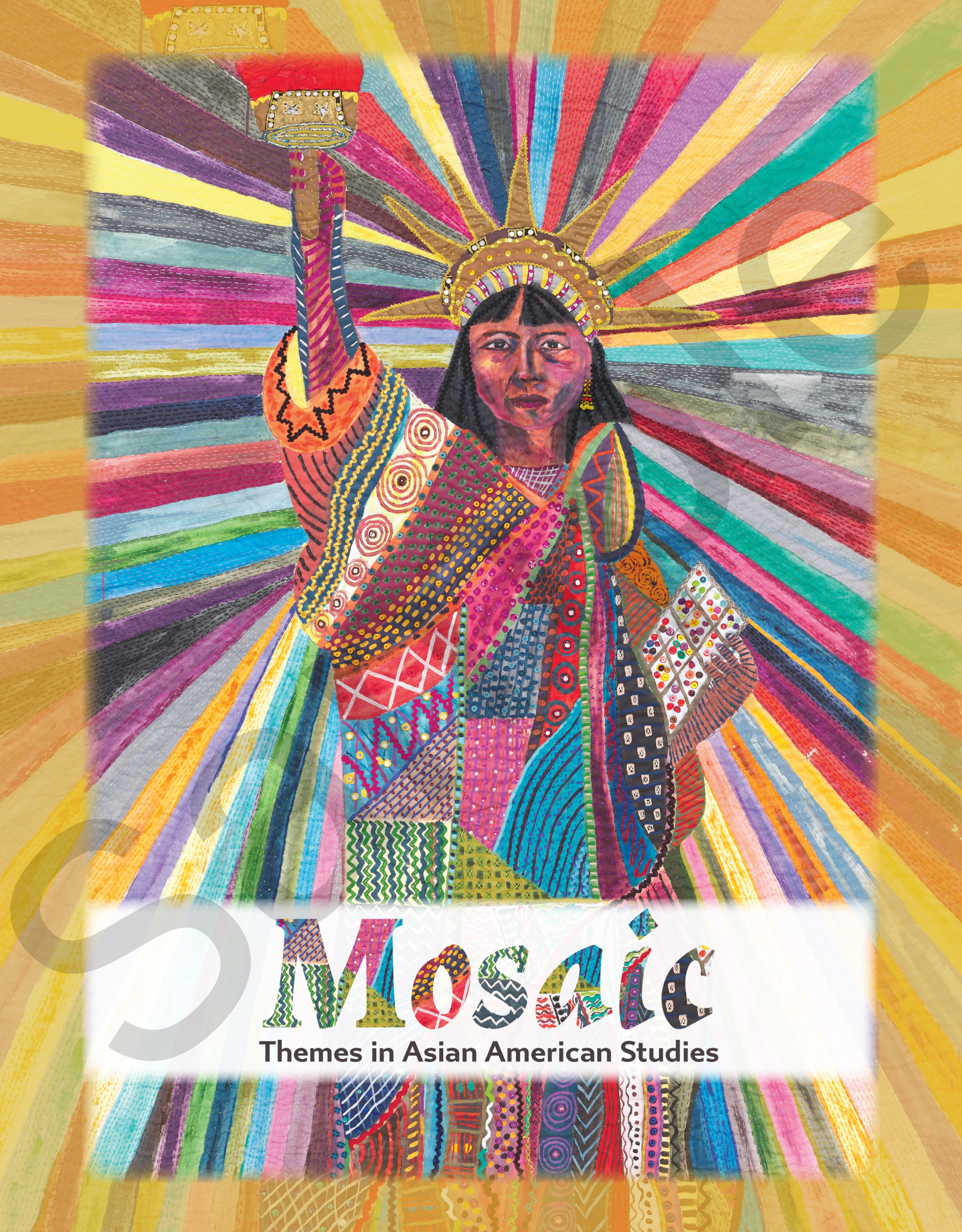




Mosaic

Themes in Asian American Studies

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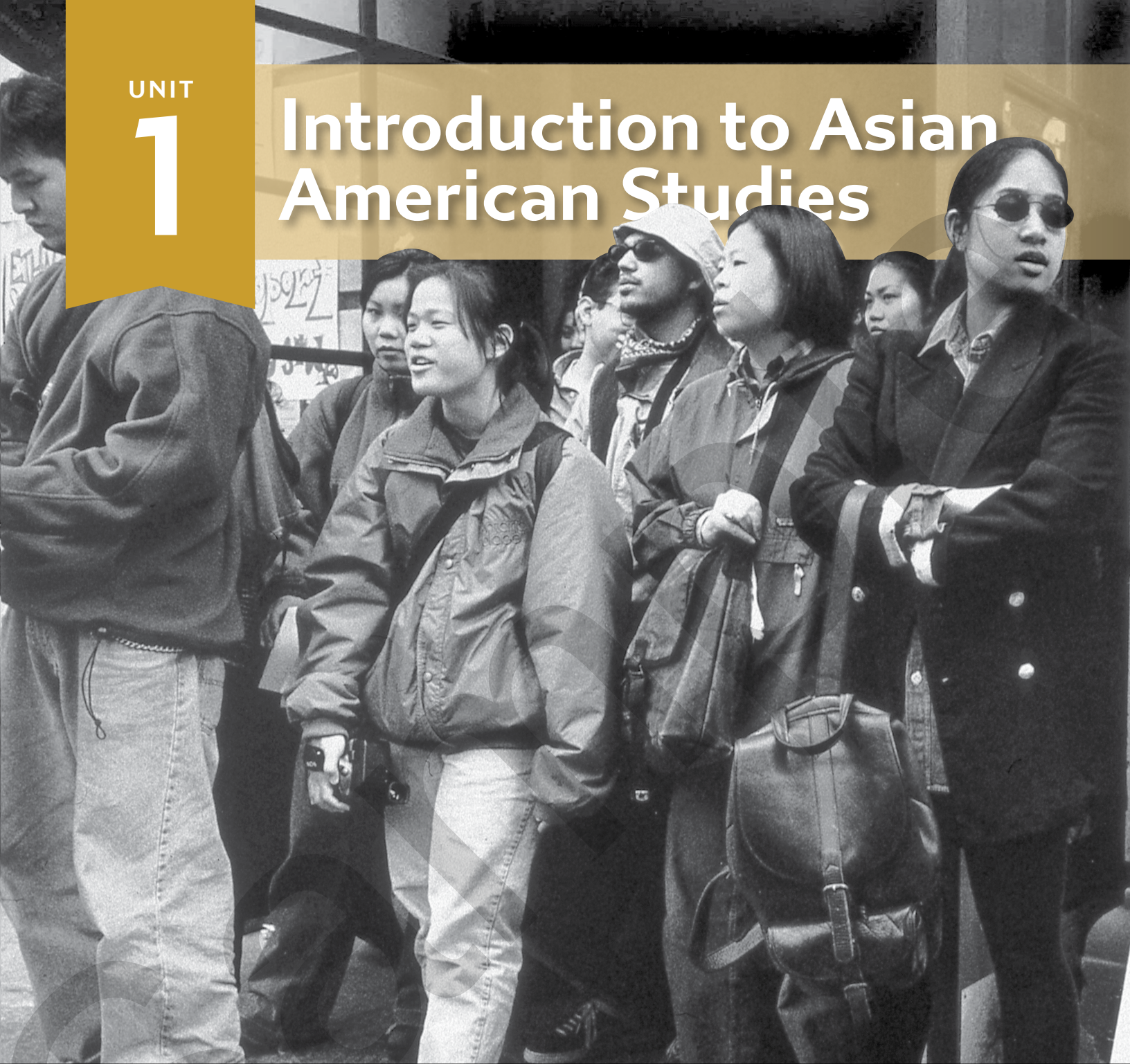
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Photo: This 1947 postcard shows San Francisco's Chinatown, which covers about 26 downtown blocks. In the mid- to late 1800s, San Francisco was the main US port of entry for Chinese immigrants from the southern Guangdong province.

UNIT

1

Introduction to Asian American Studies



1878

In re Ah Yup

1915

Carter Woodson founds the Association for the Study of African American Life and History.

1898

United States v. Wong Kim Ark

1922

Takao Ozawa v. United States

1923

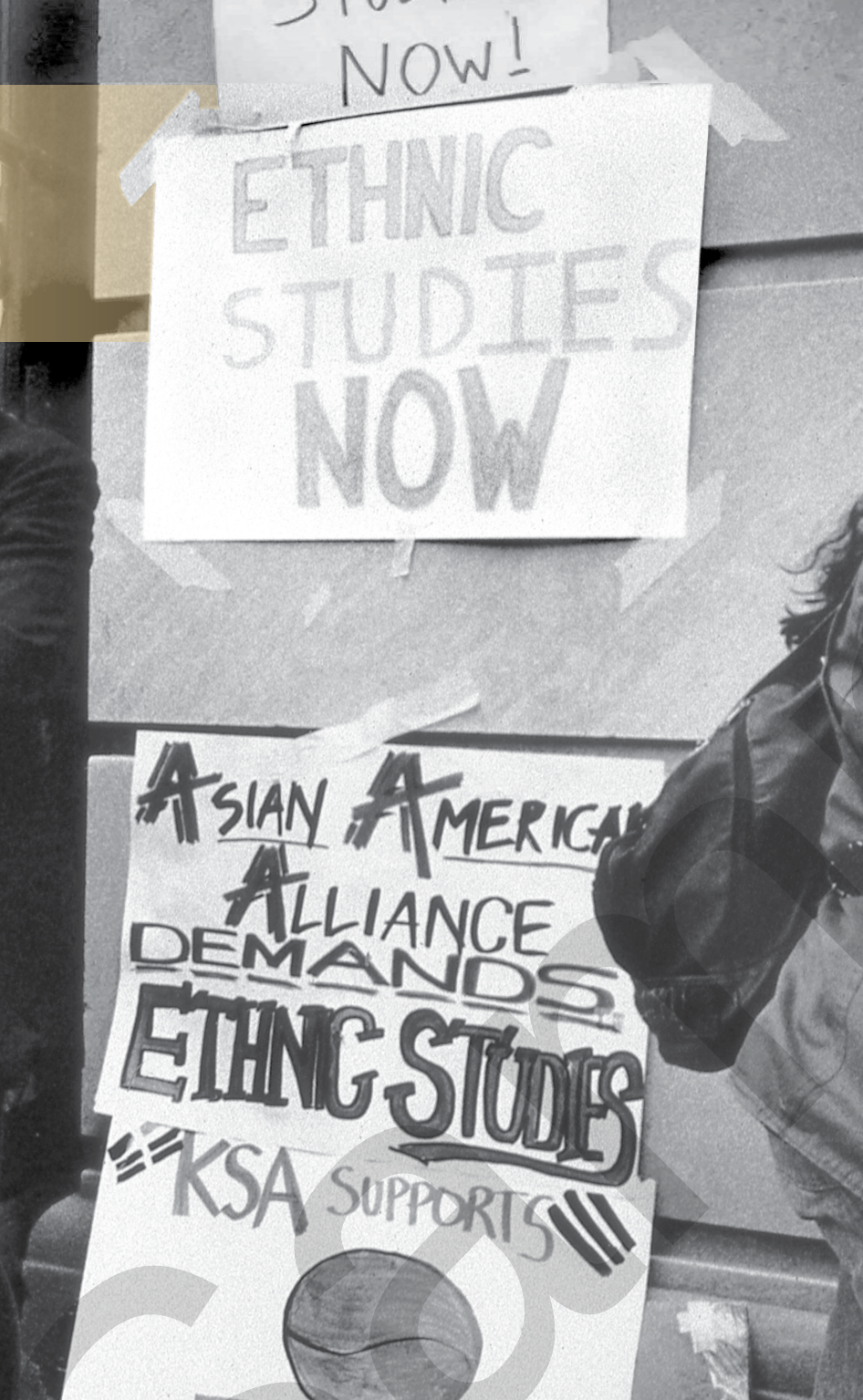
United States v. Bhagat Singh Thind

1850

1875

1900

1925



The Essential Question?

How does identity shape experience?

Lesson 1

Defining the Field

Lesson 2

Asian American Identity

Lesson 3

Intersectionality

Lesson 4

Understanding Bias

Lesson 5

Forms of Discrimination

Student activists at Columbia University demonstrate for the creation of an ethnic studies program in 1996. Asian American studies is a branch of ethnic studies that Asian American students and their allies have been fighting to protect and expand since its creation in the 1960s.

1968

Paulo Freire's publishes *Pedagogy of the Oppressed*. TWLF leads a student strike at San Francisco State College.

1989

Kimberlé Crenshaw coins the term "intersectionality."

2010

Arizona bans Mexican American studies program in Tucson.

1950

1969

The first ethnic studies program is created at San Francisco State College.

1975

2000

2017

Ban on Tucson Mexican American studies is deemed unconstitutional.

2025

Asian American Identity

Comprehension Strategy

Taking notes is about more than cataloging facts or summarizing key ideas. It can also help you track which parts of a text sparked curiosity, passion, or indignation.

As you read this lesson, choose one color to indicate important facts, another color to indicate that you have questions about a subject, and a third color to indicate that the text created a strong emotional response for you. You can use digital highlighters, multicolored page flags, or sticky notes to help you keep track of your notes.

After you have read the lesson, review your notes to see if any themes emerge.

Celebrate AAPI Heritage Month



High school students in Farmington, Connecticut, walk past a display for Asian Pacific American Heritage Month.

The term “Asian American” encompasses US residents and citizens of Asian descent. Asian Americans trace their roots to regions including Southwest Asia, Central Asia, South Asia, East Asia, and Southeast Asia. The term is widely used today, but it is rather recent in origin. The creation of the term “Asian American” was a political act that sought to unite people of Asian descent and recognize their shared experiences and interests as they fought for civil rights and ethnic studies programs in the 1960s. Because of the diversity of cultures and experiences among the many distinct peoples of Asia, some people debate the accuracy and usefulness of the term today.

Learning Goals

- I can identify the origins and significance of the term “Asian American.”
- I can describe the marginalization of Asian migrants coming to the United States and the barriers to their US naturalization.
- I can evaluate the usefulness of terms like “Asian American” in an increasingly diverse United States.

Key Terms

assimilationist
construct
exoticize
monolith
naturalize
nuance
panethnic

Constructing Asian American Identity

In April 2020, as the COVID-19 pandemic ramped up, former presidential candidate Andrew Yang released an op-ed in *The Washington Post* in which he addressed growing hostility toward Asian Americans—hostility Yang said he had experienced personally. Addressing the Asian American community, Yang urged Asian Americans to take steps to protect themselves by reducing the fears of others:

We need to step up, help our neighbors, donate gear, vote, wear red, white, and blue, volunteer, fund aid organizations, and do everything in our power to accelerate the end of this crisis. We should show without a shadow of a doubt that we are Americans who will do our part for our country in this time of need.

Rather than identifying strategies to cope with or challenge increasing aggression, he instructed Asian Americans on how to behave. He placed responsibility on Asian Americans for growing fear and hostility, asking them to prove themselves and their loyalty to the country.

Yang's opinion piece was highly criticized, mostly for its **assimilationist** undertones. Famed Asian American comedian Jenny Yang was one of the first to state her disappointment. In an interview with ABC News, the comedian remarked,

I felt my stomach sink. Andrew is telling us we cannot expect telling people to not be racist to work, so we should lean in to be more American so we will be less threatening to other Americans.

SPOTLIGHT



Andrew Yang

Andrew Yang (born 1975) is a Taiwanese American entrepreneur and political hopeful. Born in New York to Taiwanese immigrant parents, Yang worked as a lawyer and businessperson before setting his sights on politics. Yang ran as a candidate for the Democratic nomination for the 2020 presidential election, supporting policies such as a universal basic income. He exceeded many people's expectations in the primary, though he ultimately dropped out of the race and endorsed Joe Biden. Yang later ran for mayor of New York City.



The fallout continued for weeks on social media. Eventually, the backlash was consumed by the growing tragedy of the pandemic, but not without generating an internal debate about not only how Asian Americans should behave, but also who they should be.

A Political Identity

The term "Asian American" situates several different racial and ethnic identities within one single category. As a blanket term that encompasses so much diversity, it has been celebrated for forging an image of cultural similarity and, at times, political solidarity. Conversely, it has also been criticized for being vastly overrepresentative, turning Asian Americans into a **monolith** that does not exist in reality; the rich **nuances** that exist among people of Asian descent disappear under the term. Despite disagreement on its usefulness, the term "Asian American" has gradually become the most widely used reference for Asians in the United States.



Yuji Ichioka

Historian and activist Yuji Ichioka (1936–2002) played a prominent role in the Asian American movement of the 1960s and 1970s. Ichioka and his partner, Emma Gee, formed the Asian American Political Alliance (AAPA) in 1968, coining the term “Asian American.” This term would bring together people with different nationalities, ethnicities, beliefs, socioeconomic backgrounds, and genders to fight for civil rights under a common banner.

Ichioka was born in San Francisco and was incarcerated with his family as a child during World War II. He studied history at the University of California, Los Angeles (UCLA), and later attended the University of California, Berkeley, where he earned a master’s degree in East Asian studies. It was at Berkeley that Ichioka and Gee founded the AAPA. In 1989, his book, *Issei: The World of the First Generation Japanese Immigrants, 1885–1924*, won the US History Book Award of the National Association for Asian American Studies. His research helped lay the groundwork for scholarship on the Japanese American experience.



The Word

The term “Orient” comes from Latin and referred to the area east of Rome. (Similarly, “Occident” referred to lands west of Rome.) The term first appeared in English in Chaucer’s *Canterbury Tales*. In the late 1800s, people in the United States began using the term “Oriental” to refer to Asia and people of Asian descent, often in a negative context. Today, this word is considered derogatory when used to refer to people of Asian descent.

The origin of “Asian American” as a category is attributed to activism of the late 1960s, when a movement emerged to replace the term “Oriental”—a derogatory misnomer commonly used in reference to descendants from Asia. Activists argued that the word “Oriental” describes objects, not subjects—as in an “Oriental rug” or “Oriental architecture.” To characterize people as Oriental was dismissive of their statuses as humans. This critique aligned with a broader civil rights argument to recognize the humanity of marginalized peoples.

Activists and partners Yuji Ichioka and Emma Gee are largely credited with introducing the term “Asian American” in 1968. Ichioka, a professor at the University of California, Los Angeles, used the term while teaching the first course in Asian American studies. The term became popular among ethnic studies activists, who used the term to unite students of Asian descent under one **panethnic** identity.

“Asian American” became a foundation upon which others could add their identities by tracing their ancestral lineages back to similar geographical and cultural origins throughout the Asian continent. Out of this came groupings such as Asian Americans and Pacific Islanders (AAPI); Asian Americans, Native Hawaiians, and Pacific Islanders (AAHPI); Southwest Asians and North Africans (SWANA); and Asian, Pacific Islander, and Desi Americans (APIDA). The different categories fashioned through acronyms suggests a concerted effort to compartmentalize these groups with more specificity, as well as an indication that complicated and meaningful discussions have taken place that allow for various levels of autonomy. This is in stark contrast to instances in history where Asian Americans had little to no say about how they would be referred to and categorized.

A Note on Language and Terminology

There are many terms that have been used to group and describe people of Asian descent collectively. In the past, people of Asian descent were often labeled “Orientals,” a Eurocentric term that **exoticized** Asians and emphasized their “otherness” from those in the West. Today, Asian Americans can be grouped under terms such as “Asian American Pacific Islander” (AAPI) and “Asian/Pacific American” (APA).

While these terms aim to be more inclusive of identities that often get overlooked, many scholars and activists argue that grouping Pacific Islanders together with Asian Americans masks the differences in group experiences. For instance, most people of Asian descent in the United States have immigrant histories. They came to the United States, usually by choice, in search of economic opportunities and have participated in US settler colonialism. In contrast, Pacific Islanders have Indigenous perspectives, and many have had different experiences with US citizenship. The lands they call home were invaded and occupied by others. Sometimes, the experiences of these groups overlap: Filipino American people, for instance, have experiences with both US colonialism and immigration. Both Asian Americans and Pacific Islanders share experiences with racism, marginalization, and forced assimilation.

In this publication, we center the experiences of Asian American people. Pacific Islander stories will be highlighted at times, especially where they have direct connections with Asian American people. However, we believe Pacific Islander stories deserve their own space, where we can center their experiences as Indigenous peoples.

Becoming “Americans”

Before the embrace of the term “Asian American” and its subsequent derivatives, there was first a debate about how people of Asian descent would become, and be accepted as, Americans. The long and turbulent history of race relations in the United States has been central to the establishment of all peoples we call Americans today, and Asians have been no small part of that story.

Sociologists Michael Omi and Howard Winant have written extensively about the creation of racial identity as a social **construct**. Omi and Winant argue that race materializes as a product of several different economic, social, and political forces. As they note, racial formation is “the sociohistorical process by which racial identities are created, lived out, transformed and destroyed.” That is, identity is not something that emerges

from the racial category itself, but instead from a confluence of various institutions that append an identity to a given population.

Although social and economic forces have certainly molded the Asian American identity, political forces have been central to the Asian American experience in becoming part of the civic fabric of the United States. Much of this has been contingent upon how legislation constructed the concept of “White” in contrast to all other racial identities. Despite not being commonly questioned as the default for American citizenship, defining who is “White” has been subject to some legal challenges that involve Asian people in particular.

The Word

“Desi” is a term used to refer to people and cultures from the Indian subcontinent and the South Asian diaspora. It is derived from the Sanskrit word “desa,” which means “land” or “country.”

What do YOU think?

What does it mean to be “American”? Who gets to claim that identity? Who does not?

The Word

Naturalization is the process of becoming a citizen of a country other than the country of one's birth. People obtain US citizenship by being born in the United States (birthright citizenship), by having at least one parent who is a US citizen, or by going through the naturalization process.

Ozawa v. United States

In the 1922 Supreme Court case *Takao Ozawa v. United States*, Takao Ozawa was denied US citizenship because of his race. Born in Japan in 1875, Ozawa immigrated to the United States in 1894 and assimilated to the dominant American culture and ideals: he became fluent in English, converted to Christianity, received an education from the University of California, Berkeley, and went on to marry and raise a family.

In 1915, Ozawa applied for US citizenship. Existing naturalization laws said that only White people or "persons of African nativity or persons of African descent" could obtain **naturalized** citizenship, but Ozawa claimed that he should be considered White. In addition to his education and adoption of White, Anglo-American culture and values, Ozawa used extensive anthropological testimony to argue that he was actually White: he pointed out that his skin color was as light as that of many other White people. This disrupted the notion of Whiteness as understood by US society at the time. His argument forced the Supreme Court to

US Racial Divisions

The racial system Asian immigrants encountered (and continue to encounter) in the United States was based on a divisions among Black, White, and Indigenous people, and many laws were set up to enforce those divides. The "one-drop rule" claimed that even one drop of "Black blood" made a person Black, and was used to deny Black people many rights and privileges. US history often presents the story of race as a Black-White binary. But what does that mean for those who do not identify with either racial category? Asian people have at times worked to gain the benefits associated with Whiteness and have participated in anti-Blackness. Asian Americans and other marginalized Americans have been pitted against each other under white supremacy, but have also worked in solidarity to fight systemic racism.



