellbeing in the American culture. Their subservience, whenever it did not influence nativists who still contended for Japanese prohibition.

III.2 The Japanese American Culture

To completely comprehend the ethnic character and the national personality struggle, it is important to present Japanese American culture, standards and qualities clarifies Japanese American conduct. Japanese conduct regularly appears to be vast to Westerners simply because they don't comprehend the qualities and standards Japanese individuals hold fast to. Likewise, Japanese American culture isn't entirely Japanese neither American it is a culture that Issei go down on their kids and they on their kids . It would be an overgeneralization to state that every single Japanese American carried on as per these endorsed standards, the information of Japanese culture gives the foundation to the comprehension of Issei and Nisei conduct. Japanese regard unexpected qualities in comparison to Americans. The greatest contrast is between Japanese group and American individual introduction. In Japanese culture, one's needs are considered to have a lesser need than gather needs. Keeping a concordance in the general public, trading off and respecting orders is profoundly affirmed, and problematic conduct, then again, is brutally edited. Japanese families likewise push the idea of dutiful devotion. Further, Japanese esteem train and appreciation and furthermore trust that affliction and diligent work are "important elements of character-building" (qtd.in Lemonová39).

Societal position is vital in Japanese culture too. Accordingly, age, sex, class, family genealogy and different factors impact one's situation in the group. At last, Japanese culture is an accomplishment arranged culture. As a result of these airs, Japanese Americans were frequently baffled with their low economic wellbeing in American culture. The critical contrasts, in this way, between Japanese American and Caucasian qualities are congruity reliance. In each succeeding age of Japanese Americans, there is an adjustment in Japanese standards and qualities. The change is toward cultural assimilation and more youthful ages of Japanese Americans rather relate to American standards and qualities. When all is said in done, they dismiss their ethnic personality for American national character. Moreover, a few researchers trust that Japanese qualities are perfect with Protestant white collar class esteems and that this similarity helped Japanese Americans to be seen as the model minority in the post-war society. For instance, Caudill states that:

The Japanese and American white collar class societies share the estimations of good manners, regard for specialist and parental wishes, obligation to group, constancy, tidiness and tidiness,

accentuation on individual accomplishment of long-extend objectives, significance of keeping up appearances, and others. [...] Japanese and white collar class Americans typically use the versatile system of being exceedingly delicate to signs originating from the outside world with reference to how they should act, and that they additionally adjust to numerous circumstances by concealment of their genuine enthusiastic sentiments. (qtd.inLemonová 42)

Hence, Japanese Americans and white collar class Americans esteem comparative ideas. The procedure of cultural assimilation and auxiliary osmosis is then for each succeeding age of Japanese Americans less demanding.

III.3The Pre-war Japanese American Family and the Generational Clash

Japanese started to for all time settle in the Assembled States and shape families in the mid twentieth century. The marvel of masterminded marriage influenced the structure of Japanese families in America and regularly caused mental and sociological pressure between the life partners and ages. For the most part, Issei spouses were ten or twenty years more established than their wives. The primary migrants were men looking for riches in the United States, buckling down and building up the principal Japanese American people group. Those ranchers and tradesmen soon felt the requirement for spouses who could help them with their undertakings (Lemovà 42) and accommodate them a homelike air. Hence, a rush of Japanese ladies came to America and Japanese started to for all time settle in the Assembled States. However as has been specified previously, understand that these first worker ladies were going out on a limb, for all intents and purposes talking no English, these Issei ladies were totally subject to their working spouses and lived in disengagement and distance.

