



September 30, 2020
Instructional Quality Commission
California Department of Education
Curriculum Frameworks and Instructional Resources Division
430 N Street, Suite 3207
Sacramento, CA 95814

Dear California Department of Education Instructional Quality Commission,

For nearly thirty years, the Asian Pacific Islander School Board Members Association (APISBMA) has advocated for an educational curriculum which more adequately represents the contributions and viewpoints of Asian Americans and Pacific Islanders and has developed coalitions with other educational, ethnic, and community organizations to promote equitable and quality education for all children.

To that effect, APISBMA urges the restoration of lesson plans on Cambodian Americans and Asian Americans and Pacific Islanders (as a pan-ethnic group) that were present in the July 2019 draft to be incorporated into the revised draft of the Ethnic Studies Model Curriculum (ESMC) to be presented to the IQC in November 2020. In particular, lesson plans on:

- Myths and Realities Surrounding the Asian Pacific Islander American Community
- Cambodian Americans – Deportation Breaking Families Apart

APISBMA, working with dozens of community-based organizations and leaders, submits additional lesson plans for Japanese Americans, Korean Americans, Vietnamese Americans, and Indian Americans. These ethnic and national groups represent some of the largest Asian American and Pacific Islander (AAPI) ethnic groups according to 2010 Census data. The attached lesson plans comply with all California Department of Education standards. With these additions, APISBMA holds that the Asian American and Pacific Islander Studies unit will be more inclusive and equitable to reflect the diversity within the AAPI community. We urge the IQC to accept these lesson plans.

We have also included the following organizations' support letters for APISBMA's position which demonstrates that we are part of a strong coalition:

- Fred Korematsu Institute
- League of California Cities, API Caucus
- Angel Island Immigration Station Foundation
- Japanese American National Museum
- Dr. Karen Umemoto, Chair/Director of UCLA Asian American Studies Center

Sincerely,

Cynthia Chang
President, Asian Pacific Islander School Board Members Association
President, Los Gatos-Saratoga Union High School District Board



FRED T.
KOREMATSU
INSTITUTE

Instructional Quality Commission
California Department of Education
Curriculum Frameworks and Instructional Resources Division
430 N Street, Suite 3207
Sacramento, CA 95814

September 27, 2020

Dear California Department of Education Instructional Quality Commission,

The Fred T. Korematsu Institute (KI), in partnership with the Asian Pacific Islander School Board Members Association (APISBMA) request the following revisions to the revised draft of the Ethnic Studies Model Curriculum (ESMC) released in September 2020.

1. Restore lesson plans on Cambodian Americans and Asian Americans and Pacific Islanders (as a pan-ethnic group) that were present in the July 2019 draft, specifically curricula on: "Myths and Realities Surrounding the Asian Pacific Islander American Community Cambodian Americans – Deportation Breaking Families Apart."
2. At minimum, include additional lesson plans for Japanese Americans, Korean Americans, Vietnamese Americans, and Asian Indian Americans. These ethnic groups represent some of the largest Asian American and Pacific Islander (AAPI) ethnic groups according to 2010 Census data

The Korematsu Institute promotes the importance of remembering one of the most blatant forms of racial profiling in U.S. history, the incarceration of Japanese Americans during World War II, by bridging the Fred Korematsu story with various topics in history including other civil rights heroes and movements, World War II, the Constitution, global human rights and Asian American history. The Institute makes connections to present-day civil rights discrimination and political scapegoating such as mass incarceration, and anti-immigrant sentiment. We work toward building solidarity and partnerships with other groups and organizations to accomplish our mission.

It is imperative we insist on an AAPI unit that reflects the diversity and richness of the AAPI community. Removal of "Fred Korematsu" from the AAPI figures in the initial draft of the Model Curriculum as well as the absence of discussion on Japanese American history in general, and Japanese American incarceration in particular, is wrong. Note: in 2010, AB 1775 was signed which established *Fred Korematsu Day of Civil Liberties and the Constitution* on January 30 in perpetuity for the State of California and now in other states as well.

We urge you to protect and improve the Ethnic Studies Model Curriculum and reach out to AAPI community stakeholders to review lesson content for authenticity and prior to submission to the IQC in November. We look forward to continuing this partnership as we seek to ensure that all students in California are able to learn about their own and other's history toward cultural awareness, self-determination, and community.

Sincerely,

A handwritten signature in blue ink that reads "Karen Korematsu".

Karen Korematsu, L.H.D.
Founder & Executive Director



LEAGUE OF CALIFORNIA CITIES

Asian Pacific Islander Caucus

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September 30, 2020

Instructional Quality Commission
California Department of Education
Curriculum Frameworks and Instructional Resources Division
430 N Street, Suite 3207
Sacramento, CA 95814

Dear California Department of Education Instructional Quality Commission,

The League of California Cities Asian Pacific Islander (API) Caucus is a diversity caucus organized within the League of California Cities with a mission: the API Caucus serves as leaders to improve the quality of life, advocate on behalf of the API community, and provide resources to develop the next generation of leaders. There are currently over 160 API city officials in California.

The API Caucus supports the Asian Pacific Islander School Board Members Association (APISBMA) position that the following revisions be made to the third draft of the Ethnic Studies Model Curriculum (ESMC) to be presented to the IQC in November 2020:

1. Restore lesson plans on Cambodian Americans and Asian Americans and Pacific Islanders (as a pan-ethnic group) that were present in the July 2019 draft, specifically curricula on:
 - Myths and Realities Surrounding the Asian Pacific Islander American Community
 - Cambodian Americans – Deportation Breaking Families Apart
2. At a minimum, include additional lesson plans for Japanese Americans, Korean Americans, Vietnamese Americans, and Asian Indian Americans. These ethnic groups represent some of the largest Asian American and Pacific Islander (AAPI) ethnic groups according to 2010 Census data.

The “Asian American and Pacific Islander Studies” unit must offer the foundational overview of the AAPI pan-ethnic identity, include the full spectrum of the AAPI community, and align with the expansive CDE vision imagined in Chapter 3. **The League of CA Cities API Caucus urges you to protect and improve the Ethnic Studies Model Curriculum and reach out to AAPI community stakeholders to review lesson content for authenticity and prior to submission to the IQC in November.**

Should you have any questions regarding our position, feel free to reach out to Yee Xiong at Yee@Lam-consult.com.

Sincerely,

A handwritten signature in black ink, appearing to read "D. Ryu". The signature is fluid and cursive, with a large initial "D" and a stylized "Ryu".

David Ryu

President

League of California Cities Asian Pacific Islander Caucus

Council Member, City of Los Angeles

September 30, 2020

Instructional Quality Commission
California Department of Education
Curriculum Frameworks and Instructional Resources Division
430 N Street, Suite 3207
Sacramento, CA 95814

RE: Public Comment on Ethnic Studies Model Curriculum (ESMC)

Dear California Department of Education Instructional Quality Commission,

As Executive Director of the Angel Island Immigration Station Foundation, I am writing in support of the Asian Pacific Islander School Board Members Association (APISBMA) position that the following revisions be made to the third draft of the Ethnic Studies Model Curriculum (ESMC) to be presented to the IQC in November 2020:

1. Restore lesson plans on Cambodian Americans and Asian Americans and Pacific Islanders (as a pan-ethnic group) that were present in the July 2019 draft, specifically curricula on: Myths and Realities Surrounding the Asian Pacific Islander American Community Cambodian Americans – Deportation Breaking Families Apart
2. At a minimum, include additional lesson plans for Japanese Americans, Korean Americans, Vietnamese Americans, and Asian Indian Americans. These ethnic groups represent some of the largest Asian American and Pacific Islander (AAPI) ethnic groups according to 2010 Census data.

Moreover, I would add that:

3. It is an egregious omission to not include mention in any of the lesson plans regarding the important, complex history of the former US Immigration Station at Angel Island -- a National Historic Landmark -- in enforcing the Chinese Exclusion Act, the Immigration Act of 1907, the Immigration Act of 1918, and other immigration policies that effectively barred naturalization by people from most Asian and Pacific countries for the latter part of the 19th century and the first half of the 20th century. I strongly urge you to use our Immigrant Journeys curriculum guide as a resource (www.aiisf.org/curriculum).

Part of Angel Island served as an U.S. immigration station from 1910-1940 and its historic buildings were previously used to interrogate, detain, quarantine, and treat over half a million immigrants from over 80 different countries, particularly those from countries in the Asia/Pacific region. Asian detainees were subjected to more invasive medical exams and more through interrogations compared to their European partners. The Angel Island Immigration Station Foundation is the primary nonprofit partner to CA State Parks in preserving the site's buildings and ensuring that its histories and stories are not forgotten.

In partnership with CA State Parks, private donors, and other community organizations, we have been able to preserve the Immigration Station and transform the site from its designation in 1999 by the National Trust for Historic Preservation as one of America's 11 Most Endangered Historic Places to its

recognition in 2017 as one of America's 11 Most Endangered Historic Places Success Stories. This annual list highlights once-endangered sites "that are now thriving and contributing to their communities—while also focusing attention on the extraordinary efforts undertaken to bring them back from the brink."

Given that the term "Asian and Pacific Islander" encompasses a diverse set of over 50 ethnic communities that speak over 100 different languages, it is even more important that the "Asian American and Pacific Islander Studies" unit must offer the foundational overview of the AAPI pan-ethnic identity, include the full spectrum of the AAPI community, and align with the expansive CDE vision imagined in Chapter 3.

Care must be taken to not intentionally or unintentionally promote inaccurate narratives that perpetuate misperceptions of our communities as monolithic, as a "model minority" that is universally wealthy and well-educated, or that our communities are "perpetual foreigners" or less American than any other racial/ethnic group.

I strongly urge you to protect and improve the Ethnic Studies Model Curriculum and reach out to AAPI community stakeholders to review lesson content for authenticity, diversity, and meaningful inclusion prior to submission to the IQC in November.

Sincerely,



Edward Tepporn
Executive Director
Angel Island Immigration Station Foundation
(415) 658-7691
etepporn@aiisf.org

September 29, 2020

Instructional Quality Commission
California Department of Education
Curriculum Frameworks and Instructional Resources Division
430 N Street, Suite 3207
Sacramento, CA 95814

Dear California Department of Education Instructional Quality Commission:

The Japanese American National Museum (JANM) supports the Asian Pacific Islander School Board Members Association (APISBMA) position that the following revisions be made to the third draft of the Ethnic Studies Model Curriculum (ESMC) to be presented to the IQC in November 2020:

1. Restore lesson plans on Cambodian Americans and Asian Americans and Pacific Islanders (as a pan-ethnic group) that were present in the July 2019 draft, specifically curricula on:
 - Myths and Realities Surrounding the Asian Pacific Islander American Community
 - Cambodian Americans – Deportation Breaking Families Apart
2. At minimum, include additional lesson plans for Japanese Americans, Korean Americans, Vietnamese Americans, and Asian Indian Americans. These ethnic groups represent some of the largest Asian American and Pacific Islander (AAPI) ethnic groups according to 2010 Census data.

