

THE INTERNED JAPANESE IN WORLD WAR II: PUBLIC SENTIMENT IN THE PAST AND NOWADAYS

^aNATALIA ALEKSANDROVNA ZAKHAROVA,

^bEKATERINA SERGEEVNA KHOVANSKAYA

^aSenior teacher of the English Language Department, Institute of International Relations, Kazan Federal University, Kremlyovskaya St, 18, Kazan, Republic of Tatarstan, 420008, Russia

^bAssociate professor of the English Language Department, Institute of International Relations, Kazan Federal University, Kremlyovskaya St, 18, Kazan, Republic of Tatarstan, 420008, Russia

E-mail: ^anatali.zakharova@mail.ru,

^bkatja.khovanskay@gmail.com

Abstract: Until recently the issue of the Japanese internment to the centers for displaced persons (so called detention centres) in the USA during World War II was not widely discussed. The society was ashamed of that historical fact and wanted to vanish it from the memory, the Japanese suffered were crushed by life's adversities and tried to forget it. Their descendants brought up the topic of the unfair deportation in the 1960s. The study explores the reflection of that sad historical experience both in op-ed pieces and science-based fiction. It was found that often fiction is truer than history due to the fact that the novels under discussion are based on the memories of the interned persons.

Key words: internees, the Japanese, World War II, American immigration experience, deportation, literature.

1 Introduction

Nowadays, when the scale and intensity of the peoples' migration, especially from Asia and Africa, to industrially developed countries sharply increases, the issue of ethnic, interracial, interreligious relations is of current concern. The study of the American immigration experience is especially relevant, public sentiment towards this phenomenon, the reflection of this period in literary and journalistic works.

The great immigration experience of the United States also has so called bitter experience. Undoubtedly, their attitude to representatives of Asian countries and, in particular, to the American Japanese during the World War II can be referred to it. The attack of Japan on December 7, 1941 at the Pearl Harbor naval base caused in the American society, which contributed to the US political leadership decision to place ethnic Japanese people in camps. Japanese immigrants seemed to pose a serious threat to the country's national security.

On February 19, 1942, US President Franklin Delano Roosevelt signed an order to relocate residents of Japanese descent to special camps. There appeared cruel disappointment in America among Asian people, but it did not stop the Japanese from joining the army and creating one of the most combat-ready military units in the US history.

In total, about 117 thousand people were affected by the resettlement, about two thirds of which (70 thousand) were US citizens born in the country. In America they were called "nisei." This is a collocation from the Japanese language, which means "second generation" (Aksenov, 2012).

1.1 Researchers

Various aspects of the Japanese deportation are covered in the following open sources: archival documents, the media, in particular, in the report of the US Department of the Interior and the Office of Military Movement "Detainees: Japanese Americans in Relocation Centers" (NARA 1, 1941; NARA 2, 1942).

Later this idea was widely developed in American historiography as well. (Nilova & Zakharova, 2017) So, one of the first works in this area was an article by William Anderson (Anderson 1964), as well as a collective monograph by Audrey

Girdner and Albert Loftis (Girdner & Loftis, 1969) Some peculiarities of the Japanese living in separate camps were examined, the attitude of the local population towards them, and there made a conclusion the deportation was illegal.

A new surge of interest in the Japanese deportation was associated with the work of the US Congress Commission on the Military Displacement and Internment of Civilians in the 1980s. Even before the announcement of the results of its work and immediately after, works emphasizing the legal and moral assessment of the Japanese "movement" to appear. Their authors (often the descendants of the deportees in 1942) called this action an unlawful act of the government directed against loyal US citizens born in the United States; the researchers also concentrated on the financial and moral losses of the deportees (Surzhik, 2016).

Such American researchers as Collins 1985, Drinnon 1989, Fugita, O'Brien 1991 regarded this issue as well. Contemporary work by American authors focuses on studying local press and relationship between deported Japanese who went to work in nearby cities and their populations (Moss 2007; Martinez 2014).

It is worth noting that in few official works on the "Japanese issue" during the World War II, neither a legal assessment of the deportation nor even the term "internment" is applied by the authors, the terms "detention", "displacement" are preferable. The very issue of deportation of the Japanese in the latest American studies on the "home front" has been moved out of the general American discourse, and is now considered by American researchers, as a rule, at the local level.

1.2 Literature

Journalism, as well as fiction, we not indifferent in the second half of the XX century, when the United States faced a flourishing struggle for the equality of national minorities (Garaeva, 2018).

