



**THE INFLUENCE OF SELF-EFFICACY TOWARDS JAPANESE
WOMEN IMMIGRANTS' LIFE IN AMERICA IN THE EARLY 20TH
CENTURY
FOUND IN *THE BUDDHA IN THE ATTIC* NOVEL BY JULIE OTSUKA**

A Final Project

Submitted in partial fulfillment of the requirements
for the degree of *Sarjana Sastra* in English

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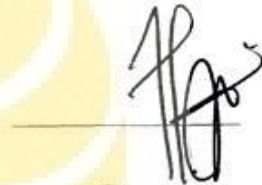
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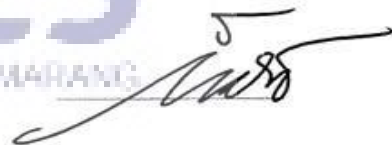
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THE INFLUENCE OF SELF-EFFICACY TOWARDS JAPANESE

**WOMEN IMMIGRANTS' LIFE IN AMERICA IN THE EARLY 20TH
CENTURY**

FOUND IN *THE BUDDHA IN THE ATTIC* NOVEL BY JULIE OTSUKA

yang saya tulis dalam rangka memenuhi salah satu syarat memperoleh gelar sarjana ini benar-benar merupakan karya saya sendiri, yang saya hasilkan setelah melalui penelitian, pembimbingan, diskusi, dan pemaparan/ujian. Semua kutipan, baik yang langsung maupun tidak langsung, baik yang diperoleh dari sumber kepustakaan, maupun sumber lainnya, telah disertai keterangan mengenai identitas sumbernya dengan cara sebagaimana yang lazim dalam penulisan karya ilmiah. Dengan demikian walaupun tim penguji dan pembimbing penulisan *final project* ini membubuhkan tandatangan sebagaimana keabsahannya, seluruh karya ilmiah ini tetap menjadi tanggung jawab saya sendiri. Jika kemudian hari ditemukan pelanggaran terhadap konvensi tata tulis yang berlaku, saya bersedia menerima sanksi berdasarkan peraturan yang berlaku.

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MOTTO AND DEDICATION

“The trouble is, you think you have time.”

(Buddha)

*“In trusting Allah, remember that what’s best for you might be
what’s most painful.”*

(Omar Suleiman)

“It’s not easy but keep going.”

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To myself

To my beloved parents and my entire family

To my brothers, Angga and Dika

To all of my friends who help me when I had difficult times

To Dejavato’s volunteers I have ever met

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First, the writer would like to express her deepest gratitude to ALLAH SWT for the compassion, blessing, love, luck, gift, and strength. It is because of the guidance the writer can finish this final project.

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The writer realizes that this final project is not perfect. Therefore, the writer hope criticisms and suggestions for its betterment.

Semarang, April 2016

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ABSTRACT

Fricylia Saputrie, Annisa. 2016. **The Influence of Self-Efficacy towards Japanese Women Immigrants' life in America in the Early 20th Century Found in *The Buddha in the Attic* Novel by Julie Otsuka.** Final Project. English Department. Faculty Languages and Arts. Semarang State University. Advisor: Dra. Indrawati, M.Hum.

Keywords: Self-Efficacy, Japanese Women Immigrants, America Early 20th Century.

This final project was an analysis about the self-efficacy influencing the Japanese Immigrants' life in America early 20th century found in *The Buddha in the Attic* written by Japanese-American author, Julie Otsuka. The goals of this study were to tell how the main characters of this novel develop their self-efficacy and to explain aspects of self-efficacy that influenced the Japanese Immigrants' life in America.

The writer used the qualitative data analysis in which the data were compiled in the forms of words, phrases, sentences, and dialogues. The data needed for this research consisted of the novel *The Buddha in the Attic* and the data related to the variable from the title, such as data related to the Japanese-American history, the development of self-efficacy, and the aspects of self-efficacy influencing Japanese immigrants' life in United State of America.

After analyzing these two problems it can be concluded that the Japanese women immigrants as the main characters developed their efficacy when living in America through a) psychological responses in the current situations happened, b) social persuasion that came from the parents, and c) social modelling that came from their neighbors who succeed in America.

The aspects on self-efficacy that influenced the main characters were internal aspects namely a) process of selection; main characters selected America as the place to immigrated, b) performance; main characters' performances in the workplace, c) goal setting; main characters' changing goals from time to time before moving and after living in America, and d) behavior modification; main characters' changing behaviors that happened to them after living in America. As for the environmental aspects, there were two things that influenced the main characters. They were a) interaction to others with locus of control; the main characters interaction with other people in America after they lived for long time there, and b) equal opportunity; main characters dreamt to be as equal and in the same level as American in workplaces.

It is expected that this study will give contribution to the readers. In reading a literary work, the readers should see everything from the different point of views, this might enrich their knowledge about *The Buddha and the Attic* novel by Julie Otsuka.

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CHAPTER 1

INTRODUCTION

In this final project, the writer starts with the first chapter that is the introduction. This chapter consists of background of the study, reason for choosing the topic, statements of problems, objectives of the study, significance of the study, and outline of the final project report.

1.1. Background of the Study

In its narrow sense, literature is defined as the writing or the study of books or anything that is valued as works of art. Literature is a subject related to the other subject like psychology. Literature and psychology have the same object to learn that is human being (Berlin, 1984), thing that differentiate literature and psychology is that literature learned about human being in imagination that is revealed in many literature works such as novels, movies, and stories, whereas the psychology studies about human being in a real way of life. It is possible to used psychology as approach in analyzing a literature text.

This study will focus on one aspect in psychology called self-efficacy. Self-efficacy is the belief in one's capabilities to organize and execute the courses of action required to manage prospective situations. In other words, self-efficacy is a person's belief in their own ability to succeed in a particular situation. (Bandura, 1994) Since it is appeared, self-efficacy belief has become such an important studied topic in psychology because self-efficacy can have an impact on everything from psychological states to behavior and motivation. Self-efficacy

plays a major role in how goals, tasks, and challenges are approached in human life (Bandura, 1994).

A literary work that perfectly reflects self-efficacy is a novel entitled *The Buddha in the Attic* written by Japanese-American historical fiction author, Julie Otsuka. *The Buddha in the Attic* is Otsuka second novel published in 2011 dealing with Japanese women immigrants in America. Otsuka set the novel in early 20th century when the picture brides' tragedy, Pearl Harbor attack and World War II were coincidentally happened.

Japanese women immigrants first moved to America at 1910. They came to America due to a picture brides; American selected brides from natives Asian via a matchmaker, who paired bride and groom using only photographs and family recommendations of the possible candidates, this method is also has a similar concept with the mail-order bride (Perez, 2003). Though initially unhappy, most of them eventually settled into their marriages or just accepted them so they did not shame their families.

During the Pearl Harbor attack on December 7, 1941, all Japanese immigrants that owned their own business in all areas of America were shut down. Local police, FBI and Army arrested many residents who were considered dangerous (Allen, 2004). The Japanese immigrant descents were supposed to relocate from Hawaii to a detention centers nearby, but there were more than 100,000 Japanese immigrants lived there, so it could not hold everyone. As impact from that attack, America had finally joined to the World War II.

During the World War II, Japanese immigrants' labors were relocated to the isolated areas located in California, Idaho, Utah, Arizona, Wyoming, Colorado, and Arkansas. The conditions there were poor and there was extreme overcrowding. There were no plumbing or cooking facilities and food was rationed out to the detainees (Austin, 2009). The Japanese immigrants who already lived in America for more than 20 years faced the inflictions during World War II, they lost their homes, their jobs, their business, friends, and savings.

Based on the explanation above, the writer wants to put emphasis on how the Japanese women immigrants develop their self-efficacy and describe about the self-efficacy aspects influencing the Japanese immigrants' life in America early 20th Century.

1.2. Reasons for Choosing Topic

The topic entitled *The Influence of Self-Efficacy towards Japanese Immigrants' Life in America in the Early 20th Century found in The Buddha in the Attic Novel by Julie Otsuka* is chosen based on the following considerations:

- a) *The Buddha in the Attic* is a novel which allows the reader to know about the Japanese women immigrants' life in America early 20th century. The writer thinks that it will be very interesting to study the characters' demeanor faces the hard life in America.
- b) Analyzing this novel will hopefully catch the interest of English learners and readers in general.

c) Study about self-efficacy is a good way to add a new knowledge for English learners and readers in general.

1.3. Statements of the Problem

In order to focus on the study, the writer will limit the discussion of the study by presenting the following problems:

- a) How do the main characters in *The Buddha in the Attic* develop their self-efficacy?
- b) What aspects of self-efficacy influencing the Japanese immigrants' life found in *The Buddha in the Attic*?

1.4. Objectives of the Study

The following objectives of the study are:

- a) To explain how the main characters in *The Buddha in the Attic* novel develop their self-efficacy.
- b) To describe the aspects of self-efficacy influencing the Japanese immigrants' life found in *The Buddha in the Attic* novel.

1.5. Significance of the Study

Related to the objectives of the study above, this analysis is expected to give knowledge and advantage such as:

- a. To give the information about Japanese women Immigrants in America found in *The Buddha in the Attic* novel by Julie Otsuka.
- b. To gain the broad working in literature especially self-efficacy in many literary works.
- c. To give an additional data to conduct further studies with the same topic by the English Department students and the readers in general.

1.6. Outline of the Study

This study is divided into five chapters and sub- chapters. The first chapter is an introduction. This includes Background of the Study, Reasons for Choosing Topic, Statement of Problems, Objective of the Study, Significance of the Study and Outline of the Study.

The second chapter provides Review of the Related Literature that covers the previous study related to the topic. There will also be the references, books, encyclopedia, and dictionary that the writer used in analyzing the novel, supported by quotations from some references.

The third chapter presents the research methodology consisting of research design, object of the study, procedures of collecting data, and technique of Data Analysis.

The fourth chapter presents the result of the study. It elaborates the findings and the respective interpretation.

The fifth chapter states the conclusions of the research and the suggestions on the basis of the result.

CHAPTER II

REVIEW OF RELATED LITERATURE

The second chapter presents the theories underlying the topic of the study. This chapter consists of review of previous studies, theoretical background, and theoretical framework.