The Holbrook News, an Arizona newspaper, covers the Ozawa case in 1922.

downplay the importance of color. As UC Berkeley legal scholar Ian Haney López has noted,

Ozawa sought to turn skin color to his advantage, attempting to establish a White identity on the basis of his fair skin. By implication, his argument drew into question the credibility of all physical taxonomies of race, for if skin color could not be relied upon to indicate race, then perhaps no physical features could serve this purpose. This was exactly the dilemma facing the contemporary science of race.

Despite the Supreme Court's acknowledgment that color could be unreliable in determining race, Ozawa's appeal for citizenship was denied as he was Asian, not "Caucasian."

Because US naturalization laws were interpreted and enforced differently across jurisdictions, some Asians did manage to naturalize. Takuji Yamashita (1874–1959), a Japanese immigrant, came to the United States as a teenager, settling in Tacoma, Washington. After finishing high school, he studied law at the University of Washington,

graduating in 1902. After passing the Bar exam, Yamashita applied for naturalization—he needed US citizenship to practice law in Washington. A county judge with a lenient interpretation of naturalization law signed his naturalization certificate, but the Washington Attorney General held up his admission to the Bar, and the state Supreme Court nullified his citizenship.

Ozawa's challenges were centered on proving his approximation of Whiteness, but other legislation preceded his appeal. The Naturalization Act of 1790 granted citizenship to only free White people who came to the United States and was later modified through the Civil Rights Act of 1866. This would later be incorporated into the US Constitution through ratification of the 14th Amendment in 1868, which granted citizenship to Black and White people born in the United States. In the *United States v. Wong Kim Ark* case (1898), the Supreme Court granted birthright citizenship to most Asians born in the United States.

Still some four decades later, those of Asian descent within the then-territories of Hawai'i and the Philippines received birthright citizenship through the passage of the Nationality Act of 1940. In alignment with Omi and Winant's racial transformation thesis, it was the legislative process that helped define race and, by extension, the many identities that would emerge in the United States.

Although these developments appear to gradually create an Asian pathway toward citizenship, there was no shortage of US legislation that limited or prevented Asian immigration altogether.

- The Page Act (1875) prohibited the immigration of unfree laborers and sex workers, and



Takuji Yamashita was granted US citizenship in 1902, but he later had it rescinded.

was primarily enforced against Chinese people.

- The Chinese Exclusion Act (1882) excluded Chinese from entrance into the United States.
- The Immigration Act of 1917 restricted immigration from Asia and imposed literacy tests.
- The Johnson-Reed Act (1924) further limited immigration and completely excluded immigrants from Asia.
- The McCarran-Walter Act (1952) upheld the existing national origins quotas while allowing some Asian migration.

It was not until the passage of the Hart-Celler Act in 1965 that Asians were permitted to come to the United States in large numbers. With such ebbs and flows in legislation, the emergence of an Asian American identity and citizenship was created along the contours of Omi and Winant's racial transformation thesis, roughly within the late 1960s when Ichioka and Gee introduced the term "Asian American" as a transformational racial identity.

Mixed Asian Identities



Members of Mixed Asian Media pose for a photo. Mixed Asian Media is an organization dedicated to building community and promoting the visibility of mixed AAPI people in mainstream media.

In high school people wanted to put me into a box based on their perceptions of me, so I would dress extra professional and work really hard. I wanted to separate myself from the lived experiences of Brown and Black folks. As I grew older, I embraced the multiethnic body I'm in with a long history and stories.

—Ranice Innocent

I can't be picked apart in my identity without leaving part of me out. America makes us choose one or the other: in our Census, in our voting, in our registries, we continually have to choose. How can we become authentically ourselves if we're not 100 percent of everything we are?

—Sui-Lan Ho'okano

How can we become authentically ourselves if we're not 100 percent of everything we are?

—Sui-Lan Ho'okano,
Indigenous educator
and cultural practitioner

While “Asian American” identity was taking shape, the process of identity formation for those of mixed heritage has been more complicated. According to reports by the Pew Research Center, the share of multiracial and multiethnic babies born in the United States tripled between 1980 and 2015. A total of 6.2 million adults in the United States reported being of two or more races in the 2018 Census. In Hawaii, nearly a quarter of people identify as multiracial. Similarly, multiethnic and multiracial Asian people are growing in numbers in the United States. Of all multiracial adults, 20 percent were White and Asian American, while 2 percent were Black and Asian American.

Mixed Experiences

For many multiracial Asians, the ability to feel like “enough” of all their ethnic communities is a lifelong process that varies from person to person. The experience of being defined by others, instead of being able to readily define oneself, can be painful, especially when questions of authenticity arise from within one’s own communities. Many multiracial people share experiences of needing to justify their racial identity to others, both within their own communities and from outsiders.

Multiracial Black Americans are more likely to say that the world perceives them as Black, and that they have more in common with people in the Black community. Conversely, many White-Asian people feel they have more in common with White people than Asian people.

CONNECT IT: Civics

Blasian March

Founded in 2020, Blasian March is a demonstration that celebrates and promotes solidarity among Black, Asian, and “Blasian” (Black Asian) communities. Blasian March was founded by Rohan Zhou-Lee, pictured right. The first march took place in New York City in 2020 and marked the anniversary of the murder of Jennifer Laude, a trans Filipina woman, by US marine Michael Pemberton. The march featured speakers from various marginalized communities. Members of the Blasian March team organize other events as well, including a yearly book fair and solidarity rallies.



Identity Is Always Changing

Multiethnic Asians, like other multiethnic people, describe the experience of their identity changing in different circumstances: who they are with, whether or not they believe they will be accepted fully, and the demographics of the community they are in impact their sense of identity.

In 2024, educators Eileen Yoshina and Darin Knapp of the Equity in Education department at Puget Sound Educational Service District interviewed community members about their experiences as multiethnic and multiracial people of Asian descent. Read the interview excerpts to get a sense of their perspectives.

Consider This

Dr. Maria Root wrote a “Bill of Rights for Mixed Race People” (1993). It contains 12 rights, for example, “I have the right not to justify my ethnic legitimacy.” What do the interview responses here and this Bill of Rights tell you about the experiences of people with mixed racial and/or ethnic heritages?

Something I notice about my identity that’s interesting and happens frequently is everyone I talk to assumes I’m just Black or African American, but then when I tell them I’m Indian too it’s always a surprise or they’re like, how?

—Malikye Innocent

When I was younger, my sense of identity felt very contextual. I distinctly remember situations where I would either emphasize or downplay my multiethnic background, almost like a chameleon. Sometimes this adaptability felt like a superpower, a way to connect with different people. Other times, it felt like a burden, as if I were constantly trying to fit in rather than simply being myself.

I’m still on this journey of self-discovery, and I know there will be moments of uncertainty and questioning along the way. But I’m committed to embracing my multiracial identity in all its complexity. I want to model for my children—and for myself—that it’s okay to be a whole person, even if that person doesn’t fit neatly into any single category.

—Brianna Reynaud Jensen

The Word

Some people use the term “hapa” to describe their status as a person with multiracial identity. The term originates in Native Hawaiian culture, in which “hapa” means “half” or “part.” There is debate about who should be able to use the word, though, and whether it should be used at all. Some see the term as a slur, though historically Native Hawaiians have used it in a positive way. Some argue that use of the term by non-Native Hawaiians is appropriation. Others do not mind if the term is shared. What are the implications of “borrowing” a term from a culture one does not belong to?

CONNECT IT: Civics

The Meng Bill

In May of 2016, President Barack Obama signed H.R. 4238, also known as the “Meng Bill,” that removed the term “Oriental” from federal law. US Representative Grace C. Meng, a Democrat from Queens, New York, sponsored the bill, stating,

The term “Oriental” has no place in federal law and at long last this insulting and outdated term will be gone for good. No longer will any law of the United States refer to Asian Americans in such an offensive way, and I applaud and thank President Obama for signing my bill to get rid of this antiquated term. Many Americans may not be aware that the word “Oriental” is derogatory. But it is an insulting term that needed to be removed from the books, and I am extremely pleased that my legislation to do that is now the law of the land.



The Word

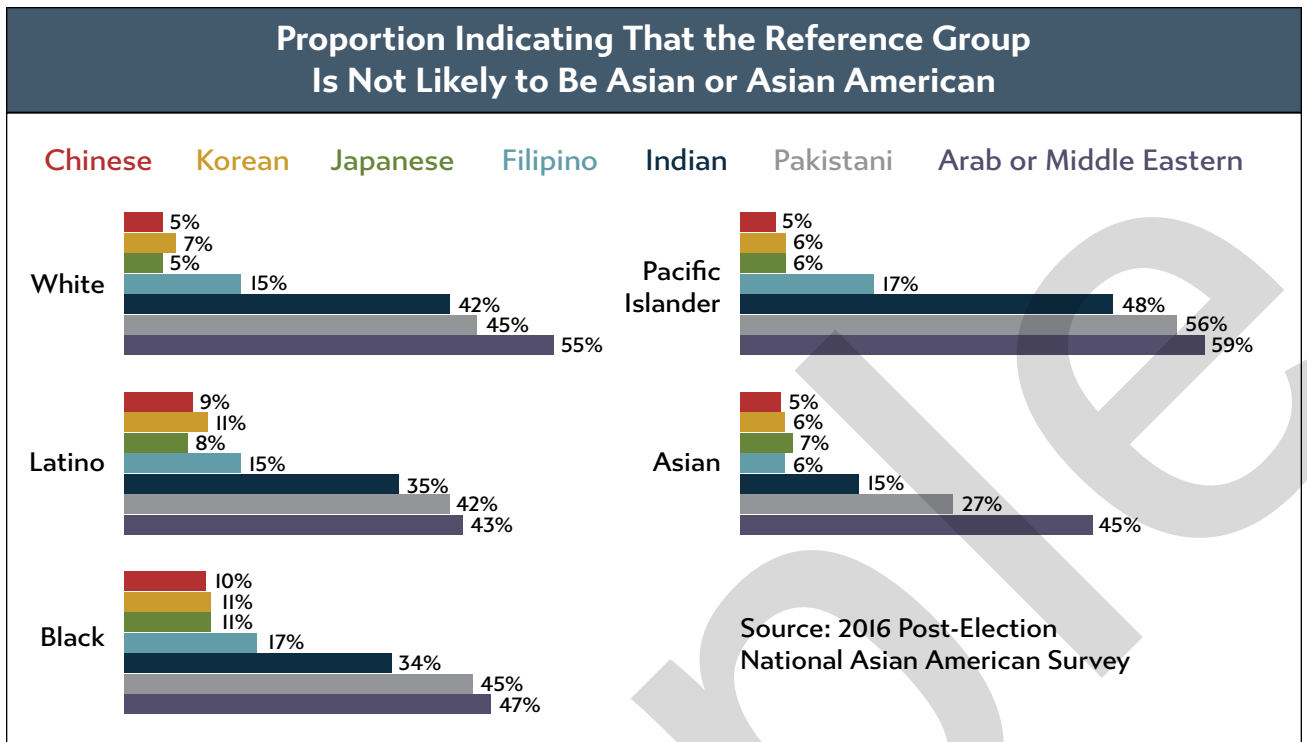
Who counts as “Asian” is a contested topic. Recent updates to the US Office of Management and Budget (OMB) guidelines on race and ethnicity, which impact the Census Bureau, define Asians as those “having origins in any of the original peoples of Central or East Asia, Southeast Asia, or South Asia.” For this publication, we use the term “Asian” to describe people from the Asian continent, including those of Southwest/West Asian descent.

The Future

According to the US Census Bureau, 20.6 million people identified as Asian, Native Hawaiian or Other Pacific Islander in the United States in 2020. (The 2020 Census defined Asians as those “having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent.” This definition excludes Southwest Asians, who are now classified under the Middle Eastern or North African [MENA] category.) Asian migrants and their descendants enrich the United States with the dozens of cultures and languages they have brought with them.

With this wide-ranging diversity, the Asian American community has the potential to grow exponentially in the coming decades. Newly-arrived immigrants from Asia may feel no connection to the political “Asian American” identity coined by Ichioka and Gee. Through demographic, legislative, and cultural changes, the identity of Asian Americans as a collective entity is likely to transform.

Asian Americans—both the recently arrived and those whose families have been in the United States for generations—have made significant contributions to American society. They have resisted prejudice and discrimination; built alliances among each other and other marginalized communities; reclaimed their identity and in many ways proclaimed their autonomy; and continue to find opportunities to increase their upward mobility. Their sociocultural achievements are pronounced in everything from arts, entertainment, and education to fostering strong values and building their culturally centered communities. Their civic participation is also a point of pride and accomplishment, as they have found seats in publicly elected offices throughout the United States, inclusive of nearly 20 Asian American elected officials between the House of Representatives and the Senate as of 2024—more than at any other time in US history.



Additionally, Asian Americans have run for the highest office of the presidency, an image of record that will inspire future politicians seeking to lead the United States.

With these accomplishments, the questions of who Asian Americans have been, who they are presently, and who they will become in the future are extremely pertinent. Perspectives on who “counts” in a particular racial or ethnic group have social, political, and economic consequences. They influence who

we see in the media, who has access to certain benefits or resources, and whose histories we learn about.

As the Asian American population becomes increasingly diverse, our understanding of Asian American identity will likely change. By lifting up the voices and narratives of people of Asian descent, we can better understand how they identify and define themselves, what the needs of the communities are, and how we can stand in solidarity with them.

Perceptions of who counts as “Asian” or “Asian American” are continuously evolving, influenced by factors such as media and demographics. This infographic from AAPI Data, based on survey results from Professors Jennifer Lee and Karthick Ramakrishnan, demonstrates how different racial and ethnic groups consider who they view as Asian. Who do you picture when you think of an Asian American?

Lesson 2 Content Connections

1. How did “Asian American” become an identity?
2. Describe the details of the *Takao Ozawa v. United States* Supreme Court case.

Rhetorical Analysis

Discuss the rhetorical impact of an umbrella term like “Asian American.” What are the benefits of signaling the unity of a diverse group? How might a broad term perpetuate stereotypes or contribute to the exclusion of certain groups?

Once you have finished your discussion, conduct research about an organization created by or serving Asian Americans in your community. How do the organizers or participants identify themselves? How does that rhetorical choice support the goals of the organization?



Naturalization is the process an immigrant goes through to become a citizen. In the United States, the Naturalization Act of 1790 limited eligibility for naturalization to “free white persons.” This effectively barred Asian immigrants from naturalizing, even though people of Asian descent were sometimes counted as “White.” Asian people frequently used the courts to challenge the restrictions they faced.

Document Nº1

In re Ah Yup (1878)

In 1878, Ah Yup, a Chinese immigrant to the United States, tried to obtain US citizenship. At the time, laws granted the right to naturalize to White and Black people; however, it was unclear if this specifically excluded others. Ah argued that his light skin made him White. The Ninth Circuit Court in California ruled that Ah Yup, as a person of the “Mongolian race,” could not be considered a “White person.” His petition for citizenship was denied.

I. A native of China, of the Mongolian race, is not entitled to become a citizen of the United States under the Revised Statutes as amended in 1875 ...

2. A Mongolian is not a “white person” within the meaning of the term as used in the naturalization laws of the United States.

... In speaking of the various classifications of races, Webster in his dictionary says “The common classification is that of Blumenback, who makes five. ‘1. The Caucasian, or white race ... 2. The Mongolian, or yellow race ... 3. The Ethiopian or Negro (black) race ... 4. The American, or red race ... 5. The Malay, or Brown race ...’ ...Others make many more, but no one includes the white, or Caucasian, with the Mongolian or yellow race.

—Judge Lorenzo Sawyer,
In re Ah Yup (1878)

Document Nº2

United States v. Wong Kim Ark (1898)

Wong Kim Ark was born in San Francisco in 1873 to Chinese immigrants. In 1894, he traveled to China to visit family. Upon his return, he was denied reentry into the United States on the grounds that he was not a US citizen and the Chinese Exclusion Act restricted Chinese immigration. The Supreme Court ruled in Wong’s favor and set an important legal precedent protecting the birthright citizenship of marginalized persons.

The fact, therefore, that acts of congress or treaties have not permitted Chinese persons born out of this country to become citizens by naturalization, cannot exclude Chinese persons born in this country from the operation of the broad and clear words of the constitution: ‘All persons born in the United States, and subject to the jurisdiction thereof, are citizens of the United States.’

VII. Upon the facts agreed in this case, the American citizenship which Wong Kim Ark acquired by birth within the United States has not been lost or taken away by anything happening since his birth.

—Justice Horace Gray,
United States v. Wong Kim Ark (1898)

Document
Nº3

Takao Ozawa v. United States (1922)

Takao Ozawa, a Japanese immigrant, applied for US citizenship in 1914. His petitions were rejected. He appealed the decision on the grounds that he was White, using his light skin color and good moral character to support his claims. His case eventually was presented to the Supreme Court. The court ruled against Ozawa, stating that Japanese immigrants could not be considered White, and were thus ineligible for citizenship.

On behalf of the appellant it is urged that we should give this phrase ["free white person"] the meaning which it had in the minds of its original framers in 1790 and that it was employed by them for the sole purpose of excluding the black or African race and the Indians then inhabiting this country. It may be true that those two races were alone thought of as being excluded, but to say that they were the only ones within the intent of the statute would be to ignore the affirmative form of the legislation. The provision is not that Negroes and Indians shall be excluded, but it is, in effect, that only free white persons shall be included.

—Justice George Sutherland,
Takao Ozawa v. United States (1922)

Document
Nº4

United States v. Bhagat Singh Thind (1923)

Writer Bhagat Singh Thind, a Punjabi Sikh, immigrated to the United States in 1913. After serving in the US Army during World War I, Thind applied for US citizenship. His petition was initially approved, but it was later appealed on the grounds that he was not White. Thind used his high-caste Indian status and the fact that he was descended from "Aryan" people of the Caucasus Mountains to argue that he was indeed White and therefore eligible for naturalization. The Supreme Court ruled against him, claiming that popular understandings determine who is White and who is not.

What we now hold is that the words "free white persons" are words of common speech, to be interpreted in accordance with the understanding of the common man, synonymous with the word "Caucasian" only as that word is popularly understood.

—Justice George Sutherland,
United States v. Bhagat Singh Thind (1923)

Observe

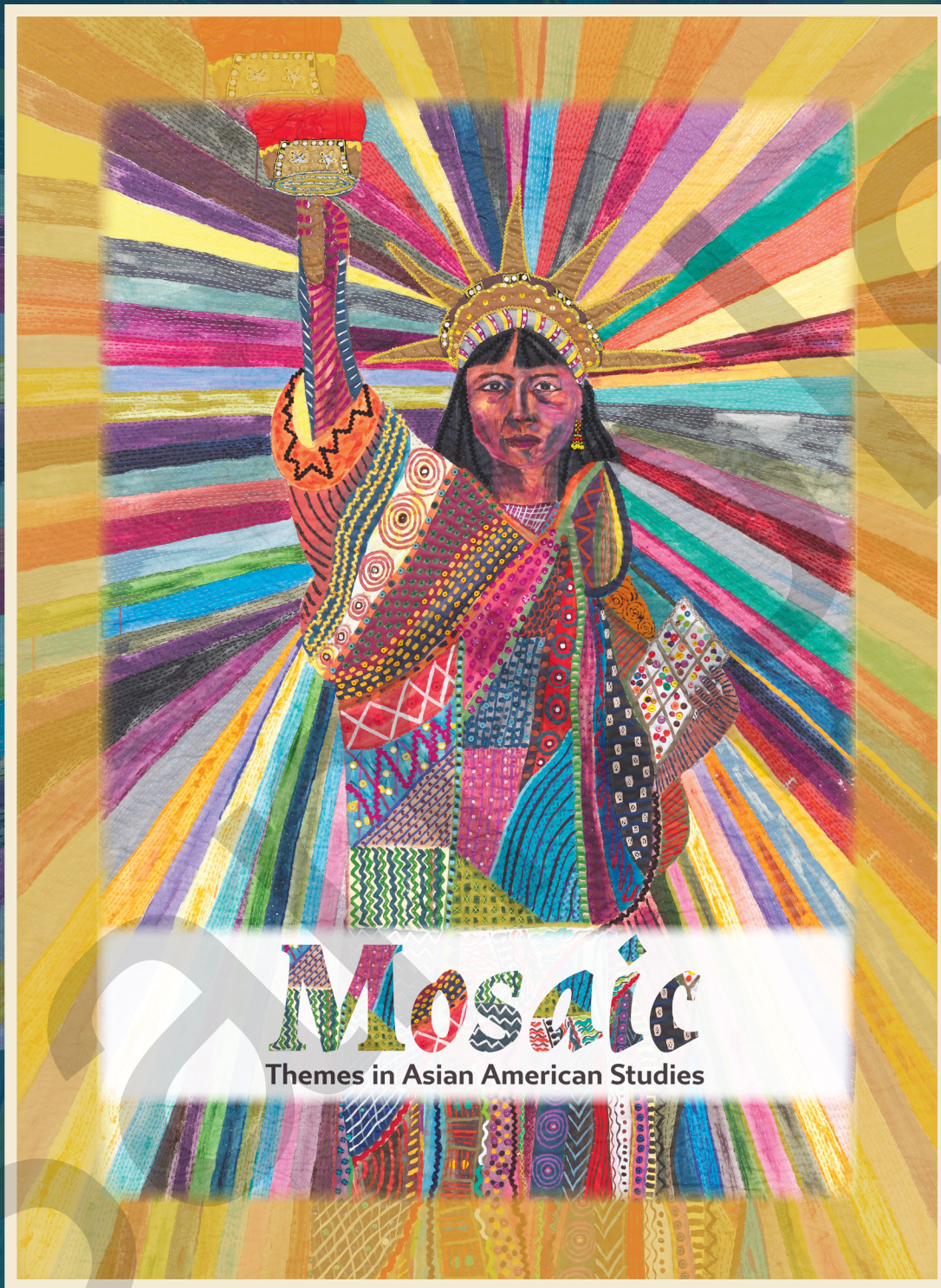
1. According to Document 1, how many races exist?
2. What US document protects the citizenship rights of Chinese Americans born in the United States, according to Document 2?

Evaluate

3. Why do you think Takao Ozawa referenced his "good moral character" in appealing for citizenship?
4. What is caste? Why do you think Bhagat Singh Thind referenced caste in his attempt to gain citizenship?

Conclude

5. How do suits for citizenship by Asian immigrants challenge American perceptions of race?
6. What are the consequences of interpreting centuries-old documents "in the minds of [their] original framers" or through the "understanding of the common man" as in Documents 3 and 4? Why? How else might historical documents be interpreted?



TEACHER GUIDE

The Gibbs Smith Education Commitment

At Gibbs Smith Education, we are driven by our mission: to create products that accurately and effectively tell the stories of our collective past in ways that engage, inspire, and motivate students and their teachers. We strive to provide authentic learning experiences in which students not only focus on events but also on building and refining the necessary skills to effectively understand the past and its consequences in our modern world. Our goal is to provide teachers with the classroom tools they need to guide students toward accurate historical understanding and how the past affects our world today.