In the literary process, national-ethnic components are distinguished: literature of Chicanos, literature of Native Americans, literature of African Americans, Asian-American literature. The literature of Asian-American writers includes works by authors of Chinese, Filipino, and Japanese descent.

The keynote is the problem of national identity and self-determination. However, the different history of the immigration of these ethnic groups in the United States determines different themes of works in the given national literature. In particular, Japanese-American writers view the dramatic history of the American nation through the prism of the their Japanese families lives during World War II. The forced relocation of the American Japanese is one of the most painful and controversial pages in the US history. Repressions and forced resettlement largely affected the national determination and ethnic orientation of Nikkeijin (the common name for all generations of Japanese immigrants) and still continue to exert their influence. The violent actions of the American government (repressions and forced relocation) had a tremendous psychological impact on the Japanese Americans, giving rise to fear of the possibility of new repression. Nikkeijins were ashamed of this experience and hesitated to talk about the events of the war even in the family circle for a long time. This explains the fact that such a small amount of fiction has been written about Japanese internment camps.

One of the most famous first works by Japanese-American authors about internment is the memoirs by M. Soun (Monica Sone) "Daughter Nisei" ("Nisei Daughter") (Sone, 1979), the novel by J. Okada (John Okada) "Guy No-No" "NoNo Boy" (Okada, 1979) and the novel by J. Houston (Jeanne Houston) "Farewell to Manzanar" ("Farewell to Manzanar") (Houston,

2012). These books describe what happened on December 8, 1941 after the Japanese air raid on Pearl Harbor, when nearly 2,500 American soldiers were killed, hundreds of military equipment units were destroyed.

The resettlement program was launched in March, 1942 - President Roosevelt personally signed the 'Civilian Exclusion Order' No. 9066 (<http://encyclopedia.densho.org>). All who had at least one sixteenth of Japanese blood were required to register and were given the status of "hostile resident aliens". Within a few weeks, between 110 and 120 thousand people left their homes and enterprises. Two-thirds of them were American citizens, but it did not save them from camps. All the Issei (the first generation of Japanese immigrants) who remained subjects of Japan fell into the category of "foreign enemies". They came under imprisonment, detention, displacement or expulsion from the United States (Houston, 2012). Almost every Japanese family was preparing for arrests: personal belongings, photographs, family archives that could arouse suspicion of security services were destroyed.

While in the places chosen (usually it was a deserted or marshy area remote from cities, often Indian reservations), wooden huts were built in a hurry, the "evacuated" Japanese were kept in former stables and warehouses. By autumn, there had been ten large camps in the hinterlands - officially they were called "internment camps", but even the president used to call them concentration camps.

In 1942, in America, it seemed logical to have representatives of the nation that had impudently attacked Pearl Harbor isolated from the rest of the people.

Moreover, Roosevelt's order said that this was done both in the interests of state security and in the interests of the Japanese themselves - public sentiment directly threatened their security.

But settlers themselves perceived this as a manifestation of distrust on the part of the society and the state. One of them, upon arrival at the camp, joked gloomily: "If we were placed here for our own safety, why are machine guns on watchtowers directed inside the camp, and not outside?" (Aksenov, 2012).

Formally, they were allowed to go inland and live a free life, regularly reporting to the authorities about their whereabouts. But the overwhelming majority had nowhere to go, and they ended up in camps - this primarily concerned families, because children of Japanese origin were forbidden to attend ordinary schools.

Prisoners - for them, propaganda came up with names like "colonists" and "settlers" - lived quietly, regardless of imprisonment. They organized gardens, played sports, held religious services - among them were both Buddhists and Christians. In schools, children were taught exclusively in English and instilled the values of the American society. During the war, camp doctors took more than 6,000 births and recorded about 1.800 deaths.

In most camps, conditions met requirements of military international custody, although sometimes prisoners were faced with overcrowding, severe weather conditions, and poor nutrition. Only a little more than 5 thousand people were outraged by the actions of the national authorities and demanded to be deprived of their American citizenship and returned to Japan when the internees were given such an opportunity.

All their property, including bank accounts, was in fact subjected to confiscation. Ten "relocation centers" were created in areas with adverse climate. Each camp was constructed for several thousands of people. The prisoners lived in barracks of 150-200 people in unsanitary conditions. In each "center" there was a dining room, a school and a room as a hospital. Families without children were in the common room. Adolescent children ate all together, separately from their parents. The territory was fenced with two or three rows of barbed wire and watch towers (Houston, 2012).