2.1. Review of Previous Studies

This study also refers to the earlier studies done by the other researchers. The writer would like to review two previous studies which worked about Japanese immigrants and self-efficacy.

The first study conducted by Alida Becker in 2011 with her work entitled *Coming to America, Lured by a Photo* reveals that *The Buddha in the Attic* novel is actually the picture of Japanese art sumi-e that captured picture brides' era. Becker thinks that this story is also about the Japanese immigrants' life captured about the sex exploitation, employment, children, and the great variety of the characters experiences. Using the sociological approach, it found that this novel were actually stand in the point of view of the Japanese women, it was not even had a glance on American point of view.

The second study from Andrew E Reed, Joseph A. Mikels, and Corinna E. Lockenhoff in 2012 with their journal entitled *Choosing with Confidence: Self-Efficacy and Preferences for Choice* stated that previous research on the role set

size in decision making has focused on decision outcomes and satisfaction. In contrast, little is known about interindividual differences in preferences for larger versus smaller choices sets, let alone the causes of such differences. Drawing on self-efficacy theory, two studies examined the role of decision-making self-efficacy in preferences for choice. Using a correlational approach, it found that decision-making self-efficacy was positively associated with preferences for choice across a range of consumer decision. It also found that self-efficacy helped a human being to easily deal with an important decision. (Magaletta & Oliver, 1999)

There is also a published international journal about self-efficacy by Philip R. Magaletta and J.M. Oliver in 1999 with their journal entitled *The Hope Construct, Will, and Ways: Their Relations with Self-Efficacy, Optimism, and General Well-Being* states that the relations between the hope construct and its two essential components, “will” and “ways,” are related to constructs of self-efficacy, optimism and the ability of hope. Self-efficacy and optimism to predict general well-being. Maximum-likelihood factor analysis recovered will, ways, self-efficacy, and optimism as generally distinct and independent entities. Results of multiple regression analyses predicting well-being indicated that hope taken as a whole predicts unique variance independent of self-efficacy and optimism will predicts unique variance independent of self-efficacy, and ways predicts unique variance independent of optimism. Overall, findings suggest that will, ways, self-efficacy, and optimism are related but not identical constructs.

Although this study is comprehensive enough as a starting point, the writer thinks that such research needs to be continued with topic which is more specific. To distinguish this study, the writer focuses on the influence of self-efficacy in Japanese women immigrants' life in America.

2.2. Theoretical Review

2.2.1. Social Psychology

German psychologist Charles Stangor in his book *Principles of Social Psychology* (2011:7) explained that social psychology is the scientific study of how people feel about, think about, and behave toward the other people and how their feelings, thoughts, and behaviors are influenced by another human being. As this definition suggests, the subject matter of social psychology is very broad and can be found in just about everything that people do every day.

Social psychologists study why people are often helpful to other people and why they may at other times be unfriendly or aggressive. Social psychologists study both the benefits of having good relationships with other people and the costs of being lonely. Social psychologists study what factors lead people to purchase one product rather than another, how men and women behave differently in social settings, how juries work together to make important group decisions, and what makes some people more likely to recycle and engage in other environmentally friendly behaviors than others (Stangor, 2011).

In 1954, Festinger edited an influential book called *Research Methods in the Behavioral Sciences*, in which he and other social psychologists stressed the

need to measure variables and to use laboratory experiments to systematically test research hypotheses about social behavior. He also noted that it might be necessary in these experiments to deceive the participants about the true nature of the research. Social psychology was energized by researchers who attempted to understand how the German dictator Adolf Hitler could have produced such extreme obedience and horrendous behaviors in his followers during the Second World War.

Stephen Pfohl (2012:1) explained that social psychology is also part of social change that energetically binding unconscious transferences between ourselves and others. Such transferences move us from the "here and now" of our embodied lives in history, leading us to identify with who and what we are not. Transferences of this sort call upon us to embrace certain "idealized" social personas and ways of life to the exclusion of others.

Social psychology as Stangor said has some branches such as self-esteem, self-concept and self-efficacy. This research used the social psychology approach that focused on the self-efficacy.

2.2.2. Self-Efficacy

2.2.2.1 Definition

Self-Efficacy approach is a branch of psychology invented by American psychologist, Albert Bandura. Albert Bandura explained self-efficacy is the belief in one's capabilities to organize and execute the courses of action required to manage prospective situations. In other words, self-efficacy is a person's belief in their ability to succeed in a particular situation (Bandura, 1994). Since it is

appeared, self-efficacy belief has become such an important studied topic in psychology because self-efficacy can have an impact on everything from psychological states to behavior and motivation. An individual's self-efficacy actually plays a major role in how goals, tasks, and challenge are approached. In the human expectation there is a self-efficacy that defined as the extent or strength of one's belief in one's own ability to complete tasks and reach goals. It highlights the accidental meetings, events and unexpected meetings and events that will not necessarily change the way human life, how humans react to a meeting or event is usually stronger role than the event itself (Feist and Feist, 2006). Human expectation itself proposes that human will decide to behave or act in a certain way because he or she is motivated to select a specific behavior over other behaviors due to what he or she expects the result of that selected behavior will be.

2.2.2.2 Development

About the development of self-efficacy itself, Bandura explained that it has four major sources; they are Mastery Experiences, Social Modeling, Social Persuasion, and Psychological Responses, as explained below:

a. Mastery Experiences

Mastery experiences state that the performance which has been done in the past, usually will raise the expectations and the new performance for human being towards their ability to predict the expected result (Feist and Feist, 2006). The

most powerful source or effect of self-efficacy is the experiences of mastery experiences.

In a job, Gist & Mitchell, cited that people that succeed in performing a previously task would increase self-efficacy about the next task, and repeated errors when performing a failure, so a tug will make the expectancy be lower. In other words, someone's previous performance a task will greatly affect the self-efficacy to others.

Bandura explained the most effective way of developing a strong sense of efficacy is through mastery experiences. Performing a task successfully strengthens our sense of self-efficacy. However, failing to adequately deal with a task or challenge can undermine and weaken self-efficacy.

b. Social Modeling

Social modeling talking about the various experiences that are provided or performed by others. Self-efficacy will increase when one looks at the achievement of another person that is equivalent to competence, but will decrease type see failure colleague (Feist and Feist, 2006).

Bandura cited that social modeling is the behavior that modeling of others who have been eminently successful task completion. By watching or observing other people who successfully complete the task, the observers can improve their performance. Witnessing other people successfully completing a task is another important source of self-efficacy. Bandura said that seeing people similar to oneself succeed by sustained effort raises observers' beliefs that they too possess the capabilities master comparable activities to succeed.

c. Social Persuasion

Bandura (1997) wrote that self-efficacy can also be achieved or attenuated through social persuasion. Effect of social persuasion rather limited, but the right conditions will greatly impact in increasing or decreasing self-efficacy. The condition in question is a person must believe in the persuader. Bandura hypothesized that the effect of an advice for self-efficacy is closely related to the status and authority of the advisory. Bandura also asserted that people could be persuaded to believe that they have the skills and capabilities to succeed. Consider a time when someone said something positive and encouraging that helped you achieve a goal. Getting verbal encouragement from others helps people overcome self-doubt and instead focus on giving their best effort to the task at hand.

d. Psychological Responses

Our own responses and emotional reactions to situations also play an important role in self-efficacy. Moods, emotional states, physical reactions, and stress levels can all impact how a person feels about their personal abilities in a particular situation. A person who becomes extremely nervous before speaking in public may develop a weak sense of self-efficacy in these situations (Bandura, 1997).

The four development of self-efficacy above is used to determine whether a person is competent or able to perform certain behaviors (Friedman H. S. & Schustack M. W., 2008). The goal of self-efficacy is to treat the traumatic people, but the result is not only found useful for the trauma suffered by natural disaster survivors, but also those returning veterans that suffer post-traumatic stress disorder that include pervasive hyper-vigilance and recurrent flashbacks.

2.2.2.3 The Characteristic of Self-Efficacy

There are some characteristics that differentiate self-concept as a part of psychology. The characteristics of self-efficacy are divided into two characteristics, low and high characteristics (Frank, 2011).

1) Characteristics of Having a Low Self-Efficacy

a. Being fear of risks.

Individuals with low self-efficacy see themselves as unable to be successful. As a result, they are often unwilling to take risks or try new things because they are convinced that the result will be failure. This is particularly unfortunate because the main way to increase self-efficacy is through practice and experience.

b. Feeling fear of uncertainty.

Low self-efficacy is related to self-doubt and uncertainty. The individual does not want to try without a guarantee of success. As a result, the individual may never discover things at which the individual could be successful.

c. Have feelings of failure.

Those with low self-efficacy frequently have feelings of failure. As indicated above, they might avoid or not try new things due to the risk involved, or they might only try something half-heartedly. As a result, they are less likely to experience success and more likely to see themselves as a failure.

d. Having a bad impression of management.

Impression management is the attempt to control how others might perceive you in order to be seen more positively. People with low self-efficacy feel they are not capable but may try to present a successful to others. They may put a great deal of energy into behaving in a way to obtain approval from others and experience a great deal of worry about being found out to be a fraud. For instance, they may try to hide mistakes from others rather than learn from them which prevents them from increasing their sense of self-efficacy.

2) Characteristics of having a High Self-Efficacy

a. Having a high self-confidence.

One of the most obvious characteristics of high self-efficacy is self-confidence. People will approach tasks or situations with a sense of their ability to be successful. This self-confidence tends to lead to more experience which increases their ability which leads to greater self-confidence. This positive cycle lends itself to increasing self-efficacy even further.

b. Have an accurate self-evaluation.

Individuals with high self-efficacy tend to be able to accurately evaluate their performance. They are neither overly-critical nor overly positive but are able to examine themselves realistically in order to pursue self-improvement.

c. Have a willing to take risks.

Those with high self-efficacy are willing to take risks because they understand that taking calculated risks increases the chances of success. As they are not

fearful of failure or mistakes, reasonable risks can only increase self-efficacy.

d. Have a sense of accomplishment.

Generally those with high self-efficacy feel a sense of accomplishment because they are often more successful due to the willingness to take risk and to pursue interests. Even if they fail or make mistakes they feel a sense of accomplishment because they view mistakes as opportunities to improve themselves.

