

# “But They Didn’t Do Nothin’ Wrong!” Teaching about Japanese-American Incarceration

Noreen Naseem Rodríguez

February 2017 marked the 75th anniversary of Executive Order 9066 (EO 9066), issued on February 19, 1942, by President Franklin D. Roosevelt two months after the bombing of Pearl Harbor. While this domestic aspect of World War II is often taught in secondary history classes, it is rarely studied in elementary schools.<sup>1</sup> However, children’s literature told through the eyes of Japanese American youth is ideal for teaching about this topic, and about racial discrimination generally, to young learners.

A year before this historical anniversary, in February 2016, I facilitated a workshop on teaching Asian American history in a large Texas public school district.<sup>2</sup> For the remainder of the spring semester, I observed and interviewed two teachers (workshop attendees) as they taught lessons about Japanese American incarceration to their second and fifth grade students using a combination of children’s literature and primary sources. In this article, I provide an overview of EO 9066 and explain my use of the term “incarceration” (instead of “internment”) when discussing this historical event, then describe the teachers’ lessons and reflections and suggest additional teaching resources.

## **Troubling Traditional Narratives of Executive Order 9066**

As Asian American history is still largely invisible in many social studies curriculums, many educators know little about their role in U.S. history. Although the removal and relocation of Japanese and Japanese Americans in 1942 is included in some U.S. history textbooks, these discussions are typically brief, as they paint the United States in a negative light.<sup>3</sup> In general, EO 9066 is depicted as an act of military necessity in response to a national security threat posed by the Japanese Empire. However, this traditional narrative omits several facts that complicate the justification of EO 9066.

First, a government study of that time had found no lack of Japanese-American loyalty to the United States. Concerned

about an impending conflict with Japan, the State Department sent Curtis Munson (a Detroit businessman commissioned as a special representative of the State Department) to Hawai’i and the U.S. West Coast in October 1941 to determine the disposition of Japanese American communities. He found Japanese Americans to be loyal to the United States,<sup>4</sup> confirming other intelligence reports and surveillance. However, this information was kept secret from the public.

Second, although it mentions no ethnic group specifically, EO 9066 was overwhelmingly used to remove and incarcerate Japanese Americans. Although nationals of Japan, Germany, and Italy were placed under curfew, American citizens of German and Italian ancestry were not restricted in any way.<sup>5</sup>

Third, Japanese Americans living in other places were not displaced. Those in the Midwest and East Coast were not subjected to relocation and removal, only those living on the West Coast. In the 1940s, Japanese made up one-third of Hawai’i’s population, yet only 1 percent of this group was sent to camps. To maintain the islands’ economy, it was essential that Japanese Americans remain free.<sup>6</sup>

Fourth, two-thirds of the 120,000 Japanese and Japanese Americans uprooted from their homes and communities were U.S. citizens. Their removal as a result of EO 9066 violated these citizens’ constitutional rights, including their right to due process, freedom from unreasonable search and seizure, and—upon arrival at the camps—freedoms of speech, religion, and press.<sup>7</sup>

Fifth, no person of Japanese ancestry living in the United States was ever charged or convicted of espionage or sabotage during World War II. However, multiple individuals of non-Japanese ancestry were charged and convicted.

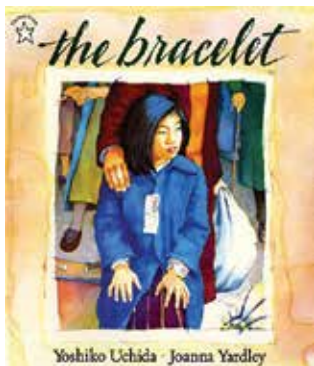
Beginning in the 1980s, federal courts, the U.S. congress, and presidents Clinton, Reagan, and Obama made various determinations and declarations stating that the removal and incarceration of Japanese Americans due to EO 9066 was unjust-

tified and arose from “wartime hysteria, race prejudice, and a failure of political leadership.”<sup>8</sup>

