THE PORTRAYAL OF JAPANESE AMERICANS
IN A TEXTBOOK SERIES

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by
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To my husband and our two girls, I wish to express my deepest gratitude for their understanding and faith that have enabled me to undertake and complete this task.

M.Y.K.
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ABSTRACT

THE PORTRAYAL OF JAPANESE AMERICANS IN A TEXTBOOK SERIES

by

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Master of Arts in Elementary Education


In this project, the writer has investigated the portrayal of Japanese Americans in the state-adopted social studies textbook series *The Social Sciences: Concepts and Values* (Harcourt, Brace & World, Inc., 1970), levels one through four. Because textbooks have influence on learners, they are a means of providing the Japanese-American student with the opportunity to develop a sense of personal dignity and an understanding of his society. For the Japanese Americans, the development of identity is a complicated one. In the process of acculturation and assimilation into the American society, the Japanese Americans are losing their identity. The historical background and contemporary conditions of Japanese Americans illustrate the need for the textbooks to assist Japanese Americans in their search for identity. The writer has evaluated the early elementary-level social studies textbooks in terms of six criteria.

In general, the findings indicated that an attempt has been made in the *Concepts and Values* series to portray the Japanese Americans as part of the pluralistic nature of the American society. However, because of the infrequent content material (both pictorial and narrative), omissions of essential information and illustrations, some stereotypic material, and some inaccurate factual statements, the conclusion was
reached that the Japanese-American learner will not adequately be assisted by the series of textbooks used in this study to promote his self-identity. Based on the findings of this project, specific recommendations are presented to help educators, concerned citizens, and Japanese Americans.
CHAPTER I
STATEMENT OF THE PROBLEM

In this study, the writer investigated the portrayal of Japanese Americans in the California state-adopted elementary social science textbook series *The Social Sciences: Concepts and Values* (Harcourt, Brace & World, Inc., 1970), levels one through four. This series was selected for investigation because it is the basic series used in the majority of Los Angeles City schools. (16:33) Because textbooks influence both the intellectual growth and the attitudes of pupils, it is essential that material be included in them which will provide the students with the opportunity to develop a sense of personal dignity and an understanding of the cultural pluralism of American society. (2:1) The portrayal of ethnic minorities in textbooks is one step toward providing minority pupils with equal educational opportunities.

The California State Education Code requires that the cultural pluralism of American democracy be evident in the portrayal of ethnic minorities in state-adopted textbooks. The Education Code, Sections 8553 and 8576, requires that “instruction in social sciences shall include the early history of California and a study of the role and contributions of American Negroes, American Indians, Mexicans, and other ethnic groups to the economic, political, and social developments of California and the United States of America.” (2:22) Section 9002 of the Education Code states that “no textbook, or other instructional materials shall be adopted by the state board or by any governing board for use in the public schools which contains any matter reflecting adversely upon persons because of their race, color, creed, national origin or ancestry.” (2:22) The portrayal of the ethnic groups’ contributions to the national society is discussed in Section 9305. When adopting textbooks for use in the elementary schools for the teaching of courses in civics and history of both the United States and the state of California, “the board shall include only such textbooks which correctly portray the role and contribution of the American Negro and members of other ethnic groups and the role and contributions of the entrepreneur and labor in the total development of the United States and of the State of California.” (2:22)
Before a textbook is approved for use in a California school classroom, it is reviewed by the State Curriculum Commission. If the Commission approves the textbook, it is submitted to the State Board of Education for adoption. The recently adopted basic and supplemental social science textbooks for kindergarten through grade four followed the normal course of events for adoption; however, adoption of the textbooks for grades five through eight was delayed by the State Board of Education due to concerns expressed by citizens, educators, and parents. (2:2) Representatives of different ethnic groups were opposed to the adoption of these textbooks because of “their damaging inaccuracy and their failure to portray the role and contributions of minority groups in American history as stipulated by the California Education Codes.” (2:2) Hence, a special task force was created to review the textbooks.

In 1971, the California State Board of Education appointed twelve members to the State of California’s Task Force on Social Studies Textbooks, which reviewed the proposed social science textbooks for grades five through eight to determine whether or not they conformed with the California State Education Code — Sections 8553, 8576, 9002, and 9305 (cited above). The Task Force submitted its report to the State Board of Education on December 3, 1971. It was stated in this report that there were many distortions by prejudice or omission, and that these distortions could have a devastating effect on minority children. (2) “The books generally reflect an absence of intellectual rigor, a superabundance of factual errors, a pervasive ethnocentrism in both framework and content, an insensitivity to people of various ethnic groups, and, at times, an apparent intellectual dishonesty.” (2:2) Referring to the social science textbooks adopted for kindergarten through grade four, the Task Force “found them in gross violation of the Education Code” and recommended that “the State Board of Education take immediate emergency steps to assure that suitable supplementary textbooks relating to minorities are made available for use by pupils in grades kindergarten through four.” (2:16) The recommendations of the Task Force were notable enough to justify further examination of these books.
The problem of distortions in the treatment of minority groups in textbooks is a concern to other states as well as California. The State Board of Education in Michigan conducted three studies regarding the portrayal of minority groups in social studies textbooks: 1) a review of 12 history textbooks in 1968; 2) a replication of this 1968 review in 1970; and 3) a review of early elementary-level social studies textbooks in 1971. The general conclusion of the original textbook review in 1968 was "that when a sampling of a group of widely used American history textbooks was reviewed by professional historians, these reviews strongly suggested that the textbooks used in the sampling were seriously deficient in terms of their fair recognition of the achievements and accomplishments of ethnic and racial groups." (20:2) In 1970, the Michigan Department of Education conducted a study of minority portrayals in twelve widely used secondary-level American history textbooks by a group of twelve historians. (20:7) The study revealed that three books were favorable in terms of the criteria used by the historians, two books were partially unfavorable, and seven books were totally unfavorable. (20:10) The reviewers concluded that insufficient progress had been made in the area of minority portrayal in American history textbooks. (20:11) Hence, the reviewing members recommended annual studies of social studies textbooks and a future study focusing on elementary textbooks. (20:11) In 1971, eight second-grade social studies textbooks were reviewed by a committee of six elementary education and social studies specialists. (19:49) The committee members expressed the opinion that most of the textbooks at least suggested that efforts had been made to include minority contributions, but that these efforts had been far more successful in some instances than in others. (19:51) Kane did a study similar to the 1970 Michigan study on the treatment of ethnic minority groups in textbooks. (49) In 1971, he examined the treatment of Negroes, Jews, and other minorities in 45 social studies textbooks that were widely used in American junior and senior high schools. He concluded that a significant number of textbooks continued to present "a principally white, Protestant, Anglo-Saxon view of America, with the nature and problems of minority groups largely neglected." (49) Professional organizations and school districts are aware of the need for learning materials that portray as faithfully as possible the ethnic groups which comprise the
American society. The Association for Supervision and Curriculum Development (35) has recommended that materials be made available to all children to help them appreciate the contributions of different nationalities and races to the American heritage. In a publication of the ASCD, Dunkel stated that "we are a pluralistic society." (35:59) As such, he suggested that curriculum materials depicting the diverse historical background of our country and its many multiracial contributions should be available to educate all children. Dunkel observed that by studying a pluralistic society, a learner will gain an understanding of himself and achieve self-respect, thereby developing a positive identity. (35:70)

One of the guiding principles for the social studies program of the Los Angeles Unified School District is "developing the understanding of human relationships by providing opportunities for pupils to recognize and appreciate the contributions of all peoples." (15:3) This general principle is followed through with a specific social studies objective: "to study history to gain knowledge and understanding about the contributions made by people of various races and cultures who began to immigrate to the United States." (15:113-14) Thus, the Los Angeles school system has acknowledged the multiethnic nature of its constituents through its curriculum guides.

Several contemporary authors have concluded that the public schools have the potential to bring about constructive changes within our society. (28:267; 24:433; 40:479-80) Stone cited two basic means by which the school system can promote changes: 1) provide instruction which consciously and deliberately emphasizes the cultural contributions of the ethnic minority, to benefit the Anglo as well as the non-Anglo, and 2) to recognize in all subject areas the contributions of the non-Anglo wherever relevant. (24:433) He stated that greater emphasis should be placed in the school curriculum on the literature, music, art, dance, games, and sports of minority cultures. (24:433) Loving pointed out that there are more likenesses than differences among Americans; therefore, he recommended multiethnic schools in which all children would be taught in face-to-face situations. When such situations are not possible, he advocated that learning should be through an "integrated" textbook. (40:279-80) Banks has expressed the belief that our society is becoming polarized and dehumanized due to institutional racism and ethnic hostility. (28:267) He proposed a number of
changes that must take place in the school: 1) development of positive attitudes
toward ethnic minorities; 2) creation of a school atmosphere in which cultural differ-
ences are valued and accepted; and 3) presentation of ethnic content to assist the
Anglo and minority group pupils to expand their understanding of people from differ-
ent backgrounds and cultures. (28:267)

As a Japanese-American educator, Kawahara has noted the need for school per-
sonnel to understand Japanese-American children's unique historical background and
their needs. He suggested that the public schools provide the majority as well as the
ethnic minority learners with curriculum material containing accurate and meaningful
portrayals of Japanese Americans. (50) Thus, it is recommended that textbooks pre-
sent United States history accurately and relate it with dignity to assist Japanese-
American children to gain a positive and meaningful understanding of their history.

Educators whose expertise is in the field of the social studies, Jarolimek and
Michaelis, have recommended an accurate portrayal of all cultures in textbooks.
Jarolimek stated that social-studies textbooks should represent various racial and
ethnic groups accurately in role models, and that these models "will assist children
to identify with American life and culture." (10:170-71) In this way, children of
all ethnic groups can develop positive self-concepts and feelings of high personal
worth. According to Michaelis, social studies contribute to the development of con-
cepts and generalizations that are essential to understanding human relationships.
For example, cross-cultural understandings and appreciations are developed as a basis
for considering the needs, problems, and points of view of others. (18:9) The con-
tributions to human welfare by various individuals and diverse groups can and should
be included in social studies textbooks. In this way, children of all ethnic backgrounds
may gain a better understanding of various cultural backgrounds. Also, if the models
are accurately identified, it will help the promotion of positive self-images for ethnic
minority learners.