2.2.2.4 The Influences of Self-Efficacy

Marilyn E. Gist on her University of Washington international journal entitled *Self-Efficacy: Implications for Organizational Behavior and Human Resource Management* 1997, explained that self-efficacy and some aspects of life are related to each other. There are two aspects; internal and environmental aspects.

2.2.2.4.1 Internal Aspects

Internal aspects of self-efficacy influences come from the inside feeling of the people, it means with so many suggestions by people surrounding at last the final selection comes from our own choice.

1. Process of Selection

Process of selection comes first before people decide something. Process of selection usually comes from the human being itself. There is no influences from the other people surrounding. Self-efficacy appears to be relevant to use in process of selection in several ways, because the selection of high-performing individuals is important, self-efficacy, as a predictor of performance, may be helpful. When selection instruments are used, some assessments of self-efficacy

might be useful in conjunction with a battery of other measures. Implications of self-efficacy for selection extend to placement and also future career planning.

2. Performance

Person with low self-efficacy may be induced by negative performance appraisals, because feedback may be a persuasive input to efficacy perceptions and because negative feedback may reduce motivation (Bandura & Cervone, 1984). If so, low self-efficacy may inhibit effort even when skill is present, and it may lead to easy discouragement. Bandura and Cervone (1984) also maintained that self-regulation is important in human motivation and that goal setting, incentive from ourselves, and self-evaluative reactions are indispensable to perform. Self-efficacy mediates the effects of goal setting on performance.

3. Goal Setting

Self-efficacy arises from the cognitive appraisal of one's capabilities. Bandura (1982) indicated that self-efficacy affects one's choice of settings and activities. Locke et al. (1984) wrote that self-efficacy is developed through social learning processes, this in a turn leads to get more productive goal setting. Magnitude of self-efficacy is positively related to goal level chosen. The strength of self-efficacy perceptions affect the goal level chosen, the specificity of goals, goal commitment, and task performance.

4. Behavior Modification

The environment is seen as causing behavioral response in a unidirectional manner without involving cognition or volition. Bandura (1980) pointed out that if efficacy judgments are epiphenomenal of autonomic responses, arousal would be

an equally good predictor of behavior. Bandura also suggested that behavioral changes that are brought about by reinforcement are influenced by self-monitoring, goal setting, social surveillance, and the causal influence of anticipatory thought. Accordingly, self-efficacy theory may partly explain when reinforcement will work. As a result, high self-efficacy perception might be needed to facilitate operant conditioning (i.e. a belief that one can take the action that brings reward).

2.2.2.4.2 Environmental Aspects

Environmental aspects of self-efficacy influences come from the people surrounding, it means with so many suggestions and interactions with the other people it can be affected and change the behavior of ourselves.

1. Interaction to Others with Locus of Control

Interaction to others in the working environment will affect the people's own behavior. People with a low efficacy will be easily affected by the other behaviors, and people with the high efficacy will tend to maintain their pride rather than change their behaviors. Correlations and interactions between self-efficacy and locus of control need to be specified because they have implications for the performance improvement of individuals and groups in organizations. Persons with an internal locus of control may need fewer enactive mastery experiences to improve efficacy perceptions and performance. (Bandura, 1982) They also may respond more readily to modeling, because they tend to believe that generally they are in control of their environments. In contrast, persons with an external locus of control may be inclined to view enactive mastery experiences as luck. They also may reject

modeling because of tendency to attribute the model's success to skills the observers doubt they have.

2. Equal Opportunity

After living in the environment for a long time, people will usually think about getting the equality in their community, workplace, and also their own environment. Self-efficacy is relevant to equal opportunity. In the equal opportunity context, it is important to note the distinction between self-efficacy, which is task specific, and general self-esteem, which is not task specific (Betz & Hackett, 1981). It is possible that there are dual levels of self-efficacy operating on behavior. An individual who feels highly efficacious about their skills in interpersonal relations when compared to the referent subgroup may lack self-efficacy in a broader setting. It revealed that efficacy training could help members of disadvantaged groups to minimize these barriers to gain success.

2.2.3. Japanese Immigrants' Life in America in the Early 20th Century

This part presents about the timeline of Japanese Immigrants' life in America in the early 20th century.

2.2.2.1 Japanese' Journey to America

From the famous web <http://americanancestors.org> stated that the first coming of the Japanese immigrants to the United States was around 1800s in Pacific Northwest. As laborers, a few Japanese immigrants traveled to Hawaii and California in 1860s, but most *Issei* (Japanese for "first generation") came to the

United States between 1885 and 1924 for the cane sugar industry which dominated Hawaiian life from 1850s to 1950s.

They left their homes in search of peace and prosperity, they left an unstable homeland for a life of hard work, got a chance to provide a better future for their children and created a better life for their families. The need for cheap labor forced the American to recruit contract workers from Asia like China, Japan, Korea, the Pacific Islands, the Philippines, as well as Puerto Rico, Europe, and California. The largest group of workers came from Japan. Unlike other Asian groups, the Japanese included significant numbers and percentages of women workers. Japanese immigrants that most of them had a farming background in Japan then spread to the Northwest for farming labor, they are hoping to eventually purchase their own farms for grew their economic life, but they are not allowed to join labor unions. Immigrants who lived in the Portland can build their houses, stores, restaurants, etc. that known now as J-Town. They are most Buddhist and Methodist, so they established Buddhist and Methodist churches and other associations that aided their cultural and economic life.

2.2.2.2 Japanese *Issei* Women and Picture Brides' Tragedy

Issei is a Japanese for the first generation coming to America. The major Japanese female migration to the U.S. occurred in the period 1908 to 1924. It

ended when the 1924 immigration law was introduced, which virtually banned further Japanese immigration to America.

Picture brides' tragedy began at 1910 in Hawaii and West Coast of the U.S., Americans used the Japanese custom of importing picture brides to point out the differences between Japanese and dominant white culture. American selecting brides from natives Asian via a matchmaker, who paired bride and groom using only photographs and family recommendations of the possible candidates, this method is also has a similar concept with the mail-order bride (Perez, 2003). This custom also led to the mistaken belief that many of the women immigrating as picture brides were actually prostitutes. The main factor that influenced women to become picture brides was economic factor. Some of them came from poor families, because the marriages were often facilitated by parents, the daughters felt they could not go against their parents' wishes.

From 1910 to 1921, more than one-third of Japanese marriages were picture bride marriages. Picture brides grew out of traditionally family-arranged marriages prevalent in Japan, but the practice was adapted to the needs of the immigrant society. After the marriage was registered on the husband's family record in Japan, brides were given passports to join their husbands in the United States. Though initially unhappy, most of the picture brides eventually settled into their marriages or just accepted them so they did not shame their families. Some of picture brides, after seeing their husbands for the first time, rejected them and went back to Japan because the photos that husbands sent were photos from almost ten years before picture brides came to the U.S., so in photos they looked

young and in reality they were old. The problems were some married husbands turned out to be alcoholics, physically abusive, or tried to sell their wives into brothels, but many women nevertheless stayed in the marriage for the sake of the children. In March 1, 1920, Japan stopped this practice because the United States government raised concerns over this method of immigration (locgov.com)

The Japanese faced similar anti-Asian discrimination when they began arrive in the United States. By the late 1930's the *Issei* had established a firm niche in small business enterprises. Many Japanese felt education was a way out of the low paying jobs. Unfortunately the *Nisei* (second generation of Japanese who were born in the United States), were unable to find better paying jobs due to the discrimination against them and were forced to follow in the footsteps of their parents (americanancestors.org).

2.2.2.3 Pearl Harbor' Attack and its Impact on Japanese Immigrants

The attack on Pearl Harbor on December 7, 1941 was a surprise military strike conducted by the Imperial Japanese Navy against the U.S. naval base at Pearl Harbor, near Honolulu, Hawaii. The barrage lasted just two hours, but it was devastating; The Japanese managed to destroy nearly 20 American naval vessels, including eight enormous battleships, and almost 200 airplanes. More than 2,000 Americans soldiers and sailors died in the attack, and another 1,000 were wounded. From that attack America had finally joined to World War II.

After Pearl Harbor attack, government buildings were turned into military offices. Military courts replaced the civil courts and military law was the law of

the land for both civilians and military personnel. The Hawaiian Islands were essentially turned into one large military base. All Japanese immigrants that owned businesses were shut down (Allen, 2004).

Local police, FBI and Army arrested many residents who were considered dangerous. Residents were fingerprinted and identification cards were issued, which had to be carried at all times. Residents and businesses could not hold more than \$200 in cash. Although originally it was believed that martial law would last only a short time, it lasted for almost three years. After it was terminated, curfews and blackouts still remained in effect until July 1945. In Hawaii, many residents of Japanese descent were moved to detention centers, but there were so many, they could not hold everyone. Although a plan was devised to move up to 100,000 Japanese from Hawaii, it was never executed. However, in February 1942 shortly after the outbreak of World War II, President Roosevelt signed an Executive Order, authorizing Japanese-American citizens to be picked up and placed in one of 10 “relocation centers” located in California, Idaho, Utah, Arizona, Wyoming, Colorado, and Arkansas. This affected approximately 120,000 Japanese, of which approximately 80,000 were US Citizens. Conditions in the US internment camps were poor and there was extreme overcrowding. There were no plumbing or cooking facilities and food was rationed out to the detainees (Austin, 2009). Eventually, the US government offered to release the detainees but only if they agreed to serve in the US Army. This offer was not widely accepted and only approximately 1,200 people were enlisted. In 1944, President Roosevelt rescinded the Executive order. It took until the end of 1945 to close down all of the

internment camps. It was not until 1968 that the US Government began paying compensation to Japanese-American citizens for property they had lost. It was only provided to approximately 60,000 of those who had survived to receive it (archive.vancouver.wsu.edu).

2.2.2.4 Japanese-Americans and World War II

2.2.2.4.1 World War II Background

World War II began when Germany, Italy, and Russia under Adolf Hitler control signed an alliance in 1939 and Japanese joined them in 1940. They became known as the Axis Powers. Poland demanded to give up their part of the land by Hitler, and Poland refused. Great Britain and France, meanwhile, had promised to help to help Poland that were attacked by Germany. On September 1 1939, Hitler sent his armies into Poland, World War II had begun. Two days after that Great Britain and France declared war on Germany.