However, according to the famous Hollywood actor George Takei, who at the age of six with his parents ended up in such a camp, this was still a place where people were replaced against their free will.

'When we arrived at the camp for displaced people, it was surrounded on all sides by barbed wire, there were towers with machine gunners in the corners. We settled in barracks, which were obviously built in haste, covered with roofing material. Through the cracks in the floor the ground was visible. When I ran out to the toilet at night, I was accompanied by a beam of a searchlight, but it soon became part of ordinary life', he says (<https://lenta.ru>).

Displaced people who managed to take only personal belongings were offered to engage in agriculture in order to independently provide themselves with food. The camps were under the protection of the military police, and they were not subject to the jurisdiction of the US Attorney General. Nevertheless, attempts to flee or public riots were rare, because the deported Japanese had to spend a lot of time and effort on agricultural work.

For community service outside the camp, the Japanese were paid lower than free American citizens of the same specialties. Thus, deported Japanese in Arkansas regularly received jobs (assistance to farmers) through advertisements in local newspapers (Moss, 2007). However, low pay, domestic difficulties and some infringement of rights led in December 1942 to riots in some camps. The rebels put forward social demands, and the Japanese, who collaborated with the camp administration, were beaten by their neighbours. These cases (although for political reasons) were the subject of hearings in the US House of Representatives. As a result of the Parliament hearings, it was decided to move the discontented Japanese to the Taleik camp in California. Designed for 15 thousand prisoners, it included another 4,000 people (Burton ET AL., 1999). As a result, the displacement did not lead to the improvement in the conditions of either the "newcomers" or the first wave of deportees. The problem still existed, but on the contrary, escalated, and the discontented became the core of the resistance to the camp administration, involving an increasing number of the young Japanese in the struggle. It is significant that out of about 5.5 thousand Japanese who decided to renounce American citizenship, about 97% were Taleik prisoners who demanded their repatriation to Japan (Niya, 1993).

In February, 1943, the Analysis Department was created in the Office of Military Displacement, which was engaged in assessing the life of deportees in all camps. There were conducted surveys on satisfaction with their position and their desire to leave the camps to serve in the armed forces or to study at universities. As a result, the living conditions of the Japanese were somewhat improved, and at the turn of 1942, under the auspices of the Office of Military Displacement and the National Council of Displaced Japanese Students, a program began to operate for those wishing to change their place of residence - usually students who (after being checked by the FBI) were given an opportunity to move to a campus near their place of study. At the same time, the main task posed by his subordinates Dylan Mayer was the assimilation of Niseans. This program, despite the initial distrust of the newly deported Japanese, was a success. So, if by the end of 1942 only 884 Nisey expressed a desire to leave the camps, by the end of 1944 already 35,000 Japanese (mostly youth) gained freedom (Resettlement 2015).

As the war came to its end, the inhabitants of these camps were allowed to leave, and in many ways, such reliefs were the result of the Japanese fighting in the American army. Despite the great performance of Japanese soldiers, the post-war rehabilitation was not so easy. During the war, several people sought a judicial review of Roosevelt's order to intern the Japanese, considering it unconstitutional. They failed to defend their position; in 1944, the Supreme Court rendered the resettlement as constitutional. In the postwar years, the American Japanese continued to fight for their rights, gradually, approaching the full recognition of their innocence.

Since 1944, after lengthy disputes within the government, the American army began to recruit Japanese volunteers - and thousands of the Japanese turned out to be ready to give their lives for the United States. During the war years, more than 20,000 of them wore the same uniform as the camp guards wore and contributed to the struggle against the enemy countries. Women who worked as nurses, clerks, and drivers, mother tongue experts who served as interpreters and scouts, and foot soldiers who were forbidden to be sent to the Pacific front. It is not known how they would have fought against their fellow tribesmen - but in Europe they performed as exceptionally brave warriors.

The 442nd Infantry Regiment, which was almost entirely made up of Japanese Americans, received a record number of Purple Heart awards in the entire history of the US Army — almost 9.5 thousand out of 14 thousand soldiers and officers were awarded. Many heroes who bravely fought with the Italian fascists had relatives in concentration camps organized by their government (Aksenov, 2012).

The military success and patriotic enthusiasm of the Americans of Japanese descent made the authorities think about the adequacy of their actions. The decision to close the concentration centers was made in December, 1944. The USA repealed military relocation laws. The interned Japanese received \$ 25 and a one-way ticket to anywhere in the country.