Crafting high-quality instructional materials is a responsibility and a privilege. The following chart shows how the *Oregon, Our Home's* resources align with the American Institute for Research's recommendations for selecting high-quality social studies instructional materials.

High-Quality Instructional Materials (HQIM) Criterion

Criterion 1: Standards Alignment

Materials are aligned to state social studies standards.

- Gibbs Smith Education uses social studies state standards to drive the development of all the curriculum that is created. Each activity is purposefully crafted to support student mastery of standards-based content and skills. To find which standards each activity aligns to, you can check out the Correlation Guide or the table of contents of each chapter's Teacher Guide.

Criterion 2: Social Studies Practices

Materials emphasize social studies practices and skills students apply when engaging in social studies content.

- The activities developed in this Teacher Guide give students an opportunity to learn and practically apply social studies skills. Each chapter feature and lesson activity provides student an opportunity to think like a historian by getting them to practice source analysis, periodization, continuity and change, and/or contextualization.

Criterion 3: Representation and Perspective

Materials provide content that is representative of a variety of perspectives and experiences.

- History is a collection of multiple voices coming together to create a story of our common past. The story told within this book includes background, examples, and sources from many different experiences. Gibbs Smith Education partners with diverse communities to develop and review our materials to ensure the content in the Student Edition and the Teacher Guide represent history accurately and equitably.

Criterion 4: Usability

Materials support educators' ability to effectively plan and use instructional materials and resources for instruction and develop their content and pedagogical knowledge to further student learning.

- Gibbs Smith Education's curriculum is intentionally crafted to promote best practices and current research-backed educational trends. Throughout this Teacher Guide, you will find detailed instructions and helpful tips on how to effectively implement these pedagogical strategies in your classroom.

Criterion 5: Instructional Supports

Materials provide a variety of instructional supports and strategies for scaffolding learning.

- Throughout this Teacher Guide, you will find guidance on how to differentiate activities to support Approaching Learners and enrichment opportunities for Advanced Learners. There are also suggestions on how to adapt activities to engage Multilingual Learners by connecting to cultural backgrounds, integrating English language development skills, and contextualizing essential academic vocabulary. The Student Support Guide provides accommodated versions of the Student Edition text. Consider utilizing these resources to support the Approaching or Multilingual Learners in your classroom.

Criterion 6: Assessment Practices

High-quality materials provide a balance of formative and summative assessments that clearly measure students' learning progress, inform social studies instruction, and provide feedback to students to improve their own learning.

- Opportunities to formatively assess your students can be found in the Check It! activity for each lesson. Additionally, formative questions at various depth of knowledge levels are available throughout the activities in this Teacher Guide. Summative assessments that measure student mastery of social studies state standards are available in the Chapter Assessments. Common Core standards-aligned rubrics are available in the Teacher Tools and can be used to assess student writing, projects, and discussions.



Gibbs Smith Education

Unit Overview & Planning Guide

The overview and planning guide is your primary tool to determine what content to teach and when. The overview will show you the standards alignment within the unit to help you determine where you need to spend the bulk of your time. The planning guide offers a snapshot of each activity, such as whether it includes a discussion/debate element, a differentiation suggestion, or if the activity requires a rubric or evaluation. It also includes the approximate time the activity should take so that you can plan shorter and longer lessons as appropriate to your classroom needs.

Note: It is not necessary to teach every activity in every lesson and unit. Each standard is covered in a variety of activities, so you may pick and choose what you and your students are most interested in and still meet each target.

A wide variety of activity types anchored in student-facing content

Thorough standards-based alignment throughout each unit and activity

Fully customizable to fit the time, interests, and needs of your classroom. While each activity includes an approximate time frame, we know that each class moves at a different pace. Each activity is adaptable and generally offers a variety of options that may shorten or lengthen the time you spend. The times listed are an approximation of how long it may take an average class, with diverse learners, to complete the activity.

There are seven primary symbols used in the Teacher Guide:



Project-Based: activities featuring learning skills that take information from the text and apply it to hands-on exercises



Discussion/Debate: activities that promote speaking and listening skills, as well as forming and supporting opinions



Cross-Curricular: projects or activities that promote analysis through the lens of different disciplines (e.g., art, reading, math)



ML Integration: lessons include specific opportunities to support ML students



Differentiation: lessons include opportunities to differentiate your instruction for both advanced and approaching-level students



Remote Essentials: activities that are designed to be adaptable for blended or remote learning classrooms



Evaluate/Rubric: indicates that the activity requires a rubric and/or evaluation to assess student work and evidence that the student has met the Success Criteria

Use these prompts to start discussions, continue conversations, delve deeper, or review important topics.

TALK ABOUT IT

Teacher Tip



The **Teacher Tools** section includes an assortment of customizable and reusable activity worksheets. Use your favorites to extend or support any activity!

Suggestions on teaching strategies, ELL differentiation, remote learning tips, and great educator resources are available to take the guesswork out of your practice.

Unit Features				
Use any or all of the following activities to best meet the needs of your classroom.				
Activity Standards & Indicators	Description	Page	Curriculum Components	Time
In View D2.Civ.10.9-12; D2.Civ.14.9-12; D2.His.3.9-12; KID.1.9-10; KID.1.11-12; IKL.7.9-10; IKL.7.11-12; RR.10.11-12	Introduce the Essential Question and explore the opening image.	2		25 Minutes
Literary Luminaries D1.5.9-12; D3.1.9-12; D3.3.9-12; KID.1.9-10; KID.1.11-12; IKL.9.9-10; IKL.9.11-12; RR.10.11-12	Nonfiction Writers: Explore excerpts of nonfiction by Asian American authors and consider how your identity has impacted your experiences in a two-page memoir or analysis.	12		40 Minutes
Into the Archives D1.9-12; D1.5.9-12; D2.Civ.5.9-12; D2.Civ.11.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D2.His.1.9-12; D2.His.2.9-12; D2.His.3.9-12; D2.His.11.9-12; KID.1.9-10; KID.3.9-10; KID.1.11-12; KID.3.11-12; CS.4.9-10; CS.6.9-10; CS.4.11-12; CS.6.11-12; IKL.9.9-10; IKL.9.11-12; RR.10.11-12	Asian American Citizenship: Examine how Asian immigrants and Asian Americans used the court system to challenge unclear and discriminatory immigration policies.	26		30 Minutes
Art Analysis D2.His.1.9-12; D2.His.2.9-12; D2.His.3.9-12; D2.His.5.9-12; IKL.7.9-10; IKL.7.11-12; TTP.2.9-12; TTP.2.11-12	Nabil Mousa: Create a visual work of art that complicates, challenges, or engages familiar symbols.	36		60 Minutes
Map View D2.Geo.2.9-12; D2.Geo.3.9-12; D2.Geo.5.9-12; D2.Geo.8.9-12; D2.His.1.9-12; D2.His.2.9-12; D2.His.3.9-12; D2.His.14.9-12; D2.His.15.9-12	Asian American Population: Make inferences about the experiences of Asian Americans based on a population map.	54		45 Minutes
In Focus D1.5.9-12; TTP.2.9-10; TTP.2.11-12; PDW.4.9-10; RBP.7.9-10; RBP.8.9-10; RBP.9.9-10; RBP.7.11-12; RBP.8.11-12; RBP.9.11-12; RW.10.9-10; RW.10.11-12	Critical Autobiography: Create a critical autobiography of how you have experienced Asian American culture, activism, representation, discrimination, and joy.	56		60 Minutes
Show What You Know D2.His.4.9-12; D2.His.5.9-12; D3.1.9-12; D3.2.9-12; TTP.2.9-10; TTP.2.11-12; PDW.4.9-10; PDW.5.9-10; PDW.6.9-10; PDW.4.11-12; PDW.5.11-12; PDW.6.11-12; RBP.7.9-10; RBP.8.9-10; RBP.9.9-10; RBP.7.11-12; RBP.8.11-12; RBP.9.11-12; RW.10.9-10; RW.10.11-12	Complete scaffolded projects to demonstrate mastery of Skill Objectives and Content Objectives .	57		60 Minutes
In Review D2.Civ.1.9-12; D2.Civ.2.9-12; D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D2.His.1.9-12; D2.His.2.9-12; KID.1.9-10; KID.2.9-10; KID.1.11-12; KID.2.11-12; CS.4.9-10; CS.4.11-12; IKL.7.9-10; IKL.7.11-12; TTP.1.9-10; TTP.2.9-10; TTP.1.11-12; TTP.2.11-12	Check for understanding through a summative assessment, reflection, and by answering the Essential Question . ★ Note: In Review is found in the Unit Assessments .	UA I		60 Minutes
Mosaic: Themes in Asian American Studies Teacher Guide				
				IB

Teacher Resources & Unit Features

Teacher Resources

The Teacher Resources include the **Teacher Guide**, **Unit Assessments**, and **Teacher Tools**.

- The **Teacher Guide** features standards-aligned activities and instruction wrapped around **Student Edition** pages. A range of activities promote higher level thinking for all students.
- The **Unit Assessments** contain a catalog of assessment questions for each unit and lesson, including traditional multiple-choice as well as document-based and free-response questions. Accommodated assessments are available for each unit, and all materials are organized by DOK level and pegged to standards.
- The **Teacher Tools** features an assortment of maps, graphic organizers, rubrics, extensions, and games. Some activities in the **Teacher Guide** will direct you to specific resources in **Teacher Tools**, but we encourage you to use them as you see fit to customize your curriculum to the needs of your class.

In View

In View is designed to kindle prior knowledge and ignite curiosity. Each unit utilizes backwards design, starting with an Essential Question, and the images on each unit make exceptional conversation points.

Into the Archives

This feature directs students to analyze primary sources. These range from maps and letters to artifacts. These activities prompt students to move beyond surface-level questions and think critically about what they are studying as well as the overall theme of the unit.

Art Analysis

Art Analysis features a piece of visual art for the students to study and interpret. This activity increases visual literacy skills as well as introduces students to powerful thematic imagery that correlates directly to the overall theme explored in the unit.

Literary Luminaries

Literary Luminaries introduces students to a thematically curated collection of writing with prompts and activities that are scaffolded to help students learn and improve writing techniques as they explore each unit's theme. Every prompt asks for something different so students can be creative in finding new ways to build upon writing skills and answer the Essential Question.

Map View

Map View uses a geography focus to dive deeper into the theme of each unit. These activities allow students to explore geographical primary sources within the context or lens of a particular focus. Students will encounter physical maps, political maps, population maps, and more that prompt them to explore data and draw conclusions.

In Focus

In Focus combines the concepts and content students have explored throughout the unit with skills emphasized in various activities to produce a larger project. This feature allows students to engage with thematic concepts through analysis and research, as well as forming fact-based opinions, defending a position, and interpreting different perspectives.

Show What You Know

This unit review activity combines the concepts and content students have read about throughout the Student Edition with the scaffolding and skills provided by the Method for Mastery and Content Connection features. Show What You Know allows students to use writing, literacy, and rhetorical analysis skills developed throughout the unit in real-world applications.

In Review

In Review is a multilayered summative and self-assessment to check student understanding of concepts and skills. These assessments are a tool to gauge comprehension of the unit as a whole as well as the ability to synthesize learning by answering the Essential Question. In Review also offers the opportunity to prepare for college-level exams by applying historical reasoning skills and developing answers to document-based and free-response questions.

Lesson Features

Method for Mastery

Each lesson includes Skills Objectives, Content Objectives, and Key Terms. By phrasing Learning Goals in “I can...” language, students take ownership of their learning and achievement. All objectives are anchored in the Essential Question. The Key Terms enable students to increase academic and domain-specific vocabulary.

Comprehension Strategy

Lessons include specific strategies to increase student reading aptitude. Strategies include standalone activities but are scaffolded to a unit strategy as well as into other activities throughout lessons and units.

In Context

In Context activities prompt students to annotate, respond to, and interact with the text to promote understanding and retention. These activities also allow students to improve their skills in note-taking and recognize evidence, counterclaims, main ideas, literary and rhetorical devices, fallacies, and more.

In Practice

In Practice goes into depth about important topics that are more succinct in the Student Edition by promoting kinesthetic and project-based learning. These activities allow students to not just study history but to connect to it and experience it as well.

Skills Study

Skills Study emphasizes skills historians use to understand and interpret history. These skills include making comparisons, employing periodization and chronology, exploring context, analyzing continuity and change, examining causation, and evaluating evidence.

Tech Talk

An important component of a curriculum that aims to teach students the skills they need to be successful both in school and in the world is the integration of technology. The Tech Talk activities allow students to utilize a range of resources and create a variety of products. These activities are adaptable for time and breadth, as well as availability of resources.

Connect It

Social studies is more than just teaching history. It provides students with the knowledge, intellectual processes, and dispositions required to be active and engaged participants in public life. This feature is designed to connect history to other social studies disciplines. Lessons include connections to economics, people and cultures, geography, politics, and civics.

What Do YOU Think?

This feature is anchored in content that encourages students to develop and share their opinions. The questions encourage students to delve deeper into subjects, while allowing you the flexibility to gauge student understanding and extend learning.

Consider This

Consider This features present the reader with critical-thinking questions that take them beyond the text and toward higher-order understanding and analysis. These features function as integral parts of an inquiry-based curriculum and are designed to promote the analysis of perspectives and draw conclusions.

SPOTLIGHT

Spotlights highlight and provide information about a variety of important contributors, concepts, places, and events that have played a role in shaping the nation’s unique history. These activities range in type, including hands-on, discussion, writing, research, technology-based, key idea review, and community engagement.

Content Connections

Formative assessments in each lesson allow students to check their understanding of concepts and content. Each Content Connection includes a scaffolded focus to support development of rhetorical analysis and writing skills to help students answer the Essential Question.

ML Adaptations

We encourage you to accommodate your students in any way that makes sense for your classroom and their needs. Activities and resources are designed to be inclusive and adaptable to students of varying language levels. Utilize the options to offer an equally rich and engaging learning experience to all of your students. There may be ML activities that make sense for you to use in other areas of your curriculum, or even with your entire class.

Differentiation

Differentiation increases and decreases complexity to meet the needs of students. Guidance is provided to support instruction by including appropriate alternatives and supports for students who are approaching targeted expectations, and additional activity prompts that are designed to engage students with high interest or who have advanced beyond performance expectations.

Extra! Extra!

These are opportunities to extend learning, engage students through another lens, or deepen understanding through additional critical thinking.

Unit 1: Introduction to Asian American Studies

Essential Question: How does identity shape experience?

STUDENT OUTCOME: Students will be able to explain how identity shapes experience.

Recommended Titles for Asian American Studies

Nonfiction	Description/Connection	Grade Level
Teaching the Invisible Race by Tony Delarosa	A resource for teachers to adopt a pro-Asian approach to education.	Teacher Resource
Transformative Ethnic Studies in Schools: Curriculum, Pedagogy, and Research by Christine E. Sleeter and Miquael Zavala	A teacher and administrator resource that compiles research and model curricula to engage ethnic studies and transform education.	Teacher Resource
The Asian American Racial Justice Toolkit by Asian American Pacific Islanders for Civic Empowerment	An online resource that explores the history of the Asian American movement and provides lesson plans that combat discrimination and promote social justice.	Teacher Resource
A Different Mirror for Young People: A History of Multiracial America by Ronald Takaki	Adapted from Professor Ronald Takaki's <i>A Different Mirror</i> , this work engages primary sources to represent a variety of experiences in the United States.	★ 5–12
A Young People's History of the United States by Howard Zinn	A young adult adaptation of Zinn's bestseller, which tells the story of US history from the perspectives of groups whose narratives have often been erased or misrepresented.	★ 6–9
Lies My Teacher Told Me, Young Readers' Edition by James W. Loewen	This classic, now adapted for teen readers, problematizes US history courses by exposing erasure, racism, and revisionist narratives. Also available as a graphic adaptation.	★ 7–12
The Sum of Us: What Racism Costs Everyone and How We Can Prosper Together, Adapted for Young Readers by Heather McGhee	McGhee's work, now accessible for young readers, explores the consequences of racism on the US economy.	★ 5–6
Disability Visibility: 17 First-Person Stories for Today, Adapted for Young Adults , edited by Alice Wong	Edited by featured activist and author Alice Wong, <i>Disability Visibility</i> features essays by disabled authors who center their experiences, joy, and perspectives to challenge ableism.	★ 7–9
American Born Chinese by Gene Luen Yang	An award-winning graphic novel that explores deep themes with accessible storytelling.	2–7
American Panda by Gloria Chao	Chao's novel about a Taiwanese American MIT freshman who struggles with family expectations and a crush on a fellow student.	7–9
Imposter Syndrome and Other Confessions of Alejandra Kim by Patricia Park	Park's novel explores the last year in high school for Alejandra Kim, an Asian American and Latina teen, as she seeks belonging in her neighborhood and school.	7–9

★ Indicates that there is also a version for adults or advanced high school readers.

Symbol Key

Project-Based

Discussion/Debate

Cross-Curricular

ML Integration

Differentiation

Remote Essentials

Evaluate/Rubric

Unit Features

Use any or all of the following activities to best meet the needs of your classroom.



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
In View D2.Civ.10.9-12; D2.Civ.14.9-12; D2.His.3.9-12; KID.1.9-10; KID.1.11-12; IKI.7.9-10; IKI.7.11-12; RR.10.11-12	Introduce the Essential Question and explore the opening image.	2		25 Minutes
Literary Luminaries DI.5.9-12; D3.1.9-12; D3.3.9-12; KID.1.9-10; KID.1.11-12; IKI.9.9-10; IKI.9.11-12; RR.10.11-12	Nonfiction Writers: Explore excerpts of nonfiction by Asian American authors and consider how your identity has impacted your experiences in a two-page memoir or analysis.	12		40 Minutes
Into the Archives DI.1.9-12; DI.5.9-12; D2.Civ.5.9-12; D2.Civ.11.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D2.His.1.9-12; D2.His.2.9-12; D2.His.3.9-12; D2.His.11.9-12; KID.1.9-10; KID.3.9-10; KID.1.11-12; KID.3.11-12; CS.4.9-10; CS.6.9-10; CS.4.11-12; CS.6.11-12; IKI.9.9-10; IKI.9.11-12; RR.10.11-12	Asian American Citizenship: Examine how Asian immigrants and Asian Americans used the court system to challenge unclear and discriminatory immigration policies.	26		30 Minutes
Art Analysis D2.His.1.9-12; D2.His.2.9-12; D2.His.3.9-12; D2.His.5.9-12; IKI.7.9-10; IKI.7.11-12; TTP.2.9-10; TTP.2.11-12	Nabil Mousa: Create a visual work of art that complicates, challenges, or engages familiar symbols.	36		60 Minutes
Map View D2.Geo.2.9-12; D2.Geo.3.9-12; D2.Geo.5.9-12; D2.Geo.8.9-12; D2.His.1.9-12; D2.His.2.9-12; D2.His.3.9-12; D2.His.14.9-12; D2.His.15.9-12	Asian American Population: Make inferences about the experiences of Asian Americans based on a population map.	54		45 Minutes
In Focus DI.5.9-12; TTP.2.9-10; TTP.2.11-12; PDW.4.9-10; RBP.7.9-10; RBP.8.9-10; RBP.9.9-10; RBP.7.11-12; RBP.8.11-12; RBP.9.11-12; RW.10.9-10; RW.10.11-12	Critical Autobiography: Create a critical autobiography of how you have experienced Asian American culture, activism, representation, discrimination, and joy.	56		60 Minutes
Show What You Know D2.His.4.9-12; D2.His.5.9-12; D3.1.9-12; D3.2.9-12; TTP.2.9-10; TTP.2.11-12; PDW.4.9-10; PDW.5.9-10; PDW.6.9-10; PDW.4.11-12; PDW.5.11-12; PDW.6.11-12; RBP.7.9-10; RBP.8.9-10; RBP.9.9-10; RBP.7.11-12; RBP.8.11-12; RBP.9.11-12; RW.10.9-10; RW.10.11-12	Complete scaffolded projects to demonstrate mastery of Skill Objectives and Content Objectives .	57		60 Minutes
In Review D2.Civ.1.9-12; D2.Civ.2.9-12; D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D2.His.1.9-12; D2.His.2.9-12; KID.1.9-10; KID.2.9-10; KID.1.11-12; KID.2.11-12; CS.4.9-10; CS.4.11-12; IKI.7.9-10; IKI.7.11-12; TTP.1.9-10; TTP.2.9-10; TTP.1.11-12; TTP.2.11-12	Check for understanding through a summative assessment, reflection, and by answering the Essential Question . ★ Note: In Review is found in the Unit Assessments .	UA 1		60 Minutes

Lesson Features Lesson I: Defining the Field



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
Method for Mastery KID.2.9-10; KID.2.II-12	Measure Understanding: Preview the lesson with Learning Goals , introduce Key Terms , and activate curiosity.	4		5 Minutes
Comprehension Strategy DI.2.9-12; DI.3.9-12; KID.I.9-10; KID.2.9-10; KID.I.II-12; KID.2.II-12; CS.4.9-10; CS.4.II-12; RR.10.II-12	The Cornell Note-Taking Method: Practice organizing your reading or lecture notes with the Cornell note-taking method.	5		25 Minutes
Skills Study DI.5.9-12; D3.I.9-12; D3.2.9-12; TTP.2.9-10; TTP.2.II-12; PDW.4.9-10; PDW.4.II-12	Book Preview: Preview books written related to Asian American studies that are written for a general audience.	6		60 Minutes
Spotlight DI.2.9-12; DI.3.9-12; DI.5.9-12; PDW.4.9-10; PDW.4.II-12	Paulo Freire: Connect Freire’s groundbreaking approach to education with your own experiences in school.	7		30 Minutes
In Context D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.8.9-12; D2.Civ.10.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; KID.I.9-10; KID.2.9-10; KID.I.II-12; KID.2.II-12; CS.4.9-10; CS.6.9-10; CS.4.II-12; CS.6.II-12; IKI.8.9-10; IKI.9.9-10; IKI.8.II-12; IKI.9.II-12; 0; RR.10.II-12; TTP.2.9-10; TTP.2.II-12	Annotate Legislation: Analyze legislation that supports or undercuts efforts to incorporate diverse perspectives in classrooms and libraries.	8		45 Minutes
Connect It: Culture DI.I.9-12; D2.Civ.5.9-12; D2.Civ.10.9-12; D2.Civ.12.9-12; D2.Civ.14.9-12; D4.6.9-12; D4.7.9-12	AAP1 Youth Rising: Discuss how Asian American students and students invested in Asian American studies have shaped legislation.	10		30 Minutes
Content Connections D2.Civ.5.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12	Complete the formative lesson assessment and self-assessment to check for understanding. Writing Workshop: Write What You Know: Brainstorm where your information about Asian Americans comes from and compare your findings with classmates.	11		30 Minutes