In *The Buddha*, Otsuka fundamentally centers around battles of these ladies and their families. In customary Japanese culture, the spouse is a leader of the family, a tyrant figure and the wife's devotion to him is basic. The age contrasts between the mates just increased the enthusiastic separation amongst spouse and his better half. These male centric families keep up sexual orientation division of work. Normally the spouse deals with his babies and the family unit and the husband just gives really to the family: "Usually, our husbands had nothing to do with them [the children]. They never changed a single diaper. They never washed a dirty dish" (Otsuka63). This separation and strict maintaining of sexual orientation

parts influenced to a specific degree their association with their Nisei children and their fathers who were candidly inaccessible and just requested dutiful devotion and moms were in charge of bringing up the kids and dealing with every household task. The Nisei urged their youngsters to gain American instruction and to take an interest in every aspect of American life. But, before going to American schools, the vast majority of the Nisei children lived in confinement on homesteads and Japantowns and were raised by Japanese standards and qualities. To apply Kim's hypothesis of the ethnic character advancement, those youngsters had a nonpartisan or positive ethnic personality. Nonetheless, once they began to go to class, they were in regular contact with their white companions and expert figures and normally encountered the ethnic personality strife. In *The Buddha*, Otsuka depicts this character struggle from the point of view of their non-Asian companions:

“At school they sat in the back of the classroom in their homemade clothes with the Mexicans and spoke in timid, faltering voices. They never raised their hands. They never smiled. At recess they huddled together in a corner of the school yard and whispered among themselves in their secret, shameful language” (Otsuka71).

In their companions' eyes, Nisei are excessively abnormal, excessively Japanese. A significant number of them were embarrassed and humiliated. However, gradually Nisei wound up acquainted with white Americans and their traditions. Before long Nisei wanted to get away from their ethnic personality and in the end related to the standards and estimations of the larger part.

At the end of the day, they dismissed their ethnic personality for American national character. In *The Buddha*, the loss of the capacity to communicate in Japanese speaks to the dismissal of their ethnic personality is obvious. Nisei kids rapidly learn English dialect and gradually begin to overlook Japanese. In the long run, they talk just English, however their folks hear them talk boisterously in their rest: “the words that came out of their mouths came out—[they] were sure of it—in Japanese” (Otsuka73).

I think that Otsuka does not just demonstrate the significance of procuring the dialect of greater part for fruitful cultural assimilation, yet she likewise inconspicuously

recommends that by needing to overlook Japanese, Nisei unknowingly dismiss their folks and their ethnic personality.

At the point when the Issei moms unfortunately state. The generational and social clashes that had emerged amongst Issei and Nisei just widen, Issei could scarcely perceive their Nisei youngsters in American way they: "demanded eating bacon and eggs each morning for breakfast rather than bean-glue soup. " (Otsuka 75) .In The Buddha, Nisei not just radical against their folks' power, they defy their social legacy.

The second era of Japanese Americans, in this way, shaped a solid American national character. All things considered, they were still observed as outsiders by the white society. Notwithstanding this generational clash and sentiments of disgrace, being a piece of the ethnic group assumed a critical part in the Issei and Nisei lives since they were socially rejected from the prevailing society. The common solidarity and support in the Japanese American people group were for the most part basic to the survival of the Issei. However, as the second era expanded in number and development, Americanization of the group advanced and the interests and exercises of the Nisei were not discernibly unique in relation to those of American young people somewhere else. Inevitably, by the year 1939, the Nisei dwarf their Issei guardians making the Japanese American people group overwhelmingly youthful and acculturated. Amid the war years and their imprisonment, the generational contrasts were more obvious. Be that as it may, the solid ties in the group were basic for survival and prosperity of Japanese Americans. Deplorably, after the war, the ethnic group lost its importance in the lives of Japanese Americans since more youthful ages completely embraced American national personality. The present Japanese American families bring up their youngsters as per American standards and qualities.