In the book *The Growth of America*, by Liebman 1966 page 388 cited that World War II happened with the same reason as World War I that was not caused by any one man, any one country, or any one reason. All the nations that fought in the war thought that they were right and their enemies were wrong. Before America joined in World War II, they watched the events in Europe with anxious eyes, for they realized that there was no limit to Hitler's ambitions. They saw that the freedoms of the conquered people were taken away. The American came to know that unless the Nazis were stopped, the freedom of the world was in peril. While America tried to remain neutral as in World War II, the people saw that they could not turn their backs on those who fought for freedom.

In 1940, the U.S. began to send aid to Great Britain, fifty American destroyers were sent to help against the German submarines. In addition, Great Britain received a great amount of military supplies. The factories began to make materials for war: guns, tanks, airplanes, and many other kinds of supplies. Also in 1940, congress passed a new draft law, and military training for American men began, the number given training was increased back then. In 1941 Pearl Harbor attacked by Japan without warning. While the U.S. was busy trying to work their way out of the depression because of Pearl Harbor attack earlier, the events which paved the way for World War II were occurring in Asia and Europe. The leaders of Japan were establishing what they called the *New Order for the Orient*. It was a system by which Japan hoped to control an empire in the part of the world. America and Great Britain then officialy declared a war with Japan in 8 December 1941.

2.2.2.4.2 Japanese-Americans' Life before World War II

In 1920s when Japanese-Americans life in a peace that Japanese immigrants did their jobs as labors, they had a goal to save money and when they success, they could return to Japan. By 1920s the numbers of Japanese-American families had grown significantly, and high percentage had moved from migratory work to own businesses or farms. While struggling for a place in American society, Japanese immigrants sought to retain ties to Japan, foster ethnic traditions, and teach their American-born children those cultural traditions. Denied American citizenship because of their “race”, they formed chapters of the Japanese Association of

America to maintain official links with Japan, to fight discriminatory legislation, and to provide mutual aid and social activities for its members. Late 1920s they raised their funds to construct an Association building and erected a community hall in Hood River and established a Japanese Methodist church in Odell. Christian and Buddhist congregations flourished, as did a number of Japanese school in the region.

When Pearl Harbor was attacked, none of the Japanese-Americans had been charged with a crime against the government. Two-thirds had been born in the United States, and more than 70 percent of the people forced to relocate into camps were American citizens. The barracks themselves had no running water and little heat. There was almost no privacy, and everyone had to use public bathrooms. The camps provided medical care and schools for the Japanese-Americans. As time went by, more and more individuals, mostly young adults, were released to do farm and defense work, go to college, and even serve in the military (Wikipedia.com).

2.2.2.4.3 Japanese-Americans' Life during World War II

On February 19, 1942, President Franklin D. Roosevelt issued Executive Order 9066 authorizing exclusion, which ordered the removal of 120,000 Japanese-Americans from the West Coast to ten island concentration camps located in isolated areas in seven states. The Japanese internees there helped to construct the major highway that linked Lewiston, Idaho, to Lolo, Montana. Some parts of the Columbia River Basin welcomed the internees. Japanese-Americans labors

became critical to the sugar beet industry during the war. Beside in the southeastern Oregon farming community invited the internees to help fill service and farm jobs. Meanwhile, in late 1943 some Minidoka camp residents obtained work releases to help on area farms or to move to somewhere else in U.S. (history.com/world-war-ii)

2.2.2.4.4 Japanese-Americans' Life after World War II

In the book *The Growth of America*, by Liebman 1966 cited that after atomic bombs completely destroyed Hiroshima and Nagasaki on August 1945, Japan finally realized that their chance for victory was gone and they surrendered on 2 September 1945 and that day the World War II was officially over. After surrender, Japan was occupied by American troops under the command of General Douglas MacArthur, who had led the allied forces to victory in the Pacific. All of the land which Japan had gotten as a result of a war was taken from them. The war represented a turning point for Japanese-Americans 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-Americans residents, and greeted them with signs such as "No Jap Trade Wanted," petitions, and removing from the town's memorial board the names of *Nisei* soldiers who served in the war. In 1946 Japan adopted a constitution which gave the people freedoms which they had never had before. The U.S. government did much to help Japanese build up their industries, improve

their farmlands, and establish trade. In the postwar period communities formed new, revived older institutions, acknowledged the past in public ways, and embraced Japanese-Americans cultural traditions. Buddhist from southwest Idaho and southeastern Oregon established a temple in Ontario 1947 and build a new one in 1957. The Oregon Nikkei Endowment dedicated a memorial garden and historical plaza in Portland's Tom McCall Waterfront Park in 1990. In 1991, the Snake River chapter of JACL (Japanese-Americans Citizens League) raised funds to launch a \$10 million cultural center in Ontario to honor those relocated or interned. Scholars and activists initiated the *Densho* (leave a legacy) Project in Seattle in 1996 to create oral histories with Japanese-Americans who were incarcerated and to provide digital documentary resources to educate the public and promote democratic principles. The *Sansei* (third-generation of Japanese-Americans) played an important role in commemorating the history of the *Issei* and *Nisei* experience and reviving Japanese cultural arts.

2.3. Novel

2.3.1. Definitions of Novel

Novel initially appeared on 1560. The word "novel" comes from Italian word *novella*, which means "short story". It originally means "new story", from Latin *novella*, which means "new things". (Online Etymology Dictionary)

Kennedy (1983: 180) explained that novel is a kind of literary text, which is widely expected. People are quite familiar with it. Meanwhile, Laurto (2014) defined novel as;

A novel is a fictitious narrative which involves characters and events which are to some degree realistic. Novels are usually complex and portray characters and are usually presented in sequential order of actions and scene.

Another definition comes from *Webster New Twentieth Century Dictionary* (1983: 1225). Novel is “a relatively long fictional prose narrative with more or less complex pattern of events, about human being, their feelings, thoughts, action, etc.”

However, from Carol Whitley’s book entitled *The Everything Creative Writing Book* (2002: 30), novel is defined as a best room for a writer to write a story or more in a lot of space. Novel is also defined as a realistic fiction to enlarge experience of life rather than a fantasy to transport the reader to a more colorful world.

Novels can depict social, personal, and political realities of a place and period with a clarity and detail historians would not dare to explore. The social realities can be about accurate social information of individual’s behavior such as patience, romance, and naughtiness. The personal realities can portray about, for example, a personal experience. The personal experience can be seen in a novel entitled *The Buddha in the Attic* which tells about the Japanese women immigrants.

2.3.2. *The Buddha in the Attic* novel by Julie Otsuka

The Buddha in the Attic is a 2011 fiction novel written by a Japanese-American author, Julie Otsuka, about Japanese picture brides immigrating to America in

early 1900s. Otsuka is known as a historical fiction author novels dealing with Japanese and Americans.

This novel is her second novel about Japanese immigrant women's life in America; the story is dealing with the struggle, happiness, sorrow, and so many things that can be seen in Japanese women immigrants' life early 20th century. Julie Otsuka has developed a literary style that is half poetry, half narration, short phrases, sparse description, so that the current emotion running through each chapter is made more resonant by her restraint (Day, 2012). This novel is told in the first person plural, from the point of view of many women, none of them are individualized as a continuing character, but all of them are vividly described in a sentence or two.

2.4. Theoretical Framework

The framework of analysis used in this study is based on library research, reading of literatures and related sources. In addition, the writer also used approach that relevant to the final project to analyze the data and answer the problem statements.

The writer applied the social psychology approach that focused in the self-efficacy. This approach is used because the writer wanted to present about the development of self-efficacy and also the aspects of self-efficacy influencing the Japanese-Americans' life. It is also to support the analysis in finding the psychological condition of the Japanese immigrants, as portrayed in *The Buddha in the Attic* novel. The analysis is presented in the following figure:

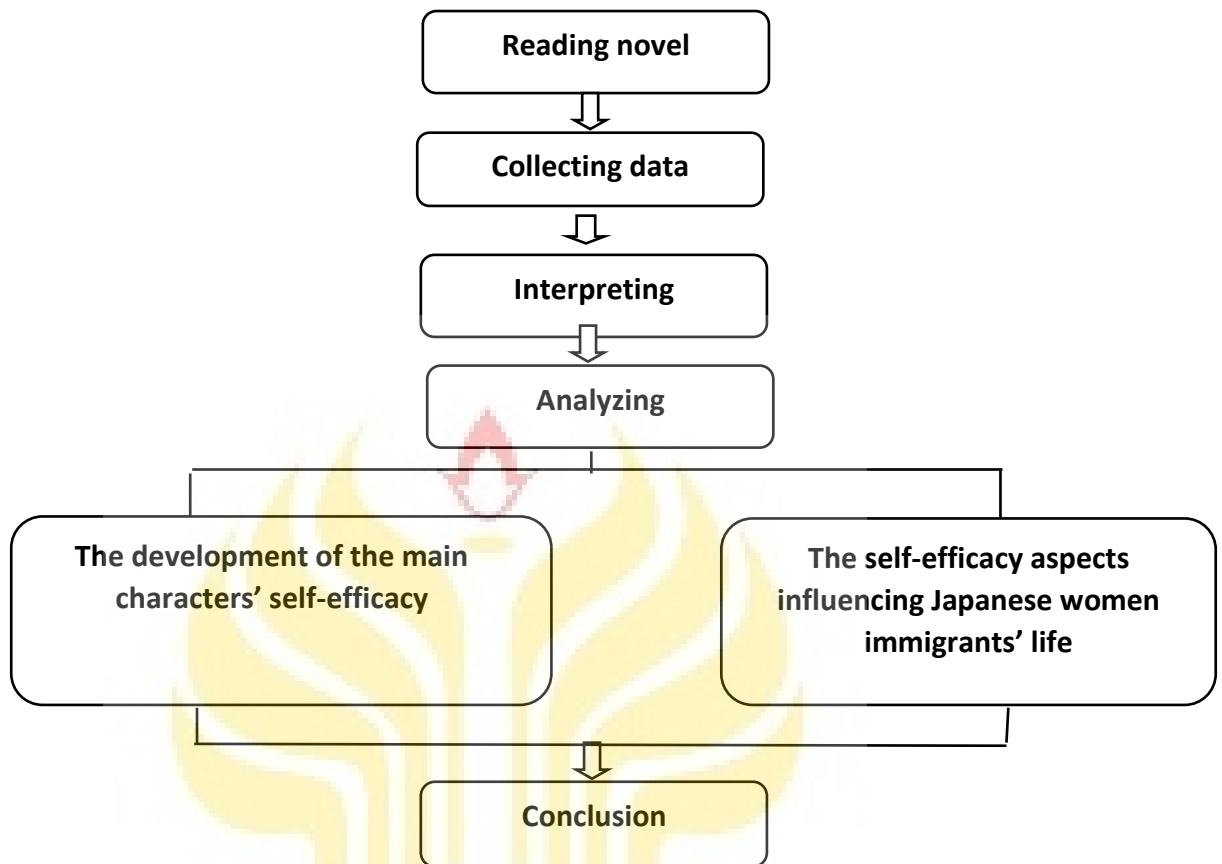


Figure 2.1

Framework of analysis diagram

CHAPTER III

RESEARCH METHODOLOGY

In order to get the main point of the study, this research should have a certain method. This chapter deals with research methodology. It consists of research design, object of the study, procedures of collecting data, and technique of data analysis.

