Suffering, Enduring, and Glory

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INTRODUCTION

"America is a melting pot." I had heard this phrase without knowing the true meaning of it until I came to the U.S.A. and began living here for some time. Up until then, the phrase meant to me that there are many different kinds of people living in America unlike my homeland of Japan, which is virtually racially homogenous. My homeland of Japan is like a huge family with one Asian race, and we identify with each other as the same kind of people who share the same culture, same language, and similar political interests as a nation. Before moving to the U.S.A., I had no concept of living among different races and different ethnic groups that have various cultural backgrounds that think differently and want their voice represented in government policies as special interest groups.

My early years in the U.S.A. were spent as a college student in Indiana. I was preoccupied with the task of getting used to the new environment, catching up on schoolwork, and learning English. I felt so overwhelmed because I felt that I worked harder compared to native students. I had never studied as hard when I was a student in Japan, but I knew I was not near the native students when it came to comprehending the school material. I understood the depth of my lack of cultural and linguistic understanding of my new country and felt that I never would be able to become like an American student. I used to ask my friends to let me use their notes because I did not understand what the professors were talking about in the classes. My friends were very kind to help me in many ways when I needed them, but I felt tired and exhausted after long hours of studying, and the class materials did not make much sense at all. All of my friends meant well and were very helpful, and I appreciated their help. They really took care of me very well; however, I missed the true friendships I had in Japan where I spoke with my mother tongue and truly communicated. I still remember one Saturday night after my roommate left for her home, I cried and cried as though my body were telling me that I could not take it any more. If I had known beforehand that this was the life of a study-abroad student, I would never have come. However, quitting seemed so shameful and embarrassing, so I hung on in defiance.

In the world of a small college, I was shielded and protected from interacting with average American people to some extent. My daily contacts were mostly with young students and highly intellectual, liberal professors, and I have no recollection of being treated less importantly or discriminated against. They treated me as a guest who was unfamiliar with the place, and, therefore, they wanted to help me. They were very curious about Japan and asked me questions but never in a disrespectful manner. The time when I came to the USA was when Japan was on the peak of economic success, and news about Japan was positive. It was very easy for me to tell people that I was coming from a country that many Americans admired. I loved being a student on the campus, and I have so many good memories during that period of my life. I had no doubt that Americans were always this way and never treated people badly.

My first encounter with a person who made me feel puzzled and uncomfortable was with an old white lady who suddenly approached to me when I visited a nursing home in the area and said, "You are the same as us, Dear." I did not know what she exactly meant and had to think a

while. In the world of homogenous society like Japan, such comments are not possible because we never question that we are the same. So, I figured that she really must have meant that I am not the same as an American and possibly I am lower than Americans, since she told me in such a deliberate manner. Why would she say such a thing if I were indeed the same as she? It was a blow unlike any I had experienced before in my life, and for a while I did not know how to deal with the negative feeling caused by the woman. From then on, I started to guard myself since some Americans thought of me as an inferior person. It certainly made me feel very alienated, humiliated, angry, and sad. Another time, I was jogging along on a neighborhood street in Connecticut and a few teenagers who were riding on the back of a truck shouted the word "Chinks" at me as we passed each other. At the mall I noticed that ladies often complemented my husband about how adorable our baby son was, but it never happened when I was pushing the stroller by myself.

After researching this project, I have learned the history of immigrants' hardships and sufferings when surviving and adapting to the new world. For example, the experience of Irish immigrants after the potato famine was one of the most devastating. One million starving, destitute people risked their lives on ships hoping to reach their destinations alive and find food to eat. Many who did not have strength for the long journey died on the ship. Those that survived and landed at their destinations had to labor in the swamps of Louisiana, in mining caves, and in railroad construction in the west. They did jobs no one wanted to do in order to survive and feed themselves because they knew they did not have a place to return (*Irish in America*). Similarly many of the early Japanese contract laborers to the sugar plantations in Hawaii were very poor farmers. They were landless or small landowners who were taxed heavily by the Meiji government's industrialization and militarization policies in efforts to modernize the country (Ichikawa 4).