Since its incorporation 1985, JANM has been committed to promoting an understanding and appreciation of America's ethnic and cultural diversity by sharing the Japanese American experience. Education is at the heart of our mission and we have always prioritized our work with students and teachers. We are proud recipients of the *2020 Superintendent's Award for Excellence in Museum Education* for our School Visits Program from the State Superintendent of Public Instruction and we look forward to continuing to work with California educators to share our community's important and unique history.

The "Asian American and Pacific Islander Studies" unit must offer the foundational overview of the AAPI pan-ethnic identity, include the full spectrum of the AAPI community, and align with the expansive CDE vision imagined in Chapter 3. **I urge you to protect and improve the Ethnic Studies Model Curriculum and reach out to AAPI community stakeholders to review lesson content for authenticity and prior to submission to the IQC in November.**

Sincerely,



Ann Burroughs
aburroughs@janm.org
President and CEO
Japanese American National Museum



September 29, 2020

Instructional Quality Commission
California Department of Education
Curriculum Frameworks and Instructional Resources Division
430 N Street, Suite 3207
Sacramento, CA 95814

Dear California Department of Education Instructional Quality Commission,

As the Director of the UCLA Asian American Studies Center, I am writing in support of the Asian Pacific Islander School Board Members Association (APISBMA) urging that following revisions be made to the third draft of the Ethnic Studies Model Curriculum (ESMC) to be presented to the IQC in November 2020:

1. Restore lesson plans on Cambodian Americans and Asian Americans and Pacific Islanders (as a pan-ethnic group) that were present in the July 2019 draft, specifically curricula on:
 - Myths and Realities Surrounding the Asian Pacific Islander American Community
 - Cambodian Americans – Deportation Breaking Families Apart
2. At a minimum, include additional lesson plans for Japanese Americans, Korean Americans, Vietnamese Americans, Asian Indian Americans and Pacific Islanders. These ethnic and national groups represent some of the largest Asian American and Pacific Islander (AAPI) ethnic groups according to 2010 Census data.

I have been an educator for 25 years and understand how important it is that the curricula be inclusive of the groups who are receiving the instruction. There are symbolic as well as tangible benefits to the inclusion a broad spectrum of ethnic and national groups at this level of policy guidance. I add the term 'national' groups, as there are many Native Hawaiians and indigenous groups that remain committed to their identity and future in sovereign terms as a nation.

There is also a growing amount of research and curricula being developed on Asian American and Pacific Islander communities that would be helpful for the Commission. I have attached a list of curricula and resources on the topic of Japanese American incarceration as an example.

In closing, ***I urge you to protect and improve the Ethnic Studies Model Curriculum and reach out to AAPI community stakeholders to review lesson content for authenticity and prior to submission to the IQC in November.*** I would be happy to connect you with content experts through my Asian American Studies scholarly and professional networks for this process.

Respectfully,

A handwritten signature in black ink, appearing to read "Karen Umemoto".

Karen Umemoto, Ph.D.

Helen and Morgan Chu Chair and Director, Asian American Studies Center
Professor, Departments of Urban Planning and Asian American Studies

Example of curricular resources on Japanese American World War II incarceration

Smithsonian

A More Perfect Union: Japanese Americans and the U.S. Constitution

<https://amhistory.si.edu/perfectunion/resources/activity2.html>

Densho

Constitutional Issues: Civil Liberties, Individuals, and the Common Good

https://densho.org/learning/civilliberties/Constitutional_Issues.pdf

Media and the Incarceration of Japanese Americans

<https://densho.org/learning/civilliberties/densho2.pdf>

Fred T. Korematsu Institute

Curriculum Toolkit

<http://www.korematsuinstitute.org/curriculum-kit-materials>

Japanese American National Museum

Various lesson plans and resources

<http://www.janm.org/education/resources/#curriculum>

Japanese American Citizen's League

The Japanese American Experience

<https://jacl.org/wordpress/wp-content/uploads/2015/01/covers.pdf>

Asian American and Pacific Islander Studies

Sample Lesson: The Japanese American Incarceration Experience through Poetry and Spoken Word - A Focus on Literary Analysis and Historical Significance

Lesson Title: Lesson created by: National Japanese American Historical Society (NJAHS)

Inquiry question:

Grade Level(s): 9

Ethnic Studies Values and Principles Alignment:

- 1 - Pursuit of Justice and Equity
- 2 - Working Toward Greater Inclusivity
- 3 - Furthering Self-Understanding
- 4 - Developing a Better Understanding of Others
- 7 - Supporting Community Focus

Standards Alignment:

California Common Core State Standards

- Reading Standard for Literature 9.1 - Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
- Reading Standard for Literature 9.10 - Read and comprehend literature, including stories, dramas, and poems, in the grades 9–10 text complexity band proficiently, with scaffolding as needed at the high end of the range.
- Reading Standards for Informational Text 9.1 - Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text
- Reading Standards for Informational Text 9.2 - Determine a central idea of a text and analyze its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.
- Writing Standard 9.1 - Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.
- Writing Standard 9.9 - Draw evidence from literary or informational texts to support analysis, reflection, and research.
- Speaking and Listening Standard 9.1 - Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9–10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.
- Language Standard 9.5 - Demonstrate understanding of figurative language,

word relationships, and nuances in word meanings.

- Literacy in History/Social Studies 9.1 - Write arguments focused on *discipline-specific content*.
- Literacy in History/Social Studies 9.2 - Write informative/explanatory texts, including the narration of historical events.

California Department of Education History-Social Science Content Standard

- 11.7.5 - Discuss the constitutional issues and impact of events on the U.S. home front, including the internment of Japanese Americans (e.g., Fred Korematsu v. United States of America).
- 12.2.1 - Discuss the meaning and importance of each of the rights guaranteed under the Bill of Rights and how each is secured (e.g., freedom of religion, speech, press, assembly, petition, privacy).
- History and Social Science Analysis Skills - Chronological and Spatial Thinking 1 - Students place key events and people of the historical era they are studying in a chronological sequence and within a spatial context; they interpret timelines.
- History and Social Science Analysis Skills - Research, Evidence, and Point of View
 1. Students differentiate between primary and secondary sources.
 2. Students pose relevant questions about events they encounter in historical documents, eyewitness accounts, oral histories, letters, diaries, artifacts, photographs, maps, artworks, and architecture.
- History and Social Science Analysis Skills - Historical Interpretation 1 - Students summarize the key events of the era they are studying and explain the historical contexts of those events.

National Council of Social Studies (NCSS) C3 Framework for Social Studies State Standards

- D2.His.4.9-12. Analyze complex and interacting factors that influenced the perspectives of people during different historical eras.
- D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape people's perspectives.

Lesson Purpose and Overview (1-2 paragraph narrative explanation) The unjust incarceration of Japanese American during World War II is a significant moment in American history with a profound effect on the lives of individuals, a community, and our nation.. In the short term it uprooted Japanese American families and individuals, including immigrants and American citizens, from their homes on the West Coast to be incarcerated in prison camps throughout the nation. During this incarceration Japanese Americans suffered family separation, the loss of homes and businesses, harsh day-to-day living conditions, and the denial of basic civil rights guaranteed in the United States Constitution. After the war the camps were closed but Japanese Americans continued to grapple with the legacy of that

experience and how it impacted their lives as individuals, as families, and as a community. Even though the nation itself eventually apologized for what it had done, marking a turning point for the Japanese Americans, the horrors of incarceration remain and generations of Japanese Americans and the United States still grapple with its legacy.

This lesson begins with an overview of the history of the incarceration and the eventual apology issued to the Japanese American community by the United States government in 1985. The apology concluded the incarceration was an injustice fueled by “racism, war hysteria, and the failure of political leadership.” Students will then employ the historical analysis skills of working with evidence and historical empathy to investigate how the incarcerated used poetry and other art forms to illuminate the incarceration’s profound impact on their individual and family lives. Students will also investigate contemporary poetry and spoken word pieces that retell the stories of what happened to Japanese Americans during World War II for a new generation, and the import of those stories for us today as we grapple with government policies and rhetoric that echo that dark time in American history.

Key Terms and Concepts:

- **Japanese America**
- **Issei, Nisei, Sansei, Yosei**
- **Executive Order**
- **American concentration camp**
- **Resettlement**
- **Mass incarceration**
- **Redress**
- **Forced eviction**

See Fact Sheet for additional terms.

Lesson Objectives

- Use a variety of sources, text, poetry, videos to analyze the basic history of the incarceration.
- Analyze and read poetry as a literary form and as a historical source document..
- Analyze how the historical context of their World War II incarceration shaped and continues to shape the perspectives of Japanese Americans.

Essential Questions

What does the poetry and art produced by Japanese Americans during their World War II incarceration reveal about the impact of this experience on their lives as individuals and family members? What is the legacy of these experiences?

- What were the causes and conditions that led up to the mass incarceration?
- What can we learn from poetry written during the incarceration and written today about the impact of incarceration on individuals, communities, and the nation?

- What evidence do you see that supports the argument of incarceration was a significant moment in history and peoples' lives?

• Lesson Steps/Activities:

DAY 1

1. Community Builder/Cultural Energizer: Students will view a powerpoint of photographs and art documenting the mass incarceration of all people of Japanese ancestry on the West Coast. Students and teacher will create a "See, Think, Wonder," based on the viewing.
2. Teacher will present essential questions and inquiry questions.
3. Students will read then discuss the historic overview and timeline marking the overview with dates from the timeline that reinforce and inform the arguments framed in the overview and noting questions that the timeline raises.
4. Class will discuss, review and revise the "See, Think, Wonder" individually and as a group.
5. Teacher will review the historical thinking skill of sourcing and begin a discussion about using poetry as a source document.
6. Class will read aloud the selected poems written during incarceration without discussion. Let the poetry resonate. Students may take silent notes. Briefly discuss:
 - What events the writer experienced that would have led them to write the poem.
 - How does the poet seem to feel about the event?
 - What evidence in the poem led to this conclusion.

HOMEWORK

Minidoka, an American Concentration Camp and revise personal
<https://www.youtube.com/watch?v=m0xBBXSdONY>

View "Kenji" from Fort Minor
www.youtube.com/watch?v=3BJjo0BCbGo

NOTE TO TEACHERS & STUDENTS: to learn more about the constitutional and civil rights related to the mass incarceration go to www.korematsuinstitute.org

DAY 2

1. 10 minutes quickwrite (with bullets) to review the basic overview of the incarceration.
 Writing prompt: What were the causes and conditions for the mass incarceration people

of Japanese ancestry during World War II. Informally cite your evidence as much as possible.(ie Overview, timeline, powerpoint, Manzanar video etc) Teacher may ask 1-2 students to share their writing with the class.