Symbol Key

Project-Based

Discussion/Debate

Cross-Curricular

ML Integration

Differentiation

Remote Essentials

Evaluate/Rubric

Lesson Features Lesson 2: Asian American Identity



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
Method for Mastery KID.2.9-10; KID.2.11-12	Measure Understanding: Preview the lesson with Learning Goals , introduce Key Terms , and activate curiosity.	16		5 Minutes
Comprehension Strategy KID.2.9-10; KID.2.11-12; 0; RR.10.11-12	Color-Coded Notes: Color code ideas in the text that are familiar, raise questions, or provoke a strong reaction.	17		10 Minutes
Spotlight D2.Civ.8.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D2.His.1.9-12; D2.His.3.9-12; D4.6.9-12; D4.7.9-12; RI.9-10.1; RI.11-12.1; RI.9-10.4; RI.11-12.4; RI.9-10.10; RI.11-12.10; W.9-10.1; W.11-12.1	Andrew Yang: Read and discuss two articles about Yang's experience during his run for presidency and his response to anti-Asian hate.	16		30 Minutes
Spotlight D2.Civ.14.9-12; D4.6.9-12; D4.7.9-12; KID.2.9-10; KID.2.11-12; CS.6.9-10; CS.6.11-12; RR.10.11-12	Yuji Ichioka: Create a timeline of Ichioka and Gee's endeavors.	18		20 Minutes
Tech Talk D2.Geo.1.9-12; D2.Geo.2.9-12; D2.Geo.5.9-12; KID.1.9-10; KID.1.11-12; RBP.7.9-10; RBP.7.11-12	Visualize Asian America: Create an interactive map that features important locations related to Asian American history and culture.	19		45 Minutes
Skills Study D2.Civ.8.9-12; D2.Civ.10.9-12; D2.Civ.14.9-12; D2.His.2.9-12; D2.His.3.9-12; D2.His.4.9-12; D2.His.5.9-12; D2.His.14.9-12; D2.His.16.9-12; D4.6.9-12; D4.7.9-12; KID.1.9-10; KID.2.9-10; KID.3.9-10; KID.1.11-12; KID.2.11-12; KID.3.11-12; IKI.9.9-10; IKI.9.11-12; 0; RR.10.11-12; TTP.2.9-10; TTP.2.11-12; RBP.7.9-10; RBP.7.11-12	A Black-White Binary: Examine primary and secondary sources to consider how Asian Americans have navigated the Black-White Binary that dominates American understandings of race.	20		60 Minutes
Consider This DI.1.9-12; D4.6.9-12; D4.7.9-12; KID.1.9-10; KID.2.9-10; KID.1.11-12; KID.2.11-12	Dr. Maria Root's "Bill of Rights for Mixed Race People": Discuss how Dr. Root's bill addresses the challenges multiracial or multiethnic Asian Americans describe experiencing.	23		30 Minutes
Skills Study D2.Civ.8.9-12; D2.Civ.10.9-12; D2.Civ.14.9-12; D2.His.2.9-12; D2.His.3.9-12; D2.His.4.9-12; D2.His.5.9-12; D2.His.14.9-12; D2.His.16.9-12; D4.6.9-12; D4.7.9-12; KID.1.9-10; KID.2.9-10; KID.3.9-10; KID.1.11-12; KID.2.11-12; KID.3.11-12; IKI.9.9-10; IKI.9.11-12; 0; RR.10.11-12; TTP.2.9-10; TTP.2.11-12; RBP.7.9-10; RBP.7.11-12	Asian American Activism and Leadership: Create a presentation about a leadership role, social justice movement, or community initiative that is led by or serves Asian Americans.	24		40 Minutes
Content Connections DI.1.9-12; DI.2.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.His.3.9-12	Complete the formative lesson assessment and self-assessment to check for understanding. Rhetorical Analysis: What's in a Name?: Reflect on the usefulness and pitfalls of naming a diverse group.	25		25 Minutes

Lesson Features Lesson 3: Intersectionality



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
Method for Mastery KID.2.9-10; KID.2.II-12	Measure Understanding: Preview the lesson with Learning Goals , introduce Key Terms , and activate curiosity.	28		5 Minutes
Comprehension Strategy DI.3.9-12; KID.1.9-10; KID.2.9-10; KID.1.II-12; KID.2.II-12; 0; RR.10.II-12	Q/E/C Method: Reframe learning goals as questions and gather evidence to form a conclusion.	29		20 Minutes
In Practice DI.1.9-12; DI.2.9-12; DI.3.9-12; DI.4.9-12; RBP.7.9-10; RBP.9.9-10; RBP.7.II-12; RBP.9.II-12	Facets of Identity: Create a graphic that represents the complex nature of identity.	30		60 Minutes
What do YOU think? D4.7.9-12; PDW.4.9-10; PDW.4.II-12	How Is Your Identity Intersectional?: Discuss, write a reflection, or create a collage to reflect on the intersectional nature of your identity.	31		30 Minutes
Spotlight D2.Civ.14.9-12; D4.6.9-12; D4.7.9-12; D4.8.9-12; KID.1.9-10; KID.2.9-10; KID.3.9-10; KID.1.II-12; KID.2.II-12; KID.3.II-12; CS.4.9-10; CS.4.II-12; TTP.1.9-10; TTP.1.II-12; PDW.4.9-10; PDW.4.II-12; RBP.7.9-10; RBP.7.II-12; RW.10.9-10; RW.10.II-12	Kay Ulanday Barrett: Propose ways to make your community more inclusive.	32		40 Minutes
Tech Talk D4.6.9-12; D4.7.9-12; PDW.4.9-10; PDW.6.9-10; PDW.4.II-12; PDW.6.II-12; RBP.7.9-10; RBP.7.II-12	Activists and Intersectional Identities: Consider the origins of biases you may hold and consider how to address bias in your life.	33		10 Minutes
Spotlight D2.Civ.14.9-12; D4.6.9-12; D4.7.9-12; D4.8.9-12; KID.1.9-10; KID.2.9-10; KID.3.9-10; KID.1.II-12; KID.2.II-12; KID.3.II-12; CS.4.9-10; CS.4.II-12; TTP.1.9-10; TTP.1.II-12; PDW.4.9-10; PDW.4.II-12; RBP.7.9-10; RBP.7.II-12; RW.10.9-10; RW.10.II-12	Helen Zia: Use Helen Zia's example to consider the difference between jobs, careers, and vocations.	34		30 Minutes
Content Connections DI.2.9-12; DI.3.9-12; D4.6.9-12	Complete the formative lesson assessment and self-assessment to check for understanding. Writing Workshop: Representation: Select one of your identities and analyze how that identity is represented in media. Write an analytical or creative response to critique or uphold that representation.	35		30 Minutes

Lesson Features Lesson 4: Understanding Bias



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
Method for Mastery KID.2.9-10; KID.2.II-12	Measure Understanding: Preview the lesson with Learning Goals , introduce Key Terms , and activate curiosity.	38		5 Minutes
Comprehension Strategy KID.2.9-10; KID.2.II-12; CS.4.9-10; CS.4.II-12	Mind Maps: Create a mind map to organize aspects of bias from general to specific.	39		15 Minutes
Tech Talk D2.His.1.9-12; D2.His.2.9-12; D2.His.3.9-12; D2.His.4.9-12; D2.His.5.9-12; TTP.2.9-10; TTP.2.II-12	Socialization Timeline: Create a timeline and narrative exploring the experiences and messages that taught you about one of your identities.	40		45 Minutes
Consider This D4.6.9-12; D4.7.9-12; D4.8.9-12; PDW.6.9-10; PDW.6.II-12; RBPK.7.9-10; RBPK.7.II-12	Design a Student Survey: Create feedback survey questions to evaluate how unconscious bias impacts students in your school.	41		45 Minutes
Skills Study D2.His.4.9-12; D2.His.5.9-12; CS.4.9-10; CS.4.II-12	Race, Ethnicity, and Nationality: Discuss the differences between race, ethnicity, and nationality.	42		20 Minutes
Connect It: Culture DI.3.9-12; D2.Civ.I3.9-12; D2.Civ.I4.9-12; D4.6.9-12; KID.1.9-10; KID.2.9-10; KID.1.II-12; KID.2.II-12	Biased Algorithms: Research how facial recognition technology perpetuates biases against students of color and women.	44		30 Minutes
What do YOU think? D2.His.4.9-12; D2.His.5.9-12; D4.6.9-12; D4.7.9-12; D4.8.9-12	What Are Your Biases?: Consider the origins of biases you may hold and consider how to address biases in your life.	44		10 Minutes
Content Connections D2.His.4.9-12; D2.His.5.9-12; D4.6.9-12	Complete the formative lesson assessment and self-assessment to check for understanding. Rhetorical Analysis: Bias and Rhetoric: How do speakers use bias to win an audience? What is confirmation bias?	45		35 Minutes

Symbol Key



Project-Based



Discussion/Debate



Cross-Curricular



ML Integration



Differentiation



Remote Essentials



Evaluate/Rubric

Lesson Features Lesson 5: Forms of Discrimination



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
Method for Mastery KID.2.9-10; KID.2.II-12	Measure Understanding: Preview the lesson with Learning Goals , introduce Key Terms , and activate curiosity.	46		5 Minutes
Comprehension Strategy KID.1.9-10; KID.2.9-10; KID.1.II-12; KID.2.II-12; CS.4.9-10; CS.5.9-10; CS.4.II-12; 0; RR.10.II-12	The Boxing Method: Make notes organized and visually appealing for review by employing the Boxing Method.	46		25 Minutes
Connect It: Economics D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D4.6.9-12; D4.7.9-12; D4.8.9-12; PDW.4.9-10; PDW.4.II-12; RBPK.7.9-10; RBPK.7.II-12	Hiring Practices: Research a company where you would apply for a dream job and develop interview questions to assess their inclusivity.	47		20 Minutes
In Context DI.1.9-12; DI.4.9-12; D2.Civ.1.9-12; D2.Civ.3.9-12; D2.Civ.4.9-12; D2.Civ.11.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D2.His.7.9-12; D2.His.8.9-12; D2.His.9.9-12; D2.His.10.9-12; D4.1.9-12; KID.1.9-10; KID.2.9-10; KID.1.II-12; KID.2.II-12; CS.4.9-10; CS.4.II-12; 0; RR.10.II-12; TTP.1.9-10; TTP.1.II-12	Analyze the 14th Amendment: Discuss how interpretation of the 14th Amendment may have delayed or promoted the rights of Asian immigrants and Asian Americans.	48		45 Minutes
Consider This D2.Civ.13.9-12; D4.6.9-12	Schools and Institutionalized Racism: Discuss the mission of schools and how those missions are impacted by common causes of institutional racism.	49		15 Minutes
In Practice D2.Civ.5.9-12; D2.Civ.14.9-12; D2.His.4.9-12; D2.His.5.9-12; D4.6.9-12; D4.7.9-12; TTP.2.9-10; TTP.2.II-12; PDW.5.9-10; PDW.6.9-10; PDW.5.II-12; PDW.6.II-12; RBPK.8.9-10; RBPK.8.II-12; RW.10.9-10; RW.10.II-12	Four I's of Oppression Documentary: Create a short documentary tracing an idea that has fueled racism and explore how it has been addressed.	51		60 Minutes
What do YOU think? D4.6.9-12; D4.7.9-12; CS.4.9-10; CS.4.II-12	What Kinds of Privilege Do You Have?: Unpack the nature of privilege and how it may complicate civic discourse.	52		30 Minutes
Content Connections D2.His.1.9-12; D2.His.2.9-12; D2.His.3.9-12; D2.His.4.9-12; D2.His.5.9-12; D4.6.9-12	Complete the formative lesson assessment and self-assessment to check for understanding. Rhetorical Analysis: Silence: Create a set of expectations for how to discuss topics that may feel urgent, uncomfortable, or taboo to students.	53		30 Minutes

Symbol Key



Project-Based



Discussion/Debate



Cross-Curricular



ML Integration



Differentiation



Remote Essentials



Evaluate/Rubric

Online Resource Addresses



Features	Description and Website	Page
Spotlight Paulo Freire	About Paulo Freire: https://freire.org/paulo-freire Concepts Used by Paulo Freire: https://freire.org/concepts-used-by-paulo-freire/ Quotes by Paulo Freire: https://freire.org/quotes-by-paulo-freire	7
In Context Annotate Legislation	CRT Map: https://www.chalkbeat.org/22525983/map-critical-race-theory-legislation-teaching-racism/ Pro-Library Legislation in 2024: https://www.everylibrary.org/positivebills Legislation of Concern in 2024: https://www.everylibrary.org/billtracking	8
Connect It: Culture AAPI Youth Rising	Erica Lee's "The Necessity of Teaching Asian American Studies": https://www.oah.org/tah/asian-american-and-pacific-islander-history/the-necessity-of-teaching-asian-american-history/	10
Spotlight Andrew Yang	Vox's "Andrew Yang Told Asian Americans to Prove their Americanness. Here's Why That's Wrong": https://www.vox.com/2020/4/3/21206760/andrew-yang-washington-post-asian-americans-opinion Politico's "When I Ran for President, It Messed with my Head": https://www.politico.com/news/magazine/2021/10/03/andrew-yang-book-excerpt-campaigning-514967	16
Spotlight Yuji Ichioka	Times Article about Yuji Ichioka and Emma Gee: https://time.com/5837805/asian-american-history/	18
Tech Talk Visualize Asian America	Scribblemaps: scribblemaps.com	19
Skills Study A Black-White Binary	The Seattle Star, 11/13/22: https://chroniclingamerica.loc.gov/lccn/sn87093407/1922-11-13/ed-1/seq-1/ The New York Herald, 11/14/22: https://chroniclingamerica.loc.gov/lccn/sn83045774/1922-11-14/ed-1/seq-1/ Norwich Bulletin, 11/14/22: https://chroniclingamerica.loc.gov/lccn/sn82014086/1922-11-14/ed-1/seq-1/ Weekly Journal-Miner, 11/15/22: https://chroniclingamerica.loc.gov/lccn/sn85032923/1922-11-15/ed-1/seq-1/ The Washington Times, 12/3/22: https://chroniclingamerica.loc.gov/lccn/sn84026749/1922-12-03/ed-1/seq-65/ Blurring the Color Line trailer: https://www.pbs.org/video/america-reframed-blurring-the-color-line-trailer/ Blurring the Color Line full Documentary: https://gooddocs.net/products/blurring-the-color-line	20
Consider This Dr. Maria Root's "Bill of Rights for Mixed Race People"	What Mixed Race Asians Will Never Tell You: https://www.youtube.com/watch?v=FZWn-VRkZTw Dr. Maria Root's Bill of Rights for People of Mixed Heritage: https://www.mixedpeopleshistory.com/bill-of-rights	23
In Practice Facets of Identity	The Genderbread Person Version 4: https://www.itspronouncedmetrosexual.com/2018/10/the-genderbread-person-v4/	30
Spotlight Kay Ulanday Barrett	Kay Ulanday Barrett opens up to Chella Man and Aron Rose: https://www.youtube.com/watch?v=67jLHLNld-c	32
Tech Talk Activists and Intersectional Identities	9 Activists Bring Intersectionality to the Fight Against Oppression: https://www.globalcitizen.org/en/content/activists-intersectionality-equity-justice-social/ Canva: https://www.canva.com/create/infographics/	33
Spotlight Helen Zia	Hidden Voices in the Historical Narrative: Helen Zia: https://pbsnc.pbslearningmedia.org/resource/fp23-soc-helenzia/helen-zia-understanding-lgbtq-identity-educators-toolkit-2023/ Maslow's Hierarchy of Needs: https://www.simplypsychology.org/maslow.html	34
Comprehension Strategy Mind Maps	MindMup: https://www.mindmup.com	39
Tech Talk Socialization Timeline	Lecture on Socialization and Oppression: https://www.youtube.com/watch?v=B9dkGsIf30&t=658s Visme: https://www.visme.co/timeline-maker/	40

Online Resource Addresses Continued



Features	Description and Website	Page
Consider This Design a Student Survey	Creating an Anonymous Online Survey: https://poorvucenter.yale.edu/AnonymousSurveys Sample Questions for Anonymous and Midsemester Feedback Surveys: https://poorvucenter.yale.edu/sites/default/files/basic-page-supplementary-materials-files/sample_questions_for_anonymous_and_midsemester_feedback_surveys.pdf	41
Skills Study Race, Ethnicity, and Nationality	Race, Ethnicity, and Nationality: https://www.youtube.com/watch?v=CqV3CK6QfcU	42
Connect It: Culture Biased Algorithms	Vox Article on Facial Recognition Tools: https://www.vox.com/recode/2019/12/20/21028124/schools-facial-recognition-mass-shootings The Danger of Facial Recognition in Our Children's Classrooms: https://scholarship.law.duke.edu/cgi/viewcontent.cgi?article=1354&context=dltr	44
Rhetorical Analysis Bias and Rhetoric	Miller Center's Presidential Speeches: https://millercenter.org/the-presidency/presidential-speeches Clinton's Second Inaugural Address: https://millercenter.org/the-presidency/presidential-speeches/january-20-1997-second-inaugural	45
In Context Analyze the 14th Amendment	National Archives' Milestone Documents: https://www.archives.gov/milestone-documents/14th-amendment	48
In Practice Four I's of Oppression Documentary	Filmora: https://filmora.wondershare.com Vimeo: https://vimeo.com	51
What do YOU think? What Kinds of Privilege Do You Have?	Privilege Walk Exercise: https://www.eiu.edu/eiu/III/Privilege%20Walk%20Exercise-%20Transfer%20Leadership%20Institute-%20Week%204.pdf Privilege for Sale Activity: https://about.gitlab.com/company/culture/inclusion/privilege-for-sale/#best-practices	52
Rhetorical Analysis Silence	University of Michigan: https://crlt.umich.edu/publinks/generalguidelines Stanford University: https://tlhub.stanford.edu/docs/handling-planned-or-unexpected-class-discussions-sensitive-topics/	53
Map View Population Map	Population Division: https://www.census.gov/content/dam/Census/library/working-papers/2002/demo/POP-twps0056.pdf	54

Resource Tips	Description/Website	Page
Third World Liberation Front	"Ethnic Studies, the Third World Liberation Front, and my Grandmother," Max Samarov: https://jewishjournal.com/commentary/334331/ethnic-studies-the-third-world-liberation-front-and-my-grandmother/	9
Windows and Mirrors	Window or Mirror?: https://www.learningforjustice.org/classroom-resources/teaching-strategies/close-and-critical-reading/window-or-mirror	10
Intersectionality	Kimberlé Crenshaw: What is Intersectionality?: https://youtu.be/ViDtnfQ9FHc Power, Privilege, and Oppression https://youtu.be/LTDikx-maoM?si=0KhIND4TpSAySkyz	31
Racial Bias	Racial Bias Test: https://sites.lsa.umich.edu/equitable-teaching/racial-bias-test/	40
Bias in Politics	Do Politics Make Us Irrational?: https://www.youtube.com/watch?v=8yOoOL9PC-o	45
Discrimination	Standing Up Against Discrimination: https://www.learningforjustice.org/classroom-resources/lessons/standing-up-against-discrimination	47
White Privilege	White Privilege: Unpacking the Invisible Knapsack: https://www.nationalseedproject.org/key-seed-texts/white-privilege-unpacking-the-invisible-knapsack	52

In View

Ignite Curiosity and Activate Prior Knowledge

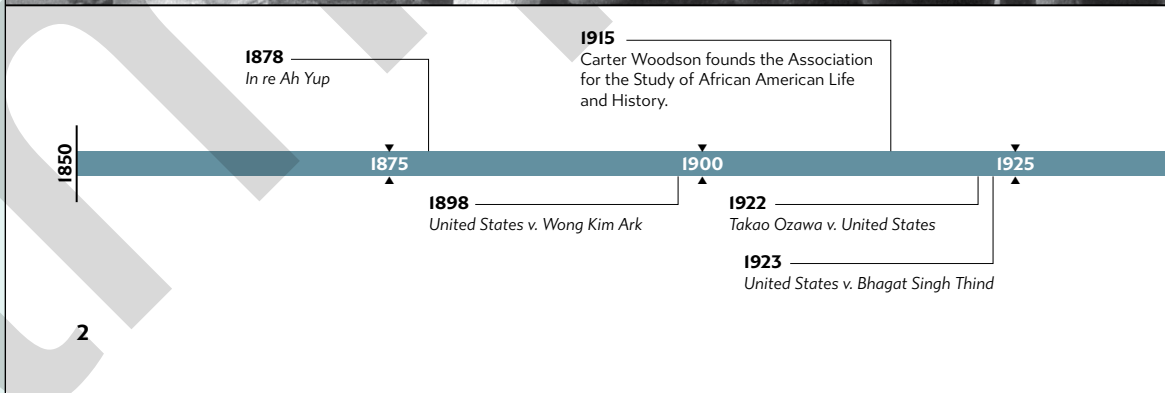
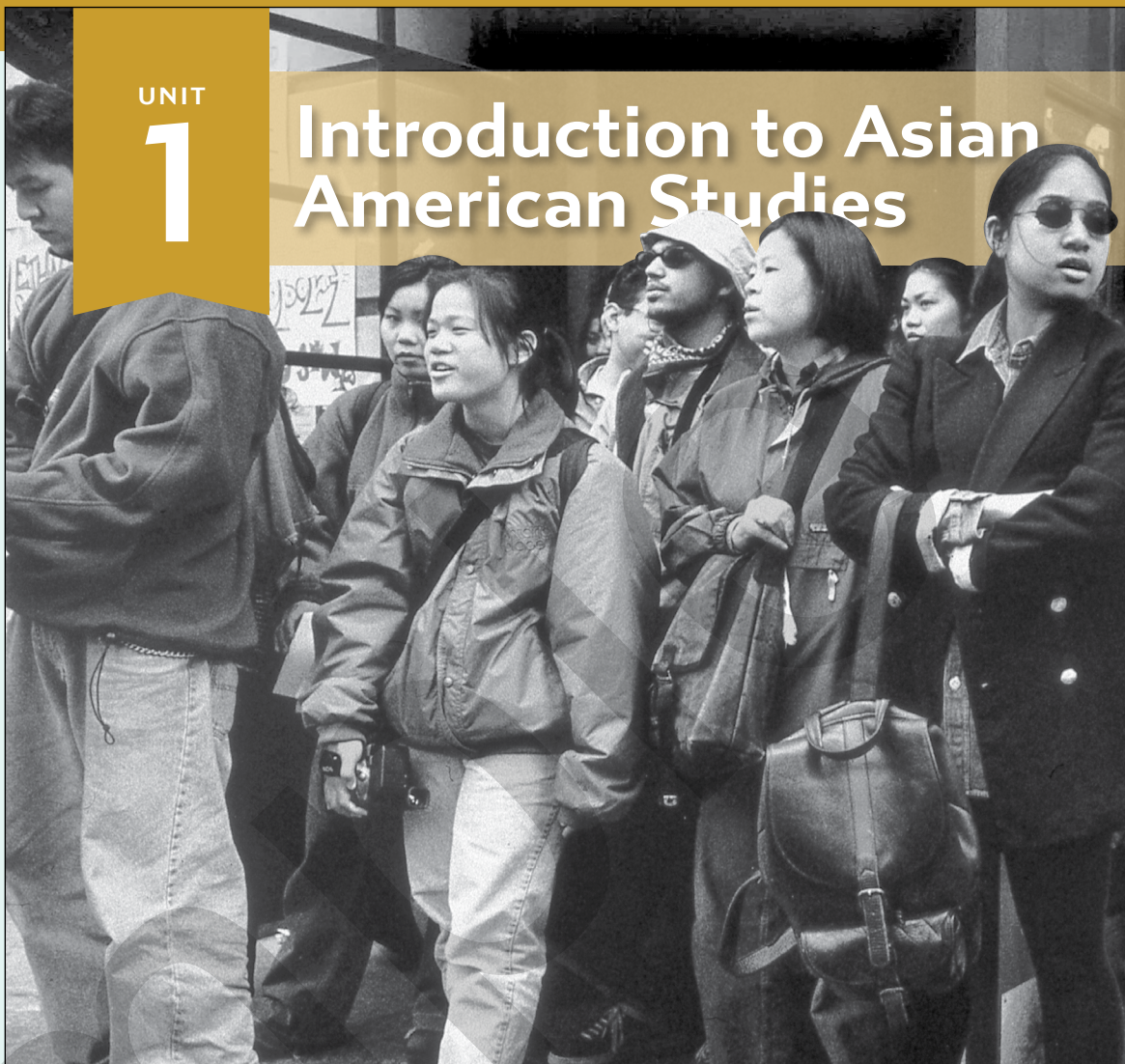
Discuss the **Essential Question**, introduction, and opening image to preview the unit.

