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A Japanese American Curriculum for Connecticut Schools: Teaching Hard History With Narrative, Empathy, and Inquiry

Katherine Matsukawa

Yale College, New Haven Connecticut

Abstract:

In this capstone, I will create a curriculum unit that explores Japanese American history in such a way that it helps to deconstruct stereotypes of Asian Americans, foster critical thinking about US society and history, and encourage empathy for marginalized groups. I will investigate what a Japanese American history curriculum unit should look like that a) situates the Japanese American incarceration within its unique political, social, and economic context b) promotes understanding of Japanese Americans' experiences beyond the incarceration, including Japanese American culture and c) is trauma-informed and d) utilizes the historical tools of narrative, empathy, and inquiry. The unit will cover Japanese immigration to the US, the causes of incarceration during WWII, the conditions of the incarceration, and activism efforts after the war. To answer these questions, I will collaborate with an experienced high school teacher to co create learning objectives and essential questions, as well as review literature on the stances toward and tools of history education and pedagogies for teaching hard histories. The overarching aim of the course is for students to understand the systemic nature of oppression in the US and develop or deepen their desire to change it.

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Narrative, Empathy, and Inquiry

Katherine Matsukawa
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Advisor: Dr. Mira Debs
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*For Hanako Matsukawa.
I was never able to hear your story,
but I hope at least a part of it
lives on through me.*

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Introduction

In the midst of the Covid-19 pandemic, it seemed as if every day there was another news report about a hate crime targeting Asian Americans. These crimes rose by 339 percent nationwide in 2021, according to one study (Yam, 2022). And while these incidents induced anxiety for many Asian Americans, they also stirred Asian American activists and allies to rise up in response (Polner, 2021). One way activists have aimed at changing the conditions that have normalized such hate has been through the introduction of AAPI studies to schools. Make Us Visible (MUV) is one such group of activists that advocates for the integration of AAPI contributions, experiences, and histories in K-12 classrooms. MUV has been at the forefront of the push for AAPI curriculum across the country, including in Connecticut, where they achieved an enormous win. After years of tirelessly building a bipartisan coalition of parents, students, teachers, and policymakers, on May 24th, 2022, Connecticut became the first state to both require *and* fund teaching Asian American History at all levels. Only seven states nationwide had required, but not funded, AAPI studies in K-12 curriculum: Illinois, New Jersey, Colorado, Nevada, California, Oregon, and Nebraska (“Report: 7 states now require AAPI studies,” 2022). This success comes on the heels of MUV Connecticut’s win last year: a model curriculum for K-8 students and \$360,000 in funding (Yang, 2022). This comes on the heels of New Haven students, teachers, and other advocates organizing for and ultimately achieving legislation that required all Connecticut high schools to offer courses on African, Black, Puerto Rican, and Latino studies by 2022 (León, 2021).

Since 2012, there have been nine U.S. states requiring ethnic studies or multicultural history (“Movement Grows to Require Ethnic Studies,” 2021). While these sorts of curricula are useful in giving students a sweeping overview of non-Eurocentric histories, AAPI-specific K-12

mandates are uniquely able to give teachers and students the space to discuss the nuances within and broad range of AAPI experiences. Mike Keo—founding member of Make Us Visible CT and a son of Cambodian refugees—says, “Many Asian Americans have lived in fear their entire lives. This will bring out the joy and make the joy more apparent to everyone, especially our students. If I knew what I know now, I think I would have appreciated my parents more” (Shen, 2022, para. 13).

I was able to experience this kind of joy this past summer when I interned at the Japanese American National Museum (JANM) in Los Angeles. My grandmother Hanako Ota, along with her family, was incarcerated at Poston War “Relocation Center” during World War II. She never spoke about her experience in the 12 years that I knew her. Even my father said she never told him about what had happened and would only mention it in passing remarks. Growing up in Boyle Heights, California, a predominantly immigrant and Latinx community, I was ashamed for not being able to speak Japanese and for knowing so little about my heritage. However, when I worked at the JANM, I learned about the rich history and legacy of Japanese Americans both in my community and beyond, as well as the cultural erasure and forced assimilation that occurred as a result of the incarceration.

I hope my curriculum unit highlights the beauty of Japanese culture and simultaneously laments the fact that it has been lost for many third and fourth-generation Japanese Americans. Being immersed in a place where my own family’s history was told through the exhibition of primary sources and art was an incredibly affirming experience, and I am honored that the work I will do is part of a course aimed at doing exactly that: validating the lived experiences of Asian American students, and promoting understanding of these experiences among all students.

At the same time, while I am grateful for the opportunity I had to intern at JANM as a resident of Los Angeles, I am aware that the vibrant Japanese American community in Los Angeles is the exception and not the rule. Many places in the Northeast, including Connecticut, do not have as robust a network of organizations and individuals to tell stories about what it has historically been like to be Japanese in America. It is for this reason that efforts to tell these stories through other means, including curricula, need to be all the more concentrated. Students should have access to the histories of their ancestors regardless of the state in which they reside. Furthermore, it is important for non-Japanese communities—students of color and white students alike—to learn these stories regardless of their ancestry. Antiracism must be rooted in learning *all* histories that have been erased, including those that are not one’s own.

Background Information

Asian American Representation in US History Curriculum

The primary issue I seek to address, which is evident in my own experience, is that history classes typically engage students with non-Eurocentric histories, including Asian American history, on a surface level. Carl Bohning Anderson explains the U.S. History standards typically oversimplify the history of race relations in the U.S., avoiding political controversy by using “omniscient and vague language” that generates a “safe multicultural narrative...within a framework of linear progress on race relations” (2010, p. iii). Violet H. Harada (2000) reports that U.S. History textbook references to Asian Americans often range from 0.56% to 2.1% for textual references and from 1.1% and 3% for visual references. Harada also finds that textbooks tend to depict Asian Americans as “passive rather than active agents” and emphasize their successful assimilation to mainstream American culture over their recent efforts to organize for

greater visibility. An analysis of history curriculum standards from California in 2002 similarly revealed that, among the figures selected for the study, 77% were white, 18% African American, 4% Indigenous, 1% Latino, and none were Asian (Sleeter, 2002). By constraining Asian Americans to such a small portion of history curriculum and failing to teach about them in a modern context, US History curricula present an incomplete view of Asian American history and reinforce stereotypes of Asians as being perpetual foreigners, invisible minorities, or model minorities (Endo, 2012, p. 3). The stereotype of Asian Americans as perpetual foreigners stems from the “long-held use of whiteness as the legal criterion for U.S. citizenship,” resulting in the widespread belief that Asian Americans “can never be American,” and “[their] presence in America...always being questioned” (An, 2020, p. 146). The stereotype of model minority, though seemingly positive, is equally invidious, resulting in the pitting of Asian minority groups against other ethnicities, as well as the lumping of diverse Asian ethnic groups into one category (An, 2020, p. 146). Typically, Asian American representation in U.S. History curricula is constrained to only a few notable events, including early Chinese immigration, Chinese railroad labor, the Chinese Exclusion Act of 1882, and the WWII incarceration of Japanese Americans (Waxman, 2021; Najarro, 2022). The overall invisibility of Asian Americans in US History courses, according to Sohyun An, “sends a message that Asian Americans are not legitimate members of this nation and have little place in the story of the United States” (2016, p. 268).

Within the push for Asian American studies at large, it is important that the nuances and specificities of each racial group are highlighted. This can not only cultivate an appreciation for the unique beauty of each culture that falls within the umbrella term “Asian American,” but it can also help combat misconceptions about Asian Americans being a monolith (Teranishi, 2002).

Japanese American Representation in US History Curriculum

On the one hand, it is true that US History textbooks' coverage of the Japanese American incarceration has improved over the past several decades. A review of US History textbooks written in 2002 and 2003 conducted by Masato Ogawa revealed that, of the six textbooks analyzed, the majority included information about the Civil Liberties Act, the Supreme Court case *Korematsu v. United States*, and racist attitudes and policies toward early Japanese American immigrants (2002, p. 41). However, textbooks' inclusion of certain information does not necessarily mean it will be taught. A review of US state history standards by Sohyun An (2016) revealed that although all states include the Japanese American incarceration in their standards, only four include *Korematsu v US*, and only one includes *Hirabayashi v US*. This reveals that although the content within textbooks may be more comprehensive in recent years, state standards have not necessarily kept up with these updates in the curriculum.

Furthermore, even curricula that do include these cases do not necessarily frame them in a way that places Japanese Americans in the position of primary historical actors. An found that, "even when included, these court cases are explained with a focus on the consequence, that is, denial of individual rights, without highlighting the process or the activism of Japanese Americans resisting their unjust incarceration" (An, 2016, p. 266-67). In addition to the insufficient discussion of the causes and impacts of the incarceration and the contributions of Japanese Americans to US society, Ogawa's review also suggested that history textbooks fail to address reasons for immigration and information about the conditions of the concentration camps, including first-person accounts (Ogawa, 2002, p. 41-42). Looking at US History curricula used within the Los Angeles Unified school district, I found similar issues - while it successfully engages students in learning about the incarceration using primary sources and cites Japanese

American activist groups, it still does not cover any Japanese American history outside the context of the incarceration. Drawing from AsianCrit theory, An argues that curriculum about Asian Americans' experiences can and must be improved centering Asian American voice and scholarship.

The euphemistic way in which Japanese American incarceration is taught is not going unnoticed by students. In a case study exploring how six Japanese American students reacted to learning about cultural diversity in their schools, located in a predominantly white town, one student spoke about his experience learning about Japanese American incarceration: "So there was, like, I think, a paragraph on the camps. Basically, stated that the Japanese went peacefully into these 'special camps' that the government made for them... This didn't match what I found out was for real. That all of these people were put through such hell. But my teacher never, ever, even once, ever mentioned anything" (Endo, 2012, p. 8-9). By oversimplifying the incarceration, or glossing over it entirely, our US History curriculum misses a critical opportunity to teach that historic inequality exists within democratic institutions, structures, and processes. It also does a disservice to students by closing one door for dialogue surrounding legality and injustice (Ogawa, 2004).

How Ethnic Studies Education Benefits All Students

Ethnic studies¹ helps foster cross-cultural understanding among both students of color and white students at all grade levels, causing them to value their own cultural identity while appreciating the differences around them. Among white children ages 8 and younger, it was

¹ I agree with Cal State University San Marcos' definition of ethnic studies, which is "the study of the histories, experiences, cultures, and issues of racial-ethnic groups in the United States"
https://www.csusm.edu/ethnicstudies/etst_major_requirements.html#:~:text=Ethnic%20Studies%20is%20the%20study,groups%20in%20the%20United%20States.

found that lessons about racism and anti-racism helped white students to see how racism impacts everyone and what can be done to address it. (Bigler and Levy cited in Sleeter and Zavala, 2020). At the high school level, Klepper (2014) studied the effect of a course he taught on Muslims and Islam and found that “by the end of the semester, students’ thinking was more nuanced and for the most part their attitudes were more positive” (Sleeter and Zavala, 2020, p. 18). At the higher education level, a study by Paone, Malott and Barr (2015) found that one “Whiteness studies course produced significant positive changes among 121 White students, although there were some nuances such as increased levels of White guilt and no overall changes in levels of empathy” (Sleeter and Zavala, 2020, p. 19).