- a.
2. Teacher introduces inquiry questions for the day.
 - a. What can we learn from poetry written during the incarceration and written today about the impact of incarceration on individuals, communities, and the nation?
 - b. What evidence do you see that supports the argument of incarceration was a significant moment in history and peoples' lives?
3. Students will work in small groups, read, then create a poster (see handout)using words from the poems and drawing to answer the inquiry questions.
4. Final reflection - Considering the materials you studied in this lesson, explain why the incarceration of Japanese Americans during World is a significant moment in American history and an important story to include in an ethnic studies course?

Materials and Resources:

- Overview reading handout
- Chart paper and marking pens
- Poetry handout
- Fact Sheet/timeline/terms
- PowerPoint of Incarceration photos and art

5. Assessment, Application, Action,and Reflection:

Embedded in the lesson: See, think, wonder, quickwrite, group poster,final reflection on significance.

Ethnic Studies Outcomes:

Guiding Outcome 4: Developing a Better Understanding of Others

1. How do we develop a better understanding of other people, cultures, and ethnic groups? Why is this important?

17 More information about these requirements can be found in the State Board of Education's *Standards for Evaluating Instructional Materials for Social Content, 2013 Edition*. Available at <https://www.cde.ca.gov/ci/cr/cf/1c.asp> (Accessed July 23, 2020).

Japanese American Ethnic Studies: The Power of Primary Source Poetry— 9/2020

Inquiry Questions:

What can we learn of the experience of Japanese American incarcerated from poetry?

How can poetry be a primary source?

You will work in a group. First Individually scan the poems then read a poem or several short poems (15 M). Be sure to read poems written while in camp and contemporary poems.

Consider what events the writer experienced that would have led them to write the poem.

What led you to this conclusion? How does the poet seem to feel about the event? What key words and phrases led you to this conclusion? Write down the line or phrase (or word) that you find most powerful. What do you like about that line or phrase? What question does the poem prompt you to ask? (either about the poet, life in general)

Poetry Written in American Concentration Camps by People of Japanese Ancestry

Haiku and Senryo

In this desolate field
Where only weeds have grown
For millions of years,
We mournfully bury
Three comrades
Who died in vain.
Sojin Takei

When the war is over
And after we are gone
Who will visit
This lonely grave in the wild
Where my friend lies buried?
Keiho Soga

There is no fence
High up in the sky.
The evening crows
Fly up and disappear
Into the endless horizon
Sojin Takei

Two Poems by Toyo Suyemoto Kawakami¹

Barracks Home

This is our barracks, squatting on the ground,
Tar papered shacks, partitioned into rooms
By sheetrock walls, transmitting every sound
Of neighbor's gossip or the sweep of brooms
The open door welcomes the refugees,
And now at least there is no need to roam
Afar: here space enlarges memories
Beyond the bounds of camp and this new home.
The floor is carpeted with dust, wind-borne
Dry alkali, patterned with insect feet,
What peace can such a place as this impart?
We can but sense, bewildered and forlorn,
That time, disrupted by the war from neat
Routines, must now adjust within the heart.

Gain

I sought to seed the barren earth
And make wild beauty take
Firm root, but how could I have known
The waiting long would shake

Me inwardly, until I dared
Not say what would be gain
From such untimely planting, or
What flower worth the pain?

That Damned Fence²

They've sunk the 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.

1

2

They've sunk the 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.
We seek the softness of the midnight air,
But that DAMNED FENCE in the floodlight glare
Awakens unrest in our nocturnal quest,
And mockingly laughs with vicious jest.
With nowhere to go and nothing to do,
We feed terrible, lonesome, and blue:
That DAMNED FENCE is driving us crazy,
Destroying our youth and making us lazy.
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 up in a concentration camp.
Loyalty we know, and patriotism we feel,
To sacrifice our utmost was our ideal,
To fight for our country, and die, perhaps;
But we're here because we happen to be Japs.
We all love life, and our country best,
Our misfortune to be here in the west,
To keep us penned behind that DAMNED FENCE,
Is someone's notion of NATIONAL DEFENCE! *Anonymous*

Children's Interment Poetry³

Faith

My heart is proud,
My soul is glorious and free.
You, young Nisei, are fighting for
our lives, our country, future,
and everything we stand for.

3

<https://www.sccs.swarthmore.edu/users/04/sorelle/poetry/wwii/poetry.html#poetry-children-US>

We are right behind you.
You are proving that we are loyal
in Italy and wherever you go.
You will come back victorious and free,
and we will be waiting for you
in this land of liberty.

Yokio Ota

Be Like the Cactus

Let not harsh tongues, that wag
in vain,
Discourage you. In spite of
pain,
Be like the cactus, which through
rain,
And storm, and thunder, can
remain.

Kimi Nagata

Plate in hand,
I stand in line,
Losing my resolve
to hide my tears

I see my mother
In the aged woman who comes
And I yield to her
My place in line

Four months have passed
And at last I learn
To call this horse stall
My family's home

Yukari

Contemporary Poems and Spoken Word

"Kenji"

(Spoken word poem: www.youtube.com/watch?v=3BJjo0BCbGo)

My father came from Japan in 1905
He was 15 when he immigrated from Japan
He worked until he was able to buy respect and build a store

Let me tell you the story in the form of a dream,
I don't know why I have to tell it but I know what it means,
Close your eyes, just picture the scene,
As I paint it for you, it was World War II,
When this man named Kenji woke up,
Ken was not a soldier,
He was just a man with a family who owned a store in LA,
That day, he crawled out of bed like he always did,
Bacon and eggs with wife and kids,
He lived on the second floor of a little store he ran,
He moved to LA from Japan,
They called him 'Immigrant,'
In Japanese, he'd say he was called "Issei,"
That meant 'First Generation In The United States,'
When everybody was afraid of the Germans, afraid of the Japs,
But most of all afraid of a homeland attack,
And that morning when Ken went out on the doormat,
His world went black 'cause,
Right there; front page news,
Three weeks before 1942,
"Pearl Harbour's Been Bombed And The Japs Are Comin',"
Pictures of soldiers dyin' and runnin',
Ken knew what it would lead to,
Just like he guessed, the President said,
"The evil Japanese in our home country will be locked away,"
They gave Ken, a couple of days,
To get his whole life packed in two bags,
Just two bags, couldn't even pack his clothes,
Some folks didn't even have a suitcase, to pack anything in,
So two trash bags is all they gave them,
When the kids asked mom "Where are we goin'?"
Nobody even knew what to say to them,
Ken didn't wanna lie, he said "The US is lookin' for spies,
So we have to live in a place called Manzanar,
Where a lot of Japanese people are,"

Stop it don't look at the gunmen,
You don't wanna get the soldiers wonderin',
If you gonna run or not,
'Cause if you run then you might get shot,
Other than that try not to think about it,
Try not to worry 'bout it; bein' so crowded,
Someday we'll get out, someday, someday.

As soon as war broke out
The F.B.I. came and they just come to the house and
"You have to come"
"All the Japanese have to go"
They took Mr. Ni
People didn't understand
Why did they have to take him?
Because he's an innocent laborer
So now they're in a town with soldiers surroundin' them,
Every day, every night look down at them,
From watch towers up on the wall,
Ken couldn't really hate them at all;
They were just doin' their job and,
He wasn't gonna make any problems,
He had a little garden with vegetables and fruits that,
He gave to the troops in a basket his wife made,
But in the back of his mind, he wanted his families life saved,
Prisoners of war in their own damn country,
What for?
Time passed in the prison town,
He wondered if they would live it down, if and when they were free,
The only way out was joinin' the army,
And supposedly, some men went out for the army, signed on,
And ended up flyin' to Japan with a bomb,
That 15 kilotonne blast, put an end to the war pretty fast,
Two cities were blown to bits; the end of the war came quick,
Ken got out, big hopes of a normal life, with his kids and his wife,
But, when they got back to their home,
What they saw made them feel so alone,
These people had trashed every room,
Smashed in the windows and bashed in the doors,
Written on the walls and the floor,
"Japs not welcome anymore."
And Kenji dropped both of his bags at his sides and just stood outside,
He, looked at his wife without words to say,
She looked back at him wiping tears away,

And, said "Someday we'll be OK, someday,"
Now the names have been changed, but the story's true,
My family was locked up back in '42,
My family was there it was dark and damp,
And they called it an internment camp

When we first got back from camp... uh
It was... pretty... pretty bad

I, I remember my husband said
"Are we gonna stay 'til last?"
Then my husband died before they close the camp.
<https://www.azlyrics.com/lyrics/fortminor/kenji.html>

Freedom at last
in this town aimless
I walked against the rush
hour traffic
My first day
in a real city
where

no one knew me.

No one except one
hissing voice that said
dirty jap
warm spittle on my right cheek.
I turned and faced
the shop window
and my spittle face
spilled onto a hill
of books.
Words on display.

SILENCE...NO MORE

by Kiku Funabiki

Silence, forty years of silence
Forty years of anger, pain, helplessness
Shackled in the hearts of Issei, Nisei, Kibei.*

Many died in silence
Some by their own hands
Some by others.

Today
The survivors Stood tall, strong, proud
Issei, Nisei, Kibei, all vowed
No more enryo, giri, gaman**
Shattering the silence.

Today
the survivors
Cried out redress, restitution, reparations

for a father detained in five
prisoner-of-war camps in America
for the crime of being Japanese
and joined his loved ones
in yet another barbed wire compound
then returned home to die at seventy-three
in San Francisco***

for a mother whose demons drove her
to hammer her infant to death
now skipping merrily after butterflies
in the snow

for a brother, honor student,
star athlete, Purple Heart veteran
now alone in a sleazy Seattle hotel room
sitting on the edge of a cot rocking, rocking

for
a girl of fourteen
mother to the Japanese American children
in Petersburg
orphaned by the FBI seizure
of all Japanese adults
now agonizing in guilt
at having detoured the jailhouse
too ashamed at the sight of her father
waving desperately to her

for
a baby whose whimpers
were silenced forever
in a camp hospital
the Caucasian doctor who never came
was a father of a son killed
in the Pacific

Silence
Silence, no more

...no more

Group Work (20 minutes)

Share your words. Then make a word drawing using your words and drawing to argue that the incarceration is significant to the Japanese Americans and the nation. Think about why this experience is significant today. Post and share your word drawing.

National Japanese American Historical Society, San Francisco CA

Timeline of Japanese American History

This timeline is designed to provide a general historic framework for understanding the Japanese American experience and the contents of *Common Ground: The Heart of Community*. It is designed specifically to help you prepare for your visit to the Japanese American National Museum and is not all-inclusive of every event in Japanese American history.

More information about the Japanese American experience can be found at janm.org/education/resources/.

We look forward to welcoming you to the Japanese American National Museum!