As we discuss the World War II era, it is essential to note that while “internment” is often used to describe what happened to Japanese and Japanese Americans as a result of EO 9066, it is not a correct use of the term.<sup>9</sup> According to international law, after a war is declared, foreign nationals of the hostile nation can be returned to their home country or detained as prisoners of war. As described previously, most of the Japanese Americans who were ordered to leave their homes in 1942 were American citizens. Thus, “internment” and related phrasing such as “relocation” and “evacuation” are euphemisms that mollify the fact tens of thousands of U.S. citizens suffered forced removal, seizure of property, and imprisonment, surrounded by barbed wire and armed guards for years. For historical and legal accuracy, I instead employ the term “incarceration” and encourage educators to use terms like “prison camp” instead of “internment camp” to more precisely describe the realities of these events.

With these difficult truths in mind, the stories of Japanese Americans incarcerated during World War II provide fascinating insight into a complicated historical moment. For educators eager to share these narratives, there is a wide array of children’s literature told from the perspectives of Japanese American *nisei* as they experienced this upheaval.<sup>10</sup> The section that follows describes how two elementary school teachers used children’s literature to support their second and fifth grade students’ learning about Japanese American incarceration. These teachers discarded much of the traditional social studies curriculum with full support from their administration, as their more culturally inclusive treatment of American history still aligned with state social studies standards. All names are pseudonyms to protect the privacy of the teachers, students, and their respective schools.

### Demystifying Japanese Americans: Second graders and *The Bracelet*



Heidi, a second grade teacher, dedicated much of her language arts and social studies instructional time to teaching about the Civil Rights Movement. After attending the Asian American history workshop, Heidi recognized that discussions about the struggle for civil rights and equality should not be limited to African Americans

during the 1960s and 1970s (NCSS curriculum themes **POWER, AUTHORITY, AND GOVERNANCE** and **CIVIC IDEALS AND PRACTICES**) and she decided to include the Japanese American experience during World War II. In an interview at the end of the school year, she explained, “I just wanted to wrap up with, ‘Hey, there are other groups who are discriminated against... this is a perfect time to bring up Japanese Americans and internment camps

and see how [the fight for civil rights is] not just a black and white issue.”

Heidi began by presenting her students with a “picture flood,” an inquiry activity that explores students’ prior knowledge and encourages observations and questions. She displayed an assortment of Japanese American incarceration primary sources (see photo, p. 23) and asked students to discuss what they saw as she recorded their questions.<sup>11</sup> The following day, she began her lesson by reviewing their questions, which included, Who are the people in the pictures? Why are they at these camps? Who made them go to the camp?

Next, Heidi introduced the children’s book *The Bracelet* (see book list) as a resource that would provide answers to some of their questions. *The Bracelet* draws from the author’s own experience as a child, when she and her family were forced to leave their home due to EO 9066. Heidi reminded students that they could ask questions while she read. Just a few pages into the text, one of her students murmured, “The government made them go to the camp.”

Teacher: So the government made them go to the camp because they were—

Symphony: Japanese.

Teacher: Because they looked Japanese. Was there something else?

Symphony: And they looked like the enemy!

As Heidi probed further, Symphony asked why there was a war in the first place. Heidi gave a short summary, then asked another student to expand on Symphony’s comment.

Teacher: Zeke, talk a little bit more about why you think that they [the Japanese Americans] looked like the enemy. What does that mean?

Zeke: Because they look different from other people.

Teacher: What do you mean by they looked different from other people?

Zeke: Because they’re from another place.

Teacher: Who’s “they,” though? Where are “they” from? Where’s Emi [main character in the book] and her family from?

Students: Japan!

Teacher: Are they from Japan? Let me read this again: The government was sending them to a prison camp because they were Japanese Americans and America was at war with Japan.

Students: America!