Local newspaper of the Yamaguchi prefecture reports the condition and misery of poor farmers in the summer of 1885 as follows:

> The depression has gotten worse in every village, town, and district. But what strikes me most is the hardships paupers are having in surviving. The worse off people are the fishermen and farmers in and around the port of Yanai, Kuga district, in Morotsu and Kaminoseki, Kumage District, and Kuka and Agenosho, Oshima District. Their regular fare consists of rice husk or buckwheat chaff ground into powder and the dregs of bean curd mixed with leaves and grass. (qtd. in Ichikawa 45)

These poor farmers and fishermen endured extremely difficult physical work and substandard living conditions in order to survive and send money to their families back home.

The poor of Okinawa also sought out overseas emigration or mainland Japan migration as a means of escaping from hunger and misery of their lives. In 1923 the Great Kanto Earthquake and the worldwide depression affected all of Japan. It is known as the Showa Depression, and it hit hardest in Okinawa because it is an island prefecture and with a small percentage of arable land. More than 70% were farmers in Okinawa at the time and staples like rice and potato became very scarce and they were forced to eat their indigenous plants, Cycad, to survive. People of Okinawa knew the poisonous nature of the plants and the possibility of death if the poison was not removed completely from repeated processing. However, impoverished farmers ate it to overcome starvation. It continued into the final era of Taisho and it is known as "Sotetsu jigoku" or "Cycad hell." Government still levied tax to those farmers, and natural disasters like drought and typhoon added to the misery. Many farmers sold everything and others emigrated overseas or migrated to mainland Japan ("Life of Okinawan Citizens during the Cycad Hell").

Meiji Restoration and Early Emigration

Before 1868, the ruling government known as the Tokugawa shogunate, closed Japan from the rest of the world except China, Korea, and The Netherlands for over 200 years. Under this policy, no Japanese or foreigners could exit or enter the country; thus, there was no trade with other countries as well. It is known as Sakoku or national isolation, and its main purpose was to stop Christianity from spreading in the country. In 1853, American Commodore Perry came to Japan with a fleet of battle ships and a letter from the president demanding to open the country for their ship refueling needs and trade.

The Meiji Restoration/revolution resulted in a huge governmental transformation from a feudal to a modern state. Forced by Perry's visit along with existing revolutionary movement within the country, Japan was ready to become a modern state. The most significant change was the power transfer from Tokugawa shogun to the Meiji emperor. The new government suddenly realized that Japan was very behind compared to the western civilized world and immediately started to construct a new modern country under the counsel of specialists from various western countries. Among the many systems and policies the Meiji government implemented during this transformational period were tax reform, industrialization, and the creation of a strong military. These were all seen as key goals to achieve to become competitive with the western countries ("Meiji Restoration").

The new tax policies required paying tax by money rather than goods, which was the way tax was paid during Edo era. The rate of the tax was fixed at 3 % of the land value which was appraised by the government. The community land which was used by small landless farmers in the community was taken away by the government due to the new land reform policy. This new taxation burdened farmers both big and small, and farmers rioted around the country. By 1877, the government had to change the tax rate from 3% to 2.5% when so many hungry, destitute people from farming villages were reported. ("Chiso Kaisei," land taxation reform).

The first immigration to Hawaii in modern times after the national isolation ended in 1868 was led by Eugene Van Leed, who was an American merchant. After that, 26 groups of contract immigrants crossed the ocean to Hawaii to work as much needed plantation field workers. This immigration trend continued to the mid 1900's not only to Hawaii and the U.S. but also South American countries and later Manchuria in China and so forth. The obvious reason for this trend is that people were allowed to go out of the country by the new government, and it was highly encouraged because it freed up employment for poor farmers who could not find jobs within the country and alleviated population overflow in the Meiji era (Kashiwagi).

America did receive some of these Japanese immigrants as well as immigrants from all over the world: some escaped a war-ridden country, some exiled from inhumane treatment, and some sought asylum from genocide. Of course, immigrants and hardship always go hand in hand unless they have the skill to sell and the ability to speak English well. My immigration experience is nothing to complain about when compared to that of early immigrants, but I can feel their suffering and hardship as an immigrant.

I feel it is important that some of my focus in this unit should be on prejudice since the U.S. infamously placed Japanese and Japanese Americans in internment camps. The internment camp resulted from racial prejudice ignited by the bombing at Pearl Harbor, but there have been many other cases of prejudice demonstrated towards immigrants throughout American history. Immigrants often do not speak English, act differently, and look different from Americans. Above all, many immigrants are poor and barely survive living in an unfamiliar environment. It is totally inhumane to punish and cause innocent people to suffer simply because they are not one of a group. Furthermore, it is also inhumane to take advantage of their situation. Internment camps

were one of the worst ways that U.S. government treated Japanese dissents, including Japanese U.S. citizens.