3.1. Research Design

This research is a qualitative research. Qualitative research is a method of inquiry employed in many different academic disciplines, traditionally in the social sciences also in market research (Denzin, 2005).

Qualitative research adopts a person-centered holistic and humanistic perspective to understand human life experiences without focusing on the specific concepts (Field & Morse, 1996:8). It aims to understand the richness and complexity of social experience by attending closely to the actions, interactions, and social contexts of everyday life.

Creswell (1994:145) stated that qualitative research emphasizes on a process, meaning and understanding gained through words or picture. Furthermore, she also says that a qualitative research is a kind of interpretative research. The biases, values, and judgment of the researcher are stated explicitly in a research report.

Qualitative data was usually in the form of words rather than numbers. They are a source of well-grounded, rich descriptions and explanations of

processes in identifiable contexts. With qualitative research, one can preserve chronological flow and see precisely which events led to consequences and derive faithful explanation (Miles & Huberman, 1994:10).

3.2. Object of the Study

The object of this final project is a novel entitled *The Buddha in the Attic*. It is a historical fiction novel written by Japanese-Americans author, Julie Otsuka about Japanese picture brides immigrating to America in the early 1900s. This novel has American history from early 19th century until the end of World War II.

3.3. Procedures of Collecting Data

In collecting data, the writer used some steps. The writer took some steps to collect the data consisting of the following:

3.3.1. Reading

Since the object of the study is a novel, the basic step in collecting the data was reading the novel itself. By doing this step, it enabled the writer to get the essence of the story. In addition, it eased the writer to get the best and deeper understanding the story in order to get the information related to the answer of the research problems.

3.3.2. Interpreting

After reading the novel for several times, the writer interpreted the story to find the general problems which might become the focus of this study. Then, the writer chose two of the problems found in the novel to be the problem statements.

3.3.3. Identifying

The next step was identifying the data in the form of sentences, utterances, and paragraphs which related to the problem of this study. The process of data identification was including underlining and numbering. The data were identified as part of the whole story so that the interpretation was relevant to the theme of the story.

3.4. Technique of Data Analysis

To analyze the self-efficacy influence in *The Buddha in the Attic* novel, the writer classified the quotations that relevant with the research questions. The writer grouped and selected the identified quotations, sentences or paragraph that supported the research questions. After finding the data that related to the self-efficacy then the writer analyzed those data used the social psychology approach which focused on the self-efficacy to analyze the two problems in this research. The analysis of the problem statements will be discussed further in chapter IV.

CHAPTER IV

FINDINGS AND DISCUSSIONS

In this chapter, the analysis of the data found in *The Buddha in the Attic* novel were presented to answer the problem statements formulated in the first chapter. The analysis employed the techniques elaborated in the research methodology. The analysis was grouped into two sub-chapters. The first concerns about how the main characters in *The Buddha in the Attic* develop their self-efficacy. The second focuses on what aspects on self-efficacy that influence Japanese immigrants' life as represented in *The Buddha in the Attic*.

4.1. The Development of the Main Characters' Self-Efficacy

Self-efficacy, according to Bandura, is about person belief about the own abilities to do something that have the possibility to influence lives. In *The Buddha in the Attic*, a rapid development of self-efficacy could be found in the characters, especially after they became aware that living in America was not as easy as they thought it would be. Abrupt changes in their lives redeveloped their self-efficacy in the following sources, such as psychological responses, social persuasion and social modelling.

4.1.1. Psychological Responses

The explanation of the psychological responses begin as the first part of the self-efficacy development. As Bandura stated, our own responses and emotional reactions to situations also play an important role in self-efficacy. Moods,

emotional states, physical reactions, and stress levels can all impact how a person feels about their personal abilities in a particular situation

On the first section of the novel, it was explained that the women as the main characters in various ages moved to America with a lot of thoughts. They often wondered whether their American would-be husbands recognize them, would American citizens accept them easily, would they experience what their neighbors told them that America is the best country to live in. The thoughts about moving and living in America then led them to response the situation with the hesitation. It was proven with the following quotation below:

(1.) *“ON THE BOAT, we often wondered: Would we like them? Would we love them? Would we recognize them from their pictures when we first saw them on the dock?”* (Otsuka, 2011: 4)

Based on the quotation above, the sentences indicated that before Japanese women immigrants leave Japan, they were excited about meeting their would-be husbands whom they only see through photographs. On the other side, they were also very anxious about how they were going to be accepted outside their own country. They were afraid about the Whites' appearances that might possibly disappoint them. They were nervous about how the Whites recognized them. They were in a real dilemma: to move to a new land and try to get a better life there or just stay in Japan and work as farmers forever. The anxiousness was shown in the quotation below:

(2.) [...] *“and had looked at us as though we were crazy. Do you want to spend the rest of your life crouched over a field?”* (Otsuka, 2011:16)

The quotation above conveyed the psychological responses about the current situation at that time that the character experienced. The characters faced a question that even they could not answer. They really wanted to move to America and get a better life there, but they had a lot to think about regarding their living circumstances after they arrived in America later.

4.1.2. Social Persuasion

Social persuasion theory asserted that people could be persuaded to believe that they have the skills and capabilities to succeed. When someone says something positive and encouraging, this actually helps someone else to achieve a goal. Getting verbal encouragement from others can help people to overcome self-doubt and focus on giving their best effort to the task at hand.

Some of the main characters do not really have the encouragement to move to America. In this case, first, they were tempted by the success of their neighbors who lived in America and second, they were encouraged by their own families. Considering the tradition of Japanese, at that time they really couldn't do anything when the parents said "you have to or you must". When the parents said one must move *there*, get a handsomely-paid husband, have a lot of children that can speak English better than their mother back *here*, and buy their families some lands in the village, they could not do anything but to accept it. This is proven by the following quotation:

(3.) [.....] *once my mother said: Admit that it was better to marry a stranger in America than grow old with a farmer from the village. Because in America the women did not have to work in the fields and there was plenty of rice and*

firewood for all. And wherever you went the men held open the doors and tipped their hats and call out, “Ladies first” and “After you.” (Otsuka, 2011:7)

The quotation above showed that family was the key reason why the main characters were finally sure about their decision to move to America even though they only saw their would-be husband through a photograph. Once the mothers told them that Americans were so kind, rich, and nice, they believed that Americans would never make their women worked in the field as they did in Japan. The mothers then were allowed to feel comfortable knowing that their daughters would live happily in America. Some others said that the main characters were actually have to move to America to get some money even though they were not yet adult. It is proven with the quotation below:

(4.) *The youngest one of us was twelve, and from the eastern shore of Lake Biwa, and had not yet begun to bleed. **My parents married me off for the betrothal money, [.....]*** (Otsuka, 2011:8)

The quotation above portrayed the economic condition of Japanese in the early 20th century. The families were so poor that they had to send their daughter away from home. It was the families' hope to make more money by sending the daughters away to marry Americans. Meanwhile, a woman had to take care of their family for their entire life and the death of one of their parents was their only chance to get married with someone.

(5.) *“The oldest of us was thirty-seven, and from Niigata, and had spent her entire life taking care of her invalid father, whose recent death made her both happy and sad. **I knew I could marry only if he died.**”* (Otsuka, 2011:8)

Quotation above showed that the oldest woman in the group moved to America after her parents died because she had to unceasingly take care of her parents. She used that chance to move to America to escape from her routine. She knew that she could only marry someone when she didn't have a responsible to her parents.

The movement to America then, happened in 1910, although the reality was not as smooth as the women thought, almost all of their parents as a persuader, always reminded them that it was easier to get married with someone who already asked them to be the wife even though they lived far away from them and spoke different languages from them, than to search the husbands in their villages.

*(6.) [...] And even though we knew our parents would care for her well, **they also always remind us –if you stay here in the village, they had warned us, you will never marry at all-** [.....] (Otsuka, 2011:12)*

Quotation above proved that parents, as a form of social persuasion, persuaded the women by saying that if they stayed in Japan, they would not get married to anyone because men in villages usually went to the city or other countryside when they were adult. Therefore, the number of men living in the village was smaller than the women which, in effect, caused high possibility of the women to not get married.

4.1.3. Social Modelling

Social modelling is a belief that if someone sees people similar to the others' succeed by their sustained effort, people will believe that they will achieve success too and it will motivate others to use their capability to succeed as well.

In the novel, before the main characters decided to move to America, they saw their neighbors who lived in America came back home with a lot of money, mixed-race children, as well as the pride because they moved and worked in America. As they saw their neighbors as models, they finally encouraged themselves to believe that they could succeed too by moving to America, marrying Americans, and working in American land. It is shown by the following quotation:

(7.) *“Perhaps we had lost a brother or father to the sea, or a fiancé, or perhaps someone we loved had jumped into the water one unhappy morning and simply swum away, **and now it was time for us, too, to move on.**”* (Otsuka, 2011:3)

The quotation above indicating that the women immigrants faced difficult times before they moved to America. After they put their neighbors as models, they finally realized that it was a perfect time for them to move on from the country they belong.

4.2. Aspects on Self-Efficacy Influencing Japanese Immigrants' Life

There were some forms of self-efficacy aspects influencing the whole life of Japanese Immigrants. They were classified into internal and environmental aspects.