- 1790** Congress decrees that “any alien, being a free white person” who has resided within the United States for at least two years can become a citizen (i.e. no person of color could become a naturalized citizen)
- 1848 – 1855** Discovery of new gold brings 300,000 people westward and helps propel California into statehood
- 1853** Commodore Matthew Perry uses military might to open Japan to Western trade
- 1861 – 1865** Civil War over the question of slavery divides the United States

Immigration Period
Between 1885 and 1924, approximately 300,000 Issei immigrate to Hawai‘i and the continental United States

- 1868** Known as the **Gannenmono**, 153 Japanese—including six women and a child—are the first immigrants to Hawai‘i from Japan
- 1873** Congress decrees that “persons of African nativity or descent” are eligible for citizenship. All Asian immigrants remain ineligible
- May 1882** Congress passes the **Chinese Exclusion Act**, setting the precedent for laws explicitly excluding Asian immigrants and shutting off Chinese immigration for the next sixty years
- 1908** **Gentleman’s Agreement** between Japan and the United States effectively ends further immigration of Japanese laborers to the United States
- 1913** **Alien Land Laws** in California and Arizona prohibit “aliens ineligible to citizenship” (i.e. Asian immigrant males) from purchasing or owning land
- 1924** Congress passes the **Johnson-Reed Act** (Immigration Act of 1924), halting all immigration of Japanese into the United States

- Oct/Nov 1941** Curtis B. Munson is commissioned by President Roosevelt to gather information on Japanese American loyalty; his report (**Munson Report**) concludes that Japanese Americans are loyal and would pose little threat to the U.S. in the event of war

WWII, Forced Removal, and Incarceration
120,000 Japanese Americans—two-thirds of whom were U.S. citizens—are forcibly removed from the Pacific Coast and incarcerated in ten concentration camps throughout the interior of the United States

- Dec 7, 1941** Japan attacks **Pearl Harbor**, bringing the United States into World War II. Local authorities and the FBI begin to round up the Issei leadership of Japanese American communities in Hawai‘i and on the continent
- Feb 1942** President Roosevelt signs **Executive Order 9066**, which allows military authorities to exclude anyone from anywhere without trial or hearings
- March 1942** Forced removal of Japanese Americans from the west coast starts with the Army’s first **Civilian Exclusion Order**, issued in Bainbridge Island near Seattle

Four Japanese Americans challenged the constitutionality of and **refused to comply** with the exclusion orders: Fred Korematsu, Mitsuye Endo, Gordon Hirabayashi, and Minoru Yasui
- 1943** US Army and the War Relocation Authority (WRA) administer a “**loyalty questionnaire**” within the camps. Poor administration, the invasive nature of questions, and confusion over the questionnaire’s purpose create tension in the camps
- 1943 - 1945** In addition to African Americans and Native Americans, the US Army segregate Japanese Americans into separate units. The all Japanese American **100th Infantry Battalion** and **442nd Regimental Combat Team** would become the most decorated units of their size in US military history

- 1944 – 1946** The ten American concentration camps run by the War Relocation Authority close. Japanese Americans begin the process of **resettlement** largely on their own, being given only \$25 and a one-way train ticket. Many feared leaving camp and rejoining society as anti-Japanese sentiment was still rampant
- 1952** Congress passes the **McCarran-Walter Act** (Immigration and Nationality Act of 1952), allowing Japanese immigration to the U.S. once again, albeit in small numbers, and allowing Issei to become U.S. citizens for the first time
- 1970s** **Redress movement** begins. Japanese American communities demand apology and recognition of wrongdoings from the U.S. government
- 1981** The Commission for Wartime Relocation and Internment of Civilians (CWRIC) hold **public legislative hearings** as part of its investigation into the incarceration of Japanese Americans during World War II. Approximately 750 witnesses testify
- August 1988** President Reagan signs the **Civil Liberties Act of 1988**, which provides for individual payments of \$20,000 to each surviving internee and a \$1.25 billion education fund
- 1990** First redress payments are made, accompanied by a **letter of apology** signed by President George H. W. Bush

Vocabulary List

This vocabulary list is designed specifically to help you prepare for your visit to the Japanese American National Museum. It includes words essential to understanding the Japanese American experience and the contents of *Common Ground: The Heart of Community*. This list is not all-inclusive. More information about the Japanese American experience can be found at janm.org/education/resources/.

We look forward to welcoming you to the Japanese American National Museum!

Immigration

Immigration	Moving from one country to another
Community	A group of people who share a sense of belonging and responsibility
Culture	The customs and traditions associated with a particular community including food, clothing, language, and values
Citizenship	Rights and responsibilities of being a citizen of a country
Assimilation	The process of adapting to the culture of the dominant community in a country or region
Diversity	Including people of different cultures and communities
Japanese American	An American of Japanese ancestry
Issei, Nisei, Sansei, Yonsei...	Generational terms used within the Japanese American community
Issei	The first generation. Issei were born in Japan; most immigrated to the United States between 1885 and 1915
Nisei	The second generation, the children of the Issei. Nisei are American citizens by birth; most were born before the start of WWII
Sansei	The third generation of Americans with Japanese Ancestry
Yonsei	The fourth generation
Gosei	The fifth generation

WWII

Civil Rights	The rights guaranteed to citizens. In the United States, these rights include the right to liberty and due process of law
Due process (of law)	Guarantee of basic constitutional rights such as right to be formally charged in a court of law, right to a lawyer and decision by judge or jury
Executive Order	A rule or order issued by the President of the United States
Alien/Non-alien	The term “alien” refers to someone who is not a citizen of the United States. A “non-alien,” therefore, is a US citizen
Prejudice	Preconceived judgment or opinion of someone
Discrimination	The unjust or prejudicial treatment of someone, especially on the grounds of race, age, gender, or sexual orientation

WWII (continued)

Racism	Prejudice or discrimination against someone of a different race based on the belief that one's own race is superior
Segregation	Separation of people, often enforced on the basis of race
Euphemism	The substitution of a mild or more pleasant sounding word or phrase in place of an expression that may suggest something unpleasant. Historically, euphemisms have been widely used when referencing the forced incarceration of Japanese Americans during WWII
Relocation	"Relocation," which implies being moved for one's safety, is a euphemism for forced removal , which indicates against one's will
Assembly Center	"Assembly Center" is a euphemism for the temporary detention centers that held Japanese Americans before being sent to concentration camps
Relocation Center	"Relocation Center," is a euphemism for concentration camp , a place where people are imprisoned not because of any crimes they committed, but simply because of who they are <i>More information on the JANM's use of the term concentration camp can be found here</i>
Internment	"Internment" is a commonly used euphemism for incarceration , including the incarceration of Japanese Americans during WWII
Loyalty	Attitude of faithfulness, allegiance, devoted attachment, and affection
Resistance	Refusal to accept or comply with something
Perseverance	Continued effort to do or achieve something despite difficulties, failure, or opposition
Gaman	Japanese term meaning "enduring the seemingly unbearable with patience and dignity;" often translated as "perseverance"
Shikata ga nai	Japanese phrase meaning "it cannot be helped" or "nothing can be done about it." <i>Shikata ga nai</i> implies not only accepting but making the most of a bad situation

Post-War

Resettlement	Term used to refer to the migration of Japanese Americans from the concentration camps in which they were incarcerated during WWII
Redress	To remedy or set right
Reparations	To make amends; usually involving some form of compensation
Justice	The principals of rightness and/or fairness

California Japanese American Ethnic Studies Curriculum: 9-12

RESOURCES and MATERIALS

September, 2020

- Angel Island Immigration Station (AIIS) - Japanese
 - o www.aiisf.org
- Asian American Curriculum Project (AACP)
 - o www.asianamericanbooks.org
- Densho: Japanese American Legacy Project
 - o www.densho.org
- Go For Broke National Education Center (GFBNEC)
 - o www.goforbroke.org
- Japanese American Museum of Oregon (JAMO)
 - o www.oregonnikkei.org
- Japanese American Museum of San Jose (JAMsj)
 - o www.jamsj.org
- Japanese American National Museum (JANM)
 - o www.janm.org
- Fred T. Korematsu Institute (KI)
 - o www.korematsuinstitute.org
- National Japanese American Historical Society (NJAHS)
 - o www.njahs.org

CA Japanese American Ethnics Studies Curriculum – Resources

Page 2

- PBS Learning Media
 - www.ca.pbslearningmedia.org/collection/korematsu-institute-collection/
 - www.ca.pbslearningmedia.org/collection/japanese-american-incarceration/
- Smithsonian Asia Pacific American Center
 - www.smithsonianapa.org
- Smithsonian American History Museum
 - www.americanhistory.si.edu
 - www.americanhistory.si.edu/exhibitions/righting-wrong-japanese-americans-and-world-war-ii

Asian American and Pacific Islander Studies

Sample Lesson 1: Korean American Experiences and Interethnic Relations: 11th – 12th Grade Levels.

Theme: History and Movement

Disciplinary Area: Asian American and Pacific Islander Studies

Ethnic Studies Values and Principles Alignment: 1, 2, 4, 6, 7

Standards Alignment:

HSS Content Standard 11.11.1

CA CCSS for ELA/Literacy: RH.9–10.1, 2, 3, 7; W.9–10.1; SL.9–10.1

Lesson Purpose and Overview:

Overview: Koreatown in Los Angeles is an ethnic enclave whose formation and development are an integral part of America's multicultural history. The heart of Korean America is in Koreatown Los Angeles. Koreatown was a central hotspot of violence during the 1992 Los Angeles Civil Unrest, and Korean Americans were thrust onto the national and international scenes where they were scapegoated, marginalized, and discriminated against. The media inflamed black-Korean conflict at the time, exposed the deep seeded interethnic issues plaguing inner-city communities. Interethnic relations and conflicts, racism, and police brutality against African Americans, fanned the flames of unrest in 1992. When the not-guilty verdicts of the police officers involved in the case of the beating of African American Rodney King came back, inner-city community residents rose up and protested.

Today, the 1992 L.A. Civil Unrest resonates strongly with minorities whose voice is being channeled through the Black Lives Matter movement. Studying the 1992 L.A. Civil Unrest provides a framework for students to understand and apply to current events. The interethnic conflict between Korean Americans, African Americans, coupled with

the socio-economic issues and police brutality issues, are relevant to this day. The interethnic, socio-economic and police brutality issues that African Americans protested about in 1992 are the same issues the BLM movement is fighting against now. Thus, it is important to include such a major event in ethnic studies curriculum because the 1992 L.A. Civil Unrest is a perfect case study in the field and is applicable to current events.

In the aftermath of the uprising, the Korean American community transformed and became visible by exercising their political, social, and community voices.

The goal of this lesson is to provide an overview of the historic, ethnic, political, and sociocultural background of Koreatown to understand the formation of the Korean American community as we know it today. The goal is also to introduce concepts in interethnic relations/studies through the lens of the black-Korean conflict and contextualize this with current events. The lesson uses the voices of Korean Americans, articles, textbooks, documentaries, and interviews.