This project has four major parts. The historical background and contemporary
conditions of the Japanese Americans will be discussed first. The relationship between
the development of identity and social studies textbooks will then be discussed. This
will be followed by the evaluation of the portrayal of Japanese Americans in the California state-adopted textbook series *The Social Sciences: Concepts and Values* (Harcourt, Brace & World, Inc., 1970), levels one through four. Finally, conclusions and recommendations will be presented.
CHAPTER II
HISTORICAL BACKGROUND AND CONTEMPORARY CONDITIONS

A summary of the historical experiences of the Japanese in the United States is presented in chapter II. Three generations will be discussed: Issei, Nisei, and Sansei. (Reference will also be made to the Yonsei, or fourth generation.) In 1869, the Issei, or first generation, arrived in the United States, where they experienced prejudice and discrimination because of their physical appearance, unique value system, and behavioral traits. While experiencing this prejudice and discrimination, the Issei attempted to adapt themselves to their new country. On the other hand, their children, the Nisei, experienced anxieties with their alien parents prior to World War II, endured the internment in relocation camps, evaluated their circumstances and direction after World War II, and acculturated and assimilated into the American society. The contemporary conditions of the Nisei reveal the results of acculturation and assimilation into the American society with its middle-class values and goals. For the Nisei, acculturation has been advantageous both economically and socially, but for the Sansei, or third generation, the consequences of acculturation appear to be disadvantageous in some respects. Although Sansei achievements, interests, preferences, and social values are typically American, the Sansei possess a poor self-image. Today, the Sansei are searching for their identity.

The first pioneering Issei settlers arrived in San Francisco in 1869 to establish the Wakamatsu Tea and Silk Farm Colony north of Sacramento. (6:32) Other settlers followed, but the Japanese population growth in California fluctuated according to numerous government regulations and historical events. Ichihashi wrote that the bulk of the mainland immigrants arrived after 1890. (7:56) This was due to the labor shortage caused by the Chinese Exclusion Act of 1882. There was plenty of work to be done and the Japanese were the logical successors to the Chinese in many fields. Sung noted that the "Japanese differed little from the Chinese in physical characteristics . . . they supplanted the Chinese in the farms and homes, and for the
same reason that the Californians objected to the Chinese, they objected to the
Japanese — only more so.” (6:32)

During the post-World War I decades, the Japanese immigrants, or Isseis, faced
many legal and social obstacles as they strived to settle in California. The legal
obstacles began with the state of California’s constitution of 1879, which specifically
mentioned the Mongolians as “ineligible to citizenship.” Laws discriminating against
the Japanese in California included: 1) forbidding them the use or the ownership of
power machines; 2) forbidding Japanese to employ white girls; 3) making Japanese
inheritance of land illegal; and 4) raising of the standard fishing license fee of $10
per year to $100 for Orientals. (52:16)

One of the most discriminatory laws against the Japanese was the California
Alien Land law of 1913; its intention was to prevent aliens who were ineligible for
citizenship from owning land in California. This was followed by the Japanese Exclu-
sion Act of 1924, which some historians believe destroyed the liberal pro-Western
civilian political leadership in Japan and made it easier for the military to gain control.
Nagano hypothesized that “this may have been the turning point that ultimately led
to war against the United States.” (52:18)

The Issei and their young Nisei children faced another kind of obstacle before,
during, and after World War II — that of social prejudice and discrimination. The
man on the street was indoctrinated by several sources with ideas of Oriental devious-
ness and untrustworthiness and with the fear of the “yellow peril.” The anti-Japanese
attacks were voiced by politicians, pressure groups, and the press. Politicians at both
the national and state level were assailing the disloyalty of the Japanese Americans to
the United States. California politicians, led by Governor Earl Warren, were particu-
larly active. (6:373) The second group of anti-Japanese attacks was made by pressure
groups such as the American Legion, the American Educational League, the California
Citizens Council of Los Angeles, and the No Japs, Inc. (6:375) These groups printed
slogans such as “Slap a Jap Rat” and “Remember a Jap is a Jap,” and charged that all
Japanese were “treacherous, faithless, untrustworthy, soulless, and inhuman.” (6:375)
Some newspapers seemed to be vying to print the most sensational stories. (6:375)
Hosokawa observed that the newspaper publishers during World War II were not interested in producing a fair or accurate picture of the Japanese Americans. They were swept along by the anti-Japanese hysteria and contributed to it. (6:376)

In summary, the Issei were legally unable to become citizens, unable to own land, and some of them paid ten times the standard amount required for a fishing license. Socially, they were taunted and discriminated against. In order to survive the severe discrimination against them, the Japanese Americans began to assume an invisible image — passive, productive, and cooperative. But the question still remains, how did they endure both the legal discrimination and the social prejudice?

The Issei possessed a behavior that basically included the ability to respect, conform, adapt, and adjust to a new environment. These behavioral traits helped the Issei endure legal and social discriminations. Studies of Japanese-American value orientation have shown that the Issei's group behavior primarily consisted of:
1) placing group needs above individual needs; 2) conforming to group behavior;
3) abiding by rules and regulations; 4) respecting authority; and 5) having self-control. Behavioral traits of resignation and gratitude were highly desirable. (13:102)

Among the norms that shaped the Japanese behavior and which have survived in this country is the displaying of modesty or reserve, or "enryo." Examples of enryo are the hesitation of Japanese Americans to speak out in school or at meetings, their refusal to ask questions, and other syndromes involving embarrassment and reticence in interpersonal relations. (29:7) Kitano attributed the enryo syndrome as having played the most important role in the adaptation of the Japanese to their new culture. He has also noted that many Japanese feel that suffering and hard work are necessary for character building. (13:107)

The Japanese immigrants, like their European counterparts, possessed characteristics which enabled them to adapt to the new country. Caudill and Devos' study found the compatibility of Japanese to American values. The personality measures of the study indicated that both value and adaptive mechanisms employed by the Issei and Nisei pointed toward "middle-class American life." (31:1102-26) Studies by Iga have revealed that the Japanese place much value on aspiration and competitiveness. (37:103) Two other distinct characteristics of the Japanese people that
helped them make the adjustment to the American society were the ability to adapt to fixed positions and the ability to adjust to reality. (Kit:102) For example, the lower status of the immigrants, or Issei, was similar to their role position in Japan; therefore, the superior or high status person in Japan was transferred to the “white-man” in the new nation.

Despite the myriad of obstacles faced by the first generation, the contributions made to the economy of California by the Issei are noteworthy. By 1919 the Orientals held one-sixth of the farmland under irrigation in California. In the same year, the Japanese ranked first among the nationalities fishing in California. (32:18-23) Iwata has summarized the Issei’s agricultural contribution: “As independent farm operators, the Japanese with their skill and energy helped to reclaim and improve thousands of acres of worthless lands throughout the State (California); lands which the white man abhorred, and made them fertile and immensely productive . . . they were undeniably a significant factor in making California one of the greatest farming states in the union.” (38:13) During World War I, the Issei numbered only two percent of the total California population but produced ten percent of the farm crops. (9:77). George Shima, the “Potato King,” was one of the Japanese immigrants who made a significant contribution to the state of California. During the early 1900’s, he changed the swampy Sacramento Delta into excellent farmland by utilizing a scientific means of draining water. Because he was ineligible to own his farmland, he eventually paid over $8,000,000 for the rental of his farmland. (9:78)

The diminishing Issei population today has entered its “golden” years. They are the guardians of Japanese ways for many Sansei and Yonsei; the Issei are the only contact the third and fourth generations have with the land of their ancestors. Because of the many obstacles that they encountered, most Issei considered the future of their children more important than the immediate satisfaction of their own wishes. Today they measure their success in terms of the success of their children, the Nisei. (13:140-1)

The Nisei, or the transitional generation, are the parents of Japanese youth today. The young Nisei children were subjects of discrimination as were their parents.
On May 6, 1905, the San Francisco school board announced it would send Japanese pupils to an enlarged Oriental school “to save white children from being ‘affected by association with pupils of the Mongolian race.’” (6:86) The number of Nisei children not permitted to attend a public school was a mere 93 pupils. Many of these Japanese children went to a special school organized by the Issei with private tutors; however, after five months of strong influence by the Japanese government and the Issei, the children were permitted to integrate back into the school system. (6:86-8)

It appears that, although the Japanese-American children did not have their social and emotional needs met through positive portrayals of Japanese Americans in history books, these needs were met through involvement and participation in ethnic community activities. The community organized a network of activities for the youth such as the Japanese language school, various cultural clubs, and many athletic leagues. Kitano has noted that prior to World War II, Japanese children gained far more than athletic skills from these ethnic community involvements. (13:89) These activities provided the Nisei with experiences of independence, social interaction, and role playing. “Here a boy could be a big fish in a little pond.” (13:89)

Drastic discrimination against the Japanese Americans came during World War II. President Roosevelt issued Executive Order No. 9066, which called for the mass evacuation and internment of all Japanese from the West Coast. (6:303-36) The 117,116 Japanese Americans were arrested, their property confiscated, and they were moved into ten “Relocation Centers.” Former Supreme Court Justice Tom C. Clark, who represented the Department of Justice in the “relocation,” stated that “The truth is—as this deplorable experience proves—that constitutions and laws are not sufficient of themselves. . . . Despite the unequivocal language of the Constitution of the United States that the writ of habeas corpus shall not be suspended, and despite the Fifth Amendment’s command that no person shall be deprived of life, liberty or property without due process of law, both of these constitutional safeguards were denied by military action under Executive Order 9066.” (3:110-11) Allan Bosworth, a retired United States Navy captain, commented on the Japanese Americans as “A minority group only one generation away from Japan, aliens and citizens alike,
in which there was not one single instance of sabotage or espionage, despite all the charges and suspicion. The loss of sanity and scientific objectivity, the viciousness of prejudice, and the forthright expressions of racism are so evident.” (1:v-viii)

Jacobus ten Broek, Edward Barnhart, and Floyd Matson summarized the internment of Japanese Americans in terms of institutional and governmental racism: “The whole vast, harsh, and discriminatory program of uprooting and imprisonment—initiated by the generals, advised, ordered, and supervised by the civilian heads of the War Department, authorized by the President, implemented by Congress, approved by the Supreme Court, and supported by the people—is without parallel in our past and full of ominous forebodings for our future.” (26:325) The authors stated further that “The entire Japanese-American program violated and degraded the basic individualism which sustained a democracy. It impaired the trial tradition of the common law. It disparaged the principle. It tolerated preventive incarceration of assumed disloyal beliefs and attitudes—unaccompanied by acts—attributing them without proof, probable cause, or reasonable suspicion to an entire group on a basis of race.” (26:325)