One might think that the Supreme Court should be an independent institution where their decisions are based on the eyes of law and not on the public opinion or even on the opinion of president of the country. Here is a shocking quotation by Chief Justice Charles Evan Hughes of the U.S. Supreme Court (1930-1941):

> You may think that the Constitution is your security – it is nothing but a piece of paper. You may think that the statutes are your security – they are nothing but words in a book. You may think that elaborate mechanism of the government is your security – it is nothing at all, unless you have sound and uncorrupted public opinion to give life to your Constitution, to give vitality to your statutes, to make efficient your government machinery. (Brown)

When two Japanese American men appealed to the Supreme Court that they were American citizens and, therefore, they should not to be interned, the Supreme Court ruled that internment was constitutional and this court decision truly testifies that the Chief Justice's statement is valid. As we all know, not only Japanese but also blacks, Irish, Italian, Jews, and other Asians were all discriminated against from one time or another.

UNIT BACKGROUND

I am native Japanese and grew up in a homogenous society. After living in the U.S. for sometime I could not help noticing that this society, although I probably will spend the rest of my life here, is completely different from where I came from. A most significant difference is the race matter, and I was extremely curious to know how the racial hierarchy developed in American history. According to Foner:

> It seems obvious that Jews and Italians are white, but to many Americans, this was not clear at the time of the last great immigration wave. Then, the white population was seen as divided into many sharply distinguishable races. Jew and Italians were thought of as racially distinct in physiognomy, mental abilities, and character. A common belief was that they belonged to inferior "mongrel" races that were polluting the country's Anglo-Saxon or Nordic stock. (143)

Jews and Italians were described with phrases like "in-between people," "probationary whites," and "not-yet-white-ethnic." At the turn of the twentieth century, even the mainstream scientific community approved of a racial inferiority theory of Jews and Italians. A most influential book *The Passing of the Great Race* written by the New York Zoological Society chairman at that time proclaimed a scientific racism. Madison Grant states in *The Passing of The Great Race,* "America had originally been settled by descendants of a genetically pure and biologically superior 'Nordic' race with 'fair skin, blond hair, straight nose, and splendid fighting and moral qualities.'" Grant further warned that "American stock would be mongrelized by inferior Europeans such as the Alpines from central Europe, Mediterraneans, and, worst of all, Jews." People of inferior breeding, he believed, were over running the country, intermarrying, and diminishing the quality of American blood. "If the Melting Pot is allowed to boil without control…the type of the Native American of Colonial descent will become as extinct as the Athenian of the age of Pericles, and Viking of the days of Rollo" (Foner 144).

Edward A. Ross, one of the most race conscious social scientists at that time was also afraid that newcomers whom he considered with inborn deficiencies might dilute America's sturdier Anglo Saxon stock. He viewed Jews as having an inborn love for money and Italians as volatile, instable, and unreliable. He also was troubled by the idea that massive immigrant influx might lead to a decline of good looks. Influential magazines and newspapers, such as the *New York*

Times and the *Saturday Evening Post*, also echoed to Madison Grant's theory by expressing sympathetic views. Even social reformers and politicians unabashedly used racial stereotypes and expressed concerns that immigrants alter the essential character of the United States. The racial and genetic arguments about inferior races contributed powerfully to 1924 legislation that ultimately reduced immigration and excluded Asians altogether. Asians were seen as a separate racial category and were subjected to blatant exclusion and discrimination on racial grounds. They were restricted by various immigration and naturalization laws (Foner 144, 145).

Another goal for this unit is to show what kind of hardship and suffering immigrants endured after coming to the new world. Adapting to a new culture, new environment, new language, and to a new life style all while surviving financially are daunting tasks for any immigrant. Although these things are expected in the new world, however, mostly immigrants suffered from unfair and discriminatory treatment by the government and by the established people. All the while American people took advantage of their cheap labor to enrich a developing nation. As I read various immigrants' stories, what surfaced is a pattern of human cruelty against weak minorities. There was not much sympathy for the new immigrants and they were used as cheaply as possible and kept as a disenfranchised group as long as possible. Being oppressed, the immigrants became fed up with unfair treatment and horrible living conditions and rebelled in order to gain a right for a better life. They made incredible and painful efforts in order to prove that they were worthy people. This seems to be a pattern of upward mobility for immigrants in this complex society of immigrants from various nations. Most of the early immigrants were unfortunate, uneducated poor people who left their own countries to begin brand new lives with new hopes. Those generations of immigrants demonstrated an extraordinary resiliency of the human mind under extremely difficult conditions.