Teacher: Does it say anything about them being from another place?

Students: No! America!

Absaliel: It’s ‘cause they are different people. ‘Cause they looked different.

Teacher: They’re from America, right? So because they looked-

Absaliel: Different.

The conversation deepened as more students joined in the discussion about different “kinds” of people.<sup>12</sup> Students described physical and racial differences as well as linguistic differences,

making comparisons to African Americans and segregation. Heidi noted that her students initially did not seem surprised by the idea of the family going to “camp”; however, when she re-read the line above they had a different response.

Teacher: When I read it again a lot of you had a very strong reaction. What was that, why did you gasp? Why were you shocked?

Students: Prison! Jail!

Teacher: Tell us about that, Will. What do you think when you hear the word prison? Why would someone be in prison in the first place?

Will: Because they did something bad.

Cristina: But they didn't do nothing wrong!

Amanda: They're just taking them cause of the way they look!

The remainder of the lesson was filled with discussions about whether the events described in *The Bracelet* were fair. At several pivotal points in the reading, Heidi encouraged her students to “turn and talk” with a partner about what they were thinking. Several students were especially alarmed by a line describing babies and grandparents waiting to board the buses to go to camp. Due to their lengthy conversations, Heidi stopped midway through the book and continue reading the following day.

The next day, Heidi asked students to explain why Emi's family had to go to a prison camp. The students' responses reflected confusion, as some described the family as Japanese while others called them American and partly Japanese. Heidi clarified:

Teacher: They might look different, but that doesn't mean that they're not American.

Zeke: It's like you, miss. You was born in China?

Teacher: Actually, I was born here. I was born in Texas.

Zeke: Yeah! You're Chinese and you was born in America.

Teacher: So I would consider myself Chinese American.

Ashley: She's American!

Although Heidi had shared stories about her Chinese heritage before, her students continued to struggle with the complexity of Asian American identity.<sup>13</sup> However, as all of her students were of color (African American, Mexican American, or mixed race), they were able to make connections to their own experiences and the civil rights texts read earlier in the semester to better understand the role of discrimination and racism in Japanese American incarceration.

After reading *The Bracelet*, Heidi continued her civil rights focus on Japanese American incarceration for the remainder of the school year. She read aloud *Baseball Saved Us*, excerpts from *Dear Miss Breed* (as described below) and *Sylvia and Aki* (see Resources List). The latter book took the class discussions about racism a step further by presenting the dual narrative of a Japanese American girl, Aki, incarcerated at a camp in Poston alongside the story of Sylvia Mendez, a Mexican American girl who was not allowed to attend the neighborhood school in the 1940s because she was not White.

As Heidi's students' understandings about racism and discrimination developed, they completed reading response journals to explain, compare, and contrast the injustices described

in each text. Additionally, Heidi introduced her students to the story of Fred Korematsu,<sup>14</sup> a Japanese American man who was arrested when he refused to report to a relocation center after EO 9066. The Korematsu story was especially compelling to her students, who compared him to Rosa Parks and Martin Luther King, Jr. By including multiple narratives of racial struggle beyond the black/white binary, Heidi created opportunities for her students to learn about and discuss racial discrimination over time and in different historical moments in the United States (🌐 CIVIC IDEALS AND PRACTICES).

### Learning from the Past: Fifth Graders and *Dear Miss Breed*

Kumar, a fifth grade Spanish dual language teacher, dedicated much of his social studies instruction to the topic of immigration in Latin America. After the Asian American history workshop, he shifted gears to draw on his students' interests from a fourth grade study on the Holocaust. “I thought they're gonna naturally be interested in this because it's a World War II topic. Let's talk about something that they probably had no exposure to.”