These studies also confirm that students who participate in ethnic studies are more academically engaged, develop a stronger sense of self-efficacy and personal empowerment, perform better academically and graduate at higher rates. Ethnic studies has been shown to help strengthen students’ sense of self and in turn, boost their ability to excel in other activities. Social psychology research has shown that “having a strong sense of ethnic identity and high racial awareness is linked with young people’s mental health and achievement” (Sleeter and Zavala, 2020, p. 3). One study by Dee and Penner, which evaluated the impact of San Francisco Unified’s ethnic studies curriculum, found that “assignment to this course increased ninth grade student attendance by 21 percentage points, GPA by 1.4 grade points, and credits earned by 23” (cited in Sleeter and Zavala, p. 7). A study by Lopez of 568 Latinx students and teachers found that “teachers’ reported CRT [culturally responsive teaching] behaviors in terms of language and cultural knowledge (formative assessment) were both significantly and positively related to students’ reading outcomes. For teachers reporting the highest level of each of the aforementioned dimensions, students’ reading scores were associated with approximately 1 SD

higher reading outcomes” (cited in Sleeter and Zavala, p. 12). Studies have also pointed to the benefits of cultural mediation in the classroom, or the use of cultural artifacts and tools to “mediate” learning, and teaching strategies connect students to their sociocultural context. One study by Au and Carroll of the Kamehameha Elementary Education Program (KEEP) in Hawaii, which was designed with family and community participation and communication in mind, found that “After the first year, using program-developed writing assessment, they found that students moved from 60% below grade level and 40% at grade level, to 32% below and 68% above grade level” (cited in Sleeter and Zavala, p. 15).

There are also benefits to teaching Ethnic Studies or Multicultural History classes as opposed to reading a book about race in an English classroom. Ebony Thomas (2015) explains that in a traditional English classroom setting, students evaluate aspects of the story such as theme and characterization, relating with or critiquing characters’ actions. In the process of doing this, they are “concomitantly developing social, cultural, and political attitudes in students alongside the teaching of reading and writing, and forming shared ethical positions around the most pressing contemporary issues” (p. 155). She explains that “because this aspect of teaching literature is implicit rather than explicitly stated, race talk dilemmas may surface for teachers while they are engaged in literary instruction” (p. 155). She defines race talk dilemmas as “moments in conversation about race that have the potential for conflict” (p. 155). While it is true that race talk dilemmas may emerge in Ethnic Studies and AAPI studies courses as well, English instructors face a unique challenge in that the aim of their course is not to teach students about race, yet they still must have all the knowledge needed to navigate these conversations well.

About the Project

This project is a collaboration with Michelle Henry, a Chinese American English Language and AP research teacher at Simsbury High School with over 20 years of experience. The course she will be piloting in the fall of 2023, Introduction to Asian American Studies, is a full-year English elective and University of Connecticut Early College Experience course². The course's aim is, as stated in the syllabus, to “explore the history of Asian migration to the U.S. in the 19th century and the new waves of migration in the second half of the 20th century and early 21st century; it will also navigate the Asian American experience through multiple lenses including political, socio-economic, literary, and popular culture perspectives.”

The course is broken up into three units, centered around the following essential questions: How do immigration laws, economic turmoil, trans-pacific conflicts, and political rhetoric impact Asian and Asian American experiences in U.S. society? Why is it important to understand the diversity of Asian American experiences? How have Asian Americans shaped pop culture, the economy, politics, public health, literature, science & technology, and education in US society? Two other high schools, Avon High School and E. O. Smith will also be piloting the course in the fall of 2023 and will be using the unit that Michelle and I cocreate as a model.

Scope of Research and Research Questions

My primary research question is “What should a Japanese American history curriculum unit look like that a) situates the Japanese American incarceration within its unique political, social, and economic context b) promotes understanding of Japanese Americans’ experiences

² UConn Early College Experience (UConn ECE) is a concurrent enrollment program that allows motivated high school students to take UConn courses at their high schools for both high school and college credit. <https://ece.uconn.edu/about/about-us/>

beyond the incarceration, including Japanese American culture and c) is trauma-informed and d) utilizes the historical tools of narrative, empathy, and inquiry?" The aim of contextualizing the incarceration is to help students understand the various factors that led to it and emphasize the deliberate nature of the incarceration program, guiding students toward critical thinking. In highlighting experiences beyond the incarceration, I hope to show that Japanese history is more than merely reactionary but is generative, creative, and powerful. I want trauma-informed pedagogy to inform my lessons, helping me to root them in care and sensitivity toward students' own potentially harmful experiences. Finally, to effectively use the tools of narrative, empathy, and inquiry, I will need to learn how to balance the cognitive and affective aspects of history, in what ways students can identify with the past, and in what ways can this identification be harmful, and how to spark genuine student interest with historical questions.

Despite having over a month dedicated to instruction on Japanese American history, there will still be countless primary sources, stories, and events that are left out of the unit. As with any attempt to reconstruct a historical narrative, my own understanding of this narrative is limited to the primary and secondary sources that exist and that I am able to access. I acknowledge that there are perspectives that have not been and will never be recorded nor passed down, whether willingly or not. In the framing of this lesson, it is important to me that students recognize that my unit, like all histories constructed in classrooms, textbooks, museums, or elsewhere, is never complete.

Though the politics and economics of Japan have undoubtedly played a role in patterns of immigration to the US, this unit will not address that directly. These lessons will focus on the experiences of early immigrants (late 19th c. and early 20th c.) from Japan and their descendants, and will not cover the more recent wave of immigration from Japan (1960s and onward). I

acknowledge the significant role that recent immigrants from Japan have played in shaping modern American society and that they do compose a significant portion of the total current Japanese American population. However, due to the limited space available in these lessons, these more recent histories will not be included.

I also acknowledge limitations to the design and delivery of the curriculum. Given that this project will be developed in collaboration with one teacher, its lessons and activities will be created with a specific demographic of students in mind. Michelle is a teacher in Simsbury, Connecticut, a suburb whose demographic makeup is 83% white, 4% Asian, 6% Hispanic or Latino, and 3% Black (U.S. Census Bureau, 2021). The Simsbury High School student population is slightly more diverse: 77% of its students are White, 7% are Asian, 9% are Hispanic, and 5% are Black (“Simsbury High School,” n.d.). The needs and experiences of students in Simsbury, as well as the school and community environment there, look vastly different from those of Hartford, which is vastly different from those of New Haven. As such, I would recommend that any teacher that utilizes this curriculum unit tailor it to their own classroom.

Methodology

First, I will perform a review of sources pertaining to the overarching narrative of Japanese American history to determine the themes, people, and events around which I will center each lesson. Next, I will find historical sources relating to the Japanese American experience around which to center the unit. These will include primary sources such as government orders, census records, incarcerated journals, art created in camp, and photographs; secondary sources such as oral history excerpts, excerpts from fiction and non-fiction books,

documentaries, and short films, as well as sources centered on Japanese American histories in the Northeast. Primary sources will be found through research in digital and physical archives, as well as in existing lesson plans on Japanese American history, which are available from organizations like the Japanese American Citizens League, the Japanese American National Museum, Densho, and the National Japanese Historical Society. These resources cover Japanese and Japanese American history from early immigration to the U.S. in the late 1800s to the present day and encourage students' engagement with a variety of materials, including interactive online experiences, primary source documents, photographs, and timelines. Out of this, I will create an annotated bibliography of sources and will organize these sources into individual lessons. Finally, I will create lesson plans for the twelve lessons, which will include learning goals, a central question, activities, and classroom materials. These lessons will be based on the model of Understanding by Design, which contains three stages: 1) desired results, which includes essential understandings, essential questions, what students will know, and what students will be able to do; 2) assessment evidence, which includes performance tasks, other evidence that will be used for assessment, and key criteria; and 3) a learning plan, or summary of learning activities.

From the Introduction to Asian American Studies syllabus, the two sub-units for which I will be creating lessons are outlined in the syllabus as "Threat, Peril and Japanese Americans" (weeks 15-16) and "A Closer Look at the Incarceration" (weeks 17-18).³ In total, I will create 12 one-hour-long lesson plans.

³ The full syllabus can be found at https://docs.google.com/document/d/1TUhPjbfPAyltsv8VI0TOJ6MFsQ-eBJ_CqG5EV9SHgeY/edit

Review of Literature

Four of the most common stances that can be taken toward history are identification, analysis, moral response, and exhibition. Given that exhibition, or the display of knowledge, is, for the most part, used for purposes of personal fulfillment and assessment rather than more complex historic aims (Barton and Levstik, 2004), I will only be focusing on the first three stances, all of which have their merits and weaknesses/shortcomings.

The Identification Stance

The identification stance contends that “history tells us who we are.” The authors argue that there are three main ways students can identify themselves with the past: through personal and family history, national identification, and identification of the present with the national past.

On the one hand, when we ask students to identify with history, it can help them “develop feelings of personal continuity with the past” and “create a sense of group membership and allegiance,” which, according to Barton and Levstik (2004), is necessary for democratic life, because “without attachment to community, individuals would be unlikely to take part in the hard work of seeking the common good” (45-46). Personal and family histories are also personally relevant and as such, often intrinsically motivated. Furthermore, they build historic thinking skills because they are grounded in active investigation (Barton and Levstik, 2004). Henry Friedlander (1979), a German-American Jewish historian of the Holocaust, argues that the Holocaust should indeed be framed as a lesson and a warning for public discussion. For Friedlander, the purpose of Holocaust education is to understand man and his society and through doing so, learn civic virtue.

At the same time, this approach has its dangers, and there are some who argue that identification with history can focus too heavily on application to present-day concerns and thus hinder deeper intellectual analyses of the past. Friedlander warns that “Comparisons, though essential, should not be used indiscriminately...[they] are designed to make us understand and learn from the Holocaust; they must not be used to trivialize it” (p. 532). This sort of approach can also lead to nationalistic ways of thinking: Studies have shown that students in the US, regardless of their personal family origins, do tend to identify themselves with the US’s origins and the story of its development. However, when teachers and curricula do this, it can cause harm to students who do not identify with the ‘victory’ of the US’s origins, but rather with the oppressions stemming from these origins. Identification of the present with the national past can also be problematic when the conservative function of identification predominates, or when the past is seen as worthy of respect and a sanction for the status quo. In a survey of teachers conducted by Catherine Cornbleth, it was shown that teachers tended to suggest that “[historic] wrongs had been righted and were no longer a significant part of the nation’s legacy” (Barton and Levstik, 2004, p. 54). Interviews of middle schoolers revealed that they share similar sentiments, conceptualizing of the founding documents as “a basis for their country’s unique moral superiority.” (Barton and Levstik, 2004, p. 55)

The Analytic Stance

Common tools of analysis include focusing on the common characteristics of particular time periods, patterns of historical change, and causes and consequences of historical events, and using evidence to construct historical explanations. What is unique about the analysis stance is that it can be used to serve vastly different purposes. One common purpose of analyzing history

is to understand how present-day society came to be. Barton and Levstik (2004) contend that it is necessary to consider this purpose: “If we hope to prepare students to engage in thoughtful discussion of public issues, then we must help them understand how the decisions of the past led to current patterns, structures, or situations” (p. 73). However, they do admit that a drawback to this approach is that it may lead to the belief that our ancestors determine what we do, rendering us subject to the forces of history rather than as active agents of history.

Another purpose for analyzing history is to learn lessons from the past. Historians have been quick to criticize this stance arguing that there are no lessons to be learned from history because no two situations are ever the same. Proponents, however, agree that while there are no “hard and fast” rules of history, there are “some regularities worth noting, and that can provide insight into the possible consequences of contemporary action” (Barton and Levstik, 2004, p. 76). When it comes to applying this stance to the classroom, teachers must recognize that there is no procedure for deciding the lessons that can be learned from any particular historical event. Rather, “the only way of reaching such decisions is through the messy and contentious arena of public discussion” (Barton and Levstik, 2004, p. 81)

A third purpose for analyzing history is to learn how historical accounts are created. This enables students to determine how well supported a claim is by the available evidence,” helping them realize that “historical claims specifically are not grounded in authority; they are grounded in evidence that has been held up for public inspection” (Barton and Levstik, 2004, p. 83). It also teaches students to defend their own generalizations, better positioning them to “challenge dominant interpretations and develop their own conclusions” (Barton and Levstik, 2004, p. 84).

The Moral Response Stance

Often, we expect students to have some form of moral response to the history they are learning, anticipating that they judge some actions and actors as good and others as bad. However, Barton and Levstik (2004) seek to challenge the typical expectations of students' moral judgment of history. They argue, "The study of the past can never tell students what to hope for, but it can provide the context for discussing and working out those hopes so that if it should happen in their lifetimes that the "longed-for tidal wave of justice can rise up," they will recognize it and become part of it" (92). It is this discussion and working out of hopes that will encourage students to think critically continually about what is right and wrong, and thus will fundamentally shape the way they participate in society.