Sufferings of Immigrants

Here are some of the stories of many immigrant experienced in the course of survival in the new world that they hoped for so much but reality was sometime different.

Karu Komaki was only 18 year old newlywed wife when she took a ship to Argentina via Brazil. Karu and her husband were from a small village in the Kagoshima prefecture and the other people who boarded the same ship were all unsophisticated country people. When ship left the harbor people started crying saying that they will never be able to come back to see their hometown Kaimon mountain. Karu continued to say that immigrants at that time were treated like animals. The food served on the ship was horrific. Of the food that she could identify Karu claimed that they ship's cooks reheated rotten food and served it to them. Luckily they brought along some canned or dried food, so they substituted that for the fare given to them. Some of the ladies used their charm to acquire better food from the cooks; however, Karu was never talented enough to pull such a thing off. Beds were as terrible as the food, and they slept directly on shelved boards. "I knew immigrants were treated badly and bore the misery before we boarded but what can I do," Karu said ("Bassuishite Miruto").

Takaki describes Irish maids' experiences as follows:

> While they lived inside middle-class American homes, Irish maids were still outsiders, made conscious of the border within the household. Their relationship to the family was a hierarchical one of upstairs and downstairs, masters and servants. They were present but invisible in a very intimate setting. Far from their own parents in Ireland, many of them hungered to belong to the families of their employers. "Ladies wonder how their girls can complain of loneliness in a house full of people, but oh! It is the worst kind of loneliness – their share is but the work of the house," a domestic servant said. "They do not share in the pleasures and delights of a home." One must remember that there is a

> difference between a house, a place of shelter, and a home, a place where all your affections are centered. (157)

Here is a story that an early Japanese contract laborer endured in sugar cane plantation in Hawaii. Takaki describes the following scene:

> Field work was punishing and brutal. "We worked like machines," a laborer complained. "For 200 of us workers, there were seven or eight lunas and above them was a field boss on a horse. We were watched constantly." A Japanese woman recalled: "We had luna came to work in the cane field, cutting cane, being afraid, not knowing the language. When any haole or Portuguese, we got frightened and thought we had to work harder or get fired…The luna carried a whip and rode a horse…If we talked too much the man swung the whip. He did not actually whip us but just swung his whip so that we would work harder." The lunas "never called a man by his name," the workers grumbled. "Every worker was called by number," one of the complained. "Always by the bango, 7209 or 6508 in that manner. And that was the thing I objected to. I wanted my name, not the number. (255)

A modern time immigrant of Korea, Traci Hong, who is an immigration lawyer, describes her own experience of being immigrant herself as a ten-year-old child. Her family left Korea behind and a comfortable life of having nannies and servants to come to America for a better life for their autistic son. Her mother worked two jobs as hotel maids, a typical immigrants' job, for a long time to support her family. The father eventually became a very specialized machinist and now he owns his own company. Traci's parents worked long, hard years in order to survive in their new country and finally had some success like owning their own business and having a lawyer daughter; however, it did not come without a price. Her parents are divorced now, and she thinks it has lot to do with the long stressful life as immigrants. Traci herself also had a huge adjustment as a child, shifting not only from financially comfortable, easy life to harsh one, but she also faced difficulties with language, school, and friends. Her parents were very adamant about her using Korean at home, while the rest of her world used English, so that she would grow up bilingual. She thinks being an immigrant means a constant balancing act of two cultures. She lives with her mother and brother because she values taking care of family, which is a good culture aspect of Korean society ("Immigrants and the Importance of English").

Anti Japanese Exclusion Laws

The followings are the examples of the laws that affected adversely Japanese immigrants and their family.

United States naturalization law of March 26, 1790

This Act granted national citizenship for indentured servants, slaves and women if they were free white persons and later, 1820, added blacks. This was used to deny Japanese and other Asians until mid-20th Century ("Naturalization Act of 1790").

