



**CURRICULUM GUIDE:**  
*The Untold Story:*  
*Internment of Japanese Americans in Hawai'i*  
**and Supplemental Lessons and Resources (2013)**

# UNITED STATES HISTORY

## PRIORITY LEARNING TARGETS



### HCPS III Benchmarks

**10.3.17:** *Analyze the effects of the bombing of Pearl Harbor, including the internment of Japanese Americans*

**10.2.1:** *Use knowledge of historical periods to assess contemporary issues and decisions*

### CCSS LITERACY IN HISTORY/ SOCIAL STUDIES

### GLO(S)

#### **RH.9-10.3**

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

#### **RH.9-10.8**

Assess the extent to which the reasoning and evidence in a text support the author's claims.

- Self-directed Learner (The ability to be responsible for one's own learning)
- Community Contributor (The understanding that it is essential for human beings to work together)
- Complex Thinker (The ability to demonstrate critical thinking and problem solving)
- Quality Producer (The ability to recognize and produce quality performance and quality products)
- Effective Communicator (The ability to communicate effectively)
- Effective and Ethical User of Technology (The ability to use a variety of technologies effectively and ethically)

### CONTENT (WHAT ARE YOU GOING TO TEACH WITHIN THE TIME ALLOTTED TO YOU?)

### SKILLS (FROM THE BENCHMARK/ PRE-ASSESSMENT DATA/SCHOOL OR GRADE LEVEL GOALS)

#### **Japanese American Internment including:**

- Differences in numbers of people interned on the mainland and Hawai'i;
- Stated reasons for internment;
- Economic and social effects of internment on the internees; and
- Human "cost" of internment (i.e., social, political, and economic legacy.)

- Creating timelines (of Japanese American Internment History)
- Cornell note-taking
- Historical empathy

### TECHNOLOGY INTEGRATION

### C3 DIMENSION

- Timeline: Dipity: [www.dipity.com](http://www.dipity.com)

- Use questions generated about multiple historical sources to pursue further inquiry and investigate additional sources.

## CHARLOTTE DANIELSON FRAMEWORK DOMAIN(S) AND COMPONENT(S)

3-C Framework: Engaging students in learning, instructional scaffolding, student engagement.

### FORMATIVE INSTRUCTION

- Cornell Notes: While viewing the film, students will create a T chart listing observations and additional questions.
- Timeline: Students will create a timeline of events surrounding the internment of Japanese Americans.

## COMPELLING QUESTION

Scenario: There is a knock at the door; men in suits take your parent/guardian away. What would you do? How would you feel?

### DIFFERENTIATION STRATEGIES

- ELL/visual/kinesthetic learner: From the perspective of a child whose parent/guardian was interned, draw a picture of what you remember about your parent/guardian. Dramatize a scene in which you help your younger siblings to keep the memory of your parent/guardian alive.
- Limited language skills: From the perspective of a child whose parent/guardian was interned, write a letter to the parent/guardian explaining what you will do to help keep the family safe and supported.
- Essay alternative: Japanese poetry, tanka or haiku.

## SUMMATIVE ASSESSMENT TASK

In a paper or a presentation, analyze the meaning of the following quotation from Senator Daniel K. Inouye. “The lessons learned must remain a grave reminder of what we must not allow to happen to any group.” Your response to the following questions must be included in your analysis: What lessons was he talking about? What did he think must not happen to any group? You must also address the following: Do you think America has learned “the lessons?” Why or why not? You must support your analysis and argument with clear and relevant details from your research and from *The Untold Story: Internment of Japanese Americans in Hawai‘i*.

### BENCHMARK RUBRIC FOR SUMMATIVE ASSESSMENT

#### Advanced

Analyzes the meaning of the quotation from Senator Daniel K. Inouye. The analysis and claims are supported by clear, precise, and highly relevant details from your research and from the film, *The Untold Story: Internment of Japanese Americans in Hawai‘i*.

#### Proficient

Analyzes the meaning of the quotation from Senator Daniel K. Inouye. The analysis and claims are supported by clear and relevant details from your research and from *The Untold Story: Internment of Japanese Americans in Hawai‘i*.

#### Partially Proficient

Analyzes the meaning of the quotation from Senator Daniel K. Inouye. The analysis and claims are supported by vague and/or tangential details from your research and from *The Untold Story: Internment of Japanese Americans in Hawai‘i*.

#### Novice

Does not analyze the meaning of the quotation from Senator Daniel K. Inouye OR the analysis and claims are not supported by the research and from *The Untold Story: Internment of Japanese Americans in Hawai‘i*. Any evidence used is irrelevant.