4.2.1. Internal Aspects

Internal aspects of self-efficacy influences come from the inside feeling of the people, it means with so many suggestions by people surrounding at last the final selection comes from our own choice. The following is the explanations of said aspect:

4.2.1.1 Process of Selection

As Bandura stated, self-efficacy appears to be relevant to use in process of selection in several ways, because the selection of high-performing individuals is important, self-efficacy, as a predictor of performance, may be helpful.

The process of selection in this story did not just come from the Japanese' side but also came from Americans' side. At that time, there was a high number of Asians who worked in America. American hired immigrants from Japanese, Chinese, Korean, Filipinos to work as their labors. The reasons were explained in the quotation below:

(8.) *They admired us for our strong backs and nimble hands. Our stamina. Our discipline. Our docile dispositions. Our unusual ability to tolerate the heat, which on summer days in the melon fields of Brawley could reach 120 degrees. They said that our short stature made us ideally suited for work that required stooping low to the ground. Wherever they put us they were pleased. [.....] We were the best breed of worker they had ever hired in their lives.* (Otsuka 2011: 29)

The quotation above showed that the reasons Americans selected Asians as their labors. Those were because Asians were high-spirited, timely, discipline, and could endure the weather although it was too hot or too cold, especially the Japanese. Those were the reasons why there were more Japanese immigrants than from other regions in America. Another process of selection began when these Japanese women chose America as a country they wanted to live in. The women had some reasons why they selected America as a place to move. First, they dreamt about having foreign husbands. They were even happy just thinking about it. It was written in the quotations below:

(9.) *[.....] and why we were leaving, before even bothering to learn each other's names was compare photographs of our husbands. They were handsome young men with dark eyes and full heads of hair and skin that was smooth and unblemished. Their chins were strong. Their posture, good. Their nose were straight and high.* (Otsuka 2011: 4)

(10.) *Deep down, though, most of us were really very happy, for soon we would be in America with our new husbands who had written to us many times over the months; "I have bought a beautiful house. You can plant tulips in the garden. Daffodils. Whatever you like. I own a farm. I operate hotel. I am the president of a large bank. [.....]* (Otsuka 2011: 10)

The quotations above showed Japanese women were so excited about moving to America, having white husbands that had sent them some letters every months. The second reason why they chose America as a place to build their future was because they dreamt about having a better life when living in America. The evidence was shown in the quotation below:

(11.) *We dreamed of new wooden sandals and endless bolts of indigo silk and living, one day, in a house with chimney. We dreamed we were lovely and tall. We dreamed we*

were back in the rice paddies, which we had so desperately wanted to escape. (Otsuka 2011:5)

The quotation above indicates that the women wanted to escape the life as a farmer in Japan desperately. They were brave enough to dream about wearing expensive clothes. They dreamt about having their own houses. They wished to be a loved wife. They thought it was better for them to marry Americans than farmers in Japan. It is demonstrated in the quotation below:

(12.) [...] even the most reluctant of us had to admit that it was better to marry a stranger in America than grow old with a farmer from the village. Because in America the women did not have to work in the fields and there was plenty rice and firewood for all. (Otsuka 2011: 7)

The quotation above showed Japanese women immigrants thought that America promised a better life because America is great. The thought about they didn't have to work at all if they moved and stayed in America stuck in their heads. The last reason they wanted to move to America was they wanted to track down their long-lost family.

(13.) [...] perhaps the real reason we were sailing to America was to track down a long-lost father who had left the family years before. He went to Wyoming to work in the coal mines and we never heard from him again. (Otsuka 2011: 11)

From the quotation above it was explained that before they moved to America, they had some family who had first moved there. The fact that they had not met them again in Japan made them immigrate to America to in order to track down their long lost family. The implications of self-efficacy for selection extend to placement and also future career planning, and performances.

4.2.1.2 Performance

It is likely for many situations that strong positive relationships between self-efficacy and performance are a function of performance's influence on self-efficacy. The higher the performance standards people set for themselves, the greater their attainments are like to be. In the novel, after the main characters moved to America and worked as farmers, businessman, or even maids for a long time, some of them showed a high level of performance in the field. This was because they had high self-efficacy that made them succeed. Not to mention that the field jobs had already become a part of their lives in Japan so it was easy to work in the same fields. It is described with the quotation below:

(14.) *Some of us worked quickly to impress them. Some of us worked quickly because we had spent our entire childhoods bent over barefoot in the rice paddies and already knew what to do.* (Otsuka 2011: 28)

The quotation above showed that they worked fast and hard to impress the Whites. The women usually got presents from the Whites, especially some of them who worked as maids. They usually got something beautiful like a silken dress, golden comb, and also new shoes. Some of the main characters with low self-efficacy were lead to got easy discouragement about their efforts even when skill was present well. It was enacted as the following:

(15.) *Beyond the farm, they'd heard, wherever you went, you were always a stranger and if you got on the wrong bus by mistake you might never find your way home.* (Otsuka 2011: 66)

(16.) *Some of us cursed while we worked. We never would have to come to America to do the work that no self-respecting American would do.* (Otsuka 2011: 29)

The quotations above describes the main characters' disappointment about the reality that was the polar opposite of what they thought before coming to America. They never thought they would work as farmers too in America. They never thought they would work as maids, a job that they desperately wanted to avoid. They dreamt to be loved once they lived in America. However, the reality showed that they were just strangers there. They showed poor performance while working in the farm. They regretted their choice to move to America. It led them to be easily discouraged.

4.2.1.3 Goal Setting

Self-efficacy developed through social learning processes which in turn leads to get more productive goal setting. Magnitude of self-efficacy is positively related to the goal level chosen. In this novel, the characters' first time-goal before moving to America was to get a better life with their husband's wealth in the new land. It is shown in the following:

(17.) *Deep down, though, most of us were really happy, for soon we would be in America with our new husbands, who had written to us many times over the months. [.....] whatever you like. I own farm. I operate hotel. I am the president of the large bank. [.....] I will send you the money for your passage as soon as I can.* (Otsuka 2011: 10)

The quotation above demonstrated the main characters' hope. They hoped for a better life, to own their own farm and operate their own business. The reason why they hoped for such things was because their husband to-be sent letters every month in which they promised the women to send them money. The women thought it would be real, so they set their first goal when they moved to America:

they had to get a better life there. However, when they finally lived in America, their dreams were scattered. They had to work for someone else's land and their goals had already shifted, from getting a better life to own the land that they worked for all the time. It is shown in the quotations below:

(18.) *One wanted to operate his own fruit stand alongside the highway instead of working for somebody else.* (Otsuka 2011: 78)

(19.) *One wanted to plant a vineyard. One wanted to start his own label. I'd like call it Fukuda Orchard. [...] and even though we saw the darkness coming we said nothing and let them dream on.* (Otsuka 2011: 79)

The quotations above showed that they wanted to own their own farms. They wanted to operate their own fruit markets instead of working for someone else. When they finally gave births to mixed-race children, they changed their goals again from owning the land to raising their children well so they can be treated equal like American children in general but still with the original Japanese manners.

(20.) *We tried to teach them manners. Never point with your chopsticks. Never suck on your chopsticks. Never take the last piece food from a plate. We praised them when they were kind to others but told them not to expect to be rewarded for their good deeds.* (Otsuka 2011: 67)

The quotation above showed that the women taught their children the Japanese manners. They told them not to expect to be rewarded after they did something good or impressive.

(21.) *They finally spent their days now living in the new languages, whose twenty-six letters still eluded us even though we had been in America for years. They pronounced their l's and r's with ease. [...] but whenever we heard them talking*

loud in their sleep the words that came out from their mouths, we were sure of it, in Japanese. (Otsuka 2011: 73)

The quotation above showed that the mixed-race children were so smart, even smarter than their mother. They could say L's and R's with ease. Japanese did not have L sound in their languages but the children could say that easily. The children became more western than eastern, but once they slept, they talked loudly in Japanese, not English. The women thought that they succeeded in teaching their children Japanese manner because even the children tended to be more western, they still talked to their mothers with Japanese language, ate their meals with chopsticks instead of spoons and forks, and bowed to the older people as they showed their manners. It was the first goal that the main characters could achieve, whereas the other two were still far from their reach. The last goal was set when Pearl-Harbor attack happened. All of a sudden, they changed all of their prior goals. They just wanted their family safe and to come back to their homeland, to Japan, as soon as the war ends.

(22.) We felt closer to our husbands, now, than we ever had before. We gave them the best cuts of meat at supper. We held our tongues and tried to not get angry, because what if we woke up the next morning and they were not there? Who would calm us down when someone had been rude to us in the market, or called us less-than-flattering name on the street?
(Otsuka 2011: 96)

The quotation above showed that the women finally fell in love with their husbands for the first time after Pearl Harbor attack. Before this attack, they just lived with their husbands without love. They thought their husbands were unreliable men who demanded them to work harder and used their money to party and get hung over. The women started to wonder if their husbands would

disappear during the World War II for being a spy to Japan, who would kept them safe. They wondered who would calm them down when they faced the rudeness of the other Whites. That was the moment when they realized they loved their husbands.

(23.) *She covered her face and wept. "I should have divorce my husband years ago and **take the children back home to my mother in Japan.*** (Otsuka 2011: 99)

The quotation above showed the women had been hoping to take their children back to Japan as soon as the war ended. They believed they should divorce their husbands before Pearl Harbor attack and World War II happened, so they could left America in peace.

4.2.1.4 Behavior Modification

Behavior modification sometimes acknowledges humans' thoughts. The environment is seen as a causing behavioral response in unidirectional manner without involving cognition or volition. As self-efficacy judgments work, it will take the automatic responses. Someone who has high self-efficacy can be an equally good predictor of behavior. Meanwhile someone who has low self-efficacy can be a person who was easily influenced by some behaviors. In the novel, behavior modification showed that main characters who has low self-efficacy were easily influenced by other behaviors once they landed in America. It appears in the novel as quoted below:

(24.) *We stopped combing our hair. We forgot about makeup. We forgot about Buddha. We forgot about God. We developed a coldness inside us that still has not thawed.* (Otsuka 2011: 37)

The quotation above described the activity that the main characters usually did in Japan were slowly vanishing once they lived in America. They stopped combing their precious hair, they slowly forgot their religious activities as they did a lot in Japan because they saw American never pray to their God. They even stopped caring about religion. Besides, the women were too busy working for someone else's land. Their behavior also slowly changed in their work place.