Several Nisei have written about their experiences in the relocation camps. Uno wrote that “For me the event was a spiritual one, almost mystical in its intensity.... I was a child when I first went to camp.... I was already in ‘prison’.... I knew that I was there for no crime other than the color of my skin and the shape of my eyes.... the excuse my captor gave—that I was there for my own protection—was sheer hypocrisy, that there was some deeper and more sinister reason for my incarceration, though as with all children I could not fully comprehend why.” (3:11) Okada recounted the exodus of the Japanese Americans to the wilderness in the novel No-No Boy. “When one is born in America and learning to love it more and more every day without thinking it, it is not any easy thing to discover suddenly that being American is a terribly incomplete thing if one’s face is not white and one’s parents are Japanese of the country Japan which attacked America.” (21:257)

The experience of the internment camps was degrading, humiliating, and psychologically devastating not only to the citizens that were involved but to the later
generations as well. (6, 13, 22, and 41) Kitano noted that the evacuation forced the Japanese Americans, both the Issei and Nisei, to question their nationality and their ethnic identity. (13:38) This identity had to be faced squarely now that they were behind barbed wire and armed guard. "The trauma of the evacuation experience with its anxieties, fears, apprehensions, and disappointments; the confusion as to one's destiny and acceptance as Japanese-faced Americans; and the sociopsychological damage resulting from the camp life, all accumulated to complicate the discovery of one's identity." (52:28)

Although more than 33,000 Nisei served in the military services during World War II, many pressure groups were taunting civilian Japanese Americans. The pressure groups urged deportation of the Japanese and charged all Japanese as untrustworthy and disloyal. Slogans such as "Slap a Jap" and "No Jap" were common on billboards and posters. (6:248; 8:92) Hence, the experience of the Nisei thus far has been most intriguing. Although they were born to first-generation Japanese immigrants, the Nisei's values and goals were more American than Japanese. They were denied the rights of citizens in the land of their birth and taunted socially and psychologically. In essence, the Nisei were American born, but technically and legally were a people without a country.

Consequently, the Nisei quietly and diligently worked at acquiring the American middle-class values and goals. They wanted to assimilate completely into the culture of the country in which they were born. Because the Nisei were visibly different and because they retained some of the characteristics and norms of their immigrant parents, assimilation was difficult. Another factor that complicated the assimilation process for the Nisei was the years of discrimination and the traumatic evacuation experience during the war. Nagano observed the situation in this manner: "because the Nisei is of a visibly different minority and he is constantly reminded that a 'Jap's a Jap,' and thus unassimilable and a second-rate citizen at best . . . it takes very little psychological insight to see the kind of effect all this would have on the Japanese American's identity." (52:20-1)

The Nisei possessed a background of hard work and achievement and a desire to assimilate into the American society. Their preference for an occupation was a
"clean job"; however, upon college graduation, the Nisei could find jobs only as fruitstand workers, gardeners, or within the Japanese-owned establishments. "For all practical purposes he (the Nisei) was not much better off than the Issei... (This led the Nisei to spend a great deal of time) trying to convince both himself and the American public that despite his parents, he was really American." (12:25) These circumstances led the Nisei to try even harder to show that he could be assimilated culturally and that he could deliberately reject whatever was related to Japan. Every attempt to hamper the progress of Japanese Americans "resulted only in enhancing their determination to succeed." (44:20) These values were transmitted from one generation to the next by family and religion. Peterson describes the Japanese as stemming from a culture in which "diligence in work, combined with simple frugality had an almost religious imperative, similar to what has been called 'the Protestant ethic' in Western culture," and psychologically, they were achievement oriented. (44:20) Although the Nisei were educationally qualified, their desired occupation was not readily available to them; consequently, they used the adaptive process — education, training, and patience, low expectations, hard work, and more patience, until opportunities were available.

Since World War II, there have been legal and social achievements by Japanese Americans: 1) the Issei can now be naturalized as citizens; 2) the immigration law was changed in 1965 to be consistent with other national groups; 3) housing and job opportunities are available to some extent; and 4) in October, 1972, President Richard Nixon signed into law HR8215 that allowed Japanese immigrants to recover $4.5 million (without interest) in deposits that the government had held for 30 years. (43:9) Most of the Nisei and Sansei today are acculturated into the American society because of their behavioral traits; socialization within families; utilization of viable structures and institutions for educational, economic, and moral reaching; and employment of the strategy of accommodation. (13:3-4) The consequences of acculturation have resulted in both advantages and disadvantages for the Japanese-American people. The Nisei enhanced themselves economically and socially. Despite the success and achievements made by the Japanese Americans into the patterns of the majority
groups, the younger Japanese-American people are in danger of losing their identity and cultural values. (52:57) What the Nisei looked upon as success and achievement are viewed differently by their children, the Sansei. Despite their degree of assimilation, the Sansei are now torn by an inadequate knowledge of their background and their desire to be “truly” a part of the American society.

The third generation, or Sansei, are the children of a transitional generation, the Nisei. Whereas the Nisei experienced internment in concentration camps, attempted to forget their heritage, and worked toward assimilating into the middle-class American society, the Sansei in many behavioral traits are identical to the Caucasian group. Their achievement and interest preferences and social values are typically American. (13:141-42) The Sansei do not share their parents’ complacency or acceptance of the status quo. All they know is America, and they are “sensitive to the changes in American life and are inspired by visions of freedom and equal opportunity that their parents dismissed as impossible.” (52:79) The Sansei are sensitive to their physical differences from the larger majority; and they feel inadequate about their lack of historical and cultural background knowledge. Consequently, the Sansei are searching for their identity in the contemporary American society.
CHAPTER III
THE DEVELOPMENT OF IDENTITY AND SOCIAL STUDIES TEXTBOOKS

In the first section of chapter III, an attempt is made to answer the following questions: 1) What is ethnic identity? 2) What are the contemporary conditions of the Sansei? and 3) What is the identity crisis that the Sansei face today? Following a discussion of the identity needs of the Sansei, in the second half of this chapter the relationship between social studies textbooks and the development of identity is explored.

The Development of Identity

Identity to a Sansei means having a coherent "sense of self," being an integral part of the American society, and possessing a "sense of wholeness" based on knowledge of his ethnic heritage. Wheelis gave a brief but comprehensive definition of the term "identity": "A coherent sense of self. It depends upon the awareness that one's endeavors and one's life makes sense, that they are meaningful in the context in which life is lived. It depends also upon stable values, and upon the conviction that one's actions and values are harmoniously related. It is a sense of wholeness, of integration, of knowing what is right and what is wrong and of being able to choose." (27:19) Erickson has defined identity as follows: "An optimal sense of identity is a feeling of being at home in one's body, a sense of 'knowing where he is going,' and an inner assuredness of anticipated recognition from those who count." (4:165)

The following authors, Uno and Erickson, defined and elaborated on the Sansei's confusion of ethnic identity. Uno identified with the Sansei in their search for identity in this way:

Of late, the Japanese Americans have shown an increasing interest in the question of their identity and their American cultural heritage. Who are they, what they have been, and what they are destined to become are
questions that are asked with more urgency and with greater frequency now than at any time in recent history.

Nowhere is this interest higher than amongst the young Sansei (third-generation Japanese Americans), who perhaps disillusioned with the fruits of affluence and material comfort, have turned from the abundant advantages that their Nisei parents struggled so manfully to provide them, to search for something that can only be described as spiritual in character. This search has most often been groping without concrete expression and sometimes lacked a coherent focus. There is only a malaise, an uneasiness, a feeling that something is lacking. If pressed to say just what it is that bothers the Sansei, they often give evasive answers or are vague. Seldom does the form and shape of their searching encounter concrete objects, or real expression, something that is, that has relevance to the fact that they are both Japanese and American. And when an event occurs that manages to touch on both of these aspects of our heritage we are regarded with a spectacle that is both moving and sublime. (46:1)

Erickson defined identity for the Japanese Americans as “their identification with their unique ethnic values, their unique culture and history, and their personhood. It also relates to the cornerstone of the individual Japanese American’s unique development, something in the core of the individual’s personality and his relationship with an essential aspect of a group’s inner coherence.” (4:297-98) Unlike the Nisei, “who are complacent, invisible, inaudible and uninvolved,” the Sansei are a generation proud of the accomplishments of their pioneering forefathers, the Issei, and their parents, the Nisei. (52:78) They have not forgotten the injustice and struggles that were faced by the past generations. Hanson's theory of immigrants is applicable here. He has stated the “principle of third-generation interest” in these terms: “what the son wishes to forget, the grandson wishes to remember.” (5:43) Hence, for the Sansei, ethnic identity means to be a person and to be recognized by the American society with the full dignity and identity accorded an American citizen. According to Nagano, “identity for the Sansei means to be accepted as a person with the beauty of his distinctions. It means to be real, a human being of Japanese extraction — unashamed, dignified, grateful, honest in being a Japanese. It means to be proud and happy about one’s heritage and culture; of one’s family and ethnic community. It means pride in the accomplishments and the unique
history of the Japanese in the United States. It means understanding what it means to be Japanese and a Japanese American.” (52:96-7)

What are the contemporary conditions contributing to the Sansei’s confusion of identity? This project has identified six current conditions as contributing factors to the Sansei’s ethnic identity problem: 1) inadequate knowledge of his historical background and loss of his cultural identity; 2) visible physical differences from the society’s majority group; 3) cultural clash; 4) consequences of assimilation and acculturation; 5) stereotypic expectations from the majority; and 6) secondary problems of drugs, sex, and crime.

The first contemporary condition that exists for the Sansei is the inadequate knowledge of his historical background and loss of his ethnic identity. The Nisei acquired his ethnic background knowledge and met his social and emotional needs by: 1) interacting in a closely knit family structure; 2) living in a predominantly ethnic community; 3) attending a Japanese language school; and 4) participating in the extensive activities offered by the Japanese community including ethnic clubs, cultural activities, and athletic leagues. If the Nisei’s psychological needs were not fulfilled in the majority’s society, they were met through interaction and participation in ethnic-oriented activities. The Sansei today finds it extremely difficult to fulfill his needs in the Nisei manner.