## LESSON/UNIT PLAN

---

(including relevant data, formative assessments, differentiation and engagement strategies, and digital literacy tools)

**Needs Assessment/Rationale: Based on pre-assessment data, 100% of students scored below “proficient” on knowledge of the Japanese American internment.**

### 1 | DAY ONE

---

- Instructor gives background information on U.S. involvement in World War II including the actions taken against Japanese Americans.
- Show classroom version of the video *The Untold Story: Internment of Japanese Americans in Hawai‘i*.
- Have students employ Cornell Notes strategy while watching the video. Students will create a T chart listing observations and generate further questions.
- Have students answer and discuss teacher-generated questions. Handout provided.
- Extension activities: Have students create a timeline of events related to internment.

### 2 | DAY TWO

---

**Writing activity: “What will you do?”**

- Prompt- There is a knock at the door. Men in suits have come to take your parent/guardian away. What will you do? How will you help support your family?

**Discussion:** In small groups, students can also discuss how children must have felt when a parent/guardian was taken away (compelling question).

- Have students brainstorm possibilities and create their own plans to help support their families.

**Differentiation strategy:**

- Have student draw a picture of the moment their parent/guardian was taken away.
- Create a dramatization of the events surrounding the internment of your parent/guardian.

### Summative Assessment

Provide the quotation from Senator Daniel K. Inouye.

In an essay or presentation, the student will analyze the meaning of the quotation and include a response to the following questions: What lessons was he talking about? What did he think must not happen to any group? Student will also argue whether or not he/she thinks America has learned “the lessons,” explaining why or why not. Analysis and argument must be supported with clear and relevant details from their research and from *The Untold Story: Internment of Japanese Americans in Hawai‘i*.

### Alternative Assessment

Have students read Japanese poetry including tanka from internees, various haiku, personal histories such as “Arigatō, Otōsan,” etc. Students must analyze this poetry to determine how the internees and their families were affected. Analysis must be supported by relevant details from the poetry. Students can then create their own poetry to express their own feelings and emotions about this event in history.

### Additional Information

Haiku examples provided.  
Personal History- “Arigatō, Otōsan”.

## ARIGATŌ, OTŌSAN

On a Monday morning in December 1941, two young children walked along their usual route to school, passing the back yard of the town jail of Waimea, Kauaʻi. There they noticed a group of men who seemed to be taking a morning break with police guards posted around them. The children recognized these “prisoners” as the principal and several teachers from their Japanese School, some local business men, and several Buddhist priests who were friends of their father, the bonsan (priest) at the Waimea Shingon Shu church. The children then noticed one of the prisoners straining to see them. It was then that my brother, age 11, and I, an 8-year old, recognized our father. Stunned, we both quickly turned our heads away and kept walking.

The attack on Pearl Harbor the day before, December 7, 1941, brought the reality of war to many lives within days. Selected Japanese Issei, and Nisei as well, were taken into custody by the FBI and given loyalty tests. Some were released, some (like my father) sent to internment camps on the mainland, while some were sent back to Japan. While many family members accompanied these men to their destinations; my parents decided it would be better for the children if we remained on Kauaʻi. And so my mother, brother and I stayed behind, leaving my Father to journey alone without us.

The following days and weeks brought us conflicting emotions:

...the shame and confusion of seeing my father, a respected community member, taken away and jailed for a reason we didn't understand.

...relief and gratitude when a lone, elderly church member, Mr. Okamoto, was the first to visit our home to help my brother cover our windows with tar paper for nightly “blackout time.”

...humiliation and fright when a gang of boys taunted and threatened my brother as we walked home from school. They stopped when one of the older boys shouted, “eh, leave the spy boy alone, the sista crying.” My joy and relief was dampened at the sight of my brother's reddened eyes and angry

glare. I never mentioned this incident again—not even to my mother.

...sorrow was what I saw in my mother's face as she quietly watched us flash “V for victory” signs with our fingers to welcome truckloads of young U.S. soldiers to our town.

...loneliness felt by the abrupt absence of my father found me searching for his scent left on a suit still hanging in his tansu.

As the weeks turned into months, things settled down and a new routine began. My mother began an 11:00 PM to 7:00 AM night duty nursing career. She opened the church to faithful members of the church and tried to carry on the church responsibilities as best as she could. My brother began to assume his new role as the man of the house. The three of us developed a closeness and kinship that grows when a common wound is shared.

Friends and teachers were especially kind and we eagerly joined in the parade of patriotism. War bonds and war savings stamps were bought; we spoke no Japanese as everyone seemed eager to erase all evidence of the culture we had been familiar with. But in spite of the newly comfortable environment, I felt an unexplainable tinge of guilt and shame, especially when words like “prison,” “jail,” and “spy” were mentioned even in passing.