There are three main forms of moral response to history, one being to remember or forget. For Barton and Levstik, it is important to consider that culturally within the U.S., people do not typically morally respond to history through remembrance--at least not as much as they do in other countries. They conducted a study and found that students in Ireland were far more likely to measure the significance of historical events by how much suffering or death there was, whereas students in the US used achievement-based criteria to measure an event's significance. This is mirrored by, and perhaps in part caused by, teachers' own tendency to gloss over negative events in U.S. history.

A second moral response to history is deeming it to be fair or just. Studies have found that students are quick to condemn historical actors for being unfair, and that concern for fairness among students is widespread. Barton and Levstik (2004) contend that in order for students' concern with fairness to contribute to democratic citizenship, instruction must help them move

beyond identifying what is right or wrong to considering positive steps to ensure justice and allow them to consider the intersection of historic injustices with contemporary concerns.

A third moral response to history is to honor heroes and heroism. When we do this, we make an implicit statement about how people should be, and instructors often hope that students will imitate them (Barton and Levstik, 2004). One common criticism of this response is that historic heroes have blemishes, and that to honor the individual would be to honor their negative actions as well as their positive ones. Barton and Levstick, while acknowledging these blemishes, push back on the claim that we should abandon honoring heroism as a moral response altogether. They explain that placing too much emphasis on heroes can cause us to place unrealistic expectations on those around us and ourselves, whereas honoring heroic actions can push our society of imperfect people toward tangible goals that we can collectively strive toward. They also contend that our participation in democracy is less so about the individuals with whom we work and more so about our individual commitment to act morally.

In addition to considering the stances that students may take toward history, it is also important to consider the various tools that can be used to teach history and the advantages and drawbacks of each.

Tool #1: Narrative Structure

The first and perhaps most common tool, and the one that I will spend the most time discussing, is narrative structure. Barton and Levstick (2004) define narrative as being “fundamentally about grouping events into a sequence” (p. 131). They explain, “historians impose order on the infinite variety of facts from which they could draw” which includes

“deciding when the story begins, when it ends, and the order of events in between” (p. 131). If narrative structure is to be used effectively, it should contain the essential elements of a setting, beginning, reaction, attempt, outcome, and ending. Because people have a mental “story schema” structured around these fundamental components, they are able to remember stories better when all of the elements are present in the narrative.

Narrative structure is already evident in many history classrooms, as it is a common practice for students to use narrative simplifications to make sense of a variety of historical topics. For example, one group of students that Barton and Levstik (2004) studied, in captioning artifacts used in a display on the history of household technology, noted that a candle ‘was like a substitute for awhile for the light bulb’” (p. 134). They found that students also tended to simplify the past into a minimal number of characters and events, as well as simplify historical change as being due to people “figuring out how to do things correctly” (p. 135).

The use of narrative as a tool of history has many affordances. At its core, narrative has the ability to decentralize control over knowledge by revealing the social and political power behind public narrative. Bage (1997) writes, “If to control narratives is to gain power, should all disciplines more consciously develop powers of constructing narratives (written and spoken) and evaluating them?” (p. 35). Narrative also values classroom discussion, which is important because a) discussion about history renders historical knowledge as negotiable and b) the “analytic anecdotalism” of narrative can make it easier for students to weave in their own anecdotes, which is especially helpful for students with low self esteem because it allows them to “approach discussion without placing their ideas at risk of ridicule from their peers’ (Elliott, 1991, p.22).”

Rather than structure history as a series of isolated events and dates, narrative structure can help students see coherence in history by centering causal chains. It is also a tool that they are already familiar with before entering the classroom, which allows teachers to “focus their attention on the content of the subject rather than its procedures” (Barton and Levstik, 2004, p. 136). In addition, stories of individual achievement and motivation, which is the most common form of narrative in contemporary Western literature, can make students feel more personally connected and thus invested in what they are learning. Barton and Levstik (2004) write, “The emotional relevance of the stories children read in this class and their personal identification with the characters in those stories were among the most salient characteristics of their interest in history...They are captivated by stories that help them explore how people responded to dramatic situations or that give them the chance to imagine taking part in the events of the past” (p. 155).

Bage (1999) suggests several teaching principles for history based on story, which include allowing a story to be enjoyed for what it is, discussing meanings and moral implications with students rather than assuming they already know them, exposing prejudices about a story rather than assuming it is neutral, actively referencing rather than glossing over “gaps, imbalances, or uncertainties,” and mirroring students’ needs rather than the teacher’s preferences.

With all its affordances, narrative as a tool of history also has its limits, the main one being its tendency to limit and distort our understanding of the past. Because of our cultural familiarity with narrative, we forget that they were intentionally constructed by someone, and confuse it to be “a part of the past rather than a structure that has been imposed” (Barton and Levstik, 2004, p. 137). Simplification, which has been identified as one of narrative’s

affordances, can also be a limitation, as it guarantees that certain information will be omitted. In their study of U.S. students, Barton and Levstik (2004) note that students “had reduced the noise of history so that images stood in a simple, chronological order. They showed little recognition that different ways of life coexisted at any given time in the past or that historical processes like immigration extended over lengthy periods...” (p. 143-144). The authors also explain how discussing overly simplified narratives of concepts like freedom “too often fails to recognize how dissenting voices, rejected positions, and disparaged theories have also played a role in shaping the meaning of freedom” (p. 146). Similarly, Bage (1997) discusses the risks of “glossing,” or using euphemisms to explain difficult histories, and “smoothing,” or framing history as an inevitable arc of events toward progress. Even historians have the tendency to “synthesize diverse sources into a singular version” (p. 89). Another drawback to narrative is the way it can become partial and idiosyncratic. Bage (1999) explains that story through narrative has resulted in educational lessons “based not upon ‘publicly established systems of knowledge but upon quite trivial preconceptions set up arbitrarily’ by teachers” (p. 90). Narrative’s relative flexibility has also at times led to its use for propagandizing and moralizing. In both England and the U.S., historical narratives have served to advance nationalist and imperialist narratives (Bage, 1999). Though narrative’s allowance for children to weave in their own stories, there is a danger in allowing children to write fictional history stories because “imagination is not necessarily tied close to evidence, and interpretations of evidence do not have to be argued as they do in discussion” (Cooper, 1992, p. 136). Other drawbacks of narrative include their tendency to lack of problems or questions, their lack of provenance (usually when it comes to oral history accounts), and the literary pressures that undermine historical accuracy (Bage, 1999).

Tool #2: Inquiry

An inquiry-based approach to teaching history means transforming topics and objectives into historical problems. Also known as a constructivist approach, inquiry-based learning purports that “individuals create new knowledge through the interaction of what they already know or believe with new ideas” (Richardson, 1997, p. 3). It conceptualizes learning as individual and active and is based in the Aristotelian theory that understanding the world is internal, personal, and incomplete (Hoagland, 2000). At its core, the purpose of this historical tool is to encourage students to become actively engaged with historical sources, thus sparking their interests and training them to think as historians do. Bain (2005) explains that currently, “curricular objectives rarely connect outcomes to their intellectual roots, that is, to the historical problems and questions that generated such understanding in the first place” (p. 182). What an inquiry-based approach would do is help “move school history beyond reproducing others’ conclusions to understanding how people produced those conclusions while considering the limitations and strengths of various interpretations” (p. 185).

The primary way that students can move beyond reproduction and toward inquiry is through tackling historical problems in the classroom raised by curricula and their instructors. These problems are usually big-picture questions about historical concepts such as significance, cause and effect, change and continuity, evidence, and historical account. When instructors do this, they are creating dissonance, helping students “clarify their prior knowledge on a subject, then provide information that challenges that knowledge” (Hoagland, 2000, p. 6). This practice is supported by both radical and social constructivist theories. Radical constructivism, which has its origins in Piaget, says that learning happens when individuals come into contact with a new idea and that a teacher’s role is “to create situations where students have to solve problems that

challenge their current ways of thinking.” Social constructivism, whose originator is Vygotsky, says that the social context of learning is at least as important as what happens in the mind of an individual, implying that it is primarily interactions with teachers and other students that help students come to new understandings (Hoagland, 2000, p. 5).

Bain (2005), who is a classroom instructor, suggests that, in order to frame historical problems well, instruction should differentiate between history as event and history as account, which can heighten student awareness of the differences between historical interpretation and events. This raises student questions like “How do accounts relate to the event they describe? Do the accounts capture the full event? Is it possible for accounts to fully capture events? How and why do accounts of the same event differ?” (p. 187). He suggests that an instructor’s first step should be to gather students' thinking and probe them about the problem they are studying and make their thinking visible to all in the classroom. Once students have shared their thinking, instructors should ask students to explain how they arrived at their knowledge.

Bain (2005) provides suggestions for creating instructional problems: 1) “Designing problems in a way that provides links across objectives to connect activities, lessons, units, and courses” 2) “Looking to the details of historical stories” and 3) “Creating problems that are transportable across scales of instructional time,” or that do not place the onus on students to put themselves in the shoes of someone from a different time period (p. 183). One way to create a historical problem is by presenting differing accounts of the same history to challenge students’ “presumptions that the past is a given, an unwavering set of facts that historians unearth, dust off, and then display” (p. 191).

Raising problems about accounts and using sources to investigate those problems is but one element of an inquiry-based approach. Instructors should also support students to do

“sophisticated reading and thinking” or approach texts and evidence in the way that historians do (p. 202). Bain (2005) writes, “Teachers can keep the intellectual work challenging for all their students by paying careful attention to the design and use of history-specific cognitive tools to help students work beyond their level of competence” (p. 202). These tools can include “visual prompts, linguistic devices, discourse, and conceptual strategies that help students learn content, analyze sources, frame historical problems, corroborate evidence, determine significance, or build historical arguments” (p. 203).

Another tool involves group reading procedures, where each student is assigned to be a type of historical questioner, with one student, for example, being asked to corroborate a source while others are tasked with learning about the creator of a source. In this way, classmates engage one another in complex historical thinking (Bain, 2005, p. 204).

As with any historical tool, inquiry has its criticisms, the main one being that it is not an all-encompassing theory of how people learn. Hoagland (2000) explains that “New studies of the brain indicate that different types of knowledge are learned by different parts of the brain in different ways” (p. 10). Brain studies have shown that certain subjects like grammar are more “hard-wired” to the brain, and as such, students would benefit from learning grammar through an objective approach. It is possible that there are certain elements of history education that would best be taught in a similar manner. Also, practically speaking, inquiry-based approaches have historically been difficult to implement because a) Students’ work is highly individualized, which is difficult to grade, and b) fragmented school structures make it difficult to go deeply into a subject in a day (Hoagland, 2000, pp. 11-12).

Tool #3: Empathy as perspective taking

Empathy as perspective-taking, or perspective recognition, revolves around “using the perspectives of people in the past to explain their actions” (Barton and Levstik, 2004, p. 208). Empathy, contrary to sympathy does not suggest that “all human beings are basically the same across time, cultural boundaries, and individual preferences, and that a single frame of reference— one’s own— represents an acceptable standard with which to measure the world” (Barton and Levstik, 2004, p. 206). Empathy as perspective-taking is challenging because sources for interpreting historical beliefs and values are fragmented. It is impossible to conclusively say that “people in the past believed x,” because the accounts we have of historic actors are incomplete. Nonetheless, we must do what we can to interpret the past responsibly and respectfully and consider how we can move students away from viewing the past as “a catalog of absurd behavior” and toward “placing actions within the broader context of other differences in beliefs, values and material conditions within historical societies” (Barton and Levstik, 2004, p. 209). With these things in mind, Barton and Levstik suggest five elements for perspective recognition in the classroom: a sense of otherness, shared normalcy, historical contextualization, differentiation of perspectives, and contextualization of the present.