The result of the Nisei’s “successful” assimilation and acculturation in the American society has been advantageous for Japanese Americans in some aspects, but there are negative consequences as well. Nagano cited one of these negative consequences as “the price for acceptance is the loss of identity,” to the Nisei, and of greater loss to the Sansei and the Yonsei. (52:62) Unlike the past generation, who tried desperately to disband anything “Japanese,” the Sansei is in search of his heritage. The Nisei acquired this through his closely knit family structure, but the Sansei no longer lives in an expanded-family situation. Many of the Sansei are living in isolated, immediate family home surroundings. There are several Japanese language schools in the Los Angeles area, but the majority of the young Japanese-American Sansei do not attend the weekly, Saturday classes from 9 a.m. to 3 p.m. Because
many of the Japanese-American families are scattered in the Los Angeles suburban areas, geographically it is difficult to participate in the ethnic community activities. Young Japanese Americans no longer participate in traditional community events. Because these affairs are not meaningful nor fulfilling to the Sansei as they once were for their parents, the Sansei rarely participate in these activities. Whereas the Nisei’s desires and needs were acquired through active involvement in ethnic and cultural activities, the Sansei’s needs are not fulfilled in the same manner as their parents. On the other hand, the Sansei are only “physically” assimilated into the middle-class; they encounter subtle “vibrations” signifying minority membership.

The second factor that contributes to the Sansei’s identity confusion is his physical difference from Anglo Americans. Fersh, an Asian historian, reviewed the changing attitudes of the Oriental cultures within the United States. (36:315-18) He concluded that the different skin color of the Oriental compared to the Anglo American has an impact on the Oriental child’s self-image. (36:318) McDonald’s study has indicated that the skin color of a minority child has negative effects on the child’s attitude and personality. (17) Nagano expressed the belief that identity confusion takes place when one “denies or pretends to be something else.” (41:A4)

Although one must accept and recognize his color identity, this is difficult to do, especially when a young Japanese American has lived with a low self-concept. Shibata, former Regional Youth Director of the Japanese American Citizens League (JACL), has described Japanese-American youth as “the people of color who are stripped of their dignity, forced to submit to second-class citizenship and made to feel inferior through psychological and physical oppression . . . they lose their humanism and sensitivity towards people, especially themselves.” (45:2) Since 1918 the JACL, the only united voice of the Japanese Americans, has devoted its energy to eliminating the legal and the subtle alienation of Japanese citizens of this country. The League has been working to fulfill the “desire of the Japanese-American citizens of the United States to participate more fully in all the fine things that are American.” (6:191) This seems so simple to attain, but it is difficult if one’s skin color is yellow and one is visibly different from the majority.
The "clash of cultures" that exists between the Sansei and their parents is the third contemporary condition that contributes to the Sansei's identity problem. The Japanese American Community Service (JACS) views the Sansei's feeling of inadequacy, lack of motivation, negative attitudes, and apathy as the signs of identity confusion. (53) The JACS has noted that the Sansei are faced with a unique conflict — cultural clash between family members. There are young Sansei who find it difficult to communicate with their family members. A Sansei wrote: "There's a lot of things we can't understand about our parents." (29:1) While another Sansei described his communication problem in this manner: "My parents had been in the camps. It did something to them . . . to them I was Japanese but to me I was not. It's been like that since I was born. I just didn't know where I was, who I was." (29:1)

The Sansei do not share their parents' complacency. All they know is America; they are molded by the forces in American society. They are sensitive to changes in American life and are inspired by freedom and equal opportunity that their parents dismissed as impossible.

Stonequist described the clash of cultures between the Sansei and the Nisei: the third generation is "bound to his parents by the usual family sentiment, but his loyalty to them clashes with his loyalty to his friends and to the American culture which they symbolize." (25:99) The Nisei's cultural background, values, and behavior are essentially Japanese; those of the Sansei are essentially American. Hence, the two generations employ different means in acquiring their basic needs, and the result is a cultural clash.

The fourth factor that contributes to the Sansei's confusion of identity is the process and consequence of acculturation and assimilation of Japanese-American youths into middle-class American society. Because many of the Sansei possess negative self-concepts, they are seeking means other than those used by their parents to be accepted into the Anglo-American society. In the process of Americanization, the Sansei have tried to transform themselves both mentally and physically — giving up their language, customs, and historical and cultural values and occasionally undergoing cosmetic surgery only to discover token acceptance and subtle discrimination.
The result of assimilation and acculturation locates the Sansei in isolation in suburban areas. The Sansei, Nagano notes, "operate out of an economy of abundance and vibrancy of new politics . . . are more aware of their need for identity." (52:78) Although the Sansei are interested in and searching for historical understanding, the Nisei hardly ever mention the evacuation; consequently, the third generation recognizes their physical differences, yet the desire to "know themselves" historically and culturally is not fulfilled. This is compounded with subtle forms of discrimination and alienation. One young Japanese American expressed her feelings in the following poem:

On Being a Fig Newton Sandwich Bar in a Picnic Basket of Life
by JoAnn Kubo

it's sad sometimes
even if you know
even if you understand "why"
it's never easy either
Asians at this campus may constitute a little
less than one percent . . .
a few lemons, a few bananas, a few hostess twinkies
= the people
inside
the ingredients are still the same
the "process" continues
(39:6)

Another Japanese-American youth related his experiences in this manner:

"It is not something you can easily place your finger on, but a lot is based on 'vibration' and interaction with people. Living in a Japanese-American community one can see the manifestations of subtle racism: drug abuse, escapism, isolation, not digging yourself as a person because you haven't got a he-man physique or a 'Miss America' figure, you don't really know why. All you know is that you aren't like those Blacks, Chicano or White people." (47:11)
These are descriptions reflecting how a Sansei feels about his depressing, tense, bitter, and frustrating struggle in the process of finding his ethnic identity. The Sansei in the process of assimilation and acculturation is caught in the flow of being accepted by the majority at the price of losing his identity due to decisions that are directed from without rather than from within. Consequently, many of the Sansei are seeking to find their own ethnic background and cultural heritage. To aid in this search, Nagano advocated the perpetuation of Japanese customs as a necessity for developing a positive identity. (41:A4) Allport concluded: “the minority can only determine its own destiny by recognizing its identity and by developing its self-respect and pride to bring about acceptance on an authentic level.” (41:A4)

The fifth factor that contributes to the Sansei’s search for identity is the stereotypic casting and expectations of Japanese-American youths. Whereas the stereotype of the Japanese was that of a buck-toothed, squint-eyed, sneaky person wearing horn-rimmed glasses, now it has changed to that of a neat, courteous, scholarly, moral, quiet, industrious, and efficient person. As complimentary as it may appear, Kawahara, a Japanese-American educator involved with Japanese-American youth, has indicated that many of the Sansei and Yonsei are victims of stereotypic expectations in school. (50) Teachers may believe that Japanese-American children have superior intelligence. This compliment imposes unrealistic expectations on the average or slow learner. Thus, the stereotypic “compliments” may be difficult to fulfill and at times may be a disadvantage for the Sansei.

The sixth and final contemporary condition encountered by the Sansei is the development of secondary problems. These problems result from one or more of the already existing conditions. Although most of the Sansei children still seem to be successful achievers in school, many are faced with secondary problems of drugs, sex, crime, poverty, and revolution. (53) The Pacific Citizen noted the acute drug problem among Asian Americans: “Youth unable to cope with problems today because of a variety of reasons — family, society, social relationships or war — turn to drug abuse when all other avenues of solution seem closed or become a school dropout.” (34:1) Sergeant Bruno of the Los Angeles Police Department, based on his many years of experience working with Japanese-American youths, has noted the
increase in problems among the Sansei. He has hypothesized that the increase in youth problems is "primarily due to the breakdown of family structure." (48) More often than not, these problems are not recognized by local governments.

To fill the void created by the breakdown of the family, Sansei in Los Angeles have started their own self-help groups to aid other third-generation persons in trouble. Groups such as the Yellow Brotherhood, Go For Broke, and AI (love) were all organized to help drug users, victims of discrimination, and the community's poor. These groups are also attempting to educate young Sansei and Yonsei to their Japanese and American past — the discriminations, the camp experiences, and the contributions of their forefathers to this country — knowledge which they did not receive from their home environment nor the school curriculum.

In summary, the Sansei today are acculturated and behave in ways similar to the Anglo American. They have become Americans in almost every way, but the dominant society continues to see them as Japanese and different. Deep family roots gave the Issei a foundation for their identity. The Nisei found a common plight and challenge in proving themselves in the face of obstacles. But the Sansei, children of the "passive, and persecuted people, who almost surrendered their identity, are attempting to discover who they are." (52:92) The six contemporary conditions discussed above are forcing the Sansei to seek their true identity in a concrete form of expression. In the second part of this chapter, the writer has explored the relationship between the development of identity and curriculum materials, specifically social studies textbooks.

Social Studies Textbooks

The Los Angeles City Unified School District curriculum guides include a statement of need to develop within pupils the concepts of respect and justice by which to understand the democratic heritage and "to respect the integrity and the inherent worth of all men." (14:20) In the social studies course of study, among the objectives listed is the following: "to develop understanding of human relationships and to recognize and appreciate the contributions of all peoples, races, and cultures." (15:3)
Several educators have concluded that a school, through its curriculum materials, must convert general statements of objectives into real commitments. (28:267, 40:280, 24:433) Banks noted that the ethnic minority content in curriculum materials can serve as "an excellent vehicle to help white students expand their conceptions of humanity and to better understand their own cultures." (28:267) According to Loving, not only should the learning process be relevant but the curriculum material content should be provided through an integrated textbook, "where the children can see each other as human beings, each with his own rich contribution to the totality that is American." (40:280) Stone described the incorporation of ethnic content in two areas: putting greater emphasis in all subject areas and bringing into the schools new instructors, new materials, and new methods to increase the authenticity of the school's coverage of minority cultures. (24:433)

Social studies textbooks can be used in helping the minority child develop an improved self-concept. Jarolimek has expressed his belief that to some extent "successful people, educated people, and normal people" have idealized types with whom they identify." (10:170) He has stated that in the case of an ethnic-minority pupil, these role models have often been absent or they have been represented in a negative way. (10:170-71) Hence, "there is little wonder that many children of minority groups have negative self-concepts and feelings of low personal worth. (10:171)

The development of a positive identity basically involves the models with whom a Sansei identifies in his personal history and the models available to him from his ethnic history. (52:99) The development of an identity usually begins with the identification of a child with his parents. With the Sansei, their identity formation has depended upon their identification with their Nisei parents. It is difficult for the Sansei to develop a strong ethnic and positive identity in cases where the parental identity is surrendered or negative, as in the case of the Nisei. (46:1) Uno suggested that "this search has most often been groping without concrete expression . . . seldom does the form and shape of their searching encounter concrete objects, or real expression, something that is relevant to the fact that they are both Japanese and Americans."
Hence, crucial to the search for "concrete objects and real expressions" are the historically positive identities. Because the Sansei do not experience the positive historical identity in their families, they have a need to identify with positive ethnic portrayals. Thus, it appears that curriculum materials, specifically the basic social studies textbooks that relate to the American heritage, could be one of the most appropriate means through which the young Japanese-American learners would be able to develop their identity.