Key Terms and Concepts: Korean Americans, oral history, Koreatown, 1992 L.A. Civil unrest, 1965 Immigration Act, Los Angeles, Interethnic Relations.

Lesson Objectives (Students will be able to...):

- Better understand the diverse experiences of Korean Americans by engaging a range of primary and secondary sources including, oral histories, textbooks, documentaries, and scholarly articles.
- Introduce concepts in interethnic relations/studies through the lens of the black-Korean conflict and contextualize this with current events.
- Conduct an interview of someone who was there during the L.A. Civil unrest or who is Korean American. Students will develop and ask questions that explore the lived experiences of the subject being interviewed. Students will transcribe the interview and write a short essay on what they learned about the Korean

American community through the interview. In doing so, students will gain key skills in how to develop and structure interviews, transcriptions, and essays.

Essential Questions:

1. What is the history of Koreatown and its formation?
2. How did the 1992 Los Angeles Civil unrest effect and transform the Korean American community?
3. Why is the Korean American experience important to understand within the context of Asian American studies and U.S. history?

Lesson Steps/Activities:

1. The teacher makes a note of telling the class, "If anyone here has experiences or knows someone with experiences that they feel could help others better understand this content, feel free to add to our discussions"
2. The teacher tells students that they are going to learn about Korean Americans and focus on three essential questions (read essential questions 1–3 aloud).
3. The teacher presents some basic information about Korean American history and identity via PowerPoint or other presentation method. The teacher asks students if they have questions about Korean Americans and writes them on the white board. Arirang (documentary on Korean American history by Tom Coffman)
<https://www.youtube.com/watch?v=jELVFvva720&feature=youtu.be>
4. The teacher leads a read aloud of the Quick Fact Sheet about the Korean American community in the U.S. Alternate choral reading – teacher reads one fact, the whole class reads the next fact, teacher walks around the room as students and teacher read the facts – Quick Fact Sheet attached.

5. The teacher and students discuss the quick facts and determine which of the essential questions were answered by the information presented. Go through the questions and answers together.
6. The teacher leads a deeper discussion about the Korean American experience in the U.S., focusing on the essential questions. The teacher shows a short history video about the Korean American community. The teacher notes that the students should think about the hardships and difficulties immigrants experienced coming to the U.S. The teacher also asks students to take note of how the film addresses racism and discrimination.

“Footsteps of Korean Americans” a short Documentary about the experiences of Koreans in the United States gives a concise overview of when, how, why, Koreans came to America. The film also identifies major moments in Korean American history that helped define the United States and also discusses the 1992 L.A. Civil unrest, racism, marginalization, and discrimination. The film also touches on the black-Korean conflict that was fueled by negative media coverage. The documentary's narrative shows the development of the Korean American community within the context of race relations in the United States. The film ends on a positive note with an overview of how Korean Americans are facing and dealing with the racial divide in the U.S. and at the same time learning to deal with its newfound identity. <https://www.youtube.com/watch?v=PGtOtB-5yuQ> (37 minutes).

7. The teacher shows two to three videos from the Korean American Oral Histories Archive hosted by the YOK Center, UC Riverside. The videos are of Korean Americans who talk about their lives and experiences in the United States. As students watch them, they should think about how these individuals have developed their identity as being Korean American within the context of race and identity. <http://kaoralhistories-yokcenter.weebly.com>.
8. After the videos, do a Think, Write, Pair/Share, Group Share exercise: Let students think about this question: How do these Korean Americans describe

their experiences and how racism and discrimination effected their lives? Ask students to think for about a minute quietly then have them write for two to three minutes on their own. Afterward, students will be paired and asked to share their thoughts with a partner. Students can be put into breakout sessions for online courses or paired in class at random for in person teaching.

Some important things to point out in the discussion:

- being caught between two worlds, Korean Americans (immigrants), feel the pressures and the divide in the U.S. along racial lines, especially as they enter small businesses and inner-city communities
 - Koreatown's development over the century; its evolution from small unknown community to a recognized ethnic enclave
 - the racial inequalities and mistreatment of Korean Americans during the 1992 L.A. Civil unrest and the historic nature of this scenario and how it applies to all Asian Americans
 - the racial and socioeconomic disparities that exist in the United States for minority communities including Asian Americans, African Americans, etc.
 - learning how Korean Americans embraced their new host society and became visible after the 1992 L.A. Civil unrest and how Koreatown emerged from the ashes of the violence and became a hotspot for culture, food, and all things Korean in America
 - developing an identity of their own as proud Korean Americans
9. Have students read an excerpt from "Memoir of a Cashier: Korean Americans, Racism, and Riots." As they read this excerpt, students should think about a similar question: What it is like to be a young Korean American during the tumultuous 1990s and during the 1992 L.A. Civil unrest? (pages 57-62, "Memoir of a Cashier: Korean Americans, Racism, and Riots" by Carol Park.)

- a. As students read the excerpt, give them the annotation chart and direct them to annotate as they read. (Adding a symbol next to a sentence that corresponds to their thinking or feeling about the text – annotation sheet attached.) Tell the students to be ready to answer the question using evidence from the text.
- b. Hold a reflective class discussion: According to the author, Carol Park, what was the black-Korean conflict?
- c. Some important things to point out in the discussion:
 - i. Similar to other minorities, Korean Americans were marginalized and discriminated against throughout U.S. history.
 - ii. The invisibility and categorization off Asian American and Pacific Islander groups as model minorities needs to be recognized and discussed.
 - iii. Korean American history is important and should be taught about because of pivotal moments like the 1992 L.A. Civil unrest.

Making Connections to the *History–Social Science Framework*:

Chapter 14 of the framework includes a section (pages 297-299) on California's involvement in the civil rights movement during the 1960s and discrimination as well as modern immigration, and the state's post-1965 Immigration Act demographics. The chapter asks two essential questions where the Korean American experience and the L.A. Civil unrest could fit in under the Asian American studies curriculum.

- What did protests and frustrations expressed by Californians in the late Cold War Era reveal about the state?
- In what directions is California growing in the twenty-first century?

10. Assessment – To show evidence of what you have learned the teacher can choose one of two assignments:

- a. Write one-to-three paragraphs of 5–10 sentences answering each essential question using the evidence from the sources we used, or
- b. Discussion group exercise where students collectively write a paper about the Korean American experience and answering the two essential questions. Each student can be paired with one other student or there can be groups of three. Each student in the group writes one paragraph.

Assessment, Application, Action, and Reflection: See Step 10 above.

Materials and Resources:

“Footsteps of Korean Americans” - A short Documentary Korean American history, identity, and the L.A. Civil unrest as well as current issues.

<https://www.youtube.com/watch?v=PGtOtB-5yuQ>.

Park, Carol, “Memoir of a Cashier: Korean Americans, Racism, and Riots”, Young Oak Kim Center for Korean American Studies, UC Riverside. 2017. Pages 57-62.

“Korean American Oral Histories Project” (a series of video interviews and documentaries of Korean Americans in the United States discussing their immigrant experiences, the L.A. Civil unrest, and more) <https://kaoralhistories-yokcenter.weebly.com/>.

Legacy Project: Preserving the collective history of Korean Americans.

<http://koreanamericanstory.org/legacy-project/>

Quick Fact Sheet (below)

Think Write Pair/Share Group Share Handout (below)

Annotation Chart (below)

Quick Fact Sheet about the Koreans in the U.S.

- The Korean American population is about 1.8 million today. The heart of Korean America resides in Los Angeles where Koreatown flourishes amid a diverse demographic. Official Korean immigration to the United States began on January 13, 1903 with the arrival of 102 Koreans in Hawaii.
- In March 1920, Korean Americans establish the Willows Korean Aviation School/Corps in Willows, Northern California is established. The school is considered the origin of the Korean Air Force today. Many Korean Americans donated to start the school including Kim Chong-lim. He was the first Korean American millionaire.
- On April 12, 1960 Alfred Song is elected to the city council of Monterey Park. He later becomes the first Korean American admitted to the California Bar and the first Asian American to be elected to the California State Legislature.
- On October 3, 1965, the Hart-Celler Act of 1965 opens the door for immigration in the United States. Koreans emigrate to America and the population of Koreans grows from 69,150 in 1970 to 354,953 in 1980 and 798,849 by 1990.
- On April 29, 1992, the Los Angeles Civil unrest erupts, and Koreatown is burned, looted, and businesses are destroyed. Korean Americans are left to fend for themselves and are marginalized and scapegoated by media. The moment in U.S. history is also considered the birth of the Korean American identity as we know it today.
- On November 4, 1992, Joon Kim is elected to the U.S. House of Representatives and becomes the first Korean American to be elected to the United States Congress.
- On September 14, 1994, Korean American actor Margaret Cho's sitcom *All-American Girl* premieres on ABC and is the first network sitcom to feature a predominantly Asian American cast
- Korean American Day is declared by the U.S. government in 2005.
- In 2015 David Ryu becomes the first Korean American elected to the Los Angeles City Council.
- During the 2018 Winter Olympic Games, Korean American Chloe Kim becomes the youngest woman to win an Olympic Gold medal in snowboarding at the games in PyeongChang, South Korea.
- During the February 2020 Oscars, *Parasite* wins awards for Best Picture, Directing, International Feature Film, and Writing, making it the first foreign language film and Korean film to win such honors.

Sources:

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Patterson, Wayne, *The Korean Frontier in America*. University of Hawaii Press.
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Park, Root, director. “Footsteps of Korean Americans,” YouTube, 23 May 2019,
<https://www.youtube.com/watch?v=PGtOtB-5yuQ>.

Park, Carol K., *Memoir of a Cashier: Korean Americans, Racism and Riots*.
Young Oak Kim Center for Korean American Studies at UC Riverside.

Think Write Pair/Share Group Share

Essential Question: (See sample essential questions from the Making Connections to the History–Social Science Framework above).

Think for one minute about how the source had details that answered the essential question.

Write for one minute about the details and facts you can remember from the source which addresses the essential question.

Pair/Share for one minute per person, share out your thinking and writing about the essential question using the sources provided. Be ready to share out the information your partner provided if the teacher calls on you.

Group Share for five to ten minutes. At the end, have the class share out their information, giving students a chance to present to their peers.

Annotation Chart

Symbol	Comment/Question/Response	Sample Language Support
?	Questions I have Confusing parts for me	The sentence, "... "is unclear because... I don't understand what is meant when the author says...
+	Ideas/statements I agree with	I agree with the author's statement that...because... Similar to the author, I also believe that...because
-	Ideas/statements I disagree with	I disagree with the author's statement that... because... The author claims that... However, I disagree because...
*	Author's main points Key ideas expressed	One significant idea in this text is... One argument the author makes is that...
!	Shocking statements or parts Surprising details/claims	I was shocked to read that...(further explanation) The part about...made me feel...because...