Tool #4: Empathy as caring

A more effective approach to empathy in teaching history is empathy as caring. Barton and Levstik frame caring in four ways: caring *about* the people and events of the past when we deem some more significant than others, caring *that* particular events took place in our reactions to them, caring *for* people in history when we want to respond to their suffering, and caring *to* change our present beliefs or behaviors based on what we’ve learned.

Pedagogy for Teaching Hard Histories

Perhaps the hardest history that teachers around the world have had to face is that of the Holocaust. Alexander Karn (2012), Associate Professor of History at Colgate University, articulates the key difficulty of teaching Holocaust history in a question:

“How does one elaborate in a single semester a coherent philosophy of Holocaust education which transmits the facts, accounts for controversial issues, teaches the fundamentals of historical methodology, and highlights the moral dimensions of this terrible tragedy without introducing false and/or superficial analogies?” (p. 222).

In order for the Holocaust to be taught about and discussed in a genuine way, educators must not teach history as though it were morally and politically neutral. Rather than be asked to simply memorize a list of facts, students must be “led to understand why specific events happened” (p. 224). In doing so, they will come to see that moral and political judgments lie behind virtually all the historic events they study. It is only through this understanding of causality that students’ capacities to make and keep political and ethical commitments can be enlarged (p. 225). This makes sense, for when we understand that our own actions have consequences, we are compelled to act in a more ethical manner.

Yet, when educators introduce ethics into the realm of Holocaust education, they must be careful not to assert their own ethical judgments in their teaching. To do this, they must carefully navigate the precarious terrain between bitterness and indifference. Karn (2012) explains that it is the challenge of Holocaust educators to find a line between “moralizing which create[s] resistance in students because they feel they are being associated too much with the perpetrators” and “the arid pursuit of facts that heightens indifference” (p. 228). In order for this to happen, Holocaust education in the classroom must lead to a discussion of values rather than simply arriving at judgments. Karn writes, “We must refrain from judging historical actors (not to mention our students) against our own idiosyncratic standards, no matter how well we feel they

serve us. Instead, our mode of inquiry should be geared toward uncovering and interrogating the cognitive structures of the historical actors” (p. 230). Karn contends that Holocaust teaching methodology should also “allow students to conjure and experiment with new and deeper self-understandings” (p. 232). By urging students to concurrently ask questions about historical epistemology and current challenges, we help them understand their role in the modern-day political system.

Another difficult history that is not as frequently taught in the U.S. but nonetheless contains important lessons for teaching about trauma is that of the Stolen Generations in Australia. In their essay “Stolen Generations: Teaching About the Experiences of Trauma,” Neil Harrison, Ivan Clarke, and Jackie Burke (2018) contend that the study of the history of the Stolen Generations necessarily reveals historic and present-day differential access to power and employment and that in order to accept this, we must recognize “our own anxieties and the shared precariousness as a nation” (p. 61). Furthermore, the experiences of the Stolen Generation cannot be captured through representation, or through logical and reasoned explanations of history. For these reasons, they use affect as a frame for conceptualizing how to teach about trauma. Affect, rather than being synonymous with emotion, is explained as that which begets emotion. Affect means paying attention to what and how we feel. When applied to historical pedagogy, affect can be thought of as learning *from* rather than learning *about*. Roger I. Simon, Professor Emeritus in the Department of Sociology and Equity Studies at the Ontario Institute for Studies in Education, describes affect’s provocation in the following way:

“a photograph is not just to be understood as a representation of the world but a visual perlocution that registers and produces sensation. This is affect, not as opposed to thought, but as a possible means through which a claim is made on a viewer to both acknowledge the pain of another and begin the thought required to come to terms with the felt presence of that pain in the present” (Simon, 2011, 440).

Affect in history education makes up for where explanation fails. Harrison et al. (2018) write, “Thoughtful explanations of what happened and why have not assisted in healing the ongoing issues, while inquiry-based learning in schools has contributed little to students’ sense of commitment to Australian history” (pp. 54-55).

Rather, what will bring about this healing, they argue, is mutual recognition of one another’s vulnerability--of the fact that “we have a combined fate (where one is not separable from other), a combined history, and a fundamental dependency” (Harrison et al., p. 58). People are driven by the need for recognition, and it is only when that need is met that we feel safe enough to share our vulnerability and our humanness. Vulnerability, then, is a precondition for bringing people together and for openness. Clarke, an Indigenous instructor, shares his own story with students who through this are then able to recognize their own vulnerability. He writes, “The preciousness of this common human vulnerability is its power to change the ecology of learning such that something meaningful is grasped by the student” (Harrison et al., p. 59).

At the same time, it is important to acknowledge that this same vulnerability can be destabilizing for students, for “The work of knowing the self entails acknowledging not just what one would like to know about the self but also what is difficult to know about the self” (Britzman, 2000, p. 202). Aggression and a tendency toward destruction are not character flaws, but rather “a human quality of aggression, which reached unprecedented heights and bone-chilling organization in the totalitarian context of Nazi Germany” (Farley, 2009, p. 538). As such, certain measures to protect students must be taken in order to foster vulnerability in a healthy manner that doesn’t result in guilt or shame.

Harrison et al. (2018) also offer principles for trauma-informed teaching more generally: “The broad aims of trauma informed work are to recognise and understand the impacts of

traumatisation, and enable robust engagement in the task at hand because the impacts of traumatisation are being minimized at the time of engagement” (p. 59). They explain that it is necessary to acknowledge that social situations in which two parties have different levels of power, like the teacher-student relationship, can “inadvertently replicate the dynamics of abuse and many traumatic events” (p. 59).

According to Morgan et al. (2015), trauma informed work incorporates supportive relationships, protective measures, is interpersonal, and opposes the dynamics of abuse. From this and a range of studies, Harrison et al. create a list of ten trauma-informed teaching principles (p. 60), which are summarized here:

- Understand the prevalence of trauma
- Understand the impacts of trauma
- Inform students in advance of traumatic content
- Give students choice in how they will engage with that content
- Give away the ending to psychologically prepare students
- Help students move from “the overwhelm of witnessing” to practical response
- Incorporate activities that regulate the nervous system
- Inform students about counseling options
- Strive to be culturally appropriate and informed
- Know that relationship can help students stabilize and regulate

Pedagogical Approaches and Justifications

To create these lessons, I used a backward planning approach, meaning I began by identifying the enduring understanding that I hope students take from this unit and then created

learning goals for each lesson. All lessons are aimed at providing students with the information to assist them in fulfilling both the learning goals for each lesson, as well as reaching an enduring understanding of the unit. Learning goals were created using Bloom's Taxonomy⁴, and are meant to engage students in varying levels of thinking to balance the need for both breadth and depth of understanding.

I also attempt to take a student-centered approach in my lessons so that they are engaged and feel empowered to take ownership of their learning. The primary way I do this is by giving them the autonomy to make choices that directly impact what they will be learning. At the beginning of the unit, students are able to choose which interviewee's story they will be following throughout the unit. In group work, students are able to decide who will analyze which group members will analyze which sources. At the beginning of the unit, students are also asked to write about what they would like to know about Japanese American history, and the teacher is encouraged to incorporate materials that help students answer these personal questions when they are not already covered by the syllabus. In addition, I structured lessons so that minimal time was spent with the teacher in front of the classroom to maximize the time students spend talking to one another.

The first tool of history education that I will discuss is inquiry. All lessons in this unit are inquiry-based, meaning that they are centered around a question that the sources students are presented with help to answer. Presenting students with a question that they cannot immediately answer is meant to spark their interest and give purpose to their pursuit of understanding throughout the lesson. I created opportunities for students to share their newfound knowledge by doing teaching rounds, where students investigate a question as an individual or as a group, and

⁴ <https://www.bloomstaxonomy.net/>

share what they have found with either their group (after individual investigation) or with the whole class (after group investigation). Additionally, students are equipped with meaningful research skills, including how to search for primary sources within the Densho Digital Repository in Lesson 1.2, The Frontier Era.

Empathy as a tool of history is also central to this unit. Students are taught how to practice empathetic listening and the importance of centering the narrator in an oral history interview. Throughout the unit, each student will be following the story of one individual who was incarcerated during WWII and considering how the historical phenomenon they are learning about in class, such as executive orders and government propaganda, which can feel somewhat depersonalized, directly influenced individuals. Throughout the unit, students are encouraged to reflect on how their interviewee's story impacts them. The intent behind this summative project is for students to come to know one individual's story really well rather than many stories merely at a surface level. With other primary sources that students view, they are also encouraged to think about what emotions they evoke and might have evoked in the audience at the time of their creation. Finally, students are encouraged to extend their empathy to the people today whose stories reflect or relate to the stories of Japanese Americans. This is done through explicit modern-day connections made to the material, including ICE detention camps and contemporary artists who are using visual art as a form of resistance.

The third and final tool that I employed in this unit was narrative structure. Specifically, I wanted to ensure that students were taught to recognize historical narrative as something that is constructed and arguable rather than fixed and factual. For this reason, questions that accompany primary sources primarily focus on the audience and purpose of the source's creator. In most cases, wherever oral histories are included in the lesson, there are multiple people providing their

own perspectives on the same event to demonstrate the importance of seeking multiple perspectives to understand history. Additionally, there are several activities throughout the unit where students are each given a different perspective to learn from, then have the opportunity to share that historical perspective as they learn about other perspectives from their classmates. For example, in Lesson 1.6, Language as a Weapon, students split into groups and each group is presented with a different narrative of what happened after the bombing of Pearl Harbor: the narratives of Japanese people living in Hawaii, on Terminal Island, in Latin America, in New York, and Indigenous people who were forced off their land. The aim of this strategy is to counteract the singular narrative that is often imposed on teaching about the incarceration, which typically centers stories of Japanese people living on the West Coast.

Conclusion

We are at a critical juncture in history. Connecticut has just passed a historic mandate that reaffirms our society's current need to understand Asian American histories. As an individual of Japanese ancestry, I feel compelled to teach about Japanese American history, so I will be creating a curriculum unit that enables students to utilize the historic tools of narrative, inquiry, and empathy (affect) to identify with, analyze, and morally respond to the histories of Japanese Americans. This curriculum will contend with the difficult questions of how to teach about trauma while avoiding both "bitterness and indifference," as well as how to foster vulnerability in a way that is not destabilizing. I believe that this curriculum will challenge students' current understanding of US History, begin to reveal the systemic nature of oppression in the US and develop or deepen students' desire to change it.

A Thank You

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Intro to Asian American Studies (IAAS) Japanese American History Unit

(Weeks 15-18 in the [IAAS syllabus](#))

Enduring Understanding:

Students will understand (1) the complexity of Japanese/Japanese Americans' experience in the US, including the varying ways they viewed and responded to the experience of incarceration (2) that their incarceration was a direct result of longstanding systemic oppression and racism in the US (3) how Japanese American history relates to the ongoing struggles faced by other marginalized groups in the US.

Essential Question:

How do immigration laws, economic turmoil, trans-pacific conflicts, and political rhetoric impact Japanese/Japanese American experiences in U.S. society?

Summative Assessment (Performance Task) for Unit:

At the beginning of the unit, students will choose one from several oral histories of formerly incarcerated Japanese Americans. (Throughout the lesson plan, this person is referred to as students' "interviewee"). Students will be following their interviewee's story throughout the unit, writing discussion posts about how their life was intertwined with the events, circumstances, and people discussed in class. Oral histories (about 30) will be chosen in advance and interviewees will vary in experiences (which concentration camp they lived in, where they resided before the war, their age at the time of incarceration, etc).

For the summative assessment, students will outline and present the "geography" of their interviewee's life: all the places they have lived, from birth to the time of the interview. Students, using Prezi, will give a presentation in front of the class about their interviewee's life, answering the following questions: 1) Who is your interviewee? (name, where and when they were born, what camps/temporary detention centers they lived in, and a few sentences summarizing their experience in camp and life after the war). 2) Why did they move to each place? (e.g. they were forced to, for work, for school, to live with family). How did each move (forced and voluntary) influence the interviewee? 3) What is one way the interviewee's experience was impacted by a law, economic turmoil, trans-pacific conflict, or political rhetoric? Students will also turn in a 300-400 word write up, explaining how their interviewee's story helps to answer any 2 of the central questions from the unit, how their interviewee's story relates to 2 primary sources that were explored in the unit, and how they were impacted by their interviewee's story.