According to Kawahara, the greater portion of American history textbooks are devoted to the westward movement across the United States. Very little attention is given to the immigration from Asia to this country. He has stated that when references are made to Asians, "one frequently finds distortions, misconceptions and the perpetuation of stereotypes . . . this is not to mention the gross omissions." Doi, Hamasaki, and Kawahara have concluded that Japanese-American children should be provided with appropriate materials to assist them to develop feelings of greater personal worth and dignity as they identify with the historically positive identities of the Japanese-American population who have contributed to the development of our country. In terms of his personal experience, Doi stated that "these textbooks should have had so much meaning to me in terms of self identification . . . pride was completely ignored." Consequently, an Asian-American youngster may find little positive historical background material to identify with in the social studies textbooks as they are traditionally written.

In this chapter, the writer has investigated the Sansei's search for identity in terms of their confusion of identity, their contemporary conditions, and their need for ethnic identity. To assist the Sansei and Yonsei learners to develop a more positive identity, the need for Japanese-American content in social studies textbooks was reviewed. In chapter IV, criteria for evaluating the portrayal of Japanese Americans in the California state-adopted textbooks, The Social Sciences: Concepts and Values, levels one through four, are presented.
CHAPTER IV
CRITERIA FOR EVALUATING TEXTBOOKS

One set of criteria for evaluating the portrayal of Japanese Americans in social studies textbooks is presented in this chapter. These criteria were developed from criteria proposed by four social studies educators and the criteria used in the Michigan textbook study referred to in chapter I. (19)

Six criteria were developed for this project. The criteria are not exhaustive, but will permit a critical examination of the portrayal of Japanese Americans in early elementary-level social studies textbooks. The criteria are presented in two categories: the knowledge content and the promotion of self-concept. The knowledge content criteria are used to evaluate textbook content regarding the pluralistic nature of our society, with emphasis on the accuracy and recency of the textbook material. The promotion of self-concept criteria are used to evaluate the textbook material in terms of interpretation and presentation of Japanese Americans. The four knowledge criteria are based on the criteria proposed by Joyce, Michaelis, Nichols and Ochoa, and the Michigan textbook study. (11:308; 18:419; 42:291; 19:11-20)

Joyce has stated that "social studies textbooks have come to symbolize sterile teaching and misleading content. The critics usually charge primary social studies materials and curricula with being other-directed, unrealistic, racially and ethnically biased, inappropriate, superficial, and anti-intellectual." (11:307) Joyce therefore recommended that textbooks be critically evaluated. One criterion (proposed by Cox and Massialas) that he recommended has been adapted for this investigation: Is the content based on stated or clearly implied principles and generalizations? Does the author offer only relevant information and relate it clearly to these major ideas? (11:308)

Michaelis developed a set of criteria for evaluating social studies textbooks which placed emphasis on clarifying democratic ideals and treating minority groups fairly and adequately. His criteria included the following:
1) Are the facts presented accurately?
2) Are stereotypes avoided?
3) Are current ways of living shown along with quaint and traditional activities?
4) Are native costumes, art, and dances portrayed in proper perspective?

This set of criteria will be most beneficial in evaluating the social studies textbook series *The Social Sciences: Concepts and Values*, level two. The authors of this book compared and contrasted an American child with children from other countries. One of the models is a boy named Hiroshi, who lives in Japan.

A set of criteria for evaluating social studies textbooks has also been developed by Nichols and Ochoa. (42:290) According to these authors, the selection of a social studies textbook “must be evaluated on the basis of what effect it may have on children.” (42:290) Nichols and Ochoa advocated a minimum of two essential evaluation components: the knowledge and intellectual components. The knowledge component consists of the following two necessary elements when evaluating a social studies textbook: 1) recency, which is reflected by the current and accurate content of the material, and 2) the avoidance of bias, which is reflected by the presentation of significant social problems and by more than one interpretation of the American past and present. (42:291) Both the recency and bias criteria elements of the knowledge component will be incorporated into this project’s set of criteria.

The Michigan study is the most recent, comprehensive review of primary-grade social studies textbooks available. Three criteria were found to be especially useful in this investigation:

1) Is the pluralistic, multiethnic nature of our society reflected in the content?
2) Are the contributions of the various ethnic groups included?
3) Do the authors commit “sins of omission”?

The second category of the evaluation criteria is the promotion of self-concept. The two criteria in this category are based on those proposed by Michaelis and the
Michigan textbook study. (18;19) For evaluating social studies textbooks, Michaelis strongly recommended that the following criterion be used: "Does it contain materials that can be used to develop positive attitudes?" (18:420) In the Michigan textbook study, the presentation of different life styles was evaluated on the basis of the criterion: "Is the variety of life styles acknowledged?" (19:11-20)

The following is a description of the criteria developed for evaluating the social studies textbook series The Social Sciences: Concepts and Values, levels one through four.

KNOWLEDGE CONTENT

I. Does the content of the textbook — both the pictorial and the written content — reflect the pluralistic, multiethnic nature of our society, both past and present?

The United States is composed of persons with different racial, ethnic, and cultural backgrounds. America has been enriched by this diversity of peoples, and this pluralistic nature should be reflected in the verbal passages and in the pictures that are presented.

II. Does the textbook have accurate identification of the historical events, the achievements, and the contributions of the Japanese Americans to the United States, and is this information based on results of the most recent scholarship?

Specific ways in which Japanese Americans have contributed, and still do contribute, to our national well-being should be included in the textbook whenever it is feasible to do so. The textbook information should reflect the latest historical scholarship.
III. Is the Japanese-American content, both pictorial and verbal, presented fairly and objectively?

The implicit assumptions of the material, whether it be pictorial or narrative, should be presented objectively and honestly.

IV. Is the image of Japanese Americans distorted by omission of information in the textbook?

PROMOTION OF SELF-CONCEPT

V. Are any Japanese Americans presented among the "heroes" and/or models in the textbook?

A positive self-image may be promoted by presenting the child with models from his ethnic background.

VI. Is a variety of life styles included in the textbook to suggest that a child of Japanese-American background is also acceptably American?

The pictorial and written content of the textbook should be such that pupils will be helped to understand cultural differences and that American ethnocentric points of view will not be reinforced. A diversity of life styles should be presented in order to suggest to Japanese-American pupils that their particular way of life is acceptable.
CHAPTER V
FINDINGS

Each of the first four levels of the textbook series *Concepts and Values* were evaluated on the basis of the criteria presented in chapter IV. Content pertaining to Japanese Americans found in each of the four level books is listed below under the appropriate criteria categories. A summary for each textbook level follows the detailed comments.


Criterion No. 1: Does the content of the textbook — both the pictorial and the written content — reflect the pluralistic, multiethnic nature of our society, both past and present?

a) Six photographs representing the three major races: Caucasoid, Mongoloid, and Negroid (pp. 14-15).

The pictorial content of this page clearly suggests the multiethnic nature of our society.

b) Photographs of two Little League baseball teams, one that is Japanese and one that is Mexican (p. 23).

The inclusion of Mexican and Japanese groups implies pluralism and multiethnicity in the world society beyond the United States. The subtle message may have overtones of American ethnocentrism. The photographs are not distinctly clear, but they may suggest that other countries are adopting and following America's favorite sport.

c) Learning situations involving American children, a Japanese child and her mother, and a Norwegian mother and her child (p. 95).
The inclusion of a Japanese and Norwegian photograph reflects pluralism and multiethnicity in the world society beyond the United States. The Japanese photograph appears to depict an outdated Japanese scene.

d) Four photographs illustrating children following different rules that protect them or help keep order (p. 96).

One of the four photographs is of a predominantly Asian group of children quietly sitting at their desks. Although there is no mention made in the teacher's edition regarding any particular ethnic group, the layout seems to imply a separate physical environment and a nonpluralistic society.

e) Three photographs depicting investigations of the goods and services that help the child to learn in school (p. 144).

An Asian girl is working alongside other children in an illustration of interdependence. Although the child is not interacting with other children, the setting implies the pluralistic nature of our contemporary society.

Criterion No. 2: Does the textbook have accurate identification of the historical events, the achievements, and the contributions of the Japanese Americans to the United States, and is this information based on results of the most recent scholarship?

Not applicable to this level.

Criterion No. 3: Is the Japanese-American content, both pictorial and verbal, presented fairly and objectively?

a) A theme picture illustrating a Japanese father teaching his son to use chopsticks. The concept is focused on interaction, and the purpose of this pictorial page is to give an overview of the variety of learning situations that are typical of all the children in the American society (p. 40).
The photograph does not depict a typical learning situation in America between a father and son who happen to be of Japanese ethnic background. This photograph depicts a unique cultural interaction pertaining only to children of Asian background. The photograph is suggestive of a stereotypic situation. It suggests that all Japanese-American boys quietly learn to use chopsticks and utilize them as their main utensil at mealtime.

The authors of this textbook should use an illustration of a Japanese father and son interacting in a learning situation that is typical of any American father and son; for example, a Japanese-American father teaching his son a baseball skill. The textbook authors should save this attractive photograph to depict a unique cultural interaction, among other unique cultural traits of other ethnic groups. Since this particular picture is a "theme" picture for the early elementary-level textbook series, it is essential that the photograph represent an accurate and honest interaction of a typical American situation between a father and son who happen to be of Japanese-American descent.

b) Two clear, uncluttered photographs utilizing a Japanese-American girl as a model to illustrate the concept of human variability (p. 8).