Symbol	Comment/Question/Response	Sample Language Support
0	<p>Ideas/sections you connect with</p> <p>What this reminds you of</p>	<p>This section reminded me of...</p> <p>I can connect with what the author said because...</p> <p>This experience connects with my own experience in that...</p>

Asian American and Pacific Islander Studies

Sample Lesson 1: Vietnamese American Experiences – The Journey of Refugees

Grade Level: 11-12

Theme: History and Movement

1. What does it mean to live on this land? Who may become an American? What happens when multiple narratives are layered on top of each other?
2. How should societies integrate newcomers? How do newcomers develop a sense of belonging to the places where they have arrived?
3. How does migration affect the identities of individuals, communities and nations?
4. How do ideas about who may belong in a nation affect immigration policy, the lives of immigrants, and host communities?
5. What role have immigrants played in defining notions of democracy?

Disciplinary Area: Asian American and Pacific Islander Studies

Ethnic Studies Values and Principles Alignment: 1, 2, 6,7

Standards Alignment:

HSS Content Standard 11.11.1: Discuss the reasons for the nation’s changing immigration policy, with emphasis on how the Immigration Act of 1965 and successor acts have transformed American society.

CA CCSS for ELA/Literacy: RH.11–12.1, 2, 3, 4, 5, 6, 7; W.11–12.1; SL.11–12.1

Lesson Purpose and Overview: The lesson focuses on the history, politics, culture, contributions, challenges, and current status of Vietnamese Americans in the United States.

Overview: Vietnamese Americans play an integral part in shaping the America’s multicultural and multilingual transformation. To understand this process, we must examine the following:

- **Vietnamese Refugees:** Vietnamese refugee experience include escapes by boats to neighboring countries from 1975 to 1995. There were estimates of up to two millions of people escaping by boats and approximately half of them perished in the high seas. Many faced hunger, thirst, piracy or other traumatic experiences during their journeys. The international community made great efforts to support these coming waves of refugees, but exhausted around 1995 when it

started to stop accepting these refugees and forcing them to return to their homeland. The boat people saga and the hypervisibility of the plight of refugees forced the U.S., and the international community, to negotiate with Vietnam to allow other waves of Vietnamese leaving through other humanitarian programs under the auspices of family reunification that particularly targeted former political prisoners, Amerasian children, and former employees of the U.S. government. Most of the refugees were accepted for resettlement to sanctuary countries all over the world, and many resettled in the U.S. The resettling refugees were first scattered all over the U.S., but most of them eventually congregated around largest concentrations of Vietnamese communities in Orange County, San Jose, Houston, Virginia or Florida.

- **New Life in America.** Most of Vietnamese refugees arrived in America without any preparation economically, educationally, or culturally. Children were enrolled in schools at their age level with a new language and education system and limited support. Adults were either enrolled in adult schools or began new lives with new job skills or life experiences which were totally different from their normal lives in Vietnam. Many refugees who settled in the U.S. had no proof of certification of their trades or professional careers. They worked in manually laborious jobs that did not require a mastery of the English language. Many Vietnamese children adapted well in American schooling, but their parents or adult relatives were less successful. Overall, they adapted well in their new homeland but the scars of the war, life under communist rule, boat escapes, and cultural shocks upon arrival in America continued with many of them in varying degrees. Those scars foster their anti-communist sentiments and strong pride in and gratitude to America which welcomes them as refugees, while at the same time nostalgically yearning for the day in which they can return to their homeland.
- **Vietnamese American Success and Contributions.** The Vietnamese have been resettled throughout the U.S. with varying degree of success and California is home to many of the largest Vietnamese communities outside of the Vietnam. In California, there are large Vietnamese American communities in Orange County, San Jose, Los Angeles, San Diego, San Francisco and Sacramento. Vietnamese students make up one of the highest performing groups academically. Vietnamese Americans make up the 2nd largest world language in public schools, only after Spanish but before Chinese if Mandarin and Cantonese are considered different dialects. Vietnamese Americans have also made large contributions in high-tech businesses, health care, education, military high-ranking officers or government officials. Despite the successes, the

Vietnamese American community remains the community which has the lowest level of education, low level of median income or most linguistically isolated, i.e., depending on language assistance.

Key Terms and Concepts: Vietnamese Americans, Refugees, Oral Histories

Lesson Objectives (Students will be able to...):

- Enhance understanding and analyze the refugee experiences of Vietnamese Americans by engaging in a variety of primary and secondary sources including, oral histories, books, documentaries, scholarly articles, community programs and resources.
- Introduce the distinction between refugees, those who seek political and economic refuge as a result of the various wars taken place on Vietnam soil, and immigrants in America seeking for opportunity for a better life.
- Conduct an interview of someone who is a Vietnamese refugee or to listen to archived interviews of Vietnamese refugees. Students will develop and ask questions that explore the lived experiences of Vietnamese refugees. Students will record and transcribe the interviews. Students analyze the transcription and create a presentation (using various formats such as PowerPoint, video, paper) on the experiences of Vietnamese refugees.

Essential Questions:

1. What is the history of Vietnamese Americans in the U.S.?
2. How has the cultural perception of Vietnamese people and Vietnamese Americans been shaped and framed by mainstream discourse in the U.S.?
3. How did the first-generation Vietnamese refugees' experiences differ from their children who were born in the U.S. How did their refugee status factor into differing experiences?
4. Why is the Vietnamese American experience important to understand within the context of Asian American studies and U.S. history? What are the differences between the refugee and immigrant experience?

Lesson Steps/Activities:

1. The teacher begins the lesson by asking students, “Tell me one thing about you that shapes your experiences and how you see the world.” This provides the students with the opportunity to hear the various perspectives.
 - a. Students engage in writing “I am From...” poem. Students write a three-stanza poem that speaks to their identity, background, experience, and where they are from. Each line of the poem begins with “I am From...” and should follow something specific about their life, upbringing, and identity. Teachers can provide examples. Allow students 10-15 minutes to write their poem. After everyone has finished writing, students can share their poems in class throughout this lesson (5-6 poems shared per day).
2. The teacher tells students that they are going to learn about Vietnamese Americans and focus on three essential questions (read essential questions 1–3 aloud).
3. The teacher asks students about what they know about Vietnam and its relationship to the United States – “what comes to mind when you think of Vietnam?”
4. The teacher presents some basic information about Vietnamese American history and Vietnamese Americans via article, poem, PowerPoint or other presentation method. The teacher asks students, “what questions do you have about the refugee experience? what would you like to know more about the refugee experiences of Vietnamese Americans? Please write them down.”
 - a. National Geographic resettlement of Vietnamese refugees in the U.S.:
<https://www.nationalgeographic.org/media/resettling-vietnamese-refugees-united-states/>
 - b. The Vietnamese Refugees relive their escapes to Malaysia:
<https://www.youtube.com/watch?v=eRSffhfYDM>
 - c. AJ+ - “I Was a Boat Person: Vietnamese Refugees Look Back:
<https://www.youtube.com/watch?v=UQTviKM9Mx0>
 - d. KPBS How the Fall of Saigon made San Diego a refugee hub:
<https://www.kpbs.org/news/2015/apr/24/how-fall-saigon-made-san-diego-refugee-hub/>
5. The teacher leads a read aloud of the Quick Fact Sheet about the Vietnamese Americans in the U.S. Alternate choral reading – teacher reads one fact, the whole class reads the next fact, teacher walks around the room as students and teacher read the facts – Quick Fact Sheet attached.
 - a. Students draft a set of questions that they would like to learn more about the Vietnamese refugees based on the information provided. Prompting questions may

include: “What questions do you still have? Whose story is being told? Whose narrative is being left out?” The class compiles a list of shared questions.

6. The teacher leads a deeper discussion about the Vietnamese refugee experience in the U.S., focusing on the essential questions. The teacher shows the movie, *Journey from the Fall*, inspired by the true stories of Vietnamese refugees who fled their homeland after the fall of Saigon in 1975 – and those who were forced to stay behind. As students watch the movie, they should note the hardships and difficulties Vietnamese refugees experienced in their struggle for freedom. Students are also asked to reflect on how the film addresses how refugees are being portrayed in the context of racism and discrimination in the U.S.
 - a. Movie: *Journey from the Fall* (3 hours including bonus materials):
<http://www.journeyfromthefall.com/Home.aspx> . April 30, 1975 marked the end of Vietnam’s civil war and the beginning of the exodus of hundreds of thousands of refugees. Those who remained in Vietnam were imprisoned in communist re-education camps, others escaped by boat and embarked on the arduous ocean voyage in search for freedom. Thousands of lives were lost at sea. For the lucky few who found refuge in other countries were later reunited with their families.
7. After the movie, students engage in a Think, Write, Pair/Share followed by Group Share exercise, guided by the following questions:
 - a. How do Vietnamese Americans describe their refugee experience?
 - b. How were/are Vietnamese refugees being perceived by both Vietnamese Americans and the American public?
 - c. How was/is the Vietnamese refugee experience being shaped by racial and discrimination policy and practices in the U.S.?
 - d. How are the Vietnamese refugee experiences similar to and different from other immigrant groups?

Some important things to point out in the discussion:

- The wars in Southeast Asia have been framed by a general understanding in mainstream discourse of the Vietnam War as a proxy war to a global Cold War between two international superpowers, the United States and the Soviet Union as a precursor to discussions surrounding communist/anti-communist political ideological difference and divide that would exacerbate the experiences of resettling Vietnamese later.
- Many Vietnamese refugees experience loss, trauma, sufferings as they flee their homeland and seeking political and economic refuge in a foreign land.
- Being caught between two worlds, Vietnamese Americans are neither accepted by the country they left behind or America given their refugee status, a reminder of the war that America played a role in it.
- Vietnamese American community development over the past four decades – its resettlement from refugee camps to recognized ethnic enclaves throughout California and the U.S.