III.4 Removing and Disappearance

The choice to expel Japanese Americans from the West Coast was not just the aftereffect of the assault on Pearl Harbor, it was additionally an outcome of these against Japanese demeanors from the early piece of the twentieth century. Unmistakable physical and social attributes set Japanese Americans apart from the Caucasian greater part in the West Coast and made the climate of preference and separation. The remote relations between the Assembled States and Japan were gradually falling apart all through the 1930s (Lemovà49) .The American government couldn't help contradicting the Japanese intrusion of Chinese Manchuria and with expansionist approach in the Pacific. The U.S.

military was planning for a conceivable strike from the Japanese armed force. This circumstance likewise compounded people in general view of the Japanese Americans and contemporary media were distributing xenophobic stories, and along these lines filling the dread of the "yellow hazard". Non-Asian Americans as well as Japanese and Japanese Americans felt restless about Japan's battle ready inclinations and pondered what might be the effect of the conceivable military clash between their nation of cause and their new received country.

The Japanese shelling of Pearl Harbor on December 7, 1941 (Lemovà49) came as a stunning amazement to all Americans. In spite of the fact that the American government knew about the potential risk from Japanese military powers, they were caught off guard for the assault of such scale. The day after the assault, President Franklin D. Roosevelt pronounced War against Japan (wiki) Japanese turned into the main adversary of the Assembled States and Japanese Americans, nationals and outsiders alike, were associated with fifth segment action, of treachery. After the assault, individuals on the West Coast were crazy and required an enormous expulsion of Japanese Americans. Those conditions joined with the long supremacist against Japanese dispositions enabled American government without open challenge to detain both Japanese outsider and Japanese American natives into death camps.

In *The Buddha in the Attic*, Japanese and Japanese American characters are stunned to be all of a sudden regarded as backstabbers. There are gossipy tidbits about a rundown of potential saboteurs and Japanese men are supposedly taken from their homes amidst the night. Normally, the Japanese American people group is restless about its dubious future and Otsuka suggestively depicts the anticipation numerous Japanese Americans felt amid this time. Having faith in American just standards, they attempt their best to overlook gossipy tidbits about missing men and plans of mass clearing. They likewise do whatever it takes not to attract any negative consideration regarding themselves:

For several days we stayed inside with our shades drawn and listened to the news of the war on the radio. We removed our names from our mailboxes. We brought in our shoes from the front porch. We did not send our children to school. At night we bolted our doors and spoke among ourselves in whispers (Otsuka 81)

Their dread was very much established. Instantly after President Roosevelt proclaimed the war, FBI operators started to capture Issei people group pioneer Buddhist minister, Japanese dialect instructor, daily paper distributors, and heads of different associations. Those were many Japanese outsiders recognized from Suspect Enemy Aliens records furtively gathered by the FBI with the assistance of the Evaluation Agency before the assault on Pearl Harbor. Altogether, promptly after the assault, These captures were racially determined since the Munson Report from November 1941 unmistakably expressed that Japanese outsiders introduce no danger to the Assembled States: "There will be no outfitted uprising of Japanese." [...] Generally the nearby Japanese are faithful to the United States or, even under the least favorable conditions, trust that by staying calm they can keep away from death camps or flighty crowds" (qtd.in lemova49). The West Drift government overlooked these discoveries of Japanese unwaveringness and Japanese people group pioneers were sent to Equity Division offices (penitentiaries) around the nation. As a rule, their families had no clue where their spouses and fathers were being held. Notwithstanding these captures, financial balances of numerous Japanese Americans were solidified. Japanese American people group was stripped of their municipal pioneers and numerous ladies and youngsters were left without methods for help. In The Buddha, Japanese are paralyzed to wind up in this circumstance

Children took one look at us and ran away like frightened deer.

Little old ladies clutched their purses and froze up on the sidewalk at the sight of our husbands and shouted out, 'They're here!' And even though our husbands had warned us—They're afraid—still, we were unprepared. Suddenly, to find ourselves the enemy (Otsuka85)

By and large, Japanese were regularly scorned by the predominant society, yet now, after Pearl Harbor, they were seen as perilous. It was another social part, the part of an adversary that they didn't wish to play. Japanese Americans were doled out a social character by the overwhelming gathering with which they didn't distinguish. Abruptly, they encountered the ethnic personality struggle as well as the national character strife. In an unfriendly social condition, they needed to determine their national loyalties.