Main characters did a lot of work in this novel. A person who has high self-efficacy tends to maintain their pride as the core of self-efficacy theory is that one can take the action to change behavior that can possibly bring a reward. It showed in the quotation below:

(25.) We threw ourselves into our work and become obsessed with the thought of pulling one more weed. We stopped dreaming. We stopped wanting. We simply worked, that was all. We gulped down our meals three times a day without saying a word to our husbands so we could hurry back out into the fields. (Otsuka 2011:36)

The quotation above described that main characters who had high self-efficacy tended to maintain their pride. They wanted to keep their hard work so that the Whites would accept them and remember what they did to their country. They strived to pull more weeds rather than to own a land. They even gulped down their meals faster than before to prove they could be good workers to the Whites.

4.2.2. Environmental Aspects

Environmental aspects of self-efficacy influences come from the people surrounding, it means with so many suggestions and interactions with the other people it can be affect and change the behavior of ourselves.

4.2.2.1 Interaction to Others with Internal Locus of Control

Self-efficacy has been compared to the internal locus of control. Locus of control is persons' control over of what happens in their daily activities. Interaction to others with internal locus of control has an implications for the performance improvement of individuals. Person with internal locus of control, respond more readily to modeling, because they tend to believe that they, like the models, generally are in control of their environments. Some main characters of the novel that has high self-efficacy combined with internal locus of control showed their confidence to be like a model that control the environment even though they were not in Japan but in America. It was proven in the quotation below:

(26.) *We would start all over again. Open our own fruit stand. Our own trading company. Our own first class hotel. [.....] We would learn things. Do things. Build an orphanage. Build a temple.* (Otsuka 2011: 53)

The quotation above asserted that Japanese women who had lived in America for almost twenty years kept learning new things. They wanted to make a Japanese street in America that had temples, Japanese restaurants, Japanese barbershops, Japanese hotels, and also orphanages. They could bring it into reality in 1924 when they joined forces to made J-Town (*Japan Town*) in Southern California that later became their shelters, rendezvous place, and the place for them to build their own business.

In contrast, persons with low self-efficacy combined with the locus of control inclined to view the experiences as luck. In this novel, some main characters were portrayed to see their moving to America, marrying Americans and having mixed-race children as the result of good luck. Some others who

worked in a countryside as maids to take care of some *Madam* also thought they were just lucky. It is proven with the quotation below:

(27.) *Some of us was so lucky to move out the countryside and into the suburbs and got to know them well. They lived in the servants' quarters of the big houses in Atherton and Berkeley. Or we worked to a man like Dr. Giordano [.....]* (Otsuka 2011: 37)

The quotation above described that main characters who worked as maids considered their lives in America as mere luck. They thought they were so lucky to move in countryside and work for some famous people.

(28.) *It was their women who taught us the thing we most needed to know. How to talk to your husband. How to deceive your husband. How to argue with them. [...] We loved them. We hated them. We wanted to be them. How tall they were, how lovely, how fair. Their long, graceful limbs. Their bright white teeth.* (Otsuka 2011: 39)

The quotation above showed that women interacted with their *Madam* well so they thought that the Whites were so beautiful and lovely. Once again they thought that it was a lucky situation to meet their bosses in the countryside. They sometimes wanted to be a White who had a good life, tall body, bright teeth, and graceful limbs. In order to improve their performance, people who interact with locus of control might use the efficacy to encourage the people with low self-efficacy to be equal with the people surrounding them.

4.2.2.2 Equal Opportunity

Equal opportunity in self efficacy is tied with the employments' feel about how they can be the same level with their boss or anyone else. Self-efficacy has an aim to help people with high efficacy to be more powerful and have a persuasive

influences for themselves. Besides, self-efficacy also aims to help people with low self-efficacy to decrease the self-doubts and become more significant to perform. In the novel, some main characters had shown that they wanted to be equal to the Americans. They wanted to have their own farm, looked as beautiful as them, and had nice clothes as well as a nice house like other Americans. It was proven in the quotation below:

(29.) One day, we promised ourselves, we would leave them. We would work hard and save up enough money to go to some other place. We'd plant a cherry orchard. A persimmon grove. Buy a thousand acres of rich golden field. [...] We would walk through our mulberry groves, past the big loquat tree and the old lotus pond, where we used to catch tadpoles in spring. (Otsuka 2011: 52)

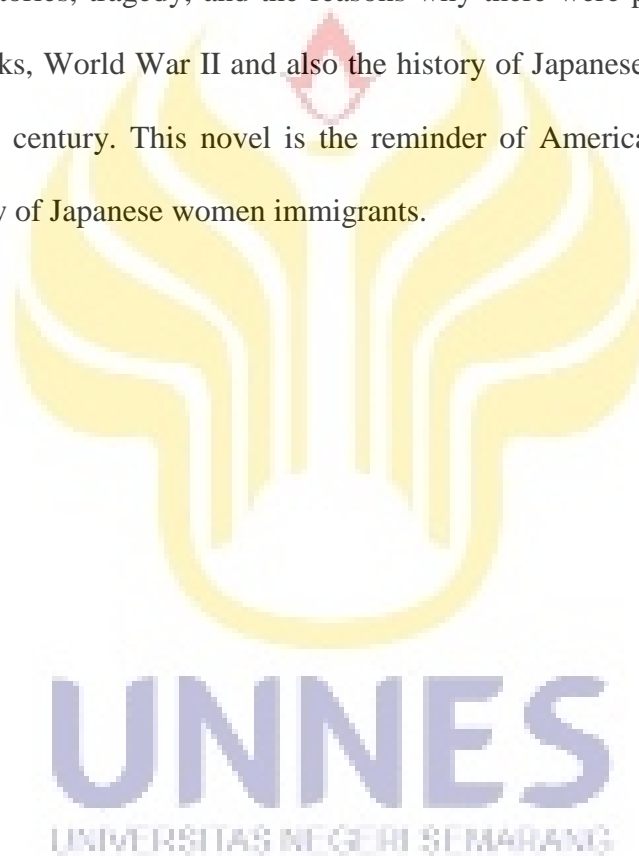
Quotation above showed that main characters wanted to be equal to other Americans in terms of occupation and salary. They wanted to be as rich as the Whites, they wanted to buy their own fields so that they could live in the same way as Americans. However, some of the main characters just accepted the conditions they were living in. They decreased their self-doubts to accept their living situation in America by thinking that Americans needed them more.

(30.) But until then we would stay in America just a little bit longer and work for them, for without us, what would they do? Who would pick the strawberries from their fields? Who would get the fruit down from their trees? Because we were tired, because we were old, because we could forgive them? Only a fool. And so we fooled up our kimonos and put them away in our trunks and did not take them out again for years. (Otsuka 2011: 54)

From the quotation above, main characters believed that they were needed by Americans as labors. They worried about the Americans because if they were

not there who would pick fruits from their farm, who would take care of their children, and who would support them when they had a trouble. They easily accepted their work circumstances but they did not forgive the Americans for what they did to them as easily.

The Buddha in the Attic is one form of explanation about Japanese-Americans stories, tragedy, and the reasons why there were picture brides, Pearl Harbor attacks, World War II and also the history of Japanese women movement in early 20th century. This novel is the reminder of American history from the point of view of Japanese women immigrants.



CHAPTER V

CONCLUSIONS AND SUGGESTIONS

In this last chapter the writer presents the conclusions after conducting this study. It encompasses the main points of the investigation. The writer also provides some suggestion for the readers who want to conduct a research with similiar topic.

5.1. Conclusions

There were two problems that the writer analyzed in this final project. The first one was how the main characters developed their self-efficacy. The writer analyzed this problem using the three main branches of self-efficacy development such as psychological responses, social persuasion, and also social modelling. The second problem was what aspects on self-efficacy influencing the main characters in the novel. The writer used the two main aspects on self-efficacy, internal aspects and environmental aspects.

After analyzing these two problems it can be concluded that the Japanese women immigrants as the main characters developed their efficacy when living in America through a) psychological responses in the current situations happened, b) social persuasion that came from the parents, and c) social modelling that came from their neighbors who succeed in America.

The aspects on self-efficacy that influenced the main characters were internal aspects namely a) process of selection; main characters selected America

as the place to immigrated, b) performance; main characters' performances in the workplace, c) goal setting; main characters' changing goals from time to time before moving and after living in America, and d) behavior modification; main characters' changing behaviors that happened to them after living in America.

As for the environmental aspects, there were two things that influenced the main characters. They were a) interaction to others with locus of control; the main characters interaction with other people in America after they lived for long time there, and b) equal opportunity; main characters dreamt to be as equal and in the same level as American in workplaces.

5.2. Suggestions

The writer expected to give contribution to the readers by conducting this study, especially for English Literature students. Here the writer presents some suggestions based on the result of this study:

1. For the students of English Literature who want to analyze *The Buddha in the Attic* as their study, seek for other points of view of the works objectively and look for different facts about this work to enrich the knowledge about *The Buddha in the Attic* and the social issues related to it.
2. Reading and analyzing literary works are recommended for English Literature students since it can sharpen their analysis ability and enrich their knowledge about literary works.

3. Doing a research in literature with the topic related to social problems is recommended for students since it is very useful to open their mind about reality in the society.



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APPENDICES

APPENDIX 1

SUMMARY OF *THE BUDDHA IN THE ATTIC*

In her second novel, Julie Otsuka explores the lives of Japanese picture brides who make the overseas voyage from Japan to America in 1900s. Written in the first person plural narrative voice, *The Buddha in the Attic* recounts in eight chapters the collective experience of this group of immigrants.

When the brides-to-be board the ship, the first thing they do is compare pictures of their future husbands. They are handsome young men with dark hair, posing in front of Model-T Fords and white picket fences. Some of the men have had their photographs taken at a professional photographer's studio. And all of them have promised to be waiting for their brides at the dock when the ship sails into San Francisco harbor. The women wonder if they will recognize their new husbands when they get off the boat. They wonder if they will be happy.