Kumar taught Japanese American incarceration over three days. The first day, he introduced the topic through a self-created slideshow containing many of the Library of Congress primary sources Heidi used in her picture flood. However, unlike Heidi, who began her narrative with World War II, Kumar presented early migration routes from Japan to the United States to establish Japanese Americans in the U.S. before World War II (🌐 GLOBAL CONNECTIONS). He discussed the contributions of Japanese farmers to the agricultural development of the West Coast (🌐 PEOPLE, PLACES, AND ENVIRONMENTS), then transitioned to an image of the attack on Pearl Harbor alongside the headline, “1500 Dead in Hawaii, Congress Votes War.”

Kumar asked his students to consider the perspective of Japanese American children who suddenly became the targets of racial slurs and bullying after Pearl Harbor due to their ethnic heritage.

Teacher: If you're a Japanese American boy or girl in 1941 a month after Pearl Harbor is bombed... The U.S. is at war with the country of your ancestry. What would be the things going through your mind?

Hanna: I would be like, who should I pick for?

Clive: It wouldn't be fair because you weren't born there.

Michelle: I would be confused and would probably say I'm from here.

Madeline: I would feel scared. I could pretend that I'm not but I really am. I haven't been to Japan. I've been in the United States.

Michelle: I see in my head a person getting pulled in four ways.

Kumar's fifth graders responded to this scenario with a great deal of historical empathy and perspective. After the slideshow, Kumar asked students why this content was missing from popular histories of World War II: “Why is the focus on the war in Europe but many books omit what happened in the U.S.?” From the back of the room, a student yelled, “Cause they don't want to show the U.S. as bad guys!” Kumar's emphasis on multiple

perspectives helped his students recognize the complexity of historical narratives.

For the remaining two days of the lesson, Kumar strove to make connections between the discrimination faced by Japanese Americans during World War II to contemporary discrimination against Muslims (●TIME, CONTINUITY, AND CHANGE). He used the nonfiction book *Dear Miss Breed* to study firsthand accounts of Japanese American youth at the camps. *Dear Miss Breed* is a collection of letters written to librarian Clara Breed by Japanese American youth who frequented her library prior to their being imprisoned with their families far away from home. After reading and discussing two letters from *Dear Miss Breed*,<sup>15</sup> Kumar screened a video of Muslim American children reading these letters aloud while sitting next to their now-elderly Japanese American authors.<sup>16</sup> After discussing connections between the two groups, students wrote a response to the question, “What does it mean to be an American?”

“I wanted them to see that the U.S. perpetrated a similar kind of racial profiling and targeted a specific racial group and it continues to happen,” Kumar explained afterward. However, after reviewing his students’ short essays, he realized that his students lacked enough background about Muslims and 9/11 to understand the parallels between Japanese Americans during World War II and Muslims and groups that are often “perceived as foreign others” today. Kumar hoped that his students were “going to get this, they’re going to know who Muslims are. But no, tons of misconceptions. They were asking more questions than anything else.”

Kumar’s lesson was ambitious, and while it did not achieve the contemporary connections he hoped for, he was pleased with his students’ ability to understand multiple perspectives and broadening understandings of what it meant to be an American. He also built on his students’ existing interest in World War II by presenting a new narrative through a series of engaging primary sources that evoked rich conversations and debates.

### A New Vision of American History

In the 1980s, Asian American historian Ronald Takaki called for a re-vision of U.S. history that includes Asians and Asian Americans in broad and comparative ways through their own voices.<sup>17</sup> The inclusion of Japanese-American incarceration narratives is an important step in transcending the invisibility of Asian Americans in U.S. history. Additionally, these narratives give students diverse examples of civic identity, civic membership, and civic agency in American democracy beyond the black/white binary. Given a recent Executive Order that critics have called a “Muslim Ban” and increased discrimination and violence against religious minorities (including bullying against ethnic-minority children in schools),<sup>18</sup> these conversations are increasingly relevant and important. For elementary educators, children’s literature offers a rich avenue to explore these histories and contemporary issues in a way that is accessible and authentic.