The photograph of an Asian girl as an infant and as a six-year-old is an excellent illustration of conveying the physical, emotional, and intellectual changes that accompany human growth. It is an accurate and honest pictorial presentation.

c) Related information on human variability (p. 15).

The following is stated in the teacher's edition: "Race is a complex concept . . . seldom do all characteristics of a given race occur in one individual. For example, some Mongoloids may have epicantic folds, but blue eyes." This physical characteristic is possible, but it is rare. The unique combination refers solely to the Ainus. With a few exceptions, the
The majority of the Ainu population is concentrated on the island of Hokkaido. For the teacher's benefit, the anthropological information should be accurately stated; otherwise, the information as it is presented will provoke a curiosity for this "Asian freak."

d) Three photographs depicting interaction: 1) a boy (White) teaching another to ride a bike; 2) a mother (Black) teaching her daughter to sew; and 3) a father (Asian) helping his son use chopsticks (p. 60).

The first two illustrations reflect learning situations that are typical to all American people regardless of their ethnic backgrounds; however, the third photograph represents a learning situation unique only in an Asian interaction.

e) See criterion No. 1, item d, above.

The photograph appears to reinforce the quiet, passive, and law-abiding Japanese-American stereotype.

Criterion No. 4: Is the image of Japanese Americans distorted by omission of information in the textbook?

a) See criterion No. 3, item b, above.

The attractive girl in the photograph is probably of Japanese-American background, but both the pupil's book and the teacher's edition omit this information. If the textbook had included or suggested the exact ethnic information, this material would be more meaningful to a Japanese-American learner.

b) See criterion No. 3, item c, above:

Because the textbook included related information regarding race, why did it not go another step further to include the accurate data? The authors employed a means of distortion through omission.
Criterion No. 5: Are any Japanese Americans presented among the “heroes” and/or models in the textbook?

a) See criterion No. 3, item a, above.

A Japanese-American child who is acculturated into the American society may perceive this photograph as a misrepresentation of himself. The photograph presupposes that the use of chopsticks is second nature for a Japanese-American child when in reality the fork is all he uses. Thus, the child may feel embarrassed and self-conscious.

b) See criterion No. 3, item b, above.

This pictorial page promotes a positive self image for any young Asian learner.

c) Human variability: alternative experiences (p. 23).

It is suggested in the teacher’s edition that one of the alternative experiences for the children is to bring in pictures of famous people they admire. The purpose is to help children develop “realistic attitudes toward physique.” This is an excellent suggestion to help children develop positive identity, but the textbook should be the forerunner here. Because this book does not have any famous people or heroes in it, this section would be a good place for them. How good it would be if the textbook could devote a page or two to motivate the study with models representing various physical characteristics. The textbook should not merely suggest, but it should include pictures of famous people representing various ethnic backgrounds to help the young learners develop a positive identity.

d) See criterion No. 1, item c, above.

The photograph is a fair and objective presentation of an Asian model that promotes a positive self-image for a Japanese-American child.
e) Three photographs illustrating children telling about the past in different ways (p. 160).

The attractive photograph of a Japanese-American girl as a model to illustrate the value of communication. Although the photograph may have some overtones of studious Asians, the overall effect is honest and it should promote a positive self-concept for a young Japanese-American learner.

Criterion No. 6: Is a variety of life styles included in the textbook to suggest that a child of Japanese-American background is also acceptably American?

Not applicable to this level.

Level One Summary

The textbook is concerned with introducing concepts of and values about human behavior, beginning with a young child's developing his self-esteem. For the Japanese-American learner, the overall effect of this book reflects a cultural and ethnic diversity of the world. There are nine Japanese-American evaluatory content materials in a total of 223 pages in the teacher's edition. More than half of the total can be rated from fair to excellent portrayals of the Asian ethnic group. Some of the photographs are misplaced, and a few may perpetuate stereotypic images of Japanese Americans.

In an attempt to reflect the pluralistic, multiethnic nature of our society, the Asians are represented five times throughout the book. Three of the illustrations are incorporated in a rather warm and human setting. The majority of the photographs are clear, uncluttered, and attractive. The photographs convey the desired messages in relation to portrayals of Japanese Americans.

Most of the photographic essays are accurate and recent in setting. Because the book does not deal with history, the achievements and contributions of the Japanese Americans to the United States are not included.

The authors clearly attempt to present Japanese Americans through the textbook. They are successful in incorporating a few photographs of Japanese-American children
related to most of the major concepts. With the exception of some photographs that may convey negative messages, the majority of the illustrations are of high quality and realistically portray Asian people. Hence, the book has a potential for reinforcing positive self-images for the young Japanese-American learners.


Criterion No. 1: Does the content of the textbook — both the pictorial and the written content — reflect the pluralistic, multiethnic nature of our society, both past and present?

a) Four photographs of children representing Mexico, Greece, Ghana, and Japan (p. 16).

The pictorial and narrative content reflects the pluralistic, multiethnic nature of our world scene.

b) Learning situation showing church grounds, a dining room, and a busy classroom (p. 38).

The three photographs as a group convey a pluralistic world scene. The busy Japanese classroom photograph depicts an accurate and current scene. Education is stressed in the Japanese society, while respect for group rules and order are highly recognized.

c) Indian girl brings hands together while the Japanese boy bows, each child expressing a custom of his culture (p. 48).

The pictorial content illustrates the pluralistic nature of the world society.

d) Photographs showing Hiroshi’s sister in three situations that are common in Japan (p. 52).

The photographs illustrate the different aspects of Japanese culture.
e) Three pictures implying that individuals all belong to different groups (p. 74).

Although the photographs are separate, the three pictures together reflect the multiethnic nature of the world scene.

f) Four flags representing the four countries emphasized in the textbook (p. 100).

The brief but accurate description of each of the flags in the teacher's edition is excellent.

g) Various situations developed around a flat map of the world (p. 104).

A clear and accurate illustration of the pluralistic nature of the world scene. This lesson illustrates that the use of the earth must be shared by all the people in a responsible way.

h) The layout of this page contains individual photographs of six children waving good-bye (p. 219).

The attractive pictorial content of this page conveys the multiethnic nature of the world society. Why didn't the authors of the textbook follow through with this beautiful multiethnic layout when they discussed the American society?

Criterion No. 2: Does the textbook have accurate identification of the historical events, the achievement, and the contributions of the Japanese Americans to the United States, and is this information based on results of the most recent scholarship?

Not applicable to this level.

Criterion No. 3: Is the Japanese-American content, both pictorial and verbal, presented fairly and objectively?
a) See criterion No. 1, item a, above.

The attractive photographs of Hiroshi should help Japanese-American children to develop an appreciation for individual differences, and it should help to promote the self-image of any student having a Japanese ethnic background.

b) Situations showing Hiroshi learning to write with a Japanese brush (p. 24).

Both the pictorial content and the verbal content are objectively presented.

c) See criterion No. 1, item b, above.

Education is stressed in the Japanese society, and respect for group rules and order are highly recognized.

d) Indian girl brings hands together while the Japanese boy bows, each child expressing a custom of his culture.

The pictorial content compares and contrasts the same customs of different cultures in an accurate and positive setting.

e) See criterion No. 1, item d, above.

Photographs showing Hiroshi’s sister in three situations that are common in Japan to help children understand the basic rights and rules in every culture.

f) See criterion No. 1, item e, above.

Although the photographs are separate, the Japanese boy’s photograph is sensitively presented in a meaningful setting.

g) Pictures of Hiroshi (Japanese) and Rani (Indian), each child with his parents, help children develop the awareness that children resemble their parents (p. 116).

The pictorial and narrative content of this page critically analyzes the physical similarities and differences among human beings.
h) See criterion No. 1, item h, above.

The last page of this book is a fair and attractive portrayal of the multiethnic nature of the world scene. The Asians appear to be missing from the pages depicting the United States. When one reads this textbook, he develops a warm friendship vicariously with the six models, separately — each representing a different culture in the world society. Hence, saying “good-bye” to them is a meaningful and touching experience.

Criterion No. 4: Is the image of Japanese Americans distorted by omission of information in the textbook?

Not applicable to this level.

Criterion No. 5: Are any Japanese Americans presented among the “heroes” and/or models in the textbook?

a) See criterion No. 1, item c, above.

The presentation acknowledges the variations of customs and habits of different cultures, thereby promoting the dignity and historical identity of the Japanese-American students.

b) See criterion No. 1, item e, above.

Hiroshi’s photograph depicts a relevant situation for any Japanese-American learner to identify with here in the United States. This relevant and meaningful situation should reinforce the positive self-image for any Japanese-American student.

c) See criterion No. 3, item g, above.

Although the photograph may not represent a likeness of typical Japanese-American parents and child, the use of the Japanese boy and his parents as models may help to promote positive ethnic identity for the Japanese-American student.
d) See criterion No. 1, item h, above.

The attractive photograph of the Japanese "model" has implications of promoting a positive self-image for the Japanese-American children.

Criterion No. 6: Is a variety of life styles included in the textbook to suggest that a child of Japanese-American background is also acceptably American?

a) See criterion No. 3, item b, above.

The layout of this page is suggestive of a variety of life styles in a world scene. The content of this page will help children develop an awareness that people of different cultures have similar basic needs. The differences occur only in the method that each culture employs to satisfy its basic needs.

b) See criterion No. 1, item c, above.

This lesson, with its pictorial content, acknowledges that variety of life styles and suggests that Japanese-American customs are acceptable on the world scene.

c) See criterion No. 1, item d, above.

Although the Japanese customs are presented to acknowledge the variety of life styles, the textbook could have included more Japanese cultural information for the teacher's background information. For example, the bedroll is not directly rolled on the hard floor as the discussion might imply. The bedroll, or futon, is usually laid over a thick tatami mat.

d) A drawing of a Japanese family eating with chopsticks to help children learn that people have both a cultural and a physical environment (p. 120).

The artist's sketch implies a variety of customs. The children will begin to perceive that customs provide people with a basis for getting along with each other, but the customs of one culture are not necessarily better than
those of another culture. A sensitive presentation of Japanese customs such as on this page will help Japanese-American children develop pride in their ethnic heritage.

e) Three environmental photographs featuring three of the six children’s environments (p. 126).