- Display the **Essential Question**: *How does identity shape experience?*
 - Ask**: What are some of the identities of historical figures you have learned about in United States or state history classes? What about figures commemorated in your community with street or building names?
- Explain to students that the field of Asian American studies emerged because activists demanded better representation of Asian American history and cultures in their universities.
 - Ask**: When have you learned about Asian Americans in school? *Common topics from US history courses are the Chinese Exclusion Act and the incarceration of Japanese Americans in World War II.*
 - Ask**: When has your community celebrated Asian or Asian American history, heritage, or culture?
 - Ask**: Have family members, close friends, or mentors shaped your perception of Asian American identity or culture? If so, how?
- Consider creating a list of student responses to the questions above that you will revisit later in the course. Students can examine their initial answers for inspiration about youth participatory research action focused on diverse or accurate representation of Asian Americans in their school or community.

UNIT

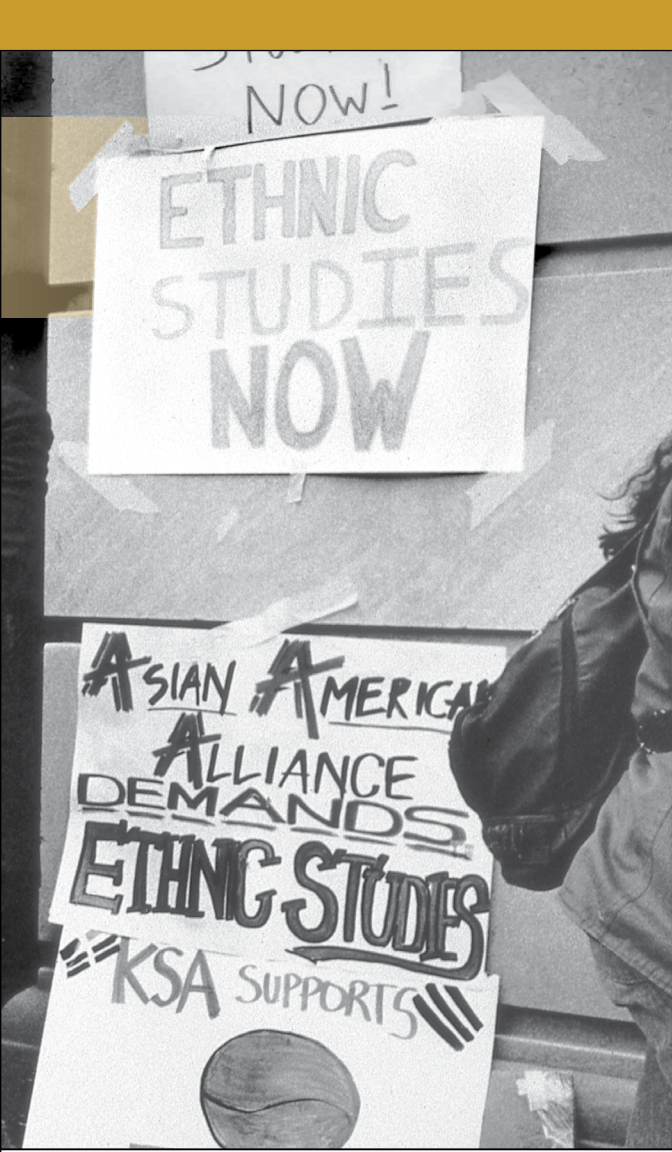
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Introduction to Asian American Studies



Examine the Image

- As a class, examine the opening image.
 - Ask**: What are the posters in the photo calling for? *an ethnic studies program*
 - Ask**: Why do you think Asian American students were instrumental in creating an ethnic studies program? *Students may say that the erasure in traditional US history narratives and lack of meaningful representation led Asian American college students and allies to seek a solution.*
 - Ask**: Do you think ethnic studies or history classes are effective tools to address problems in a society? Why or why not?
 - Ask**: What do you think college students in the 1960s hoped to gain from an Asian American studies program? What do you hope to gain from this class?
 - Ask**: If you could create a new field of study, what would it be? Who would it benefit? What narratives would it challenge or create?



The Essential Question?

How does identity shape experience?

Lesson 1

Defining the Field

Lesson 2

Asian American Identity

Lesson 3

Intersectionality

Lesson 4

Understanding Bias

Lesson 5

Forms of Discrimination

Student activists at Columbia University demonstrate for the creation of an ethnic studies program in 1996. Asian American studies is a branch of ethnic studies that Asian American students and their allies have been fighting to protect and expand since its creation in the 1960s.

1968

Paulo Freire's publishes *Pedagogy of the Oppressed*. TWLF leads a student strike at San Francisco State College.

1989

Kimberlé Crenshaw coins the term "intersectionality."

2010

Arizona bans Mexican American studies program in Tucson.

1950

1969

The first ethnic studies program is created at San Francisco State College.

1975

2000

2017

Ban on Tucson Mexican American studies is deemed unconstitutional.

2025

3

Learning Objectives

Skills Objectives

- Students will engage note-taking skills to prepare for close reading.
- Students will practice detail-oriented writing to examine their identity and perception of Asian Americans.
- Students will analyze the impact of language, bias, rhetorical tactics, and identity in discussions about Asian American studies.
- Students will analyze primary sources and evaluate how they contribute to the theme of Asian American citizenship.
- Students will analyze art and evaluate how it contributes to Asian American studies.
- Students will analyze maps and data to engage with Asian American studies.
- Students will analyze literature and evaluate how it contributes to Asian American studies.
- Students will create a critical autobiography to examine their perception of Asian American identities.

Content Objectives

- Students will explain the purpose and history of ethnic studies and describe the current state of Asian American studies.
- Students will describe the marginalization of Asian migrants to the United States and the origins and usefulness of the term "Asian American."
- Students will explore the concepts of identity and intersectionality to unpack three common Asian American stereotypes.
- Students will compare conscious and unconscious bias, explain normalization, and describe how bias shapes worldview.
- Students will differentiate between individual and systemic discrimination, identify examples of discrimination, and explain the impact of discrimination.

Examine the Timeline

- As a class, examine the timeline. Explain that Ethnic Studies centers on groups that have been marginalized by teaching the histories of their cultures and experiences.
 - Ask:** What kind of events have shaped the history of Ethnic Studies?
Supreme Court cases, the formation of association and alliances, the publication of works or the creation of courses that pertain to the experiences and identities of marginalized groups
- Direct students to replicate the unit timeline on a separate sheet of paper. Students should then add five events that relate to national history and five events that relate to their local or personal history.
 - Ask:** What other events in US history happened as the events on the timeline developed? How do you think those events influenced the development of events on the timeline?
 - Ask:** Does the juxtaposition of any personal or local events and developments on the timeline surprise you? Why or why not?

Teacher Tip



There are "notes" areas throughout the **Teacher Guide** for you to keep track of what went well or what you would like to adjust for the next time you teach a lesson.

Method for Mastery

Lesson

2

Asian American Identity

Measure Understanding

- Before reading this lesson, instruct students to read the **Learning Goals**.
- Have students gesture thumbs up if they are already confident about the material, thumbs sideways if they are familiar but not well versed in the material, or thumbs down for a concept that is very new to them.
- After reading the lesson and completing your preferred assignments, revisit the **Learning Goals** and repeat the thumbs-up activity to assess student progress.

Key Terms

- assimilationist** (adjective): having the opinion or goal that a group should assimilate into the dominant society
- construct** (noun): something constructed by the mind, such as an idea or theory
- exoticize** (verb): to portray someone or something unfamiliar as unusual or romantic
- monolith** (noun): a group that acts like a single unit
- naturalize** (verb): to obtain citizenship
- nuance** (noun): a subtle distinction
- panethnic** (adjective): grouping multiple ethnicities under one label

Comprehension Strategy

Taking notes is about more than cataloging facts or summarizing key ideas. It can also help you track which parts of a text sparked curiosity, passion, or indignation.

As you read this lesson, choose one color to indicate important facts, another color to indicate that you have questions about a subject, and a third color to indicate that the text created a strong emotional response for you. You can use digital highlighters, multicolored page flags, or sticky notes to help you keep track of your notes.

After you have read the lesson, review your notes to see if any themes emerge.

Celebrate AAPI Heritage Month



High school students in Farmington, Connecticut, walk past a display for Asian Pacific American Heritage Month.

The term “Asian American” encompasses US residents and citizens of Asian descent. Asian Americans trace their roots to regions including Southwest Asia, Central Asia, South Asia, East Asia, and Southeast Asia. The term is widely used today, but it is rather recent in origin. The creation of the term “Asian American” was a political act that sought to unite people of Asian descent and recognize their shared experiences and interests as they fought for civil rights and ethnic studies programs in the 1960s. Because of the diversity of cultures and experiences among the many distinct peoples of Asia, some people debate the accuracy and usefulness of the term today.

Learning Goals

- I can identify the origins and significance of the term “Asian American.”
- I can describe the marginalization of Asian migrants coming to the United States and the barriers to their US naturalization.
- I can evaluate the usefulness of terms like “Asian American” in an increasingly diverse United States.

Key Terms

assimilationist
construct
exoticize
monolith
naturalize
nuance
panethnic

SPOTLIGHT



Andrew Yang

- As a class, read the **Spotlight** on page 17 of the **Student Edition** and the description of Yang's *Washington Post* op-ed and how it left many Asian Americans feeling betrayed.
- Divide students into two groups. Have one group read [Vox's “Andrew Yang Told Asian Americans to Prove their Americanness. Here's Why That's Wrong”](#). Have the other group read [Politico's “When I Ran for President, It Messed with my Head”](#) by Yang.
- Have students form groups of four, with two students who read the first article and two students who read the second article. Students should discuss why Yang's advice may have made sense to him at the time but why the advice clashed with the larger history of respectability politics and racism toward Asian Americans.
- Have students write a one-paragraph or three bullet-point recommendation for other ways Yang could have used his experience and platform to respond to anti-Asian hate.

Constructing Asian American Identity

In April 2020, as the COVID-19 pandemic ramped up, former presidential candidate Andrew Yang released an op-ed in *The Washington Post* in which he addressed growing hostility toward Asian Americans—hostility Yang said he had experienced personally. Addressing the Asian American community, Yang urged Asian Americans to take steps to protect themselves by reducing the fears of others:

We need to step up, help our neighbors, donate gear, vote, wear red, white, and blue, volunteer, fund aid organizations, and do everything in our power to accelerate the end of this crisis. We should show without a shadow of a doubt that we are Americans who will do our part for our country in this time of need.

Rather than identifying strategies to cope with or challenge increasing aggression, he instructed Asian Americans on how to behave. He placed responsibility on Asian Americans for growing fear and hostility, asking them to prove themselves and their loyalty to the country.

Yang's opinion piece was highly criticized, mostly for its **assimilationist** undertones. Famed Asian American comedian Jenny Yang was one of the first to state her disappointment. In an interview with ABC News, the comedian remarked,

I felt my stomach sink. Andrew is telling us we cannot expect telling people to not be racist to work, so we should lean in to be more American so we will be less threatening to other Americans.

SPOTLIGHT



Andrew Yang

Andrew Yang (born 1975) is a Taiwanese American entrepreneur and political hopeful. Born in New York to Taiwanese immigrant parents, Yang worked as a lawyer and businessperson before setting his sights on politics. Yang ran as a candidate for the Democratic nomination for the 2020 presidential election, supporting policies such as a universal basic income. He exceeded many people's expectations in the primary, though he ultimately dropped out of the race and endorsed Joe Biden. Yang later ran for mayor of New York City.



The fallout continued for weeks on social media. Eventually, the backlash was consumed by the growing tragedy of the pandemic, but not without generating an internal debate about not only how Asian Americans should behave, but also who they should be.

A Political Identity

The term "Asian American" situates several different racial and ethnic identities within one single category. As a blanket term that encompasses so much diversity, it has been celebrated for forging an image of cultural similarity and, at times, political solidarity. Conversely, it has also been criticized for being vastly overrepresentative, turning Asian Americans into a **monolith** that does not exist in reality; the rich **nuances** that exist among people of Asian descent disappear under the term. Despite disagreement on its usefulness, the term "Asian American" has gradually become the most widely used reference for Asians in the United States.

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GSE Online Tip



GSE Online allows students to create digital sticky notes of different colors that can be shared with their instructor.

Comprehension Strategy

Success Criteria: Students will engage note-taking skills to prepare for close reading.

Color-Coded Notes

- Explain to students that organized notes are a great way to make reviewing a lengthy text manageable. One way to take notes is to select colors to indicate different categories that would be helpful to revisit. Categories might include facts or concepts to review for assessments, ideas students would like to explore with further research for a project or paper, or items that raise strong emotions.
- If students are unfamiliar with being encouraged to think about how an informational text makes them feel, reassure them that this is a key component of ethnic studies. Many people who have shaped the field or whose activism, scholarship, or artwork are featured in this text were motivated by a variety of sentiments. Keeping track of information that sparks pride, joy, indignation, shame, or any other emotion may reveal something a student wants to address through research, activism, conversation, artwork, or community involvement.
- When students have completed their notes, have them compare their notes with a small group or partner.
 - Ask:** What kinds of things did you and your partner mark as important facts? *Students should recognize that definitions, well-known examples, or the names of individuals are all facts that may be represented on assessments.*
 - Ask:** Do you think most of the class marked the same passages as key facts? *Students should recognize that these will be common for the whole class. If a student had trouble identifying key facts, it may be appropriate to provide further comprehension or assessment-prep strategies.*
 - Ask:** What passages sparked curiosity or strong feelings for you?
 - Ask:** Why might people be interested or feel strongly about different portions of the text? *Students should recognize that the identities, interests, and experiences of different individuals may influence what sparks curiosity or an emotional reaction. Reassure students that this is where scholarship, activism, and artwork come from.*

SPOTLIGHT



Yuji Ichioka

- As a class, read the **Spotlight** on page 18 of the **Student Edition**.
 - Next direct individuals, pairs, or groups to read this [Times article](#) about Yuji Ichioka and Emma Gee.
 - Have students create a timeline of at least five efforts, events, or achievements that represent Ichioka and Gee's endeavors on a piece of graph or construction paper.
 - You may choose to have students include any or all of the following for each event:
 - » an image
 - » a one-sentence description
 - » a link to an article that explores the significance or impact of the event or achievements
 - Have students compare their timelines with a small group.
- ★ **Note:** Consider evaluating timelines using the **Rapid Rubric: Project** on page 99 of the **Teacher Tools**.

SPOTLIGHT



Yuji Ichioka

Historian and activist Yuji Ichioka (1936–2002) played a prominent role in the Asian American movement of the 1960s and 1970s. Ichioka and his partner, Emma Gee, formed the Asian American Political Alliance (AAPA) in 1968, coining the term "Asian American." This term would bring together people with different nationalities, ethnicities, beliefs, socioeconomic backgrounds, and genders to fight for civil rights under a common banner.

Ichioka was born in San Francisco and was incarcerated with his family as a child during World War II. He studied history at the University of California, Los Angeles (UCLA), and later attended the University of California, Berkeley, where he earned a master's degree in East Asian studies. It was at Berkeley that Ichioka and Gee founded the AAPA. In 1989, his book, *Issei: The World of the First Generation Japanese Immigrants, 1885–1924*, won the US History Book Award of the National Association for Asian American Studies. His research helped lay the groundwork for scholarship on the Japanese American experience.



The Word

The term "Orient" comes from Latin and referred to the area east of Rome. (Similarly, "Occident" referred to lands west of Rome.) The term first appeared in English in Chaucer's *Canterbury Tales*. In the late 1800s, people in the United States began using the term "Oriental" to refer to Asia and people of Asian descent, often in a negative context. Today, this word is considered derogatory when used to refer to people of Asian descent.

The origin of "Asian American" as a category is attributed to activism of the late 1960s, when a movement emerged to replace the term "Oriental"—a derogatory misnomer commonly used in reference to descendants from Asia. Activists argued that the word "Oriental" describes objects, not subjects—as in an "Oriental rug" or "Oriental architecture." To characterize people as Oriental was dismissive of their statuses as humans. This critique aligned with a broader civil rights argument to recognize the humanity of marginalized peoples.

Activists and partners Yuji Ichioka and Emma Gee are largely credited with introducing the term "Asian American" in 1968. Ichioka, a professor at the University of California, Los Angeles, used the term while teaching the first course in Asian American studies. The term became popular among ethnic studies activists, who used the term to unite students of Asian descent under one **panethnic** identity.

"Asian American" became a foundation upon which others could add their identities by tracing their ancestral lineages back to similar geographical and cultural origins throughout the Asian continent. Out of this came groupings such as Asian Americans and Pacific Islanders (AAPI); Asian Americans, Native Hawaiians, and Pacific Islanders (AAHPI); Southwest Asians and North Africans (SWANA); and Asian, Pacific Islander, and Desi Americans (APIDA). The different categories fashioned through acronyms suggests a concerted effort to compartmentalize these groups with more specificity, as well as an indication that complicated and meaningful discussions have taken place that allow for various levels of autonomy. This is in stark contrast to instances in history where Asian Americans had little to no say about how they would be referred to and categorized.

Notes

A Note on Language and Terminology

There are many terms that have been used to group and describe people of Asian descent collectively. In the past, people of Asian descent were often labeled “Orientals,” a Eurocentric term that **exoticized** Asians and emphasized their “otherness” from those in the West. Today, Asian Americans can be grouped under terms such as “Asian American Pacific Islander” (AAPI) and “Asian/Pacific American” (APA).

While these terms aim to be more inclusive of identities that often get overlooked, many scholars and activists argue that grouping Pacific Islanders together with Asian Americans masks the differences in group experiences. For instance, most people of Asian descent in the United States have immigrant histories. They came to the United States, usually by choice, in search of economic opportunities and have participated in US settler colonialism. In contrast, Pacific Islanders have Indigenous perspectives, and many have had different experiences with US citizenship. The lands they call home were invaded and occupied by others. Sometimes, the experiences of these groups overlap: Filipino American people, for instance, have experiences with both US colonialism and immigration. Both Asian Americans and Pacific Islanders share experiences with racism, marginalization, and forced assimilation.

In this publication, we center the experiences of Asian American people. Pacific Islander stories will be highlighted at times, especially where they have direct connections with Asian American people. However, we believe Pacific Islander stories deserve their own space, where we can center their experiences as Indigenous peoples.

Becoming “Americans”

Before the embrace of the term “Asian American” and its subsequent derivatives, there was first a debate about how people of Asian descent would become, and be accepted as, Americans. The long and turbulent history of race relations in the United States has been central to the establishment of all peoples we call Americans today, and Asians have been no small part of that story.

Sociologists Michael Omi and Howard Winant have written extensively about the creation of racial identity as a social **construct**. Omi and Winant argue that race materializes as a product of several different economic, social, and political forces. As they note, racial formation is “the sociohistorical process by which racial identities are created, lived out, transformed and destroyed.” That is, identity is not something that emerges

from the racial category itself, but instead from a confluence of various institutions that append an identity to a given population.

Although social and economic forces have certainly molded the Asian American identity, political forces have been central to the Asian American experience in becoming part of the civic fabric of the United States. Much of this has been contingent upon how legislation constructed the concept of “White” in contrast to all other racial identities. Despite not being commonly questioned as the default for American citizenship, defining who is “White” has been subject to some legal challenges that involve Asian people in particular.

The Word

“Desi” is a term used to refer to people and cultures from the Indian subcontinent and the South Asian diaspora. It is derived from the Sanskrit word “desa,” which means “land” or “country.”

What do YOU think?

What does it mean to be “American”? Who gets to claim that identity? Who does not?

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ML Adaptation: Tech Talk

Consider the following alternative approaches to this activity to meet the needs of your class.

- **Accommodated Option:** Instead of conducting research, provide each student with one to two articles or excerpts of books about Asian Americans in different eras or places in the United States. Articles and excerpts should be appropriate for the student’s reading level.
- **Integrated Option:** If applicable for your class, have students conduct research about the suggested topics focusing on individuals or the descendants of individuals from their country or culture of origin.
- **Cooperative Option:** If students are working in groups, assign roles such as record-keeper, source-organizer, first-draft scribe, grammar-and-spelling checker, and timekeeper so that each member of the group has a specific way to contribute to the final project. Assign ML students roles based on their comfort writing and reviewing English.

Tech Talk

Success Criteria: Students will use technology to engage with Asian American Studies.

Visualize Asian America

- Have students scan this unit for incidents or events that help tell the story of Asian Americans. Remind students to consider different historical eras, regions, and Asian American subgroups as they collect data.
- Individually, in pairs, or in groups, have students create an interactive map that provides locations, dates, and one- to two-sentence descriptions of events or incidents that highlight the experiences of Asian Americans through time.
- Examples of pins may include:
 - » the creation of a movement, community center, or program of study that centers Asian Americans
 - » the establishment of an ethnic enclave
 - » the passing or repealing of a law
 - » the birth or immigration of a prominent Asian American activist, politician, or public figure
 - » a hate crime or act of injustice against Asian Americans
 - » a protest, march, etc. to demand justice for Asian Americans
 - » the first arrival of an immigrant or refugee group
 - » the election, promotion, or recognition of an Asian American leader
 - » the enrollment or graduation of an Asian American “first” in a historically segregated institution
 - » the release of media featuring Asian American narratives or artists
 - » the anniversary or origin of a celebration of Asian American culture or heritage
- Direct students to create their own maps or contribute their entries to a map that compiles all student findings. Use a website such as [Scribblemaps.com](https://scribblemaps.com) to create an interactive map. Have students work in small groups if one-to-one technology is not available.