The 1907 Termination of Labor Migration from Hawaii

The labor migration from Hawaii was terminated by Theodore Roosevelt's executive order of March 14, 1907. Congress had authorized the president on February 18 to issue this order to by amending immigration statutes. The amendment empowered the presidents to prohibit any alien from entering the United States via its insular possessions, the Canal Zone, or another foreign country if his or her passport had been issued for another destination. In as much as Japanese laborers in Hawaii had passports only for the islands, their migration to the continental United States thus came to an end (Ichikawa 69-71).

The Gentlemen's Agreement of 1907

This was an informal agreement between Japan and U.S. regarding immigration. In this agreement, Japan agreed not to issue passports for those who wish to work in U.S. in exchange to not segregate Japanese/Asian students in the San Francisco area which was already in progress. This agreement also served to ease racial tension among white workers and Asian workers in the region ("Gentlemen's Agreement").

The 1913 California Alien Land Law

Prohibited individual Japanese, and Japanese companies, the majority of whose members or stockholders were Japanese, from purchasing agricultural and, and restricted the leasing of such land to Japanese to three years or less. It also banned Japanese from bequeathing or selling to a fellow immigrant any agricultural land they already owned (Ichikawa 153-156).

The Immigration Act of 1924

Was a restrictive law to control the racial composition of the American population. It established a quota system based upon national origin in order to ensure the predominance of the so-called Nordic race. The quota system heavily favored countries of Western and Northern Europe and restricted the Southern and Eastern Europeans. This Act stopped entirely the immigration of Asians and South Asians (Ichikawa 244).

The 1942 Executive Order 9066

This executive order was Franklin D. Roosevelt's evacuation order for people of Japanese ancestry, including Japanese Americans, on the West Coast to concentration camps during WWII.

Status Change of Immigrants

Today immigrants of European ancestry are all considered as white whether they are from Russia, Italy, Poland, Ireland, or Israel. This is due in part to great increase of the non-whites who have come into the country. It is also due to the improvement in status of the early immigrants' offspring achieved as they became more educated and started holding more skilled and professional jobs. They are no longer on the bottom rung of the economic hierarchy as their grandparents and great grandparents once were. Asian immigrants also once were blatantly discriminated against and denied citizenship as well as prohibited from owning land. Today their children and grandchildren are well educated and successful and are regarded as the "Model minority." Economic success of Japan and other Asian countries contributed to the change of perception for the Asian population in the country (Foner 143,144). However, all the immigrants who managed to establish success and status are the people who believed in themselves and an American dream. I would like to share the following statement to conclude this section. It is quote from Foner:

> Racial differences may seem permanent and immutable – as if they are inevitable and "natural" but, in fact, race is a changeable perception. Indeed, the awesome power of race is related to its ability to pass as a feature of the natural landscape. Races are not fixed biological categories, and dividing human populations into "races," as physical anthropologist have shown, has no basis in genetics, however, race is real because, to paraphrase W. I. Thomas, people act as though it is real and thus it has become real in its consequences…Race, in other words, is a social and cultural construction, and what is important is how physical characteristics or traits are interpreted within particular social contexts and are used to define categories of people as inferior or superior. (143, 144)

My final goal for the unit is for students to examine what really caused the Japanese internment camp during WWII. I want students to be aware that this irrational justice was done to all Japanese people in the United States, including Japanese American citizens, during World

War II, and I want them know this could happen again to any group unless they think about the issue independently without being influenced by rumors and social trends and moods. Racial prejudice is only one kind of prejudice, there are many prejudices such as gender, sexual preference, anti-Semitism, and prejudice against people with an unknown disease, who have obesity and so forth, but the psychology of prejudice is similar. I am certain that we all have experienced becoming an oppressor or being oppressed at least once in our life, even if we don't want to admit it. I want students to explore the motivation or psychology of the oppressor and become aware of what kind of gains do they get out of hating someone who they don't even know well. I also want students to explore what the feelings and coping mechanisms are of the victims of prejudice and oppression. In the final analysis, I hope students will understand that nothing good comes from such negative action and that often we end up being punished for it.

CONCLUSION

It is evident that Americans have come a long way and have improved their race relations slowly in order to co-exist harmoniously among all races. Today we celebrate the differences and diversity of various cultures that immigrants brought into this country instead of excluding them as we did decades ago. One also thinks that someday we will eradicate the race problem completely. On the other hand, what was demonstrated towards the people of Middle Eastern origin right after 9/11 is troubling to me. I do understand that some may become a little suspicious when you see people who resemble the culprits of such a huge crime, but we need to bear in our minds not to lose our ability to think rationally in order not to repeat the same mistake we did with the Japanese during WWII. It is very easy to look at people stereotypically especially when we don't know them well. As Dr. Martin Luther King, Jr. said in his quote, "Men hate each other because they fear each other, and they fear each other because they don't know each other, and they don't know each other because they are often separated from each other" (qtd. in Center for the Healing Racism). His message is that the more we interact with each other the better we get to know one another and less we hate and fear each other.