Grade Level and Context:

This course was designed as a month-long unit situated within the year-long course *Introduction to Asian American Studies* (specifically, weeks 15-18 of the course, whose full syllabus can be found [here](#)). This course is an 11th and 12th-grade English elective.

Lessons were created to be taught in a 57-minute period. Agendas, however, contain approximately 50 minutes of content to create breathing room for transitions, in case an activity takes longer than expected, for technological difficulties, etc.

A Letter to Teachers

Dear teacher,

This curriculum is, at its heart, a narrative-- a story pieced together from the many testimonies, government documents, photos, and other historical records of Japanese Americans' experiences. It is a story pieced together by me. I say this not to detract from the decades-long, intergenerational work of storytelling and preservation upon which these lessons are built. On the contrary, I say this as a reminder to you that I am but a person with her own biases, experiences, and opinions which have informed the way that I present this narrative. As inclusive and nuanced as I have tried to be, I acknowledge that I have but one perspective. This means that certain things have been brought to the foreground while others have been left out. If you are familiar with Japanese American history, there may be pedagogical choices made in these lessons that you disagree with. That is a good thing. Share your perspective with students while also sharing mine--being sure to let them know that they too are capable of asking questions. Hard questions. Questions that unsettle the assumption that history is solely a series of neutral events, and instead reveal that it is contested, constructed, and always being reworked.

These lessons merely scratch the surface of the complex experience that is being Japanese in America. This history is one of both resistance and compliance, of joy and of loss, and of culture created and destroyed. It is my hope that students take away an appreciation for both the stories told and untold.

Among the descendants of former incarcerated, it is all too common for grandchildren to have never heard the stories of their grandparents, and even for children to have never heard the stories of their own parents. After their release from camp, many Japanese decided to live by the traditional saying "shikata ga nai," or "it cannot be helped." And as much as I respect the grace and endurance with which the Japanese community navigated their experiences of harm, my hope is that this curriculum will turn the concept of "shikata ga nai" on its head. My hope is that students will see the threads of resistance that have been interwoven in the Japanese American story from the start. My hope is that these lessons will reveal to students that no, it can be helped, and that they are the ones who can and who must help it.

Before you go on to teach these lessons, I hope that you will consider the role that classroom community can and must play in this. The history of the Japanese in America is one that is hard to hear, and even harder to understand. Questions will arise for students of why a government that claims to value freedom would imprison 120,000 of its residents on the basis of their race, and how a society could let that happen. And the answers that students uncover will be disturbing and unsettling. They are answers that point to the recurring and systemic nature of such violations and may break down the long-held assumptions that students carry about the past. They are answers that cannot be processed alone but must be wrestled with in community. After a difficult lesson, check in with your students. Make space for rest. If a lesson activity has to be cut out so that students can process what they have just learned, so be it. The only thing I do not want is for students to feel like they need to keep their reactions at bay by taking a purely analytic stance toward the stories they read. I want students to feel safe enough to cross the barrier of historical distance and step into empathy. It is uncomfortable, but it is where growth happens. It is where values are shaped and challenged. It is where the past meets the path forward.

Thank you for taking it upon yourself to help guide students down this path.

Love,
Katherine

Unit Overview

PART 1: The Early “Threat” of Japanese People in the United States

Lesson 1: The First Immigrants and the Japan They Left (the late 1800s-1910s)

- Learning Goal: Explain how the pre-war experience of Japanese immigrants to the US was influenced by the broader transnational context
- Central Question: Are the relations between countries’ governments important to the lives of individuals who live in those countries? How did relations between Japan and the US impact the lives of everyday Japanese people?

Lesson 2: The Frontier Era (the 1890s-1907)

- Learning Goal: State the push and pull factors (economic, political, social) for immigration from Japan to the US; Describe what life was like for Japanese laborers in Hawaii and evaluate their treatment under the contract labor system
- Central Question: Why have immigrants throughout history been subject to unfair policies and treatment?

Lesson 3: The Anti-Japanese Exclusion Movement (1907-1924)

- Learning Goal: Explain the impact that the Gentleman’s Agreement and Alien Land Laws had on Japanese Americans and how they responded; Use evidence from the text of the Gentleman’s Agreement and Alien Land Laws to evaluate the fairness of the policies
- Central Question: How did the Gentleman’s Agreement and Alien Land Laws affect the power dynamic between Japanese Americans and non-Japanese Americans?

Lesson 4: The Nisei Experience (the 1920s-1940s)

- Learning Goal: Explore how Nisei navigated their Japanese and American identities; Understand how the priorities of Isei and Nisei differed and the struggles that Nisei faced that Isei did not necessarily face, and vice versa.
- Central Question: What responsibility, if any, do second-generation children of immigrants have in maintaining ties to and/or the customs of their parents’ homeland? How did this responsibility play out in the lives of Nisei (second-generation Japanese Americans) pre-WWII?

Lesson 5: The Road to Executive Order 9066 (1940-1941)

- Learning Goal: Describe the events following Pearl Harbor and before the signing of EO 9066; Recognize the harm that Japanese Americans faced as a result of the political and social environment during this time
- Central Question: Was Japan’s bombing of Pearl Harbor the cause of the incarceration of Japanese Americans?

Lesson 6: Language as a Weapon (1941)

- Learning Goal: Analyze how the government employed euphemisms to legitimate the incarceration of Japanese Americans; Recognize the varied experiences of Japanese and Japanese Americans, and other groups after Pearl Harbor, and the connections between these experiences
- Central Question: What language did the government use to describe the forced removal of Japanese/Japanese Americans? What language did Japanese/Japanese Americans use to describe it?

PART 2: A Closer Look at the Incarceration (1941-the Post-War Era)

Lesson 1: The (Il)legality of the Incarceration

- Learning Goal: State and evaluate the arguments employed by the US Supreme Court to justify the incarceration of Japanese Americans, as well as the dissenting arguments
- Central Question: How did wartime experiences violate the civil liberties of Japanese Americans?

Lesson 2: Introduction to Life in Camp

- Learning Goal: Recognize the challenges that inmates faced within the WWII incarceration camps; Analyze migrant detention camps today in light of the Japanese American incarceration experience
- Central Question: What was confinement like for Japanese and Japanese Americans who experienced it?

Lesson 3: Life in Camp through Photos

- Learning Goal: Analyze a historical photo and justify your interpretation of the photographer's purpose; Compare and contrast photos from photographers of different backgrounds and recognize how one's identity influences their perspective of a situation.
- Central Question: What do the photos taken in the WWII camps reveal? What are the limitations of these photos in revealing the perspectives and experiences of Japanese Americans in camp?

Lesson 4: Loyalty and Dissent

- Learning Goal: Recognize the difficulty of choice that Japanese Americans were faced with to either join or resist the draft and that either choice required courage
- Central Question: Why were there tensions within the Japanese American community surrounding their conscription to the armed forces?

Lesson 5: Resistance through Art

- Learning Goal: Analyze pieces of art created by both Japanese Americans and contemporary artists and use evidence to justify your belief about a piece's meaning
- Central Question: What role did art play in the lives of Japanese Americans in camp?

Lesson 6: The Difficulty of Resettlement

- Learning Goal: Recognize the harms that both Japanese Americans and Black Americans experienced after their release from camp and the way structural racism contributed to these harms.
- Central Question: What were the challenges of resettlement for Japanese Americans? How were their lives different from before the war and how were they similar?

PART 1: The Early “Threat” of Japanese People in the United States

Lesson 1: The First Immigrants and the Japan They Left (the late 1800s-1910s)	
<p>Learning Goal (SWBAT):</p> <p>Explain how the pre-war experience of Japanese immigrants to the US was influenced by the broader transnational context</p>	<p>Central Question:</p> <p>Are the relations between countries’ governments important to the lives of individuals who live in those countries? How did relations between Japan and the US impact the lives of everyday Japanese people?</p>
<p>Materials for Lesson:</p> <p>Prework:</p> <ul style="list-style-type: none"> ● Students answer discussion board questions: What do you want to know about Japanese American history? ● Syllabus (Outline of the unit’s lessons and description of final assessment) <p>In class</p> <ul style="list-style-type: none"> ● Arai photo collection (physical copies) ● Video: History summarized: the Meiji Restoration ● Reading: the first student and businessmen immigrants + context on Rioichiro Arai <p>Supplemental</p> <ul style="list-style-type: none"> ● Historical cartoon: “Japan makes her debut under Columbia’s auspices” 	
<p>Agenda: What’s the teacher doing? (include time stamps).</p>	<p>Agenda: What are the students doing? (include time stamps).</p>
<p>5 min:</p>	<p>Pre-learning assessment (gauge student knowledge about introductory facts of Japanese American history)</p>
<p>2 min: follow up about discussion questions (prework). Highlight some commonalities among what students want to know about Japanese American history</p>	
<p>3 min: Introduce the enduring understanding of the unit and remind students of the essential question.</p>	
<p>1 min: Introduce essential question and learning targets for the day</p>	

5 min:	<p>Warm-up question: think/pair share</p> <p>What are global conflicts happening right now? How are they impacting the people living in those countries? If you are unfamiliar with what is happening globally, how do you think a conflict between countries' governments would impact the diaspora of people from that country?</p>
<p>15 min: video + q's</p> <p>8 min: questions after watching</p>	<p>Video: History summarized: the Meiji Restoration- (suggestion: students watch video on their own so they can pause video and answer questions along the way)</p> <p>Fill in the blanks (Edpuzzle, while watching)</p> <ol style="list-style-type: none"> 1. Japan had been ruled by an emperor for thousands of years, but since roughly the first millennium (1000 AD), military power belonged to the <u>Shogun</u> 2. 150 years of war broke out around 1470 when the <u>Daimyo</u>, or "local mob bosses" rose up against the Shogun 3. The Tokugawa (Edo) period began in 1603 when Tokugawa won the war and reasserted <u>Shogun</u> supremacy 4. The Shogunate implemented a strict <u>class hierarchy</u>, and closed Japan to foreign trade with almost everyone 5. When Commodore Matthew Perry came to Japan from the US, he forced Japan to enter <u>unfair trade</u> agreements 6. In 1868, Meiji imperial rule was restored when <u>samurai</u> drove out the Shogun 7. Because of the looming threat of colonization, Meiji reformed Japan by creating a <u>centralized</u> nation state 8. Standardized taxes gave the government steady revenue to pay for <u>infrastructure</u> 9. Meiji also formed a conscripted <u>army</u> 10. Japan replaced European imperialism with <u>Japanese imperialism</u> 11. After WWI, Japan's <u>suspicion</u> of the West grew because of Western countries' exclusionary practices 12. By 1942, Japan had expanded into nearly all of <u>East Asia</u> <p>Questions after watching- discuss as a class</p> <ul style="list-style-type: none"> ● How did Japan change with the Meiji rule? ● How were the people of Japan impacted by the Meiji rule? ● What stood out from the video? ● What questions do you have?

	<ul style="list-style-type: none"> Another result of Meiji's reforms not mentioned in the video was the allowance, and sometimes encouragement by Japan of emigration to the US. Most of the people who immigrated from Japan to the US in the coming years would be agricultural laborers. But the very first people that traveled to the US from Japan were students, academics, and businessmen some of whom would return to Japan after a few years. Why might Japan have wanted to send these people to the US?
5 min	Class read aloud: the first student and businessmen immigrants + context on Rioichiro Arai
8 min Teacher notes: try to guide students toward an understanding of Western influence on Arai's life	<p>Students do a gallery walk to explore the Arai family photo collection, answering questions as they walk</p> <p>Questions</p> <ul style="list-style-type: none"> What do you notice about these photos and what stands out to you about them? What questions do you have about these photos? (Hint: pay attention to where these photos were taken (many were taken in Connecticut!), what the people in these photos are doing, and their attire)
4 min	Whole class share-out
3 min	Exit ticket: Are the relations between countries' governments important to the lives of individuals who live in those countries? How did relations between Japan and the US impact the lives of everyday Japanese people (both those who remained in Japan and those who immigrated to the US)?