The photograph of the cherry blossoms and temples to illustrate the environmental features of Japan may have stereotypic effects on the children, resulting in a bland learning situation. On the other hand, with additional information and with a skillful teacher, this lesson could be developed to help promote the positive understanding of the Japanese-American learner’s ethnic background, both historical and cultural.

f) Learning situation showing Hiroshi’s father working on a train and at the Kabuki theater (p. 160).

The pictorial and narrative content will assist the Japanese-American students to understand people’s needs and wants and develop awareness and pride in their ethnic background. This lesson will also develop the understanding that problems of contemporary societies are more similar than different.

g) More pictorial and narrative content of the Japanese people’s diversity of life styles before the conclusion of the book (pp. 202-03).

For the second time (first appearance is on page 74), the written content in the children’s edition of the textbook specifically relates the study of Japan and its people to American children. These two pages will be most relevant and meaningful for the young learners. For the Japanese-American student, this lesson will enhance his historical and cultural pride and understanding. The authors of the textbook relate the Japanese content to the American society in this way: “This year Hiroshi learned about the environment he lives in. He took pictures like this of the land near his home.”
Then, the book continues, "Can you draw a place in your environment? Can you draw a picture showing a custom of your family?"

h) See criterion No. 6, item g, above.

The following statement may reflect American ethnocentricism: "Hiroshi thinks rice is the most important resource in the world, but his favorite food is cake." (p. 205)

Level Two Summary

The textbook is centered around the theme of the family. Through the use of colorful photographs, the book reflects the pluralistic, multiethnic nature of the world society. The Japanese family group is one of the six ethnic groups represented to imply the cultural and ethnic diversity of the world. Japanese content material appears fourteen times in 221 pages of the teacher’s edition.

Although the level two textbook does reflect the pluralistic nature of the world scene, in depicting the United States society, Japanese Americans are omitted or poorly represented. For example, in the first section the textbook endeavors to portray the multiethnic nature of the American society; Japanese Americans are obviously missing from pages 1, 2, 3, 4, 5, 7, and 18.

Where the Japanese material does appear, both the pictorial content and the narrative content are accurate and recent. Most of the ethnic group pictures are shown separately due to the layout of the book. However, the authors of the textbook integrate the photographs whenever they compare and contrast similar situations among the various cultures of the world. For example, on pages 48, 74, and 116 the Japanese material is presented honestly and objectively in a warm setting.

Because this textbook is not a history book, it does not mention the contribution of the Japanese to the history of the United States. The book implies that the Japanese people contribute to the world scene. Although the United States is represented by the white boy who portrays a white middle-class life style, the variety of life styles of the world is presented in a fair and sensitive manner. Most of the similarities and
differences of the various cultures in the world setting are presented with dignity and respect (pages 24, 48, 52, 120, 202, and 203). Although the depiction of the Japanese norms of behavior does not directly relate to the Japanese-American children in the United States, the textbook should help to promote the development of a positive self-concept through the cultural understanding of the children in Japan. Any young Japanese-American learner using the level two textbook will, to some extent, have reinforcement of a positive ethnic identity.


Criterion No. 1: Does the content of the textbook — both the pictorial and the written content — reflect the pluralistic, multiethnic nature of our society, both past and present?

a) The entire page is devoted to illustrating interaction between individuals and groups. One of the photographs is of an Asian family involved in a family game (p. 106).

The photographs on this page clearly reflect the multiethnic nature of the world scene. However, a poor-quality photograph is used to represent the Asians in the pluralistic society of the world.

b) Three photographs illustrating man's adaptation to his environment:
1) farming scene, possibly in Japan; 2) Mexican street scene; and 3) Chinese outdoor market scene (p. 169).

Although the authors of the textbook are successful in portraying the pluralistic nature of our world society, they fail to correlate the picture with the narrative content.
Criterion No. 2: Does the textbook have accurate identification of the historical events, the achievements, and the contributions of the Japanese Americans to the United States, and is this information based on results of the most recent scholarship?

Not applicable to this level.

Criterion No. 3: Is the Japanese-American content, both pictorial and verbal, presented fairly and objectively?

a) A pictorial page depicting the overview for level three. The theme picture of the Japanese father teaching his son to use chopsticks appears here (p. T40).

This photograph is attractive, but it is misplaced. The photograph depicts a Japanese stereotype—a quiet Japanese boy learning to use chopsticks as his main utensil. Although the picture meets the book's objective of implying interaction, the particular setting reflects a Japanese-American stereotypic scene.

b) Teacher information (p. 19).

The textbook introduces a significant concept, “Children begin to recognize that all humans are more alike than different.” It is essential that this concept be emphasized and numerous learning experiences stem from this concept. The theme picture of a Japanese father teaching his son to use chopsticks should be placed here, on page 18. The purpose of this lesson is to help children understand the different cultural traits, with emphasis on table manners. Since the objective of this lesson is to help a child gain insight into how individuals learn table manners according to their cultures, the textbook has illustrations of acceptable table manners in England and in South America. Hence, the above-described picture would be most appropriate in this setting.
c) See criterion No. 1, item a, above.

The inclusion of an unclear photograph to represent the Asian ethnic group is ineffective; the poor-quality photograph does not do justice to the objective of this lesson.

d) See criterion No. 1, item b, above.

The pictorial content and the written content are not specifically related. The pictorial content depicts Asian and Mexican scenes, while the narrative content discusses the European cultures' adaptation to their environment. The book's content, as it stands, does not do justice to the treatment of either the Asian or the European group.

Criterion No. 4: Is the image of Japanese Americans distorted by omission of information in the textbook?

a) Photographs of two Anglo boys and one Negro boy illustrating the different physical traits (p. 18).

The objective of this lesson is to develop awareness that most inherited characteristics cannot be changed. Since the Asians or Mongoloid group comprise approximately 60 percent of the world's population, the inclusion of the Asian physical traits appears to be most appropriate, but it is obviously missing from both the pictorial and narrative content.

b) See criterion No. 1, item b, above.

The textbook authors have failed to identify the two Asian illustrations.

Criterion No. 5: Are any Japanese Americans presented among the "heroes" and/or models in the textbook?
a) See criterion No. 1, item a, above.

Because the photograph is of poor quality, it will not contribute to the development of a positive identity for the Japanese-American pupil.

Criterion No. 6: Is a variety of life styles included in the textbook to suggest that a child of Japanese-American background is also acceptable American?

Not applicable at this level.

Level Three Summary

This textbook is centered around the theme of the community. In the teacher's edition of the book, Asians are included in its content three times in a total of 292 pages. The Japanese-American people are not adequately represented to depict the many multiethnic communities that exist in the state of California. Since this social studies series is a state-adopted textbook, it is essential that the book is relevant and meaningful to its learners.

In the world scene, the photographs of the Japanese are separated, but the layout of the pages depicts a pluralistic nature of the world society (pages 106 and 169). However, the Japanese Americans appear to be omitted from the American scene. Despite the colorful photographs that are used throughout this textbook, some of them do not convey the intended message. For example, the low-quality photograph on page 106 is intended to convey the pluralistic nature of our society, but the message is glossed over by the use of a poor illustration. Furthermore, there is no written content to supplement this photograph.

This book does very little for the promotion of the self-image for the young Japanese-American learner. The content concerning Japanese Americans is very limited, and the omission of important information about them may lead to distorted concepts regarding Japanese Americans. For example, on page 18 (teacher's edition), the purpose of the lesson is to develop awareness that most physical characteristics are inherited; however, the photographs do not include any Asian as a model to depict one
of the three major ethnic groups. The life style of the Japanese Americans is not implied nor mentioned as part of the American society.


Criterion No. 1: Does the content of the textbook — both the pictorial and the written content — reflect the pluralistic, multiethnic nature of our society, both past and present?

a) The two photographs of Chinatown and the narrative content reflect the different cultures of the United States, thus the variation in customs (p. 56).

The content of this page portrays the multiethnic nature of the American society in a general way. The pluralistic nature of the American society is represented by the inclusion of material about the Chinese.

b) To summarize the concept of how and why people learn, a new view is presented utilizing Japan and its culture as a model (pp. 83-85).

The brief comparing and contrasting of the two cultures, the American and the Japanese, suggests the pluralistic nature of our world scene. However, this brief lesson does not do justice nor does it adequately portray the complex nature of the Japanese culture. Hence, this description might have implications that Japan and its culture are not significant in the world scene.

c) The pictorial content and narrative content depict the theory of the people influencing government (p. 279).

An Asian boy is used as a model to reflect the pluralistic, multiethnic nature of our American society.

d) A learning situation is developed around America's immigrant background (p. 292).

The pluralistic nature of the American society is conveyed in the narrative content. The Japanese immigrants to the United States are mentioned in
one brief sentence, "Still later, Japanese came — many of them to farm in California." The information is brief, but it is generally accurate.

Criterion No. 2: Does the textbook have accurate identification of the historical events, the achievements, and the contributions of the Japanese Americans to the United States, and is this information based on results of the most recent scholarship?

a) A group of frontiersmen on horses crossing the dusty plains region of the United States (p. 118).

The authors of the textbook make a very general, bland comment regarding the settlement of the West Coast by people other than those in the Westward Movement. The discussion of the West Coast settlement does not mention the Japanese Americans. The textbook also fails to include the Japanese-American people as contributors to the history of the United States.

b) A story describing the migrant way of life (p. 123).

In the story of the migrant workers, it is stated that, "Some are flown in from Puerto Rico, the British West Indies, and Japan." This information appears to be inaccurate and outdated. It also implies that the Japanese are poor, and that they are imported on the level of other migrant workers who are impoverished. Regarding the Japanese farmers in California, in 1970 Nagano stated, "Today, most Japanese in agriculture own the land they work." (52:39)

For the Japanese-American child who reads this page, there is nothing accurate or meaningful about his heritage except that the Japanese were and still are being "imported" as migrant workers.

c) Suggested discussion questions: "Some of the migrant workers come from Puerto Rico . . . some come from Japan. Where do you think they work?"

These discussion questions correlate with a map illustrating the migratory routes used by the various migrant workers (p. 125).
According to Wada, of the Japanese Consulate in Los Angeles, most immigrants coming from Japan today do not work as "migrant" workers. Wada has stated that most Japanese immigrants are skilled and many are absorbed into skilled occupations in the urban or suburban areas. Other immigrants who do find work on the farms are stable farm workers. They do not travel from one location to another harvesting crops as the term migrant worker implies. The statement in the textbook concerning Japanese immigrants needs to be updated with more accurate and current data.

d) Man's adaptation to various environment (p. 130).