I want my students to be aware of the psychology of prejudice, for them to understand this negative human trait, and for them to make a conscious effort to understand people before judging them.

LESSON PLANS

I made these lesson plans as cultural lessons of Japanese immigrants for Japanese language and culture teachers in mind since I am a Japanese teacher. Of course it does not exclude other teachers of different subjects. My lesson plans will be divided into three themes. Each one of them contains more than three activities, and some of them are fairly extensive. Teachers can spend any amount of time for each lesson and its activities to suite their class needs. Each lesson goes by a theme and four lessons tied with an overall theme of Japanese immigrants; however, teachers can use each lesson individually. These lessons are made for high school students, and the activities include Internet research, interviews, collage making, class discussion, and reading and writing, so all types of learners can participate and enjoy.

Lesson One: Japanese Immigrant History

Objective

My objective for this lesson is mainly to focus on Japanese immigration to the U.S. between 1868 to1945. The majority of Japanese immigration occurred between 1868, the beginning of Meiji restoration/revolution and WWII, and the end of the internment camp around 1945. Overall my objectives are to teach the history of Japanese immigration mainly to the US, along with other immigration from different parts of the world, in order to teach students that there was always a reason, often a desperate one, for people to leave their own country. I'd like students to

understand the urgent, desperate situations in which many early immigrants lived and then dared to choose to leave for an unknown place to seek a better life.

Materials

1. Butcher paper
2. list of historical events and years for Internet research

   Japanese major Immigration to U.S. and other countries

   1868- 150 first Japanese to Hawaii led by Eugene Van Leed
   1869- 40 Japanese go to California led by Edward Sneel-Wakamatsu Colony
   1885- 1894 26 groups of "contract immigrants" migrated to Hawaii
   1903- 3000 contract laborers migrate to the Philippines
   1925- Japanese government promotes emigration to Brazil for victims of the great Kanto Earthquake
   1937- Japanese government promoted emigration to Manchuria, which was under Japanese rule, for poor farmers and their families in Tohoku and Chubu regions
   1947- U.S. granted Japanese immigration for war brides.
   1952- Brazilian government granted permission for Japanese immigrants for 9,000 farmers

   Celebrity Immigrants to US

   Henry Kissinger
   Madeleine Albright
   Arnold Schwarzenegger
   Hakeem Olajuwan
   Andy Garcia
   Bob Hope
   Von Trapp family of the "Sound of Music"
   Zubin Metah
   Gloria Estefan
   Mikheil Baryshnikov
   Midori Goto
   Yoko Ono
   Albert Einstein

3. Video tape of *The Irish in America, Vol. 1: The Great Hun*ger

Procedure

1. I start with ice breaker topic of why I came to the USA and solicit a couple of stories that students know about.
2. I show the video of *The Irish in America, Vol. 1: The Great Hunger*.
3. Discussion about the video and some example topics are:
   - What happened/What was happening in their place/country?
   - What was the situation they were in?
   - How was their economic status/job in their own place/ country?
   - What caused them to leave the country?
   - Did they want to leave their country?
   - Did they know about the country they are going?
   - Did they speak the language?
   - Did they have any skill to sell?

- Did they come alone or with the family?
- What was the main motivation coming to America?
- What did they use as transportation to immigrate?

4. Students, by pair, pick one of the Japanese immigration events from the list above and research the event. Their focus should be similar to that of the discussion topics of the video. Their goal is to find out details about what caused immigrants to leave their home country. Students do this activity at a computer lab and the teacher assigns each pair different times/events. They summarize their finding in one to two pages.
5. Student presents their findings to the class.
6. Students paste presented page on the appropriate time line on the prepared butcher paper, so we would have a Japanese immigration time line in chronological order in the end. (Teacher prepares a long sheet of butch paper on the wall from 1868 to 1950 marked with key historical events for Japanese and U.S. history for the duration of periods. Draw paralleled lines on the paper giving enough distance between them.)
7. Students pick one of the immigrant celebrities from the list and presents in the class. The main focus is again why they left their country, but it can be more creative way to present the person with drawing, comic strips, Power Point presentation, etc.