★ **Note:** Consider evaluating student maps using the **Student Project Rubric** on page 97 of the **Teacher Tools**.

Skills Study

Success Criteria: Students will analyze primary documents and oral histories to consider how Asian Americans were impacted by a binary understanding of race in the United States.

A Black-White Binary

- Remind students that race is a social construction, one that often collapses under scrutiny. Despite, or maybe because of, the difficulty in establishing what defines race, laws have often sought to calcify racial identity by tying it to socioeconomic opportunity, political enfranchisement, neighborhood, education, etc.

- Direct students to examine the headlines and articles that shared the outcome of *Ozawa v. United States* with the public.

★ **Note:** Many of these primary documents contain terms referring to different racial groups that now range from outdated to offensive. Please be clear with students about your expectations regarding how to handle these terms when discussing or writing about primary documents.

- » [The Seattle Star, 11/13/22](#)
- » [The New York Herald, 11/14/22](#)
- » [Norwich Bulletin, 11/14/22](#)
- » [Weekly Journal-Miner, 11/15/22](#)
- » [The Washington Times, 12/3/22](#)

- **Ask:** What facets of White identity did Ozawa and his lawyers use to argue that a Japanese person should be considered White?

- Next, have students watch clips of [Blurring the Color Line](#). In Crystal Kwok's documentary, she explores the lives of Chinese Americans living in Augusta, Georgia, during the Jim Crow era.

- Have students consider the documentary clips and headlines as they hold a discussion and write a one-paragraph response to one of the following questions:

- **Ask:** How might occupying a space outside the racial binary have encouraged Asian Americans to seek benefits associated with laws or privileges that usually benefited White Americans?
- **Ask:** How might occupying a space outside the racial binary have encouraged Asian Americans to seek solidarity with Black activists seeking to dismantle laws and privileges that usually benefited White Americans?
- **Ask:** How might the persistence of a racial binary focusing on Black and White identities in American culture and politics impact the way Asian Americans develop their own identities or seek community?

The Word

Naturalization is the process of becoming a citizen of a country other than the country of one's birth. People obtain US citizenship by being born in the United States (birthright citizenship), by having at least one parent who is a US citizen, or by going through the naturalization process.

Ozawa v. United States

In the 1922 Supreme Court case *Takao Ozawa v. United States*, Takao Ozawa was denied US citizenship because of his race. Born in Japan in 1875, Ozawa immigrated to the United States in 1894 and assimilated to the dominant American culture and ideals: he became fluent in English, converted to Christianity, received an education from the University of California, Berkeley, and went on to marry and raise a family.

In 1915, Ozawa applied for US citizenship. Existing naturalization laws said that only White people or "persons of African nativity or persons of African descent" could obtain **naturalized** citizenship, but Ozawa claimed that he should be considered White. In addition to his education and adoption of White, Anglo-American culture and values, Ozawa used extensive anthropological testimony to argue that he was actually White: he pointed out that his skin color was as light as that of many other White people. This disrupted the notion of Whiteness as understood by US society at the time. His argument forced the Supreme Court to

US Racial Divisions

The racial system Asian immigrants encountered (and continue to encounter) in the United States was based on a divisions among Black, White, and Indigenous people, and many laws were set up to enforce those divides. The "one-drop rule" claimed that even one drop of "Black blood" made a person Black, and was used to deny Black people many rights and privileges. US history often presents the story of race as a Black-White binary. But what does that mean for those who do not identify with either racial category? Asian people have at times worked to gain the benefits associated with Whiteness and have participated in anti-Blackness. Asian Americans and other marginalized Americans have been pitted against each other under white supremacy, but have also worked in solidarity to fight systemic racism.

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The Holbrook News, an Arizona newspaper, covers the Ozawa case in 1922.

downplay the importance of color. As UC Berkeley legal scholar Ian Haney López has noted,

Ozawa sought to turn skin color to his advantage, attempting to establish a White identity on the basis of his fair skin. By implication, his argument drew into question the credibility of all physical taxonomies of race, for if skin color could not be relied upon to indicate race, then perhaps no physical features could serve this purpose. This was exactly the dilemma facing the contemporary science of race.

Despite the Supreme Court's acknowledgment that color could be unreliable in determining race, Ozawa's appeal for citizenship was denied as he was Asian, not "Caucasian."

Because US naturalization laws were interpreted and enforced differently across jurisdictions, some Asians did manage to naturalize. Takuji Yamashita (1874–1959), a Japanese immigrant, came to the United States as a teenager, settling in Tacoma, Washington. After finishing high school, he studied law at the University of Washington,

Unit I



Differentiation: Skills Study

Consider the following alternative approaches to this activity to meet the needs of your class.

- **Advanced Learners:** Have students research a current or historical local law or practice that upholds or subverts the idea of a Black-White racial binary.
- **Approaching Learners:** In small groups, have students examine [The Washington Times](#) article, in addition to one other article of their choosing, to explore how the concept of race was understood during the time period in which *Ozawa v. United States* occurred.

graduating in 1902. After passing the Bar exam, Yamashita applied for naturalization—he needed US citizenship to practice law in Washington. A county judge with a lenient interpretation of naturalization law signed his naturalization certificate, but the Washington Attorney General held up his admission to the Bar, and the state Supreme Court nullified his citizenship.

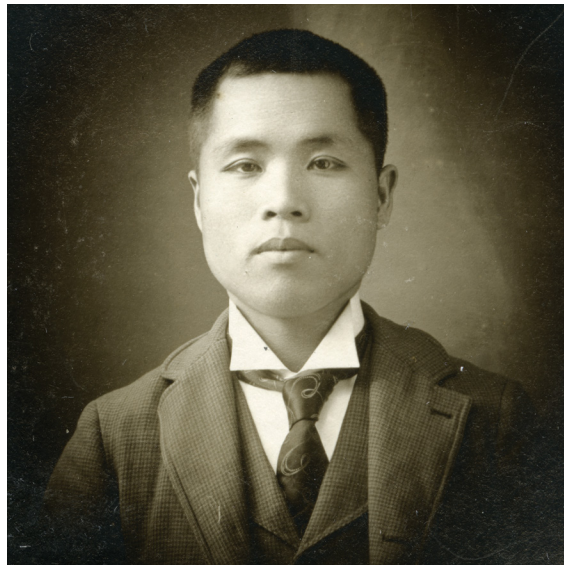
Ozawa's challenges were centered on proving his approximation of Whiteness, but other legislation preceded his appeal. The Naturalization Act of 1790 granted citizenship to only free White people who came to the United States and was later modified through the Civil Rights Act of 1866. This would later be incorporated into the US Constitution through ratification of the 14th Amendment in 1868, which granted citizenship to Black and White people born in the United States. In the *United States v. Wong Kim Ark* case (1898), the Supreme Court granted birthright citizenship to most Asians born in the United States.

Still some four decades later, those of Asian descent within the then-territories of Hawai'i and the Philippines received birthright citizenship through the passage of the Nationality Act of 1940. In alignment with Omi and Winant's racial transformation thesis, it was the legislative process that helped define race and, by extension, the many identities that would emerge in the United States.

Although these developments appear to gradually create an Asian pathway toward citizenship, there was no shortage of US legislation that limited or prevented Asian immigration altogether.

- The Page Act (1875) prohibited the immigration of unfree laborers and sex workers, and

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was primarily enforced against Chinese people.

- The Chinese Exclusion Act (1882) excluded Chinese from entrance into the United States.
- The Immigration Act of 1917 restricted immigration from Asia and imposed literacy tests.
- The Johnson-Reed Act (1924) further limited immigration and completely excluded immigrants from Asia.
- The McCarran-Walter Act (1952) upheld the existing national origins quotas while allowing some Asian migration.

It was not until the passage of the Hart-Celler Act in 1965 that Asians were permitted to come to the United States in large numbers. With such ebbs and flows in legislation, the emergence of an Asian American identity and citizenship was created along the contours of Omi and Winant's racial transformation thesis, roughly within the late 1960s when Ichioka and Gee introduced the term "Asian American" as a transformational racial identity.

Takuji Yamashita was granted US citizenship in 1902, but he later had it rescinded.

Notes

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MIXED Asian Identities



Members of Mixed Asian Media pose for a photo. Mixed Asian Media is an organization dedicated to building community and promoting the visibility of mixed AAPI people in mainstream media.

In high school people wanted to put me into a box based on their perceptions of me, so I would dress extra professional and work really hard. I wanted to separate myself from the lived experiences of Brown and Black folks. As I grew older, I embraced the multiethnic body I'm in with a long history and stories.

—Ranice Innocent

I can't be picked apart in my identity without leaving part of me out. America makes us choose one or the other: in our Census, in our voting, in our registries, we continually have to choose. How can we become authentically ourselves if we're not 100 percent of everything we are?

—Sui-Lan Ho'okano

How can we become authentically ourselves if we're not 100 percent of everything we are?

—Sui-Lan Ho'okano,
Indigenous educator
and cultural practitioner

While “Asian American” identity was taking shape, the process of identity formation for those of mixed heritage has been more complicated. According to reports by the Pew Research Center, the share of multiracial and multiethnic babies born in the United States tripled between 1980 and 2015. A total of 6.2 million adults in the United States reported being of two or more races in the 2018 Census. In Hawaii, nearly a quarter of people identify as multiracial. Similarly, multiethnic and multiracial Asian people are growing in numbers in the United States. Of all multiracial adults, 20 percent were White and Asian American, while 2 percent were Black and Asian American.

Mixed Experiences

For many multiracial Asians, the ability to feel like “enough” of all their ethnic communities is a lifelong process that varies from person to person. The experience of being defined by others, instead of being able to readily define oneself, can be painful, especially when questions of authenticity arise from within one's own communities. Many multiracial people share experiences of needing to justify their racial identity to others, both within their own communities and from outsiders.

Multiracial Black Americans are more likely to say that the world perceives them as Black, and that they have more in common with people in the Black community. Conversely, many White-Asian people feel they have more in common with White people than Asian people.

CONNECT IT: Civics

Blasian March

Founded in 2020, Blasian March is a demonstration that celebrates and promotes solidarity among Black, Asian, and “Blasian” (Black Asian) communities. Blasian March was founded by Rohan Zhou-Lee, pictured right. The first march took place in New York City in 2020 and marked the anniversary of the murder of Jennifer Laude, a trans Filipina woman, by US marine Michael Pemberton. The march featured speakers from various marginalized communities. Members of the Blasian March team organize other events as well, including a yearly book fair and solidarity rallies.



Identity Is Always Changing

Multiethnic Asians, like other multiethnic people, describe the experience of their identity changing in different circumstances: who they are with, whether or not they believe they will be accepted fully, and the demographics of the community they are in impact their sense of identity.

In 2024, educators Eileen Yoshina and Darin Knapp of the Equity in Education department at Puget Sound Educational Service District interviewed community members about their experiences as multiethnic and multiracial people of Asian descent. Read the interview excerpts to get a sense of their perspectives.

Consider This

Dr. Maria Root wrote a “Bill of Rights for Mixed Race People” (1993). It contains 12 rights, for example, “I have the right not to justify my ethnic legitimacy.” What do the interview responses here and this Bill of Rights tell you about the experiences of people with mixed racial and/or ethnic heritages?

Something I notice about my identity that's interesting and happens frequently is everyone I talk to assumes I'm just Black or African American, but then when I tell them I'm Indian too it's always a surprise or they're like, how?

—Malikye Innocent

When I was younger, my sense of identity felt very contextual. I distinctly remember situations where I would either emphasize or downplay my multiethnic background, almost like a chameleon. Sometimes this adaptability felt like a superpower, a way to connect with different people. Other times, it felt like a burden, as if I were constantly trying to fit in rather than simply being myself.

I'm still on this journey of self-discovery, and I know there will be moments of uncertainty and questioning along the way. But I'm committed to embracing my multiracial identity in all its complexity. I want to model for my children—and for myself—that it's okay to be a whole person, even if that person doesn't fit neatly into any single category.

—Brianna Reynaud Jensen

The Word

Some people use the term “hapa” to describe their status as a person with multiracial identity. The term originates in Native Hawaiian culture, in which “hapa” means “half” or “part.” There is debate about who should be able to use the word, though, and whether it should be used at all. Some see the term as a slur, though historically Native Hawaiians have used it in a positive way. Some argue that use of the term by non-Native Hawaiians is appropriation. Others do not mind if the term is shared. What are the implications of “borrowing” a term from a culture one does not belong to?

Consider This

Dr. Maria Root’s “Bill of Rights for Mixed Race People”

- Read the narratives presented on this page and watch the six-minute video, [What Mixed Race Asians Will Never Tell You](#).
- Have students create a Venn diagram to examine challenges multiethnic and multiracial Asian Americans have expressed. One circle should include challenges that come from institutions or other individuals and the other circle should represent emotional or intellectual struggles that people who identify as only one race or ethnicity probably do not experience.
- Once students have completed their Venn diagram, direct them to read [Dr. Maria Root's Bill of Rights for People of Mixed Heritage](#). Have students highlight or underline challenges on their Venn diagram that are addressed by Root's Bill of Rights.
 - **Ask:** Is there anything you would add to the Bill of Rights? What is it, and what challenge would it address?
 - **Ask:** What mindsets or attitudes have helped multiracial Asian Americans navigate a culture that still clings to racial binaries?
 - **Ask:** What changes to individual and institutional perceptions of race and culture help multiracial Asian Americans feel included and celebrated?

Notes

Skills Study

Success Criteria: Students will research Asian American leaders and activists.

Asian American Activism and Leadership

- Divide students into small groups and direct them to brainstorm a web or mind map of leadership roles, social justice movements, and community initiatives that serve the public. Consider distributing the **Web for Multiple Ideas** on page 26 of the **Teacher Tools** as a template.
 - Have individual students select a role, movement, or initiative from their group brainstorm, and conduct research to identify Asian Americans who have held leadership roles, facilitated a movement, or taken part in an initiative. Alternatively, students may wish to find an organization, initiative, or role that serves a specific Asian American community. You may wish to limit the scope to your local community or expand it to a national level.
 - Using their individual research, students should create a four- to five-slide presentation explaining the following about their selected research topic:
 - » goals of the role, movement, or initiative
 - » populations who will benefit
 - » origins, progress toward goals, and notable achievements
 - » future goals or upcoming benchmarks
 - Provide time for student to share their slide shows with the class or their original brainstorming group.
- ★ **Note:** Consider using the **Student Project Rubric** on page 97 of the **Teacher Tools** to evaluate student work.



Differentiation: Skills Study

Consider the following alternative approaches to this activity to meet the needs of your class.

- Advanced Learners:** Direct students to include suggestions about how to make existing roles, movements, or initiatives more useful or welcoming to Asian Americans.
- Approaching Learners:** Have students conduct research and create slide presentations as a group. Strategically group students so that they can employ their strengths to assist the group. Review slide shows and presentations and provide feedback before groups present and submit their final draft.

CONNECT IT: Civics

The Meng Bill

In May of 2016, President Barack Obama signed H.R. 4238, also known as the “Meng Bill,” that removed the term “Oriental” from federal law. US Representative Grace C. Meng, a Democrat from Queens, New York, sponsored the bill, stating,

The term “Oriental” has no place in federal law and at long last this insulting and outdated term will be gone for good. No longer will any law of the United States refer to Asian Americans in such an offensive way, and I applaud and thank President Obama for signing my bill to get rid of this antiquated term. Many Americans may not be aware that the word “Oriental” is derogatory. But it is an insulting term that needed to be removed from the books, and I am extremely pleased that my legislation to do that is now the law of the land.



The Word

Who counts as “Asian” is a contested topic. Recent updates to the US Office of Management and Budget (OMB) guidelines on race and ethnicity, which impact the Census Bureau, define Asians as those “having origins in any of the original peoples of Central or East Asia, Southeast Asia, or South Asia.” For this publication, we use the term “Asian” to describe people from the Asian continent, including those of Southwest/West Asian descent.

The Future

According to the US Census Bureau, 20.6 million people identified as Asian, Native Hawaiian or Other Pacific Islander in the United States in 2020. (The 2020 Census defined Asians as those “having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent.” This definition excludes Southwest Asians, who are now classified under the Middle Eastern or North African [MENA] category.) Asian migrants and their descendants enrich the United States with the dozens of cultures and languages they have brought with them.

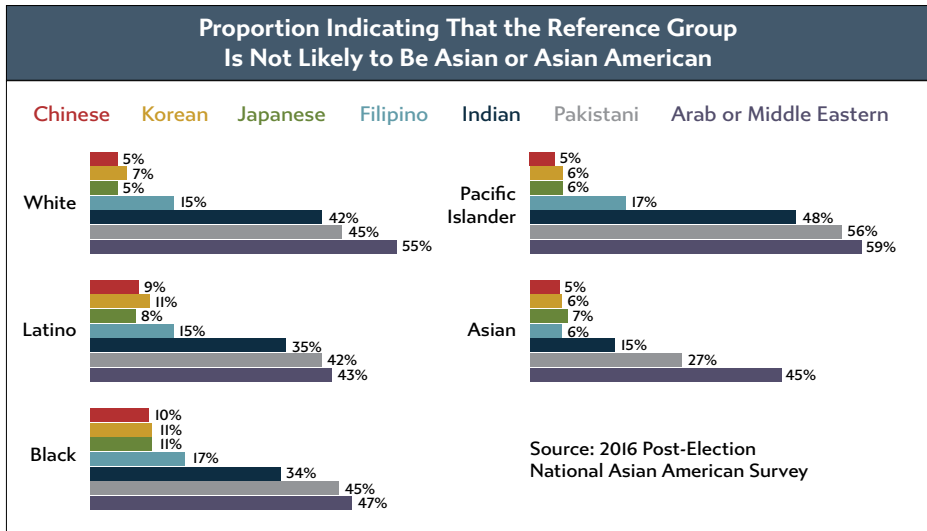
With this wide-ranging diversity, the Asian American community has the potential to grow exponentially in the coming decades. Newly-arrived immigrants from Asia may feel no connection to the political “Asian American” identity coined by Ichioka and Gee. Through demographic, legislative, and cultural changes, the identity of Asian Americans as a collective entity is likely to transform.

Asian Americans—both the recently arrived and those whose families have been in the United States for generations—have made significant contributions to American society. They have resisted prejudice and discrimination; built alliances among each other and other marginalized communities; reclaimed their identity and in many ways proclaimed their autonomy; and continue to find opportunities to increase their upward mobility. Their sociocultural achievements are pronounced in everything from arts, entertainment, and education to fostering strong values and building their culturally centered communities. Their civic participation is also a point of pride and accomplishment, as they have found seats in publicly elected offices throughout the United States, inclusive of nearly 20 Asian American elected officials between the House of Representatives and the Senate as of 2024—more than at any other time in US history.

Resource Tip



You can find a variety of rubrics for writing assignments, projects, and class discussions in the **Teacher Tools**.



Additionally, Asian Americans have run for the highest office of the presidency, an image of record that will inspire future politicians seeking to lead the United States.

With these accomplishments, the questions of who Asian Americans have been, who they are presently, and who they will become in the future are extremely pertinent. Perspectives on who “counts” in a particular racial or ethnic group have social, political, and economic consequences. They influence who

we see in the media, who has access to certain benefits or resources, and whose histories we learn about.

As the Asian American population becomes increasingly diverse, our understanding of Asian American identity will likely change. By lifting up the voices and narratives of people of Asian descent, we can better understand how they identify and define themselves, what the needs of the communities are, and how we can stand in solidarity with them.

Perceptions of who counts as “Asian” or “Asian American” are continuously evolving, influenced by factors such as media and demographics. This infographic from AAPI Data, based on survey results from Professors Jennifer Lee and Karthick Ramakrishnan, demonstrates how different racial and ethnic groups consider who they view as Asian. Who do you picture when you think of an Asian American?

Lesson 2 Content Connections

1. How did “Asian American” become an identity?
2. Describe the details of the *Takao Ozawa v. United States* Supreme Court case.

Rhetorical Analysis

Discuss the rhetorical impact of an umbrella term like “Asian American.” What are the benefits of signaling the unity of a diverse group? How might a broad term perpetuate stereotypes or contribute to the exclusion of certain groups?

Once you have finished your discussion, conduct research about an organization created by or serving Asian Americans in your community. How do the organizers or participants identify themselves? How does that rhetorical choice support the goals of the organization?

Introduction to Asian American Studies

25

Content Connections



Check for Understanding

Use this formative assessment to check for understanding and ability to meet the **Learning Goals**, and reteach as necessary.

- After students finish the assessment, read the answers and have them grade their work. Discuss their answers as a class. Alternatively, students can answer the questions, discuss their ideas, and receive feedback using the **GSE Online** digital platform.
- Have students complete the **Unit 1 Content Connections** self-assessment and reflection worksheet on page 2 in the **Unit Assessments**.

Answer Key

1. The term “Asian American” was introduced by Yuji Ichioka and Emma Gee during the push for civil rights and ethnic studies programs in the 1960s. The term was used to unite people of Asian descent across ethnicities.
2. Prior to 1943, most Asian immigrants to the United States were ineligible for naturalized citizenship. That did not stop them from trying, however. Takao Ozawa, a Japanese immigrant, applied for US citizenship in 1915, arguing that he had light skin and good character, and should therefore be considered White. When his case came before the Supreme Court, the Court ruled against Ozawa.

Rhetorical Analysis

Success Criteria: Students will analyze the impact of language, bias, rhetorical tactics, and identity in discussions about Asian American studies.

Rhetorical Analysis: What’s in a Name?

- As a class, discuss the rhetorical benefits and drawbacks of the term “Asian American.” You may wish to have students take notes and then discuss their answers or have a class discussion.
- When students have finished their discussion, direct them to research local organizations that were created by or serve Asian Americans. Direct students to take notes or write a one-paragraph response to the question: “How do organizers or participants identify themselves? What are some specific identities, experiences, or goals of Asian American-centered organizations in your community?”
- Have students share their findings with the class to consider the Asian American diversity in your community and how word choice rhetorically signals inclusion or solidarity.

Into the Archives

Success Criteria: Students will analyze primary sources and evaluate how they contribute to the theme of Asian American citizenship.

Asian American Citizenship

- Either display the text and sources using the **Unit 1 PowerPoint** or have students analyze them from the **Student Edition**.
- Remind students that scholars of Asian American studies use primary sources to learn about the past, identity, and experiences. Explain that court cases are one type of primary source.
 - ▶ **Ask:** What kind of information can historians learn from court cases? What other kinds of documents can corroborate this information?
 - ▶ **Ask:** What evidence might court cases provide that other primary sources do not?
 - ▶ **Ask:** Why do you think records of court cases play an important role in studying the history of Asian American rights and citizenship?
- Consider having students discuss their answers once they have individually responded to the **Observe, Evaluate, Conclude** questions.
- ★ **Note:** Worksheets for analyzing different types of primary and secondary sources can be found on pages 54–56 of the **Teacher Tools**.



Into the Archives

Asian American Citizenship

Naturalization is the process an immigrant goes through to become a citizen. In the United States, the Naturalization Act of 1790 limited eligibility for naturalization to “free white persons.” This effectively barred Asian immigrants from naturalizing, even though people of Asian descent were sometimes counted as “White.” Asian people frequently used the courts to challenge the restrictions they faced.