Almost five years passed before Otōsan returned to Kauaʻi. It was both a homecoming for him and a joyful reuniting of our family; but it was not the same family he had left. My brother and I could only speak halting Japanese, had become Americanized, and were walking in paths unfamiliar to him. But my father had changed too. No longer the strict, traditional Japanese father, he seemed more relaxed and accepting—calling the Wailua Jail (where he spent three months) “Otōsan's Hotel” and joking that he traveled the U.S. at the special invitation of the President, who gave him a long vacation. That long vacation had taken him from Waimea to Sand Island on Oʻahu, to Angel Island near San Francisco, to Oklahoma—about a month at each place—and finally to Santa Fe, New Mexico, where he spent most of the war years.

Upon his return, he did his best to fit into our lives. That first December, he topped a prize Norfolk pine tree from our yard to serve as a Christmas tree, as our family shared its first western holiday together. In the months and years that followed, he put aside his interest and participation in Kyūdō (the way of the Bow) and reactivated the church with Aikidō classes and the teachings of the Japanese Nishi-shiki Health System. He attended the local high school adult education classes to learn English and carpentry. He spearheaded a project to construct a peace memorial tower honoring all those who served in World War II. That memorial still stands today on the grounds of the Waimea Shingon Shu church.

While Otōsan was making up for lost time, I tried to keep pace with him. I attended Japanese School, listened to Japanese radio programs with him, and joined my parents to enjoy Japanese movies in Hanapepe. I learned about his early school days in Nagoya, college days in Kyoto, and short experience as a teacher in the public schools of Yoshida, Japan. He was called to Hawai'i as a priest in 1924, moving to Honomu, on Hawai'i Island. Always positive, he shared the many new experiences he gained while working as an orderly in the camp hospital while in Santa Fe. Besides learning to understand and appreciate the Japanese language and culture, I also learned to respect a wise, patient, and peace-loving father. But although we talked and learned from each other, his deeper and more personal feelings about his internment years were still left unspoken.

An opportunity arose in 1977, when my daughter took a Japanese American Studies class at the University of Hawai'i with Dr. Dennis Ogawa. She was writing a paper about the internment years, and asked her Grandpa (via letters between Honolulu and Kaua'i) to describe his true feelings about his internment. My father expressed appreciation that someone was interested in feelings that he had put aside for so many years. It was, he said, a relief to remember and bring out into the open many of these "obake" (ghosts):

...fearing the uncertainty of the future as he and the other internees were moved from one camp to another, amid rumors that they would be shot or sent back to Japan

...feeling relief when he was permanently settled in Santa Fe, New Mexico

...missing his children and shedding tears as he saw children playing on the other side of the barbed wire fence

...remembering the look on the faces of his young children on that Monday morning of December 8, and his regret that they had to experience that painful moment.

For the first time, he shared a haiku that he had written upon his return home from Santa Fe, more than 30 years before. In its classic Japanese simplicity, the haiku captures the essence of his internment experience and his homecoming. But even more, I believe, it captures the essence of the man.

<i>Furi kaeru</i>	Looking back
<i>Toogei ni kakaru</i>	Upon the mountain ridge
<i>Natsu no tsuki</i>	A summer moon

Otōsan explained the haiku's meaning this way:

My experience was a stifling one; much like walking a narrow, uncertain mountain path under a hot summer sun. The trail is difficult, and many times I wondered if it would ever end. Upon finally reaching home, I wiped my perspiration, sat down, and looked back at the mountain path. I then saw a beautiful moon emerge over the ridge in the clear summer sky and thought, "This is heaven."

Arigatō, Otōsan, for the many lessons you taught me. But what I will remember most is your humility in being able to share your "obake," and the strength and resilience you used to create that heaven.

*Otōsan: Kakuho Asaoka*  
*Grateful daughter: Miyuki Asaoka Kurisaki*  
*August 2012*



# PERSONAL NARRATIVE

## AS TOLD BY MIYUKI ASAOKA KURISAKI

AUGUST 2012

HAIKU

---

For the first time, he shared a haiku that was written upon his return home more than 30 years before. In its classic Japanese simplicity, the haiku captures the essence of his internment experience and his homecoming. But even more, I believe, it captures the essence of the man.

---

*By Kahuko Asaoka*

<i>Furi kaeru</i>	Looking back
<i>Toogei ni kakaru</i>	Upon the mountain ridge
<i>Natsu no tsuki</i>	A summer moon

Otōsan (Kahuko Asaoka) explained the haiku's meaning in this way:

My experience was a stifling one; much like walking a narrow, uncertain mountain path under a hot summer sun. The trail is difficult, and many times I wondered if it would ever end. Upon finally reaching home, I wiped my perspiration, sat down, and looked back at the mountain path. I then saw a beautiful moon emerge over the ridge in the clear summer sky and thought, "This is heaven."

Arigatō, Otōsan, for the many lessons you taught me. But what I will remember most is your humility and ability to share your "obake," (ghosts, monsters) and the strength and resilience you used to create that heaven.

As told by Miyuki Asaoka Kurisaki  
Daughter of Kahuko Asaoka,  
Priest at the Waimea Shingon Shu Church  
Internee from Kaua'i