Evaluation

Students evaluate their own lives and take sides of either emigrating to another country or staying in America. With either action they will list ten reasons to support their decisions. Students should not make the decision solely based on their current living condition because modern immigrants come to America for various reasons.

Lesson Two: Difficulties/Sufferings of Immigrants

Objective

Students familiarize with the immigrants' experiences and struggles through the reading of early immigrants stories of Japanese and Irish immigrants, viewing a documentary video, and by interviewing close people to students, such as parents, relatives and friends, who immigrated from another country. The attitude is to appreciate the experience of immigrants.

Materials

1. Excerpt, Chapter 10, "Pacific Crossing, Seeking the Land of Money Trees" from *A Different Mirror* by Ronald Takaki or any appropriate immigrants' story
2. Video tape *Irish in America, Vol. 2: Across America*
3. Venn diagrams for students/group use
4. ESL students' lists with the permission of the ESL teacher and the students as possible interviewees.

Procedure

1. Solicit students' ideas with the question, "What if you have to live in Japan for one year with no monetary support; what would you do in order to survive?"
2. Students read the excerpt reading material with "Jigsaw" group.

   The original group consists of 6 students. There might be 3 or 4 groups depending on your class size. Each student of a group is assigned about 5 pages: A-p.246-p250, B-p.251-p.255 and C-p.256-p.260…D…E….F-p271-p276 of the reading material. The A student from every group get together and read their portion of the excerpt, discuss and take notes to bring back to the original group where he/she belongs. Group of Bs and Cs do the same activity simultaneously for 30 minutes or so. Finally, every student comes back with the notes that

they are responsible for and tell your part to the rest of the group, so that everyone in your group understands the story as whole. Please note that students with the lowest page number start first and keep the order when students share their parts to the rest of the group.

3. Viewing the video of *Irish in America Vol.2: Across America*.
4. Each group compares and contrasts Japanese immigrants who are depicted in the reading material and Irish immigrants who were depicted on the video. Students should focus on what are the common things and what are unique things for both groups of immigrants, and all students contribute their findings to create a Venn diagram. After the activity, hang the diagram for comparison among groups.
5. Students interview one actual person who came from another country and is living in Houston. Students choose someone who is close to them, such as parents, uncle, aunt, or school friend, so that they should be able to speak freely. Students can use video, digital camera, tape recorder, or just pen and paper for the interview with their permissions to use the information at school. Students can interview them with his/her own way as to what kind of questions to ask; however, the class should prepare a set of questions to take along in case they needed. Interview should be no more than 7 minutes and volunteers can present for the class.
6. Students pick one of the difficult events that the interviewee experienced and express their own way of coping with the situation with an essay, poems, letters, drawings, painting, collage, or music, as if the students were the person who was interviewed. This particular activity would help the students to understand others' problems as if they were their own and put them in the perspective to help others in their own creative way.

Lesson Three: Anti Japanese Exclusion Laws and Civil Rights

Objective

Students learn anti-Japanese immigration laws and the civil rights for early Japanese immigrants. While students are researching the law that is assigned, they search for any social conditions, movements, and incidents which might be related to the creation of the law. This should be group work compiled by group members with the Internet and other resources.

Material

- Hand outs of *The Four Immigrants Manga*, by Kiyama
- Video *Time of Fear*
- Hand outs of *The Japanese Texan*, Chapter 8
- Poster board

Procedure

1. Ice breaker activity of recent immigration issue.
2. Each group is assigned to research one of the immigration laws listed below. Students also research social setting, incidents, movement, etc., which might have contributed to the creation of the law, and how the law affected Japanese immigrants. These are two computer lab assignments with a group of three to four students. They present their power point presentation, 5 to 8 slides, in the following class.