In view of these bits of gossip about Japanese American fifth segment movement, FBI specialists sorted out tremendous hunts through Japanese Americans' property and scared Issei and Nisei immediately crushed old family photographs, letters, books, kimonos, and

basically anything that could connect them with Japan and the Head. Japanese Americans decimated their social legacy and attempted to smother their ethnic personality so as to seem less suspicious. This conduct is as per the situational viewpoint which contends that ethnic character is continually being renegotiated relying upon particular circumstances that every person experiences. Consequently, amid the war, Japanese characters abruptly shaped a negative ethnic personality. In the novel, they even censured themselves: “we wondered why we had insisted for so long on clinging to our strange, foreign ways. *We’ve made them hate us*” (italics by the author, Otsuka87) Issei keep on furthering question themselves and their activities and amidst the night spouses unobtrusively ask their wives: “Had they kept too much to themselves? Or was their guilt written plainly, and for all the world to see, across their face? Was it their face, in fact, for which they were guilty? Did it fail to please in some way? Worse yet, did it offend?” (Otsuka91). Japanese Americans have disguised bigot demeanors and accuse their Japanese character for this circumstance. This example of conduct is by all accounts as per customary Japanese standards and by alluding to their adversary confront, this section straightforwardly calls attention to the bigot idea of the predominant gathering's cases. So despite the fact that, Japanese point the finger at themselves, Otsuka inconspicuously reprimands the white larger part. Amid these circumstances, accordingly, Japanese Americans smothered their ethnic personality and renegotiated their national loyalties.

Issei characters resignedly acknowledge their circumstance as they beforehand acknowledged their low financial status. In the end, Japanese Americans left their homes and groups: ... weeping. And some of us left singing. One of us left with her hand held over her mouth and hysterically laughing. A few of us left drunk. Others of us left quietly, with our heads bowed, embarrassed and ashamed.

[...] Most of us left speaking only English, so as not to anger the crowds that had gathered to watch us go. Many of us had lost everything and left saying nothing at all. [...] Most of us left in a hurry. Many of us left in despair. A few of us left in disgust, and had no desire to ever come back (Otsuka105–106)

This section reminiscently accounts the limitlessness of Japanese American experience. Japanese were compelled to leave some portion of their personality—their

ethnic character—behind:“Haruko left a tiny laughing brass Buddha up high, in a corner of the attic, where he is still laughing to this day” (Otsuka109).From this extract, Otsuka draws the title of this verifiable novel, recommending that The Buddha in the Attic homes “wearing American flag pins” basically manages Japanese ethnic character. Their ethnic personality was coercively set aside in "the loft" and ideally later, after the war, they will have the capacity to recover it. Nisei characters, then again, left their homes). This sentence suggests that Nisei's social character strife isn't just concerning their ethnicity yet in addition their nationality.

In the last part "A Vanishing", Otsuka shifts the account point of view. This part is told from white ladies' perspective composed in the comparative style as the past sections“The Japanese have disappeared from our town. Their houses are boarded up and empty now” (Otsuka115).This is the aggregate voice of the ladies that Japanese have every one of these years worked for. Through their eyes, Otsuka depicts how Japanese vanishing changed the urban communities:

Downtown, on Main Street, their dry cleaners are still shuttered. For Lease signs hang in their windows. [...] Murata Florist is now Flowers by Kay. The Yamato Hotel has become the Paradise. [...] Harada Grocery is closed, and in its front window hangs a handwritten sign none of us can remember having seen there before—*God be with you until we meet again*, it reads.And of course, we cannot help but wonder: Who put up the sign? Was it one of them? Or one of us? (italics by the author, Otsuka115)