- The racial inequalities and discriminatory practices to Asian Americans and how they negatively impact the Vietnamese community. The COVID-19 pandemic shed light on the racial and socioeconomic disparities that communities of color experience (CA Governor's remarks about nail salons as the center of the widespread illness has a negative impact on the industry and its workers).
 - Recognize the growth, development, and contributions that many Vietnamese Americans are making to the shape the diversity *our* America.
8. Students read various articles and books through the perspective of Vietnamese American refugees.
- a. Book: Being Vietnamese in America (Hay Song "My" Mot Cach Rat "Viet Nam") by Nguyen Ha Tran: http://www.fullerton.edu/nrcal/orderbooks_2020.php
 - b. Book: The Best We Could Do by Thi Bui: <https://www.amazon.com/Best-We-Could-Do-Illustrated/dp/1419718770>
 - c. Article : Vietnamese American Art and Community Politics: An Engaged Feminist Perspective by [Lan Duong](#), [Isabelle Thuy Pelaud](#). Journal of Asian American Studies: <https://muse.jhu.edu/article/488126/pdf>
 - d. Article: Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship by Yên Lê Espiritu. Journal of Vietnamese Studies: <https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>
 - e. Article: April 30 by Viet Thanh Nguyen: <https://vietnguyen.info/2016/april-30>
 - f. Article: Our Vietnam War Never Ended by Viet Thanh Nguyen: <https://vietnguyen.info/2015/vietnam-war-never-ended>
 - g. Article: Author Viet Thanh Nguyen on the struggles of being a refugee in America by Viet Thanh Nguyen: <https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-america>
 - h. Article: Asian Americans are still caught in the trap of the model minority stereotype and it creates inequality for all by Viet Thanh Nguyen: <https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-of-the-model-minority-stereotype-and-it-creates-inequality-for-all>
 - i. [Excerpt: Prologue and Introduction from *Nothing Ever Dies: Vietnam and the Memory of War* by Viet Thanh Nguyen](#)

As students read through these articles, students reflect in the following questions:

- Viet Thanh Nguyen's book *Nothing Ever Dies* begins with the statement that 'All wars are fought twice: the first time on the battlefield, the second time in memory' – drawing from the assigned articles, how might this make sense for in different ways for the first generation of Vietnamese refugees and their second-generation Vietnamese American children?
- What is it like to be Vietnamese Americans today?
- How is the identity of Vietnamese Americans being shaped? What is visible and what is invisible?

9. Students conduct Oral Histories by interviewing Vietnamese refugees using the set of questions that the class has compiled in #4 above. Students can also personalize their project by considering how their personal and/or family stories connect to Vietnamese American experience and how the Vietnamese American experience connect to the larger historical narratives and how and why some narratives have been privileged over others. Lastly, students may consider how to improve their own community, what constructive actions can be taken, and whether they provide a model for change for those in other parts of the state, country, and world.

- a. See: REFUGENE Project "Record Family Stories" Storytelling Kit for oral history resources in partnership with the Union of North American Vietnamese Student Associations (UNAVSA): <https://refugene.com/pages/refugenexunavsa>

Some important things to point out in the interviews:

- b. How has the refugee experience shaped the identity of Vietnamese Americans?
- c. What are the stories that were told and what remain invisible?
 - i. Why did some remain invisible? What conversation topics/themes were more difficult to talk about?
- d. What emotions and/or trauma arise from refugees in sharing their experiences?
- e. How do Vietnamese Americans see themselves in relation to other Asian American communities?
- f. What are the hopes and dreams for the next generation of Vietnamese Americans?

Making Connections to the *History–Social Science Framework*

Chapter 14 of the framework includes the civil rights movement of the 1960s which brought attention to the discrimination faced by various ethnic groups after generations of prejudice, discrimination, and discriminatory policies and practices against communities of color (Hispanic farm workers, Native, and Blacks protested against the heavy hand of racism in housing, employment, and educational opportunities). Following this civil rights movement, California’s diversity increased only after President Johnson’s immigration act of 1965, opening the door to increasingly large numbers of immigrants from Asia and Central America (page 297). Students may analyze the push-and-pull factors that contributed to shifting immigration patterns, but they should also learn about changes in immigration policy (page 299). Two guiding questions for this chapter include: **1) What did protests and frustrations expressed by Californians in the late Cold War Era reveal about the state?; 2) In what directions is California growing in the twenty-first century?**

9. Assessment – To show evidence of what students have learned, students can choose one the following assignments:

- a. Write a 2-page essay answering each of the essential questions for this lesson using the evidence from the sources provided and the oral histories collected.
- b. In small groups (3-4 students), create a digital presentation answering the essential questions for this lesson using the evidence from the sources provided and the oral histories collected (photos, video, interviews).

Assessment, Application, Action, and Reflection: See Step 9 above.

Materials and Resources:

1. National Geographic resettlement of Vietnamese refugees in the U.S.:
<https://www.nationalgeographic.org/media/resettling-vietnamese-refugees-united-states/>
2. The Vietnamese Refugees relive their escapes to Malaysia:
<https://www.youtube.com/watch?v=eRSffhyYDM>
3. KPBS How the Fall of Saigon made San Diego a refugee hub:
<https://www.kpbs.org/news/2015/apr/24/how-fall-saigon-made-san-diego-refugee-hub/>

4. Movie *Journey from the Fall*: <http://www.journeyfromthefall.com/Home.aspx>
 - [Would also recommend *Bolinao 52* \(2008\) to highlight tragedy and travesty of the boat people experience; and/or *Daughter from Danang* \(2002\) to emphasize Amerasian experience](#)
5. Book: *Being Vietnamese in America* (Hay Song “My” Mot Cach Rat “Viet Nam”) by Nguyen Ha Tran: http://www.fullerton.edu/nrcal/orderbooks_2020.php
6. Book: *The Best We Could Do* by Thi Bui: <https://www.amazon.com/Best-We-Could-Do-Illustrated/dp/1419718770>
7. Article : *Vietnamese American Art and Community Politics: An Engaged Feminist Perspective* by Lan Duong, Isabelle Thuy Pelaud. *Journal of Asian American Studies*:
<https://muse.jhu.edu/article/488126/pdf>
8. Article: *Toward a Critical Refugee Study: The Vietnamese Refugee Subject in US Scholarship* by Yên Lê Espiritu. *Journal of Vietnamese Studies*:
<https://www.jstor.org/stable/10.1525/vs.2006.1.1-2.410?seq=1>
9. Article: *April 30* by Viet Thanh Nguyen: <https://vietnguyen.info/2016/april-30>
10. Article: *Our Vietnam War Never Ended* by Viet Thanh Nguyen:
<https://vietnguyen.info/2015/vietnam-war-never-ended>
11. Article: *Author Viet Thanh Nguyen on the struggles of being a refugee in America* by Viet Thanh Nguyen: <https://vietnguyen.info/2018/author-viet-thanh-nguyen-struggles-refugee-america>
12. Article: *Asian Americans are still caught in the trap of the model minority stereotype and it creates inequality for all* by Viet Thanh Nguyen: <https://vietnguyen.info/2020/asian-americans-are-still-caught-in-the-trap-of-the-model-minority-stereotype-and-it-creates-inequality-for-all>

Supplemental Resources:

1. *Voices of Vietnamese Boat People* by Cargill and Huynh (stories directly from refugees)
 - Incorporated, Publishers, Mar 1, 2000
 - https://books.google.com/books/about/Voices_of_Vietnamese_Boat_People.html?id=z93VHlp4-S8C
2. *Hearts of Sorrow* by Freeman (stories directly from refugees)
 - Stanford University Press, Apr 1, 1991
 - <https://www.bookdepository.com/Hearts-Sorrow-James-M-Freeman/9780804718905>
3. *The Gangster We Are All Looking For* by Le Thi Diem Thuy

- Knopf Doubleday Publishing, Apr 13, 2011
 - https://books.google.com/books/about/The_Gangster_We_Are_All_Looking_For.html?id=4KpUt3yl4W8C
4. Immigrant Acts: On Asian American Cultural Politics by Lisa Lowe
 - Duke University Press, Oct 1996
 - <https://www.dukeupress.edu/immigrant-acts>
 5. When Heaven and Earth Changed Places by Le Ly Hayslip
 - Plume, 1990
 - https://books.google.com/books/about/When_Heaven_and_Earth_Changed_Places.html?id=EY6CsmJeS_MC
 6. [*The Best We Could Do* by Thi Bui](#)
 7. [*I Love You as for White People* by Lac Su](#)
 8. [*Body Counts: The Vietnam War and Militarized Refuge\(es\)* by Yen Le Espiritu](#)
 9. *Nothing Ever Dies: Vietnam and the Memory of War* by Viet Thanh Nguyen

Quick Fact Sheet (below)

Think Write Pair/Share Group Share Handout (below)

Annotation Chart (below)

Quick Fact Sheet about Vietnamese Americans in the U.S.

- **Vietnamese Americans** (*Người Mỹ gốc Việt*) make up about half of all overseas Vietnamese (*Người Việt hải ngoại*, also known as *Việt Kiều*) and are the fourth-largest Asian American ethnic groups after Chinese Americans, Filipino Americans, and Indian Americans.
- The Vietnamese community in the United States was minimal until the South Vietnamese refugees arrived in the U.S. following the Vietnam War which ended in 1975. Early refugees were refugee boat people who fled political persecution or sought economic opportunities as a result of U.S. involvement on the war in Vietnam.
- More than half of Vietnamese Americans reside in the two most populous states of California and Texas, primarily their large urban areas. Orange County, California is the home to the largest Vietnamese American population outside of Vietnam.
- As a relatively-recent immigrant group, most Vietnamese Americans are either first or second generation Americans. As many as one million people five years of age and older speak Vietnamese at home, making it the fifth-most-spoken language in the U.S.
- April 30, 1975 marked the fall of Saigon, which ended the Vietnam War, prompted the first large-scale wave of immigration; many with close ties to America or the South Vietnam government feared communist reprisals. Most of the first-wave immigrants were well-educated, financially comfortable, and proficient in English.
- From 1978 to mid-1980s marked the second wave of Vietnamese refugees. Political and economic instability under the new communist government led many to escape Vietnam by small, unsafe, crowded fishing boats. The second wave of refugees were generally lower socioeconomically, as most were peasant farmers or fishermen, small-town merchants or former military officials. Survivors were picked up by foreign ships and brought to asylum camps in Thailand, Malaysia, Singapore, Indonesia, Hong Kong, and the Philippines from which they entered countries that agreed to accept them.
- After suffering war and psychological trauma, Vietnamese immigrants had to adapt to a very different culture. Language was the first barrier Vietnamese refugees with limited English proficiency had to overcome.
- Emotional health was considered an issue common to many Vietnamese refugees, with war-related loss and the stress of adapting to a different culture leading to mental-health problems among refugees.
- Vietnamese Americans' income and social classes are diverse. Refugees arriving in the United States often had a lower socioeconomic standing in their home country and more difficulty integrating due to greater linguistic and cultural barriers.

- Vietnamese Americans have arrived in the U.S. primarily as refugees, with little or no money. While not as academically or financially accomplished collectively as East Asian counterparts, census data indicates that Vietnamese Americans are an upwardly-mobile group; their economic status improved substantially between 1989 and 1999.
- Most first-wave Vietnamese immigrants initially worked at low-paying jobs in small services or industries. Finding work was more difficult for second-wave and subsequent immigrants, due to their limited educational background and job skills.
- Young Vietnamese Americans adults are well educated, and often provide professional services. Since older Vietnamese Americans have difficulty interacting with the non-Vietnamese professional class, many Vietnamese Americans provide specialized professional services to fellow immigrants.
- Vietnamese Americans are among the most-assimilated immigrant groups in the U.S. Although their rates of cultural and economic assimilation were comparable to other groups (perhaps due to language differences between English and Vietnamese), their rates of civic assimilation were the highest of the large immigrant groups. As political refugees, Vietnamese Americans viewed their stay in the U.S. as permanent and became involved in the political process at a higher rate than other groups.