Lesson 2: The Frontier Era (1890s-1907)

Lesson 2: The Frontier Era (1890s-1907)	
<p>Learning Goal (SWBAT):</p> <p>State the push and pull factors (economic, political, social) for immigration from Japan to</p>	<p>Central question:</p> <p>Why have immigrants throughout history been subject to unfair policies and treatment?</p>

<p>the US</p> <p>Describe what life was like for Japanese laborers in Hawaii and evaluate their treatment under the contract labor system</p>	
<p>Materials for Lesson:</p> <p>Prework</p> <ul style="list-style-type: none"> ● Reading: Early Immigration from Japan to the US and comprehension quiz ● Reading: Listening to WWII Incarceration Testimonies ● Discussion post, answering the following questions: What does Lawrence Langer mean when he says we need “to tune our ears to the dissonant voices of the witnesses, not to the harmonies of our own expectations?” Why do you think he suggests that we do this? How do you think we should approach listening to oral history testimonies? <p>In class</p> <ul style="list-style-type: none"> ● Oral history interviews <ul style="list-style-type: none"> ○ Katsugo Miho: memories of a sugar plantation strike (7:17) ○ Ben Tamashiro: describes plantation lunas and his work (4:01) ○ Howard Furumoto: describes life on a sugar cane plantation (5:32) ○ Yutaka Inokuchi: describes features of the plantation (7:00) ○ Wally Yonamine: working in the cane fields as a child (4:16) 	
<p>Agenda: What’s the teacher doing? (include time stamps).</p>	<p>Agenda: What are the students doing? (include time stamps).</p>
<p>5 min:</p>	<p>Warm up question: think-pair share</p> <p>What do you remember about the experiences of Chinese migrants to the US? What evidence from the reading suggests that the experiences of Japanese migrants in the late 1800s/early 1900s were similar or different to Chinese migrants’ experiences?</p>
<p>2 min: introduce learning goals and central question</p>	
<p>3 min: recap discussion post</p> <ul style="list-style-type: none"> ● How do you think we should approach listening to oral history testimonies? Why? 	<p>Student volunteers share answers aloud</p>
<p>10 min: individual work 5 min: group discussion</p>	<p>Oral histories about plantation life</p> <p>Students break up into groups of 3-4 and each listen to one different oral history excerpt and answer “questions while listening” independently. They then gather in groups to answer group questions.</p>

	<p>Questions while listening</p> <ul style="list-style-type: none"> ● What stood out to you in this interview? ● What questions do you have? ● What was growing up on a Hawai'i plantation like for this interviewee? <p>Questions as a group</p> <ul style="list-style-type: none"> ● Share your answers to previous questions with your group members ● How did your interviewees' experiences and/or feelings about living on a plantation differ? How were they similar?
<p>5 min: explain activity: Students will be searching for a newspaper article from 1907 or earlier that expresses anti-Japanese sentiment, answering questions about that article, and reporting to their partner what they read. Teacher will demonstrate how to conduct a search on Densho.org (go to digital repository > topics > anti-japanese sentiment > newspapers). Let students know they don't have to read the whole article- they should just get as far as they can.</p>	<p>Students follow along on their laptops when teacher is demonstrating how to conduct a search</p>
<p>12 min: select article and read it 6 min: answer questions 7 min: partner discussion (25 min total)</p>	<p>Students select and read article</p> <p>Questions to answer independently</p> <ul style="list-style-type: none"> ● Sourcing: When, in what state/city, and in what publication was this article published? ● What is the article title? ● Who was the intended audience? ● What message is the article trying to convey? ● How are Japanese people portrayed? ● What emotions, if any, does the author invoke? How? <p>Partner share</p> <ul style="list-style-type: none"> ● Share your article title and publication date ● Summarize your article ● What was your reaction to reading the article? ● What questions do you have? ● What do these articles reveal about the environment that the first Japanese immigrants lived in?

Lesson 3: The Anti-Japanese Exclusion Movement (1907-1924)	
<p>Learning Goal (SWBAT):</p> <p>Explain the impact that the Gentleman’s Agreement and Alien Land Laws had on Japanese Americans and how they responded</p> <p>Use evidence from the text of the Gentleman’s Agreement and Alien Land Laws to critique the fairness of the policies</p>	<p>Central Question:</p> <p>How did the Gentleman’s Agreement and Alien Land Laws affect the power dynamic between Japanese Americans and non-Japanese Americans?</p>
<p>Materials for Lesson:</p> <p>Prework</p> <ul style="list-style-type: none"> ● Alien Land Law and Gentleman’s Agreement homework ● Students should also come to class having selected one person’s oral history to engage with throughout the unit and for the final project <p>In class</p> <ul style="list-style-type: none"> ● Alien Land Law breakdown (slide deck) 	
<p>Agenda: What’s the teacher doing? (include time stamps).</p>	<p>Agenda: What are the students doing? (include time stamps).</p>
<p>Hook/Introduction: Dr. Seuss cartoon (5 mins) In small groups discuss any of the following questions What’s happening in this cartoon? Who made it? Who are the people supposed to be? Where is “Home”? Where are they going?</p> <p>The teacher goes around and checks in with individual groups, notes down key insights which prompt from specific groups to share with the class after 5 minutes</p> <p>Provide context afterwards: honorable 5th column is any group of traitors that are trying to undermine the country's system from the inside. — in this case, used against Japanese-Americans</p>	<p>Hook/Introduction: Students are discussing</p>

<p>10 mins: teaching: what were the alien land laws?</p> <p>T reminds the class of their reading on the alien land laws. Reference “Alien Land Law” breakdown slides</p>	<p>Students are listening</p>
<p>25 mins discussion of hw sources Focus on synthesizing- T can tell students to reference comprehension hw questions. Larger group discussion</p> <p>Why did the Gentleman’s Agreement and Alien Land Law avoid explicitly mentioning Japanese people? If we were to compare the Haradas and Kanemoto, how were their family circumstances different? How might these circumstances have impacted the ways they got around the Alien Land Laws? In what ways did the Haradas and Kanemotos subvert or conform to white power?</p>	<p>Students are discussing</p>
<p>10 mins broader connections (small group) Based on your homework and the cartoon we just discussed, what are some ungrounded assumptions that non-Japanese Americans had about Japanese-Americans as a whole? How are the experiences described similar to/different from those described by Chinese-Americans after the Chinese Exclusion Act?</p>	<p>Students are discussing</p>
<p>5 min</p>	<p>Exit Ticket:</p> <p>How did the Gentleman’s Agreement and Alien Land Laws affect the power dynamic between Japanese Americans and non-Japanese Americans?</p>

Lesson 4: The Experiences of Nisei (1920s-1940s)

<p>Learning Goal (SWBAT):</p> <p>Explore how Nisei navigated their Japanese and American identities.</p>	<p>Central Question:</p> <p>What responsibility, if any, do second-generation children of immigrants have in maintaining ties to and/or the customs of their parents’ homeland? How</p>
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<p>Understand how the priorities of Isei and Nisei differed and the struggles that Nisei faced that Isei did not necessarily face, and vice versa.</p>	<p>did this responsibility play out in the lives of Nisei (second-generation Japanese Americans) pre-WWII?</p>
<p>Materials for Lesson:</p> <p>Prework</p> <ul style="list-style-type: none"> ● Reading/oral histories about putting down roots: picture brides, move to the cities, etc ● Discussion post <ul style="list-style-type: none"> ○ What experiences of anti-Japanese sentiment, if any, did your interviewee experience before the war? How did you feel listening to them talk about the experience(s)? <p>In class</p> <ul style="list-style-type: none"> ● Population and births charts ● Reading: Ethical Lessons as Central to Nisei Identities ● Quotes for gallery walk 	
<p>Agenda: What's the teacher doing? (include time stamps).</p>	<p>Agenda: What are the students doing? (include time stamps).</p>
<p>5 min</p>	<p>Warm up question (choose 1): Think then share aloud:</p> <p>What are one or two traditions that your family has? Do you think you will pass these down to your children? How important is that children pass down traditions of their parents?</p>
<p>2 min: Introduce learning goals and central question</p>	
<p>5 min: Show students Issei population chart and Japanese American births chart. Ask: what do these charts reveal about the changes in the Japanese population in the US? What are your predictions about the causes of these changes?</p> <p>Teacher notes: After the Gentlemen's Agreement of 1907, recall that Japanese men were no longer allowed to emigrate to the US, but their spouses and children were. The Immigration Act of 1924 barred all immigration from Japan. The percentage of the population comprised of married women reflects these events.</p>	<p>Students volunteers answer aloud</p>
<p>5 min: Recap main points: the gentlemen's agreement of 1907 ended the immigration of</p>	

<p>more laborers to the US from Japan, but allowed for the wives and children of immigrants already in the US to emigrate. Families began to form, and the Nisei (second generation) had a unique experience to navigate.</p>	
<p>25 min</p>	<p>(20 minutes) Gallery walk: Quotes by and about Nisei and accompanying questions. Students will have ~4 minutes at each station</p> <p>(5 min) Individual written reflection</p> <p>Questions</p> <ul style="list-style-type: none"> • What stood out to you most from these quotes, and why? Did any of them resonate with you? If yes, how so?
<p>10 min:</p> <p>Further context for teachers: Ch. 6 of “Becoming Nisei”</p>	<p>Reading: Ethical Lessons as Central to Nisei Identities</p> <p>Questions:</p> <ul style="list-style-type: none"> • What were the expectations that Isei parents had of their Nisei children? • How did the traditional Japanese values of Isei influence their children?
<p>5 min</p>	<p>Exit ticket (pick 1)</p> <ul style="list-style-type: none"> • How did the priorities of Isei and Nisei differ? • What were some of the struggles that Nisei faced that Isei did not necessarily face? Vice versa?

Lesson 5: The Road to Executive Order 9066 (1940-1941)

<h3 style="text-align: center;">Lesson 5: The Road to Executive Order 9066 (1940-1941)</h3>	
<p>Learning Goal (SWBAT):</p> <p>Describe the events following Pearl Harbor and before the signing of EO 9066</p> <p>Recognize the harm that Japanese Americans faced as a result of the political and social environment during this time</p>	<p>Central question:</p> <p>Was Japan’s bombing of Pearl Harbor the cause of the incarceration of Japanese Americans?</p>

<p>Materials for Lesson:</p> <p>Prework</p> <ul style="list-style-type: none"> • Read, annotate, and answer assessment questions about Munson report and Carter Memorandum • Discussion post: <ul style="list-style-type: none"> ○ What does your interviewee recall about Pearl Harbor? (What they were doing at the time, what happened immediately afterward, etc). How did they feel at the time? <p>In class</p> <ul style="list-style-type: none"> • JACL Declaration of Policy 	
<p>Agenda: What's the teacher doing? (include time stamps).</p>	<p>Agenda: What are the students doing? (include time stamps).</p>
5 min:	Warm up activity
2 min: introduce learning targets and central question	
5 min: Recap Munson report and Carter memorandum. Clarify student understanding based on their assessment responses	
5 min: summarize background information on Pearl Harbor and ABC lists based on article	
15 min	<p>Listen to oral histories about Pearl Harbor and the ABC lists as a class (linked to article)</p> <p>Questions (in pairs)</p> <ul style="list-style-type: none"> • How did Japanese Americans react to Pearl Harbor? • What is your reaction to the ABC lists? • What do the ABC lists tell you about the incarceration program more broadly?
<p>5 min: Provide background info on the Japanese American Citizens League and the Declaration of Policy of the JACL:</p> <p>Founded in 1929, the Japanese Americans Citizens League had become the major political organization advocating for the Japanese American community by the time WWII broke out. The JACL by definition was exclusive. It was an organization open only to citizens. Issei were automatically excluded from membership.</p>	

<p>This “Declaration of Policy,” issued after the attack on Pearl Harbor, was set out both to assure the federal government of Japanese American loyalty to the United States and to encourage Japanese Americans to cooperate with the authorities as the US entered the war.</p>	
<p>15 min</p>	<p>7 min: Read JACL Declaration of Policy as a class</p> <p>8 min: Questions-discuss in pairs</p> <ul style="list-style-type: none"> ● How did the writers of this declaration attempt to assure the federal government of Japanese American loyalty? ● How did the writers attempt to encourage Japanese Americans to cooperate with US authorities? ● What long-term goals do you think the JACL was trying to achieve with this statement? ● How do you think this declaration was received by other Nisei? By Isei?