Undoubtedly, all the warfare actions almost any relations between two countries (the USA and Japan). It was the Japanese diaspora that thanks to its desire for settledness, assimilation, fusion and conformism, beneficially influenced the US attitude towards Japan in a rather politically unstable period. The Japanese in the United States showed injustice as an example of racist prejudices and anti-Japanese attitudes, thereby expanding opportunities for the states to interact. For a relatively short period of time the US policy was able to change from hostility towards Japan to partnership, and the influence, the Japanese diaspora, which is an example of an honest, hardworking, quiet nation, had on the relationship between the states, cannot be denied.

Over the next year, Issei and Nisei (the second-generation Japanese immigrants) were able to return to their former place of residence, and some of them remained in those states where they were forcibly resettled (Houston, 2012).

But heroes returning from the front, like former prisoners of the camps, were not welcome warmly. Many of them lost everything - their shops were smashed, houses and farms were occupied by other people, and local enterprises had signs on the door that they did not hire or service "Japs." It is known that in rural areas they were repeatedly attacked and damaged by prejudiced white people.

1.3 Rehabilitation

The children of those Japanese were born after the war, but in the 1960s they founded the universal movement for civil rights and joined it, defending the right of their families to a fair attitude on the part of the American state. They did not try to receive a compensation for all the lost property, but emphasized the hardships and moral suffering that their parents had to endure because of the decisions of the authorities.

They achieved their first success in 1976, when President Gerald Ford publicly condemned internment. He stated that it was a historical mistake that should not be repeated, and signed a proclamation formally destroying the infamous decree No. 9066. 'We know now, and we should have known then - Americans of Japanese origin were and remain loyal to America. Both on the battlefield and at home, they write their names in history, bringing so much to the well-being and security of this country - our common country', he said in his speech (Niiya, 1993).

In the 1970s and 1980s, the United States government rehabilitated deportees of Japanese descent and gave them

financial compensation. In 1988, President Ronald Reagan signed the Civil Liberties Act. Among other things, he guaranteed the payment of 20 thousand dollars to everyone who went through the "evacuation" - a total of more than 1.2 billion dollars. In those places where the camps were located, memorial plaques were installed, in some of them museums of memory were organized - they are visited by both descendants of prisoners and ordinary tourists.

Nearly ten years later, another President B. Clinton, speaking on June 14, 1997 with a report 'America in the 21st Century', also noted that during the Second World War, Japanese Americans bravely fought for freedom in Europe, suffering heavy losses, while their families' houses were driven into camps (Xu, 2012).

2 Methods

The research is primarily based on studying the original documents of that historical period, secondary data, memoirs of spectators and participants in conducting the methodology of this research. The second step was deep analysis of the books by Japanese American authors about internment (the memoirs by M. Soun (Monica Sone) 'Daughter Nisei' ('Nisei Daughter') (Sone, 1979), the novel by J. Okada (John Okada) 'Guy No-No' 'NoNo Boy' (Okada, 1979) and the novel by J. Houston (Jeanne Houston) 'Farewell to Manzanar' (' Farewell to Manzanar') (Houston, 2012). All the events, characters described in the books are related to real historical facts.

Besides, the researchers are concerned with the issue what the society relation towards Japanese displaced people was like. There can be double interpretation of their position. Americans were terrified after the attack of Japan on December 7, 1941 at the Pearl Harbor naval base. That contributed to the US political leadership decision to place ethnic Japanese people in camps in 1942. Japanese immigrants (most of them had American citizenship) seemed to pose a serious threat to the country's national security. Three years later the government realised the unfair situation towards Japanese residents in America and allowed them to return home.

As far as Japanese self-identification is concerned, they were offended, humiliated by being forced to resettle to special camps. Nevertheless, two thirds of them were Americans, they were devoted to their birthplace, the USA, that is why those people went to the American army, fought bravely, laid down their lives for the sake of America. Undoubtedly it was a hard choice for the Japanese. The paper tries to make sense of their feelings, analyse the public attitude, make a general survey of the background, describe how accurate the coverage of the past events in literary books and political essay is.

3 Results and Discussion

For several decades, until the 70s, the Japanese community silently skipped the events of those days, as the memories were too painful and were associated with humiliation and shame. Nisei and Sensei (the third generation of Japanese immigrants) avoided remembering their Japanese origin and tried their best to prove themselves as true Americans.