### Notes

1. Sohyun An, “Asian Americans in American History: An AsianCrit Perspective on Asian American Inclusion Iowa in State U.S. History Curriculum,” *Theory & Research in Social Education* 44, no. 2 (2016): 244-276; Nicholas D. Hartlep and Daniel P. Scott, *Asian/American Curricular Epistemicide: From Being Excluded to Becoming a Model Minority* (Rotterdam, The Netherlands: Sense, 2016).
2. This workshop was part of my dissertation study. Participants’ names are pseudonyms. I was invited by the district’s social studies department to present a short overview of Asian American history and the growing Asian American populations across the country and in Texas, then provided content support as attendees worked in small groups to create elementary lessons about Chinese immigration in the 1800s and Japanese American incarceration during World War II. The lessons created by workshop attendees were later distributed district-wide to support the teaching of Asian Pacific Heritage Month in May.
3. Steven P. Camicia, “Deciding What is a Controversial Issue: A Case Study of Social Studies Curriculum Controversy,” *Theory and Research in Social Education* 35, no. 4 (2008): 290–307.
4. Curtis B. Munson, *Japanese on the West Coast (1941)* 15–16, [www.michiweglyn.com/wp-content/uploads/2010/06/Munson-Report.pdf](http://www.michiweglyn.com/wp-content/uploads/2010/06/Munson-Report.pdf).
5. Franklin D. Roosevelt, Executive Order 9066, [catalog.archives.gov/id/5730250](http://catalog.archives.gov/id/5730250).
6. Elizabeth M. Frye and Lisa A. Hash, “The Voices of Children: Re-imagining the Internment of Japanese Americans through Poetry,” *Social Studies & the Young Learner* 25, no. 4 (2013): 30–32.
7. For an in-depth description of these violations, see JACL, 2011: 98–105; Alice Yang Murray, *What Did the Internment of Japanese Americans Mean?* (Boston, MA: Bedford/St. Martin’s, 2000).
8. Civil Liberties Act of 1987 (H.R. 442).
9. Roger Daniels, “Words Do Matter: A Note on Inappropriate Terminology and the Incarceration of the Japanese Americans,” in *Nikkei in the Pacific Northwest: Japanese Americans and Japanese Canadians in the Twentieth Century*, L. Fiset and G. Nomura, eds. (Seattle, WA: University of Washington Press, 2005): 183–207.
10. Japanese American communities use the terms *issei*, *nisei*, and *sansei* to distinguish first, second, and third generation immigrants, respectively.
11. Library of Congress, Japanese American Internment Primary Source Set, [www.loc.gov/teachers/classroommaterials/primarysourcesets/internment](http://www.loc.gov/teachers/classroommaterials/primarysourcesets/internment).
12. Sherri Colby, “Finding Citizenship and Place in State History: Connecting to Students through Diverse Narratives,” *Social Studies and the Young Learner* 22, no. 2 (2009): 16–18 describes similar conversations about primary sources with seventh grade students.
13. For suggestions on navigating conversations about Asian America identities with young learners, see Noreen Naseem Rodríguez and Rosalie Ip, “Hidden in History: (Re)Constructing Asian American history in Elementary Social Studies Classrooms,” in *(Re)Imagining Elementary Social Studies: A Controversial Issues Reader*, S. B. Shear, C. M. Tschida, E. Bellows, L. B. Buchanan, and E. E. Saylor, eds. (Charlotte, NC: IAP, in press): 319–339.
14. Korematsu is the subject of several children’s books and documentaries, including *Of Civil Wrongs and Rights*, directed and produced by Eric Fournier (2000; San Francisco, CA: Pushtan Productions), DVD. Film trailer available at [www.pbs.org/pov/ofcivilwrongsand\\_rights](http://www.pbs.org/pov/ofcivilwrongsand_rights) and free DVDs for educators from The Korematsu Institute. Heidi showed her students a trailer from this film.
15. Japanese American National Museum, “Dear Miss Breed: Letters from Camp,” [www.janm.org/exhibits/breed/title.htm](http://www.janm.org/exhibits/breed/title.htm). See also the book, listed below.
16. Frank Chi, “I Filmed Japanese-American Internees Reading Letters to Muslim Kids. Here’s Why,” *The Washington Post* (May 20, 2016), [www.washingtonpost.com](http://www.washingtonpost.com).
17. Ronald Takaki, *Strangers from a Different Shore* (New York: Back Bay Books, 1989); *A Different Mirror: A History of Multicultural America* (New York: Little Brown, 1993).
18. Southern Poverty Law Center, “The Trump Effect: The Impact of the 2016 Presidential Election on Our Nation’s Schools” (November 28, 2016), [www.splcenter.org/20161128/trump-effect-impact-2016-presidential-election-our-nations-schools](http://www.splcenter.org/20161128/trump-effect-impact-2016-presidential-election-our-nations-schools).