List of the Immigration laws against Japanese

- United States Naturalization Law of March 26, 1790
- The 1913 California Alien Land Law
- The 1907 Termination of Labor Migration from Hawaii
- The Gentleman's Agreement of 1907
- The Immigration Act of 1924
- The 1942 Executive Order 9066

3. Students read *The Four Immigants Manga* by Henry Yoshitaka Kiyama, who was one of the early immigrants (1904) to U.S. and depicted the Japanese immigrants' lives in the west coast in the form of Manga (cartoon) during his prolonged stay. Students choose any episode which depicts historically important issues like the school children segregation incident, Alien Land act, or Picture Brides, and tell the group what kind of sentiment is expressed in the episode.
4. View the video of *Time of Fear*
   The class discusses the video. Some examples of topics for discussion are:
   - Why people of Arkansas were afraid of Japanese?
   - Did they change their attitude after having Japanese people in the community?
   - Why he did not like have Japanese internment camp in his state?
   - What do students think the Japanese attitude of "Gaman," bear with it, and "Shikataganai," what can we do.
   - President Roosevelt gave the executive order for evacuation of Japanese without any evidence of Japanese espionage. Compare with that of President G. W. Bush's reasons to bring war to Iraq.
5. Solicit opinion of students for the comment of the movie actor, "It was unconstitutional. We are fighting for democracy while, at the same time, we are betraying for democracy."
6. Each group pick one of the three interment camps, Crystal City, Kennedy, and Seagoville, which were located in Texas during the WWII, and make a collage/poster board project which represents the particular camp. It should express people's life in the camp. The more precisely and creatively the group can represent the camp, the better the product is. Students can use images, written materials, drawing, painting, and anything that can be mounted on the surface of a poster board. Each group hangs their project on the wall at the completion of the project.

Lesson Four: Prejudice and Discrimination

Objective

Prejudice and discrimination are products of ignorance. We fear and dislike other groups of people because we don't know them well. We are scared of and avoided people who had AIDS because we did not know about the disease well. We thought women are only good for caring for house and family. Over the course of our history, we are more educated by the advancement of science. Desegregation allowed us to get to know all races and made us feel more comfortable with one another. Women worked hard to prove that they can do what men can do, and today we see women in all areas once dominated by males. Yet, our society is not quite free from prejudice and discrimination as we see increasing hate crimes and unfavorable treatment towards the people of middle-eastern origin after the 9/11 incident. As someone mentioned, prejudice is hardwired in the human brain, and we might be this way as long as humans have emotions. However, it does not mean we can not change it but we can educate ourselves and make conscious effort to get know people before we do wrong judgments. History tells us that act of prejudice and

discrimination does not only hurt people but very counter productive for both oppressors and oppressed, and thus for our society as whole.

Material

- *Dr. Phil Show* DVD on "Racism Experiment"
- Video Tape *Yankee Samurai* or *Looks like an Enemy*
- Handout -- "Ryan White's Testimony before the Presidents' Commission on AIDS"
- Handout -- "Springboards for Discussing Prejudice"
- Handout -- "Heritage of Hate: Teaching Tolerance" by Stephen Balnave

Procedure

1. Ice breaker

   Go through all or some of the questions on the hand outs of "Springboards for Discussing Prejudice."
2. Show students Dr. Phil's show on "Racism Experiment"

   Discuss why the man was a racist? Why he needed to re-evaluate his racist attitude? What made him realize black people are much like himself? Does he feel more comfortable around black people after the experience or he is just acting one because he is on the show? Finally solicit students' opinions if one can change racial attitude any time in his life.
3. Students read "Ryan White's Testimony before the President's Commission on AIDS."

   Discuss why his first school discriminated him and gave Ryan hard time? Was it Ryan's fault for getting AIDS? Who becomes actively mean or violent to the target person while others simply avoid the person? How would Ryan have had felt while attending the first school when treated badly while his life is on the verge of death? What would be the possible reasons that Hamilton school was very educated about the AIDS and why education made the difference? When compared two high schools that Ryan attended, which school is better not only for Ryan but also for the students, the school, and the community as a whole.
4. Ask students if they have any stereotypes such as: Blondes are…, Jews are…, Japanese are…, Blacks are…, Texans are…, Boys are…, Girls are…, Teachers are…, and so forth.

   If they have one, ask them what makes them to think that way.

   Ask students if they were categorized by one labeling, such as an "All teenagers lack common sense" or "All high school students cheat." What would they say and why?

   Ask students why stereotypes exist, and do ones who do not fit the stereotype deserve to be perceived and treated with the stereotype?

   Solicit students as to what is the right attitude to avoid to being categorized.

   Students read "Teaching Tolerance" by Stephen Balnave as closure for this activity.
5. Students view *Yankee Samurai* or *Looking like the Enemy* to look at racial prejudice toward Japanese from the oppressed point of view and class discuss the video.
6. Students write an essay of their past experiences as targets or perpetrators and write what they would do differently if they experience them now.

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