Post-war silence in the early 50s was broken by two writers of Japanese descent M. Soane and J. Okada. Although both works represent the World War II in different ways, they equally portray the processes of alienation, reconciliation with oneself and the search for nationality that the heroes experience. In 1951, M. Soane's memoirs were published in the book "Daughter Nisei", which talks about the life of a Japanese girl, nisei, in Seattle shortly before the events of December 1941 and during World War II.

For the first time in the literature, the daily life of the Japanese in America in the 20-30s was described in detail, and it is through those routine events of the philistine life and relations with the "white population" that M. Soane shows the process of the Japanese assimilation. The children of the Issei were torn

between their Japanese descent and the American way of life. They had to act for their parents not only as interpreters, but as intermediaries in the dialogue between Japanese and American cultures. Issei nationalists often accused them of being separated from their roots, and the existing fear and distrust of the white population in Japan in the first half of the XX century made it more difficult for the Nisei to fully assimilate in the American society. M. Soane chronicles events leading to the complete loss of his rights and freedoms, and also describes the internment of a family and a camp for displaced people in Idaho. Speaking about this work, many readers and researchers concentrate only on the description of the camp.

However, it is worth noting that, unlike other books about that time, "Nisei Daughter" cannot be called a sad and revealing book. On the contrary, it makes a very bright impression. The author focuses on the family, its strength in view of misfortune, its readiness for sacrifice in the name of the country they love. The book was unnoticed and did not have commercial success. It rose public interest only in the late 1970s in the wake of the campaign for the rehabilitation of people of Japanese descent. In 1979, the book was reprinted, and at the moment it is on the list of recommended literature on the topic "Problems of Multiculturalism" for students and pupils of North America. In 1957, J. Okada publishes his only novel 'No-No Boy' In concentration camps, the entire male population was required to fill out a special loyalty form. The key questions of the questionnaire were the following.

Question No. 27: "Are you willing to serve in the armed forces of the United States on combat duty, wherever ordered?"

Question No. 28: "Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power, or organization?" (<https://www.intimeandplace.org>). Those who answered negatively or even refused to answer these questions were called "No-No boys". Some answered "no" in protest against imprisonment, someone got confused and did not understand the questions. Those questions put lots of Japanese people, especially those who did not have American citizenship, a difficult choice. They were afraid to renounce the emperor, because as a result they could lose their only remaining citizenship - no one guaranteed them American citizenship.

Many of the young Japanese who agreed to serve in the army, nevertheless feared that if the answers in the same family did not match, they could be subsequently separated. They often answered "no" to both questions only to stay with relatives. A negative response or rejection was considered as a sign of disloyalty. All disloyal ones were sent to prison.

'No-No Boy' is the first fiction novel to address the topic of internment. There is no description of a concentration camp in the novel. The action takes place in Seattle after the end of World War II and tells the story of Ichiro Yamada, a young American Japanese who refused to serve in the US Army during the war, so he spent 2 years in prison. The author focuses on the inner torment of the hero, who is trying to understand who he is and to determine his nationality.

The novel shows different views on the war and the 'no-no boys' of the Japanese community members, for example, Ichiro and his friend Freddy, who did not serve in the army. After being released from prison, Ichiro really regrets his decision to answer 'no-no' and is afraid that as a 'no-no boy' he has no future in America, despite the fact that he was born and educated here; Kenji, who served in the U.S. Army; those who also served and despised such as Ichiro; and, finally, those who do not care whether their fellow tribesmen fought on the side of the Americans or not.

The novel begins with the fact that Ichiro returns home to his parents, and describes 2 weeks of his life, when he gradually ceases to hate himself and revives his hope and sense of

involvement in what is happening around. Noteworthy, J. Okada answered 'yes' to both questions in the Minidock camp, where his family was deported in 1942, and was drafted into the United States Air Force, while the hero of his novel made a man who refused to swear allegiance to the country which deprived him of civil liberties. J. Okada met 'no-no boy' Hajime Akutsu after the end of military service and was so shocked by Akutsu's story that he decided to describe his story.

The novel was rejected by the Japanese community, and the writer's family was ashamed of this novel even after his death. Like M. Soane's memoirs, 'No-No Boy' was rediscovered in the late 1970s. Currently, the novel is considered a classic work of Asian-American literature.