At night, the women sleep down below in steerage. The beds are small and the hold is dirty and dimly lit. The women try to sleep, and when they do, they dream of their future husbands and the new lives they will lead with pretty houses and bolts of silk. Sometimes, they dream of rice paddies, but these are nightmares, and they wake gasping for air. When they are not dreaming, the women stay up late chatting about the unknown land that lies ahead. Many of the women are accomplished and believe that they will make good wives. But they must tackle

the very different ways of the Americans whose bodies are rumored to be covered with hair. However, they agree that life will be better in America than it would have been in Japan because in America the women do not have to work in the fields and there is plenty to eat.

On the boat, some of the women have secrets that they vow will never leave the boat. It has been a long journey, so some of the women have become too friendly with the deckhands. One woman becomes pregnant, and when her baby is born nine months later in America, she swears to all that her baby looks like her husband. Another woman falls in love and her lover begs her to run away with him, but she tells him that she has already made a promise to the husband who is waiting for her.

When the boat finally arrives on the shore of California, the women have no idea who their husbands are. The men do not look like the handsome gentlemen in the photographs—maybe the photographs are twenty years old or are pictures of other men. The letters had been written by professionals to lure the women across the sea. The women want to go home, but they lower their heads, smooth their kimonos, and meet their fate. They think all will be fine, yet they are wrong.

On the first night of their marriages, the women are expected to bed their husbands. Some of the men are gentle and procure the best hotel that is available to them. Others are rough and greedy, and they force the women down on the floors of scummy inns. In the bedroom, secrets are revealed as the men resort to

hometown dialects that betray their background and profession like the “rough Hiroshima dialects” that reveal a life of fishing. But no matter the experience, in the morning, the women are theirs.

The women live with their husbands on the edges of towns inhabited by whites or on labor camps in the hot valleys in California. Their houses are long tents or wooden shanties, an abandoned schoolhouse or an old washhouse. Their husbands teach them quickly to learn to shout for water if they feel faint in the fields from picking strawberries, grapes, or beans all day. Still, one woman dies of heatstroke for not speaking up and another of typhoid from being afraid and drinking from an irrigation ditch. The men also teach their wives to be wary of white people, although they must obey their orders. The women try to learn some phrases in English, but their new knowledge is useless. The husbands tell their wives to work hard, and they cover for their wives when they are sick and falter. The whites are impressed with the stamina of the Japanese workers, but they still do not respect them as a woman that they married.

The women then give birth to crossbreed children. They are so proud of them. They give them names like whites. They let them go to the school as same as the whites. They feed them double servings than what are they eat. They taught them Japanese manners. The children are not really proud with their mothers who just do work, have a tiny body, and speak English weirdly. They always keep silent in the school due to their weird name that their mother give to them. Some of them name *Table*, some name *Hot*. They are embarrassed of having no eyelids.

They are embarrassed to pray to Buddha every day. They are angry because they never invited to any party and they never received any chocolates on Valentine's Day. Their mothers are all surprise about their ability of their English speaking which is better than them. Their children are all understand Japanese but tend to speak in English like the whites, but when they are speak on their dreams, their mother sure that what are they speak is in Japanese.

The "Traitors" chapter in this book are about the beginning of Pearl Harbor Attack and World War II. Some of their husbands are the traitors who work for Japan to become a spy. The women are so gloomy to hear that. Day by day traitors are grow bigger. Whites are all treated Japanese as an enemy after the attack. The women are all think about the safeties of their children and they also realized that they fall in love with their husbands just now. The children who received some bad things from the whites are pretend that they are not Japanese. They wear the clothes button written "*I am Chinese*" so they are feel safe. Some rumors said that all the Japanese will be remove from all American districts after the conditions are all secure. The rumor then spread as fast as the lightning storm attack. It gives Japanese a new hope to come back home and start a new life in Japan. The last day of them stay in America, they still pretend to work but weeping. They are most sad about leaving America that they lived on more than 50 years. They send their children to shipping home first. They leave as they say goodbye to all of their neighbor and give them some advises how to farming and do households. They finally leave America without looking back.

The whites are first feel empty about the disappearance of their Japanese neighbors and they miss them, but when they looked back at how Japanese start the Pearl Harbor attack, they are afraid of them. They hate them the most. As day past, they are all gradually forget that they ever had a Japanese neighbors.



APPENDIX 2

OVERALL DATA

No.	Quotation	Page/Line	Answering Problem Number
1.	“ON THE BOAT, we often wondered: Would we like them? Would we love them? Would we recognize them from their pictures when we first saw them on the dock?”	4/15	1
2.	[...] “and had looked at us as though we were crazy. Do you want to spend the rest of your life crouched over a field?”	16/10	1
3.	[.....] once my mother said: Admit that it was better to marry a stranger in America than grow old with a farmer from the village. Because in America the women did not have to work in the fields and there was plenty of rice and firewood for all.	7/18	1
4.	The youngest one of us was twelve, and from the eastern shore of Lake Biwa, and had not yet begun to bleed. My parents married me off for the betrothal money.	8/14	1
5.	“The oldest of us was thirty-seven, and from Niigata, and had spent her entire life taking care of her invalid father, whose recent death made her both happy and sad. I knew I could marry only if he died.”	8/16	1
6.	[...] And even though we knew our parents would care for her well, they also always remind us –if you stay here in the village, they had warned us, you will never marry at all- [.....]	12/2	1

7.	“Perhaps we had lost a brother or father to the sea, or a fiancé, or perhaps someone we loved had jumped into the water one unhappy morning and simply swum away, and now it was time for us, too, to move on.”	3/14	1
8.	They admired us for our strong backs and nimble hands. Our stamina. Our discipline. Our docile dispositions. Our unusual ability to tolerate the heat, which on summer days in the melon fields of Brawley could reach 120 degrees. They said that our short stature made us ideally suited for work that required stooping low to the ground. Wherever they put us they were pleased. [.....] We were the best breed of worker they had ever hired in their lives.	29/7	2
9.	[.....] and why we were leaving, before even bothering to learn each other’s names was compare photographs of our husbands. They were handsome young men with dark eyes and full heads of hair and skin that was smooth and unblemished. Their chins were strong. Their posture, good. Their nose were straight and high.	4/3	2
10.	Deep down, though, most of us were really very happy, for soon we would be in America with our new husbands who had written to us many times over the months; “I have bought a beautiful house. You can plant tulips in the garden. Daffodils. Whatever you like. I own a farm. I operate hotel. I am the president of a large bank. [.....]	10/19	2
11.	We dreamed of new wooden sandals and endless bolts of indigo	5/6	2

	silk and living, one day, in a house with chimney. We dreamed we were lovely and tall. We dreamed we were back in the rice paddies, which we had so desperately wanted to escape.		
12.	[...] even the most reluctant of us had to admit that it was better to marry a stranger in America than grow old with a farmer from the village. Because in America the women did not have to work in the fields and there was plenty rice and firewood for all.	7/17	2
13.	[...] perhaps the real reason we were sailing to America was to track down a long-lost father who had left the family years before. He went to Wyoming to work in the coal mines and we never heard from him again.	11/20	2
14.	Some of us worked quickly to impress them. Some of us worked quickly because we had spent our entire childhoods bent over barefoot in the rice paddies and already knew what to do.	28/5	2
15.	Beyond the farm, they'd heard, wherever you went, you were always a stranger and if you got on the wrong bus by mistake you might never find your way home.	66/6	2
16.	Some of us cursed while we worked. We never would have to come to America to do the work that no self-respecting American would do.	29/14	2
17.	Deep down, though, most of us were really happy, for soon we would be in America with our new husbands, who had written to us many times over the months.	10/19	2

	[.....] whatever you like. I own farm. I operate hotel. I am the president of the large bank. [.....] I will send you the money for your passage as soon as I can.		
18.	One wanted to operate his own fruit stand alongside the highway instead of working for somebody else.	78/24	2
19.	One wanted to plant a vineyard. One wanted to start his own label. I'd like call it Fukuda Orchard. [...] and even though we saw the darkness coming we said nothing and let them dream on.	79/8	2
20.	We tried to teach them manners. Never point with your chopsticks. Never suck on your chopsticks. Never take the last piece food from a plate. We praised them when they were kind to others but told them not to expect to be rewarded for their good deeds.	68/22	2
21.	They finally spent their days now living in the new languages, whose twenty-six letters still eluded us even though we had been in America for years. They pronounced their l's and r's with ease. [.....] but whenever we heard them talking loud in their sleep the words that came out from their mouths, we were sure of it, in Japanese.	73/10	2
22.	We felt closer to our husbands, now, than we ever had before. We gave them the best cuts of meat at supper. We held our tongues and tried to not get angry, because what if we woke up the next morning and they were not there? Who would calm us down when	96/4	2

	someone had been rude to us in the market, or called us less-than-flattering name on the street?		
23.	She covered her face and wept. "I should have divorce my husband years ago and take the children back home to my mother in Japan.	99/24	2
24.	We stopped combing our hair. We forgot about makeup. We forgot about Buddha. We forgot about God. We developed a coldness inside us that still has not thawed.	37/1	2
25.	We threw ourselves into our work and become obsessed with the thought of pulling one more weed. We stopped dreaming. We stopped wanting. We simply worked, that was all. We gulped down our meals three times a day without saying a word to our husbands so we could hurry back out into the fields.	36/26	2
26.	We would start all over again. Open our own fruit stand. Our own trading company. Our own first class hotel. [.....] We would learn things. Do things. Build an orphanage. Build a temple.	53/3	2
27.	Some of us was so lucky to move out the countryside and into the suburbs and got to know them well. They lived in the servants' quarters of the big houses in Atherton and Berkeley. Or we worked to a man like Dr. Giordano [.....]	37/21	2
28.	It was their women who taught us the thing we most needed to know. How to talk to your husband. How to deceive your husband. How to argue with them. [...] We loved them. We hated them. We wanted to be them. How tall they were, how lovely, how fair. Their long,	39/6	2

	graceful limbs. Their bright white teeth.		
29.	One day, we promised ourselves, we would leave them. We would work hard and save up enough money to go to some other place. We'd plant a cherry orchard. A persimmon grove. Buy a thousand acres of rich golden field. [...] We would walk through our mulberry groves, past the big loquat tree and the old lotus pond, where we used to catch tadpoles in spring.	52/25	2
30.	But until then we would stay in America just a little bit longer and work for them, for without us, what would they do? Who would pick the strawberries from their fields? Who would get the fruit down from their trees? Because we were tired, because we were old, because we could forgive them? Only a fool.	54/11	2