

Name: \_\_\_\_\_

## Source Set B

### Part I: Connect the Past and Present

*How can studying the past help us understand the present?*

**Part I Instructions:** Read the secondary source below two times. During your **first read**, circle any words or phrases you do not know. Clarify the words or phrases you do not know with your group or find out what they mean. During your **second read**, underline any historical examples referenced in the source and place a star next to passages that express the author’s key points. Then answer the questions that follow. You will be responsible for sharing your findings with your classmates.

### Li Mineo, “The Scapegoating of Asian Americans,” an interview with Courtney Sato in the *Harvard Gazette*, 2021

*Below is an excerpt. Full text is available at <<https://news.harvard.edu/gazette/story/2021/03/a-long-history-of-bigotry-against-asian-americans/>>.*

**About the interviewee:** Courtney Sato, Ph.D., is a professor in the Department of Studies in Race, Colonialism, and Diaspora at Tufts University, where she teaches courses on Asian American history. Sato also led an important study on the U.S. government’s incarceration of Japanese Americans during World War II.

[F]or [Professor] Courtney Sato, the general rise in hostility that serves as the backdrop [to the shootings of six Asian women in Atlanta, Georgia, in March 2021] is part of the nation’s long history of brutal bigotry against Asian Americans. “The important thing to remember is that this is really not an exceptional moment by any means,” said Sato. “But it’s really part of a much longer [history] of anti-Asian violence that reaches as far back as the 19th century.”

Sato pointed to the Chinese massacre of 1871, when a mob in Los Angeles’ Chinatown attacked and murdered 19 Chinese residents, including a 15-year-old boy, a reflection of the growing anti-Asian sentiment that came to its climax with the

Chinese Exclusion Act of 1882 [which banned the immigration of Chinese laborers]....

In modern American history, Asian Americans have been regularly scapegoated during periods of national [hardship]. World War II saw the forced internment of about 120,000 Japanese Americans on the West Coast—an estimated 62 percent of whom were U.S. citizens.... After the Vietnam War, refugees from Southeast Asia faced routine discrimination and hate, including attacks by Ku Klux Klan members on [shrimp boats] in Texas....

Between March 2020 and February 2021, Stop AAPI Hate, an initiative supporting Asian, Asian American, and Pacific Islander communities led by...Asian American advocacy groups

and...[scholars at] San Francisco State University, reported nearly 3,800 anti-Asian hate incidents in the U.S....

In a survey from the Pew Research Center, three in 10 Asian Americans reported having been subjected to racist slurs or jokes since the onset of the COVID-19 pandemic. A recent study found that former President Donald Trump's description of COVID-19 as the "Chinese virus" led to a rise in anti-Asian hate online....

"Once again, this is really not an exceptional case," said Sato, "but it's deeply linked to the broader conversation we have been having in the wake of the Black Lives Matter movement. This is a very much connected history, and we need to really think about how this violence is not only impacting the Asian American community, but also Blacks, Indigenous, Latinx and other vulnerable communities."

### Part I Questions

1. Who was interviewed in this secondary source? What evidence do you have that the interviewee is a reliable source for explaining the connections between the past and present?
2. Which historical events do the author and interviewee describe? List three.
3. Choose one or two of the historical events you listed above and briefly explain why you think the author/ interviewee uses them to describe connections between the past and the present.

## Part II: Develop Historical Empathy

*What can we learn from studying the personal experiences of people from the past?*

**Part II Instructions:** Read the primary source below two times. During your **first read**, circle any words or phrases you do not know. Clarify the words or phrases you do not know with your group or find out what they mean. During your **second read**, place a star next to passages that reveal something important about the personal experiences covered in the source. Then answer the questions that follow. You will be responsible for sharing your findings with your classmates.

### Frank Emi on Resistance in Japanese American Incarceration Camps (1994)

*Source Introduction:* During World War II, the U.S. government forcibly removed more than 120,000 Japanese Americans from their homes on the West Coast and imprisoned them in 10 detention camps. Japanese Americans were imprisoned because of their Japanese ethnicity, which white U.S. government officials argued made them more loyal to Japan than to the United States. During this process, the U.S. government subjected all young Japanese American men to the U.S. military draft. Frank Emi, a prisoner at the Heart Mountain, Wyoming, detention camp, organized a resistance group which protested against this draft policy. Emi was sentenced to four years in federal prison for leading the resistance. Below is an interview conducted nearly 50 years later, in which Emi recounted the episode and reflected on the significance of his actions.

Well, when the registration was first introduced...I really couldn't believe that they were asking...question 27 and 28...I don't remember the exact wording, but...when 27 asked about, "Will you go into combat duty wherever ordered?" I thought it was very stupid, and a very...arrogant question to ask of us, after we were thrown out of our homes and put into these concentration camps, without even a word about our citizenship rights or civil rights, or constitutional rights being restored.