Document N°1

In re Ah Yup (1878)

In 1878, Ah Yup, a Chinese immigrant to the United States, tried to obtain US citizenship. At the time, laws granted the right to naturalize to White and Black people; however, it was unclear if this specifically excluded others. Ah argued that his light skin made him White. The Ninth Circuit Court in California ruled that Ah Yup, as a person of the “Mongolian race,” could not be considered a “White person.” His petition for citizenship was denied.

I. A native of China, of the Mongolian race, is not entitled to become a citizen of the United States under the Revised Statutes as amended in 1875 ...
2. A Mongolian is not a “white person” within the meaning of the term as used in the naturalization laws of the United States. ... In speaking of the various classifications of races, Webster in his dictionary says “The common classification is that of Blumenback, who makes five. ‘1. The Caucasian, or white race ... 2. The Mongolian, or yellow race ... 3. The Ethiopian or Negro (black) race ... 4. The American, or red race ... 5. The Malay, or Brown race ...’ ...Others make many more, but no one includes the white, or Caucasian, with the Mongolian or yellow race.

—Judge Lorenzo Sawyer,
In re Ah Yup (1878)

Document N°2

United States v. Wong Kim Ark (1898)

Wong Kim Ark was born in San Francisco in 1873 to Chinese immigrants. In 1894, he traveled to China to visit family. Upon his return, he was denied reentry into the United States on the grounds that he was not a US citizen and the Chinese Exclusion Act restricted Chinese immigration. The Supreme Court ruled in Wong’s favor and set an important legal precedent protecting the birthright citizenship of marginalized persons.

The fact, therefore, that acts of congress or treaties have not permitted Chinese persons born out of this country to become citizens by naturalization, cannot exclude Chinese persons born in this country from the operation of the broad and clear words of the constitution: ‘All persons born in the United States, and subject to the jurisdiction thereof, are citizens of the United States.’

VII. Upon the facts agreed in this case, the American citizenship which Wong Kim Ark acquired by birth within the United States has not been lost or taken away by anything happening since his birth.

—Justice Horace Gray,
United States v. Wong Kim Ark (1898)

Notes

Document N°3 **Takao Ozawa v. United States (1922)**

Takao Ozawa, a Japanese immigrant, applied for US citizenship in 1914. His petitions were rejected. He appealed the decision on the grounds that he was White, using his light skin color and good moral character to support his claims. His case eventually was presented to the Supreme Court. The court ruled against Ozawa, stating that Japanese immigrants could not be considered White, and were thus ineligible for citizenship.

On behalf of the appellant it is urged that we should give this phrase ["free white person"] the meaning which it had in the minds of its original framers in 1790 and that it was employed by them for the sole purpose of excluding the black or African race and the Indians then inhabiting this country. It may be true that those two races were alone thought of as being excluded, but to say that they were the only ones within the intent of the statute would be to ignore the affirmative form of the legislation. The provision is not that Negroes and Indians shall be excluded, but it is, in effect, that only free white persons shall be included.

—Justice George Sutherland,
Takao Ozawa v. United States (1922)

Document N°4 **United States v. Bhagat Singh Thind (1923)**

Writer Bhagat Singh Thind, a Punjabi Sikh, immigrated to the United States in 1913. After serving in the US Army during World War I, Thind applied for US citizenship. His petition was initially approved, but it was later appealed on the grounds that he was not White. Thind used his high-caste Indian status and the fact that he was descended from "Aryan" people of the Caucasus Mountains to argue that he was indeed White and therefore eligible for naturalization. The Supreme Court ruled against him, claiming that popular understandings determine who is White and who is not.

What we now hold is that the words "free white persons" are words of common speech, to be interpreted in accordance with the understanding of the common man, synonymous with the word "Caucasian" only as that word is popularly understood.

—Justice George Sutherland,
United States v. Bhagat Singh Thind (1923)

Observe

1. According to Document 1, how many races exist?
2. What US document protects the citizenship rights of Chinese Americans born in the United States, according to Document 2?

Evaluate

3. Why do you think Takao Ozawa referenced his "good moral character" in appealing for citizenship?
4. What is caste? Why do you think Bhagat Singh Thind referenced caste in his attempt to gain citizenship?

Conclude

5. How do suits for citizenship by Asian immigrants challenge American perceptions of race?
6. What are the consequences of interpreting centuries-old documents "in the minds of [their] original framers" or through the "understanding of the common man" as in Documents 3 and 4? Why? How else might historical documents be interpreted?

Observe

1. five
2. the Constitution

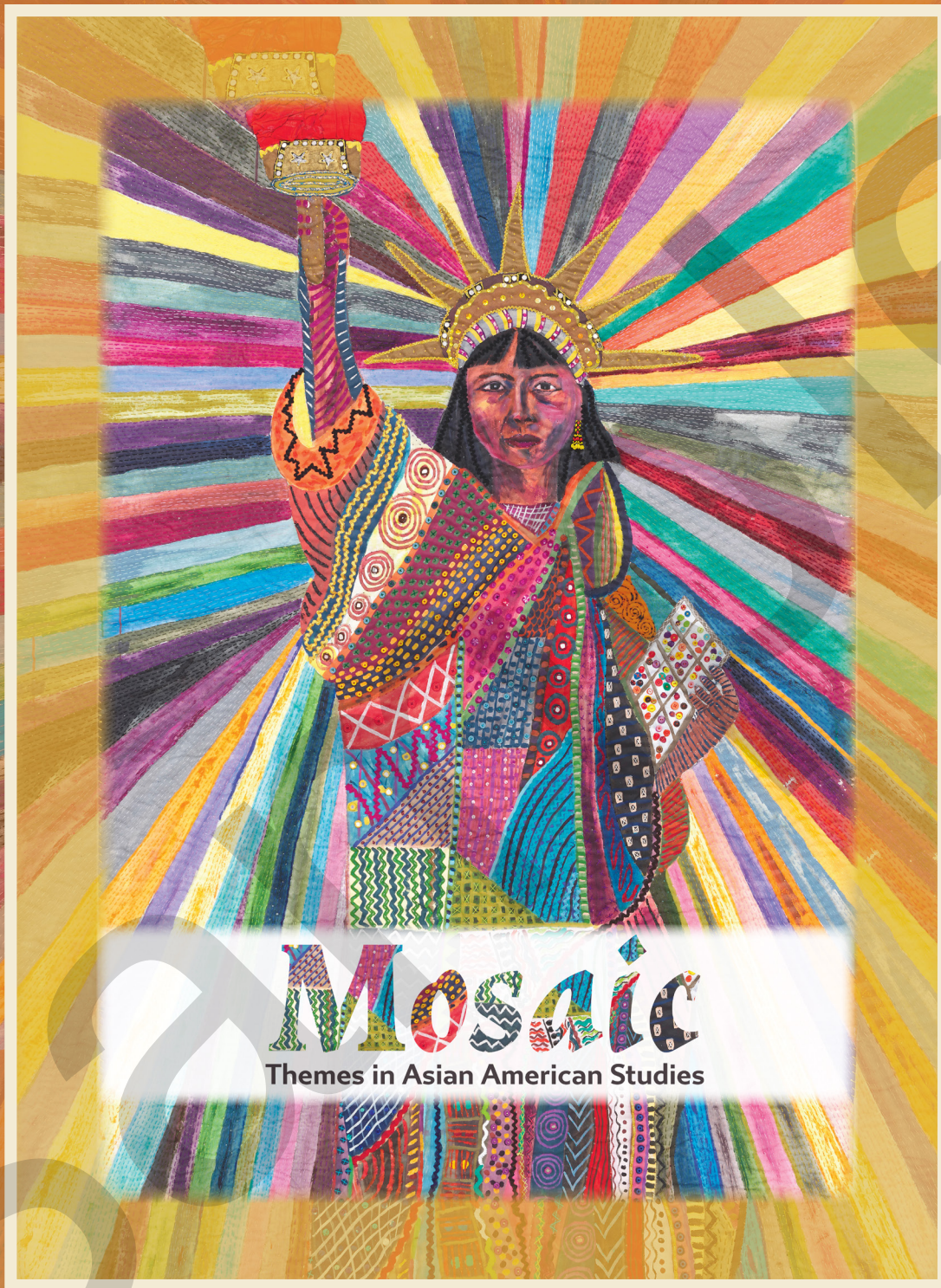
Evaluate

3. Answers will vary, but students may note Ozawa may have been trying to address stereotypes of Asian immigrants or Asian Americans as threatening to White Americans or American culture.
4. Caste refers to distinct social classes in India. Thind may have been referencing forms of inherited privilege in India that often conveyed the kind of benefits associated with Whiteness in the United States.

Conclude

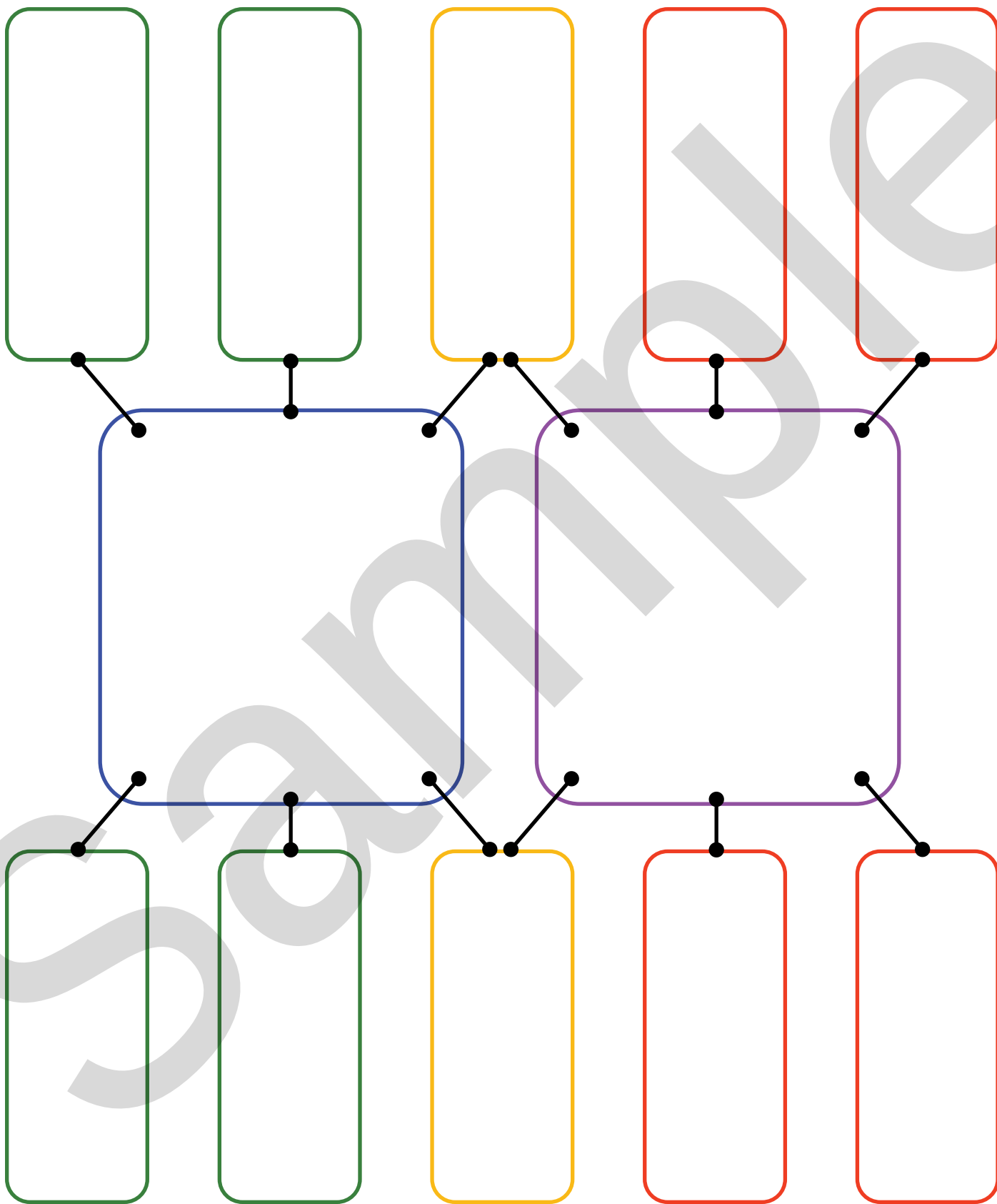
5. Students may say that defining White as light-skinned, not Black or Indigenous, or descendant from people in certain parts of the world would in many cases include Asians and Asian Americans. Justices increasingly relied on the idea of what White people perceived as Whiteness to be the measure of race, not any specific standards.
6. Answers will vary. Students may assert that using the framers or general population for reference may perpetuate the racism that the courts are being asked to address.

Notes



TEACHER TOOLS

Webs for Multiple Ideas



Source Analysis

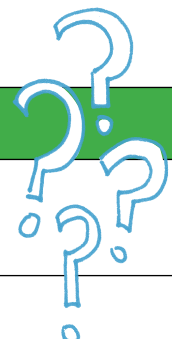
Analyze a Picture

Instructions: Use this form to analyze images.



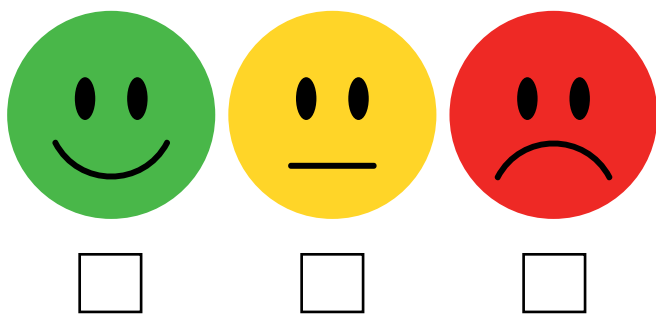
Meet the image.	Observe its parts.	Try to make sense of it.
What do you see? Is the picture ... ? ☐ BLACK AND WHITE ☐ COLOR Is there a caption? ☐ YES ☐ NO If so, what does the caption tell you?	Circle what you see in the picture.    PEOPLE OBJECTS BOTH What are the people doing in the picture? What are the objects in the picture used for? Write two words that describe the picture.	Who do you think made this picture? Where do you think this picture was made? List something that helps you prove where it was made. Why do you think the picture was made? How does this picture compare to modern times?
Use it as historical evidence. Where do you think we could find out more information about the people or objects in the picture?		

Courtesy of National Archives



Group Project Evaluation

Yulia Glam/Shutterstock.com



How do you think your group did on the project? Mark the face that best describes your thoughts, then write the reason why.

How do you think you and your teammates did on the project? Rate yourself and your teammates using the chart below and the following scale:

4=All of the time

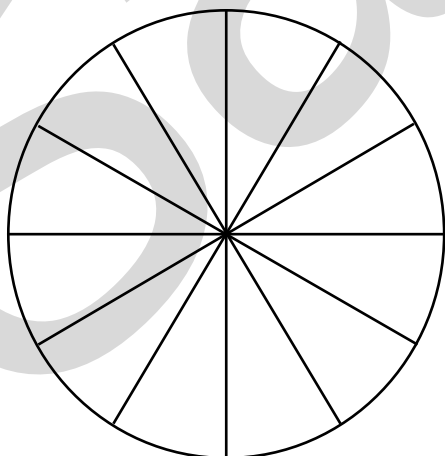
3=Most of the time

2=Sometimes

1=Rarely/Never

	Self:	Group Member:	Group Member:	Group Member:	Group Member:	Group Member:
Participated in group discussions						
Contributed ideas to the project						
Stayed on task						
Had a positive and attitude						
Completed assigned duties on time						

Fill in the pie chart to show each group member's contribution to the project.



What I think went well in this project was...

Things that could be improved are:

Student Project Rubric

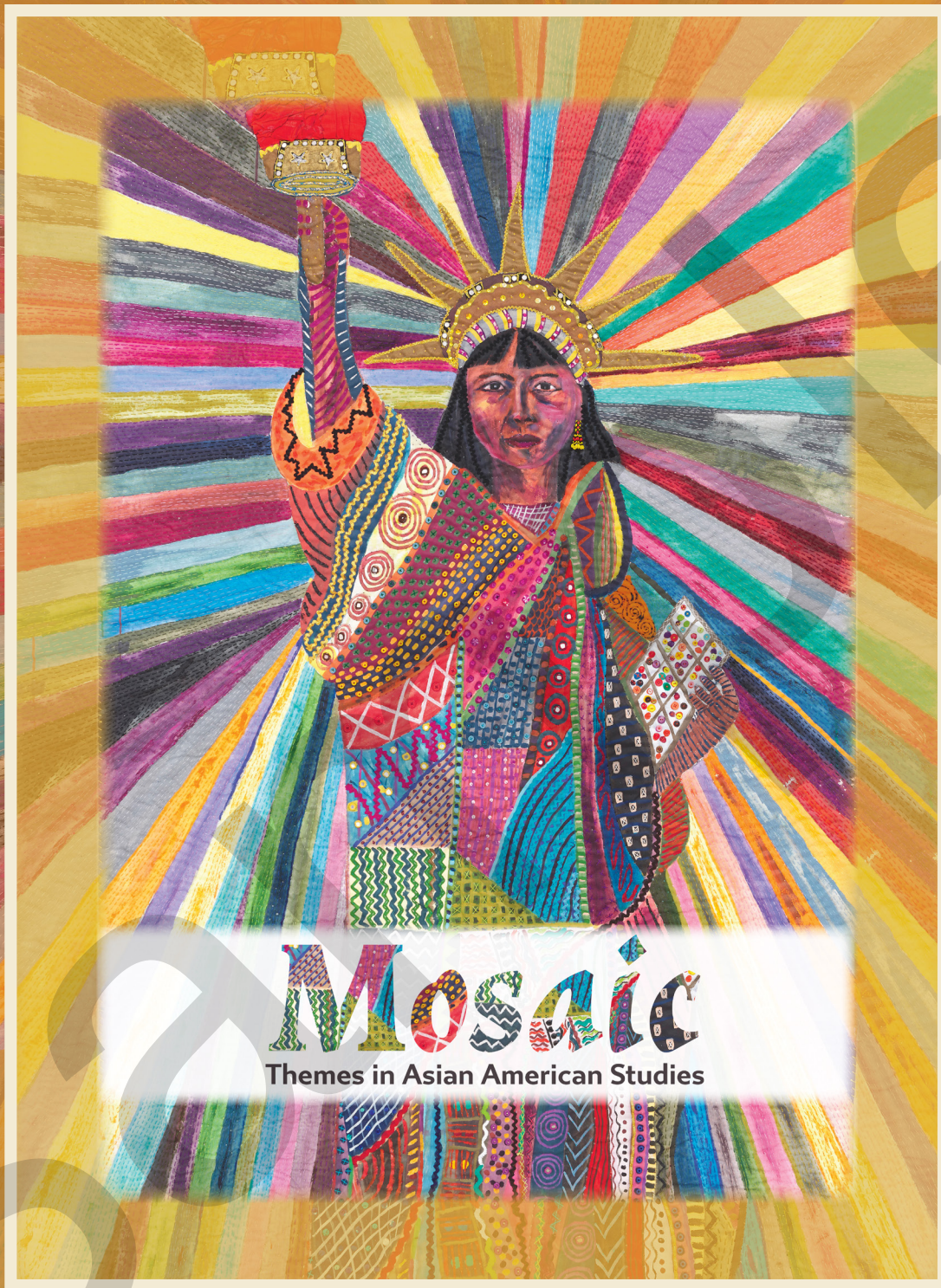
Social Studies Standards	
English Language Arts Standards	
Student Outcome	Students will be able to _____ _____ _____.

Category	Level 4	Level 3	Level 2	Level 1
Content	Student meets or exceeds expectations in levels 2 and 3 and extends the content by _____.	Student meets or exceeds expectations in level 2 and extends the content by _____.	Student can recall details from the text with or without prompting and attempts to explain _____.	Student makes little to no effort to understand the content and is unable to recall accurate details.
Skill	Student meets or exceeds expectations in _____ by _____.	Student meets expectations in _____ by _____.	Student develops grade level expectations in _____ by _____.	Student makes little to no attempt to _____.
Product	_____ meets or exceeds all listed requirements. _____ includes _____.	_____ meets all of the listed requirements, but could have more depth in one of the following areas: • _____ • _____ • _____	_____ meets some of the listed requirements, but is missing two or more of the following: • _____ • _____ • _____	Student did not follow directions or made little to no effort to complete the _____.
(Optional Criteria)				

Reflections and Progress	
What I think went well in this assignment was...	Things that could be improved are...

Consider the following rubric suggestions to meet the needs of your individual students.

Extend	Accommodate	Modify
Add a fifth column to this rubric for students to explain specifically how they go above and beyond the expectations of the level 4 category.	Provide students with scaffolded to meet the level 3 or level 4 criteria. This can include graphic organizers, sentence frames, examples, word banks, etc.	Adjust grading and expectations to focus on the level 2 and level 3 criteria for students with modified curriculum plans.



UNIT ASSESSMENTS

Name: _____

Date: _____

Content Connection | Unit I

Instructions: After reading the unit, circle the number of stars that most closely resembles your success in meeting the objectives.