Lesson 6: Language as a Weapon (1941)

<p>Learning Goal (SWBAT):</p> <p>Analyze how the government employed euphemisms to legitimize the incarceration of Japanese Americans</p> <p>Recognize the varied experiences of Japanese and Japanese Americans, and other groups after Pearl Harbor, and the connections between these experiences</p>	<p>Central Question:</p> <p>What language did the government use to describe the forced removal of Japanese/Japanese Americans? What language did Japanese/Japanese Americans use to describe it?</p>
<p>Materials for Lesson:</p> <p>Prework</p> <ul style="list-style-type: none"> ● Read and annotate Executive Order 9066 and San Francisco exclusion order, and view video “Japanese Relocation” ● Answer the following assessment questions (multiple choice): ● Executive order 9066 <ul style="list-style-type: none"> ○ On what date was this order announced? 	

- February 18, 1942
 - February 19, 1942
 - February 19, 1941
 - February 19, 1943
 - According to this order, what does the successful prosecution of war require?
 - Protections against espionage and sabotage
 - National-defense premises and utilities
 - The construction of concentration camps
 - Just a and b
 - All of the above
 - What did this order authorize the Secretary of War to do?
 - Prescribe military areas in the way he deems appropriate
 - Restrict the movement of Japanese people in those areas
 - Take additional steps that he deems appropriate
 - Just a and b
 - Just a and c
 - All of the above
- San Francisco exclusion order
 - To whom are these instructions directed?
 - To adults of Japanese ancestry
 - To all persons with Japanese citizenship
 - To all persons of Japanese ancestry
 - On what date was the announcement posted?
 - April 1, 1940
 - April 1, 1941
 - April 1, 1942
 - April 2, 1942
 - What are they instructed to do?
 - Report to the civil control station for further instruction
 - Give advice and instructions on the evacuation
 - Carry with them items including bedding and clothing
 - Just a and b
 - Just b and c
 - What assistance is promised to them?
 - Transportation
 - Advice and instruction
 - Temporary residence
 - All of the above
- Video
 - What language does the video NOT use to describe the movement of Japanese people from their homes to the camps?
 - Forced removal
 - Transfer
 - Mass migration
 - Relocation
 - According to the video, how did the Japanese handle the paperwork involved in the “relocation” process?
 - Quickly
 - Begrudgingly
 - Efficiently
 - Cheerfully
 - According to the video, the desert land was
 - Scenic
 - Full of opportunity
 - Peaceful

<ul style="list-style-type: none"> <ul style="list-style-type: none"> ■ A new adventure ● Choose one of the following to respond to in a discussion post: <ul style="list-style-type: none"> ○ What part(s) of Executive Order 9066 would be most frightening or difficult for you? What questions would it raise for you? ○ What part(s) of the instructions in the San Francisco exclusion order would be most frightening or difficult for you? Why? To what extent would you trust the Wartime Civil Control Administration to safeguard any property left behind in their care? ○ How would you describe the tone of the video (use the footage, language, and/or music as evidence)? What do you think was the purpose of this video? How do you think Japanese Americans who saw this video at the time reacted? Why? <p>In class</p> <ul style="list-style-type: none"> ● War posters and political cartoon ● Terminology ● Group work sources <p>Supplemental</p> <ul style="list-style-type: none"> ● Article on property loss 	
Agenda: What's the teacher doing? (include time stamps).	Agenda: What are the students doing? (include time stamps).
5 min	<p>Warm up: view war poster and political cartoon</p> <p>How are Japanese people portrayed in these posters and cartoon?</p> <p>Choose 1 image: What was the illustrator's purpose in creating this image? What evidence can you point to that suggests this?</p>
<p>15 min</p> <p>Present the following terms used by the WRA during WWII and their alternatives (don't yet reveal which is which)</p> <p>Forced Removal vs. Evacuation</p> <p>Incarceration vs. Internment</p> <p>Concentration Camps vs. Relocation Centers</p> <p>Ask students</p> <ul style="list-style-type: none"> ● What is a euphemism? <p>Explain that the War Relocation Authority was deliberate in the language they chose to use to describe their treatment of Japanese Americans, often using euphemisms to mask the cruelty of what they were doing. Japanese American communities have since revised the terminology used to describe these actions and</p>	

<p>places.</p> <p>Ask students (for each pair of terms)</p> <ul style="list-style-type: none"> • Which term do you think was the one the WRA used, and which is the updated one? Why? What associations do both terms have? 	
<p>30 min</p> <p>Explain activity to students. Students will break up into 5 groups and research one group of people who were impacted by EO 9066. They will be assigned one of the following groups: Japanese in New York, in Hawaii, on Terminal Island, in Latin America, and Indigenous people who were displaced as a result of camp construction. Groups should split up sources among themselves. They will have 15 minutes to view sources. At the end, each group will have 3 minutes to present their findings to the whole class, answering the question: How was [x group] impacted by Pearl Harbor?</p>	<p>Group research and class share-out</p> <ul style="list-style-type: none"> • Japanese in NY • Japanese in Hawaii • Japanese on Terminal Island • Japanese in Latin America • Indigenous groups <p>Students answer the following questions while they read/view sources</p> <ol style="list-style-type: none"> 1. What is the main idea or purpose of the source? 2. What does the source tell you about the experience of [x group] after Pearl Harbor?

PART 2: A Closer Look at the Incarceration (1941-the 1950s)

<p>Lesson 7: The (Il)legality of the Incarceration</p>	
<p>Learning Goal (SWBAT):</p> <p>State and evaluate the arguments employed by the US Supreme Court to justify the incarceration of Japanese Americans, as well as the dissenting arguments</p>	<p>Central question:</p> <p>How did wartime experiences violate the civil liberties of Japanese Americans?</p>
<p>Materials for Lesson:</p> <p>Pework</p> <ul style="list-style-type: none"> • Discussion post: <ul style="list-style-type: none"> ○ What does your interviewee remember about executive order 9066? How was their experience similar to or different from the experiences you learned about in the previous class? 	

<ul style="list-style-type: none"> ● Reading about other cases related to the curfew and incarceration: <ul style="list-style-type: none"> ○ Hirabayashi v United States ○ Yasui v United States ○ Ex parte Mitsuye Endo ● Multiple choice assessment questions <p>In class</p> <ul style="list-style-type: none"> ● Korematsu v US source analysis handout 	
<p>Agenda: What's the teacher doing? (include time stamps).</p>	<p>Agenda: What are the students doing? (include time stamps).</p>
<p>5 min</p>	<p>Warm up</p> <p>If, as a result of a government order, your family had 48 hours to dispose of your home, car, and all other property before being required to move into distant temporary housing for an undetermined time, which of your inalienable rights might be in jeopardy?</p> <p>Inalienable rights= rights that are secure and cannot be taken away</p>
<p>5 min: Recap Hirabayashi, Yasui and Endo cases. Clarify understanding based on assessment responses</p>	
<p>35 min</p>	<p>Document analysis- understanding Korematsu v US</p>
<p>5 min</p>	<p>Exit ticket: How did wartime experiences lead to challenges to the civil liberties of Japanese Americans?</p>

<p>Lesson 8: Introduction to Life in Camp</p>	
<p>Learning Goal (SWBAT):</p> <p>Recognize the challenges that inmates faced within the WWII incarceration camps.</p> <p>Analyze migrant detention camps today in light of the Japanese American incarceration experience</p>	<p>Central question:</p> <p>What was confinement like for Japanese and Japanese Americans who experienced it?</p>

<p>Materials for Lesson:</p> <p>Prework</p> <ul style="list-style-type: none"> • Listen to Campu podcast episode 3: Fences and answer assessment questions • View Geography of Incarceration: Maps of camps • Respond to Geography of Incarceration questions and submit to Google classroom • Discussion post <ul style="list-style-type: none"> ○ Which camp(s) was your interviewee incarcerated in? What state and city or county was it located in? What was the journey like for them to get to camp? <p>In class</p> <ul style="list-style-type: none"> • Primary sources for group activity • A Crime by Any Name excerpt <p>Supplemental</p> <ul style="list-style-type: none"> • Campu podcast episode 5: Latrines 	
<p>Agenda: What's the teacher doing? (include time stamps).</p>	<p>Agenda: What are the students doing? (include time stamps).</p>
<p>5 min</p>	<p>Warm up: individual write up and pair share</p> <p>Recall the following excerpt from the poem “That Damned Fence” by Min Yasui, quoted in the Campu podcast:</p> <p>They’ve stuck in posts deep into the ground They’ve strung out wires all the way around. With machine gun nests just over there, And sentries and soldiers everywhere. We’re trapped like rats in a wired cage, To fret and fume with impotent rage; Yonder whispers the lure of the night, But that DAMNED FENCE assails our sight. Imprisoned in here for a long, long time, We know we’re punished—though we’ve committed no crime, Our thoughts are gloomy and enthusiasm damp, To be locked in a concentration camp.</p> <p>Why do you think Yasui chooses to focus on the fence in his poem? What is his tone? What was Yasui’s purpose in writing this poem?</p>
<p>8 min: Recap Campu podcast. Highlight patterns in student responses. Clarify understanding of camp geography based on student responses to geography questions</p>	

<p>26 min</p> <p>Explain activity to students. Students will break up into 4 groups and research a different aspect of camp life. They can choose between the following: food, camp administration and facilities, medical care and health issues, and education. Groups should split up sources among themselves. At the end, each group will have 3 minutes to present their findings to the whole class</p>	<p>13 min: Groups view sources about life in camp and summarize their findings</p> <p>Topics</p> <ul style="list-style-type: none"> ● Food ● Camp administration and facilities ● Medical care and health issues ● Education <p>13 min: groups share out (3 min per group)</p>
<p>5 min read</p> <p>5 min questions</p>	<p>Read as a whole class: A Crime by Any Name excerpt</p> <p>Answer questions in pairs</p> <p>Questions</p> <ul style="list-style-type: none"> ● What parallels can be drawn between the WWII camps and modern-day migrant camps? ● What political, social, or economic factors do you think have led to the imprisonment of migrants at the border?
<p>5 min</p>	<p>Exit ticket</p> <p>To some, fences represent confinement and to others they represent safety. The American flag is another common symbol that has very different meanings for different people. What does it mean to you? What different things do you think it could represent to someone else?</p>