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*A resource list follows on pages 21–22*



# Resources for Teaching about the Japanese-American Incarceration to Young Learners

Noreen Naseem Rodríguez

## Websites: Organizations, Collections, Lessons

Calisphere. "Views and Voices from Within: The Art and Writing of Estelle Ishigo, Heart Mountain Relocation Center, 1942-1945." <https://calisphere.org/for-educators/6/views-and-voices-within/>

The Densho Project. [densho.org/learning-center/](https://densho.org/learning-center/)

Japanese American Citizens League. "A Lesson in American History: The Japanese American Experience. Curriculum and Resource Guide, 5th ed." <https://jacl.org/wordpress/wp-content/uploads/2015/01/covers.pdf>

The Korematsu Institute Curriculum Kit. [www.korematsuinstitute.org/curriculum-kit-order-form/](http://www.korematsuinstitute.org/curriculum-kit-order-form/)

Library of Congress. "Japanese American Internment." [www.loc.gov/teachers/classroommaterials/primarysourcesets/internment/](http://www.loc.gov/teachers/classroommaterials/primarysourcesets/internment/)

Public Broadcasting Service. "Children of the Camps." [www.pbs.org/childofcamp/history/](http://www.pbs.org/childofcamp/history/)

Smithsonian. "A More Perfect Union." [amhistory.si.edu/perfectunion/non-flash/index.html](http://amhistory.si.edu/perfectunion/non-flash/index.html)

## Articles and News Published by NCSS

Brugar, Kristy and Jeremiah Clabough, "Fred Korematsu Speaks Up: Using Nonfiction with the Inquiry Arc of the C3 Framework," *Middle Level Learning* 60 (September 2017):1-12, [www.socialstudies.org/publications/ml](http://www.socialstudies.org/publications/ml).

Gallavan, Nancy P. and Teresa A. Roberts, "Enduring Lessons of Justice from the World War II Japanese American Internment," *Social Education* 69, no. 5 (2005): 275–282.

McCormick, Theresa. "Fear, Panic, and Injustice: Executive Order 9066, A Lesson for Grades 4–6," *Social Education* 72, no. 5 (2008): 268–271.

"Minoru Yasui's Legacy: Students of Sarah M. Segal Study the Imprisonment of Japanese Americans," *The Social Studies Professional* (May/June 2017), includes links to students in a video, lesson plan, at [www.socialstudies.org/tssp/news/minoru-yasuis-legacy-students-sarah-m-segal-study-imprisonment-japanese-americans](http://www.socialstudies.org/tssp/news/minoru-yasuis-legacy-students-sarah-m-segal-study-imprisonment-japanese-americans).

Pak, Yoon. "Dear Teacher': Letters on the Eve of the Japanese American Imprisonment," *Middle Level Learning* (no. 12, September 2001): 10–15, [www.socialstudies.org/publications/ml](http://www.socialstudies.org/publications/ml).