And then question 28 was very, another very ambiguous and a very senseless question, because it said, "Will you"—one of the phrases was, "Will you forswear [renounce] allegiance to the Emperor of Japan?" And something that we had never sworn allegiance to the Emperor of Japan, and how can

we forswear something we had never sworn to before? So that didn't make sense. And then for... our parents [who did not have U.S. citizenship] to forswear allegiance to Japan, that would have left them without a country, they'd have become stateless persons. So it really made me very angry just reading that thing....

[After the draft order was issued] we took it up and we started to hold mass meetings in the camp. In the beginning we had to get permits from the administration project director to hold these meetings but when they got wind of what we were doing they refused to give us any permits. But we went ahead with the meetings anyway.... And at these meetings we would get the sense of the feelings of the crowd and it was like ninety-nine percent...

[who] thought that, “How come they put us in these camps, treat us like prisoners and now they want to draft us into the army like as if nothing happened? Without even talking about our rights, without even explaining that, what happens to our constitutional rights and our families”...some of us decided we should take a stand and come right out and say that we’re against this until our rights were clarified and our constitutional rights were restored.... [F]inally after much discussion, those that felt that we had to take a strong stand prevailed

and we came out with the resolution that, “We hereby refuse to go to the draft if and when we are called,” in order to contest the issue....

Some of the boys...in fact, a lot of the internees [incarcerated Japanese Americans] say that they were, they felt very ashamed and they felt that camp affected their life in all kinds of psychological ways, but in my case, I didn’t feel a bit ashamed.... I didn’t do anything wrong, why should I be ashamed, you know....

### Part II Questions

1. Who authored this primary source? What personal experiences does the author describe?
2. What do you think it was like for Japanese Americans to be incarcerated in U.S. government detention camps during World War II? Use evidence from the source to support your answer.
3. Why do you think Frank Emi and other Japanese American internees decided to resist the U.S. military draft? What fears or hopes do you think they had when they decided to refuse to register for the draft?

### Part III: Inspire Activism

*How can studying the past inspire us to act in the present?*

**Part III Instructions:** Read the primary source below two times. During your **first read**, circle any words or phrases you do not know. Clarify the words or phrases you do not know with your group or find out what they mean. During your **second read**, place a star next to passages that reveal something important about how understanding the past can inspire activism in the present. Then answer the questions that follow. You will be responsible for sharing your findings with your classmates.

#### Tsuru for Solidarity and Japanese American Social Justice Activism

*Source Introduction:* Tsuru for Solidarity is “a nonviolent, direct action project of Japanese American social justice advocates and allies” who work to end the practice of incarcerating undocumented migrants and refugees in U.S. detention facilities. Some of the founding members of the organization were incarcerated in U.S. internment camps as children during World War II. Tsuru’s mission statement declares: “We stand on the moral authority of Japanese Americans who suffered the atrocities and legacy of U.S. concentration camps during WWII and we say, ‘Stop Repeating History!’” Below are excerpts from two interviews with Japanese American members of Tsuru for Solidarity who as children during World War II had been incarcerated by the U.S. government at the Tule Lake detention facility in California. In the interviews, Satsuki Ina and Homer Yasui explain the connections between their personal histories and their present-day social justice activism.

#### Satsuki Ina, one of the founders of Tsuru for Solidarity, 2019

[The] Japanese American community has come to realize that what is happening to children in these [migrant and refugee] detention facilities is so resonant of the trauma that we suffered during World War II....

Many of us have felt that it’s time for us to speak out, to protest, to resist, and to speak out in ways that we haven’t in the past, because we know what these children [in migrant detention facilities] are experiencing. We know what it’s like to have family separation, to suffer the long-term consequences of the trauma of being incarcerated—for

some of us, more than four or five years. We feel like it’s really important to speak out.

You know, the reality that this [incarceration of migrants and refugees] is happening again is causing many of us to recognize that this is an injustice that is so discussed in the same way, presented in the same way [as our own], that we were a threat to national security, that we were an unassimilable race of people, that we were a threat to the economy of the United States. These are so much echoing what charges were made against us, that were unjust and without any basis.

### Homer Yasui, a member of Tsuru for Solidarity, 2020

[I speak out] because 78 years ago, my people were being loudly and viciously denounced as being 'disloyal' by the press, the U.S. government, politicians, and the American people in general. Almost nobody stood up for us. Quiet Americans [i.e. those who did not speak out against Japanese American incarceration] were the enablers that

allowed the atrocity...to happen. I learned something from that. So now I am going to stand up for immigrants and people of Islamic faith who have been viciously and wrongfully attacked as being criminals, rapists, and terrorists. If I can do it, so can others.

#### Part III Questions

1. Who authored the primary sources? What groups or communities did the authors represent or support?
2. What personal or historical experiences do the authors describe as motivation for their activism?
3. What goals or objectives do you think the authors hope to accomplish with their activism?