In 1973, novel by J. Houston 'Farewell to Manzanar' was released. Jeanne Wakatsuki and her family, seized by the fear of the unknown, are sent to the mixed-camp Manzanar immediately after the defeat of Pearl Harbor. Three and a half years in Manzanar completely change her big happy family and her outlook. It will be many years before Jin can reconcile with the past, accept Manzanar and all the pain and shame of the experience. In the end, Jin manages to learn to live in harmony with the past and say goodbye to Manzanar. When the news that the Japanese had attacked Pearl Harbor, Father Jin burned all the documents that could indicate his connection with Japan, as well as the Japanese flag that he brought with him 25 years ago. Her father's arrest and espionage charges predetermine the subsequent life of the seven-year-old Gene, condemning her to a 30-year search for her ethnic identity.

Now she belongs to the group of "hostile foreigners" and will be looking for acceptance and recognition of herself as an American all her life through. Jin and her family begin to have the fear that the white and Japanese people have for each other. For the first time, Jin felt "different" and unwanted among both white and Japanese children. This fear and distrust as a person of Japanese descent will haunt Jin for long years.

The Wakatsuki family is among the first to be sent deep into the continent to one of the first Manzanar camps that opened. It was built in a hurry, and when the family arrives, it is still being completed. Poor conditions, cold and dirt, a complete lack of privacy and the inability to get together at the same table affect the family destructively. Despite the mother's titanic efforts to preserve the integrity of the family, the camp life in three and a half years kills their unity. The return of his father from prison to the family was joyful and at the same time difficult. Nine months of imprisonment completely changed him, turning him into a drinking and unbalanced person. Having agreed to work as a translator for the American government, Father Jin is an outcast in the Japanese community, spending his free time over a bottle. Those who helped the American government were called 'inu' in the camp, that is, a traitor.

Over the time, Manzanar turns into a real city with a school, church, clubs and an opportunity to work. Jin spends her time watching the Japanese, from whom she learns what it means to be Japanese. She tries to practice traditional Japanese dances, goes to school and participates in other recreational activities. However, she cannot integrate Japan, alien to her, she is an American. An oath of allegiance to the United States discards the measured life of the camp. Jin's father stands for 'Yes-Yes'. He is convinced that Japan will lose in this war, he is convinced that his children are American citizens, he does not want to be deported from the country and start all over again in Japan, alien to him. Those who expressed their allegiance to the United States were allowed to leave Manzanar and move inland, among them - Jin's sister and her husband, Jin's brother Woody is drafted into the army.

When Manzanar closes, most of the Wakatsuki family moves to New Jersey in the hope of not being biased towards the Japanese in this part of the country. The post-Manzanar years of the heroine are filled with shame and guilt. She longs to be accepted by the society, apologizing for being Japanese. Jin's fears and

doubts lead her to doubting whether Manzanar existed or it never existed. In 1972, she and her husband and two children visit the camp to relive childhood memories, which helps her to reconcile herself and find peace of mind.

4 Summary

Three popular in the US novels about the relocation of the Japanese during World War II are unknown to the Russian reader. However, there is a growing interest in the topic of internment and in the works of Japanese-American authors. Recently, the book 'Buddha in the Attic' by J. Otsuki has been released in Russia, two novels of which were highly appreciated by American critics. The term "ethnic consciousness" is determined as a scope of beliefs, ideas and concepts which manifest themselves in the language of the ethnic group, in its customs and traditions as well as in the legends, myths (Khovanskaya, 2016). Hopefully, it is not the last time when the Russian reader gets acquainted with Japanese-American authors, since the topic of the migration of peoples during the World War II is close and understandable to the Russian reader. 'The history of Japanese Americans makes us wonder how we should live with each other in the XXI century,' wrote R. Takaki (1993). It is difficult to disagree with the conclusion of this scientist. This is a historical lesson for both present and future generations.

5 Conclusions

This paper is aimed to reveal the issue of peoples' migration, especially from Asian countries, ethnic relations. The experience of the USA, although negative in the years of World War II, can be relevant for specialists from various spheres of life: journalists (as there are some newspaper articles given, historians (as the whole paper is based on historical facts, memoirs of real people), philologists, theorists of literature (as some books of Japanese-American authors are analysed), linguists, students (interested in the historical period of World War II). It also forms a basis for those who study the impact of the Japanese deportation on national self-determination, their development, outlook, interaction within the society. It can be a source of reference not only for the researchers of Japanese or American history, culture, but for scientists involved in the study of national minorities as well.

That phase of history has left an indelible mark on the fate of the generation coming (Sharon Wilson, Faridah Ibrahim, 2018). Currently, descendants are trying to handle the conflict risen due to the fear, ethnic misunderstanding in the hard days of the warfare. All these events are reflected in op-ed articles and literary works.

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Primary Paper Section: A

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