Despite the extensive coverage of man's adaptation to the various geographical regions, no mention is made of the Sacramento Delta region which was turned from a marshland into a productive farmland by a Japanese migrant.

e) A discussion of California's government and railroad history (p. 280).

No mention is made of the Japanese immigrants' labor that was used for the construction of the first cross-country railroad. No mention is made of the Chinese labor that was used prior to the Japanese for railroad construction.

f) The settlement by various immigrants that eventually led to the statehood of the Hawaiian Islands in 1959 (p. 288).

The Japanese immigrants in Hawaii are mentioned in the textbook, but the reference is quickly glossed over in this way: "Chinese and Japanese went to Hawaii... Many of them became farmers and traders." The information on the Japanese immigrants' achievement and contribution to the Hawaiian economy is omitted.

g) See criterion No. 1, item d, above.

Information about the contributions of the Japanese people to the foundations of California is accurate, but it is too brief.
Criterion No. 3: Is the Japanese-American content, both pictorial and verbal, presented fairly and objectively?

a) A pictorial page representing the overview of this textbook series. The Japanese father teaching his son the use of chopsticks is included here (p. 40).

Although this photograph is attractive, it may reflect a Japanese stereotype—a quiet Japanese boy learning to use chopsticks from his father.

b) See criterion No. 1, item a, above.

The pictorial and narrative content appears to be accurate and it is presented fairly.

c) See criterion No. 1, item b, above.

The material content represents the multiethnic nature of the world scene. Although most of the material content appears accurate and recent, it is too brief. Thus, the limited description may depict Japan and its culture as an insignificant country in the world scene.

d) See criterion No. 2, item a, above.

The discussion of the Westward Movement has taken a disproportionate amount of space compared to the brief statement made about the settlement of the West. There is no mention of the Japanese immigrants settling on the West Coast.

e) See criterion No. 1, item c, above.

The photograph of an Asian boy as the model depicts one of the most influential factors in a democratic government. The multiethnic content is presented fairly and honestly.
f) See criterion No. 1, item d, above.

The pluralistic nature of our society is acknowledged in an accurate and meaningful setting. The material content is brief but accurate. This lesson will help the Japanese-American learner to understand his historical background in the United States.

Criterion No. 4: Is the image of Japanese Americans distorted by omission of information in the textbook?

a) See criterion No. 2, item d, above.

Despite the extensive coverage of man's adaptation to the weather and geographical regions, no mention is made of the unproductive land in California. There is no mention of Shima, a Japanese immigrant who scientifically developed the Sacramento Delta region from a marshland into a productive farmland. This is an omission of significant information, especially for a social studies textbook which was adopted by the state of California.

b) A wagon train scene depicting the Westward Movement (p. 240).

The hardships endured by the pioneers on their westward movement to the West Coast are described in the textbook. But there is no mention of the settlement by the immigrants who came to the United States by way of the Pacific Coast.

c) See criterion No. 2, item c, above.

No mention is made of the Japanese immigrants' labor that was used in the construction of the first cross-country railroad.

d) The first mention of human rights and laws that are created to protect the people (p. 297).
The statement is made in the textbook that “The fourteenth amendment makes all citizens equal under the law . . . also protects the rights of naturalized citizens . . . a naturalized citizen must learn his rights and duties as a citizen. . . .” No mention is made of the Japanese immigrants who fulfilled every requirement to become naturalized citizens, but were not permitted to file for citizenship until 1952. The Japanese-American learners, as well as the children of other ethnic groups, should be informed of this injustice through presentation of honest and objective content.

e) Social changes are brought about by the people (p. 298).

“Laws protect the rights of all Americans to live peacefully without fear for their lives or property” is another statement made in this textbook; however, the book does not include any reference to the injustice suffered by 110,000 Japanese-American people.

Criterion No. 5: Are any Japanese Americans presented among the “heroes” and/or models in the textbook?

a) A large, clear picture conveying the message that children in America read the newspapers to learn and participate in a democratic society (p. 41).

One of the subjects in the photograph appears to be a Japanese-American boy. A high-quality photograph of this nature will help to promote a positive self-image for any Japanese-American child.

b) See criterion No. 1, item e, above.

This attractive photograph of an Asian model will help to promote the positive self-identity of all Japanese-American children using this textbook.

Criterion No. 6: Is a variety of life styles included in the textbook to suggest that a child of Japanese-American background is also acceptably American?
a) See criterion No. 1, item a, above.

Although specific mention of Japanese Americans is absent, the textbook still conveys the message that a variety of lifestyles exists in the American scene.

b) See criterion No. 1, item b, above.

This brief presentation of the Japanese culture acknowledges a variety of lifestyles in the world scene.

Level Four Summary

This textbook is based on the theme that human behavior is shaped by social environments. Man learns his social behavior, his particular customs, and his norms of behavior from the group with which he interacts. Thus, the authors of the textbook tried to convey the concept that American society is composed of people from a variety of backgrounds and customs. An attempt is made to portray the pluralistic, multiethnic nature of the United States. However, the portrayal of Japanese-American citizens as being part of the multiethnic nature of America is limited. In a total of 324 pages, Japanese Americans are included only eight times.

Most of the narrative content regarding Japanese Americans is accurate and fairly presented. The mention of the various immigrant groups who came to the United States is brief but is an excellent means of conveying the pluralistic beginning of the United States (p. 292). This is followed by the concept that a variety of lifestyles are acceptable in the American society (pp. 40 and 56). However, some significant and relevant information regarding Japanese Americans needs to be updated with more recent and accurate data (pp. 123 and 125). Many of the Japanese-American people’s historical events, achievements, and contributions are glossed over or are omitted from the pictorial and narrative content, pages 130, 240, 280, and 297. Due to the sparse inclusion of information about the role of Japanese Americans in the historical development of the United States, the Japanese-American learner has little material on which to base his ethnic background knowledge and his Japanese-American identity. The
insertion on pages 83-53, perhaps an afterthought, on the brief study of Japan might subtly imply that Japan and its culture are not significant in the world scene. Consequently, it may be difficult for the Japanese-American student to develop pride and respect for his ethnic heritage. On the other hand, the textbook contains two attractive photographs of Asian children as models, but the book fails to identify the children’s ethnic background. The specific recognition of the models could help to promote the self-image of Japanese-American children.
CHAPTER VI
CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The findings of the present investigation indicated that in The Social Sciences: Concepts and Values, levels one through four, an attempt was made to reflect the pluralistic, multiethnic nature of our society. The four textbooks adequately reflect the cultural and ethnic diversity of the world society beyond the United States. However, due to the format of the series, some of the textbooks are more successful than others in suggesting that Japanese Americans are part of the multiethnic nature of the United States. For example, in the level two book, an excellent portrayal of the multiethnic nature of the world society is given; and in the level one and level four books, Japanese Americans are portrayed as part of the multiethnic nature of the United States. However, pictures of Japanese-American children interacting in integrated situations seem to be missing. The Japanese-American material, in both the pictorial and narrative content, is too brief and too infrequent to adequately portray the Japanese Americans as part of the pluralistic nature of the American society.

The textbooks are focused primarily on the present, although historical roots are suggested. The textbook series includes the Japanese people contributing in a general way to the national and world scene, but the Japanese Americans' historical contributions to the United States are missing. The Japanese-American information, with a few exceptions, is based on results of the latest historical scholarship.

Although some of the photographs depict a stereotypic scene, most of the photographs are colorful, attractive, and of high quality, especially the individual pictures. In general, most of the Japanese-American content, both pictorial and verbal, is presented objectively, but it is too brief and too limited to be classified as a fair and adequate treatment of the Japanese Americans of the United States.

Where Japanese Americans are included as models, the illustrations are often not identified. In some areas of the narrative content where the Japanese Americans are
worthy of being included, they are missing. Thus, in the *Concepts and Values* series, the image of Japanese Americans is distorted by omission of information in numerous important areas. The textbooks do not include any Japanese Americans as "heroes." The few attractive photographs of individual Japanese-American children who are used as models will help to promote the self-images of young Japanese-American learners. For example, the level one book should be of help in promoting the self-image of Japanese-American learners through its attractive, uncluttered photographs of Japanese-American children. Unfortunately, many of these photographs remain unidentified.

An attempt was made in the *Concepts and Values* series to show some variety of life styles in both the world scene and in the United States. The books are successful in portraying the variety of life styles in the world setting, but the pictures and verbal content generally reflect the United States as having basically a middle-class life style.

In conclusion, *The Social Studies: Concepts and Values* textbook series inadequately portrays Japanese Americans as part of the multiethnic nature of the United States; the content regarding Japanese Americans, in both the pictorial and narrative material, is too limited. Consequently, the Japanese-American learner will not be adequately assisted by the textbooks to acquire his background knowledge nor to promote his self-image.

**Recommendations**

In view of the findings of the present investigation, the following recommendations are made:

1) The state of California should form a special committee composed of qualified persons, including representatives from minority groups. This committee should evaluate textbooks that are being considered for adoption in terms of the California Education Code Sections 8553, 8576, 9002, and 9305. A search should be undertaken for appropriate
supplementary textbooks that are concerned with Japanese Americans for adoption as soon as possible. If it is impossible to acquire adequate supplementary books, the State Board of Education or the school district should employ competent authors to fulfill this need.

2) School systems in California should make every effort to procure recent textbooks that reflect the multiethnic nature of our society. School districts should provide supplementary books and other instructional materials. The districts could offer minicourses or bring in community resources. The districts could also offer inservice training for the teachers.

3) The publishing companies should be encouraged to publish books that reflect the multiethnic view of the world. The publishers should employ authors and consultants who are specialists in the subject field involved as well as sensitive to the needs of Japanese Americans. The bibliography in the teacher's manual should consist of a list of pertinent and relevant books and resources.

4) The Japanese-American community group should establish organizations or representatives that show concern for children's education.

5) The educational institutions should take seriously their responsibility to educate and prepare teachers to teach children of Japanese-American ethnic background. Whether the teacher education be through books, courses, or inservice training, it should be designed to sensitize the teachers to the unique differences of Japanese-American learners. In this way, the teacher's attitude, which is a prime factor in teaching, will be altered toward the Japanese-American child. Hence, the teacher will be more able to help the child establish his concepts and values in a positive atmosphere; then the child will begin to develop a positive identity.
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