Japanese were an unmistakable ethnic gathering in American culture,living in the Assembled States however never saw as a piece of the country. In any case, Issei strived for good (easygoing) associations with the Caucasians. After Pearl Harbor, they without dissent acknowledged their destiny. Otsuka depicts this fatalistic demeanor of Japanese through the eyes of their white neighbors“What struck [us] was how quiet everyone was. How calm. Some of the Japanese were slowly nodding their heads. Others took notes. None of them said a word”(otsuka117). They are astounded by Japanese tranquility. They don't understand that Japanese incline toward not to indicate feelings in broad daylight. They don't comprehend and gullibly accuse enigmatic Japanese conduct for the clearing):"Assuming just, we say to ourselves, we'd know. Be that as it may, the last time any of us saw Mr. Mori at the natural

product stand he was similarly as benevolent as ever. He never mentioned to me that he was going away. Three days later, however, he was gone”(Otsuka122. Japanese American characters did not protest or resist in any way. They believed they had no other choice. However, their docility, as Otsuka suggest, caused to a certain degree the indifference of their white neighbors. The general population had no idea where the Japanese had gone: Otsuka, therefore, to a certain degree justifies the indifferent reaction of the majority of the population to the Japanese evacuation. However, she also includes the perspective of more prejudiced citizens:

There are certain members of our community, however, who were more than a little relieved to see the Japanese go. For we have read the stories in the papers, we have heard the whispered rumors, we know that secret caches of weapons were discovered in the cellars of Japanese farmers in towns not far from ours, and even though we would like to believe that most, if not all, of the Japanese here in our own town were good, trustworthy citizens, of their absolute loyalty we could not be sure. (The Buddha 118–119)

Again, Otsuka suggests that Japanese general restraint made them seem alien. Japanese value of reserve is in conflict with American values. Therefore, she again focuses on Japanese ethnicity and racist beliefs of the white American society. Eventually, their white neighbors slowly forget about Japanese for “things happen and life goes on. [Their] attention has turned to other things” (Otsuka 124).

The change of perspective is crucial for it encompasses not only Japanese immigrant experience but also attitudes of some more tolerant members of the dominant group. Otsuka aims to depict two sides of the wartime experience. She does not simply demonize and stereotype the white society, she portrays them humane something that the wartime propaganda failed to do with Japanese Americans. Even though throughout the novel she subtly condemns the behavior of the white society toward Japanese, she also realizes that in those times social and political atmosphere toward minorities was generally very different from the present.

Finally, Otsuka concludes her account of pre-war Japanese immigrant experience foreshadowing the transformation of Japanese American identity: “All we know is that the

Japanese are out there somewhere, in one place or another, and we shall probably not meet them again in this world” (Otsuka129).

I believe that, this last sentence infers that the pre-war Japanese American people group is no more. After the war, numerous Japanese stifled their ethnic character for cultural assimilation and the ethnic group lost its noteworthiness in Japanese Americans' lives. In *The Buddha in the Attic*, Otsuka, in this way, contends the uprooting and internment absolutely changed the Japanese-American ethnic character.

Conclusion

The Buddha in the Attic, Otsuka chiefly investigates the topic of the ethnic character and the place of Japanese foreigners in American culture. Issei characters keep up a solid ethnic personality with a specific end goal to make due in the unfair society. Likewise, this unbending clinging to Japanese culture ruins cultural assimilation. Most of the original of Japanese Americans can't shape American national character. For this, Otsuka unpretentiously accuses the partial American culture in which Issei are kept from accomplishing financial portability. Maintaining customary Japanese standards and qualities, characters in *The Buddha in Attic* acknowledge their low economic wellbeing in the overwhelming society separating themselves in their ethnic group.