Lesson 9: Life in Camp Through Photos

<p>Learning Goal (SWBAT):</p> <p>Analyze a historical photo and justify their interpretation of the photographer's purpose</p> <p>Compare and contrast photos from photographers of different backgrounds and recognize how one's identity influences their</p>	<p>Central Question:</p> <p>What do the photos taken in the WWII camps reveal? What are the limitations of these photos in revealing the perspectives and experiences of Japanese Americans in camp?</p>
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perspective of a situation.	
<p>Materials for Lesson:</p> <p>Prework</p> <ul style="list-style-type: none"> ● Listen to Campu podcast episode 4 (Cameras) ● Answer comprehension assessment questions <ul style="list-style-type: none"> ○ Who was Dorothea Lange, and what was she known for? ○ Who was Toyo Miyatake, and what was he known for? ○ What did interviewees recall about Ansel Adams? ○ How did the portrayal of Japanese American incarcerated as “good Americans” help lead to the myth of Asians being the “model minority”? ○ How was the model minority myth exploited to degrade non-Asian racial groups? ● Answer question on the discussion board (choose 1) <ul style="list-style-type: none"> ○ Why do you think the War Relocation Authority (the government agency that ran the camps) wanted to portray the incarcerated as “good Americans”? What is the contradiction/irony in this message? ○ How has the model minority myth influenced perceptions/stereotypes of Asian Americans today? ○ The podcast gives several examples of anti-Japanese propaganda used during the war. What are some examples of propaganda related to other subjects that you can think of (e.g. immigration, terrorism, crime, COVID-19)? <p>In class</p> <ul style="list-style-type: none"> ● Photos for gallery walk ● Video: Understanding Tule Lake: A Brief History <p>Supplemental</p> <ul style="list-style-type: none"> ● Excerpt from John Okada’s no-no boy (Asian America Primary Source Reader, pg. 159) 	
<p>Agenda: What’s the teacher doing? (include time stamps).</p>	<p>Agenda: What are the students doing? (include time stamps).</p>
5 min	<p>Warm up</p> <p>Photography was one way to document an experience in 1944. What are some other ways of documenting experiences today? What are the pros and cons of using photography to document experiences? If you had to document an experience, what form would you use?</p>
2 min: Introduce learning goals and central question	
5 min	
Recap podcast- ask students: Who was Dorothea Lange? Who was Toyo	

<p>Miyatake? What were each known for?</p> <p>For reference:</p> <ul style="list-style-type: none"> • Lange: a photographer hired by the WRA. Her photos tend to portray Japanese Americans as “tragic victims” • Toyo Miyatake: a Japanese American incarcerated at Manzanar who snuck a camera lens into the camp to build his own camera and document the camp experience • https://www.npr.org/sections/codeswitch/2016/02/17/466453528/photos-three-very-different-views-of-japanese-internment 	
<p>20 min</p> <p>Note: Display Lange’s photos on one side of the room and Miyatake’s on the other. It is also recommended to display photos for the gallery walk without their captions, then share captions before students answer reflection questions.</p>	<p>Gallery walk</p> <p>Half of the students will walk around viewing Lange’s photos, and half will view Miyatake’s. Students will answer questions as they walk around. After 10 min, students will switch sides of the room.</p> <p>For each photo, students answer the following:</p> <ul style="list-style-type: none"> • Observe (answer 2) <ul style="list-style-type: none"> ○ What do you notice first? ○ What people and objects are shown? ○ How are they arranged? ○ What is the setting? ○ Are there any textual clues visible (words, signs, etc.?) ○ Are there details you cannot identify? • Reflect (answer 2) <ul style="list-style-type: none"> ○ Why was it taken? ○ How was it composed? ○ Why was the image made? ○ What’s happening in the image? • Query (answer 2) <ul style="list-style-type: none"> ○ What’s missing from the photo? ○ What happened a moment before the shot was captured? A moment after? ○ What do you wonder about after seeing the image?
<p>10 min</p>	<p>Reflection questions- in groups or as a whole class</p> <p>Questions</p> <ul style="list-style-type: none"> • How are Japanese people and/or their situation portrayed in Lange’s photos? In

	<p>Miyatake's photos? What evidence in the photos suggests this?</p> <ul style="list-style-type: none"> ● How do Lange's and Miyatake's photos differ? How are they similar? ● What purpose(s) do you think Lange had in taking these photos? What about Lange? How did their intended audiences differ?
<p>15 min</p> <p>Explain: Photos can be a powerful tool to bring a viewer into the scene where the photo was taken and convey emotion. However, photos can also conceal the complex layers of the subjects they are portraying. Through learning about the Tule Lake uprising, we will learn how photos of the incarceration tended to conceal one important aspect of camp life: resistance.</p> <p>Note: see Lesson 4's prework for reflection questions on this segment</p>	<p>View first 15 min of video: Understanding Tule Lake: A Brief History</p> <p>Edpuzzle questions</p> <ol style="list-style-type: none"> 1. What was one reason Tule Lake chosen as a concentration camp site? (4:05) <ol style="list-style-type: none"> a. It was remote, it was accessible, its land was amenable for an agricultural program 2. What was unique about demographics of inmates at Tule Lake? (7:30) <ol style="list-style-type: none"> a. It had people who originated from different areas of the west coast 3. What made camp administration of Tule Lake difficult (9:47) <ol style="list-style-type: none"> a. It was overcrowded; there was one singular administration overseeing the entire camp 4. What was the first purpose of the WRA's registration forms? (14:31) <ol style="list-style-type: none"> a. To identify volunteers to fight in the 442nd regimental combat team 5. What was the second purpose? <ol style="list-style-type: none"> a. To separate inmates into loyal and disloyal categories (14:45) 6. Between the fall of 1943 and spring of 1944, what happened to Tule Lake's population? (17:30) <ol style="list-style-type: none"> a. It grew by about 5000 people 7. What happened to Tule Lake farmers when they demanded better working conditions from the WRA administration? <ol style="list-style-type: none"> a. They were fired 8. The military police hunted down those who were considered instigators and threw them into... (19:58) <ol style="list-style-type: none"> a. A stockade 9. Publications about the riots at Tule Lake led to a national effort to (23:36) <ol style="list-style-type: none"> a. Denaturalize citizens 10. Many Tuleans filed to renounce their citizenship after the WRA announced

	<p>that...(25:59)</p> <p>a. The camp would be closed within a year</p> <p>11. Why did people who renounced their citizenship want to reverse their decision? (27:50)</p> <p>a. They realized renunciation would lead to deportation</p>
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<p>Lesson 10: Loyalty and Dissent</p>	
<p>Learning Goal (SWBAT):</p> <p>Recognize the difficulty of choice that Japanese Americans were faced with to either join or resist the draft and that either choice required courage</p>	<p>Central Question:</p> <p>Why were there tensions within the Japanese American community surrounding their conscription to the armed forces?</p>
<p>Materials for Lesson:</p> <p>Prework</p> <ul style="list-style-type: none"> ● Finish watching Understanding Tule Lake: A Brief History ● Discussion question post (pick 1) <ul style="list-style-type: none"> ○ How did the Japanese Americans at Tule Lake resist their conditions and the authority over them? ○ How does the history of Tule Lake contradict what we saw in some of the photos we saw in the previous class? ○ How does the history of Tule Lake call into question the model minority myth? ● View primary sources about the WWII draft of Japanese Americans and answer guiding questions <p>In class</p> <ul style="list-style-type: none"> ● Powerpoint and teaching guide ● Student handout 	
<p>Agenda: What's the teacher doing? (include time stamps).</p>	<p>Agenda: What are the students doing? (include time stamps).</p>

(See teaching guide for agenda)	
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Lesson 11: Resistance Through Art

Learning Goal (SWBAT):

Analyze pieces of art created by both Japanese Americans and contemporary artists and use evidence to justify your belief about a piece's meaning

Central Question:

What role did art play in the lives of Japanese Americans in camp?

Materials for Lesson:
Prework

- Discussion post (answer both)
 - Japanese Americans used several methods to resist or critique their incarceration, including by answering no on the loyalty questionnaire, resisting the draft, and renouncing their U.S. citizenship. In addition to resisting incarceration directly, Japanese Americans also had to cope with their imprisonment. For example, some planted gardens, went to school, played sports, or created works of art. Some historians argue that these everyday acts were also forms of resistance. Do you agree or disagree? Explain.
 - What were some things your interviewee did to cope with their imprisonment? What activities did they participate in living in camp?
- Watch [Analyzing Historical Sources video](#)

In class

- [Analyzing a painting handout](#)
- [The Watercolors of Kango Takamura](#)
- [Connection to contemporary artists](#)

Supplemental

- [Masters of Modern Design | Artbound | Season 10, Episode 1 | KCET](#)

Agenda:

What's the teacher doing? (include time stamps).

Agenda:

What are the students doing? (include time stamps).

5 min

Warm up: think- pair share

What is one activity or hobby that helps you express yourself? Why or how does it help with this?

OR

	What is one activity or hobby that helps you endure difficult circumstances? Why or how does it help with this?
5 min Teacher facilitates class discussion on whether everyday acts constitute a form of resistance. Ask students to elaborate on their discussion posts.	
25 min Teachers note: choose 5 of the 6 watercolors to use for this activity Arrange students into 5 groups. Assign one watercolor to each group, and have them answer the questions from the “analyzing a painting” handout. After 7 minutes, all students but one should get up and move to a different group so that each table contains one student from each group (each student has analyzed a different painting). Each student will have about 3 minutes to teach their peers about their painting.	Students participate
13 min Teachers note: teacher can either pick one piece to analyze as a class, or have students choose one piece to analyze on their own and have volunteers share their responses with the whole class	Connection to contemporary artists Questions (ask with each piece) <ul style="list-style-type: none"> ● What do you see? Who is depicted? What medium is used? ● Is there a caption, title, or description? What does it say? What larger history is this scene part of? Does the painting reveal anything about the police? ● How does the artist want you to see this piece and why? Why do you think the artist made this piece? How did he depict this scene? What emotion do you think they wanted to convey? What message do you think the artist might have wanted to communicate with this particular piece?
5 min	Exit ticket What was one thing you appreciated about one of the paintings or art pieces that you saw today? Why?

Lesson 12: The Difficulty of Resettlement	
<p>Learning Goal (SWBAT):</p> <p>Recognize the harms that both Japanese Americans and Black Americans experienced after their release from camp and the way structural racism contributed to these harms.</p>	<p>Central question:</p> <p>What were the challenges of resettlement for Japanese Americans? How were their lives different from before the war and how were they similar?</p>
<p>Materials for Lesson:</p> <p>Prework</p> <ul style="list-style-type: none"> ● Listen to "How 'Little Tokyo' Of Los Angeles Changed Into 'Bronzeville' And Back Again" ● Read and annotate "Bronzeville, Little Tokyo, and the Unstable Geography of Race in Post-World War II Los Angeles" <ul style="list-style-type: none"> ○ Skim sections ○ Read <p>In class</p> <ul style="list-style-type: none"> ● Slide deck: resettlement ● Slide deck: A Tale of Two Cities <p>Supplemental</p> <ul style="list-style-type: none"> ● Seabrook Educational and Cultural Center website ● Additional primary sources on Seabrook Farms ● Additional letters from the Elizabeth Page collection ● Additional letters from the Francis Sasano collection ● Letter to Harold Ickes from the Mayor of New York, protesting resettlement ● Letter concerning property loss 	
<p>Agenda: What's the teacher doing? (include time stamps).</p>	<p>Agenda: What are the students doing? (include time stamps).</p>
<p>2 min</p> <p>Introduce Learning Goals and Central Question</p>	
<p>15 min</p> <p>Primary source exploration + contextualization</p> <p>As a class, students will read excerpts from a letter from Frank Ukita living in Seabrook, NJ to his daughter Yochi, living in Berkeley, CA. Students will use clues from the letter to answer questions, and then teacher will give brief presentation on resettlement in Seabrook Farms and resettlement for college students</p> <p>(reference "resettlement" slide deck)</p>	

<p>10 min</p> <p>Recap/lecture on the main ideas in "How 'Little Tokyo' Of Los Angeles Changed Into 'Bronzeville' And Back Again" (slides 8-19 of "A Tale of Two Cities)</p>	
<p>15 min</p> <p>Discuss the following questions with students</p> <p>During WWII the united states was at war against the Axis Powers which included Nazi Germany yet German Americans were not incarcerated en masse. What does that tell us about race relations in the United States?</p> <p>What is the significance of the property seizures that took place amid Japanese Incarceration in relation to an economic system of capitalism? Have other ethnic minorities faced similar seizures in the U.S.?</p> <p>Japanese and Black Americans both experienced racial discrimination across the nation. Why do you think some Japanese Americans sought the favor of anglos rather than solidarity with Black Americans?</p>	
<p>10 min</p>	<p>Final reflection:</p> <ul style="list-style-type: none"> • How does excluding Japanese Americans from the history curriculum influence our perception of them? How about when they are only talked about in the context of the WWII incarceration?

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