Did not meet objective



Somewhat met objective



Totally met objective

Skills Objectives

- I can use note-taking skills to prepare for close reading. ★ ★ ★
- I can use detail-oriented writing to examine my identity and my perception of Asian Americans. ★ ★ ★
- I can analyze the impact of language, bias, rhetorical tactics, and identity in discussions about Asian American studies. ★ ★ ★
- I can analyze primary sources, maps, data, art, and literature and evaluate how they contribute to the theme of migration. ★ ★ ★
- I can compose a critical autobiography of the events and attitudes that have shaped Asian American experiences in my lifetime. ★ ★ ★

Why I think this best describes my learning: _____

What I still have questions about: _____

What I can do better next time: _____

Content Objectives

- I can explain the purpose, history, and current state of Asian American and ethnic studies. ★ ★ ★
- I can describe the racialization of Asian Americans and evaluate the term "Asian American." ★ ★ ★
- I can explore the concepts of identity and intersectionality to unpack Asian American stereotypes. ★ ★ ★
- I can compare conscious and unconscious bias, explain normalization, and describe how bias shapes worldview. ★ ★ ★
- I can differentiate between individual and systemic discrimination, identify examples of discrimination, and explain their impact. ★ ★ ★

Why I think this best describes my learning: _____

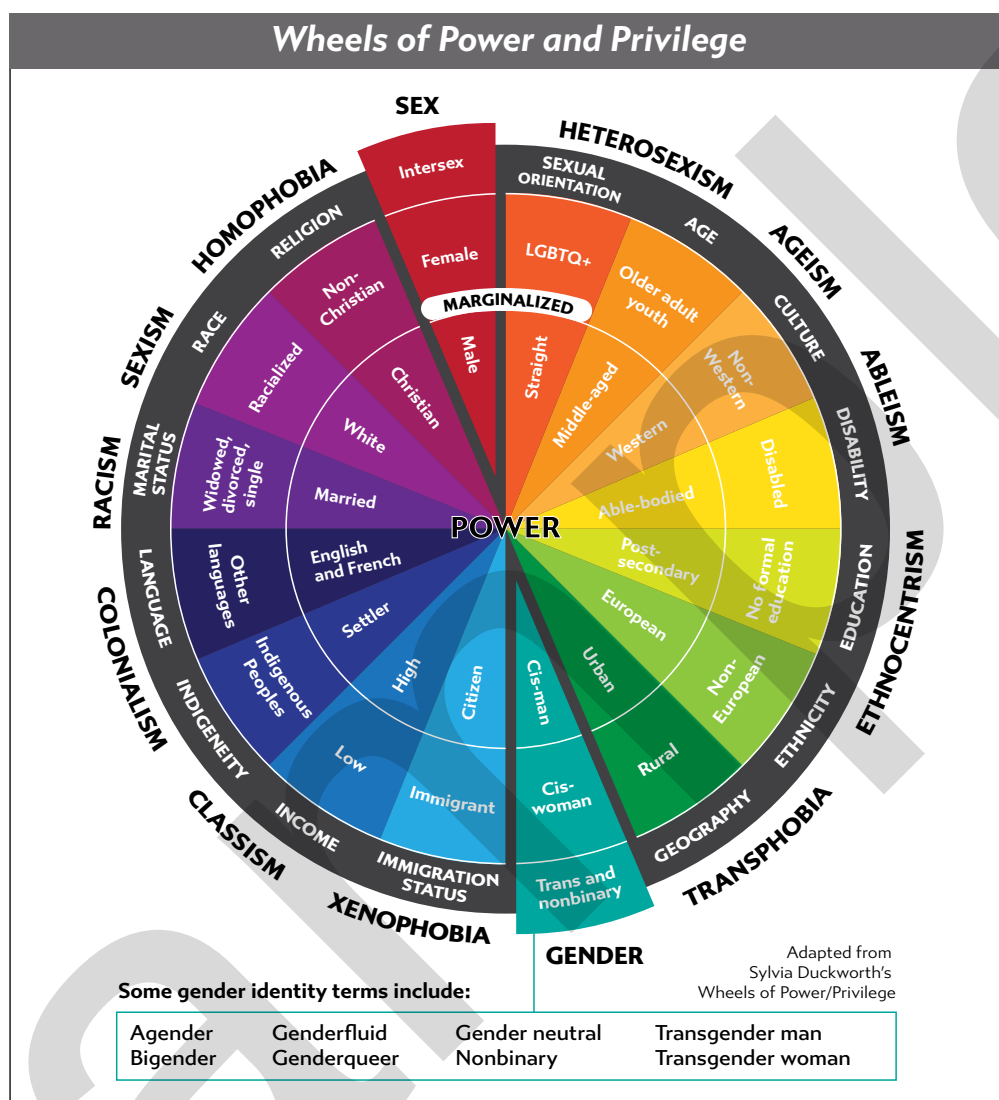
What I still have questions about: _____

What I can do better next time: _____

In Review | Part I: Multiple Choice | Unit I

Instructions: Choose the correct answer for each question.

Questions 1–2 refer to the image below.



- According to the image, which gender identities have the most privilege, from most to least?
 - cis-men, cis-women, trans and nonbinary people
 - cis-women, cis-men, trans and nonbinary people
 - trans and nonbinary people, cis-women, and cis-men
 - Gender has no impact on privilege.
- Which of the following forms of privilege stems from xenophobia?
 - immigration status
 - disability
 - age
 - sexual orientation

3. What is an example of a counternarrative?
- A. a debate about US history
 - B. a Eurocentric narrative of US history
 - C. a narrative of US history that centers Black, Indigenous, Latino, or Asian American experiences
 - D. an approach to history that centers science, art, and pop culture
4. Which of the following did Paulo Freire write?
- A. *Pedagogy of the Oppressed*
 - B. "The Five Demands"
 - C. the first ethnic studies standards
 - D. the first Asian American studies curriculum
5. Which activist or activists coined the term "Asian American"?
- A. Grace C. Meng
 - B. Emma Gee
 - C. Andrew Yang
 - D. Yuji Ichioka
 - E. B and C
 - F. B and D
6. What is the term for the process by which certain people, places, objects, and ideas become the standard or default?
- A. affinity formation
 - B. socialization
 - C. normalization
 - D. ethnocenterization
7. Which of the following are true statements about race and ethnicity?
- A. Race is often based on one's physical appearance while ethnicity refers to cultural characteristics.
 - B. Two people may identify as two different races, but the same ethnicity.
 - C. Two people may identify as two different ethnicities, but the same race.
 - D. all of the above
 - E. none of the above
8. Which of the following is not one of the four I's of oppression?
- A. institutional
 - B. internalized
 - C. ideological
 - D. interpersonal
 - E. intramural

Questions 9–10 refer to the source below.

In general, it is assumed that pre-employment requests for information will form the basis for hiring decisions. Therefore, employers should not request information that discloses or tends to disclose an applicant's race unless it has a legitimate business need for such information. If an employer legitimately needs information about its employees' or applicants' race for affirmative action purposes and/or to track applicant flow, it may obtain the necessary information and simultaneously guard against discriminatory selection by using a mechanism, such as "tear-off" sheets. This allows the employer to separate the race-related information from the information used to determine if a person is qualified for the job. Asking for race-related information on the telephone could probably never be justified.

"Pre-Employment Inquiries and Race," U.S. Equal Opportunity Employment Commission

Shutterstock.com

9. Which of the following do you think guidelines like the ones above are meant to address?

- A. unconscious bias
- B. stereotyping
- C. cultural appropriation
- D. internalized oppression
- E. A and B
- F. C and D

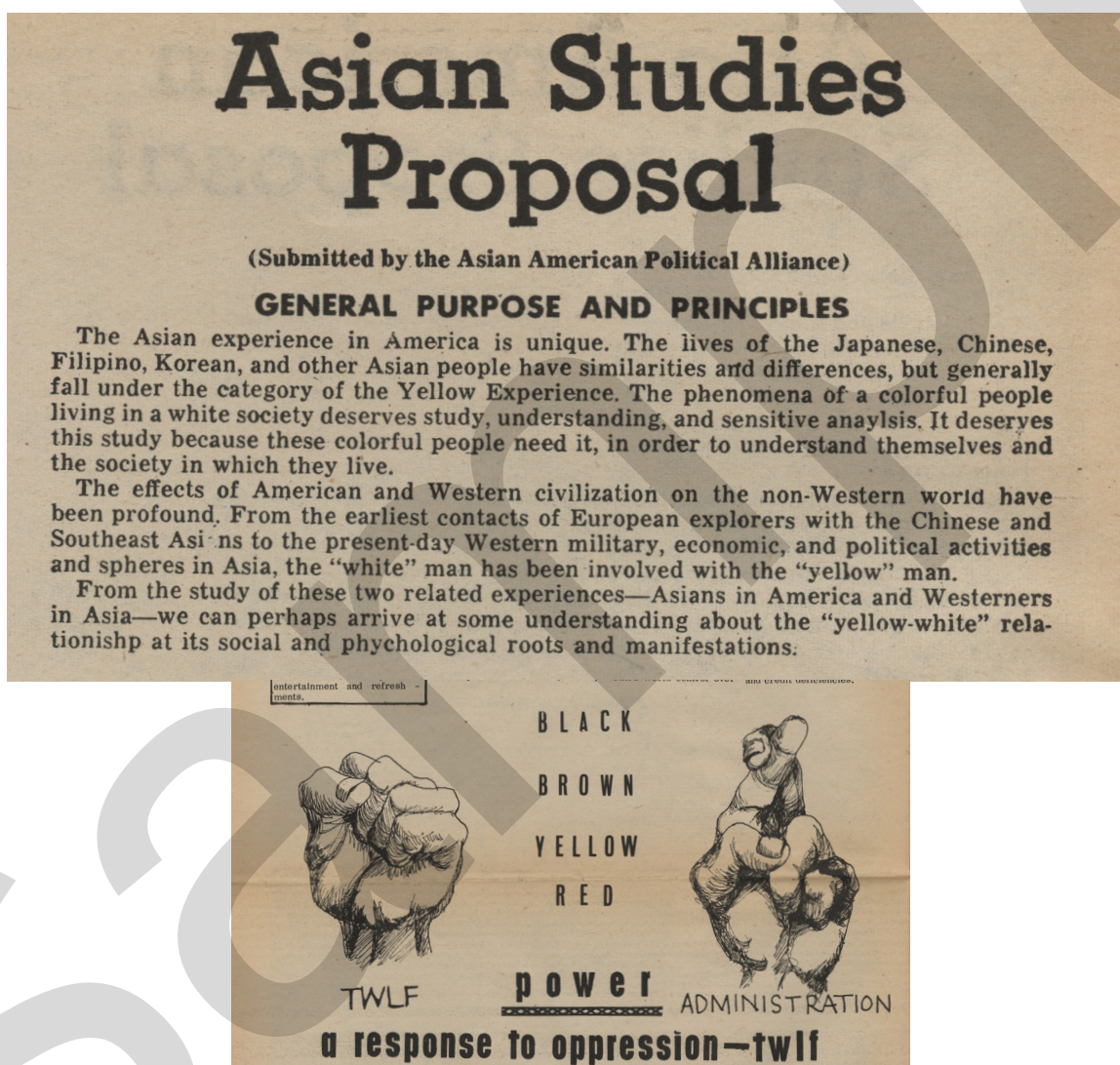
10. According to studies by University of California Berkeley and the University of Chicago, which was most likely to get a callback for an interview?

- A. applications with White-sounding names
- B. applications with Black-sounding names
- C. applications with White-sounding names, but other indications of race, such as graduating from a Historically Black University or an address from a majority-Black neighborhood
- D. Researchers were unable to determine a correlation between racialized names or information and requests for an interview.

In Review | Part 2: Short Answer | Unit I

Instructions: Study the sources below and respond to the prompts. Remember that short-answer questions do not require you to develop and support a thesis statement.

Both sources on this page are from a publication titled "Solidarity!" that detailed the efforts of the Third World Liberation front to create a Third World Department and College at UC Berkeley. At the time of the publication, the Academic Senate (usually made up of professors) supported student demands to introduce new programs to reflect the diverse student body's desire to see their experiences reflected in course offerings. The chancellor (the chief administrator of a college or university) hesitated to agree to some of the activists' demands, despite overwhelming support from the Academic Senate.



"Solidarity!" TWLF newspaper, Third World Strike at University of California, Berkeley collection, 1968-1974, CES ARC 2015/1, Ethnic Studies Library, University of California, Berkeley

- I. Using information from the image and excerpt above, answer (A), (B), and (C) on the lined page provided.
 - A. Describe the goals of the first Asian American studies program.
 - B. Explain the relationship between the Asian American Political Alliance and the Third World Liberation Front.
 - C. Explain how the two gestures in the image above (a raised fist and a "fingers crossed" gesture) reflect the relationship between student activists and the chancellor of UC Berkeley.

Name:

Date:

Sample

Name:

Date:

Choose either Question 2 **or** Question 3 to answer on the following page. Circle the prompt you chose to answer.

2. Answer (A), (B), and (C) on the lined pages provided.

- A.** Summarize assimilationist view.
- B.** Explain the relationship between assimilationist views and the perpetual foreigner stereotype.
- C.** Explain how the model minority myth has been used to reinforce white supremacy.

3. Answer (A), (B), and (C) on the lined pages provided.

- A.** Describe the origin of the term "Asian American."
- B.** Explain the extent to which the term "Asian American" unites a panethnic group for political and social change.
- C.** Explain how the term "Asian American" can erase nuance or exacerbate stereotypes.

Lined area for writing answers to Question 2 or Question 3.

Name:

Date:

Sample

In Review | Part 3: Document-Based Question | Unit I

Instructions: Evaluate the sources below, then answer the document-based question on the lined pages provided. This section will test your ability to work with historic documents and take into account the source and the author's point of view. Use at least three sources in your response, and include additional information and specific details from your knowledge of history.

Question 1. How has racial identity shaped legal rights in the United States?

Document 1: Section I of the 14th Amendment is often called the "equal protection clause." The 14th Amendment was written during Reconstruction to ensure that formerly enslaved people had full right of citizens. Since that time, it has regularly been invoked to challenge laws or practices that discriminate against people with a variety of marginalized identities.

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Document 2: *Plessy v. Ferguson* (1896) upheld segregation of transportation in Louisiana. Justice Harlan's dissent to *Plessy v. Ferguson* points out the position Asians and Asian Americans held in a society primarily defined by a Black-White binary.

There is a race so different from our own that we do not permit those belonging to it to become citizens of the United States. Persons belonging to it are, with few exceptions, absolutely excluded from our country. I allude to the Chinese race. But, by the statute in question, a Chinaman can ride in the same passenger coach with white citizens of the United States, while citizens of the black race in Louisiana, many of whom, perhaps, risked their lives for the preservation of the Union, who are entitled, by law, to participate in the political control of the state and nation, who are not excluded, by law or by reason of their race, from public stations of any kind, and who have all the legal rights that belong to white citizens, are yet declared to be criminals, liable to imprisonment, if they ride in a public coach occupied by citizens of the white race. It is scarcely just to say that a colored citizen should not object to occupying a public coach assigned to his own race. He does not object, nor, perhaps, would he object to separate coaches for his race if his rights under the law were recognized. But he does object, and he ought never to cease objecting, that citizens of the white and black races can be adjudged criminals because they sit, or claim the right to sit, in the same public coach on a public highway. The arbitrary separation of citizens, on the basis of race, while they are on a public highway, is a badge of servitude wholly inconsistent with the civil freedom and the equality before the law established by the constitution. It cannot be justified upon any legal grounds.

Document 3: In 2023, the Supreme Court heard a case against affirmative action in college admissions at the University of North Carolina at Chapel Hill and Harvard University. The lawsuits against the universities argued that the current admissions practices were unfair to Asian and White students. The court found using race as a factor in admissions to be unconstitutional. Chief Justice Roberts explained why he found the racial categories problematic:

...the categories are themselves imprecise in many ways. Some of them are plainly overbroad: by grouping together all Asian students, for instance, respondents are apparently uninterested in whether South Asian or East Asian students are adequately represented, so long as there is enough of one to compensate for a lack of the other. Meanwhile other racial categories, such as "Hispanic," are arbitrary or undefined...And still other categories are underinclusive. When asked at oral argument "how are applicants from Middle Eastern countries classified, [such as] Jordan, Iraq, Iran, [and] Egypt," UNC's counsel responded, "[I] do not know the answer to that question."

Name: _____

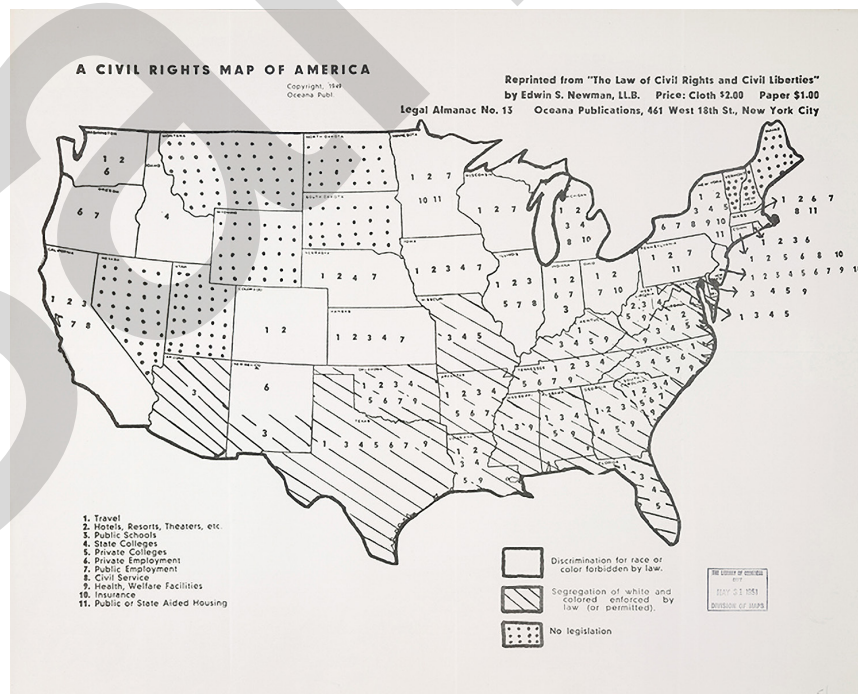
Date: _____

Document 4: Although many vacation spots were integrated before 1900, at the turn of the century, many business owners began segregating beachfront resorts. Chicken Bone Beach in Atlantic City, New Jersey, became a destination for Black tourists and entertainers.



Rosemarie Mosteller/Shutterstock.com

Document 5: This map shows which states enforced or forbade segregation of certain venues. Note that as of 1949, in New Jersey "discrimination for race or color" was "forbidden by law" in "hotels, resorts, theaters, etc."



Library of Congress Geography and Map Division, (076.00.00)

Name:

Date:

sample

Name:

Date:

Sample

Instructions: Choose one of the essay questions to answer on the lined pages provided. Use the following guidelines to craft your response.

- Question 1.** *Examine methods Asian Americans have used in the court system to gain citizenship in the United States.*

Name:

Date:

sample

Name: _____

Date: _____

Question 2. *Examine the roles of bias, socialization, and normalization in perpetuating White privilege in the United States .*

Sample

Name:

Date:

Sample

Name: _____

Date: _____

In Review | Part 5: Self-Assessment and Reflection | Unit I

Instructions: After completing the unit and the various activities, revisit the picture on the opening spread and answer the following questions.

What details have changed that you did not know or see at the start of the unit? What details can you add or be more specific about? Add at least two new details or specifics about previous details.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

Can you answer the questions you had at the start of the unit? If so, what are the answers?

1. _____
2. _____

Using complete sentences, answer the Essential Question.

Describe your favorite part of this unit and tell why it is your favorite. (It could be a person, event, activity, or idea that you studied.)

In Review | Accommodated Assessment | Unit I

Instructions: Answer the following questions.

1. What does "stereotype" mean?

For questions 2–7, match the people, places, and events from the list to their descriptions below.

2. _____ perpetual foreigner stereotype

3. _____ assimilationist

4. _____ Asian American Political Alliance

5. _____ panethnic

6. _____ race

7. _____ intersectionality

- A. Having the opinion or goal that a group should assimilate into the dominant society
- B. The complex ways that multiple elements of identity overlap to create unique experiences with power and discrimination
- C. The stereotype that Asian people are incapable of assimilating into US society
- D. Grouping multiple ethnicities under one label
- E. Affiliation with a group based on physical traits believed to be shared by those with a particular ancestry.
- F. A political organization that coined the term "Asian American" to advocate for Asian American studies under a panethnic identity.

8. List the "Four I's" of oppression.

9. In a complete sentence, explain what a counternarrative is.

10. What is one way that the term "Asian American" erases nuance?

II. Using complete sentences, answer the Essential Question.

12. Describe your favorite part of this unit and tell why it is your favorite. (It could be a person, event, activity, or idea that you studied.)

In Review | Answer Key | Unit I

In Review Standards Alignment: D2.Civ.1.9-12; D2.Civ.2.9-12; D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D2.His.1.9-12; D2.His.2.9-12; KID.1.9-10; KID.2.9-10; KID.1.11-12; KID.2.11-12; CS.4.9-10; CS.4.11-12; IKI.7.9-10; IKI.7.11-12; TTP.1.9-10; TTP.2.9-10; TTP.1.11-12; TTP.2.11-12

Part 1: Multiple Choice

- | | |
|--------|---------|
| 1. (A) | 6. (C) |
| 2. (A) | 7. (D) |
| 3. (C) | 8. (E) |
| 4. (A) | 9. (E) |
| 5. (F) | 10. (A) |

Part 2: Short-Answer

Responses should accomplish all three tasks, be in complete sentences, and show specific knowledge of history. Students should explain and compare sources, interpretations, causes and effects, similarities and differences, and continuities and changes. The following answers provided are to be used as a guideline for basic information students may include in their answers.

1. The goals of the first Asian American studies program were to help people understand marginalized communities and to help Asian Americans understand themselves and their society, explore their cultural roots, and learn the histories of their ancestors. The Asian American Political Alliance organized for the Third World Liberation Front during the civil rights movement. The TWLF was a multiracial activist coalition that advocated for ethnic studies programs. The AAPA participated in the TWLF strike and demanded an Asian American studies program be created.
2. Assimilationist view is the concept of having the opinion or goal that a group should assimilate into the dominant society. The perpetual foreigner stereotype is the notion that Asian people are incapable of assimilating into US society. By positioning Asian Americans as uniquely capable of acculturation into a White-dominant society, the model minority myth can be seen to reinforce white supremacy.
3. The term "Asian American" was originated by Yuji Ichoika and his partner, Emma Gee, to replace the term "Oriental." Together, they formed the Asian American Political Alliance. The intent was that this term would unite people of many different nationalities, ethnicities, beliefs, socioeconomic backgrounds, and genders to fight for civil rights under a common banner. Many argue, however, that the term "Asian American" can mask differences in group experiences.

Part 3: Document-Based Question

Answers should contain a thesis responding to the prompt. Students should consider developments or processes in history that occur before, during, or after the time frame of the prompt. They may use other historical evidence in addition to the sources provided, but they must include references to at least three of the provided sources. Students should demonstrate their ability to use historical reasoning to explain the relationships among the sources provided and how they support their thesis. Students should also include an explanation of the document's point of view or purpose and how it is relevant to their thesis. (See **Document-Based Question Rubric** on page 122 for scoring.)

Part 4: Free-Response Question

Responses should contain a well-supported claim structured around historical reasoning skills such as development and processes, sourcing and situation, claims and evidence in sources, contextualization, making connections, and argumentation. Students' responses should establish historical context related to the prompt and claim, and they should provide specific and relevant historical evidence to support the claim. They should use evidence to corroborate, qualify, or modify an argument that addresses the prompt. If sources are provided, they should provide attribution, historical or cultural context, and unpack the document's point of view, purpose, audience, and creator. (See **Free-Response Question Rubric** on page 123 for scoring.)

Part 5: Self-Assessment and Reflection

Answers will vary but should reflect students' ability to accurately explain how identity shapes experience.

Accommodated Assessment

1. *A stereotype is an oversimplified characterization of a group based on perceived patterns.*
2. (C)
3. (A)
4. (F)
5. (D)
6. (E)
7. (B)
8. *The Four I's of Oppression are ideological oppression, internalized oppression, institutionalized oppression, and interpersonal oppression.*
9. *A counternarrative is an alternate account of a dominant narrative or story.*
10. *The term "Asian American" may erase nuance by masking differences in group experiences. For example, grouping Asian American with Pacific Islander might diminish the significance the importance of the immigrant or Indigenous experience when grouped together.*
11. *Answers will vary but should demonstrate students' ability to accurately explain why people of African descent migrated both voluntarily and involuntarily to and throughout North America.*
12. *Answers will vary.*