Westcott, Patrick and Martha Graham Viator. "Dear Miss Breed: Using Primary Documents to Advance Student Understanding of Japanese Internment Camps," *Social Education* 72, no.4 (2008): 198–20.

## Children's Literature, Picture Books

Chin, Steven A. *When Justice Failed: The Fred Korematsu Story*. New York: Metropolitan, 2001.

This biography begins with Karen Korematsu discovering her father's historic Supreme Court battle when a high school classmate of hers presents a report on her dad.

Hanel, Rachael. *The Japanese American Internment: An Interactive History Adventure*. North Mankato, MN: Capstone, 2008.

This "choose-your-own-adventure" book presents the reader with multiple perspectives related to Japanese American incarceration.

Hoshino, Felicia. *A Place Where Sunflowers Grow*. New York: Children's Book Press, 2012.

Mari's family is imprisoned in Topaz, Utah. In art class, she makes a new friend and finds a way to express her emotions about living in camp. (Text in English & Japanese)

Mochizuki, Dom. *Baseball Saved Us*. New York: Lee & Low Books, 1993.

Shorty's family leaves their home for prison camp. The camp community work together to create a baseball diamond, and Shorty channels his anger and frustration into achievement on the ballfield.

Moss, Marissa. *Barbed Wire Baseball*. New York: Abrams, 2013. Kenichi "Zeni" Zenimura pursued his dream of being a baseball player but his career was interrupted after the bombing of Pearl Harbor, so he brought baseball to camp.

Noguchi, Rick. *Flowers from Mariko*. New York: Lee & Low, 2013. Mariko's family struggles to put their life back together after returning home from a prison camp after World War II.

Shigekawa, Marlene. *Blue Jay in the Desert*. Chicago, IL: Polychrome, 1993.

While incarcerated at Poston, grandfather gives his grandson a blue jay he carved from wood. The bird symbolizes the freedom to fly while their family is behind barbed wire.

Shigekawa, Marlene. *Welcome Home Swallows*. Torrance, CA: Heian, 2001.

Junior returns home to Anaheim, California, after living in a prison camp in Poston, Arizona. He faces racism at school and awaits the return of family members who fought for Allied Europe.

Uchida, Yoshiko. *The Bracelet*. New York: Puffin, 1996  
Emi's family is forced to move to a prison camp. A friend gives her a bracelet to remember her by. Emi loses it, but learns that she can carry the memory of her friend in her heart.

Yamasaki, Katie. *Fish for Jimmy*. New York: Holiday House, 2013.  
After the bombing of Pearl Harbor, Taro's father is taken by the FBI and his family is forced to live in a prison camp. Taro finds a way to sneak out of the camp to catch fish to surprise his little brother.

#### Older Readers, Grades 4–6

Atkins, Laura and Stan Yogi. *Fred Korematsu Speaks Up*. Berkeley, CA: Heyday, 2017.

A graphic novel with a combination of free verse, nonfiction text, drawings, and primary sources describes how Korematsu, imprisoned as a young law school graduate for his defiance of EO 9066, persisted in his resistance over decades.

Chander, Anupam and Madhavi Sunder. *Fred Korematsu: All American Hero*. Durham, NC: Carolina Academic Press, 2011.

This graphic novel makes explicit connections between the story of Fred Korematsu and the experiences of Muslim Americans after 9/11.

Conkling, Winifred. *Sylvia & Aki*. New York: Tricycle Press, 2011.  
In 1942, the family of young Aki Munemitsu was evicted from its home and sent to a prison camp. The family of Sylvia Mendez leases their property and runs their asparagus farm. This chapter book relates how the girls corresponded and become friends. (See a related book review by Michelle Bauml in this issue of SSYL.)

Faulkner, Matt. *Gaijin: American Prisoner of War*. New York: Disney-Hyperion, 2014.