Conclusion

The aim of this dissertation is to examine the theme of the identity of Japanese American immigrants particularly female immigrants in historical novel *The Buddha in the Attic* by Julie Otsuka. In this analysis, I adopted historical perspective to extensively explore the social status of Japanese and Japanese American characters in the United States during the first half of the twentieth century. The novel provides an account of Japanese American experience and the development of their social identity. *The Buddha in the Attic* focuses on the collective history of the first generation's experience. It chronicles the lives of Japanese immigrant women but simultaneously depicts the pre-war Japanese American identity; its purpose is to portray average Japanese American women experience. It primarily focuses on the theme of the ethnic identity conflict and it defines the social status of Japanese American immigrants in relation to the white dominant group. The Japanese immigrant characters who have low socioeconomic status in American society and *The Buddha* portrays their collective experience in rural and urban areas. Japanese Americans are socially isolated from the dominant group. Therefore, Issei form close-knit ethnic communities where they maintain a strong ethnic identity in order to survive in the society that legally and socially discriminates them, this leads to social conflict between Japanese and Americans. Japanese culture and values are distinct from the American ones since Japanese have collective mentality and emphasize discipline and behavioral restraint. Japanese American identity is especially shaped by certain norms that describe the proper behavior of an inferior group toward a superior group. Therefore, Japanese Americans avoid direct confrontation with Caucasians and appear eager to please them. This Japanese subservience is deemed as a sign of weakness in American culture and consequently Japanese immigrants are treated as inferior. Female immigrants in *The Buddha* resignedly accept their low social status in American society and isolate themselves in their ethnic community. However, their Nisei children, experience the social identity conflict more intensively. They are American citizens and quickly adopt American culture and customs. The majority of them have a weak ethnic identity and they strongly identify with the American nation. After the attack on Pearl Harbor, the family was forced to suppress their Japanese ethnic identity and renegotiate their loyalty to the American nation. During the war, the head of the family is forcibly taken and the family unit is disintegrated. Collectively, Japanese Americans are treated as the enemy and consequently incarcerated in the desert where they slowly form a negative self-

concept. After the war, the family has lost its high social status and the family unit is transformed. Ultimately, both generations are ashamed of their wartime experience but deal with the trauma of internment in different ways. *The Buddha* provides a historical account of the collective pre-war Japanese Americans experience the second generation that quickly adopted American customs and culture and developed a weak ethnic identity. Even when their loyalty and social status were questioned during the war, they were still identified with the white dominant society. After the war, they completely rejected their Japanese ethnic identity in favor of American national identity. They assume a new role of a model minority and they are determined to never be mistaken for the enemy again. Therefore, Otsuka depicts the formation of a unique Japanese American identity for female Japanese immigrant through *The Buddha in the Attic*.

Summary

The image of a laughing Buddha left behind in an attic symbolizes the experiences of several Japanese women and their families in early twentieth century America. The novel "The Buddha in the Attic" by Julie Otsuka follows the lives of a group of young women as they travel by boat to America. All are hoping for a better life. They work hard beside their husbands to make a place for themselves in America. After the bombing of Pearl Harbor, however, the American dream turns into a nightmare as the Japanese are forced to leave behind the things for which they have worked so hard. They are sent to live in interment camps.

The book is composed of eight different significant scenes in the lives of this group of women. They first travel to America by boat as picture wives. Their first disappointment comes when they arrive in America to learn that the husbands to whom they were promised were not the attractive, financially secure men they advertised themselves to be. A second scene of significance included in the novel is the women's first night with their husbands.

A third chapter describes the treatment the Japanese receive from the white people for whom they work. A fourth and fifth chapter describe the numerous babies born to the Japanese women and the way these children try to fit into the American culture. The rumors that abound after the bombing of Pearl Harbor are the main focus of the book's sixth chapter. Japanese men are arrested without notice and little cause and taken from their families. The chapter concludes with all people of Japanese descent being given orders to evacuate to interment camps.

The seventh chapter describes the variety of mindsets of the people and their children as they are forced to leave all of the things for which they have worked so hard. In the final chapter of the novel, the Americans react when they realize the Japanese people have disappeared from their town. Although they'd never really given the people much thought, they miss them now that they are gone and courser, less civilized people are taking their places.

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