Source:

Wikipedia: https://en.wikipedia.org/wiki/Vietnamese_Americans

Think Write Pair/Share Group Share

Essential Question:

Think for one minute about how the source had details that answered the essential question.

Write for one minute about the details and facts you can remember from the source which addresses the essential question.

Pair/Share for one minute per person, share out your thinking and writing about the essential question using the sources provided. Be ready to share out the information your partner provided if the teacher calls on you.

Group Share for five to ten minutes. At the end, have the class share out their information, giving students a chance to present to their peers.

Annotation Chart

Symbol	Comment/Question/Response	Sample Language Support
?	Questions I have Confusing parts for me	The sentence, "... "is unclear because... I don't understand what is meant when the author says...
+	Ideas/statements I agree with	I agree with the author's statement that...because... Similar to the author, I also believe that...because
-	Ideas/statements I disagree with	I disagree with the author's statement that... because... The author claims that... However, I disagree because...
*	Author's main points Key ideas expressed	One significant idea in this text is... One argument the author makes is that...
!	Shocking statements or parts Surprising details/claims	I was shocked to read that...(further explanation) The part about...made me feel...because...
0	Ideas/sections you connect with What this reminds you of	This section reminded me of... I can connect with what the author said because... This experience connects with my own experience in that...

Asian American and Pacific Islander Studies

Sample Lesson: Indian American Diaspora, Myths of the Model Minority,

Theme: Ethnic Identity and Diversity

Disciplinary Area: Asian American and Pacific Islander Studies

Ethnic Studies Values and Principles Alignment: 1, 2, 5, 6

Standards Alignment:

CA HSS Analysis Skills (9-12): Chronological and Spatial Thinking 3; Historical Interpretation 1

CA CCSS for ELA/Literacy: RH.9-10.1, 4, 5, 9; WHST .9-10.1,2,4,9

CA ELD Standards: ELD.PI.9-10.1,2,5,6,7,9,10,11a

Lesson Purpose and Overview:

Indian Americans are thought to be relatively new immigrants to the United States and California, but their story in California starts much further back in history. In the time that they have lived in California, the contributions of Indian Americans to STEM fields and arts and culture encompasses a rich and diverse breadth and depth.

Students will be introduced to the history of Indian American migration and will highlight the diversity of the Indian American community with respect to religion and geography.

Key Terms and Concepts: Immigration Act, model-minority, Bollywood, media literacy, intercultural relations

Lesson Objectives (Students will be able to...):

1. Understand the diversity inherent in the Indian American community with respect to language, religion, and geography.
2. Understand Indian American migration to Northern California.
3. Articulate the contributions of Indian Americans to the information technology and telecommunications lexicon, and the fields of STEM, arts and culture.
4. Further develop their oral presentation, public speaking, and analysis skills via the cultural analysis assignment

Essential Questions:

1. What is the history of Indian American migration to the United States, and in particular, to California?

2. What role did opportunities for education and gender equality play in decisions to emigrate to California?

Lesson Steps/Activities:

Day 1

1. Introduce the first group of Indians who landed on Angel Island in the early 1900s, how they settled in Northern California and created a farming community. Also provide an introduction where a 2nd generation of Indians who came to the United States in the later 1900s mainly seeking education, career opportunities and gender equality.
2. Following the introduction, screen a YouTube lesson, “Sikh Pioneers and their Contributions to California’s History”. Before starting the video, tell students that they are responsible for taking thorough notes (refer to the graphic organizer or note taking tool) and will be expected to have a discussion around the following questions:
 - a. Why did the first Indian Americans settle in Northern California?
 - b. What crops did these Indian Americans specialize in?
 - c. What U.S. laws negatively affected their liberty and freedom?
 - i. Law of 1913, Foreigners without the option of citizenship
 - ii. Immigration Act of 1917, restricting the entry of more Asians into the country, preventing immigrants from bringing their families
 - d. How did these laws affect the social changes of these communities?
 - e. How have current immigration and naturalization laws changed since 1917?
3. Provide the following key terms for students to define using context clues from the film
 - a. Punjabi
 - b. Sikh
 - c. Immigration Act
 - d. Naturalization
 - e. Indian-Mexican marriages
4. Following the video, divide the students into groups of four to five. Each group is given twenty minutes to read the excerpt below, discuss the video, respond to the questions like the ones above,
 - a. *The origins of the Punjabi-Mexican community lie in the Imperial Valley along California’s southern border. Men from India’s Punjab province stood out from the start among the pioneers who flocked there to work the newly arable land. Their fortunes, their legal status, and local opinion of them varied over the years. At first, South Asians could obtain American citizenship, but later they lost that right. Then not only the physical landscape but the political landscape and their place in it struck the Punjabi*

men as decidedly similar to their status in British India. They fought hard for their rightful place in society, and particularly for a place on the land, a very important component of Punjabi identity. The Imperial Valley was being transformed from a barren desert to a major center of agricultural production in California at the time the Punjabis arrived; the pioneer Anglo settlers there did not easily accept the Punjabis' claims to membership in the community they were building. Legal constraints and social stereotypes based on race and national origin helped determine the opportunities and working conditions the Punjabis encountered as they worked alongside others to develop the valley.

5. While students are working in groups, write down the key terms on the white board, leaving plenty of room between each. After the time has expired, signal to students that it is time to come back together. Facilitate a discussion where students are able to respond to each of the guiding questions aloud. Finally, ask one member from each group to go to the board. Each student is assigned a word and is expected to write their definition of the word with their group's effort. After completing the task, the class talks through each term. Provide additional information, examples, and support to better clarify and define the terms.

6. Close with student and community reflection.

Day 2

1. Watch excerpt from Episode 1 of Asian Americans "Breaking Ground" about Bhagat Singh Thind. Additionally, ask students to read an excerpt from "Roots In the Sand" that discusses the ruling of the Circuit Court of Appeals of United States v. Bhagat Singh Thind
2. 261 U.S. 204 (1923). Ask the students to pay special attention as to why he was not considered to be an American citizen.
3. After watching the film, optionally, split the class into smaller groups or stay as a complete class to discuss the following questions
 - a. Community Builder/Cultural Energizer: Identifying our biases (5 min)
- i. Ask the question, "how do you (or your family members) answer the race question on a form? What are the options listed?"
- ii. How is the term "white" defined racially?: (10 min)
 - b. From US vs Bhagat Singh Thind: The court conceded that Indians were "Caucasians" and that anthropologists considered them to be of the same race as white Americans, but argued that "the average man knows perfectly well that there are unmistakable and profound differences."
- i. What do you think of the argument that courts made about people from Indian origin? What do you know about people from Indian origin today?
 1. Provide the following key terms and concepts for students to define using context clues from the film
 - a. "Caucasian" vs "white"
 - b. Aryan

Additional Material and Resources to support Day 2

Pre 1800

Beginning in the 17th century, the East India Company began bringing indentured Indian servants to the American colonies.[11]

The Naturalization Act of 1790 made Asians ineligible for citizenship.[12]

19th century

The first significant wave of Indian immigrants entered the United States in the 19th century. Emigration from India was driven by difficulties facing Indian farmers, including the challenges posed by the British land tenure system for small landowners, and by drought and food shortages, which worsened in the 1890s.

At the same time, Canadian steamship companies, acting on behalf of Pacific coast employers, recruited Sikh farmers with economic opportunities in British Columbia.

Racist attacks in British Columbia, however, prompted Sikhs and new Sikh immigrants to move down the Pacific Coast to Washington and Oregon, where they worked in lumber mills and in the railroad industry.[14] Many Punjabi Sikhs who settled in California, around the Yuba City area, formed close ties with Mexican Americans.[11] The presence of Indian Americans also helped develop interest in Eastern religions in the US and would result in its influence on American philosophies such as Transcendentalism.

Swami Vivekananda arriving in Chicago at the World's Fair led to the establishment of the Vedanta Society.

20th century

Between 1907 and 1908, Sikhs moved further south to warmer climates in California, where they were employed by various railroad companies. Some white Americans, resentful of economic competition and the arrival of people from different cultures, responded to Sikh immigration with racism and violent attacks.[14]

The Bellingham riots in Bellingham, Washington on September 5, 1907 epitomized the low tolerance in the U.S. for Indians and Sikhs, who were called "hindoos" by locals.

In the early 20th century, a range of state and federal laws restricted Indian immigration and the rights of Indian immigrants in the U.S. In the 1910s, American nativist organizations campaigned to end immigration from India, culminating in the passage of the Barred Zone Act in 1917.

In 1913, the Alien Land Act of California prevented Sikhs (in addition to Japanese and Chinese immigrants) from owning land., it was legal for "brown" races to mix. Many Indian men, especially Punjabi men, married Hispanic women and Punjabi-Mexican marriages became a norm in the West.[14][16]

Bhicaaji Balsara became the first known Indian to gain naturalized U.S. citizenship. As a Parsi, he was considered a "pure member of the Persian sect" and therefore a "free white person". In 1910, the Circuit Court of Appeal agreed that Parsis are classified as white.[17] Between 1913 and 1923, about 100 Indians were naturalized.

In 1923, the Supreme Court of the United States ruled in United States v. Bhagat Singh Thind that Indians were ineligible for citizenship because they were not "free white persons".[14] Over fifty Indians had their citizenship revoked after this decision, in 1927. However, no other naturalization was permitted after the ruling, which led to about 3,000 Indians leaving the United States.

1993 and 1994 Sandhu vs Lockheed Missiles and Space Co. (California Superior Court (1993) and California Sixth District Court of Appeals (1994) (Sandhu had sued his employer, Lockheed, for discrimination based on race. Lockheed's position was that they did not discriminate against Sandhu, a Punjabi Indian, because he was considered Caucasian (Lockheed argued that the "common popular understanding that there are three major human races — Caucasoid, Mongoloid, and Negroid." This comes from a 19th century classification of races). In 1993, the court ruled in favor of Lockheed. In 1994, the Californian Sixth District Court of Appeals overturned that decision and ruled in favor of Sandhu, stating that Indians were a distinct ethnic group of their own.)

Bhicaaji Framji Balsara court case:

Hughey, M.W. (2016). New Tribalisms: The Resurgence of Race and Ethnicity. Main Trends of the Modern World. Palgrave Macmillan UK. p. 135.

1923 United States vs. Bhagat Singh Thind:

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<http://historymatters.gmu.edu/d/5076/>

PBS Documentary Asian Americans Episode 1 “Breaking Ground”

<https://www.pbs.org/weta/asian-americans/episode-guide/>

1994 Sandhu vs. Lockheed Missiles and Space Co.:

<https://law.justia.com/cases/california/court-of-appeal/4th/26/846.html>