In this graphic novel, Koji's life changes drastically on his 13th birthday - the day that Pearl Harbor is bombed. Koji, who is half-Japanese, and his white mother are forced to live in Alameda Downs Assembly Center, a former horse racing track.

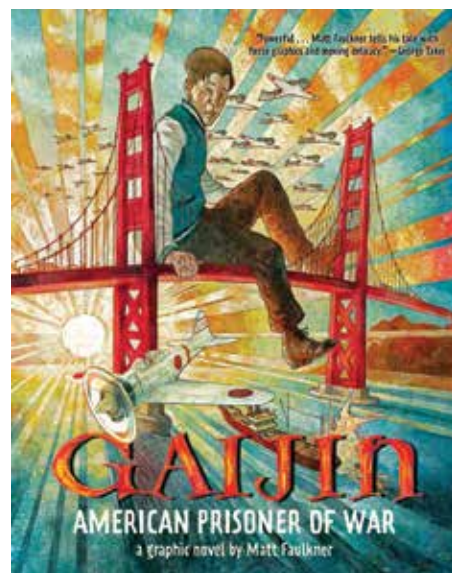
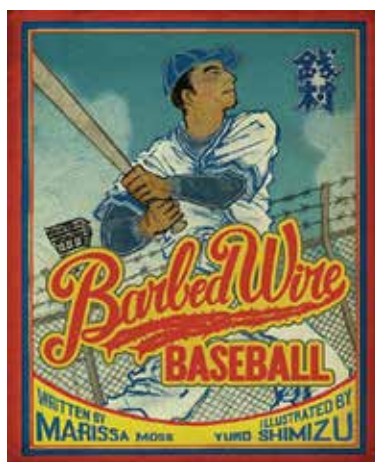
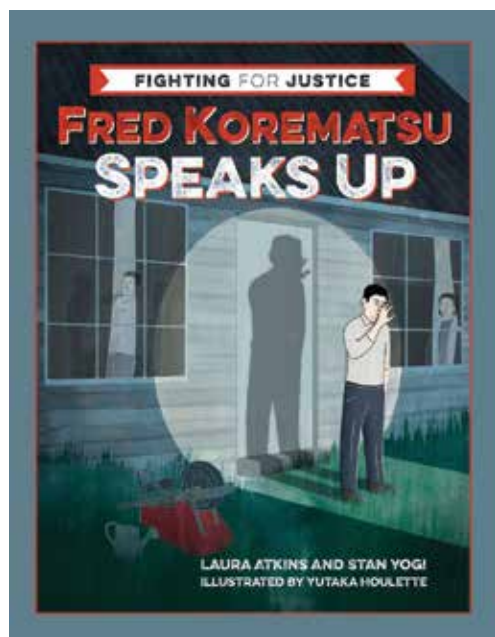
Oppenheim, Joanne. *Dear Miss Breed*. New York: Scholastic, 2006.  
Clara Breed was a librarian in San Diego who corresponded with the children who had frequented her library but were now incarcerated with their families. Historical letters are included.

Sandler, Martin W. *Imprisoned: The Betrayal of Japanese Americans during World War II*. New York: Scholastic, 2013.

An overview of Japanese Americans' experience before and after World War II, from the first major waves of immigration to the campaign for redress. Interviews with evacuees, Japanese American U.S. soldiers, and activists.

Tunnell, Michael O. and George W. Chilcoat. *The Children of Topaz: The Story of a Japanese American Internment Camp*. San Bernadino, CA: CreateSpace, 2011.

Lillian "Anne" Yamauchi Hori taught her third graders to keep a daily diary while they were incarcerated in Topaz, Utah, in 1943.





Manzanar Relocation Center, Manzanar, California, in July 1942. Baseball players in a huddle. "This game is very popular with 80 teams having been formed to date. Most of the playing is done in the wide firebreak between blocks of barracks."

(Dorothea Lange/  
National Archives and  
Records Administration)

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